

And I saw another mighty angel come down from heaven clothed with a cloud...
And he swore by Him that lives for ever and ever that there should be time no longer:
But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God
should be finished...

And the seventh angel sounded; and there were great voices in heaven, saying,
The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign
for ever and ever.

And the four and twenty elders, which sat before God on their seats, fell upon their faces, and
worshipped God,

And the temple of God was opened in heaven
And there was seen in His temple the ark of His testament...

Revelation 10:1, 6-7; 11:15-16, 19

THE CHARACTER OF GOD

Study 5

"The Gathering Place"

#265.0203

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(All bracketed [] words inserted into the following scriptures are the author's paraphrase.)

OPENING REMARKS

This study is the fifth study in *The Character of God Series*, going through the book of Revelation, seeing Christ revealed – seeing Christ reveal the character of His Father – helping us see ourselves, that we might overcome and reach a perfection in Christ, complete this process of salvation and see the Lord return. What a concept! What a thing to consider – to realize that we're on the verge of a *completed perfection*. Now I have to say that "holiness" isn't what you do, but it's *why you do it* – and this is something that I touched on in the last study. The Lord is helping us see His definition of what is "holy," His definition of "salvation," instead of us seeing it through a skewed understanding. We have laid a foundation of using Revelation to see the character of God. We looked at the bride as described in Revelation. We looked at the seven churches, the candlestick. We looked at the trumpets and the cleansing that the people of God go through, and the "acclamations of joy" given as that cleansing becomes a reality. In this study, I want to pick up where we left off in *The Character of God 4*, looking at that last "acclamation of joy" – that last trumpet – because a statement is made in Revelation 11:19 that really should catch our attention.

Revelation 11:19

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: ...

Now it should be obvious to us that if the temple of God is opened in heaven at the sound of this seventh acclamation of joy, and if there is seen in it the ark of the testament, it should be obvious then that we haven't seen the ark of the testament yet, or the ark of the covenant — same thing — we have yet to see the ark of the testament. Now when I read in Revelation 11:19, I know that it means "the ark of the testament" was *realized* at this point. In other words, whatever it means, it is at the sounding of the seventh acclamation of joy that the reality of the "ark of the covenant" is realized in the human heart. I went to the Lord, seeking the Lord for answers as to the meanings of the symbols used in making the ark of the covenant. I saw some time ago that when a person enters the abiding truth, they enter the priesthood of God — allowing you to enter into the sanctuary, having the shewbread, the various articles in the sanctuary now becoming a reality in our lives, realizing the meaning of that candlestick — you see all of those things are now coming into focus, and it's time that we at least intellectually see the meaning of the ark of the covenant so that we will see what the Lord is trying to tell us as it pertains to us in our relationship with Him in reaching a completed perfection.

It is time that we intellectually understand the "ark of the covenant" and have *hope* as to what the Lord is going to do in our lives – have hope that it *can* be done. This is something that it's evident the Lord has planned from the very beginning of time, even before time, the Lord has planned to perfect a people.

ARK OF THE COVENANT

The "ark of the covenant," turning to Exodus, Chapter 25: When the Lord begins to instruct Israel to make a sanctuary, the very first thing He describes to have them make is the ark of the covenant. Now, I'm in Exodus 25 – I want to begin reading in verse 10:

Exodus 25:10

10 And they shall make an ark *of* shittim wood: two cubits and a half *shall be* the length thereof [of it], and a cubit and a half the breadth thereof, and a cubit and a half the height thereof [of it].

Now as I go through the description of this box, I want to explain – in so far as I understand – the symbol, and the first thing here we see is the ark of "shittim" wood, and we know that's a *hard, dark, thorny wood*, or character, as a picture of the *character of humanity*. Why it's 2 ½ cubits by 1 ½ cubits, I don't know – maybe the Lord will reveal this to us soon. But at this point, let me simply tell you what an "ark" is. This word "ark" – the root of *ark* means "to pluck off" or "to gather in." It's a verb meaning *to gather things together*, and the word "ark" is the noun meaning *the gathering place, the place where things are gathered together*.

ARK [727] is rooted in
[717] "to pluck off"
or "to gather together."

Hence, "ark" means
"the gathering place."

Now let me show you the first time this is used in the Bible – it's the very last verse of Genesis, and in Genesis it says:

Genesis 50:26

26 So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

It's the word "coffin." You see, it is where things are *gathered together*. Now if I put this inward, it can only be one thing – it is *your mind*. It is that place where everything is gathered together and stored – you could say it is *your book* – it is your understanding, the gathering place, the ark of God's testament, the ark of the covenant. This is where He will put His testament, His testimony, and it definitely will be testimony that we give to those who have "ears to hear." So come back to Exodus, understanding now, seeing it as "the mind," *the mind of man* – verse 11, Exodus 25:

Exodus 25:11

11 And thou shalt [you shall] overlay it with pure gold, within and without shalt thou [shall you] overlay it, and shalt [you shall] make upon it a crown of gold round about.

So we know that "gold" is the "faith," *the understanding that Christ possesses*, and the "ark" or the "gathering place" is to be covered with gold within and without. It has a "crown." Let me remind you what a *crown* is: A "crown" equates to the *riches that you possess*. If you'll look at Proverbs 14, verse 24, it says:

Proverbs 14:24

24 The crown of the wise *is* their riches...

And your "riches" are what you have *between your ears*. Now if you'll remember, in James, Chapter 1, there is a statement made about how your crown is made – James 1, looking at verse 12:

James 1:12

12 Blessed *is* the man that endureth [endures] temptation: for when he is tried, he shall receive the crown of life, which the Lord hath [has] promised to them that love him.

When you are tried and you endure the temptation; when you are tried and you go through the experience, you gain the experience of *understanding* – that experience becomes a part of *your riches*. Your "riches" are your crown; the ark is covered with gold within and without, and has *a crown*, a symbol of the riches possessed – I could say the *richness of your experience*.

CORNERS AND RINGS

Exodus 25:12-13

12 And thou shalt [you shall] cast four rings of gold for it, and put *them* in the four corners thereof [of it]; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt [you shall] make staves *of shittim* wood, and overlay them with gold.

So here we have "rings" put in the "corners" of the ark – at one time in my life, when I would read this stuff, it was so boring. I couldn't understand why God would be so specific in making a box – but He is specific about the *rings* and the *corners*. Well, when you look the words up, it definitely paints a picture

of our lives. First of all, this word "ring" – the number [2885] – it's actually used throughout the scriptures as a "seal" ring. It means "a seal"; it is what a king would wear with his seal on it to seal a letter, to seal his insignia, to say: "*I confirm that this is of me.*" A "ring" is in each corner, or a seal, or *confirmation* – confirmation of what? The word "corner" – number [6471] – it actually is translated throughout the scriptures as "*step*"; it is a *step*. What if I said, when you look at this ark, that you see the corners or the *steps* – the corners turn in your life with a confirmation on each corner? Each time you turn a corner of your life, there is confirmation that you've made the turn and, in each ring, in the rings is a "stave" or a "rod" – a stick which we understand to be *concepts, messages, truths* – going through each confirmation.

RING [2885], first use in Genesis 41:42
is rooted in [2883], first use in Exodus 15:4.
[2883] = to press in or sink
[2885] = a seal ring
A "seal" confirms or means *confirmation*.

CORNER [6471], first use in Genesis 2:23
where it is translated "now."
Rooted in [6470], first use in Genesis 41:8
where it is translated "troubled."
[6470] metaphorically = *to urge*
[6471] = "a step"
(See Psalm 85:13)

Now let me explain to you what these corners of our lives are as the Lord has defined them, because each corner of the box – each corner of your life, each time you turn and go a different way – is marked by a ring, a seal of confirmation that you have made the turn. The first turn is you're *born again*. The second turn is that *abiding truth*. The third corner of the box is when you come out of the Laodicean experience, receive Holy Spirit – and you are now taken back to the beginning, *back to the womb* where these things can be straightened out in your understanding, and you can be completed.

Now I want you to take a look at the sanctuary, and then we're going to bring up some pictures of this ark and show you the rings – and just show you how it works. Right now, you've been given the big picture. Looking at the sanctuary itself, I want to show you a view of it from the top: Entering into the sanctuary, you are headed *west*. "East" has always been a symbol of *self* so, in order to enter into the sanctuary or enter into the *abiding truth*, in the mind of Christ, you turn your back to the "east" and you head "west." You come into the sanctuary – when you do, to your right, or on the "north" side, is the *table of shewbread*. On your left side is *the candelabra*, the candlestick, on the "south." Directly in front of you then, would be *the veil* – directly in front of you would be that *veil of iniquity* separating you from the holy of holies – from entering into, getting into where you can see or *realize* the ark of God's testament. So here you see the picture, and this is significant because – let's look at the box: To begin drawing this box, you are headed to the "east," when you're born into this world – in fact this world literally spins toward the east – you're turning toward the "east," toward *self*. You're just simply following self.

But you're born *again* and you turn a corner in your life, and you start heading "north." Now, what's in the north? Well, *the table of shewbread* is in the north – it sits on the north side – but "Babylon" is the *land* of the north, and we know that we go into doctrinal confusion when that happens, but let me tell

you something about Babylon: When you go back and look at the history of the children of Israel, they were not taken to Babylon until *after* they had been in the promised land. Now consider what I say: To describe "Solomon" – Solomon built the temple that Babylon destroyed, but Solomon could be described as "rich and increased with goods and in need of nothing." Solomon was the son of David – he represents symbolically, in his life, "Laodicea." Laodicea finishes off the candlestick – Laodicea is "rich and increased with goods and in need of nothing" but really, they're "wretched and miserable and poor and blind and naked" – spiritually. So you have to realize you're in Babylon – *you have to go to Babylon* – but listen, you can't go to Babylon except you're *abiding*. You cannot do it, and the foundation of Babylon – now follow this – when you look at heathenism, paganism, it's founded on: *God is angry; human sacrifice must be given to appease His anger*. Catholicism comes in, brings that concept, baptizes it – the human sacrifice is Jesus – He appeases God's anger, and the Protestant church carries it right on through. What you have is a "foundation" of Babylon – the lie that *you have no value to God except someone die*. Now He can see you differently because someone died, rectifying your problem that *He* had with you.

You know, I want to say this about forgiveness: "Forgiveness" is simply *the putting away of* – when you look the word up, it means *to send it away, to put it away*. If you're looking at God as having *to put it away*, then it's in *His* mind or in *His* book He's trying to get rid of it – Jesus will die: *You believe in Jesus? OK, I'll put away, I'll forgive*. But look at it through *your* eyes: If it's *put away*, you use another word – it's called *delivered* – "sin" to be put away, it's delivered. You are delivered from it, hence sin is put away. God isn't up there "forgiving" you – He's trying to put it away, *get it out of your heart*. It's all in how you look at it, isn't it?

So the children of Israel could not even go to Babylon until after the Laodicean experience. What is that? Thinking that you're rich and increased in goods and in need of nothing – but the Lord shows you your sin nature, the basis of it – *you have no value to God*. So He takes you to Babylon, then will bring you out of Babylon, and rebuild the temple because, up until this point, your foundation is skewed. So, looking at the ark, you come out of the east, turn and head north and, when you get to the next corner, that's the *abiding truth* – where you come to appear before God – and you turn the corner and start heading west, or more toward God. You're now headed toward Him with your back to self, you're now listening, but you've got one more corner to turn, and that last corner is finishing off that candlestick. That last corner is where you're going to keep *the trumpets, atonement*, and rest in *the feast of tabernacles*. You see, that last corner takes you back to your beginning, back to the womb, hence when you look at the ark of the covenant, the ark of the testament – four corners, four rings of confirmation are each turn in your life. I would figure the last ring in the last corner is that *completed perfection* that you reach – confirmation of it will be the resurrection, the end of all things.



THE STAVES

Now get the picture – four corners in your life, four rings of confirmation – but now there are two sticks going through the rings. The first stick goes through your born again experience, and your abiding truth. The second stick goes through your next two confirmations of seeing the sin nature and being taken back to the womb, being made complete. What are the sticks? What are the messages? What are the truths? Now listen to me – if we would go back and look at our born again experience, there was something about the Lord that caused you to turn to Him. It was the simple understanding that you are helpless, that He can help you – He has the answers. I know for me, I had to be brought to my knees and cry out: *"My God, help me. I need help in my life,"* and only when you reach that place that you know He can help you, will He help you. You've got to know He can help you and know that you are *helpless* without Him.

The next corner that you turned by this time – not only do you know He can help you but, by this time, you know He can *deliver* you; He can make you completely whole. We see that truth of His help, and delivering us in Jesus Christ. When I look at this rod, or this truth that connects the two rings, I know *Jesus is the way, the truth and the life*, and I see Jesus – He is my hope. You know, I have to say this – you come to the Lord knowing He can help you but, for me, it was a battle coming to the understanding that He could *deliver* me because there were so many people saying: *"He can't make you completely whole until the literal second coming"* – and if you believe that, you will never round the next corner. You've got to know that the Lord can completely set you free; you've got to believe that. As you think in your heart, in the soul of who you are, so are you. If you don't believe He can deliver you then you're right, He can't.

So when I look at this message that connects those two rings, I see it in Jesus – but remember, *the Son of God is the "symbol" of who you are*. Now what do I mean by that? We saw in the last study that God's firstborn is "Israel" – Israel or the *spiritual seed*, as Paul defines it in Romans 9. So when I look at the Son of God being born in eternity past, He's picturing *me* – when I see Him being born into this world, He's picturing *me*. When I see Him die at Calvary, He's picturing *me*. When I see Him resurrected, He's picturing *me* – when I see Him pour out His spirit, He's picturing *me*. So what is the first rod that you see? If you see it in Jesus, it is simply a picture of me – *humanity*. What does it mean? That rod that goes through the staves is the truth; is the fact to you, that God will finish the work He began. How do I know? *I see it in Jesus*.

What is the second rod? The second rod connects your sin nature back to the womb, and it is seen in Michael. How is that? Because once I see Jesus and I see that God wants me perfected, and I start listening and I let Him lead and teach and guide me, then He begins to show me: *"This is what I've always wanted, and I brought forth a Son as the picture of who you are to me,"* He says, *"my firstborn, born in eternity."* And it is that truth, taking me to the root of Jesus Christ – His root is Michael, but you see, His root is the root of who He is – He simply carried through what He was born to do. Once I see He was born to do that, it rectifies the lie in my heart that I didn't have value to God. I discover that I've always had value to God when I look at the truth of Michael and what *He* symbolizes – that's the second stave. Listen, only a priest could carry this box; only a priest could carry this *completed mind*. How did He carry it? He had to hold those two truths: *Not only can God perfect me, this is what He wanted from eternity past*. Those two truths rectify the lie and iron out the wrinkles. Consider it. Notice what He says in Exodus 25:15.

Exodus 25:15

15 The staves shall be in the rings of the ark: they shall not be taken from it.

You go look at that "born again" experience, where you believe God can help you – that rod goes right through the ring and goes through to the next ring – not only can He help, but He can perfect me. You round the corner, we're going to put another rod – He's always wanted you like this; He has always wanted you complete. And it goes right through to the completion of it, bringing you right back to the womb, completing the box – your two truths that allow the priest to elevate the box, and carry the box.

THE MERCY SEAT

Now let's continue looking at the lid of this book and what was on top of the lid. Verse 17:

Exodus 25:17-21

17 And thou shalt [you shall] make a mercy seat *of* pure gold: two cubits and a half *shall be* the length thereof [of it], and a cubit and a half the breadth thereof [of it].

18 And thou shalt [you shall] make two cherubims *of* gold, *of* beaten work shalt thou [shall you] make them, in the two ends of the mercy seat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall ye [you] make the cherubims on the two ends thereof [of it].

20 And the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be.

21 And thou shalt [you shall] put the mercy seat above upon the ark; and in the ark thou shalt [you'll] put the testimony that I shall give thee [I give you].

Now let's define what we've just read here. Now follow this through: We know the word "mercy seat" is rooted in the verb that they have translated "atonement." "Atonement" means *to make a covering*, and the noun of it is *the covering made*, or *the lid* – they've translated "mercy seat."

ATONEMENT [3722]
is the root of
MERCY SEAT [3727]

[3722] = "to cover"
[3727] = "the covering" or
"lid"

If you take this to Romans, Chapter 3, the apostle Paul defines it for you – in Romans 3:25, speaking of the Son of God, he writes:

Romans 3:25

25 Whom God hath set forth [foreordained] *to be* a propitiation through faith in his blood, ...

This word "propitiation," in Hebrews 9, is translated *mercy seat* (Hebrews 9:5). So what I see in Romans 3 is that *Christ is the mercy seat*. But let's further fine tune "mercy seat": It is simply *God's act of mercy*. *Christ is God's act of mercy* toward humanity because it is in the giving of His Son that He manifests how much He loves us. He loves *you* as much as He loves His only birthed Son.

The mercy seat was of pure gold, but on top of this mercy seat are "two cherubim." What are these cherubim? Well he says, what we read in Exodus 25, one cherub is on one end of the mercy seat; one cherub is on the other end. For years I have taught this was Michael and Jesus, but let's fine tune it even more: *It's what Michael and Jesus stand for*. What do they stand for? The same thing the staves stand for: *God loved you from eternity past and He will bring that to fulfillment*. Those cherubim on top of this ark represent humanity: The first one – what God saw in eternity past; the second one – the promise of the completion of the mind by means of His love. How do I know that? They're on *each end* of the act of mercy, and they are resting on the act of mercy. You see, Michael and Jesus don't rest on the act of mercy – *you do*. What does that tell you? That when God saw humanity and knew that He would want them to know His love and be perfect, He devised the act of mercy – and that person He saw in eternity past will rest on the act of mercy. It will face the completion of it – both looking at the act of mercy. *Face answers to face* – you look at water and you see your face. The two faces reflect one another – it's the same person. What He wanted in eternity in the fact that He brings it to completion – it's the same thing. That's why the wings connect. The *wings*, the part that catches the air and lifts you into the heavens – you see, *your heart*. What He devised in eternity past, He brings forth and completes. We see it in Michael; we see it in Jesus; we see it in the cherubim that rest on the mercy seat. They are of a beaten gold – the mercy seat is pure gold. The cherubim are of a "beaten" work – beaten out, hammered out – and made to rest on top of the box.



TESTIMONY WITHIN

Therefore, in Revelation 11, there is seen the ark of the testament – you see a completed mind. You see a person brought to completion and made perfect by the love of God. They understand God's love; they understand the lie they have carried; they've allowed Him to eradicate the lie, iron out the spots and wrinkles and they are complete in Christ – *the Ark of the Covenant is the completion*. But what is it that makes you complete? It is the testimony He puts in the box. What is the testimony He puts in the box? Three things were in that box – we know the ten commandments were in there; Aaron's rod that budded was in there, and the golden jar of manna was in there (Hebrews 9:4). What does that mean?

The ten commandments should be easy. The ten commandments were the covenant, the "old" covenant as a *symbol* of the "new" covenant – God writes on the stony heart (Deuteronomy 4:13). So the ten commandments represent the new covenant. What is the new covenant? Isaiah 55:3 – *If you'll bow*

your ear to me, if you'll...

Isaiah 55:3

3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, ... [*"If you'll hear me," He says, "I'll make an everlasting covenant with you."*]

The "everlasting covenant" is the fact that God will lead you by means of the conscience into His kingdom, into *His understanding* and bring you to completion – everlasting covenant. What's the "golden jar of manna"? Well, we know "manna" represents *the word of God*; spiritually, the word of God is Christ as He brings to you God's understanding. But if you don't see Him as the Son of God, you're not listening to Christ. You have got to see Him as the Son of God and you've got to see the everlasting covenant. Remember the third thing that was pointed out in the past studies? You've got to know He's the Son; you've got to know you can hear God; you've got to know your sin problem – that is how I see "Aaron's bud that budded." How? Aaron's rod that budded was an *almond branch* – that rod was from an almond tree. Go back and read the story, how it sprouted almonds as proof that Aaron was chosen by God to be the High Priest (Numbers 17:1-9). How is that significant? Because the candlestick, when you look at the six branches of the candlestick, it was an *almond tree*. The bowls on the branches were to be like almonds (Exodus 25:33). What does the candlestick represent? The work of the High Priest in my life – in taking me from Ephesus to Laodicea, bringing me back to my first love, helping me see my sin nature, giving me the mechanics of salvation – so now He can light the thing and help me see the iniquity to pass through unto the box. What is the testimony given? The everlasting covenant – I can hear God; Jesus is the Son of God; He's bringing me to perfection as He gives me understanding of who I am, His work of High Priest in my life.

Now don't miss this point: Everything about Jesus' life is a picture of *you* spiritually. He is the Son of God. Why? Because *you are the son of God*. He is the firstborn. Why? Because *you are the firstborn*. He was born in this world. Why? Because *you're born in this world*. He died at Passover. Why? Because *you die at Passover*. He was resurrected on the third feast day. Why? Because *you're resurrected on the third feast day*. Now listen, He entered into His priesthood as High Priest *after* He ascended into the heavens. Why? Because *you enter into your priesthood as high priest after you ascend into the heavens*. What does that mean? Friend, if you have come to the place where you know you can hear God, and you know Christ is the Son of God, and you see that sin nature – and you have *used those conceptual tools and applied them to the sin problem of your heart*, and you have begun to overcome – you now have a message to give that makes you a "high priest." You possess "Aaron's rod," *Aaron's message that gave life*. You possess that and, in God's eyes, you are functioning, not simply as an abider – you have ascended and you know the works, you know how to apply it – you're out of Laodicea. *You are a high priest of God giving His message to the world*.

Now let's take this to the book of Revelation, and let's apply all we've understood to those churches, bring in the "seals" and let me further define for you the meanings the Lord has laid out for us.

THE SEALED BOOK

Now I want to read to you from Revelation, Chapter 4, because Revelation, Chapters 2 and 3 are the letters to the seven churches – and of course, you finish with Laodicea, and then notice what is stated in Revelation 4:1:

Revelation 4:1

1 After this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither [here], and I will shew thee [show you] things which must be hereafter [or *after this*, or *after the Laodicean experience*].

Now, before I get into this, let me say that what I have to share with you is not easy – you don't just get this the first time you hear it. I pray that some of you do, but it is going to take an effort on your part to understand what I'm getting ready to share. You know, it dawned on me the other day that all "salvation" is, is you *receiving an understanding from the Lord*. Think about it. If "salvation" is *mind reform*, if "faith" *comes by hearing*, and we're to have the faith of Christ, it's simply a matter of receiving *His understanding from Him* – not receiving His understanding from *me* – receiving His understanding from Him. He has to confirm it in your heart, and you really need to take the time to make it your own. See, the catch is that we get so wrapped up in our jobs, and in money and in the things around us, and what we're doing, that we don't give the Lord the time it is going to take to bring us to a completed perfection – and it does take time. This isn't something that just happens in an instant of time.

Now after you read Revelation, Chapters 2 and 3 – Revelation 4, 5, and 6 are what come after this – after this Laodicean experience. Revelation, Chapters 4 and 5, lead into the opening of the sealed book. What is the sealed book? For some time I've taught that the sealed book is God's dealing with humanity from start to finish – from Genesis to Revelation – this is how He has dealt with man. *The book is between your ears*, because how He is dealing with man, is how He is dealing with us and I want to be able to take what is written, the symbols used in Revelation 4, 5 and 6, and put that in the human heart. Let me say this: the book in the hand of God that the Lamb takes from the right hand of God – *right hand*, the focus of God's work – the book taken from the "right hand" of God is *your mind*. The understanding you possess is what God has been working on and, after the Laodicean experience where the candlestick is lit, you understand the process of salvation and those three concepts, the Lord can now open your book and give you the understanding of it. That is why, after these things, the "voice like a trumpet" says: *ascend up, come up here; let me show you what must be after this*. Verse 2:

Revelation 4:2-6

2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the [that] throne. [This is *you* – this is *your understanding*. You now possess the "one God" concept.]

3 And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

Everlasting Covenant – see, this is *your* testimony. If we're talking about the mind, then we should be able to see in the mind the testimony that God has put in the ark. This is the testimony.

4 And round about the throne *were* four and twenty seats [thrones]: and upon the seats [thrones] I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts [living creatures] full of eyes [understanding] before and behind.

Now, let's define what this is – let's take that outward picture first, and let me show you a literal picture of what you're seeing. We know when Christ died at Calvary, He remained in the grave until the third feast day. Then, on the third feast day when Christ came out of the grave, many saints which slept came

out of the grave and went into Jerusalem to testify. In going back to that literal time, Christ is raised, and many people were raised (Matthew 27:52-53). Who were these people? Well, it's evident they had died before Calvary, and they claim in Revelation 5, they say – let me read verse 8:

Revelation 5:8-9

8 And when he had taken the book, the four beasts [living creatures] and four *and* twenty [24] elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art [You are] worthy to take the book, and to open the seals thereof [of it]: for thou wast [you were] slain, and hast [You've] redeemed us to God by thy [your] blood out of every kindred, and tongue, and people, and nation;

So here we see these people – these are people resurrected with Christ in heaven, singing a "new song" – they now have a *new understanding of the Lamb*. What does it mean? I want to put this inward. When we talk about "24 elders" and then the people, the "four living creatures" – when I consider an "elder," I consider that he *teaches*, and these people who hear him, in a sense, are his children. They are being taught; they sit at his feet, and the elder is the vessel that God uses to resonate in their ears, and then the Lord confirms that to them. The elder is the vessel, the teaching tool, the teacher – hence, these people are carrying *His thought*. You could say that these people *are* the thoughts given by God through Him. So when I see *twenty-four elders*, "six" is the number of man – "six" is a *person*. "Twenty-four elders" is *four sixes*, and four "living creatures" – there is a *living creature* for each "six." What is "elder"? I looked the word up – it's "old man." It's a *mature person*. You see, "twenty-four elders" is simply a symbolic way of saying *four old men*: the "old man."; "four" = *earthly completeness* – twenty-four elders and the people, the thoughts, the people representing their thoughts.



FOUR HORSEMEN

Why four old men? What is the deal here? Well, if you'll notice, when you look at the seals, the first four seals each have a horse. That is significant when you look at Isaiah, Chapter 63. Let me show you something – let's start reading in verse 11:

Isaiah 63:11-13

11 Then he remembered the days of old, Moses, *and* his people, *saying*, Where *is* he that brought them up out of the sea with the shepherd of his flock? where *is* he that put his holy Spirit within him?

12 That led *them* by the right hand of Moses with his glorious arm, dividing the water before them, to

make himself an everlasting name?

13 That led them through the deep, as an horse in the wilderness, *that* they should not stumble?

Now consider what we've just read. Now think about this – before you enter the Promised Land, you're in the wilderness and the Lord says: "*I'm leading you like a horse through the wilderness.*" When once you come out of the wilderness, Psalm 32, verse 8:

Psalm 32:8-9

8 I will instruct thee [you] and teach thee [you] in the way which thou shalt [you shall] go: I will guide thee [you] with mine eye.

9 Be ye not as the horse, *or* as the mule, *which* have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

The "bit" and the "bridle" is *the law*. God leads you through the wilderness as a horse, as He would lead a horse. The first four seals have horses because the first four seals have groups of people that died before Calvary and after Calvary – on the third feast day, they're resurrected, and He leads captivity captive. That represents you and the understanding you possessed *before* you saw the true meaning of Calvary. If you can go to Calvary and see the Savior and let Him give you His mother – His life-giving force, His understanding – and you come alive on that third feast day, you too are going to have an earthly completeness in your past. You too will have the "twenty-four elders," the four persons with the thoughts that they produced. First person: he's on the *white* horse, going forth, conquering and to conquer. You see, you were born again, and you went forth conquering and to conquer. But He gives you the great sword, the Book, the Law, and your horse becomes *red* – you become literal – self, surrounded by red, by the earth, and peace is taken from the earth. Your understanding then becomes the *black* horse. Who's riding this black horse? Well, he's carrying a scale in his hand; he's measuring it; he's judging everyone, weighing everything – until you become Christ-less, the *pale* horse.

Now let me tell you something, let me put this together: Through our experience with the Lord, He is leading every step of the way. You're born again, you go forth conquering and to conquer, but when He gives you the law, you are as literal as literal can be – you do not yet understand *spiritual truth*. Therefore, when the Lord gives you the law, what do you do with it? You read it "literally," but He is leading you. Let me read a verse and show you what He is doing. This is out of Deuteronomy, Chapter 8 – starting at verse 2:

Deuteronomy 8:2-3

2 And thou shalt [you shall] remember all the way which the LORD thy [your] God led thee [you] these forty years in the wilderness [here are your four horses], to humble thee [you], *and* to prove thee [you], to know what *was* in thine [your] heart, whether thou wouldest [you would] keep his commandments, or no [not].

3 And he humbled thee [you], and suffered thee [you] to hunger, and fed thee [you] with manna [the Bible], which thou knewest not [which you didn't understand], neither did thy [your] fathers know [it]; that he might make thee [you] know that man doth [does] not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live [... *that proceeds out of His mouth does man live* – so you can round the second corner of the box].

He's leading you like a horse through the wilderness to prove you. You're born again – He says, "*all right, here's My law,*" knowing good and well how literal you are, that you're going to read it and say, "*Oh, I've got to be baptized, fully immersed.*" "*No, I've got to be sprinkled.*" "*Well, we speak in tongues.*" "*Well no, you don't speak in tongues.*" "*Well, you go to church on Saturday.*" "*No, the law*

doesn't have to be kept anymore." You see, all of these things that you thought you were reading in this book, the Lord was leading you. Why? *To see what was in your heart – whether you would keep His law or not.* Let me tell you something: When the Lord hands you this Book and you start reading it, if you think God wants you to go to church on Saturday, you better go to church on Saturday. If you think He doesn't want you to wear pants, then you better not wear pants. Whatever it is you think God desires, you had better do it. Why? The Lord is leading you like He would lead a horse, by means of His law, to see what's in your heart. If you really think that He wants you to not work on Saturday, then next Saturday you better tell the boss, *"I can't come in."* The Lord is watching to see if you'll keep His commandments or not, and He is humbling you because He's going to bring you to the place where He shows you the truth. He will humble you to prove you, to see if you're going to keep His law, to bring you to the place where He can get it through your head – *"What you're doing is not accurate. I've led you this whole way, but it hasn't been accurate. Now start listening to Me. You live by every word that proceeds out of My mouth."*

That is why, when He hands you the book and you become literal, you cannot help but become judgmental and be on the black horse. How can you help but be judgmental? If you think God wants you in church on Saturday, or you can't eat a piece of ham, or you shouldn't have a cup of coffee – whatever it is you've devised of what pleases God, whatever that is – you can't help but look at the people around you and think: *"Well, they should be going on Saturday too. Well, how could they be eating that port chop?"* You see, all the things you've been through, it is as natural, as natural can be, because He's proving you. He's humbling you, until He brings you to the place where you realize: *"My God, I'm Christless."* Death and hell ride the pale horse. Death – what is death? Well, I know "life" is *knowing the Father, and Jesus Christ whom He has sent.* What's death? What's hell? "Hell" – it means *you don't know.* What's the pale horse? *I'm Christless.* When you take away the sun from a plant, friend, it turns *pale* – when you come to that point, the Lord has humbled you. That's why seals 5, 6 and 7 have no "horses," but remember, you come back on a *white* horse – "white" is *purity*. Once you are of a pure understanding, God can guide you with His eye. That's why you go back through your born again experience – He was guiding you with His understanding. You were on the white horse and you didn't know it. He was guiding you with His eye, but what did you do? You left your first love when He handed you the Book – and what happened? "Satan" deceived you – that *inward* Satan.

Let me make this point before we continue on and look at this fifth seal: Now you understand what it means when He says, *"You were the covering cherub. You were the anointed cherub that covereth"* (Ezekiel 28:14). He's not talking about some "being" out here tempting everyone – He's talking about you, *humanity*. This was His initial plan for you – the "cherubim" on the box, the cherubim resting on the "mercy seat" – that's *you*. So when you read Ezekiel 28 and you read Isaiah 14, you see "Lucifer"; you see the "anointed cherub that covers" – don't put it out here, put it in here where it belongs. You are the one that either is walking in deception or allowing the Lord to correct and rectify your heart.

UNDER THE ALTAR

So let's go to the fifth seal. Looking at this fifth seal, in Revelation 6 – starting at verse 9:

Revelation 6:9-10

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God [or *because of the word of God*], and for the [and because of the] testimony which they held:

10 And they cried with a loud voice, saying [they said], How long, O Lord, holy and true, dost thou [do

you] not judge and avenge our blood on [from] them that dwell on the earth?

Now what does this mean? Well let me tell you what it doesn't mean: At one point in my life, not that long ago, when I would read this verse: "*How long, O Lord, until you avenge our blood on them that dwell on the earth?*" – I thought it was saying: "*How long, O Lord, is it until you kill those people who killed me – how long until you take vengeance?*" Well, let me show you a parable in Luke 18 – Luke 18, let's start reading at verse 1:

Luke 18:1-3

1 And he spake [spoke] a parable unto them *to this end*, [this is why] that men ought always to pray, and not to faint [not give up];

2 Saying [This is what he said], **There was in a city a judge, which feared not God** [which didn't fear God], **neither regarded man** [didn't regard man]:

3 **And there was a widow** [someone without a husband] **in that city; and she came unto him, saying** [and she said] , **Avenge me of mine** [my] **adversary.**

That, right there, ought to be enough for some of you – "Satan" is *adversary*, Satan is *between your ears*. I'm not saying that if you look up the word "adversary" here, it's *Satan*. You go back to the Hebrew and you look up "Satan" – it's *adversary*. Here is a widow saying, "*Avenge me of my adversary.*" If I were to put this inward, make it spiritual, this is what you do to the Lord when you say: "*Lord, deliver me. Lord, I'm angry. Lord, I'm upset. Lord, I'm jealous. Lord, I.... Avenge me.*" See? "*Take vengeance on this lie I possess. Take vengeance on this thing, Lord, and set me free.*" Verse 4:

Luke 18:4-8

4 **And he would not for a while** [The unjust judge wouldn't do for a while]: **but afterward he said within himself, Though I fear not** [Even though I don't fear] **God, nor** [I don't] **regard man;**

5 **Yet because this widow troubleth** [is troubling] **me, I will avenge her, lest by her continual coming she weary me.**

6 And the Lord said, **Hear what the unjust judge saith** [Do you hear what an unjust judge would say?].

7 **And shall not God** [who is just] **avenge his own elect, which cry day and night unto him, though he bear long with them?**

8 **I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh** [comes], **shall he find faith on the earth** [is he going to find God's understanding on the earth – faith on the earth]?

When you appear before God, and you say, "Lord, avenge me of *my resistance to your love*," only God can do that. That is why He says: "*Vengeance belongs unto Me, saith the Lord, I will repay.*" There is a lie you possess.... There is a lie that has devastated us all – the sons of God. Don't think He will not take vengeance on that lie and set you free from the *no value of life*. He will show you the value you've always had and avenge you of your adversary. What are they saying here? "*Lord, when are you going to kill those people who killed me?*" No! "*Lord, when will you make me perfect in your eyes, and avenge me of the lie?*" Notice, in Revelation, this fifth seal: *The souls are at the foot of the altar*, at the bottom of the altar. A "soul" is symbolized in *blood* – when was blood ever at the foot of an altar? They would kill the bullock, and pour all of the blood at the foot of the altar. When does the bullock die? You see, what does all of this mean? Let me help put this in perspective for you: The "bullock" is *self*. When you come before the Lord and you pour out your soul unto the Lord, you're pouring out the blood of the bullock at the foot of the altar – your *soul*, at the foot of the altar. You see, in the studies past, if you'll go back, look at the *Fountain of Gardens* studies, and see that the death of that bullock is in Gethsemane. It is then taken to Calvary – it is then taken outside the city – put on the wood and burned, and consumed. But it *dies* in Gethsemane.

Question: How did Judas Iscariot know Jesus was going to be in Gethsemane? Because *He went to Gethsemane many times* (John 18:2). What we read in the Gospel of John, or in the Gospels concerning Gethsemane, is simply *the last time He went* – He had been to Gethsemane many times. What about you? How many times do you go to Gethsemane and pour out your soul at the foot of the altar? Many times – and you cry out to God: "*Lord, how long until you avenge me of those thoughts that dwell on the earth?*" That's what you're seeing in the fifth seal; that's why there's no horse here, because these people have entered that abiding truth and they are seeking the Lord for perfection of self, to be brought to the completed perfection. Look at what God says to them, to answer their prayer – Revelation 6:11:

Revelation 6:11

11 And white robes were given unto every one of them [*His understanding* – the covering of the pure truth was given them]; and it was said unto them, that they should rest [continue in this rest] yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.

Well, how is it they were killed? It says: *they were slain because of the word of their testimony*. It says that *they were slain because of the word of God and because of the testimony they held*. What is the "testimony" you hold? *Jesus is the Son; I can hear God; I have a sin problem* – the testimony. You're seeing the box containing God's testimony and the work they are going through in dying to self, and seeking a deeper understanding so they can come out of – so they can iron out the wrinkles, the spots in the wrinkles of their character. The Lord tells them: "*Well, your fellowservants and brethren have to die like this. There are other people who will be told these truths.*"

I need to share with you one other concept that is interesting at this point. If you'll look in Hebrews 11, the chapter of *faith*, and you see all of these saints – let me just read this – Hebrews 11:37:

Hebrews 11:37-40

37 They were stoned, they were sawn asunder, [they] were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not [wouldn't receive] the promise:

40 God having provided some better thing for us, that they without us should not be made perfect [complete].

The Lord says: "*I'll answer your question as to when you'll be made complete – when everyone is ready for me to return, I'll return. You must continue in your rest, going through the process of completion, until your fellow servants and brethren who must die, like you have – when they're ready.*" Listen, when the fruit reaches perfection, immediately He puts in the sickle and harvests the crop. The Lord knows the crescendo of perfection – He is bringing us, in so far as we can understand. You know, I am aware that some people are so twisted and crooked they just can't get it. There is a difference between *I can't get it* as compared to *I won't get it; I refuse to get it* – there are people who can't. I'll dare say, there are people listening to this study who don't have a clue as to what I'm talking about, they're struggling with it – but, the Lord knows to what level you can be brought, and He is going to bring us all as high as He can get us before He ends it. The 144,000 will be on the top of the mountain with the character of the Father. Other people will not make it so high, but they will make it as far as

they can, and the Lord will continue the process after the resurrection. How do I know that? Because we'll *"grow up as calves in the stall"* – remember in Malachi?

Remember in Revelation, talking about Babylon – the smoke of her torment ascended into the age of the ages. King James put " forever and ever." It's *into the age of the ages* – the age of the ages is *after* the resurrection. "The age of the ages," you could say, is that thousand year period where the Lord brings us all to perfection, and the smoke of Babylon will be seen. Babylon will be *being consumed out of all of these saints which slept*. It's just like you're saying – if you've seen the literal in Revelation 4 and 5, the four living creatures, the twenty-four elders – and they're now singing a new song to God. The Lord literally did that, raised those people and put them through that process, as the picture of those "upon whom the end of the world is come." That is what He's doing with your "four," your "earthly completeness," your "old man" and the thoughts it produced – *He rectifies it*.

DESIRE OF NATIONS

Let me show you one other thing in Revelation 5, and this is a mighty, mighty truth, what you're getting ready to hear – and again, I expect people really to disagree with me, but think this through, what you're hearing. Looking at Revelation 5 – in the right hand of God is the book, and no one is found worthy to open the book but one. Now let's read the description of the One who can:

Revelation 5:5-7

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath [has] prevailed to open the book, and to loose the seven seals thereof [and loose the seals of it].

6 And I beheld, and, lo, in the midst of the throne and of the four beasts [and in the midst of the four living creatures], and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

Who is that? We know it is Christ, don't we? Let's fine tune it – who is Christ? *He's the Son of God, born in eternity past, brought into a completed perfection, raised on the dead on the third day*. Who is He a symbol of? **You** – and what we're reading in Revelation 5 is taking place in your heart! Isn't it interesting that Christ said: *"My sheep hear my voice"*? We are the sheep of His pasture – you too are a *lamb*. You, too, are to look and die at Calvary; you, too, are to be resurrected. Let me tell you something now – *the lamb slain is you*. It isn't until the lamb is slain and resurrected that God can open your book and bring you around the corner – and take you back to the womb, and complete your mind. Now listen, if you want to make this Jesus, that's great, because it is Jesus, *literally* – but you're not responsible for that. Let's put it inside your heart: *You've got to go to Calvary, just like Jesus; you've got to be put to death; you've got to let the Father resurrect you, and you have to go take the book out of the right hand of God and open it, and receive the understanding*.

Seal number one: this is what took place when you were born again, and what you did.

Seal number two: I gave you the book and you became literal. Peace was taken from the earth.

Seal number 3: Let's open that up, and let me show you how judgmental you were through your Christian life.

Seal number four: Let me show you how you were brought to the point of realizing you were Christless. Do you see what this Book is and what the seals are? You put it inside – you're responsible for it. Keep it outside yourself – *Well, we'll make it Jesus; we'll make Satan out there; it's this guy out*

there tempting – it's not me. You see, if you keep it all out there – you're not responsible. All you have to do is *believe in Jesus*, and it's all done for you – *just simply let me believe, see? Let me go back to the Baptist Church and just believe....* Well friend, all of that is based on paganism.

Let me show you something found in Haggai, and it has to do with that temple the Lord allowed Babylon to destroy. You see, all of that thinking has to be destroyed – you have to go to Babylon; you have to realize that Babylon built this Laodicean thing and God is giving you a new foundation, and He is bringing you to a deeper understanding. In Haggai, He brings them to rebuild the temple, and I want you to read with me, starting in Haggai, Chapter 2 – let's start in verse 3:

Haggai 2:3-7

3 Who *is* left among you that saw this house [temple] in her first glory [before Babylon destroyed it]? and how do ye [you] see it now? *is it* not in your eyes in comparison of it as nothing?

Or, in other words, *it's been humbled.* That temple that Solomon built, rich and increased with goods and in need of nothing – Babylon wiped it out, and the Lord says: "*I want you to look at the one now, and I want you to see that it's more humble.*" Now, I want you to notice what he says:

4 Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I *am* with you, saith the LORD of hosts:

5 *According to* the word that I covenanted with you when ye [you] came out of Egypt [...*when I brought you around the corner of the box – when you had that born again experience*], so my spirit remaineth [remains] among you: fear ye not.

6 For thus saith the LORD of hosts; Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land* [between your ears];

7 And I will shake all nations [that you possess], and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

What is "the desire of nations"? I know Jesus Christ is the desire of nations, but what does He represent? *It's the perfection that He gives you.* Go ask them – if you keep this outward, go ask the Baptist Church: "What do you desire? *I want to go to heaven. I want to be set free. I want this suffering to end. I want Jesus to come.* The desire of all nations is the completed perfection and it is the third temple that will receive the *desire of nations.* Notice what He says – verse 8:

Haggai 2:8-9

8 The silver *is* mine, and the gold *is* mine, saith the LORD of hosts.

9 The glory of this latter house shall [will] be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

It is the last temple made that will receive the desire of nations, and be made into a completed perfection.

HOLY FLESH

One more concept I want to get across to finish this study, because I think this concept needs to be understood as we go into the next study which will be *The Character of God - 6.* If you're reading in Haggai 2, let's start reading at verse 11:

Haggai 2:11-14

11 Thus saith the LORD of hosts; Ask now the priests *concerning* the law, saying,

12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch [touches] bread, or pottage, or wine, or oil, or any meat, shall it be holy [does that make it holy]? And the priests answered and said, No.

13 Then said Haggai, If *one that is* unclean by a dead body touch any of these, shall it be unclean [does it make it unclean]? And the priests answered and said, It shall be unclean [it would be unclean].

14 Then answered Haggai, and said, So *is* this people, and so *is* this nation before me, saith the LORD; and so *is* every work of their hands; and that which they offer there *is* unclean.

Now, I want to simplify this. If you're carrying something "holy" and it touches something around it, that doesn't make those things holy. But let's say that you're unclean by means of a dead body – let's say you've been handling a dead animal, and you walk in and you make me a sandwich, you make someone something to eat. What about that food you bring them? Well, it's contaminated, because you are contaminated. You see, this Bible is the "holy book," but what it touches doesn't make it holy – this Bible received doesn't make you holy. It may be the "holy writings" but, just because it touches your life, doesn't make *you* holy – in fact, the opposite is true. You're unclean by means of a *dead body*, and what you touch, you make unclean. *You turn a holy book to something that's unclean.* Remember looking at Jesus dying at Passover, dead as the feast of unleavened bread begins, and then resurrected on the third feast day? People are in their graves until they are resurrected on the third feast day. People in the wilderness are in their graves – they're surrounded by *the earth*. Consider this: Christ died at Passover. These people sitting in these denominational groups have experienced death – death to self, to receive God. But they're surrounded by "the earth," by *their own understanding*. They're taking a holy book and making it unholy, and it isn't until you come out of the grave and you let God guide you with His eye, that you now have life – you're beginning to understand the truth of the Father and the Son.

Simply being "born again" isn't enough. You need to be born again *and* know God – that's two different things. So therefore, if a person is not abiding in Christ *and* they still think they have no value to God – everything they touch is *unholy*. That is why that temple must be destroyed, and a new one put in its place. That is why you don't go to someone carrying those lies, buried in the earth, and ask them for truth – everything they're touching is unholy. Why? *Because they are a dead body, needing to be resurrected by Christ and have the abiding truth; needing to have this old temple destroyed, having the candlestick lit, and being brought to that place of perfection in Christ.*

I know this study is a lot. I know these concepts might be hard for you to understand, but I know you can understand it if you simply give the Lord the time! Give the Lord the time. Give the Lord the time in your life and quit worrying about everything around you, and let Him cover "the gathering place" within and without – with the gold of Christ's understanding, and glorify Him.