## The Tabernacle - a Type of the Way, the Truth, and the Life

### Table of Contents

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface</td>
<td>iii</td>
</tr>
<tr>
<td><strong>Introduction</strong></td>
<td>1</td>
</tr>
<tr>
<td>Our Purpose</td>
<td>1</td>
</tr>
<tr>
<td>Background</td>
<td>1</td>
</tr>
<tr>
<td><strong>Prophetic Types</strong></td>
<td>3</td>
</tr>
<tr>
<td>The Tabernacle - a Type of the Way, the Truth, and the Life</td>
<td>5</td>
</tr>
<tr>
<td>What Jesus Said</td>
<td>5</td>
</tr>
<tr>
<td>The Tabernacle</td>
<td>5</td>
</tr>
<tr>
<td>Tabernacle - Enter the Way</td>
<td>6</td>
</tr>
<tr>
<td>The Way - The Bronze Altar of Sacrifice</td>
<td>7</td>
</tr>
<tr>
<td>The Way - The Bronze Laver</td>
<td>8</td>
</tr>
<tr>
<td>Tabernacle - Enter the Truth</td>
<td>9</td>
</tr>
<tr>
<td>The Truth – The Seven-Branched Lampstand</td>
<td>10</td>
</tr>
<tr>
<td>The Truth – The Altar of Incense</td>
<td>11</td>
</tr>
<tr>
<td>The Truth – The Table of Showbread</td>
<td>12</td>
</tr>
<tr>
<td>Tabernacle - Enter the Life</td>
<td>13</td>
</tr>
<tr>
<td><strong>Related Readings</strong></td>
<td></td>
</tr>
<tr>
<td>Related Readings - The Aaronic Priesthood as a Related Type</td>
<td>15</td>
</tr>
<tr>
<td>Related Reading - Other Types - Identified by Jesus</td>
<td>17</td>
</tr>
<tr>
<td>Related Reading - The &quot;Three Sevens&quot; of the Gospel of John Regarding &quot;I Am&quot; Sayings, Discourses, and Signs (Miracles)</td>
<td>21</td>
</tr>
<tr>
<td>Related Reading - Use of “I Am” in the Gospel of John</td>
<td>23</td>
</tr>
<tr>
<td>Related Reading - The Altar of Incense</td>
<td>25</td>
</tr>
<tr>
<td>Descriptions and Biographies of Sources Mentioned in the Paper</td>
<td>27</td>
</tr>
<tr>
<td>Bibliography</td>
<td>31</td>
</tr>
</tbody>
</table>
Page not used.
Preface

The Paper

This paper, “The Tabernacle - a Type of the Way, the Truth, and the Life,” is an extract from “The ‘I Am’ Statements of Jesus” that was prepared for adult Bible study to get to know Jesus better and to demonstrate how all Scripture witnesses to Him - Our Divine Lord and Savior. The complete paper, “The ‘I Am’ Statements of Jesus,” is a systematic compilation of notes and related Scripture passages reflecting what I learned from many sources while being guided by the Bible itself to seek clarification within Scripture. ¹

In Acts 17:11 we read about a success of Paul and Silas in Berea. We should likewise have interactive sharing both of knowledge and of what we want to learn about. Paul rejoiced over the diligence with which the Jews in Berea studied the Scriptures about what he had taught.

Now these Jews were more noble than those in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see if these things were so. (Acts 17:11/ESV)

So, let us share what insights or difficulties we have with knowing Jesus as “the Way, the Truth, and the Life” or Scripture in general. By doing so we can examine the Scriptures to determine if what we are discussing is so. This paper is a kind of “book report” that serves as a vehicle for mutual sharing of what I have learned and what we participants have learned in our life experiences.

The table of contents shows the planned outline for our discussions. There are also a bibliography of material used and brief biographies and descriptions of sources mentioned in the bibliography.

The term Old Testament is used to refer to the canonical Scriptures that Jews and Christians share known to Jews as the Tanakh. ² The term New Testament is used to refer to the Christian Scriptures (e.g., Gospel of John, Epistle to the Hebrews, Revelation).

The Sources

This paper includes commentaries by Reformers, contemporaries of Reformers, and later Christian writers. Those commentaries are not supplements to Scripture. Rather, they help us to understand Scripture in ways that their authors did, just as the sermons and homilies of our modern day pastors do.

There are citations of sources that are of various Christian theological persuasions. Every attempt has been made to reflect an understanding of Scripture consistent with the doctrines to be found there when comparing Scripture with Scripture. ³ We do not place our total reliance on the Church Fathers for doctrine as if they could articulate it more clearly than the Word of God Himself as found in the Scriptures. ⁴

Unless otherwise noted, Scripture quotations are from The Holy Bible, English Standard Version® (ESV®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. All rights reserved. Each instance is identified with “(ESV)” in accordance with the publisher’s rules for use in non-saleable media.


² Tanakh is an acronym of the first Hebrew letter of each of the Masoretic Text’s three traditional subdivisions: Torah (“Teaching”, also known as the Five Books of Moses), Nevi’im (“Prophets”) and Ketuvim (“Writings”) - hence TaNaKh.


The Tabernacle - a Type of the Way, the Truth, and the Life

5 The King James Version (KJV) is quoted in instances where the KJV translation is closer to the Hebrew text than the ESV and conveys the meaning of the topic under discussion more directly.

Quotes from Scripture are shown in *italics* accompanied by the appropriate chapter and verse numbers. For example, John 3:16 indicates the Gospel of John chapter 3, verse 16. Also John 3:16-4:4 indicates the Gospel of John chapter 3, verse 16 through chapter 4, verse 4. Similarly, John 3-5 indicates the Gospel of John, chapters 3 through 5.

**Acknowledgements**

I could not have prepared this paper without the Lord’s guidance who gave me the encouragement through prayer and through my wife, Patty, and her many hours of providing substantial help with both content and editing.

Jim MacGregor,
Prince of Peace Lutheran Church
Spring 2018

---

The Tabernacle - a Type of the Way, the Truth, and the Life

Introduction

Our Purpose

We compare the description of the Tabernacle in Exodus 25-30 with the “I Am’ statements of Jesus recorded in the Gospel of John to discover that the Tabernacle is a prophetic type that points to Jesus’ statement about “the Way, the Truth and the Life” (John 14).

Background

John presents clearly who Jesus really is, God, the Son of God, the Messiah, our Savior and Lord. The Gospel of John delves into Jesus’ divine nature by recording seven discourses, seven “I am” statements, and seven “signs” (i.e., miracles) all of which point to Jesus as the divine Son of God. All of the instances of Jesus declaring “I am” are recorded in the Gospel of John in Jesus’ teachings to different people under different circumstances. 6 They all seem to flow from another statement that Jesus made in which He clearly identified Himself in the first person as God. That statement, quoted just below, uses the subject and verb “I am” without any predicate - without any object or indirect object - thus strongly conveying the fact that He is God. Jesus made it clear to the Jewish leaders that He is God.

“Your father Abraham rejoiced that he would see my day. He saw it and was glad.” So the Jews said to him, “You are not yet fifty years old, and have you seen Abraham?” Jesus said to them, “Truly, truly, I say to you, before Abraham was, I am.” (John 8:56-58/ESV)

When we study what is presented here and also read the Acts, Epistles, and Revelation, we gain a richer, fuller - never complete, for one cannot understand God - appreciation of Jesus as “the Way, the Truth, and the Life”. When we study and read as just suggested, we experience what He alluded to when promising us the Holy Spirit to remind us of His words:

“But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.” (John 14:26/ESV)

6 More information about the topical structure of the Gospel of John may be found at Related Readings - “The 'Three Sevens' of the Gospel of John Regarding 'I Am' Sayings, Discourses, and Signs (Miracles)”
The Tabernacle - a Type of the Way, the Truth, and the Life

Page not used.
Prophetic Types

Prophetic types are representations wherein certain persons, events, and institutions of the Old Testament are seen to foreshadow corresponding persons, events, and institutions of the New Testament.

Types are images that teach us lessons by which God explains His redemptive plan. They are shadows of things to come, not the images of those things. Observing the Mosaic Law, for example, was a kind of kindergarten in which God's people were trained in divine things and taught to look forward to the realities of things yet to come. 

Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath. These are a shadow of the things to come, but the substance belongs to Christ. (Colossians 2:16-17/ESV; c.f., Hebrews 8:4-5; 10:1; Revelation 19:10)

The prophecies and prophetic types point to Jesus as God, one with the Father and the Holy Spirit. Scripture tells us that we are to adore, praise, worship, and bless Him for His glory and for His gifts of salvation, life, and all good things. We are to be one with Him just as He wants to be one with us.

---

The Tabernacle - a Type of the Way, the Truth, and the Life

All Scripture points to Jesus
You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me...” (John 5:39/ESV)

All of this
points to this


Jim MacGregor        AMDG
The Tabernacle - a Type of the Way, the Truth, and the Life

What Jesus Said

On the way to Gethsemane the night of His arrest, Jesus told Thomas and His other disciples, comforting them, that He is the Way, and the Truth, and the Life, indicating that we are saved by adhering to our belief in Him as our Lord, Master, and Savior - our leader whom we follow to enter into eternal life.

“And you know the way to where I am going.” Thomas said to him, “Lord, we do not know where you are going. How can we know the way?” Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me.” (John 14:1-14/ESV)

The Tabernacle

There is an example of another prophetic type related to the later “tabernacle” (i.e., the Temple) built by Herod the Great. Jesus identified this type obliquely when His opponents asked for a sign of His authority in cleansing the Temple.

Jesus answered them, “Destroy this temple, and in three days I will raise it up.” The Jews then said, “It has taken forty-six years to build this temple, and will you raise it up in three days?” But he was speaking about the temple of his body. When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken. (John 2:19-22/ESV)

The Tabernacle is an Old Testament type of Jesus as the Way, the Truth, and the Life. The description of the Tabernacle in Exodus 25-30 is a type of the Tabernacle that points to Jesus’ statement about the Way, the Truth and the Life. The Old Testament type of the Tabernacle illustrates that there is no way into the presence of God other than by accepting the Lord’s death as payment in full for our sins.

One entered the “Way”, the Court, from outside the Tabernacle.
One entered the “Truth”, the Holy Place, from the Court.
One entered the “Life”, the Most Holy Place, from the Holy Place.

There is a type of the Way, the Truth and the Life to be found in the description of the Tabernacle in Exodus 25-30. Jesus’ statement represents the Old Testament type of the Tabernacle which illustrates that there is no way into the presence of God other than by accepting the Lord’s death as payment in full for our sins. As the Tabernacle - later the Temple - was present with God’s people in the Old Testament, so Jesus dwells among us today (John 1:14).  

---

The Tabernacle - a Type of the Way, the Truth, and the Life

There were entryways into the three major compartments of the Tabernacle. One could say that the “Way” leads us into the Courtyard, the “Truth” leads us into the Holy Place, and the “Life” leads us into the Most Holy Place. It should also be noted that the Tabernacle is constructed in such a way that these passageways must be entered in order. The Way must be entered prior to entering the Truth, and the Truth must be entered prior to entering the Life.

Tabernacle - Enter the Way

Jesus used the definite article to distinguish Himself as “the only way”. 10 His disciples expressed confusion because they understood the term “way” as referring to footpaths for walking from one place to another as people and animals do. However, Jesus was neither referring to that kind of path, nor referring to any attempt to live good and moral lives according to some ethical standard or philosophy. Indeed, Jesus was referring to the only way to journey from this life to the next. He was telling us that we are on a true, reliable path that will not mislead us when we let Him into our lives by faith. Peter reinforced this later when he spoke to the council of Jewish rulers (recorded in Acts 4:1–22) about the Resurrection of Jesus and the resurrection that we have in Jesus. Jesus was also comforting His disciples - and us - that He is our Mediator before God and awaits us, with room for us, at the end of our way to Him. 11

“In my Father’s house are many rooms. If it were not so, would I have told you that I go to prepare a place for you?” (John 14:2/ESV).

One entered the “Way”, the Court, from outside the Tabernacle. There was no other way in. The single entryway into the Tabernacle signifies that there is only one way into it - into God’s grace by which we are saved. The Court contained the bronze altar of sacrifice and the bronze laver.

---

10 The definite article is found in the Greek manuscript and in a Hebrew retranslation of the sense of the Greek. Both Greek and Hebrew use the definite article. The Latin Vulgate contains no definite articles for nouns. The information about the definite article is from: Felix Just, S.J., Ph.D, “I AM” Sayings in the Fourth Gospel”, catholic-resources.org. Accessed July 26, 2017, http://catholic-resources.org/John/Themes-IAM.htm. John rendered “I am in Greek as he had understood it in Aramaic”.

The Tabernacle - a Type of the Way, the Truth, and the Life

The Way - The Bronze Altar of Sacrifice

After washing, the priests burned the sacrifice on the bronze altar. In this type the “Way” has these meanings. The bronze altar signifies that blood sacrifice is needed to have fellowship with God. It points to the sacrifice of Jesus on the “altar” of the cross to reconcile the world to Himself. We are to present ourselves as living sacrifices to God, totally submitting ourselves to His good and acceptable and perfect will.

Jesus foretold His death as a sacrifice. Mark recorded His words three times. And he began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed, and after three days rise again. (Mark 8:31/ESV)

... for he was teaching his disciples, saying to them, “The Son of Man is going to be delivered into the hands of men, and they will kill him. And when he is killed, after three days he will rise.” (Mark 9:33/ESV)

“And he strictly charged and commanded them to tell this to no one, saying, “The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised.” (Luke 9:21-22/ESV)

Jesus taught that each of us is to sacrifice our worldly interests for Him. And calling the crowd to him with his disciples, he said to them, “If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel’s will save it. For what does it profit a man to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels.” (Mark 8:34-38/ESV)

Jesus told Nicodemus that He would be crucified as a sacrifice. “... And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, ...” (John 3:14/ESV; c.f., Numbers 21:8-9)

Jesus spoke to His disciples after His triumphal entry into Jerusalem about death and life. He indicated that we must follow Him as the Way. “Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him.” (John 12:24-26/ESV)

The Apostle Paul later wrote Christians offering a living sacrifice. I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the

12 And the Lord said to Moses, “Make a fiery serpent and set it on a pole, and everyone who is bitten, when he sees it, shall live.” So Moses made a bronze serpent and set it on a pole. And if a serpent bit anyone, he would look at the bronze serpent and live. (Numbers 21:8-9/ESV)
renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect. (Romans 12:1-2/ESV).

The Tabernacle - a Type of the Way, the Truth, and the Life

The Way - The Bronze Laver

The priests placed the blood of the sacrifice on the bronze altar for the various offerings, and then washed (i.e., purified) themselves in the bronze laver. They had to purify themselves with water when they first became priests and each time they entered the Holy Place. We are baptized before entering into the life of Jesus who is our “living water” and who will help us to keep spiritually untarnished by the world. We are to serve God, renew our repentance daily, and rely on the blood of Christ for forgiveness. We are purified by water - baptism - as our way to Him. Jesus taught us that.

Jesus explained to Nicodemus about being born of water and the Spirit. Jesus answered [to Nicodemus], “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.” (John 3:5-6/ESV)

Jesus told the Samaritan woman that He was the living water and the Messiah. Jesus said to her, “Everyone who drinks of this water will be thirsty again, but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life. ... The woman said to him, “I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things.” Jesus said to her, “I who speak to you am he.” (John 4:13-14, 25-26/ESV)

At Succoth Jesus proclaimed that He provides living waters. On the last day of the feast [the Feast of Booths, Succoth], the great day, Jesus stood up and cried out, “If anyone thirsts, let him come to me and drink. Whoever believes in me, as the Scripture has said, “Out of his heart will flow rivers of living water.”’” Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified. (John 7:37-39/ESV)

At His Ascension Jesus instructed His disciples about baptism. And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” (Matthew 28:18-20/ESV)

And he said to them, “Go into all the world and proclaim the gospel to the whole creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.” (Mark 16:15-16/ESV)

13 Also, Paul taught: Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. (Romans 6:3-5/ESV)
Tabernacle - Enter the Truth

Jesus tells us unequivocally that He is God, the only Truth. In the Scriptures only God is the Truth, and He commands truth from us. Those who do not love or fear God, who have no spiritual senses, cannot receive the Truth, because they cannot see it - cannot “see” Him. Jesus promised to be with us as a constant guest. Our bodies and souls are temples of the Holy Spirit dwelling in us. Since Jesus’ Ascension, we have the Holy Spirit to teach us all that Truth which is needful for our salvation. Because of Jesus’ Divine nature, His Resurrection in His human nature, and His living forever in heaven, we can live lives of faith and love on earth, and hereafter live the life of glory. This thought may be found in several Old Testament passages.  

King David prayed to God to lead him in truth.  
Lead me in your truth and teach me, for you are the God of my salvation; for you I wait all the day long. (Psalm 25:5/ESV)

The psalmist prayed to God for His light and truth.  
Send out your light and your truth; let them lead me; let them bring me to your holy hill and to your dwelling! (Psalm 43:3/ESV)

King David prayed to God to teach him God’s way and truth. 
Teach me your way, O Lord, that I may walk in your truth; unite my heart to fear your name. (Psalm 86:11/ESV)

The psalmist confessed that God’s Word is truth. 
The sum of your word is truth, and every one of your righteous rules endures forever. (Psalm 119:160/ESV)

Jesus told Pilate that He was sent to witness to God’s truth. 
Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this purpose I was born and for this purpose I have come into the world - to bear witness to the truth. Everyone who is of the truth listens to my voice.” (John 18:37/ESV)

One entered the “Truth”, the Holy Place, from the Court. The Holy Place contained the seven-branched lampstand, the table of showbread, and the altar of incense. By comparing Scripture with Scripture we gain insight into the relationship among light, bread, and incense. By believing in - being committed to - Jesus we are nourished spiritually, know Him as our source for all understanding, and are living lives of prayer to adore and glorify Him.

---

14 The thought that God teaches us the truth and is the Truth may be found in the following Old Testament passages: Job 34:12; Psalm 15:1-2; Psalm 25:5; Psalm 43:3; Psalm 119:160; Daniel 10:21; Zechariah 8:16. Jesus told Pilate about truth - about His purpose in being on earth and about His ministry. He did not tell Pilate literally that He is God, but rather that He is a king whose kingdom was different from the kind that Pilate was talking about. However, that He is God can be easily surmised from His statement if one is listening to it with post-Pentecostal and spiritual discernment.

The Tabernacle - a Type of the Way, the Truth, and the Life

The Truth – The Seven-Branched Lampstand

The lampstand of Scripture (in the Pentateuch and Revelation) was not a candelabra. Each of the six branches and the center shaft ended in a cup made in the form of an open almond flower. At the very top the opened petals of the flower held an oil lamp. A flax or linen wick would be placed in the lamp and the fire was never to go out. Twice every day, morning and evening, a priest attended to the wick and replenished the pure beaten olive oil for the lamps. Those lampstands required the continual attendance of the High Priest. In similar fashion, Jesus, our High Priest, continually tends the seven lampstands - the seven churches and His Church collectively.

“Command the Israelites to bring you clear oil of pressed olives for the light so that the lamps may be kept burning. In the tent of meeting, outside the curtain that shields the ark of the covenant law, Aaron and his sons are to keep the lamps burning before the Lord from evening till morning. This is to be a lasting ordinance among the Israelites for the generations to come.” (Exodus 27:20-21/ESV)

The Lord spoke to Moses, saying, “Command the people of Israel to bring you pure oil from beaten olives for the lamp, that a light may be kept burning regularly. Outside the veil of the testimony, in the tent of meeting, Aaron shall arrange it from evening to morning before the Lord regularly. It shall be a statute forever throughout your generations. He shall arrange the lamps on the lampstand of pure gold before the Lord regularly. (Leviticus 24:1-4/ESV)

“And Aaron shall burn fragrant incense on it. Every morning when he dresses the lamps he shall burn it, and when Aaron sets up the lamps at twilight, he shall burn it, a regular incense offering before the Lord throughout your generations.” (Leviticus 30:7-8/ESV)

The single seven-branched lampstand of the Tabernacle represented God’s light in one place among His people. Unlike ancient Israel, we have a High Priest who continually tends the light He has shed upon His Church. The Church is the bearer of light under Jesus’ light, power, and authority unifying them.  

Jesus spoke of light and truth. And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil. For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed. But whoever does what is true comes to the light, so that it may be clearly seen that his works have been carried out in God.” (John 3:19-21/ESV)

As the seven-branched golden lampstand gave light to the Tabernacle, so is Jesus our source of light - our spiritual life - the Light of the World, the true light, which enlightens everyone (John 1:9). That which is not lighted by the Gospel is darkness.

John wrote of Jesus as the Word, God, Creator, and our Light. In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. (John 1:1-5)

---

The Tabernacle - a Type of the Way, the Truth, and the Life

John the Baptist witnessed to the true light. He was not the light, but came to bear witness about the light. The true light, which enlightens everyone, was coming into the world. (John 1:8-9/ESV)

Jesus proclaimed Himself the Light of the World. Again Jesus spoke to them, saying, “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.” (John 8:12/ESV)

So Jesus said to them, “The light is among you for a little while longer. Walk while you have the light, lest darkness overtake you. The one who walks in the darkness does not know where he is going. While you have the light, believe in the light, that you may become sons of light.” When Jesus had said these things, he departed and hid himself from them. (John 12:35-36/ESV)

And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb. By its light will the nations walk, and the kings of the earth will bring their glory into it, and its gates will never be shut by day - and there will be no night there. They will bring into it the glory and the honor of the nations. But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb’s book of life. (Revelation 21:22-27/ESV)

Jesus teaches us that we are to be the (i.e., His) Light of the World. “You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.” (Matthew 5:14-16/ESV)

The writer of Hebrews taught us about Jesus radiating God’s glory. He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high … (Hebrews 1:3/ESV)

The Truth – The Altar of Incense

The altar of incense is a type of Jesus in his human nature, and the daily burning of the incense represents His continuous intercession for us before the throne of God - as our intercessor whose prayers never stop ascending to God on our behalf.

The prayers of the saints are like incense rising to God. And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of the saints. (Revelation 5:8/ESV)

Angels carry the prayers of the saints before God. And another angel came and stood at the altar with a golden censer, and he was given much incense to offer with the prayers of all the saints on the golden altar before the throne, and the smoke of the incense, with the prayers of the saints, rose before God from the hand of the angel. (Revelation 8:3-4/ESV)
The Tabernacle - a Type of the Way, the Truth, and the Life

The Truth – The Table of Showbread

The table of showbread represented God’s people who were one with Him as the priests joined together for the fellowship of eating the bread and becoming one. It pointed to Jesus referring to Himself as the Bread of Life and telling us that if we eat this bread we will live forever. The table of showbread had to be replenished with bread each Sabbath - the only work commanded by the Lord to be performed on the Sabbath. There had to be twelve large loaves, twelve representing the tribes of Israel - in other words, representing God’s people. This typifies the communion which God wants to have with His people, redeemed by His Son. It typifies God’s food for our souls which we hunger after.

With Jesus we shall never hunger. Jesus said to them, “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst.” (John 6:35/ESV)

Regarding the preparation of the showbread being the only work permitted on the Sabbath, note a relationship to the thought later expressed by Jesus regarding the Sabbath. Jesus taught that He was the Lord of the Sabbath:

At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry, and they began to pluck heads of grain and to eat. But when the Pharisees saw it, they said to him, “Look, your disciples are doing what is not lawful to do on the Sabbath.” He said to them, “Have you not read what David did when he was hungry, and those who were with him: how he entered the house of God and ate the bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests? Or have you not read in the Law how on the Sabbath the priests in the temple profane the Sabbath and are guiltless? I tell you, something greater than the temple is here. And if you had known what this means, ‘I desire mercy, and not sacrifice,’ you would not have condemned the guiltless. For the Son of Man is lord of the Sabbath.” (Matthew 12:1-8/ESV; c.f., Hosea 6:6)  

17 For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings. (Hosea 6:6/ESV)
Jesus tells us that He is the Life whose life-giving Spirit makes the dead in sin alive. No one can approach God as a Father who is not enlivened by Him as the Life, and taught by Him as the Truth, to come by Him as the Way. He is the Resurrection and the Life. All who see Jesus by faith, see the Father in Him. Jesus taught us (John 10:10, 27-28 and John 12:49-50) that in Him we see God as the Father of life, and in His miracles we see the God of power.

Jesus tells us that He does not take from us but gives to us.

“The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly. ... My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand.” (John 10:10, 27-28/ESV)

Jesus declared His truth about eternal life at Passover time.

“For I have not spoken on my own authority, but the Father who sent me has himself given me a commandment - what to say and what to speak. And I know that his commandment is eternal life. What I say, therefore, I say as the Father has told me.” (John 12:49-50/ESV)

“And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent.” (John 17:3/ESV)

Jesus was saying unequivocally that He is God, the only source of life. In the Scriptures there is eternal life only with God. God commands life itself. Scripture not only talks about the life of human flesh that begins with birth and ends at death, but also about Spiritual life that begins with Jesus and is eternal life after death. Scripture identifies God as the “life and length of days”, the giver of love in His “steadfast love”, the preserver and restorer of life, and the “fountain of life”. This thought may be found in several Old Testament passages. 18 Some passages are cited and quoted below.

Genesis 1 and 2 relate God’s creation of all life.
In Deuteronomy 30:19-20 we are told that the Lord is “life and length of days”.

“For I know that my [Job’s] Redeemer lives, and at the last he will stand upon the earth. And after my skin has been thus destroyed, yet in my flesh I shall see God, whom I shall see for myself, and my eyes shall behold, and not another. My heart faints within me!” (Job 19:25-27/ESV)

Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever. (Psalm 23:6/ESV)

Psalm 119 speaks of God giving us life forever. My soul clings to the dust; give me life according to your word! ... Turn my eyes from looking at worthless things; and give me life in your ways. ... Behold, I long for your precepts; in your righteousness give me life! ... This is my comfort in my affliction, that your promise gives me life. ... In your steadfast love give me life, that I may keep the

---

18 Here are some Scriptural references for examples of God-created life and the promises that accompany believing in it by following Jesus: Genesis 1 and 2; Deuteronomy 30:19-20; Job 19:25-27; Psalm 23:6; Psalm 30:3; Psalm 36:9; Psalm 86:1-2, 11; Psalm 91:11-12; Psalm 100:1-5; Psalm 119:25, 37, 40, 50, 88, 93, 107, 149, 154, 156, and 159; Psalm 133; Psalm 147:3; and Proverbs 14:27. Psalms 30, 36, 86, 91, 100, and 130 also speak of God giving us life forever.
testimonies of your mouth. ... I will never forget your precepts, for by them you have given me life. ... I am severely afflicted; give me life, O Lord, according to your word! ... Hear my voice according to your steadfast love; O Lord, according to your justice give me life. ... Plead my cause and redeem me; give me life according to your promise! ... Great is your mercy, O Lord; give me life according to your rules. ... Consider how I love your precepts! Give me life according to your steadfast love. (Psalm 119:25, 37, 40, 50, 88, 93, 107, 149, 154, 156, and 159/ESV)

In Proverbs we learn that “The fear of the Lord is a fountain of life”. (Proverbs 14:27/ESV)

One entered the “Life”, the Most Holy Place, from the Holy Place. It eventually contained the Ark of the Covenant with the two Cherubim whose wings overshadowed the Mercy Seat. The Ark of the Covenant held the Ten Commandments given to Moses, a container of manna, and High Priest’s, Aaron’s, staff that had blossomed. The Ark of Covenant signifies for us how Jesus dwells as God the Son in His Glory. The Mercy Seat signifies where our High Priest and Mediator, Jesus, sits at the right hand of the Father in Heaven. The Ark of Covenant and Mercy Seat together symbolize the Lord Jesus Christ Himself. He kept the Commandments unbroken; He was that manna that came down from heaven; and is the true priest that God ordained forever to be the mediator between God and man, the Word that was God and was made flesh and dwell among us. The writer of the epistle to the Hebrews wrote:

For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. (Hebrews 4:15-16/ESV)
The Tabernacle - a Type of the Way, the Truth, and the Life

Related Readings - The Aaronic Priesthood as a Related Type

God told Moses meet at the Ark for conversation with Him (Exodus 25:22).

The Old Testament also told us of how to behave as priests (Malachi 2:7).

We learn from reading the epistles of Paul (Romans), Peter (1 Peter), and the Revelation to John that the Aaronic priest and high priest were types of Jesus is our Priest and High Priest.

Paul wrote that Jesus is our High Priest (1 Timothy 2:5).

Peter wrote that we are all priests. (1 Peter 2:9).

It was revealed to John that we are all priests and reign with God (Revelation 5:10).

The author of the epistle to the Hebrews described the Tabernacle as the earthly holy place (Hebrews 9:1-21) and Jesus' (Hebrews 9:11-28) priesthood. He described at Jesus’ priesthood at length as follows: Superiority of Jesus' priesthood (Hebrews 4:14-7:28); Faith and endurance: availing oneself of Jesus' priestly work (Hebrews 10:19-12:29). The following table compares the Jewish high priest and Jesus, our High Priest, using references to passages in the epistle to the Hebrews.

<table>
<thead>
<tr>
<th>Jewish High Priests (and Their Sacrifices)</th>
<th>Jesus as High Priest (and Perfect Sacrifice)</th>
</tr>
</thead>
<tbody>
<tr>
<td>are called by God, chosen from among mortals, like Aaron was (5:1, 4)</td>
<td>was appointed high priest by God, as God's own Son (2:17; c.f., 3:1; 4:14; 5:5)</td>
</tr>
<tr>
<td>can be compassionate with people, since they too are weak and sinful (5:2)</td>
<td>can sympathize with human weakness, since he was tested as we are, but without sinning himself (4:15; 5:7)</td>
</tr>
<tr>
<td>offer sacrifices for their own sins as well as those of others (5:3; c.f., 7:27-28; 9:7, 9)</td>
<td>offers sacrifices &amp; prayers only for others, not for himself, since he is sinless &amp; perfect (5:5; c.f., 7:26-28; 9:14)</td>
</tr>
<tr>
<td>are priests in the order of Aaron, from the tribe of Levi (5:4; c.f., 7:11)</td>
<td>is a priest forever, “according to the order of Melchizedek” (5:6, 10; c.f., 6:20; 7:3, 17, 24; Genesis 14:17-20)</td>
</tr>
<tr>
<td>have an imperfect priesthood (Levitical), inferior to Melchizedek's (7:1-11)</td>
<td>is a priest of a new order (Melchizedek's) that replaces the Levitical (7:11-19)</td>
</tr>
<tr>
<td>take office without an oath (7:20)</td>
<td>has His priesthood confirmed with an oath from God (7:21; cf. Psalm 110:4)</td>
</tr>
<tr>
<td>all eventually die, so there must be many priests and high priests (7:23)</td>
<td>is the only permanent high priest, since he lives forever (7:16-17, 24-25)</td>
</tr>
<tr>
<td>offer sacrifices day after day, year after year (7:27; c.f., 9:6; 10:1, 11)</td>
<td>offered himself as a sacrifice once for all time (7:27; c.f., 9:12, 14, 26; 10:10, 14)</td>
</tr>
<tr>
<td>hold office on earth, according to the Law (8:4)</td>
<td>has passed through the heavens, and is seated by God's throne ( 1:3; cf. 4:14; 8:1)</td>
</tr>
</tbody>
</table>

---

## The Tabernacle - a Type of the Way, the Truth, and the Life

<table>
<thead>
<tr>
<th>Jewish High Priests (and Their Sacrifices)</th>
<th>Jesus as High Priest (and Perfect Sacrifice)</th>
</tr>
</thead>
<tbody>
<tr>
<td>worship in an earthly sanctuary, a mere shadow of the heavenly one (8:5; c.f., 9:1)</td>
<td>ministers in the heavenly tabernacle set up by God, not mortals (8:2, c.f., 9:11, 24)</td>
</tr>
<tr>
<td>follow the first covenant, the old covenant, given through Moses (8:7, 9)</td>
<td>is the “mediator of a better covenant,” a new covenant (8:6-13; c.f., 9:15-28)</td>
</tr>
<tr>
<td>enter the innermost “Holy of Holies” once a year (9:7)</td>
<td>enters only once into the greater and perfect tabernacle (9:11-28; c.f., 10:10)</td>
</tr>
<tr>
<td>offer the blood of goats and calves (9:7, 13, 19, 25)</td>
<td>offers his own blood, thus obtaining eternal redemption (9:12; c.f., 10:19)</td>
</tr>
<tr>
<td>their sacrifices are imperfect, since they use animals (9:23; c.f., 10:4)</td>
<td>his sacrifice is perfect, since he himself is perfect/sinless (7:26, 28; c.f., 9:14)</td>
</tr>
</tbody>
</table>
There are four prophetic types, specifically identified as such by Jesus Himself (i.e., not left to scholars to deduce), that help us realize that the writers and prophets of the Old Testament point to Him with their stories and illustrations.  

He referred to manna (Exodus 16) as a prophetic type of His being the Bread of Life.

He referred to the bronze serpent (Numbers 21) as a prophetic type of His crucifixion for our salvation.

He referred to (Jonah 1-2) as a prophetic type of His death and resurrection, and as prophetic of the Gentiles receiving the Gospel (Jonah 3).

He referred to the Temple both as a type of His body and as a prophecy of His crucifixion and Resurrection. (John 2:19-22)
The Tabernacle - a Type of the Way, the Truth, and the Life

Each type specifically identified by Jesus and listed below is followed by a related Old Testament passage (shown indented).

**Jesus, the Bread of Life**

Jesus spoke of Himself as the Bread of Life after feeding the five thousand near the Sea of Galilee and while teaching in the synagogue at Capernaum. We shall read about this in detail later under the title “Jesus Said ‘I Am the Bread of Life’”

*Jesus then said to them, "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven." ... Jesus said to them, "I am the bread of life: whoever comes to me shall not hunger, and whoever believes in me shall never thirst.(John 6:32, 35/ESV)*

**The Bronze Serpent and the Crucifixion**

Jesus referred to His death (John 3:14) fulfilling a prophetic type of Numbers 21:5-9. We can marvel at Jesus’ identifying the bronze serpent as the type of His crucifixion.

*"And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up ..." (John 3:19/ESV; c.f., (Numbers 21:5-9)*

It was necessary for Jesus to be “lifted up”, dying, to prove His identity as God.

Who else but our Lord could have used this story to point to Christ? I never would have been so bold to interpret this story the way Christ did. He explains it by pointing to himself and saying [in effect]: “That is the bronze snake. But I am the Son of Man. The Israelites had to look at the snake with their eyes. But you must look at me with the eyes of faith. They were cured of a physical poison. But through me, you will be redeemed from an eternal poison. Looking at the snake means believing in me. Their bodies were healed. But I will give eternal life to those who believe in me.” 21When the Lord said to the Jews: “When you have lifted up the Son of Man, then you will know that I am He”, He declared in effect that He would not be successful as long as He preached in the body, as long as He lived and moved under their very eyes and noses; but that He would first have to be crucified before they could know who He was, even though they would have to be torn to pieces because of it. The world will not have it otherwise [today]. We do not value good things when we have them; but when they are gone, then we long for them.” 22

**Jonah**

Jonah addresses the large scope of God’s purpose for Israel. He wanted them, and us, to discover the truth of His concern for the whole creation and that we might better understand His Church’s - and our - own role in proclaiming the message of His concern. First-century Jews believed the Ninevites repented when Jonah preached because they knew God spoke through him. They knew this because they knew God had saved him from drowning (Jonah 1:17–3:10). Jesus’ resurrection

---


The Tabernacle - a Type of the Way, the Truth, and the Life

is like Jonah’s rescue in that it signifies God’s vindication of Him and affirms the truth of His words. No miracle can instill faith within those who love their sin and refuse to turn to God. Those who say they will believe if they see a miracle are hypocrites. There is plenty of evidence of the truth of Jesus in the accounts of His resurrection, the spread of the Gospel, and the lives and societies changed by obedience to His message (Matthew 16:4; (Jonah 1:17; 2:10; 3:5).

The Temple

Jesus referred to His body as a temple (John 2:19-22) - a New Testament prophecy and prophetic type when spoken and later fulfilled at the Resurrection. This is both a New Testament prophecy and type by which Jesus refers to His crucifixion, Resurrection, and presence in the new heaven and the new earth (John 2:19-22; Revelation 21:1, 22).
Page not used.
**Related Reading - The “Three Sevens” of the Gospel of John Regarding “I Am” Sayings, Discourses, and Signs (Miracles)**

Unlike the authors of the synoptic gospels, John wrote with both theological and sacramental symbolism. He used images like bread, light, sheep, water and world to provide rich substance for meditation. John presented no parables and relatively few stories of healings. Instead, he recorded several long discourses of Jesus which are loaded with theological content.

Commentators over the years have seen the Gospel of John in terms of “three sevens”. They are the seven “I am” statements, the seven signs (i.e., miracles), and seven discourses. This paper is a discussion of the seven “I am” statements, some of which are parts of the seven discourses. Here, for general information is a list of the “three sevens”.

### Seven “I Am” Sayings
1. “I am the Bread of Life,” (John 6)
2. “I am the Light of the World” (John 8)
3. “I am the Door” (John 10)
4. “I am the Good Shepherd” (John 10)
5. “I am the Resurrection and the Life” (John 11)
6. “I am the Way, the Truth, and the Life” (John 14)
7. “I am the Vine” (John 15)

### Seven Discourses
1. The New Birth (John 3)
2. The Water of Life (John 4)
3. The Divine Son (John 5)
4. The Bread of Life (John 6)
5. The Life-Giving Spirit (John 7)
6. The Light of the World (John 8)
7. The Good Shepherd (John 10)

### Seven Signs (Miracles)
1. Water into Wine at the Wedding in Cana (John 2)
2. Healing of Official’s Son (John 4)
3. Healing of the Lame Man at the Pool of Bethesda (John 5)
4. Feeding of the Five Thousand (John 6)
5. Walking on Water (John 6)
6. Healing of the Man Born Blind (John 9)
7. Raising of Lazarus (John 11)
Page not used.
The Tabernacle - a Type of the Way, the Truth, and the Life

Related Reading - Use of “I Am” in the Gospel of John

The Gospel of John records Jesus’ “I am” statements using the definite article for emphasis to distinguish Himself as “the only” one of what He called Himself: bread of life, light of the world, door and good shepherd, resurrection and life, way-truth-life, and true vine. 23

There are still other statements that use “I am” in Greek in the same literal way that it was used for the name of God. They seem to be more in the context of Jesus’ identifying Himself for clarity in the context of conversations in which people just wanted to ensure that they knew whom they saw or were talking to (e.g., “It is I”, “I am He”). One of them is quoted here:

When they had rowed about three or four miles, they saw Jesus walking on the sea and coming near the boat, and they were frightened. But he said to them, “It is I [In Greek, literally “I am”]: do not be afraid.” (John 6:19-20/ESV) 24

Jesus’ “I am” statements refer to prophecies and prophetic types as they are found in the Old Testament. We learn from what Jesus said about Himself both that He is the fulfillment of Old Testament prophecies and prophetic types pertaining to the Messiah, and that He referred to Himself using language that the Old Testament associated with God. We learn that He is the promised Messiah and is God, the second person of the Holy Trinity of Father, Son, and Holy Spirit. Jesus spoke to the Jewish religious authorities about Himself:

“You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me,” (John 5:39/ESV)

We learn also that as Christians we hold the entire New Testament to be canonical Scripture, bearing witness to Jesus, just as the Old Testament is. For example, the Apostle Peter referred to the Epistles of Paul as Scripture.

And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures. (2 Peter 3:15-16/ESV)

23 Felix Just, S.J., Ph.D. “I AM” Sayings in the Fourth Gospel”, catholic-resources.org. Accessed July 26, 2017. http://catholic-resources.org/John/Themes-IAM.htm. John rendered the Greek for the “I am” statements in the sense that we understand it in our English translations. It is reasonable to believe that John rendered in Greek what he had originally heard in Aramaic. (There may be an implicit “I am” statement in Jesus’ reply to the Samarian woman at the well. He referred Himself as “He” in reference to the woman’s statement about the Messiah. The woman said to him, “I know that Messiah is coming - he who is called Christ. When he comes, he will tell us all things.” Jesus said to her, “I who speak to you am he.” (John 4:25-26/ESV))

24 Some examples of those statements may be found at: John 4:26; John 6:19-20; John 8:24; John 8:28; John 13:19; and John 18:5-8.

Jim MacGregor

AMDG
Page not used.
The Tabernacle - a Type of the Way, the Truth, and the Life

Related Reading - The Altar of Incense

There has been discussion about a difference between the descriptions of the location of the Altar of Incense contrasting Hebrews 9 other Scripture. We find the following in Hebrews 9:

For a tent was prepared, the first section, in which were the lampstand and the table and the bread of the Presence. It is called the Holy Place. Behind the second curtain was a second section called the Most Holy Place, having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron's staff that budded, and the tablets of the covenant. Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties, but into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people. By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing ... (Hebrews 9:2-8/ESV)

Hebrews 9 seems to confuse the Holy Place with the Most Holy Place when identifying the objects located in them. Exodus 30:1-10, Exodus 40:1-33, Leviticus 4, and Leviticus 16 imply that the Altar of Incense is in the same location as the Lampstand - the Holy Place - and not in the Most Holy Place.

Leviticus 24:1-9 implies that incense was to be taken into the Holy of Holies in conjunction with rules for the Bread of Presence. It does not suggest that the Altar of Incense was in the Holy of Holies. Other verses in Exodus, Leviticus, and 1 Kings 6 leave the location of the Altar of Incense ambiguous. However, they seem to imply that the incense from the both the Table of Presence in the Most Holy Place and the Altar of Incense in the Holy Place both ascended before God. This would be reasonable, because curtains separated the Holy Place and Most Holy Place.

The following verse from Revelation may be seen the same way:

And another angel came and stood at the altar with a golden censer, and he was given much incense to offer with the prayers of all the saints on the golden altar before the throne, and the smoke of the incense, with the prayers of the saints, rose before God from the hand of the angel. (Revelation 8:3-4/ESV)

One view of the difference between the descriptions of the location of the Altar of Incense in Hebrews 9 and other Scripture points out that Moses, the writer of 1 Kings, and Paul were emphasizing the theology of the ritual and not the specific places where they were to be performed. That view has been articulated like this: 25

In conclusion, the ritualistic importance and theological significance of the altar of incense in the sanctuary of ancient Israel were derived, not merely from its location in the Holy Place, but also and perhaps more importantly-from the ministry of its incense in the Most Holy Place. Thus, the description in Hebrews 9:3-4, rather than showing ignorance of the Hebrew ritual, would appear to indicate familiarity and knowledge of that ritual's most minute particulars and subtle meanings. That is to say, these seemingly problematical verses do not reveal either a textual corruption or any inconsistency or error on the part of an uninformd author, but suggest instead a precise theological interpretation of the function of the altar of incense in the sanctuary services.

This fact becomes even clearer when one remembers the context of the passage in question. The concern there is a spiritual and theological one, expressing the divine reality of Christ's work as High

---

Priest in “the greater and more perfect tabernacle, not made with hands” (Hebrews 9:11). Therefore, it is understandable that even when the earthly sanctuary is described in Hebrews 9:3-4, the emphasis is more in terms of deeper theological meanings, functions, and relationships than on merely the formal structural arrangements. In short, when the Holy of Holies is described in that passage, the golden altar of incense is mentioned because of the sacral, ritualistic, and intercessory significance of the special incense ascending into the presence of Yahweh enthroned upon His mercy seat.
The Tabernacle - a Type of the Way, the Truth, and the Life

Descriptions and Biographies of Sources Mentioned in the Paper

<table>
<thead>
<tr>
<th>Name</th>
<th>Biography/Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bible-History.com</td>
<td>Craig L. Blomberg (1955-present) is an American New Testament scholar. He is currently a Distinguished Professor of the New Testament at Denver Seminary in Colorado. His areas of academic expertise are the New Testament. This includes parables, miracles, historical Jesus, Luke-Acts, John, 1 Corinthians, James, the historical trustworthiness of Scripture, financial stewardship, gender roles, Latter Day Saint movement, hermeneutics, and exegetical method. He has written and edited multiple books.</td>
</tr>
<tr>
<td>Camacho, Harold S.</td>
<td>A biography of Harold S. Camacho was not discoverable. He is cited as a source in From Pentecost to Patmos: An Introduction to Acts Through Revelation by Craig L. Blomberg.</td>
</tr>
<tr>
<td>Chemnitz, Martin</td>
<td>Martin Chemnitz (1522 -1586) was an eminent second-generation German Lutheran theologian, reformer, churchman, and confessor. In the Lutheran tradition he is known as Alter Martinus, the “Second Martin” (“If Martin had not come along, Martin Luther would hardly have survived.”) goes a common saying concerning him. He engaged in theological controversy more mildly than most theologians of the day, who jeered and called each other names. Martin Chemnitz tried to allow reason and Scripture to speak for him. One of his best-known books was Loci Theologicici, a commentary on Melanchthon's theology. In it, Martin staunchly defended the doctrine of justification by faith alone, which had taken a beating, owing to a misunderstanding of what Lutherans meant by their teaching. In other writings, he defended Luther's teaching on the Lord’s supper and the church’s ancient teaching that Jesus is both God and man. Another important work by Martin Chemnitz was his Examination of the Council of Trent. At Trent, the Roman Catholic church restated and clarified its doctrines. In four volumes, Martin Chemnitz made a strong Protestant reply to the Roman claims. For Lutherans, his most important contribution was his part in drafting the Formula of Concord. This was an orthodox restatement of Lutheran faith acceptable to most Lutheran factions, which had been growing apart over differences of interpretation.</td>
</tr>
<tr>
<td>Dake Publishing</td>
<td>Dake Publishing, Inc. has been family-owned and operated since its inception in 1961. They are a Christian publishing company, boldly proclaiming Jesus Christ as our Lord and Savior. It was founded by Rev. Finis Jennings Dake a Pentecostal minister, who took the Bible literally where where statements of fact or history were concerned. If symbolic, figurative, or typical language was used, then he looked for the literal truth intended.</td>
</tr>
<tr>
<td>Galvin, James C.</td>
<td>James C. Galvin (EdD), is a former national training director of Youth for Christ (USA), and is now an organizational consultant specializing in strategy, leadership, and change. Dedicated to releasing the potential of leaders and organizations, he has been developing resources for Christian leaders for over twenty years. He and his wife and two children live in Winfield, Illinois.</td>
</tr>
<tr>
<td>Gerhard, Johann</td>
<td>Johann Gerhard (1582-1637) was a great Lutheran theologian in the tradition of Martin Luther (1483-1546) and Martin Chemnitz (1522-86) and the most influential of the 17th-century dogmaticians. His monumental Loci Theologicici (23 large volumes) is still considered by many to be a definitive statement of Lutheran orthodoxy. Gerhard was born in Quedlinburg, Germany. At the age of 15 he was stricken with a life-threatening illness. This experience, along with guidance from his pastor, Johann Arndt, marked a turning point in his life. He devoted the rest of his life to theology. He became a professor at the University of Jena and served many years as the Superintendent of Heldberg. Gerhard was a man of deep evangelical piety and love for Jesus. He wrote numerous books on exegesis, theology, devotional literature, history, and polemics. His sermons continue to be widely published and read.</td>
</tr>
<tr>
<td>Hengstenberg, E. W.</td>
<td>Ernst Wilhelm Theodor Herrmann Hengstenberg (1802-1869), was a German Lutheran Churchman and neo-Lutheran theologian from an old and important Dortmund family. At the University of Bonn in 1819, Hengstenberg attended lectures for Oriental languages and Church history, but his energies were principally devoted to philosophy and</td>
</tr>
</tbody>
</table>

Jim MacGregor

AMDG
<table>
<thead>
<tr>
<th>Name</th>
<th>Biography/Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Tabernacle</td>
<td>a Type of the Way, the Truth, and the Life</td>
</tr>
<tr>
<td>Jim MacGregor</td>
<td><strong>Name</strong> Biography/Description</td>
</tr>
<tr>
<td>Heschel, Abraham</td>
<td>Abraham Joshua Heschel (1907-1972) - Rabbi Heschel was born in Poland into a Hasidic dynasty and spent his early years immersed in Jewish texts. As a young man in Germany, he received a Ph.D. in philosophy while studying and teaching at both Orthodox and Reform rabbinical seminaries. His involvement in the broad spectrum of Jewish thought reflected his belief in the importance of bridging disparate worlds and of educating people to internalize religious tradition in a meaningful way. Rabbi Heschel believed that Jewish observance nourishes the Jewish soul and creates a spiritual impulse toward social justice in all communities. He translated this belief into action through involvement in the earliest days of the Civil Rights and Soviet Jewry movements. For Rabbi Heschel, the classical texts of our tradition provide laws that structure behavior, and the interpretive writings of our tradition provide poetry for inspiration and reflection.</td>
</tr>
<tr>
<td>Jewish Publication</td>
<td>Society</td>
</tr>
<tr>
<td></td>
<td>The Jewish Publication Society is the oldest publisher of Jewish books in the United States. Their roots go back to before the Civil War, and their charter to 1888 in Philadelphia. Their legacy includes two acclaimed translations of the Hebrew Bible (the JPS Tanakh), esteemed biblical commentary, and over 120 years of scholarly and popular works of history, philosophy, and literature that have stood the test of time.</td>
</tr>
<tr>
<td>Just, Felix S.J.</td>
<td>Felix Just, S.J., a member of the California Province of the Society of Jesus (the Jesuits), is President and Executive Director of the Loyola Institute for Spirituality in Orange, CA. After receiving his Ph.D. in New Testament Studies from Yale University, he taught at Loyola Marymount University (Los Angeles), the University of San Francisco, and Santa Clara University. He also served several years as the Director of Biblical Education at LIS and as Dean of the Lay Ecclesial Ministry and Deacon Formation programs of the Diocese of Las Vegas. He still regularly teaches courses for LMU Extension, the “Ecclesia” program of Mount St. Mary’s College (Los Angeles), and the Catholic Bible Institutes of several dioceses in California. He gives many public lectures on a wide variety of biblical and liturgical topics, and often leads biblically-based days of prayer, parish missions, and weekend or week-long retreats. He is webmaster for the Catholic Biblical Association of America, and also maintains his own large internationally recognized website of “Catholic Resources”.</td>
</tr>
<tr>
<td>Luther, Martin</td>
<td>Martin Luther was (1483-1546) was the second son born to Hans and Margarete (Lindemann) Luther. He later entered the Augustinian Monastery at Erfurt. In 1513, he began his first lectures on the Psalms. In these lectures, Luther’s critique of the theological world around him began to take shape. Later, in lectures on Paul’s Epistle to the Romans (in 1515/16) his critique became more noticeable. It was during these lectures that Luther finally found the assurance that had evaded him for years. The discovery that changed</td>
</tr>
</tbody>
</table>
**The Tabernacle - a Type of the Way, the Truth, and the Life**

<table>
<thead>
<tr>
<th>Name</th>
<th>Biography/Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Luther</td>
<td>Luther’s life ultimately changed the course of Church history and the history of Europe. He had recovered the doctrine of justification by grace alone.</td>
</tr>
<tr>
<td>Morgan, G. Campbell</td>
<td>Reverend Doctor George Campbell Morgan D.D. (1863-1945) was a British evangelist, preacher and a leading Bible scholar. He preached his first sermon at age 13. He was the pastor of Westminster Chapel in London from 1904 to 1919, and from 1933 to 1943. Pausing for a brief period between those time frames to work at Biola in Los Angeles, when he handed over the pastorate of that revered pulpit to the renowned Martyn Lloyd Jones after having shared it with him and mentored for some years previous. He was a prolific author, writing about 80 works in his lifetime, not counting the publishing of some of his sermons as booklets and pamphlets, as well as some posthumous works. He wrote extensive commentaries on the entire Bible, and on myriad devotional topics related to the Christian life and ministry. His essay entitled “The Purposes of the Incarnation” was included in a famous and historic collection called <em>The Fundamentals</em>, a set of 90 essays edited by the famous R. A. Torrey, who himself was successor to D. L. Moody both as an evangelist and pastor. <em>The Fundamentals</em> is widely considered to be the foundation of the modern Fundamentalist movement.</td>
</tr>
<tr>
<td>Morris, Bud</td>
<td>A biography of Bud Morris was not discoverable.</td>
</tr>
<tr>
<td>Theopedia</td>
<td><em>Theopedia</em> is an encyclopedia of Biblical Christianity.</td>
</tr>
<tr>
<td>Waymeyer, Matt</td>
<td>Matt Waymeyer is a regular contributor to <em>Expository Thoughts</em> (via Biblesstudytools.com). He is an Instructor in Bible Exposition and New Testament at The Master’s Seminary, a Baptist institution, in Sun Valley, CA. He began teaching hermeneutics at The Master’s Seminary in 2010 and joined the full-time faculty in 2011. While a student at TMS, Matt taught English grammar at the seminary and served as a pastoral-resident at Grace Community Church, where he was ordained by the elders in 2003. After graduating, Matt became the Pastor-Teacher of Community Bible Church in Vista, California, where he served for seven years. During this time, he had opportunity to travel overseas and teach at training centers in Albania and Russia. He is the author of Revelation 20 and the Millennial Debate and a Biblical Critique of Infant Baptism, and he is currently pursuing his Th.D. in systematic theology.</td>
</tr>
</tbody>
</table>
The Tabernacle - a Type of the Way, the Truth, and the Life

Bibliography


The Tabernacle - a Type of the Way, the Truth, and the Life