

## # 8 Tabernacle: Introduction to Outer Court

Since the Tabernacle of Moses has three distinct areas, we will look at the details of each and how the worship was completed and where the various activities were performed. Since the Tabernacles of Moses is a type and shadow of the “true tabernacle” in heaven, we must be accurate in our interpretation.

HEB 8:1 Now the main point in what has been said {is this}: we have such a high priest, who has taken **His seat at the right hand of the throne of the Majesty in the heavens**, HEB 8:2 a minister in the sanctuary, and **in the true tabernacle, which the Lord pitched, not man**. From Heb. 8 & 9 we find that there is the earthly tabernacle that is a shadow of the heavenly tabernacle. Jesus didn’t enter into the earthly tabernacle but into the heavenly which holds the throne of God, and He took His seat there. We also see that this place is the real “sanctuary”. The earthly sanctuary had two places which are the Holy Place and the Most Holy Place. Only the Most Holy Place had a seat, called the mercy seat. Jesus then entered the Most Holy Place in the tabernacle that is in heaven. The tabernacle which is in heaven is called the “Tabernacle of God”. REV 21:3 And I heard a loud voice from the throne, saying, “Behold, **the tabernacle of God** is among men, and He shall dwell among them, and they shall be His people, and **God Himself shall be among them**, God, Himself will be in the “Tabernacle of God”.

We also learn that which was offered in the Tabernacle of Moses is a copy and shadow of heavenly things. HEB 8:4 Now 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; HEB 8:5 who serve a **copy and shadow of the heavenly things**, just as Moses was warned {by God} when he was about to erect the tabernacle; for, “See, “He says,” that you make all things according to the pattern which was shown you on the mountain.”

From verse 6 to verse 13 we learn that Jesus’ ministry now is to mediate the New Covenant which is called a “better covenant” built on “better promises”. Since this covenant is now in effect, the first covenant is made obsolete. Moses was the mediator of the Old Covenant along with Aaron and the Levitical priesthood. All that has become obsolete and the New Covenant is what is valid today. The details of the New Covenant are presented in other studies.

The earthly sanctuary was a part of the first covenant and the various regulations for the worship of God. HEB 9:1 Now even the first {covenant} had regulations of divine worship and **the earthly sanctuary**. It is very clear that the earthly sanctuary that the writer is speaking about is the Tabernacle of Moses.

HEB 9:2 For there was a tabernacle prepared, the outer one, in which {were} the lampstand and the table and the sacred bread; this is called the holy place. HEB 9:3 And behind the second veil, there was a tabernacle which is called the Holy of Holies, HEB 9:4 having a golden altar of incense and the ark of the covenant covered on all sides with gold, in which {was} a golden jar holding the manna, and Aaron’s rod which budded, and the tables of the covenant. HEB 9:5 And above it {were} the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail. Only the Tabernacle of Moses meet these specifications.

Regardless of the beauty and glory of the Tabernacle of Moses and the precision of the priesthood and the multitude of gifts and sacrifices and the profusion of blood, none of these things could perfect the worshiper. The priesthood could not perfect anyone. HEB 7:11 Now **if perfection**

was through the Levitical priesthood (for on the basis of it the people received the Law), what further need {was there} for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron? HEB 7:12 **For when the priesthood is changed**, of necessity there takes place a change of law also. The Law could not perfect anyone either. HEB 7:18 For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness HEB 7:19 (**for the Law made nothing perfect**), and on the other hand there is a bringing in of a better hope, through which we draw near to God.

HEB 9:8 The Holy Spirit {is} signifying this, that the way into the holy place has not yet been disclosed, while the outer tabernacle is still standing, HEB 9:9 which {is} a symbol for the present time. Accordingly both **gifts and sacrifices are offered which cannot make the worshiper perfect in conscience**, HEB 9:10 since they {relate} only to food and drink and various washings, regulations for the body imposed until a time of reformation. Nothing from the Old Covenant **could cleanse the conscience** of the worshiper. Even all the blood that was shed under the Old Covenant could only cleanse the flesh but had no power to cleanse the conscience. HEB 9:13 For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled, **sanctify for the cleansing of the flesh**, HEB 9:14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, **cleanse your conscience from dead works to serve the living God?**

All the earthly things were cleansed with the blood of bulls and goats etc. However the heavenly things must be cleansed with a better sacrifice and a better blood. HEB 9:23 Therefore it was necessary for **the copies of the things in the heavens** ( the things we see in the Tabernacle of Moses) to be cleansed with these, but the heavenly things themselves with better sacrifices than these. HEB 9:24 **For Christ did not enter a holy place made with hands**, ( the earthy tabernacle ) **a {mere} copy of the true one**, but into heaven itself, now to appear in the presence of God for us; **AGAIN WE SEE THE EARTHLY TABERNACLE IS A COPY AND SHADOW OF THE TRUE ONE WHICH IS IN HEAVEN.**

Even the Law with all it's requirements could not perfect anyone. HEB 10:1 For the Law, since it has {only} a shadow of the good things to come {and} not the very form of things, can never by the same sacrifices year by year, which they offer continually, **make perfect those who draw near**. The problem was that the blood of bulls and goats could not "take away sins". HEB 10:4 For it is impossible for the blood of bulls and goats to take away sins.

Then the writer of Hebrews sums up his study by saying that everything the Law and the sacrifices could not do under the Old Covenant, Jesus can now do under the New Covenant. HEB 10:15 And the Holy Spirit also bears witness to us; for after saying, HEB 10:16 "This is the covenant that I will make with them After those days, says the Lord: I will put My laws upon their heart, And upon their mind I will write them," {He then says}, HEB 10:17 "And their sins and their lawless deeds I will remember no more." HEB 10:18 Now where there is forgiveness of these things, there is no longer {any} offering for sin. HEB 10:19 Since therefore, brethren, we have confidence to enter the holy place by the blood of Jesus, HEB 10:20 by a new and living way which He inaugurated **for us through the veil**, that is, His flesh, HEB 10:21 and since {we have} a great priest over the house of God, HEB 10:22 let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled {clean} from an evil conscience and our bodies washed with pure water. HEB 10:23 Let us hold fast the confession of our hope without

wavering, for He who promised is faithful;

Since the earthly tabernacle is a type and shadow of the true tabernacle that is in heaven, it is a valuable guide for us of how we may approach God in true worship. The rest of Hebrews 10 is very clear about the way that is not acceptable to God and the way that puts the soul in danger.

Even though the Law, the priesthood, the gifts, the sacrifices and all the regulations for Divine worship have been made obsolete and have passed away, they are still a type and shadow for us.

For example: The law, the statutes, the ordinances and the judgements were written on stone and upon scrolls and were administered by the priests. This was all part of the Old Covenant. That is shadow and type. The reality is the New Covenant which is written upon our hearts and are put into our minds. HEB 8:10 “For this is the covenant that I will make with the house of Israel After those days, says the Lord: I will put My laws into their minds, And I will write them upon their hearts. And I will be their God, And they shall be My people. Under the Old Covenant the priests taught Israel how to “know God” but under the New Covenant God, Himself teaches us to “know Him”. HEB 8:11 “And they shall not teach everyone his fellow citizen, And everyone his brother, saying, ‘Know the Lord,’ For all shall know Me, From the least to the greatest of them. The Old Testament priesthood, after the order of Aaron, was just a shadow while the New Testament priesthood is after the order of Melchizedek and is the reality. There is no longer any priesthood that is patterned after the likeness of Aaron or the Levitical priesthood. However, it is still God’s plan to have a “ Kingdom of priests”. We are not priests just because we call ourselves priests. We are priests when we fulfil the duties of New Covenant priests which are now after the order of Melchizedek and not after the order of Aaron.

Many teach that if our sins are forgiven we will automatically have a freedom and access into the Holiest because of the blood of Jesus. HEB 10:19 Since therefore, brethren, we have **“confidence” to enter the holy place by the blood of Jesus**, HEB 10:20 by a new and living way which He inaugurated for us through the veil, that is, His flesh,

The Greek word that is translated “confidence” is the word “parrhesia” and means “an outspokenness”, a confidence to speak, or a freedom of speech. It is used of “to preach boldly”. This does not refer to bodily access but a freedom to speak with God without an intermediate earthly priest. Our High Priest is now in heaven so we can draw near. HEB 10:21 and since {we have} a great priest over the house of God, HEB 10:22 **let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled {clean} from an evil conscience and our bodies washed with pure water.** HEB 10:23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful; HEB 10:24 and let us consider how to stimulate one another to love and good deeds, HEB 10:25 not forsaking our own assembling together, as is the habit of some, but encouraging {one another}; and all the more, as you see the day drawing near.

We certainly have a strong encouragement to lay hold of that hope of entering! HEB 6:17 In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, interposed with an oath, HEB 6:18 in order that by two unchangeable things, in which it is impossible for God to lie, we may have **strong encouragement**, we who have fled for refuge in **laying hold of the hope set before us**. HEB 6:19 This hope we have as an anchor of the soul, a {hope} both sure and steadfast and one which enters within the veil, HEB 6:20 **where Jesus has entered** as a forerunner for us, having become a high priest forever according to the

order of Melchizedek.

As our study unfolds we will see that only the overcomers, who are bondservants, will have access to the New Jerusalem, which is the Most Holy Place where the throne of God is. That applies to the eternal Tabernacle of God. Now we have a freedom of speech to enter the Holiest of all.

Our study then begins by looking at the earthly tabernacle made with hands, which is the Tabernacle of Moses. As we see how the earthly priests entered into the tabernacle of Moses, we will see the type of how we enter into the reality, which is the Tabernacle of God.

Both the Levites and the priests, the sons of Aaron, had access to the outer court. The Levites did not have access into the Holy Place as only the priests, the sons of Aaron could enter there. The requirements to minister in the outer court was that you must be of the tribe of Levi. Of course Aaron and his sons were Levites but God had made Aaron High Priest and choose his sons as the anointed and consecrated priests. This is the priesthood that has been replaced by the priesthood after the order of Melchizedek. (see the study on Melchizedek).

First, we will see how one of the children of Israel, who was a covenant believer, could enter into the front part of the outer court, to the bronze altar, where the sacrifice was offered. God had said that the soul that sinned must surely die. Sin always brings death. That is a law of God. Therefore, the person that sinned immediately had the sentence of death upon him. However, God said that the one who had sinned was permitted to bring a substitutionary sacrifice to die in their place. It had to be a clean and perfect sacrifice of the kind specified for sin. They could not bring money or fruit or anything except a blood sacrifice. If an Israelite sinned and if he was circumcised he had the opportunity to approach the tabernacle with his sacrifice. This gave him access through the gate or the first curtain to the outer court.

If he were a covenant person and had an acceptable sacrifice he could bring it to the bronze altar. There he could lay his hand on the head of the sacrifice and confess his sin. Then the priest gave him a flint knife and he cut the throat of the sacrifice. By laying his hand on the head of the sacrifice and confessing his sin he identified his life with the sacrifice's death. He realized that the sentence of death was upon him but the lamb or goat was dying in his place. The priest, then, caught the blood in a basin and dipped his finger in the blood and put it upon the four horns of the altar and splashed the blood on the side of the altar and the person's sin was forgiven. Without the shedding of blood there is no forgiveness. HEB 9:22 And according to the Law, {one may} almost {say}, all things are cleansed with blood, and without shedding of blood there is no forgiveness.