

BEHOLD, THE TABERNACLE OF GOD

Part 2

Preface:

Early last year, (May 2010), I began an "outline" entitled, "Behold, The Tabernacle of God." The initial writing became quite lengthy and somewhat difficult for some to follow so I discussed many of the elements briefly and did not include many details, their significance concerning our "transformation" into the image and likeness of our Lord Jesus Christ and becoming members of the body of our High Priest. I did however, indicate that it may be of some value to return to the study and share some thoughts on these elements as they became more relevant. The following is a continuation of that writing:

Returning to the Garments

In the earlier outline the garments of Aaron, the High Priest and his sons were introduced and considered in three "dimensions:" The Outer Court, The Holy Place, and the most Holy Place. Continuing in this writing the focus will be on the elements of the High Priest's garments that were not discussed previously. These were mentioned in that writing so, as a reminder, I've included a quote from the most recently revised edition of the first outline:

"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 Levitical priesthood the garments of the High Priest were not duplicated, altered, or replicated when it was 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," or "to come under" and could have just as correctly been defined, "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 after the Order 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, today 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 and development in more detail. (End Quote)

In a effort to define the "changes" in the priesthood we will again look at a portion of the scriptures that speaks on the earthly level of Aaron's high priestly garments and then consider how they affect our change as priests after the heavenly order of Melchizedek.

"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. "They shall take the gold and the blue and the purple and the scarlet *material* and the fine linen. "They shall also make the ephod of gold, of blue and purple *and* scarlet *material* and fine twisted linen, the work of the skillful workman. "It shall have two shoulder pieces joined to its two ends, that it may be joined. "The skillfully woven band, which is on it, shall be like its workmanship, of the same material: of gold, of blue and purple and scarlet *material* and fine twisted linen. "You shall take two onyx stones and engrave on them the names of the sons of Israel, six of their names on the one stone and the names of the remaining six on the other stone, according to their birth. "As a jeweler engraves a signet, you shall engrave the two stones according to the names of the sons of Israel; you shall set them in filigree *settings* of gold. "You shall put the two stones on the shoulder pieces of the ephod, *as* stones of memorial for the sons of Israel, and Aaron shall bear their names before the LORD on

his two shoulders for a memorial. "You shall make filigree *settings* of gold, and two chains of pure gold; you shall make them of twisted cordage work, and you shall put the corded chains on the filigree *settings*. "You shall make a breastpiece of judgment, the work of a skillful workman; like the work of the ephod you shall make it: of gold, of blue and purple and scarlet *material* and fine twisted linen you shall make it. "It shall be square *and* folded double, a span in length and a span in width. "You shall mount on it four rows of stones; the first row *shall be* a row of ruby, topaz and emerald; and the second row a turquoise, a sapphire and a diamond; and the third row a jacinth, an agate and an amethyst; and the fourth row a beryl and an onyx and a jasper; they shall be set in gold filigree. "The stones shall be according to the names of the sons of Israel: twelve, according to their names; they shall be *like* the engravings of a seal, each according to his name for the twelve tribes. "You shall make on the breastpiece chains of twisted cordage work in pure gold. "You shall make on the breastpiece two rings of gold, and shall put the two rings on the two ends of the breastpiece. "You shall put the two cords of gold on the two rings at the ends of the breastpiece. "You shall put the *other* two ends of the two cords on the two filigree *settings*, and put them on the shoulder pieces of the ephod, at the front of it. "You shall make two rings of gold and shall place them on the two ends of the breastpiece, on the edge of it, which is toward the inner side of the ephod. "You shall make two rings of gold and put them on the bottom of the two shoulder pieces of the ephod, on the front of it close to the place where it is joined, above the skillfully woven band of the ephod. "They shall bind the breastpiece by its rings to the rings of the ephod with a blue cord, so that it will be on the skillfully woven band of the ephod, and that the breastpiece will not come loose from the ephod. "Aaron shall carry the names of the sons of Israel in the breastpiece of judgment over his heart when he enters the holy place, for a memorial before the LORD continually. "You shall put in the breastpiece of judgment the Urim and the Thummim, and they shall be over Aaron's heart when he goes in before the LORD; and Aaron shall carry the judgment of the sons of Israel over his heart before the LORD continually. "You shall make the robe of the ephod all of blue. (Exo 28:3-31)

Before going any further it may be of some significance to mention the relationship of the high priest to God, and to men. His relationship to God is to be "**consecrated**" and minister as "Priest" to Him and to "intercede" for man. His "**ordination**" is for a relationship to man by relating the things pertaining to God and being God's minister of reconciliation. "Now all *these* things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation," (2Co 5:18)

"For every high priest taken from among men is ordained for men in things pertaining to God," (from Heb 5:1)

Getting back to our writing, I realize the portion of scripture from Exodus 28, is quite lengthy and has a lot of information to try to digest, all at once. Rather than breaking it down verse by verse it may be less trying to highlight a few of the details by making brief statements concerning the things that seem most relevant at this time. Some of these things may be discussed in greater detail as we progress.

1. The **ephod** was made of gold, of blue and purple *and* scarlet *material* and fine twisted linen, the work of the skillful workman. (Singular) It is made of the same materials that were made into veils/curtains that covered the entrances of the outer court and holy place but with the addition of "gold." The veil/curtain dividing the holy from the most holy was also the same but included cherubim. It is not as clear as we might assume, whether the cherubim were of gold thread, like the gold of the ephod, although that has been speculated. It appears the most intricate and elaborate work in wood, bronze, gold, silver, and precious stones was performed by Bezalel, along with those he taught, while some of the weaving and other facets of the overall tabernacle construction were performed by everyone whose heart stirred him and by everyone whose spirit moved him, skilled workers, both men and women. (Ref. Exodus 35)

2. The **breast piece** was made of the same material as the ephod and considered one with the ephod by attaching it so that it could not come loose. It was also called the "breast piece of judgement," possibly because of the Urim and Thummin that were carried within the "pouch" and is known as, "the breast piece of the ephod." It has also been referred to as "the breast plate of righteousness" which is spoken of in Isaiah and Ephesians, although these speak more directly about "armor" and are more closely related to "kings" who engage in warfare rather than to "priests" who administrate.

3. The two onyx stones set in gold filigree, one for each shoulder piece, were considered one with the ephod. The names of the sons of Israel were engraved like the engraving of a "signet", i.e, they were engraved in a mirrored image and only revealed by the impression they made. They were inscribed in order of their "birth," but it is not specific as to which ones were on the left or right shoulder. This placement upon the shoulders is also more closely related to "kings" who reign according to the "government" established as Sovereign/Kingdom Authority. We should keep in mind that God's divine prerogative is to have a kingdom of priests, Kingly Priests and Priestly Kings.

4. The twelve precious stones of the breastplate, in their gold filigree settings, were engraved in the same manner as the shoulder stones and, all of the stones, in both the shoulder pieces and breast piece — were for a "memorial/remembrance" before the Lord. The stones of the breast plate/piece, provided by the "Rulers/Leaders" of each of the twelve tribes, were placed in four rows of three stones each.

5. All of the principal elements of the ephod were held together and kept in their proper place by rings and chains of pure gold, ribbons of blue and a waist band/curious girdle that was one with the ephod. It is not necessary to try to “spiritualize” the meanings of each material, color, size, shape, type or other details that come from the imaginations of the soulish, carnal, fleshly minds of men.

Hopefully, what is seen here is “imagery” that speaks of things pertaining to the Christ of God who has become our merciful and faithful High Priest and the ONLY mediator between God and men, the Man Christ Jesus as he is NOW. It is Jesus who is clothed upon with high priestly garments for service, beauty and glory. It is Jesus who bears the names of his chosen upon his shoulders and over his heart before our Father. It is Jesus who judges all things and has authority over everything in heaven and earth. It is Jesus upon whose shoulders the kingdom government rests. It is Jesus who sent the promise of the Father to set his seal upon those who have believed the message of truth. It is Jesus, the man, who has given us access to the dimensions described in the Tabernacle of Moses: the Outer Court, Holy and Most Holy places. It is by the skillful hand of the Spirit of Wisdom that we are prepared as precious stones and set in our proper settings to become “Jewels” who are borne before God as a continual memorial/remembrance. “Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. (Mal 3:16-17) It is Jesus whom God has made both Lord and Christ, the King of kings.

When Aaron, as high priest, entered the Most Holy Chamber of the Sanctuary in the garments prepared and placed upon him he was the representation of all those whom God had chosen to become a kingdom of priests, who would establish the Rule of God and be the manifest expression of God to all the nations of earth. Aaron entered as a type and shadow of the high priest whom God would establish as the fulfillment, the reality of what He had purposed from the foundation of creation and promised to Abraham, i.e., a Seed through whom all the nations of earth would be blessed.

Why is it so difficult to see what God has desired for us and why are we so slow to surrender to his Lordship and begin to make the transition to “where” He would have us to be? These realities are clearly revealed in the inspired words of the writer to the Hebrews, “For men swear by one greater *than themselves*, and with them an oath *given* as confirmation is an end of every dispute. In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, interposed with an oath, so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us. This hope we have as an anchor of the soul, a *hope* both sure and steadfast and one which enters within the veil, where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek. (Heb 6:16-20)

Not interjecting thoughts that seem to take us away from our focus on the garments has been a goal whenever possible. However, taking hold of the hope set before us is intimately connected to becoming a member of the body of our High Priest who has been enabled to enter the Most Holy Place and it merits a place in our discussion. Therefore, we will consider what is intended to be of some encouragement to those who are “pressing” on toward this high and holy calling.

In the above verses from Hebrews 6, the underlined portion speaks of a condition of spirit that must become a reality for those who have been called to the priesthood after the order of Melchizedek. Where we take refuge in these troubled times is of tremendous importance if we are to remain focused on things above, where Christ dwells, and not be of earthly minds. “He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the LORD, *He is* my refuge and my fortress: my God; in him will I trust.” (Psa 91:1-2) (Incidentally, Bezalel literally means, “in the shadow/protection of El.”)

We cannot be counted among those who trust in “horses” or “chariots” and go to Egypt for help. **A Psalm of David.** May the LORD answer you in the day of trouble! May the name of the God of Jacob set you *securely* on high! May He send you help from the sanctuary And support you from Zion! May He remember all your meal offerings And find your burnt offering acceptable! Selah. May He grant you your heart's desire And fulfill all your counsel! We will sing for joy over your victory, And in the name of our God we will set up our banners. May the LORD fulfill all your petitions. Now I know that the LORD saves His anointed; He will answer him from His holy heaven With the saving strength of His right hand. Some *boast* in chariots and some in horses, But we will boast in the name of the LORD, our God. They have bowed down and fallen, But we have risen and stood upright. Save, O LORD; May the King answer us in the day we call. (Psa 20:1-9)

In stark contrast to those who have taken refuge in the Rock of our salvation sits those who have taken refuge elsewhere and live under their self-made covenants. These careless “believers” oppose all who have a vision and revelation of spirit and truth and seek to assail, i.e., attack with arguments, questions, doubts, etc., their lives and testimony. “How long will you assail a man, that you may murder *him*, all of you, Like a leaning

wall, like a tottering fence? They have counseled only to thrust him down from his high position; **they delight in falsehood**; They bless with their mouth, But inwardly they curse. Selah. My soul, wait in silence for God only, For my hope is from Him. He only is my rock and my salvation, My stronghold; I shall not be shaken. On God my salvation and my glory *rest*; The rock of my strength, my refuge is in God.” (Psa 62:3-7) “Because ye have said, **We have made a covenant with death**, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for **we have made lies our refuge**, and **under falsehood have we hid ourselves**: Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.” (Isa 28:15-18)

Many have chosen to put their trust in, rely upon and take refuge in the earthly systems that constantly vie for our allegiance, affection and loyalty. These systems conspire to bind us to an earthy, sensual and demonic wisdom. The result is a mis-placed confidence in the world, the flesh and the devil, all of which are destined for failure. To look to Egypt is to look to government, education, religion, industry, medicine, technology, finance and a host of other refuges of lies for the answers to “life’s problems and pleasures.” All of these are part of the kingdoms of men and constitute paths of falsehood that lead to death.

For those who have taken refuge in lies and found some measure of solace in the systems, doctrines and traditions of men, which in reality are no less than “lies,” there remains “hope.” O LORD, my strength, and my fortress, and my refuge in the day of affliction/trouble/tribulation, the Gentiles/nations shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and *things* wherein *there is* no profit. Shall a man make gods unto himself, and they *are* no gods? Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name *is* The LORD. (Jer 16:19-21 emphasis added)

In order to keep these things in perspective its good to remember that God chose the whole nation of Israel to become a kingdom of priests who would demonstrate God’s glory to the nations through that priestly order. It was not His initial intention to have a Levitical priesthood after the order of one priest, Aaron and his sons.. Little do those who oppose God, by opposing his purpose for a priesthood after the order of Melchizedek know that this very priesthood bears their names upon their breast, over their hearts, and upon their shoulders as they intercede, make supplication, give thanks and pray before God for their reconciliation and “full salvation.” It is unfortunate that a great multitude oppose God without really knowing. This is the result of gross ignorance that has prevailed in nearly all of our denominational churches and is all too often by design of the “clergy” in order to keep the “laity” in subjection to their “leadership” or “lordship.” The priesthood after the order of Melchizedek is not a priesthood of one man but a priesthood comprised of ONE NEW MAN, Jesus our high priest, and many sons who have come to the measure and stature belonging to the fullness of Christ.

How do we know who these “priests” are? As stated in the first outline: “In the same manner that every element of the tabernacle is representative of the “True Tabernacle,” in the heavenly realm, 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.”

Those who are called and chosen to minister as priests have no need to be “recognized” by others, by bearing a “title” or by outward appearance. They will be known because they will be manifesting the fruit of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control, which can only be seen by those who have ceased knowing men after the flesh. These are all qualities of the “character/substance” of the Spirit of truth within, who leads and guides us into all truth, taking the “things” of Christ and revealing them to us. The outward expression can be seen in the garments that we “put on” as we minister to God and intercede for man and then be His minister and relate the things pertaining to God to man.

“So, as those who have been chosen of God, holy and beloved, put on a heart of 1. **compassion**, 2. **kindness**, 3. **humility**, 4. **gentleness** and 5. **patience**; bearing with one another, 6. **(forbearance)**, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, 7. **(forgiveness)**, so also should you. Beyond all these things *put on* 8. **love**, which is the **perfect bond of unity**.” (Col 3:9-14) This is the “heart condition” of those whom God has chosen. The true priests become evident when, by the Holy Spirit, they speak words produced by the nature and character of Christ within. It’s interesting that the bolded attributes, (1 thru 8), the chosen of God are to “put on” are the same number as the garments Aaron wore as High Priest. It shouldn’t become a doctrine when making these kinds of curious comparisons it’s just

“interesting.”

Even though it has been stressed that the “Ephod” should be considered as **one** covering consisting of various elements, it is also important that we seek to understand some aspect of the elements themselves. The breast piece is one of the more prominent pieces, is easily recognized as distinct from the other pieces and part of the “glory and beauty” that was purposed in the design of all the garments, except the breeches. There are many writers and teachers who emphasize the meanings of the colors, metals, materials and precious stones used in the design and construction of the tabernacle and in making the priestly garments. The types, sizes, weight and quantities all have some significance. The problem with some of these teachings, including my own former teachings, is the over emphasis on the “substances” without any real “Substance.” To try to ascertain the intrinsic value of each item and say that all of these things would be worth so many “millions” of dollars, in today’s terms, does nothing to help us understand God’s purpose in having everything done exactly like the pattern shown to Moses in the mountain or spoken by Moses to the workmen endowed with skill and wisdom to make the priest’s garments. “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.” (Exo 28:3) Determining the value of the materials is only one example of all the conjecture and supposed “revelations” surrounding the teachings that have been around for years.

The fact that the breast piece, along with the Urim and Thummin, was worn over Aaron’s heart as a MEMORIAL/REMEMBRANCE to bear the names of the sons of Israel before the LORD continually, and to “carry” their JUDGEMENT before the LORD when entering the sanctuary, should not detract from the reality that it is a BREAST PIECE, not a “heart piece.” The remembrance is not to remember the sin, faults, failures and shortcomings of the sons of Israel but rather, the glory that should follow the trials, tests and sufferings that are intended to perfect them. The problem with the Old Covenant and the Law ordained by angels is that it couldn’t make the sons of Israel perfect by the sacrifices they offered through the Levitical Priesthood. That however, did not alter God’s intention, will and purpose to have a people for His name who would suffer with Christ in order to reign with him.

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. (Heb 2:9-10)

Simeon hath declared how God at the first did visit the Gentiles, to **take out of them a people for his name.** And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; **That the residue of men might seek after the Lord,** and **all the Gentiles,** upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. (Act 15:14-18)

Blessed *are* they that keep judgment, *and* he that doeth righteousness at all times. Remember me, O LORD, with the favour *that thou bearest unto* thy people: O visit me with thy salvation; That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance. (Psa 106:3-5)

Not wanting to get too far from our original thoughts concerning the breast piece let us try to refocus on what seems relevant. We are discussing the **BREAST PIECE, of the ephod, which is connected to the shoulder pieces, of the ephod, and both were essentially related to memorial/remembrance, governance and judgment.** How then do we relate these to remembering or judgment?

A different perspective may give us some additional insight into the “mysteries” hidden in the concept of the breast piece, and how it relates to memorial/remembrance. “Shout for joy, O heavens! And rejoice, O earth! Break forth into joyful shouting, O mountains! For the LORD has comforted His people And will have compassion on His afflicted. But Zion said, “The LORD has forsaken me, And **the Lord has forgotten me.**” “**Can a woman forget her nursing child** And have no compassion on the son of her womb? Even these may forget, but **I will not forget you.**” Behold, **I have inscribed you** on the palms of My hands; Your walls are continually before Me. “Your builders hurry; Your destroyers and devastators Will depart from you. “Lift up your eyes and look around; All of them gather together, they come to you. As I live,” declares the LORD, “**You will surely put on all of them as jewels and bind them on as a bride.**” For your waste and desolate places and your destroyed land-- Surely now you will be too cramped for the inhabitants, And those who swallowed you will be far away. “The children of whom you were bereaved will yet say in your ears, “The place is too cramped for me; Make room for me that I may live here.” Then you will say in your heart, “Who has begotten these for me, Since I have been bereaved of my children And am barren, an exile and a wanderer? And who has reared these? Behold, I was left alone;

from where did these come?" Thus says the Lord GOD, "Behold, I will lift up My hand to the nations And set up My standard to the peoples; And **they will bring your sons in *their* bosom, And your daughters will be carried on *their* shoulders. Kings will be your guardians, and their princesses your nurses.** They will bow down to you with their faces to the earth and lick the dust of your feet; And *you* will know that I am the LORD; Those who hopefully wait for Me will not be put to shame." (Isa 49:13-23)

"The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, "The city of the LORD, The Zion of the Holy One of Israel." Whereas thou hast been forsaken and hated, so that no man went through *thee*, **I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings:** and thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers **peace**, and thine exactors **righteousness**. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but **the LORD shall be unto thee an everlasting light, and thy God thy glory.**" (Isa 60:14-19)

We have all heard that Urim and Thummin are "literally" translated: Lights and Perfection. How then does that relate to our definition or concept of "Judgement?" If we consider "judgement" as also meaning, "To make a determination according to the light/perfection revealed to us," it may help us understand how the Urim and Thummin were used to settle those things that were not clearly known by the "Law." Has anyone seen in scripture any evidence as to how this actually worked? What we know is, "When the perfect is come, the partial will be done away." When the word was made flesh and dwelt among us we beheld the perfect light.

We may have thought something along these lines, "If only I could get more "Light," a greater revelation of the Word of God, of Christ, of the Father, etc., I could have more of His LIFE." Doesn't John tell us in the first chapter of the Gospel of John, "In him was Light, and the Light was the life of men?" Well, NO, NO, NO! Has anyone heard verse 4 misquoted? (We may have done it ourselves.) The verse reads, "**In Him was life, and the life was the Light of men.**" If it's more light/revelation we are desiring then we need to get more LIFE. Without the **LIFE** there is no **LIGHT**! Studying the scriptures and thinking we can get more "life/eternal life" by doing so isn't going to work any better for us than it did for the Jews when Jesus was with them. We must come to HIM!

Before closing this portion of our writing it seems relevant to expand our thinking concerning Memorial/Remembrance, and appraising our lives in Christ. There are a number of accounts in Scripture that tell us of memorials being established, whether it was an altar that was built, stones heaped upon one another, or the stones set in their gold filigree mountings as part of the Ephod, etc. Basically, these were established so those who saw these "memorials" would **remember** what God has done in regard to certain individuals or a multitude of individuals and God remembering his covenants, promises and purpose for His chosen people and creation.

"Remembering" can be a two-edged sword. There are some former things we ought not remember and some we should never forget. Although Israel had been carried out of Egypt on eagles wings and God caused the waters of the Red Sea to swallow up the army of Pharaoh that pursued them, they could not forget the former things as they journeyed toward the Land of Promise. "The rabble who were among them had greedy desires; and also the sons of Israel wept again and said, "Who will give us meat to eat?" "We remember the fish which we used to eat free in Egypt, the cucumbers and the melons and the leeks and the onions and the garlic, but now our appetite is gone. There is nothing at all to look at except this manna." (Num 11:4-6 Nasb)

There are many accounts in the Bible where God reminded Israel, (caused them to remember) the many works performed to test, try, prove, reprove, rebuke, bless, prosper, etc., them throughout their generations. These were intended to cause them to seek God and trust in Him to keep His covenants, to hear and obey His voice, keep his commands and statutes and fulfill His purpose in their lives. There are those "extraordinary" actions that caused them to remember and some that took the dying of a generation to forget, before they could enter into the next dimension of His purpose.

"Remember not the former things, nor consider the things of old. Behold, I am doing a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the

desert. (Isa 43:18-19 ESV) Although these words are spoken to Israel while held captive in Babylon, they teach us a principle concerning remembering and forgetting. Not only should we learn from “evils” that reveal our abhorrent behavior but also many of the “good things” that have helped bring us to our present reality. We have to be taught by the Spirit of Truth those things we ought to forget, whether good or evil. These are “things” that, “remembering them” will hinder our progression and ascension into the fullness of His Purpose.

What seems to be a contradiction in Isa 46, is more of a paradox than a contradiction. **"Remember this and stand firm, recall it to mind, you transgressors, remember the former things of old;** for I am God, and there is no other; I am God, and there is none like me," (Isa 46:8-9) These words of Isaiah that, in one instance, tell us not to remember and then, to remember the former things reveals a need to discern both “good and evil.” “For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk *is unskilful in the word of righteousness*: for he is a babe. But strong meat belongeth to them that are of full age, *even* those **who by reason of use** have their senses exercised to discern both good and evil.” (Heb 5:12-14)

It is my conviction that these words from Hebrews 5, are saying that those who come to maturity and able to partake of meat are able to discern both good and evil because they are practiced in the use of the word of righteousness that causes us to press into a higher dimension of life, beyond the first principles of the oracles of God. “Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment.” (Heb 6:1-2 Nasb) Many are crying out, like the greedy rabble and Israelites in the wilderness, “Who will give us meat to eat?” (We had better watch what we ask for!) Selah

Israel’s condition while in Babylon is not much different than when they were living a divided Kingdom life in Canaan, when Judah and Benjamin were united in the “Southern Kingdom” and the other ten tribes of Israel made up the “Northern Kingdom.” It is said of Israel at that time, “For many days Israel was without the true God and without a teaching priest and without law.” (2Ch 15:3) This is a condition we find in the visible church today. Many who read this document may have wondered why there is so much disparity and conflict concerning the messages and the messengers of the “Kingdom.” Is it possible there is more than one “Gospel of the Kingdom” or a “Divided Kingdom?” Selah

The true God, a teaching priest and law, not only, “The Law,” are essential to Kingdom Life and purpose. Unfortunately, there are many who claim to be “Spiritual Israel” whose hearts are far from the true God, have no teaching priest and are lawless. It isn’t any wonder why so many are defecting and seeking to be joined to those who have these three elements of kingdom reality working in some measure in their lives, just like many in Israel who saw that the LORD God was with Judah and Benjamin, defected and joined themselves to the house of David. (See I Kings 15: & II Chron 15) Hopefully, we will humble ourselves and cry out for the true God to **remember** us, **forget** our transgressions and deliver us AGAIN!

In the next portion of our study we will focus on the importance of the “Priesthood Order” and fulfilling God’s purpose according to our “birth.”

(To be continued)

