

Sheepfold Gleanings

VAYAKHEL / AND HE ASSEMBLED

Exodus 35:1 to 38:20
Ezekiel 45:16 to 46:18
Hebrews 9:1-14

Review: We draw to the close of the book of Exodus with these next two parshiyot (torah studies). We have studied the journey of the Israelites from a world of slavery in Egypt to being the betrothed bride of YHVH at Mount Sinai. After exchanging vows and sharing the cup of the Covenant, Moses was ushered into YHVH's Presence on the mountain for forty days and forty nights to receive the plans of the bridal chamber for Israel. This bridal chamber was the shadow of the true mishkan/Tabernacle, and, in many ways, a representation of the Messiah as well. It was not soon after Moses was gone that the betrothed bride broke her vow and adulterated herself before another god, in the form of a golden calf. When Moses returned and saw this, he broke the tablets of the Covenant at the same place they made their vows. After cleaning the camp and three thousand losing their lives, those who remained and survived the plague that followed, witnessed Moses again coming into the Presence of YHVH. With the camp once again in a state of holiness, the hearts of those who remained were moved to worship, and they inclined themselves toward YHVH. Through YHVH's grace, the Israelites were restored to the Covenant again and Moses returned with a new set of tablets inscribed by the finger of YHVH.

Exodus 35:1-3 The Sabbath

Up to this point, the people of Israel still had not heard what YHVH shared with Moses when he was up Mount Sinai those forty days and nights. Moses assembled the whole community to receive the words of YHVH, which began with the instruction for the Sabbath. The Sabbath is a guideline for the bride, as every seven days she is to be faithful, to rest during this appointed time with her Bridegroom. The Sabbath is affectionately called the "wedding ring" and is a test to see if she will be a faithful bride. Thus the Sabbath begins the teaching of the mishkan, the Bridal chamber. *Without the Sabbath, there is no Bridal Chamber.* The Sabbath is a prophetic day ushering the bride to her wedding (Yom Kippur/Day of Atonement). The Sabbath also represents the last feast day after the seven day Feast of Sukkot/Tabernacles (the wedding reception) called Shemini Atzeret/the Eighth Day. Shemini Atzeret is likened to the Bridegroom asking the Bride to linger one extra day with Him after all the wedding guests have returned home. That extra day is as a thousand years representing eternity, beyond the 7000th year – back to *The Garden* (Hebrews 3:1-4:16).

The true bride of Yeshua wants to be found celebrating and keeping the Sabbath day holy, undefiled by activities such as work (trade and commerce) or by doing her own personal thing like shopping, garage sales, baseball games or other *common* preoccupations. The bride sets the Sabbath apart from the rest of the week as *holy*. There are six days for the bride to do all her work and one day devoted *entirely* to being with her Bridegroom, the joy of her life.

Exodus 35:4-5 Offerings

After the instructions regarding Sabbath, Moses shared about the offerings and materials the children of Israel were to bring that were necessary to build the mishkan/Tabernacle. It was YHVH who originally gave the Israelites the resources to build with when they left Egypt that they could now offer back to Him. YHVH asked for the offerings from the *abundance* of what He had already given them, but on one condition: that the Israelites bring them only if they were presented as *freewill offerings from willing hearts*. Only those hearts who were truly circumcised would be compelled to give back freely to YHVH. An uncircumcised heart, one that had not totally surrendered the sinful nature and desires of the soul, would not be able to give freely. A compromised heart would justify keeping what they have or a portion of it. A hard heart in rebellion to YHVH's ways thinks it is higher than YHVH. This is idolatry. Unforgiveness and bitterroot judgments constrict and restrict the heart from walking freely in YHVH's will. The stone tablets represented the people's stony hearts. We are to desire a heart of flesh, one that is after the Spirit life of Torah, realized through a redemptive lifestyle. The offerings freely given from the heart showed up what type of heart the people had; that is why YHVH asked that only "free will" offerings be accepted; they were offerings that had *no conditions attached*.

Current reports reveal that less than two percent of believers give offerings to YHVH, and of that, only a small percentage give the *full* tithes. Some hold portions for personal reasons. Many do not understand redemption. The offerings are a *redemptive act*. A heart that is *conditional* cannot build the mishkan. If the offerings are based on conditions such as performance of leadership or a receipt for tax benefits or any reason outside of being *exclusively* given to YHVH then this exposes an attitude that does not build the house of YHVH. YHVH's house cannot be built on attitudes and conditions. The reason being that the whole mishkan was built on a foundation of *redemption*. We have been fully and freely redeemed and *cannot* put "conditions" on that redemption. We are not the Creator; YHVH is the Creator.

Redemption is a free gift from our Messiah, and YHVH has given us the "materials" to walk out that redemption. The Israelites in Exodus 35 gave from the *abundance of what YHVH had already given them; it was never theirs to begin with; it was a gift*. If we understand this principle of the mishkan and the house we are to build for Him, then there will always be enough in *our* storehouses to freely give from. When one does not understand or obey YHVH's basic principles for life, that person suffers poverty (physically and spiritually). We must cry out for a new heart and a new spirit, one that is after the redemptive *lifestyle* of Yeshua (Ezekiel 36:24-32).

Isaiah 66:1-2 "Heaven is my throne and the earth is my footstool, where is the house you will build for me? Where will my resting place be?" (Hebrews 3:1-4:13)

Exodus 35:5-19 Materials for the Mishkan

Moses next shared what articles the people could offer for the building of the Mishkan: gold, silver and copper; blue, purple and scarlet yarn and fine linen; goat hair; ram skins dyed red and hides of sea cows; acacia wood; olive oil for the light; spices for the anointing oil and for the fragrant incense; and onyx stones and other gems to be mounted on the ephod and breastplate. Then he asked for those who were skilled to come and help make what YHVH had commanded for the furniture of the mishkan and the priestly garments.

Exodus 35:20-28 “After hearing what Moses spoke, the whole community moved away from him - only those who were willing and whose hearts responded then came forward and brought offerings to YHVH.”

Men and women brought all kinds of gold jewelry as a wave offering. Everyone who had blue, purple or scarlet yarn or fine linen or goat hair, ram skins dyed red or hides of sea cows brought them. People also brought silver or copper, and those with acacia wood presented it as an offering. Every skilled woman spun with her hands blue, purple or scarlet yarn and fine linen. The leaders brought onyx stones and other gems for the ephod and breastplate. They also brought spices and olive oil for the light, the anointing oil and fragrant incense.

Exodus 35:29 “All the Israelite men and women *who were willing* brought to YHVH freewill offering for all the work YHVH through Moses had commanded them to do.”

Out of the body of Israelites a people came that acknowledged their redemption and the provisions of YHVH. The true bride of Yeshua will bring forth her offerings to the Bridegroom and she will come from within the body of believers.

Exodus 35:30-36:7 Bezalel and Oholiah

As the offerings came in, Moses appointed Bezalel and Oholiah who were assigned by YHVH as the skilled craftsmen to do the work of the mishkan. Bezalel, of the tribe of Judah, was filled by the Ruach HaKodesh/Spirit of YHVH with skill, ability and knowledge for work and designs in gold, silver and copper, the cutting of stones and work in wood. Oholiah, of the tribe of Dan, was his assistant. He was filled with the ability to teach craftsmen, designers, embroiders and weavers in blue, purple and scarlet yarn and fine linen. These two men represented the two witnesses of YHVH: the House of Judah and the House of Israel. The people continued to bring freewill offerings every morning until the craftspeople said, “The people are bringing more than enough for doing the work YHVH commanded to be done. And the people were restricted from bringing more (Exodus 36:5-6).”

A giving heart is infectious.

Exodus 36:8-38 The Mishkan ~ Tabernacle

Bezalel and Oholiah came forward as well as every skilled person YHVH had given skill and ability to do the work of the Mishkan. Scripture was very clear about the fact that they followed the instructions of YHVH **to the letter**, and details everything the skilled craftsmen made.

Matthew 5:18 *"For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Torah, until all is accomplished."*

Everything in the mishkan represented the heavenly Tabernacle and Yeshua the Bridegroom. Acacia wood represented man's humanity; gold represented Yeshua's Divinity. Most of the furnishings of the Tabernacle were made of acacia wood covered with gold; the redeemed are covered by Yeshua's purity.

The colors of the curtains each symbolized His nature. Blue represented His heavenly nature, purple was His kingly realm and scarlet His sacrifice. The white linen spoke of His purity; silver represented His redemption, and copper, His refining fire. As we go through the pieces we see how many symbols of the Messiah's presence are in the Tabernacle.

Skilled men began working on the construction of the Tabernacle, starting first with the ten curtains for the outside of the mishkan. They made them out of finely twisted white linen, with blue, purple and scarlet yarn embroidered in a cherubim design, and hung them by gold clasps.

A curtain of goat hair was spun for the covering over the mishkan and fastened by copper clasps. Over that they made a covering of ram skins dyed red, and also a covering of hides of sea cows.

The frames of acacia wood were next, using two silver bases to support each frame. Silver is a reference to redemption, and two bases represent the two witnesses of the Messiah Yeshua, the House of Israel and the House of Judah to whom redemption was given when His perfect sacrifice paid our redemption price. The whole mishkan was built on redemption, the fulfillment of which is solely found in the Messiah.

The craftsmen made acacia crossbars to support the roof and connect to a center crossbar that extended end-to-end. The frames and crossbars of acacia wood were also overlaid with pure gold. Pure gold represents Yeshua, who has covered our humanity—with its sinful nature—with His righteousness.

The curtain that partitioned off the Ark of the Covenant was made of blue, purple and scarlet yarn and finely twisted linen also with cherubim embroidered into the fabric. Four posts of acacia wood were overlaid with pure gold supported by four silver bases (again, speaking of redemption). The curtain was hung using pure gold hooks.

The entrance curtain to the mishkan was made of blue, purple and scarlet yarn and finely twisted linen. The five support posts had overlaid tops and bands of gold held by five bronze bases.

The mishkan is a picture of YHVH tabernacling with His *ekklesia*/people, and how our hearts are to be made in the image of Him. Now, let's look inside....

Exodus 37:1-9 The Most Holy Place

The Ark: YHVH works in our lives from the inside out, beginning first with our heart. It was the same with the mishkan/Tabernacle. The Ark was made of acacia wood covered in pure gold. It contained the Ten Statements and stood alone in the Most Holy Place. The Ark represents our hearts seeking to walk in the lifestyle of the Messiah.

The Mercy Seat: The covering over the Ark is commonly called the mercy seat. It is made of one piece of hammered pure gold and its pattern speaks of heavenly things, namely YHVH's instructions for life, as well as Yeshua's covering over us. The English word "ark" is equivalent to the Hebrew '*aron*'; the verbal root of which speaks of 'gathering'. Keeping this word in context here, we can understand the Ark to be the vessel or gathering place for the testimony of

the Word of God, to be eventually expressed in the tablets. Another way to look at this is to identify Yeshua as the Incarnate Word of YHVH and thus the Torah as our covering.

The mercy seat was to be placed on the Ark from above. "The mercy seat is translated from the word *kapporet* which is from the root *kopher* which means to 'atone', 'cover', or 'ransom'. This word is translated as 'propitiation' in Romans 3:25. As it is with all words in the Brit Chadashah/New Testament, their meaning is established in the Tanakh. Yeshua's atoning blood surrounds the laws of God, and only after this ransoming work of grace is placed on the Ark is the heart of the Most Holy Place complete. The mercy seat is to be the place where the blood is to be sprinkled by the High Priest. The mercy seat AND the Ark together form one vessel. His covering must precede our approach to God. This Ark, a furnishing in the singular, is God's witness covered by His mercy. Torah and grace are intrinsically connected, just as the vessel and the cover form the whole, so the Testimony and His covering form the whole message of the Good News called the Gospel.

The two cherubim, made of one piece with the mercy seat, represent the two witnesses of the Messiah, House of Judah and House of Israel. They are one with the Messiah and His atonement, and bow looking intently into the Word of YHVH.

Ephesians 2:8-10 "For it is by grace you have been saved, though faith – and this is not of yourselves, it is a gift of God – not by works, so that no one can boast. For we are God's workmanship, created in Yeshua, Ha Mashiach to do good works, which God prepared in advance for us to do."

Yeshua, the very presence of YHVH, atoned and covered our sins once and for all. "We are justified freely by his mercy through the redemption that came by Yeshua. YHVH presented Him as a sacrifice of atonement, through faith (obedience) in His blood" (Romans 3:24-25). It is here "above the cover between the two cherubim that are over the ark of the Testimony" that He meets with us *paniym/face* - presence to presence.

It is interesting to note the two poles never left the Ark and were not removed while Moses was in the Wilderness or when the Ark was in King Solomon's Temple. This indicated the Ark was to be ever mobile according to the Ruach HaKodesh/Holy Spirit's leading and that it had not reached its final resting-place.

Exodus 37:1-29 The Holy Place

The Veil: The Holy Place was separated from the Most Holy Place by a veil. It was this *veil of separation* that was torn from *top* to bottom when Yeshua died (Matthew 27:51). The torn veil represents circumcision of the heart. Yeshua broke off the chains of death and opened up a way for us to walk out a redeemed lifestyle in Him. We are no longer under the law of sin and death. Rather, we are now free to enter into the law that gives us life in Yeshua.

Contained in the Holy Place were the Table of Showbread, the Menorah and the Altar of Incense. These could not be seen from the Outer Court, one had to enter beyond the veil in order to see and understand the ministries they speak of. The only entrance into the Holy Place was through a veil, and only priests who were consecrated could enter in. That is why *redemption of the soul* is

so important as only the circumcised heart can enter into the Ministry of the Holy Place. Our walk and behavior must match our confession, for a lifestyle of holiness is still the way into the Holy Place.

1 Peter 2:8-10 “They stumble because they disobey the message – which is also what they were destined for. But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.”

Exodus 37:10-16 The Table of Showbread ~ Shulchan

The Shulchan is in the Holy Place with the Menorah and Altar of Incense. Priests looked after the Showbread. The table was made of acacia wood overlaid with pure gold. In John 6:51 Yeshua shared, "I am the living bread that came down from heaven, [the manna that fell in the desert]. If anyone eats of this Bread, he will live forever. This Bread is my flesh, which I will give for the life of the world." And in John 6:48: "I am the Bread of Life." The bread of YHVH is Yeshua. This bread is called "the bread of the panim/face", "the bread of the presence", "the continual bread", "the bread of ordering", "the consecrated bread", and "the Holy bread". (Exodus 25:23-30; 35:13, Numbers 4:7, 1Chronicles 9:32, 1Samuel 21:3-6, Leviticus 24:1:9, Matthew 12:3-4, Hebrews 9:2)

Three Hebrew words reveal the ministry of the Table of Showbread and the Bread. 1. *Lechem* (Strong's # 3899) means bread, to eat, consume or feed upon. 2. *Panim* (Strong's # 6440) means face, countenance, inquire or meet at the mouth and speaks of His presence. 3. *Ma'Areketh* (Strong's # 4635) means to arrange in a row, set in a pile or to stack up, a reference to obedience to the Word and completion of all twelve tribes.

John 6:57-58: "As the living Father sent Me, and I live because of the Father, so he who eats Me, he also shall live because of Me. This is the bread which came down out of heaven; not as the fathers ate, and died, he who eats this bread shall live forever." We must eat the Word of YHVH.

Exodus 37:17-24 The Lampstand ~ Menorah

The Menorah was made of one solid piece of pure hammered gold in the exact pattern and design as Moses saw on the mountain. The process of refining gold to a pure state then hammering it represents the believer's walk from exile into the Presence of the Holy One (Hosea 2:9-23). The exquisite detail on the Menorah mirrored the walk of the bride to her wedding. The design called for cups in the shape of almond flowers with buds and blossoms to be placed in a specific arrangement on the Menorah. The cups represented the feasts of YHVH that point the way to the wedding. Following YHVH's appointed feasts three times a year produces an abundance of fruit depicted in the buds and blossoms on the stems of the Menorah. This fruit of Yeshua produced the light or oil to see His Word. The Table of Showbread represented His Word. (See reference section for more information on the Menorah.)

The Mishkan had no light of its own, so it was imperative the Menorah stay lit. The Menorah was also the only light by which the priests were able to see the Showbread (the Word of

YHVH). In the same way, we have no light of our own, and without the Menorah's light we cannot see the Word of YHVH. We need to fill our hearts with His Word everyday in order for our light to burn bright.

Psalm 119:105 *"Your word is a lamp to my feet and a light for my path."*

The almond tree is the first to bloom in the spring, and its flowers, called 'firstfruits', appear on the branch even before the leaves. The almond tree is also called the awakening tree. This tree obviously points to Yeshua and His chosen people. Scripture says of Yeshua, "[He] is the firstborn from the dead" (Colossians 1:18). In Him was life, and the life was the light of men, who are also "firstborns" in Him. In John 8:12 is Yeshua's declaration, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."

The light shines brightly when pure, finely pressed olive oil and regularly trimmed wicks are in order. The pure oil that burns brilliantly represents the atoning sacrifice Yeshua went through for us (Isaiah 53:5) The light from the oil also typifies the progressive redemption of a believer as the vinedresser, Yeshua, works deep in our hearts, pressing and trimming us regularly to produce the light of His Glory as a testimony to the Nations.

The wicks were made from the worn, white linen priestly garments that were torn into strips, rolled and placed in the seven lamps on the Menorah. They represent the priestly connection. The Menorah sheds light on the Showbread, the Word of YHVH, and the Altar of Incense, the prayer and praises of His people. It is the process of the Vinedresser that keeps the light burning continually in the heart that is circumcised.

In Zechariah 4:2-14 the prophet sees a Menorah with seven bowls, and two olive trees on either side. The angel asks Zechariah, "What are these two olive trees on the right and the left of the Menorah?" Zechariah does not know and the angel asks him again about the two olive branches beside the two gold pipes that pour out golden oil. Again Zechariah does not know. Finally the angel says, "These are the two who are anointed to serve YHVH of all the earth." The two olive trees are the two anointed ones called the "sons of fresh oil" that produce oil which then flows into the Menorah. The "sons of fresh oil" are two people groups.

Revelation 11:3-4 "And I will give power to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth. These are the two olive trees and the two lampstands that stand before the Lord of the earth."

It is the Menorah that provides light designed for the ministry to YHVH and thus to the world. We see that it is the plan of YHVH—by His power—that He have Two Witnesses, represented by two olive trees, the two lampstands, and the term "sons of fresh oil" in Zechariah, Jeremiah and Revelation. His two witnesses, or people groups, that shine forth and testify of His goodness and His glory.

The two people groups are the ones being transformed into Yeshua's royal priesthood and holy nation. A wick is needed as a conductor for the oil in The Menorah. Worn priestly garments make up the wicks and represent those who are *priests*, the ones who are well acquainted with

how to serve a holy God. These come from the House of Israel and the House of Judah, the “*sons of fresh oil*” who walk a priestly *lifestyle* and so produce oil. Oil is the evidence of YHVH’s priesthood walking in right order by way of Yeshua’s paths of righteousness. This priestly walk denotes knowing the difference between the clean and unclean, holy and unholy and celebrating the feast days of YHVH: Sabbath, Passover, Unleavened Bread, Firstfruits, Shavuot/Pentecost, Yom Teruah/Day of Blowing, Yom Kippur/Day of Atonement, and Sukkot/Feast of Tabernacles in their appointed seasons. The *sons of fresh oil* are from the two houses of Israel—united together—one in Yeshua’s hand. They represent the reunified Twelve Tribes of Israel who are becoming the light of Yeshua to the Nations, walking in the order of Melchizedek and bringing restoration to David’s fallen tent (Isaiah 35; Ezekiel 22:26, 44:23-25; Amos 9:11; Acts 15:16-17; Hebrew 7).

The priestly walk is needed to join the menorah to the oil. Without the priestly attitude, lifestyle and connection the fire of the Ruach HaKodesh/Holy Spirit, has no place to ignite the flame.

Exodus 37:25-29 The Altar of Incense ~ Mitzbe’ach

The Altar of Incense was made of acacia wood overlaid with pure gold and was placed between the Showbread and the Menorah in front of the veil. The incense is for YHVH not man and symbolizes our prayers of praise and worship that rise before Him continually as smoke from incense. The Altar of Incense sanctifies our souls as no fleshly prayers are to be offered, neither ourselves or for others. No strange incense offered here! All prayers are to glorify YHVH with the presenter’s whole body, soul and spirit. As David wrote in Psalm 141:2, “May [our prayers] be set before [Him] like incense; may the lifting up of [our] hands be like the evening sacrifice.” Revelation 5:8 and 8:3-4 also confirm this: “And when He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints.”

The mishkan described in Exodus is detailed right down to its gold hooks and silver bases, along with a hair lined roof over gold covered planks and boards. It is believed that the Tabernacle’s pattern—with its given dimensions, layers of hair on the ceiling, and all the gold furniture set in their specific places—created a charge. Even the priestly garments woven with gold and the ephod with stones set in gold could easily have been a part of the current of the Tabernacle’s electrical field when the priests came to serve before YHVH in the Holy Place. The ancient rabbis believed this is how YHVH spoke to them – that the Urim and Thummin could have lit up the stones on the breastplate to direct the Children of Israel.

Exodus 28:29-30 “Whenever Aaron enters the Holy Place, he will bear the names of the sons of Israel over his heart on the *breastpiece of decision* as a continuing memorial before YHVH. Also put the Urim and the Thummim in the breastpiece, so they may be over Aaron's heart whenever he enters the presence of YHVH. Thus Aaron will always bear the means of making decisions for the Israelites over his heart before YHVH.”

If the mishkan had an electrical charge and the mishkan is now in our hearts (1 Corinthians 6:19), what is in us and how is our walk? Today, Yeshua serves in a heavenly Tabernacle and we are taught to mirror the pattern He has given us. Paul and the apostles walked in this way and the fruit was evident to all as people were healed and the dead raised to life. Is the glory of YHVH shining as brightly in us as it did during the time of Moses? Have we established our hearts in

the pattern that YHVH gave Moses? There is nothing that hinders us now but ourselves, as all was finished at Calvary. We need to take hold of our inheritance and walk in a *redeemed lifestyle* to be empowered by the Ruach/Holy Spirit and see people healed and raised to life again (Exodus 34:29-35).

Exodus 38:1-7 The Brazen Altar

Continuing in the study of the Tabernacle, we now look at the outer court ministry, beginning with the Brazen Altar. After entering through the doorway (of salvation) into the outer court of the Tabernacle, one first encountered the Brazen Altar, the purpose of its ministry—the sanctification and redemption of the soul. This altar reveals how to walk out a redeemed lifestyle. The journey of the priesthood or bride of Yeshua into intimate relationship starts here. The mishkan is a picture of our redemption—body, soul and spirit. The heart is the seat of our emotions and guides our decisions and activities. The outer court ministry can only really be effective if we are willing to offer our hearts on the altar.

None of the sacrifices offered could take away sin; animal sacrifice could only cover sin, not take it away. Only Yeshua's perfect sacrifice of His Body and blood could cover our sin AND take it away. We can try and do it on our own with works and good deeds but *salvation comes only by faith*. We cannot attain our own salvation by our own works. Our faith must be in Yeshua's faithfulness, not in our own faith or flesh. The tendency of man is to try to save oneself by creating our own set of rules dictated by the "old heart" instead of trusting in Yeshua's salvation and allowing Him to cause us to walk in His ways and give us a "new heart" that *draws* us to walk in His ways.

Matthew 9:13 Yeshua said, "But go and learn what this means: 'I desire mercy and not sacrifice.' For I did not come to call the righteous, but sinners, to repentance." (Hosea 6:6)

Daniel 9:11 "All Israel has transgressed your law and turned away, refusing to obey you. "Therefore the curses and sworn judgments written in the Law of Moses, the servant of God, have been poured out on us, because we have sinned against you."

Romans 5:12 "Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned."

Romans 3:23 "For all have sinned and fall short of the glory of God."

Romans 10:9 "That if you confess with your mouth, 'Yeshua, is Lord,' and believe in your heart that God raised him from the dead, you will be saved."

Let us not have hearts that reject His redemption and the lifestyle that comes with a confession of faith. Sin and the guilt of sin pass away when we walk in the faithfulness of our Messiah. We are covered in His perfect sacrifice on our behalf. No longer do we sacrifice or try and do good works to earn our salvation. YHVH desires mercy not sacrifice. "When Yeshua came as high priest of the good things that are already here, He went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation. He did not enter by means of the blood of goats and calves; but He entered the Most Holy Place once for all by His

own blood, having obtained eternal redemption. The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. How much more, then, will the blood of Yeshua, who through the eternal Spirit offered Himself unblemished to YHVH, cleanse our consciences from acts that lead to death, so that we may serve the living YHVH" (Hebrews 9:11-14).

As believers in Yeshua, if the sacrifice of the Lamb of YHVH cleansed our soul/consciences, how much more does this understanding encourage us to place our attitudes, characters and offenses that separate us from YHVH on to the Altar? Many of us walk around with mindsets that stand in opposition to YHVH and bring death to us physically and spiritually. May this encourage us to place that which defiles us onto the Altar and circumcise our hearts before Him. For this is a sweet aroma before YHVH! After we who repent must turn from our lawlessness (against Torah) and unrighteous ways, and receive His forgiveness. When we do this we are covered in the blood of Yeshua, and He then sees us as clothed in HIS Righteousness. How much more will this awareness help us to walk upright before Him continually?

2 Corinthians 6:16-7:1 "For we are the temple of the Living YHVH. As YHVH has said: 'I will live with them and walk among them, and I will be their Elohim, and they will be my people. Therefore come out from them and be separate,' says YHVH. 'Touch no unclean thing, and I will receive you. I will be a Father to you, and you will be my sons and daughters,' says the Lord Almighty. Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for YHVH."

Exodus 38:8 The Laver

Having been sprinkled by the blood at the Altar, the soul (the unclean walk, talk and thoughts of the heart) should be "put to death" by the time we come to the Laver. The Laver is where the soul is washed. Water is a representation of the Spirit of YHVH and does the cleansing work of the soul/mind/conscience. "I tell you the truth, unless a man is 'born again,' he cannot 'see' the Kingdom of YHVH." 'Born again' is a Hebrew term Israelites cry out every time they comes up out of the waters of a ritual-cleansing bath for change of status called a *mikvah*. In the same way the *rachatz*/hand washing is being re-introduced to fellowships, so too the *mikvah* is again being practiced for the effects of the cleansing properties on the mind and the soul. (More on this later.) Exodus 38:8 says that the Laver was made from the mirrors of the women who served at the entrance to the Tent of Meeting. This would have been a very sought out position. Great care would have been given to their appearance, but vanity would have been behind it. The women learned that the mirrors showed up flaws in the condition of the heart thus in giving over their mirrors it reminded them they were to reflect YHVH's beauty, not their own. The Laver is ever a reflection of the sacrifice the soul made for the truth of the Ministry of the Laver.

1 John 5:7-8 "For there are three that testify: *the Spirit, the water and the blood* and the three are in agreement."

Exodus 38:9-20 The Outer Court

"And I heard a loud voice from the throne, saying, 'Behold, the Tabernacle of YHVH is among men, and He shall dwell among them, and they shall be His people, and YHVH 'Himself' shall be among them' " (Revelation 21:3). YHVH has always desired to dwell among His people, that

is why he revealed Himself at Mt. Sinai and when He, as the Word, became “flesh” and dwelled among us (John 1:14). "Let them make a sanctuary for me, and I will dwell among them. Make this tabernacle and all its furnishings exactly like the pattern I will show you" (Exodus 25:8-9). *First it was Moses with Yeshua at his right hand, then it was Yeshua in the flesh on earth, and now it is Yeshua's presence in us.*

The Outer Court is the place where the soul is purified. The furnishings of the Brazen Altar and Laver illustrate the process of this cleansing. The entrance into the Tabernacle was through Yeshua who called himself *the Gate* (John 10:7). Yeshua also said, “I am The Way, The Truth and The Life” (John 14:6). *The way, the truth and the life* were terms originally referring to God's teaching and instruction, the Torah. So too, *the Way* is the name of the first gate or entrance leading to the Outer Court of the Tabernacle. *The Truth* is the entrance into the Tabernacle and the first room called the Holy Place, and *the Life* is the entrance into the Most Holy Place. Yeshua was saying He was and is the Tabernacle. Yeshua was showing us a visual picture of our walk of redemption. For those who take hold of it - it is life!

Philippians 3:8-12 Paul said, “What is more, I consider everything a loss compared to the surpassing greatness of knowing Yeshua ha Mashiach, the Messiah, for whose sake I have lost all things. I consider them rubbish, that I may gain Yeshua and be found in him, not having a righteousness of my own that comes from the Torah, but that which is through *emunah*/faith in Yeshua—the *tzedakah*/righteousness that comes from YHVH and is by *emunah*/faith. I want to know Yeshua and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death, and so, somehow, to attain to the resurrection from the dead. Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Yeshua ha Mashiach, the Messiah took hold of me.”

To Be Continued...

Shabbat Shalom
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