

Study of Exodus 25

by

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Exodus 25:1-40

1 And YHVH spoke unto Mosheh, saying,

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר

וַיַּדְבַּר יְהוָה אֶל מֹשֶׁה לֵאמֹר

VayeDaber YHVH El Mosheh Lemor, where the **word**, VayeDaber, is from the **word**, Dabar, דָּבַר, means, **to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, word, speech, thing, matter, affair, business, occupation, manner**, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the **word**, YHVH is the Name Yahweh, Yahuwah, or Yehovah, the **word**, El, אֱלֹהִים, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** or name Mosheh, means to be drawn out of, the **word**, Lemor, is form the **word**, Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched**, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance)

Here we are told that YHVH, the Creator of the universe spoke with Mosheh. These words roll off the tongue easily, **BUT**, it is of paramount importance that we stop and think about this for a moment. The Creator of all things, our lives, the air that we breath, the water that we drink, the earth that we live on, took the time to speak to Mosheh, to tell him what to do, to guide and direct His people, Yisrael to the Promised Land. YHVH has **NOT** done that for any other people, he has only done this for the children of Ya'aqov, the son of Yitzchaq the son of Abraham. Now Scripture makes it very clear that YHVH does **NOT** change, which means that YHVH has only invited the children of Yisrael into the Promised Land which is a metaphor for the everlasting Kingdom of Elohim. Now if that is **TRUE**, as Scripture claims that it is, then, that means that the only people that will make it into the Promised Land, YHVH's everlasting Kingdom, are the people of YHVH's Yisrael, and only those who choose to believe follow and obey His directives for everlasting Life, the Words of His Torah, for without following YHVH's Directives, no one will be able to find the kingdom of Elohim. The next, very important question, **IS**, how does a person become part of YHVH's Yisrael? The only way that anyone can become part of Yisrael, regardless of their ethnicity, is by willingly choosing to surrender their hearts, minds, souls and strength to YHVH, and then, commit to believe, follow and obey all the Words of YHVH's Torah, His Doctrine for everlasting Life; for YHVH has said, **IF** you love Me, keep My Commandments, **NOT** your own, nor any man made doctrines. *Deuteronomy 5:29 O that there were such a heart in them, Yisrael, that they would Fear Me, AND Keep ALL My commandments always*

WHY?

So that it might be well with them, and with their children for ever!

2 *Speak unto the children of Yisrael, that they bring Me an offering: of every man that gives it willingly with his heart, you shall take My offering.*

דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ-לִי תְרוּמָה מֵאֵת כָּל-אִישׁ אֲשֶׁר יִדְבְּנוּ לְבָבוֹ תִקְחוּ אֶת-תְּרוּמָתִי
X& Y&Q&X Y&C Y&P&V&Z 9W& W&Z& (ש) X&X& 3Y&Y&9&X Z&C Y&Q&P&Z&Y C&X&9W&Z Z&H&P& C&X 9&P&V
Z&X&Y&Y&9&X

Daber El Beney Yisrael VeyiQchu Terumah MeEt Kal Iysh Asher Yidbenu LiBo Tiqchu Et Terumatiy, where the **word**, Daber, דַּבֵּר, means, **to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, word, speech, thing, matter, affair, business, occupation, manner**, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the **word**, El, אֵל, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Beney, means, **the children of**, the **word** Yisrael, יִשְׂרָאֵל, is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed and it is a composite **word**, made up of the **words**, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, VeyiQchu, is from the **word** Laqach, לָקַח, means, to take, to buy, he took, fetched, took in, took away, he received, captured, seized, conquered, **bring, he bought**, he gathered, mingled, it took fire, blazed up, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word**, Terumah, תְּרוּמָה, means, **contribution, gift, contribution to be set apart for priests, contribution for the Tabernacle**, sacred garment; it means, choice, best part, separation, removal, exaltation, the **word**, MeEt, is translated as the **word**, from, but the suffix letters Et, are not translated, and the **word** אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, Kal, means, **all, the whole of, of every**, the

word, Iysh, means, man, the **word** Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, **who, whom, whomsoever, whose, what, where, that, such as, wherewith, which, with which, that which, then**, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, Yidbenu, is from the **word** Nadav, נָדַב, means, **to incite, impel, was willing, they have freely offered, was noble, was willing, was generous, he gave willingly, donated, he volunteered, he offered free will offerings**, it is also the name of the eldest son of Aharon and Elisheba, the **word**, Libo, is from the **word** Lev, לֵב, which means, **heart, mind, will**, the inner part, the middle, and with the Vav suffix, it means, **his heart**, the **word**, Tiqchu, is from the **word** Laqach, לָקַח, repeated, and here it is translated as, take, he took, took in, took away, the **word**, Et is repeated, and these two letters, are the first and last letters of the Hebrew Alephbet, and they represent Messiah, the **word**, Terumatiy, is the **word** Terumah, תְּרוּמָה, repeated, and it means, contribution, gift, contribution to be set apart for priests, contribution for the Tabernacle, offering, and in the form that it is used here, it means, **my offering**)

Here YHVH says something that is often overlooked, or maybe even misunderstood; He says to Mosheh, speak to the children of Yisrael, that they bring Me an offering: of every man **that gives it willingly with his heart**, you shall take My offering. Do you understand what YHVH is saying here? Let me show you what I mean, In *Genesis 4:1-7* 1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from YHVH. 2 And she again bore his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. 3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto YHVH. 4 And Abel, he **also** brought of the firstlings of his flock and of the fat thereof. And YHVH had respect unto Abel and to his offering: 5 But unto Cain and to his offering, He did **NOT** have respect. And Cain was very wroth, and his countenance fell. 6 And YHVH said unto Cain, Why are you wroth? And why is your countenance fallen? 7 **IF** you do **well** (Tov), shall you not be accepted? And **IF** you do not do **well** (Tov), **SIN, TRANSGRESSION** Lies at the door. And unto you shall be his desire, and you shall rule over him.

The word, **well**, is translated from the Hebrew word, **Tov**, which does mean, well or good, but it has a much more profound meaning than just good, it means, to function in the manner that YHVH created all of us to function, which is, in total loving surrendered obedience to **ALL** the Words of YHVH's Torah of Life. Therefore, when YHVH tells Mosheh, to tell the people, that only those that have a **willing heart**, **ARE** to bring YHVH an offering; what YHVH is actually saying is, **ONLY** the people that willingly choose to function in the manner that I created them to function, are to bring Me offerings, which means, that only the people who willingly choose to believe, follow and obey **ALL** the Words of YHVH's Torah of Life, **ARE** the ones that can bring an offering to YHVH, **THAT HE WILL ACCEPT**.

3 And this is the offering which you shall take of them; gold, and silver, and brass,

וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאֲתָם זָהָב וְכֶסֶף וְנְחָשֶׁת)

אֲשֶׁר תִּקְעוּ מֵאֵת זָהָב וְכֶסֶף וְנְחוֹשֶׁת

VeZot HaTerumah Asher TiQechu Me'Itam Zahav VeKeseeph UnChoshet, where the **word** VeZot, means, **and this**, it is from the **word**, Zot, זֹאת, and as a pronoun, this **word** means, **this**; but, I believe it has a much more profound meaning, it is from the **word** Zeh, which does means, **this, which, who**, but, this **word** Zot, is spelled with the letter Zayin, ז, which has the pictographic meaning, of, a weapon, and since the other two letters are the First and Last letters of the Hebrew Alephbet, Aleph א and Tav, ת, and since those letters represent our Messiah, **it hints at the fact** that there is something very important that is happening here, something that is just as important, as when the world, together with the religious leaders of the day, **crucified Messiah, or put Him to the weapon**, which is what the letter Zayin ז, represents, and therefore, I believe, that every time you see this **word** Zot, זֹאת, spelled with these three letters in Scripture, that you should be aware, that YHVH is warning us, to pay very close attention to what is happening here in the *verse* that we are reading, because something very important is about to happen, the **word**, HeTerumah, תְּרוּמָה, means, **contribution, gift, contribution to be set apart for priests, contribution for the Tabernacle**, sacred garment; it means, choice, best part, separation, removal, exaltation, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, such as, wherewith, **which, with which, that which, then**, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Tiqechu, is from the **word**, Laqach, לָקַח, which means, **take, he took, took in, took away**, the **word**, Et is repeated, and these two letters, are the first and last letters of the Hebrew Alephbet, and they represent Messiah, the **word**, Me'Itam, means, from them, the **word**, Zahav, זָהָב, means, **gold**, to guild, plate with gold, gold coloured, golden, glittered like gold, the **word**, VeKeseeph, וְכֶסֶף, means, **silver**, money, was coated or plated with silver, it also means to long for, yearn for, he became white, grew pale, it deteriorated, was pale, was white, was white with shame, was ashamed, put to shame, was colourless, was obscured, was eclipsed, the **word**, UNechoshet, וְנְחוֹשֶׁת, means, **brass, copper**)

Here YHVH tells Mosheh what He wants the people of Yisrael to offer, and He begins with gold, Zahav, זָהָב and silver, Keseeph, כֶּסֶף and brass, Nechoshet, נְחוֹשֶׁת. In Scripture, gold represents Elohim's glory, it symbolizes prosperity and blessings, purity and holiness, it also symbolizes a test of our belief and obedience in His Words of Life, it also serves as a means of worship and offering, and reminds us, of the eternal kingdom of Elohim. Silver represents, redemption, atonement, purification, wisdom, and obedience to Elohim's commands, the Words of His Torah of Life. Brass represents strength, durability, and judgment. It is often used as a metaphor to convey Elohim's divine judgment against Sin, against the transgressions of the Words of His Torah of Life, and that is why the sacrificial altar is made of Brass.

Therefore in these first three items, that YHVH has ask the people of Yisrael to bring to Him as an

offering, **ARE**, a pure heart, and the only way that anyone can do that, have a **PURE** heart, **IS** by willingly choosing to believe, follow and obey **ALL** the Words of YHVH's Torah of Life. Once someone willingly chooses to give their heart to YHVH, then He redeems them, and Messiah's Sacrifice, atones for their **past** sins, and purifies them, and finally if they transgress the Words of the Torah, after they have been purified by Messiah offering Himself up for their past Sins, they are to offer sacrifices on YHVH Brazen altar to atone for those Sins, their past transgressions of the Words of His Torah of Life.

4 And blue, and purple, and scarlet, and fine linen, and goats' hair;

וּתְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ וְעִזִּים

UtKelet VeArgaman VeTola'at Shaniy VeShesh Velziym

UtKelet VeArgaman VeTola'at Shaniy VeShesh Velziym, where the **word**, UTekelet, is from the **word**, Tekolet, תְּכֵלֶת, which means, **violet purple die from the purple gland of the Murex brandaris die**, it means, greenish, light blue colour, dark blue, violet or **purple colour**, the **word**, VeArgaman, אֶרְגָּמָן, means, purple, **red purple**, the **word**, Shaniy, שָׁנִי, means, **scarlet, crimson, crimson thread**, and as an adjective it means, second, it also means, difference, variance, it means, tooth, dental, the **word**, VeShesh, שֵׁשׁ, means, **Egyptian linen**, it also means, six, it means, white marble, fine twine linen, silk, the **word**, Velziym, עִז, means, goat, **goat's hair**, it also means strength, might, fortress, refuge, shelter, splendour, glory, strong, mighty, firm, fierce, acrid, sharp, hard, grave)

Here YHVH asks the people of Yisrael to bring Him, **Blue**, purple, scarlet, and fine linen, and goats' hair. What do all these items represent? The colour blue represents, heaven, our heavenly Father's abode, the colour **Red** represents, man, Adam, the colour **Purple**, which is made up of the colour **Blue** and the colour **Red**, represents Messiah, for He is from our heavenly Father's abode, which means, He came from heaven, **BUT**, when He became flesh, He became Adam, which means that like Adam, He was fully human, as you and I are human, the goat's hair represents the Azazel, the goat who took all of Yisrael's Sins, all of their Torah transgressions upon Himself. Messiah is called the second, or last Adam in *1Corinthians 15:45*.

5 And rams' skins dyed red, and badgers' skins, and shittim wood,

וְעֹרֹת אֵילִם מְאֻדָּמִים וְעֹרֹת תְּחָשִׁים וְעֵצֵי שִׁטִּים

VeOrot Eylim MeAdamiym VeOrot TeChashiym VaAtzey Shitiym

VeOrot Eylim MeAdamiym VeOrot TeChashiym VaAtzey Shitiym, where the **word**, VeOrot, is from the **word**, Or, עוֹר, which means, to rouse oneself, awake, cause to arouse, was awake, aroused himself, he was incited to activity, was lively, he instigated, he made a remark, observed, was stirred up, it means to be bared, exposed, was laid bare, it means to make blind, to blind, was one eyed, was blinded, it also means, **skin, hide, leather, naked skin**, the **word**, Eylim, is from the **word**, Ayil, אֵיל, which means, **ram** and his strength, head, chief, leader, projecting, pillar, pilaster, a strong support, the strong animal, an oak or another strong tree, a mighty man, lintel or post, it also means, stag, deer, hart, power, strength, the **word**, MeAdamiym, is from the **word**, Adam, אָדָם, which means, **to be red, was red**, to be of the colour of blood, was reddened, became red, blushed, it also means, man, mankind, it is also the name of the first man, because he was formed from Adamah, אֲדָמָה, which means,

ground, soil, earth, it also means to be red, because it is related to the **word** Dam, דָּם, which means blood, the **word**, VeOrot, is repeated, and it means, **skin, hide, leather, naked skin**, TeChashiyim, תְּחָשִׁיִּים, means, dolphin, but some scholars say, it means, a clean animal with fur, probably a species of **antelope or badger**, the **word**, VaAtzey, is from the **word** Etz, עֵץ, means, **tree, timber, wood**, handle, something that sprouts forth, blooms and blossoms, the **word**, Shitiym, שִׁטִּיִּם, means, sticks of woods, Acacia tree)

As we begin to read these *verses* in *Exodus 25*, it is quite clear that YHVH is instructing Mosheh that He wants him to build a Tabernacle that is exactly like the heavenly Tabernacle that YHVH showed him on the Mount in heaven, which means, that YHVH commands Mosheh to duplicate, the heavenly Tabernacle that He was shown in heaven, here on Earth. And at the risk of repeating myself, that means that the earthly Tabernacle is to be an exact replica of our heavenly Father's Tabernacle, and this heavenly Tabernacle, **IS** also a picture of His Son, our Messiah, the Words of the Living Torah made flesh. This is YHVH's ordained blueprint for understanding the purpose and nature of His coming Deliverer. YHVH's blueprint, begins with telling us the materials that He wants this Tabernacle to be built with.

He began with telling Mosheh to command the people that had willing hearts to bring gold, silver and brass, then He tells Mosheh to have them bring blue, and purple, and scarlet, and fine linen, and goats' hair, which was discussed above, and He also told Mosheh to have the people of Yisrael bring rams' skins dyed red, and badgers' skins, and shittim wood

The rams skins dyed **Red**, can represent Messiah, who was fully man and who shed his blood for us, but, since the colour **Red** is mentioned, it could also represent Man, which tells me that this tabernacle is for all of mankind.

In this *verse* Mosheh is to command the people that they are to also bring **Shittim Wood**. In Hebrew it says *and of wood Shittim*, VaEtzey Shitiym, וְעֵצֵי שִׁטִּיִּם: this Shitiym or Acacia tree *grows very deep roots, draws nourishment from deep in the Earth and survives well in dry ground. It is not attractive* like an Oak or a Cedar. In the Septuagint *Shittim* is translated as Aphthartos, and in Strong's concordance, it is number G862, ἀφθαρτος, aphthartos, it is from G1, as a negative particle, and a derivative of G5351, and it means, **undecaying**, in essence or continuance, it is not corruptible, it is incorruptible, immortal.

To summarize we have a tree that has roots that grow and survive in dry ground, it is an unattractive tree, it is **incorruptible** and **immortal**. This is the perfect description of our Messiah in *Isaiah 53* *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.*

I quoted *Isaiah 53* because the Shittim or Acacia Tree, is a metaphor for Messiah, for He too, grew up in dry ground, the dry ground that Messiah grew up in, represents the condition that the hearts of the people of Yisrael were in, when Messiah came to earth and began His ministry, for they were **NOT** keeping the Words of the Torah of Mosheh, which means, that the **water of Word of YHVH**, had dried up in the lives of the people of Yisrael. Then it says, He was not comely nor beautiful that we should desire him, just like the Shittim or Acacia tree is not majestic nor beautiful as a Cedar or Oak tree. However the Shittim or Acacia Tree is resistant to decay, to contamination, and we are told

that Messiah was incorruptible. The more we look at this tabernacle, and the material that YHVH commanded Mosheh to bring for its construction, the more we will see that it represents Messiah!

6 Oil for the light, spices for anointing oil, and for sweet incense,

שֶׁמֶן לְמָאֹר בְּשָׂמִיִם לְשֶׁמֶן הַמִּשְׁחָה וְלִקְטֹרֶת הַסַּמִּים

שֶׁמֶן לְמָאֹר בְּשָׂמִיִם לְשֶׁמֶן הַמִּשְׁחָה וְלִקְטֹרֶת הַסַּמִּים

Shemen LaMaor Besamiym LeShemen HaMishchah VeLiqtoresh HaSamiym, where the **word**, Shemen, שֶׁמֶן, means, to be or become fat, he oiled, greased, lubricated, he made fat, fattened, it also means, to assess, appraise, evaluate, estimate, as an adjective it means fat, robust, stout, thick, it means, **oil, fatness, olive oil, fat substance, oil vendor**, the **word**, LaMa'or, לְמָאֹר, means, **light, luminary**, light hole, **to become light**, aired, ventilated, the **word**, BeSamiym, is from the **word** Basam, בַּשָּׂם, means to have a sweet odour, was sweet was pleasant, **spiced oil**, to make beautiful, was fragrant, was pleasant, he perfumed, **spiced**, he spiced himself, he perfumed himself, he flavoured himself with, he became drunk, became intoxicated, it also means, balsam tree, balsam oil, scent, fragrance, it also means spicer, perfumer, the **word**, LeShemen, is the **word** Shemen repeated and it means oil, the **word**, HaMishchah, הַמִּשְׁחָה, means, **the ointment, the unction, the cleansing paste, to smear, anoint, consecrated portion**, it is from the **word** Mashach, which means, **to smear, anoint**, to smash, shatter, **to spread oil over**, he stroked or wiped with the hand, anointed, he feasted, dined, it means to measure, length, the **word**, VeliQtoresh, is from the **word**, Qetoret, קְטֹרֶת, which means, smoke, odour of a sacrifice, **incense**, the **word**, HaSamiym, is from the **word** Sam, סַם, which means, **spice**, drug, medicine, poison, plant)

Here we are told that the people of Yisrael were to bring, shemen, oil, so that it could be burned or consumed and give off Light, They were also to give spices for the anointing shemen, oil, and for a sweet incense. This too represents our Messiah, for like Him, the oil was consumed and gave off Light, and Messiah's Torah obedient Life and His sinless sacrifice **IS** what made Him, the Light of the world, who was anointed by our heavenly Father to be the Saviour of all those who choose to surrender their hearts to our heavenly Father, and because of His Torah obedient Life, He was a sweet smelling odour to our heavenly Father.

7 Onyx stones, and stones to be set in the ephod, and in the breastplate.

אֲבִינֵי-שֹׁהַם וְאֲבִי מִלּוּיִם לְאֶפֶד וְלַחֹשֶׁן

אֲבִינֵי-שֹׁהַם וְאֲבִי מִלּוּיִם לְאֶפֶד וְלַחֹשֶׁן

Abiney Shoham VeAvney Miluiym LaEpho VelaChoshen, where the **word**, Abiney, is from the **word**, Eben, אֶבֶן, means, **stone**, weight, to petrify, to change to stone, he fossilized, was paralyzed, it is also a composite **word** made up of the **word** Av, אב, which means father, and the **word** Ben בן, which means son, and together they represent our heavenly Father and His Son, our Messiah, the **word**, Shoham, שֹׁהַם, is the name of a precious stone, generally identified with **the onyx, a red precious stone**, it also means **to inlay with onyx**, was inlaid with something resembling onyx, the **word**, VeAvney, is the **word**, Eben repeated, and it means stone, the **word**, Miluiym, is from the **word**, Milu מִלֵּא, means, to be full, fill, complete, was full, was accomplished, he filled, fulfilled, completed, he confirmed, they massed themselves,

fullness, plenty, it means, *a setting of gems or, technically, it means, consecration*, and it is also, a dedicatory sacrifice, *be set*, the *word*, LaEphod, אֶפֹד, or, אֶפֶד, means, girded, encircled, encompassed, it also means, to gird on, *he gird on, was girded* with, he praised, the *word*, ValaChoshen is form the *word*, Choshen, חֹשֶׁן, which means, *the breastplate of the High Priest*)



Here we are told about the Breastplate of the High priest. The high Priest was to wear the ephod which contains twelve stones, and each stone represents one of the twelve tribes of Yisrael, who make up the members of YHVH one and only Family, the people of YHVH's Yisrael. There is **NOT** a stone for Catholicism, **NOR** Christianity, **NOR** for the man made religion of Judaism, **NOR** for anyone else for that matter, there are only stones for the Twelve children of Ya'aqov, who eventually became the people of the nation of YHVH's Yisrael, the people that are called the **APPLE** of YHVH Elohim's eye.

8 And let them make Me a sanctuary; that I may dwell among them.

וַעֲשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְתוֹכָם

VeAsu Liy Miqdash VeShakantiy Betokam

where the *word*, VeAsu, is from the *word*, Asah, עָשָׂה, means, *to do, doing, done, make, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, the word*, Liy means to me, the *word*, Miqdash, מִקְדָּשׁ, means, *Holy Place, sanctuary, Temple, the hallowed part, dedicated, consecrated, sanctified, hallowed, betrothed*, the *word*, VeShakantiy, וְשָׁכַן, means, *to settle down, dwell, abide, he settled down, dwelled, abode, established*, he made to dwell, be settled in a home, a haven, built a dwelling house for himself, he put, placed, dweller, inhabitant, resident, citizen, neighbour, dwelling, lodging, habitation, the *word*, BeTokam, is from the *word* Tavek, תָּוֶק, which means, *in the midst of, middle, among, inside, interior*, it means to mediate, he divided into two equal parts, halved, he acted as the middleman, it also means deceit)

YHVH has made it very clear that He wants to dwell among the people of His Yisrael, and therefore He commands them to build Him a sanctuary. Now, we all know, that YHVH is Spirit and that there is No earthly structure that can contain Him, and therefore we have to ask ourselves **WHY** would YHVH Command the people of Yisrael, to build Him a Sanctuary, since He knows, that it cannot contain Him? That my friends is YHVH displaying His Love for the people of His Yisrael, for He wants all of them to have an actual place where they can point to, that represents their Elohim, since He is Spirit and **NO ONE** can actually see Him. He wants the people of His Yisrael to know that He

acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, the word, Alayv, means, on or upon it, the word, Zer, זר, means, frame, edging, wreath, that which presses, that which binds, the word, Zahav, means, gold, the word, Saviyv, סביב, means, to turn about, go round, surround, round about, he went round, he turned about, brought round, he walked round, marched round, he surrounded, encompassed, encircled, he sat at the table, he brought about, caused, he turned round, was turned over, was transported, he turned, changed, circle, circulating, recurring, rotation)

Now YHVH tells Mosheh to overlay the Ark with pure gold, within and without, and that he was to make a rim, or a crown all around it. The word overlaid is Tziphah, צִפָּה, and is translated in other places as *cover, overlay* and of all things, it is also translated as *watch* or *watchman*. *Genesis 31:49 YHVH watch, שָׂרָף, between me and you, when we are absent one from another.*

I believe that YHVH is telling us through the meaning of the word *overlaid*, that the Ark of the Covenant, constructed exactly as YHVH has commanded Mosheh to do, **IS** watching over and protecting Elohim's Word.

There is apparently some evidence that the Egyptians had a process by which Gold could actually be injected into wood to make the gold and wood **ONE**. If the Tabernacle is a picture of Messiah, and the Ark is a picture of His heart, then it doesn't surprise me that the exact relationship between the gold (deity) and the wood (humanity) is somewhat puzzling, but as we see more of the Tabernacle, the pieces will come together for us and give us a very clear picture.

The Ark was to have four rings of gold, one on each corner; two on one side, and two on the other side. This design provides perfect balance and guidance for moving the Ark. It takes two to provide balance. From the very beginning YHVH is always going to make **Two** into **One**, for YHVH's blessings flow only through **ONENESS**. I believe that the number **four**, speaks of the world, the **four** corners of the world, N.E.W.S., and therefore, the **four** rings, speak of the universality of the gift in this container, and that gift my friends, **IS** YHVH's inerrant and everlasting teaching and instructions, the Words of His Torah of Life, and since it is in, the **fourth** millennium, that Messiah, the Words of Living Torah made flesh, came into the world, this container, also represents our Messiah. In *verses 13–15* it says *And you shall make staves of shittim wood, and overlay them with gold. 14 And you shall put the staves into the rings by the sides of the ark, that the ark may be borne with them. 15 The staves shall be in the rings of the ark: they shall not be taken from it.*

Here we see that the staves were also made of shittim wood and overlaid with **pure** Gold and then placed in the rings of gold. There are two staves that are placed on the Ark of the Covenant, one on either side; the number **two** in Scripture, denotes or represents witness, and the staves represent the bondservant that has decided to serve the master and carry the Ark, and when the servant carries the Ark, he becomes a witness of the Grace of Elohim, represented by the mercy seat and the Torah or Living Word of YHVH which is in the Ark, for the Torah and Grace are synonymous terms, they are One, they are Echad.

Now we come to what surrounds or covers the Ark, the Mercy Seat. The Hebrew Scriptures say that the covering is to be placed on the Ark from above; in other words that which **overshadows the Ark**

can only come from above. In *Exodus 37:6* we are told that the mercy seat is made of pure gold and this purity of the Gold, denotes the state of our Messiah, for He was sinless, He did not transgress any of the Words of our heavenly Father's Torah of Life.

The construction of the Ark, **IS**, a perfect shadow picture of our Messiah, for the cover of pure gold represents heaven and the purity of our heavenly Father, and since our Messiah and the Father are One, it also represents, as I said, the pureness of Messiah's heart. The shittim tree grows out of the earth, and because of that, it represents man, and therefore it is a perfect picture of our Messiah who was fully man and fully Elohim at the same time.

The Ark and the mercy seat being held up and carried by the staves is a picture of a surrendered obedient bondservant, and it is telling us that the bondservant is to be a witness that the Kaporet, the Mercy Seat and the Ark **ARE Echad, they are One**. It says in *verse 15* that *they (the staves, a shadow picture of bondservants) shall NOT be taken from it*. Messiah has said that *no one can take us out of the hand of the Father*, and here in *verse 15* we see the evidence of that. When it says that **They**, meaning the bondservants **will NOT be taken from it**; it means that when any of us decide to willingly and lovingly surrender our life to YHVH, and obey His Words, then, we will **ALWAYS** be at His side. What an incredibly beautiful picture of spending eternity with our Father at His side.

The words Mercy Seat comes from one Hebrew word Kaporet, כַּפֹּרֶת, which is from the root word Kopher, כָּפַר, which means *atone, cover or ransom*, Strongs Concordance defines it this way, *appease, make an atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, to pitch, purge away, put off, make reconciliation, reconcile*.

This word is translated as propitiation in *Romans 3:25*. The Mercy Seat was literally placed on top of the Ark of the Testimony, from above, and it is the first article one sees when one approaches the Ark. The Ark is a picture of the Heart of YHVH/Messiah which contains His inerrant and everlasting teaching and instructions, The Words of His Torah of Life, surrounded by the atoning blood of Messiah, which is a picture of the Torah obedient Life that Messiah led while He was here on earth with, 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 *and* the Ark are **ONE vessel**, they are inseparable, they are Echad, they are One, it is a picture of our heavenly Father and our Messiah, His Son, being One and the same Elohim. *Deuteronomy 6:4 Hear, O Yisrael: YHVH our Elohim, YHVH is One*.

Our approach to YHVH, must be superseded by this covering (His grace) but this covering (His grace) *and* the Testimony, the Torah, form the *whole*, they are **ONE**. One cannot, and will not function wholly without the other. One cannot access the Torah of YHVH without His covering, His Grace, or else the Torah will kill you. The Pharisees taught that righteousness came from the Law, which, of course, **IS** incorrect, for this circumvents the shed blood of Messiah, His sacrifice, His grace. The Church fathers believe that we have only to depend on Elohim's Grace, therefore, they stop at the Mercy Seat and fail to become a true Light to the peoples of the world that are mired in darkness, for **Light**, according to the Scriptures, **IS the Words of the Torah made flesh, and that is why the Torah IS Light**, (*Psalm 119:105 Your Word is a lamp unto my feet, and a Light unto my path*). Based on what *Psalm 119:105* says, it means that the church Fathers have **cast off the helpmate of Grace, YHVH's Torah, and therefore fall short of becoming Elohim's True Light onto the nations**, for the Mercy seat and the Torah are **ECHAD**, they are **ONE**.

So YHVH's blessings **DO NOT**, and indeed, **CANNOT FLOW** through that which is separated from the whole, that which stands alone. As James would say, **good works** are impossible without Grace, and **Grace is alone and empty**, without the Ark and its contents (the Words of YHVH's Torah of Life) **to guide and direct** the man of YHVH. The Mercy Seat is the **HELPMATE** of the **ARK**, for *it is not good that man should be alone, without covering*. When the Ark of YHVH, which represents Elohim's heart, comes to abide in you, because of you have willingly chosen to believe, it comes with both the Kaporet, the Mercy seat and the Ark of the Covenant, which contains ALL the Words of YHVH's Torah of Life; for they are inseparable my friends, they are Echad, they are One.

The only conclusion we can come to from the teaching of the Ark is that **freedom** does not come by being released from YHVH's inerrant and everlasting teaching and instructions, the Words of His Torah of Life; **FREEDOM COMES FROM** willingly choosing to surrender and lovingly obey YHVH's inerrant and everlasting teaching and instructions, the Words of His Torah of Life.

*John 8:32 You shall know **the Truth** and the Truth shall make you free.*

*John 17:17 Sanctify them through thy Truth, **Thy Word is Truth.***

*Psalms 119:142 Thy righteousness is an everlasting righteousness and **Thy Torah is Truth.***

*Psalms 119:151 Thou art near O YHVH and **ALL Thy commandments are Truth.***

*Psalms 118:152 Concerning Thy testimonies, I have known of old that **Thou hast founded them forever.***

Now I could go on and on with many other verses that show that every time the word *Truth* is used, it speaks of YHVH's Torah, His inerrant and everlasting teaching and instructions. So let us rephrase *John 8:32 You shall know the Living Torah, the Word of our heavenly Father made flesh, and the Living Torah, the Word made flesh, **SHALL SET YOU FREE.***

12 And you shall cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it.

וַיִּצְקֶתָּ לּוֹ אַרְבַּע טַבֹּעֹת זָהָב וַיִּנְתְּתָהּ עַל אַרְבַּע פְּעֻמֹתָיו וּשְׁתֵּי טַבֹּעֹת עַל-צְלָעוֹ הָאֶחָת וּשְׁתֵּי טַבֹּעֹת עַל-צְלָעוֹ הַשֵּׁנִית

Lo Arba Tabot Zahav VeNatatah Al Arba Pa'amotayv Ushtey Tabaot Al Tzalo HaEchat Ushtey Tabaot Al Tzalu HaSheneyt

VeYatzaqta Lo Arba Tabot Zahav VeNatatah Al Arba Pa'amotayv Ushtey Tabaot Al Tzalo HaEchat Ushtey Tabaot Al Tzalu HaSheneyt, where the **word**, VaYatzaqta, is from the **word**, **יצק**, means, to pour, to cast metal, he poured out, he cast, he set, placed, the **word**, Lo, לוֹ, or לוֹא is an inflected personal pronoun, meaning, **to, unto, upon or for him, or it**, as an adverb, it means, would that, oh that, if only, the **word**, Arba, means, four, the **word**, Tabot, טַבֹּעֹת, means, ring, signet ring, the **word**, Zahav, means gold, the **word**, VeNatatah, is from the **word**, Natan, נָתַן, means, to give, gave, yield, granted, he permitted, allowed, he gave up, delivered, restored, **he put, set**, he appointed, established, he made, was given, was granted, was appointed, was established, and in the form that it is used here, it means, **and shall put it**, the **word**, Al, עַל, means, height, upper part, and as a preposition, it means, in, **on, upon**, above, over, on top, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, Arba, means four, the **word**, Pa'amotayv, is from the **word**, Pa'am,

פַּעַם or Pa'amah, פַּעֲמָה, which means, to strike, beat, to thrust, impel, move, he struck, beat, thrust, anvil, **corner**, foot, footstep, going, hundred, hundredfold, now, this once, this time, order, rank, step, thrice, often, second, this, two, time, times, twice, wheel, impelled, times, was disturbed, was troubled, he beat, perturbed, was agitated, was disturbed, was moved, he cause the heart to beat, excited, it also means, step, tread, pace, beat the foot, anvil, that which is struck by the hammer, occurrence, time, foot of a vessel, step, tread, pace, beat of music, the **word**, Ushtey, means, **two**, the **word**, Taba'ot, is repeated, and it means, **rings**, the **word**, Al, means, **on or upon**, the **word**, Tzalu, is from the **word** Tzalah, צַלַּע or, צַלַּע, means, to limp, halt, he limped, halted, was lame, became lame, pretended to be lame, to enclose by ribs, was enclosed by ribs, he enclosed with ribs, ribbed, it means rib, the slope of a mountain, **side**, **side chamber**, leaf of a folding door, plank, board, beam, hemstitch, stumbling, fall, calamity, the **word**, HaEchat, means, **the one**, the **word**, UShtey, means, **two**, the **word**, Taba'ot is repeated, and it means, **rings**, the **word**, Al, is repeated, and it means, on or upon, the **word**, Tzalu, is repeated and it means, side, side chamber, the **word**, HaSheneyt, is from the **word**, Shney, which means, **second**)

Here YHVH commands Mosheh to cast **four** rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. The golden rings on the four corners of the Ark, represent the pureness of the authority that YHVH has over the four corners of the earth. That means that YHVH will judge all the people of the earth, by and through the contents of the Ark of the Covenant, the Pure Words of His Torah of Life.

13 And you shall make staves of shittim wood, and overlay them with gold.

וַעֲשִׂיתָ בְּהֵי עֵצֵי שִׁטִּים וְצִפִּיתָ אֹתָם זָהָב
 וַעֲשִׂיתָ בְּהֵי עֵצֵי שִׁטִּים וְצִפִּיתָ אֹתָם זָהָב

VeAsiyta Badey Atzey Shitiym VeTziptiytah Otam Zahav, where the **word**, VeAsiyta, is form the **word**, Asah, עָשָׂה, means, **to do, doing, done, make, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished**, he brought about, caused, effected, he appointed, he acquired, got, gained, the **word**, Badey, בַּד, means, separation, separated, alone, part, portion, **limbs, a part of the body, a branch, piece of cloth, pole, shoot**, alone, by themselves, only, apart from, aside from, as an adverb it means, apart, only, besides, it also means, linen, divided fibres, cloth, material, pole, bar, rod, branch, part, portion, something cut off, something separated, separation, part of something, part of the body, branch of a tree, bar for carrying, it means, only, besides, alone, apart, branch by itself, except, only part, it also means, lie, fabrication, to invent, to fabricate, concoct, fiction, the **word**, Atzet, is form the **word**, Etz, עֵץ, means, **tree, timber, wood**, handle, something that sprouts forth, blooms and blossoms, the **word**, Shitiym, שִׁטִּים, means, **sticks of woods, Acacia trees**, the **word**, VeTziptiytah, is from the **word**, Tzaphah, צָפָה, which means, to look, observe, to keep watch, to foresee, expect, he looked out, he hoped, kept watch, he lurked, spied, he foresaw, hoped for, expected, looked forward to, it also means, **to cover, lay out, lay over, arranged the table, he overlaid, coated, plaited with metal**, was laid over, the **word**, Otam, means them, the **word**, Zahav, means, **gold**)

Here we are told that YHVH Commanded Mosheh to make Badey, poles, or branches of Atzey Shittim. The word Atzey, is from the word, Etz, which means tree or wood, and the word Shittim, represents our Messiah, as described in *verse 5*, where I quote, *Isaiah 53* because the Shittim or

Acacia Tree, is a metaphor for Messiah, for He too, grew up in dry ground, and the dry ground, represents the condition that the hearts of the people of Yisrael were in, when Messiah came to earth and began His ministry, for they were **NOT** keeping the Words of the Torah of Mosheh, which means, that the **water of Word of YHVH**, had dried up in the lives of the people of Yisrael. Isaiah also tells us that, He was not comely nor beautiful that we should desire him, just like the Shittim or Acacia tree is not majestic nor beautiful as a Cedar or Oak tree. However, the Shittim or Acacia Tree, is resistant to decay, resistant to contamination, and we are told that Messiah was incorruptible, which makes them similar. The more we look at this tabernacle, the more we will see that it represents Messiah!

And you shall make **בְּרֵי עֵצֵי שִׁטִּים**, Badey, the poles, the branches, the staves of, Shitiym, Etz, wood, and overlay them with Zahav, gold. The shittim wood, as I mentioned above, represents our incorruptible Messiah, and the gold represents the reason He is incorruptible, for gold represents, Elohim's glory, it symbolizes prosperity and blessings, purity and holiness, it represents the testing of our beliefs, our faith, and our obedience, it serves as a means of worship and offerings, and reminds us of the eternal kingdom of Elohim.

14 And you shall put the staves into the rings by the sides of the Ark, that the Ark may be borne with them.

וְהִבֵּאתָ אֶת-הַבְּרִידִים בְּטַבְעֹת עַל צְלָעַת הָאָרֶן לְשֵׂאת אֶת-הָאָרֶן בָּהֶם

וְהִבֵּאתָ אֶת-הַבְּרִידִים בְּטַבְעֹת עַל צְלָעַת הָאָרֶן לְשֵׂאת אֶת-הָאָרֶן בָּהֶם

VeheBeta Et HaBadiym Batabaot Al Tzalot HaAron Laseyt Et HaAron BaHem, where the **word**, VaheBeta, is from the **word**, Bo, **בוא**, which means, to go or come in, come, came, arrive, went, go, gone, enter, reach, happen, **set, put**, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the **word** Bo, **בא**, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, and in the form that it is used here, it means, **you shall set or put**, the **word**, Et, **אֶת**, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, **אֶת הָאִישׁ**, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, **אֶת**, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, HaBadiym, is from the **word**, Bad, **בד**, means, separation, separated, alone, part, portion, **limbs, a part of the body, a branch, piece of cloth, pole, shoot**, alone, by themselves, only, apart from, aside from, as an adverb it means, apart, only, besides, it also means, linen, divided fibres, cloth, material, **pole, bar, rod, branch**, part, portion, something cut off, something separated, separation, part of something, part of the body, **branch of a tree, bar for carrying**, it means, only, besides, alone, apart, branch by itself, except, only part, it also means, lie, fabrication, to invent, to fabricate,

concoct, fiction, the **word**, BaTaba'ot, is the plural of the **word** Tabat, which means ring, signet ring, the **word**, and in the form that it is used here, it means, **in or into the rings**, the **word**, Al, על, means, height, upper part, and as a preposition, it means, **in, on, upon**, above, over, on top, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, Tzalot, is form the **word**, Tzalah, צלעה or, Tzala, צלע, which means, to limp, halt, he limped, halted, was lame, became lame, pretended to be lame, to enclose by ribs, was enclosed by ribs, he enclosed with ribs, ribbed, it means rib, the slope of a mountain, **side, side chamber**, leaf of a folding door, plank, board, beam, hemstitch, stumbling, fall, calamity, the **word**, HaAron, means the Ark, the **word**, Laseyt, is from the **word**, Nasa, נשא, means, **to lift, to raise, to carry, take**, he rose, was high, grew up, he lifted, raised, he bore, carried, he took, took away, carried off, he married, it contained, he swept away, destroyed, forgive, he forgave, pardoned, he suffered, endured, was lifted up, was raised, was exalted, was respected, was carried from place to place, he lifted himself up, he exalted himself, he cause to bear, he caused to bring, he transported, transferred, was given in marriage, it also means, to deceive, beguile, emptiness, vanity, he imposed upon, to claim a debt, the **word**, Et is repeated and these two letters are the first and last letters of the Hebrew Alephbet, and they represent Messiah, the **word**, HaAron, means, **the Ark**, the **word**, BaHem, **by them**)

Here Mosheh is told that he was to put אֶת־הַבָּדִים בַּטַּבֹּעֹת Aleph Tav, HaBadey, means, limbs, a part of the body, a branch, a pole, a shoot, staves, BaTabaot, in the rings, by the side of the Ark. This tells us that the Badey, the poles, the staves, became one with the Ark, for in *verse 15*, we are told:

15 The staves shall be in the rings of the Ark: they shall NOT be taken from it.

בַּטַּבֹּעֹת הָאֵרֶן יִהְיוּ הַבָּדִים לֹא יִסְרוּ מִמֶּנּוּ

בַּטַּבֹּעֹת הָאֵרֶן יִהְיוּ הַבָּדִים לֹא יִסְרוּ מִמֶּנּוּ

BeTabot HaAron Yiheyu HaBadiym Lo YaSuru Mimenu, where the **word**, BeTabot, is the plural of the **word**, Tabat, טבעת, which means, ring, signet ring, the **word**, HaAron, means the Ark, the **word**, Yihyu, is from the **word** Hayah, היה, which means, **to be, exist, are, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, HaBadiym, is from the **word**, Bad, בדר, means, separation, separated, alone, part, portion, **limbs, a part of the body, a branch, piece of cloth, pole, shoot**, alone, by themselves, only, apart from, aside from, as an adverb it means, apart, only, besides, it also means, linen, divided fibres, cloth, material, pole, bar, rod, branch, part, portion, something cut off, something separated, separation, part of something, **part of the body, branch of a tree, bar for carrying**, it means, only, besides, alone, apart, branch by itself, except, only part, it also means, lie, fabrication, to invent, to fabricate, concoct, fiction, the **word** Lo, means no or not, the **word**, YaSuru, is from the **word** Sur, סור or שור, means, **to wrestle, to contend**, to appoint a ruler, to saw, he sawed, **to take off, to turn aside, depart, remove**, to look, behold, regard, beheld, regarded, he watched, lay in wait, he watched insidiously, it means to leap, jump, to dance, he danced on a rope, to align, it also means bull, ox, it means, wall, to turn off literally or figuratively, call back, decline, **depart, go aside**, grievous, lay away, leave undone, **pluck away, put away**, put

down, **rebel, revolt, withdraw, be without**, insidious watcher, one who lies-in wait, to turn off, literally or figuratively, the **word**, Mimenu, means, **from it**)

Here we are told that the Badiym, the pols the staves, are to be in the rings of the Ark of the Covenant at all times. What are we to learn from this? Well, the staves are made of Shittim wood that is overlaid with pure gold, and as mentioned above, the Shittim wood represents Messiah, but the staves that are also made of Shittim Wood, represent the surrendered obedient hearts of the servants of Messiah, and since they are Messiah's servants, it means that they are pure, for they, like Messiah, believe, follow and obey **ALL** the Words of our heavenly Father's Torah of Life, which purifies all people who willingly choose to believe follow and obey them with a surrendered heart to our heavenly Father.

16 And you shall put into the ark, the Testimony which I shall give you.

וְנָתַתָּ אֶל-הָאָרֶן אֶת-הָעֵדוּת אֲשֶׁר אֶתֵּן אֵלֶיךָ

VeNatata El HaAron Et HaEdut Asher Eten Eleyka

VeNatata El HaAron Et HaEdut Asher Eten Eleyka, where the **word**, VeNatata, is from the **word** Natan, נָתַן, means, **to give, gave, yield, granted, he permitted, allowed, he gave up, delivered, restored, he put, set**, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, El, אֵל, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, HaAeon, means the Ark, the **word** Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, HaEdut, עֵדוּת, means, **testimony, the testimony of the Decalogue, evidence, exhorting sign, attestation**, it is related to the **word**, Ed, which means, witness, testimony, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, such as, **wherewith, which, with which, that which**, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Eten, is from the **word** Natan, נָתַן, which means, **to give, gave, yield, granted, he**

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld His Glory, the Glory as of the only begotten of the Father,) **FULL OF GRACE AND TRUTH.**

The Truth is defined in Scripture in many places, but the one that I like to use, is *Psalm 119:142, Your righteousness is an everlasting Righteousness, and Your Torah IS the TRUTH.*

Well, since Scripture makes it very clear, that Messiah who **IS** the Words of the Living Torah made flesh, and that He **IS** filled with **Grace** and **Truth**, and since **TRUTH**, is defined in Scripture, as the Words of the Torah of YHVH, then, these two Cherubims, **ARE** there, to protect and defend the Words of the Torah of our heavenly Father. If that is true, which I believe it is, then, what do you think these Cherubims will do to the person that willingly chooses to believe and teach that the Words of YHVH's Torah of Life, have been abolished and tossed aside, and teach instead that some man made doctrine is to be followed and believed? Will they use their flaming swords to defend the Words of the Torah so that they are **NOT** contaminated by any man made doctrine, that so many people, have chosen to believe, and who like satan, try to force these man made false doctrines, into the Ark of the Covenant, which is a shadow picture of our Scriptures, Since Scripture contains the Words of YHVH's Torah of Life? I will let you decide for yourself what you think these Cherubim will do to all the people who attack the Words of YHVH's Torah of Life!

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.

וַעֲשֵׂה כְרוּב אֶחָד מִקְצֵה מִזֶּה וְכְרוּב אֶחָד מִקְצֵה מִזֶּה מִן־הַכַּפֹּרֶת תַּעֲשֵׂי אֶת־הַכְּרֻבִים (עַל־שְׁנֵי קְצוֹתָיו

אֵלֶּךְ יָמֵי אֶחָד מִקְצֵה מִזֶּה וְכְרוּב אֶחָד מִקְצֵה מִזֶּה מִן־הַכַּפֹּרֶת תַּעֲשֵׂי אֶת־הַכְּרֻבִים (עַל־שְׁנֵי קְצוֹתָיו

VeAseh Keruv Echad MiQatzah MiZeh UKeruv Echad MiQatzah Mizeh Min HaKaporet TaAsu Et HaKruviym Al Shney Qetzotayv, where the **word**, VeAseh, is from the **word** Asah, **עָשָׂה**, means, **to do, doing, done, make, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished**, he brought about, caused, effected, he appointed, he acquired, got, gained, the **word**, Karov, is from the **word**, Kerub, **כְּרוּב**, which means, **cherub, to bless, one who blesses**, it means to dry shrivelling, to roast, to contract, wrinkle, it also means cabbage, the **word** Echad, means, one, the **word**, MiQatzah, is form the **word** Qetz, **קָצַץ**, which means, **end, destruction, ruin, was annihilated, was reduced, the end of a period of time, it is used as, end, 52 times, as after 10 times, as border, 3 times, as infinite 1 time, and as process, 1 time, it is a sister word to the word Qetzetz, קָצַץ** which means, to cut off, to stipulate, end, he cut off, he decided, pierced, bored, perforated, he hewed off, cut off, he stipulated, fixed, was removed, he reduced, curtailed, was chopped, the **word**, MiZeh, means, here, the **word**, UKerub, is the **word** Kerub repeated and it mean, Cherub, the **word**, Echad, means one, the **word**, MiQatzah, is the **word**, Qetz, repeated and it means, **end**, the **word**, Mizeh, means, there, the **word**, Min, **מִן**, denotes separation, and means, **away from, from, thereof, of, out of, since, because, than, more than**, it is also the pronoun, what, the **word**, HaKaporet, **כַּפֹּרֶת**, means, **the cover of the Ark of the Covenant, the Mercy Seat**, he atoned for, expiated, the **word**, Al, **עַל**, means, height, upper part, and as a preposition, it means, **in, on, upon, above, over, on top**, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with,

means wings, the **word**, Al, **על**, means, height, upper part, and as a preposition, it means, in, **on, upon, above, over, on top**, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, HaKaporet, means the Mercy Seat, the Ark of the Covenant Covering, the **word**, Uphneyhem, is form the **word** Paniym, **פנים**, means, **face**, countenance, presence, forepart, before, before me, front part, in front of me, surface level, appearance, manner, way, anger, wrath, it means, inside, interior, it is the plural of the **word** Peh, which means mouth, speech, saying, command, opening, orifice, it is used as before 1,137 times, as face, 330 times, as presence, 96 times, as because 67 times, as, sight, 40 times, as, countenance, 30 times, as, from, 27 times, as person, 21 times, as upon, 20 times, as me, 20 times, as, of, 20 times, as against, 17 times, as him 16 times, as open, 13 times, as for, 13 times, as toward, 9 times, and it is used another 195 times, miscellaneously, the **word**, Iysh, **ישׁ**, means, **man**, husband, masculine, male, hero, everyone, each one, anyone, anybody, it also means, to man, was manned, the **word**, El, **ל**, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Achiyv, is from the **word** Ach, **אח**, means, **brother, kinsman, friend**, friar, it also means, fire port, brazier, fireplace, as an interjection, it means woe, alas, the **word**, El is repeated, the **word**, HaKaporet, means the Mercy Seat, the Covering for the Ark of the Covenant, the **word**, Yihyu, is form the **word**, Hayah, **היה**, means, **to be, exist, are, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Peney, is the **word**, Paniym repeated, and it means face, the **word**, HaKeruvim, means, the Cherubim)

Here we are told of the positioning of the Cherubims, they 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. That means that one Cherub has a one hundred and eighty degree view of anything that tries to approach the Ark, while the other Cherub also has, a one hundred and eighty degree view of anything that tries to approach, and together they have a three hundred and sixty degree view of anything and anyone that tries to approach the Ark of the Covenant, and they are ready at anytime to destroy anyone or anything that Might Attack the Ark of the Covenant and its contents, the very same contents that are in the Heart of Messiah, which of course, **IS**, the Words of our heavenly Father's Torah of Life.

This verse also reminds me of what Messiah said, in *Matthew 23:37 O Jerusalem, Jerusalem, you that kill the prophets, and stone them which are sent unto you, how often would I, Messiah, have gathered your children together, even as a hen gathers her chickens under her wings, and you would not!*

These are the people that the Cherub will be protecting the Ark from, for they are determined to change and corrupt the pure inerrant and everlasting Words of YHVH's Torah of Life, and replace it with their own man made false doctrines.

21 And you shall put the mercy seat above upon the ark; and in the Ark you shall put the testimony that I shall give you.

וְנָתַתָּ אֶת־הַכַּפֹּרֶת עַל־הָאָרוֹן מִלְמַלְהָ וְאֶל־הָאָרוֹן תִּתֵּן אֶת־הָעֵדוּת אֲשֶׁר אֶתַּן אֵלֶיךָ

VeNatata Et HaKaporet Al HaAron Milmalah VeEl HaAron Titen Et HaEdot Asher Eten

Eleyka, where the **word**, VaNatata, is from the **word** Natan, נָתַן, means, to give, gave, yield, granted, he permitted, allowed, he gave up, delivered, restored, **he put, set**, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, HaKaporet, means, **the Mercy seat, the Ark of the Covenant Covering**, the **word**, Al, אֶל, means, height, upper part, and as a preposition, it means, in, **on, upon, above, over, on top**, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, HaAron, means, the Ark, the **word**, Milmalah, is from the **word**, Ma'al, מֵעַל, which means, **high place, height, from above, above, on high, to go up, raising, lifting, to go up, ascend**, but it also means, unfaithful or treacherous act, to act unfaithfully, behave treacherously, we perfidious, to cover, upper garment, robe, coat, he was guilty of sacrilege, he induced someone to act unfaithfully, the **word**, VeEl, וְעַל, denotes, **motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, HaAron, means, the Ark, the **word**, Titan, is from the **word** Natan, נָתַן, means, to give, gave, yield, granted, he permitted, allowed, he gave up, delivered, restored, **he put, set**, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, Et, is repeated and these two letters are the first and last letters of the Hebrew Alphabet and they represent Messiah, the First and the Last, the **word**, HaEdut, עֵדוּת, means, **testimony, the testimony of the Decalogue, evidence**, exhorting sign, attestation, it is related to the **word**, Ed, which means, witness, testimony, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, such as, wherewith, which, with which, that which, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until,

whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Eten, is the **word** Natan, נָתַן, repeated and it means, **to give, gave, yield, granted, he permitted, allowed, he gave up, delivered, restored, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established, the word, the word, Eleyka, means, to or unto you)**

Here YHVH tells Mosheh that he is to put the Kaporet, the Mercy Seat, above, upon the ark; and then YHVH repeats what He said in *verse 16*. He says: and in the Ark you shall put the **TESTIMONY** that I YHVH, shall give you. It is, or should be very obvious, that the Testimony that YHVH gave Mosheh, **ARE** the Words of our heavenly Father's Torah of Life. Since the **TESTIMONY** of YHVH, **ARE** the Words of the inerrant and everlasting teaching of our heavenly Father were put in the Ark of the Covenant at that time, and as far as Scripture is concerned, the **Testimony** of YHVH, is still in the Ark of the Covenant today, then, that means, that when YHVH/Messiah returns, and restores the Ark of the Covenant to the people of Yisrael, they will find that the Words of YHVH's Testimony, the Words of our heavenly Father's Torah of Life **ARE STILL** in the Ark of the Covenant, and that confirms to us, that the Words of the Torah of YHVH, **ARE** forever, and that they will once again be manifested when the Ark is finally opened, by our high Priest, for it will show all the peoples of the world that **NOTHING** has changed, and that the Word of YHVH is indeed everlasting.

22 And there, I will meet with you, and I will commune with you from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give you in Commandment unto the children of Yisrael.

וְנוֹעַדְתִּי לְךָ שָׁם וְדִבַּרְתִּי אִתְּךָ מֵעַל הַכַּפֹּרֶת מִבֵּין שְׁנֵי הַכְּרֻבִּים אֲשֶׁר עַל־אֲרֹן הָעֵדוּת אֵת (כָּל־אֲשֶׁר אֶצְוֶה אוֹתְךָ אֶל־בְּנֵי יִשְׂרָאֵל

לְנוֹעַדְתִּי לְךָ שָׁם וְדִבַּרְתִּי אִתְּךָ מֵעַל הַכַּפֹּרֶת מִבֵּין שְׁנֵי הַכְּרֻבִּים אֲשֶׁר עַל־אֲרֹן הָעֵדוּת אֵת (כָּל־אֲשֶׁר אֶצְוֶה אוֹתְךָ אֶל־בְּנֵי יִשְׂרָאֵל

VeNoadiy Leka Sham VeDibartiy Itka MeAl HaKaporet MiBeyn Shney HaKrubiyim Asher Al Aron HaEdut Et Kal Asher Atzaveh Otka El Beney Yisrael, where the **word**, VeNoadiy, is from the **word**, Ya'ad, יָעַד, means, **to appoint, designate, choose, he appointed, designated, agreement, he appointed time and or place, fixed, assigned, designated, he met by appointment, met at an appointed place, he appointed, assigned, designated, summoned, arraigned, invited, was set, was placed, mission, destination, objective, target, to sweep together, carry away, he collected, gathered, he swept together and carried away, shovel, the word, Leka, to you, the word, Sham, שָׁם, is an adverb which means, there, thither, existing, in existence, under the influence of, the word, VeDibartiy, is form the word Dabar, דִּבַּר, means, to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, word, speech, thing, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the word, Itka, means, with you, MeAl, עַל, means, height, upper part, and as a preposition, it means, **in, on, upon, above, over, on top, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, and with the Mem prefix, it means, from above, the word, HaKaporet, means,****

the Ark of the Covenant, the *word*, MiBeyn, means, from between, the *word*, Shney, means two, the *word*, HaKerubiyim, is the plural of the *word* Kerub, כְּרוּב, which means, *cherub, to bless, one who blesses*, it means to dry shrivelling, to roast, to contract, wrinkle, it also means cabbage, the *word*, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, such as, *wherewith, which, with which, that which*, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the *word*, Al, אֶל, is repeated, and it means, height, upper part, and as a preposition, it means, *in, on, upon, above, over, on top*, the *word*, Aron, mean the Ark of the Covenant, the *word*, HaEdut, is repeated and it means testimony, witness, the *word*, Et, אֶת, as a preposition, means, *with, at, to the side of*, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the *word* At, אַתְּ, which is the personal pronoun, *you, thou*. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, *they represent Messiah*, whom Scripture says, *IS* the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, *IS* the *words* of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the *words* of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, *the Tree of Life*, for it is the letters of the Hebrew Alphabet that form the *words* that created all things, the *word*, Kal, means all, the whole of, the *word*, Asher, is repeated and it means which, the *word*, ATzaveh, is form the *word* Tzavah, צִוָּה, which means, *command, commandment*, order, he commanded, ordered, he appointed, he charged, was commanded, was ordered, he bound, he united, he enjoined, bequeathed, the *word*, Otka, means to or unto you, the *word*, El, אֵל, *denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into*, at, by, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the *word*, Beney, means, *the children of*, the *word*, Yisrael, יִשְׂרָאֵל, is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed and it is a composite *word*, made up of the *words*, Yeshar and El, where the *word* Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the *word* El is a short form of the title Elohim, therefore the *word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim*)

Here YHVH tells Mosheh that in the future, the mercy seat is where YHVH will meet with Mosheh, and the people of Yisrael, and, YHVH says, I will וְדִבַּרְתִּי, VeDibartiy, translated as commune with you, but it really means, I will *speak words to You there*. And therefore we have to ask ourselves,

what Words will YHVH speak to us when He meets with us, His people at the Kaporet, the Mercy seat? It should be very evident to anyone, that has an ounce of knowledge of the Scriptures, that YHVH will only speak the Words of His Torah of Life, His inerrant and everlasting teaching and instructions, His Directives for everlasting Life. And YHVH says that He will speak of those Words, from above the Kaporet, the Mercy Seat, from between the two cherubims which are upon the **Ark of the Testimony**, and then, YHVH confirms to the people, that meet with Him at the Mercy Seat, that He will only speak the Words that He gave to Mosheh at Mount Sinai. And that is confirmed by what YHVH told Mosheh, He said to Mosheh, you shall speak of all things which I will give you in Commandment unto the children of Yisrael. As I said above, this tells me, that the only thing that YHVH will commune with us about, **IS** the Words of His inerrant and everlasting teaching and instructions, the Words of His Torah, His Directives for everlasting Life, and nothing else.

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.

וְעָשִׂיתָ שֻׁלְחָן עֲצֵי שִׁטִּיִּם אֲמָתַיִם אָרְכוֹ וְאַמָּה רַחְבּוֹ וְאַמָּה וַחֲצִי קָמָתוֹ

VeAsiyta Shulchan Atzey Shitiyim Amatayim Arko VeAmah Tachbo VeAmah VaChetziy

Qomato, where the **word**, VeAsiyta, is from the **word** Asah, עָשָׂה, means, **to do, doing, done, make, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished**, he brought about, caused, effected, he appointed, he acquired, got, gained, the **word**, Shulchan, שֻׁלְחָן, means, **table**, board, money changer's table, the **word**, Atzey, is from the **word**, Etz, עֵץ, which means, **tree, timber, wood**, handle, something that sprouts forth, blooms and blossoms, the **word**, Shitiyim, שִׁטִּיִּם, means, **sticks of woods, Acacia trees**, the **word**, Amatayim, is the plural of the **word**, Amah, אַמָּה, which means, maidservant, handmaid, female slave, it means, **cubit**, it means, middle finger, penis, canal, sewer, it means, clan, tribe, nation, people, it also means, cubit, foundation, door posts, it also means the middle finger, penis, l, sewer, it also means, tribe, nation, people, the **word**, Arko, is from the **word** Orek, אָרַךְ, which means, to be long, was long, lasted, lasted long, was protracted, he lengthened, prolonged, it became long, was lengthened, **length**, longitude, the **word**, VeAmah, is the **word** Amah repeated, and it means, cubit, the **word**, Rachbo, is from the **word** Rachav, רָחַב, which means, **to be wide, to be broad**, was extended, he made wide, widened, he made large, enlarged, became roomy, spacious, **breadth, width**, extent, vastness, wide open space, broad expanse, the **word**, VeAmah, is the **word** Amah, repeated, and it means, **cubit**, the **word**, VaChetziy, וַחֲצִי, means, **half, middle**, as an adjective it means, arrow, arrowhead, the **word**, Qomato, is from the **word** Qomah, קוֹמָה, which means, **height**, man's height, stature, story, storey)

Now we come to **the Table of Show Bread**. The Hebrew word for table is Shul'chan, שֻׁלְחָן. Its verbal root is Shalach, שָׁלַח, which means **to send out**. So we can see, that by choosing to use this word, that our heavenly Father is showing us, that He **sends out** His Bread, His Bread of Life, which of course **IS** a shadow picture of our Messiah, who Scripture points out, **IS** the Bread of Life. This same word, Shalach is translated into the Greek, as Apostello, which is then translated as Apostle in our English Scriptures. It is at the Table, the Supper Table, that children learn from their father, and so it is with us, we too are to learn the Ways of our heavenly Father by feasting on the Bread that is

on the Table of Showbread, the table that He has prepared for us, just like it says in *Psalm 23 You prepare a table for me in the presence of my enemies*; and **WHAT** is found on the Shulchan, the table of Showbread, that YHVH has prepared for us, **IS** the Bread of Life, the Words of the Torah of YHVH, His inerrant and everlasting teaching and instructions. We also have to understand, that the Showbread Table is no ordinary table; it is the table where YHVH has placed His Truth, His Torah, the **Bread of Life**, for all to partake of. To say that Torah has been done away with or changed somehow, **IS** to say that what YHVH has put on His Table of Showbread, which of course **IS** His Bread of Life, is unacceptable to them, and since YHVH's Bread of Life, **IS His eternal Truth**, it means that these people are willingly choosing to **REJECT YHVH's** eternal Truth. We have to understand that when anyone choose to partake of the Showbread from the Table of Showbread, it means that they, in turn, become **one that is sent**, they **become an Apostle with the express purpose of inviting others to dine from this beautiful Shulchan, Table, prepared by YHVH Himself.**

This table was made from the exact same materials as the Ark of the Covenant was. This means that **the source of the power for ministry** (the Shul'can, one who is sent, an Apostle) is **MADE OF** the very **same** material as **the SOURCE for the power of regeneration and reconciliation**, the Ark of the Covenant, which contains the Words of the Living Torah of YHVH, His Torah of Life, and the Mercy Seat, which represents, YHVH's Grace. When, by belief and choice, we receive the Life Giving Bread or Word of YHVH by **His Grace**, represented by the Kaporet, the Mercy Seat, which is found on top of the Ark of the Covenant, it means that YHVH Himself, brings us to His life sustaining Word, as pictured by the Bread in the holy place. When our Creator has purified and cleansed our hearts, He then begins His work in our hearts and especially in our minds, the place of the fierce battleground that we struggle with on a daily basis.

The word Showbread in Hebrew is Lechem Paniym, לַחֶם פָּנִים, and it literally means the **Bread of His face or The Bread of His presence**. This tells us that YHVH's presence is experienced in and by obedience to His Word, which is also likened to Himself. We are to get to know, to *Yada* Yeshua our Messiah through the receiving and the putting in action of *His* Word. If you are seeking the presence of YHVH in your life, try obeying His Word, His Torah, His inerrant and everlasting teaching and instructions, **because the presence of YHVH, IS found in the Bread of Life, His Words**. Yeshua said **My Words ARE Spirit AND they are Life. John 5:19 Then answered Yeshua and said unto them, Verily, verily, I say unto you, The Son can do nothing of Himself, BUT what He sees the Father do: for whatsoever things the Father does, these also does the Son likewise.**

It is YHVH's life sustaining inerrant and everlasting teaching and instructions that keeps us unspotted from the world.

What or who determines what is **clean** or **unclean**? What or who determines what is Holy and what is not? Only the Word of YHVH can do that. Only His life giving Bread can show us what is right or wrong in our lives. Furthermore, frankincense was to be poured upon the bread. Frankincense is the Hebrew word *lebonah*, לְבָנָה, and is described as whiteness or purity, and the root word for *lebonah*, is the word לֵב, Lev, which means heart. Therefore when we eat this Bread of Life, which is covered with frankincense, we are partaking of YHVH's heart, His essence, and if we allow the Word of YHVH, His bread of Life, to do the work within us that He has ordained it to do, then YHVH's pure holiness will be seen in us, His people, those who willingly and lovingly choose to partake of the

Bread of His Face, the Bread of His Presence that is covered with Frankincense, **BECOME** His testimony and witnesses of His Bread of Life.

24 And you shall overlay it with pure gold, and make thereto a crown of gold round about.

וְצִפִּיטָא אֹתוֹ זָהָב טָהוֹר וְעָשִׂיתָ לּוֹ זֶר זָהָב סָבִיב

פֶּלֶפֶף פֶּאֶד 92 זל אַזַּחֶזֶז 9230 פֶּאֶד זַאֶ אֶזַּזֶז

VeTzipiyta Oto Zahav Tahor VeAsiyt Lo Zer Zahav Saviyv, where the **word**, VeTzipiyta, is from the **word**, Tzaphah, צָפָה, which means, to look, observe, to keep watch, to foresee, expect, he looked out, he hoped, kept watch, he lurked, spied, he foresaw, hoped for, expected, looked forward to, it also means, **to cover, overlay, lay out, lay over, arranged the table, he overlaid, coated, plaited with metal, was laid over**, the **word**, Oto, means you, the **word**, Zahav, means gold, the **word**, Tohar, טָהוֹר, means, to be clean, the **word**, VeAsiyt, is from the **word**, Asah, עָשָׂה, means, **to do, doing, done, make, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected**, he appointed, he acquired, got, gained, the **word**, Lo, לוֹ, or לוֹא is an inflected personal pronoun, meaning, **to, unto, upon or for him**, as an adverb, it means, would that, oh that, if only, the **word** Zer, זֶר, means, **frame, edging, wreath**, that which presses, that which binds, the **word**, Zahav, means gold, the **word**, Saviyv, סָבִיב, means, **round about, surrounding**, or סָבִיבָה, means, moving in circles, rotation, neighbourhood, environment)

Here we are told that the Shulchan, is to be overlaid with pure gold, and that Mosheh is to make thereto, a crown of gold round about. The Table that YHVH is telling Mosheh to construct is the Table of Showbread, and it represents YHVH's provisional power, and it represents the place where Messiah will be on display, for Messiah, **IS** the Bread of Life, which is a metaphor for the Words of the Living Torah, being on display for the priest to partake of, and then, bring that Bread of Life, the Words of YHVH's Torah of Life onto the people of Yisrael, who are then mandated to bring it to the peoples of the World.

25 And you shall make unto it a border of a hand breadth, round about, and you shall make a golden crown to the border thereof round about.

וְעָשִׂיתָ לּוֹ מִסְגֵּרֶת טֹפַח סָבִיב וְעָשִׂיתָ זֶר־זָהָב לְמִסְגֵּרָתוֹ סָבִיב

פֶּלֶפֶף זַאֶ9230 פֶּאֶד 92 אַזַּחֶזֶז פֶּלֶפֶף אֶזַּזֶז זל אַזַּחֶזֶז

VeAsiyt Lo Misgeret Tophach Saviyv VeAsiyt Zer Zahav LeMisgarto Saviyv where the **word**, VeAsiyt is from the **word** Asah, עָשָׂה, means, **to do, doing, done, make, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected**, he appointed, he acquired, got, gained, the **word**, Lo, לוֹ, or לוֹא is an inflected personal pronoun, meaning, **to, unto, upon or for him**, as an adverb, it means, would that, oh that, if only, the **word**, Misgeret, מִסְגֵּרֶת, means, **border, rim**, fortress, to close shut, the **word**, Tophach, טֹפַח, means, **hand breath**, span, it also means, to nurse tenderly, dandle, to carry on the hands, it means to spread out, extend, to strike, knock, clap, it means, to be damp, be moist, became puffed up, the **word**, Saviyv, סָבִיב, means, **round about**, surrounding, or Saviyvah, סָבִיבָה, means, moving in circles, rotation,

extremity, **corner**, side, side curl, the portion of the harvest at the corner of the field, left for the poor, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, **that**, such as, wherewith, which, with which, that which, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, LeArba, on the four, the **word**, Raglayv, is from the **word**, Regel, רֶגֶל, means, **foot**, leg, base, step, a measure, it means time, festival of pilgrimage, it also means to slander, culminate, to go about as a slanderer, or as a spy, he spied out, it also means to be accustomed to, be used to, was made to go about, was guided, he trained, habituated, made familiar, was in the habit of, was used to, was accustomed to)

Here YHVH instructs Mosheh to place four rings upon the Regel, legs of the Table of Showbread, and in *verse 27* we are told what these rings are for. The number **four** in Scripture represents the advent of Messiah, for He came to earth at the end of the **fourth** millennium. This tells me that the table of Showbread was our heavenly Father's way of Letting us know, that His Son, the Bread of Life, our Saviour would come at some point in the future and that we were to partake of Him, the Bread of Life.

27 *Over against the border shall the rings be for places of the staves to bear the table.*

לְעִמּוֹת הַמִּסְנָרֹת תַּהְיֶינָה הַטְּבָעוֹת לְבֵיתִים לְבִדְיִים לְשֵׂאת אֶת־הַשֻּׁלְחָן

לְעִמּוֹת הַמִּסְנָרֹת תַּהְיֶינָה הַטְּבָעוֹת לְבֵיתִים לְבִדְיִים לְשֵׂאת אֶת־הַשֻּׁלְחָן

LeOmat HaMisgeret TiHeyeyna HaTabaot LeBatiym LeBadiym Laset Et HaShulchan, where the **word**, LeUmat, is from the **word**, Amah, עֲמָה, which means, to be dark, be dim, to be weak, he darkened, dimmed, unclear, it also means, **near, beside, along with, over against**, by, the **word**, HaMisgeret, מִסְנֶרֶת, means, border, rim, fortress, to close shut, the **word**, TiHeyiyna, is from the **word**, Hayah, הָיָה, which means, **to be, exist, are, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, HaTabot, is the plural of the **word**, Tabat, טְבָעַת, which means, **ring, signet ring**, the **word**, LeBatiym, is form the **word**, Beyt, בֵּית, which means, house, **housing**, home, family, school, inside, inward, it is also the name of the second letter of the Hebrew alphabet, it means domestic, to domesticate, the **word**, LeBadiym, is the plural of the **word** Bad, בָּד, means, separation, separated, alone, part, portion, **limbs, a part of the body, a branch, piece of cloth, pole, shoot**, alone, by themselves, only, apart from, aside from, as an adverb it means, apart, only, besides, it also means, linen, divided fibres, cloth, material, pole, bar, rod, branch, part, portion, something cut off, something separated, separation, part of something, **part of the body, branch of a tree, bar for carrying**, it means, only, besides, alone, apart, branch by itself, except, only part, it also means, lie, fabrication, to invent, to fabricate, concoct, fiction, the **word**, Laset, is form the

word Nasa, נשא, which means, **to lift, to raise, to carry, take, he rose, was high, grew up, he lifted, raised, he bore, carried, he took, took away, carried off**, he married, it contained, he swept away, destroyed, forgive, he forgave, pardoned, he suffered, endured, was lifted up, was raised, was exalted, was respected, was carried from place to place, he lifted himself up, he exalted himself, he cause to bear, he caused to bring, he transported, transferred, was given in marriage, it also means, to deceive, beguile, emptiness, vanity, he imposed upon, to claim a debt, the *word*, Et, את, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, את האיש, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the *word* At, את, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the *words* of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the *words* of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the *words* that created all things, the *word*, HaShulchan, שולחן, means, **table**, board, money changer's table)

Here we are told that, Badiym, בָּדִיִּים poles, branches or staves are to be placed in the rings that are on the Table of Showbread, so that the table can be carried. To me, this is beautiful picture of what all the servants of our heavenly Father are to do, they are to carry with them, at all times, the Bread of Life, that is on the Table of showbread, and the Bread of Life is a metaphor, for the Words of YHVH's Torah of Life.

28 And you shall make the staves of shittim wood, and overlay them with gold, that the table may be borne with them.

וַעֲשִׂיתָ אֶת-הַבָּדִיִּים עֲצֵי שִׁטִּים וְצִפִּיתָ אֹתָם זָהָב וְנִשְׂאָבָם אֶת-הַשֻּׁלְחָן

VeAsiyt Et HaBadiym Atzey Shitiym VeTzipiyta Otam Zahav VeNisa Bam Et HaShulkan,

where the *word*, VeAsiyt, is from the *word* Asah, עָשָׂה, means, **to do, doing, done, make, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected**, he appointed, he acquired, got, gained, the *word*, Et, את, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, את האיש, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the *word* At, את, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the *words* of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the *words* of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the *words* that created all things, the

means cliff, rock, cape, the **word**, UQsotayv, קֶשֶׁת, means, vessel for libation, urn, jar, jug, cup, the **word**, Umenaqiyotayv, is from the **word**, Menaqiyt, מִנְקִיָּת, which means, sacrificial bowl, the **word** Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, such as, **wherewith, which, with which, that which**, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Yusak, is from the **word** Nasak, נָסַךְ, which means, to pour, pour out, **made libation**, he cast metal images, was poured, was made a libation, was installed, drink offering, libation, molten image, idol, to weave, he wove, the **word**, BaHen, means, on them, the **word**, Zahav, means, gold, the **word**, Tahor, טָהוֹר or טְהוֹר, means, **pure, be clean, he cleansed, purified**, was clean, was pure, became clean, he pronounced clean, purity, purification, the **word**, TaAseh, is form the **word** Asah, עָשָׂה, means, **to do, doing, done, make, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about**, caused, effected, he appointed, he acquired, got, gained, the **word**, Otam, means, them)

Next YHVH tells Mosheh that he is to make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal of pure gold shalt you make them. These utensils are made for the table of showbread, and the Bread, which represents the Bread of Life, is to be placed on those dishes that are on the table of Showbread. If you look closely, you can see a pitcher sitting between the two stacks of Showbread, and that pitcher can contain, either water, which represents the Holy Spirit, or it can contain wine, which represents the blood that Messiah willingly shed for us on the Cross.



30 And you shall set upon the table shewbread before Me always.

וְנָתַתָּ עַל־הַשֻּׁלְחָן לֶחֶם פָּנִים לְפָנַי תָּמִיד

VeNatata Al HaShulkan LeHem Paniym LePanay Tamiyd

where the **word**, VeNatata, is from the **word** Natan, נָתַן, means, to give, gave, yield, granted, he permitted, allowed, he gave up, delivered, restored, **he put, set**, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, Al, עַל, means, height, upper part, and as a preposition, it means, **in, on, upon, above, over, on top**, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, HaShulkan, means, the table, the **word** Lechem, לֶחֶם, means, to fight, do battle, to order the battle, he fought, waged war, they fought against one another, it also means, **bread, to eat bread**, it means to join together, to weld, to solder, he mended, he welded, it means, **bread, food**, the **word**, Paniym, פָּנִים, means, face, countenance, presence, forepart, before, before me, front part, in front of me, surface level, appearance, manner, way, anger, wrath, it means, inside, interior, it is the plural of the **word** Peh, which means mouth, speech, saying, command, opening, orifice, it is used as, **before** 1,137 times, as face, 330 times, as presence, 96 times, as because 67 times, as sight, 40 times, as, countenance, 30 times, as, from, 27 times, as person, 21 times, as upon, 20 times, as me, 20 times, as, of, 20 times, as against, 17 times, as him 16 times, as open, 13 times, as for, 13 times, as toward, 9 times, and it is used another 195 times, miscellaneously, the **word**, LePanay, is the **word** Paniym, repeated and together they means set before my face, the **word** Tamiyd, תָּמִיד, means, continually, **constantly, always**, it represents the daily offering in the Temple for it was to always be put on the altar, every day, to stretch, prolong, made to continue)

Here YHVH commands Mosheh that the Showbread that is to be placed on the Table of Showbread is Tamiyd, תָּמִיד, which means that the Showbread is to be continually, always on the table of Showbread, which is in the presence of YHVH. There are many instructions concerning the tabernacle and all of them, depict that they are to be **forever**, which shows us that once YHVH gives us a Commandment, it never changes, and any one that tries to tell you any different, is either ignorant of that Truth or they are deceiving you, they are **LYING** to you, for YHVH's Commandments, His Edicts, His Testimonies, His Precepts, His Words are eternal, and cannot be changed.

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.

וְעָשִׂיתָ מְנֹרֶת זָהָב טָהוֹר מִקְשָׁה תַעֲשֶׂה הַמְּנֹרֶה יָרְכָה וְקָנֹה גְבִיעֶיהָ כַּפֹּתֶיהָ וּפְרָחֶיהָ

בְּמִנְהַי יְהִי

VeAsiyt Menorat Zahav Tahor Miqshah TeAseh HeMenorah Yerecah VeQanah Geviyeyha Kaphtoreyha Uperacheyha Mimenah Yiheyu

where the **word**, VeAsiyta, is from the **word**, Asah, עָשָׂה, means, **to do, doing, done, make, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about,**

caused, effected, he appointed, he acquired, got, gained, the **word**, Menorat is from the **word** Menorah, מְנוֹרָה, means, lampstand, candlestick, chandelier, the **word**, Zahav, means gold, the **word**, Tahor, טָהוֹר or טָהַר, means, *pure, be clean, he cleansed, purified, was clean, was pure, became clean, he pronounced clean, purity, purification*, the **word**. Miqshah, מִקְשָׁה, means, *hammered work*, massive work, it also means one who questions, argues, or raises difficulties, he asked difficult questions, it means hardened, stiffened, curled hair, artistically arranged hair, it means a field of watermelons, melons or squash, TeAseh, is the **word**, Asah, repeated, and it means, *to do, doing, done, make, he did, made*, the **word**, HaMenorah, is the **word** Menorah, repeated, and it means, *candlestick*, the **word**, Yereka, is from the **word** Yerek, יָרַךְ, means, thigh, loin, side, flank, hip, hip socket, innermost parts, remote parts, the **word**, VeQanah, קָנָה, means, to create, to acquire, get, to buy, to possess, own, he possessed, his substance, it also means, *stalk, reed, cane, tube, stem, balance, bone, branch, beam, shaft of a lampstand, arm of a lampstand, length of a reed*, it also means nest, the **word**, Geviyeyha, is from the **word**, Gebiya, גְּבִיעַ, which means, cup, goblet, cup of gold on a candlestick, cup of a flower, the **word**, Kaphtoreyha, is form the **word** Kaphtor, כַּפְתּוֹר or כַּפְתָּר, which means, *capital of a pillar, knob*, button, button up ones coat or shirt, the **word**, Uperacheyha, is form the **word** Perach, פָּרַח, means, to sprout, to bud, shoot, blossom, flower, bloom flourish, he caused to blossom, brought forth, it also means, to fly, he caused to fly, he spread, he extended, was flown, the **word**, Mimenah, is form the **word** Min, מִן, denotes separation, and means, *away from, from, thereof, of, out of*, since, because, than, more than, it is also the pronoun, what, the **word**, Yiheyu, is from the **word** Hayah, הָיָה, means, *to be, exist, are, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became*, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made)

Here YHVH commands Mosheh to make a Menorah 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.

This word, Menorah, is taken from the Hebrew word *Ner*, נֵר, meaning *lamp, candle* and or *light*, with the addition of the prefix Mem and suffix Hey. The light, the *Ner*, נֵר, now becomes *the apparatus* from which the light shines, illuminates or exposes. The letter Mem, מ, means water and can mean chaos, such as the chaos that is caused when a pregnant mother's water breaks, and water also represents the Holy Spirit of YHVH. The last letter of the word Menorah, is, the letter Hey, ה, which means behold.

As I said above, in the middle of the word we have the word *Ner*, נֵר, which means Light, therefore, pictographically this word means, *behold the Light of the World filled with the Spirit of YHVH*, and it can also mean *behold the Light, the Ner, who is our Messiah, who exposes and removes chaos from our lives*. In its plural form, the word Menorah becomes Menorot, מְנוֹרוֹת, and is spelled with a Mem, מ, which means, water or chaos, the letter Nun, נ, which means, life, the letter Resh, ר, which means, person, the letter Vav, ו, which means nail, or something that joins things together, and the

letter Tav, ט, which means, sign, and in Paleo Hebrew the letter Tav, is written in the form of an, X or a cross that slightly tilted to one side, ✕, and therefore, we have the pictographic meaning of, ***the person nailed to the cross, that brings life and separates you from chaos.***

The middle shaft of the Menorah is called, the *Yarek*, יָרֵךְ, and is generally translated as *thigh, loins* or *body*. The six *branches* extend out from the shaft and yet are one with the shaft. The number six in Scripture represents man, and the number seven represents YHVH's completeness. The believers in Messiah are called branches in *Romans 2*. These branches (us) are all One with the central shaft or tree and together they are called the body (Yarek) of Messiah.

The holy place and the most holy place were dark for there was no natural light that could enter, only the light of the Menorah was to illuminate the holy place or the place of ministry. My friends, all ministries are to be driven by the Light of YHVH and not by man's design or desire.

The life sustaining Showbread was to be eaten by YHVH's Priests, but that food was to be shared or given to ***ALL*** that hunger for righteousness. The light of the Menorah expresses that same commission. ***Our minds are to be illuminated by YHVH's Light*** and ***His Light*** speaks forth the contents of the Ark of His Testimony. ***It is this Light that is to be a Lamp unto our feet and a Light unto our path.*** *Psalm 119:105; in Isaiah 49:6 I will give You for a Light to the nations that you may be My salvation unto the end of the earth.*

We as believers have an awesome responsibility according to *Isaiah 49:6*. Yeshua also has called those who follow Him whether Jew or Gentile, to be a ***Light*** unto the world in *Matthew 5:14*. We believers, are *part* of YHVH's plan of salvation for the world. Let us therefore try as hard as possible to live a life that is worthy of that task.

As I mentioned before, Light ***IS*** Torah and Torah ***IS*** Light, and every physical activity of YHVH's people is to be guided by this Light, the Light of Messiah, the Words of the Living Torah made flesh. We have to ask ourselves, am I being a ***Light*** to the world by just *telling* people about Yeshua or confronting people with words? Or does the Word of YHVH teach us that ***to be a light, one must first walk in the Ways and the Words of YHVH***, and once we have learned to do that ***on a consistent basis***, then, and only then, we are ready to proclaim YHVH's ways to a world that is mired in darkness, and show and tell the peoples of the world, that the answer to *all* of man's trials and tribulations, ***IS*** found in the Words of the Torah of our heavenly Father, His inerrant and everlasting teaching and instructions. To theologically restrict our commission to simply *proclaiming* that Yeshua ***IS*** the Saviour of the world, ***BUT not living the exact same Torah obedient lifestyle that Messiah Lived, IS to provide*** a lost world with the ***APPARATUS of the Light, BUT NOT THE LIGHT ITSELF.***

My friends we have to *live* a loving surrendered Torah obedient life, as we are commanded to do by our heavenly Father, and that is how the world will ***SEE*** the Light of Messiah shining in us. To tell a child to do something and not show him or teach him how to do it, ***is not what YHVH wants from us. We must live a Torah obedient Life, from and in our hearts***, and in doing so, that is how we teach others to do the same, it is by living a heartfelt Torah obedient life, that we can teach others to do the same.

The condition of today's world is pretty sad. In *Revelations, chapter 2 & 3* YHVH gives us a prophetic description of what the condition of His branches are like today. Furthermore He says that if we continue on this same path, He will *remove* the **Lamp Stand** from that place, and we will be **WITHOUT the Light of the World in our Lives**. Let us therefore be, ever vigilant by keeping YHVH's Torah, His heart, His inerrant and everlasting teaching and instructions, so that His Light is never removed from our lives and or this world that so desperately needs it.

I John 1:5-7 This is the message which we have heard of Him, and declare unto you, that Elohim IS Light, AND in Him there IS NO darkness at all. If we say that we have fellowship with Him and walk in darkness (Lawlessness, Torahlessness), WE LIE, and we ARE NOT Doing NOR Obeying His Truth (Truth IS Torah); BUT IF we walk in the Light, IF we willingly and lovingly choose to walk in obedience to ALL the Words of YHVH's Torah of Life, as Messiah, who IS the Light of the World, the Living Torah, did, THEN, we have fellowship one with another, and the blood (the Torah obedient life) of Yeshua the Messiah, His Son, cleanses us from ALL Sin, from ALL of our transgressions of the Words of His Torah of Life.

If walking in the Light IS vital to a believer's walk, then would it not be imperative to **KNOW** what walking in the Light means? *Isaiah 8:20 If they do NOT speak according to this Word, (this Torah) it is because there is no LIGHT in them.*

What *Isaiah 8:20* is saying, **IS IF** we do not speak and act according to the Words of the Torah that YHVH gave to Mosheh at Mount Sinai, the Words of the Torah that are YHVH's inerrant and everlasting teaching and instructions, **IF** the will to do and obey the Torah of YHVH **IS NOT** within us, **NEITHER THEN IS HIS LIGHT, HIS TRUTH, IN US**, because His **Light IS the Living Torah, the Father's teaching and instructions.**

It has been the agreement of most Talmudic authorities that the Menorah's light specifically illuminated the Showbread. Now, since the Showbread, is a metaphor for the Words of the Torah that is described as the Bread of Life, then, that means, that the Menorah in the holy place was to illuminate the *mind of those present* with the Word of Elohim, represented by the showbread of YHVH. That same Light was to be expressed in *good works* so that YHVH would be glorified. This is the way that our wonderful Creator has designed us. First our hearts must receive His testimony, then our minds are transformed through the prompting of the Holy Spirit who cause us to study and meditate in His YHVH's Words of Life, His Torah, and finally, our bodies are to respond to the commands of the mind.

The Menorah was of a single beaten work and it had 22 bowls like onto almonds. The word almond shares a very interesting root with another word. The word for almonds is *Shaqed*, שָׂקֵד, which is the exact same spelling as its verbal root, Shaqad, שָׂקַד. The word Shaqad is often translated as *watch, alert, diligent* or *to be sleepless*. These almond shaped bearers of the oil for the **Light of the world** teaches us something about the nature of being a *Light bearer*. They, or better yet, we, are, to be watchful and alert as *sons of the Light*.

*I Thessalonians 5:2-6 Let yourselves know perfectly well that the day of YHVH so comes as a thief in the night. 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. **But YOU, brethren, are NOT in darkness, that that day should overtake you as a thief. You are all sons of Light (sons of Torah),***

*and sons of the day; we are not of the night or of darkness. Therefore let us **not sleep** as do others, but **let us watch (Shaqad) and be sober minded.***

The *sons of Elohim* know the Words of the Torah of YHVH, and they willingly and lovingly choose to obey His commandments, and keep *His Feasts, His Shabbat, and all His Commandments and Ordinances*, and in doing so, *in keeping and doing the Torah*, that is what keeps them *in the Light* and out of *the darkness*. The very nature of what we do, during the course of the cycles of righteousness, which are, YHVH's appointed Feasts (Moeds), His Shabbat, His New Moons, makes us, alert watchmen for the day of YHVH, the day of darkness. Therefore, the sons of darkness are those that **do not** follow Torah, and they are the ones that will be surprised, by the thief in the night (remember the five unwise virgins that did not have enough oil). A lamp can produce light for a short while by burning the wick only, but it soon goes out or goes dark, **IF** there is no oil (YHVH's Word) to feed the wick so that it may shine continuously. *1Thessalonians 5:2 For yourselves know perfectly that the day of YHVH so comes as a thief in the night. 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. 4 But you, brethren, are NOT in darkness, that that day should overtake you as a thief.*

The Torah is our light my friends, and when we choose to follow YHVH's inerrant and everlasting teaching and instructions, the enemy has no power over us, because we are submitted to the Father and according to James, the devil, the enemy **MUST** flee from us. *James 4:7*

We read in Scripture, that YHVH instructed Mosheh to build the tabernacle according to the pattern that was shown to him on the Mount. This is, I believe, the eternal cry of YHVH to His people. YHVH, from the beginning of time, has given us His Ways, and blessed those Ways only. It is a very serious matter to change or choose to cast aside any or all of the Words of YHVH's inerrant and everlasting teaching and instructions, by allegorizing or spiritualizing them, to better fit to man's ways, instead of Elohim's ways.

We, *the sons of Elohim, the sons of Light*, must bring YHVH's Light to a dark world. It cannot be our own light, for we are but the wick of the lamp, it must be YHVH's Light, for He is the **OIL that will keep the light burning forever**. It cannot be the light of Church tradition, for that is man's traditions and is also **but a wick without oil**. Only YHVH's Light has been blessed, in much the same way that only the Seventh Day, the Shabbat has been hallowed and blessed by YHVH. YHVH's Light must **NOT** remain in the Temple, in the Holy place, but it is to be brought out into the court, **to point to the brazen altar of sacrifice and the one and only door by which man can be saved, which is our Messiah**. (It is a picture of how our RNA & DNA operates within us).

In **Luke 4:15-20** Yeshua is standing at the front of the synagogue and reading from *Isaiah 61*. As He stood up to read, He would have stood on a raised platform called a Bema; and, there would have been three Priest or Ministers on his left and three Priests or Ministers on His right, with the Bema platform which Messiah stood on in the middle, slightly raised, a perfect picture of the Menorah. The Minister proclaiming the Torah readings was called the Shamash or serving Minister. This is who Yeshua handed the Torah scroll to in **Luke 4:20**. The word or the light given to other ministers and the congregation was supplied by the Shamash or Serving Minister. We also know that all the candles of a Hanukkiah, which is lit during Hanukkah, are lit from the Shamash, the Servant candle. You see *none of us* can produce our own light. The light that emanates from us *must* come from the Master's lamp, and we are to reflect His Light. Amein.

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:

וְשֵׁשׁ קָנִים יֵצְאוּ מִצִּדֵּיהָ שְׁלֹשָׁה קָנִי מִנְּרֵה מִצִּדֵּיהָ וְשֹׁלֶשָׁה קָנִי מִנְּרֵה מִצִּדֵּיהָ הַשֵּׁנִי)
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VeShishah Qaniym Yotziym MiTzideyha Shloshah Qeney Menorah HaEchad UShloshah Qeney Menorah MiTzidah HaShney, where the **word**, VeShishah, means, and six, the **word**, Qaniym, is the plural of the **word**, Qanah, קָנָה, which means, to create, to acquire, get, to buy, to possess, own, he possessed, his substance, it also means, stalk, reed, cane, tube, stem, balance, **bone, branch, beam, shaft of a lampstand, arm of a lampstand**, length of a reed, it also means nest, the **word**, Yotziym, is form the **word** Yatza, יָצָא, which means, to go, **come or went out, bring out, go forth, went forth, burst forth, brought or bring forth, bloomed, he brought out, brought forth**, carried out, he released, discharged, he excluded, he spent, he published, the **word**, MiTzideyha, is from the **word**, צִד, means, **side, flank**, part, by, beside, nearness, vicinity, he turned away, diverted, rejected, alienated, adversary, the **word**, Shloshah, means, **three**, the **word**, Qeniy, is the **word** Qanah, repeated, and it means, **branches**, the **word**, Menorah, means candlestick, lamp, the **word**, HeEchad, means the one, the **word**, UShloshah, means, **three**, the **word**, the **word**, Qeney, is the **word** Qanah repeated, and it means, **branches**, the **word**, Menorah, is repeated and it means, **candlestick, lamp**, the **word**, MiTzidah, is the **word** Tzad, repeated and it means, **side, flank**, the **word**, HaSheney, שֵׁנִי, means, **second**, difference, variance, and it also means, from the tooth, dental, it is from the **word** Shnaim, or Shnayim, שְׁנַיִם, which means two)

As I mentioned above the six branches represent mankind, and the centre Branch the Shamash is a picture of our Messiah the suffering servant that came to earth, to be our propitiation. Mankind can **NOT** produce its own Light, they must learn to reflect the Light of the Shamash, the suffering Servant, who will return as our conquering King, for His spotless Bride.

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.

שְׁלֹשָׁה גִבְעִים מְשֻׁקָּדִים בְּקִנְיָה הָאֶחָד כְּפֶתֶר וּפְרָח וְשֹׁלֶשָׁה גִבְעִים מְשֻׁקָּדִים בְּקִנְיָה הָאֶחָד (כְּפֶתֶר וּפְרָח כֵּן לְשֵׁשֶׁת הַקָּנִים הַיֵּצְאוּ מִן־הַמְּנֹרֶה
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Shelshah Gevi'iyim MeShuqadiym Baqaneh HaEchad Kaphtor VaPerach UShloshah Gevi'iyim MeShuqadiym Baqaneh HaEchad Kaphtor, VaParach Ken LeSheshet HaQaniym HaYotiyim Min HaMenorah, where the **word**, Shloshah, means, **three**, the **word**, Gevi'iyim, is from the **word**, גִּבְעִיעַ, means, cup, goblet, **bowl**, cup of gold on a candlestick, cup of a flower, the **word**, MeShuqadiym, is from the **word** Shaqad, שָׁקַד, which means, to watch, wake, to be circumspect, he watched, was watchful, was diligent, was zealous, he persevered, he became industrious, became diligent, industrious, became zealous, it also means, **to be almond shaped, Almond tree, almond**, the **word**. BaQaneh, is from the **word**, Qanah, קָנָה, which means, to create, to acquire, get, to buy, to possess, own, he possessed, his substance, it also means, **stalk, reed, cane, tube, stem, balance, bone, branch, beam, shaft of a lampstand**,

arm of a lampstand, length of a reed, it also means nest, the *word*, HaEchad, means the one, the *word*, Kaphtor, כַּפְתּוֹר or כַּפְתֹּר, means, *capital of a pillar, knob, button*, button up ones coat or shirt, the *word*, VaPerach, פָּרַח, means, to sprout, bud, shoot, blossom, bloom, flourish, it broke forth, broke out, *flower, flower shaped ornament*, young man, it also means to fly, that which flies, the *word*, UShloshah, means, *and three*, the *word*, Gevi'iyim, is the plural of the *word*, Gebiya, גְּבִיעַ, which means, *cup, goblet, bowl, cup of gold on a candlestick, cup of a flower*, the *word*. MeShuqadiym, is from the *word* Shaqad, שָׁקַד, means, to watch, wake, to be circumspect, he watched, was watchful, was diligent, was zealous, he persevered, he became industrious, became diligent, industrious, became zealous, it also means, *to be almond shaped, Almond tree, almond*, the *word*, BaQaneh, is the *word* Qanah, repeated, and it means, *stalk, reed, cane, tube, stem, balance, bone, branch, beam, shaft of a lampstand, arm of a lampstand*, the *word*, HaEchad, means, *the one*, the *word*, HaEchad, means, *the one*, the *word*, Kaphtor, כַּפְתּוֹר or כַּפְתֹּר, means, capital of a pillar, knob, button, button up ones coat or shirt, the *word*, VaParach, is repeated and it means, *flower, flower shaped ornament*, the *word*, Ken, כֵּן, as an adjective, means, *right, truthful, honest, just, surely, so, it is so*, as, he did so, rightly so, thus, to be set up, established, be firm, it also means base, stand, pedestal, to put or place, as an adverb it means, so thus, so that, yes, establish, confirm, it also means, base, stand, pedestal, it also means louse, insect, lice, the *word*, LeSheshet, means, six, the *word*, HaQaniym, is the *word* Qana, repeated, and it means, *stalk, reed, cane, tube, stem, balance, bone, branch, beam, shaft of a lampstand, arm of a lampstand*, the *word*, HaYotiym, is form the *word* Yatza, יָצָא, which means, *to go, come or went out, bring out, go forth, went forth, burst forth, brought or bring forth, bloomed, he brought out, brought forth*, carried out, he released, discharged, he excluded, he spent, he published, the *word*, Min, means from the *word*, HaMenorah, means, the lampstand)

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

וּבַמְנֹרֶה אַרְבַּעַה גְּבִיעִים מְשֻׁקָדִים כַּפְתֹּרֵיהֶם וּפְרָחֵיהֶם

אָרְבַּעַה אֲרָבָעָה אֲרָבָעָה אֲרָבָעָה אֲרָבָעָה אֲרָבָעָה אֲרָבָעָה אֲרָבָעָה אֲרָבָעָה

UbaMenorah Arba'ah Gevi'iyim MiShuqadiym Kaphtoreyha Uphracheyha, where the *word*, UbaMenorah, is from the *word*, means, *and in the Lampstand, or and in the Candlestick*, the *word*, Arbaiym, means, *four*, the *word*, Gevi'iyim, is the plural of the *word* Gebiya, גְּבִיעַ, which means, *cup, goblet, bowl, cup of gold on a candlestick*, cup of a flower, the *word*, MeShuqadiym, is from the *word*, Shaqad, שָׁקַד, which means, to watch, wake, to be circumspect, he watched, was watchful, was diligent, was zealous, he persevered, he became industrious, became diligent, industrious, became zealous, it also means, *to be almond shaped, Almond tree, almond*, the *word*, Kaphtoreyha, is from the *word* Kaphtor, כַּפְתּוֹר or כַּפְתֹּר, which means, *capital of a pillar, knob, button*, button up ones coat or shirt, the *word*, Uphracheyha, is from the *word*, Parach, פָּרַח, which means, *to sprout, bud, shoot, blossom, bloom, flourish, it broke forth, broke out, flower, flower shaped ornament*, young man, it also means to fly, that which flies)

67 times, as, sight, 40 times, as, countenance, 30 times, as, from, 27 times, as person, 21 times, as upon, 20 times, as me, 20 times, as, of, 20 times, as against, 17 times, as him 16 times, as open, 13 times, as for, 13 times, as toward, 9 times, and it is used another 195 times, miscellaneously)

Now as we look at the instructions of the last six verses, we see that YHVH describes how Mosheh is to build the Menorah. In the following Pages I use the Letters **HS** for Hebraic Scriptures, and the **AS** for Apostolic Scriptures, because I do **NOT** believe that there is an old and a new, for ALL Scriptures are the inspired word of Elohim, and He is neither old nor New, He is everlasting just Like His Words are.

The shape of the Menorah reminds us of a flowering Tree of Life. On each of the six side arms were 3 golden almond blossoms and together with the 4 on the centre shaft, there were exactly **22** almond blossoms. Between the **22** flowers, there are **21** connections. From the lowest flower to the top flower on the shaft to the 6 lamps, there are **27** ($3 \times 8 + 3 = 27$) connections, and together with the highest connection from the top flower on the shaft to the middle lamp, there are a total of **28** (4×7) connections. Together they are **50** parts + **7** lamps

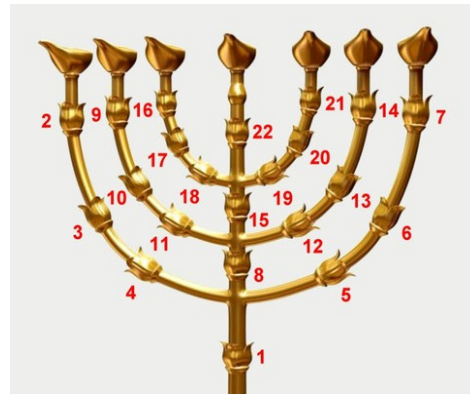
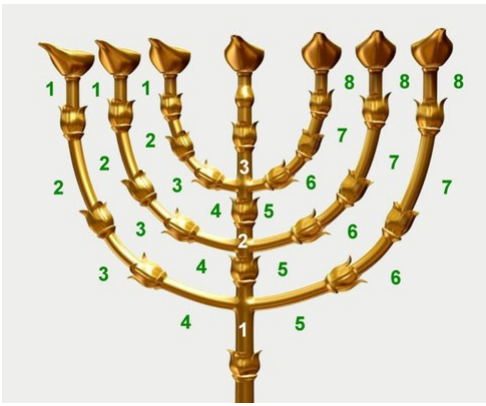
The almond tree is the first tree in Yisrael, which awakes from its winter sleep to life and blooms. Therefore, the white almond blossom, is a symbol of **Life and Purity**. Elohim paid attention to the details from the very beginning; for He commanded that every single almond blossom on the Menorah should consist of **three** parts, namely, the cups, buds and blossoms (petals). Together they are $3 \times 22 = 66$ single flower parts.

The Menorah stood in the Tabernacle and in Solomon's Temple and in the Temple of Herod in Jerusalem when Yeshua was crucified.

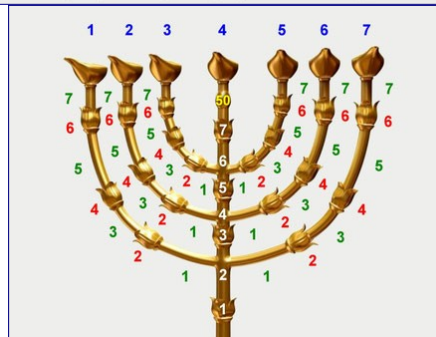
In the year **66** AD began the Jewish-Roman War. In **70** AD the temple in Jerusalem was destroyed by the Romans. After more than 10 years, the Arch of Titus in Rome was created, showing the removal of the Menorah, whose shape was outlined, however inaccurate.

The Menorah has a symbolism for eternity, for there is a clear correlation between the construction of the Menorah and the structure of the Scriptures. This is especially evident at 3 points:

1. The 49 Scrolls of the Scriptures; The Hebrew alphabet has **22** letters and the Greek has **27** letters (in total there are $22+27=49$ letters). The Menorah has **22** almond blossoms and the Hebraic Scriptures has been written on **22** scrolls. The **22** almond flowers on the Menorah are a symbol of the **22** scrolls of the Hebraic Scripture (the basis of the Scriptures). The Menorah has $3 \times 8 + 3 = 27$ connections from the lowest to the top flower of the shaft toward the 6 lamps (the number 6 is the number of man) and the AS, Apostolic Scripture were written on **27** scrolls. The **27** connections stands for the **27** books of the AS, Apostolic Scriptures. Together, there are $22+27 = 49$ scrolls of the Bible.



OLD TESTAMENT						NEW TESTAMENT								
OT OLD COVENANT	1 LAW	1 LAW	Genesis	1	1	1	1	1 GOSPELS	1 GOSPELS	Matthew	1	1	1	1
			Exodus	2	2	2	2			Mark	2	2	2	2
	2 PROPHETS	3 MAJOR	Leviticus	3	3	3	3	Luke	3	3	3	3	3	3
			Numbers	4	4	4	4	John	4	4	4	4	4	
			Deuteronomy	5	5	5	5	Acts of the Apostles	5	5	5	5	5	
			Joshua	6	1	6	6		Romans	6	1	6	6	
		4 MINOR	2 FORMER	Judges	6	2	7	7	1 Corinthians	7	2	7	7	7
			1/2 Samuel	7	3-4	8-9	8	2 Corinthians	8	3	8	8	8	
			1/2 Kings	7	5-6	10-11	9	Galatians	9	4	9	9	9	
			Isaiah	8	7	12	10	Ephesians	10	5	10	10	10	
Jeremiah			9	8	13	11	Philippians	11	6	11	11	11		
Ezekiel			10	9	14	12	Colossians	12	7	12	12	12		
3 WRITINGS	5 WISDOM	Hosea	10	15	1	1 Thessalonians	13	8	13	13	13			
		Joel	11	16	2	2 Thessalonians	14	9	14	14	14			
	6 FESTIVAL	Amos	12	17	3	Hebrews	15	10	15	15	15			
		Obadiah	13	18	4	1 Timothy	16	11	16	16	16			
		Jonah	14	19	5	2 Timothy	17	12	17	17	17			
		Micah	15	20	6	Titus	18	13	18	18	18			
		Nahum	16	21	7	Philemon	19	14	19	19	19			
		Habakkuk	17	22	8	James	20	15	20	20	20			
		Zephaniah	18	23	9	1 Peter	21	16	21	21	21			
		Haggai	19	24	10	2 Peter	22	17	22	22	22			
Zechariah	20	25	11	1 John	23	18	23	23	23					
7 REVELATION	Malaichi	21	26	12	2 John	24	19	24	24	24				
	Psalms (5)	12	1-5	27-31	3 John	25	20	25	25	25				
3 PARTS	7 SUB-PARTS	Proverbs	13	6	32	2	Jude	26	21	26	26			
		Job	14	7	33	3	Revelation	27	1	27	27			
		Song of Songs	15	8	34	4	27	27	27	27	27			
22 SCROLLS	39 or 43 BOOKS	Ruth	16	9	35	5	27	27	27	27	27			
		Lamentations	17	10	36	6	27	27	27	27	27			
		Ecclesiastes	18	11	37	7	27	27	27	27	27			
3 x 12 NAMES	3 x 7 NAMES	Esther	19	12	38	8	27	27	27	27	27			
		Daniel	20	13	39	9	27	27	27	27	27			
		Ezra	21	15	41	11	27	27	27	27	27			
1/2 Chronicles	22	16-17	42-43	12	27	27	27	27	27					

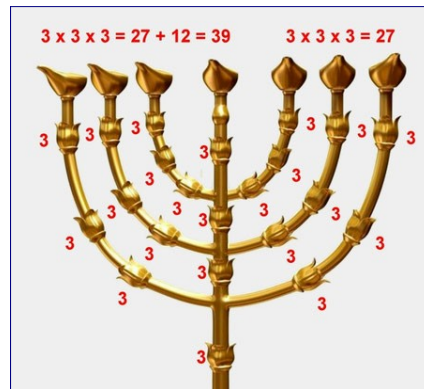


The Menorah has 22 almond blossoms and 27 connecting parts; together they are 22+27=49 items. On the shaft there are 7 parts and on all 6 side arms as well. They are therefore exactly 7x7=49 parts of the Menorah

The Bible was written on 22 (Hebraic Scriptures, HS) plus 27 (Apostolic Scriptures, AS) scrolls; together they are 22+27=49 scrolls. The 49 symbolizes the complete conclusion and final completeness of the Word of God: 7x7=49.

However, the Menorah still has a connection from the uppermost almond blossom at the shaft to the middle lamp. This symbolizes the most important part, or the most important book of the Bible, namely the Book of Life. 49 + 1 = 50

2. The 7 parts of the Scriptures: The Menorah has 7 lamps and the Bible consists of 7 parts. Each of these parts, symbolizes a lamp, for the Word of Elohim is the Light for our dark world. The 7 parts are: 1. Law, 2. Prophets, 3. Writings, 4. Gospels, 5. Acts of the Apostles, 6. Epistles, and 7. Revelation.



3. The 66 and 70 Books of the Scriptures:

Each almond flower consists of 3 parts (cups, buds and blossoms/petals). Together they are

$3 \times 22 = 66$ almond blossom items. On the centre shaft are 4 almond blossoms with a total of 12 flower items. On the left side of the Menorah, there are $3 \times 3 \times 3 = 27$ flower parts on the 3 arms. The 12 flower parts on the stem plus the 27 flower parts on the left side are a reference to the basis of the Bible, namely the $12 + 27 = 39$ books of the Hebraic Scriptures. The other

$3 \times 3 \times 3 = 27$ flower parts on the right side of the shaft indicate the 27 books of the AS. In addition, there are exactly $3 \times 7 = 21$ connections between the 22 almond blossoms. The HS was written on 22 scrolls, but it contains a total of 39 individual books.

The AS was written on 27 scrolls, and here each scroll corresponds to a single book. The entire Bible was written on 49 scrolls and contains 66 individual books.

A lamp also has the wick and the olive oil. There are therefore $3 \times 7 = 21$ lamp items. The 22 almond blossoms with the 27 connecting parts together produce 49 items and with the 21 lamp items the total number is 70 ($10 \times 7 = 70$). Since the Psalms originally consisted of 5 books, the total number of the Books id Scripture are 70 books. Interestingly, Josephus himself described that the Menorah consisted of 70 parts. However, we do not know exactly how they counted. And we do not know whether the construction of the Temple Menorah was exactly according to the Scriptural instructions (Ex 25:31-40) or changed by the priests.

The Scripture was written on 49 scrolls ($22 + 27$), but it contains $39 + 27 = 66$ books. Since the Psalms originally consisted of 5 books, there are altogether 70 books.

Both views are correct. The numbers 49 (7×7), 66 (3×22) and 70 (10×7) symbolize the complete conclusion and completeness of the Word of Elohim. There are Christians who believe that the number 66 is related to the number 666 (number of the Beast, Satan). However, this is a great error, for the 66 has nothing to do with it, but it means 3 times 22 (22 Hebrew letters), which is a very positive number of the Hebraic Scriptures closeness of the books. The Hebraic Scriptures also

contains **36** (3x12) and the NT **21** (3x7) book names. No scroll and no book may be removed or added.

The number **22**:

- 22 Almond blossoms of the Menorah
- **22** Letters in the ancient Hebrew alphabet
- **22** Scrolls of the Old Testament

The number **27**:

- 27 Connections in the flowering area of the Menorah
- 27 Letters in the ancient Greek alphabet (with digamma, koppa, sampi)
- 27 Scrolls of the New Testament

The Biblical Menorah has:

- **7** Lamps (with wick and oil it is $3 \times 7 = 21$ items)
- **21** Connecting parts between the 22 almond blossoms
- **22** Cups, buds and blossoms $= 3 \times 22 = 66$ Flower Items:
- **66** Flower items: 12 on shaft + 27 on the left side $= 39 + 27$ on the right side
- **27** Connections between the flowers and 6 lamps ($3 \times 8 + 3 = 27$)
- **28** Connections from beginning of flowering to all 7 lamps ($3 \times 8 + 4 = 28$)
- **49** Flowers and compounds in the flowering area ($22 + 27 = 49 = 7 \times 7$)
- **50** Flowers and connections to all 7 lamps ($22 + 28 = 50 = 7 \times 7 = 49 + 1$)

When the **Tree of Life** blossoms, it has exactly 49 parts from the lowest to the highest flower on the shaft to the 6 lamps (6 = is the number of man). This symbolizes the Scriptures ($22 + 27 = 49$ scrolls with the $39 + 27 = 66$ or **70** books). However, the most important detail is still missing, namely the piece from the top flower to the middle lamp. It symbolizes the **Book of Life** $49 + 1 = 50$) and the perfect communion with Elohim. As in the counting of the Omer, the fifty days until Pentecost ($49 + 1$) and in the counting of the years up to the year of Jubilee ($49 + 1$), so also indicates the uppermost part of the Menorah ($49 + 1$) the complete conclusion and the new beginning. (More information about the **Book of Life**)

The Menorah is a reference to the Word of Elohim. Elohim speaks to us through the scrolls of the Scriptures; His Word is the light in this world. But the **50th** ($49 + 1$) section to the Central Lamp is a symbol of the **Book of Life** and the eternal direct contact with Yahweh / Yeshua.

The Menorah symbolizes Yeshua

Yeshua is the Living Menorah. He *IS* the Light that the whole world had been waiting for. He not only paid the debt for the Sin of the world, but also showed us the Way to the eternal Light.

- *Let it be known to you all, and to all the people of Israel, that by the name of Yeshua Messiah... this man stands here before you whole... Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved (Acts 4:10-12).*
- *In the beginning was the **WORD**, and the Word was with Elohim, and the Word was Elohim. He was with Elohim in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the **LIGHT** of all mankind. The **LIGHT** shines in the darkness, and the darkness has not overcome it. There was a man sent from Elohim whose name was John. He came as a witness to testify concerning that **LIGHT**, so that through Him all might believe. He himself was not the **LIGHT**; he came only as a witness to the **LIGHT**. The true **LIGHT** that gives **LIGHT** to everyone was coming into the world. He was in the world, and though the world was made through Him, the world did not recognize Him. He came to that which was His own, but His own did not receive Him. Yet to all who did receive Him, to those who believed in His Name, He gave the right to become children of Elohim - children born not of natural descent, nor of human decision or a husband's will, but born of Elohim. The **WORD** became flesh and made His dwelling among us. We have seen His glory, the glory of the one and only Son, who came from the Father, full of Grace and Truth (John 1:1-14).*
- *I am the **LIGHT** of the world. He who follows Me shall not walk in darkness, but have the **LIGHT** which gives Life (John 8:12).*
- *I am the **Way, the Truth, and the Life**. No one comes to the Father except through Me (John 14:6).*
- *And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work (Rev 22:12).*

Yeshua is the Light. The Menorah symbolizes

[1.] **Yeshua** (Light, Love, Word and Savior),

[2.] His Word, the Scriptures (49 scrolls with 66/70 books, they are the light in this dark world)

[3.] The "**BOOK OF LIFE**," that is eternal life (Rev 3:5; 20:12-15) and our way of life, the light in the dark world (Mt 5:13-16).

When we shine our light and are an example to the world, our name will stand forever in the Book of Life. This is our hope and joy.

The Menorah is not a normal lampstand; it is a miracle, just as the Bible itself is also a miracle.

The Light of the Menorah Symbolizes:

1. **Yeshua**: He is the light of the world, because he is the love in person, the word and the Saviour of the world
2. The **Holy Spirit**: without the oil there is no light and no illumination

laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, the **word**, Otah, means, **he**, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אֵת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, Kal, means, **all, the whole of**, the **word**, HaKeliym, is from the **word** Keliy, כֵּלִי, which means, article, **object, thing, vessel, utensil, dress, garment, organ, weapon, armour, artillery, bag, carriage, furniture, instrument**, jewel that is made, that which pertains to, pot, psaltery, sack, stuff, tool, whatsoever, it is related to the **word** Kol, כּוֹל, which means to comprehend, contain, measure, all, the whole of, the **word** HaEleh, means, **these**)

40 And look that you make them after their pattern, which was showed to you in the mount.

וְרָאָה וַעֲשֵׂה בְתַבְנִיטָם אֲשֶׁר-אַתָּה מְרָאָה בְהָר
 וְרָאָה וַעֲשֵׂה בְתַבְנִיטָם אֲשֶׁר-אַתָּה מְרָאָה בְהָר

Ure'eh VeAseh BeTavniytam Asher Atah Mareh BaHar, where ERe'eh, is from the **word** Ra'ah, רָאָה, means, **see, cause you to see, saw, look, looked, appeared, was seen, he looked at, beheld, he perceived**, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, VaAseh, is from the **word** Asah, עָשָׂה, means, **to do, doing, done, make, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished**, he brought about, caused, effected, he appointed, he acquired, got, gained, the **word**, BeTavniytam, is from the **word**, Tavniyt, תַּבְנִיט, which means, construction, structure, **model, pattern**, resemblance, figure, form, likeness, **similitude, recipe**, the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, such as, **wherewith, which, with which, that which**, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Achat, means, one, the **word**, MaReh, is the **word** Ra'ah, רָאָה, repeated, and it means, **see, cause you to see, saw, showed, look, looked, appeared, was seen, he looked at, beheld, he perceived**, the **word**, BaHar, means, **in the mount**)

All of these instructions are based on what Mosheh was shown on the Mount in the heavenlies, and YHVH reiterates many times that Mosheh is **NOT** to change even one Jot or Tittle of the instructions that YHVH has given Him, but that He is to build everything according to what our heavenly Father showed Him. It does not take a PHD degree to realize that YHVH is in charge and that **ALL** of His instructions are **NOT** to be changed, otherwise, everyone will get a different picture that **WHAT** YHVH wants them to see. Just think of the Torah as a paint by number picture that you are painting, where YHVH Himself placed the numbers in order, so that when you connect all the dots, you would get to see the whole **TRUTH**, and that Whole **TRUTH**, would set you free from any and all bondage. However, if someone were to add to those numbers and or take some numbers out, it would totally distort the picture that YHVH wants us to see, and we would remain in bondage, for eternity, unless there was someone to shows where the original numbers were set by the Creator of the universe, and that it exactly what Messiah Yeshua came to do, He came to show us where the original numbers were placed, so that we could start over, and start tracing those dots to the point that we would be able to see what YHVH has wanted His children to see from the very beginning of time, that there is a way to everlasting Life, and all we have to do, is connect the original the Dots, that our heavenly Father gave us, and that Yeshua came to confirm where those dots are, and **NOT** to change the dots even more.

Studying and keeping Torah together as a community.

*Have a great Elohim blessed week and may YHVH bless your every thought,
and your every deed. Until we meet again. Amein*