

Feb. 8. 1-5

SUBJECT: The True
Tabernacle

8/1/29

(GF)

Heb. 8: 1-5

THE TRUE TABERNACLE

The discussion concerning Melchizedek has now closed. The author has shown, the Scriptures themselves indicated the presence of some reason not to be perpetual but to give place to a permanent of a higher order - a permanent undervalued, untransmitted having a dignity, authority, with which mortal man could not be involved.

He now tells his readers that κατὰ πρόσωπον "principal thing is this, we have a high priest..." 8:1

This new priest is in another sanctuary 8:2

offer other gifts 8:3

8:4, 5 The service of the Jewish priests is devoted to the "types" ὑποδείγματα = figures, copy, model illustration, and "shadows of heavenly things" as is suggested indeed by what he said to Moses: Ex 25:40; 39:32-43 "according to the pattern" ΤΥΠΟΣ

TYPES.

The institutions of Judaism are represented as visible illustrations, "shadows" of spiritual, eternal realities.

1. These institutions (rituals, ceremonies, vessels, customs, etc., priests) had a deep meaning to the Jews themselves. A tabernacle (tent) for worship - sacrifice for sins - consecrated priests. Sacrifices after sinning, for 1500 years, the appointed rites were consumed on the altar, the faithful brought crowds of worshippers to the outer courts, year after year the high priest entered with incense of fear & awe to the Holy Place.

2. These deep spiritual meanings were known to the Jews as well as to us.

The principles of true religion have always been the same; even now man sinned and he determined to effect his salvation through the incarnation, death, resurrection, glory of the Holy Spirit.

Our knowledge fuller than that possessed by Adam, Abraham, Moses - but which was true then true now. What God taught then & what he teaches us. Perfection, God to the Jews was identical with his revelation to us: God is one, God is holy

man has sinned, needs forgiveness, forgiveness, approach to God, all on the basis of atonement. Always in God's secret activities but would believe in his own mind, man's demand for show up as the act means, approach over the physical, individual. The form in which to truth, clothes may vary, knowledge of it may, but the truth itself is variable.

3. This is confirmed by two things
 (1) Their spiritual life was like ours own
 The Tabernacle is the center. One spiritual life is the same model.
 The Tabernacle written by Jewish saints, read by X², etc. after the
 way in this Tabernacle; was in the same pattern, as the same model.
 (2) Their ministrations are represented in the NT as introductory to
 the X² revelation. If so, must be in harmony with it,
 must have taught substantially the same thing.
 This ministrations were pictures, delineations, types, shadows
 of heavenly things, teaching the same truths, which are gloriously
 revealed in the NT.
 The Jews had the X² eye - not the reality
 They saw the picture - not the person
 They saw the shadow - not the substance
 They saw the type - not the anti-type
 An OT type is an shadow, a picture, a dramatic form, of a
 truth which is fully revealed in the NT. Many saw the same
 truth in the revelation, but not Paul saw - only to many
 who stayed there in tabernacle, furniture, altar, ritual;
 while to Paul it had the shape of glory, beauty, & alights
 while to Paul it had the shape of glory, beauty, & alights

The Tabernacle.

Constructed by their very appointment.
 The heart of the Jewish nation was the tabernacle around which
 they truly revolved as the movement of which determined the
 journeying of the host.

The earthly tabernacle was made according to a pattern,
 type, shown to Moses on the mount. It dwelt in the mind of
 the Spirit who was reproduced in the desert sands. The eternal
 verities which had dwelt forever in the mind of God found
 some visible shape. The unseen became visible. The eternal
 found form. A pattern was shown him. Some visible
 phenomena, some bright apparitions, some glorious pictures
 came in the vision of the rock. He beheld the
 heavenly things themselves. He touched the altar, the table
 tabernacle. It was after this pattern that he was reared as
 you needed to build Ex. 25:9, 40, 26:30, 27:8

Every knob, tack, curtain, vessel, piece of furniture had
 some spiritual counterpart of which, that was the material
 expression. No formal, solid, fact, or detail, was left to the
 fancy of invention of the artist's eye - all was embodied in the
 divine pattern.

The tabernacle taught things, some of the deepest thought about
 God in a kind of picture language. Before making by revelation
 that had to provide a language for His thought. This the disciples
 in the construction of the tabernacle will be ritual. Through
 these symbols the apostle taught caught glimpses of the
 eternal realities in X² form.

Our project is studying:
 something in the shadows we may see details of
 unknown which otherwise in the substance we miss
 have missed.
 of sun-photography. Easier to study the picture than to
 look upon the unbearable glory. The eye may quickly
 perceive its limitations unlogged, unrecorded.
 So set in the book, more - giving us much of the
 terminology, phrases, symbols, of the word to tell the
 meaning of. The same that spirit meant more, the
 knows the secret meaning, not underlie art, propriety
 altar, lawn, word, what thing each is, also a
 book is I think bound to which one as attached
 a sacred meaning.

SOME OF ITS MEANING.

1. The tabernacle, God, His dwelling place, is among men.
 In the center of the camp, His dwelling place. The divine dwells
 steadily among the common home of the nation. His tabernacle
 stands on the same level sand, steady as pitched at the
 same time with rain, enduring the same vicissitudes of
 weather and travel. A word says! His willingness to share
 man's life. Of how near God is to man! no measure
 distance separates the highest from the lowest man. God sets
 for away. The people and we may see the discovery for
 a type of things. The presence of His presence, they would
 never have dared to do it. A command of spirit between
 this and that; always direct, unapproachable. So the
 word E. 28:8 and E. 29:38-46.

The same truth is a far more wonderful form July 1:18
 the dwelling place, not of a human body. 1st. 7:14

2. The word, spiritual character of God.
 Enter on Egyptian text - outer court, inner, wall, gold, silver,
 a sacred vessel, spirit, legend of. Also (wordly name, house)
 Enter the tabernacle - the sanctuary - the ark of the covenant - the
 ark of the law - a perfect cube - a miniature of the New Jerusalem, when
 length, breadth, height are equal - the ark of the covenant, which
 the firmament.

The rhetorical glory above the mercy seat, between the
 cherubim. On the mountain the language seen the robes of the
 by God into the sky; as if he had not his presence; as had
 feet but not his body. The language that the Spirit
 of glory, above across floor, more present but by unwarped
 feet, but just over a year, spirit of the word, with
 voluntary & present. E. 1:1

3. The holiness of the

approaches only through blood & sacrifice
The animals carefully selected for holiness. One for blood.
Tied to the altar - the sacrificer was placing hands over head, the
victim, offering his sin. The animal slain - blood poured out.
The blood sacrifice - atonement. no impurities in the animal
with wounds, punctures, itable to be kept it.

a type of, represents, as stated fact in the nature, etc.
without the blood, blood, no sinners, sin?
The way with it, my day of holiness & sacrifice - our
substitute in the penalty for our sins.

Calvary no other thought. "The Lamb slain from the
foundation, the world" - he appears in heaven still
bring the world, his death Rev 5:6 "a Lamb as it
had been slain."

4. the day Christ died - at the time, the very sacrifice,
3:00 P.M. - the Lamb slain before the altar - the worshippers
look on, and began upon the world with repentance. the first
raises the Lamb to glory. the world to rest - the Lamb feeds
from the Lamb? the atonement and peace - the Lamb gives
peace, for the Lamb has -- the worshippers look full at
the sacrifice, etc. Open, welcome, though the blood, the
crucifixion is ours.

10
2/2

Lev. 8:5

The True Tabernacle

Mass Tabernacle
p. 140 Burt's

Three stages by which man ascended to mount.

1) In expy with Aaron, Nadab, Abihu & 70 elders
Ex. 24: 10, 11 - based on the blood of the covenant

2) The people, but also man up to a higher stage.
Bade the elders fast when they were in their camp in
by Joshua - up to the tent in the cloud brooded,
stepped & bathed in the glory of the Lord.

3) on the 7th day Aaron was left blind. All
called to Moses, and the cloud & deep & ^{set} ~~delivered~~ into
the heart of the burning glory. "40 days" 40 night

During this time, minutes instructions were given
more coming to tabernacle which was to be erected on
the plains below. Inst. in Ex. 25, 26, 27 & reading
minutes. We look at the tabernacle for ~~minutes~~
outside part in, not look at it for ~~minutes~~ -
begin at ark & go east. The path & order
by the Lord himself, the substance of all these things.

- prototype = the pattern, original form which something is copied
- antitype = the reality which a given type is the representative
a symbol, ~~substance~~ ^{is} an antitype
a heavy altar, antitype, the mercy
- antitype - any original, often ideal, pattern or model
with antitypeal name

41

2. God's plan was unfolded gradually.

The revelation of the successive parts of the
to be made. Time was not - just yet not present.

and is now the Divine method.

So the Ep, you unfolded like a rose.
So we - expand on this, and it will be
revealed.

As we think the little children's grades. As we do not
with our hearts, we know the realities more of life.

3. God's plan was ^{not} connected with the people's
resources.

The pattern of the - the method for
is realization in the process of the work before
good, noble, precious things. The people, saint
fine lines, gods here, name this, beauty in

genius, artistic willpower of the people.

You must give a man a pattern without
take the responsibility of passing all the material
needed for it. Take his, don't trust his
for the rest. And put it, but - all real words.

4. God's plan ^{is} absolutely complete.

As you see, in last chapter, J. al was
done of the ^{not} ^{under} ^{man's} ^{not} ^{old} ^{days}
was determined by the Divine command.

2)

2. The Unit of ...

On that new year's day, the anniversary of the Exodus (Ex 10:17) as it stands in the desert, and have seemed to be the new year. all around the making of the Unit, but the tabernacle with its gifts, part, territory, accessories, etc. One ark, seven, etc. but the other. Had as a spiritual part of the unit, on of later, witness to the unit, in David's "song", a part, the Holy Spirit, etc. & the spiritual meaning that floats on the desert air.

The Jewish Ritual Desires Devout Study.

Always intricate - rituals, usually, of. Azote in command, the spiritual, human blood sacrifice, significant moments which near themselves in the dense parts, Central moments.

detail had had a play - in fact, some, perhaps was hidden, the significance of the whole dependent on the perspective of each part. So we have - my detail makes up character.

- (1) Pharaoh - not as we see it
- (2) Midway - tough - the spirit but set