

BEHOLD, THE TABERNACLE OF GOD

Part 3 (Conclusion)

In the previous document there are a significant number of inferences to the concept of being chosen for “purpose” within God’s divine prerogative, to fulfill our calling and placement in His Kingdom, according to our ‘birth.’ This may be a very “sensitive” issue and easily taken out of context if we view this from an earthy perspective. There are still a number of believers who focus on who will sit on His right and who will sit on His left when he establishes His kingdom reign in the age to come. If we can get past the childish notion of exercising authority in the way that mere men perceive it, i.e., lording over others, and begin to realize our placement as “sons,” who will function according to his Sovereign choice, we will be able to find rest and peace within His kingdom “order.”

We shouldn’t have to be reminded that, “.... from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in (of) Christ Jesus. All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.” (From 2Ti 3:14-17) Also, “Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come.” (1Co 10:11)

Before going any further it seems pertinent to include the following sound advice: “Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, *who is* our hope, To Timothy, *my* true child in *the* faith: Grace, mercy *and* peace from God the Father and Christ Jesus our Lord. As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may instruct certain men **not to teach strange doctrines, nor to pay attention to myths and endless genealogies, which give rise to mere speculation** rather than *furthering* the administration of God which is by faith. But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.” (1Ti 1:1-5)

The goal of this writing is not to load everybody down with “endless genealogies” that no one is interested in knowing and who find that teaching of details and facts seems unrelated to their experience and are more than they want to hear. There seems to be a disdain for teaching ___ in general ___ that is fast becoming a concern to those who recognize the importance of “learning of him” and just how profitable teaching becomes as we follow on to know the Lord. A favorite verse of those who will not sit still for “teaching” is: “As for you, the anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit—just as it has taught you, remain in him.” (1Jn 2:27)

While it is certainly true that we do not need anyone to teach us “the Law” ___ and many still try to do that without knowing what they are talking about ___ it is equally true that children and the “lawless” need to be tutored/taught until they **can** be taught by God. Otherwise, why would we have (Heb 5:7-13)? “During the days of Jesus’ life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission. Although he was a son, he learned obedience from what he suffered and, once made perfect, he became the source of eternal salvation for all who obey him and was designated by God to be high priest in the order of Melchizedek. We have much to say about this, but it is hard to explain because you are **slow to learn**. In fact, though by this time you ought to be teachers, you **need someone to teach** you the elementary truths of God’s word all over again. You need milk, not solid food! Anyone who lives on milk, being still an infant, is not acquainted with the teaching about righteousness.”

Navigating a course that reaches our destination of “new covenant reality,” charted upon teaching the experiences of those who journeyed under the “old covenant,” can only be achieved by allowing the Holy Spirit

to be our guide. If we are ever to understand the “truth” of the scriptures that speak of things concerning Christ and his sufferings, of him becoming the High Priest of our profession and our becoming members of his body, (along with many other facets of His kingdom and Life), we cannot be found in the condition that Israel was mired in when the kingdom was divided. “For many days Israel was without the true God and without a teaching priest and without law.” (2Ch 15:3) Melchizedek is a teaching priest — the only teaching priest who can lead and guide us into all truth.

Having said all of this, let us continue our discussion about being birthed, chosen, elected, appointed, ordained, consecrated, etc., for God’s will and purpose to be fulfilled in our lives. God’s choice for us is LIFE. Coming to the **fullness** of the life he has brought us into by birth, by and through the living and abiding word of God, is the end of the process of bringing many sons to the same glory as the firstborn of creation, who is the very image of God, our Lord Jesus Christ. (See Col 1:15)

Becoming a kingdom of priests is only able to become a reality because Jesus was born for kingship and the ministry of High Priest. “Therefore Pilate said to Him, “So You are a king?” Jesus answered, “You say *correctly* that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice.” (Joh 18:37) Weymouth says it like this, “So then *you* are a king!” rejoined Pilate. “Yes,” said Jesus, “you say truly that I am a king. For this purpose I was born, and for this purpose I have come into the world—to give testimony for the truth. Every one who is a friend of the truth listens to my voice.”

Jesus was born of the lineage of David to be king of the Jews, the one whom the Magi went to Jerusalem to find after having followed his star. He is the word that became flesh in the likeness of sinful David but remained without sin his entire life. His “Kingship” is not debatable. There is no one who can question God’s Choice in the matter. Likewise, his priesthood was sealed when he was chosen from birth as the son — begotten of God. Concerning the priesthood we read, “And no one takes the honor to himself, but *receives it* when he is **called** by God, even as Aaron was. So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, “YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU” (Heb 5:4-5) Where do we find a reference to confirm these words? “Yet have I anointed (installed, set or placed) My King [*firmly*] on My holy hill of Zion. I will declare the decree of the Lord: He said to Me, You are My Son; this day [*I declare*] I have begotten You.” (Psa 2:6,7)

A thoughtful study of David will help us to know that he is a “Type” of the, “priestly king” and, “kingly priest,” who would have a successor to his throne who IS the “Reality.” We see the fulfillment of these two “orders” in Jesus who has become our High Priest after the order of the King of Righteousness, the King of Peace, the Priest of God Most High — Melchizedek — and is anointed (installed, set or placed) as King of kings and Lord of lords in Zion.

The priesthood of Aaron was not established in the wilderness as God’s DESIRE for Israel. His DESIRE was for all of Israel to become a kingdom of priests. We say that but do we really “know” that? When relating these scriptures to our generation we seem to accept the false premise that God has DESIRED a select few to be the called, chosen, ordained and consecrated “elect/elite” to stand before Him and minister to Him, offer incense, eat from the table of shewbread and be His ordained minister to the people. Many have abandoned their birth right as stated in John 1, “But to as many as did receive and welcome Him, He gave the authority (power, privilege, right) **to become the children of God**, that is, to those who believe in (adhere to, trust in, and rely on) His name, Who owe their birth neither to bloods nor to the will of the flesh [*that of physical impulse*] nor to the will of man [*that of a natural father*], but to God. [*They are born of God!*] (Joh 1:12-13) Also, For those whom He foreknew, **He also predestined** to become conformed to the image of His Son, so that He would be the **firstborn among many brethren**; and these whom He predestined, He also called; and these whom He called, He also

justified; and these whom He justified, He also glorified. (Rom 8:29, 30)

When Isaiah prophesied he was not only speaking to those of his generation but to those of us who are predestined to be joint heirs with Christ. "Let not the foreigner who has joined himself to the LORD say, "The LORD will surely separate me from His people." Nor let the eunuch say, "Behold, I am a dry tree." For thus says the LORD, "To the eunuchs who keep My sabbaths, And choose what pleases Me, And hold fast My covenant, To them I will give in My house and within My walls a memorial, And a name better than that of sons and daughters; I will give them an everlasting name which will not be cut off. "Also the foreigners who join themselves to the LORD, To minister to Him, and to love the name of the LORD, To be His (bond)servants, Everyone who keeps from profaning the sabbath And holds fast My covenant; Even those I will bring to My holy mountain And make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; For My house will be called a house of prayer for all the peoples." The Lord GOD, who gathers the dispersed of Israel, declares, "Yet *others* I will gather to them, to those *already* gathered." (Isa 56:3-8)

Also, "He made known to us the mystery of His will, according to His kind intention which He purposed in Him with a view to an administration suitable to the fullness of the times, *that is*, the summing up of all things in Christ, things in the heavens and things on the earth. In Him also we have **obtained an inheritance, having been predestined according to His purpose** who works all things after the counsel of His will, to the end that we who were the first to hope in Christ would be to the praise of His glory. (Eph 1:9-12)

At the risk of putting everyone to sleep (unintentionally) a review of the Levitical order of priests and how it functioned as the "Type" of the Priesthood that God has purposed for our age, and the ages to come, will be considered. It should not be necessary to be reminded, "But you are A CHOSEN RACE, **A royal PRIESTHOOD**, A HOLY NATION, A PEOPLE FOR *God's* OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY. Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul. (1Pe 2:9-11)

Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander, like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation, if you have tasted the kindness of the Lord. And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God, you also, as living stones, are being built up as **a spiritual house for a holy priesthood**, to offer up spiritual sacrifices acceptable to God through Jesus Christ. (1Pe 2:1-5)

LEVITICAL ORDER OF PRIESTS

It is not possible to devise a system of "study" that will give us a revelation of what God, by inspiration, has caused to be written and has become accepted as "Scripture." Although we can use a variety of tools to help us find, define, and comment on any word or passage these facts and information will only give us a minimal level of knowledge that can be understood as either good or evil. It is only by the Spirit we can know the mind of God. If it is His good pleasure to "reveal" himself as we seek to know Him then we will be able to participate in the Life that is

manifest.

That being said it is still necessary to “start somewhere” and trust the Holy Spirit to lead and guide as we progress.

We know the “Levitical Order” of priesthood is derived from the third son of Jacob and Leah, the first being Reuben and the second being Simeon. Judah was their fourth son and she left off bearing until she conceived and bore Issachar and then Zebulun. If the priesthood established in the wilderness of Sinai were a matter of inheritance it would seem that it should have been established through Reuben. The choice was made when Moses came down from the mountain with the stones upon which were written the Ten Commandments and found the Israelites singing and dancing before their golden calf. His call was to whoever was “for the LORD” and all the sons of Levi stood with him. About three thousand fell that day, when the Levites slew their brothers, sons, friends, and neighbors. Following this great slaughter the Levites were instructed to “dedicate” themselves to the LORD. This “dedication” separated the Levites from all of the rest of Israel and was the beginning of the Levitical Order of Priests. (We will look into this later.)

As we have read, all the sons of Levi stood with Moses and were “for the LORD.” Who were these sons and how was the “order” established? Levi had three sons: Gershon, Kohath and Merari. These were the heads of their “household.” They became “families” when they were married and bore sons. These were the families of the Gershonites, the Kohathites and the Merarites.” When Moses and Aaron numbered the children of Israel, the Levites numbered 22,000 that were one month old or older. The “firstborn” of Israel, excluding the Levites, numbered 22,273. We will consider the significance as we continue in this “study.”

What is important to understand is that all of the Priests, **in their orders**, were Levites. We have ALL of the sons of Levi within the “LEVITICAL ORDER” but we have only the KOHATHITES within the “AARONIC ORDER!” Here is the order of their birth: “These are the names of the sons of Levi according to their generations: Gershon and Kohath and Merari; and the length of Levi's life was one hundred and thirty-seven years. The sons of Gershon: Libni and Shimei, according to their families. The sons of Kohath: Amram and Izhar and Hebron and Uzziel; and the length of Kohath's life was one hundred and thirty-three years. The sons of Merari: Mahli and Mushi. These are the families of the Levites according to their generations. Amram married his father's sister Jochebed, and she bore him Aaron and Moses; and the length of Amram's life was one hundred and thirty-seven years.” (Exo 6:16-20)

Here we see that Moses and Aaron were the sons of Amram and Jochebed. God had already chosen Moses to be the “deliverer” of Israel from their bondage in Egypt and Aaron, his brother was chosen to speak whatever God gave Moses to speak before Pharaoh. **“Moses and Aaron were among His priests,** And Samuel was among those who called on His name; They called upon the LORD and He answered them. He spoke to them in the pillar of cloud; They kept His testimonies And the statute that He gave them.” (Psa 99:6-7) NOTE: It is worth noting that Moses’ sons, Gershom and Eliezer were counted among the sons of Levi as Kohathites.

Why make any distinction between Gershon, Kohath and Merari? Because, it is **from** Kohath that we are given Moses, Aaron and Miriam. It is, as we know, that God chose Aaron and his sons to be the “First Order of Priests” who would minister **IN** the sanctuary, transport all of the articles of the tabernacle that were in the holy place and most holy place — upon their shoulders; who would be camped at the south (Kohathites) and east (Moses, Aaron and his sons) of the tabernacle and be the **“CONSECRATED”** order of priesthood. These were the only

priests who could enter the sanctuary, set out the bread on the table of shewbread, offer incense, tend the lampstand, keep the oil and trim the lamp and were responsible to cover the elements of the sanctuary, so that no other persons __ priests of the Levitical order who ministered **AT** the sanctuary in the Outer Court, or any Israelite or foreigner who traveled with them __ could “look upon” these sacred articles. To approach these things, look at them or touch them meant certain death for anyone other than Aaron and his sons. Even the rest of the Kohathites had to wait until they were covered before they could bear them upon their shoulders.

It is fascinating and worth the time to search these details out and see why everything had to be according to the commands, statutes and ordinances that God gave to Israel.

Before closing this portion of our “teaching” there should be a brief description of the function and purpose of the Levites who were not the first order of Priests. These “sons” of Levi were given as a gift to Aaron and his sons. They were **dedicated** servants **AT** the sanctuary and helped with all of the Outer Court activity. They were allowed to eat from the bread of His presence but could not “set it out.” They were also given portions of the sacrifices to eat, along with their families. They were God’s own possession and had no inheritance among the rest of the tribes of Israel. Instead of the firstborn of the Israelites being given to God, the Levites were given in their stead. The number of first born Israelites exceeded the number of Levites from one month old and older by 273. These were redeemed according to the weight of the shekel of the sanctuary which was five shekels each. The monies were given to the first order of priests.

The Levites were numbered according to their families and were given forty-eight cities as their possession, along with inheriting the tithes of the Israelites. Six of the forty-eight cities were for the Kohathites and three of those six were cities of refuge. Three of the cities of the Levites were on the opposite side of Jordan where the two and a half tribes took their inheritance. One of those three was a city of refuge. The rest of the cities were given from among the other tribes who had their inheritance in Canaan. There was a total of six cities of refuge. Every city appointed judges from either the Levites or elders of the tribal land where the city was located.

It may be of interest to some that the first city given was Hebron and was given to the Kohathites who were the first order of priests, Aaron’s sons. It was a city of refuge located in the land of Judah. Of further interest, it was where David was anointed the second time __ having at first been anointed in Bethlehem in the midst of his brothers __ before being anointed in Hebron a third time by Israel, after Saul had died. It is my conviction that this is what distinguished David’s king/priest reign which was then established in the city of kings, Jerusalem __ which became known as the city of David and why it is David’s Tabernacle that will be rebuilt. Selah

Finding a place to bring this to some conclusion is very difficult. So much has been left out but it doesn’t seem fitting to continue. If there is any interest in looking into these things more intimately, we may do so as God directs. The main point to consider is probably better expressed through questions than by giving answers to questions nobody is asking.

1. Where do we see ourselves functioning in the priestly order Ordained for us, the Melchizedek Order?
2. Are there distinctions within the New Covenant order of priesthood?
3. If there are distinctions, do we see any parallels to the “type” given in the Levitical Priesthood?

4. Is there any sense of “seriousness” as to how the sacred, “Holy” things of God are approached, looked upon or handled?
5. Does what happened to Korah, Dathan, Abiram, Nadab, Abihu, Saul or Uzziah or any number of those who did not function in the order God placed them cause us to be humbled?
6. Do **any** of these scriptures have any relevance today?

NOTE:

This concludes this portion of a study that is a companion to the next series, which will be a continuation of this one, Lord Willing and the Spirit leading.