

THE MOSAIC TABERNACLE¹

PREFACE

Its spiritual fount seems virtually endless; insights as to the incredible depths of the Most High have been deep. The two men listed in the footnotes created in me a hunger unparalleled in any portion of the O.T. In 1986 a man² taught with such anointing it catapulted me into a realm I had never known. There is now some 28 years accumulated in which this structure has been the catalyst of much insight.

The symbolism of the M.T. is well established in the Word³. Thus the Outer Court (O.C.) is symbolic of things seen, even as large as the universe. But if it is seen, it is limited; by its very nature and type of realm, the observed, visible, physical realm has definitive boundaries. By contrast, things within the Second Realm are not so limited, for the mind can go orders of magnitude farther than the physical First Realm.

But even the mind is limited by the sheer speed at which our minds can process thought. Because of its high level of fine tuning, the entire creation is said to be one giant thought. I would add to the scientists' reluctance, it is one giant thought of God. The Thinker is always larger than the thought. Thus the universe, as large as it appears, is limited to one thought; said another way, what the One thought.

Not so with the Third Realm, the spiritual. Therein are no limits at all.

It is written in Jeremiah 33:3 that if I would call upon Him, He would show me great and mighty things, things hidden, inaccessible, things hard to understand; in other words, things of the Third Realm. That He has done. If I believe He has prompted me to write, then at least the essence of that writing has a Divine and Holy root. Raw knowledge belongs in the O.C.; hidden things belong in the Holy Place (H.P.).

Kevin Connor has written an excellent book on the details of the M.T., and lists 17 precise reasons to study the M.T. ***This is a critical study.*** My primary focus is on the insights given me that clarify the characteristics of the three divisions of the M.T., the three personalities, the Father, the Son and the Holy Spirit, and how they relate to us. In short, what follows is the particular slant given me which satisfied my longings and gave me direction. The intertwining of God's Due Order of Interests with the three divisions or realms of the M.T. has given me great insight into His ways.

BACKGROUND

The M.T. was the mainstay of the first time God dealt with a people as a whole, as opposed to individuals. After being 400 years in slavery, virtually anything about God had been erased. That is one reason why He performed so many powerful miracles during the Exodus. The M.T. essentially is a model of the real sanctuary in Heaven; moreover, its symbolism reflects the nature of God Himself to man.

¹ The discussion of the M.T. comes from multiple sources too numerous to mention. The more prominent ones are Connor, Kevin, *The Tabernacle of Moses*, 1975, Bible Temple Publ., and Juharos, Steven, 1986, Pers. Comm. Much is from personal study and years of asking Him questions. Jer. 33:3. As far as I know the concepts of realms and the three personalities are 'new'.

² Steve Juharos, TX.

³ Hebrews 9.

The order in which the M.T. is built coincides with the Due Order or Hierarchy of His Interests. These are; 1, His Name, Glory and Honor. 2, The Purity of the Bride. 3, The Salvation of Man.

The M.T. was within a yard enclosed by a linen fence. Inside the fence was a court that surrounded an enclosure of some complexity, covered with goat-skins. The larger portion of the courtyard was called the Outer Court. It contained two pieces of bronze, the larger called the Brazen Altar, the smaller called the Brazen Laver.

The enclosure, the Tabernacle itself, was at one end of the courtyard, and divided into two partitions. The partition toward the larger portion of the courtyard was called the Holy Place. It contained three pieces of 'furniture', the Altar of Incense in the center, the Golden Candlestick to the left as one entered, and the Table of Shewbread to the right.

The interior portion was called the Holy of Holies, and housed the Mercy Seat, under which were the three articles inside the Ark of the Covenant. On top were cherubim; there rested the Glory of God. The Holy of Holies was built first, then the Holy Place, lastly the Outer Court; put another way, built from God's perspective, not man's.

All of the above has tremendous detail and associated spiritual meanings, which are illumined in Connor's book⁴. The reader is strongly urged to pursue same. Let it be clear, what follows is **NOT** in linear language normally used in speaking of the M.T. It will be in language of realms, different states of being. Please keep this in mind.

The First Realm, or dimension, is the physical world as we experience it. It is **visible and comprehensible**; that is, we can physically process things via our five senses within the First Realm as well as comprehend them with our minds, the Second Realm.

The Second Realm contains those things that are **invisible but comprehensible**. This realm contains all things mental; concepts, thoughts, emotions, and our will.

The Third Realm is that realm or dimension which is **invisible and incomprehensible**; that is, we can neither see nor mentally comprehend the things within this realm. Occasionally we can **sense** things happening therein, and eventually process them as they overlap with our minds. But these Third Realm things are neither initiated nor comprehended with the conscious mind.

It is written⁵ the Mosaic Tabernacle (MT) is a type or replica of the Tabernacle in Heaven. We see in the M.T. three partitions that represent the three dimensions/realms in Heaven. Respectively, these are the Outer Court, the First Realm; the Holy place, the Second Realm; and finally, the Holy of Holies, the Third Realm. The physical precedes the spiritual⁶; The Old Testament is the physical, the New Testament is the spiritual. Jesus taught in everyday life figures of speech and parables to illustrate spiritual truths.

Paul tells us⁷ "these things (O.T. stories) are warnings for us", and "...they were written down for our instruction, upon whom the end of the ages has come." So it is that the M.T. is a copy and shadow of the heavenly sanctuary. It is a figure, a type, a simile from which we glean immense truths and deep spiritual insights.

⁴ Connor, Kevin, *The Tabernacle of Moses*, 1975, Bible Temple Publ., op.cit.

⁵ Hebrews 8:5-ff.

⁶ I Cor. 15:46.

⁷ I Cor. 10:6, 11.

THE OUTER COURT

In preparing to expand the spiritual truths contained within the M.T., it dawned on me that the O.C. contains all that is visible and illumined by natural light. Even though it is an integral portion of the whole, the O.C. is not called Holy. Why? -because it does not contain the Presence of God, pure and simple. Therefore it is profane, common; salvation, or being 'saved', is part of the Outer Court, as is water baptism and death to self..

Provision is made via the Brazen Altar of sacrifice (Jesus) and Brazen Laver (the Word) to enable going into the Holy Place (H.P.). Now if all in the H.P. is Holy, then everything else must be O.C. in nature. Stated another way, there are no denominations, institutions, buildings, stages, microphones, flags, bells and whistles, nor anything we attribute to, and incorporate with, 'church'. Therefore **all** we have so dutifully and reverently labeled 'church', 'God's House' and so forth, belongs in the Outer Court!

Who added all this stuff? Well, look back and see clearly; man added it, all the way from hierarchy of persons within the Body (Nicolaitans), to buildings, institutions, rites, rituals, programs and so forth. Collectively these add-ons have mushroomed into Mother Ships and all sorts of power structures.

I shudder to put it on paper; a Holy and fearful Almighty God has become a building, a program, an institution, that which is visible, common, profane, a college elective chosen if we feel like it.

Listen to yourselves! "Well, I'm Baptist! (which of the ten or so?). Or, "I'm Catholic!". "I'm Pentecostal!". "I'm", "I'm". "I'm". "Well, we do this or that." Oh?-with what motive? -to be seen? -to perform? Is giving "a cup of water in His Name" the sole gossamer thread of scripture from which you dangle?

Where did the Holy go? Where did He light? Did He come out and pursue you in your worldly ways? Did He cast aside His white robe and golden girdle on the ground so He could be with you? What hubris! What arrogance!

There is no other way to say Holy is Holy. Moreover, Holy is nothing other than His Presence without anything added.. Now if you say, "Our church *is* Holy", then by definition you are saying His Presence is there. (I can hear the out-of-context quoting of "if two or three are gathered in my Name, I will be there...") Now *if* His Presence is genuinely there, then again by definition, He will overpower *all* activities, and there will be contriteness, brokenness and all sorts of non-'churchy' behavior. And you say He is there?

A teraphim is Old Testament terminology for a household item (idol), a physical thing, an object towards which attention was focused. The focus was rooted in Man's penchant to be in control. To fallen man there is this slavery to identifying everything by sight (or smell, hearing, etc.). Carnal man fears losing control; all of this stuff in the O.C. allows you to be in control, keeping everything identified. The five senses are all physical, carnal in spiritual lingo. Physical is not spiritual; thus it is not Holy.

This identity thing has become a fetish, an obsession. These things have become 'us', rather than Christ becoming our identity. NO? -then monitor your attentions, or that upon which you think and speak, or the centrality of your spending, or what receives the majority of your time and energy.

Identity such as given names, faces, recognition, vocations, rules, physical order, physical modes of communication and so forth, fall within the purview and protocol of the Outer Court (O.C.) Virtually all things pertaining to some form of illumination, whether by light, sound, sense or smell belong to the O.C. All of these are various expressions of identity. But identity, unrestrained and misapplied, is what underlies nearly all apostasies and mutations of God's designs. *If what you do or say is Holy, then self-identity of any kind is not.* Promiscuous identity is what underlies the recent blasphemies of the Charismatic leaders with the Pope; it is what underlies everything that defaults to man's agendas, plans and subconscious desires. Identity is what underlies the conditions in which the Almighty refuses to participate or profane Himself in being present.

The O.C. protocol dominates the so-called redeemed world. That is vouchsafed by the proliferation of flashy wheel rims, snow-white teeth, tattoos, possessions of all kinds, yea, even names that have taken on teraphim status. All of these *accentuate something else other than the person himself.* They deflect outside attention from the individual, rife with insecurity, inferiority, or physical deficiencies of all kinds.

When anyone dares to plumb the depths of the Inner Court (Holy Place) or introduce any facet therein, up comes the argumentative and debating spirit. Nearly without exception the arguments use worldly terminology to discuss Holy concepts. Because they are two separate and disparate realms, there are two separate sets of protocol and terminology. One can no more use H.P. terminology in O.C. situations or v.v., than one can discuss quantum physics with classical physics rules and protocol.

Yet this is what religious 'leaders' do all the time, to take Holy Place concepts and properties into the world, or O.C. to impress the simple, ignorant and gullible. "Unity", 'peace', 'anointing', 'tongues' and other pseudo-gifts of the Holy Spirit are employed and deployed indiscriminately, promiscuously, illicitly and wickedly. These H.P. elements are employed to gain O.C. prominence, notoriety, position, power and control. Essentially this ***unholy use of Holy terminology*** is what undergirds the spirit of the Nicolaitans.

It is no happenstance these loud-mouthed 'leaders' of such apostasy at one time were in the H.P. That is where they learned the lingo and experienced the euphoria. Oh, these things are really something to the O.C. people, impressive, overwhelming, eliciting oohhhs and aahhhhs, causing the simple to drool like Pavlov's dog. They are led to believe they actually have gone into the Holy Place! This is why H.P. concepts and messages are not accepted by the majority of believers-their value system is overwhelmingly O.C. Therefore, the words, concepts and messages which originate from the auspices of the H.P. are miscreants in the O.C.

Therefore it is life-or-death, eternally imperative to discern between the O.C. and the H.P. That is accomplished only by stopping at the Brazen laver and washing your mind with the Word, "lest you die". Conversely, if you wash your mind with the Word, you will live. Moreover, if you decide to stay in the O.C., you will also die, for you will not be covered from judgment.

Christ is our identity, pure and simple⁸. A young woman marries a man; in doing so she loses her identity and assumes the identity of her husband. So it is with us when we respond to Jesus' call and are born again. We become part of His Bride-to-be, and take on His identity. We no longer belong to ourselves, we have been bought with a price⁹. So to accentuate and promote our 'identity' is a slap in His face.

Self-Identity is Outer Court, carnal, fleshly, temporal, non-eternal, un-Holy. Bank on it.

We will see in the Holy Place that in order to remain in that realm, he will be the center of attention and recognition, not ourselves.

THE HOLY PLACE

The Holy Place in the M.T. is the middle of three portions, also called the Inner Court. The H.P. and the Holy of Holies (H. of H.) are both covered with goat skins, and separated from one another by a veil. The entrance from the O.C. into the H.P. is called a door. Inside there are three pieces of 'furniture'; as one enters from the O.C., the first piece seen is the Altar of Incense, sitting in front of the veil to the H. of H. It is a rectangular piece with horns on each corner, representing power, strength and deliverance. Incense, representing the prayers to God, was burned daily on top of the Altar. The Altar is the highest piece of all the 'furniture', speaking of the pre-eminence of God's Spirit.

As one enters the H.P. there is a light on its right side (our left as we enter), indicating a light source coming from its right (our left). Our focus then naturally turns to the source of the light and sees a golden lamp stand with seven lamps. In turn, the light is focused across the room onto what is called the Table of Shewbread, or Bread of the Presence. All are overlain with gold, signifying Deity and Holiness. These are the three pieces of 'furniture' in the Holy Place.

This order of seeing the light speaks of our first 'seeing' the Holy Spirit in our walk, who in turn always points to Jesus, who in turn always shines His light on the Father. These three pieces, then, represent the three Persons of the Godhead. This symbolism is what was appropriate to the Israelites on the level of their understanding. Thus the Altar of Incense represents the Holy Spirit, the golden Lamp Stand, Jesus the Son, and the Table of Shewbread, the Father.

As one looks at the overall three-part M.T., it is somewhat evident that these three partitions are not only representative of the real one in Heaven, but the three partitions illustrate three dimensions, or realms. As Paul said he was taken to the third Heaven, then there must be a second and a first.

In the human, the Outer Court is our physical body. Our personality is in our soul, largely within our brain, or mind. Thus our personality rests in our second dimension, our spirit (*if* it is reborn!) is still in yet another dimension. Since this H.P. contains three pieces, representing the three Persons, these must be by definition the realm in which the three Personalities of the Godhead are made manifest.

⁸ Colossians 3:3; Romans 6:3, 4,6; Gal. 2:20; Acts 17:28, quoting Epimenides and/or Aratus.

⁹ I Cor. 6:20.

In each of the three pieces, the overall character represents the **predominate** character traits of each of the three Persons¹⁰. The caveat to this statement is the detail in each piece that symbolizes the intertwining of personality traits of each of the three Persons.

For example, the 12 loaves of bread on the Table of Shewbread (the Father) speaks of government, which is said of Jesus¹¹. But Jesus is also the Bread of Life.¹² Jesus is also in the Altar of Incense by virtue of being the Intercessor on our behalf. The Father and Holy Spirit are in the Golden Lamp Stand's seven stems that convey oil to the ends. Not only is the oil a symbol of the Spirit, but in the design of the stem itself, but the knops, buds and such are emblematic of the Father and Spirit.

So we see this intertwining of all Three in the other pieces of 'furniture' representing the three persons. This intertwining is what we as believers are supposed to have, and that is "all the fullness of God" mentioned in the N.T.¹³ When Jesus came to earth, the "fullness of the Godhead dwelt in Him bodily"; we are to be like Him.

Nonetheless, the M.T. helps us to visualize what the Three are like. You say, "Why do I need to know that?" Well, because that is the reality of us mortals here on earth in this dispensation. We as individuals have predominate personalities in our second realms, just like the Three Persons do and did. It helps us to have discernment toward other believers as well as ourselves, no less than the Old Testament helps us understand the New, as well as the Father. Moreover, Paul said these things were written as examples for us.

It is obvious there are no flags, pictures, sounds, large-scale monitors, amplifiers nor any human 'leaders'. The place is exclusively reserved for the Holy, and Holy it is. The total emphasis is upon the Three Persons of the Godhead and **their** pre-eminence. **They** receive the attention and recognition. So it is when we as mortals would enter the Holy Place—we had better leave ourselves, our images and our plans outside.

The appearing of Jesus, having all the fullness of the Godhead dwelling in Him bodily, fulfilled in time and space all the Mosaic Tabernacle symbolized. His manifestation 2000 years ago brought the Old Covenant to a close and inaugurated the New. But the Old, in the form of the M.T., showed us a picture of the Three Persons of Himself. It allows us to visualize this second realm of the Heavens, and gives us something to comprehend with our minds.

THREE PERSONALITIES OF THE GODHEAD-THE HOLY PLACE

As stated above, the Mosaic Tabernacle represents the tabernacle in Heaven. There are three heavens, or the Presence of God expressed in three distinct realms or dimensions. The M.T. then has three realms or dimensions. The middle portion, the Holy place, is where God has revealed His three expressions by the symbolism of furniture. In the Holy Place there are three pieces, the Altar of Incense, the Table of Shewbread, and the Golden Lampstand. These pieces represent respectively the Holy Spirit, the Father, and lastly the Son, Jesus.

¹⁰ Connor, Kevin, *The Tabernacle of Moses*, 1975, Bible Temple Publ.

¹¹ Isaiah 9:6.

¹² John 6:35.

¹³ Eph 3:19, 4:13.

This second realm is where we mortals are most familiar, for here is where we can use our creative imagination and our minds to comprehend the Most High. He most graciously has done so by giving us a model, a type, a physical parable, as it were, of spiritual things which we could not 'see' any other way.

There are two primary modes of detecting the personality traits of the Three; one is by examining the way each piece is made and its material. The second is by perusing the entire Bible and 'seeing' the exhibition of each of the Three in different settings throughout.

I have done these two, and have a reasonable summary of traits, by no means exhaustive, but at least enough to give us a start.

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Ben-Issachar

THE HOLY OF HOLIES

I hesitate to approach this segment of the M.T., primarily because of its nature, and secondarily because of the potential of being misunderstood. I would ask the reader to grant me some latitude, for I am no more than a mortal with limited understanding. The following is how I comprehend this portion, how I was mentally satisfied, as it were.

If we accept the reasoning that the three partitions of the M.T. represent three realms or dimensions, then the Holy of Holies (H. of H.) represents the third realm. I have tried to make a logical case for the progressive nature of the Outer Court to the Holy place; let us then continue that progressive nature from the H.P. into the Holy of Holies. In other words, we progress from the physical body to the soul realm, thence into the spiritual realm, as we would in our own persons.

In the case of the symbol of the Holy of Holies "containing" the Glory of God, we have progressed from the Holy Place where there were three Persons to a place where three become one. I am comfortable with the term '*fused* into One.'" Thus there is no longer any differentiation; we have gone from the comprehensible into the *in*comprehensible realm. A simile would be the transition from our minds into our spirits.

It is in this realm that all the Persons are merged; in doing so, the Glory, power and majesty resulting from such is beyond comprehension. For the Godhead to express Itself by a mere column of smoke or pillar of fire is indeed restraining of the highest order! I believe this expression is the form in the presence of which a man cannot live, such as Moses and the burning bush, or Isaiah in Chapter 6. You say, "Well, the 70 elders ate with Him." Yes, but it certainly was not the Third realm form, it had to have been the Second realm; the Word does not contradict itself.

As I was teaching this subject to 14-15 ex-convicts, one of them stood up and made a declaration. He said he had been in the Holy of Holies; "when you are there," he said, "you cease to exist." That met with some disbelief, but I know what he meant, and that was he ceased to exist as a personality-he was fused or merged into God Himself! This is what I believe is meant in the scripture that the veil (to the Holy of Holies) was rent in twain. In other words, by His blood we have access to the third realm where only the Glory of God exists.

This is the place where you as the 'survivors', 'escapees', 'remnant' and 'chosen' of God will go from time to time. You will not stay there, no more than Jesus 'stays' there. You as the band of survivors will have freedom to go from one realm to another, as we all will when we die and go to 'Heaven'. The Outer Court will have no attraction at all.