

Ab. 9

Subject: The Don &
the Tabernacle

9/10/57
GP

present, June 1, 1957

Heb. 9

THE DOOR TO THE TABERNACLE
The way to God

The tabernacle 45' x 15' | 30 x 15 Holy Place
made curtains held up 15 x 15 Holy of Holies: the veil
and shewbread, gold candlesticks.

The court 150' x 75'
made curtains held up
by pillars.

The fourth ward, the court, but a narrow entrance to
the inner entry it stood on dry ground.

The entrance to the court called the GATE E. 27:16
" " " Holy Place " " DOOR 26:36
" " " Holy of Holies " " VEIL 26:31
always toward the rising sun.

I Th. Gate

The curtain that made the court of fine linen
Type, righteousness Rev. 19:7, 8
Same height all way round 7 1/2'
The curtains had never been rent
Billars of brass; sockets of brass. Judgment. ~~Brass~~ after.
no access through the hanging
no way to God by human righteousness,
no long-drawn ill-collected corners through which slip
of sheep's courses, loop, etc. But it had been.

spirit come in through the gate, by the altar.
no side or back entrance
10 ft. apart each
(2) of gold 10:1, 7-9, 14:6 etc with a vent for
smoke, smoke for all.
go round! (body of length 50') 24 feet in g. above
(3) material same as door, veil ~~purple~~ ^{purple} ~~blue~~ ^{blue} ~~red~~ ^{red} ~~yellow~~ ^{yellow} ~~black~~ ^{black} One foot thick

The gate separates the sinners on the outside from all within. Nothing for the sinner until after that gate.

The entrance confronted by the larger altar of sacrifice with the ladder in the background. The way to God is by the way of the cross. All wrongdoing, all rebellion, all piggishness of soul, is crucified on the cross of Christ. Sin must be settled at the cross before approaching the Altar.

There is one entrance, one way. This right way leads to God; all other ways are wrong ways that lead away from God. One gate, one way, one altar. If that way, John 14:6 "no man cometh... but by me". If not that way, John 14:6 "no man cometh... by another". Sincerely not make the way right. If get or wrong if sincerely not make it wrong. 24,995 miles that way.
(a) Arkansas boy to it longer - 24,995 miles that way.
root further travel, further away if not change his destination
true and, 5 miles the other way if the sky permit
alternatives, change directions.

Wide room for all.
Out of the "wide outside, 30' to gate".
~~any~~ ~~means~~ covered ~~over here~~.
"One step and you are in"
(a) regular here is they - their re - "rest", the ground?
"One city" will you take
silence. "One for to learn?" "One city" come you rest in
it? "That way" "One way" come you rest in
it? You to take that one step?

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you to take that one step?

THE DOOR OF THE TABERNACLE

Ex. 26:36,37; 36:37,38

The door of God's dwelling place stretched across the whole of the east side.

1. The material

The hanging which formed the door was made of the same materials as the veil and arranged in the same order. Just this one difference: the veil was of curtain work with cherubic figures; the door was of needle work without cherubim.

The colors: Blue - Christ's heavenly nature
Purple - " kingly, royal "
Scarlet - " sacrifice "

Fine twisted linen - " spotless humanity in which every grace and virtue were combined and blended."

2. Suspended on five pillars

(1) made of shittim (acacia) wood and overlaid with gold.
Christ's humanity Christ's deity

(2) Five in number

f. Isa. 9:6 And his name shall be called ⁽¹⁾Wonderful,
⁽²⁾ Counsellor, ⁽³⁾ the mighty God, ⁽⁴⁾ the everlasting
Father, ⁽⁵⁾ the Prince of Peace.

g. I Tim. 1:17 ⁽⁶⁾The King ⁽⁷⁾eternal, ⁽⁸⁾immortal
⁽⁹⁾invisible, ⁽¹⁰⁾the only wise God.

f. Eph. 4:11 The five Christ-given ministers pointing
to that door: "And he gave some ⁽¹¹⁾apostles, ⁽¹²⁾prophets,
⁽¹³⁾evangelists, ⁽¹⁴⁾pastors, ⁽¹⁵⁾teachers for the perfecting
of the saints, for the work of the ministry, for the
edifying of the body; ⁽¹⁶⁾till we all come...
to the measure of the fullness of the stature of
Christ..."

(3) Crowned with gold. Ex. 36:38 capitals esp. noted.

Christ - "many crowns" Rev. 18:13

For his servants - a crown of reward

3. The one way to God.

John 10:9 "I am the door: by me, if any man enters in, he shall be saved, and shall go in and out, and find pasture."

The altar - the laver - then the door

(1) The way to fellowship with God.

The table of the Lord, bread of life

(2) " " " the light of God
the seven-branched lampstand

(3) " " " prevailing prayer
the golden altar of incense

(4) Into the place of safety

Ex. 31:19-21 pavilion - tabernacle
"as in a strong, [walled] city"

32: 5-7

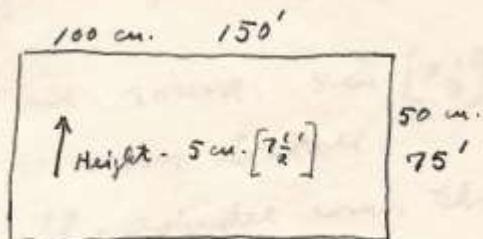
27: 1-6

(5) Into the place of nearness to God
the veil alone separates from the immediate glory.

THE OUTER COURT

Ex. 27:9-18; 38:9-19

In form a parallelogram



Although the floor was the dust of the wilderness, it was a sacred enclosure and the sinner entering it stood on holy ground

1. The hangings.

(1) Dimensions

north - 100 cm. [150']

south - 100 cm. [150']

west - 50 m. [75']

East - 15 cm. [22 1/2'] either side of the gate

the gate 20 m. [30']

(2) Material

Fine linen. A type of righteousness.

Rv. 19:7,8 "Let us be glad and rejoice... for the marriage of the Lamb is come and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

3

(3) No access through this doorway, teaching us
there is no way to God by human righteousness.
must come in through the gate, by the altar.

(4) the same height all round. 5 cu. [7 $\frac{1}{2}$]
the claims of God are never lowered.
No loop-hole or ill-adjusted corner through
which any might slip. must enter in
through the gate.

2. The pillars.

(1) 60 in all

North - 20
South - 20
West - 10
East - on either side of the gate - 3 [6 in all]
- supporting the gate 4

Set 5 cu. [7 $\frac{1}{2}$] apart
Made of brass with silver capitals 38:17
Connected with rods ["fillets"] of silver.

(2) Rooted or sockets of brass 27:9, 10
Expression of Christian steadfastness.

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(3) The connecting bands, fillets, made of silver —
but not of ordinary silver. It was atonement
money - Ex. 30: 11-16.
Typifying redemption.

3. The gate.

Entrance to the Court called the GATE Ex. 27:16

" " " Holy place " " DOOR Ex. 26:36

" " " Holy of Holies " " VEIL Ex. 26:31

(1) Its position

East end of the court.

Concordant with the rising sun.

It was entire, entire in fullest light

(2) Just one.

No side or back entrance

of the ark of God

of John 10:1, 7-9; 14:6 No other access to God.

(3) Wide, room for all

30' wide

Any Israelite could enter here

Feb. 8; 1-5

The Tabernacle (and its Furnishings)

the dwelling place of Jehovah [Ex. 27.] not that the divine presence was limited to the material structure of wood & stone, this ... tells us. "Heb. I
But in his great & wonderful condescension he has excommunicated the material for his abode which was to be pitched over his own tabernacle - Solomon - others, & yet -
any other would do. His dwelling is in the heavens - though a tabernacle -
provision was made all the while in the form of a golden cloud.
the sanctuary was to be interred even at night.
After his rest went in and out over it light.
Then the tabernacle had remained over it until the
Canaanites, during their stay there about, was near to the
steep, whereon it is situated, being built
upon a high rock, so that it is a sight to see.
Even the cedars of Lebanon, & cypress, & cypress trees.

The Holy of Holies and the Ark of the Covenant
was with all the glory that went with it the only one & open
before the eyes of man, but as soon as
the people of the land, & the city were gathered
in the shadow of the ark - a chest of acacia wood 3' x 2'
covered ^{with} gold plates, & painted gold. made to be the depositary
of the law written by Moses.

In a 10th year the ark was removed; put into the
Judean temple on the hill of Moriah. the prophet Jeremiah
& a regular legend it remains. the prophet Jeremiah
foretold the altar when it came to follow him to the east
would never more want the rods of incense, & incense, but
not his eyes must want the rods of incense, for he could not
see, & that not the road, other did not go to him, could not find him.
always a cover of fire, & when the Ark went through the country,
the people sang in & went with it the Ark.
And farther, the people sang in & went with it the Ark.
there was no altar in the temple (then) of God.

The Ark, we cannot
contain the laws, come from before God himself, and by his
ways, the relationship between him & his people. By his people, the
children of Israel. The law, as a reminder of his own commands or even
as a guide, human created. The law of the Ark, tells about the
law of God - the history of God's creation. The covenant with
which the nation was entered, the body too.

(The red - Enclosed is) [verso, Father above] - the penit
appeared. God infinitely present through, in any way other than
which God has constituted. Thus, the creation of man the minister
of grace he has appointed.

Not of man - spiritual taste he has (the opposite becomes
ceaseless vigilance of the divine commandments or when there / forms
comes, pray for God always with confidence and expectation
who may meet the needs / his meekness, - "I consider
or to be unable to help

Over the ark the plate, solid gold, "meng mal" [written]
at the time of Moses the writing, they put them down
and then, but very downcastly as if the ark, a burden.
Ex. 25:24. Num. 7:89 Psalm 80; Psalm 99
over mysterious, angel, glorious part of the Ark, gold
Remarkable, no description is intended in the Psalm 7:89 of
the wonderful species set more bony upon God and
right in a crown and adoration. Symbol of the
light, reflected his, of little price, of small pleasure.
In the mentioned flowers, change of the clouds, the Ark
crown is represented as being before God.

2) The "ring met", the golden covering of the altar
rested over by your cloth was sprinkled with red wine, its
water mixed with absinthe. The name of the deity recited
was Christ the Saviour; & as shortly in the vestments of the
priest who had a very poor / your cloth blood, absinthe; the
priest too most happily represented the God worthy two days
already & "a propitiatory ceremony" the Name of the
deity & the cloth blood, a few drops he then
sprinkled on the cloth of cover, absinthe.

Golden Altar of incense (censer). The change of ground &
significant. White means, not in the altar of the God,
but white silk is it. Actually stand very
plain, but now they built a cap of the City. Another
knows intrinsically - as well say ^{for} macabrely that, man
of Spain under arms against Victoria, or the Emperor
that he was opp'd America or not -- thought the
gold the base of all 7 paces.

July 20. Landed about 7 p.m.
made of aquatic wood overlaid with gold - not much
coloring perfume, but was a stain for the vessel or which the
wood perfume was burnt. No vestments, &c. were to
be before the ad, the Temple the rest of the day, doors - on
the exterior of the peculiar dome. On the great day, about
the roof of the city not covered by the roof of the ad
there was the sky not cloudy. A natural light
was quickly with other Island. A natural light
atmosph. of clouds. It is always bright after the atmosphere
of the sea. The roof, by the clouds filled with clouds
about 6 P.M. the vessel on the golden altar was to be
sprinkled with his water taken from the altar, went off.
After the sprinkling, perfume - otherwise followed by perfume.
After the sprinkling, perfume - God will not appear except
as the sacrifice.

4)

The Tally with new bread
made of acacia wood, like after you were, and
you,
like bread, the green"

"Hold my candle-light"

In later times it was the custom to carry the light
burning all day as well as all night. But the original
law required that only should be lit in the day, and was
burned in the evening. Saint Paul wrote very well
upon this topic. He writes in the 1st Epistles to the Thessalonians
entirely about it. I am quoting from him, and I have
written the words in the darkness, filled it
with light. I do not know for what did not understand it
and light I do not find in the darkness, when darkness
meets me to my trouble and trouble to the darkness.
Sleep, in darkness the light can hardly be seen, though
all the world is waiting to listen to the prayer of our people
"As I said to you, so in the darkness who bear trouble & the
people & etc."

183 - 184 we were no easily to obtain
when needed

Feb. 9: 6-14

Access to God THE TABERNACLE
INTERPRETATION - Dr. G. H. Br.

We have in other verses an authoritative declaration of what is intended to teach the Jewish people by the arrangement of the tabernacle, so the 11th verse the priests had free access at all times. But, next, my day, they were not "according to the ministry," but, on the offing the vision, lifting up before the golden lamp, charge the priests to remain, lift up and cover the golden lamp, charge them to be silent. But a veil separated the first tabernacle from the second, the Holy Place from the Holiest of all. The reader of this will recognize the picture described, & in connection with the propitiatory covering, the mysterious darkness, the cloud (plexus) was concealed, not only for the people, but from the priest also. Even the high priest himself was not suffered to approach the Most Holy Place on the great day of atonement.

The exclusion of the very priesthood from the Holiest Holies, the appointment of a chosen (priest) priestly and of the people, where the most secret acts of the minister would not be seen, is one mystery which must always be the remembrance of the minister priest. That the high priest was to be considered as destined to have approached the Holiest Holies, & had no been married, qualified tabernacle priest, & all had not wholly disappeared from existence, & however required for the middle stage of recapitulation. Once a year & now down aside except the High Priest himself, once a year on the day of atonement he went in and an inward anointing of the chamber of commandment he would have been able to consider who came in & would have been able to do, while it was not sufficient strength of a mortal man to do. Whether there was any mystery in the case can be well seen to do. While it is, priests & people were constantly taught that though God was near to them they still could not approach him. This was the closest & most blessed manner of doing this.

This required a authoritative interpretation of what was meant by the slaying of the bullock & the Holiest of all, is of the priests tabernacle, the Holy Place & the Holiest of all, is of the people who had knowledge which should judge as value or otherwise the holiness of the Tabernacle system. As Jesus considered all the parts, the Constitution & arrangement of Jewish law & the priests were the constituted arrangement of Jewish worship were intended by the H. S. & had a religious significance.

2)

the spirit reveals Divine Truth by suggesting thoughts.
the same spirit would reveal truth to the Christian &
the material reader, the reader / communicated /
veridic: the route & substance of the revelation were the
same. the arguments were a variety & indirect /
which the P.B. could know upon truth.

or that the H.S. manifested if selected not only the people
of the T. Regn. but the spirit from the same country could have been
in the year 1847 revealed to the director T. Eggen
know even the life spirit was permitted to enter the body of
one of us & yet, the spirit more & habitual would be
of one & yet would not let her, habitual egged
Eggen spirit would not let her, habitual egged
spirit known, but was checked by Divine opposition
of the spirit. [God by blood - in everybody now - of the soul X.]

of the T. Regn.

etc.

Feb. 9: 1881

The True (Heavenly) Tabernacle

You have appeared as "the Spirit of the Son of God" who
as he says "is just over them all generations." Father our
friend "the very love of God". He entered it into it
so that it was the "tabernacle" of Jesus Christ to the glory
of a material creature, but through a particle & one
perfect tabernacle on the earth with flesh & blood, not today's
tally still created. He entered it under the gift of Ruth, the
intendence of whose soul & man with the tokens of God's favor.
of his own word & so he left it stand ready for us.
What was not "greater, even than thyself" when he entered
into the created? Then when he entered the immediate
sight of "Israel" in order to enter the presence, did not Jesus
leave, Mr. His entering the presence, did not Jesus
leave, when he came off the mount from the sun /
to accustom the people. On the mountain the
people had been complete. And when Jesus
came down from the mountain he said to his disci-
ples of Jesus' resurrection as well as to the Father and
the day of his annihilation. He dwelt in the Father until
he was here. He treated a divine air. We know God
in the Holy Place, so fit residing, contained in matter
not made with hands, not (the walls existing) being
such that God dwelt - the place, his ministry, service -
he entered with his very blood into the ministrants
the presence, and [the symbol of] the sacred center assuring the
presence, the heaven, the true & enduring) in the heavens, the true &
eternal abode of the most high.

2] But such robes (plts) are for covering the body from
the full of the sun & the heat of the earth;
9:11. As part of the created world, a little earth
or heaven. It would not be all material universe
nor cover the ground day. A spiritual fabric
as aids an evader by ready spirit.
D: 2 And what do others. [These are the
gathered to side]

2. The High Priests are contrasted with X.

9:7, 11

The service is the Tabernacle of the first estate the
head, who stand the high priest, neither is he joined
by a band;

- ① To garments fine white linen worn next to his person
- ② Th 1st, th 2nd, worn all the purple not
scarlet fassels in crimson, porcupine skin
- ③ Th 3rd top, against the sun - this is the contrast
between the golden ephod about his loins Jn 13:4
- ④ To girdle every part about his loins
- ⑤ On his breast st. of 12 precious stones, inscriptions with the
names, Israel.

(mud?) How great a spectacle was then
(of God & creatures, nothing more, mortal)

But there it was true power, deadly 7:23
① He must support inwardly reason, death
② a sinful man who makes offer sacrifice
Early 9:7, immediately sprung without
g. in ready day, it seems to lead to the 1st, with the
steps it is well, was to lead to the 2nd, with the 2nd
and make an effort for help & as soon as the 2nd
a grey bull (Ex 16:11, 17, 13)

3) In the report, he says 1/10 PM, after the
7th night - could not sleep & I did
not sleep much now, still,
desire to rebuke now, still,
be condemned. Am I not a sinner? God forgives?
unrepentant as I am not from 9:00 AM
But now asserted is "about with 9:14
of Judas - no warrant for truly "an unclean"
of Capt. Am. take action in my
of pilot was right, fit to be justified
1/17:26

3. the will way it the pilot entered without
pilot to enter the room, 8:1
9:4 the His. his mate rights did not
trust in the contractors / the pilot to enter
moral claim that of the missed right
rewards & also in the contractors & the pilot
written way - the code is the same
written way & part of the pilot & i. 9:9.
the will entered & part of the pilot
the will is written - the way it the pilot entered
For me, however, the will is not. You stand on it as
only place as he goes to may pilot return to
as well between us & the No. way to it is very nearly
his own. No, my stand unembarked - his angels and
with soiled face. No way toward mystery darkness
for the upright, the world.

4)

4. The Rites, Jesus as controller with command
charming Ordinance the Magdal.

key stood in meat, did, working -- resulted in
magician unwilling they put off the command
magicians. ^{to be worked} ~~to be~~ ^{by} ~~by~~ ^{under}

Q. now do we know?
but what of the incision?
but with new bladders & the greatest of extract.
for with new bladders & the greatest of extract
it keeps aside longer ^{water} ~~water~~ ^{water} ~~water~~ ^{water}
but it keeps aside longer ^{water} ~~water~~ ^{water} ~~water~~ ^{water}
extract of 7 days to the ^{water} ~~water~~ ^{water} ~~water~~ ^{water}
extract on goat's skin - ^{water} ~~water~~ ^{water} ~~water~~ ^{water}
extract on hand, serpent - ^{water} ~~water~~ ^{water} ~~water~~ ^{water}
copper on hand, serpent - ^{water} ~~water~~ ^{water} ~~water~~ ^{water}
Grenadine now not good. David in book 31.
water is 6:6:8

But how does man? Our command is always 9:14
in addition to our subjects against "the blood" & ^{water}
the doctor & the doctor & ^{water} "the blood" & ^{water}
clean as in 1. Dpt 117.

5. The blood of animals is controller with the body,
Secatando, visitors are bound to the man; for
and less the lion, N. River, ^{water} ~~water~~ ^{water} ~~water~~ ^{water}
the dogs ^{water} ~~water~~ ^{water} ~~water~~ ^{water} ~~water~~ ^{water} ~~water~~ ^{water}
~~through~~ ^{water} ~~water~~ ^{water} ~~water~~ ^{water} ~~water~~ ^{water} ~~water~~ ^{water}
if was in ^{water} ~~water~~ ^{water} ~~water~~ ^{water} ~~water~~ ^{water} ~~water~~ ^{water}
about in ^{water} ~~water~~ ^{water} ~~water~~ ^{water} ~~water~~ ^{water} ~~water~~ ^{water}
not you think in the lion, on steel rods on 9:12
neither the ^{water} ~~water~~ ^{water} ~~water~~ ^{water} ~~water~~ ^{water} ~~water~~ ^{water}
steel part of the above ^{water} ~~water~~ ^{water} ~~water~~ ^{water} ~~water~~ ^{water} ~~water~~ ^{water}

5]

Abt 9:22 th word of X.

9:15-28 th word of blood. 12 times at bed down the
solem now over.
man cannot look at, or speak of blood without an inwardly
sorrows.
In the chapter we have come at the very heart of the deepest
of all my sorrows, and solemnities, all solemnities, the most
anguish, all tragedies, take off shoes... place them by you.

Deut. 12:23; Is. 17:11 - smitten begin to relate next
physically this morning. Bleeding blood nearly every 4: the first effect
of the physician is to put the pack, &c. The blood is the life of the person
blood. Life is blood. His blood is the propounder the life from
the source of creation real

of mortality, Anna or Urs. - taking to dark, etc.

for Jonah 4: 9:12 both video

Royal blood - 20 min 9:14

Voluntary red "A spire Army" 9:14

now called "natural red" 9:14
sangred 9:26 he died into a martyr but a son
blown for his hand then pit that night before his death
from his hands full, probably the night before now, death &
from his ribs till now it was at his, opposition.

or "Sigh to hear broken heart over:
Son, am -- myself over:

Jy. 16 also. If this relief, as a sacrifice

Jy. 5:6 - really it must be - (3) the sun, fading
and rugged front, the robes, speck, sun like, -
Jy. 9:34 And it burn water af. and per her shadow
water, right up repeatable sun stars, - the sun
it burns af. like sun. Cogellit

But the rest are very dry death - blood must
act for me, must leave us, nothing in
"A diamond" Jy. 117 acting against, but now, boy,

6)

9:14 It goes all day causing more costly than the
order of the High Court of Justice of the Commonwealth 9:14
9:18, Rev. 4:24 it returning to me, the power
dispensation of power to buy. the shadow, the cross
full backward as well as forward. Powers, not for us
all have been given who now for the young ones.

9:18, 19 It ratifies the covenant.
no covenant was ratified, and this is rejected and
of Abrahams who had for 15 years dictated -
the will not only a lame, own wife (before sybol)
and three sons given.

9:24, 25, 26. It goes the way of the elect
or that the spirit did of you, & for the rest of

9:26 It returning me, "One for all" One of the
"will never" not for me but for all ages, not for me
but for all dispensations. He goes a few steps to the
cross, when he said, "He deeper was in death
way" when he died.

the slightly obvious.
"returning" stay there, "annihilated",
"made of this number"

Belief in Jesus & in truth Rev. 5:9; 1:5