

BEHOLD, THE TABERNACLE OF GOD

Introduction

We know, from the Book of Hebrews, that the tabernacle in the wilderness was made according to the pattern which Moses was shown in Sinai and that it had to be made accordingly, that is, **correspondingly** or corresponding to the heavenly reality. The heavenly tabernacle is the reality. The earthly tabernacle is the type or shadow. If we study the earthly tabernacle from an earthly view, with earthly “reason,” we will never know the reality of the Heavenly.

From the earthly perspective we may even think that we have exhausted all there is to know about the tabernacle and its elements. When viewed from a one-dimensional perspective we sometimes get so involved with the details of each of the elements, we miss the significance they’re intended to reveal. A lot of what we have learned is more closely related to the “imagination” of men than to the Spirit of Truth.

The main focus of this writing is to help us to understand that the tabernacle is the Dwelling Place of God where His Abiding Presence is manifested as a full expression of Himself through New Creation Man, THE HEAD and His Body. (See: John 1:14, i.e., the Word - literally, pitched his tent of flesh _ was tabernacled _ and dwelt among us, that is, “in our midst,” and we saw his glory..)

The Holy Spirit *is* signifying this, that the way into, (of), the (most) holy place has not yet been disclosed, (revealed), while the outer tabernacle (holy place) is still standing, (being veiled, remains the focus or has preeminence), which *is* a symbol for the present time. (The Church Age or Realm) Accordingly, (correspondingly, or corresponding to the earthly tabernacle, the outer court in particular), both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience, since they *relate* only to food and drink and various washings, regulations for the body, (outward man), imposed **until** a time of reformation, (transition/metamorphosis). (Heb 9:8-10 NASB) *Parens Mine*

Note: The Tabernacle of Moses is sometimes referred to as the “Church in the Wilderness”; however, that was not the goal that was set for Israel. The goal was to establish the “Kingdom in Canaan.”

Many of us may not be ready to accept the reality that the “Church Age” must give way, or yield, to the “Kingdom Age” but, this is what our Lord Jesus Christ taught us to pray to the Father, “Thy kingdom come, Thy will be done IN earth as it is IN heaven.”

Beholding the Vision

Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer *any* sea. And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, Rev 21:1-3 (NASB)

I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple. And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp *is* the Lamb. (Rev 21:22-23 NASB)

So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*, in whom the whole building, being fitted together, is growing into a holy temple in the Lord, in whom you also are being built together into a dwelling (Tabernacle) of God in the Spirit. (Eph 2:19-22 NASB) *Parens Mine*.

TABERNACLE

I. EMPHASIS

A. From Earthly to Heavenly

1. Our traditional view has been one that tends to begin with man and his needs. The emphasis in many of the "Tabernacle Studies" has been to start out as a "sinner" in this earthly realm, at the entrance to the Outer Court, and to reach the Throne of God in the Most Holy, Heavenly realm. It is sometimes referred to as, "The Cross to the Crown." The problem with this is that the reality, which each and every element of the Tabernacle is intended to reveal to us individually through "Experience," gets distorted, veiling the Truth. This happens when we try to make the "in-part" the "whole." In other words, we may begin to believe that any single element, whether the Altar of Sacrifice, The Laver, The Anointing, etc. makes us perfect/mature, complete in Christ, and that we have reached the "Ultimate Goal."

Traditional View:

- (a.) Outer Court = Body - Carnal/Beastly
- (b.) Holy Place = Soul – Natural/Soulsh
- (c.) Most Holy Place = Spirit - Spiritual

We have been blessed with visions of the Tabernacle in its varied aspects, including: Christ, the Church, Heaven, and Man; however, much of what we have learned is by the "Letter of the Word."

2. Tradition makes the word of God of no effect - Void. This is a problem in the "Religious Orders."

B. Heavenly to Higher Heavens

1. New Emphasis must begin with a "Vision" of the Eternal and our "Spiritual" experiences, (Realities), must be seen, __ long before coming out of Egypt __ not beginning at the first Veil of the Tabernacle.

What I'd like to explore is a view of the Tabernacle from the heavenly reality and to help us acquire a "Vision" of the Tabernacle as an Eternal, Heavenly Realm, (Outer Court included), in all of the aspects we've already been introduced to, and in some aspects we may not have considered. One of the aspects that seems to have been concealed is of the Tabernacle being representative of the Kingdom of His Dear Son, or the "Kingdom of Heaven." (A Dimension of the New Covenant and the New Creation/Creature, the Inner or Hidden Man.) Although our Lord has been seated at the right hand of the Father, far above "ALL" heavens, His authority is over everything in "heaven," and earth. And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. (Mat

28:18 NASB)

Every created thing in these realms, including those under the earth and in the sea, gives glory and honor to Him. As the scripture says, "And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, "To Him who sits on the throne, and to, (*that is, even*), the Lamb, *be* blessing and honor and glory and dominion forever and ever." (Rev 5:13 NASB) *Parens Mine*

We need to see ourselves, seated with Him in heavenly places. (That doesn't necessarily mean "In His Throne.") There are many "levels" in the heavenly realms and there are thrones at every level. We only "sit" in the throne at the level where we are being "Overcome," (where King Jesus is Reigning in us), and where we are "Overcoming." (Where we Reign in Life by Christ Jesus, IN HIM). Those who overcome in the same measure He has overcome will sit with the Father in His Throne.

He who is overcoming--I will give to him to sit with me in my throne, as I also did overcome and did sit down with my Father in His throne. (Rev 3:21 YLT)

2. Redeemed Man has "inherently" imagined himself to be more mature and more advanced than what his "life" reveals. We often and mistakenly substitute "Vision" for "Revelation." (We sometimes think that, since we've "seen" something, we possess it in its fullness.) Much of what we call "revelation" is "knowledge." When we hear a "word" from someone who has a "revelation" we may grasp the "vision" or have some perception of their revelation but, until we enter into the same dimension of spirit they were in when they received the revelation, it will only be "information." Information will never transform us into His image and likeness. "Revelation," assimilated into our lives by God's grace and mercy will begin our metamorphosis. Information leads to head knowledge (Doctrine,) Revelation leads to a Life that is changed.

(a.) When Peter, James and John witnessed the transfiguration of Jesus on the mount they were able to experience the "vision" but we cannot conclude that they received a "revelation." If Peter had received a revelation, he would not have thought it a good idea to build three tabernacles. Evidence can be found in their writings of them having, at one time or another, a revelation of what they saw and it is obvious that when the revelation came, it impacted their lives in a tremendous way. Vision will allow us to see into the higher realms but without having a revelation we cannot enter into those realms. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. (2Pe 1:17-18)

And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. (Joh 1:14 NASB)

C. Heaven _ The Reality

1. Spirit relates to spirit and flesh to flesh, as deep calleth unto deep. The Spirit/spirit wars against the flesh. To understand "spiritual" realities, we must be in the Spirit/spirit realm or dimension. Those who are joined to the Lord are _ One Spirit, in the same way that those who are joined together with their wife are _ one flesh. We need to get a vision of the tabernacle as a "Spiritual/Heavenly" habitation of God, who is Spirit.

View Being Considered:

- (a.) Outer Court = Spirit - Spiritual - Regeneration of the Natural Man
- (b.) Holy Place = Soul - Spiritual - Restoring the Soul
- (c.) Most Holy Place = Body - Spiritual - One Spirit (Glorious Body) Joined to the

Lord

II. THE VEILS

A. The Way - OUTER COURT

1. The Veil allowing access to the Outer-court is shown as “opened” in our model but that tends to detract from the dual purpose of the Veil which is to conceal and to reveal. This Veil, as with all the Veils, is intended to prevent man from gazing upon and into the dimension beyond the veil, and used to define what we need to recognize as both an entrance and egress, i.e., the way into and the way out of an enclosed space.

(a.) The veil is necessary, and placed there by the mercy of God to keep curiosity seekers, those who have no interest or privilege, (authority), to enter within, from bringing upon them the wrath of God.

(1.) No one can enter who is uncircumcised.

(2.) Those, who come empty handed may not enter

(b.) The veil is distinct from the rest of the curtains and is easily recognized as the Only Way to enter. If we are aware that the Father’s Presence is most particularly related to the Most Holy Place we can identify this Veil as a type of Jesus the Way. “Jesus *said to him, **"I am the way, and the truth, and the life; no one comes to the Father but through Me."** (Joh 14:6 NASB)

(c.) The first Veil must be opened to see the second veil.

2. If we are satisfied that those things we are getting a glimpse of are in the heavenly realm, as far as what has been built, and that the earthly realm is “under our feet” we can better understand the details of the Tabernacle. The Old Order is to see the outer court as being illuminated by “Natural Light” and ourselves vacillating between the darkness of night and the brightness of day. We limit our vision to the time/space dimensions. If we can adjust our thinking to see that the outer court is in the realm of transition or transformation, walking in the light that has been set in heaven, that is, a heavenly light source, and that we are becoming children of the day, it helps us to focus on the “spiritual” way, truth and life of the outer court dimension.

Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as *do* others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, (1Th 5:5-9 KJVR)

What is the heavenly light source of the Outer Court? Is it the sun by day, the moon and stars by night? Yes, ____ but, “If we are endeavoring to be led by that light, we will surely miss the mark.” God’s provision, according to grace, was a Cloud _ by day, and a Pillar of Fire _ by night. These are what the children of Israel were to keep their eye single toward and be led by as they journeyed in the **Way**. “And with a pillar of cloud You led them by day, And with a pillar of fire by night To light for them the way In which they were to go.” (Neh 9:12 NASB)

We would do well to understand that these “signs,” i.e., the pillar of cloud and the pillar of fire represent the presence of God by the Holy Spirit and, although seen as the source of light and guidance in the example from Israel’s experience in the wilderness, we know these also apply prophetically to all who have a vision for Jerusalem and Mt. Zion. In particular, those whose names are written in that dimension of Spirit where a deep cleansing and continued processing is taking place. “And it will come about that he who is left in Zion and remains in Jerusalem will be called holy--**everyone who is recorded for life in**

Jerusalem. When the Lord has **washed away the filth** of the daughters of Zion, **and purged the bloodshed of Jerusalem** from her midst, by the spirit of judgment and the spirit of burning, **then the LORD will create over the whole area of Mount Zion and over her assemblies a cloud by day, even smoke, and the brightness of a flaming fire by night;** for over all the glory will be a canopy. (Isa 4:3-5 NAS77) We need to be aware that the “Pillars” of the Outer Court Dimension are just as necessary for the Priesthood who ministers in that realm, as they are to those who are in the “Camp.” It is God’s provision.

When the “Law” was sought by anyone seeking justice, they came to the Priest to have the pertinent law found and read to them. All offences were judged according to the Law which was given to Moses in Sinai. We are not to judge according to the Law of sin and death, as did the Priests under the Old Covenant. We are to judge according to “Righteous Judgement” which is founded upon the Law of the Spirit of Life in Christ Jesus, the Law originating in Zion, that has set us free from the Law of Sin and Death.

"For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes. "For not even the Father judges anyone, but He has given all judgment to the Son, so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life. (Joh 5:21-24 NASB)

3. There is only one “Natural Element” that we are to be conscious of in the Tabernacle, and that is “EARTH.” (Thy kingdom come in Earth) It is the one and only “Constant” seen throughout the entire picture. There is no floor in the “Sanctuary,” and the priest had to wash his feet when coming in from, and going out to the camp. The Pillar and the Cloud represent the “Presence” of God in the Outer Court dimension. As we enter into the Holy Place, we will see His Presence manifest in the Light of the Lampstand and the Light of His Presence in the Most Holy Place is His Shekinah Glory. The light in every realm is a differing level of Glory. “This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all. If we say that we have fellowship with Him and *yet* walk in the darkness, we lie and do not practice the truth; but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.” (I John1:5-7)

B. The Truth - HOLY PLACE

1. In looking again to our model, we do not immediately see the Veil of Truth opened or accessible. As it was with the first veil, the second veil will only allow access to those who have been drawn by God, called and chosen, and who meet the standard ___ according to the measure of Christ in their life. The Lord Himself will bring us before this veil and will “consecrate” us, even as Moses consecrated Aaron and his sons. Consecration into the New Covenant Priesthood, after the order of Melchizedek, is not of the natural man, as was Aaron’s or his son’s, it is the consecration of the New Creation ___ Inner Man, or Hidden Man of the heart. Nonetheless, the same things that applied to those consecrated within the order of Aaron also apply to those in the “Spiritual” Order of Melchizedek.

(a.) Is it necessary for us to come through every experience of the Outer Court to be able to see “Truth?” Not at all. The Veil of Truth is visible to any who enter through the veil we are calling the “Way.” The veil of truth was of a “curious work” of blue, scarlet, and purple intertwined with threads of pure gold. We might identify it as a “tapestry,” a beautifully “embroidered” work from which the gold threads would radiate the light of the Sun, giving a glorious appearance to anyone who looked upon it in the brightness of its reflection. The light of “truth” revealed in the Outer Court Realm is one of the factors that combine to draw us through the experiences that prepare us for access into the next

dimension. We don't want to minimize or diminish the value of "truth" we receive in this dimension for, without it we would not be permitted to go on to perfection. "Therefore let us leave the elementary teachings about Christ and go on to perfection, (maturity), not laying again the foundation of repentance from acts that lead to death, and of faith in God, instruction about baptisms, the laying on of hands, the resurrection of the dead, and eternal judgment. And God permitting, we will do so. (Heb 6:1-3)

2. The Veil of Truth opens to those who, through obedience, have been changed by the experiences of the Outer Court and come to a measure of the fullness of the Outer Court dimension, are now prepared to enter into this elevated dimension of Truth. When seen from the outer court realm, truth is often in the form of "Information and Knowledge." While we are in the Outer Court, going through the various processings, (in preparation for entering the sanctuary), we receive much of the truth from those who have entered into the Holy Place realm and have brought it out to us in the form of "messages," "prophecy," a "word of wisdom," a "word of knowledge," and very often in "parables or metaphors" that are not always understood by everyone who hears. The "word" we hear from the Holy Place is the "Oracle of God" from that realm. We eat from the Table of shewbread, of the Word of Truth, and grow in grace and the knowledge of the Truth. Truth, as we know it in this dimension begins to set us free, but only to the extent we assimilate it into our lives and begin to have a "vision" of the Innermost Sanctuary, even though we have not yet entered the Most Holy Realm. Even those who are struggling with a multitude of problems and have defects can eat the shewbread but, they are excluded from offering it.

"The oracle of him who hears the words of God, And knows the knowledge of the Most High, Who sees the vision of the Almighty, Falling down, yet having his eyes uncovered. "I see him, but not now; I behold him, but not near"; (Num 24:16-17) These are the words of Balaam, who held the truth in unrighteousness, yet his words are "True." He, however, was a "lie."

"Speak to Aaron, saying, 'No man of your offspring throughout their generations who has a defect shall approach to offer the food of his God. 'For no one who has a defect shall approach: a blind man, or a lame man, or he who has a disfigured face, or any deformed limb, or a man who has a broken foot or broken hand, or a hunchback or a dwarf, or one who has a defect in his eye or eczema or scabs or crushed testicles. 'No man among the descendants of Aaron the priest who has a defect is to come near to offer the LORD'S offerings by fire; since he has a defect, he shall not come near to offer the food of his God. 'He may eat the food of his God, both of the most holy and of the holy, only he shall not go in to the veil or come near the altar because he has a defect, so that he will not profane My sanctuaries. For I am the LORD who sanctifies them.'" (Lev 21:17-23)

C. The Life - MOST HOLY PLACE

1. What we have "seen" concerning the innermost Veil is not the Veil that conceals everything that is behind but the "Rent Veil" of the Temple, which was torn from top to bottom at the time Jesus was crucified. That does not, as some suppose, give us immediate and unbridled access to the Highest Throne in the Heaven above all Heavens. It does give us access to the Throne of Grace where we can find mercy and grace to help in time of need. It permits us entry or access and allows us to commune with the Father of Mercies and to hear His Voice as He speaks to us from between the cherubim.

And there is no creature (nothing of the Inner Man or New Creature) hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do. Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. Therefore let us draw near with confidence to the

throne of grace, so that we may receive mercy and find grace to help in time of need. (Heb 4:13-16)
 Parens Mine

Here the thought is not so much as to, “how much we can see _ within the veil _ but of Him revealing _ by His Exceeding Glory _ all that needs mercy and grace to be “torn” in our spirit. It is rather like Seeing Him as He Is and ourselves as we are in His sight.

Behold, You desire truth in the innermost being, And in the hidden part You will make me know wisdom. Create in me a clean heart, O God, And renew a steadfast spirit within me. Do not cast me away from Your presence and do not take Your Holy Spirit from me. Restore to me the joy of Your salvation and sustain me with a willing spirit..... Deliver me from bloodguiltiness, O God, the God of my salvation; Then my tongue will joyfully sing of Your righteousness. O Lord, open my lips, That my mouth may declare Your praise. For You do not delight in sacrifice, otherwise I would give it; You are not pleased with burnt offering. The sacrifices of God are a broken*, (***Heb.Shawbar** = “**Rent**” or “**Torn**”), spirit; A broken* and a contrite heart, O God, You will not despise. (See Psa 51:6-17 vs select text) In the context of our experience, the “bloodguiltiness” we desire deliverance from is the blood of our Sacrifice, even Jesus Christ our Lord who has not only made a way but **IS The Way** into the Holiest of all.

III. THE DIMENSIONS

Turning our attention to the dimensions of the “Tabernacle” we have traditionally considered this to be related to the “measurements” of the Outer Court, Holy Place, and Most Holy Place __ also, the measurements of the various pieces of “furniture,” or the “elements” of each “*place*.” While there are valuable lessons to be learned, concerning the “outward,” i.e. the size, shape, materials used, the color of the materials, the process of making the elements, etc., this tends to get us “bogged down” in minute details that inform the natural, (psuche), man ____ without feeding the “Inner Man.” The PURPOSE to be revealed in these Dimensions can easily get lost in the process of *dissecting* everything to its lowest form. The “purpose” in the Outer Court Dimension is to prepare us for and allow access into the Holy Place Dimension by laying the only foundation that can be built upon which is Christ. If God permits, we may take some time to “*raise*” some of these “elemental details” to a level of understanding that will feed our spirit, and aid in the restoration of our soul.

If we can set our minds on “things above” we may begin to get a revelation of these “Dimensions” as “Realms of Glory” with “Height, Depth, Breadth and Width” ____ without “measure.” What we are pressing toward and growing-up into is the “Fullness of His Purpose” in every Realm, and what brings joy to the heart of God.

A. The Outer Court - THE WAY

"But this is what I commanded them, saying, 'Obey My voice, and I will be your God, and you will be My people; and you will walk in all the way which I command you, that it may be well with you.' "Yet they did not obey or incline their ear, but walked in their own counsels and in the stubbornness of their evil heart, and went backward and not forward. (Jer 7:23-24)

1. The “Way” of the WAY begins with co-operation, which leads to surrender, which leads to sacrifice, which is part of the “Eternal Cross Principle.” Established in the Realm of Heaven ____ before the foundation ____ this principle is an inherent quality of God’s Substance that must be a definitive quality of the New Creation Man, (his Head and the many members of His body). At the root of this principle resounds the oracle: “Obey My voice, and I will be your God.”

2. In the **way of righteousness** is **life**, And in its pathway there is no death.

(Pro 12:28) This Proverb helps us to see the “Essence” of the Outer Court Dimension. If we have only a traditional view of the 7 to 10 foot high walls of “fine, white linen curtains” we will likely focus our understanding on the curtains and not on the “Dimension” within their boundaries. We need to see the Outer Court as a **realm of Righteousness**. All of the “works” of service performed there must be “righteous works.” Anything other than these “righteousnesses” fall into the category of “dead works,” which are to be repented of, as a first order of our foundation in Christ.

A. It may be of value to back-up a little, and firmly establish the importance of understanding this “Way of Righteousness.” Any other way will hinder the purpose of God and not permit us to go on to perfection. As the “true circumcision” we have become the “children of promise,” who are purposed to “bless all of the nations of the earth.” The LORD said, “Shall I hide from Abraham what I am about to do, since Abraham will surely become a great and mighty nation, and in him all the nations of the earth will be blessed? “For I have chosen him, so that he may command his children and his household after him to **keep the way of the LORD by doing righteousness and justice, so that the LORD may bring upon Abraham what He has spoken about him.**” (Gen 18:17-19)

3. **Christ Jesus** is not only our example for righteousness ____ He is our Righteousness. “But **by His doing** you are in **Christ Jesus**, who **became to us** wisdom from God, and **righteousness** and sanctification, and redemption,” (1Co 1:30)

a. Man’s way = death

b. The Way of the Lord = Life.

There is a way which seems right to a man, But its end is the **way of death**. (Pro 14:12)

In the **way of righteousness** is **life**, And in its pathway there is **no death**. (Pro 12:28)

Again, we see in these Proverbs two different “ways” of experiencing the Outer Court Dimension. In the natural, the activity of the Outer Court appears focused on “**DEATH**.” So many sacrifices, all the blood, the slaying and the flaying, the stench of burnt dung and inward parts, smoke filling the air with the smell of flesh being burned to ashes. Odors of burning hoof and horn, the wool of lambs and the hair of goats. The smell of burning feathers when doves were offered. Not exactly the sweet smelling savor of a backyard barbeque ____ rather, the smell of **Death**. This is the condition that prevails when a man chooses to walk according to the counsel of his own heart, the counsel of the unrighteous, or even the counsel of other “medium,” instead of walking in the **Way of The Counselor**.

For the man of vision, who walks in the Way of the Lord, the Outer Court is a Dimension of **Life**. Although the same processes and services that Aaron and his sons experienced are being experienced in the new creation man, they are not merely obedience to **LAW**. These sojourners are able to **SEE** beyond the temporal and into the eternal. Death is regarded as that last enemy to be overcome, in every dimension, by participating in the Resurrection Life of our Lord Jesus Christ.

When we consider Abraham’s Seed, (not seeds as of many), we should understand that he is the **One** in whom the fullness of the promises made to Abraham are confirmed.

For the Son of God, Christ Jesus, who was preached among you by us--by me and Silvanus and Timothy--was not yes and no, but is yes in Him. For **as many as are the promises of God, in Him they are yes**; therefore also through Him is our Amen to the glory of God through us. (2Co 1:19-20)

It is the Father who has chosen Christ, so that he may **command His children and His household** after him to **keep the way of the LORD by doing righteousness and justice**, so that He may bring upon them, both head and body, what has been spoken about **him**, the One New Man. (Re-Genesis 18:17-19, Tom’s Version) So then you are no longer strangers and aliens, but you are **fellow citizens with the saints, and are of God’s household**, having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, in whom the whole building, being fitted together, is **growing into a holy temple in the Lord**, in whom you also are being built together into **a dwelling of**

God in the Spirit. (Eph 2:19-22) We will deal more intimately and in greater detail with these particulars when we begin to look at the **Garments** of the priests, and the **Service** of the Tabernacle.

B. The Holy Place - THE TRUTH

When we look at the tabernacle Moses built we make a strong separation and distinction between the Holy Place and Most Holy Place. There is nothing wrong with viewing it this way; However, when we see the Tabernacle that HE is revealing in the heavenlies, it may be better understood as **ONE SANCTUARY**, instead of two separate “places.” The Veil of Life which made the separation so evident in Moses’ tabernacle has been torn from top to bottom and the two dimensions, although no less distinct, are no longer “separate.” **Mercy**, (Most Holy Place) and **Truth**, (Holy Place), **are met together**; righteousness and peace have kissed each other. (Psa 85:10) (*Parens for Emphasis*)

Entrance into the Sanctuary is through the Veil of Truth, which can be seen from the Outer Court, by a lessor degree, i.e., in “natural light” and is only seen as a “veil.” Within, where the dimension of Truth is revealed as a greater measure of Truth, we discover the Table of Shewbread and the altar of incense, illuminated by the light of the Lampstand. This is a “quiet place” where, unlike the Outer Court, activity is held to a minimum, a place of rest and where all “ministries” begin.

The Veil of Truth has not been torn. We must “suffer” the experiences of the Outer Court Realm in order to enter this Truth Dimension. Suffering the experiences means: Surrendering to the Sovereignty of the Holy Spirit to do a “Curious Work,” in each of us, that will remove everything of our “self-life” and create in us HIS _ Christ’s _ “image and likeness.” The emphasis is not on “pain,” although pain may be felt if we resist or “kick against the pricks.” The emphasis is on yielding our members as instruments of righteousness. “Therefore do not let **sin** reign in your mortal body so that you obey its lusts, and do not go on presenting the members of your body to **sin** as instruments of unrighteousness; but present yourselves to God as those **alive from the dead**, (resurrected), and your members as instruments of righteousness to God. For sin shall not be master over you, for you are **not under law but under grace**.” (Rom 6:12-14) I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. (Rom 6:19)

For the law was given by Moses, but **grace and truth came by Jesus Christ**. (John 1:17) We must keep in mind that every experience in the Outer Court Dimension is ONE work of **grace**. Without **Grace**, we cannot enter the realm of **Truth** and apart from Jesus Christ we do not have either. The revelation of, “Thou art the Christ, the son of the Living God,” has to be our true foundation.

Presenting ourselves to God as, “Those **alive from the dead**” is the last of seven Outer Court Experiences we **must** experience, before entering the Sanctuary. In relation to the New Covenant, this is seen in the “Consecration” of those who are becoming Priests, after the order of Melchizedek. (More will be shared concerning consecration further along in the outline.) For now, it is enough for us to understand that only the priest, the High Priest and his sons, are “Consecrated” and able to enter the Holy Place and be His Minister. The “purpose” of the Holy Place is to prepare us for and allow access into The Most Holy Place.

C. The Most Holy Place _ THE LIFE

The Innermost Realm is the “**Seat of Mercy**,” (The Dimension of LIFE), where the Glory of God illuminates everything with the “Brightness of His Glory.” All the works of God’s hands originate in **LOVE**, which **He IS**, and are wrought through **His Mercy**. **SPIRIT** is what God **is** in **Substance** and Light, Life, and Love are “Elements” of His Substance. God, (DIVINITY), is the embodiment of each element in its FULLNESS. There is and never will be any greater expression, manifestation, or

demonstration of these “Elements” outside of, or apart from GOD. **Mercy** is not “Substance.” **Mercy** is “Essence.” **Mercy** is expressed, manifested, or demonstrated out of “God’s Sovereignty.”

For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. (Rom 9:15) **Mercy** is the attribute of God’s Nature which overshadows us and protects us from the “Wrath of God.” Our entire Christian experience is by the Mercies of God, from being “born again” to becoming a Kingdom of Priests.

Blessed be the **God and Father** of our Lord Jesus Christ, **who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead**, to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, who are protected by the power of God through faith for a salvation ready to be revealed in the last time. In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, (1Pe 1:3-6)

But **God, being rich in mercy**, because of His great love with which He loved us, even when we were dead in our transgressions, **made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus**, so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. (Eph 2:4-7)

He saved us, not on the basis of deeds which we have done in righteousness, but **according to His mercy**, by the washing of regeneration and renewing by the Holy Spirit, (Tit 3:5)

Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. (Heb 2:17)

For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. Therefore **let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace** to help in time of need. (Heb 4:15-16)

Therefore **I urge you, brethren, by the mercies of God**, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. (Rom 12:1)

Therefore, **since we have this ministry, as we received mercy**, we do not lose heart, but we have renounced the things hidden because of shame, not walking in craftiness or adulterating the word of God, but by the **manifestation of truth** commending ourselves to every man's conscience in the sight of God. And even if our gospel is veiled, it is veiled to those who are perishing, in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God. For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus' sake. For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ. (2Co 4:1-6)

Blessed be the God and Father of our Lord Jesus Christ, the **Father of mercies** and God of all comfort, (2Co 1:3)

This Most Holy Dimension of **LIFE, in its FULLNESS**, is for those who have been processed by participating in the Outer Court experiences, their soul is restored and joined to the Lord in the Holy Place and they are created in the likeness of God. (Sons who have come to the same fullness and stature as Christ.) These are the “Overcomers” who are set down with Him in his throne, just as He overcame and sat down with the Father in His throne. We receive His Nature when we are Sovereignly born in His Image, (Born Again). We become His Likeness when His Character is developed by the unction and action of the Father, Word and Holy Spirit until the Divine work He has begun in us is finished. (**NOTE:** It would take more time and space than is reasonable to explain the difference between the Sovereign act of our new birth, by His own will, receiving the power, privilege, promises, provision, etc., to become children of God, and the shaping and molding of our character as the absolutes of Sonship are established

in our lives through Divine Prerogative. **It is a spiritual work __ accomplished by His Spirit.)**

IV. THE PRIESTHOOD ORDER

Before proceeding with the basic form or “Outline,” it seems appropriate to pre-empt this section with a brief introduction __ in light of the amount of misunderstanding concerning “Priesthood.”

Although we can study the Priesthood of Aaron and his sons, the “Levitical Order,” as a type, or copy of what God is establishing after the “Order of Melchizedek,” we cannot apply the logic and reasoning of the natural, “Old Order” and expect a spiritual, “New Order” result. We have seen the “Old Order” duplicated by varying degrees of ritual and tradition in every visible expression of what we call “Church” and none of these are any more able to bring us to perfection than was the Levitical Priesthood able to bring Israel to perfection as a kingdom of priests.

Part of the problem in the systematic churches stems from presenting “Priesthood/Ministry” as the goal and failing to present it as preparation necessary to enable us to press on toward and express the fullness of God’s purpose, which is to do the perfect will of God, become well pleasing to Him, and bring joy to His heart.

Many today are ministering because it pleases them to be seen and heard by as many people as they are able to go to, or gather into one place. Paul didn’t say it was pleasing to “him” to be set apart from birth to preach to the Gentiles. He did say that God set him apart at birth, called him by his grace, and that He was pleased to reveal his Son in him __ in order that he might preach him among the Gentiles. Each one can determine whether Paul was speaking of his natural birth or from the time when he was re-born into the kingdom of light.

Apart from a “revelation” of Christ, the Son of the living God __ abiding in, growing up and being the priestly sovereign within us, the types that we see in scripture concerning the Levitical Priesthood are limited to the earthly dimension. In the same manner that every element of the tabernacle is representative of the True Tabernacle that God is building, and not man, so it is with the Priesthood that serves within the various tabernacle dimensions. If we are looking at these things from a natural perspective, the service, the glory and the beauty of the priestly ministry will be substandard and limited to the earthly, physical realm and we will fall far short of the high calling to which we have been called; the reality of Priesthood will be obscured, and our understanding darkened __ resulting in a “ministry” reduced to carnal observances. True priests of God Most High will not be recognized by outward appearance any more than the Kingdom of God will come by observation. Both are WITHIN.

Many studies of Aaron’s priestly order focus on the garments __ especially the outermost coverings, i.e., the breast piece, the ephod and the robe __ which are presented by those who have traditionally interpreted them as the **garments for glory and for beauty**. This “in-part,” limited understanding has resulted in misplaced emphasis which is often expressed in the visible church by the “clergy” wearing luxurious and costly robes, sashes, jewelry, etc., and depending largely on these “trappings” for their identity. Some readers may believe this is peculiar to the Roman Catholic Religion but, although the pomp of the pope and his entourage may be the “extreme,” it is by no means exclusive. Even many “ministers” who wear designer clothing, __ whether Armani Suits or Levi Jeans __ gold chains with crucifixes, or other lavish and sometimes outlandish regalia are merely revealing their ignorance concerning the reality which the priestly garments are meant to reveal in the Spirit. Focus must be changed from outward, natural and visible, (earthly), to inward, spiritual and invisible, (heavenly).

Soon after Jesus began his earthly ministry, he entered the synagogue in Nazareth and read from Isaiah. We are all familiar with Luke 4, so it isn’t necessary to repeat those verses here. Anyway, we know that when he closed the book, those who heard him marveled at the words of grace that came from his mouth __ until he began to speak of Elijah and Elisha, the widow Zarephath and Naaman the Syrian __ then they were all outraged and sought to throw him from a cliff. He spoke of the things he saw in

their hearts but they only saw the son of Joseph.

For He grew up before Him like a tender shoot, And like a root out of parched ground; He has **no stately form or majesty** That we should look upon Him, Nor appearance that we should be attracted to Him. He was despised and forsaken of men, A man of sorrows and acquainted with grief; And like one from whom men hide their face He was despised, and we did not esteem Him. (Isa 53:2-3 NASB)

Now, I shared these last two paragraphs to emphasize that Jesus the Christ will only be seen in garments of glory and beauty ___ in heavenly realms ___ such as the Mount of Transfiguration or in the “Up Hither” realms where John was taken and given the revelation of Christ as recorded in the Book of Revelation. Only those who enter the realm of the High Priest of our profession will see Him as He is and only those who abide in Him will be given as ascension gifts to the church, as ministers of the New Covenant and true tabernacle, who will edify the church until it comes to the perfection of One New Man.

These things having been said, let us return to our Outline Topic of:

THE PRIESTHOOD ORDER.

A. The “Order” of the Priesthood is Singular ___ One Corporate Priest.

1. "Then bring near to yourself Aaron your brother, and his sons with him, from among the sons of Israel, **to minister as priest (ka^ʾhan) to Me--Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.** (Exo 28:1 NASB)

a.) ka^ʾhan **BDB Definition: Strong's H3547**

1) to act as **a priest**, minister in **a priest's office**

1a) (Piel)

1a1) to minister as **a priest**, serve as **a priest**

1a2) **to be** or become **a priest**

It is important to establish the concept of Priesthood as “Corporate.” One part of the Corporate Priesthood consists of the “One” who is High Priest after the order of Melchizedek, Priest of God ___ Most High, and is manifested within the Melchizedek Order, (not the Levitical Order which has been replaced), as Christ ___ The Head and His Body. The old covenant type is Aaron and his sons. The new covenant reality is Jesus the Son of God who has passed through the heavens and is clothed with majesty ___ the glory He had with the Father before the world was ___ and the sons who are brought to that same glory. Does this exclude any child of God from the Priesthood? Not at all! What must be understood is that there was of necessity, a change of the Law when there was a change of the Priesthood Order from the Levitical Order to the Order of Melchizedek. Those who are “born of the Spirit” are all part of the “Melchizedek Family,” just as those born of Levi are part of the “Levitical Family.” We don’t want to confuse the Levitical Order with the Order of Aaron. Aaron and his sons were of the order whose only inheritance was God and they were His Ministers ___ consecrated ordained and anointed to serve as priest. Their “Service” was primarily in the “Sanctuary” and Unto the LORD. The “Levites” were given to Aaron and his sons and represent a “kind” of first fruits because they were given to God in place of the firstborn males of the rest of Israel.

"I give to the **Levites all the tithes in Israel as their inheritance** in return for the work they do while serving **at** the Tent of Meeting. From now on the Israelites must not go near the Tent of Meeting, or they will bear the consequences of their sin and will die. It is the Levites who are to do the

work **at** the Tent of Meeting and bear the responsibility for offenses against it. This is a lasting ordinance for the generations to come. They will receive no inheritance among the Israelites. Instead, I give to the Levites as their inheritance the tithes that the Israelites present as an offering to the LORD. That is why I said concerning them: "They will have no inheritance among the Israelites." (Num 18:21-24 NIV)

The Levites were presented to Aaron and designated, (not consecrated), to assist him and to serve the “community” of Israel by doing the work of the tabernacle. While it is true that the Levites were not numbered along with the rest of the tribes of Israel, because they did not receive any inheritance among the Israelites, they were numbered by their “families” and by their “households,” as part of the “Levitical Order.” A careful reading of the Book of Numbers, helps to sort out some of the distinctions.

Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need was there for **another priest** to arise according to the order of Melchizedek, and not be designated according to the order of Aaron? For **when the priesthood is changed, of necessity there takes place a change of law** also. For the one concerning whom these things are spoken belongs to another tribe, from which no one has officiated at the altar. For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests. And this is clearer still, if another priest arises according to the likeness of Melchizedek, who has become such not on the basis of a law of physical requirement, but according to the power of an indestructible life. (Heb 7:11-16 NASB)

Under the “Old Covenant” we can see that every priest was a Levite but not every Levite was a priest. Under the “New Covenant” we can see that as many as receive the Word of God ____ who are born, not of blood nor of the will of the flesh nor of the will of man, but of God ____ have been **given the right to become “children of God,”** even those who believe in (into) His name. Does this “automatically” make every believer a priest? NO! The word that is translated “children” in John 1:12, is “teknon” which contains within its meaning the idea of being “developed” through suffering to become perfect/mature as a full “son or daughter.”

2. Functionally Distinct ____ NOT ____ Officially Different

As previously stated, “Every priest was a Levite but not every Levite was a priest.” The principal service of the Levites, in regard to the tabernacle, is shown in the following verses:

The **families of the tribe of Levi**, however, were not counted along with the others. (Other Tribes) The LORD had said to Moses: "You must not count the tribe of Levi or include them in the census of the other Israelites. Instead, **appoint** the Levites to be in charge of the tabernacle of the Testimony--over all its furnishings and everything belonging to it. They are to carry the tabernacle and all its furnishings; they are to take care of it and encamp around it. Whenever the tabernacle is to move, the Levites are to take it down, and whenever the tabernacle is to be set up, the Levites shall do it. Anyone else who goes near it shall be put to death. The Israelites are to set up their tents by divisions, each man in his own camp under his own standard. The Levites, however, are to set up their tents around the tabernacle of the Testimony so that wrath will not fall on the Israelite community. The Levites are to be responsible for the care of the tabernacle of the Testimony." (Num 1:47-53 NIV Parens added for Clarity)

The LORD said to Moses in the Desert of Sinai, "Count the Levites by their families and clans/households. Count every male a month old or more." (Num 3:14-15)

a. It may be of some value to mention briefly how God “treats” Israel as “One Man,” as a “Nation,” as “Tribes,” as “Families,” and as “Heads of Households” and as “Households.” This may seem irrelevant but becomes significant when we see some of the distinctions God makes

between these varied identities. For example: The Levites are the offspring of Israel ___ “Israelites” ___ and are one twelfth of the “Nation” of Israel. Levi had three sons ___ Gershon, Kohath and Merari. Each of these three sons became a “Family” unto themselves and out of the “Household” of Kohath, who was “Head of his Household,” came Amram, Izhar, Hebron and Uzziel. Again, each of these four sons became a “Family” unto themselves and from the “Household” of Amram, who was “Head of his Household,” came Aaron and Moses. (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 6:20 NASB)) Please note that no mention was made as to “WHO” was the “Family Head”... While each of the offspring of Israel became a “functionally distinct family” they all continued to be “officially” identified by their “Family Head ___ ABRAHAM.”

b. We must keep in mind that it was God’s intention that Israel ___ the entire “Nation” become a kingdom of priests. Moses went up to God, and the LORD called to him from the mountain, saying, "Thus you shall say to the house, (bayith - household), of Jacob and tell the sons of Israel: 'You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you to Myself. 'Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; and you shall be to Me **a kingdom of priests and a holy nation.**' These are the words that you shall speak to the sons of Israel." (Exo 19:3-6 NASB Parens added for emphasis)

c. We all know that Israel did not obey God’s voice or keep His covenant and the priesthood was given ___ out from the Levitical Family Order ___ to the “Household” of Aaron. Aaron as “Head of his household” became the “High Priest” and his sons ___ the members of his “household” became “priests.” We have already mentioned what the “families of the Levites” were given responsibility over in their service to the tabernacle. (It may be of some interest to look at the Levite Clan and see the similarities to today’s “ministries,” i.e., designated/appointed ___ not consecrated, numbered by their families ___ denominations, receive tithes as their inheritance, camp “around” the tabernacle as a buffer for those in the “encampment/world,” and be the “servants” who “tear down” and “erect” the tabernacle ___ before and after every move of God by His Spirit. (Unlike the Levites of old, they do not always set things up in the places they were originally meant for, adding to the confusion that often follows a “move” of God.)

d. Applying this principle to our New Covenant experience and expressing it from a “spiritual” perspective is very difficult to share, but, it may be of some value to make an effort in order to establish and validate those who are becoming the “True Priesthood.”

1d.) The LORD is the God of the spirits of all mankind ... (See Num 27:16)

Every man can lay claim to God as his father and declare himself to be of the “family of God”. However, only those who are born again by the living and abiding Word of God can lay claim to the right, (power, authority, or ability), to become children of God with the prospect of becoming a member of His “Household.” The distinction is drawn between the “Adams.” Although the first Adam is called the son of God, according to the genealogical record in Luke 3, it is somewhat mis-leading because the word “son” does not appear in the original text. It is “implied” and most modern translations indicate this by using italics or *greying* out the word “son.”

2d.) The first man, Adam is of the earth, formed or fashioned from the dust of the earth ___ earthy, and became a living soul. The second man, Last Adam is from heaven, the only **begotten Son**, a life-giving spirit ___ heavenly. We ___ all of us ___ have borne the image of “First Adam” and became “inheritors” of the “dirt man” promise; “For as in Adam all die.” The only release we can obtain from accepting our “inheritance” from first Adam is to experience death by crucifixion with Christ in the likeness of His death , be buried together with Christ in baptism and resurrected in “newness

of life.” We then become heirs of Last Adam. Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, who are protected by the power of God through faith for a salvation ready to be revealed in the last time. (1Pe 1:3-5 NASB)

3d.) Having passed from death to life we are now partakers of the inheritance of the saints in the kingdom of light. "I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life. (Joh 5:24 NIV)

And we pray this in order that you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work, growing in the knowledge of God, being strengthened with all power according to his glorious might so that you may have great endurance and patience, and joyfully giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light. For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins. He is the image of the invisible God, the firstborn of/over all creation. (Col 1:10-15)

4d.) Abram's experience may help us to understand the difference in the way the two Adams are perceived from the heavenly viewpoint. Abram/Abraham had two sons ____ Ishmael, who was born of Hagar the bondwoman, whom **Sarai** gave to her husband **Abram** to produce a son after the flesh, and Isaac, who was born of **Sarah** the freewoman as the result of her relationship with **Abraham** when both were beyond their ability to produce a child after the flesh. Isaac was the son of "Promise!"

Ishmael was **Abram's firstborn son**, was of his **family** and of his **household**. Ishmael was heir to Abram's estate and Abram desired that he live under God's blessing. However, after the birth of Isaac, **Abraham's firstborn son**, and after Hagar and Ishmael were sent away, and wandered into the desert of Beersheba, they, Hagar and Ishmael, were **no longer considered members of Abraham's household**. The right or inheritance of the firstborn no longer applied to Ishmael but became Isaac's. Ishmael wandered from desert to desert, was given an Egyptian wife and God blessed him by making him a powerful nation and gave him twelve sons. The offspring of these twelve sons are still claiming **Abraham** as their father when, in reality they are members of **Abram's** family. Many may say, "It's the same person!" If we have a revelation of becoming a "New Creation" or being given a "New Name," it should become evident to us that Abram is able to be seen as a type of first Adam and Abraham is able to be seen as a type of Last Adam. Rather than elaborate on this thought, it may be of greater value to just allow each one to search these things out in the spirit.

5d. We are not only members of God's family, we are fellow citizens with the saints and members of His household. "So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of **God's household**, (**Gk - Oikos**), having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, in whom the whole building, being fitted together, is growing into a holy temple in the Lord, in whom you also are being built together into a dwelling of God in the Spirit." (Eph 2:19-22 NASB)

As you come to him, the living Stone--rejected by men but chosen by God and precious to him--you also, like living stones, are being built into a **spiritual house**, (**Gk - Oikos**), to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. For in Scripture it says: "See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame." Now to you who believe, this stone is precious. But to those who do not believe, "The stone the builders rejected has become the capstone," and, "A stone that causes men, to stumble and a rock that

makes them fall." They stumble because they disobey the message--which is also what they were destined for. **But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God,** that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy. (1Pe 2:4-10 NIV)

NOTE:

Whenever I attempt to write a study it has been my experience that it sometimes takes a course that was not part of the original thought or consideration. In an effort to "expand" on a particular detail, or attempting to make some special emphasis, the initial purpose can sometimes get lost in the process. We don't want to become distracted, although it is my hope that a "thought" or "word" may be an inspiration to some and lead to "revelations" that may or may not be related to the theme of this paper. Hopefully, we have not been taken "out of the Way" or "disengaged" from the intent that "Priesthood" is the principal subject of this portion. I'll try to keep this writing focused. Henceforth, not every comment will become a "commentary," and will be left to the reader to dwell upon or search out.

THE PRIESTHOOD ORDER. (Continued)

B. The "Royal" Priesthood ____ The Melchizedek Order

1. The "Priesthood" we are born into, chosen for, and for which we are anointed, ordained and consecrated is "Kingly" in essence and of "Priestly" substance. Melchizedek's Sovereignty is in the realm of righteousness and peace, his Divinity is established in the dimension of "Priest forever of GOD, MOST HIGH". Everyone who is "born of the Spirit" has been called to the Royal Priesthood. However, many are still trying to "qualify" as priests by performing certain "rituals" and following "traditional doctrines." When this happens it immediately puts their followers under the law, into the Levitical Order, and begins to make divisions and distinctions between "Clergy" and "Laity."

2. As stated earlier, the Priesthood after the order of Melchizedek is a "Singular, Corporate Priesthood."

For **by one Spirit** we were all baptized into **one body**, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit. (1Co 12:13 NASB) A thoughtful reading of Ephesians Chapter 4, and I Corinthians 12, shows there are distinguishing characteristics between the "Administrations" and "Operations" of the members of the One Body but there is no "difference" in the value or importance of any individual member. The "Gift" of ministry Christ gave to the church for the perfecting/maturing of the saints ____ which is expressed through the five-fold administration given out of the realm of the ascended Christ, who is our merciful and faithful High Priest, ____ is not established by men laying hands on other men and proclaiming them as apostles, prophets, evangelists, pastors or teachers. This practice in the visible church has done more to harm believers, by taking them out of the "Way of Righteousness" and sending them down a path of destruction, than all the "sins" of mankind combined. Likewise, those who are given by God for the operation of the church and the "spirituals" given to whosoever the Spirit wills ____ for signs to the unbelieving and for the edification of the church ____ are not ministries and gifts "imparted" by the laying on of hands by those who claim to be anointed by God to do so. They are expressions of the LIFE of GOD and are developed as we grow up into all things ____ in Christ. Ascension is not some "rapturous" blink of an eye elevation to the throne of God, imparted

by the unrighteous works of ignorant and oftentimes arrogant men __ it is the result of the planting of the LORD.

For when one says, "I am of Paul," and another, "I am of Apollos," are you not mere men? What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave opportunity to each one. I planted, Apollos watered, but God was causing the growth. So then neither the one who plants nor the one who waters is anything, but God who causes the growth. Now he who plants and he who waters are (essentially/equally) one; but each will receive his own reward according to his own labor. (1Co 3:4-8)

C. The Holy Garments of the Priest

1. "Then bring near to yourself **Aaron your brother, and his sons with him**, from among the sons of Israel, to **minister as priest to Me**--Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. **"You shall make holy garments for Aaron your brother, for glory and for beauty.** "You shall speak to all the skillful persons whom I have endowed with the spirit of wisdom, that they make Aaron's garments **to consecrate him, that he may minister as priest to Me.** "These are the garments which they shall make: a **breastpiece** and an **ephod** and a **robe** and a **tunic** of checkered work, a turban and a sash, and they shall make holy garments for **Aaron your brother and his sons, that he may minister as priest to Me.**"You shall weave the tunic of checkered work of fine linen, and shall make a turban of fine linen, and you shall make a sash, the work of a weaver. **"For Aaron's sons you shall make tunics; you shall also make sashes for them, and you shall make caps for them, for glory and for beauty.** **"You shall put them on Aaron your brother and on his sons with him; and you shall anoint them and ordain them and consecrate them, that they may serve Me as priests.** "You shall make for them linen breeches to cover their bare flesh; they shall reach from the loins even to the thighs. "They, (the breeches, the tunics, the sashes and the cap), shall be on Aaron and on his sons when they enter the tent of meeting, (Outer Court), or when they approach the altar, (of incense), to minister in the Holy Place, so that they do not incur guilt and die. It shall be a statute forever to him and to his descendants after him. (Selected from Exo. 28)

a. There are several things in the above verses that are important to take note of:

1a.) It is Aaron, in the **Holy Garments of the High Priest**, and his sons **with him** who **minister** as **priest** (singular) to God.

2a.) It is Aaron and his sons in the holy garments __ the tunics, the sashes and caps of fine linen __ who **serve God as priests** (plural)

3a.) **All** of the Holy Garments are **for glory and for beauty** (Linen breeches excluded)

4a.) The breeches that covered their bare flesh were made of **linen** __ not__ **"Fine Linen."**

5a.) Aaron and his sons were **anointed, ordained and consecrated** __ in order to serve God as priests. They were **anointed**__ **with oil, ordained** __ **their hands were filled** __ and **consecrated** or **"hallowed"** __ are kept true to His Name __ to **serve** God as priests.

b. **Putting off the old garments and putting on the new.**

1b.) Putting off the "old" and putting on the "new" is not a onetime event; rather, it is a process of "stripping" off what is unclean and undesirable and being "clothed" upon with garments that are suited to our growth and calling. The goal is to be clothed upon with Christ__ but, before we can

begin to put on the garments for glory and for beauty we must become “naked” and realize our shame. Nakedness cannot be “put off.” The only way nakedness can be remedied is by “covering” it with an appropriate covering.

2b.) And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. (Gen 3:7 KJV)

By **the sweat of your face** You will eat bread, Till you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return.. The LORD **God made garments of skin** for Adam and his wife, **and clothed them**. (Gen 3:19, 21 NASB)

As Job said, when a strong wind blew against the four corners of the house where his children were reveling and all were lost, “Naked I came from my mother's womb, And naked I shall return there..... ” (Job 1:21)

When our eyes are opened by the Spirit of God as He is manifested as the Helper who has come to convict us of 1. SIN, 2. RIGHTEOUSNESS, and 3. JUDGEMENT, we begin to see our “nakedness” and our first response is either to, “hide our nakedness with a self-made garment” or, take the “sin” and shame to the cross. We see artist’s renderings of Jesus being crucified with a loin cloth draped modestly over his private parts but the likely view would be of him as naked as the day he came into this world, before he was wrapped in “swaddling clothes.” When he was taken down from the cross his flesh body was wrapped in linen which had been purchased by Joseph for his burial. His naked flesh was **appropriately covered**.

C. Covering for the Outer Court

1.) The covering that Adam and Eve sewed together was not appropriate and was replaced by the skin garments the LORD God made. Why didn’t God make them garments of linen? Because linen represents “righteousness” and Adam and Eve had yielded their members as instruments of “unrighteousness,” to “sin.” Linen garments are not for those who eat bread by the “sweat of their face,” but for those who are commanded not to mix wool and linen when making a cloth for any garment, especially garments for the priests who minister in the sanctuary, and are prohibited from wearing anything, including wool, skins or leather, which would make them sweat. Linen breeches are the appropriate garment for covering the naked flesh of priests and represent the “righteousness” that covers our sin and allows access into the tent of meeting at the Veil we identify as the “Way.”

2.) Every “Spiritual Birth” begins in “nakedness.” When we are “birthed” into higher dimensions of reality and life, we do not lose the garments we are wearing while we are growing up and being processed through our previous birth experiences. As we are transformed from glory to glory, so also our garments become transformed and become more glorious. There are layers of glory that are added to our life by the addition of those virtues that cause our knowledge of the Lord Jesus Christ to increase and bear fruit.

According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. (2Pe 1:3-8 KJV)

D. Coverings for the Holy Place

1.) Our outer court experiences are all preparation for entering the “Sanctuary Dimension” as Priest of God ___ to be His minister. The “Sanctuary” represents a greater revelation of Christ our High Priest and Chief Cornerstone of the House (Tabernacle) that God is building. The “coverings” of the tent of meeting in Moses’ tabernacle are comparable to the garments of the priest but represent a “higher order” of Priesthood in the Corporate Dimension. Being birthed into this dimension begins with “dissolving” the tent we currently call our “house” and becoming “naked” before the One with Whom we have to do. The **beginning** of this process occurs when we come to Christ ___ put off our filthy rags of self-righteousness, are washed by His blood and put on our linen breeches, which represent the righteousness we receive by faith, to cover our naked flesh. This is done “without/outside the camp.”

“Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate. So, let us go out to Him outside the camp, bearing His reproach. For here we do not have a lasting city, but we are seeking the city which is to come.” (Heb 13:12-14 NASB)

I don’t want to go into so much detail that it causes us to be side-tracked but sense the need to mention, at least, that the linen breeches allow us access into the outer court dimension of righteousness but we cannot enter the holy place dimension wearing only the breeches. It is those who **practice** the “word of **righteousness**” who have their senses exercised, (developed), to **discern** good and evil. It is not “faith,” in the limited measure given to every man, that exalts, a nation, (causes a nation to ascend to greater heights), ___ it is “righteousness” that exceeds the righteousness of the Scribes and Pharisees. “For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven.” (Mat 5:20 NASB)

Faith at the elementary level is for the “breeches” experience of righteousness in the earth dimension. And the Lord said, "Hear what the unrighteous judge *said; now, will not God bring about justice for His elect who cry to Him day and night, and will He delay long over them? "I tell you that He will bring about justice for them quickly. However, when the Son of Man comes, **will He find faith on the earth?**" (Luk 18:6-8) “Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin, (Aware of our nakedness). But now, righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. This righteousness from God comes through faith in Jesus Christ to all who, (continue to), believe.... (Rom 3:20-23 NIV) Parens added for emphasis.

“When calamity (tribulation) comes, the wicked are brought down, but even in death the righteous have a refuge. (Sanctuary) Wisdom reposes, (brings rest), in the heart of the **discerning** and even among fools she lets herself be known. **Righteousness exalts a nation**, but sin, (all unrighteousness), is a disgrace to any people.” (Pro 14:32-34 NIV) Parens Mine.

2.) If we can perceive the “outer court glory” as **Christ in us**, ___ the Hope of Glory, the “holy place glory” as ___ **us in Christ**, with the glory God gave Him ___ which He, in turn has given to us, and the “most holy glory” as ___ being “**hidden together with Christ ___ in God**,” it may help us to get a better understanding of the ascending life and the necessity of “growing in righteousness.” To grant those who mourn in Zion, Giving them a garland instead of ashes, The oil of gladness instead of mourning, The mantle of praise instead of a spirit of fainting. So they will be called oaks/trees of righteousness, The planting of the LORD, that He may be glorified. (Isa 61:3 NASB, Various)

“He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. (Rev 22:11 KJV)

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. (2Co 5:1-5)

Therefore let us be diligent to enter that rest, (to which all of Israel was initially called), so that no one will fall, through following the same example of disobedience, (not obeying My voice, or keeping my covenant). For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. And there is **no creature hidden from His sight**, but all things are **open and laid bare** (become naked) to the eyes of Him with whom we have to do. Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need. (Heb 4:11-16 NASB) Parens added for emphasis

Therefore, putting aside all (the garments of) malice and all deceit and hypocrisy and envy and all slander, like newborn (naked) 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. For this is contained in Scripture: "BEHOLD, I LAY IN ZION A CHOICE STONE, A PRECIOUS CORNER stone, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED." This precious value, then, is for you who believe; but for those who disbelieve, "THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE VERY CORNER stone," and, "A STONE OF STUMBLING AND A ROCK OF OFFENSE"; for they stumble because they are disobedient to the word, and to this doom they were also appointed. But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, (Treasure/Jewels), 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. (1Pe 2:1-10 NASB Parens Added)

3.) Having put on the breeches that cover the naked flesh we are to continue "putting off" and "putting on" until our "righteousness" is fulfilled in the outer court experiences. When we come to the growth and maturity required for every priest who is prepared for consecration we will be further set apart by being "stripped down" AGAIN, washed by the water of the word, and "fresh/new" coverings will be given for us to "put on," for our "induction" into the Priesthood which is seen in type by the Anointing/Ordination/ and Consecration of the "Order of Aaron."

"For Aaron's sons you shall make tunics; you shall also make sashes for them, and you shall make caps for them, **for glory and for beauty**. "You shall put them on Aaron your brother and on his sons with him; and you shall **anoint** them and **ordain** them and **consecrate** them, that they may serve Me as priests. "You shall make for them linen breeches to cover their bare flesh; they shall reach from the loins even to the thighs. "They shall be on Aaron and on his sons when they enter the tent of meeting, or when they approach the altar to minister in the holy place, so that they do not incur guilt and die. It shall be a statute forever to him and to his descendants after him. (Exo 28:40-43 NASB)

Then the LORD spoke to Moses, saying, "Take Aaron and his sons with him, and the garments and the anointing oil and the bull of the sin offering, and the two rams and the basket of unleavened bread,

and assemble all the congregation at the doorway of the tent of meeting." So Moses did just as the LORD commanded him. When the congregation was assembled at the doorway of the tent of meeting, Moses said to the congregation, "This is the thing which the LORD has commanded to do." Then Moses had Aaron and his sons come near and washed them with water. He put the tunic on him and girded him with the sash, and clothed him with the robe and put the ephod on him; and he girded him with the artistic band of the ephod, with which he tied it to him. He then placed the breastpiece on him, and in the breastpiece he put the Urim and the Thummim. (Lev 8:1-8 NASB)

Next, Moses had Aaron's sons come near and clothed them with tunics, and girded them with sashes and bound caps on them, just as the LORD had commanded Moses. (Lev 8:13 NASB)

"The holy garments of Aaron shall be for his sons after him, that in them they may be anointed and ordained. "For seven days the one of his sons who is priest in his stead shall put them on when he enters the tent of meeting to minister in the holy place. (Exo 29:29-30 NASB)

4.) The sacrifices concerning "Consecration" will be discussed in detail in a separate document but, for now, we want to stay focused on the "Garments." In the above verses we see Moses being instructed to bring Aaron and his sons to the doorway of the tent of meeting, which I am identifying as the veil or curtain to the "Outer Court," where they were to be washed, clothed with the garments in which they were to be ordained and consecrated. For Aaron these include: 1. The tunic, 2. The sash, 3. The robe, 4. The ephod, 5., The band of the ephod, 6., The breastpiece, and 7., the Urim and Thumin ____ which are counted among and essential to the garments. These are the garments for Aaron's body. No mention is made of the breeches because they are understood as already in place to cover his naked flesh. Whether they were on him when he was washed, or not, is irrelevant. They were on him when **his body** was clothed. Also, no mention is made here of the head-covering or "Turban" with the plate of pure gold, which was attached to the front of the turban with a cord of blue, and engraved with the words, "Holy, or Holiness, to the LORD," and placed on **his head**. "It shall be on Aaron's forehead, and Aaron shall take away the iniquity of the holy things which the sons of Israel consecrate, with regard to all their holy gifts; and **it shall always be on his forehead, that they** (the sons of Israel) **may be accepted before the LORD.** (Exo 28:38 NASB)

The Spirit himself testifies with our spirit that we are God's children. Now if we are children, then we are heirs--heirs of God and **co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.** I consider that **our present sufferings are not worth comparing with the glory that will be revealed in us.** (Rom 8:16-18 NIV)

When the Lord joined the two on the road to Emmaus, He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! "Was it not necessary for **the Christ to suffer** these things and **to enter into His glory?**" Then beginning with Moses (including the Law) and with all the prophets, He explained to them the things concerning Himself **in all the Scriptures.** (Luk 24:25-27 NASB) As Jesus began to fulfill the things that were spoken of him, i.e., the righteous acts that resulted from his obedience to the Father's voice, and, as the Father did His works through him he grew strong, was filled with wisdom, and the grace of God was upon him to fulfill all righteousness. As we begin to believe in **all** that Moses and the prophets have spoken concerning the sufferings of Christ we will get a greater appreciation of what it means to suffer with Him. Jesus learned obedience through the things that he suffered which is a way of saying, "By learning obedience to God's voice and suffering all the things recorded in Scripture that concerned Him, Jesus Christ became our source of eternal salvation and **became wisdom** from God, and **righteousness** and **sanctification**, and **redemption** so that ____ our boast is in the Lord."

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"; just as He says also in another passage, "YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK." In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to

save Him from death, and He was heard because of His piety. Although He was a Son, He learned obedience from the things which He suffered. (Heb 5:5-8 NASB)

For **consider your calling**, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, and the base things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are, so that no man may boast before God. **But by His doing you are in Christ Jesus**, who **became to us** wisdom from God, and righteousness and sanctification, and redemption, so that, just as it is written, "LET HIM WHO BOASTS, BOAST IN THE LORD." (1Co 1:26-31 NASB)

5. "The holy garments of Aaron shall be for his sons after him, that in them they may be anointed and ordained. For seven days the one of his sons who is priest in his stead shall put them on when he enters the tent of meeting to minister in the holy place. (Exo 29:29-30 NASB)

In the "old order" priesthood the garments for the High Priest were not duplicated, altered, or replicated when it came time for a "Son" to be anointed and ordained in his stead. It seems that it was necessary for the son to "grow" to the same stature as his father, rather than "altering the garment to fit the son." The underlined term, "in his stead" is somewhat misleading because it causes us to think in terms of "replacing," which is not what the word is meant to convey. The word is "tacath" (Strong's H8478), and means: "under," "beneath," "underneath" and could have just as correctly been translated, "under authority." For example: After Moses had stripped Aaron of his garments and put them on his son Eleazar, Aaron died there on the mountain top. Then Moses and Eleazar came down from the mountain. (Num 20:28 NASB) Did the priesthood become the Priesthood after the Order of Eleazar? Not at all! The Priesthood remained the Priesthood of Aaron, who carried out his ministry and service to God "under the authority" granted him when he was anointed, ordained, and consecrated. Eleazar, was required to carry out the ministry and service to God by that same authority... The authority comes from the head, not the body.

For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And **no man taketh this honour unto himself, but he that is called of God, as was Aaron**. So also **Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee**. (Heb 5:1-5 KJV)

We will consider what has been "changed" within the Melchizedek Order in regard to "putting on" priestly/kingly garments in relation to our growth in more detail.

V. Making the Transition from "Old" to "New"

A. The Coverings for The Most Holy Place

1. The Robe, the Ephod, the Breastpiece and the Gold Plate were not spoken of in detail in the previous portion of the outline because they are "primarily" the garments designed for the High Priest, worn by Aaron when he was anointed, ordained and consecrated to minister in the Presence of God in the Most Holy Place ___ once a year ___ on the Day of Atonement.

Aaron's priesthood was established as an "interim" priesthood and was never intended to be

“forever”. It was a “perpetual” priesthood throughout his “generations,” destined for decline and to be phased out to make way for the royal priesthood to be established after the order of Melchizedek. Aaron’s robe, ephod, breastpiece and the gold plate that was put on the turban speak prophetically, (in type), of the “Royal Priesthood” that God has predestined according to His purpose and has determined to be revealed in its fullness at the end of the ages.

"Then you shall bring Aaron and his sons to the doorway of the tent of meeting and wash them with water. "You shall put the holy garments on Aaron and anoint him and consecrate him, that he may minister as a priest to Me. "You shall bring his sons and put tunics on them; and you shall anoint them even as you have anointed their father, that they may minister as priests to Me; and **their anointing will qualify them for a perpetual priesthood throughout their generations.**"

(Exo 40:12-15 NASB)

Jesus is the one who has become a priest ___not on the basis (authority) of a regulation as to his ancestry but on the basis (authority) of the power of an indestructible life. For it is declared of him: "You are a priest forever, (for life), in the order of Melchizedek." And because **Jesus the Christ lives forever, he has a permanent priesthood** which does not pass on to any successor. (Heb 7:16-24 Paraphrased)

God has raised this Jesus to life, and we are all witnesses of the fact. **Exalted to the right hand of God**, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear. For **David did not ascend to heaven**, and yet he said, "The Lord said to my Lord: "Sit at my right hand until I make your enemies a footstool for your feet." "Therefore let all Israel be assured of this: **God has made this Jesus**, whom you crucified, both Lord and Christ." (Act 2:32-36 NIV)

2. The LORD says to my Lord: "Sit at my right hand until I make your enemies a footstool for your feet."

The LORD has sworn and will not change his mind: "You are a priest forever, in the order of Melchizedek." (These two declarations are both taken from the prophetic words of King David in the 110th Psalm.)

They will make war against the Lamb, but **the Lamb** will overcome them because he **is Lord of lords and King of kings**--and with him will be his called, chosen and faithful followers."

(Rev 17:14 NIV)

The emphasis of these verses is to re-affirm that Jesus, as “Priestly King,” was “born” for the purpose of being King and that his kingdom is not of this world, and to associate his “Kingship” with “Priesthood.” He indeed is a Priestly King and Kingly Priest..

3. Instead of going into a lot of detail or giving a whole list of verses to read it seems more reasonable to just make a brief statement concerning “Robes” and what they represent throughout Scripture. In the great majority of verses they are referred to in connection with: High Priests, Kings and Princes, daughters of kings, Prophets and others who are held in “Honor.” When spoken of in connection with Aaron they are recognized as one of the garments for glory and beauty.

3a.)Putting too much emphasis on the design and color of any of these coverings can become unproductive and lead to speculation about their “spiritual” significance. Likewise with the ephod and breastpiece which are **exclusive to the Priesthood**. These are not to be “Over-thought” from the earthy, horizontal perspective and it doesn’t take a great deal of “revelation” to see these summed up in verses from the “New Covenant Perspective,” such as: “So, as those who have been **chosen of God, holy and beloved, put on** a heart of compassion, kindness, humility, (a humble mind), gentleness and patience; bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you. **Beyond all these things put on love**, which is the perfect bond of unity. Let the peace of Christ rule in your hearts, to which indeed **you were called in one**

body; and be thankful. (Col 3:12-15)

The gold plate engraved with the inscription, **“Holy to the Lord”** isn’t for outward show any more than these other “Royal Garments” and can best be understood simply as: “Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, **think on these things.**

2a.) The ephod is an important part in the transitional aspects we are considering so more will be shared concerning this element as we continue in the series. The breastpiece worn over the heart of the priest has been so “over-interpreted” it has lost much of the beauty and glory it is intended to reveal. We may spend some time on these as it becomes relevant but will not bring these down to the “dirt realm” level of carnal commentary.

3. For a tabernacle (tent) was erected, in the outer division or compartment of which were the lampstand and the table with [its loaves of] the showbread set forth. [This portion] is called the Holy Place. [Lev. 24:5, 6.] But [inside] **beyond the second curtain or veil**, [there stood another] tabernacle [division] known as the **Holy of Holies**. [Exod. 26:31-33.] It had the golden altar of incense and the ark (chest) of the covenant, covered over with wrought gold. This [ark] contained a golden jar which held the manna and the rod of Aaron that sprouted and the [two stone] slabs of the covenant [bearing the Ten Commandments]. [Exod. 16:32-34; 30:1-6; Num. 17:8-10.] Above [the ark] and overshadowing the mercy seat were the representations of the cherubim [winged creatures which were the symbols] of glory. **We cannot now go into detail about these things.** These arrangements having thus been made, **the priests enter [habitually] into the outer division of the tabernacle in performance of their ritual acts of worship.** But **into the second [division of the tabernacle] none but the high priest goes, and he only once a year, and never without taking a sacrifice of blood with him**, which he offers for himself and for the errors and sins of ignorance and thoughtlessness which the people have committed. [Lev. 16:15.] **By this the Holy Spirit points out that the way into the [true Holy of] Holies is not yet thrown open as long as the former [the outer portion of the] tabernacle (the Holy Place) remains a recognized institution and is still standing,** (or has the preeminence) (Heb 9:2-8 AMP_ Paraphrased)

But [that appointed time came] when **Christ (the Messiah) appeared as a High Priest** of the better things that have come and are to come. [Then] **through the greater and more perfect tabernacle not made with [human] hands, that is, not a part of this material creation, He went once for all into the [Holy of] Holies [of heaven]**, not by virtue of the blood of goats and calves [by which to make reconciliation between God and man], but His own blood, having found and secured a complete redemption (an everlasting release for us). (Heb 9:11-12 AMP)

3a.) The change of the Priesthood Order from “earthly” to “heavenly” is as distinct and dramatic a concept as the concept of becoming a “New Creation.” As “glorious” as the garments of Aaron and the High Priests who followed under the “Old Order” were, they cannot begin to compare with the garments of the Priest(s) who **descended** from Judah and **arise** (or **ascend**) in the likeness of Melchizedek. For it is evident that **our Lord was descended from Judah**, a tribe with reference to which Moses spoke nothing concerning priests. And this is clearer still, if another priest **arises according to the likeness of Melchizedek**, (Heb 7:14-15 NASB) Our High Priest was the “express image of God” while bearing the “earthly,” descended from Judah, and became the “heavenly reality,” in the likeness of Melchizedek when he was raised (ascended) to the throne.

Who **being the brightness of his glory, and the express image of his person**, and upholding all things by the word of his power, **when he had by himself purged our sins, sat down on the right hand of the Majesty on high**; Being made so much better than the angels, as **he hath by inheritance obtained a more excellent name** than they. For unto which of the angels said he at any time, **Thou art my Son**,

this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? (Heb 1:3-5 KJV)

But **unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.** Thou hast **loved righteousness**, and hated iniquity; therefore God, even **thy God, hath anointed thee with the oil of gladness above thy fellows.** (Heb 1:8-9 KJV)

To grant those who mourn in Zion, Giving them a garland instead of ashes, **The oil of gladness instead of mourning,** The **mantle of praise** instead of a spirit of fainting. So **they will be called oaks of righteousness**, The planting of the LORD, **that He may be glorified.** Then they will rebuild the ancient ruins, They will raise up the former devastations; And they will repair the ruined cities, The desolations of many generations. Strangers will stand and pasture your flocks, And foreigners will be your farmers and your vinedressers. But **you will be called the priests of the LORD; You will be spoken of as ministers of our God.** You will eat the wealth of nations, And in their riches you will boast. (Isa 61:3-6 NASB)

There are many scriptures that are being “un-earthed,” which would “fit” into various dimensions of the tabernacle but it would be nearly impossible to put them all into one document. Seemingly obscure verses like the following from Genesis 49, ___ are prophetic, oracles that speak of our High Priest and King, the Lord Jesus Christ, but, have been hidden or veiled until recently and Lord only knows how many have been read for years and never really disclosed, (revealed).

And Jacob called unto his sons, and said, Gather yourselves together, that **I may tell you *that* which shall befall you in the last days.** "Judah, your brothers will praise you; your hand will be on the neck of your enemies; your father's sons will bow down to you. You are a lion's cub, O Judah; you return from the prey, my son. Like a lion he crouches and lies down, like a lioness--who dares to rouse him? **The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs and the obedience of the nations is his.** He will tether his donkey to a vine, his colt to the choicest branch; **he will wash his garments in wine, his robes in the blood of grapes.** (Gen 49:1, 8-11 NIV)

As we “transition” or as we are “metamorphosed,” it becomes evident that the garments that represent the glory of the “old” order are becoming “rather glorious” in the “new,” in the same manner and degree that the glory of the heavenly tabernacle is more glorious than the earthly. This can be seen when the tabernacle in the wilderness gives way to the temple in Jerusalem and even, when that temple was destroyed, in the re-building during Zerubbabel’s time.

"For thus says the LORD of hosts, 'Once more in a little while, I am going to shake the heavens and the earth, the sea also and the dry land. I will shake all the nations; and they will come with the wealth of all nations, and I will fill this house with glory,' says the LORD of hosts. 'The silver is Mine and the gold is Mine,' declares the LORD of hosts. '**The latter glory of this house will be greater than the former,**' says the LORD of hosts, 'and in this place I will give peace,' declares the LORD of hosts." (Hag 2:6-9 NASB)

It may be worthwhile to include a few things that may help us understand a “underlying principle” that is revealed in the statement; “Therefore from now on we recognize no one according to the flesh; even **though we have known Christ according to the flesh, yet now we know Him in this way no longer.** Therefore if anyone is in Christ, he is a new creature; **the old things passed away; behold, new things have come.** (2Co 5:16-17 NASB) This principle can be seen in putting off and putting on, in shaking and re-building, in living and dying then living again, putting off corruption for incorruption or mortality for immortality, etc.

If we are satisfied that entry into the holy place is representative of our being “in Christ” then we can see how the “death” that is emphasized in the outer court dimension is “swallowed up” in “life” as we ascend into that holy realm. Bear with me while I try to put into words how **the glory** of Aaron’s High

Priestly Garments is “changed” when the Sanctuary Dimension is entered.

In the outer court the glory of Aaron's garments is an “outward” glory, seen of men, and all who see know that Aaron has been given this honor by being chosen of God. However, when Aaron or even Moses enters into the peaceful rest and stillness of the Sanctuary and stands in the presence of God, face to face ___ Heb. Paniym ___ and is humbly waiting to hear God's voice from between the Cheribim, their garments are not seen. For the word, (utterance), of God is living and active and sharper than any two-edged sword, and **piercing as far as the division of soul and spirit**, of both joints and marrow, and able to judge the thoughts and intentions of the heart. **And there is no creature hidden from His sight, but all things are open and laid bare** to the eyes of Him with whom we have to do. (Heb 4:12-13 NASB) The glory of the Sanctuary has “swallowed up” the glory of the High Priestly Garments, or in the case of Moses, the glory that faded from his face when he returned from the mountain, having heard God's voice in that holy place. The glory of the “outer man” has become an “inward” or “inner -man glory.” The glory seen within the “Sanctuary” is the glory we see in the face of Jesus Christ.

And even if our gospel is veiled, it is veiled to those who are perishing, in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of **the glory of Christ, who is the image of God**. For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus' sake. **For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ.** (2Co 4:3-6 NASB)

Therefore, holy brethren, **partakers of a heavenly calling**, consider Jesus, the **Apostle and High Priest** of our confession; He was faithful to Him who appointed, (made/prepared), Him, as Moses also was in all His house. For **He has been counted worthy of more glory than Moses, by just so much as the builder of the house has more honor, (worthiness), than the house**. For every house is built by someone, but the builder of all things is God. Now **Moses was faithful in all His house** as a servant, for a testimony of those things which were to be spoken later; **but Christ was faithful as a Son over His house--whose house we are, if we hold fast our confidence and the boast (glory) of our hope firm until the end.** (Heb 3:1-6)

Thus says the Lord: Let not the wise and skillful person glory and boast in his wisdom and skill; let not the mighty and powerful person glory and boast in his strength and power; let not the person who is rich [*in physical gratification and earthly wealth*] glory and boast in his [*temporal satisfactions and earthly*] riches; But let him who glories glory in this: that he understands and knows Me [*personally and practically, directly discerning and recognizing My character*], that I am the Lord, Who practices loving-kindness, judgment, and righteousness in the earth, for in these things I delight, says the Lord (Jer 9:23-24 AMP)

When we realize that the tabernacle without priesthood does not fulfill the desire of God's heart, nor does the priesthood come to fullness apart from the tabernacle, it becomes a great comfort and revelation to know that the two are becoming one. We are all building “something” but must be careful of the materials we choose. Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, each man's work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each man's work. If any man's work which he has built on it remains, he will receive a reward. If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire. (1Co 3:12-15 NASB)

But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat! But according to His promise we are

looking for new heavens and a new earth, in which righteousness dwells.
(2Pe 3:10-13 NASB)

We don't want to fall short through disobedience and we don't want to think that we have become perfect before the work is finished. Although the following portion of Scripture is fairly long it is an appropriate ending for this part of our study, which will be continued, Lord willing, in the near future. Blessings to all who have read this and I trust it has been an inspiration to some.

The LORD is exalted, for He dwells on high; He has filled Zion with justice and righteousness. And He will be the stability of your times, A wealth of salvation, wisdom and knowledge; The fear of the LORD is his treasure. Behold, their brave men cry in the streets, The ambassadors of peace weep bitterly. The highways are desolate, the traveler has ceased, He has broken the covenant, he has despised the cities, He has no regard for man. The land mourns and pines away, Lebanon is shamed and withers; Sharon is like a desert plain, And Bashan and Carmel lose their foliage. "Now I will arise," says the LORD, "Now I will be exalted, now I will be lifted up. "You have conceived chaff, you will give birth to stubble; My breath will consume you like a fire. "The peoples will be burned to lime, Like cut thorns which are burned in the fire. "You who are far away, hear what I have done; And you who are near, acknowledge My might." Sinners in Zion are terrified; Trembling has seized the godless. "Who among us can live with the consuming fire? Who among us can live with continual burning?" He who walks righteously and speaks with sincerity, He who rejects unjust gain And shakes his hands so that they hold no bribe; He who stops his ears from hearing about bloodshed And shuts his eyes from looking upon evil; He will dwell on the heights, His refuge will be the impregnable rock; His bread will be given him, His water will be sure. Your eyes will see the King in His beauty; They will behold a far-distant land. Your heart will meditate on terror: "Where is he who counts? Where is he who weighs? Where is he who counts the towers?" You will no longer see a fierce people, A people of unintelligible speech which no one comprehends, Of a stammering tongue which no one understands. Look upon Zion, the city of our appointed feasts; Your eyes will see Jerusalem, an undisturbed habitation, A tent which will not be folded; Its stakes will never be pulled up, Nor any of its cords be torn apart. (Isa 33:5-20 NASB)