‘HOUSE OF KNIVES’ – ZAREPHATH JANUARY 2018

SYMBOLISM IN THE TEMPLE – ‘Dwellings of the Supreme’

“There is a river whose streams bring joy to the city of God, the holy place of the dwellings of the Supreme (‘Mishney Elyon’). (Psalm 46 v 4).

“One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire at His Temple.” (Psalm 27 v 4).

As a true Israelite, David asked for ONE thing, the place where Jehovah dwelt in the midst of the people, even though the inner sanctuary could not be penetrated, faith could still penetrate it and God would not withhold Himself from the heart that longed after Him.

As Christians the “graciousness of Jehovah” has been revealed to us, He has unveiled His glory in His Son Jesus Christ, who came out to walk amongst men (John 1 v 35/36). He has given us boldness to enter into the holiest, and He has given us an abiding place in His Presence as priests and worshippers (Hebrews 4 v 16).

We are urged by the Holy Spirit to search for the “deep things of God.” (1 Corinthians 2 v 10).

As we ponder these “deep things” of God our hearts are opened to our Father’s glory. **But God hath revealed them unto us**,.... Should it be said, that since this wisdom is so hidden and mysterious, the doctrines of the Gospel are so unknown, so much out of the sight and understanding of men, how come any to be acquainted with them? The answer is ready, God has made a revelation of them, not only in his word, which is common to men, nor only to his ministers, but to private Christians and believers,

**by his Spirit**; which designs not the external revelation made in the Scriptures, though that also is by the Spirit; but the internal revelation and application of the truths of the Gospel to the souls of men, which is sometimes ascribed to the Father of Christ. Mat\_16:17 sometimes to Christ himself, Gal\_1:12 and sometimes to the Spirit of Christ, Eph\_1:17 and who guides into all truth, Joh\_16:13, and here to the Father by the Spirit:

**for the Spirit searcheth all things, yea, the deep things of God**; which does not suppose any ignorance of these things in the Spirit, antecedent to his searching of them; but his complete and perfect knowledge of them; even as God's searching of the hearts of men expresses his omniscience, and through knowledge of all that is in them: the "all things" the Spirit searches into, and has a perfect knowledge of, do not design in the utmost extent everything which comes within the compass of his infinite understanding; but every thing that is in, or belongs to the Gospel of Christ, even the more mysterious and sublime, as well as the more plain and easy doctrines: for the "deep things of God" intend not the perfections of his nature, which are past finding out unto perfection by men; nor the depths of his wise and righteous providence; but the mysterious doctrines of the Gospel, the fellowship of the mystery which was hid in God, his wise counsels of old concerning man's salvation, the scheme of things drawn in his eternal mind, and revealed in the word.

SOME ‘DEEP THINGS’ OF GOD!

Numbers 7 is the longest chapter in the Book of Numbers and reveals in detail the ‘gifts of love and freewill’ given by the Princes of Israel.

Numbers 7 v 18 “On the SECOND day Nethanel (‘Given of God’ Strong’s 5417) the son of Zuar (‘Very small’ Strong’s 6686), leader of Issachar, presented an offering; he presented his offering one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; one gold pan of ten shekels, full of incense; one bull, one ram, one male lamb one year old, for a burnt offering; one male goat for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old, this was the offering of Nethanel the son of Zuar.”

Numbers 7 v 19 – “[One](http://www.betemunah.org/one.html) silver dish (*ke’arat kesef*)” – the numerical value of the [letters](http://www.betemunah.org/letters.html) of these [two](http://www.betemunah.org/two.html) words is 930, corresponding to the years of Adam the [first](http://www.betemunah.org/one.html) man “When Adam had lived one hundred and thirty years, he became the father of a son in his own likeness, according to his image, and named him Seth.” (Genesis 5 v 3).

“The weight of which was one hundred and [thirty](http://www.betemunah.org/thirty.html) shekels” – an allusion to the fact that when [Adam](http://www.betemunah.org/adam.html) [first](http://www.betemunah.org/one.html) raised children to maintain the [world](http://www.betemunah.org/worlds.html) in existence he was 130 years old, for it is said: “And [Adam](http://www.betemunah.org/adam.html) lived a hundred and [thirty](http://www.betemunah.org/thirty.html) years and then begat a son” (Genesis 5 v 3).

Numbers 7 v 19 – “[One](http://www.betemunah.org/one.html) silver bowl (*mizrak echad kesef*)”– the numerical value of these words is 520, being an allusion to [Noah](http://www.betemunah.org/noachide.html) who begot children at the age of 500 and also an allusion to the [twenty](http://www.betemunah.org/twenty.html) years before his offspring were born when the decree regarding the flood was made, just as I have set forth in my comment upon the verse: “Yet his days shall be 120 years” (*Genesis*  6 v 3).

Numbers 7 v 19 - “[Seventy](http://www.betemunah.org/seventy.html)” – Corresponds to the [seventy](http://www.betemunah.org/seventy.html) [nations](http://www.betemunah.org/nations.html) that descended from [Noah](http://www.betemunah.org/noachide.html)’s sons (Genesis 9 v 19).

Numbers 7 v 20 - “[One](http://www.betemunah.org/one.html) spoon” (*kaf achat*; the word *kaf* also denotes “[hand](http://www.betemunah.org/fourteen.html)”)– an allusion to the Torah that was given from the [hand](http://www.betemunah.org/fourteen.html) of the Holy [One](http://www.betemunah.org/one.html), blessed be He!

Numbers 7 v 20 “Of gold of [ten](http://www.betemunah.org/ten.html) shekels” – corresponding to the [Ten](http://www.betemunah.org/ten.html) [Commandments](http://www.betemunah.org/cmds613.html).

Numbers 7 v 20 - “Full of [incense](http://www.betemunah.org/ketoret.html)” – the Hebrew word ‘[ketoret](http://www.betemunah.org/ketoret.html)’ is used here for ‘incense’ and according to the numerical value of its [letters](http://www.betemunah.org/letters.html) is 613, the [number](http://www.betemunah.org/nchart.html) of the biblical [commandments](http://www.betemunah.org/cmds613.html), except you must exchange the *kof* by *dalet*, according to the “method of permutations” [known](http://www.betemunah.org/daat.html) as *a”t b”sh g”r d”k* [by which the [first](http://www.betemunah.org/one.html) [letter](http://www.betemunah.org/letters.html) of the alphabet may take the place of the last, the second that of the [one](http://www.betemunah.org/one.html) before the last, etc.].

Numbers 7 v 21 - “[One](http://www.betemunah.org/one.html) young bullock” - an allusion to ABRAHAM, of whom it states: “And he took a young bullock” (Genesis 18 v 1).

Numbers 7 v 21 - “[One](http://www.betemunah.org/one.html) ram” – an allusion ISAAC, with reference to whom Scripture states: “And he took the ram” (Genesis 22 v 13).

Numbers 7 v 21 - “[One](http://www.betemunah.org/one.html) lamb” – an allusion to JACOB, of whom Scripture states: “And Jacob separated the lambs” (Genesis30 v 40).

Numbers 7 v 22 - “[One](http://www.betemunah.org/one.html) kid of the goats” – In order to make expiation for the selling of JOSEPH, with reference to whom it states: “And they slaughtered a kid of the goats” (Genesis37 v 31).

Numbers 7 v 23 - “And for a [sacrifice](http://www.betemunah.org/korbanot.html) of peace offerings, [two](http://www.betemunah.org/two.html) oxen” – an allusion to MOSES and AARON, who made peace between Israel and their Father in [heaven](http://www.betemunah.org/heaven.html).

Numbers 7 v 23 -“[Five](http://www.betemunah.org/five.html) rams, [five](http://www.betemunah.org/five.html) he goats, [five](http://www.betemunah.org/five.html) lambs” – [these](http://www.betemunah.org/three.html) three species are an allusion to the [three](http://www.betemunah.org/three.html) divisions of the [nation](http://www.betemunah.org/nations.html): [Priests](http://www.betemunah.org/priests.html), Levites and ordinary Israelites. [Three](http://www.betemunah.org/three.html) times [five](http://www.betemunah.org/five.html), an allusion to the [five](http://www.betemunah.org/five.html) books of the Torah, the [five](http://www.betemunah.org/five.html) [commandments](http://www.betemunah.org/cmds613.html) written on [one](http://www.betemunah.org/one.html) of the Tablets, and to the [five](http://www.betemunah.org/five.html) written on the other.

THE ‘MISHKAN’ SEEN IN THE CREATION OF THE WORLD

The building of the Tabernacle (‘Mishkan’) is equivalent to the [creation](http://www.betemunah.org/bara.html) of the [world](http://www.betemunah.org/worlds.html), and everything that was in the [creation](http://www.betemunah.org/bara.html) of the [world](http://www.betemunah.org/worlds.html) also appears in the building of the Tabernacle (‘Mishkan’). There were curtains in the Tabernacle (‘Mishkan’) as in the whole [world](http://www.betemunah.org/worlds.html) “Who stretches out the [heavens](http://www.betemunah.org/heaven.html) like a curtain” (Psalm 104 v 2).

And just as the [stars](http://www.betemunah.org/mazaroth.html) appeared in the firmanent, so the clasps appeared in the Tabernacle (‘Mishkan’) - (Exodus 26 v 1/6) … it appears that all the foundations of the [world](http://www.betemunah.org/worlds.html), namely, [Adam](http://www.betemunah.org/adam.html), [Noah](http://www.betemunah.org/noachide.html), the [seventy](http://www.betemunah.org/seventy.html) [nations](http://www.betemunah.org/nations.html), the Torah, and the [Ten](http://www.betemunah.org/ten.html) [Commandments](http://www.betemunah.org/cmds613.html), upon which the entire [world](http://www.betemunah.org/worlds.html) stands, are alluded to in the Tabernacle (‘Mishkan’), so that the Tabernacle (‘Mishkan’) is seen to be like the entire [world](http://www.betemunah.org/worlds.html).

For each day of [creation](http://www.betemunah.org/bara.html) we have a corresponding part of the Tabernacle (‘Mishkan’) that reflects [creation](http://www.betemunah.org/bara.html)

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| --- | --- |
| In [Creation](http://www.betemunah.org/bara.html) | In the Mishkan |
| “In the beginning God created the [heaven](http://www.betemunah.org/heaven.html)” (Genesis 1 v 1)    “Who stretchest out the [heaven](http://www.betemunah.org/heaven.html) like a curtain” (Psalm 104 v 2) | “And thou shalt make curtains of goat’s [hair](http://www.betemunah.org/hair.html) for a tent over the Tabernacle” (Exodus 26 v 7) |
| “Let there be a firmament... and let it divide” (Genesis 1 v 6) | “The veil shall divide unto you” (Exodus 26 v 33) |
| “Let the waters under the [heaven](http://www.betemunah.org/heaven.html) be [gathered](http://www.betemunah.org/gather.html) together” (Genesis 1 v 9) | “Thou shalt also make a laver of brass, and the base thereof of brass, for washing” (Exodus 30 v 18) |
| “Let there be lights in the firmament of the [heaven](http://www.betemunah.org/heaven.html)” (Genesis 1 v 14) | “Thou shalt make a candlestick of pure gold” (Exodus 25 v 31) |
| “Let fowl fly above the earth” (Genesis 1 v 20) | “The [cherubim](http://www.betemunah.org/angels.html) shall spread out their wings” (Exodus 25 v 20) |
| “On the [sixth](http://www.betemunah.org/six.html) day man was created” (Genesis 1 v 26) | “Bring thou near unto thee Aaron thy brother” (Exodus 28 v 1) |
|  | “And the [heaven](http://www.betemunah.org/heaven.html) and the earth were finished” (Genesis 2 v 1) |
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THE GOLDEN LAMPSTAND

Paul in his speech before king Agrippa presented a wonderful Messianic interpretation of the symbolism of the seven-branched Lampstand with its 22 cups of oil (Acts 26 v 21/23)

Where is such a statement about the Messiah to be found in the five Books of Moses? The description of the Menorah in Exodus 25 v 31/40 provides the symbolism.

The OIL in the SEVEN lamps points closely to the Messiah – the Hebrew word Messiah (‘mashiach’) means ‘the one anointed with oil’ exactly like the Greek translation of Christ (Greek ‘christos’).

The Lampstand could not be cast. It had to be made by Bezaleel ben Uri of forged work, we read “of hammered work” (Exodus 25 v 31). The many hammer blows point to the Messiah having to suffer.

In Hebrew Gemaria 22 is the number indicating ‘Light making manifest’.

22 almond blossoms were attached to the Menorah. The almond tree was the first tree to bloom in Israel each year. With its radiating white and pink blossoms it announced the new life of the coming spring at the end of January/beginning of February after the death of winter. The Lampstand confirmed in symbolic language that the Promised Redeemer would be the FIRST to rise from the dead, never more to die.

The seven-fold light of the Menorah attests that the Messiah would bring heavenly light to the spiritual darkness of both Israel and the Gentile nations. Hallelujah!

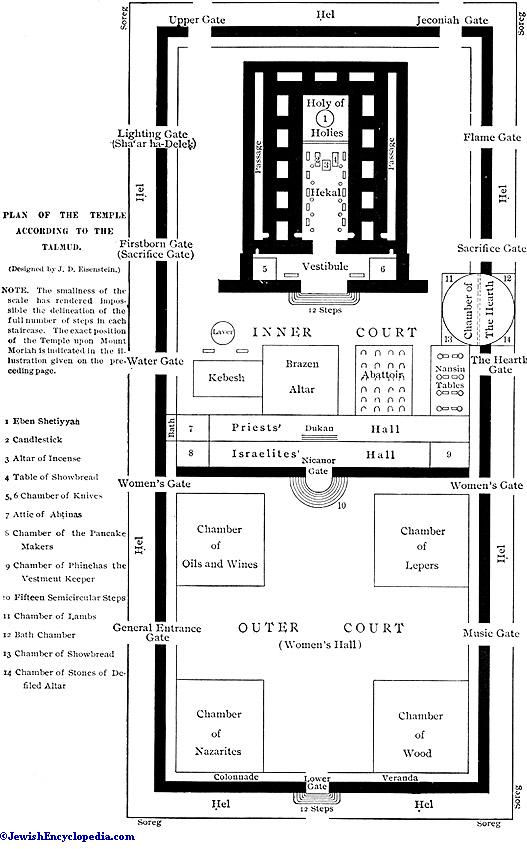
It is remarkable how Paul presented his typology of the Menorah in Acts 26 v 21/23 – he did not say “If you are open to a symbolic interpretation of the Old Testament, you could perhaps – of course with extreme caution – see an allusion to Christ in the Menorah. He simply said with all self-evident truth that Moses said that the Messiah would suffer and that He, as the first to rise from the dead, would proclaim light – see also Isaiah 30 v 26, 60 v 1/3).

The prophet Zechariah gives an account of the fifth vision of the night, he saw a golden seven-branched Menorah whose lamps were fed from the two olive trees. The question posed to him was what the Menorah signified, he could not answer (Zechariah 4 v 1/5). Yet he received an explanation for it which can only be completely understood in Hebrew (Zechariah 4 v 6). The explanatory sentence “Not by might, nor by power, but by My Spirit” which consists of SEVEN words in Hebrew ‘lo’ vechayil velo’ vokhoach ki ‘im beruchi’ – SEVEN in Gematria meaning ‘Spiritual perfection’.

Every word corresponds to a light of the Lampstand. The olive oil, symbolizing the Holy Spirit, the seven lights of the Menorah confirm that God wanted to give Israel, who was then in great inner and outward difficulties in 520 BC help and spiritual vision which would not be established by human ability, but by the power of the Holy Spirit.

THE TWO WITNESSES IN THE GREAT TRIBULATION

Revelation 11 v 4 gives a direct New Testament reference to Zechariah 4. It is about the two witnesses who will give an illuminating Messianic testimony of the coming King during the Great Tribulation of 1260 days (Revelation 11 v 4) “These are the two olive trees and the two lampstands (‘lychniai’) that stand before the Lord of the earth. The expression in Revelation 11 v 4 clearly occurs in dependence on Zechariah 4 v 2, 3, 11, 12, 14. The expression ‘lychniai’ used to describe the same thing in the text of Exodus 25 v 31 giving the description of the Mosaic Menorah. In Hebrews 9 v 2 the Menorah is denoted by the word ‘lychniai’ (Strong’s 3o87).

In the description of the Second Temple and the Millennial Temple in Ezekiel chapters 40/47 we read of two rooms called the “House of Knives”   
  


The “House of Knives” is found in the Camp of the Shekinah! In the place of the Spirit!!

The light from the two side entrances spread out to the sides of the Vestibule, bringing into being two glorious places, one on either side. These are known as the “House of Knives” where the sacrificial ‘slaughtering-knives’ are kept.

Understand that when the names YHVH and EHYH went forth from the side gates, they were outshone by the overwhelming light from the centre gate and could not display their power. For that reason their constituent letters were not “filled” but stood alone in their simple form. Moreover, the names here did not interconnect in the same way as the names coming from the centre gate.

This is reflected in the dimensions of these two structures on the two sides of the Vestibule. The two names on each side consist of EIGHT letters, EIGHT lights, and these are accompanied by two additional lights that come forth from the two “constellations” to strengthen them. Accordingly these two structures are TEN cubits wide. At the two ends stand two lights: a Yud at one end and a Hey at the other (these being the first Yud of YHVH and the final Hey of EHYH). This determines the length of the two structures, which is FIFTEEN cubits (Yud 10 + Hey 5).

The two places on either side of the Ulam (Porch) the Vestibule of the Sanctuary Gate are called the “House of Knives”. For this is where the knives are kept. Great wisdom is seen here. Each of the places has its own particular function. This is because the special lights shine in each place providing the power to carry out the specific activity associated with it.

The “House of Knives” were located at the northern and southern ends of the Ulam (Porch) the two rooms in Hebrew were called the https://w2.chabad.org/images/holidays/3weeks/temple/images/knives_sl.jpg‘Beit Hachalifot’ -The slaughtering knives were kept here in lockers set into the wall.

Dull or defective knives were kept in the Southern room, where they were sharpened and repaired. Suitable knives for use were stored in the Northern room.

The LION and the LAMB – the sanctuary and the lion of God

The eastern Temple façade formed a square of 100 x 100 cubits (52.5 x 52.5m). Behind the Porch the width of the Sanctuary narrowed to 70 cubits (36m). The 15 cubits of the building components running to the north and to the south each contained a cell, which bore the names “House of Knives” ‘Beith Chalipoth’. There the slaughter knives were kept for the slaughtering of the animal sacrifices. The architectural peculiarity of the wide front before a narrow back part explains why the Sanctuary was called ‘Ariel’ meaning ‘lion of God’. The Temple was conceived as a lion’s head: the face of the lion is broad because of its majestic mane, while in the area behind the head of the “mightiest among beasts” (Proverbs 30 v 30) is narrow.

THE LAMB ON THE ALTAR

While the Sanctuary spoke of the lion’s power, the Altar, with its daily burnt offerings, spoke of the tenderness of the Lamb. A yearling lamb had to be offered daily as a burnt sacrifice (Exodus 29 v 38). In this context we must make a connection to Revelation 5 – after John had entered into the heavenly Sanctuary in his vision (Revelation 4 v 1), it was explained to him that Jesus Christ “the LION of the tribe of Judah” had won the triumphant victory. Yet just as soon as John was about to admire the LION in that he wanted to direct his eyes to the Victor of Golgotha, he saw a LAMB with a wound from slaughtering (Revelation 5 v 5/6).

It appears that when we are sparing ourselves from taking the knife to ourselves to cut off the flesh we need to be sharpened and repaired in the ‘love’ (South) room – in Scripture the South represents the warmth of a Father’s love.

FOUR POINTS OF THE COMPASS

Numbers 10 v 1/7, 35, 36

Numbers 10 introduces the Tabernacle (‘Mishkan’) in the wilderness and presents the twelve tribes in their position round it. The marching order for the tribes begins with the tribes of the EAST, followed by the sons of Gershon and Merari bearing the Tabernacle (‘Mishkan’), then came those on the SOUTH side; as they set forward, the Sanctuary as carried by the Kohathites (‘Teachers’); then came the tribes on the WEST; those tribes on the NORTH bringing up the rear.

The Book of Genesis introduces these thoughts – the garden being placed by God in Eden EASTWARD, from where the river flowed into four heads. Isaac in his quest of love came from the SOUTH (Genesis 24 v 62). In Psalm 80 v 18, the Psalmist calls on God to move in revival , and presents the power for revival as being found in the Ark where Jehovah dwelt. In response to the call for revival, three tribes, Ephraim, Benjamin and Manasseh, moved from the WEST direction. The NORTH suggests the need of suffering and endurance against relentless opposition. The Assyrian power against Israel came from that direction.

The NORTHERN position speaks of inward reserves of love, which give the spiritual strength required with which to resist the wintry blasts of the enemy’s fury against the believer – the sacrifices took place at the NORTH of the altar (Leviticus 1 v 11).

WINTRY BLASTS AND TRIALS!

The NORTHERN position tests us as to our inward reserves of love, which alone give us the spiritual vitality with which to resist the wintry blasts of the enemy’s fury against God’s testimony in our lives. Manhood and vigour stands out in such a setting as we see in a man called Benaiah in 2 Samuel 2o/21, the account of a brave bold strong man on a wintry day! Scripture has recorded Benaiah’s courage to give us encouragement in our own ‘wintry blasts’ and trials. “Now Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done mighty deeds, killed the two sons of Ariel of Moab. He also went down and killed a lon in the midde of a pit on a snowy day. And he killed an Egyptian, an impressive man. Now the Egyptian had a spear in his hand, but he went down to him with a club and snatched the spear from the Egyptian’s hand, and killed him with his own spear.”

The Hebrew name of Benaiah/Benajah means ‘Jah has built’ (Strong’s1141/1141/3050), he is the son of Jehoiada (‘Jehovah-known’ – Strong’s 3068/3045), the son of a valiant man of Kabzeel (‘God has gathered’ – Strong’s 6998/410).

Three wonderful messages for us in our day of ‘wintry blasts’ and trials to our faith

‘JAH has built’ – ‘Jehovah-known’ – ‘God has gathered’!

Our foundation has been built on all that our JAH has established for us (for JAH also see Exodus 15 v 2, Psalm 68 v 4). We are reminded who Benaiah descends from, a man given the name of ‘Jehovah-known’ – Hallelujah! We too are descendants of our true Jehovah, through His Son we declare daily by His Holy Spirit that truly in my trial ‘Jehovah is known’.

Both of these men are born of Kabzeel and their lives declare ‘God has gathered’! Our declaration in our ‘wintry day’ should be ‘God Himself has gathered me’!

Benaiah/Benajah commanded the Cherethites and the Pelethites all through David’s reign (2 Samuel 8 v 18, 20 v 23).

‘Cherethites’ in Hebrew mean ‘executioners/exiles’ – ‘Pelethites’ in Hebrew mean ‘runners, swiftness to escape, to flee’ – David’s men deal with their enemies with swiftness to escape!

Interstingly when we read of a lion in the pit, it is in the definite article, it is not A lion but THE lion – when written like this it is speaking of an even greater meaning THE LION is no other than a type of SATAN defeated in a pit on a wintry day!

PAUL STORED UP FOR THE ‘WINTER’ IN HIS LIFE

Apostle Paul, the great warrior of the New Testament alludes in his closing days to winter as called to face the crowning efforts of the enemy “Make every effort to come before WINTER ..” (2 Timothy 4 v 21). Jesus walked in the Temple at the Feast of Dedication and we read “it was winter”. (John 10 v 22/23).

WARMTH FROM THE SOUTH

LIGHT from the EAST, and WARMTH from the SOUTH bring us assurance as we move forward and take our place in Christ’s body upon His earth.

The SOUTH indicates Divine favour, genial and warm, Job’s clothes were warmed by the SOUTH wind (Job 37 v 17). In Numbers 10 the tribes in the EAST and the SOUTH are set forward as preceding the Sanctuary; suggesting that if we are to move forward, we need the energising prospect of the EAST, followed by the positive enjoyment of Divine love as suggested by the SOUTH.

The WEST is marked by the sunset, which suggests a tendency to decline and calls for spiritual energy and trust in Christ alone. The tribes on the WEST were called to draw strength from their nearness to the Ark, both in the Tabernacle as pitched and as setting forward.

SACRIFICES OF THE NORTH

In various passages in the Torah it is discussed how sacrifices should be “brought” (‘hiqriv’) “before the LORD, in front of the entrance to the Sanctuary, before they were slaughtered (Leviticus 1 v 2, 3, 10, 13, 14, 2 v 1, 4, 12, 13, 14, 3 v 3, 6, 9, 4 v 3, 14). This symbolic offering expressed the special dedication of the sacrifice to God. The area directly NORTH of the Altar in the Second Temple was very important because it stood right in front of the entrance to the House of the Temple, the Altar was slightly set to the SOUTH within the Camp of the Shekinah.

We can understand Romans 12 v 1 better when we consider the background of the ritual of presenting the sacrifice. “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. 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.”

Romans chapters 1/11 reveal God’s plan of salvation in CHRIST – Romans 12 v 1 shows what practical consequences result from it for people who have been reconciled to God by the sacrifice of the Lord Jesus Christ. The word “therefore” in Romans 12 v 1 indicates this conclusion from the teaching of the preceding chapters. The redeemed, who have personally claimed Christ’s sacrifice for themselves, should be prepared to give themselves completely to their Saviour like a sacrifice which directly faces slaughter, as thanks for that which has been done for them. The following New Testament verses should also be viewed in the context of bringing the sacrifice to the Temple entrance - Romans 6 v 23, 16, 19, 2 Corinthians 4 v 4, 11 v 2, Ephesians 5 v 27, Colossians 1 v 22,28, 2 Timothy 2 v 5.

The Greek verb ‘parastemi’ is used in all of these verses, as in Romans 12 v 1, which, in New Testament terminology for sacrifice corresponds to the Hebrew term ‘hiqriv’ meaning ‘to bring near, present’.

HOOKS AND TABLES

The slaughtered offering was hung upon eight low pillars (‘amudim nannasin’) with wooden tops into which were set iron hooks (‘unqelaiyoth shel barzel’) this is paralleled in the Millennial Temple description in Ezekiel 40 v 41/43 “Four tables were on each side next to the gate; or eight tables on which they slaughter sacrifices, and for the burnt offering they there were four tables of hewn stone, a cubit and a half long, a cubit and a half wide, and one cubit high, on which they lay the instruments with which they slaughter the burnt offering and the sacrifice. And the double hooks, one handbreadth in length, were installed in the house all around; and on the table’s was the flesh of the offering.”

This action could be seen DAILY in the Temple, movingly pointed towards the Messiah, Jesus Christ, the crucified One who hung by nails on the wood. Paul wrote in Galatians 3 v 3 “Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed is everyone who hangs on a tree”) Deuteronomy 21 v 23, Acts 10 v 39.