

The Tabernacle of Moses

YHVH's Pattern of Salvation for Mankind The Story of the Bible From Genesis to Revelation

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Thy way, O Elohim, is in the Sanctuary /Kodesh. (Psalm 77:13)

The story of man, as recorded in the pages of Divine Scripture, begins in a garden and ends in a garden. In both of these paradises—the Garden of Eden and the heavenly New Jerusalem, man walks in intimate oneness with his Creator. Paradise was lost in the former and will be regained in the latter.

But between the two—between the books of Genesis and Revelation—is the saga of man's separation from his loving Creator due to his prideful rebellion against YHVH's Torah—his life-giving, fatherly and loving instructions in righteousness. Between Genesis and Revelation is the agonizing history of a Father reaching out in every conceivable manner to his prodigal children, urging them to repent of their sin, and to turn from the downward path that leads to spiritual darkness, separation and eternal death.

YHVH has a plan to redeem man—to save him; that plan is revealed in the Bible—the Word of Elohim. But the Bible is a big, complex and daunting book to most people. Deciphering this plan of salvation can be intimidating to those who do not have the keys to unlock the mysteries. Once the code is deciphered, however, and the plan unveiled, understanding the Book is a cinch. To understand the Tabernacle of Moses is to understand that plan. Though of divine origin, it is a simple layout and design. But its simplicity belies the true enigma of it. Even though the youngest child can understand the basic message of the tabernacle, within its linen veiled enclosure is to be found some of the deepest wisdom of the universe, for in it the mysteries of YHVH's plan of redemption for mankind is revealed. In its furnishings and details one finds in code-form the seven-step plan of YHVH's set-apart annual appointed times, as well as the seven steps of the biblical Hebraic wedding. These all reveal the steps every human must take to reverse the curse of death that fell upon Adam. They show man the way back to the Father and back to that garden paradise that man lost. Within the set-apart or holy sanctuary of the tabernacle is revealed the way of Elohim, the way of salvation and eternal life.

When Adam and Eve sinned, YHVH thrust them out of the paradise called Eden. They began to wander in search of redemption in a wilderness of separation brought on by their sin. From that point on, men continued to wander seeking redemption. Their wanderings took them further away from redemption and from YHVH the Redeemer, however. We pick this story up with the children of Israel who have left the Wilderness of Sin and begun to wander in the wilderness of Sinai in search of their destiny. After having revealed himself to them at their deepest point of despair, YHVH brought them to a mountain in the desert—Mount Sinai—and presented to them an alternative lifestyle—one that would give them hope and lead them to everlasting life replacing the hopelessness and uncertainty about their future. He then gave them a purpose and a destiny. YHVH gave them a job assignment. It was to build a tabernacle—a place of rest, healing, cleansing and intimate relationship with him. Whether they realized it or not, that simple tent was their future hope. It was the pathway back to paradise. Outside the tent was a hot, parched and gray wilderness full of serpents, scorpions and the dreaded heathen Amalekites. Inside was redemption, cleansing, life, food, leading to the glorious presence of the Elohim of Israel—a foreshadow of the New Jerusalem. David understood this when he said, “Thy way, O Elohim, is in the sanctuary.”

The story of the children of Israel is your story and mine. It is both an old and new story; it is a timeless one. The needs of humans and the message of redemption remain the same. Learn the pattern of the tabernacle, for in it you will find life! Together, let's explore the Tabernacle of Moses containing YHVH's template of salvation for mankind. In it is the revelation of our future and eternal destiny.

Major Themes of the Tabernacle/Mishkan

- ☞ Going from the profane/polluted to the *kadosh*/set-apart, from darkness to light, disobedience to obedience.
- ☞ Progressive separation and refinement of the individual leading to purity and perfection.
- ☞ Growing in progressive intimacy and fellowship with the Father.
- ☞ The steps of the biblical wedding ceremony; the marriage of YHVH to his people.
- ☞ The seven steps of spiritual growth and reconciliation to the Father as epitomized by the seven annual appointed times or festivals (*moedim*).

Fast Facts About the Tabernacle of Moses

The tabernacle/*mishkan* was constructed circa 1450 B.C. at the foot of Mount Sinai. It took about a year to build.

Hebrew Names for the Tabernacle

- *Mishkan*/מִשְׁכָּן is Strong's H4908 meaning "tabernacle, dwelling or habitation." *mishkan* is from the root word *shakan*/שָׁכַן (Strong's H7391) meaning "to dwell, abide, settle down, reside, tabernacle." The word *shechinah* derives from *shakan* and refers to the manifest light or presence of YHVH among his people (Exod 25:8–9).
- *Obel*/אֹהֶל (as in *tent of the congregation/meeting*) is Strong's H166 meaning "a nomad's tent, dwelling, home, habitation" (Exod 29:42).
- *Miqdash*/מִקְדָּשׁ is Strong's H4720 meaning "sacred place, sanctuary, holy place" and is from the primitive root *qadash*/קָדַשׁ (Strong's H6942) meaning "to consecrate, sanctify, prepare, dedicate, be hallowed or set apart, be separate or holy" (Exod 25:8).
- *Kodesh* or *sanctuary* because it was set-apart for a set-apart (*kadosh*) Elohim (Exod 30:13).
- *Obel haeduth* or *the tabernacle/tent of the testimony or witness* since it contained the ark of the covenant housing the Torah-law given to Moses, which was an abiding witness of Israel's covenant with YHVH (Num 9:15).
- *Mishkan haeduth* or *tabernacle of the testimony* (Num 10:11).

Here are the Paleo-Hebrew word picture meanings for the main names of the tabernacle (from *Hebrew Word Pictures—How Does the Hebrew Alphabet Reveal Prophetic Truths?*, by Frank Seekins):

- *mishkan*: מ means "water, chaos"; ש means "teeth, consume, destroy"; כ means "palm or opened hand, cover, open, allow"; and ך means "fish, darting through water, activity, life." The combined meaning of these letters in the Paleo-Hebrew word pictures is "destroy chaos and open/allow life/activity."
- *Obel*: א means "strength"; ה means "to reveal, behold"; and ל means "control, authority." The combined meaning of these letters in the Paleo-Hebrew word pictures is "behold/reveal the strength of authority or behold/reveal the chief/leader's control/authority."
- *Miqdash*: מ means "liquid, massive, chaos"; ק means "back of the head, behind, the last, the least"; ד means "door, pathway, enter"; and ש means "teeth, to consume, to destroy." The combined meaning of these letters in the Paleo-Hebrew word pictures is "the door/pathway to destroy the last of massive chaos."

Examples of YHVH Tabernacling With His People

- **John 1:14**, "And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." The word *dwelt* (*skenoo*, Strong's G4637) means "tent or tabernacle."
- **Luke 2:7**, The baby Yeshua was laid in a "manger." This was probably a *sukkah* or tabernacle.
- **Revelation 21:1–3**, "Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from Elohim, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, 'Behold, the tabernacle of Elohim is with men, and He will **tabernacle** with them, and they

shall be His people. Elohim Himself will be with them and be their Elohim.” The word *tabernacle* in verse three is *skenoo* in the Greek, the same word used in John 1:14.

Examples of YHVH’s People Tabernacling With Him

The *talit*/*talit* or prayer shawl worn by Jewish men is an examples of YHVH’s people tabernacling with him. The word *tal-ithe* means “little tent.” Each Hebrew man has his own little tabernacle, tent or prayer closet to pull over his head whenever he wants to tabernacle or commune with his Elohim. When a talit is spread out with one’s arms it resembles a bird with wings. This represents YHVH’s “wings” forming a protective shield or brooding over his people. Such a place becomes a place of refuge (Ps 91:1,4). The Spirit of Elohim brooded over the waters of the earth at creation (Gen 1:2). Yeshua spoke of his desire for Jerusalem as a mother hen spreads out its wings and gathers together its young (Matt 23:37). In Mideast culture, a man casts his garment over his wife-to-be as an act of claiming her for marriage. In Ezekiel 16:8, YHVH spread is “wings” (Heb. *kanaph* [*Strong’s* H3671] meaning “edge, extremity, wings, bird’s feathered wings”) over his bride, Israel, to cover her nakedness. The Jewish wedding canopy or *chuppah* represents this.

Constructing the Tabernacle—All Israel Was Involved

All Israel contributed to the building of the tabernacle (Exod 25:1–7), yet YHVH chose two Israelite artisans, Bezalel and Aholiab (Exod 31:1–6), filled them with the Spirit of Elohim “in wisdom, understanding, knowledge an in all manner of workmanship ...” This teaches us that the work of YHVH is a joint effort of the entire Body of YHVH-Yeshua, but that YHVH will endow certain individuals with unique gifts of the Spirit in order to accomplish his specific plans and purposes (Eph 2:22; 4:11; Rom 12:4–8; 1 Cor 12 and 14).

The Israelite Encampment Around the Tabernacle

The Israelites camped around the tabernacle (Num 2:1–34). On the east side were Judah, Issachar and Zebulun; on the South side were Reuben, Simeon and Gad; on the west side were Ephraim, Manasseh and Benjamin; and on the north side were Dan, Asher and Naphtali. According to the numbers of the fighting men given in Numbers 2, we see that the encampment of Israelites around the tabernacle formed a perfect Paleo-Hebrew letter *tav*, which looks like a cross. The Levites camped around the tabernacle forming a protective perimeter between the Israelites and the tabernacle itself (Num 1:53).

A Quick Tour of the Tabernacle

The Altar of the Red Heifer (Num 19:1–11)

See the article toward the end of this teaching on the red heifer where we discuss how it relates to Yeshua’s death at the cross.

The Outer Curtain (Exod 27:9–19)

The tabernacle’s outer court was approximately 150 feet long by 75 feet wide (or 11,250 square feet, which is about one-fourth of an acre) in size.

The curtains of the outer court (Exod 27:9–19) were made of fine white linen and was seven-and-a-half feet tall. The linen curtains speak of robes of righteousness the bride of Yeshua will wear on her wedding day (Rev 19:8).

Sixty pillars supported the outer curtain. They were set in heavy bronze (or brass) bases topped by silver capitals. These pillars represent redeemed humanity wearing robes of righteousness. Wood symbolizes humanity, while bronze symbolizes judgment against man because of sin, and silver represents redemption or Elohim’s ransom price for man’s sin.

The Door to the Tabernacle (Exod 27:16–17)

The door of the outer court curtain contained three colors woven into white linen fabric: blue, purple, crimson, and white. These four colors speak of different attributes of Yeshua, whom Scripture likens to the door of salvation (John 10:1–18). These four colors combine to form a full picture of Yeshua, the Redeemer and Savior of Israel. Only through him can man come to the Father, have salvation, eternal life and inhabit the glorious New Jerusalem pictured by the glory cloud over the Holy of holies in the tabernacle. The four colors also correspond to the four

faces of the living beings around the throne of Elohim (Ezek 1).

- Crimson symbolizes the human aspects of Yeshua, for red is the color of man and red clay from which YHVH created man (*adam*). Some Bible commentators believe this points to the Gospel of Mark, which reveals the nature of Yeshua at the *pashat* (the simple or plain level) of biblical understanding. Some see this as corresponding to the ox cherubim and the tribe of Ephraim, which had on its banner an ox. According to Hebrew roots commentator and linguistic scholar James Trimm, “Mark presents the Messiah as the servant (the servant who purifies the Goyim in Isa 52:13, 15) the “my servant the Branch” of Zech 3:8 who is symbolized by the face of the Ox in Ezekiel 1 (the Ox being a servant, a beast of burden). Mark does not begin with an account of the birth of Messiah as do Matthew and Luke because, unlike the birth of a King, the birth of a servant is unimportant, all that is important is his work as a servant which begins with his immersion by [John]. Thus Mark’s simplified account omits any account of Yeshua’s birth or pre-existence and centers on his work as a servant who purifies the [people of the nations].”
- White symbolizes the righteousness of Yeshua. Some Bible commentators believe this points to the Gospel of Luke which reveals the nature of Yeshua at the *remez* (the hint) level of biblical understanding. Some see this as corresponding to the man cherubim and the tribe of Reuben, which had on its banner an man. Trimm writes that, “Luke wrote a more detailed account for the high priest Theophilus (a Sadducee). The Sadducees were rationalists and sticklers for details. Luke presents Yeshua as the “Son of Man” and as “the man whose name is the Branch” (Zech 6:12) who is presented as a high priest and is symbolized by the face of the man in Ezekiel 1. Luke wants to remind by *remez* (by implication) the high priest Theophilus about the redemption of the filthy high priest Joshua (Zech 6) and its prophetic foreshadowing of a ‘man’ who is a Messianic “Priest” and who can purify even a high priest.”
- Purple symbolizes the regal or kingly aspects of Yeshua. Some Bible commentators believe this points to the Gospel of Matthew, which reveals the nature of Yeshua at the *drash* (the allegorical or homiletical) level of biblical understanding. Some see this as corresponding to the lion cherubim and the tribe of Judah, which had on its banner an lion. Trimm writes, “Matthew presents his account of Yeshua’s life as a Midrash to the Pharisees, as a continuing story tied to various passages from the Tanakh (for example Matt 2:13–15 presents an allegorical understanding of Hos 11:1). As a *drash* level account Matthew also includes a number of parables in his account. Matthew presents Messiah as the King Messiah, the Branch of David (Jer 23:5–6 and Is. 11:1f) symbolized by the face of the lion in Ezekiel 1.”
- Blue symbolizes the heavenly or divine aspects of Yeshua. Some Bible commentators believe this points to the Gospel of John, which reveals the nature of Yeshua at the *sod* (the mystical) level of biblical understanding. Some see this as corresponding to the eagle cherubim and the tribe of Dan, which had on its banner an eagle. According to Trimm, “[John] addresses the mystical Essene sect and concerns himself with mystical topics like light, life, truth, the way and the Word. [John] includes many *sod* interpretations in his account. For example [John] 1:1 presents a *sod* understanding of Genesis 1:1. [John] 3:14; 8:28 and 12:32 present a *sod* understanding of Numbers 21:9 etc.” (all of Trimm’s references are from the internet site: http://www.jios.org/The%20Synoptic%20Solution_jt.html)

The Altar of Sacrifice (Exod 27:1–8)

Just inside the door of the tabernacle was the altar of sacrifice. It was made of acacia wood overlaid with bronze, which is a shadow picture of Yeshua bearing the judgment for men’s sins on the cross. The blood of the sacrifice was poured out on the ground at the base of the altar picturing Yeshua shedding his blood at the cross. Two lambs were offered at the altar morning and evening (Exod 29:38–42). This pictures our need to come humbly before our Father in heaven morning and evening in prayerful devotion as living sacrifices to confess our sins, to praise and thank him (Ps 51:16–17; Heb 13:15; 1 John 1:7–9).

The Bronze Laver (Exod 30:17–21)

The large bronze basin was fabricated from the mirrors the Israelite women donated (Exod 38:8). Perhaps James had this tradition in view when he speaks of being a doer of the Word of Elohim, not just a hearer, for a hearer and not a doer is like one who sees himself in the spiritual mirror of Elohim’s Word and forgetting what he looks like does not allow the Word to transform him (Jas 1:22–25). We know that water is a poetic metaphor for YHVH’s Word

(Eph 5:26; Tit 3:5; Heb 10:22; Deut 32:2).

In the laver, the priests were to wash their hands and feet before going into the tabernacle so that they would not die. The hands and feet represent the entire body since they are the highest and lowest parts of the body. They also represent our direction and our action—everywhere we go and all that we do—must be pure before ministering before YHVH.

From the Outer Court to the Inner Sanctuary

In the outer court, the theme was washing, judgment and death, while in the inner sanctuary the theme was light, food and fragrance. This represents steps of maturity in the believer's life and progression in one's spiritual focus. Some believers never leave the outer, for their spiritual lives never evidence the deeper values of praise, worship and abiding in YHVH characterized by the service in the sanctuary.

The Boards of the Sanctuary (Exod 26:15–30)

The walls of the tabernacle were constructed of vertical boards (20 on a side and 6 on the back) and were made of acacia wood covered in gold held sitting in silver bases. The boards were held upright by five horizontal acacia wood bars also overlaid in gold that ran the length of the walls. The boards standing tall speak of YHVH's upright saints (Jeshurun—another name for Israel, see Deut 32:15; 33:5; 33:26; Isa 44:2) who are called to be the temple of YHVH (1 Cor 3:16; 6:19; 2 Cor 6:16) and who will also be pillars in YHVH's eternal New Jerusalem temple (Rev 3:12). Wood overlaid with gold in silver bases speaks of redeemed humanity with the divine nature of Yeshua. It also speaks of the two-fold nature of Yeshua who was both human and divine. The five wooden bars speak of the five-fold ministry of apostles, prophets, evangelists, shepherds and teachers for the edifying or building up and perfecting of the saints—the body of Yeshua (Eph 4:11–13). Five can also speak of the five books of YHVH's Torah—his instructions in righteousness, which shows believers how to walk uprightly before YHVH.

The Door of the Sanctuary (Exod 26:36–37)

This door had the same colors as the door to the outer courtyard (blue, crimson, white and purple) and was also woven of fine linen. The door was the same size in area, though it was a different dimension than the first door, for it was taller and narrower. This teaches us that the view of Yeshua becomes higher, and the way to the holiest place becomes narrower and the requirements become more stringent as one draws closer in proximity to YHVH's glorious presence.

Five wooden pillars covered in gold supported by bronze bases held the curtains up. Again, the wood-covered gold speaks of the righteousness of the saints. Bronze speaks of Elohim's judgment and five can speak of both the five books of YHVH's Torah as well as the five-fold ministry the purpose of which is to ground YHVH's people in his Torah-instructions in righteousness. In so doing, the Saints will become like Yeshua, who was the physical embodiment of the Torah—or YHVH's Torah-Word made flesh (the Living Torah, John 1:1,14).

The Menorah (Exod 25:31–39)

The menorah was beaten out of a solid ingot of pure gold and stood on the left side of the holy place inside the tabernacle. It was the only light in the holy place. The menorah had seven branches with three on either side of a central stem. Each branch had three decorative cups, a knob and a flower resembling that of an almond flower. The cups were called lamps and each was filled with the purest olive oil and contained a wick that was lit. The menorah was lit each day, and each of the six outer lamps were designed so that when lit its flame pointed toward the central stem. The menorah had tools—tongs and spoons—to tend the wick. These implements were used to clean and to prepare the lamps and to remove the previous day's ashes.

The menorah is a picture of Yeshua, the Tree of Life, who likened himself to a vine and his followers to branches" (John 15:1–7). It also pictures the idea that the saints are members of the body of Yeshua (1 Cor 12:12) and are established in him (2 Cor 1:21). His followers are connected to him, draw sustenance from him, and the spiritual light of their lives point toward him in all that they do. Believers are to be "on fire" for doing the work of Yeshua. The Spirit of Elohim directed by the Torah—both pictured by the olive oil—fuels that fire. On the Day of Pentecost, the believers in the upper room received fire of YHVH's Spirit and had his Torah-law written in their hearts. Through the empowerment of the Spirit—both the fruits and the gifts—the saints were able take the light of the gospel out to the world. The significance of the menorah in the believer's life is evidenced by the fact that Scripture reveals that it (not the cross) is the actual symbol for assembly of believers in Yeshua (Rev 1:12,20).

For a further discussion on the special olive oil that was used in the menorah and its spiritual significance, please read the article toward the end of this work on the subject.

The Table of Showbread (Exod 25:23–30)

On the right side of the tabernacle opposite the menorah was the table of showbread. It was constructed of acacia wood overlaid in gold, which speaks of the two-fold nature of Messiah—both human and divine, with a crown of gold, which pictures Yeshua's being the head of the body of believers. On the table were placed twelve loaves of bread representing the twelve tribes of Israel in communion with each other and YHVH. These loaves were replaced with fresh loaves every Sabbath (Lev 25:5–9). These loaves represent the whole house of Israel fellowshiping around Yeshua, the Bread of Life. The showbread is also called the bread of presence, for the term *showbread* in the Hebrew literally means the bread that is “in front of, before or in the face of” Elohim.

The Golden Incense Altar (Exod 30:1–10)

The golden incense altar was constructed of acacia wood covered in gold and was situated in front of the veil leading into the holy of holies (the most set-apart place) halfway between the menorah and the table of showbread. Like the table of showbread, it had a golden crown around the top of it, which points to Yeshua being the head of the body of believers. The priest burned incense on the altar twice daily, in the morning and the evening. Scripture reveals that incense represents the prayers of the saints rising up to heaven before the throne of Elohim (Ps 141:2; Rev 5:8), which in the tabernacle is pictured by the mercy seat in the most set-apart place or oracle (*d'veer*). The altar of incense was a place of deep prayer, praise, worship and intercession and speaks directly to the intimate twice daily prayer life and devotions of the born-again believer before the throne of the Father in heaven.

The Veil (Exod 26:31–37)

The veil or *parochet* divided between the holy or set-apart place and the holy of holies or most set-apart place. It was woven of fine linen of the same four colors as were the previous two curtains—blue, crimson, purple and white, except this veil had cherubim embroidered into it. The most set-apart place is a picture of returning to the Garden of Eden, which had cherubim guarding its entrance (Gen 3:24), except this time it is the New Jerusalem in the New Heaven and New Earth.

It was this same veil that was rent from top to bottom in the second temple in Jerusalem at the time of Yeshua's crucifixion (Matt 27:51). The writer of the Epistle to the Hebrews teaches a correlation between the tearing of Yeshua's flesh on the cross and the tearing of the veil, and that this event opened the way for believers to be able to enter into the most set-apart place and to come boldly before the throne of Elohim through the shed blood of Yeshua (Heb 10:19–22 cp. 4:14–16).

The Most Set-Apart Place

This was the small inner-most room of the tabernacle, which contained the ark of the covenant over which the pillar of fire/glory cloud rested. Only the high priest was allowed in the most set-apart place, and only then once a year on the Day of Atonement.

The Ark of the Covenant (Exod 25:10–22)

The ark of the covenant was a small box of acacia wood overlaid in gold, which contained the golden pot of manna, Aaron's rod that budded and the two tablets of stone containing the ten statements of Elohim—commonly called the Ten Commandments. Against the ark was leaned a scroll of the complete Torah (Deut 31:26).

Covering the ark was a golden cap called the mercy seat or *kapporet* and is related to the word *kippur* as in *Yom Kippur*, the Day of Atonement. Both share a common Hebrew root, which is the word *kapar* (*Strong's G3722*), which according to the *Theological Wordbook of the Old Testament (TWOT 1023)* means “to make an atonement, make reconciliation, purge”) and the mercy seat—the golden “lid” covering the ark of the covenant located in the *D'veer* (i.e., the inner shrine of the Tabernacle of Moses)—which in Hebrew is the word *kapporet* (*Strong's G3727, TWOT 1023c*) was “the place of atonement or the place where atonement was made.” The *TWOT* defines what happened at the *kapporet* as follows:

“It was from the ... mercy seat that [YHVH] promised to meet with the men [of Israel] (Num 7:89). The word, however, is not related to mercy and of course was not a seat. The word is derived from the root ‘to atone.’ The Greek equivalent in the LXX is usually *hilasterion*, “place or object of propitiation,”

a word which is applied to [Messiah] in Rom 3:25. The translation ‘mercy seat’ does not sufficiently express the fact that the lid of the ark was the place where the blood was sprinkled on the day of atonement. ‘Place of atonement’ would perhaps be more expressive.”

Everything in, on and around the ark pointed to Yeshua. Inside the ark was the golden pot of manna, which points to Yeshua who the bread of life—the Word of Elohim made flesh. Aaron’s rod that budded speaks of Yeshua’s role as the ultimate high priest due to his atoning and life-giving work at the cross. The two stone tablets and the Torah scroll speak of the Yeshua who was the Word of Elohim from the foundation of the world (John 1:1,14), and whose words or instructions in righteousness the saints are instructed to follow (John 14:15; 1John 2:3–6; Rev 12:17; 14:12).

Overshadowing the mercy seat were the golden cherubim with outstretched wings. This is a picture of YHVH’s throne in heaven, which is surrounded by cherubim and other living creatures that sing his praises and minister to him (Rev 4).

The Bible Is the Story Two Lovers:

The Tabernacle Is the Outline of that Love Story— A Plan of Redemption and Reconciliation

Consider the Following:

- ☞ Love and romance has captured the imagination of man since time immemorial.
- ☞ The Creator of the universe, the Set Apart One of Israel, the Author of the Scriptures, is captivated by the concept of love and romance as well. **Much of the Bible is devoted to this subject.**
- ☞ John 3:16 is the most popular verse in the Bible and it is about love.
- ☞ Poetry is the language of love. Did you realize that much of the Scripture is poetry (or high prose) Hebrew style? All of the Psalms, Proverbs, Job, Song of Solomon, Ecclesiastes and Prophets are pure Hebrew poetry? Much of the Apostolic Scriptures are written poetically, as well.
- ☞ In the Scriptures the Song of Solomon is a tender and romantic story about the great love between a man and his bride. Many believe this is an allegory about YHVH-Yeshua and his bride, Israel, the body of believers called the saints.
- ☞ In Ephesians 5:21–33, Paul talks about the marriage relationship between a husband and wife and how that is a picture of Yeshua and the body of believers (the saints). He then goes on to say in verse 32 that, “This is a great mystery: but I speak concerning Messiah and the church.” The word *mystery* here in the Greek refers to “secret or hidden things relating to the deep and wise counsel of YHVH which is hidden to ordinary individuals and revealed only to a select or special group of people, in this case, the saints.”
- ☞ In Revelation 19:9, John talks about the marriage supper of the Lamb and says in verses 7 and 8 that the marriage of the Lamb has come and his wife, the saints who have the testimony of Yeshua and keep his commandments has made herself ready by putting on the clean and white wedding garments which is the righteousness of the saints. These saints will rule and reign with Yeshua the Messiah forever and ever in his kingdom.
- ☞ Do you realize that when Yeshua talked about his upcoming (re)marriage to his bride in the Parable of the Ten Virgins (Matt 25:1–13) and The Wedding Banquet (Matt 22:1–14) that this was the good news or gospel of the kingdom that he preached which was summed up by the often repeated Scriptural phrase “Repent for the kingdom of Elohim is at hand”? His kingdom on this earth is established at the point in time where he will be (re)married to his bride, the spiritual body of believers who have been redeemed by the blood of the Lamb and who keep his commandments as stated in Revelation chapters 12 and 14. At this remarriage to Israel, there will be a renewal of vows (a ketubah) called the Renewed Covenant (mistranslated from the Hebrew of Jer 31:31 by Christians and called the “New” Covenant) between YHVH-Yeshua and his bride, Israel, the body of believers who are no longer Greek nor Jew, but who are one new man in Yeshua Messiah (Eph 2:11–16).
- ☞ Did you also know that Yeshua already married this same bride, Israel, once before about 3500 years ago. Yes,

when Yeshua, in his pre-incarnate state, thundered his Torah-law commandments from Mount Sinai in the wilderness he was making a marriage covenant with the Israelites. Yes, that was Yeshua there speaking to the children of Israel. Yeshua, who the Christian church calls Jesus, was also the one who led them in the wilderness. Acts 7:38 says so. This same verse also refers to the Israelites as the “church or assembly in the wilderness.” The church did not start on the day of Pentecost in the book of Acts. It started on the day of Pentecost 1500 years earlier at the foot of Mount Sinai. The Jewish, first-century believers were simply a continuation of that body of believers.

The Seven Stages of the Hebrew Wedding as They Relate to the Believer and the Tabernacle

One Possible Scenario

- 0 Intent:** The groom and bride see each other for the first time; interest is sparked. They begin to “fall” in love. YHVH fell in love with Israel. (Ezek 16:4–14). This occurs outside the linen walls of the tabernacle. Likewise, in the believer’s life the message of the gospel (good news) is preached (Rom 10:14–18) and they are drawn to Yeshua the Savior and Redeemer. This is represented by the four-colored door of the *mishkan* (picturing the four Gospels). Yeshua is the door to life and spiritual marriage.
- 1 Redemption:** The bride’s price (dowry) is paid. The young man commits to lay down his life for the young maiden. This is the message of redemption of Yeshua at the cross. The death of the red heifer at the altar of the sacrifice of the red heifer speaks of this, as noted above.
- 2 Acceptance:** The cup of wine is drunk (called the cup of acceptance), which corresponds to the third cup of the Passover seder (cup of redemption). The betrothal is legally established. Believers drink of this cup and eat the unleavened bread on the evening portion of Passover on the fifteenth day of the first month, which is on the first high Sabbath and first day of the Feast of Unleavened Bread. The altar of sacrifice inside the tabernacle is a picture of this.
- 3 Set-Apartness:** The bride takes a ritual cleansing bath (immersion or *mikveh*). Here the bride immerses herself to signify that she is ritually clean and totally set apart for her groom to the exclusion of all others. She has accepted the groom and the terms of the marriage agreement (or *ketubah*), i.e., the Torah and the four Gospels, which are the revelation of the Work, Word and Person of Yeshua. This is pictured by the bronze laver where one is ritually purified (baptism, Rom 6:3–6) and washed in the water of the Word of Elohim (Eph 5:26), which is the believer’s *ketubah*. The last high Sabbath or seventh day of the Feast of Unleavened Bread (*Hag HaMatzot*) pictures this, for it was then that Israel was immersed in the Red Sea and put leavening out of their homes (leavening is a picture of sin).
- 4 Separation and Consecration:** Preparation of the bride for the return of the groom from his father’s house. While the groom is away building their marital home (“mansion”) the betrothed bride walks out a set-apart or consecrated life. She keeps herself from any other lovers. She walks in the spiritual light of Torah-truth as led by the Spirit of Elohim. The menorah pictures this step as does the Feast of Pentecost (*Shavuot*). Others see the light of her righteousness, joy and peace and are drawn to it.
- 5 Preparation, Regathering and Reunion:** The groom prepares a “mansion” for his bride. Meanwhile, the bride puts on robes of righteousness, fills her lamp with oil, stays awake through the night (while others sleep) waiting for the return of the groom; she evidences the fruits of the Set-Apart Spirit (see Matt. 25, the Parable of the Ten Virgins). This is the call to Israel to awake spiritually, to regather and to prepare to meet the Messiah, her Groom. At this time the groom leaves his father’s house and goes out to meet his bride. This is pictured in the tabernacle by the table of showbread (table of the presence or face of YHVH) upon which are twelve loaves of unleavened bread picturing the twelve tribes of Israel in a sin-free (righteous) state. In the annual feast day (*moedim*) cycle, this is pictured by the Day of the Awakening Blast (*Yom Teruah*).

- 6 The Return of the Wedding Party to the Bridegroom's House:** At this time the wedding party makes final preparations to return to the father's house where the marriage feast will occur and married life will start. Also at this time Yeshua, the Groom, will judge and destroy all counterfeit or would-be persecutors of and contenders for his bride along with all would-be or false brides and religious systems. To mark this momentous event the final or great jubilee shofar will sound. The altar of incense and the Day of Atonement (*Yom Kippur*) prophetically picture this event marking the end of what is called in Jewish thought "the final redemption."
- 7 The Consummation of the Marriage and the Wedding Feast:** The young couple returns to the father's house where is the marriage "mansion" the young groom has constructed for his new bride. It is there that the marriage is consummated and the wedding feast occurs. The holy of holies (*kadosh hakadoshim*) at the ark of the covenant is a picture of this as is the Feast of tabernacles or simply, The Feast (*Sukkot*), which is a 1000-year long celebration referred to as the Millennium or Messianic Age
- 8 Life Happily Ever After:** The young couple starts married life. Yeshua and his bride will live together in the New Earth/New Jerusalem forever (the *Olam Haba*). The Eighth Day (*Shemeni Atzeret*), which is the seventh of YHVH's seven annual appointed times (moedim), pictures this. The glory cloud (*shekinah*) above the ark of the covenant in the tabernacles is a picture of the glory of the New Jerusalem when heaven and earth unite and YHVH lives with his redeemed and glorified people (bride) forevermore.

The Eight Steps to Eternity & The Seven Steps in the Tabernacle

8 Eight Is the Biblical Number of New Beginnings Seven Is the Number of Perfection or Completion 7

Another Tour of the tabernacle, But in More detail.

Let's take another tour of the tabernacle, but this time let's add a new dimension: YHVH's seven annual appointed times or festivals in light of the seven steps of redemption. Multiple visits to the tabernacle are necessary, for like a world class museum or an ornate and opulently decorated palace, it is impossible to absorb the fullness of the tabernacle on your first tour.

- 1 First Step of Eight:** One is in a state of separation from his Creator because of sin. One sees the good news, the light of truth, the message of the cross, the multi-colored door and the luminescent walls of the tabernacle. As one takes his first steps to become separated or set-apart from the confusion, darkness, chaos, emptiness, lostness and death of the world one must first encounter the altar of the red heifer located outside the tabernacle (in later years on the Mount of Olives opposite the temple, *Mishnah Parah 1:1ff*). There the red heifer was slaughtered and burned and its ashes were used as a sin offering to bring about purification for uncleanness (Num 19:1ff). Yeshua was likewise crucified outside of the camp of Israel and the gates of Jerusalem (Heb 13:10-13). This altar represents the work of Yeshua at the cross. One cannot enter the tabernacle until one has been redeemed and purified by the blood of Yeshua. Even the Israelites killed the Passover lamb *outside* their homes on the afternoon of the fourteenth of the month of *Abiv*. The blood was then smeared on the doors of their homes. Once they entered the blood-smeared doors and were inside their homes they were safe from the death angel who simply passed over them. Likewise, when we enter through the gates of the tabernacle (which are crimson in color, as well as blue, white and purple—colors which point to the four Gospels and the four aspects of Yeshua's mission as Redeemer) we do so saved and purified. This is the Passover (*Pesach*), which is the first of YHVH's seven annual appointed times (moedim).
- 2 Second Step of Eight/First Step of Seven:** Upon entering the tabernacle one immediately comes to the altar of sacrifice. After the lamb was sacrificed on the afternoon of Passover, that evening (the beginning of the

fifteenth day of the first month, which was also the first day and a high Sabbath of the Feast of Unleavened Bread/*Hag HaMatzot*) the Israelites ate the Passover lamb. At the altar of sacrifice the Levites would eat those animals sacrificed there. This pictures the fact that the saved believer must continue to “eat the flesh” and “drink the blood” of Yeshua to stay in communion with him (John 6:35–58), and that when one sins after one is saved they must continue in a state of repentance and overcoming through the blood of the Lamb (1 John 1:7–9). On that evening, one not only ate lamb, but *unleavened* bread after having put all leavened bread out of one’s home. This pictures the believer walking forward spiritually putting sin out of one’s life. To the degree one eliminates sin from one’s life is the degree one has communion with our Father in heaven. Therefore, the altar of sacrifice in the tabernacle is a picture of the Passover meal and the first high Sabbath of the Feast of Unleavened Bread.

- 3 **Third Step of Eight/Second Step of Seven:** At the bronze laver one ritually washed in preparation for entering into service in the sanctuary. This represents being baptized for the remission of sins, being washed in the water of the Word of Elohim and receiving the Set-Apart Spirit of Elohim. This corresponds with the children of Israel crossing the Red Sea and being baptized unto Moses who was a type of Yeshua (1 Cor 10:2). This occurred during the Feast of Unleavened Bread, and most likely on the last high Sabbath of that week-long festival.
- 4 **Fourth Step of Eight/Third Step of Seven:** The next step takes one to the menorah where the light of the Spirit of Elohim shines in the hearts and minds of men. Here man becomes fruitful ground (the fruit of the Spirit) and becomes empowered to reach a lost world (by the gifts of the Spirit). Once separated, redeemed, washed and transformed by the Word and Spirit one is to become an earthly light (in heavenly realms) shining into the dark world. Humans are the lesser light (moon) reflecting the greater light of the Yeshua, the Sun of Righteousness (Mal 4:2). This occurred for the first-century believers on the Feast of Pentecost (*Shavuot*)
- 5 **Fifth Step of Eight/Fourth Step of Seven:** Yeshua’s people prepare themselves to meet him at his second coming. At this time occurs the awakening and reunion/regathering of the twelve tribes of Israel around Yeshua, the Bread of Life. This end time event is represented in the tabernacle by the table of show bread with the twelve loaves of unleavened bread. This is all pictured prophetically by the Day of Trumpets (or Awakening Blast).
- 6 **Sixth Step of Eight/Fifth Step of Seven:** At this step the focus is on intimacy and intercession, purity of heart, oneness and relationship with the Father through prayer, praise and worship. This speaks of the final redemption (jubilee) where YHVH’s people will be regathered to worship him in total freedom without the distractions of the world, flesh and the devil (who have been judged). The altar of incense and Day of Atonement (*Yom Kippur*) are pictures of this.
- 7 **Seventh Step of Eight/Sixth Step of Seven:** This step speaks of total peace (*shalom*) and Sabbath rest during the Millennium between YHVH and his beloved saints, the bride of Yeshua. It is a time of feasting and rejoicing; a time of Torah, spiritual bread and fruitfulness. The ark of the covenant and the Feast of tabernacles (*Sukkot*) picture this step.
- 8 **Eighth Step of Eight (Eternity Begins)/Seventh Step of Seven (Perfection or Completion Arrived At):** This step pictures being totally set-apart to YHVH for eternity. At this point the saints experience the ultimate deliverance from darkness and being bathed in the divine and eternal light of New Jerusalem: the Sun of Righteousness who is the Lamb of YHVH in whom there is total light and no shadows. The *shekinah* glory above the ark of the covenant speaks to this glorious time of which the seventh feast, The Eighth Day (*Shemini Atzeret*) is a prophetic shadow-picture. Seven appointed times and seven steps in the *mishkan*, but eight steps in all picturing *perfection* and *completion* and *new beginning* in the New Heaven, New Earth and New Jerusalem.

The Cross Within the Tabernacle— Should the Cross Be the Symbol Used to Represent the Body of Believers in Yeshua?

(Please see the diagram of the tabernacle at the end of this work.)

For those of you who want to base your spiritual walk solely on the Word of YHVH Elohim we have a question: What is the one symbol in the Bible that you feel represents you as a born-again believer in Yeshua the Messiah? Is it the symbol of the cross? Now is the cross the symbol that Scripture itself uses to represent you – the spiritual body of believers to which you belong, commonly referred to in Christianity as the church? Absolutely not! There is no doubt that our Redeemer was crucified on a wooden cross. While it is true that the Apostolic Writers make reference to the cross 18 times in their writings in reference to both the torture instrument upon which Messiah was brutally murdered and later as a metaphor or word picture of the glorious redemptive work that Messiah accomplished there, in none of those 18 references is the cross a symbol of the spiritual body of Messiah; that is the body of believers for whom Messiah Yeshua is their Lord and Savior.

So why has the cross become the universal symbol of Christianity? If Yeshua had his head chopped off as did his cousin John (Yochanon), or been stoned like James (Ya'acov) the apostle or been killed in the electric chair would we be wearing those symbols around our necks or adorning our houses of worship with axes, stones or electric chairs? It's doubtful.

Am I straining at a pharisaical gnat here? I think not. Hopefully, the reader will not misconstrue what is being said here and end up sacrificing scriptural truth and accuracy on the altar of man-made (and non-biblical) tradition.

Indeed while the Apostolic Scriptures do indeed refer to the cross 18 times, they also refer to Yeshua being sacrificed on a tree five times and in these references we see a solid hint as to the symbol that Scripture does use to represent the body of believers in Yeshua the Messiah.

Scripture plainly states that Yeshua and his body of followers are likened to a tree of which the seven-branched menorah that adorned both the Inner sanctuary of the *mishkan* (tabernacle) that YHVH instructed Moses to build as well as the Inner sanctuary of Solomon's Temple is a representation. Furthermore, remember what Yeshua said in John 15:5? "I am the vine and you are the branches ..." This is a perfect picture of a menorah, which has a central trunk with six (the number representing man) branches growing out of the trunk. Yeshua stated in Matthew 15:4–5 that his followers were to be lights upon a lamp stand on a hill for all the world to see – a clear allusion in the mind of any Jewish reader to the temple's menorah (upon the Temple Mount). Additionally, when a believer in and follower of Yeshua in a sacred state of worshipping his Lord and Savior lifts holy hands in worship, not only is this the universal sign of surrender (in this case to his Heavenly Master) but his body and hands are actually forming a human menorah. In worship, he is acting out what he is – a lamp stand to the world radiating forth the good news of the truth and love of Yeshua. Do you still remain unconvinced that the menorah and not the cross is the symbol by which we should identify ourselves as believers in the Messiah? How about Revelation 1:12, 20 and 2:1 where the seven *kehillot* ("churches") are symbolized as a seven-branched menorah! The menorah here is the symbol of the assembly of believers. Can anyone argue with this?

Though the cross is representative of the redemptive work Yeshua accomplished on our behalf, it is *not* the symbol of the body of believers, commonly called the "church," the menorah is! Furthermore, in Jewish thought the menorah is analogous to an olive tree (the ancient temple menorah was constructed of hollow tubes of solid gold filled with olive oil which burned when lit) to which the Apostle Paul makes reference in Romans 11 as representing the Tree of Life (which ultimately represents Yeshua) into which all must be grafted if they are to be part the Body of Yeshua and have eternal life.

The cross symbol has been given a bad rap by many because of its clear pagan connotations. It has been used as a pagan symbol of sun worship for millennia. Despite its dubious reputation it is interesting to note that in the ancient paleo-Hebrew script, the precursor to the modern square script, which was introduced into the Hebrew language by Nehemiah the scribe, the letter ט *tav* was more of a pictographic symbol resembling a cross ✕ and signified "a mark, sign, ownership, to seal, to make a covenant, to join two things together." (See *Hebrew Word Pictures—Does the Hebrew Alphabet Reveal Prophetic Truths*, by Frank T. Seekins). Even in recent times illiterates were allowed to sign legal documents by marking a cross on the signature line. Jacob, when prophetically praying over

Ephraim and Manasseh crossed his arms making this very symbol (Gen 48:14). Likewise, on Passover eve YHVH commanded the Israelites to smear the blood of the lamb on the overhead crosspiece (lintel) and two side posts of their doors. The blood on the lintel would have dripped down onto the threshold of the door. This would have been the perfect configuration of the bloody spots left by Yeshua's head, hands and feet on his cross of crucifixion.

Indeed, the cross is not something to shun or reject, for it is a symbol of redemption, ownership and covenant pertaining to those who have been saved or redeemed by Yeshua. A living tree, of which the menorah is a representation not the dead tree of the cross, is the symbol Scripture uses to identify with the saints.

A Detailed Analysis of the Seven Stations in the Tabernacle

(plus additional aspect of the tabernacle explained)

An excellent source for information on the tabernacle can be found on the internet at <http://www.domini.org/tabern/tabhome.htm>. Some, but not all of the information in the study below derives from this excellent source. We wish to thank Martyn Barrow for his excellent web site explaining the tabernacle in light of the gospel message.

The Curtain Surrounding the tabernacle (Exod 27:9–19)

The outer curtain was approximately 150 feet long by 75 feet wide and seven and-a-half feet tall. The curtain was just tall enough so that a tall man could not look over the top and see inside. The curtain was made of fine-twined white linen which stood in stark contrast to the surrounding gray-brown drab desert surroundings. White linen represents robes of righteousness. The priests wore white linen robes (Exod 28:39–43) and the bride of Yeshua is expected to wear such garments (Rev 19:8). YHVH's people are called a nation or kingdom of priests (Exod 19:6; 1 Pet 2:9; Rev 1:6; 5:10; 20:6). Men's righteousness is as filthy rags (Isa 64:6) and our sins have separated us from Elohim (Isa. 59:2), but YHVH has made provision for man's sins to be washed away and for man to become white as wool or snow (Isa 1:18).

This curtain formed a barrier between man and Elohim, between the profane or polluted and the sacred and pure. The height of the curtain was just a little taller than a tall man to teach unsaved man that the way of salvation is not impossible for him to achieve, yet it is just beyond his reach, as well, without coming through the prescribed way—through the door of the curtain. The curtain was supported by 60 (6 x 10) pillars. Six is the number of man while ten represents ordinal perfection. The pillars were set in bronze bases and capped with silver capitals. Bronze represents Elohim's judgment against man's sin and silver represents redemption or sinners being redeemed from deserved judgment (Ezek 18:4; Rom 3:23; 6:23). Examples of bronze representing sin and judgment include the brass serpent on the pole in Numbers 21. This was a picture of Yeshua taking upon himself the judgment for man's sins (John 3:14–17). The silver capitals represent the ransom price YHVH laid upon each of the children of Israel age 20 and upwards (Exod 30:11–16). The small amount of silver each Israelite paid for a ransom for their sins was but the minimum amount due on each person's huge and impossible-to-pay sin debt charged on each man's spiritual credit card. Thankfully, Yeshua redeemed each sinner not with gold or silver, but with his precious blood (1 Pet 1:18–19).

The ropes holding up the posts and pillars were made of goat hair. This is another picture of the redemptive sacrifice of Yeshua and of the price of man's sin paid by his shed blood.

The outer curtain was white and luminescent from the light of the glory cloud; approximately seven-and-one-half feet tall so that an ordinary man could not peer over the top; the only access in was through the gate. This glowing curtain separated the bleak and drab wilderness outside from the paradise inside; darkness from light, profane from the set-apart (*kadosh*), death from life, confusion from order. The gate was a four-colored woven tapestry representing the Person and work of Yeshua: purple for royalty or kingship, white for righteousness, blue for divinity or heaven and red for blood; Yeshua is the door of the tabernacle or sheepfold—he is the way to the Father, the way, life and truth; the gate was wide, but not tall—just above the height of a tall man; it was the only way into the tabernacle.

The Outer Gate or Veil (Exod 27:16–17)

The tabernacle had three gates. All three gates contained four colors that point to the work and ministry of Yeshua

as revealed in the four Gospels. Those colors are white representing the righteousness of Yeshua, blue speaking of the divinity of Yeshua or his heavenly origination, crimson speaking of his redeeming man through his shed blood, and purple speaking of his kingship. These four colors correspond to the four Gospels as well as to the four cherubim surrounding the throne of YHVH in heaven (Rev 4:6–9), and according to some traditions, to the four lead Israelite tribes that surrounded the tabernacle in the wilderness (Judah, Reuben, Dan and Ephraim). Matthew signifies the color purple, the lion, the tribe of Judah and emphasizes the kingship of Yeshua. Mark signifies the color crimson, the ox (a burden bearer) and Ephraim and emphasizes the redemptive work of Yeshua. Luke symbolizes the color white which speaks of Yeshua's humanity and his righteousness and the tribe Reuben whose symbol was a man. The Gospel of John signifies the color blue and empathizes Yeshua's divinity represented by the tribe of Dan and the eagle.

These four colors are woven together to give a complete picture of the work and ministry of Yeshua. He stated that he was the door to eternal life (John 10:9) and the only way to the Father in heaven (John 14:6).

The Outer Gate was wider than the other two inner gates and about seven-and-a-half feet tall. This signifies that the way into YHVH's kingdom is not difficult and that many can make it. As one progresses into the tabernacle the inner gates get narrower and taller signifying that the way of righteousness becomes narrower and the requirements become more stringent. Yeshua lists two levels of rewards that will be handed out to believers based on their level of obedience to YHVH's Torah commands. Some will be the least in the kingdom of Elohim and some will be the greatest (Matt 5:19). The larger and the smaller doors in the kingdom seem to indicate this two-fold level of eternal rewards among the saved. Some saints in their spiritual journey will not venture into the tabernacle as far as others.

1 —The Altar of Sacrifice (Exod 27: 1-8)

Upon recognizing that the Person and work of Yeshua is the way into life, light and truth one must recognize that one's sin liability keeps one from a personal relationship with one's Creator; the broken fellowship with one's Creator due to sin's guilt and penalty (death) must be atoned for; this occurs the altar of the red heifer outside the gate of the tabernacle, which represents the work of Yeshua at the cross (Heb 13:10–13). There one was purified and made ready to come into the actual tabernacle. Upon doing so, the first thing one encountered when entering the tabernacle was the altar of sacrifice where both kosher animals and unleavened bread (made of the finest flour and the purest olive oil) were offered, and a fermented wine libation was poured out twice daily (morning and afternoon, Num 28:1–8). These all picture the body of Yeshua being broken and slain for us and our need to “eat” his body and “drink” his blood in a spiritual sense (John 6:35–58). The supper on Passover night which overlaps on to the first Sabbath of the Feast of Unleavened Bread is also picture of this since the participants would eat fire-roasted lamb, unleavened bread and fermented wine.

The fire on the altar was to be kept burning at all times; it was never to go out (Lev 6:13). Additionally, before ministering at the altar, a priest was to always wash his hands and feet at the bronze laver (Exod 30:17–21) and to put on the priestly robes (Lev 6:10). These things are prophetic shadows that point to the ministry of Yeshua before the throne of the Father in heaven. There, as our heavenly high priest, he, in an ultimate state of purity and perfection he is ever making intercession for us and reconciling us to the Father (Eph 2:18; 1 Tim 2:5; Heb 7:25–26; 8:1–2, 5–6; 9:11–22; 10:19–22; 1 John 2:1).

At the twice daily offering (the morning *shacharit* and the afternoon *minchah*), a yearling lamb was sacrificed on the north side of the altar, or its left side as viewed from the holy of holies, which represents the throne of Elohim. (Furthermore, north is significant since Scripture seems to indicate that the third heaven where Elohim dwells is in the northern region of the sky [Isa 14:13].) The lamb's blood was then sprinkled round about the altar as an atonement for sin, while a wine libation was poured out onto the altar, and unleavened bread was cooked and offered at the same time on the altar (Num 28:1–8; Lev 1:11). The fact that the lamb was killed on the north or left side of the altar is prophetically significant since it points to Yeshua's first coming as the Suffering Servant Messiah, the Lamb of Elohim. The left side is significant since the left hand (usually the weaker hand), in Jewish thought, represents grace and mercy, while the right hand (usually the stronger hand) represents strength, power and judgment. At his first coming, Yeshua was like a lamb led to the slaughter (Isa 52:13–53:12, especially note 53:7) as he spilled his blood as an atonement for men's sins (Isa 53:5–6, 10). Upon his death and glorious resurrection, he returned to heaven where he took his rightful place as the right arm of YHVH Elohim (Acts 7:55–56; Rom 8:34). At Yeshua's second coming, he will come, not as a lamb led to the slaughter this time, but in power and glory as a

warrior on a white stallion to judge the wicked and to reward the righteous. After that, he will assume his position as King of kings and Lord of lords over the earth during the Millennium as revealed in the Book of Revelation.

Now let's consider the actual construction of the altar of sacrifice to see how it pointed prophetically to Yeshua in other ways. It was constructed of acacia wood overlaid in bronze. Wood and trees represent men (Ps 1:1,3; Jer 5:14). Yeshua was a carpenter. Bronze speaks of judgment. Yeshua, a man who worked in wood (representing humanity) and died on a tree took the fire of judgment upon himself for humanity's sins.

All the animals slaughtered in the sacrificial system were similar to the minimum amount due on a credit card statement of a bill so huge one cannot possibly pay the balance, so one pays the minimum until somehow, miraculously, someone will step in to pay the full amount. Yeshua paid that debt for each of us at the cross.

The first sacrifice was lit by fire from heaven. This signifies that the blood of Yeshua delivers us from the wrath of Elohim (Rom 5:9).

YHVH sent fire from heaven once to light the altar of sacrifice, but it was up to the priests to maintain that fire. The fire had to be constantly fed and the old ashes had to be removed to keep the fire burning. Similarly, when a person is redeemed spiritually and born again by the Spirit of Elohim, he has to maintain the spiritual fire in his life to ensure that it doesn't die out due to lack of fuel, or get choked due to the ashes of traditions and dead works.

Offerings were made on the altar of sacrifice in the morning and in the evening. This teaches us that twice daily we must come before YHVH's throne in heaven and at the altar there leave our prayers and confess our sins (1John 1:9), drawing close to our loving Creator in communion and devotion of service to him.

Five Types of Offerings (*Karban*) Offered on the Altar (Lev 1-7)

(Some of this information is derived from Martyn Barrow's tabernacle web site [<http://www.domini.org/tabern/offerings.htm>] and from the ArtScroll Stone Edition Chumash)

- **Burnt or Elevation (*Olah*) Offering (Lev 1:3-17):** This offering was for intentional sin for which the Torah does not prescribe a punishment or for someone who failed to perform a positive commandment.
- **Meal (Meat, KJV) (*Minchah*) Offering (Lev 2:1-16; 6:14-23):** The name *minchah* implies a tribute to a superior and proclaimed the offerer's acknowledgement that his life is in Elohim's hands. This offering was made of finely ground flour mixed with oil, salt and frankincense (and water). It was brought by people too poor to afford anything else. Fine flour represents Yeshua and oil points to the Set-Apart Spirit of Elohim. This offering could be baked or fried. If fried it was done so in oil and broken into three pieces with oil poured over it. This offering speaks of Yeshua's death, burial and resurrection with which the believer must identify when he eats the elements of communion.
- **Sin (*Chatat*) Offering (Lev 4:1-35; 6:24-30):** This offering involved a bull or a lamb offered on the altar and eaten by the priests. Sin speaks of man's sinful nature leading to sinful (unintentional) deeds for which man (including believers) needs atoning on an ongoing basis (1John 1:9).
- **Trespass or Guilt (*Asham*) Offering (Lev 5:14-19; 6:5-7; 7:1-7):** This offering was for specific known sins or for "missing the mark." This offering was for inadvertent sin caused by carelessness in areas that were not of utmost gravity. The priests ate this offering in the set-apart place of the tabernacle.
- **Peace or Fellowship (*Shelamim*) Offering (Lev 3:1-7; 7:1-36):** This was a voluntary offering expressing the offerer's desire to express thanks to Elohim and to seek friendship or communion with him. The priests and the offerer consumed the flesh of this offering in a meal that also included unleavened bread with oil and fine flour. This offering was a sign of a healthy and loving relationship between the offerer, the priests and Elohim.
- **Drink Offering (Gen 35:14; Exod 29:40-41; Num 28:7-10, 14-15, 24,31):** This offering was poured out upon an existing offering. This offering can signify consecrating to Elohim or pouring one's life out for his service (Phil 2:17).

2 —Bronze Laver (Exod 30:17-21)

Constructed of the mirrors of the Israelite women, the bronze laver represents a believer looking into the Torah (instructions in righteousness of YHVH) as a mirror, seeing himself for who he really is compared to the Word of Elohim, then conforming his life to who the Word says he should be (Jas 1:22-25). This is the font where the priests washed themselves before performing the service of the tabernacle. The laver represents immersion for the

remission of sins (Rom 6:3–6) and the washing of the water of the Word of Elohim (Eph 5:26), which are the next steps a believer must take after being “washed” in the blood of Yeshua and having one’s past sins atoned for. The second high Sabbath of the Feast of Unleavened Bread is a picture of this. It was most likely on this day that the children of Israel crossed through the Red Sea.

The priests were expected to wash their hands and feet before ministering in the tabernacle or else they would die (Exod 30:19–21). Hands and feet represent our actions and our ways. Yeshua washed the feet of the disciples at the Last Supper (John 13:4–11) thus ritually cleansing them for spiritual ministry. In the believer’s life, one must be immersed (baptized) for the remission of sins (Acts 2:38; 22:16; cp. John 13:8–10 and 1 Cor 6:11) thereby identifying with the death, burial and resurrection of Yeshua resulting in the newness of spiritual life that comes to the believer as a result thereof (Rom 6:3–14). As already noted, immersion speaks of the washing of the water of the Word of Elohim (Ps 119:9; Eph 5:26). Water in Scripture represents the Torah instructions and teachings of YHVH (Deut 32:1–2). Through Yeshua living in us our actions (hands) and our ways (feet) will be righteous.

This altar was constructed of the bronze mirrors of the women of Israel. When we look into the water of YHVH’s Word and see our reflection against YHVH’s standards of righteousness (the Torah), we will always come up short. But when the priests washed their bloody hands in the water of the laver the blood and water mingled. When this happens we do not come up short. Through the blood of Yeshua we measure up in the eyes of the Father. When we look at the Word through the blood, that is who we are. From Yeshua’s side came forth blood and water. This points to the bronze laver where blood and water mixed to redeem us from judgment (represented by bronze) against our pride and rebellion (pride is a reference to the mirrors used to make the laver). Blood represents atonement and water represents both the Torah-Word and Spirit of Elohim. The Word, Spirit of YHVH and the blood of Yeshua unite to effect salvation or redemption in one’s life. In 1 John 5:8 it says, “And there are three that bear witness in earth, the spirit, and the water and the blood, and these three are one.” Torah says that every legal matter is to be determined in the mouth of two or three witnesses. John views these three as distinct and separate witnesses. Each plays a role in and testifies to man’s redemption by YHVH. The blood points to remission of past sins, water points to the Torah-Word of Elohim washing, renewing and cleansing us in the inner man to conform us into the image of Yeshua, the Word made flesh, and all this through the transforming work of the Spirit in our lives. At the bronze laver, these three elements came together.

The Boards of the Sanctuary (Exod 26:15–30)

Boards of acacia wood overlaid in gold formed the walls of the sanctuary. The boards stood vertically and were held upright by five long rods running the length of the sanctuary through rings on the outside of the boards. Each board was set in a silver base weighing approximately 125 pounds. Silver speaks of redemption. Wood represents humanity while gold coupled with silver speaks of redeemed humanity covered in righteousness reflecting the divine nature of YHVH. Man stands firmly on the foundation of Yeshua’s redemptive work at the cross. Such men are not their own, but were bought with the price of the precious blood of Yeshua (1 Pet 1:18–19). The upright boards represent the saints who are the temple of the Spirit of Elohim (1 Cor 6:19). The saints are also likened to pillars in YHVH’s temple (Rev 3:12). The five bars that hold the boards from falling over can refer to the five books of the Torah which are YHVH’s instructions that keeps one on the path of righteousness. Five can also refer to the fivefold ministry which builds up and governs the body of Yeshua (Eph 4:11–13).

Transition and Contrast Between the Outer Court and the Sanctuary:

In the outer court, the focus was on passing from judgment to life, becoming spiritually clean, the putting off of sin, the putting on of Yeshua, being washed in the water of the Word of Elohim, and becoming established in the basic foundational areas of the redeemed life.

In the sanctuary the focus changes. Now that one has been spiritually cleansed and has a solid spiritual foundation in one’s life based on the redemptive work of Yeshua the Messiah it is time to begin walking in spiritual maturity. The set-apart place in the sanctuary deals with spiritual growth, getting to know Yeshua and becoming intimate with him. It is here that one begins to walk in the maturity of the fruits and gifts of the Spirit of Elohim, where one becomes equipped for ministry and begins to become integrated into the spiritual community of Israel. This is the place of prayer, of communion with the Spirit, the light of the Spirit in the believer’s life and preparing to become the bride of YHVH-Yeshua.

The Door to the Sanctuary (Exod 26:36-37)

This door had the same coloring as the outer door: purple, white, crimson and blue. This door had different dimensions as the outer door, but occupied the same area. This door was about half the width, but twice as high as the outer door. This speaks of the fact that as one grows and matures spiritually, the way of life, the path of righteousness and the way to intimacy with the Father gets narrower and the standards are elevated.

It was held up by five pillars picturing the fivefold ministry (Eph 4:11), which is likened to a hand: The apostle is like the thumb. The other fingers cannot work properly without it. It has more flexibility than the rest and can do things the others can't. The prophet is like the index finger and points out people's faults and points the direction people are to walk in, yet he must be very gracious, humble and self-effacing in his activity since he has three fingers pointing back at himself. The evangelist represents the middle finger which extends or reaches outward the farthest to bring people to YHVH. The shepherd (pastor) is the ring finger representing gentleness and love. The teacher, like the little finger that is used to dig stuff out of one's nose and ears, digs out nuggets of truth in hard to reach places (e.g., ear and nose).

The five pillars were made of acacia wood overlaid in gold, which speaks of Yeshua's humanity and his divinity. The pillars were set in bases of bronze speaking of YHVH's righteous judgments and that all judgment will be left up to Yeshua who is over all and has judged and will judge all (Heb 2:8; Eph 1:22). Furthermore, Yeshua as head of the body of believers, the gates of hell will not prevail against his elect (Matt 16:18; Heb 3:6).

3 —The Golden Menorah (Exod 25:31-39)

The menorah represents the tree of life; the oil represents the Spirit of Elohim in the believer's life. It also represents Yeshua the tree or vine with believers as the branches grafted in to the "trunk" of the tree or Yeshua and receiving the Spirit of life from him. As a result of Yeshua's Spirit in the believer's life the fruits and gifts of the Spirit of Elohim shine like a menorah on a hill into the surrounding darkness of this world. Gold represents the pure (divine) character of Yeshua and the believer, and oil represents the Spirit of Elohim through whose work in the believer's life that pure gold-like character is formed and refined. Prophetically the menorah points to the Day of Pentecost or Feast of the Harvest of First Fruits (*Shavuot*) when the Spirit of Elohim was poured out upon YHVH's people and the Torah-law was written on their hearts empowering them to walk in the paths of Torah-light/righteousness (Ps 119:105, 172) and to share the good news or gospel with others.

It is estimated that the menorah was constructed of 90 pounds of gold, which is 1440 ounces. If gold is \$445 per ounce the menorah would have been worth \$640,800 in the value of the gold alone, not including the workmanship to construct it.

Some believe that the light of the menorah was reflected to point only forward. It was the only light in the set-apart place. We are to go forward only in our spiritual walk, not backward. Advance spiritually in light, but retreat and you do so in darkness (Ps 119:105).

The almond tree is the first fruit tree that blossoms in the spring in Israel. Yeshua is the firstborn among many brethren. The seven branches of the menorah, which are a picture of Yeshua, corresponds to the seven spirits of YHVH in Isaiah 11:2 and Revelation 4:5.

The wicks of the menorah were made from the priest's worn out or discarded garments. From this we learn that we can't discard the work of yesterday's ministers, for we stand on their shoulders and use what they put into us to light our path spiritually to see what is ahead for us. What are we leaving behind us for the next generation?

Matthew Henry says in his biblical commentary on Exodus 27:20 that the pure oil signifies the gifts and fruits of the Set-Apart Spirit which all believers receive from Messiah (*Mashiach*) who is the oil-anointed One. Mashiach is the vine to which we are attached, for we are the arms and branches (John 15:1-2) and the branches are attached to the sustenance-carrying vascular system of the main trunk (as pictured by the hollow-tubed seven-branched gold menorah). The menorah is another picture of Yeshua who is the tree of life to which we must be attached. Only then will we be lights shining the fruits and gifts of the Spirit into the darkness of men's lives as Yeshua commanded us to be (i.e. menorahs on a hill, Matt 5:14-16). That is why the symbol of the elect body of believers is the menorah as we see in Revelation 1:13 and 20.

4 —The Table of Showbread (Exod 25:25-30; Lev 24:5-9)

A golden table with 12 loaves of unleavened bread in two-stacks baked fresh weekly and replaced on the Sabbath represents the whole house of Israel in fellowship or communion with one another and their Creator. Yeshua is

the bread of life that all must eat to have relationship with him (John 6:32–35, 53–58). This is a prophetic picture of *Yom Teruah* (the Day of the Awakening Blast) that announces the arrival of the Bridegroom (Yeshua at his second coming) to meet his bride (the saints who have spiritually prepared themselves). This marks the moment when Israel will begin to be regathered, the two sticks of the two houses of Israel will be rejoined (Ezek 37) prior to the Messianic Age or Millennium.

The table of showbread was again made of acacia wood overlaid in gold, which speaks of both the two-fold nature of Messiah Yeshua (human, yet divine) as well as the two-fold nature of redeemed man (physical, yet spiritual and in the image and righteousness of Yeshua). Upon the table were two stacks of six unleavened bread loaves each representing the two houses Israel (Judah and Ephraim) showing that both houses were equal in YHVH's view and both will be redeemed and delevained from the influences and effects of sin.

Scripture refers to this sanctuary furnishing in some places as the table of showbread (*hashulcan lechem Panim*) or literally the table of the bread of the presence and in other places as just the showbread or *lechem haPanim*, which literally means “bread of the presence.” Fresh bread was placed on this table each Sabbath (Lev 24:8). This speaks of intimate communion between YHVH and his people Israel—both houses united in Yeshua and meeting with him on the Sabbath where the fresh bread of the Word of Elohim is to be broken. (Consider the following Scriptures in this light: 1 Pet 2:3,5,9; John 6:32–58; Lev 23:3; 1 Tim 3:15; Heb 10:25.)

The bread, which represents the body of Yeshua, was made of fine flour and sprinkled with frankincense. Frankincense is both sweet and bitter. Yeshua's life was bitter so that we can enjoy the sweetness of redemption and become a sweet fragrance to YHVH.

5 —The Altar of Incense (Exod 30:1–10, 34–38)

At the altar of incense, preparation was made to enter the most set-apart place (holy of holies). This altar was located just opposite the veil of the *kodesh hakodashim* (holy of holies) where the high priest offered up incense to the Father in heaven. This was the place of ultimate worship, prayer and intercession just before entering into the most intimate place of all: the *d'veer* (oracle) or *kodesh hakodashim*. Only a very thin veil exists between the altar and the *kodesh hakodashim* where the abode of YHVH's actual manifest presence was. It was on the altar of incense that the high priest made atonement once a year with the blood of the sin offering (Exod 30:10). The blood was sprinkled on this altar seven times. This occurred on the Day of Atonement (*Yom Kippur*) (Lev 16:18–19).

This altar was also constructed of acacia wood overlaid in gold. The high priest burned incense on this altar in the morning when he would clean the menorah, and in afternoon when he would light the menorah (Exod 30:6–8). This pictures the prayers of the saints going up to heaven (Ps 141:2; Rev 5:8) and suggests that it is pleasing to the Father that believers be praying, communing with him or otherwise attempting to bond with him twice daily: morning and afternoon.

The incense was comprised of sweet spices, with pure frankincense, stacte or balsamic resin, onycha and galbanum (Exod 30:34–38). According to Jewish tradition, there were eleven spices used in the incense. Galbanum has a foul aroma to remind us that everyone's prayers were allowed to be uttered—even those of sinners.

This altar was higher than the other implements in the set-apart place since prayer, worship and intercession is our highest calling and act of service to YHVH. We are to pray without ceasing (1 Thess 5:17; Eph 6:18). YHVH's house was to be known as a “house of prayer for all people” (Isa 56:7).

The Veil (*Parokhet*) to the Most Set-Apart Place (Oracle/*D'veer*, Holy of Holies/*Kodesh haKodashim*) (Exod 26:31–37)

This veil contained the four colors of the other two veils: crimson, blue, purple and white. Unlike the others, this veil had embroidered cherubim on it. It hung on four pillars of overlaid gold acacia wood. The pillars were set in bases of silver with the curtain hanging by rings of gold.

This veil is what separated men from the very Presence of Elohim. At Yeshua's death the veil in the temple was split from top to bottom (Matt 27:51) opening the way to all into the holy of holies by and through the redemptive work of Yeshua on the cross (Heb 10:19–22).

6 —The Ark of the Covenant (Exod 25:10–22)

The ark of the covenant is the gold-covered acacia wood box with the pure gold crown or mercy seat upon which are the two gold cherubim that represented the very throne and glorious Presence of YHVH himself. Inside the box were the tables of the Torah, Aaron's rod that budded (Num 16) and the golden pot of manna (Exod 16:32–34).

Against the ark was leaned a scroll of the complete Torah (Deut 31:26).

Once a year, on the Day of Atonement, the high priest entered this part of the tabernacle to make atonement for his sins and those of the nation of Israel (Exod 16:14–19). The most set-apart place was also called the oracle (*D'veer*), for it was here that YHVH often met with and talked to Moses giving him instructions on how to govern the Israelites (Exod 25:21–22).

The gold-covered wooden box pictures resurrected and glorified humanity raised to that place by the work of Yeshua and the mercy of YHVH. Two realities identify the bride of Yeshua: Spirit and truth (John 4:23); namely, the truth of Torah of the Written Torah (the box contained the two stone tablets) and that of the Living Torah who is the Manna or Bread of Life. In addition, Aaron's rod that budded (also in the box) pictures the authority and fruitfulness of the priesthood of believers (2 Pet 2:5–9) through the work of Yeshua on the cross (see also Rev 11:17; 12:14). Additionally, the Torah scroll leaning up against the ark illustrates to us that without total dependence on Yeshua (his work at the cross and partaking of the spiritual manna of Yeshua's broken body **we cannot properly keep the Torah. Only with Yeshua living in the heart of a regenerated believer by the power of his Spirit can one keep the Torah. Without the Torah leaning on Yeshua, the Torah becomes the dead letter of the law** (2 Cor 3:6)!

As the high priest sprinkled the mercy seat with blood seven times on *Yom Kippur* so Yeshua bled seven times: at Gethsemane, from the scourging, the crown of thorns, nail in the left hand, nail in the right hand, nail in the feet and the spear in his side.

7— The Shekinah Glory of YHVH Above the Ark (Exod 25:10–22)

Between the two cherubim was the glowing, anointed, manifest Presence of YHVH called the *Shekinah*. This pictures the glories of the New Jerusalem and life happily ever after for Yeshua and his spiritual bride.

This is the last of seven things in the tabernacle and is the missing ingredient in all the other religions of the world; namely, the manifest Presence of YHVH. The other six items were made with hands. Six is the number of man. YHVH's Presence is not made with hands. His Presence is what is missing in most religions. It was missing in the Second Temple. In his Presence, man is changed and transformed.

The High Priest (Cohen haGadol) and His Priestly Garments (Exod 28 and 29)

(Some of this information is derived from Martyn Barrow's tabernacle web site [<http://www.domini.org/tabern/tabhome.htm>] and from the ArtScroll Stone Edition Chumash and misc. other sources noted in the text.)

The high priest was required to wear eight vestments while performing his duties in the tabernacle or else his service was invalid. The garments that the high priest wore along with those of the regular priests set them apart from the rest of Israel thereby elevating them in the eyes of Israel for the special and sacred work of Elohim they were doing.

The priestly attire was called the Eight Vestment (*Sh'moneh G'dim*) or the Gold Vestments since some of them contained gold. Actually, only seven of his vestments were specifically made for his duties as high priest. His linen breeches would have been worn anyway as a part of his regular dress, so they were not special as were the other seven garments. On certain parts of the Day of Atonement, the high priest wore only four vestments all made of white linen. The ordinary priests wore these four white vestments all the time.

As with so many things found in the tabernacle, the high priest's garments comprised of four colors: sky blue, royal purple, blood crimson woven onto a background of pure snow white linen. Additionally, the high priest's head plate was of gold, along with the 72 bells sown onto the hem of his *Ephod*, the golden chains holding the Breastplate to his shoulders, the bases to the shoulder stones and the gold thread woven into the *Ephod*. The color blue signifies godliness or heaven. Some see purple as signifying royalty or kingliness. Others see an additional meaning. Red and blue combine to make purple. Blue represents the divine while red speaks of the human, earthly or animal aspect of man (and of Yeshua). After all, red blood is the symbol of life and the name of the first man was *Adam* meaning *red* (possibly like clay earth) from whom all men are descended including the human aspect of Messiah Yeshua, who in the Messianic Scriptures is revealed as the Second Adam. This blue and red combination to form purple therefore speaks of man's (and Yeshua's) dual nature: physical and spiritual. Linen speaks of the organic, earthly and sensual nature of man that must be redeemed and made white as wool or snow (Isa 1:18). Crimson speaks of the redemptive

nature of the blood of Yeshua who through the shedding of his blood washed away the sins of men to make them white and righteous before YHVH Elohim (Rev 1:5; Isa 1:18). Pure and refined gold speaks of the highest (divine) and most precious character and nature of YHVH-Yeshua and of humans (the saints) who are, ideally, to be walking in the fullness of the divine nature, character and stature of Yeshua.

The Ephod (containing its sash-like belt) Exod 28:5–14)

This garment was similar to an apron and extended from below the rib cage to the ground. This ornate robe contained five materials. There were five strands of turquoise wool and one of gold was twisted together to make a strand. This was also done with purple and scarlet wool and white linen. Six strands of these were twisted with a strand of gold. Four seven-strand threads were twisted together to make a 28-strand thread. From this the tunic was woven.

The four colors contained in the doors of the tabernacle were also found woven into the high priest's garments. These colors with the addition of the gold strands point to the work and Person of Yeshua the Messiah. White pictures or points to both Yeshua's righteousness and his humanity, blue to his divinity, crimson to redemption through his blood and purple to his kingship. Gold speaks of his divine or heavenly ministry as our High Priest and of his precious character. Gold is the most precious and sought after metal and has unique properties unlike any other metal which make it especially easy to work with and exceptionally resistant to corrosion and tarnishing. Again, this speaks of the ministry and character of Yeshua our High Priest, the One who intercedes for us, our King and the Sun of Righteousness and the One who walks in perfect love and peace (Mal 4:2).

The Breastplate (Exod 28:15–30)

This was held onto the priest's shoulders by two golden chains. The breastplate contained four rows of three gem stones (twelve total) engraved with the names of the twelve tribes of Israel. This was worn over the high priest's heart. The *urim* and *tummim* were contained in a pouch-like pocket of folded material forming the back of the breastplate. The word *urim* is from the word *ur* meaning "light" because it would cause the individual letters of the tribal names on the breastplate to light up. *tummim* is from the word *tamim* meaning "completeness" because if read in the proper order these luminous letters presented complete and true answers to the questions of national importance that the high priest would ask YHVH.

As noted, the breastplate with the twelve gem stones engraved with the twelve tribes of Israel was worn over the high priest's heart whenever he ministered before YHVH. This points to Yeshua's eternal love for his people (John 3:16; 13:1).

Barrow speculates that the high priest received messages from YHVH through the *urim* and *tummim* in conjunction with the stones on the breastplate in the following manner: the high priest would stand before the menorah holding the *urim* in one hand and the *tummim* in the other. As the light reflected from the *urim* and the *tummim* onto the stones of the breastplate this flash of light provided up to 24 combinations (2 x 12). Since there are 22 letters in the Hebrew alphabet, the flashes of light could produce strings of letters. As YHVH "breathed" out of the glory cloud above the ark, the veil would move, permitting a breeze to flicker the flames in the menorah to momentarily alter the angle of direction of the light onto the *urim* and *tummim*, and thence to the breastplate. Thus YHVH was able to communicate directly, but not audibly, to the high priest and to answer an inquiry. Adam Clarke in his commentary on this subject quoting a Jewish sage suggests a similar means for receiving messages from YHVH, though he is less specific in describing the methodology. These speculations are interesting, but seem fanciful in light of a passage in Ezra 2:63 which seems to indicate priests being able to consult YHVH with *urim* and *tummim* after the destruction of the temple by the Babylonians. If this is the case, then these priests were able to use *urim* and *tummim* without the aid of a menorah, breastplate, veil or glory cloud.

Shoulder Stones (set in gold) (Exod 28:9–12):

These gem stones were white (the Hebrew word translated *onyx* in the KJV is *shoham* meaning "white or blanched") and were probably made of onyx (see Rabbi S. R. Hirsch's commentary on this), but could have been chrysoprasus, beryl or malachite. They were engraved with the names of the twelve tribes of Israel and were called the *avnei shoham*.

The shoulders represent the place of strength and support. Spiritually this speaks of Yeshua's carrying the burdens of his people when he makes intercession for them (Rom 8:34; Heb 7:25). Also, as the Good Shepherd (John 10:11) he knows his sheep by name (John 10:14) and searches for those who are lost (i.e., the lost sheep of

the house of Israel) to carry them back to his spiritual flock (Luke 15:4; Matt 10:6; 14:24).

Blue Robe (Exod 28:31–35)

This was a sleeveless full-length outer garment split on the sides with 72 bells and 72 pomegranates sewn to the bottom hem of the garment. It was entirely sky blue in color. The pomegranates were made of blue, purple and scarlet wool. The golden bells were audible while the fruit was silent. This speaks to the truth what *we say* (our words) and what *we do* (our actions) should be the same. The former must be pure and heavenly in nature (no evil words, or *lashon hora* emitting from our mouths) while the latter must be righteous in character and spirit (speaking of the fruit of the Spirit, Gal 5:22–23). Yeshua showed us the perfect balance between the two, for he was mighty or virtuous in both deed and in spirit (Luke 24:19).

White Linen Tunic (undergarment) (Exod 28:39)

This was worn directly on the skin (over the breeches). This all white garment points to the spiritual robes of righteousness that the Scriptures portray a redeemed believer wearing when his sins have been cleansed by the cleansing and sin-atonement blood of the Messiah, by the Word of Elohim and by their acts of righteousness (Isa 1:18; Rev 7:13–14; 19:8; 3:5,18 cp. Isa 61:10; Ezek 16:10; Rom 13:14; Eph 5:27; Ps 132:9).

White Turban (Exod 28:39)

The turban was made of fine white linen which speaks of righteous deeds (Rev 19:8)—in this case, righteous thoughts. The Hebrew word for *turban* is *mitsnepheth* which literally means “to wrap, wind up together.” The high priest’s turban was a bulbous head wrap comprised of winding or wrapping fine linen around his head.

Gold Crown or Forehead Plate (Exod 28:36–38)

This narrow golden head plate or crown (*tsiyts*) was worn over the turban on the high priest’s forehead and was inscribed with the words *kodesh l’YHVH* (*set-apart to YHVH*). It was secured to the forehead by means of purple cords. The Hebrew word for *head plate* or *crown* is *tsiyts* meaning “blossom, flower or plate” and according to the *Theological Wordbook of the Old Testament*, can refer to the flourishing or growth of a plant or to the gleam of a crown worn by a king.

The white turban and the gold head plate reminds us of the helmet of salvation (Eph 6:17) and the need of a righteous believer to take every thought captive to the obedience of Messiah (2 Cor 10:5) and to be renewed in our minds with the mind of Yeshua (Rom 12:2). On the gold crown was the name of YHVH. It is not uncommon for the owner of a possession to place his name on that which is dear to him. Likewise, one who is in love will often place the name of his or her beloved upon their body in the form of jewelry or a tattoo. Similarly, YHVH places his seal of ownership and love upon the foreheads of his beloved saints (Rev 9:4) who are his priests (1 Pet 2:9; Rev 1:5; 5:10; 20:6). The devil’s counterfeit to this is the famous mark of the beast that will be written on the foreheads of many in the last days who are in rebellion against YHVH Elohim (Rev 13:16; 14:9; 19:20; 20:4).

Breeches (Exod 28:42)

These were like trunks worn from the hips to the thighs and were worn for modesty. According to Rabbi S. R. Hirsch in his commentary, these were not specially made priestly garments, but were the ordinary boxer or trunk-like breeches worn by all men for common decency. That is why they are mentioned last. Therefore, though the high priest wore eight garments, only seven were specially made to be worn while he was executing his official responsibilities. Seven in Scripture is the number of completion or perfection.

Vestments of Ordinary Priests (Exod 28:40–43)

The sons of Aaron wore white linen tunics with sashes and a headdress “for glory and splendor” and linen breeches for modesty. According to Rabbi S. R. Hirsch the sashes were crimson, blue and purple thread in color woven on a white background. He also states that the head covering of the ordinary priest was wound upward to a high point. Some commentators suggest that the turbans of the ordinary priest were pointed to “point the way up” and that the turban of high priest was flattened on top as if to say, “I am at the top.” Perhaps this is a quaint interpretation, or perhaps it is full of spiritual significance. If Yeshua is the ultimate high priest, as the writer of the Epistle to the Hebrews states, and if the saints are to be kings and priests, or a kingdom of priests as Exodus 19:6 states, then indeed the pointed turbans of the regular priest could speak of pointing the way to Yeshua, of which the earthly high priest was but a prophetic foreshadow. Likewise, the followers of Yeshua are members of the royal priesthood

of redeemed believers (1 Pet 2:29), and all that they do, say and think should be a reflection of and point to Yeshua their Master, Savior and great heavenly High Priest.

The Seven Steps to Consecrating a Priest

Now let's note the seven steps of consecrating the priests and compare them with the steps a believer goes through to become a "chosen generation, a royal priesthood, a set-apart nation, a peculiar people that you should show forth the praises of him who has called you out of darkness into his marvelous light" (1 Pet 2:9). Notice how the seven steps relate to the steps a new believer takes in his conversion process and how they relate to one's journey from outside the *mishkan* where the altar of the red heifer is located representing the cross of Yeshua, then into the door of the tabernacle (i.e., Yeshua who is the door), to the altar of sacrifice (i.e., a prophetic picture of communion) to the bronze laver (i.e., immersion for the remission of sins and being washed in the water of the Word of YHVH), into the set-apart place where the *Ruach* (Spirit of Elohim) is and onward and upward spiritually into intimate relationship with the Father. In Exodus chapters 28 and 29 we find the following:

- 1 They were taken from among the children of Israel (Exod 28:1)**
This prefigures divine election (see John 15:16). YHVH calls or chooses each person. Yeshua called his disciples. They did not call or choose him, but they had to respond to that call.
- 2 They were brought into the door of the tabernacle (Exod 29:4)**
The door of the tabernacle is Messiah Yeshua who is the door to the sheepfold. No man comes to the Father except through Yeshua (John 10:1-5,7,9). The door is four colors which speak of the person and work of Yeshua: blue, scarlet, white and purple. It also speaks of the four Gospels, which is the door to understanding the Person and work of Yeshua.
- 3 They were washed (29:4)**
Upon accepting the work and Person of Yeshua one must be immersed for the remission of sins (Acts 2:28) to identify spiritually with the death, burial and resurrection of Yeshua (Acts 2:38; Rom 6:3-14), and the washing of the water of the Word (Eph 5:26).
- 4 They were clothed in their official garments (Exod 29:4-9)**
The redeemed believer is to put on the robes of righteousness (note Gal 3:27, "For as many of you as have been baptized into Messiah have put on Messiah"). Paul talks about fruits of righteousness through Yeshua in Philippians 1:1. Righteousness is Torah obedience (Ps 119:172) and is a mark of the end time believers/saints (Rev 12:17 and 14:12) and of the bride of Messiah (Rev 19:8).
- 5 They laid their hands on the head of the animals which were sacrificed, blood was shed and sprinkled on Aaron and his sons and *matzah* (unleavened bread) was waved and burnt and they ate the flesh of the ram and the *matzah* (Exod 29:10-26, 32-33)**
Each born-again believer has to take personal responsibility for his own sins. The sacrifice of Yeshua, the Lamb of Elohim, at the cross must become personal to each person (see Heb 10:19; 13:12; 1 Pet 1:2; 1 John 1:17 and Rev 1:5). Each believer has his own personal relationship with Yeshua. Each must eat the flesh and drink the blood of Yeshua individually (John 6:35-58). Communion is a personal and individual matter.
- 6 They were anointed with oil (Exod 29:21)**
Each person must receive the Set-Apart Spirit (*Ruach*) of Elohim (see Acts 8:17; 19:6).
- 7 They are sanctified or set-apart for a special, divine purpose (Exod 29:44)**
Only after going through these steps is one set-apart unto YHVH as a set-apart priesthood doing the set-apart work of YHVH (see Rom 15:16; 1 Cor 1:2; 6:11; Heb 10:10,14; 1 Pet 2:9).

Only on the basis of following YHVH's steps, as outlined above in a spiritual manner, can one have fellowship with the Father. And what was the result? Relationship with the Father! Read Exodus 29:44-46 below,

And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. And *I will dwell among the children of Israel, and*

will be their Elohim. And they shall know that I am YHVH their Elohim, that brought them forth out of the land of Egypt, that *I may dwell among them: I am YHVH their Elohim.* (emphasis added)

This is all accomplished through Yeshua living in us spiritually. Yeshua is the Chief Cornerstone of our faith (Eph 2:20). He is the end result or goal of the Torah (Rom 10:4). He is the Author and the Finisher of our Faith, the Beginning and the End, the *Aleph* and *Tav* (*Alpha* and *Omega*) of everything.

To whom coming, as unto a living stone, disallowed indeed of men, but chosen of Elohim, and precious, you also, as lively stones, are built up a spiritual house, a set-apart priesthood, to offer up spiritual sacrifices, acceptable to Elohim by Yeshua the Messiah. Wherefore also it is contained in the Scripture, "Behold, I lay in Tzion a chief corner stone, elect, precious, and he that believes on him shall not be confounded. Unto you therefore which believe he is precious, but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. *But you are a chosen generation, a royal priesthood, a holy nation, a peculiar people;* that ye should shew forth the praises of him who has called you out of darkness into his marvelous light, which in time past were not a people, but are now the people of Elohim, which had not obtained mercy, but now have obtained mercy. (1 Pet 2:4-10)

Our faith in Yeshua stays alive and vibrant because of the sacrifices of devotion and praise we offer up daily, morning and night. We are called to do the same work the priests of old did, but in a spiritual or fulfilled sense.

Pure Olive Oil Beaten for the Menorah

In Exodus 27:20, Elohim speaking to Moses says, "Now you shall command the children of Israel that they shall take for you pure olive oil beaten [or pressed] for the light, to cause the menorah to burn always."

Background Information on Olive Oil Production

(from the *Worldbook Encyclopedia*)

Olive oil is made by crushing and pressing ripe olives. Whole olive fruit consists of 10 to 40 percent oil, and the fruit pulp is 60 to 80 percent oil. Producers use hydraulic presses to squeeze the oil out of the fruit under low pressure. This technique, called cold pressing, generates little heat, and so the oil retains its flavor, color, and nutritional value.

Cold-pressing commonly is carried out in several stages, with only some of the oil being extracted at each stage. The process remains basically the same throughout, but the quality of the oil declines with each pressing. In most cases, olives are cold-pressed at 40 °F (4 °C).

The first pressing gives the highest quality oil, which is usually called virgin olive oil. Virgin olive oil is more expensive than other vegetable oils, so it often is considered a gourmet item. The lower-quality oils from later pressings are often blended in small amounts with such refined oils as soybean or cottonseed oil. Olive oil that comes from the final pressing is inedible. This oil, called olive residue or olive foots, is used in cosmetics, detergents, soap, medicines, and textiles.

The fruit may be oval or oblong. As it matures, it turns from green to yellow to red to purple-black. It has a smooth skin, and its flesh surrounds a hard pit. Both the flesh and the seed in the pit contain oil, which makes up 10 to 40 percent of the mature fresh fruit's weight. Fresh olives contain oleuropein, a bitter substance that makes them unpleasant to eat before processing. During processing, this substance is largely or entirely removed.

The olive tree's bark and leaves are a soft gray-green, and its trunk becomes gnarled as it ages. Olive trees live longer than most other fruit trees. There are olive trees in [Israel] that may be more than 2,000 years old.

A mature olive tree may have as many as 500,000 small flowers. Most of the flowers are imperfect, and fruit cannot grow from them. They give off pollen, which is usually carried from flower to flower by the wind. Most varieties of olive trees bear a large crop one season and a small crop the next.

Cultivation. Parts cut off from an olive tree may take root and grow into new trees. The trees will grow in many types of soil but need good drainage. To produce large fruit, the grower must irrigate and prune the trees, and thin the fruit. Fertilizers that add nitrogen to the soil can increase yields. The olive tree will grow where the climate is hot and dry. But for bearing good fruit, the tree needs a moderate supply of water. The fruit matures

from October to January and is injured if the temperature falls below 26 °F (-3 °C).

Harvesting olives requires careful handling. Olives grown for their oil may be mechanically harvested. Olives grown for eating must be picked by hand. Workers place the fruit in small boxes and haul it to the processing plant.

Most green olives are prepared by the Spanish process. In this process, unripe, yellowish-green olives are placed in lye solution. The lye removes most of the bitter taste of the oleuropein. The olives are washed and then fermented in brine.

Adam Clarke, in his biblical commentary, says regarding Exodus 27:20 that the very ripe and oil-filled olives, after having been picked, when slightly bruised or pressed (before being crushed by mortar stones in a mill) will express the purest, most flavorful and highest quality oil. This oil that flows spontaneously with little or no application of force is called the *mother drop*.

According to the *Stone Edition Chumash*, only the purest oil could be used for the lamp (menorah)—the purest of the pure! This was obtained by slightly pressing the very ripe olives, but without crushing them. A minute quantity of oil would be squeezed out—only a drop or so—from each olive. This oil was more pure than any of the other oil subsequently obtained via crushing.

Spiritual Parallels

The word *oil* in Hebrew is *shemen* (שֶׁמֶן). In the ancient paleo-hebraic letters the letter *shin* ש is shaped like a tooth and means, *to consume, to destroy*. The letter *mem* מ resembles water and means “liquid, massive, chaos.” The letter *nun* נ or ן is shaped like a fish and means “activity, life.” Therefore, the word *oil* in light of Hebrew word pictures means “to destroy chaos [resulting in] life.” What does this have to do with you and me? In other-words, the olive in its natural state is useless and bitter, but when that bitterness is destroyed, or when the olive is crushed to extract the oil it becomes a source of life (nutrition) and light. Is this not the case with men? With you and me? *Elohim needs to crush or refine us so to squeeze out of us the bitter residue of the old man so that the spiritually regenerated and born-from-above-man, which is the image of Messiah – the Living Torah, may radiate and flow from us to the glory of Elohim.*

Here are some other parallels between an olive tree and its oil and a child of YHVH:

- In their unrefined state both the olive fruit and man are initially bitter and need to be washed via lye (the main cleansing ingredient in soap) to be acceptable to the eater, or to Elohim.
- Both the olive tree and man are difficult to grow and temperamental when it comes to producing fruit; they both require careful attention. Many factors are involved and great care must be exercised on the part of the cultivator to ensure a good crop yield.
- The olive fruit and man needs to be crushed to bring out the precious oil. A stone mortar or mill was used in times past to crush olives to produce oil. Similarly, Scripture likens Messiah to a stone who must crush all who come to him (Luke 20:18; Matt 21:44).

Our time on earth is but a proving ground where Elohim is trying, testing, crushing, refining and purifying his chosen vessels in preparation for them to be his kings and priests to rule with him during his earthly, Millennial kingdom. This process involves crucifying the flesh, dying to self with its lust, pride, covetousness, fear, hatred, envying, bitterness, strife, selfishness and everything else that is of the world, flesh and the devil and that is contrary to the character, nature and Spirit of YHVH.

Matthew Henry says in his biblical commentary on Exodus 27:20 that the pure oil signifies the gifts and fruits of the Set-Apart Spirit which all believers receive from Messiah/*Mashiach* – the oil-anointed One. The Messiah is the vine to which we are attached, for we are the arms and branches (John 15:1–2) and the branches are attached to the sustenance-carrying vascular system of the main trunk (as pictured by the hollow-tubed seven-branched gold menorah). Only then will we be lights shining into the darkness of men’s lives as Yeshua commanded us to be (i.e. menorahs on a hill).

The *ArtScroll Stone Edition Chumash* goes on to say about Exodus 27:20 and the following verses that the instructions regarding the oil is followed by YHVH choosing Aaron’s sons to minister as priests in the *mishkan* (tabernacle). This underscores the fact that the priests were to be absolutely pure (without admixture of any foreign substance) and were to remain pure and separate from the rest of the nation—reserved for YHVH’s very special and set-apart service.

With regard to the pressing of the olives to produce the purest oil, it must be noted that our Heavenly Father prefers to use a light touch/hand on us rather than a heavy one, to motivate us to do his will and to achieve our highest potential and fruitfulness in his kingdom. You don't spank your kids when a quiet word will do. But if they don't obey your quiet instruction, then you turn up the heat on them (see Ps 32:8–9 and Isa 30:21). Similarly, if a slight pressing or crushing of the olive doesn't achieve the results in us for which our Father is looking—the expressing out of us of the pure drops of fine and pure oil, he will be forced to begin crushing us more vigorously—pits, skins and all (our body, soul and spirit). The oil from the full crushing will contain some sediment which will later have to be filtered out (through the trials, adversities and refining fires of life). This oil will be of a lesser quality.

Please read and prayerfully meditate on 2 Corinthians 4:6–18 and Colossians 3:1–10.

The Red Heifer

Numbers 19:1-11

The Overview of the Ceremony and Its Greater Implications

The Jewish sages say that the commandment (mitzvah) of the red cow is “beyond human understanding.” Like the *afikoman* (the middle broken matzah that is “buried” and “resurrected”—a picture of the death, burial and resurrection of Yeshua) in the Passover (*Pesach*) Seder, the meaning of which to this day remains unclear to the Jewish rabbis, the red cow is a ritual that makes sense only when Yeshua the Messiah is added to the picture.

While the symbolism of the red heifer was, to Jewish Torah scholars, admittedly incomprehensible to human reason, by the second temple era they began to speculate about its spiritual significance in their *aggadic* literature. Some felt that it was atonement for the sin of the golden calf (*The Encyclopedia of Jewish Religion*, Massada–P.E.C. Press, 1965, p. 327; *ArtScroll Stone Edition Chumash*, p. 839). Others viewed it as somehow relating to the *azazel* or scapegoat and the bullock sin offering of Yom Kippur, since all were sacrificed outside the camp of Israel (Lev 16:27).

This sacrifice of the red heifer was for the purpose of purifying someone who had become ritually impure or polluted through contact with the dead, or for purifying metal war booty (Num 31:21ff). This sacrifice was to be made outside of the camp of Israel, and later occurred outside of walls of the city Jerusalem on the Mount of Olives, not far from the temple. The concept of *the camp* signifies outside of or away from the Divine Presence or *Shekinah* meaning outside the tabernacle courtyard (*ArtScroll Stone Edition Chumash*, p. 839).

The heifer was to be three to five years of age and totally red in color, without a single black or white hair on its body, blemish free and to have never born a burden. The animal was slaughtered with the priest sprinkling blood seven times toward the tabernacle (later, the temple). The entire carcass (hide, entrails and meat) was then burned on a wood pyre. Into the fire were tossed cedar wood, hyssop and a scarlet thread. The ashes were then divided into three portions: one part was kept in a secure place on the Mount of Olives (during the second temple period), one part was kept in the area immediately outside the wall of the temple courtyard, and one part was divided among the priests throughout the land of Israel to be used, as needed, in purifying the people (*Mishnah Parah* 3:11). The ashes to be used in the temple service were then mixed with fresh water (in Jerusalem, from the Pool of Siloam), and then called “waters of separation” (*meyi nidah*; *nidah* means “impurity, filthiness, menstruous, set apart, ceremonial impurity”), and were ritually sprinkled over something or someone that was impure. Numbers 19:9 states that the waters of sprinkling were for *purification*. The Hebrew word for *purification* is *chatat*, which according to some rabbinic interpreters is a reference to a sin offering (Ibid.). Others disagree arguing that the plain (or *pashat*) meaning of the text does not speak of the red heifer atoning for sin (see Rashi's commentary on this verse). This is an interesting debate, but regardless of what the rabbis think, the ritual of the red heifer shows striking parallels to Yeshua's salvific work at the cross, as we discuss below.

The crucifixion implications are not missed by Alfred Edersheim who links the scapegoat, which was to remove the personal guilt of the Israelites, with the red heifer, which was to take away the defilement of death that stood between man and Elohim, with the “living bird,” dipped in “the water and the blood,” then “let loose in the field” at the purification from leprosy, which symbolized the living death of personal sinfulness, were all, either wholly offered, or in their essentials completely outside the sanctuary. He then observes that the “Old Testament” sanctuary had no real provision for spiritual wants to which they symbolically pointed; their removal lay outside its sanctuary and beyond its symbols (*The Temple and Its Ministry*, pp. 280–281). This is why Yeshua had to be sacrificed *outside* of the temple area. Additionally, he had to be the sacrifice for sin outside of the temple area, which

symbolized the *Shekinah* or Divine Presence of YHVH. This speaks of the fact that the Father looked away, turned his back on and forsook Yeshua while he bore the sins of the world on his shoulders. (Isa 53:4–6; Matt 27:46).

The writer of Hebrews understood the greater implications of the red heifer as it pointed to Yeshua when he wrote:

Which stood only in meats and drinks, and various washings, and carnal ordinances, imposed on them until the time of reformation. But Messiah being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and **the ashes of an heifer sprinkling the unclean, sanctifies to the purifying of the flesh: how much more shall the blood of Messiah**, who through the eternal Spirit offered himself without spot to Elohim, purge your conscience from dead works to serve the living Elohim? And for this cause he is the mediator of the renewed covenant, that by means of death, for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance. (Heb 9:11–15, emphasis added)

Eighteenth-century Christian commentator, Matthew Henry, asks why does the Torah make a corpse a defiling thing? He answers, Because death is the wages of sin, which entered into the world by it, and reigns by the power of it. The law could not conquer death, nor abolish it, as the gospel does, by bringing life and immortality to light, and so introducing a better hope. As the ashes signified the merit of Messiah, so the running water signified the power and grace of the blessed Spirit, who is compared to rivers of living water; and it is by his work that the righteousness of Messiah is applied to us for our cleansing (*Matthew Henry Concise Commentary on the Whole Bible*, p. 137, Moody).

The Rituals of the Red Heifer Sacrifice Related to Yeshua's Atoning Work at the Cross

- ☞ Red is the color of the stain of sin (Isa. 1:18, “though your sins be as scarlet . . . red like crimson.”). Red is the color of the *tzara'as* skin infection dealt with in Leviticus 13:19, 24, 42–43. Scarlet or red is also associated with such things as Santa Claus, the devil, whorehouses, the whore of Babylon and the garb of Buddhist and Hindu monks, as well as Indian gurus and Catholic cardinals.
- ☞ Red is the color of clay earth out of which Elohim formed the first man naming him Adam (*Strong's* H119/120) which means “ruddy, red, bloody or rosy in color.” Red is also the color of the Second Adam, Yeshua the Messiah who was literally red covered in his own sacrificial blood while hanging on the cross.
- ☞ Burning the cow represents the death and suffering of Messiah on the cross.
- ☞ More care was exercised in choosing a spotless cow than in any other sacrifice. This spotless purity represents Messiah Yeshua, the perfect sacrifice.
- ☞ The red heifer is just one more of the many shadow pictures that point to the Suffering Servant Messiah found in Torah. Other of these antetypes or prophetic shadow-pictures include:
 - Abel's sacrifice
 - Isaac on Mount Moriah and the ram caught in the thorns
 - The Paschel Lamb
 - The two goats offered at Yom Kippur
 - The Angel/Messenger of YHVH at the burning bush
 - Various burnt offerings and other sacrifices
 - Aaron's rod that budded
 - Water from the rock
 - The serpent on the pole
 - The tree thrown into the bitter waters making them sweet and drinkable
- ☞ The red cow had borne no yoke. Similarly, Messiah was neither under the yoke of sin nor was beholden to or under bondage to any human, institution, government, religious system or anything else of an earthly nature.
- ☞ The heifer was slain outside of the camp. During the first and second temple eras the red heifer was slain on

the Mount of Olives by the priests. The Mount of Olives was located off the Temple Mount and outside the walls of the city of Jerusalem (see *The Pentateuch/Numbers*, p. 329, by Rabbi Samson Hirsch). Messiah Yeshua was sacrificed outside of the city gates of Jerusalem (Heb. 13:12) and very possible, contrary to Christian tradition, on the Mount of Olives from which the front of the temple and the veil was clearly visible. Remember, the rent veil was visible from the place of crucifixion (Matt 27:51, 54; Mark 15:38–39).

- ☞ The heifer was totally burnt. Messiah suffered in body, soul and spirit (Is. 53) to atone for man's sin.
- ☞ Into the burnt offering fire went three things: cedar, hyssop and scarlet.
- ☞ The cedar tree grows tall, imposing and wide symbolizing haughtiness and loftiness of the sinner in rebellion against Elohim. This wood was used to build a house for King David (2 Sam 5:11) as well as for the temple that Solomon built (1 Kgs 6:9–10). This points to the cross, which was made of wood.
- ☞ Hyssop represents that to gain atonement the cedar one must bow in humility like a blade of hyssop. In 1 Kings 4:33 we see the contrast of the great cedar tree to even the hyssop. Hyssop was used to put the blood of the Passover Lamb on the door posts as well as to put the sour wine to Yeshua's lips while on the cross. It is a medicinal plant known for its cleansing properties (Ps 51:7).
- ☞ On the spiritual significance of the cedar and the hyssop, the *Jewish Encyclopedia* (1901–1906 edition) states, "The symbolical significance of the rite has been interpreted as follows: The majestic cedar of Lebanon represents pride, and hyssop represents humility; uncleanness ... and sin and death are associated ideas; the ceremony, therefore, is a powerful object-lesson, teaching the eternal truth that a holy God can be served only by a holy people."
- ☞ Scarlet represents the stain of sin (Isa 1:18); the priests made red with dye from a snail or insect—a lowly creature symbolizing the penitent's new-found humility. This is one of the colors in the *mishkan* (tabernacle) as well as the priestly garments. It is also a color of royalty and prosperity (Prov 31:21, Dan 5:7; Rev 17:4). It is the color Matthew describes as that of the robe the Roman soldiers put on Yeshua on Passover (Matt 27:28).
- ☞ We also see the cedar wood, the hyssop and the scarlet, in Leviticus 14:4 for cleansing one with the skin disease of *tzaaras*.

More Food for Thought on the Tabernacle:

The Tripartite Subdivision of the Tabernacle/*Mishkan* and Other Series of Threes in Scripture

Each of these series of three relates to the tabernacle and to the redeemed believer's spiritual walk:

☞ **Three Doors/Gates Into the mishkan:**

- The way
- The truth
- The life

These are all names for Yeshua (John 14:6 and 10:7,9), which some Bible teachers believe are references to the three curtain-doors with in the tabernacle compound. At this point, we can find no documentation that the Jews ever referred to the three doors of the tabernacle or latter temple by these names. More study needs to be made on this subject.

☞ **Three Altars in the *Mishkan*:**

- Red heifer altar (outside the courtyard)
- Altar of sacrifice (in the courtyard)
- Altar of incense (in the *kadosh* place)

☞ **Father, Son and Spirit:**

- In the outer court of the tabernacle the focus is on the Person and Work of Yeshua, the Son.
- In the *kadosh* place the focus is on the work of the Ruach/Spirit of Elohim.

- In the *kadosh hakadoshim* (holy of holies) the focus is on the Father.

☞ **The Three Subdivisions of Man (1 Thess 5:23):** represent three levels of spiritual growth and maturity corresponding to the three subdivisions of the tabernacle.

- Body: the outer court
- Soul: the *kadosh*/ set-apart place
- Spirit: the *hakadoshim*/the most set-apart place

☞ **The Three Pilgrimage (*Aliyot*) Festivals:**

- Passover (Pesach): the outer court of the tabernacle
- Weeks/Pentecost (Shavuot): the set-apart (holy) place or sanctuary/*heichal* of the tabernacle
- Tabernacles (Sukkot): Yeshua dwelling with man for eternity in his eternal kingdom; the most set-apart place (holy of holies or *kodesh hakodeshim*)

☞ **High Priest's Garments:**

- Linen robe
- Ephod/breastplate
- Gold crown

☞ **The Three Primary Fruits of the Spirit (1 Cor 13):**

- Faith: (the outer court)
- Hope: (set-apart place)
- Charity: (the most set-apart place of marital bliss and a forever relationship between YHVH and his beloved bride)

☞ **The Threefold Division of the Israelites:**

- Israelites
- Levites
- Priests (*kohanim*)

☞ **Three Stages in the Jewish/Biblical Wedding**—represented by the three annual pilgrimage *aliyot* festivals:

- *Shitre Erusin*/Betrothal: The outer court with the altar of sacrifice and bronze laver picturing redemption at the cross and baptism for the remission of sins/washing of the water of the Word prophetically pictures Passover and Unleavened Bread.
- Preparation: The sanctuary/set-apart place—menorah, table of showbread, altar of incense prophetically pictures Pentecost.
- *Nesuim* /wedding Feast and Life Together for Eternity: The most set-apart place—ark of the covenant, *shekinah* glory prophetically pictures the Feast of Tabernacles.

☞ **The Threefold Division of Those at the Wedding Feast:**

- The invited guests prophetically picture the outer court.
- The attendants (bride's maids and groomsmen/witnesses) prophetically picture the sanctuary.
- The bride and bridegroom prophetically picture the most set-apart place.

☞ **The Threefold Division of the Hebrew Scriptures (TaNaKh):**

- Law (Torah)
- Prophets (Neviim)
- Writings (Ketuvim)

☞ **Three Spaces:**

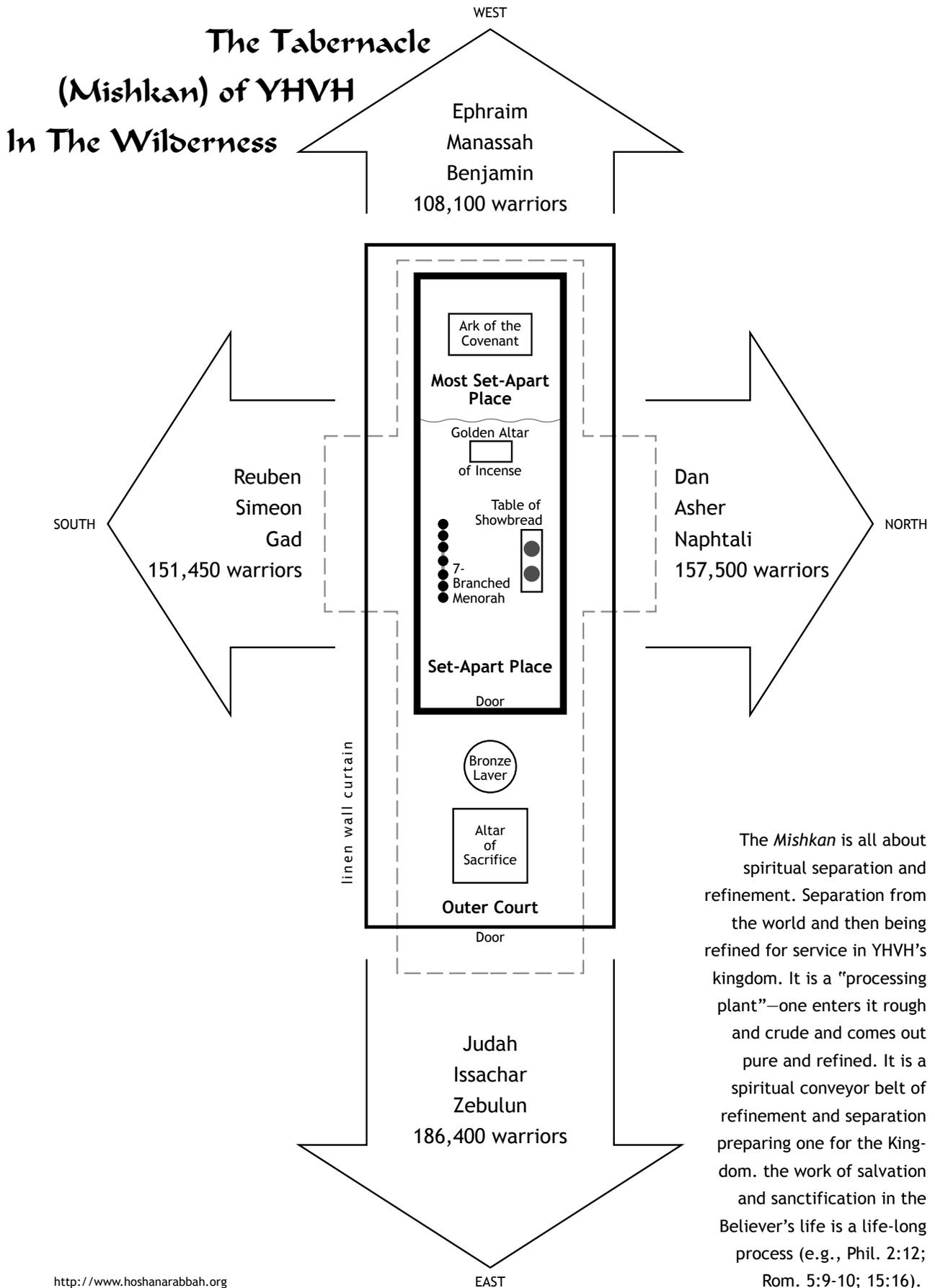
- Earth (the outer court)

- Physical Heavens (the *kadosh*/set-apart place)
- Spiritual New Heaven and Earth/New Jerusalem (the most set-apart place of marital bliss and a forever relationship between YHVH and his beloved bride)

☞ **Three Lights:**

- Outer court: The natural light of the sun representing the natural intellect of man illuminates this area.
- Sanctuary (set-apart place): The light of the menorah representing the light within man, which is the Spirit of Elohim (Prov 20:27) illuminates this room.
- Most set-apart place: The divine or spiritual light of YHVH's glory or shekinah illuminates this room.





The *Mishkan* is all about spiritual separation and refinement. Separation from the world and then being refined for service in YHVH's kingdom. It is a "processing plant"—one enters it rough and crude and comes out pure and refined. It is a spiritual conveyor belt of refinement and separation preparing one for the Kingdom. The work of salvation and sanctification in the Believer's life is a life-long process (e.g., Phil. 2:12; Rom. 5:9-10; 15:16).