
ONGOING TABERNACLE THOUGHTS (AS A WHOLE)



We should think of the Tabernacle in the same sense as a Television set. There are **many parts** working in unison for the **one goal** of presenting a clear, high definition picture.

If we do not understand the Tabernacle structure **as a whole** - one complete and entire teaching, then we may not only miss its message, but wander off into error, placing more importance upon one area than another.

This is how false churches present an unbiblical plan of salvation. So much emphasis is placed upon baptism; or, church membership, that works become the means to attain, and maintain, God's blessing now and in the future. **Grace** winds up on the back burner, negating even **salvation from hell**, if one does not continue on and on, and on, and...

Focusing upon any portion of God's plan can result in disaster when it comes to service. The scope of service has to be looked at as a whole. God offers, not a piece meal salvation, but a complete and finished one that is based upon the Work of Christ. It's not our doing, at all. Man doesn't start, continue or finish his eternity with the Lord.

Therefore, we must understand the entire Bible as a whole. It begins, but it also is finished. Jesus is the Alpha and the Omega of every section within salvation; every part and each portion. Otherwise, if left to man to maintain or complete any portion of salvation, we would never be saved; nor remain so.

Now, it is clear that the **Burnt Altar** represents the **cross**. But, here, we cannot give more attention to it than the **resurrection idea**, which is pictured in the **Holy Place** and **Most Holy Place**. Christ went to the cross. He also went to heaven.

We have to ask ourselves, "**Which work is more important, in terms of glory or importance; His work on earth or His work in heaven?**" The answer is, "**Neither!**" The two are equal. It takes both to be saved, both to serve and, both to stay saved.

Unless Jesus accomplished it all, there is no salvation. Certainly, He died **AND** rose **AND**, there's our salvation, in Him!!! The **blood shed** on the **cross** was carried to the **Mercy Seat**, **appeasing** God. Thus, it is necessary to tie all portions of salvation together, into one. The only way we are able to see this accomplishment is to view the Bible in terms of singleness, totalness - **Oneness!**

ALL DOCTRINE IS PRESENTED AS A WHOLE

The **Trinity**, the **Gospel**, the **plan of salvation** and even **Church work** have the same **theme** of **Oneness** as pictured in the Tabernacle. It is sad to see men pick out a portion of Christ's work to major upon; while, dismissing the others to lesser importance. It is even sadder that man believes he completes the salvation that God offers to him as a gift.

But, how do we look at the **Trinity**? We don't elevate the **Holy Spirit** above the **Son**; nor, the Son above the **Father**. Each have their own work of grace. The **Trinity** is one God composed of **Three Persons**. The **Holy Trinity** is The Father, Son and The Holy Spirit with Their work so constitutionally bound, that One Person's work honors the other Person. Salvation is an eternal and complete work that is given to man in the holiness of **One**. It is to be received in this manner.

Further, we must see the **Gospel** set into the same definitive mold of **oneness**; as the **Trinity**. The Gospel is: "**The death, burial and resurrection,**" I Corinthians 15:4.

The **Gospel** isn't the **death**, alone. It's not the **burial** by itself; nor the **resurrection** apart from the other two. It is presented, and must be accepted, as a whole. His death **guarantees** the resurrection and, the resurrection **justifies** His death.

And, we have to see the Tabernacle definition in the same oneness as the Gospel. It matches, beautifully! No portion out weighs the other.

This becomes so vivid when we understand that the same blood - **the same blood** - shed on the **Altar of Sacrifice** was carried to the **Mercy Seat** within the **Tabernacle**, granting atonement.

Then, Oneness is clearly seen in the church. Ephesians 4:4, 5 states, "**There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, One faith, one baptism.**" (If one doctrine overshadows another or, if every teaching isn't taught, a church may cease to have or, never had, authority. Further, if a church does not teach once saved always saved, she may lose Her lampstand (Rev 2:5). If the church fails to present the **THREE POSITIONS** of the kingdom message (Gal 5:21), she may be spewed out of the Lord's mouth, Rev 3:16. "**Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen,**" Ephesians 3:21.)

In the last GoodNews Letter, we looked at the **Two-Sided** view of the Tabernacle and saw both, earth and heaven, at the same time. Now, looking at the Tabernacle - **as a whole**, we see its entirety presented by an array of parts and elements forming and functioning as a **unit**.

We do not diminish the value of studying one item or, one station at a time. A much greater appreciation comes by this method. But, in the final thought, all items must blend together and form a complete explanation of the structure, in its entirety and, in the plan of salvation that we receive in Jesus Christ.

It is mandatory that we view the Tabernacle as one edifice. This is the only Scriptural way to see New Covenant doctrine correctly.

The Tabernacle, **as a whole**, assimilates the Person and work of Jesus, The Christ. The Tabernacle picture also presents the Person of Jesus Christ - both man and God, in the **Two-Sided View**. Here, we see His **work** of salvation - beginning at the Altar (Cross) and continuing to the Heavenly Sanctuary in heaven (Jn 1:14; Phil 2:6-8).