Before we go into scriptures concerning the 3 temples, I want to go over the Hebrew words for temple.

Original: הֵיכָל
- Phonetic: hay-kawl'
  1. palace, temple, nave, sanctuary

Original: כֹּל
- Phonetic: yaw-kole'
  1. to prevail, overcome, endure, have power, be able
(Qal)
  1. to be able, be able to gain or accomplish, be able to endure, be able to reach
  2. to prevail, prevail over or against, overcome, be victor
  3. to have ability, have strength

Original: בֵית
- Phonetic: bah'-yith
a. house, dwelling habitation, human bodies (fig.), of abode of light and darkness, within
from H1129

Original: בָּנו
[Pictographically: In the house where life is revealed]
- Phonetic: baw-naw'
  1. to build, rebuild, establish, cause to continue
(Qal)
  1. to build, rebuild; to build a house (ie, establish a family), established (of restored exiles) (fig.),
established (made permanent)

4908. מִשְׁכָּן mishkan, mish-kawn’; from 7931; a residence (including a shepherd’s hut, the lair of
animals, figuratively, the grave; also the Temple); specifically, the Tabernacle (properly, its
wooden walls):—dwells, dwelling (place), habitation, tabernacle, tent.

168. אוֹהֵל ohel, o’-hel; from 166; a tent (as clearly conspicuous from a distance):—covering,
(dwelling)(place), home, tabernacle, tent.
  • 166. אָהַל ahal, aw-hal’; a primitive root; to be clear:— cause to shine.
    o Pictographically: strength revealed teaching/learning
The Temple, the Tabernacle, the House, the tent of meetings in scripture was a moveable mobile one. It could move from place to place. Later on in the lesson we will talk about Temple that was erected by King Solomon. Which was a fixed one.

The three temples are physical temples so that we can understand the spiritual temple.

1. Moveable Temple
2. Stationary or fixed Temple
3. Our bodies being a temple

All three temples help us understand The temple that is in Heaven. The Earthly temple is patterned after the heavenly temple.

**Heb. 8:1** ¶ Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

**Heb. 8:2** A minister of the sanctuary, and of the true tabernacle, which יהוה pitched, and not man.

**Heb. 8:3** For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

**Heb. 8:4** For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

**Heb. 8:5** Who serve unto the example and shadow of heavenly things, as Mosheh was admonished of Alahiym when he was about to make the tabernacle: for, See, says he, that you make all things according to the pattern showed to you in the mount.

**Ex. 25:8** And let them make me a sanctuary; that I may dwell among them.

**Ex. 25:9** According to all that I show you, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall you make it.

**Heb. 9:19** For when Mosheh had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, [See Ex. 24].

**Heb. 9:20** Saying, This is the blood of the covenant which Alahiym has enjoined unto you.

**Heb. 9:21** Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

**Heb. 9:22** And almost all things are by the law purged with blood; and without shedding of blood is no remission.
It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

Temple:

2Sam. 22:7 In my distress I called upon יָהָה [Yahuah/יהוה], and cried to my Alahiym: and he did hear my voice out of his temple יִדְקִי, and my cry did enter into his ears.
2Sam. 22:8 Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.
2Sam. 22:9 There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.
2Sam. 22:10 He bowed the heavens also, and came down; and darkness was under his feet.
2Sam. 22:11 And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.
2Sam. 22:12 And he made darkness pavilions round about him, dark waters, and thick clouds of the skies.
2Sam. 22:13 Through the brightness before him were coals of fire kindled.
2Sam. 22:14 יָהָה [Yahuah/יהוה] thundered from heaven, and the most High uttered his voice.
2Sam. 22:15 And he sent out arrows, and scattered them; lightning, and discomfited them.
2Sam. 22:16 And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of יָהָה [Yahuah/יהוה], at the blast of the breath of his nostrils.
2Sam. 22:17 He sent from above, he took me; he drew me out of many waters;
2Sam. 22:18 He delivered me from my strong enemy, and from them that hated me: for they were too strong for me.
2Sam. 22:19 They prevented me in the day of my calamity: but יָהָה [Yahuah/יהוה] was my stay.
2Sam. 22:20 He brought me forth also into a large place: he delivered me, because he delighted in me.
2Sam. 22:21 יָהָה [Yahuah/יהוה] rewarded me according to my righteousness: according to the cleanness of my hands has he recompensed me.
2Sam. 22:22 For I have kept the ways of יָהָה [Yahuah/יהוה], and have not wickedly departed from my Alahiym.
2Sam. 22:23 For all his judgments were before me: and as for his statutes, I did not depart from them.
2Sam. 22:24 I was also upright before him, and have kept myself from mine iniquity.
Psa. 27:4 One thing have I desired of יהוה, that will I seek after; that I may dwell in the house of יהוה all the days of my life, to behold the beauty of יהוה, and to enquire in his temple.

Psa. 27:5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

Psa. 27:6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto יהוה.

Jer. 17:26, sacrifice of praise, Jer. 33:11, The voice of the bridegroom and the bride, bringing the sacrifice of praise into the house of יהוה, Ps 50:23 offer = sacrifice, Hebrews 13:15, sacrifice of through our lips.

Ps 50:23

Is. 6:1 ¶ In the year that king Uzziah died I saw also יהוה sitting upon a throne, high and lifted up, and his train filled the temple.

Is. 6:2 Above it stood the Seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

Is. 6:3 And one cried unto another, and said, Qadush, Qadush, Qadush, is יהוה of hosts: the whole earth is full of his esteem.

Is. 6:4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Is. 6:5 ¶ Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, יהוה of hosts.

Is. 6:6 Then flew one of the Seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

Is. 6:7 And he laid it upon my mouth, and said, Lo, this has touched your lips; and your iniquity is taken away, and your sin purged.

Is. 6:8 Also I heard the voice of יהוה, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. [We all desire to be sent but we must have our temple ready].

Ps 50:23

Mal. 3:1 ¶ Behold, I will send my messenger, and he shall prepare the way before me: and יהוה, whom you seek, shall suddenly come to his temple, even the messenger of the covenant, whom you delight in: behold, he shall come, says יהוה of hosts.

Mal. 3:2 But who may abide the day of his coming? and who shall stand when he appears? for he is like a refiner’s fire, and like fullers’ soap:
Mal. 3:3 And he shall sit as a refiner and purifier of silver: and he shall purge the sons of Levi, and purge them as gold and silver, that they may offer unto יהוה an offering in righteousness.

Mal. 3:4 Then shall the offering of Yahudah and Jerusalem be pleasant unto יהוה, as in the days of old, and as in former years.

Mal. 3:5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, says יהוה of hosts.

Mal. 3:6 For I am יהוה, I change not; therefore you sons of Ya’aqob are not consumed.

Brit[h] Chadashah

John 2:15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers’ money, and overthrew the tables;

John 2:16 And said unto them that sold doves, Take these things hence; make not my Father’s house an house of merchandise.

John 2:17 And his disciples remembered that it was written, The zeal of your house has eaten me up.

John 2:18 Then answered the Yahudiym and said unto him, What sign show you unto us, seeing that you do these things?

John 2:19 Yahusha answered and said unto them, Destroy this temple, and in three days I will raise it up.

John 2:20 Then said the Yahudiym, Forty and six years was this temple in building, and will you rear it up in three days?

John 2:21 But he spoke of the temple of his body.

1Cor. 3:16 ¶ Know you not that you are the temple of Alahiym, and that the Spirit of Alahiym dwells in you?

1Cor. 3:17 If any man defile the temple of Alahiym, him shall Alahiym destroy; for the temple of Alahiym is Qadush, which temple you are.

Eph. 2:17 And came and preached peace to you which were afar off, and to them that were nigh.

Eph. 2:18 For through him we both have access by one Spirit unto the Father.

Eph. 2:19 Now therefore you are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of Alahiym;
Eph. 2:20 And are built upon the foundation of the apostles and prophets, Yahusha Mashiyach himself being the chief corner stone;

Eph. 2:21 In whom all the building fitly framed together grows unto an Qadush temple in [Yahuah/YHWH].

Eph. 2:22 In whom you also are built together for an habitation of Alahiym through the Spirit.

The Tabernacle is also a witness:

Num. 17:6 And Mushah (Mosheh/Mashah/Moses) spoke unto the children of Yahsra’al (Yisrael/Israel), and every one of their princes gave him a rod apiece, for each prince one, according to their fathers’ houses, even twelve rods: and the rod of Aharoon (Aharon/Aaron) was among their rods.

Num. 17:7 And Mushah (Mosheh/Mashah/Moses) laid up the rods before [Yahuah/YHWH] in the tabernacle of witness.

Num. 17:8 ¶ And it came to pass, that on the morrow Mushah (Mosheh/Mashah/Moses) went into the tabernacle of witness; and, behold, the rod of Aharoon (Aharon/Aaron) for the house of Luiy (Levi) was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

Heb. 10:14 For by one offering he has perfected for ever them that are sanctified.

Heb. 10:15 Whereof the Qadush Ruach (Spirit) also is a witness to us: for after that he had said before,

Heb. 10:16 This is the covenant that I will make with them after those days, says [Yahuah/YHWH], I will put my laws into their hearts, and in their minds will I write them;

We are called witnesses in scripture and in the writings. But what must be clear is there are two types of witness. (1) a Witness of [Yahuah/YHWH] and Yahusha, which is a true witness, (2) a false witness.
1. **PRIESTS’ TURBAN** – Ex. 28:36 And you shall make a plate of pure gold, and grave upon it, *like* the engravings of a signet, Qadushiym to יְהֹוָה.  

Ex. 28:37 And you shall put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.  

Ex. 28:38 And it shall be upon Aaron’s forehead, that Aaron may bear the iniquity of the Qadush things, which the children of Yisrael shall hallow in all their Qadush gifts; and it shall be always upon his forehead, that they may be accepted before יְהֹוָה.  

2. **TWO LARGE STARS** – These are two 10-cubit tall cherubs of gold plated olive wood, 1Kings 6:23 And within the oracle he made two cherubims of olive tree, each ten cubits high. 1Kings 6:28 And he overlaid the cherubims with gold; they are the eyes within Temple Man’s head, while the head is the Qadush of Qadushiym.
3. **THE ARK of the COVENANT** – This is a gold plated chest with a solid gold cover and two small cherubs (small stars). The Ark is his nose; and its *poles*, when attached to its long sides and drawn forward 1Kings 8:7 For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above, The ark and the staves depicts an extended nostrils to smell the sweet smoke from the Incense Altar in the Qadush Place.

When we talk about theses areas next week I want you to pay close attention to what happens in these area. Example the ark is in the Most set-apart place. Understand No one should be able to get into that place other then the Most high. This place was not designed for man or woman to be in other than yourself and the Creator. If anyone can get to this place they can change you. Alter your course. Change your life.

4. **STAIRWAY** – A short staircase or ramp led from the Qadush Place to a slightly elevated Qadushiym. The stairway is his neck/throat and its top is his mouth.

5. **INCENSE ALTAR** – This small gold plated altar 1Kings 6:22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that *was* by the oracle he overlaid with gold. This is the heart, and its sweet-smelling smoke is the prayers. Psa. 141:2 Let my prayer be set forth before you *as* incense; *and* the lifting up of my hands *as* the evening sacrifice. Rev. 8:3 And another malakym (*messenger/angel*) came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. Rev. 8:4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before Alahiym out of the malakym (*messengers/angel’s*) hand.

6. **TABLES OF THE SHOWBREAD** – On these gold plated tables 1Kings 7:48 ¶ And Solomon made all the vessels that *pertained* unto the house of Yahuah: the altar of gold, and the table of gold, whereupon the showbread *was*.

7. **THE MENORAH STANDS** 1Kings 7:49 And the candlesticks of pure gold, five on the right *side*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold, – Their total number was 10 stands/menorahs x 7 stems each = 70 lights,
relating to the 70 Israelites of Ex. 1:5 And all the souls that came out of the loins of Ya’aqub (Ya’aqob/Jacob) were seventy souls: for Yahusaph (Yosef/Joseph) was in Mitsraiyim (Egypt)

8. THE PORCH, Portico or vestibule 1Kings 6:3 And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house. –corresponds to the human pelvis (hips) and, therefore, procreation through the male and female genitalia.

9. PRIESTS’ CHAMBERS, south and north sides – Ezek. 41:11 And the doors of the side chambers were toward the place that was left, one door toward the north, and another door toward the south: and the breadth of the place that was left was five cubits round about. These are the arms.

10. TEN LAYERS – 1Kings 7:38 Then made he ten lavers of brass: one laver contained forty baths: and every laver was four cubits: and upon every one of the ten bases one laver.
1Kings 7:39 And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south. Five bronze water lavers were on the north and five on the south side,

11. JACHIN, BOAZ – 2Chr. 3:17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Yachin, and the name of that on the left Boaz. The large bronze pillars by the Porch were named Yachin and Boaz form Temple [Man’s] legs.

12. SEA OF BRONZE, TWELVE BULLS – 1 Kings 7:23-24 This was a huge basin full of water for the priests to wash their hands and feet.

13. THE SACRIFICIAL ALTAR – 2Chr. 4:1 Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

Next week we will be going over the meanings of items in the tabernacle in relation to us on the inside.

2Cor. 5:1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of Alahiym, an house not made with hands, eternal in the heavens.
2Cor. 5:2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:
Ex. 25:2 Speak unto the children of Yashra’al (Yisrael/Israel), that they bring me an offering: of every man that gives it willingly with his heart you shall take my offering.

My focus will not be offerings, however the Hebrew word here for offering is:

- **8641. truwmah, ter-oo-maw’**: or הַרְוָמָה trumah (Deut. 12:11), ter-oo-maw’. from 7311; a present (as offered up), especially in sacrifice or as tribute:—gift, heave offering ((shoulder)), oblation, offered(-ing).
  - o 7311. הָרֹーム ruwm, room; a primitive root; to be high actively, to rise or raise (in various applications, literally or figuratively):—bring up, exalt (self), extol, give.

Exo 23:16 And the feast of harvest, the first-fruits of your labors, which you have sown in the field: and the feast of ingathering, which is in the end of the year, when you have gathered in your labors out of the field.

Exo 23:17 Three times in the year all your males shall appear before adan יָהָוֶה [Yahuah/יהוה].

Exo 23:18 You shall not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.

Exo 23:19 The first of the first-fruits of your land you shall bring into the house of יָהָוֶה [Yahuah/יהוה] your Alahiym. You shall not seethe a kid in his mother's milk.

Rom 11:16 For if the first-fruit be set-apart, the lump is also set-apart: and if the root be set-apart, so are the branches.

John 12:32 And I, if I be lifted up from the earth, will draw all men unto me.

What this means is If יָהָוֶה [Yahuah/יהוה] excepts the first-fruit(s), the remaining harvest will be excepted.

You must be willing to give your heart to Him as a offering. But how you give has to be according to His way. So יָהָוֶה [Yahuah/יהוה] is having us build Him a dwelling place so that He can dwell with us. But also for us to learn this pattern so that He can dwell in us. Let us see how this is going to happen.

Understand that His word is true. What that also means is Our word must be true. We cannot have trickery in our heart and expect יָהָוֶה [Yahuah/יהוה] to be one with us. A clean heart we must have. If Our heart is clean then the temple inside of us is clean or better way of looking at it is
set-apart. He being set-apart and you being set-apart than His set-apart Ruach/Spirit can dwell in the Temple, thereby He is dwelling in you.

- **Ezek. 36:24** For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.
- **Ezek. 36:25** Then will I sprinkle clean water upon you, and you shall be clean: from all your filthiness, and from all your idols, will I cleanse you.
- **Ezek. 36:26** A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.
- **Ezek. 36:27** And I will put my spirit within you, and cause you to walk in my statutes, and you shall keep my judgments, and do them.

**Back to the Tabernacle**

**Exo 25:8** And let them make me a sanctuary; that I may dwell among them.

- **4720. מִקְדָּשׁ, mik-dawsh**; or **מִקְדֶּשׁ miqqdash** (Exod. 15:17), **מִקֶּדֶשׁ, mik-ked-awsh**; from 6942; a consecrated thing or place, especially, a palace, sanctuary (whether of Yhwh or of idols) or asylum:—chapel, hallowed part, Set-apart place, sanctuary.
  - 6942. צַדְקָה qadash, kaw-dash; a primitive root; to be (causatively, make, pronounce or observe as) clean (ceremonially or morally):—appoint, bid, consecrate, dedicate, defile, hallow, (be, keep) Set-apart(-er, place), keep, prepare, proclaim, purify, sanctify(-ied one, self), x wholly.

**Ex. 25:9** According to all that I show you, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall you make it.

- **8403. תַּבְנִיָּה tabniyth, tab-neeth**; from 1129; structure; by implication, a model, resemblance:—figure, form, likeness, pattern, similitude.
  - 1129. בָּנָה banah, baw-naw; a primitive root; to build (literally and figuratively):—(begin to) build(-er), obtain children, make, repair, set (up), x surely.
  - Hebrew word for Son ב
  - Hebrew word for Daughter בת
  - Hebrew word for pattern תבנית
  - All three share the same root word Banah כב, to build, obtain children, repair, vessel

The Hebrew word for ark.
• 727. נָורָה, arrown, aw-rone'; or נָרָה, aron, aw-rone'; from 717 (in the sense of gathering); a box:—ark, chest, coffin.

The verbal root of this word is נָרָה arah means ‘gathering’. In context it means container or gathering place for the witness or the word of Alahiym. Eventually it is expressed in the tablets.

**Ex. 25:11** And you shall overlay it with pure gold, within and without shall you overlay it, and shall make upon it a crown of gold round about.

• 6823. צפָף, tsaphah, tsaw-faw'; a primitive root (probably identical with 6822 through the idea of expansion in outlook, transferring to action); to sheet over (especially with metal):—cover, overlay.
  o 6822. צפָף, tsaphah, tsaw-faw'; a primitive root; properly, to lean forward, i.e. to peer into the distance; by implication, to observe, await:—behold, espy, look up (well), wait for, (keep the) watch(-man).

  o **Ezek. 3:17** Son of man, I have made you a watchman unto the house of Yahsra’al (Yisrael/Israel): therefore hear the word at my mouth, and give them warning from me.

**Next part of the Ark**

**Ex. 25:18** And you shall make two cherubims of gold, of beaten work shall you make them, in the two ends of the mercy seat.

**Ex. 25:19** And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall you make the cherubims on the two ends thereof.

**Ex. 25:20** And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be.

the cherubims are to cover the kapporeth with their stretched forth wings. Wings speak of trust.

• **Psa. 36:7** How excellent is your loving-kindness, O Alahiym! therefore the children of men put their trust under the shadow of your wings.

• **Psa. 61:4** I will abide in your tabernacle for ever: I will trust in the cover of your wings. Selah.
• **Psa. 91:4** He shall cover you with his feathers, and under his wings shall you trust: his truth shall be your shield and buckler.

The protection, trust and covering are through His mercy in His tabernacle. So that brings us to the mercy seat.

• **3727. כָּפֹ֣רֶת kapporeth, kap-po´-reth; from 3722; a lid (used only of the cover of the sacred Ark):—mercy seat.**
  
  - 3722. כָּפָר kaphar, kaw-far´; a primitive root; to cover (specifically with bitumen); figuratively, to expiate or condone, to placate or cancel:—appease, make (an atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, purge (away), put off, (make) reconcile(-liation).

  - Obtaining mercy from Him is found in the root of the word. Mercy comes through Him forgiving, pardoning, purging, making reconciliation and covering it that we may be reconciled to Him or back to Him.

  - The next natural question is what makes atonement or covering for us, for our soul? And is their anything else that t[her]ah teaches us that can make atonement for your soul?

  - **Lev. 17:11** For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that makes an atonement for the soul.

You atonement is the mercy. So the mercy seat is the atoning place that draws you into His wings.

**The Ark is also set up to see the Mashiyach**

- **Rom. 3:24** Being justified freely by his favor through the redemption that is in Mashiyach Yahusha:

- **Rom. 3:25** Whom Alahiym has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of Alahiym;

This container or gathering place for the word of Alahiym is to be made from a tree that has roots that grow from dry ground.
Is. 53:2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he has no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

The ark contains, three objects.

The law - (Ten Commandments, or Ten Words)
- Deut. 10:1 ¶ At that time יָהָה [Yahuah] said unto me, Hew you two tables of stone like unto the first, and come up unto me into the mount, and make you an ark of wood.
- Deut. 10:2 And I will write on the tables the words that were in the first tables which you brake, and you shall put them in the ark.
- Heb. 9:4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant;

Many times as WITNESSES we focus on the kapporeth or mercy, of יָהָה [Yahuah] and not the rest of the witness that is in the Ark.

Yahusha was a witness of His Father by extending mercy and favor to a lost people and obeying His commandments. This is a perfect continuing picture of Alahiym witness, not man.
- Matt. 23:23 Woe unto you, scribes and Pharisees, hypocrites! for you pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought you to have done, and not to leave the other undone.

Bamidbar Chapter 17, we see that true life is expressed by the blossoming buds of Aharoon’s rod. We see a picture of the High priest being the only way into the Qadush Qadushiym (commonly called Set-apart of Holies), and we experience the truth through the revelation of the one true rod of Alahiym, the one that produces fruit.

This bread was a picture of the true life of Alahiym.
- Deut. 8:2 And you shall remember all the way which יָהָה [Yahuah] your Alahiym led you these forty years in the wilderness, to humble you, and to prove you, to know what was in your heart, whether you would keep his commandments, or no.
Deut. 8:3 And he humbled you, and suffered you to hunger, and fed you with manna, which you knew not, neither did your fathers know; that he might make you know that man does not live by bread only, but by every word that proceeds out of the mouth of יהוה does man live.

John 6:28 ¶ Then said they unto him, What shall we do, that we might work the works of אלהים?

John 6:29 Yahusha answered and said unto them, This is the work of אלהים, that you believe on him whom he has sent.

John 6:30 They said therefore unto him, What sign show you then, that we may see, and believe you? what do you work?

John 6:31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

John 6:32 Then Yahusha said unto them, Verily, verily, I say unto you, מוסה gave you not that bread from heaven; but my Father gives you the true bread from heaven.

John 6:33 For the bread of אלהים is he which comes down from heaven, and gives life unto the world.

John 6:34 Then said they unto him, Teacher, evermore give us this bread.

John 6:35 And Yahusha said unto them, I am the bread of life: he that comes to me shall never hunger; and he that believes on me shall never thirst.

John 6:36 But I said unto you, That you also have seen me, and believe not.

John 6:37 All that the Father gives me shall come to me; and him that comes to me I will in no wise cast out.

John 6:38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

John 6:39 And this is the Father’s will which has sent me, that of all which he has given me I should lose nothing, but should raise it up again at the last day.

John 6:40 And this is the will of him that sent me, that every one which sees the Son, and believes on him, may have everlasting life: and I will raise him up at the last day.

The Ten Commandments, a representation of all of אלהים’s commands. Also it is a witness of the way, the truth, and the life of אלהים.

We should understand from all that we have read so far is if we want to be an effective witness everything that was in the Ark must be in your heart:
1. Tablets - His laws or instructions
2. Manna – His Commandments / the Word of Alahiym
3. Rod - Original: מֵטָה
   Transliteration: Matteh
   - Definition:
   
   a. staff, branch, tribe
   b. staff, rod, shaft
   c. branch (of vine)

From H5186; a branch (as extending); a rod whether for chastising (figuratively correction)
ruling (a sceptre) figuratively a support of life:

John 15:1 ¶ I am the true vine, and my Father is the vinedresser.
John 15:2 Every branch in me that bears not fruit he takes away: and every branch that bears fruit, he purges it, that it may bring forth more fruit.
John 15:3 Now you are clean through the word which I have spoken unto you.
John 15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you, except you abide in me.
John 15:5 I am the vine, you are the branches. He that abides in me, and I in him, the same brings forth much fruit: for without me you can do nothing. [Without the High Priest going on your behalf]
John 15:6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.
John 15:7 If you abide in me, and my words abide in you, you shall ask what you will, and it shall be done unto you.
John 15:8 Herein is my Father esteemed, that you bear much fruit; so shall you be my talmidiym (disciples).

What are the qualification to be His “disciple”?

- Matt. 28:19 Go you therefore, and teach all nations, immersing them in the name of the Father, and of the Son, and of the Set-apart Ruach/Spirit:
- Matt. 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

In summary of the Ark of Witness or Ark of the Covenant, we should understand that the pattern in which it was made is a picture of our mind and the things inside the Ark are things we are to
have inside our hearts. The 3 main ingredients must be inside. Without these ingredients you cannot make the fruit of righteousness.
As we leave the Most set-apart place, we enter into the Set-apart Place. The next place that Alahiym begins to change in those who trust in Him, is the area of the mind or the “nephesh” area. The mind tells the body what to do. The Set-apart place in the Temple is the body.

Ex. 25:23 ¶ You shall also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.
Ex. 25:24 And you shall overlay it with pure gold, and make thereto a crown of gold round about.
Ex. 25:25 And you shall make unto it a border of an hand breadth round about, and you shall make a golden crown to the border thereof round about.
Ex. 25:26 And you shall make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof.
Ex. 25:27 Over against the border shall the rings be for places of the staves to bear the table.
Ex. 25:28 And you shall make the staves of shittim wood, and overlay them with gold, that the table may be borne with them.
Ex. 25:29 And you shall make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shall you make them.
Ex. 25:30 And you shall set upon the table showbread before me always.

The showbread table is constructed very similarly to the ark of the covenant/witness. It is made of the same wood and gold. The difference is the dimensions are slightly smaller.

The table is called a shul'chan.

- 7979. שולחן, shool-khawn’: from 7971; a table (as spread out); by implication, a meal:—table.
  - 7971. שלח, shalach, shaw-lakh’: a primitive root; to send away, for, or out (in a great variety of applications):—x any wise, appoint, bring (on the way), cast (away, out), conduct, x earnestly, forsake, give (up), grow long, lay, leave, let depart (down, go, loose), push away, put (away, forth, in, out), reach forth, send (away, forth, out), set, shoot (forth, out), sow, spread, stretch forth (out).

In the English it is translated as table. The verbal root gives us some nuances that are interesting and appropriate, considering our study of the bread itself, and or Himself.

The table that the showbread is on, is no ordinary table or place. It speaks clearly of the chosen place for Alahiym’s truth to be set. The showbread or bread of presences is what gentiles would risk everything to eat crumbs from.
• **Mark 7:27** But Yahusha said unto her, Let the children first be filled: for it is not meet to take the children’s bread, and to cast it unto the dogs.

• **Mark 7:28** And she answered and said unto him, Yes, teacher: yet the dogs under the table eat of the children’s crumbs.
  - What I like about this bread is the smallest piece if excepted can save or protect you.

Apostle’s are called by Alahiym to be carriers and vessels of the Bread of Alahiym. The word ‘apostle’ is simply the transliterated Greek word for ‘one who is sent’.

The manna placed in the ark was the bread of life. The bread on this table will be the life sustaining bread.

**Mal. 1:6** ¶ A son honors his father, and a servant his adon [adon/master]. if then I be a father, where is mine honor? and if I be a adon [adon/master], where is my fear? says יוהי of hosts unto you, O priests, that despise my name. And you say, Wherein have we despised your name?

**Mal. 1:7** You offer polluted bread upon mine altar; and you say, Wherein have we polluted you?

In that you say, The table of יוהי is contemptible.

- **Mal. 2:5** My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.

- **Mal. 2:6** The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

- **Mal. 2:7** For the priest’s lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of יוהי of hosts.

- **Mal. 2:8** But you are departed out of the way; you have caused many to stumble at the law; you have corrupted the covenant of Levi, says יוהי of hosts.

- **Mal. 2:9** Therefore have I also made you contemptible and base before all the people, according as you have not kept my ways, but have been partial in the law.

**Mal. 1:11** For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, says יוהי of hosts.

**Mal. 1:12** But you have profaned it, in that you say, The table of יוהי is polluted; and the fruit thereof, even his meat, is contemptible.
1Kings 18:17 ¶ And it came to pass, when Ahab saw Aliyahu, that Ahab said unto him, Are you he that troubles Yashra’al (Yisrael/Israel)?

1Kings 18:18 And he answered, I have not troubled Yashra’al (Yisrael/Israel); but you, and your father’s house, in that you have forsaken the commandments of יְהֹウェָה [Yahuah/יהוה], and you have followed Baalim.

1Kings 18:19 Now therefore send, and gather to me all Yashra’al (Yisrael/Israel) unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel’s table.

1Cor. 10:15 ¶ I speak as to wise men; judge you what I say.

1Cor. 10:16 The cup of blessing which we bless, is it not the communion of the blood of Mashiyach? The bread which we break, is it not the communion of the body of Mashiyach?

- 740. ἄρτος artos, ar´-tos; from 142; bread (as raised) or a loaf: — (show-)bread, loaf.

1Cor. 10:17 For we being many are one bread, and one body: for we are all partakers of that one bread.

- John 6:33 For the bread of Alahiym is he which comes down from heaven, and gives life unto the world.
- John 6:34 Then said they unto him, Teacher, evermore give us this bread.
- John 6:35 And Yahusha said unto them, I am the bread of life: he that comes to me shall never hunger; and he that believes on me shall never thirst.

- Rom. 12:4 For as we have many members in one body, and all members have not the same office:
- Rom. 12:5 So we, being many, are one body in Mashiyach, and every one members one of another.

1Cor. 10:18 Behold Yashra’al (Yisrael/Israel) after the flesh: are not they which eat of the sacrifices partakers of the altar?

1Cor. 10:19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

1Cor. 10:20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to Alahiym: and I would not that you should have fellowship with devils.

1Cor. 10:21 You cannot drink the cup of יְהֹウェָה [Yahuah/יהוה], and the cup of devils: you cannot be partakers of יְהֹウェָה [Yahuah/יהוה] table, and of the table of devils.
When our Creator has purified and cleansed our heart, He then begins His work in our mind.

- **1Chr. 28:8** Now therefore in the sight of all Yashra’al (Israel) the congregation of [Yahuah] and in the audience of our Alahiym, keep and seek for all the commandments of [Yahuah] your Alahiym: that you may possess this good land, and leave it for an inheritance for your children after you for ever.

- **1Chr. 28:9** And you, Solomon my son, know you the Alahiym of your father, and serve him with a perfect heart and with a willing mind: for [Yahuah] search’s all hearts, and understands all the imaginations of the thoughts: if you seek him, he will be found of you; but if you forsake him, he will cast you off for ever.

- **Mark 12:29** And Yahusha answered him, The first of all the commandments is, Hear, O Yashra’al (Israel); [Yahuah] our Alahiym is one sovereign:

- **Mark 12:30** And you shall love [Yahuah] your Alahiym with all your heart, and with all your soul, and with all your mind, and with all your strength: this is the first commandment.

This is precisely what Sha’ul was speaking of in Ephesians 2:8-10:

- **Eph. 2:8** For by favor (grace) are you saved through faith; and that not of yourselves: it is the gift of Alahiym:

- **Eph. 2:9** Not of works, lest any man should boast.

- **Eph. 2:10** For we are his workmanship, created in Mashiyach Yahusha unto good works, which Alahiym has before ordained that we should walk in them.

First comes the “creating” in us that only Alahiym can do. Now He has, by our faith and kind permission, something to work with. The Potter needs some clay to make a pot.

- **Is. 64:6** But we are all as an unclean thing, and all our righteousness’s are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

- **Is. 64:7** And there is none that calls upon your name, that stirs up himself to take hold of you: for you have hid your face from us, and have consumed us, because of our iniquities.

- **Is. 64:8** But now, O [Yahuah], you are our father; we are the clay, and you our potter; and we all are the work of your hand.

- **Is. 64:9** Be not wroth very sore, O [Yahuah], neither remember iniquity for ever: behold, see, we beseech you, you are all your people.
• **Is. 64:10** Your Set-apart cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

The word showbread or lechem paniym is literally the bread of His face, or presence. Alahiym uses bread to symbolize or speak of His presence. Alahiym’s presence is experience in obedience to His word, which is also likened to Himself.

**Matt. 4:3** And when the tempter came to him, he said, If you be the Son of Alahiym, command that these stones be made bread.
**Matt. 4:4** But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceeds out of the mouth of Alahiym.

The comparison is literal bread that gives life to the body, with the bread of Alahiym which gives life to the soul and spirit, and Yahusha quickly verified that in His response to ha-shatan in the desert. Alahiym’s presence is in His word.

If you are seeking the presence of יהוה [Yahuah/YHWH] in your life, try obeying His words!

**Deut. 30:11** ¶ For this commandment which I command you this day, it is not hidden from you, neither is it far off.
**Deut. 30:12** It is not in heaven, that you should say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?
**Deut. 30:13** Neither is it beyond the sea, that you should say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?
**Deut. 30:14** But the word is very nigh unto you, in your mouth, and in your heart, that you may do it.

Yahusha said, “... My words are spirit and they are life.” It is the Word of Alahiym that transforms us. It is His life sustaining instructions.

**2Cor. 6:14** Be you not unequally yoked together with unbelievers: for what fellowship has righteousness with unrighteousness? and what communion has light with darkness?
**2Cor. 6:15** And what concord has Mashiyach with Belial? or what part has he that believes with an infidel?
**2Cor. 6:16** And what agreement has the temple of Alahiym with idols? for you are the temple of the living Alahiym; as Alahiym has said, I will dwell in them, and walk in them; and I will be their Alahiym, and they shall be my people.
2Cor. 6:17 Wherefore come out from among them, and be you separate, says יְהֹוָה, and touch not the unclean thing; and I will receive you,

2Cor. 6:18 And will be a Father unto you, and you shall be my sons and daughters, says יְהֹוָה Almighty.

2Cor. 7:1 ¶ Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting set-apartness in the fear of Alahiym.

Notice we are called to be a temple. In His Temple He had two things. Manna [physical bread] and Commandments [Spiritual bread] Both are needed for survival.

Sha’ul (Paul) tells us in Chapter 7 verse 1, how to come out from among them. We do that by cleansing ourselves, flesh and spirit, and perfecting set-apartness. What or who determines what is clean and not clean? What or who determines what is set-apart and what is not? Only the written word of Alahiym does that. Only his spiritual bread can show us what physical bread is right or wrong, clean or unclean, righteous or unrighteous.

The bread of His presence.

Lev. 24:5 And You shall take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.

Lev. 24:6 And you shall set them in two rows, six on a row, upon the pure table before יְהֹוָה.

Lev. 24:7 And you shall put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto יְהֹוָה. continually, being taken from the children of Yashra’al (Yisrael/Israel) by an everlasting covenant.

Lev. 24:8 Every shabbath he shall set it in order before יְהֹוָה continually, being taken from the children of Yashra’al (Yisrael/Israel) and his sons’; and they shall eat it in the Set-apart place: for it is most Set-apart unto him of the offerings of יְהֹוָה made by fire by a perpetual statute.

Since the showbread represents Yashra’al (Yisrael/Israel), we should take a closer look at the making of the showbread, and compare it to our own spiritual lives.

The showbread is composed of the finest and best wheat. What kind of spiritual “wheat” are we? Are we refined and High quality wheat? Or “tares,” calling ourselves “wheat” (See Matt. 13:24-30)?
Once the dough is prepared, kneaded, and ready, it is placed in the oven and baked until it is perfectly “done.” It is perfectly baked,

What about us? יהוה puts us through the “heat”. He is a refiner. A consuming fire. He is the fire for the oven that we are to be in. In this oven it will cause us to go through trials and tests. These trials are for our own good, so that we can come out as showbread. The bread of presence. We will show His face by His bread. We become what we eat.

1Cor. 3:13 Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is.
1Cor. 3:14 If any man’s work abide which he has built thereupon, he shall receive a reward.
1Cor. 3:15 If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.
1Cor. 3:16 ¶ Know you not that you are the temple of Alahiym, and that the Spirit of Alahiym dwells in you?
1Cor. 3:17 If any man defile the temple of Alahiym, him shall Alahiym destroy; for the temple of Alahiym is Set-apart, which temple you are.

Your works will be manifested at the end. The bread you make will determine your outcome in the end.

The baked loaves are then placed before the Qadush of Qadushiym, in the Temple of יהוה, as “loaves of the Presence.” They remain there continually, forever, a sweet-smelling savor in the Presence of יהוה.

1Cor. 6:20 For you are bought with a price: therefore esteem Alahiym in your body, and in your spirit, which are Alahiym’s.

The last two verses are instructions from Alahiym pertaining to the rotation and consuming of this bread by the priests. The twelve loaves were to be eaten on the weekly shabbath and replaced with new ones for the next 7 days. It was to be on the Shabbath that the bread was to be eaten.

Why Shabbath? Why are they to be eaten and in His presence on this Day?

• Is. 34:6 The sword of יהוה is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams:
for יהוה has a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

- **Is. 34:7** And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

- **Is. 34:8** For it is the day of יהוה vengeance, and the year of recompenses for the controversy of Zion.

- **Lam. 2:22** You have called as in a solemn day my terrors round about, so that in the day of יהוה anger none escaped nor remained: those that I have swaddled and brought up has mine enemy consumed.

- **Zeph. 2:3** Seek you יהוה, all you meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be you shall be hid in the day of יהוה anger.

We must understand that the Day of יהוה is the Day He set-apart for Himself. But gave it to us to be a sign between Him and us. No one can change this day.

- **Ex. 31:13** Speak you also unto the children of ישראל (Yisrael/Israel), saying, Verily my shabbaths you shall keep: for it is a sign between me and you throughout your generations; that you may know that I am יהוה that does purify you.

- **Ex. 31:14** You shall keep the shabbath therefore; for it is Set-apart unto you: every one that defiles it shall surely be put to death: for whosoever does any work therein, that soul shall be cut off from among his people.

This is the ONLY day that יהוה states a punishment for defiling His Day.
Ex. 25:31 ¶ And you shall make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

- **4501. מִנּוֹרָה, mnowrah, men-o-raw’; or מִנְוָרָה, mnorah, men-o-raw’;** feminine of 4500 (in the original sense of 5216); a chandelier:—candlestick.
  - 4500. מִנְוָר, manowr, maw-nore’; from 5214; a yoke (properly, for plowing), i.e. the frame of a loom:—beam.
    - 5214. נִיֵּר, niyr, neer; a root probably identical with that of 5216, through the idea of the gleam of a fresh furrow; to till the soil:—break up.

- **3409. יָרֵק, yarek, yaw-rake’;** from an unused root meaning to be soft; the thigh (from its fleshy softness); by euphem. the generative parts; figuratively, a shank, flank, side:—x body, loins, shaft, side, thigh.

- **Gen. 24:1 ¶ And Abraham was old, and well stricken in age: and יהוה [Yahuah/יהוה] had blessed Abraham in all things.**
- **Gen. 24:2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray you, your hand under my thigh:**
- **Gen. 24:3 And I will make you swear by יהוה [Yahuah/יהוה], the Alahiym of heaven, and the Alahiym of the earth, that you shall not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:**

The word yarek is generally translated as ‘thigh’, ‘loins’, or ‘body’. This Word is also how covenants were made.

The six branches extend out from the shaft and are yet one with the shaft. Believers of the Mashiyach, are referred to as branches in Romans 11. These branches are all one with the central shaft or tree, and called the BODY of the Mashiyach. Yahusha uses this lampstand to refer to His Called out ones.

- **Rev. 1:19 Write the things which you have seen, and the things which are, and the things which shall be hereafter;**
- **Rev. 1:20 The mystery of the seven stars which you saw in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven assemblies: and the seven candlesticks which you saw are the seven assemblies.**
• 7070. קנה qaneh, kaw-neh’; from 7069; a reed (as erect); by resemblance a rod (especially for measuring), shaft, tube, stem, the radius (of the arm), beam (of a steelyard):—balance, bone, branch, calamus, cane, reed, x spearman, stalk.

• 6525. פרך perach, peh’-rakh; from 6524; a calyx (natural or artificial); generally, bloom:—blossom, bud, flower.
  o 6524. פרך parach, paw-rakh’; a primitive root; to break forth as a bud, i.e. bloom; generally, to spread; specifically, to fly (as extending the wings); figuratively, to flourish:—x abroad, x abundantly, blossom, break forth (out), bud, flourish, make fly, grow, spread, spring (up).

• Is. 5:21 Woe unto them that are wise in their own eyes, and prudent in their own sight!
• Is. 5:22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:
• Is. 5:23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!
• Is. 5:24 Therefore as the fire devours the stubble, and the flame consumes the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of יהוה [Yahuah/יהוה] of hosts, and despised the word of the Set-apart One of Yashra’al (Yisrael/Israel).

Ex. 25:32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:
• John 15:1 ¶ I am the true vine [Aniy HaGefen HaAmittit (I am the true vine)], and my Father is the husbandman.
• John 15:2 Every branch in me that bears not fruit he takes away: and every branch that bears fruit, he purges it, that it may bring forth more fruit.

  o Rev. 14:13 ¶ And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in יהוה [Yahuah/יהוה] from henceforth: Yea, says the Spirit, that they may rest from their labors; and their works do follow them.
  o Rev. 14:14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.
Rev. 14:15 And another malak (messenger/angel) came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in your sickle, and reap: for the time is come for you to reap; for the harvest of the earth is ripe.

Rev. 14:16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

Rev. 14:17 And another malak (messenger/angel) came out of the temple which is in heaven, he also having a sharp sickle.

Rev. 14:18 And another malak (messenger/angel) came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in your sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

Rev. 14:19 And the malak (messenger/angel) thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of Alahiym.

Jer. 33:14 Behold, the days come, says יְהוָה (Yahuah), that I will perform that good thing which I have promised unto the house of Yashra’al (Yisrael/Israel) and to the house of Yahudah.

Jer. 33:15 In those days, and at that time, will I cause the Branch of righteousness to grow up unto Daud (David), and he shall execute judgment and righteousness in the land.

Jer. 33:16 In those days shall Yahudah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, יְהוָה (Yahuah) our righteousness.

• John 15:3 Now you are clean through the word which I have spoken unto you.
• John 15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you, except you abide in me.
• John 15:5 I am the vine, you are the branches: He that abides in me, and I in him, the same brings forth much fruit: for without me you can do nothing.
• John 15:6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.
• John 15:7 If you abide in me, and my words abide in you, you shall ask what you will, and it shall be done unto you.
• John 15:8 Herein is my Father esteemed, that you bear much fruit; so shall you be my talmadiym (disciples).
• **John 15:9** As the Father has loved me, so have I loved you: continue you in my love.

• **John 15:10** If you keep my commandments, you shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.

**Ex. 25:33** Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

• **Matt. 10:42** And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a talmadiym (disciple), verily I say unto you, he shall in no wise lose his reward.

• **Matt. 20:22** But Yahusha answered and said, You know not what you ask. Are you able to drink of the cup that I shall drink of, and to be immersed with the immersion that I am immersed with? They say unto him, We are able.

• **Matt. 20:23** And he says unto them, You shall drink indeed of my cup, and be immersed with the immersion that I am immersed with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

• **Luke 22:20** Likewise also the cup after supper, saying, This cup *is* the new covenant (testament) in my blood, which is shed for you.

**Rom. 11:16** For if the first-fruit be set-apart, the lump *is also* set-apart: and if the root be set-apart, so *are* the branches.

**Rom. 11:17** And if some of the branches be broken off, and you, being a wild olive tree, were grafted in among them, and with them partake of the root and fatness of the olive tree;

**Rom. 11:18** Boast not against the branches. But if you boast, you bear not the root, but the root you.

**Rom. 11:19** You will say then, The branches were broken off, that I might be grafted in.

**Rom. 11:20** Well; because of unbelief they were broken off, and you stand by faith. Be not high-minded, but fear:

**Rom. 11:21** For if Alahiym spared not the natural branches, *take heed* lest he also spare not you.

**Hos. 14:4** ¶ I will heal their backsliding, I will love them freely: for mine anger is turned away from him.
**Hos. 14:5** I will be as the dew unto Yashra’al (Israel): he shall grow as the lily, and cast forth his roots as Lebanon.

**Hos. 14:6** His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

**8246.** shaqad, *shaw-kad’*; a denominative from 8247; to be (intensively, make) almond-shaped:—make like (unto, after the fashion of) almonds.

- 8245. *shaqad, shaw-kad’*; a primitive root; to be alert, i.e. sleepless; hence to be on the lookout (whether for good or ill):—hasten, remain, wake, watch (for).

- **Luke 21:33** Heaven and earth shall pass away: but my words shall not pass away.
- **Luke 21:34** And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.
- **Luke 21:35** For as a snare shall it come on all them that dwell on the face of the whole earth.
- **Luke 21:36** Watch you therefore, and pray always, that you may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

**Ex. 25:34** And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers.

**Ex. 25:35** And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

**Ex. 25:36** Their knops and their branches shall be of the same: all it shall be one beaten work of pure gold.

**Ex. 25:37** And you shall make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.

It is this light that is to be a lamp unto our feet and a light unto our path: [Ps.119:105/ Pro. 6:23]. sums it up

**Psa. 119:105** ¶ NUN. Your word is a lamp unto my feet, and a light unto my path.

**Prov. 6:23** For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:
John 8:12 ¶ Then spoke Yahusha again unto them, saying, I am the light of the world: he that follows me shall not walk in darkness, but shall have the light of life.

Matt. 5:14 You are the light of the world. A city that is set on an hill cannot be hid.
Matt. 5:15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it gives light unto all that are in the house.
Matt. 5:16 Let your light so shine before men, that they may see your good works, and esteem your Father which is in heaven.
Matt. 5:17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

The menorah was never to go out.
Lev. 24:2 Command the children of Yashra’al (Yisrael/Israel), that they bring unto you pure oil olive beaten for the light, to cause the lamps to burn continually.
Lev. 24:3 Without the veil of the witness, in the tabernacle of the congregation, shall Aharoon (Aharon/Aaron) order it from the evening unto the morning before יהוה (Yahuah) continually: it shall be a statute for ever in your generations.
Lev. 24:4 He shall order the lamps upon the pure candlestick before יהוה continually.

Yashra’al (Yisrael/Israel) is to bring the pure oil. To cause the lamp to burn. What we can see from this from what we read so far is later they are the light. But they first must learn how to bring the light. Or be the light.

1John 1:5 ¶ This then is the message which we have heard of him, and declare unto you, that Alahiym is light, and in him is no darkness at all.
1John 1:6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:
1John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Yahusha Mashiyach his Son cleanses us from all sin.

Yahuchanan goes on to relate sin to darkness, and light to keeping His commandments. If walking in the light is vital to our walk, then would it not be imperative to know what walking in the light means?
• **Is. 8:20** To the law and to the witness: if they speak not according to this word, *it is because there is* no light in them.

The Menorah teaches us how to some vital things.
1. Light is the Word
2. Light will cause us to see where we are going.
3. Light helps us prepare for what is to come

**1Th. 5:1** ¶ But of the times and the seasons, brethren, you have no need that I write unto you.
**1Th. 5:2** For yourselves know perfectly that the day of יהוה יְהוָה so comes as a thief in the night.
**1Th. 5:3** For when they shall say, Peace and safety; then sudden destruction comes upon them, as travail upon a woman with child; and they shall not escape.
**1Th. 5:4** But you, brethren, are not in darkness, that that day should overtake you as a thief.
**1Th. 5:5** You are all the children of light, and the children of the day: we are not of the night, nor of darkness.

**Matt. 24:51** And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.
**Matt. 25:1** ¶ Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.
**Matt. 25:2** And five of them were wise, and five *were* foolish.
**Matt. 25:3** They that *were* foolish took their lamps, and took no oil with them:
**Matt. 25:4** But the wise took oil in their vessels with their lamps.
**Matt. 25:5** While the bridegroom tarried, they all slumbered and slept.
**Matt. 25:6** And at midnight there was a cry made, Behold, the bridegroom comes; go you out to meet him.
**Matt. 25:7** Then all those virgins arose, and trimmed their lamps.
**Matt. 25:8** And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.
**Matt. 25:9** But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go you rather to them that sell, and buy for yourselves.
**Matt. 25:10** And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.
**Matt. 25:11** Afterward came also the other virgins, saying, Master, Master, open to us.
**Matt. 25:12** But he answered and said, Verily I say unto you, I know you not.
**Matt. 25:13** Watch therefore, for you know neither the day nor the hour wherein the Son of man comes.

The flowers, or perach, extended downward from the bowls. This word means to ‘blossom’, ‘grow’, or ‘produce’. They added fruitful beauty to the menorah.

In the Septuagint and Vulgate versions of the Scriptures, the flowers of the menorah are called “lilies”. The Mashiyach compares His true followers to the lilies of the field.

- **Matt. 6:28** And why take you thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

**Ex. 30:7** And [Aharon/Aharan/Aaron] shall burn thereon sweet incense every morning: when he dresses the lamps, he shall burn incense upon it.

**Ex. 30:8** And when [Aharon/Aharan/Aaron] lights the lamps at even, he shall burn incense upon it, a perpetual incense before יהוה throughout your generations.

According to Sh’muth (Shemot) 30:7-8, the lamps were dressed in the morning and lit in the evening. The trimming and lighting was performed every day. It is also one of the sources for the scriptural background of the morning and evening prayer times. Each time the priests entered to trim or light the menorah, they burned incense on the altar.

**Rev. 8:3** And another malak (messenger/angel) came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

**Rev. 8:4** And the smoke of the incense, which came with the prayers of the saints, ascended up before Alahiym out of the malakiym’s (messenger's/angel's) hand.
The Altar of Incense

Ex. 30:1 ¶ And you shall make an altar to burn incense upon: of shittim wood shall you make it.

- 4729. הָעָרֶשׁ miqtar, mik-tawr': from 6999; something to fume (incense) on i.e. a hearth place:—to burn...upon.

- 7004. הָקֹרֶת qitoreth, ket-o'-reth; from 6999; a fumigation:—(sweet) incense, perfume.
  - 6999. רָק qatar, kaw-tar': a primitive root (identical with 7000 through the idea of fumigation in a close place and perhaps thus driving out the occupants); to smoke, i.e. turn into fragrance by fire (especially as an act of worship):—burn (incense, sacrifice) (upon), (altar for) incense, kindle, offer (incense, a sacrifice)

Ex. 30:6 And you shall put it before the veil that is by the ark of the witness, before the mercy seat that is over the witness where I will meet with you.

Ex. 30:7 And Aharon (Aharon/Aaron) shall burn thereon sweet incense every morning: when he dresses the lamps, he shall burn incense upon it.

- 3190. יָטַב yatab, yaw-tab': a primitive root; to be (causative) make well, literally (sound, beautiful) or figuratively (happy, successful, right):—be accepted, amend, use aright, benefit, be (make) better, seem best, make cheerful, be comely, + be content, diligently, dress, earnestly, find favour, give, be glad, do (be, make) good((-ness)), be (make) merry, please (+ well), show more (kindness), skilfully, x very small, surely, make sweet, thoroughly, tire, trim, very, be (can, deal, entreat, go, have) well (said, seen).

- 5216. נִיר niyr, neer; or נִיר nir, neer; also נֵר neyr, nare; or נֶר ner, nare; or (feminine) נֵרָה nerah, nayrawn'; from a primitive root (see 5214; 5135) properly, meaning to glisten; a lamp (i.e. the burner) or light (literally or figuratively):—candle, lamp, light.

Prov. 20:27 ¶ The spirit of man is the candle of יהוה, searching all the inward parts of the belly.

Ex. 30:8 And when Aharon (Aharon/Aaron) lights the lamps at even, he shall burn incense upon it, a perpetual incense before יהוה throughout your generations.
Notice when the Priest lights the candle, it is a perpetual incense before יהוה.[1]

Before יהוה[1] gives instructions for the altar of incense and the laver he gives us the law for the purification of the priests. There are two pieces of furniture that stand before each veil. Before the veil of the Set-apart Place stands the laver.

Before the second veil and the Most Set-apart Place stands the golden altar of incense. I believe that יהוה[1] teaches the standards for His priests before He instructs the craftsman of the design of the place of prayer and the place of the washing of the water of the word.

Aharoon’s responsibility at this time was to dress the menorah and burn incense on this altar every morning and evening. This was later to be divided between the priestly orders, especially during the temple era.

**Luke 1:8** And it came to pass, that while he executed the priest’s office before Alahiym in the order of his course,

**Luke 1:9** According to the custom of the priest’s office, his lot was to burn incense when he went into the temple of יהוה[1].

**Luke 1:10** And the whole multitude of the people were praying without at the time of incense.


- **Rev. 8:3** And another malak (messenger/angel) came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

- **Rev. 8:4** And the smoke of the incense, which came with the prayers of the saints, ascended up before Alahiym out of the angel’s hand.

- **Rev. 8:5** And the malak (messenger/angel) took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thundering, and lightning, and an earthquake.

I believe that coals of fire are to be taken from the altar, is a picture of what the Saraphiyym did for sin.
• Is. 6:1 ¶ In the year that king Uzziah died I saw also יהוה sitting upon a throne, high and lifted up, and his train filled the temple.

• Is. 6:2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

• Is. 6:3 And one cried unto another, and said, Qadush, Qadush, Qadush, is יהוה of hosts: the whole earth is full of his esteem.

• Is. 6:4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

• Is. 6:5 ¶ Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, יהוה of hosts.

• Is. 6:6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

• Is. 6:7 And he laid it upon my mouth, and said, Lo, this has touched your lips; and your iniquity is taken away, and your sin purged.

• Is. 6:8 Also I heard the voice of יהוה, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

The censer combined with sweet incense and placed upon the altar of incense to be a sweet savor to יהוה.

When the coals of sacrifice and the sweet incense of the altar rise up to יהוה, then He blesses the people. There is always a direct relationship between being blessed and obeying יהוה. This includes the hearing of our prayer.

• Psa. 66:18 If I regard iniquity in my heart, יהוה will not hear me:

• Prov. 15:29 ¶ יהוה is far from the wicked: but he hears the prayer of the righteous.

• Prov. 28:9 ¶ He that turns away his ear from hearing the law, even his prayer shall be abomination.

• Psa. 141:1 יהוה, I cry unto you: make haste unto me; give ear unto my voice, when I cry unto you.

• Psa. 141:2 Let my prayer be set forth before you as incense; and the lifting up of my hands as the evening sacrifice.
• Rev. 5:8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints.

Prayer, in the pattern of the golden altar, is also associated with the evening and morning.

Psa. 5:1 ¶ Give ear to my words, O יְהֹוָה [Yahua/יְהוָה], consider my meditation.
Psa. 5:2 Hearken unto the voice of my cry, my King, and my אלהים: for unto you will I pray.
Psa. 5:3 My voice shall you hear in the morning, O יְהֹוָה [Yahua/יְהוָה]; in the morning will I direct my prayer unto you, and will look up.

Psa. 55:17 Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

Matt. 14:23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

The picture of the altar of incense also speaks of this incense rising continually. In Hebrew thinking, to do things tamiyd, or 'continually' was to do them according to the instructions and will of 'אלהים. However, spontaneous prayer was essential as well.

The problem comes in relying only on spontaneity or only on routine.

The Brazen Altar

Ex. 27:1 ¶ And you shall make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits.
Ex. 27:2 And you shall make the horns of it upon the four corners thereof: his horns shall be of the same: and you shall overlay it with brass.
Ex. 27:3 And you shall make his pans to receive his ashes, and his shovels, and his basons, and his flesh-hooks, and his fire-pans: all the vessels thereof you shall make of brass.
Ex. 27:4 And you shall make for it a grate of network of brass; and upon the net shall you make four brasen rings in the four corners thereof.
Ex. 27:5 And you shall put it under the compass of the altar beneath, that the net may be even to the midst of the altar.
Ex. 27:6 And you shall make staves for the altar, staves of shittim wood, and overlay them with brass.
Ex. 27:7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.
Ex. 27:8 Hollow with boards shall you make it: as it was showed you in the mount, so shall they make it.

יתנ has now taken us directly to the command for the construction of the brasen altar, which stands in the court, and is the very first thing you would see when entering the tabernacle area. The altar is to be the ultimate place of judgment.
The word for altar is mizbe’ach. This word is built upon the verbal root zabach. Zabach is the Hebrew word for ‘sacrifice’, or ‘offering’. The altar is the noun and the sacrifice is the verb, or the action.

The literal meaning of zabach, or offering, is to prepare something for a higher purpose. It is directly connected to the preparation of a meal to satisfy an agreement.

Gen. 22:8 And Abraham said, My son, Alahiym will provide himself a lamb for a burnt offering: so they went both of them together.

The substitute for Yits’qak may sheds some light on verse eight.
In verse thirteen it reads:

- **Gen. 22:13** And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.
- **Gen. 22:14** And Abraham called the name of that place [Yahuah/יהוה]Yirah: as it is said to this day, In the mount of [Yahuah/יהוה] it shall be seen.

Not let of take this definition from verse 14, and apply it in verse 8. Alahiym It/He shall be seen will provide himself a lamb for a burnt offering

First, we have similar elements of the brasen altar.
The wood, the ram, the horns, and a place called [Yahuah/יהוה] Yirah, or [Yahuah/יהוה] He shall be seen.
Now, why the ram? The word for ram is ayil.

- **352. עַיִל 'ayil, ah ‘yil;** from the same as 193; properly, strength; hence, anything strong; specifically a chief (politically); also a ram (from his strength); a pilaster (as a strong support); an oak or other strong tree:—mighty (man), lintel, oak, post, ram, tree.

  - This word is the verbal root for the word Alahiym!
The word 'thicket' is the Hebrew word סבך sabak. The Greek equivalent is perikukloo, which means to ‘be surrounded’, particularly by enemies (Luke 19:43).

The whole idea of the burnt offering is to satisfy the sin problem before entering anywhere else in Alahiyhm’s house or tabernacle.

Let us put this process together.

- **Acts 2:38** Then Kepha (Peter) said unto them, Repent, and be immersed every one of you in the name of Yahusha Mashiyach for the remission of sins, and you shall receive the gift of the Set-apart Spirit.

- **First it starts with the inside the Most Set-apart place. Then the outside must go to the Altar. The sacrifice of your sins [The shedding of blood for the remission of sin] then you must be washed in the laver**
  - **Zech. 12:6** In that day will I make the governors of Yahudah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.
  - **Matt. 3:11** I indeed immerse you with water unto repentance: but he that comes after me is mightier than I, whose shoes I am not worthy to bear: he shall immerse you with the Set-apart Spirit, and with fire:

Next, enter the Set-apart Place, eat the life-sustaining bread {Showbread, 12 loaves}, stand before the light of the menorah, and burn incense on the golden altar. {Prov. 20:27}

They must give their whole being through the sacrifice of the burnt offering at the entrance to the court. This is one reason why Yahusha said that He was the way, the truth and the life, and only by Him could one come to the Father. The brasen altar was the only way. Alahiyhm would always know if this altar was circumvented.

**Lev. 16:11** And Aharoon (Aharon/Aaron) shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself:

**Lev. 16:12** And he shall take a censer full of burning coals of fire from off the altar before יוהיה (YahuaHamnachash), and his hands full of sweet incense beaten small, and bring it within the veil:

**Lev. 16:13** And he shall put the incense upon the fire before יוהיה (YahuaHamnachash), that the cloud of the incense may cover the mercy seat that is upon the witness, that he die not:
Num. 16:45 Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

Num. 16:46 And Mushah (Mashah/Moses) said unto Aharoon (Aharon/Aaron), Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from יהוה [Yahuah/יהוה], the plague is begun.

The cloud in the incense from the golden altar that covered the mercy seat was to be mixed with the burning coals taken from the brasen altar. יהוה [Yahuah/יהוה] would know from the smell of the incense that the brasen altar was passed by. The word “burnt offering” is actually taken from one Hebrew word, alah. It means to ‘rise up’, or to ‘go up’.

The smoke from the offerings would rise up to יהוה [Yahuah/יהוה] to be a sweet savor in His nostrils. Not because יהוה [Yahuah/יהוה] enjoys the sacrifice, but because this means that someone has given himself entirely to יהוה [Yahuah/יהוה] and a child has been redeemed.

When you entered the tabernacle, you run into the brasen altar. This place of sacrifice, whole sacrifice, stood between you and the abode of יהוה [Yahuah/יהוה]. This is the place of the whole burnt offering. Why a ‘whole’ offering?

- **3605. כֹּל kol, kōle; or (Jer. 33:8) כּוֹל kowl, kole; from 3634; properly, the whole; hence, all, any or every (in the singular only, but often in a plural sense):—(in) all (manner, (you)), altogether, any (manner), enough, every (one, place, thing), howsoever, as many as, (no-)thing, ought, whatsoever, (the) whole, whoso(-ever).
  - 3634. כָּלַל kalal, kaw-lal'; a primitive root; to complete:—(make) perfect.
  - **Jer. 33:11 The voice of joy, and the voice of gladness, the voice of the bride [כלה], the voice of them that shall say, Praise יהוה [Yahuah/יהוה] of hosts: for יהוה [Yahuah/יהוה] is good; for his mercy endures for ever: and of them that shall bring the sacrifice of praise into the house of יהוה [Yahuah/יהוה]. For I will cause to return the captivity of the land, as at the first, says יהוה [Yahuah/יהוה].

The word ‘whole’ comes from the Hebrew kaliyl. The root of this word is kalal which means to be perfected, finished, or complete. One of the cognates of this word is kallah, which is the word for 'bride'. The idea behind יהוה [Yahuah/יהוה] choice of this word is that this offering represents completeness, or the finished act.
All other offerings and “rituals” are to be observed after this offering. The animal offered on this altar gave himself completely. The whole idea of this altar is a picture of the sinner, represented by the priests. Given him or herself completely before daring to approach the Set-apart or Most Set-apart Place. This was to be accomplished before approaching the lavar as well. The one who is identified with this sacrifice is to fully understand what is being done here. When we give our lives to יוהו יָהֹוָה [Yahuah יָהֹוָה] through Yahusha, it is identification with His sacrifice. Just as the Priest of old.

We are handing over all of our life to Him so that He might live through us. We are giving spirit, soul, and body. This is why Sha’ul tells us in 1Thessalonians 5:23,

1Th. 5:23 ¶ And the very Alahiym of peace purify you wholly; and I pray Alahiym your whole spirit and soul and body be preserved blameless unto the coming of our Sovereign Yahusha Mashiyach.

Rom. 12:1 ¶ I beseech you therefore, brethren, by the mercies of Alahiym, that you present your bodies a living sacrifice, Set-apart, acceptable unto Alahiym, which is your reasonable service.

Rom. 12:2 And be not conformed to this world: but be you transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect, will of Alahiym.

• Matt. 7:21 ¶ Not every one that says unto me, adan (master), adan (master), shall enter into the kingdom of heaven; but he that does the will of my Father which is in heaven.

• Psa. 40:8 I delight to do your will, O my Alahiym: yea, your law is within my heart.

Modern Christian teaching taught that we plunge our spirit into His Spirit, and that only our spirits are to become one with the Set-apart Spirit. The brasen altar, however, paints a different picture, one of complete identification with the animal that has given its life. So it is with the Mashiyach’s sacrifice.

In Christian theology the spirit is the only concern of יוהו יָהֹוָה [Yahuah יָהֹוָה], according to most modern theology. The picture of the brasen altar and Yahusha’s fulfillment of it show us a whole offering, spirit, soul, and body. I believe that only those who have given themselves wholly on that altar is “the bride”.

תָּהֹוָה, or יוהו יָהֹוָה instructions, are for the whole man. This is because the whole person is designed to be given over to יוהו יָהֹוָה. To simply dedicate your “religious” values to
Him is not wholly. To give Him your “Sunday” mornings or even your Shabbath’s is not wholly. To understand what the brasen altar is for, but to neglect to lay your whole being on the altar is not wholly.

If you stand before יָהּ (Yahuah) at the altar of incense, lifting up incense without the burning coals of the whole burnt offering, then you are offering a strange fire to יָהּ.

**Psa. 51:17** The sacrifices of Alahiym are a broken spirit: a broken and a contrite heart, O Alahiym, you will not despise.

**Psa. 51:18** Do good in your good pleasure unto Zion: build you the walls of Jerusalem.

**Psa. 51:19** Then shall you be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon your altar.

Here lies the logical question. How does one give themselves wholly on this altar?

**Rom. 6:10** For in that he died, he died unto sin once: but in that he lives, he lives unto Alahiym.

**Rom. 6:11** Likewise reckon you also yourselves to be dead indeed unto sin, but alive unto Alahiym through Yahusha Mashiyach our Sovereign.

**Rom. 6:12** Let not sin therefore reign in your mortal body, that you should obey it in the lusts thereof.

**Rom. 6:13** Neither yield you your members as instruments of unrighteousness unto sin: but yield yourselves unto Alahiym, as those that are alive from the dead, and your members as instruments of righteousness unto Alahiym.

**Col. 2:12** Buried with him in immersion, wherein also you are risen with him through the faith of the operation of Alahiym, who has raised him from the dead.

**Col. 2:13** ¶ And you, being dead in your sins and the uncircumcision of your flesh, has he quickened together with him, having forgiven you all trespasses;

**Col. 2:14** Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his stake (cross);

**Col. 2:15** And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

**Col. 2:16** ¶ Let no man therefore judge you in meat, or in drink, or in respect of an set-apart day, or of the new moon, or of the shabbath days:

**Col. 2:17** Which are a shadow of things to come; but the body is of Mashiyach.
Now we can see the full picture and purpose of Mashiyach. In order to get into the Tabernacle or the House of יהוה (Yahua). Two things must take place. A sacrifice, [For SIN. The old you dies.] and a washing or cleansing [The new you]. Just as it was in the tabernacle so does that process happen today in our body, soul, and spirit.

This was the meaning of the schoolmaster or tutor. It was design to bring you into the Tabernacle.
The Court

Ex. 27:9 ¶ And you shall make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side:

Ex. 27:10 And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver.

Ex. 27:11 And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver.

Ex. 27:12 And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten.

Ex. 27:13 And the breadth of the court on the east side eastward shall be fifty cubits.

Ex. 27:14 The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three.

Ex. 27:15 And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three.

- 2691. חָצֵר chatser, khaw-tsare’; (masculine and feminine); from 2690 in its original sense; a yard (as inclosed by a fence); also a hamlet (as similarly surrounded with walls):—court, tower, village.
  - 2690. חָצַר chatsar, khaw-tsar’; a primitive root; properly, to surround with a stockade, and thus separate from the open country; but used only in the reduplicated form חֲצֹצֵר chatsotser, khast-o-tsare’; or (2 Chronicles 5:12) חֲצֹרֵר chatsorer, khats-o-rare’; as dem. from 2689; to trumpet, i.e. blow on that instrument:—blow, sound, trumpeter.

The court is a picture the body of believers, that is seen and heard. The trumpets were used to signal an attack, and sometimes to signal a feast. These two words are directly related because they both express demonstrative activity that can be seen or heard. It signaled our people to assembly.

The sound of the trumpet was synonymous with the nature of the assembly. The same was true of the design of the court of the tabernacle, keeping in mind that there are three parts of the mishkan, but always referred to as one tabernacle. It was important that the court reflect the set-apartness of the set-apart Place. This is why early towns were named after people, for the reputation of the town was only as noble as the person’s name it reflected. It is no coincidence that the word for ‘town’ is chatzar (Ber’shiyt 25:16).
• **Gen. 25:16** These *are* the sons of *Yash’ma’al* (Ishmael), and these *are* their names, by their towns, and by their castles; twelve princes according to their nations.

Yahuah designed his dwelling place to be seen and to express His righteousness to the world.

What is righteousness?

• **Deut. 6:25** And it shall be our righteousness, if we observe to do all these commandments before Yahuah our Alahiym, as he has commanded us.

• **Is. 51:7** Hearken unto me, you that know righteousness, the people in whose heart *is* my law; fear you not the reproach of men, neither be you afraid of their reviling.

• **Rev. 19:6** And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundering, saying, Hallaluyah: for Yahuah Alahiym omnipotent reigns.

• **Rev. 19:7** Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife has made herself ready.

• **Rev. 19:8** And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

• **Rev. 19:9** And he says unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he says unto me, These are the true sayings of Alahiym.

  o You are to be clothed with what scripture calls righteousness on the inside and your garments will be a picture of it on the outside. He surrounded the court with fine-twined linen to express this righteousness, as if to say that the same righteousness that is IN the tabernacle, i.e. the curtains of the inner veil, is the same righteousness that the world sees. If faith comes by hearing and hearing by the word, then the word must be trumpeted with a distinct sound to all that will listen.

There is an order in approaching Yahuah.

• **Psa. 100:1** ¶ Make a joyful noise unto Yahuah, all you lands.

• **Psa. 100:2** Serve Yahuah with gladness: come before his presence with singing.
• **Psa. 100:3** Know you that יהוה [Yahuah] he is Alahiym: *it is* he that has made us, and not we ourselves; *we are* his people, and the sheep of his pasture.

• **Psa. 100:4** Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.

What must you do to even think about entering into His Gates?

• **Rev. 22:14** Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Let us think for a moment as to how this process is even possible:

• **John 6:44** No man can come to me, except the Father which has sent me draw him; and I will raise him up at the last day.

• **John 6:45** It is written in the prophets, And they shall be all taught of Alahiym. Every man therefore that has heard, *and has learned of the Father, comes unto me.*

• **Where is this written?**
  - **Psa. 25:5** Lead me in your truth, and teach me: for you *are* the Alahiym of my salvation; on you do I wait all the day.
  - **Psa. 25:6** Remember, O יהוה [Yahuah], your tender mercies and your loving-kindnesses; for they *have been* ever of old.
  - **Psa. 25:7** Remember not the sins of my youth, nor my transgressions: according to your mercy remember you me for your goodness’ sake, O יהוה [Yahuah].
  - **Psa. 25:8** ¶ Good and upright is יהוה [Yahuah]: therefore will he teach sinners in the way.
  - **Is. 2:3** And many people shall go and say, Come you, and let us go up to the mountain of יהוה [Yahuah], to the house of the Alahiym of Ya’aqub (Ya’aqob/Jacob), and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of יהוה [Yahuah] from Jerusalem.
  - **Heb. 8:10** For this *is* the covenant that I will make with the house of Yashra’al (Yisrael/Israel) after those days, says יהוה [Yahuah]; I will put my laws into their mind, and write them in their hearts: and I will be to them a Alahiym, and they shall be to me a people:
o **Heb. 8:11** And they shall not teach every man his neighbor, and every man his brother, saying, Know יוהיה [Yahuah]: for all shall know me, from the least to the greatest.

o **Heb. 10:15** Whereof the Set-apart Spirit also is a witness to us: for after that he had said before,

o **Heb. 10:16** This is the covenant that I will make with them after those days, says יוהיה [Yahuah], I will put my laws into their hearts, and in their minds will I write them;

o **Heb. 10:17** And their sins and iniquities will I remember no more.

You begin at the gate with thanksgiving, and then enter His courts with praise. The next stop is at the laver and wash or cleansed

- **1John 1:9** If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

- **Eph. 5:26** That he might purify and cleanse it with the washing of water by the word,

- **Rom. 10:17** So then faith comes by hearing, and hearing by the word of Alahiym.

- **Luke 8:11** Now the parable is this: The seed is the word of Alahiym.
- **Luke 8:12** Those by the way side are they that hear; then comes the devil, and takes away the word out of their hearts, lest they should believe and be saved.

After the entering the gates. Next is the Altar for our sacrifice. Then the washing, followed by the entrance to the Set apart Place. Just before entering His presence is the Golden Altar of Incense [prayer] where you can then enter into His Most Set-apart Place.

The court (body) is the expression of the will of יוהיה [Yahuah]. If the court continues to sin, so to speak, then the world sees a perverted view of the Most Set-apart Place. This is why both sides of the book is filled with commandments for the sheep to be Set-apart, just as He is set-apart. This is why in the Greek, the word for ‘court’ is aule αὐλή; aule, aulēs,

Aule is used a handful of times in the Brit Chadashah as the word for ‘palace’ or ‘sheepfold’. The word we are focused on is ‘sheepfold’.
• **John 10:1** Verily, verily, I say unto you, He that enters not by the door into the sheepfold, but climbs up some other way, the same is a thief and a robber.

• **John 10:16** And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The court, or body of Mashiyach, is as much the tabernacle as the Set-apart places are, because it is the witness that Alahiym is one.

• **1Kings 8:58** That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

• **1Kings 8:59** And let these my words, wherewith I have made supplication before [Yahuah] our Alahiym day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require:

• **1Kings 8:60** That all the people of the earth may know that [Yahuah] is Alahiym, and that there is none else.

• **1Kings 8:61** Let your heart therefore be perfect with [Yahuah] our Alahiym, to walk in his statutes, and to keep his commandments, as at this day.

The court is not only the place of praise, but of prophecy. Prophecy will be fulfilled with His people. Those that are called by His name.

• **Jer. 19:14** Then came Yeremiahu from Tophet, whither [Yahuah] had sent him to prophesy; and he stood in the court of [Yahuah] house; and said to all the people,

• **Jer. 19:15** Thus says [Yahuah] of hosts, the Alahiym of Yashra'al (Israel), Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

• **Jer. 26:2** Thus says [Yahuah]; Stand in the court of [Yahuah] house, and speak unto all the cities of Yahudah, which come to worship in [Yahuah] house, all the words that I command you to speak unto them; diminish not a word:

• **Jer. 26:3** If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings.
• **Jer. 26:4** And you shall say unto them, Thus says יְהוָה יִהְיֶהוֹ [Yahuah/Yahweh]; If you will not hearken to me, to walk in my law, which I have set before you,

• **Jer. 26:5** To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending them, but you have not hearkened;

• **Jer. 26:6** Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.

Yermiyahu pleaded with the people, knowing that if they obeyed יְהוָה יִהְיֶהוֹ [Yahuah/Yahweh] they would prosper physically as well as spiritually. Listen to the words of the Tehilliyim:

• **Psa. 92:13** Those that be planted in the house of יְהוָה יִהְיֶהוֹ [Yahuah/Yahweh] shall flourish in the courts of our Alahiym.

• **Psa. 92:14** They shall still bring forth fruit in old age; they shall be fat and flourishing;

The court area was divided into an inner court and the great court. The inner court was for the priests only. It completely surrounded the Set-apart and Most Set-apart Places and was itself completely surrounded by what is called the ‘great court’, the place where gentiles could also roam, provided they respected the temple area.

• **1Kings 7:12** And the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of יְהוָה יִהְיֶהוֹ [Yahuah/Yahweh], and for the porch of the house.

  o 3773. קָרֻתָה karuthah, kaw-rooth-aw’; passive participle feminine of 3772; something cut, i.e. a hewn timber:—beam.

  ▪ This word is from the root karat, which means ‘to cut’, or ‘to make’, as in a covenant.

**The Laver**

**Ex. 30:17** ¶ And יְהוָה יִהְיֶהוֹ [Yahuah/Yahweh] spoke unto Mushah (Mosheh/Mashah/Moses), saying,

**Ex. 30:18** You shall also make a laver of brass, and his foot also of brass, to wash withal: and you shall put it between the tabernacle of the congregation and the altar, and you shall put water therein.

**Ex. 30:19** For Aharoon (Ahron/Aaron) and his sons shall wash their hands and their feet thereat:

**Ex. 30:20** When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto יְהוָה יִהְיֶהוֹ [Yahuah/Yahweh].
Ex. 30:21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

After the sacrifice has been made but before he can minister or approach יוהו (Yahuah), he must wash his hands and his feet in the laver, lest he die.

- 3595. כִּיּוֹר kiyor, kee-yore'; or כּוּר kuwr; properly, something round (as excavated or bored), i.e. a chafing-dish for coals or a caldron for cooking; hence (from similarity of form) a washbowl; also (for the same reason) a pulpit or platform:—hearth, laver, pan, scaffold.

- 2Chr. 6:12 ¶ And he stood before the altar of יוהו (Yahuah) in the presence of all the congregation of ישרא’ל (Yisrael), and spread forth his hands:

- 2Chr. 6:13 For ישש (Solomon) had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of ישרא’ל (Yisrael), and spread forth his hands toward heaven,

- 2Chr. 6:14 And said, O יוהו (Yahuah) Alahiym of Yashra’al (Yisrael), there is no Alahiym like you in the heaven, nor in the earth; which keep covenant, and show mercy unto your servants, that walk before you with all their hearts:

Let's begin by understanding the word laver.

In the Hebrew, kiyor means to ‘purify’. It is also the word for furnace.

- Prov. 17:3 ¶ The fining pot is for silver, and the furnace for gold: but יוהו (Yahuah) tries the hearts. How does יוהו (Yahuah) purifies, cleanses and tries our hearts how?

- Eph. 5:26 That he might purify and cleanse it with the washing of water by the word,

You cannot separate Alahiym from the Word, or the Word from Alaiym. By rejecting the Word, you reject Him. Yahuchanan stated the Word became flesh. Question what is the Word? If the Word is His laws, Commandments, what created all things, became flesh. Then it should not have changed.

- Num. 15:29 You shall have one law for him that sins through ignorance, both for him that is born among the children of ישרא’ל (Yisrael), and for the stranger that sojourns among them.
• Num. 15:30 ¶ But the soul that does *ought* presumptuously, *whether he be* born in the land, or a stranger, the same reproaches יָהּ יְהוָה יְהוָה; and that soul shall be cut off from among his people.

• Num. 15:31 Because he has despised the word of יָהּ יְהוָה, and has broken his commandment, that soul shall utterly be cut off; his iniquity *shall be* upon him.

• 1Sam. 3:1 ¶ And the child ШаМу’Іл (Samuel) ministered שָׁרַת unto יְהוָה יְהוָה יְהוָה before Eli. And the word of יְהוָה יְהוָה was precious יָקָר in those days; *there was* no open vision.

• Prov. 13:13 ¶ Whoso despises the word shall be destroyed: but he that fears the commandment shall be rewarded.

• Psa. 33:4 For the word of יְהוָה יְהוָה is right; and all his works *are done* in truth.

• Psa. 33:5 He loves righteousness and judgment: the earth is full of the goodness of יְהוָה יְהוָה.

• Psa. 33:6 By the word of יְהוָה יְהוָה were the heavens made; and all the host of them by the breath of his mouth.

• Col. 1:13 Who has delivered us from the power of darkness, and has translated *us* into the kingdom of his dear Son:

• Col. 1:14 In whom we have redemption through his blood, *even* the forgiveness of sins:

• Col. 1:15 Who is the image of the invisible АлАйым, the firstborn of every creature:

• Col. 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Based off of what we read so far. He is the Word. The Word is the Law or “Instruction’s”. The Word is what created Heaven and Earth. The Word became flesh. Word is Yahusha the Son of יְהוָה יְהוָה, which also was said to be the one who created the Heaven and Earth. Is the Word two different beings? No. It is by the Word that you receive the Seal of redemption.
Eph. 1:13 In whom you also trusted, after that you heard the word of truth, the good-news (gospel) of your salvation: in whom also after that you believed, you were sealed with that set-apart Spirit of promise,

Eph. 4:30 And grieve not the set-apart Spirit of Alahiym, whereby you are sealed unto the day of redemption.

The FATHERS Spirit will not dwell in a unclean temple. So something must take place.

- Eph. 5:26 That he might purify and cleanse it with the washing of water by the word,

You must do something to please יְהוָה[Yahuah/יהוה]:

- Heb. 11:6 But without faith it is impossible to please him: for he that comes to Alahiym must believe that he is, and that he is a rewarder of them that diligently seek him.

How does Faith Come?

- Rom. 10:17 So then faith comes by hearing, and hearing by the word of Alahiym.

A Scripture to meditate on.

- Prov. 11:30 ¶ The fruit of the righteous is a tree of life; and he that wins souls is wise.
The Two Veils

Ex. 26:31 ¶ And you shall make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

- 6532. פֹּרֶכֶת poreketh, po-reh’-keth; feminine active participle of the same as 6531; a separatrix, i.e. (the sacred) screen:—veil.

Ex. 26:32 And you shall hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.

Ex. 26:33 And you shall hang up the veil under the taches (knob), that you may bring in within the veil the ark of the witness: and the veil shall divide unto you between the set-apart place and the most set-apart.

Ex. 26:34 And you shall put the mercy seat upon the ark of the witness in the most set-apart place.

Ex. 26:35 And you shall set the table without the veil, and the candlestick over against the table on the side of the tabernacle toward the south: and you shall put the table on the north side.

Ex. 26:36 And you shall make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

- 4539. קְמָסָ masak, maw-sawk’; from 5526; a cover, i.e. veil:—covering, curtain, hanging.
  - 5526. קָסַק sakak, saw-kak’; or קָסַק sakak, saw-kak’; a primitive root; to entwine as a screen; by implication, to fence in, cover over, (figuratively) protect {save}.—cover, defense, defend, hedge in, join together, set, shut up.

Ex. 26:37 And you shall make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and you shall cast five sockets of brass for them.

The place of ministry, is the Set-apart Place, and the Most Set-apart place. This is the abode of the soul, the mind, our behavior. If the presence of the Spirit of Alahiym is not in our heart leading and guiding us to truth, then the mind can only receive information from the world and surrounding culture. Our behavior, without Alahiym, is controlled and can be manipulated by:

- Internet
- movies
- books
- television
- public schools/Universities
- Our friends and family, who are only interested in your future and well being.
We will learn what happens between the two veils in the tabernacle. The inner veil that separates the ark from the Set-apart place, \([\text{called paroketh}]\) and the entrance into the Set-apart place \([\text{called masak}]\).

The high priest was separate from the normal levitical priests. This veil was to be made in the same way that the veils in the Set-apart & most set-apart place were made. The veils are the colors. The difference between the two was one had the cherubim print, and the outer did not.

Before we get into the understanding of these veils, I want to read what happened to the veil in Mattityahu 27:51. Reads the following:

- **Matt. 27:51** And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

Modern Christianity has said that the veil that tore was the “second veil” separating the Qadush (Set-apart/Holy) of Qadushiym (set-apartness/Holies) from the Qadush (Set-apart/Holy) place. Question how did those on the crucifixion site see into the Qadush (Set-apart/Holy) of Qadushiym (set-apartness/Holies) if the first veil was not torn?

- Many Christian commentators claim that this was the end of the law, when the veil was torn. But this veil NEVER represented the law. We will go over this in a minute.

- Christian commentators relate this inner veil to the middle wall of partition in Ephesians 2 contending that the veil and the wall both represent the ending of the law.
  
  - **Eph. 2:14** ¶ For he is our peace, who has made both one, and has broken down the middle wall of partition between us;
  
  - **Eph. 2:15** Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;
  
  - **Eph. 2:16** And that he might reconcile both unto Alahiym in one body by the cross, having slain the enmity thereby:

The Hebrew background to the middle wall of partition is more accurately based on the wall \((\text{gadar})\) that separates one sheepfold from another.

- **John 10:16** And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

*Let us look at another passage that may help us understand what was torn:*
Heb. 10:19 ¶ Having therefore, brethren, boldness to enter into the Set-apart holiest by the blood of Yahusha,

Heb. 10:20 By a new and living way, which he has consecrated for us, through the veil, that is to say, his flesh;

- 39. ἅγιον hag`-ee-on; neuter of 40; a sacred thing (i.e. spot): — holiest (of all), set-apart place, sanctuary.

Heb. 10:21 And having an high priest over the house of Alahiym;

Heb. 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Heb. 10:23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

Heb. 10:24 And let us consider one another to provoke unto love and to good works:

Heb. 10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as you see the day approaching.

Heb. 10:26 For if we sin willfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins,

Heb. 10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Heb. 10:28 He that despised Mushah (Mosheh/Mashah/Moses') law died without mercy under two or three witnesses:

Heb. 10:29 Of how much sorer punishment, suppose you, shall he be thought worthy, who has trodden under foot the Son of Alahiym, and has counted the blood of the covenant, wherewith he was purified, an unset-apart thing, and has done despite unto the Spirit of favor?

Heb. 9:1 ¶ Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

Heb. 9:2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the __sanctuary__ G39.

Heb. 9:3 And after the second veil, the tabernacle which is called the __Holiest of all__ G39 G39;

Aramaic Text: Khabouris; oldest text found.

Heb. 10:19 There is for us therefore, my Brothers, a Manifestation of The Presence, in The Entrance of The House of set-apartness, by The Blood of Yahusha;
It is with this understanding that we are now able to understand better what veil tore and what the significance of it is for us today.

The Sages teach that there are three separate entrances to the different sections of the tabernacle. The 1st entrance was called the way. Each and every Israelite had to pass through that gate in order to be able to offer their sacrifice.

The 2nd entrance was reserved for the Levites and was called the truth or the place of decision. It was here, where the priest would do his daily duty of lighting the menorah and burning incense on the altar before the Qadush (Set-apart/Holy) of Qadushiym (set-apartness/Holies). The 3rd, final entrance 2nd veil, was at the Qadush (Set-apart/Holy) of Qadushiym (set-apartness/Holies) itself. The High Priest was only allowed to enter in once a year on the Day of Atonement (possible return time for us and Mashiyach). If he harbored sin in his life, he would perish before the presence of Alahiym instantly.

Rom. 12:1 I beseech you therefore, brethren, by the mercies of Alahiym, that you present your bodies a living sacrifice, set-apart, acceptable unto Alahiym, which is your reasonable service (like the priest).

Rom. 12:2 And be not conformed to this world: but be you transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect, will of Alahiym.

1. Your body as a living sacrifice, set-apart and acceptable to Alahiym
2. Transformed by the renewing of your mind, that you may prove what’s good and acceptable
3. Perfect will of Alahiym [Psa. 40:8 I delight to do your will, O my Alahiym: yea, your law is within my heart].

What we need to understand now is that Yahusha is the Way, the Truth and the Life (John 14:6). He is the tabernacle that leads to eternal life. He is the one redeeming us and helping us to become perfect in Him. Each and every believer has to accept Him and enter the way. It is their choice thereafter at the place of decision whether they decide to accept the call to go deeper and move from milk to meat in order to become like the priest that serves daily and has fellowship with Yahuah.[Yahusha].

Let us read what is commonly called the fivefold ministry calling:

- Eph. 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
• Eph. 4:12 For the perfecting of the saints {Rev. 14:12 Here is the patience of the saints: here are they that keep the commandments of Alahiym, and the faith of Yahusha.}, for the work of the ministry, for the edifying of the body of Mashiyach:

• Eph. 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of Alahiym, unto a perfect man, unto the measure of the stature of the fullness of Mashiyach:

• Eph. 4:14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

• Eph. 4:15 But speaking the truth in love, may grow up into him in all things, which is the head, even Mashiyach:

The area of ministry is summed up in Ephesians 4:11: apostles, prophets, evangelists, pastors, and teachers. These areas are also pictures of the priesthood, as the first veil being torn or removed, when Yahusha sent those first twelve out to teach and to preach, i.e. to minister.

The two veils reveal to us the nature of what happened through Yahusha. The [h]urah of Alahiym, His instructions and commandments for life, light, and set-apart living are now available to all who come to them. Yahudiym and Gentile, male and female.

the High Priest had to change His garments to enter the Qadush (Set-apart/Holy) of Qadushiym (set-apartness/Holies) so too the bride will be wearing the garments of purity and be allowed to enter the Qadush (Set-apart/Holy) of Qadushiym (set-apartness/Holies). The Bride is to be perfect (Tamiym). The Hebrew word for Bride is kallah, it means completion, perfection, finished, to be made whole and to be prepared.

Lev. 16:2 And [Yahuah/Yah] said unto Mushah (Mosheh/Mashah/Moses), Speak unto Aharoon (Aharon/Aaron) your brother, that he come not at all times into the set-apart place within the veil before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

Lev. 16:3 Thus shall Aharoon (Aharon/Aaron) come into the set-apart place: with a young bullock for a sin offering, and a ram for a burnt offering.

Lev. 16:4 He shall put on the set-apart linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are set-apart garments; therefore shall he wash his flesh in water, and so put them on.
Lev. 16:5 ¶ And he shall take of the congregation of the children of Yashra’al (Yisrael/Israel) two kids of the goats for a sin offering, and one ram for a burnt offering.

Lev. 16:6 And Aharoon (Aharon/Aaron) shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.

Lev. 16:7 And he shall take the two goats, and present them before יהוה (Yahuah/יהוה) at the door of the tabernacle of the congregation.

Lev. 16:8 And Aharoon (Aharon/Aaron) shall cast lots upon the two goats; one lot for יהוה (Yahuah/יהוה), and the other lot for the scapegoat.

Lev. 16:9 And Aharoon (Aharon/Aaron) shall bring the goat upon which יהוה (Yahuah/יהוה) lot fell, and offer him for a sin offering.

Lev. 16:10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before יהוה (Yahuah/יהוה), to make an atonement with him, and to let him go for a scapegoat into the wilderness.

Lev. 16:11 And Aharoon (Aharon/Aaron) shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself:

Lev. 16:12 And he shall take a censer full of burning coals of fire from off the altar before יהוה (Yahuah/יהוה), and his hands full of sweet incense beaten small, and bring it within the veil:

Lev. 16:13 And he shall put the incense upon the fire before יהוה (Yahuah/יהוה), that the cloud of the incense may cover the mercy seat that is upon the witness, that he die not:

Lev. 16:14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

Lev. 16:15 ¶ Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat. (When יהוה (Yahuah/יהוה) sees the blood of His son He will have mercy)

Lev. 16:16 And he shall make an atonement for the set-apart place, because of the uncleanness of the children of Yashra’al (Yisrael/Israel), and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remains among them in the midst of their uncleanness.

Lev. 16:17 And there shall be no man in the tabernacle of the congregation when he goes in to make an atonement in the set-apart place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Yashra’al (Yisrael/Israel).

Lev. 16:18 And he shall go out unto the altar that is before יהוה (Yahuah/יהוה), and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.
Lev. 16:19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and set-apart it from the uncleanness of the children of Yashra’al (Yisrael/Israel).

Lev. 16:20 ¶ And when he has made an end of reconciling the set-apart place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

Lev. 16:21 And Aharoon (Aharon/Aaron) shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Yashra’al (Yisrael/Israel), and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:

Lev. 16:22 And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

Now when these things were prepared, the priests went into the first tabernacle, accomplishing the service of Alahiym. But into the second went the high priest alone once a year, not without blood, which he offered for himself, and for the errors of the people.

According to what was just said, all these figures pertain to the offerings and sacrifices for sin. Nothing is mentioned whatsoever concerning health laws, dietary laws, festivals, or Shabbat. The t’hurah did not end at the time of the reformation, but rather the means by which SIN was atoned for. This is why it is absolutely imperative to see that Yahusha did not die on that tree to put an end to the law. He died to pay the penalty for disobedience to the law. This is why it is so important to understand the meaning of the renting of the veil.

Sha’ul’s reminds us that Yahusha died for sin or that He took upon the curse of the law. The images of the tabernacle was used to describe what Yahusha did for us. In using those images, we see that the inner veil was what stood between man and Alahiym. There was only one way man could be redeemed in the Tanakh and that was through identification with the high priest. Just as it was in t’hurah with Yashra’al and the Priest. Because of our Mashiyach, the witness or t’hurah, was not cast away, but rather the veil was torn away.

Lev. 16:23 And Aharoon (Aharon/Aaron) shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the set-apart place, and shall leave them there:

Lev. 16:24 And he shall wash his flesh with water in the set-apart place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

Lev. 16:25 And the fat of the sin offering shall he burn upon the altar.
Lev. 16:26 And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

Lev. 16:27 And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the set-apart place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

Lev. 16:28 And he that burns them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

Lev. 16:29 ¶ And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, you shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourns among you:

Lev. 16:30 For on that day shall the priest make an atonement for you, to cleanse you, that you may be clean from all your sins before יהוה [Yahuah/Yahweh].

Lev. 16:31 It shall be a shabbath of rest unto you, and you shall afflict your souls, by a statute for ever.

Lev. 16:32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest’s office in his father’s stead, shall make the atonement, and shall put on the linen clothes, even the set-apart garments:

Lev. 16:33 And he shall make an atonement for the set-apart sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

The Focus is the garments. The Priest had to change garments.

Rev. 15:5 ¶ And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

Rev. 15:6 And the seven malakim (messengers/angels) came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

Rev. 19:7 Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife has made herself ready.

Rev. 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

Rev. 19:9 And he says unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he says unto me, These are the true sayings of Alahiyim.

Rev. 19:10 And I fell at his feet to worship him. And he said unto me, See you do it not: I am your fellow-servant, and of your brethren that have the witness of Yahusha: worship Alahiyim: for the witness of Yahusha is the spirit of prophecy.
Rev. 19:11 ¶ And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he does judge and make war.

Rev. 19:12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

Rev. 19:13 And he was clothed with a vesture dipped in blood: and his name is called The Word of Alahiym.

Rev. 19:14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

What was the original plan concerning the priesthood?

• Ex. 19:5 Now therefore, if you will obey my voice indeed, and keep my covenant, then you shall be a peculiar treasure unto me above all people: for all the earth is mine:

• Ex. 19:6 And you shall be unto me a kingdom of priests, and an set-apart nation. These are the words which you shall speak unto the children of Yashra’al (Yisrael/Israel).

• Rev. 1:5 And from Yahusha Mashiyach, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

• Rev. 1:6 And has made us kings and priests unto Alahiym and his Father; to him be esteem and dominion for ever and ever. Amen.

• 1Pet. 2:9 But you are a chosen generation, a royal priesthood, an 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:

• James 2:8 ¶ If you fulfill the royal law according to the scripture, You shall love your neighbor as yourself, you do well:

It is therefore our duty to mature in our faith so that we may be part of the bride. The veil that tore I believe was the first veil that separated the Set-apart Place from the Outer Court. By this all the lost sheep of the house of Yashra’al (Yisrael/Israel) have the opportunity to form the bride. It allows us access into the Set-apart Place the place where we mature and serve Yahuah/Yahweh and man. We learn what he desires from us and in the end we mature into His spotless Bride.
In closing, Who is allowed in the Qadush (Set-apart/Holy) of Qadushiym (set-apartness/Holies)? The High Priest. Who is the High Priest? Yahusha. and what makes this person qualified to be their? No sin was to in Him. Can we be in the Qadush (Set-apart/Holy) of Qadushiym (set-apartness/Holies)? We need new garments. The righteousness of the bride has to be inside as well as outside.

When we take off corruptible and put on incorruptible we can be in the Most set apart place {1 Cor. 15:50-55, the priest had to be right least he die in the veil, we must a incorruptible body}. Right now Mashiyach is the only one that fulfills this position. Was the only one that could take the book out of the Hand of [Yahuah/יהוה]

- **Rev. 5:2** And I saw a strong malak (messenger/angel) proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?
- **Rev. 5:3** And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.
- **Rev. 5:4** And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.
- **Rev. 5:5** And one of the elders says unto me, Weep not: behold, the Lion of the tribe of Yahudah, the Root of Daud (Dawid/David), hath prevailed to open the book, and to loose the seven seals thereof.
- **Rev. 5:6** ¶ And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of Alahiym sent forth into all the earth.
- **Rev. 5:7** And he came and took the book out of the right hand of him that sat upon the throne.
- **Rev. 5:8** And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. {Just like the earthly temple}
- **Rev. 5:9** And they sung a new song, saying, Thou are worthy to take the book, and to open the seals thereof: for you was slain, and have redeemed us to Alahiym by your blood out of every kindred, and tongue, and people, and nation;
- **Rev. 5:10** And have made us unto our Alahiym kings and priests: and we shall reign on the earth.

- Who is allowed into the Temple? This is the place we were suppose to be from the start.

Mashiyach went to prepare a place where? In the Fathers House. See the Picture?