

DOWNLOAD PDF FULFILLMENT OF THE TABERNACLE AND THE OFFERINGS IN THE WRITINGS OF JOHN

Chapter 1 : "Tabernacle Shadows" - Friends of the Nazarene

All these chapters are concerned with the fulfillment of the tabernacle and the offerings in the writings of John. Throughout years of study and experience I have come to realize that the tabernacle and the offerings, which are pictures of Christ in the Old Testament, are fulfilled in the New Testament.

The last half of the Book of Exodus describes the construction of the Tabernacle, and references to the Tabernacle and its furnishings are found throughout the Scriptures. Our book *The Tabernacle of the Congregation*, from which this smaller book was taken, includes, first of all, a description of the Tabernacle and its parts. Information from current scholarship is reflected in the text. In addition, ideas are presented that have proceeded from a careful examination of the Hebrew text combined with practical conclusions concerning what the priests and people must have experienced as the multitude of animals was sacrificed day after day under the blazing sun of the Sinai Desert. The smaller book, *The Seven Furnishings of the Tabernacle*, has to do only with the seven holy furnishings: As we understand it, the Tabernacle of the Congregation is a Divine type, or illustration, of the following four eternal realities: The Person and work of the Lord Jesus Christ. The growth of the Christian Church from unformed gatherings of believers to the perfected Wife of the Lamb, the new Jerusalem. The establishing of the Kingdom of God on the earth. And let them make me a sanctuary; that I may dwell among them. It was an oblong wooden building, covered with gold, and roofed over with cloth covered by animal skins. The building was about forty-five feet long by fifteen feet wide by fifteen feet tall. The gold-covered boards from which the building was constructed stood upright, having two tenons projections on the bottom that were inserted in silver sockets placed on the ground. Four layers of material were thrown over these upright boards, forming the roof. There was a beautiful Veil made from blue, purple, scarlet and fine twisted linen, with cherubim skillfully worked into the material. The Veil hung inside the building on four gold-covered wooden posts standing on bases of silver. The Veil was placed two-thirds of the way toward the far end of the building, partitioning off a room cubical in proportion, fifteen feet on a side. The remainder of the building was called the Holy. In English we add the word place, calling it the Holy Place. The Tabernacle building or Tent of Meeting, stood in an area referred to as the Court, or Courtyard, of the Tabernacle of the Congregation. The Court was surrounded by a fence of linen hung on posts, or pillars, standing on sockets of bronze. The fence of linen was about one hundred fifty feet long by seventy-five feet across by seven and one-half feet high. The Tabernacle building was three times as long as it was wide, and it was as tall as it was wide. If you think of fifteen feet wide, fifteen feet high, and forty-five feet long you will be close enough for the Tabernacle building itself. If you stood back at a distance you would gain the impression of a large fenced-off area, the fence being pure white linen. The building was twice as high as the fence and its appearance was plain and rough on the two sides and rear. The inside of the building was ornate and beautiful. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle. It was a curtain that hung from four pillars. The curtain that formed the gate of the Courtyard was about thirty feet wide and seven and one-half feet tall—the same height as the rest of the fence. The gate was part of the fence that surrounded the Courtyard. The colors of the gate leading into the Courtyard of the Tabernacle were blue, purple, scarlet, and fine twisted linen white. These colors appear in the same order in several places in the Tabernacle. The door to the Tabernacle building in the Courtyard also was of blue, purple, scarlet and fine twisted linen. This hanging of material was upheld by five posts of acacia wood overlaid with gold and topped with gold capitals. The beautiful gate to the Courtyard and the higher door to the Tabernacle building gave the Israelite who came with his offering some idea of the magnificence of the gold-covered interior of the wooden Tabernacle building—the Holy Place and the Most Holy Place. From the outside only two of the seven pieces of furniture could be seen. These were the great bronze Altar of Burnt Offering on which the lambs, goats, bullocks, rams and birds were sacrificed; and

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the Laver, which stood between the Altar of Burnt Offering and the door of the Tabernacle building. The long sides of the Tabernacle building and of the linen fence ran west to east, with the entrances door and gate on the eastern end when the Ark of the Covenant was facing east. There were five pieces of furniture in the Tabernacle building. When the priest stepped inside the door of the Tabernacle, on his right, that is, on the north side when the Ark was facing east, was the Table of Showbread. It was constructed of wood and overlaid with gold. On his left, the south side, was the solid-gold Lampstand. Straight in front of the priest, just this side of the Veil that partitioned off the Most Holy Place on the western end of the building, was the gold-covered Altar of Incense. On the annual Day of Atonement, when the high priest was allowed to go past the Veil, he carried a censer, an incense burner, into the Most Holy Place some scholars differ on the exact procedure here. Straight before him in the center of the Most Holy Place, a cubical room about fifteen feet on a side, was the gold-covered Ark of the Covenant. Serving as a lid on the top of the Ark of the Covenant was the solid-gold Mercy Seat literally, Atonement Cover with the two covering cherubim hammered into shape from the same solid piece of gold from which the Mercy Seat itself was beaten into shape by Bezaleel Exodus. The Israelites pitched their tents outside the linen fence. When Israel set forward on the march these tribes moved out in a specific order, completely protecting the Levites who were carrying the Tabernacle. The entire arrangement shows us plainly that God intended for the Tabernacle of the Congregation, His dwelling place among mankind, to be central in the life and culture of Israel. The Ark of the Covenant was carried in the center of the line of march. The Ark was of special importance because in the Ark were the two tables of stone, the Testimony, the Ten Commandments. The Ten Commandments were the testimony that God gave concerning His requirements for the conduct of the people of Israel and, in fact, for the conduct of all mankind. Those requirements were in the form of judgments against sin. We have seen then that the Tabernacle of the Congregation was a rather large structure consisting of a gold-covered wooden building in a fenced-in area, set up by the Hebrews in the Sinai wilderness during their journey from Egypt to the land of promise. The pattern of the Tabernacle was shown to Moses by the Lord Hebrews 8: It was the dwelling place of God in a human neighborhood Exodus. The Tabernacle was divided into three main parts. The outer area, the Courtyard, was surrounded by the linen fence Exodus. The courtyard was not covered over. It was an outside area lighted by the sun. The interior of the wooden structure was never seen by the Israelites except those persons set apart for the priestly work associated with the Tabernacle. The separating partition was the ornate Veil. The Veil was ripped open from top to bottom by unseen hands when the Lord Jesus died on the cross, signifying that Christians, through the atoning blood of Jesus, now have access to the very Presence of the Father in Heaven Hebrews 6: In the Holy Place, the larger room of the wooden building about fifteen feet wide, fifteen feet high, and thirty feet long, were placed the table that held the consecrated loaves of Showbread; the golden Lampstand, which is an important symbol of Judaism to this day; and the Altar of Incense. The Holy Place was lighted at night by the Lampstand. The Holy of Holies, the western end of the wooden building, was cubical in proportion—about fifteen by fifteen feet. The lid of the Ark of the Covenant was the solid gold Mercy Seat, with a cherub on each end overshadowing the Mercy Seat with its wings. Out in the Courtyard, directly in line with and just before the door of the Tabernacle building, were placed the Altar of Burnt Offering and the bronze Laver. Hopefully this brief overview of the Tabernacle of the Congregation will give you a clearer picture of what we are talking about as we go into the application of this major biblical type to the redemption of the believer. The Seven Holy Furnishings Before we present a detailed interpretation of the bronze Altar of Burnt Offering we shall briefly summarize the interpretation of each of the seven furnishings of the Tabernacle in terms of the redemption of the believer. The seven main furnishings portray the development of the Christian from the time he approaches Christ initially until he arrives at the full salvation of God. Altar of Burnt Offering Exodus. Scholars are of the opinion that copper or bronze was the metal used. All offerings made by fire took place at this altar. The Altar of Burnt offering portrays the crucifixion of our Lord Jesus Christ on Calvary, brought to our minds continually in the sacrament of Communion; the atonement that Christ has made for our sins; our Passover Lamb. The Laver

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was a wash basin placed out in the Courtyard of the Tabernacle between the Altar of Burnt Offering and the door of the Tabernacle. The Table of Showbread typifies the continual presentation of the living Word of God, Christ, the eating of whom builds up Christ in the believer; the receiving of the body and blood of the Lord in the Communion service; Christ, the Bread from Heaven; the born-again experience. Lampstand—This furnishing had a central shaft and six side-branches. At the top of the central shaft and of each of the side-branches was a golden lamp that burned olive oil. The Lampstand and its accessories were beaten out of one mass of pure gold. The Altar of Incense was constructed from acacia wood covered with gold. Ark of the Covenant—The Ark was made from acacia wood covered with gold. Acacia wood and gold were two of the most important building materials of the Tabernacle of the Congregation. The Ark of the Covenant typifies the Lord Jesus Christ, and therefore the saint of God in whom Christ is being formed, who is overcoming sin in his daily walk, and who is learning perfect obedience to the Father. In his heart are the following three graces: The Ten Commandments—the Law of God wrought in his character. The memorial jar of manna—daily strength from Christ; the body and blood of Christ, our daily Bread from Heaven; the trait of depending continually on Christ each moment of the day for all matters great and small. The Mercy Seat served as a covering lid for the Ark of the Covenant. The solid-gold Mercy Seat portrays the fullness of the Glory of God in Christ through the Holy Spirit; the image of Christ formed in spirit, soul and body; authority and power through Christ over all things; the abiding of the Persons of the Godhead in the Christian. These are the seven holy furnishings of the Tabernacle of the Congregation. Redemption always works through the atoning blood of Christ. Christ is the Lamb of God who takes away the sin of the world. God meets man only at the cross. The Laver speaks of the washing away of the uncleanness of the spirit of the age in which we live. The concept and practice of departing from the filthiness of the world and from the filthiness and rebellion of our flesh and our spirit are begun in the act of water baptism and carried on each day as we wash our robes and make them white in the blood of Christ. We wash our robes by continual repentance, confession, and resistance to sin. The Table of Showbread brings to us the body and blood of the Lord Jesus, which constitute the only true, eternal life available to mankind.

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Chapter 2 : The Fulfillment Of All Desire Simple Step Faster Received

In The Fulfillment of the Tabernacle and the Offerings in the Writings of John Witness Lee fully unveils the significance of Christ as the reality of the tabernacle and the offerings in the Gospel of John and applies these truths to the believers' daily experience of Christ.

God provided a way to be with His people. Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle. God gave the 10 Commandments to show the people that they desperately needed Him. He set a boundary around the mountain to show the people that their sin separated them from God. He also had the people wash their clothes so that they could see the difference between what is filthy and what is clean. God is perfectly holy; there is nothing impure about Him at all. Mankind is sinful; every person has sinned. The Bible says this about God: Have two small glasses. Fill one to the brim with water. Our sins make us not pure. Drop food coloring into the water and stir gently. Take an identical glass and pour oil into it, to the brim. God is completely pure without one drop of sin. Because He is sinless, and we are sinful, the two can not mix. Place a playing card or credit card over the WATER, turn it upside down and place it on top of the oil cup. Pull the card just slightly so a few bubbles of oil can move past it. The oil will rise to the top and displace every bit of the impure water. But God wanted to be with His people, so He made a way to be with them. His plan was to send Jesus to take away our sin and make us holy. God would send Jesus when the time was just right Galatians 4: In the meantime, God really wanted His people, the Israelites, to understand His holiness and His desire to be with them. God told them to build a special place called a Tabernacle as a way for them to see these two things. The Tabernacle would be set up in the middle of the camp with each of the 12 tribes of Israel surrounding it. As the people were traveled through the dessert, they would pack up the Tabernacle, carry it with them, and then set it up when God told them to stop traveling. Of course, God did not need a house for Himself. The Tabernacle would be a sign for the Israelites that God was with them. God asked the people to give an offering of gold, silver, bronze; blue, purple, and red yard; fine linen; goat hair; ram skins; cowhides; acacia wood; olive oil; stone and gems. God said they could give these things only if they wanted to. God loves a cheerful giver! This is because God is a perfect and holy God who had a perfect plan for His dwelling place. So Moses and the people brought their offerings and used them to begin building the Tabernacle. God continued to appear as a pillar of clouds by day and a pillar of fire by night Numbers When the Tabernacle was finished, it had several distinct parts. The courtyard was very large, with a wall going all the way around it. All the Israelites were allowed in the courtyard. At the front of the courtyard was the Bronze Altar. This is where animal sacrifices were offered. Our sin leads to death Romans 3: But God loves us and He provided a way to pay for our sins. What is the opposite of death? Listen to this verse: The life of each creature is in its blood. So I have given you the blood of animals to pay for your sin on the altar. That is why blood pays for your sin. The animal, often a lamb, would be the substitute for the person and would cover his sin. The man must place his hand on the head of the burnt offering. Then the Lord will accept it in place of him. It will pay for his sin. No more sacrifices were needed ever again. Near the Bronze Altar was the Basin. The Basin was filled with water and was used for ceremonial washing. Before a priest could do anything important, he would first have to wash in the basin. Washing was a symbol that man had to be pure before he could approach a holy God. It is important to remember that being physically clean is not important; it is only a symbol that our lives are not clean without God. Sins cannot be washed away with water. It is not merely a washing away of the old, but rather a completely new creation. This was the heart of the Tabernacle. Not everyone was allowed to enter the Holy Place! The Holy Place was a room where the priests burned incense and did other ceremonies. It was a great privilege to be able to work in the Holy Place. Inside were a couple items of furniture: The Lamp stand “Made of pure gold, the lamp gave light inside a dark room. The lamp stand was a symbol of Jesus being the Light of the World. The Table with the Bread “Twelve loaves of bread, which represented the twelve tribes of Israel, were placed on this table. Later, Jesus called Himself the

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Bread of Life. Just as a smell fills the room, so our prayers go up to God as a sweet fragrance. At the far end of the Holy Place was a very thick curtain that divided this special room. A very thick curtain was put in front of it to separate it from the Holy Place. This curtain shielded sinful man from a holy God. The thick curtain was a symbol of a barrier in the relationship of God to man. Nobody but the High Priest could enter the Holy of Holies, and he could only come in once day a year. Before the high priest could enter, he had to wash himself, put on special clothing, bring burning incense to let the smoke cover his eyes from a direct view of God, and he had to bring blood to make atonement for sins. What separates people from God? Inside the Holy of Holies was the Ark of the Covenant. This held the 10 Commandments and a sample of the Manna that God provided for the Israelites in the desert. God has always wanted to be with His people. Because God is perfectly holy and people are sinful, we were separated from Him. The Tabernacle was a temporary solution; Jesus would be the permanent solution to bring people back to God. May be reproduced for personal, nonprofit, and non-commercial uses only. Unless otherwise noted the Scriptures taken from: All rights reserved worldwide. Special thanks to John R.

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Chapter 3 : The Tabernacle: A Picture of Jesus (Exodus) | calendrierdelascience.com

*The fulfillment of the tabernacle and the offerings in the writings of John [Witness Lee] on calendrierdelascience.com
FREE shipping on qualifying offers.*

The Angel of Yahweh said: According to all that I am showing you as the pattern of the tabernacle and pattern of all its furnishings, that is the way you are to make it. Over a millennium and a half later the Jewish rabbi Paul of Tarsus was to pick up on this word "pattern" and explain what the tabernacle of Moses fore-shadowed. This explanation appears in the Letter to the Hebrews Jews , chapters 8 to 9. Several times Paul notes that the tabernacle was a "pattern" of a spiritual true tent. Not only was the Mosaic tabernacle a shadow but so also was the priesthood and the sacrifices involved. Note how Paul explains this "solid food We have such a high priest [Jesus Christ] as this, and he has sat down at the right hand of the throne of the Majesty in the heavens, a servant to worshippers at the Holy Places and of the true Tabernacle, which the Lord [Yahweh] put up, and not man. Just so Moses, when about to complete the Tabernacle, was divinely warned: The English word "type" is understood to mean an "outline This room had a golden censer and the ark of the covenant completely overlaid with gold, in which were the golden jar having the manna and the rod of Aaron that sprouted and the tablets of the covenant; but up above it were the glorious cherubim overshadowing the propitiatory. This particular festival is described in the Book of Leviticus chapter sixteen. See below Hebrews 9: This very Tabernacle is a parable for the present season, and in keeping with this Tabernacle of the material world both gifts and sacrifices are offered. However, these sacrifices are not able to make the worshipper perfect regarding the conscience, but have to do only with foods and drinks and various baptisms. They were righteous requirements dealing with the flesh and were imposed until the right season to set completely straighten things out. Judging from what is to follow, it must be that way which Christ as high priest was to experience when he ascended to heaven, entering a celestial Tabernacle, and thereafter offering the value of his blood and sacrificed body. Though Paul could be referring to the way into the two holies of the Perfect Tabernacle, he may just as well be using the plural for the "holies of holies," that is, the Most Holy second room. This is what he goes to describe. For if [on the Day of Atonement] the blood of goats and of bulls and the ashes of a heifer sprinkled on those who have been defiled sanctifies to the extent of fleshly cleanliness, how much more will the blood of the Christ, who by means of an ageless spirit offered himself without blemish to the God, cleanse our consciences from dead works that we may offer a true form of worship to a living God? Therefore it was necessary that the earthly diagrams of celestial things should be cleansed by these means, but the celestial things themselves with sacrifices that are better than such sacrifices. For Christ entered, not into holies of human origin -- anti-types of realities -- but into the very heavens, now to appear on our behalf before the Face of the God. Neither is it in order that he should offer himself over and over year in and year out , as indeed the high priest enters into the holies annually on the Day of Atonement without his own blood. Otherwise, Christ would have to suffer death often from the beginning of the world. In these verses Paul mentions "sacrifices" plural to cleanse the heavenly or celestial things foreshadowed or pictured by the earthly Tabernacle. Does he mean to infer that "sacrifices" other than that one offered by Christ? Or, is this a latitude of language in which Paul uses the plural "sacrifices" in a poetic or figurative sense to refer to all those "sacrifices" which pointed forward to the one sacrifice? Though speculation on this subject of "tabernacle shadows" reaches spectacular proportions by some, there is little inspired basis for such. We cannot go beyond the inspired interpretations of the Nazarene and his god-breathed disciples who wrote under the influence of the Spirit-Helper. For example, some would interpret that various sacrifices to go beyond that single suffering of our Lord. They would see in these also the sufferings in a multitude of deaths of the martyrs as additional value in the Ransom. However, Paul makes clear there is only one sacrifice and not a composite one. For it is by ONE perpetual offering that he has perfected the Saints. Additionally, the various features of the Tabernacle with its two rooms and courtyard -- including the contents of the Ark of the Covenant -- are interpreted to have a variety of

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fulfillments. Some interpret the first compartment, the Holy, to picture the sanctified sonship of a priestly class of Christians separate and distinct from other Christians. Sometimes persons who interpret the Bible with a certain bias or agenda -- lacking specific Scriptural proof -- resort to these prophetic "dramas" or "shadows" or "types" to bolster what is lacking in their argument. In other words, they work backwards, beginning with a notion and then seek some make shift "outline" in the Law to establish their views. Paul may make an inspired allusion to the priestly courtyard of the Tabernacle where were found the Altar of sacrifice and the Basin for cleansing priests and sacrifices. The Revelation also refers to this "courtyard. And since we have our own great priest over the House of The God, let us approach Him with a genuine heart, trusting in full confidence, our hearts sprinkled from an evil conscience and the body washed with pure water. He may allude to the cleansing basin in which the priests bathed for sanctified service in the Tabernacle. We may wish to add to this the three features in the Holy first room: We may see in the typical Atonement Day commandments fitting illustrations and lessons of encouragement which may be given loose applications to matters of Christian belief and worship. For the bodies of those animals whose blood is taken into the Holies by the high priest for sin are burned up outside the encampment. By which Jesus also, so that he might sanctify the people with his own blood, suffered outside the gate. You also, now, go out to meet Christ outside the encampment, bearing his reproach. Through him may we continually offer a sacrifice of praise to the God the fruit of our lips which confess his name. Also, be not forgetting doing of good and sharing with others, for the God is very pleased with such sacrifices. These are the sacrificial offerings which please the Father of our Lord.

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Chapter 4 : The Fulfillment of the Tabernacle and the Offerings in the Writings of John - by Witness Lee

Tabernacle and the Offerings in the Writings of John The Fulfillment of the Tabernacle and the Offerings in the Writings of John - Week 3 Morning Watch "The Two Traditional Signs in John 4: Jacob's Well and Mount Gerizim" June ,

The Tabernacle and Its Services Could the way of salvation for those living under new covenant be illustrated by an Old-Testament place of worship? The command was communicated to Moses while in the mount with God, "Let them make Me a sanctuary; that I may dwell among them;" and full directions were given for the construction of the tabernacle. By their apostasy the Israelites forfeited the blessing of the divine Presence, and for the time rendered impossible the erection of a sanctuary for God among them. But after they were again taken into favor with Heaven, the great leader proceeded to execute the divine command. Chosen men were especially endowed by God with skill and wisdom for the construction of the sacred building. God Himself gave to Moses the plan of that structure, with particular directions as to its size and form, the materials to be employed, and every article of furniture which it was to contain. The holy places made with hands were to be "figures of the true," patterns of things in the heavens" Hebrews 9: God presented before Moses in the mount a view of the heavenly sanctuary, and commanded him to make all things according to the pattern shown him. All these directions were carefully recorded by Moses, who communicated them to the leaders of the people. For the building of the sanctuary great and expensive preparations were necessary; a large amount of the most precious and costly material was required; yet the Lord accepted only freewill offerings. Devotion to God and a spirit of sacrifice were the first requisites in preparing a dwelling place for the Most High. And they came, both men and women, as many as were willinghearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: While the building of the sanctuary was in progress the people, old and young"men, women, and children"continued to bring their offerings, until those in charge of the work found that they had enough, and even more than could be used. And Moses caused to be proclaimed throughout the camp, "Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. And their devotion, their zeal and liberality, are an example worthy of imitation. All who love the worship of God and prize the blessing of His sacred presence will manifest the same spirit of sacrifice in preparing a house where He may meet with them. They will desire to bring to the Lord an offering of the very best that they possess. A house built for God should not be left in debt, for He is thereby dishonored. An amount sufficient to accomplish the work should be freely given, that the workmen [p. The tabernacle was so constructed that it could be taken apart and borne with the Israelites in all their journeyings. It was therefore small, being not more than fifty-five feet in length, and eighteen in breadth and height. Yet it was a magnificent structure. The wood employed for the building and its furniture was that of the acacia tree, which was less subject to decay than any other to be obtained at Sinai. The walls consisted of upright boards, set in silver sockets, and held firm by pillars and connecting bars; and all were overlaid with gold, giving to the building the appearance of solid gold. The roof was formed of four sets of curtains, the innermost of "fine twined linen, and blue, and purple, and scarlet: The building was divided into two apartments by a rich and beautiful curtain, or veil, suspended from gold-plated pillars; and a similar veil closed the entrance of the first apartment. These, like the inner covering, which formed the ceiling, were of the most gorgeous colors, blue, purple, and scarlet, beautifully arranged, while inwrought with threads of gold and silver were cherubim to represent the angelic host who are connected with the work of the heavenly sanctuary and who are ministering spirits to the people of God on earth. The sacred tent was enclosed in an open space called the court, which was surrounded by hangings, or screens, of fine linen, suspended from pillars of brass. The entrance to this enclosure was at the eastern end. It was closed by curtains of costly material and beautiful workmanship, though inferior to those of the sanctuary. The hangings of the court being only about half as high as the walls of the tabernacle, the building could be plainly seen by the people without. In the court, and nearest the entrance, stood the brazen altar of burnt offering. Upon this altar were consumed all the sacrifices

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made by fire unto the Lord, and its horns were sprinkled with the atoning blood. Between the altar and the door of the tabernacle was the laver, which was also of brass, made from the mirrors that had been the freewill offering of the women of Israel. At the laver the priests were to wash their hands and their feet whenever [p. In the first apartment, or holy place, were the table of showbread, the candlestick, or lampstand, and the altar of incense. The table of showbread stood on the north. With its ornamental crown, it was overlaid with pure gold. On this table the priests were each Sabbath to place twelve cakes, arranged in two piles, and sprinkled with frankincense. The loaves that were removed, being accounted holy, were to be eaten by the priests. On the south was the seven-branched candlestick, with its seven lamps. Its branches were ornamented with exquisitely wrought flowers, resembling lilies, and the whole was made from one solid piece of gold. There being no windows in the tabernacle, the lamps were never all extinguished at one time, but shed their light by day and by night. Just before the veil separating the holy place from the most holy and the immediate presence of God, stood the golden altar of incense. Upon this altar the priest was to burn incense every morning and evening; its horns were touched with the blood of the sin offering, and it was sprinkled with blood upon the great Day of Atonement. The fire upon this altar was kindled by God Himself and was sacredly cherished. Day and night the holy incense diffused its fragrance throughout the sacred apartments, and without, far around the tabernacle. Beyond the inner veil was the holy of holies, where centered the symbolic service of atonement and intercession, and which formed the connecting link between heaven and earth. In this apartment was the ark, a chest of acacia wood, overlaid within and without with gold, and having a crown of gold about the top. It was made as a depository for the tables of stone, upon which God Himself had inscribed the Ten Commandments. The cover of the sacred chest was called the mercy seat. This was wrought of one solid piece of gold, and was surmounted by golden cherubim, one standing on each end. One wing of each angel was stretched forth on high, while the other was folded over the body see Ezekiel 1: The position of the cherubim, with their faces turned [p. Above the mercy seat was the Shekinah, the manifestation of the divine Presence; and from between the cherubim, God made known His will. Divine messages were sometimes communicated to the high priest by a voice from the cloud. Sometimes a light fell upon the angel at the right, to signify approval or acceptance, or a shadow or cloud rested upon the one at the left to reveal disapproval or rejection. The law of God, enshrined within the ark, was the great rule of righteousness and judgment. That law pronounced death upon the transgressor; but above the law was the mercy seat, upon which the presence of God was revealed, and from which, by virtue of the atonement, pardon was granted to the repentant sinner. Thus in the work of Christ for our redemption, symbolized by the sanctuary service, "mercy and truth are met together; righteousness and peace have kissed each other. A period of about half a year was occupied in the building of the tabernacle. When it was completed, Moses examined all the work of the builders, comparing it with the pattern shown him in the mount and the directions he had received from God. While they were contemplating the scene with reverent satisfaction, the pillar of cloud floated over the sanctuary and, descending, enveloped it. With deep emotion the people beheld the token that the work of their hands was accepted. There were no loud demonstrations of rejoicing. A solemn awe rested upon all. But the gladness of their hearts welled up in tears of joy, and they murmured low, earnest words of gratitude that God had condescended to abide with them. By divine direction the tribe of Levi was set apart for the service of the sanctuary. In the earliest times every man was the priest of his own household. In the days of Abraham the priesthood was regarded as the birthright of the eldest son. Now, instead of the first-born of all Israel, the Lord accepted the tribe of Levi for the work of the sanctuary. By this signal honor He manifested His approval of their fidelity, both in adhering to His service and in executing His judgments when Israel apostatized in the worship of the golden calf. The priesthood, however, was restricted to the family of Aaron. Aaron and his sons alone were permitted to minister before the Lord; the rest of the tribe were entrusted with the charge of the tabernacle and its furniture, and they were to attend upon the priests in their ministrations, but they were not to sacrifice, to burn incense, or to see the holy things till they were covered. In accordance with their office, a special dress was appointed for the priests. The robe of the common priest was of white linen, and woven in

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one piece. It extended nearly to the feet and was confined about the waist by a white linen girdle embroidered in blue, purple, and red. A linen turban, or miter, completed his outer costume. Moses at the burning bush was directed to put off his sandals, for the ground whereon he stood was holy. So the priests were not to enter the sanctuary with shoes upon their feet. Particles of dust cleaving to them would desecrate the holy place. They were to leave their shoes in the court before entering the sanctuary, and also to wash both their hands and their feet before ministering in the tabernacle or at the altar of burnt offering. Thus was constantly taught the lesson that all defilement must be put away from those who would approach into the presence of God. The garments of the high priest were of costly material and beautiful workmanship, befitting his exalted station. Around the skirt it was ornamented with golden bells, and pomegranates of blue, purple, and scarlet. Outside of this was the ephod, a shorter garment of gold, blue, purple, scarlet, and white. It was confined by a girdle of the same colors, beautifully wrought. The ephod was sleeveless, and on its gold-embroidered shoulder pieces were set two onyx stones, bearing the names of the twelve tribes of Israel. Over the ephod was the breastplate, the most sacred of the priestly vestments. This was of the same material as the ephod. It was in the form of a square, measuring a span, and was suspended from the shoulders by a cord of blue from golden rings. The border was formed of a variety of precious stones, the same that form the twelve foundations of the City of God. Within the border were twelve stones set in gold, arranged in rows of four, and, like those in the shoulder pieces, engraved with the names of the tribes. Says the psalmist, "I am poor and needy; yet the Lord thinketh upon me. At the right and left of the breastplate were two large stones of great brilliancy. These were known as the Urim and Thummim. By them the will of God was made known through the high priest. When questions were brought for decision before the Lord, a halo of light encircling the precious stone at the right was a token of the divine consent or approval, while a cloud shadowing the stone at the left was an evidence of denial or disapprobation.

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Chapter 5 : the fulfillment | Download eBook PDF/EPUB

The Fulfillment of the Tabernacle and the Offerings in the Writings of John CONTENTS. The Word, the Tabernacle, the Lamb of God, the Dove, the Stone, and the House of God (1).

The Logos signifies God explained, defined, and expressed. The Logos, therefore, is a sign giving us a full picture of God. As a sign, what does the tabernacle signify? The tabernacle signifies that the eternal God, after taking the step of incarnation, became one with man, who is in the flesh, and through a process of mingling became His own dwelling place. This is the significance of the tabernacle as a sign. The tabernacle signifies that through incarnation God became a man, mingled Himself with humanity, and became His own dwelling place. How mysterious this is! Because of matters like this in the Gospel of John, it is not easy to understand it. Now we need to go on to ask what the Lamb signifies. What is the significance of the dove? The dove signifies that the One who became the tabernacle and who is all the offerings has become a life-giving Spirit to impart God into all those who accept the offerings in order to enter into God. This means that the life-giving Spirit imparts the divine Person, the divine Being, into the believers to be their life. Praise the Lord for the significance of the Word, the tabernacle, the Lamb, and the dove! The issue, the result, is the stone. First the life-giving Spirit regenerates the believers and imparts the divine life into them. Then He gradually transforms them one by one from clay into stone. Therefore, the final issue of the Word, the tabernacle, the Lamb, the dove, and the stone is the house of God. When the eternal God became flesh, He became the tabernacle. At the same time, He became the offerings to take care of the problem of sin. He has also become the life-giving Spirit to impart Himself into His believers to be their life. As a result, the believers are regenerated and gradually transformed into stones for the building up of the house of God. In chapter one of John we see the tabernacle toward the beginning and the house of God at the very end. In between the tabernacle and the house of God, we have the redeeming Lamb to accomplish redemption through the offerings, and the life-giving Spirit to impart life into the believers to regenerate them and transform them into stones. Then these stones will be built up into the house of God. Is this not the fulfillment of the tabernacle and all the offerings? Certainly here in the writings of John we have the fulfillment of the types of the tabernacle and the offerings in the Old Testament. All these matters are very mysterious.

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Chapter 6 : The Seven Furnishings of the Tabernacle

The Fulfillment of the Tabernacle and the Offerings in the Writings of John - Week 8 Morning Watch THE SIGNS IN JOHN July August 5, God.

Sinai, God gave Moses very detailed commands on how to build the Tabernacle. The Tabernacle was a portable temple. It was a tent but a tent where the Israelites worshiped God. It was the center of Jewish worship for hundreds of years after the exodus. Aaron also and his sons I will consecrate to serve me as priests. In a beautiful piece of narration, Moses concludes the book of Exodus with these words "Exo So Moses finished the work. The book ends, not with the Promised Land, but with God dwelling among the people and guiding them. God, you see, joined heaven and earth in the Holy of Holies. God simultaneously sat enthroned in heaven and on the mercy seat. We are led by the Spirit. And like Israel, we might choose not to follow. Worship in the Desert Israel worshiped God at the Tabernacle. For them, worship was mainly about sacrifice. That was the very presence of God, which had traveled with them from Mt. When God said that he would dwell with the people through the Tabernacle, he did so in a very visible way. Hence, to travel to the Tabernacle to worship was to enter the very presence of God. Of course, God is omnipresent. But God chose to have a special presence there " a more intense, more palpable, more powerful presence. The Tabernacle, therefore, gave a very real sense of the presence of God. Indeed, the Israelites thought of God as walking among them. After all, the column of fire would sometimes leave the Tabernacle and lead them to their next encampment. To be elect was to enjoy the special, real, tangible protection of God himself in a dangerous land filled with enemy armies, scorpions, snakes, and disease. It was to be a chosen people who enjoyed special blessings. And to eat a meal with God, in that culture, meant coming under the protection and receiving the hospitality of God himself. Kingdom Worship The Tabernacle no longer exists. And God allowed Rome to destroy that temple in 70 AD, never to be rebuilt. The Tabernacle and the Temple had served their purposes. Those purposes are now served in other ways, by other temples. Peter pictures the church as the new Temple, where sacrifices are offered to God. You see, while some Temple sacrifices were for atonement, many were for other purposes " especially as thanks offerings. And the need for thanks offerings only ends when God stops doing things that deserve thanks. The NET Bible translators explain, The peace offering sacrifice primarily enacted and practiced communion between God and man and between the people of God. This was illustrated by the fact that the fat parts of the animal were consumed on the altar of the LORD but the meat was consumed by the worshipers in a meal before God. This is the only kind of offering in which common worshipers partook of the meat of the animal. When there was a series of offerings that included a peace offering see, e. There were various kinds of peace offerings, depending on the worship intended on the specific occasion. Jesus sacrificed himself to become an atonement sacrifice. For us to make a peace offering or thank offering, we must do the same. We must sacrifice ourselves. That is, you both gave the sacrifice away and kept the sacrifice. In Christ, we both give our lives to Jesus and keep our lives. We both keep our lives and give them away. I have two grandchildren. And I practice law.

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Chapter 7 : The Tabernacle Fulfilled by Lloyd Ellefson: Article from The Good Seed

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Certainly, as the Great Suzerain, Yahweh imposes his own laws upon Israel as part of the terms of the Covenant. Does this mean that the Mosaic Law is designed for all cultures at all times, that it is the one perfect law of God? Jesus came to fulfill the Law, not to abolish it Matthew 5: One way to view the Law is as: The civil law that governed the nation Israel, The religious law that detailed the sacrifices and temple ceremonies required for the forgiveness of sin, and The moral law, underlying principles such as those found in the Ten Commandments. Civil Law The civil law contained in the Pentateuch describes property rights, civil liability, and inheritance. However, the writer of Hebrews tells us: Never again was Israel an independent nation, except for a brief period under the Maccabees. When the people returned from exile, they did so as vassals of the Persians, later the Greeks, and still later the Romans. Only for brief periods did Israel exist as an independently governed nation. The Kingdom of God had seemingly come to an end. But that Kingdom was fulfilled in Jesus himself. When the Jewish leaders rejected King Jesus, the kingdom was removed from Israel. Jesus said, "Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit" Matthew Religious or Ceremonial Law Exodus and Leviticus describe in great detail the construction of a tabernacle later, the temple and the sacrifices required to atone for sin. The Letter to the Hebrews explains how Jesus is the fulfillment of the Law. So in himself, Jesus fulfilled the religious or ceremonial law. Moral Law The final kind of law is what we might call the moral law, those moral principles that endure from one age to another. We find them, for example, in the Ten Commandments. The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength. The Spirit makes the law obsolete. Of the Ten Commandments, the only one which is not commanded of Christians is Sabbath keeping, though this is disputed by my Seventh Day Adventist brothers and sisters. Certainly, the principle of rest is seen in the life of Jesus. In fact, Paul warns the Colossian church that was having problems with Jewish teachers: And Jesus did fulfill them all -- by his life, by his sacrificial death, by instituting a New Covenant, by his Messiahship to reign under his Father, by his resurrection, and by sending the Spirit. Tabernacle While Jesus fulfilled the religious and ceremonial law, when you understand the Jewish institutions and ceremonies, you have a much greater realization of and appreciation for what Christ has done. But God revealed to Moses on Mount Sinai the details of how the tabernacle of Yahweh was to be constructed under the Covenant that formerly recognized Yahweh the Suzerain-Protector of Israel. He was to dwell in their midst in an elaborate tent as might a desert monarch.. The keys to understanding the tabernacle are two-fold: Moses received the exact pattern on Mount Sinai to be reproduced by skilled craftsmen, detail by detail. This is why Moses was warned when he was about to build the tabernacle: The materials were supplied by the offerings of the people. All who were willing, men and women alike, came and brought gold jewelry of all kinds They all presented their gold as a wave offering to the LORD For example, nearly one ton of gold was offered Exodus Three Names for the Tabernacle The Tabernacle in the Wilderness is known by three terms in Scripture, each of which refers to a different aspect of its significance: Sanctuary emphasizes the sacredness or holiness of the place. It was designed to be grand enough to be the portable earthly dwelling place of Yahweh. Assuming that a cubit the measurement from the elbow to the finger tips is about 18 inches, the dimensions of the tabernacle were 45 feet long, 15 feet wide, and 15 feet high It was divided into two rooms -- the Holy of Holies, where the ark was kept the inner sanctum, which was a 15 foot cube , and the Holy Place, where the priests tended the table of showbread, the lampstand, and the altar of incense. The tabernacle seems to have been constructed of a series of acacia-wood 8] frames 9 set side by side, covered with gold leaf, set into silver bases. The tabernacle was draped with four separate coverings, made in panels and fastened together with gold and bronze clasps. From the inside out they were: Cherubim are probably similar to the sphinx or winged bulls or lions found in the Ancient Near East. From Nimrud, ivory, 6. The

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Trustees of the British Museum. Tapestry, beautiful tapestry that decorated the inside of the tabernacle, visible on the ceiling and walls from within: It was probably nearly black, the first protective covering over the expensive tapestry. Ram Skins Dyed Red were next. It is apparently similar to a sphinx, examples of which have been found throughout the Ancient Near East. The Assyrians and Babylonians had large winged bulls and lions to provide protection to the king in grand palaces. Larger image Many teachers have been tempted to spiritualize the tabernacle and its materials. Ram skins dyed red covering the tabernacle is too good to pass up; of course, it represents sacrifice, they say. It is clear that there is a gradation in metals used the closer you get to the ark. While bronze is used in the courtyard area for outside furniture, silver is used in the bases of the tabernacle frames, while gold covers the ark and other furniture within the tent. There is also a gradation of holiness. Common people could be involved in fellowship sacrifices within the courtyard, priests could enter the Holy Place, but only the high priest could enter the Holy of Holies -- and even then only once a year. Each piece was fitted with rings and poles so it could be carried by the Levites when the camp moved. Beginning from the gate of the courtyard: Altar of Burnt Offering. The altar was an acacia wood box covered with bronze sheets, about 7. Here offerings were made to the Lord, both animals and grain. Bronze Laver or Basin. This was a basin made of solid bronze set on a bronze stand. It was filled with water for the priests to wash their hands and feet before making an offering or entering the tabernacle. No dimensions are given in the Bible. It bore 12 flat loaves of bread, one for each of the tribes, which were refreshed weekly. It symbolized providing food for the King in their midst. The lampstand elevated seven oil lamps high enough to illuminate the entire Holy Place. The lamps were probably open saucers with a wick draped over a lip formed in one end of the vessel burning olive oil. The lamps were to remain lit always. No dimensions are given for the lampstand. This altar is 1. It was used to burn sweet-smelling incense in the presence of the Lord, as might be burned in the presence of an earthly monarch. Ark of the Covenant Exodus The ark in the Holy of Holies was the most holy object of all, a gold-covered acacia-wood chest dimensions 3. These cherubim faced each other with their "wings spread upward, overshadowing the cover" Exodus Kitchen says these were "possibly winged sphinxes, such that the box was base and footstool and the cherubs a throne for the invisible deity. At various times it also contained a pot of manna Exodus What did it represent? Why was it considered so holy? If no one really sat upon it, why was it so important?

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Chapter 8 : Bible Study Radio » fulfillment

(The Fulfillment of the Tabernacle and the Offerings in the Writings of John, Chapter 1, by Witness Lee) Read from the full text of this book; Share by email;

Many teachers of the Bible have pointed out that the tabernacle with its furniture and utensils is a shadow, or picture, of invisible things. As such a picture, the tabernacle points to the divine mysteries. In the books of Exodus and Leviticus there are many types of Christ. Scofield once said that we can see Christ on every page of the book of Leviticus. The tabernacle and its furniture, the offerings, and all the priestly garments are pictures of Christ. For example, every aspect of the clothing worn by the high priest—the ephod, the inner robe, and the turban—is a type of Christ. All these chapters are concerned with the fulfillment of the tabernacle and the offerings in the writings of John. Throughout years of study and experience I have come to realize that the tabernacle and the offerings, which are pictures of Christ in the Old Testament, are fulfilled in the New Testament. This fulfillment is clearly recorded in the writings of John. We can see more of the fulfillment of the tabernacle and the offerings in the writings of John than in the other New Testament books. In these writings we see signs that point to the fulfillment of the tabernacle and the offerings. For this reason, in these messages we are giving special attention to the signs in the Gospel of John. In the book of Revelation the apostle John also speaks concerning the tabernacle. For example, Revelation 7: God will overshadow them with Himself as embodied in Christ. As the embodiment of God, Christ will be their tabernacle. And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them. The tabernacle made by Moses was a type of this tabernacle Exo. From these verses we see the fulfillment of the tabernacle in the writings of John. The book of Revelation also has much to say concerning Christ as the Lamb. Everyone who reads Revelation should pay attention to this extraordinary expression. For eternity the Lamb will be sitting on the throne of God in the New Jerusalem. Therefore, in the writings of John we see the Lamb as the fulfillment of all the offerings. We hope that many will benefit from these spiritual riches. However, for the sake of avoiding confusion, we ask that none of these materials be downloaded or copied and republished elsewhere, electronically or otherwise. Living Stream Ministry retains full copyright on all these materials and hopes that our visitors will respect this. Downloading this material, even for personal use, is prohibited. Your IP address is Search Online Publications Simply enter a word or phrase. Common words, such as "and", "is", and "the", also known as noise words , are bypassed in a search.

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Chapter 9 : THE TABERNACLE AND THE LAMB

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Before this desire could be fulfilled, His people needed years of preparation! The greater the structure, the more time and work are required in the preparation and building of it. God began to zero in on this by calling Abraham and making him the father of a nation. The Israelites became slaves in Egypt, and God liberated them through Moses. They were led by a cloud by day and a pillar of fire by night. About 50 days after the first Passover, they came to Mt. Sinai, and there God gave them the law. Accompanied with fire, thunder and lightning, God came to the mountain top to talk to the people. The fear of God and of His judgment came upon them, so they did not want God to talk to them. They asked Moses to be their substitute. So Moses went up the mountain and received the law of commandments, offerings, etc. Moses was the mediator of the law. Since it was impossible for them to keep the law in its entirety, and no help was provided by the law, they were bound to fail! However, this was just a prototype or pattern of what God had in mind. The dwelling place of God in the Old Testament was called the tabernacle of witness, because it was a witness to the presence of God. It was built by human hands. We may wonder why God had them build a tabernacle when He actually does not live in temples made by human hands! Peter said that he was soon going to put off this tabernacle - meaning the tabernacle of his body. The tabernacle of witness symbolizes the true tabernacle! The pattern for the tabernacle, and all the laws regarding the sacrifices, etc. Christ is the fulfillment of the law and the tabernacle! Since He is the fulfillment, why are people still waiting for another fulfillment? Why are they waiting for another temple to be built in Jerusalem? Would a natural fulfillment be a step higher than a spiritual fulfillment, or would it be a step down? We need to recognize that we do not look for a future temple built by human hands! The tabernacle built by Moses was replaced by Solomon. But that was destroyed when Jerusalem was invaded by the Babylonians. That magnificent temple was reduced to rubble! Those who remembered the old one cried at the dedication of the new one. The priesthood was also disrupted because people became priests who were not of Levitical descent. Later, Herod enlarged and beautified the temple. Natural temples were a natural representation and type of something that would be realized in the Spirit. In Hebrews 9 we read that the temple, law, priesthood, and sanctuary were symbols of things to come. But into the second only the high priest enters, once a year, not without taking blood, which he offers for himself and for the sins of the people committed in ignorance. The temple was surrounded by an outer court. The whole complex had three entrances. The first entrance was to the outer court, and it was open to anyone who wished to bring a sacrifice. The second entrance was to the holy place; a veil covered this opening, and it was only open to the priesthood. But the entrance to the most holy place, to the second part of the temple, was covered with a very thick veil, and only the high priest was allowed to enter once a year, but not without blood. Blood typifies the soul, not the spirit. The idea that life is in the blood comes from a mistranslation in Leviticus. It should read, "the soul is in the blood. So the high priest was not allowed to enter the holiest place without blood. Nothing else went in there - only the blood, symbolizing the soul, or the realization that is in Christ. The only thing that can enter into a real relationship with God is that which is in the mind of Christ! Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience. But as long as the tabernacle existed, these spiritual realities would not be received. So as long as the natural the external tabernacle is standing in our hearts and minds, we will not understand what the real tabernacle is. He is now "a minister in the sanctuary, and in the true tabernacle, which the Lord pitched, not man. For if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law. If He were on earth, He would have had to be of Levitical descent to be a priest. But He did not have the natural qualifications, for He is not a priest of these natural things! Today many are ministering as priests of God, yet

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preaching law, morality, self-effort, materialism, etc. Their hope lies in the future; they hope to go to heaven, they hope to see the rebuilding of the tabernacle, they hope to see the coming of Christ, they hope to see the descending of the holy city, etc. They do not understand that Christ is no longer in the flesh! Nor do they understand the new covenant and our union with Christ! The temporal is seen, the immortal is unseen! It is sad that man cannot get his mind off natural things! The things that belong to the heavenly realm are drawn into a niche man has carved for himself in his mind. How disappointed people will be when it does not happen the way they think it should! In Christ Jesus is the law of the Spirit of life. This law does not contain any death; there is no death in Christ except the death to sin! He is the Spirit of prophecy. Christ said, "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. Anything that is spiritual does not reside in the seen realm, and it never will. To see spiritually, we have to be ascended or taken out of our materialistic, carnal, natural thinking, so we can understand that the tabernacle is a spiritual reality. In Christ we have life; in Christ we are blessed with every spiritual blessing; in Christ we are created a new creation; in Christ the whole building is growing into a holy temple; in Christ we have been sealed with the Holy Spirit of promise! Read the first two chapters of Ephesians and meditate on all that we have and are in Christ! These things are not ours by Christ, that is, they are not ours because He has given them to us; instead, He has given us Himself, and in Him we have all these things! Natural man cannot receive the things of the Spirit, so it is foolishness to think that the natural man will receive an anointing. It can only come upon the new creation man! We cannot reduce Christ to a figure, form or person; He is the anointing! But many are not able to differentiate between the natural and the spiritual man. Many base their idea of God on a faulty interpretation of their experiences, so they go on preaching a natural concept of the kingdom - and natural concepts are anti Christ! Life is not in the blood - as is often taught, due to a mistranslation of Leviticus. The blood typifies the consciousness, sense of being, or realization of self. Our true identity can only be realized in Christ Jesus! We learn who we truly are in Christ by hearing the Spirit! Since He has made both the uncircumcision and the circumcision one, the factions that caused divisions are gone! The circumcision and the uncircumcision include all of humanity! The circumcision had been chosen by God to display God in the flesh. They were given a law - one that was entirely different from the laws other nations had! So their law separated them from other nations! But they failed miserably in keeping the law! They even misapplied it in order to crucify the Lord who gave it! But that did not keep them from glorying in their wonderful law! The uncircumcised were not abandoned by God; they were to be drawn into Christ at a later date. Since the law, which was the dividing factor, was fulfilled in Christ, it has been taken away! He has gathered into one new man, Christ Jesus, those who did not have the law of Moses, and those who had. So He has broken down the middle wall that separated us! The Adamic man is an earthy image of God limited by human reasoning. The reasonings of man are being preached in churches, on television, etc. They are preaching from their own reasonings and ideas about Christ, God, self, law, morality, and things to come. He did not merge the uncircumcision with the circumcision, or vice versa, but He made a new man and put both in the new man! Jesus Christ was expressing that new man after His Jordan River experience, when He changed the government of His life from law to Spirit. That is when He began to be a true witness of the nature of God. Before that He only witnessed through His obedience to the law. The law led Him to the Jordan, and the Spirit led Him into sonship! He did this as a pattern for us.