

The Sanctuary “The Figures of the True”

Psa 77:13 Thy way, , is : is
so our ?

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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 , is : is so , our ?

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 , was ;

Psa 73:17 ; then

Psa 73:18 :

Psa 73:19 brought , !

The Sanctuary also reveals the sacrifice of the Messiah:

Heb 9:24 , which are ;

Heb 9:25 ff ,

Heb 9:26 ff :

Heb 9:27

Heb 9:28

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

Exo 25:9

Exo 25:40

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

Heb 9:3

Heb 9:4

was

Heb 9:5

Heb 9:6

Heb 9:7

Heb 9:8

Heb 9:9

Heb 9:10 Which stood

Heb 9:22

Heb 9:23 It was

Heb 9:24

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:

Priests:

Exo 28:1

ffi , *even*

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

Lev 1:5

is by

Lev 1:8

is

is

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

1Pe 2:9

are

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

2Co 5:9

2Co 5:18

are

1Co 15:58

Rom 12:1

1Pe 2:5

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

Exo 19:3

Exo 19:4

how

Exo 19:5

Exo 19:6

are

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

of

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:

Lev 4:30

ff , it
,

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

; : he is
, , ,
, ; ,

Luk 1:68

be ;

Luk 1:69

,
;

Luk 1:70

, :

Luk 1:71

,
;

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

,
,

Act 11:18

, , ,
;

The Brazen Laver:

Exo 30:17

Exo 30:18

also of

withal:

of

Exo 30:19

Exo 30:20

Exo 30:21

, even

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

?

Rev 1:5

, who is

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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

1Jn 5:6

, even

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

Table of Shewbread:

Exo 25:23

of

: shall be

Exo 25:24

Exo 25:25

Exo 25:26

are

Exo 25:27

Exo 25:28

of

Exo 25:29

: of

Exo 25:30

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

Isa 14:13

Isa 14:14

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

Lev 24:5

Lev 24:6

Lev 24:7

each

even

Lev 24:8

, being taken

The Shewbread represents and points to the Messiah:

Joh 6:51

Joh 6:52

Joh 6:53

his

?

Joh 6:54

Joh 6:55

Joh 6:56

This Shewbread parallel also incorporates the Father:

Joh 6:57

Joh 6:58

1Jn 1:3

is

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

Exo 24:4

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

?,
?

1Co 10:17

being, and

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

am

Joh 17:11

are.

Lampstand (candlestick):

Exo 25:31

of

: of

Exo 25:32

Exo 25:33

, with

, with

Exo 25:34

shall be

, with

Exo 25:35

there shall be

Exo 25:36

: shall be of

Exo 25:37

Exo 25:38

, shall be of

Exo 25:39 Of

Exo 25:40

them

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

Joh 9:5

2Co 4:4

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

Jas 1:17

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

Rev 1:20

Jas 1:17

Jas 1:18

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

is , are :

1Co 3:9

, ye are

Alter of Incense:

Exo 30:1

: of

Exo 30:2

shall be

shall be

shall

be

Exo 30:3

Exo 30:4

it;

Exo 30:5

of

Exo 30:6

is

is

Exo 30:7

Exo 30:8

Exo 30:9

ff

ff

ff

This alter represents the Messiah's sacrifice/
offering:

Eph 5:2

ff

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

Psa 141:2

as

; and

as

Php 4:18

which were sent

2Co 2:15

Rev 8:3

ff it

Rev 8:4

, which came

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

Rom 8:26

:
:
(

Rom 8:27

is , the will of .

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

1Ti 2:5

there is ,
() ,

2Co 3:17

is, is .

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

: ,

Exo 30:8

,
.

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

Heb 4:14

our .

Heb 4:15

Eph 2:14

between us;

Eph 2:15

contained

, even

, so

Eph 2:16

Eph 2:17

ff,

Eph 2:18

Heb 10:19

Heb 10:20

Heb 10:21

having

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 shall be of :

Exo 25:11 ,

Exo 25:12 them ; shall be ,

Exo 25:13 of ,

Exo 25:14 ,

Exo 25:15 :

Exo 25:16 ,

Exo 25:17 of : shall be ,

Exo 25:18 of , of ,

Exo 25:19 : even ,

Exo 25:20 their , shall look ; ,

Exo 25:21

Exo 25:22

are

things

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

Exo 40:2

Exo 40:3

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

Exo 25:21

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

Psa 80:1

between

Psa 99:1

between

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

Num 7:89

ff

was

Lev 1:1

And when the Father is in the Most Holy Place, His

Lev 16:2

place ; : is

Exo 40:34

Exo 29:43

the tabernacle

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

1Co 3:16

that .9 ?

1Co 3:17

temple

2Co 6:16

? ;
 .9 , ;
them;

Eph 2:20

stone;

Eph 2:21

Eph 2:22

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

Isa 57:15

place, is ;
that is

Mat 10:40

Joh 14:20

am

Joh 14:23

Joh 17:21

art

Joh 17:22

Joh 17:23

1Jn 4:12

1Jn 4:15

Col 1:27

is

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

() ; ,
,

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

,
,
:
shall be
Col 3:4 , *who is* ,

Rom 5:2

Col 1:27

2Th 1:12

Rom 8:18

ff
are to be compared

Rom 8:19

1Pe 5:1

2Th 2:14

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

Exo 16:34

Num 17:10

Heb 9:4

was

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

Psa 23:4

Pro 22:15

but

Pro 29:15

to himself

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

Joh 14:17 *Even*

Joh 14:18

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	1 1:8	18:19
Holy & Just	7:12	

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

Joh 6:35

Joh 6:48

Joh 6:51

Rom 6:4

Gal 2:20

Col 3:3

Col 3:4

1Jn 5:11

1Jn 5:12

2Co 4:11

All three of these things was placed in the ark, which is located in the Most Holy Place. We are called the

Heb 8:10

is

Heb 10:16

is

Eze 11:19

Eze 11:20

Eze 36:26

Eze 36:27

Jer 31:33

them.

shall be

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

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

, to keep all his statutes and his commandments,

; and that thy days may be

Deu 6:3

, *it;* that it may be well with thee, and that ye may increase mightily,

Deu 6:24

, for our good always, that he might preserve us alive, *it is*

Deu 6:25

Eze 20:11

my statutes, shewed them my judgments, *if*, he shall even live in them.

Mat 19:17

? *there is*, *that is,* : **if thou wilt enter into life, keep the commandments.**

Pro 4:4

: 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

? Is ?

Rom 7:8

was

Rom 7:9

Rom 7:10

ordained to life, to be

, which was

Rom 7:11

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

is ;

is

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

Deu 31:27 thy rebellion, thy stiff neck:
ye have
been rebellious against the LORD;

Deu 31:28

ffi ,
, and call heaven and ear/P 1.1597cm Be3Tpeal

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

Gal 3:24 the law was our schoolmaster to bring us unto Christ,

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 the works of the flesh are manifest, which are these;

Gal 5:20

Gal 5:21

you

Gal 5:22 But the fruit of the Spirit is

ff

Gal 5:23

Gal 5:24 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

my faith by my works.

Jas 2:19

Jas 2:20

without works is dead?

Jas 2:21

Abraham our father justified by works, when he had offered Isaac his son upon the altar?

Jas 2:22

how faith wrought with his works, and by works was faith made perfect?

Jas 2:23

Jas 2:26

faith without works is dead also.

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