

## "Cherubims of glory shadowing the mercyseat" ([Heb 9:3-5](#)) Part III

Heb 9:1 Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

Heb 9:2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.

[Heb 9:3](#) And after the second veil, the tabernacle which is called the Holiest of all;

[Heb 9:4](#) Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

[Heb 9:5](#) And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

The next few verses of chapter nine that we will look at reveal what the type and shadow outcome of going through the process of judgement will bring unto those who are blessed to read and "hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand" ([Rev 1:3](#)).

[Rev 1:3](#) Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

As we discussed last week, it is through the light of God's word that is spirit ([Joh 6:63](#)) that God's elect can be enlightened ([Mat 13:11](#)) so that those **candlesticks** that are in Christ's right hand ([Rev 1:20](#)) can be empowered witnesses ([Rev 11:3](#)), blessed and able to eat the **shewbread** that represents the body of Christ ([Joh 6:54](#) , [Joh 6:35](#)).

[Mat 13:11](#) He answered and said unto them, **Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.**

[Joh 6:54](#) **Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.**

[Joh 6:35](#) And Jesus said unto them, **I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.**

Our hearts and minds are being purified by being bound to the altar ([Psa 118:27](#) , [Rom 12:1](#)) which is the **table** that the world cannot at this present time eat at ([Heb 13:10](#)), meaning they cannot receive or hear or eat the bread ([1Jn 4:6](#))

that represents the flesh of Christ, his body ([Eph 5:30](#) , [Col 1:24](#)), which is the whole stay of bread and the whole stay of water that we are blessed to read, hear and keep through Christ who is sanctifying us by washing his bride ([Eph 5:25](#)) with the word as our Father draws us to him and manifests those living waters through the church which is his body ([Isa 3:1](#) , [Rev 1:3](#) , [Joh 17:17](#) , [Joh 6:44](#) , [Eph 3:10](#)).

[Psa 118:27](#) God *is* the LORD, which hath shewed us light: bind the sacrifice with cords, *even* unto the horns of the altar.

[Rom 12:1](#) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

[Heb 13:10](#) We have an altar, whereof they have no right to eat which serve the tabernacle.

[1Jn 4:6](#) We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

[Eph 5:25](#) Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

[Eph 3:10](#) To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

All of the costly and intricate workmanship that goes into all of the temple reveals to us what God is doing within His own workmanship that we are ([1Co 6:19](#) , [Eph 2:10](#)), but this Holiest place of all represents in type and shadow where flesh and blood cannot enter, which is where we are raised today in earnest ([Eph 2:6](#)) and is the place where our conscience can be cleansed by our high priest Jesus Christ through whom we are accepted ([Eph 1:6](#) , [Rom 8:1](#)). This "Holiest of all" places represents the throne of grace that we can boldly come before through Christ our high priest "that we may obtain mercy, and find grace to help in time of need" ([Heb 4:16](#)). The beauty of holiness ([Psa 96:9](#)) is reflected in what those objects represent, a "*golden censer*" and "*the ark of the covenant overlaid round about with gold*" the "*golden pot that had manna*" along with "*Aaron's rod that budded*" and "*the tables of the covenant*".

[Eph 1:6](#) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

**Rom 8:1** *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. [*entering into the "Holiest of all"*]*

**Heb 4:16** Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

*Our first verse:*

**Heb 9:3** **And after the second veil, the tabernacle which is called the Holiest of all;**

The word "**veil**" represents flesh ([Mat 27:51](#) , [Heb 10:20](#)) and it is within the second veil of "**the tabernacle**" where God's holy spirit can change our hearts and minds as we are dragged to Christ who is "the faithful witness" ([Rev 1:5](#)) who gives us the power to put off our flesh and enter into this "**Holiest of all**" places through him, where we "have access by one Spirit unto the Father"([Rom 5:2](#) , [Eph 2:18](#) , [Rom 5:10](#)).

**Mat 27:51** And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

**Heb 10:20** By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; [[Eph 5:30](#)]

**Rev 1:5** And from Jesus Christ, who is the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

**Rom 5:2** By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

**Eph 2:18** For through him we both have access by one Spirit unto the Father.

**Rom 5:10** For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Our flesh is against the spirit of God "contrary the one to the other" ([Gal 5:17](#)), and yet God sacrificed Christ to break down that wall of partition ([Eph 2:14](#)) that is naturally within every man and we are being reconciled through that sacrifice that made a way for us to enter into the "Holiest of all" where those who

have God's spirit within them ([Rom 8:9](#)) can now be "saved by his life" our hope of glory within ([Col 1:27](#)).

[Gal 5:16](#) *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

[Gal 5:17](#) For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

[Eph 2:14](#) For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

[Rom 8:9](#) But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

**[Heb 9:4](#) Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;**

God is making known unto us what is "the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" and is revealing that glory through these physical items in the "Holiest of all" that reveal in type and shadow what the workmanship of his hands will produce in our heavens ([Rom 1:20](#)). God's gold in this area of the temple represents the righteousness of Christ that is forged in our lives through fiery trials and is the very reason judgement is upon God's elect today ([Rev 3:18](#) , [1Pe 4:12](#) , [1Pe 4:17](#)).

[Rom 1:20](#) For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

[Rev 3:18](#) I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

[1Pe 4:12](#) Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

No one naturally in their flesh wants to go through fiery trials and yet God

mercifully drags us to Christ who is our hope of glory within who is likened unto a the tree of life ([Gen 2:9](#)) or this treasure in earthen vessels ([2Co 4:7](#)) who is increasing in us as we decrease little and by little through the destruction of first man Adam ([Deu 7:22](#)) that comes about through a refining process in the refiner's fire. It is a process that has begun with the elect, within the house of God ([Jas 3:5](#) , [Luk 12:49](#)). This process is typified for us in the old covenant with the story of Shadrach, Meshach and Abednego, who typify that [process of spiritual completion](#) that can only come about by having Christ "the form of the fourth is like the Son of God" in the midst of that fire ([Dan 3:25](#)).

[Gen 2:9](#) And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

[2Co 4:7](#) But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

[Deu 7:22](#) And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

[Jas 3:5](#) Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire **kindleth!**

[Luk 12:49](#) **I am come to send fire on the earth; and what will I, if it be already kindled?**

[Dan 3:25](#) He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Now we can spend the rest of this study looking at what these itemized objects mean for us in the "Holiest of all" place, and we should come to the conclusion that what we are looking at is a compilation of the fulfillment of these verses in ([2Ti 2:20-21](#)) that tells us what God's intention was for His elect right from the beginning of time .

[2Ti 2:20](#) But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

[2Ti 2:21](#) If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

These verses in ([2Ti 2:20-21](#)) are critical to our understanding and encouragement because they remind us that it is Christ who is giving us the power to "purge himself from these" to go through the fiery furnace, to go into the lion's den, or to go through the Red Sea so that we can be those vessels of honour that are typified by "**the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant**".

We don't need to fear what man can do to our flesh, and we won't if we are granted to continue to remember that our greatest enemy is ourselves whom God called out of this world to overcome ([1Co 1:27](#) , [Rom 11:18-21](#) , [1Ti 1:15](#)). We must continue to die daily to self ([1Co 15:31](#)) which, God willing we will do through Christ who gives us the power to overcome, to lay down our life, to endure all things, and to not despise his chastening and scourging, as we keep under ourselves to his glory and honour through whom we can endure all things ([1Co 9:27](#) , [Php 2:12-13](#) , [Rom 8:35-39](#) , [Php 4:13](#)).

[1Co 15:31](#) I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

[1Co 9:27](#) But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

[Php 2:12](#) Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

[Php 2:13](#) For it is God which worketh in you both to will and to do of *his* good pleasure.

[Rom 8:35](#) Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

[Rom 8:36](#) As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

[Rom 8:37](#) Nay, in all these things we are more than conquerors through him that loved us.

[Rom 8:38](#) For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

[Rom 8:39](#) Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

**Php 4:13** I can do all things through Christ which strengtheneth me.

*Here is the list of words which we will look at one by one:*

! The golden censer -

**G2369** thumiastērion

*thoo-mee-as-tay'-ree-on*

From a derivative of **G2370**; a *place of fumigation*, that is, the *altar of incense* (in the Temple): - censer.

**G2370** thumiaō

*thoo-mee-ah'-o*

From a derivative of **G2380** (in the sense of *smoking*); to *fumigate*, that is, *offer aromatic fumes*: - burn incense.

This golden censer represents the place where the fervent and continual prayers of the saints avail much as they rise as "the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand" (**Jas 5:16** , **Rev 8:4** , **Mat 2:11**).

**Jas 5:16** Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

**Rev 8:4** And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

**Mat 2:11** And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold**G5557**, and frankincense**G3030**, and myrrh**G4666**.

These three gifts that we bring to the King represent the [process of spiritual completion](#) that we go through as we worship our Father in spirit and in truth. That censer would be used in that regard to bring about these fragrant smells that represent how pleasing and effective our prayers are through Christ when are life is purified through the fiery trials of this life (**Jas 1:6** , **1Pe 1:7**).

**Jas 1:6** But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

**Jas 1:7** For let not that man think that he shall receive any thing of the Lord.

**Jas 1:8** A double minded man *is* unstable in all his ways.

**Jas 1:9** Let the brother of low degree rejoice in that he is exalted:

**1Pe 1:7** That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

! The ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna -

Now we can see that this overlaying of gold round about on the "ark of the covenant" is not just any gold, it is gold that has been beaten and overlaid via a process of workmanship that typifies what God is doing within our hearts and minds as he gives us the mind of Christ that is a spirit of power, love and a sound mind (**2Ti 1:7**) represented by this gold overlay. It is only possible to have a "golden pot that had manna" within the "Holiest of all" where it resides in our earthen vessels that are typified by the "ark of the covenant" (**Joh 6:68** , **2Co 4:7-9**). It's interesting to note that manna is also laid up as a witness to never let us forget our rebellion in the wilderness that was centered around our lust for those things that God commanded us not to take (**1Co 10:6** , **Exo 16:4-7**).

<https://www.iswasandwillbe.com/prophecy-of-isaiah-isa-62-3-what-are-the-seraphims/>  
[*never forget where we came from and what we've become through Christ - **Rev 4:6-8** , **Isa 6:2-3***]

**Joh 6:68** Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

**2Co 4:7** But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

**2Co 4:8** *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

**2Co 4:9** Persecuted, but not forsaken; cast down, but not destroyed;

**2Co 4:10** Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

**1Co 10:6** Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

**Exo 16:4** Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every

day, that I may prove them, whether they will walk in my law, or no.

**Exo 16:5** And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.

**Exo 16:6** And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

**Exo 16:7** And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what *are* we, that ye murmur against us?

! Aaron's rod that budded -

We need to look at the history of this rod found in ([Num 17:1-13](#)) to get a clearer understanding of what its significance is for God's people today, and for the rest of world who will bud and blossom in their appointed time. Israel of old represents the world in this story where God used the rod of Aaron that typifies Christ to demonstrate by what means we can bring forth "buds, and bloomed blossoms, and yielded almonds". The natural representation of God's elect was first revealed through Aaron and his sons, who we know represent Christ and His body ([Luk 6:43-45](#) , [1Co 15:46](#)).

**Luk 6:43** For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

**Luk 6:44** For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

**Luk 6:45** A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

**1Co 15:46** Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

**Num 17:1** And the LORD spake unto Moses, saying,

**Num 17:2** Speak unto the children of Israel, and take of every one of them a rod according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.

The whole creation groans and travail even until now ([Rom 8:22](#)) but it is only those who endure the stripes and suffering of this life, specifically from Christ or Aaron's rod, with the end result in mind that we might be strengthened, and settled and established through those trials of our faith

([1Pe 5:10](#)), that will in fact bring forth much fruit, typified by the "buds, and bloomed blossoms, and yielded almonds" which have "the firstfruits of the Spirit" ([Rom 8:23](#) , [Rom 8:28](#)).

[Rom 8:22](#) For we know that the whole creation groaneth and travaileth in pain together until now.

[1Pe 5:10](#) But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

[Rom 8:23](#) And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

[Rom 8:28](#) And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

[Num 17:3](#) And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

[Num 17:4](#) And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

[Num 17:5](#) And it shall come to pass, *that* the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

The "congregation before the testimony, where I will meet with you" symbolizes where God meets those who he has chosen to work with in this age ([Mat 22:14](#)) so that we can bring forth much fruit to his glory and honour.

[Num 17:6](#) And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods.

[Num 17:7](#) And Moses laid up the rods before the LORD in the tabernacle of witness.

Those twelve rods have Aaron's rod "among their rods" and it is Aaron's rod that typifies our being in the world but not of the world ([Joh 17:15](#)), as God's true witnesses who witness to the rest of the world represented by the eleven other rods "before the LORD in the tabernacle of witness". We are his tabernacle of witness if Christ is in us empowering us in this life by

God's holy spirit ([Rev 11:3](#)). The eleven rods are a symbol of rebellion that are left in this tabernacle of witness just like the manna to once again remind us of where we came from before we got to twelve which represents Christ our foundation.

**Num 17:8** And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

These buds and bloomed blossoms and yielded almonds represent the fruit of our lives that matures within us as we wrestle through the night to the breaking of the day ([Gen 32:24](#) , [Mat 24:13](#)). It is the struggles of this life that God gives his people to overcome that brings "forth buds, and bloomed blossoms, and yielded almonds" ([Joh 15:2](#)).

**Gen 32:24** And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

**Mat 24:13** But he that shall endure unto the end, the same shall be saved.

**Joh 15:2** Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

**Num 17:9** And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

**Num 17:10** And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

It is by receiving the stripes of Christ in our lives today that the rebellious spirit within us is conquered and we die not. The rod of Aaron represents the chastening and scourging force that God uses and lays up for a testimony or witness within the body of Christ "to be kept for a token against the rebels" and the good news is we are promised that with this rod of witness "thou shalt quite take away their murmurings from me, that they die not" ([2Ti 2:12-13](#) , [Mat 20:23](#) , [Php 1:29](#)).

**2Ti 2:12** If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

**2Ti 2:13** If we believe not, *yet* he abideth faithful: he cannot deny himself.

**Mat 20:23** And he saith unto them, **Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them for whom it is prepared of my Father.***

**Php 1:29** For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

**Num 17:11** And Moses did so: as the LORD commanded him, so did he.

**Num 17:12** And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

**Num 17:13** Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

Well the answer to the rebel within us is "dying you shall die" ([Gen 2:17](#)) and it is when we come near and touch the ark of the covenant that our old man perishes ([2Sa 6:6-7](#)), and so this last section of Numbers is telling us that it is through the obedience of Christ typified by Moses that we can receive the strength to go without the camp and die following our Lord's example of obedience ([Heb 13:13](#)).

**Gen 2:17** But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

**2Sa 6:6** And when they came to Nachon's threshingfloor, Uzzah put forth *his hand* to the ark of God, and took hold of it; for the oxen shook *it*.

**2Sa 6:7** And the anger of the LORD was kindled against Uzzah; and God smote him there for *his* error; and there he died by the ark of God.

**Heb 13:13** Let us go forth therefore unto him without the camp, bearing his reproach.

**Heb 13:14** For here have we no continuing city, but we seek one to come.

**1Ti 6:8** And having food and raiment let us be therewith content.

**1Ti 6:9** But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

[1Ti 6:10](#) For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

! The tables of the covenant -

The ten commandments or "The tables of the covenant" are also stored up for a witness, just like the eleven rods and those commandments that are a law for the lawless ([1Ti 1:9](#)), they reveal the sinful nature within us that can only be changed by the one rod of Aaron that changes our lawless heart that goes from a state of rebellion and confusion [*the eleven rods*] to being founded upon Christ the true foundation. That new law is manifested in the lives of those who God is working with as the law of Christ ([Gal 6:2](#)). Again another item is left in the tabernacle of witness that reminds us of our lawlessness that could have only been brought into subjection to Christ through the seven last plagues which plagues unfold in the lives of God's elect through a [process of spiritual completion](#) while standing in the first tabernacle [*the candlestick, the shewbread, the table*].([Heb 9:8](#))

[1Ti 1:9](#) Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

[Gal 6:2](#) Bear ye one another's burdens, and so fulfil the law of Christ.

[Heb 9:8](#) The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

**[Heb 9:5](#) And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.**

**[Heb 9:5](#) and above it the cherubs of glory overshadowing the mercy-seat (about which now is not enough time to speak piece by piece).  
LITV**

**[Heb 9:5](#) and above it, cherubim of glory overshadowing the mercy seat. But it is not now possible to speak in detail about these things.  
TLV (tree of life)**

God is using all of these things "the candlestick, and the table, and the shewbread" within the first tabernacle ([Heb 9:2](#)) that represents what is needed in order to progress spiritually into the "Holiest of all" where we learn of the

"golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant". These items being found in this "Holiest of all" can be summarized with this thought of our Lord ([Mat 6:19-21](#)).

[Mat 6:19](#) Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

[Mat 6:20](#) But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

[Mat 6:21](#) For where your treasure is, there will your heart be also. [[Eph 2:6](#)]

What all this process represents is the finished product described as "**cherubims of glory**" that represent the elect who will show mercy to the rest of the world as a result of having been prepared through a lifetime of overcoming and enduring through the much tribulation ([Act 14:22](#)), afflictions ([Psa 34:19](#)) and persecutions ([2Ti 3:12](#)) that Christ tells us we can endure through him ([Php 4:13](#)) so that we can be those "**cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly**".

We are laying up store today and through the Lord's chastening grace that God's word is accomplishing in those who are being sanctified as we witness our first temple being torn down as the Lord builds up the new temple within us ([Joh 17:17](#), [Heb 9:8](#), [Joh 2:19](#)).

[Joh 17:17](#) Sanctify them through thy truth: thy word is truth.

[Heb 9:8](#) The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

[Joh 2:19](#) Jesus answered and said unto them, **Destroy this temple, and in three days I will raise it up.**

[1Jn 5:4](#) For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

There is a "**glory shadowing the mercyseat; of which we cannot now speak particularly**" because eye has not seen nor ear heard what God has in store for those who love him ([1Co 2:9](#)). We do have hope in our Lord and see through a glass darkly in this earnest relationship, but God provides the vision through his word and the faith that it provides is how we will gain victory in this life over our flesh ([1Jn 5:4](#)).

**1Co 2:9** But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

**1Jn 5:4** For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

We are losing our life today so that we can gain the life of Christ for the benefit of all others who will then experience God's judgement through the body of Christ as we administer His judgements upon the rest of his creation using all these things that have been fashioned in our heavens through judgement [*"golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant"*] and reveal them as "**cherubims of glory shadowing the mercyseat**" ([1Co 6:3](#) , [Rom 11:31](#)).

**1Co 6:3** Know ye not that we shall judge angels? how much more things that pertain to this life?

**Rom 11:31** Even so have these also now not believed, that through your mercy they also may obtain mercy.