

THE TABERNACLE OF GOD

TWO HOUSES → HOLY TEMPLE → TRUE TABERNACLE → TABERNACLE OF GOD

... Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.—Revelation 21:3

Hebrews 3:5,6

5 And Moses verily *was* faithful in all his **house** [House of Moses], as a servant, for a testimony of those things which were to be spoken after;
6 But **Christ**¹ [*the* Anointed] [*was faithful*]² as a son over his own **house** [House of Jesus]; whose house are we

TWO HOUSES → HOLY TEMPLE

Ephesians 2:17-22

17 And [Jesus] came and preached peace to you which were afar off [house of Jesus], and to them that were nigh [house of Moses].
18 For through him we both [both houses] have access by one [s]pirit³ [the spirit of love]⁴ unto the Father.
19 Now therefore ye [house of Jesus] are no more strangers and foreigners, but fellowcitizens with the saints⁵ [house of Moses], and⁶ [namely] of the household of God;
20 And are built upon the foundation of the apostles and prophets, [anointed]⁷ Jesus **Christ**¹ himself being the chief corner *stone*;
21 In whom all the building [both houses] fitly framed together groweth unto an **holy temple** in the Lord:
22 In whom ye also [as the house of Jesus] are builded together [with the house of Moses] for an habitation of God through the [s]pirit³ [of love].⁴

THE “EXAMPLE AND SHADOW”

Hebrews 8:1,2

1 . . . We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;
2 A minister of the sanctuary and of the **true**⁸ **tabernacle**, which the Lord pitched, and not man.

Hebrews 5:6

As he [God] saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.⁹

Hebrews 8:5

Who [Levitical priesthood with its earthly tabernacle (vs. 4)] serve unto the example and shadow of heavenly things [the “true things”], as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern¹⁰ [type] shewed to thee in the mount.

Hebrews 9:24

For **Christ**¹ [the¹¹ Anointed] is not entered into the holy places made with hands, which are the figures¹² [antitypes] of the true; but into heaven itself, now to appear in the presence of God [Shekinah]¹³ for us:

¹ *christos*, #5547 anointed, anointing. “Christ” is not a translation but a transliteration. Its use as a name, or title, is particularly misleading. “Jesus Christ,” or “Christ Jesus,” obscures the true relationship between the heavenly Father and his anointed Son, especially for those not familiar with the meaning of *christos*. On the other hand, *christos* translated and used as a descriptor, “Jesus anointed” or “anointed Jesus,” makes evident the Son’s subordinate station to the Father. The Son, anointed by the Father to serve him and his divine purpose, makes manifest the Son is not coequal with the Father (Acts 10:38).

² See NASB, RSV, NIV, ESV, et al.

³ Capitalization was introduced several centuries after the original manuscripts were written.

⁴ Rom 5:5.

⁵ “Saints,” meaning “ones set apart for sacred service,” applies not only to the New Creation (Acts 26:10; 1 Cor 1:2), but also to the faithful of Israel (Psa 79:2; Matt 27:52).

⁶ *kai*, #2532—and, also, even, indeed, but, namely.

⁷ Many Greek texts have “anointed” before “Jesus.”

⁸ *alethinos*, #228—true, genuine, authentic, real.

⁹ Psa 110:4; Heb 5:6,10; 6:10; 7:11,15,17.

¹⁰ *tupos*, #5179—type.

¹¹ Many manuscripts have the article. See Wilson’s Diaglott.

¹² *antitupos*, #499 (plural)—antitypes.

¹³ Psa 80:1; 99:1; Isa 37:16.

Hebrews 9:7

But into the second [Most Holy] *went* the high priest alone once every year . . . :

Leviticus 16:13

And he [High Priest] shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not:

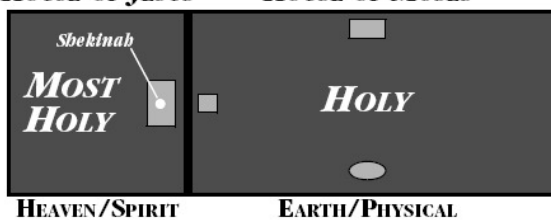
Exodus 33:20

And he [God] said, Thou canst not see my face: for there shall no man see me, and live.

Hebrews 9:6,7

6 . . . the priests went always into the first tabernacle [the Holy], accomplishing the service of God.

7 But into the second [the Most Holy] *went* the high priest alone once every year . . . :

TWO HOUSES → TRUE TABERNACLE**HOUSE OF JESUS****HOUSE OF MOSES****ONE HOUSE MIND-SET****John 9:26-28**

26 Then said they [Pharisees] to him [ex-blind man] again, What did he [Jesus] to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

The Epistle of Barnabas, 4

*... take heed now to yourselves, and not to be like some, adding largely to your sins, saying "The covenant is both theirs [Jews] and ours [Christians]." But they [the Jews] thus finally lost it ...*¹⁴

Dialogue with Trypho, 82

*... For the prophetic gifts remain with us [Christians], even to the present time and hence you [Jews] ought to understand that the gifts formerly among your nation have been transferred to us. ...*¹⁵

Hebrews 9:8

The [h]oly Ghost¹⁶ [spirit] this signifying, that the way into the holiest of all [the Most Holy] was not yet made manifest, while as the first tabernacle [the Holy (vss. 2,6)] was yet standing:

A Commentary on the Epistle of Hebrews

*... So long then, as the holy place continued standing they had no hope of immediate access to God. But the rending of the curtain [the veil] meant the abolition of the distinction between the holy place and the holy of holies, indeed the abolition of the holy place ...*¹⁷

RENDING OF THE VEIL**Luke 23:44,45**

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent¹⁸ in the midst.

Matthew 27:51

And, behold, the veil of the temple was rent¹⁸ in twain from the top to the bottom; . . . ;

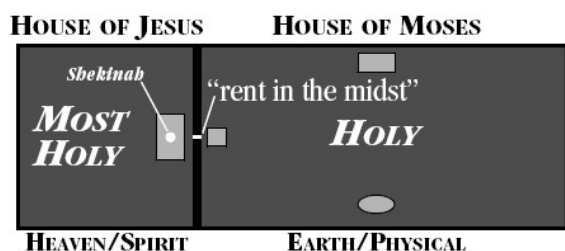
¹⁴ *The Ante-Nicene Fathers*, editors Roberts & Donaldson, Vol. 1, page 138.

¹⁵ *Ibid.*, Vol. 1, page 240.

¹⁶ Common mistranslation of *bagion* (#40) *pneuma* (#4151). Capitalization not part of the inspired record (see note 3).

¹⁷ Philip Edgcumbe Hughes, *Eerdmans*, 1977, page 323.

¹⁸ *schizo*, #4977—to cleave, divide, tear, rend.

**Hebrews 9:8**

The [h]oly Ghost¹⁶ [spirit] this signifying, that the way into the holiest of all [the Most Holy] was not yet made manifest, while as the first tabernacle [the Holy (vss. 2,6)] was yet standing¹⁹:

HAVING A STANDING**Hebrews 9:8** *Young's Literal Translation*

the Holy Spirit this evidencing that not yet hath been manifested the way of the holy *places* [Most Holy], the first tabernacle [the Holy, picturing the Levitical priesthood with its earthly tabernacle] **having yet a standing**.¹⁹

Hebrews 8:7

For if that first *covenant*²⁰ [*ministry*] [the Levitical] had been faultless, then should no place have been sought for the second [that of Melchisedec].

Hebrews 8:13

In that he [God] saith, A new *covenant*, he hath made the first²⁰ [*ministry*] old. Now that²¹ [*thing*] [the Levitical arrangement] which decayeth and waxeth old is ready to vanish away [it "vanished" in 70 C.E.].

Hebrews 7:11

If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

THE HOUSE OF MOSES**Exodus 19:5,6**

5 Now therefore, if²² [or, when] 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 [an earthly promise]:

6 And ye [all of Israel, not just the Levites] shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou [Moses] shalt speak unto the children of Israel.

Ezekiel 11:17-20

17 ... I [God] will ... assemble you [Jews] out of the countries where ye have been scattered, and I will give you the land of Israel.

18 ... 19 And I will give them [Jews, house of Moses] one heart, and I will put a new spirit within ~~you~~²³ [them]; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

20 That they [house of Moses] may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

THE HOUSE OF JESUS**Hebrews 10:19,20**

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us [house of Jesus], through the veil, that is to say, [*the way of*]²⁴ his flesh;

Mark 1:10

And straightway [Jesus] coming up out of the water, he [John] saw the heavens opened¹⁸ [or, rent (same word used for veil "was rent")], and the Spirit like a dove descending upon him [Jesus]:

¹⁹ *stasis*, #4714—standing, station, state, status.

²⁰ Context requires "ministry" (Heb 7:7; 8:6,7; 10:5,9).

²¹ New, first, covenant, ministry → feminine; that → neuter.

²² *'im*, #518—if, when.

²³ So reads the LXX and many manuscripts. See NASB, ESV.

²⁴ There are difficulties with the many translations that connect "veil" (or, "curtain") with "his flesh." The Greek readily permits the alternative connection to "the way" as used by the NEB. This sense is closer to the argument presented in Hebrews and in other epistles.

2 Corinthians 5:17

Therefore if any man *be* in Christ, *he is a new creature*: ...²⁵

Ephesians 2:6

And [God (vs. 4)] hath raised us up together, and made *us* sit together in heavenly *places* in ~~Christ~~¹ [anointed] Jesus:

1 Peter 2:5

Ye also, as ~~lively~~²⁶ [living] stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus ~~Christ~~¹ [anointed].

THE BRANCH

Zechariah 6:12

... Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

Jeremiah 23:5

... I [God] will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute ~~judgment~~²⁷ sovereignty and ~~justice~~²⁸ [righteousness] in the earth.

Zechariah 6:13

Even he [the Branch] shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest⁹ upon his throne [after the order of Melchisedec]: and the counsel of peace shall be between them both [between God and the Branch].

Judges 2:1

And an angel of the LORD²⁹ [the Logos] came up from Gilgal to Bochim, and said, I made you [Israelites] to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you.

Galatians 3:19

... It [Law Covenant] was added because of transgressions, till the seed [Branch] should come to whom the promise was made; and it was ordained by angels in the hand of a mediator [Moses].

1 John 2:1

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an **advocate** with the Father, Jesus [anointed,] ~~Christ~~¹ the righteous:

Revelation 3:12

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *whic[h]* is new Jerusalem, which cometh down out of heaven from my God: and *I will write upon bim* my new name.

TWO HOUSES → TABERNACLE OF GOD

Revelation 21:3

And I heard a great voice out of heaven saying, Behold, the **tabernacle of God** [the "true tabernacle," the "holy temple," the house of Jesus and the house of Moses] *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

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²⁵ Gal 6:15.

²⁶ *zao*, #2198—to live (present participle).

²⁷ *mishpat*, #4941—sovereignty. The common rendering "judgment" is defective as it restricts the thought to the judicial functions of government. The verb *shaphat*, #8199, from which *mishpat* is derived, means "to rule, govern," and refers to all functions of government.

²⁸ *tsedaqah*, #6666—righteousness.

²⁹ The consistency of the inspired writers of the OT to use the title "Angel of the LORD" only in the singular strongly suggests there is only one being thus called, the Logos. This is not to be confused with "angel of God (*elohim*)" whose plural "angels of God" is a common biblical expression.

*(An extract from a preface to the original edition of the KJV)**

THE TRANSLATORS TO THE READER

Reasons inducing us not to stand curiously upon an identity of phrasing

Another thing we think good to admonish thee of, gentle Reader, that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere have been exact as they could that way. Truly we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places, (for there be some words that be not of the same sense every where) we were especially careful, and made a conscience, according to our duty. But that we should express the same notion in the same particular word; as for example, if we translate the Hebrew or Greek word by 'purpose', never to

call it 'intent'; if one where 'journeying', never 'travelling'; if one where 'think', never 'suppose'; if one 'pain', never 'ache'; if one where 'joy', never 'gladness', &c. Thus to mince the matter. we thought to savour more of curiosity than wisdom, and that rather it would breed scorn in the atheist, than bring profit to the godly reader. For is the kingdom of God become words or syllables? Why should we be in bondage to them, if we may be free? use one precisely, when we may use another no less fit as commodiously? . . .

** Though not included in recent printings of the KJV, it may on occasion be found in older editions.*