

## #11 Tabernacle: Summary of 7 Foundations

The Tabernacle has three distinct areas divided by curtains. The first area is the Outer Court and speaks to us of the foundations of the Christian life and ministry to God.

(1) The first experience in our approach unto God is revealed at the gate to the Outer Court. This speaks to us of repentance from dead works. HEB 6:1 Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, HEB 6:2 of instruction about washings, and laying on of hands, and the resurrection of the dead, and eternal judgment.

(A) The access through this gate was by circumcision. EXO 12:48 “But if a stranger sojourns with you, and celebrates the Passover to the Lord, let all his males be circumcised, and then let him come near to celebrate it; and he shall be like a native of the land. But no uncircumcised person may eat of it.

(B) Circumcision precedes Passover. We have been given the New Covenant revelation of circumcision. PHI 3:3 for we are the {true} circumcision, who worship in the Spirit of God and glory in Christ Jesus and **put no confidence in the flesh**, Circumcision speaks to us of repentance from our own works and giving glory to Jesus Christ for what He has accomplished for us at Calvary and forsaking all confidence in our own ability or goodness.

(C) The first curtain (called the gate) speaks two things. (1) Stay out, there is no access. (2) Since the gate will open it speaks to us that there is a recognized way of entering but it is not automatic. That “WAY” is only Jesus Christ and by placing our confidence in Him only.

(D) ROM 2:28 For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh. ROM 2:29 But he is a Jew who is one inwardly; and **circumcision is that which is of the heart, by the Spirit**, not by the letter; and his praise is not from men, but from God.

(2) The next experience is seen at the bronze altar of sacrifice. This speaks to us of Calvary and the sacrifice of the Lamb of God to take away the sins of the world. In the shadow of the bronze altar the blood of bulls and goats could only cover over sin but could not take sin away. Without the shedding of blood there is no forgiveness of sin. The altar speaks to us of reconciliation with God through the sacrifice of His Son, Jesus Christ.

(A) 2CO 5:18 Now all {these} things are from God, **who reconciled us to Himself through Christ**, and gave us the ministry of reconciliation, 2CO 5:19 namely, that **God was in Christ reconciling the world to Himself, not counting their trespasses against them**, and He has committed to us the word of reconciliation. 2CO 5:20 Therefore, we are ambassadors for Christ, as though God were entreating through us; we beg you on behalf of Christ, be reconciled to God. 2CO 5:21 **He made Him who knew no sin {to be} sin on our behalf, that we might become the righteousness of God in Him.**

(3) The third experience was the removal of the regular garments and the preparation for putting on the priestly garments. This speaks to us of laying aside our former manner of life with the attitudes, the habits, the perversions and the rebellion of sins against God.

(4) The next experience was washing away of sins in the waters of baptism. ACT 22:16 ‘And now

why do you delay? **Arise, and be baptized, and wash away your sins**, calling on His name.’ 1CO 6:9 Or do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, 1CO 6:10 nor thieves, nor {the} covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the kingdom of God. 1CO 6:11 And such were some of you; **but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.**

(A) Baptism is bringing to a final conclusion the old life through the death and burial of Jesus Christ. Since we have died to sin with Jesus Christ at Calvary, we are buried with Him in the waters of baptism so that we may now walk with Him in a whole new life.

(5) The next experience was the putting on of the new garments, the pure white priestly garments. This speaks to us of putting on Christ as a garment. That is the garments of righteousness, of praise and the garments of worship. 1PE 5:5 You younger men, likewise, be subject to your elders; and all of you, **clothe yourselves with humility** toward one another, for God is opposed to the proud, but gives grace to the humble. ROM 13:14 But **put on the Lord Jesus Christ**, and make no provision for the flesh in regard to {its} lusts. (6) The sixth experience is seen in shadow by the anointing of the priests for service. EXO 40:12 “Then you shall bring Aaron and his sons to the doorway of the tent of meeting and **wash them with water.** EXO 40:13 “And you shall **put the holy garments on Aaron and anoint him and consecrate him**, that he may minister as a priest to Me. EXO 40:14 “And you shall bring his sons and put tunics on them; EXO 40:15 and you shall anoint them even as you have anointed their father, that they may minister as priests to Me; **and their anointing shall qualify them for a perpetual priesthood throughout their generations.** “

(A) This anointing speaks to us of the baptism of the Holy Spirit. ACT 10:38 “{You know of} Jesus of Nazareth, how **God anointed Him with the Holy Spirit and with power**, and {how} He went about doing good, and healing all who were oppressed by the devil; for God was with Him.

(B) ACT 1:5 for John baptized with water, but you shall be baptized with the Holy Spirit not many days from now. “ ACT 11:15 “And as I began to speak, the Holy Spirit fell upon them, just as { He did} upon us at the beginning. ACT 11:16 “And I remembered the word of the Lord, how He used to say, ‘John baptized with water, but you shall be baptized with the Holy Spirit.’

(C) It is this anointing or baptism of the Holy Spirit that qualifies us to function in the New Covenant priesthood. The anointing also teaches us. 1JO 2:27 And as for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as **His anointing teaches you about all things**, and is true and is not a lie, and just as it has taught you, you abide in Him.

(7) The last Outer Court experience was the consecration offering where the priests were set apart and consecrated to serve God wholly. This speaks to us of giving ourselves wholly to God to do His will. ROM 12:1 I urge you therefore, brethren, by the mercies of God, **to present your bodies a living and holy sacrifice**, acceptable to God, {which is} your spiritual service of worship. ROM 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind, **that you may prove what the will of God is**, that which is good and acceptable

and perfect.

(A) HEB 10:5 Therefore, when He comes into the world, He says, “Sacrifice and offering Thou hast not desired, **But a body Thou hast prepared for Me;** HEB 10:6 In whole burnt offerings and {sacrifices} for sin Thou hast taken no pleasure. HEB 10:7 “Then I said, ‘Behold, I have come (In the roll of the book it is written of Me) **To do Thy will, O God.**” God has given us a body for the purpose of doing His will. When we acknowledge that and submit our body to Him to do His will, He will surely show us His will. Doing His will is what the consecration offering means to us.

(B) EXO 28:41 “And you shall put them on Aaron your brother and on his sons with him; and you shall **anoint them** and **ordain them** and **consecrate them**, that they may serve Me as priests. The literal meaning of “ordain” is to fill their hands. ( N.A.S.B. margin). Many are laying empty hands on people and they are receiving nothing because they have nothing in their hands to impart. The greatest need in the church today is for all believers to fully consecrate themselves to God to do His whole will. That means to live the Christian life as a living sacrifice of God upon the altar of the church’s faith.

(C) ROM 15:16 to be a minister of Christ Jesus to the Gentiles, **ministering as a priest the gospel of God, that {my} offering of the Gentiles might become acceptable,** sanctified by the Holy Spirit. PHI 2:17 But even if **I am being poured out as a drink offering upon the sacrifice and service of your faith,** I rejoice and share my joy with you all.

While the church speaks much of the priesthood of the believer it is clear that without all these preparations there is no functioning priesthood. While we are all called to be as Holy priesthood not all who are called are chosen simply because they cannot qualify. A New Covenant priest is not one because he confesses he is a priest but he is a priest when he functions as a priest.

REV 1:6 and He has made us {to be} **a kingdom, priests to His God and Father;** to Him {be} the glory and the dominion forever and ever. Amen 10 “And Thou hast made them {to be} a kingdom and priests to our God; and they will reign upon the earth.” REV 20:6 Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, **but they will be priests of God and of Christ** and will reign with Him for a thousand years. 1PE 2:5 you also, as living stones, are being built up as a spiritual house **for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.** 1PE 2:9 But you are a chosen race, **a royal priesthood, a holy nation, a people for {God’s} own possession,** that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;

Peter shows us that those who are a royal priesthood are also wholly given to God as His own possession. The lukewarm will simply not qualify. It is for this reason that the Consecration Offering is essential as the 7th Outer Court experience before the church can participate in the next restoration.

Over the years many individual Christians have lived as a living sacrifice doing the whole will of God and participated as a priest of God in the Holy Place life and ministry. The difference with this next restoration is that a large group called the “body of Christ” will make that consecration and begin to function as the Lampstand Church.

The real Lampstand is not a few individuals in each generation but a unified body of members

who have developed to pure gold and then been hammered into one piece to form that Lampstand Church!