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P. O. B o x 2 7 6 5

B u r l e s o n, T e x a s 7 6 0 9 7

Email: woody@dtgministries.org

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The Tabernacle of God

(From the Book of Hebrews)

Introduction: More and more I have come to realize why Paul wrote: *For I determined not to know any thing among you, save Jesus Christ, and him crucified.* (1 Cor 2:2). And again, *But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.* (Gal 6:14). For the world to be crucified is explained by another verse - ... *they that are Christ's have crucified the flesh with the affections and lusts.* (Gal 5:24) The cross and surrounding events of Jesus' life are figures to teach mankind how to crucify the flesh, or the human nature. The process is call immersion into His death (Rom 6:3).

The book of Hebrews is an overview of Jesus Christ becoming our High Priest by means of the cross. It establishes Jesus as the pre-existent and divine Son of God who took man's nature, and we are to consider the life of Christ. The book goes on to tell us how to enter the rest (Sabbath), as Christ is the reason we can obtain eternal salvation. The earthly priesthood is compared to Christ's heavenly ministration. He is THE minister of the new covenant, to be understood through the cross. The tabernacle and priests were a shadow, a type of the process to give us an understanding of how we are being saved by changing the way we think. The last chapter warns those with ears to hear to not be carried about by diverse and strange teachings, spiritual foods which do not establish the heart by grace.

The purpose of this study is to establish a better understanding of Christ's ministry as our High Priest, by means of the figures of the tabernacle and it services, which are to be viewed today as an allegory. Moses was instructed to tell the people: *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...* (Ex 19:5-6). Additionally, it will answer questions like: What does it mean to be cleansed by the blood of Jesus? Is/was literal blood applied on a literal ark in heaven? Is there a literal tabernacle/temple in heaven where Christ ministers? For the discussion on Chapter 9 of Hebrews, have handy a second Bible for comparison. Young's or a NIV are ok.

Tabernacle Construction: Anyone desiring to understand the book of Hebrews, should first become familiar with some of the actual rituals of the Levitical priesthood. Exodus 25:1-2, 8: *1. And the Lord spoke unto Moses, saying, 2. Speak unto the children of Israel, that they bring me an offering: of every man that gives it willingly with his heart... 8. And let them make me a sanctuary; that I may dwell among them.* The sanctuary in the wilderness consisted of two major parts - a court, 50 X 100 cubits, and a tent 10 X 30 cubits, which sat inside the court at the west end. Under the tent, walls were constructed of wood and covered with gold. The enclosure had no roof and was arranged in a U shape, the open end facing east. The size was 10 cubits wide and 30 in length. The covering for the enclosure consisted of dyed animal skins, forming one large tent. A veil hung at the entrance of the court, as well as at the front entrance of the tent, and then another veil divided the enclosure into two compartments. The first part, called holy, was 10 cubits wide by 20 cubits long; The second part, called the holy of holies, measured 10 X 10 cubits. All of it was 10 cubits in height.

When Solomon built a replacement of more durable construction, the compartments were referred to as the temple. Wooden doors were at the entrance, but an inner veil continued to be used to separate the two compartments. It is these two compartments primarily being discussed in the book of Hebrews, especially in chapter nine. The NASV and the NIV give the correct interpretation of the tabernacle described in the Hebrews 9:2-3. Here is the New Jerusalem Bible: *2. There was a tent which comprised two compartments: the first, in which the lamp-stand, the table and the loaves of permanent offering were kept, was called the Holy Place; 3. then beyond the second veil, a second compartment which was called the Holy of Holies,*

The service: The tribe of Levi, of which Aaron and Moses were descendants, was dedicated to the packing, moving, set-up and managing the services of the tabernacle. A priest had to be a direct descendent of Aaron, who was the first high priest. A common priest could minister rites in the court and the holy place. However, only the high priest could enter the most holy place, and then only once a year on the Day of Atonement. The services were an integral part of the feast days.

There are several types of offerings which apply to various situations, described in Leviticus chapters 1-7. In the fourth chapter are described four categories in the ministration of the sin offerings: 1) the high priest and his house; 2) the whole congregation; 3) a ruler; and 4) a common person. A bullock was offered each for the high priest or for the whole congregation; a male goat or lamb was offered for a ruler/leader, and a female goat or lamb for ordinary people. Blood went into the first compartment only with the first two offerings, and the body of the animals were burned outside the camp. For a ruler or a common person, ministration of the blood stayed in the court. All animals for any sacrifice had to be without spot or blemish. It is important to grasp the actual ministration as it will help when considering the book of Hebrews - especially the ministration of the blood.

There is much to be learned when all these things are considered as figures and types for the development of the spiritual person. But, for one to begin to understand the book of Hebrews, it is imperative that they at least be familiar with the foregoing things discussed, as they will be referenced though out the study. The book of Hebrews uses the Levitical priesthood as a parable of the heavenly priesthood of Christ.

Our High Priest: All the priests were called by God, as was Jesus (Heb 5:1, 4, 6). Hebrews 8:4-5: *4. For if he (Jesus) were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: 5. Who serve unto the example and shadow of heavenly things...* When I cast a shadow, it can be longer or shorter than I am tall, and it does not reveal details of my face, etc. So a shadow is not an exact representation of the object casting it. Officially, Jesus could not be a Levite priest, as he was of the tribe of Judah (Heb 7:14). To say there is a literal tabernacle in heaven where Jesus ministers strongly implies that He became a High Priest after the order of Aaron (See under Tabernacle below). However, the Levitical laws apply only on the earth, not in heaven, as the entire system was only a shadow.

Hebrews 7:1-3: *1. For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; 2. To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; 3. Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abides a priest continually.* Melchizedek could not have been a type of a Levite priest, as there were no birth or death records, nor a record of who were his father and mother. To be a priest under Moses' law required a person to prove, not only that he was of the tribe of Levi, but also a descendant of Aaron.

Hebrews 7:15-16: *15. And it is yet far more evident: for that after the similitude (or, likeness) of Melchizedek there arises another priest, 16. Who is made, not after the law of a carnal commandment, but after the power*

of an endless life (type - no birth/death record). When Christ became High Priest, the Levite system was to cease functioning in the literal, physical sense, becoming a shadow from which to learn. Beasts are symbols for characteristics of thought (lion = pride; leopard spots = sin blemishes; cf Ps 73:22). For a person to bring a sacrifice, kill it, and the priest sprinkle the blood is an allegory of a person coming to realize that their need to lay down unclean, perverted thoughts; the sprinkling of the blood is a figure Christ correcting them with His spiritual understanding. The temple in which Jesus ministers is your MIND. In the heavens is a figure of God's understanding. It is NOT a physical place located in heaven. (More explanation under Conclusions)

To others, the Son of God looked like an ordinary man. He is described in Hebrews as having taken the nature of man: Hebrews 2:14, 16: 14. *Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.... 16. For verily he took not on him the nature of angels; but he took on him the seed of Abraham.* It is commonly taught that Jesus took the nature of a sinless angel, or the nature of Adam before he sinned, while being subjected to the weakness and infirmity of man. Thus, verse 7 reads: *Thou made him a little lower than the angels; thou crowned him with glory and honor, and did set him over the works of thy hands:* This is a direct quote of Psalms 8:5: *For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.*

Angel is a transliteration of the Hebrew or Greek. It should be translated as messenger. But, the word in Psalms 9:5 is not the Hebrew word for angel. It is *elohiym*⁽⁴³⁰⁾, meaning *mighty, mighty one*, often translated *God* or *gods*. *Elohiym* is further defined in Isaiah 41:22-23: 22. *Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. 23. Shew the things that are to come hereafter, that we may know that ye are gods*⁽⁴³⁰⁾: *yea, do good, or do evil, that we may be dismayed, and behold it together.* So, *elohiym* is a mighty one, mighty based on what he knows, like a prophet or priest. God is all knowing; He knows the end from the beginning, therefore, He is mighty, the Almighty. Moses was made an *elohiym* (god) to Pharaoh (Ex 7:1). Those who know among the Jews, the mighty ones who were responsible for teaching the people were the priests, scribes, lawyers and chief rulers - Pharisees and Sadducees. Jesus came as a common man, made a little lower than these mighty ones of the church - not a little lower than heavenly angels.

Jesus took the fallen nature of man, as a descendant of Abraham, a man who faithfully served the mighty God. He took nature of man with one exception - He trusted God, while man does not trust God, initially (cf Rom 8:3). Therefore, *He was in all points tempted like as we are, yet without sin* (Heb 4:5). *Among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue* (Jn 12:42). Most of the leaders rejected Jesus as the Messiah, and therefore would excommunicate anyone teaching something different. Are the churches today, united in the truth? Would they welcome Jesus into their congregations?

Hebrews 9:14: *how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God.* (RSV) Without blemish cannot refer to the physical body of Jesus, as evident by the beatings he received. Jesus was unblemished inwardly. His blemished, naked body, with a crown of thorns, are an outward picture, in symbols, of our inward spots (cf 2Pet 2:13). A crown is a symbol for inward riches: *The crown of the wise is their riches... ..the prudent are crowned with knowledge* (Pr 14:24, 18). Thorns indicate a corrupt understanding, based on the cares of the world and riches of deceit (Mk 4:18-19). To be spiritually naked is to be without the truth (Rev 3:17-18), but we are to be clothed with Christ's righteousness (cf Rev 19:7-8). Consider the cross daily, and receive God's understanding of the sacrifice of His only Son, which will, over time, purify the conscience from dead works of law keeping according to man's opinions.

Tabernacle: By means of the cross the Son became builder of a spiritual house: Hebrews 3:3-4, 6: 3. *For this man was counted worthy of more glory than Moses, inasmuch as he who hath built the house hath more honor than the house. 4. For every house is built by some man; but he that built all things is God.... 6. But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.* This house is described by Paul: Ephesians 2:19-22: 19. *Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; 20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21. In whom all the building fitly framed together grows unto an holy temple in the Lord: 22. In whom ye also are built together for an habitation of God through the Spirit.* The tabernacle, as a figure, is used synonymously with house.

A spiritual house is built for a habitation of God by means of the spirit of Christ. (Cp 1Cor 3:16; 2Cor 5:1-4) THIS is what it means in Hebrews 8:2: *A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.* This verse should actually read - *A minister of the holy places, and of the true tent.* As described above, there is one tent divided by a veil into two compartments. The entire tabernacle and services are to be viewed today, as an allegory describing, in symbols, the ministry of the Lord in the human heart. Jesus Christ became High Priest to minister in the minds of men, and NOT in a literal heavenly tabernacle or temple! Revelation 21:22: *And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.* It makes no sense at all that if there is no temple in New Jerusalem that Jesus is ministering in one now, but it will be gone when we get there. Jesus is the tabernacle in which we are to dwell (Rev 21:3), and we are the tabernacle in which He dwells (Jn 17:21).

The how of the Son's experience is given in sanctuary terms: Mark 15:38: *And the veil of the temple was rent in twain from the top to the bottom.* The veil is a symbol of our flesh which obscures an accurate view of God. Hebrews 6:18-20: 18. *That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: 19. Which hope we have as an anchor of the soul, both sure and steadfast, and which enters into that within the veil; 20. Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchizedek.*

The foregoing necessitates an explanation of Hebrews 10:19-20: 19. *Having therefore, brethren, boldness to enter into the holiest (RSV - sanctuary) 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;* To enter by the blood of Jesus is to enter into his understanding of the cross. It is a *new and living way* because life is not in the Bible (Gal 3:21), it is in Christ (1Jn 5:11)! So, Hebrews 10:20 is incorrectly arranged, leaving the impression that the veil is a symbol for Christ's flesh. Why would Christ's flesh need to be rent? He came into this world with a human nature (Heb 2:14, 17), but He did not sin. Here is how the verse should read: *By a new and living way, that is to say - his flesh, which he hath consecrated for us, through the veil.* The Son of God lived on this planet in the flesh, being tempted in all ways as are we, yet He did not sin (Heb 4:15).

In Christ we can stop sinning, and we can grow spiritually into the stature and fullness of Christ (Eph 4:13), who is in the fullness of His Father (Col 1:19). Here is a promise from the O.T.: Ezekiel 36:24-27: 24. *For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. 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. 26. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.* The heart of flesh to be given is that of the Son of God. The veil is on man's heart (cf 2Cor 3:12-15), we cannot see the Father's love for us, i.e. His true character. Jesus became human, I can relate to Him, and He can show me the Father.

Hebrew 9:8-11: 8. *The Holy [Spirit] this signifying (making plain), that the way into the [holy places] was not yet made manifest, while as the first tabernacle (tent) was yet [having a] standing: 9. Which was a figure (parable) for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; 10. Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. 11. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle (tent), not made with hands, that is to say, not of this building; (expanded Greek); [actual meaning of the Greek] Others, even translators, confuse first tabernacle with being the first compartment. To understand the context of chapter 9, look at the original, described above. There was one tent, divided by a veil. The tent is a figure used of the heart of man in which Christ is ministering, referred to here as the conscience. The figure could not go into effect until after the cross, when the literal, physical tent would no longer be in effect.*

Not made with hands: This same idea is used in Colossians 2:11: *In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: For the body of the sins, I could say the tabernacle of the sins, as body here is not the physical, but the inward mind-set of the sinner, and circumcision is of the heart (Rom 2:28-29; Dt 30:6). Here is another example: 2Corinthians 5:1-4: 1. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: 3. If so be that being clothed we shall not be found naked. 4. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. House, tabernacle and clothing are all used figuratively of the inward man. The more perfect tabernacle (tent) by which Jesus is to come is a figure of a new way of thinking and living by abiding in Him. *Let this mind be in you which was also in Christ Jesus (Phil 2:5). Put off your old nature which belongs to your former manner of life and is corrupt through deceitful lusts, and be renewed in the spirit of your minds, and put on the new nature, created after the likeness of God in true righteousness and holiness (Eph 4:22-24, RSV).**

Cleansed by the blood: Leviticus 17:11: *For the life of the flesh is in the blood...* Within minutes, what we eat affects the blood. What we eat spiritually also affects our spiritual life too. Jesus told the Jews: *...Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you (Jn 6:53).* His only explanation was that, *the spirit it is that is giving life; the flesh doth not profit anything; the sayings that I speak to you are spirit, and they are life (Jn 6:63 - Young).* The spoken words of Jesus are spirit and life, and that which dispels man's darkness. We are not cleansed literally by blood, but by understanding the reason Jesus shed His blood. We are cleansed by the washing of water by the word (Eph 5:26). The Jews took Jesus' statements in the most literal sense, much the same way the Bible is taken by most today. Even 70 of Jesus' disciples left him because of this saying (Jn 6:52-64) - they took what He said to be literal instead of symbols of something spiritual.

1 John 1:7: *...if we walk in the light, as he (God) is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sin.* Preachers often quote the text, but they almost always leave off the first half of the verse. The condition for cleansing is to walk in the light, which means to apply God's understanding of the cross in your lifestyle. However, the cross cannot be fully understood without a correct understanding of the Son of God, who He is, the reason for His existence and the nature he took.

Acts 3:19: *Repent [change your mind] therefore and turn around [be converted], toward the blotting out of your sins, so that may come times of refreshing from the presence of the Lord.* (Greek Interlinear) [expanded meaning of the Greek] From where are your sins blotted out? I was taught my sins were recorded in a book in heaven. Also, that in the sacrificial types, my sin is transferred to a heavenly temple and blotted out at some later time

when the temple is cleansed, as in the anti-typical Day of Atonement. Nothing in this scripture implies a delay in the blotting out of sin. Nothing implies a transfer of sin to an animal, a tabernacle or a book. Sin IS NOT an entity that can be transferred. Sin is inherent in every individual. The Greek word rendered *blotting out* is *exaleipho* ⁽¹⁸¹³⁾, and also carries the meaning of washing away.

Our sins are washed away by the washing of the water by the words of Christ (Eph 5:26). Jesus told the man sick of palsy, be of good cheer; thy sins be forgiven thee (Mt 9:2). Where did the man's sins go? Were they just transferred, only to defile a Temple in Heaven? The same question can be asked of the healed lepers, blind, lame and multitudes of other diseases. Repenting and blotting out have to do with the thoughts, or the corrupted thinking which we all carry. We cannot see our thoughts, so God has given us pictures (symbols) in the Tabernacle services and the cross to describe the inward man and help us understand.

Conclusions: Paul addressed fornication among the Corinthian church. Fornication, however, begins with thoughts. So these verses also speak to us as individuals: 1 Corinthians 5:6-8: 6. *Your glorying (boasting) is not good. Know ye not that a little leaven leavens the whole lump?* 7. *Purge (or, clean) out therefore the old leaven (between our ears), that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us:* 8. *Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.* Today, Passover is to be observed spiritually. Putting the blood of the lamb on the doorpost (Ex 12:1-14) of your heart is the acceptance that Jesus died for you and for the whole world. It is the beginning of a change of the corrupt way of thinking we have accumulated, and which has been our way of life. All the feast days are spiritual. In them can be seen the process of salvation, the same as the tabernacle services, only using a different approach.

Jesus is called a Lamb as having been slain (Rev 5:6). The Passover lamb (or goat) was a male of the first year. Jesus, a male, is called the Lamb of God (Jn 1:29). A male for a sacrifice was offered by a ruler (Lev 4:22-23), a prince of Israel. In this sense, Christ's sacrifice was for Himself. Hebrews 5:8-9: 8. *Though he were a Son, yet learned he obedience by the things which he suffered;* 9. *And being made perfect, he became the author of eternal salvation unto all them that obey him;* Note - Jesus became *the author of eternal salvation* after the cross. As the Son of man, Christ suffered the reproaches of man, mentally and physically. He was at odds with His own people, for whom He developed and cared 1000s of years. So, living and suffering as a human being taught Him the compassion and patience in order to deal with sinful man. He is our great High Priest (Heb 4:14).

Paul said *I die daily* (1Cor 15:31). He also said: *We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach* (Heb 13:10-13). This he said, indicating that Christ was also the bullock offered in behalf of everyone (Cf Lev 4:1-21).

1 Peter 2:2-5:2. *As newborn babes, desire the sincere [unmixed, pure] milk of the word, that ye may grow thereby:* 3. *If so be ye have tasted that the Lord is gracious.* 4. *To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,* 5. *Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.* [other meanings] The tabernacle is a symbol of our spiritual house, the sacrifices symbols of spiritual sacrifices.

Hebrews 9:22-23: 22. *And almost all things are by the law purged with blood; and without shedding of blood is no remission.* 23. *It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.* The word *pattern* is used of the

tabernacle Moses built, as well as the temple Solomon built according to what the Lord showed David. Never, in any of the references does it say the pattern was of something in heaven. (Cp Ex 25:9, 40; Num 8:4; 1 Chr 11:11, 12, 18, 19) This idea is taken from the New Testament (cf 2Cor 5:1; Rev 13:6; 15:5; 21:3; 11:19; Heb 4:14; 8:1; 9:23, 24). However, these literal things are figures of the true - we are the temple of God (1Cor 3:16-17; 6:19; 2Cor 6:16; Eph 2:21). The Spirit of God dwells in us, and we dwell in Him - His temple (Rev 3:12; 7:15; Jn 17:21) If not a literal place, what is meant by heavenly?

John 3:12: *If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things?* (RSV - Young's similar) Jesus had just told Nicodemus that he had to be born from above (born again - KJV; born anew - ASV, RSV) in order to see the kingdom of God. Nicodemus did not understand the symbols, or the shadows Jesus used concerning spiritual truth, as it applies to the heart. He took it that born meant literal birth - again, or anew. Born again is the Greek word *anōthen* ⁽⁵⁰⁹⁾, which means *from above*, and is so translated five of thirteen times (cf Jn 19:11; Jam 1:17; 3:15, 17). John 3:13, 31: *13. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.... 31. He that cometh from above ⁽⁵⁰⁹⁾ is above all: he that is of the earth is earthly, and speaks of the earth: he that comes from heaven is above all.* Notice that Jesus, standing on the earth, told Nicodemus that He was in heaven. "In heaven" is a figure for "spiritual understanding." The heavens is the Father's and Son's way of thinking. Man's heavens, or spiritual way of understanding is perverted. This why God's makes a new heavens (Isa 66:22; Rev 6:14). The phrase "from above" is the same Greek word translated "again" in verses 3 and 7. "Birth" is an "earthly thing" which Jesus used as a figure of a "heavenly thing" in order to relate to Nicodemus the inward, spiritual birth by the word of God (1Pet 1:23). God's kingdom is a spiritual way of thinking which can be entered today. Spiritually, we ascend from the earth, man's way of thinking, into the heavens, God's way of thinking. The tabernacle/temple in which Jesus is ministering today is in the mind of man. Therefore, to say that there is a literal, physical temple in heaven is man's way of seeing things (earthly), and not God's (heavenly).

The physical shedding of blood with sacrifices in the tabernacle is the earthly. The heavenly is recognizing that I must die to self and receive understanding from above. So for us, an individual's sacrifice is a figure of laying down sin when that person can die to self. Spiritually, when you kill an animal, you are shedding old thought processes, which are being replaced by the thought processes of the Savior (Phil 2:5). In this manner our names (characters) are written in the heavens, even as Jesus told His disciples (Lk 10:20). Those who will not accept the truth of the cross, have their names written in the earth (Jer 17:13).

Hebrews 9:14: *How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot (blemish) to God, purge your conscience from dead works to serve the living God?* Priests who ministered the blood of the sacrifices became shadows, therefore the blood is also a shadow of something inward, a figure of confessing, then cleansing of the heart. 1John 1:9: *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

There is no literal tabernacle/temple in heaven where Christ is ministering His blood. Neither is there any kind of dual atonement, or delayed remission of sin. Romans 5:11: *...we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.* How can any thoughtful believer of the Bible teach that it is necessary for God to spend years in searching records, to find out who are true followers of Him, and who are not, when He is not even keeping a record of our sins (2Cor 5:19)? *...Whosoever believeth* (nourished by truth) *in him shall receive remission* (or, freedom, deliverance) *of sins* (Acts 10:43). Amen.