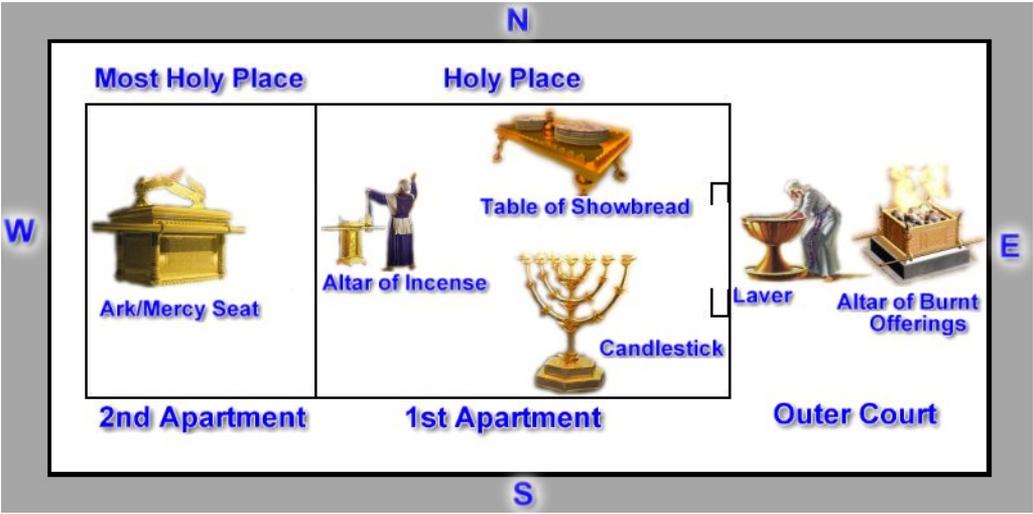


The Sanctuary “The Figures of the True”



Psa 77:13 Thy way, O God, *is* in the sanctuary: who *is* so great a God as *our* God?

Written by: Wesley Vital

**Printed by:
Fourth Angel's Learning
Center**

**Contact us via email:
fourhangellearningcenter@gmail.com**

**Website for more
studies:**

**4ALC.COM
INTOTHESCRIPTURES.COM**

In this study we will dive into the Sanctuary of God, specifically focusing on the objects in the Sanctuary and what they reveal. Now, you're probably wondering, "Why?"

Well, we see in scripture that the Sanctuary reveals God's way (meaning course, mode of action, plan):

Psa 77:13 Thy way [road, course, mode of action], O God, *is* in the sanctuary: who *is so* great a God as *our* God?

We can also see that the sanctuary points to the end and/or prophecy. In Psalm 73, we see that the writer is bothered by how much the wicked prosper and how it seemed unfair. He then realizes that it was foolish to think that because when he went to the Sanctuary of God, it revealed to him their end, or destruction:

Psa 73:16 When I thought to know this, it *was* too painful for me;

Psa 73:17 Until I went into the sanctuary of God; *then* understood I their end.

Psa 73:18 Surely thou didst set them in slippery places: thou castedst them down into destruction.

Psa 73:19 How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors.

The Sanctuary also reveals the sacrifice of the Messiah:

Heb 9:24 For Christ is not ENTERED into the holy places made with hands, *which are* the figures of the true; but INTO heaven itself, now to appear in the presence of God for us:

Heb 9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

Heb 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of

the world hath he appeared to put away sin by the sacrifice of himself.

Heb 9:27 And as it is appointed unto men once to die, but after this the judgment:

Heb 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

We can see that God's plan is in the Sanctuary, that prophecies and the end are revealed, and that the Sanctuary reveals the sacrifice of the Messiah. It's important for us to know and understand the Sanctuary since it reveals so much, especially when the earthly Sanctuary was made a pattern of what already existed in Heaven, as a figure or image to show us something. Scripture shows how God commanded the Israelites to build him a temple after the pattern that was shown to Moses:

Exo 25:8 And let them make me a sanctuary; that I may dwell among them.

Exo 25:9 According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

Exo 25:40 And look that thou make *them* after their pattern, which was shewed thee in the mount.

And scripture shows that this pattern, which to us is a set of figures, is to show us something; the earthly things were a pattern of the ones in heaven:

Heb 9:2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.

Heb 9:3 And after the second veil, the tabernacle which is called the Holiest of all;

Heb 9:4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

Heb 9:5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

Heb 9:6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*.

Heb 9:7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

Heb 9:8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

Heb 9:9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

Heb 9:10 *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

Heb 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Heb 9:23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

Heb 9:24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

We can clearly see in scripture that overall the Sanctuary is supposed to reveal God's plan, so let's break each section of the Sanctuary down and go over every item within. Let's bear in mind that each item is a figure revealing something of the true type in Heaven.

First, let's break down the High Priest and the Priests.

High Priest:

Exo 28:3 And thou shalt speak unto all *that are* wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

Exo 28:4 And these *are* the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

Exo 28:5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

The earthly High Priest points to the Messiah, who is now our heavenly High Priest appointed by the Father:

Heb 2:17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

Heb 5:4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

Heb 5:5 So also Christ glorified not himself to be made an high priest; but he (The Father) that said unto him, Thou art my Son, to day have I begotten thee.

Heb 5:6 As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

Heb 9:11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Heb 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

Priests:

Exo 28:1 And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

The Priests helped/worked in the service of the temple:

Lev 1:5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.

Lev 1:8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar:

This role directly points to us, because we are made priests after the Messiah:

1Pe 2:9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

And we also work in the tabernacle, like the priests did:

2Co 5:9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

2Co 5:18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

1Co 15:58 Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living

sacrifice, holy, acceptable unto God, *which is* your reasonable service.

1Pe 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

This is what the Father originally wanted—a kingdom/nation/people of priests:

Exo 19:3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

Exo 19:4 Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself.

Exo 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine:

Exo 19:6 And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

Now we move on to the items that are within the Outer Court of the Sanctuary. We will go through them in order as you enter and walk through the court yard.

The Door:

Exo 26:36 And thou shalt make an hanging for the door of the tent, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

What does the Door represent? Well, the door into the tabernacle was the only way in or out, there was no way to enter unless you came through this particular door. In scripture, we see clearly that the Messiah is the representation of this door:

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

Joh 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Alter of Sacrifice:

Exo 27:1 And thou shalt make an altar *of* shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof *shall be* three cubits.

Exo 27:2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

The Alter is where all the sacrifices took place, and it was specifically purposed for sin offerings:

Lev 4:27 And if any one of the common PEOPLE sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD *concerning things* which ought not to be done, and be guilty;

Lev 4:28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

Lev 4:29 And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.

The object lesson of the Alter of Sacrifice also represents the Messiah, who is our sacrifice:

Heb 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

Horns of the Alter:

Exo 27:2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

Lev 4:30 And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

The Horns of the Alter had a prophetic application. They were also a symbolism for salvation because they pointed to the death of the Messiah and the salvation that the Father promised through the BLOOD of His Son:

2Sa 22:3 The God of my rock; in him will I trust: *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.

Luk 1:68 Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

Luk 1:69 And hath raised up an horn of salvation for us in the house of his servant David;

Luk 1:70 As he spake by the mouth of his holy prophets, which have been since the world began:

Luk 1:71 That we should be saved from our enemies, and from the hand of all that hate us;

Also note that the Horns, also referred to as the Horns of Salvation, were positioned at the four corners of the Alter of Sacrifice and the BLOOD of the sin offering was sprinkled onto the Horns. The term “four corners” in scripture refers to being around, round about, and all encompassing. This is a direct representation of how the BLOOD of the Messiah was the salvation that was given to the ALL the Earth:

Joh 3:16 For God so loved THE WORLD, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Act 11:18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

The Brazen Laver:

Exo 30:17 And the LORD spake unto Moses, saying,

Exo 30:18 Thou shalt also make a laver *of* brass, and his foot *also of* brass, to wash *withal*: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

Exo 30:19 For Aaron and his sons shall wash their hands and their feet thereat:

Exo 30:20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

Exo 30:21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

The Laver represents the Messiah because, as the water of the laver was used to cleanse oneself from all unclean things before entering into the holy temple of the congregation, so are we cleansed of sin through the blood of the Messiah before entering into the body of the Messiah:

Act 22:16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

Rev 1:5 And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

Eph 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

Eph 5:26 That he might sanctify and cleanse it with the washing of water by the word,

This parallel also incorporates not just the water of the Laver, but also the blood of Messiah's sacrifice used to cleanse us from our sin:

Joh 19:34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

1Jn 5:6 This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

Now we will begin to look inside the Tabernacle, starting with the items in the Holy Place.

Table of Shewbread:

Exo 25:23 Thou shalt also make a table *of* shittim wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

Exo 25:24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

Exo 25:25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.

Exo 25:26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

Exo 25:27 Over against the border shall the rings be for places of the staves to bear the table.

Exo 25:28 And thou shalt make the staves *of* shittim wood, and overlay them with gold, that the table may be borne with them.

Exo 25:29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: *of* pure gold shalt thou make them.

Exo 25:30 And thou shalt set upon the table shewbread before me alway.

The Table of Shewbread sits on the side of the north which, in scripture, connects and points to the congregation or God's people:

Exo 26:35 And thou shalt set the table without the veil, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

Isa 14:13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

Isa 14:14 I will ascend above the heights of the clouds; I will be like the most High.

On this table there are 2 stacks of 6 loaves of bread, 12 total:

Lev 24:5 And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.

Lev 24:6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.

Lev 24:7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

Lev 24:8 Every sabbath he shall set it in order before the LORD continually, *being taken* FROM THE CHILDREN OF ISRAEL by an everlasting covenant.

The Shewbread represents and points to the Messiah:

Joh 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

Joh 6:52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

Joh 6:53 Then Jesus said unto them, *Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.*

Joh 6:54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

Joh 6:55 For my flesh is meat indeed, and my blood is drink indeed.

Joh 6:56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

This Shewbread parallel also incorporates the Father:

Joh 6:57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

Joh 6:58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

1Jn 1:3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

The total of 12 cakes of bread is also very symbolic. The number 12 in scripture always points to the 12 tribes of Israel, which is another term for God's people in total:

1Ki 18:31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name:

Exo 24:4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

In scripture, we can see that when we are God's people and partake in the Bread of Life (Messiah), we become one body. Accordingly, the Table of Shewbread conveys this idea:

1Co 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

1Co 10:17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

The Table of Shewbread is revealing to us God Almighty (The Father) and His Son (The Messiah) together, ONE with the congregation, or Their people.

Joh 14:20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

Joh 17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

Lampstand (candlestick):

Exo 25:31 And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

Exo 25:32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

Exo 25:33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

Exo 25:34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

Exo 25:35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the

same, according to the six branches that proceed out of the candlestick.

Exo 25:36 Their knops and their branches shall be of the same: all it *shall be* one beaten work of pure gold.

Exo 25:37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.

Exo 25:38 And the tongs thereof, and the snuffdishes thereof, *shall be of* pure gold.

Exo 25:39 Of a talent of pure gold shall he make it, with all these vessels.

Exo 25:40 And look that thou make *them* after their pattern, which was shewed thee in the mount.

The Lampstand joins all the other pieces of the Sanctuary as it also points to the Messiah. Scripture shows us that He is the Light of the World:

Joh 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Joh 9:5 As long as I am in the world, I am the light of the world.

2Co 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

And just like the Table of Showbread, the Lampstand incorporates the Father as well:

Jas 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Interestingly, we can also understand the candle sticks to have a direct connection with not only the Father and the Messiah, but God's people:

Mat 5:14 Ye are the light of the world. A city that is set on an hill cannot be hid.

Rev 1:20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Jas 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Jas 1:18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

Thus the Lampstand (candlestick) teaches us that the Father, His Son, and Their people (church) participate in the same work of being lights to the world together as one body:

Luk 10:2 Therefore said he unto them, *The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.*

1Co 3:9 For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

Alter of Incense:

Exo 30:1 And thou shalt make an altar to burn incense upon: *of* shittim wood shalt thou make it.

Exo 30:2 A cubit *shall be* the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

Exo 30:3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

Exo 30:4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make *it*; and they shall be for places for the staves to bear it withal.

Exo 30:5 And thou shalt make the staves *of* shittim wood, and overlay them with gold.

Exo 30:6 And thou shalt put it before the veil that *is* by the ark of the testimony, before the mercy seat that *is* over the testimony, where I will meet with thee.

Exo 30:7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

Exo 30:8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

Exo 30:9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

This alter represents the Messiah's sacrifice/offering:

Eph 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

Again, like the previous items, the Alter of Incense also incorporates the Messiah with His people:

Psa 141:2 Let my prayer be set forth before thee *as* incense; *and* the lifting up of my hands *as* the evening sacrifice.

Php 4:18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

2Co 2:15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

Rev 8:3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

Rev 8:4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

And this is done through intercession by the Spirit that mediates:

Rom 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession (on behalf) for us with groanings which cannot be uttered.

Rom 8:27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*.

It is the Messiah that mediates between the Father and His people:

1Ti 2:5 For *there is* one God, and one mediator (intercessor) between God and men, the man Christ Jesus;

2Co 3:17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

In support of the Messiah being our Mediator, we see that it was His type, Aaron the High Priest, that performed this mediatory service for ancient Israel:

Exo 30:7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

Exo 30:8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

Additional verses supporting the Messiah's antitypical role as our Great High Priest:

Heb 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin.

The Vail:

Exo 26:31 And thou shalt make a vail *of* blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

Exo 26:32 And thou shalt hang it upon four pillars of shittim *wood* overlaid with gold: their hooks *shall be of* gold, upon the four sockets of silver.

Exo 26:33 And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy *place* and the most holy.

It's important to keep in mind that the Vail separated the Holy Place from the Most Holy Place, a partition in the tabernacle where the Father Himself would come to dwell:

Psa 99:1 The LORD reigneth; let the people tremble: he sitteth *between* the cherubims; let the earth be moved.

Num 7:89 And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

Exo 25:22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

The scriptures make it very clear what the vail represents. It represents the Messiah, His sacrifice, His mediation, and the only way to enter into the Most Holy:

Eph 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

Eph 2:15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;

Eph 2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Eph 2:17 And came and preached peace to you which were afar off, and to them that were nigh.

Eph 2:18 For through him we both have access by one Spirit unto the Father.

Heb 10:19 Having therefore, brethren, BOLDNESS to ENTER into the holiest by the blood of Jesus,

Heb 10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

Heb 10:21 And *having* an high priest over the house of God;

Before the Messiah's sacrifice, only the High Priest could enter into the Most Holy Place once a year, all other priests being prohibited from ever entering. This represents our condition of sin, for we have all sinned, slaves to sin, and are condemned to death because of it. We know that God cannot dwell with sin, but now, through the blood of the Messiah (His sacrifice), he has broken down that vail or wall that divided us from the Most Holy where the Father dwells. The Father has provided a way through His Son (the Messiah), so that if we believe in—have faith in—the Messiah, and submit to him, our sins are forgiven and we are made new creatures. No longer in bondage to sin or the flesh, the new creature now lives and walks in the Spirit. It is only through the Messiah's blood, and His mediation

between us and the Father that can we now enter in boldly.

Ark of the covenant:

Exo 25:10 And they shall make an ark *of* shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

Exo 25:11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

Exo 25:12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

Exo 25:13 And thou shalt make staves *of* shittim wood, and overlay them with gold.

Exo 25:14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

Exo 25:15 The staves shall be in the rings of the ark: they shall not be taken from it.

Exo 25:16 And thou shalt put into the ark the testimony which I shall give thee.

Exo 25:17 And thou shalt make a mercy seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

Exo 25:18 And thou shalt make two cherubims *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy seat.

Exo 25:19 And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall ye make the cherubims on the two ends thereof.

Exo 25:20 And the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be.

Exo 25:21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

Exo 25:22 And there I WILL MEET WITH THEE, and I WILL commune with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

The Ark of the Covenant was also known as the Ark of the Testimony:

Exo 40:2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

Exo 40:3 And thou shalt put therein the ark of the testimony, and cover the ark with the veil.

It was called the Ark of the Testimony because of what it contained:

Exo 25:21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

The Father dwells in the Most Holy Place, specifically between the Cherubs:

Psa 80:1 Give ear, O Shepherd of Israel, thou that ledest Joseph like a flock; thou that dwellest *between* the cherubims, shine forth.

Psa 99:1 The LORD reigneth; let the people tremble: he sitteth *between* the cherubims; let the earth be moved.

Not only does the Father dwell in the Most Holy Place, but He also speaks to His people from there:

Num 7:89 And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

Lev 1:1 And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

And when the Father is in the Most Holy Place, His glory is also there:

Lev 16:2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail before the mercy seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

Exo 40:34 Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

Exo 29:43 And there I will meet with the children of Israel, and *the tabernacle* shall be sanctified by my glory.

Scripture shows we are now spiritually the temple/ tabernacle of God:

1Co 3:16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

1Co 3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

2Co 6:16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.

Eph 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;

Eph 2:21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

Eph 2:22 In whom ye also are builded together for an habitation of God through the Spirit.

And God, dwelling in the temple, represents the Father and the Messiah; because the Father dwells in you through the Son:

Isa 57:15 For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Mat 10:40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

Joh 14:20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

Joh 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

Joh 17:21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

Joh 17:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

Joh 17:23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

1Jn 4:12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

1Jn 4:15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

Col 1:27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

They specifically dwell in our hearts—our minds. So, like the temple, your mind is the Most Holy Place where the Father and His Son dwell:

Eph 3:17 That Christ may dwell in your hearts (Thoughts) by faith; that ye, being rooted and grounded in love,

The Father makes us partakers of His glory, which we receive only by Him dwelling in us through the His Son, who always reveals the Father's glory:

Isa 4:5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defence.

Col 3:4 When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

Rom 5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Col 1:27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

2Th 1:12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

Rom 8:18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

Rom 8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

1Pe 5:1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2Th 2:14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

Before moving onto the last items in the Most Holy Place, I want to take the time to break down the contents of the ark in detail. The amount of scripture which speaks about the contents of the ark is

enormous, and shows how closely the contents are applied to us and our walk with the Father and His Son.

The Ark contained Aaron's Staff (which budded/bloomed), the Tables of the Law, and manna:

Exo 16:33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

Exo 16:34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

Num 17:10 And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

Heb 9:4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

In scripture, a staff represents the Spirit of God, which comforts you. This attribute is also applied to Aaron's staff:

Psa 23:4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod (means correction) and thy staff (means support) they comfort me.

Pro 22:15 Foolishness *is* bound in the heart of a child; *but* the rod of correction shall drive it far from him.

Pro 29:15 The rod and reproof give wisdom: but a child left *to himself* bringeth his mother to shame.

In this way, the staff points to the Messiah, because in scripture the Messiah promises the Spirit of God who will comfort you and shows that He is that Spirit and that He will not leave you comfortless:

Joh 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Joh 14:17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

Joh 14:18 I will not leave you comfortless: I will come to you.

The Tables of Stone represent the Torah (His Law), which is connected to and reveals to us God's divine character:

	The Law	God
Good	1Ti 1:8	Luk 18:19
Holy & Just	Rom 7:12	Isa 5:16 Deu 32:4
Perfect	Psa 19:7	Mat 5:48
Pure	Psa 19:8	1Jn 3:3 Pro 30:5
True	Psa 19:9	Joh 3:33
Righteousness	Psa 119:172	Jer 23:6
Faithful	Psa 119:86	1Co 1:9
Love	Rom 13:10	1Jn 4:8
Unchangeable, Everlasting	Psa 111:7-8	Jam 1:17 Gen 21:33

Manna from Heaven represents the Bread of Life (Bread from heaven)—which is the life of the

Messiah given to us—so that we may live in the Spirit and not in the flesh:

Joh 6:33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

Joh 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

Joh 6:48 I am that bread of life.

Joh 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

Rom 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Col 3:3 For ye are dead, and your life is hid with Christ in God.

Col 3:4 When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

1Jn 5:11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

1Jn 5:12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

2Co 4:11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

All three of these things was placed in the ark, which is located in the Most Holy Place. We are called the temple of God. God dwells in the temple—specifically in the Most Holy Place—which would be our minds/hearts, and it just so happens that the Father promised to put these very things in YOU!

Heb 8:10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

Heb 10:16 This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

Eze 11:19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

Eze 11:20 That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

Eze 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

Eze 36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

Jer 31:33 But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

The last thing in the Most Holy Place is the Book of the Law. It's really important to acknowledge this item because it was in the Most Holy Place and on the side of the ark, two really significant locations. Most people who explain the sanctuary do not mention the Book of the Law. This is a huge mistake because the Book of the Law reveals things of great import to God's People.

The Book of The Law:

Deu 31:25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

Deu 31:26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

Let's clear some things up first, many believe that the Book of the Law is against us or putting us in bondage according to Colossians 2:14. This understanding is incorrect and wrongly applies Colossians 2:14, leading to the removal of the Book of the Law and it's sinificance. Let's look at scripture to see if the Book of the Law was against us:

Deu 6:2 That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

Deu 6:3 Hear therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

Deu 6:24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as *it is* at this day.

Deu 6:25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

Eze 20:11 And I gave them my statutes, and shewed them my judgments, which *if* a man do, he shall even live in them.

Mat 19:17 And he said unto him, Why callest thou me good? *there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.*

Pro 4:4 He taught me also, and said unto me, Let thine heart retain my words: **keep my commandments, and live.**

As you can see from scripture, we are told that the law is GOOD, that it might PRESERVE US ALIVE, that our days may be PROLONGED, and that it might BE WELL WITH US. The Word of God reveals the complete opposite of the notion that the Law itself is against/contrary to us. Paul confirms this in scripture and even explains why he found the law—which is good—to be death:

Rom 7:7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

Rom 7:8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

Rom 7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

Rom 7:10 And the commandment, **which was ordained to life**, I found *to be* unto death.

Rom 7:11 For sin, taking occasion by the commandment, deceived me, and by it slew *me*.

Rom 7:12 **Wherefore the law *is* holy, and the commandment holy, and just, and good.**

Paul clearly is showing nothing contrary to other scriptures. He shows how the Law, if followed and obeyed (in faith of course), is ordained to life. Because Paul broke it, sin is revived and was revealed, which brings forth death:

Rom 6:23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

So, the Book of the Law is a witness against us. In Hebrew the definition of “witness” means a recorder or testimony against us. This is because the law reveals sin in us when it is broken or not obeyed. We can see an example of why the law can be a **WITNESS AGAINST US:**

Deu 31:26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

Deu 31:27 For I know **thy rebellion**, and **thy stiff neck**: behold, while I am yet alive with you this day, **ye have been rebellious against the LORD**; and how much more after my death?

Deu 31:28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, **and call heaven and earth to record against them.**

Deu 31:29 For I know that after my death **ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you**; and evil will befall you in the latter days; **because ye will do evil in the sight of the LORD**, to provoke him to anger through the work of your hands.

Deu 31:30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

Now that we have the purpose and importance of the Book of the Law cleared up, what does the Book of the Law mean to us now? Well, as we have read previously, the Law reveals sin which brings Death; it points out the sin in us and the curse that sin brings (death). The Law reveals our sinful state/nature, and how we cannot keep the Law or attain any form of righteousness from it on our own. This is because of our sinful state/nature, and the **GREATEST** thing it points us to is the need of a Savior. This is why in

scripture Paul points out that the law is our school master bringing us to the knowledge of the Messiah:

Gal 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

Now, unlike the other figures located inside of the ark which is a symbol of these things being in you, the Book of the Law was located on the side of the ark within the Most Holy Place. Why is that? Well, we are shown in scripture that if we have the Spirit (the Rod), the commandments written in our hearts (Tables of Stone), and the Bread of Life (Mana) in us, then we—by faith and through the power, strength, and life of the Messiah—will hate sin and abstain from it. Then will the fruit of the Spirit and faith will produce:

Gal 5:19 Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,

Gal 5:20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

Gal 5:21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

Gal 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Gal 5:23 Meekness, temperance: against such there is no law.

Gal 5:24 And they that are Christ's have crucified the flesh with the affections and lusts.

Gal 5:25 If we live in the Spirit, let us also walk in the Spirit.

This is why in the book of James God reveals that faith without works is dead. If we have true faith,

then the fruit of faith, which is works, will be produced:

Jas 2:18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee **my faith by my works.**

Jas 2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

Jas 2:20 But wilt thou know, O vain man, **that faith without works is dead?**

Jas 2:21 Was not **Abraham our father justified by works, when he had offered Isaac his son upon the altar?**

Jas 2:22 Seest thou **how faith wrought with his works, and by works was faith made perfect?**

Jas 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

Jas 2:26 For as the body without the spirit is dead, so **faith without works is dead also.**

So, the ark, symbolizing your mind or heart, having the components promised by the Father through the Son (Messiah), will produce the outward fruit of obedience and character which is revealed in the Law of God.

Isn't it mind blowing how the Father laid his entire plan of salvation in the Sanctuary? Notice how the Sanctuary is revealing every step a follower of the Messiah will walk. In the outer court, you must enter by passing through the Door, then to the alter of sacrifice, which is you coming to the Messiah and accepting His sacrifice, where you lay hold onto the horns of salvation. Then, you make your way to the Laver, to be washed and cleansed in the Messiah (Baptism). After this, you are washed and cleansed, and you now enter into the Holy Place as part of the body of the Messiah and as a new creature. Here

you are one with the Messiah and not just with the Messiah, but also one with the Father, for the Father is in the Messiah and the Messiah in you. The Father now dwells in you through His Son and He places all the figures in the ark in you that He has promised, and because of this, the fruit of that will manifest itself outwardly. I encourage you, if you haven't already, go through the Sanctuary yourself, go to the Messiah, accept His sacrifice, lay hold unto salvation, be cleaned and enter into the waters of baptism, be apart of His congregation, be one with the Father and Son, and present your bodies as a living sacrifice holy unto God and His Son. (Rom. 12:1)

I pray that this study has been a blessing to you and I strongly suggest that you go through the scriptures for yourself and prove all things as the Word of God tells us to do. (1 Thess. 5:21)