

The Ministry From The Tabernacle of Moses

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Part Three: The Holy of Holies

As we have stated in the first article of this series, the Tabernacle of Moses had three sections in it: the Outer Court, the Holy Place, and the Holy of Holies. These sections teach us about three levels of spiritual experience that the maturing Christian should enter into. They correspond to the three categories of Christians listed in 1 John 2:12-14 - little children, young men, and fathers. Just as a maturing person can grow from being a child into a teenager to become a father, so we must also spiritually grow towards full maturity.

The Apostle John wrote to us that spiritual "little children" know that their sins are forgiven. They correspond to those who have entered into the spiritual experiences of the Outer Court. The second category is for those whom John terms "young men." John wrote that these are strong, have the word of God abiding in them, and have overcome the Wicked One. These are the believers who have spiritually entered and abide in the Holy Place.

However, there is a higher level of maturity than just becoming a young man or an overcomer. The whole purpose of God is to bring us into the Holy of Holies to full maturity. Those who grow to this full maturity and attain to this final third level are called "fathers." John wrote about them in verse 13, that "*you have known Him.*" A father is one who intimately knows God. A mature spiritual father is someone who lives in the very presence of God, in the Holy of Holies.

Paul said in 1 Corinthians 4:15, "*For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel.*" There are many Christians who can teach and preach, but there are few who are spiritual fathers. Yet God desires to give each of us a father's heart, because as this is developed within us we will truly know the heart of God the Father.

The Lord also wants to raise up many fathers because of the multitudes of spiritual babies who will be birthed into the kingdom of God in these last days. The Lord showed me a vision of a baby's bottle, a baby, and then a multitude of babies. The Lord then spoke to me and said, "I am going to pour out My Spirit throughout the world, and there are going to be multitudes of babes in Christ." But you cannot have multitudes of babies before there are fathers to take care of them. It is a great tragedy when babies die because there is no one to protect and provide for them. However, it is also great tragedy when this happens in the Spirit. In past revivals, many churches have had multitudes of new converts who are birthed. Yet because of a lack of prepared spiritual fathers, the babes in Christ have often died, and the fruit of the revival was lost. God grant that each of you reading this article will become a father or mother in Christ who is prepared to nurture the multitudes of newborn babes that will be birthed into the kingdom. What a tremendous inheritance we have! God is preparing many to become like Abraham, whose name means "father of a multitude."

God's desire is for every believer to mature into spiritual fatherhood. We are each invited to enter in and abide with Him in the Holy of Holies. This is the goal that we should strive toward. Nevertheless we must understand the process of how we can qualify to enter into this high call of God.

ENTERING IN

The Holy of Holies was also called the Most Holy Place, or the Holiest. It was 10 cubits long, 10 cubits wide, and 10 cubits high. In it was the Ark of the Covenant and the Mercy Seat which rested on top of the Ark. There was no natural light in the Holy of Holies, for the glory of God supernaturally filled it with light.

To enter the Holy of Holies, one had to first pass through the veil that separated it from the Holy Place. This veil prevented man from entering into the fullness of God's glorious presence. In the Old Testament times, only one man was permitted to pass through the veil on only one day of the year.

All the Israelites were permitted to enter the Outer Court where the blood sacrifices were made. This is what every child of God spiritually enters into when they are born again by the blood of Christ. However, only the priests were allowed into the Holy Place. This is more selective, and is only for the Christians who have matured into becoming "young men," or overcomers. Yet only the High Priest of Israel was allowed into the Holy of Holies, and then only one time each year, on the Day of Atonement (Heb.9:1-8 and Lev.16). This was a very selective event, and we must understand how it applies for today.

In the Old Testament the Holy of Holies was separated and hidden by the veil. We are told in Hebrews 9:8 that the Holy Spirit signified by this veil that the way into God's presence was not yet opened. Although the Tabernacle of Moses allowed the Lord to dwell among His people, a veil still separated God from His people because of His holiness. Moses could not give the Israelites a great enough sacrifice to open the way for all of God's people to know Him in an intimate, glorious relationship. Yet why did the Holy Spirit permit the high priest to enter in once a year with an offering of blood? He typified another High Priest who would come and open the way by His own blood.

The New Testament tells us about this High Priest who has opened the way into the heavenly Holy of Holies with God. Hebrews 4:14 declares, "*we have a great High Priest who has passed through the heavens, Jesus the Son of God.*" We are also told in Hebrews 9:12, "*Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all.*" Through His own blood He entered into a heavenly Holy of Holies. He entered right into the very presence of His Father in heaven.

Hebrews 6:19-20 goes on to tell us, "*This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.*" As a forerunner, Christ has gone before us to open the way. As we follow Him we also may enter into the Holy of Holies.

THE VEIL

In the Tabernacle of Moses, it was a veil that separated and hid the Holy of Holies from the people of God. In the New Testament we are shown how this veil is removed so we may enter in. "*Therefore, brethren, having boldness to enter into the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh,*" Heb.10:19-20.

Let us consider what happened when Jesus died. The Gospels record that when Jesus was on the cross and cried out, "*It is finished,*" the veil in the temple was rent from the top to the bottom. Therefore, the rent veil speaks of Christ crucified. If we want to come within the veil, we must experience being crucified with Christ. This is how God rips the veil and opens up the way into the Holy of Holies.

This is the experience that the Apostle Paul wrote about in Roman 6:6 where he said, "*Knowing this, that our old man was crucified with him, that the body of sin might be done away with [or, rendered inactive].*" This word *knowing* comes from a Greek word which means *knowing by experience*. Taking up our cross and living the crucified life is not just a doctrine that we need to understand in our mind. It is something that we need to experience and abide in if we want to go within the veil and live in the Holy of Holies.

When we begin our Christian experience in the Outer Court, we are like spiritual babes. We are immature, unstable, and sometimes stumble into sin. However, the Lord does not want to just forgive us and then leave us with an unstable Christian experience. No! His sacrifice provides a complete victory. He wants to totally transform us into His own image. But how? It is as we come within the veil and get total victory over our old adamic nature.

Our old nature is sinful, so what does it do? It only knows how to do one thing—sin. Therefore, what is the key to full victory? The key is for our adamic nature, or our old man, to be placed upon the cross and die. It is to experience being "*crucified with Christ*," as Paul stated in Galatians 2:20.

In the natural, we cannot crucify ourselves. You might get a nail in your two feet and in one hand, but how would you pound a nail into your other hand? In the wisdom of God He chose death by crucifixion to prove to us that we cannot crucify ourselves.

By our own human efforts we can never rise above our fallen adamic nature. All of the different philosophers have tried by their own human wisdom to conquer the evils within man, but true transformation only comes from God. If you understand anything about philosophy, you know that it is perverse and filled with the doctrines of demons. Most of the Greek philosophers who are so highly praised by the world today were homosexuals. They never had the victory themselves, yet they taught the masses. Those who follow their teachings to attempt self-improvement will also never rise above their fallen human nature.

The Greek Empire was founded on the teachings of Homer. Alexander the Great memorized Homer's teachings by heart. But Alexander the Great became just like his teacher—a homosexual and a glutton, and he died of debauchery. Philosophy, sociology, psychology, and all of the humanistic teachings can never rid man of his real problems. God alone can deliver us from every temptation and vice, through the cross of Jesus Christ.

To become crucified with Christ is an experience that God alone can bring us into. Yet just as Christ was willing to go to the cross, we must also be willing and obedient. We must be wholehearted for God and come to a complete consecration. Then the Lord can cut off our fallen human nature and bring us within the veil.

God prepared me for this experience at a certain time in my life many years ago. The Lord kept putting His finger on one thing after another in my heart, saying, "Are you willing to give up this, and this?" Some of the things He mentioned were easy to let go of and seemed quite insignificant. Then it came to the point where God said, "Now, will you give up your wife?" I replied, "Lord, I am unable to do that." I realized this would involve something very costly and I just could not release her.

Soon after this I was at a meeting where I was slain in the Spirit, and the Lord put me on the floor. The Lord reasoned with me, saying, "Now, who loves your wife more, you or Me?" I said, "Well, You do, Lord." He then said: "And who has the power to look after her well being—you or Me?" At that point I could not move on the floor and I acknowledged, "Lord, You have the power." Then God graciously did a work in my heart at that moment and He said, "Now give me your wife," and I was able to release my wife to the Lord. Abraham had to be willing to offer up his beloved son, Isaac. For me, the Lord wanted me to be willing to offer up my wife to Him. I did not realize at that moment that my willingness to say yes was preparing me to go within the veil. The Lord does not bring us in until He is satisfied that we have passed all our tests.

A few days after this when I was in my office one morning, I suddenly felt the Holy Spirit come into the room. Then I had a vision of Christ upon the cross, but I was looking at Him from behind. Then I was lifted up by the Spirit of the Lord and I hung with Christ on the cross. I was actually in Christ and I understood at that moment that I was crucified with Him.

In the vision I could look down and see the people below the cross. They were mocking and reviling Him. After a short time the vision ceased and I came back and was standing in my office. Then from within my innermost being there came a great release of the Spirit. The Holy Spirit spoke out of my mouth the words "*I am crucified with Christ*" from Galatians 2:20.

This anointing of the Holy Spirit with the words of Galatians 2:20 flowed like a river within my being. I knew that I was crucified with Christ, and there was a tremendous victory that came into my life over the power of sin. There was such a release from the pull of the old nature. Then at that moment I had a vision where I saw the veil in the temple rent from top to bottom. Oh, what a glorious experience it was.

The experience of passing through the veil causes us to know that we are crucified with Christ. It is a very real experience. Now, obviously, you do not need to have an experience like mine in order to know that

you have been crucified with Christ and have gone within the veil. God may give you a different scripture or revelation, or by some other means bear witness to your spirit that you are dead to sin. Yet as you hunger and thirst for God to bring you within the veil, and as you are willing to obey, God can give you your own experience and bring you into the Holy of Holies.

THE ARK OF THE COVENANT

Inside the Holy of Holies stood the Ark of the Covenant (study Exodus 25:10-22). This piece of furniture was spoken of more than one hundred times in the Old Testament. Inside the Ark were placed three objects: the two tables of stone upon which were written the Ten Commandments, Aaron's rod that budded, and also the golden pot of manna (Heb. 9:4). The Ark was made of shittim wood and covered inside and out with gold. It was two and a half cubits long, one and a half cubits wide, and one and a half cubits high.

There was a crown molding that went all the way around the Ark. A crown, of course, speaks of kingship and authority. This speaks of the authority there is in the Holy of Holies—the throne room of the King of Kings. The Lord dwells over the Ark of the Covenant in the midst of the cherubims. As we enter into His throne room, we receive power and authority. When Esther entered into the inner courtroom of King Ahasuerus, she received authority to rescue the Jewish people. As we commune with the Lord and abide in His Most Holy Place, we can also receive power and authority.

The Ark was a wooden box that was covered with pure gold. Gold in the Scriptures represents the divine nature. The wooden box represents the human heart. The three objects placed within this box represent three things that God desires to place within our hearts as we abide in the crucified life in the Holy of Holies.

THE TWO STONE TABLES

The two stone tables containing the Ten Commandments show how God desires to place His laws in our heart. The Lord wants to write His commandments upon the fleshly tables of our heart. In Hebrews 8:10, Paul quotes Jeremiah 31:33: *"But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people."*

The Old Covenant with the law written upon the tables of stone was incomplete without the New Covenant. This is the reason for the half measurements of the Ark—God was signifying that the Old Covenant was not complete. The Old Covenant had no power to change people or to enable them to keep the Ten Commandments. However, the New Covenant is that God will write His laws in our minds and hearts, so that we obey His laws from our heart. The New Covenant can be summed up best by the words of David in Psalm 40:8, *"I delight to do Your will, O my God, And Your law is within my heart."*

The Lord spoke to my wife one time and said that there is something greater than doing His will. My wife was amazed, for she could not think of anything that could be greater than doing His will. When she asked the Lord what was greater, He spoke to her from this verse and said, "Delighting to do My will is greater than simply doing My will!" In the New Covenant, God puts His law within our hearts and we delight to do His will. This is what the Lord can bring us into as we enter within the veil, to fulfill the type of the two tablets of stone placed within the Ark.

THE GOLDEN POT OF MANNA

In Hebrews 9:4, Paul tells us that inside the Ark of the Covenant, there was also a golden pot of manna. Moses said to Aaron in Exodus 16:33, *"Take a pot and put an omer of manna in it, and lay it up before the LORD, to be kept for your generations."* First of all, let us consider what manna is.

Manna was God's food for the children of Israel in the wilderness. The Lord told Moses He would cause "bread from heaven" to rain down upon them. Every morning God caused manna to come down from

heaven, and then the Israelites gathered it. It fell around the camp and came with the dew (Ex.16:14; Num.11:9, Ps.78:24-25). Numbers 11:8 says, "...And the taste of it was as the taste of fresh oil" (KJV). It tasted like fresh oil, speaking of the anointing of the Holy Spirit.

Manna, which came down from heaven, spiritually speaks of heavenly truths. There is a promise given to the overcomer in Revelation 2:17: "*To him who overcomes I will give some of the hidden manna to eat...*"

Therefore, this golden pot of manna in the Holy of Holies represents hidden truths of God's Word that can only be revealed to those who go within the veil. There are many elementary truths in God's Word that are open to all, but there are other very special, precious truths that God hides within His Word. Proverbs 25:2 illustrates this thought of God hiding or concealing certain truths when it says, "*It is the glory of God to conceal a matter, but the glory of kings is to search out a matter.*"

The duty of king-priests is to diligently study God's Word and search out the truths that are hidden to the casual reader. The Lord purposely conceals many things that are precious and holy to Him so that only those who really have a deep love for the truth will find them. God does not cast His 'pearls' before pigs (Mt.7:6). As pigs have no value or appreciation for pearls, so there are many people who have no love or appreciation for spiritual things, and to them they are concealed.

Christ said in Matthew 13:44, "*Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field.*" There are many treasures hidden in God's Word. It is our duty and honor to search them out.

We mentioned in the first article of this series how the Word of God is revealed in the Outer Court. There the Word of God was typified by the water in the brazen laver that the priests used to wash themselves. It was able to cleanse their flesh. Then we also spoke of how the Word of God is revealed in a deeper way in the Holy Place at the table of shewbread. The shewbread revealed how the word of God is to be made flesh within us as it is eaten. Yet now in the Holy of Holies we have a further revelation of the word of God. It is the hidden manna, the bread from heaven that is fresh with oil, which awaits those who enter within the veil.

The promise to the overcomer and to those who go within the veil is that they will partake of the precious truths of God's Word that are hidden from others. Therefore, if you long to know the secrets of God's Word, there is a price to pay—you must be willing to die to your fleshly desires and go within the veil to partake of the golden pot of manna. There are truths, precious anointed truths, that await us within the veil.

AARON'S ROD THAT BUDDED

The third item that was in the Ark was Aaron's rod that budded. The story about Aaron's rod is recorded in Numbers 17. Moses and Aaron had been accused of exalting themselves above the rest of the leaders of Israel. God's reply to this challenge was for every tribe to write their name on a rod which would then be placed before the Lord, and the rod of the man whom God had chosen would blossom as a sign of God's favor.

On the day after they placed the twelve rods before the Lord, the rod bearing Aaron's name had budded, blossomed, and yielded almonds. This was a tremendous miracle. God caused life to come out of a dead rod, and it blossomed. This was God's sign that he had chosen Aaron to be the high priest. Then Aaron's rod that budded was placed inside the Ark of the Covenant to serve as a testimony.

This dead rod that brought forth life speaks of the resurrection power of Christ. The Lord Jesus Christ was raised from the dead by the power of the Holy Spirit. Paul prays that the Ephesians believers will know "*what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places*" (Eph. 1:19-20). As we enter into the Holy of Holies, we can begin to experience this mighty power.

Paul expressed the desire and longing of his heart in Philippians 3:10 when he said, "*That I may know Him, and the power of His resurrection...*" Paul wanted to personally experience that power, and entered into a measure of it during his ministry. We are told in Acts 19:11-12, "*God worked unusual miracles by the hands of Paul, so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them*

and the evil spirits went out of them." Peter also entered into some of that resurrection power when his shadow healed the sick (Acts 5:15-16).

The early Church entered into a measure of Christ's resurrection power. But in these last days, whole communities and nations are going to be blanketed by the resurrection power of God. God is going to give outstanding miracles. We are going to see the power of His resurrection in the Church, even the raising of the dead. Then there will be no doubt that Jesus Christ lives!

Not too long ago in Africa, the wife of one of the elders in a church became sick and died. The elder had their pastor come and anoint the body with oil as they prayed. The wife later told them that at death, her spirit left her body, and she saw Jesus come. He said, "I want my people to know that I still raise the dead. I want to raise you up as a testimony of My resurrection power." The Lord then graciously took her by the hand, touched her body, and she was resurrected.

In the previous articles of this series, we mentioned how there is a revelation of God's power in the outer court as seen in the horns of the altar. Yet there is more power available to the overcomer in the Holy Place, who experiences the anointings of the seven Spirits of God (Rev.5:6 & Is.11:2) symbolized by the seven lamps of the candlestick. Then as we press on to know Christ, He can take us within the veil to experience the greater power symbolized by Aaron's rod that budded. We can experience the authority and power of His resurrection!

THE MERCY SEAT

The seventh and final piece of furniture in the Tabernacle was the Mercy Seat (Ex. 25:17-22). Because the Mercy Seat rested on top of the Ark of the Covenant, it is often thought of as a part of the Ark, whereas it was actually separate. The Mercy Seat was a sheet of pure gold.

It was two and a half cubits long, and one and a half cubits wide—the same measurements as the Ark of the Covenant. Therefore, the Mercy Seat fit perfectly on top of the Ark. The Mercy Seat was a lid or covering for the Ark. This was the place where sins were covered and mercy was found. The NIV translates it "*an atonement cover of pure gold.*"

At the two ends of the Mercy Seat were two gold cherubim (Ex. 25:18). They were made of the same material as the Mercy Seat and were connected to it. Their faces looked toward each other, and their wings covered the Mercy Seat. This speaks of the dwelling place of God, as the psalmist stated in Psalm 80:1, "*Give ear, O Shepherd of Israel, You who lead Joseph like a flock; You who dwell between the cherubim, shine forth!*" The two cherubim represent the two archangels (Gabriel and Michael) who did not fall when Lucifer rebelled because they held on to the mercy of God.

We must always remember that it is only God's mercy and grace that can keep us from falling. When the great evangelist D.L. Moody was walking down the streets of Chicago one day, he saw a drunkard come out of a tavern and stumble his way down a street. He simply said, "There goes Dwight L. Moody, but for the grace of God." We are different only because of His mercy and grace.

The Mercy Seat is the final piece of furniture in the Tabernacle. Mercy, therefore, is the highest revelation of the nature of God Himself. God wants to be known as a God of mercy. When He passed before Moses, the first thing He proclaimed about Himself in Exodus 34:6-7 was that He is "The LORD, the LORD God, merciful and gracious..." In the New Testament, our Lord Jesus said in Matthew 9:13, "But go and learn what this means: 'I desire mercy and not sacrifice.'"

We read in Exodus 25:21, "*You shall put the mercy seat on top of the ark, and in the ark you shall put the Testimony that I will give you.*" Thus the Mercy Seat covered the Law. This illustrates two notable truths. Mercy can cover those who transgress the Law; but also, to obtain mercy from God, we must acknowledge that we have transgressed His commandments.

We must never forget that the Mercy Seat covers the Ark of the Covenant, in which are the two tables of stone with the Ten Commandments. Therefore, mercy is only possible as we acknowledge that we have broken the commandments of God, as did David in Psalm 51. By our confession we can then throw ourselves upon the mercy of God. The problem is that so many people will never admit their transgressions, and therefore live a life separated from God's presence by sin.

Exodus 25:22 says, “*And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim...*” God spoke from the Mercy Seat to Moses, as can also be seen in Numbers 7:89. In a similar way today, it is the heart that is filled with mercy that hears the voice of God and can then speak His word.

God spoke and revealed His power and glory from the Mercy Seat. There is authority in the Holy of Holies. There is a certain measure of ruling and reigning with Christ in the Outer Court and Holy Place, but it is in the Holy of Holies that we become true kings and priests who reign with Christ. As we mentioned, it was when Esther was ready to lay down her life and she entered into the very throne room of King Ahasuerus, that she obtained authority to bring deliverance to her people. In a similar manner, we also obtain power when we go within the veil into the inner chamber of the King of Kings.

As we gain this intimate relationship with the Lord in the Holy of Holies, we receive power to speak with God's authority. Job 22:28 says about speaking under the anointing of God: “*You will also declare a thing, And it will be established for you...*” In order to declare something, we must first hear from God. We must proclaim only what heaven wants declared upon earth. Then as we go within the veil, God can anoint our words and what we say comes to pass, for we are reigning with Him as kings and priests.

THE GLORY OF GOD

The last topic we want to consider about the Holy of Holies is the glory of God. The Outer Court was outdoors and was illuminated by the natural light of the sun. The Holy Place was lighted by the 7 lamps of the Golden Candlestick, symbolizing the 7 Spirits of God. Yet in the Holy of Holies it was the supernatural light of the glory of God which illuminated the room.

This "shekinah" glory of God was revealed from above the Mercy Seat (Lev.16:2). A fresh revelation of this same glory of God has been prophetically promised to the Church of the end times. Let us first look at the timing of when the glory of God will be revealed, and then we will look at the results that the glory of God will produce.

In Isaiah 4:4-5 we are told, "*When the Lord has washed away the filth of the daughters of Zion... by the spirit of judgment and by the spirit of burning, then the Lord will create above every dwelling place of Mount Zion, and above her assemblies, a cloud of smoke by day and the shining of a flaming fire by night. For upon all the glory shall be a defense.*" The churches that spiritually dwell in Zion in these last days will be covered with the glory of God after they have been purged of sin.

In the Early Church, God came in the spirit of judgment, as shown in the case of Ananias and Sapphira (Acts 5:1-11). There is also the spirit of burning. John the Baptist said that Christ would baptize with the Holy Spirit and with fire (Mt.3:11). Today we see the baptism of the Holy Spirit, but we don't see the fire. Yet, be assured, the fire is coming with revival; and this spiritual fire purges from sin! So one preparation for the glory of God to be revealed is that there must first be a deep cleansing and purging from sin. This is also shown in the Tabernacle of Moses by how you must first enter within the veil (speaking of being crucified with Christ) before you could see the glory of God in the Holy of Holies.

A very short time remains before the Lord wants to manifest His glory. We have already known of brief instances of this glory covering certain congregations. Yet we need to cry out to God, "O Lord, cleanse me that I might be a prepared vessel that is ready for Your glory."

Another key to the timing of when the glory of God will be revealed is shown to us in Isaiah 60:2. We read, "*For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord will arise upon you, and His glory will be seen upon you.*" This promise is for the time when intense darkness will cover the world; with wars and rumors of wars, famines, and pestilences everywhere (Mt.24:6-7). Also, the "gross darkness" that will cover the people indicates great spiritual blindness and moral corruption. Isaiah is speaking of a time of great trouble and tribulation which will take place in the last days of the Church Age. Great darkness will be upon the world and great glory upon the Church. It will be similar to what the Israelites experienced in Egypt at the time of the Exodus, as recorded in Exodus 10:21-23 and 14:19-20. So as darkness increases in the world, culminating with the antichrist, we should expect that the glory of the Lord will become increasingly manifested also.

The Lord wants all of His people to turn from every hidden work of darkness, so that as the darkness increases in the world, His people will not be swept away, but will grow brighter with the testimony of Jesus. However, there are many who will not prepare themselves to move on in God and purify themselves. The result is that they will fall into more and more compromise and deception. The Lord showed this to me personally through means of a vision.

In this vision, I saw an intensely pure stream of light stretching out before me. This was the path of righteousness, as defined in Proverbs 4:18: "But the path of the just is as a shining light, that shines ever brighter unto the perfect day." Then I saw this stream of light divide into two streams as one went towards the right and one towards the left.

The path of light on the right seemed to be as perfectly pure as the other, but as it continued, I saw that the light began to decrease and become gray. It seemed to turn into muddy water, and many unclean creatures began to grow in the waters. Eventually it flowed down into a swamp, then a dark forest, and finally down into the pit.

The other stream of light that also started so pure flowed up and up towards heaven. It became more and more glorious as it ascended, until it flowed to the Lord of Glory, the Lord Jesus Christ. The Lord then spoke very clearly to me that His Church would divide in these last days.

One area that the Lord spoke to me that would divide the Church is the issue of divorce and remarriage. Those who approve such impurity will be turned toward the stream on the right. As they compromise more and more with other issues that will arise in these last days, their way will become more and more gloomy. But those who stand for righteous doctrine and for holy living will find the glory of the Lord arising upon them!

Let us now consider the *results* of the glory of God being revealed. As we continue on to Isaiah 60:3 we read, "*And the Gentiles shall come to your light, and kings to the brightness of your rising.*" In verse 5 Isaiah continues, "*because the abundance of the sea shall be converted to you, the forces of the Gentiles shall come to you.*" This shows us that one of the results will be a mighty ingathering of souls in the last days. The impact of the glory of God upon the Church will be far reaching, and the unsaved will rush to the Church in the end times. Then in verse 7 Isaiah declares that the nations of Kedar and Nebaioth will come and be accepted of the Lord. They were descendants of Ishmael (Gen.25:13), and speak of the Muslims who will turn to Christ when the glory of God arises upon the Church.

Another result of the glory of God arising upon the Church will be divine protection. After the spirit of judgment and of burning cleanse the Church, the end of Isaiah 4:5 says, "...*for upon all the glory shall be a defense.*" Rephrasing it from the original Hebrew it will be "...*that the glory shall be a defense for her assemblies.*"

In the end times there is going to be great darkness, and great opposition to the gospel. I have seen it in visions in many parts of the world. I have been taken in the Spirit to see what God is going to do in China, in Africa, and in many other countries. I have seen the glory of God revealed. I have seen an abundance of souls swept into the Kingdom, and God supernaturally protecting His people by the glory of God as He protected Moses (Num.14:21 & 16:19).

A third result of the glory of God will be to bring the saints to full spiritual maturity. Hebrews 2:10 tells us, "*For it was fitting for Him, for whom are all things and by whom are all things, in bringing many [mature] sons to glory, to make the captain of their salvation perfect through sufferings.*" This is the purpose why Christ became a man and died. Christ died not only to save us from hell, but to bring us to glory and maturity.

The purpose of a father is for his son to grow up and take his position. There is such joy when a baby boy is born; yet if it never grows, he only brings sorrow to his father. Many years ago in the Philippines I read a newspaper article about a little boy who had remained a baby for 9 years. He never grew up and matured, and his parents were brokenhearted. How do you think the Heavenly Father feels when His sons and daughters do not grow? Many believers are content to remain as spiritual babies. God spoke to one famous evangelist, "All your ministry is producing is spiritual infants."

We should have a holy fear in our hearts regarding this matter, because every leader who hinders his congregation from reaching their high calling will have to answer to God for this sin. Sin is coming short of God's glory and His purposes (Rom.3:23). Remember, God's ultimate purpose is "*to bring many sons to glory,*" not just to rescue them from hell.

Therefore we want to build up the saints and lead them into the glory of God. In the Old Testament, the glory of God not only resided upon the Mercy Seat, it was also manifested in the face of Moses (Ex.34:30-35). Paul refers to this in 2 Corinthians 3:7-8 and says that a greater glory will be experienced by the Church. If Moses (who had the laws of God written upon tablets of stone) manifested the glory of God, how much greater will be the glory of God revealed upon those who have the laws of God written in their hearts! I believe we are going to literally see the faces of God's people shining with the glory of God in these last days. Colossians 1:27 tells us that Christ in us is our hope of glory. As we come within the veil and behold His glory, we shall be changed from glory to glory (2 Cor.3:18) and will see that hope come to fulfillment!

CONCLUSION

We can summarize the truths of the Tabernacle by saying that they illustrate the spiritual journey of a believer into the presence of God. The three levels of the Tabernacle speaks of the three degrees of development and maturity in the Christian life. The three stages of Christian growth are found in 1 John 2:12-14: children, young men, and fathers. Little children and young men know the Lord to a certain degree, but it is those who are spiritual fathers and are mature in the Lord that really know Him intimately.

God wants all of His children to grow in grace and come to full spiritual maturity. This privilege is offered to everyone, yet not everyone will qualify to enter in. In the Tabernacle of Moses, the Israelites could only enter the Outer Court. Some of the priests went into the Holy Place. The high priest alone went into the Holy of Holies. There was a separation then, even as different believers qualify for different levels today.

Spiritually speaking, which part of the Tabernacle are we in? Are we in the Outer Court rejoicing in salvation, water baptism, and perhaps in the baptism of the Holy Spirit? Certainly these are sacred experiences, but beloved, we want to go on into the Holy Place to receive greater experiences in God. In the Holy Place we experience walking in the Spirit and the overcoming life. However, there is much more available for us as we go within the veil into the Holy of Holies. Within the veil we can behold His face and be changed from glory to glory. There we can have the laws of God written upon our hearts so that we delight to do His will. In the Holy of Holies we can become spiritual fathers who will rule and reign with Christ.

The burden I have is to see the saints enter into all that God has purposed for the Church in these end times. We are not just to be in the Outer Court, preaching salvation and the foundational doctrines. The Church of Jesus Christ is to move within the veil and cry out "Lord, show me your glory." The Church is to enter into great revival and fruitfulness in these last days. May you ever press on, beloved, to go within the veil and obtain all that our Lord is offering for your life and ministry.

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