

Tabernacle Types

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Ex 25:1, 8: *1. And the Lord spake unto Moses, saying ... 8. ... let them make me a sanctuary; that I may dwell among (or, in the midst of) them.* The Hebrew Tabernacle in the wilderness, and its services are a parable (Heb 9:8-9) that teaches man the process of become complete in Christ. WE are the temple of God (1 Cor 3:16), and the Sprit of God dwells in us. Additionally, the written word states: **2 Cor 5:18-19:** *18. And all things are from God, the One having reconciled us to himself by means of Jesus Christ, and having given to us the ministry of reconciliation; 19. How that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; also having committed unto us the word of reconciliation.* [More literal of the Greek] If God was, and still is in Christ reconciling those in the past, present and future to Himself (I believe it to be true), and, at the same time He is not imputing our trespasses to us, then what I was taught, and what most teach today, about why the Son of God died on the cross contains serious error. The Father IS NOT keeping a record of our sins, and therefore, Jesus Christ DID NOT die to pay a penalty for man's transgressions; and, he did not die to take anyone's personal sins on himself. The Father sent the Son, not to condemn the people of the world, but to show me that God has always loved me, and so that, by Christ's example, I can be delivered from the bondage of sin by committing myself to the will of God. The sanctuary types, therefore, have a much broader and deeper meaning than we have understood in the past. While a serious effort to understand, this study is no way comprehensive of all the details, and likely will be updated as our understanding grows.

The tabernacle in the wilderness was comprised of two major parts - a court and a tent. The tent was divided into two compartments (Ex 26:11, 33), the first of which was entered daily, while the second was only entered once a year, and only by the high priest. The types in the tabernacle and its services serve to teach us the process of becoming a priest (minister) of God.

Sin offerings are discussed in Leviticus, chapter 4, 5 & 6:24-29. Chapter four describes four categories of offerings that were to be offered. The type offerings are listed here for each category:

Common people: a female goat or lamb

Rulers: a male goat or lamb

Whole congregation: a bullock (young bull, son of the herd)

Priest that is anointed (high priest): a bullock (young bull, son of the herd)

In the first two categories, the blood of the animal was ministered only in the court by a priest sprinkling it with his finger on the horns of the altar, then pouring the remainder at the base of the altar. The blood of the other two categories is taken by the priest into the first compartment, sprinkled before the inner veil and on the horns of the altar of incense, and then the remainder poured at the base of the altar in the court. On the Day of Atonement, blood is taken within the veil and sprinkled on, and before the mercy seat. In all scenarios, hands are laid on the head of the sacrifice, then the animal is killed. (An exception to this is when birds or grain were offered in the first category) The priest catches a portion of the blood and administers it according to the particular procedure.

The fat of the sacrifice is removed and burned on the altar. The animals in the first two categories were to be roasted and eaten by the priests (Lev 6:26). However, the sacrifices in the last two categories, were not eaten (Lev 6:30), but their bodies were burned outside the camp in a clean place on a wood fire (Lev 4:11-12, 21). These are the types to be considered as applied to the inward man:

Categories of people and the type offerings: Consider that responsibility increases from a common person to the office of high priest, with those in between having various levels. Notice too, that the value of the sacrifice increases with the responsibility. Among goats, sheep and cattle there is usually one male per numerous females, which is Sire of the herd. This can be observed in the wild among lions, horses and various other species. A male goat is more valuable than the female, and a bull is more valuable than a male goat. Considering the application of the sacrifices, sin committed is more serious for a ruler, than a common person, and so on up to the high priest, because their influence has a broader affect on others. All offerings and categories apply to each of us in our process of being complete in Christ.

Priest: The Hebrew for 'priest' is *kohen* ⁽³⁵⁴⁸⁾. The root, *kahan* ⁽³⁵⁴⁷⁾ carries the meanings of *to predict, as a prophet, one who undertakes any one's cause, deputy, delegate, chief ruler, to minister as a priest*. **Ex 19:5-6**: *5. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6. And ye shall be unto me a kingdom of priests, and an holy nation...* The kingdom God is giving us to rule is between our ears. We are to grow in grace and knowledge to the point the sin nature no longer rules, but the spirit of God rules in the heart. In this way we become rulers, and ministers to each other.

Animals: Initially, man was to eat what grew out of the earth (fruits, nuts, grains), and were to have dominion over all the animals (Gen 1:28-29). After the flood, in addition to the green herb, Noah was instructed that animals, were ok for food, but only the blood was not to be eaten (Gen 9:1-4). Applying the flood inwardly, rain from heaven (God's word) breaks up the fountains of the great deep (my twisted understanding of God), and begins to reveal my faulty way of thinking (animals - lion = pride; bear = unchanging attitude; leopard = spots, blemishes in my character).

Ps 73:22: *So foolish was I, and ignorant: I was as a beast before thee*. Numerous scriptures liken man and kingdoms to beasts. Animals have positive and negative characteristics, and these represent man's character traits. The kingdom of God is inward (Lk 17:20-21), also being likened to treasure in a field, or precious pearls (Mt 13:44-45). The treasure we want to accumulate is God's righteousness. **Pr 14:24, 18: 24**. *The crown of the wise is their riches... 18. ...the prudent are crowned with knowledge*. Animals are symbols for thoughts, and sacrifices are spiritual (1 Pet 2:5; Ps 51:17), all of which represent our riches (cf 1 Pet 5:8; Rev 5:5; lamb - Rev 5:6), or a way of thinking we give up when we receive God's understanding of the cross.

God, through Moses, instructed Israel as to certain animals which were considered clean and ok to eat, while others were not to be eaten. While we begin with an understanding of God from the flesh's point of view, it is ok if we are sincere (i.e. living according to the unrighteous mammon - Lk 16:10-11), and God will correct us in due time. However, there are thoughts of the flesh (unclean) that we are to avoid (of murder, adultery, etc.).

In Isaiah are some of the best scriptures explaining this concept: **Isa 55:6-11**: *6. Seek the Lord while he may be found, call upon him while he is near: 7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. 8. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. 9. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. 10. For as the rain cometh down, and the snow from heaven, and returns not thither, but waters the earth, and makes it bring forth (give birth) and bud, that it may give seed to the sower, and bread to the eater: 11. So shall my word be that goes forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it*. The earth is used as a symbol of man's mind, being watered by God's word, and the green things represent the righteousness with which God covers us (cp Ps 1).

Sacrifices: Visualize yourself as the person bringing the sacrifice, and also the priest sprinkling the blood. The hand is a symbol of faith and works, which is laid upon the animal's head, and with the other it is killed. Originally, our faith and works are based on ideas we retain of the world's, or those we generate ourselves, ideas about God which are perverted. When we come to realize that a concept we hold is error, and that kind of thinking is why the Lamb of God shed his blood in order to correct, we give it up for God's thoughts, or His way of seeing things. As the value of the offerings increase, so does the amount of our own understanding we give up. *Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.* (Mt 19:23) The Pharisees are types of those who will not give up their own opinions and ideas about the kingdom of God.

Blood, sprinkling & pouring: Thomas would not believe the other disciples regarding Jesus' resurrection. He said that he would never believe unless he could put his finger in the wounds (Jn 20:25). Thomas could only validate his belief by touching the wounds - i.e. his faith was in his finger. In another place, Jesus said, *If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you* (Lk 11:20). Additionally, the ten commandments were written in stone by the finger of God (Ex 31:18), a type of how He writes the law on our stony hearts. God's kingdom is His understanding, and He inscribes it on our heart as we receive it.

Sprinkling is a symbol for teaching: **Eze 36:25:** *Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.* It is the faith (finger) of Christ, the Father's spiritual understanding, which teaches (sprinkles) us with the full meaning of the cross (pouring out of blood). **Isa 52:14-15:** *14. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: 15. So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.*

After the blood was sprinkled, the remainder was poured at base of altar. Considering the blood: **Lev 17:11:** *For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that makes an atonement for the soul.* 'Life' and 'soul' are from the same Hebrew word, and the phrase makes an atonement is literally makes a cover. *Indeed, apart from a pouring out of blood, deliverance (Lk 4:18) absolutely will not come to pass* (Heb 9:18-22, literal Greek), for it is not possible for the blood of animals to cleanse the conscience (Heb 10:1-4). Christ poured out his soul, or his life, unto death (Isa 53:12) in order to cover us with God's righteousness - His thoughts, and to reveal His love for us.

Ps 42:2-4: *2. My soul thirsts for God, for the living God: when shall I come and appear before God? 3. My tears have been my meat day and night, while they continually say unto me, Where is thy God? 4. When I remember these things, I pour out my soul in me: for I had gone with a multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude [keeping a holy day]. [Hebrew] **Rev 6:9:** *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, and for the testimony which they held:* To be spiritually slain for God is to die to self, and the animal sacrifices are those things happening in the heart.*

The Lord told Israel, a type of the spiritual church today, that if we would obey His voice and keep His covenant that He would make us a kingdom of priests. By looking at the cross from God's point of view (from the heavens), He sprinkles our hearts with His understanding of why His only Son became a man and went to the cross. The more we hear and do, the more we lay down of our own opinions and ideas, and by this we become priests, or ministers of God. Salvation requires us to pour out all of who we are (the soul), and receive Christ. It is the cross that reveals the Father's mercy and love which He has towards us.

Burning of fat: Like most symbols, fat has a positive or negative meaning, and the context determines which. Here is an example describing both negative and positive meanings, but without saying it: **Pr 28:25**: *He that is of a proud heart stirs up strife: but he that puts his trust in the Lord shall be made fat* (or prosperous, rich). Here is a clearer meaning of the negative: **Ps 37:20**: *But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away*. The ultimate enemies of God are fleshly thoughts, which is why our way of thinking must be brought into the captivity of Christ. **2 Cor 10:4-5**: *4. (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) 5. Casting down imaginations, and every high thing that exalts itself against the [God' knowledge], and bringing into captivity every thought to the obedience of Christ;* So the burning of the fat of the animal is a figure of letting the fire of God's word (Jer 23:29) consume our fleshly riches which come from a wicked heart.

Eating the sacrifice: **Lev 6:25-26**: *25. Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the Lord: it is most holy. 26. The priest that offers it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation*. To eat the sacrifice is to assimilate in our thinking the understanding of why the animal was offered in the first place (cp Eze 3:1-3). But at the same time, while we see our thoughts are wrong, we still retain them because we have not learned what causes them, or how to let them go.

The two compartments: (Details of the significance of the furniture are covered in other studies) After Moses (a type of Christ) consecrated Aaron and his sons for the priesthood (Lev 8 - types for us), he instructed them to offer sacrifices for themselves and the people, *and the glory of the Lord shall appear unto you* (Lev 9:6). Having completed the offerings, Aaron came down from the altar and blessed the people, *and there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat* (Lev 9:24).

Part of the priest's ministration was the lighting of the seven lamps and setting in order the bread, which they also ate. The first compartment is a symbol of the next level of understanding above the court, wherein only a priest (one abiding in Christ) can enter. The first tent was entered daily by any priest, while the second was entered only once a year and only by the high priest, blood being ministered each time. When the blood was sprinkled in the tent however, the bodies of the animals were not eaten, but were taken outside the camp and burned in a clean place on a wood fire (Lev 6:30; 4:12, 21).

Consider the type - we, as a priest, enter the tent and begin to light lamps, set in order and eat the bread, which represent abiding in the light of truth and assimilating in our thinking the life of Christ (bread). The burning of the animals outside the camp is a type of our fleshly thoughts being burn out of us by the fiery word of God (cf Jer 20:9). **Heb 13:12-13**: *12. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. 13. Let us go forth therefore unto him without the camp, bearing his reproach*. Literally, Jesus died to self in the Garden of Gethsemane on the east side of Jerusalem, went into Jerusalem where he was prosecuted and physically mistreated, then taken to Golgotha on the west side of the city and crucified. Let us also, die to self, leave the city (earthly mind-set) by letting the fire of God's word consume the sin in us.

A type of the third level and final cleansing of God's people is in the second compartment - the most holy place. On the 10th day of the seventh month, Day of Atonement, the high priest entered within the veil and sprinkled blood on the mercy seat. Figuratively, the veil covers our heart (2 Cor 3:15) of flesh and must be rent, as did Jesus, in type, at the cross. **Lk 23:45-46**: *45. And the sun was darkened, and the veil of the temple was rent in the midst. 46. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost*. When the veil comes down, we now see the Father as He is!

Summary: Animals are symbols of our wealth in this world. So, in our spiritual journey we begin as a common person, and start by laying down the least of the earthly understanding we have retained. When it becomes evident that the kingdom of God is inward and that we have been ruling our own kingdom, we sacrifice even more of our own riches, and become a priest of God. The bullock is the ultimate sacrifice that brings us to the highest spiritual state in the fullness of Christ. The most holy place is a type in the tabernacle, that when we enter, we have accomplished becoming a HIGH PRIEST.

It is the flesh that keeps us from seeing God, and the antitypical Day of Atonement is a type the final act which removes the flesh and completes us in Christ. This is the final cleansing of the heart and rendering the sin nature inactive (Rom 6:6-7; the scape goat sent away) And, ...*Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ...* (Rev 12:10). Because the flesh has been covering our hearts, it is the revelation of the Father by the Son, and receiving of the Father's spirit that gives life to the mortal body (Rom 8:11), bringing our vision of the Father into a full, clear focus.

1 Cor 15:54: *So when this corruptible shall have put on incorruption (received the spirit of the Son - Rom 8:10), and this mortal shall have put on immortality (received the spirit of the Father - Rom 8:11), then shall be brought to pass the saying that is written, Death is swallowed up in victory.*

Diabolos (1228) has the power of death (Heb 2:14), and *diabolos* is the serpent (Rev 12:9). The serpent is swallowed up in victory! There is an excellent allegory of this in **Exodus 7:10-12**: *10. And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. 11. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. 12. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.* The rod of truth for correction (Pr 22:15) was cast to the earth by our worldly wisdom, ideas and opinions - but the rod of the High Priest swallows up all that twisted way of thinking.

Heb 10:19-22: *19. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20. By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21. And having a high priest over the house of God; 22. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.* If our understanding is correct, it is time, it is the antitypical Day of Atonement! AMEN.