



the **word**, Kerub, כְּרוּב, means, cherub, to bless, one who blesses, it means to dry shrivelling, to roast, to contract, wrinkle, it also means cabbage)

Here we are told that Mosheh is to make the הַמִּשְׁכָּן תְּעָשֶׂה עֶשֶׂר יְרֵיעֹת שֵׁשׁ, HaMishkan, the Tabernacle, TaAseh, shall make, Eser, ten, Yeriyyot, curtains, Shesh, of fine twined linen. Now the picture that I see when I read these **words**, is that, the fine twine linen speaks of the righteousness of YHVH,

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

*Isaiah 61:10 I will greatly rejoice in YHVH, my soul shall be joyful in my Elohim; for He has clothed me with **the garments of salvation**, He has covered me with **the Robe of righteousness**, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels.*

*Psalm 132:9 Let thy priests be clothed with **righteousness**; and let thy saints shout for joy.*

This tells us that when a person willingly choose to surrender their hearts to our heavenly Father, then they become **ONE** with the **Righteousness** of YHVH, they become **ONE** with the **words** of the Torah made flesh, our Messiah.

The number Ten, speaks, of our heavenly Father's Ten Commandments, and since the Ten Commandments, represent **ALL** the **words** of YHVH's Torah of Life, just like the ten camels, that were filled with the gifts of Abraham, that Eleazar took with him, to go and find a bride for Yitzchaq, Abraham's son, represented, **ALL** of Abraham's possessions, so too, do the Ten Commandments represent **ALL** the **words** of our heavenly Father's Torah of Life.

Then we are told, that the curtains are to be, **blue, purple and scarlet**. Every time that these colours are mentioned together, they are always in the same order. Now the question that we have to ask, **IS, WHY** these three colours? Well the colour **Blue** represents our heavenly Father's abode, and the picture of YHVH's holiness, and it is the colour that YHVH commanded His people to dye their Tzitziot that are placed on the four corners of our garments, in *BaMidbar 15:37-41* to remind all of us that we are to keep the **words** of His Torah of Life. YHVH commanded them to cover all the furnishings with blue coverings, which points to His constant guidance of the people of Yisrael when they look to the Tabernacle. In *Shemot 33:14*, *And YHVH said, My presence shall go with you, and I will give thee rest;* and in *Shemot 40:38* *For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Yisrael, throughout all their journeys.*

*9 Let thy priests be clothed with righteousness; and let thy saints shout for joy.*

The colour on the other side is תּוֹלַעַת, or תּוֹלַעַת Tola'at, which means, **worm, worm like, maggot**, a crimson grub, crimson cloth, red, scarlet, used only in connection of the colour from it, and clothes dyed therewith, and it represents the characteristics of man before they are redeemed or natural man, such as Jacob's brother Esau, who we are told was covered in red hair all over his body, and therefore, he is a shadow picture of an unredeemed man or mankind in general. The **scarlet or reddish** colour is actually a shadow picture of the nature or character of mankind as opposed to the **blue** of perfection or heavenly things.

*Isaiah 1:18 Come now, and let us reason together, says YHVH: though your transgressions of the words of My Torah, your sins, are as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.*

The colours red and blue are primary colours, and each one, contains no other colours or mixture of colours, they stand alone, and are forever separate and distinct from each other. But as we read on we will see what YHVH has done for mankind, by placing the colour purple between the blue and the red. Purple is not half blue and half red, it is one hundred percent Blue and one hundred percent, and is a perfect picture of the nature of our Messiah, and this picture is forever placed in the curtains that cover HaMishkan, the Tabernacle. Messiah, according to Scripture, was fully man, and yet, He is also, the Son of our heavenly Father, who dwells in heaven.

*1 Timothy 2:5 For there is One Elohim, and One mediator between Elohim and men, the man Messiah Yeshua*

A perfect picture of what Timothy is telling us about what our mediator does for us, is found in the story of the woman who had an issue of blood (**red**) for twelve years, when she reached out and took hold of the Tzitzit (**blue**) Yeshua's tallit, she, because of her belief, is made One with Messiah (**purple**). Brad Scott said it best in his book, the Shadow of Heavenly Things, where he said, on page 56, Once **blue** and **red** dyes are mixed together and a garment is plunged into the purple colour, it is **FOREVER** purple. This is a metaphor that shows us that when **blue** reaches out to **scarlet**, **AND** when **Scarlet** responds, **a new colour** is born. The colours in the Tabernacle are YHVH's way of showing us the nature of Messiah, our Saviour.

And we are told that there are to be Cherubims embroidered into the curtains. That, to me, is a shadow picture. that tells us, that whatever is going to be behind these Ten curtain, will be protected by these Cherubim and their flaming **swords**. As you know, behind this curtain is found, the Ark of the Covenant and the Mercy seat, which represents the heart of our Saviour, Messiah/YHVH's, and all that it contains, and since Messiah **IS** the **words** of our heavenly Father's Torah of Life, made flesh, it means that in the Heart of the Mishkan, **IS** found the **words** of the Father's Torah of Life.

*2 The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.*

אָרְךְ הַיְרִיעָה הָאֶחָת שְׁמֹנֶה וְעֶשְׂרִים בְּאַמָּה וְלֶחֶב אַרְבַּע בְּאַמָּה הַיְרִיעָה הָאֶחָת מִדָּה)  
אֶחָת לְכָל־הַיְרִיעָה

אָרְךְ הַיְרִיעָה הָאֶחָת שְׁמֹנֶה וְעֶשְׂרִים בְּאַמָּה וְלֶחֶב אַרְבַּע בְּאַמָּה הַיְרִיעָה הָאֶחָת מִדָּה)  
אֶחָת לְכָל־הַיְרִיעָה

Orek HaYeriyah HaAchat Shemoneh VeEsriym BaAmah VeTochav Arba BeAmah HaYeriyah HaAchat Midah Achat LeKaql HaYeriyot, where the **word**, Orek, אָרְךְ, means, to be long, was long, lasted, lasted long, was protracted, he lengthened, prolonged, it became long, was lengthened, **length**, longitude, the **word**, HaYeriyah הַיְרִיעָה, means, curtain, hanging, the **word**, HaAchat, means, **the one**, the **word**, Shmoneh, means, **eight**, the **word**, VeEsriym, means and twenty, the **word**, BaAmah, אַמָּה, 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**, VeRochav, רָחַב, 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**, Arba, means four, the **word**, BeAmah, is the **word** Amah, is repeated and here it means, cubits, HaYeriyah, is repeated and it means, **the length**, the **word**, HaAchat, means, **the one**, the **word**, Midah, מִדָּה, means, **measure, measurement**, attribute, nature, character, rule, principle, it also means, a tribute, tax, toll, the **word**, Achat, means, **one**, the **word**, LeKal, means, and all, or and the whole of, or, and every one, the **word** HaYeriyot, is the plural of the **word** Yeriyah, and it means, measures or measurements)

Here we are told that the length of one curtain shall be **eight** and **twenty** cubits, and the breadth of one curtain **four** cubits:

This paints a wonderful picture for me, because the number **eight**, in Scripture, speaks of **New beginnings**, the number **twenty**, speaks of **Redemption**, and the number **four**, speaks of the **four** corners of the world, and it also speaks of the advent of Messiah, the **words** of the Living Torah made flesh, coming to earth. Therefore, I believe that the curtains that are on the inside of the Tabernacle, are a shadow picture of Messiah's body, His people, being redeemed, and then, choosing to begin their new lives, by opting to believe, follow and obey all the **words** of our heavenly Father's Torah of Life. Then we are told that every one of the curtains shall have **one measure**. This tells me that there is One Torah for all people, and that all the **words** of the Torah of our heavenly Father, have the same importance, which means, that **IF** we break one of YHVH's Commandments, then we have broken them all.

*James 3:10 For whosoever shall keep the whole Torah, and yet, offend in one point, HE IS GUILTY OF ALL.*

*3 The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another.*

חָמֵשׁ הַיְרִיעוֹת תְּהֵינָן חִבְרוֹת אִשָּׁה אֶל־אֶחָתָהּ וְחָמֵשׁ יְרִיעוֹת חִבְרוֹת אִשָּׁה אֶל־אֶחָתָהּ  
 חָמֵשׁ אֶחָדָה אֶחָדָה אֶחָדָה אֶחָדָה אֶחָדָה חָמֵשׁ אֶחָדָה אֶחָדָה חָמֵשׁ אֶחָדָה אֶחָדָה אֶחָדָה  
 אֶחָדָה

Chamesh HaYeriyot TiHeyeyna Chovrot Ishah El Achatoh VeChamesh Yeriyot Chovrot Ishah El Achatoh, where the **word**, Chamesh, חָמֵשׁ, means, **five**, to multiply by five, fifth, or take one fifth, the **word**, HaYeriyot is the plural of the **word** Yeriyah, יְרִיעָה, and it means, **curtain**, hanging, the **word** TiHeyeyna, is from the **word**, Hayah, הָיָה, means, **to be, exist, are, happen, shall happen, shall be, 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**, Chovrot, is from the **word**, Chabar, חָבַר, which means, to **be united, be joined**, he added, composed, made an alliance, he associated, friend, associate, companion, fellowman, company, band, it also means charm, spell, magic, charmer, magician, the **word**, Ishah, אִשָּׁה, means, woman, wife, but the same spelling,

also means, burnt offering, it is from the *word* Esh, אֵשׁ, which means fire, therefore it is an offering made by fire, Nashim, נָשִׁים which means, women, it is the plural of Ishah, 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*, Achotah, אַחֹת, means, *sister, female relation, kinswoman, sweetheart, companion, mate, friend*, nurse, the *word*, VeChamesh, חֲמֵשׁ, means, *and five*, to multiply by five, fifth, or take one fifth, the *word*, Yerirot is repeated and it means, *curtains*, the *word*, Chovrot, is the plural of the *word* Chabar, חָבַר, which means, *to be united, be joined*, he added, composed, made an alliance, he associated, friend, *associate, companion, fellowman*, company, band, it also means charm, spell, magic, charmer, magician, the *word*, Ishah, is repeated and it means, woman, wife, 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*, Achotah, from the *word*, Achot, אַחֹת, which means, *sister, female relation, kinswoman, sweetheart, companion, mate, friend*, nurse)

Here we are told that the curtains were the *five* curtains shall הַכְּבֵרֹת, Chovrot, be coupled or joined together, אִשָּׁה אֶל-אֶחָתָהּ, Ishah, each, El, to or unto, Achotah its sister piece; and other *five* curtains shall הַכְּבֵרֹת, Chovrot, be coupled or joined, אִשָּׁה אֶל-אֶחָתָהּ, Ishah, each, El, to or unto, Achotah its sister piece. The number five in Scripture represents, the Torah, the Five books of Mosheh. And here we are told that each group of five curtains, are couple together with its sister curtain, which expresses to me, that *ALL* the *words* of YHVH's Torah of Life, are related to each other, and that means that, *IF* any of us want to be part of the family of our heavenly Father, then we too have to be coupled together with these curtains, that cover and protect the *words* of our heavenly Father's Torah of Life.

*4 And you shall make loops of blue upon the edge of the one curtain from the self edge in the coupling; and likewise shall you make in the uttermost edge of another curtain, in the coupling of the second.*

וַעֲשִׂיתָ לְלֵאָת תְּכֵלֶת עַל שְׂפַת הַיְרִיעָה הָאֶחָת מִקְצֵה בַּחֲבֵרֹת וְכֵן תַּעֲשֶׂה בַשְּׂפָת )  
 הַיְרִיעָה הַקִּיצוֹנָה בַּמַּחְבֵּרֹת הַשְּׁנִיית

אָשִׁיטָא לִלְאָת תְּכֵלֶת עַל שְׂפַת הַיְרִיעָה הָאֶחָת מִקְצֵה בַּחֲבֵרֹת וְכֵן תַּעֲשֶׂה בַשְּׂפָת הַיְרִיעָה הַקִּיצוֹנָה בַּמַּחְבֵּרֹת הַשְּׁנִיית

VeAsiyta Lulot Tekelet Al Sephat HaYeriyah HaEchat Miqatzah BaChobaret VeKen TaAseh Bisphat HaYeriyah HaQiytzonah BaMachberet HaSheniyt, 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**, Lulot, is the plural of Luluah, לִלְאוֹת, which means, a loop, the **word**, Tekelet, תְּכֵלֶת, 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**, Al, אֵל, 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**, Sephat, שֵׁפָה, means, lip, language, tongue, **edge, margin, rim, border**, shore, mustache, it also means to hemstitch, lip, edge, it means, to sweep bare, he smoother, he planed, trimmed, wind swept, was bare, he rubbed, he polished, compensated, indemnified, it also means to be quiet, be at ease, become sane, became cured of lunacy, it means, to incline, make slanting, put over the fire, the **word**, HaYeriyah, יְרִיעָה, means, curtain, hanging, the **word**, HaEchat, means the one, the **word**, MiQatzahis form thwe **word**, Qarzeh, קָצַחַ, which means, to cut off, exterminated, was remote, **end, extremity, at the edge of, to be at the end of something**, he cut off, destroyed, he separated, set aside, was finished, was ended, he removed, to decide, he decided, cutting of trees, cut, shorn, limit, the **word**, BaChobaret, חֹבֶרֶת, means to socialize, a joint, that which couples together, coupling, consort, companion, the **word**, VeKen, כֵּן, as an adjective, it 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**, RaAseh, 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**, BiSphat, שֵׁפָה, means, lip, language, tongue, **edge, margin, rim, border, shore**, mustache, to hemstitch, to sweep bare, be smooth, planed, trimmed, he rubbed, polished, he compensated, indemnified, it also means to be quiet, be at ease, became sane, cured of lunacy, it also means to put over the fire, the **word**, HaYeriyah, is repeated and it means, curtains, the **word**, HaQiytzonah, is form the **word** Qiytzon, קִיטְצוֹן, means, outermost, extreme, the **word**, BaMachberet, מַחְבֵּרֶת, means, **a thing joined, junction, juncture**, composition, treatise, book, copy book, exercise book, copy book, exercise book, notebook, joint, binder, the **word**, HaSheniyt, is from the **word** Shney, שֵׁנִי, which means, **second**, it also means difference, variance, it is also the name of the colour **scarlet, crimson, crimson thread**, and it also means of the tooth, dental)

And you shall make **loops of blue** upon the edge of the one curtain from the self edge in the coupling; and likewise shall you make in the uttermost edge of another curtain, in the coupling of the second.

This tells us that there are ten curtains that are made of fine twined linen, and that five were to be coupled together to form one curtain, and the other five were to be couple together to form the other curtain. The **word** coupled is the Hebrew **word**, Chavar, and this world also means joined, fellowship, together, companions and brothers. Here in this verse we see that there are

two distinct sets of that have five curtains in each set, **BUT** they are joined together by loops of blue and clasps of gold. What is YHVH showing us here by and through these instructions?

The **word** Chavar in *Judges 20:11* So all the men of Yisrael were gathered against the city, knit together **חַבְרִים**, Chaveriyim, **AS ONE MAN**.

*Psalm 122:1-3* was glad when they said unto me, Let us go into the house of YHVH. 2 Our feet shall stand within Your gates, O Jerusalem. 3 Jerusalem is built as a city that is compact together: **שְׁחַבְרָה-לָהּ יַחְדָּו** SheChuberah, that is joined, coupled, Lah, to itself, Yachdayv, joined as one.

As I mentioned above the number five does indeed represent the **words** of YHVH's Torah of Life, and because it does represent the **words** of YHVH's Torah, it also represents His Grace. *John 1:14* And the **word** of YHVH 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**.

Since the number five also represents the **words** of YHVH's Torah of Life, it also represents His righteousness, and therefore, these two sets of five curtains, Are a picture of YHVH's righteousness, and these two sets of five curtains are to be coupled or joined together as One. Is this a picture of the two houses of Yisrael finally being coupled together as One family, under the righteous banner of our heavenly Father, the **words** fo His Torah of Life?

As we read on we will see that YHVH wants these two sets of curtains to be joined together to form, **הַמִּשְׁכָּן אֶחָד**, HaMishkan Echad, which means that the Tabernacle is One, which tells us that from the very beginning of time, YHVH was preparing His people, those that have and or will surrender their hearts to Him, and commit to believe, follow and obey the **word** of His Torah of Life, to be One, with His Tabernacle, which is a shadow picture of Messiah, who is the **words** of the Live Torah made flesh. To teach or believe anything else is to destroy the Torah. To teach that there is one set of Laws for the Jews and one set of laws for the gentile, perverts the unity of the Chavariym, or YHVH's planned brotherhood for all of His Children. It is also important to note that the loops for the curtains were to be the same colour as the Tzitziot, which the children of Yisrael are commanded to year, IF they want to be part of YHVH's one and only family.

*BaMidbar 15:38-40* Speak unto the children of Yisrael, and bid them that they make them Tzitziot, fringes in the borders of their garments throughout their generations, and that they put upon the Tzitziot, fringe of the borders a ribbon of blue: 39 And it shall be unto you, for a Tzitzit, fringe, that you may look upon it, and remember Zakar, all the Commandments of YHVH, and do them; and that you do **NOT** seek after your own heart and your own eyes, after which you use to go a whoring: 40 That you may remember, Zakar, and do all my commandments, and be holy unto your Elohim. 41 I am YHVH your Elohim, who brought you out of the land of Egypt, to be your Elohim: I am YHVH your Elohim.

There are no coincidences in Scripture, our heavenly Father is very deliberate with His **words**, and it is up to us to search out what He is trying to tell us, through His **words** of Life.





Nashim, נשים which means, women, it is the plural of Ishah, 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*, Achotah, means sister, the *word*, BaQerasiym, is from the *word*, Qeres, קָרַס, which means, to bend down, stoop, humiliated, it means, to turn sour, he pinched, nipped, tweaked he scratched, bit, stung, to contract, harden, shrink, to freeze, congeal, it means, *to fasten with, or as with, a hook, clasp*, VeHayah, 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, the *word*, HaMiskan, מִשְׁכַּן, means, dwelling place, habitation, tabernacle, to dwell, it means, to take a pledge, he gave a pledge, he took a pledge, seized, levied, was given in pledge, settled, the *word*, Echad, means one)

And you shall make fifty taches of gold, and couple the curtains together with the loops, taches: and it shall be one Tabernacle. Gold in Scripture represents the purity of our heavenly Father and His Words of Life, His Torah that was made flesh and manifested as our Messiah. The golden clasp, therefore represents the purity of YHVH and His Words of Life, and since there are fifty taches, for each set of five curtains, then that means that each curtain is held together BY those Ten taches, and since the number Ten represents the Commandments of YHVH, which represents all the Words of YHVH's Torah of Life, then that means, that the only thing that is holding these *Five* curtains together, *IS* the Words of YHVH's Torah of Life.

The golden clasps can only be present, when there are blue loops to hang fro, for the clasps are rings that hold all the curtains together, and we are told that there are fifty of them. Well since the number fifty represents the Jubilee, which in turn represents the restoration of all things, which according to Scripture is the task of the Holy Spirit, then maybe this is showing us, that the Ruach HaKodesh is present at all times in the Tabernacle, when the people of Yisrael, choose to believe, follow and obey the Words of the Father's Torah of Life. It is the Holy Spirit that unites YHVH's people, but the spirit of YHVH must have something by which to hold the people of YHVH together, and that my friends, is our belief and obedience to the Words of YHVH's Torah of Life. *Ezekiel 36:27 And I will put My Holy Spirit within you, and cause you to walk in My Statutes, and you shall keep my Judgments, the Words of My Torah, and do them.* Therefore we must conclude that it is our belief in the Words of YHVH's Torah of Life, and our desire to obey His Words, that form the loops that holds us together

*7 And you shall make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shall you make.*

וְעָשִׂיתָ יְרִיעוֹת עֲזִים לְאֹהֶל עַל־הַמִּשְׁכָּן עֲשֶׂת־עֶשְׂרֵה יְרִיעוֹת תַּעֲשֶׂה אֹתָם

וְעָשִׂיתָ יְרִיעוֹת יִזְיִימ לְאוֹהֶל אֵל הַמִּשְׁכָּן אֶסְתֵּי עֶשְׂרֵה יְרִיעוֹת תַּעֲשֶׂה אֹתָם

VeAsiyt Yeriyot Iziym LeOhel Al HaMishkan Astey Esreh Yeriyot TaAseh Otam, where the *word*, VeAsiyt, 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,





means, *with, at, to the side of*, it is usually prefixed only to a noun, like, Et HaIsh, אִישׁ, 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, אַתָּה, 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*, Chamesh means, five, the *word*, HaYeriyot, means, *the curtains, the hangings*, the *word*, LeBad, 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, besides*, 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*, VeKaphalta, is form the *word* Kaphal, כָּפַל, means, to double, folded, *doubled* over, was multiplied, fold, multiplication, *duplicate*, the *word* Et is repeated and it is defined above, the *word*, HaYeriyah, means, the curtains, the hangings, the *word*, HaShishiyt, means the sixth, 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*, Mul, מוּל, or מוּלָה, means, to circumcise, he cut off, destroyed, *in front of, facing, opposite, over, against, before, forefront*, toward, it is a contraction of the *word* Meul, מוּאֵל, from the *word* Ul, אֵל, which means, to be in front, the *word*, Peney, is form 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*, HaOhel, means, *the tent, the tabernacle*)

Here in this verse and the next five verse that follow, YHVH instructed Mosheh to have the people couple *five* curtains by themselves, and *six* curtains by themselves, and shall double the sixth curtain in the forefront of the tabernacle. The number five speaks of YHVH's Torah of Life and His grace for they are synonymous terms, and the number six speaks of man for man was formed on the sixth day. This outer covering shows us that the only covering that mankind

is to ensure that they have is YHVH's Grace, which is contained in the words of His Torah of Life and nowhere else.

It is also important to see that unlike the loops for the inner curtain, which we are told are made of gold, the material for the loops for the outer covering is **NOT** mentioned, and we are told that the clasps are made of bronze. Please remember that in the judgement of Sin, our heavenly Father is **NOT** present. When Yeshua hung on the tree, our heavenly Father forsook Him.

*Psalm 22:1 My Elohim, my Elohim, WHY have You forsaken Me? WHY are You so far from helping Me, and from the words of my roaring?*

As you can see, Sin or transgressions of the Words of our heavenly Father, was to be judged here, and that is why there is no gold, but only bronze and or brass. Brass is the Scriptural symbol of judgement, and we will see that more clearly when we come to the Brazen altar, and the serpent on the pole.

*10 And you shall make fifty loops on the edge of the one curtain that is outermost in the coupling, and fifty loops in the edge of the curtain which couples the second.*

וְעָשִׂיתָ חַמְשִׁיּוֹת לְלֹאֵת עַל שְׂפַת הַיְרִיעָה הָאֶחָת הַקִּיצוֹנָה בַּחֲבֵרֶת וַחְמִשִּׁים לְלֹאֵת עַל  
שְׂפַת הַיְרִיעָה הַחֲבֵרֶת הַשְּׁנִיָּה  
אֲזַלְוֹת אֲזַלְוֹת אֲזַלְוֹת אֲזַלְוֹת אֲזַלְוֹת אֲזַלְוֹת אֲזַלְוֹת אֲזַלְוֹת אֲזַלְוֹת אֲזַלְוֹת אֲזַלְוֹת אֲזַלְוֹת  
אֲזַלְוֹת אֲזַלְוֹת אֲזַלְוֹת אֲזַלְוֹת אֲזַלְוֹת אֲזַלְוֹת אֲזַלְוֹת אֲזַלְוֹת אֲזַלְוֹת אֲזַלְוֹת אֲזַלְוֹת

VeAsiyta Chamishiyim Lulaot Al Sephat HaYeriyah HaEchat HaQiytzonah BaChobaret VeChamishiyim Lulaot Al Sephat HaYeriyah HaChoberet HaSheniyt, where the **word**, VeAsiyta, is from the **word**, Asah, means to make, the **word**, Chamishiyim, means fifty, the **word**, Lulaot, is the plural of the **word** Lula'ah, לֹלֵאָה, which means, **a loop**, 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**, Sephat, שֵׁפֶת or שְׂפָה, means, lip, language, tongue, **edge, margin, rim, border, shore, bank, mustache**, it means, to hemstitch, to place, put or set the fire, or set over the fire, he established, ordained, the **word**, HaYeriyah, means, the curtains, the Hangings, the **word**, HaEchat, means the one, the **word**, HaQiytzonah, is form the **word** Qitzon, קִיצוֹן, means, **outermost, extreme**, the **word**, BaChobaret, is form the **word**, Chabar, חָבַר, means, to be united, **be joined, coupled**, he added, composed, made an alliance, he associated, friend, associate, companion, fellowman, company, band, it also means charm, spell, magic, charmer, magician, the **word**, VeChamishiyim, means and fifty, the **word**, Lulaot, means, loops, the **word**, Al, means, height, upper part, and as a preposition, it means, in, **on, upon, above, over, on top, at, as, beside, by, out of**, the **word**, Sephat, שֵׁפֶת, means, lip, language, tongue, **edge, margin, rim, border, shore, mustache**, it also means to hemstitch, lip, edge, it means, to sweep bare, he smoother, he planed, trimmed, wind swept, was bare, he rubbed, he polished, compensated, indemnified,, it also means to be quiet, be at ease, become sane, became cured of lunacy, it means, to incline, make slanting, put over the fire, the **word**, HaYeriyah, means the curtains or hangings, the **word**, HaChoberet, is

form the **word** Chabar, חָבַר, means, to be united, **be joined, coupled**, he added, composed, made an alliance, he associated, friend, associate, companion, fellowman, company, band, it also means charm, spell, magic, charmer, magician, the **word**, HaSheniyt, 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)

Since the number fifty repents the jubilee, and the restoration of all things, then this tells me that there are different steps that we, the children of Elohim have to take in order to be part of the restoration of all things and spend eternity with our heavenly Father, and they are all outlined in the Words of His Torah of Life.

*11 And you shall make fifty taches of brass, and put the taches into the loops, and couple the tent together; that it may be one.*

וַעֲשִׂיתָ קְרָסֵי נְחֹשֶׁת חֲמִשִּׁימַם וְהִבַּאתָ אֶת-הַקְּרָסִים בְּלִלְאֵת וְחִבַּרְתָּ אֶת-הָאֹהֶל וְהָיָה אֶחָד

לַעֲשִׂיטָא קֶרֶסַי נְחֹשֶׁת חֲמִשִּׁימַם וְהִבַּאתָ אֶת-הַקְּרָסִים בְּלִלְאֵת וְחִבַּרְתָּ אֶת-הָאֹהֶל וְהָיָה אֶחָד

VeAsiyta Qarsey Nechoshet Chamishiym VeheBeta Et HaQrasiym BaLulaot VeChibarta Et HaOhel VeHayah Echad, 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**, Qarsey, is from the **word** Qeres, קָרַס, means, to bend down, stoop, humiliated, it means, to turn sour, he pinched, nipped, tweaked he scratched, bit, stung, to contract, harden, shrink, to freeze, congeal, it means, **to fasten with, or as with, a hook, a knob, a tache, a clasp**, the **word**, Nechoshet, נְחֹשֶׁת, means, brass, copper, the **word**, Chamishiym, means fifty, the **word**, VeheBeta, is from the **word**, Bo, בָּא, 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, בָּא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, 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, אַתָּה, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, **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**, HaQerasiym, is the plural of the **word**, Qeres, defined above, and it means, **to fasten with, or as with, a hook, a knob, a tache, a clasp**, the **word**, BaLulaot,



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, sewer, it also means, tribe, nation, people, the **word**, MiZeh, means, from this, the **word**, VehaAmah is repeated, and it means cubit, the **word** MiZeh is repeated, and it means, from this, the **word**, BaOdeph, עָרַף, means, **to be in excess, remain over, he had surplus**, was preferable, he preferred, gave precedence, was better, surplus, small change, the **word**, the **word** BeOrek, is from the **word**, Arak, אָרַךְ, means, to be long, was long, lasted, lasted long, was protracted, he lengthened, prolonged, **remain, length, longitude**, and as an adjective it means long, the **word**, Yeriyot, is the plural of Yeriyah, which means, **curtain, hanging**, the **word**, HaOhel, means, **the tent**, the **word**, Yhyeh 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**, Saruach, is from the **word**, Sarach, סָרַח, means, to stretch, extend, spread out, **hang, it hung over, overlapping**, redundancy, remnant, it grew luxuriantly, overhanging, excess, it also means, to stink, sin, decayed, putrefied, it stank, he sinned, was corrupt, he rebelled, he made offensive, it means to scratch, he cut, tore, wounded, hurt, injured, 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**, Tzidey, is from the **word** Tzad, צַד, which means, **side, flank, part, by, beside, nearness, vicinity**, he turned away, diverted, rejected, alienated, adversary, the **word**, HaMishkan, מִשְׁכַּן, means, dwelling place, habitation, tabernacle, to dwell, it means, to take a pledge, he gave a pledge, he took a pledge, seized, levied, was given in pledge, settled, the **word**, MiZeh, means from this, the **word**, Umizeh, and from this, the **word**, LeKasoto, is from the **word** Kasah, כָּסָה, means, **to cover, he covered, covering**, he hid, concealed, was covered, was hidden, was concealed, he hid himself)

14 And you shall make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.

וַעֲשִׂיתָ מְכֻסָּה לְאֹהֶל עֹרֹת אֵילִם מְאֻדָּמִים וּמְכֻסָּה עֹרֹת תְּחָשִׁים מִלְמַעְלָה

עֲשִׂיתָ מְכֻסָּה לְאֹהֶל עֹרֹת אֵילִם מְאֻדָּמִים וּמְכֻסָּה עֹרֹת תְּחָשִׁים מִלְמַעְלָה

VeAsiyta MiKeseh LeOhel Orot Eylim MeAdamiym UMikseh Orot TeChashiym

Milmalah, 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**, MiKseh, is from the **word** Kasah, כָּסָה, which means, **to cover, he covered, covering**, he hid, concealed, was covered, was hidden, was concealed, he hid himself, the **word**, LaOhel, means, for the tent, the **word**, MeAdamiym, is from the **word** Adam, אָדָם, 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, אָדָמָה, 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**, UMikseh, מִכְסָה, means, number, amount, valuation, worth, **cover, covering**, covering of fat upon the intestines, covered, cut off, trimmed, cleared, mowed, the **word**, Orot, is the plural of 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**, Techashiyim, is from the **word**, Tachash, תַּחַשׁ, which means, **dolphin**, but some scholars say, it means, a clean animal with fur, **probably a species of antelope or badger**, the **word**, Milmalah, is from the **word**, מַעַל, 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)

Here YHVH tells Mosheh you shall make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins. So far we have been talking about two coverings, an inner covering of fine twined linen that does not touch the ground and a second covering to cover and protect all of the pure linen covering. We are now going to discuss two other coverings, and we are not given any measurements as to the size of these next two coverings. Now the picture that I believe that these two outer coverings, of which we are not given any measurements, are a shadow picture that show us that the earthly tabernacle is a temporary tabernacle, which is destined to be done away with.

*2Corinthians 5:1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of Elohim, a house not made with hands, eternal in the heavens.*

The house that is eternal in heaven, **IS** the heavenly Tabernacle that was shown to Mosheh, and it is a shadow picture of our Messiah, who was put to death and resurrected, to show all of us, that **IF** we willingly choose to walk a Torah obedient Life, as Messiah willingly did and taught us to do, **THEN**, we too, will be resurrected onto everlasting life. So the house that you and I now have, which is a metaphor for our bodies, **IS NOT** our permanent house, it is a temporary dwelling, for according to Scripture, the people that go on to live in the kingdom of Elohim for eternity, will be given a new house, a new body.

*15 And you shall make boards for the tabernacle of shittim wood standing up.*

וַעֲשִׂיתָ אֶת־הַקְּרָשִׁים לְמִשְׁכַּן עֲצֵי שִׁטִּים עֹמְדִים

וַעֲשִׂיתָ אֶת־הַקְּרָשִׁים לְמִשְׁכַּן עֲצֵי שִׁטִּים עֹמְדִים

VeAsiyta Et HaQerashiyim LaMishkan Atzey Shitiyim Omdiyim, 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**, 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, אָתְּ, 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**, HaQerashiyim, is the plural of the **word**, Qeresh, קָרֵשׁ, which means, **board**, plank, piece of wood cut off, it also means to freeze, congeal, to cut wood, joint, splice if wood, became firm, solidified, froze, was coagulated, the **word**, LaMishkan, מִשְׁכַּן, means, dwelling place, habitation, **tabernacle**, to dwell, it means, to take a pledge, he gave a pledge, he took a pledge, seized, levied, was given in pledge, settled, the **word**, Etzey, 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, it 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, the **word**, Omdiyim, is form the **word** Amad, עָמַד, means, **to stand, standing, stood, stood up**, lean against, rest, rested, lean something upon or against something, load, impose taxes or fines, position, he stood, stood still, he continued, persisted, stayed, remained, was about to, was ready, he stopped, he placed, he appointed, he set up, established, was presented, was nominated as a candidate, to estimate, value, discern, it also means chamber pot)

Here, Mosheh is told that he is to make boards of Shitiym wood for the Tabernacle, and these עֵצֵי שִׁטִּים עֹמְדִים, Atzey, boards, Shitiym, Acacia wood, Omdiyim, are to stand up. As you

know, and as we discussed above, the Shitiym wood, is a perfect description of who our Messiah was, as we discussed in *Exodus 25:5*, and here in *verse 15* it says: *of wood Shittim*, Atzey Shitiym, וְעֵצֵי שִׁטִּים: 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**. Therefore as I said above, these boards made of Shitiym wood, 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!

The Hebrew word for standing, is the word Omdiyim, which is from the word Amad, which means stand. These boards are made from the wood of a Shitiym Tree, and a tree in scripture is often used as a metaphor for man; therefore, since these boards cannot move, we could say that YHVH is telling us to stand still, which of course is a reference to the seventh Day of Creation where the Creator rested on that day and it also reminds us of the day that we too are to stand still, which of course refers to the Shabbat. Furthermore, the first two letters of the word Amad, spell the word Am, which means, people, which confirms to me, that there is a message here about people, that tells us that we are supposed to stand still as we look at this marvellous Tabernacle, which represents our Messiah, our Saviour.

*16 Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board.*

עֶשֶׂר אַמּוֹת אַרְבֵּי הַקָּרֶשׁ וְאַמָּה וְחֲצִי הָאֶמָּה רֶחֶב הַקָּרֶשׁ הָאֶחָד

Ⲅⲉⲛⲁⲛ ⲙⲁⲣⲓⲁ ⲡⲉⲛⲁ ⲛⲁⲙⲁ ⲛⲁⲕⲁⲧⲓⲛ Ⲡⲟⲕⲁⲣⲉⲥⲏ Ⲡⲉⲛⲁⲙⲁ ⲛⲁⲕⲁⲧⲓⲛ Ⲡⲟⲕⲁⲣⲉⲥⲏ Ⲡⲉⲛⲁⲙⲁ ⲛⲁⲕⲁⲧⲓⲛ

Eser Amot Orek HaQaresh VeAmah VeChatziy Rochav HaQeresh HaEchad, where the **word**, Eser, means, **ten**, the **word**, Amot, 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**, Orek, אָרַךְ, means, to be long, was long, lasted, lasted long, was protracted, he lengthened, prolonged, it became long, was lengthened, **length**, longitude, the **word**, HaQaresh, קָרַשׁ, means, **board, plank, piece of wood cut off**, it also means to freeze, congeal, to cut wood, joint, splice if wood, became firm, solidified, froze, was coagulated, the **word**, VeAmah, is the **word**, Amah, אַמָּה, repeated, and it means cubit, the **word**, VaChatziy, חֲצִי, means, **half, middle**, it also means, arrow, arrowhead, the **word**, HaAmah, is the **word** Amah, repeated and it means cubit, the **word**, Rochav, רָחַב, 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**, HaQeresh, is repeated, and it means, **board, plank, piece of wood cut off**, the **word**, HaEchad, means, **the one**)

Here, YHVH tells Mosheh, that, Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board. That means that the boards were fifteen feet high, and the two feet wide. The number **Ten**, in Scriptures, speaks of YHVH's Commandments, which of course includes all the Words of His Torah of Life. The number **Fifteen** speaks of rest, for it was on the cusp of the fourteenth just minutes before the fifteenth day was to begin that the body of Messiah was laid to rest. The number **Two** speaks of witness, therefore, I believe that the picture that YHVH is painting, for all of us to see, is that these Boards, which are a metaphor for people, are to stand still, and obey the Commandments of YHVH, as they look inward into the Tabernacle, that is a shadow picture of Messiah, and His Torah obedient Life.

*Hebrews 8:1-6 Now of the things which we have spoken, this is the sum: We have such a High Priest, (Messiah) who is set on the Right Hand of the throne of the Majesty in the heavens; 2 A minister of the sanctuary, and of the True Tabernacle, which YHVH Himself pitched, and not man. 3 For every high priest is ordained to offer gifts and sacrifices: wherefore, **IT IS** of necessity that this man, (Yeshua) have somewhat also to offer. 4 For, **IF** He were on earth, **He should NOT be a priest**, seeing that there are priests that offer gifts according to the Torah: 5 Who serve unto the **example and shadow of heavenly things**, as Mosheh was admonished of Elohim, when he was about to make the tabernacle: for, See, said YHVH, that you, Mosheh, make all things according to the pattern that was showed to you in the mount. 6 But **NOW**, has He, Messiah, obtained a more excellent ministry, by how much also, He is the mediator of a better Covenant, which was established upon better promises.*

*17 Two tenons shall there be in one board, set in order one against another: thus shall you make for all the boards of the tabernacle.*

שְׁתֵּי יָדוֹת לְקֶרֶשׁ הָאֶחָד מִשְׁלֵבֹת אִשָּׁה אֶל-אֲחֹתָהּ כִּן תַּעֲשֶׂה לְכֹל קֶרֶשׁ הַמִּשְׁכָּן  
 זָמַן אֶת אֶתְנֵן אֶת אֶתְנֵן אֶת אֶתְנֵן אֶת אֶתְנֵן אֶת אֶתְנֵן אֶת אֶתְנֵן אֶת אֶתְנֵן אֶת אֶתְנֵן  
 אֶתְנֵן אֶתְנֵן

Shtey Yadot LeQerash HaEchad MeShulavot Ishah El Achotah Ken TaAseh LeKol Qarshey HaMishkan, where the **word**, Shtey, means, **two**, the **word**, Yadot, is from the **word**, Yad, יָד, means, hand, arm, foreleg, handle, it indicates the working hand, power, direction, stem, monument, place, power, strength, part, portion, share, fold, it is used as hand, 1359 times, as by, 44 times, 14 times, as, consecrate him, 14 times, as power, 12 times, as them, 11 times, as places, 8 times, as tenons, 6 times, 6 times, as, coast, 6 times, as side. 5 times, it is used 129 times, miscellaneously, as, be ale, about, armholes,

because of, beside, border, bounty, broad, handed, charge, creditor, custody, debt, dominion, enough, fellowship, *staves, tenons*, the *word*, LaQeresh, קרשׁ, means, *board, plank, piece of wood cut off*, it also means to freeze, congeal, to cut wood, joint, splice if wood, became firm, solidified, froze, was coagulated, the *word*, HaEchad, means, *the one*, the *word*, MeShulavot, is from the *word* Shalay, שלב, means, *to bind, to join, joint*, rung of a ladder, crossbar, *he joined, combined, attached, he interlaced, interlocked*, inserted, was joined together, the *word*, Ishah, אשה, means, woman, wife, betrothed one, bride, but the same spelling, also means, burnt offering, offering, sacrifice, it is from the *word* Esh, אשׁ, which means fire, therefore it is an offering made by fire, Nashim, נשים, which means, women, it is the plural of Ishah, the *word*, El, אל, *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*, Achotah, means, sister, the *word*, Ken, כן, 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*, TaAseh, is from the *word*, Asah, עשה, 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*, LeKol, means, for all, for the whole of, the *word*, Qarseh, is from the *word*, Qeresh, קרשׁ, which means, *board, plank, piece of wood cut off*, it also means to freeze, congeal, to cut wood, joint, splice if wood, became firm, solidified, froze, was coagulated, the *word*, HaMishkan, מושכן, means, dwelling place, habitation, *tabernacle*, to dwell, it means, to take a pledge, he gave a pledge, he took a pledge, seized, levied, was given in pledge, settled)

Here, Mosheh is told that he is to ensure that there shall be Two Tenons in each board, set in order one against another: thus shall you make for all the boards of the tabernacle. The word Tenon is translated from the Hebrew word, Yadot, is the plural of the word Yad, which means hand. And a tenon, is what protrudes from one board, so that it can be placed in the socket of another board, to join them together to make them one. This word Yad, is related to the word Yated, יתר, which means, peg or nail, and as you can see, it is the word Yad with the Letter Tav inserted into it, and the letter Tav is representative of the Covenant that YHVH has made with the people of Yisrael. So these boards, these Qeresh, that have the Yad, protruding from it are a picture of the nailed hands of Messiah, and these Qeresh, that surround the Tabernacle, are a shadow picture of of our Crucified Messiah, watching over the Ark of the Covenant, which happens to be, a shadow picture of His Heart, that contains all the Words of the Father's inerrant and everlasting teaching and instructions, the Words of His Torah of Life. I certainly hope that you too can see and truly appreciate, the beautiful picture, painted by YHVH, through the words that He sovereignly chose to use, to describe to us, how Mosheh, was to build the Tabernacle, according to the pattern that He was shown in heaven, for Scripture, clearly states, the Lamb of Elohim was slain from the beginning of Time, so, it does **NOT** surprise me at all, that the

heavenly Tabernacle actually shows us, a shadow picture of our resurrected Messiah, who was nailed to the Cross, **IS** the one that watches over the tabernacle and all of its contents.

*Ephesians 2:19-22 Now therefore you are **NO** more strangers and foreigners, but fellow citizens with the saints, and of the household of Elohim; 20 And you are built upon the foundation of the Apostles and Prophets, Yeshua Messiah, Himself, being the chief corner stone; 21 In whom all the building (Tabernacle) fitly framed together grows unto a Holy Temple in YHVH: 22 In whom you also, are built together for a habitation of Elohim through the Spirit.*

*Hebrews 3:1-6 1 Wherefore, holy brethren, **partakers** of the heavenly calling, consider the Apostle and High Priest of our profession, Messiah Yeshua; 2 Who was faithful to Him that appointed Him, as also Mosheh was faithful in all his house. 3 For this man (Yeshua) was counted worthy of more glory than Mosheh, inasmuch as, He who has built the house, has more honour than the house (Yisrael). 4 For every house is built by some man; **BUT** He that built all things is Elohim. 5 And Mosheh, verily, was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; 6 But Messiah, as a Son over His own house; whose house **WE ARE, BUT only IF** we hold fast the confidence and the rejoicing of the hope firm unto the end.*

The more we look at and study the tabernacle, the more we will realize that it represents the body of Messiah.

Here in verse 17 we are told that shall be *one board, set in order one against another, the actual Hebrew words used are, מִשְׁלָבוֹת אִשָּׁה אֶל-אָחוֹתָהּ, MiShulabot Ishah El Achotah*, which means, and equally connected each one to its sister. The word Mishulabot, means to place things equally distant from each other. The word Ishah is usually translated as woman, but here, it is translated as, each one, the word El, means, to or unto, and the word Achotah, means, sister. The fact that the boards are compared to sisters, and that these sister are to be connected to each other, describes the desire of YHVH, wanting us to be one family, connected together, through His Tabernacle, which represents our Messiah.

*18 And you shall make the boards for the tabernacle, twenty boards on the south side southward.*

וַעֲשִׂיתָ אֶת-הַקְרָשִׁים לַמִּשְׁכָּן עֶשְׂרִים קָרֶשׁ לַפָּאֵת נִגְבָּה תִּימָנָה

VeAsiyta Et HaQrasiym LaMishkan Eseriyim Qeresh LiPeat Negbah Teymanah

where the *word*, VeAiyta, 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**, 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, אַתָּה, 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**, HaQerashiyim, is from the **word**, Qeresh, קרשׁ, which means, **board, plank, piece of wood cut off**, it also means to freeze, congeal, to cut wood, joint, splice if wood, became firm, solidified, froze, was coagulated, the **word**, LaMishkan, מושכן, means, dwelling place, habitation, **tabernacle**, to dwell, it means, to take a pledge, he gave a pledge, he took a pledge, seized, levied, was given in pledge, settled, the **word**, Esriym, means twenty, the **word**, LiPeat, is from the **word**, Peah, פאה, which means, edge, frontier, end, extremity, corner, **side**, side curl, the portion of the harvest at the corner of the field, left for the poor, the **word**, Negbah, is from the **word** Negev, נגב, which means, to be dry, be parched, dried up, became dry, he dried, wiped, he dried himself, became dry, it also means, **south, southern region**, the Negev, the dry land, the **word**, Teymanah, is from the **word** Teyman, תימן, which means, **south, southward**, south wind, it is also the name of a district in Edom, the country of the south, the happy country, he turned or went to the right, it is also the name of the firstborn son of Eliphaz and grandson of Esav, he was the head of an Edomite clan)

Here we are told that there are to be twenty boards to the south, the number twenty speaks of redemption, for it is on their twentieth birthday that the sons of Yisrael are redeemed for half a shekel.

*19 And you shall make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.*

וארבעים אדני־כסף תעשה תחת עשרים תקרש שני אדנים תחת־תקרש האחד ( לשתי ידתיו ושני אדנים תחת־תקרש האחד לשתי ידתיו

וּאַרְבַּעַיִם אֲדָנִי־כֶסֶף תַּעֲשֶׂה תַּחַת עֶשְׂרִים תִּקְרָשׁ שְׁנַי אֲדָנִים תַּחַת־תִּקְרָשׁ הָאֶחָד לְשֵׁנֵי יָדָיו וּשְׁנַי אֲדָנִים תַּחַת־תִּקְרָשׁ הָאֶחָד לְשֵׁנֵי יָדָיו

VeArbayim Adney Koseph TaAseh Tachat Esriym HaQaresh Shney Adaniym Tachat HaQeresh HaEchad LiShtey Yedotayv UShney Adaniym Tachat HaQeresh HaEchad LiShtey Yedotayv, where the **word**, VeArbayim, means, **forty**, the **word**, Adney, is from the **word** Eden, אדן, means, to sustain or to provide a base, foundation, pedestal, **socket of a column**, it means, railway sleeper, the **word**, Keseph, כֶּסֶף, 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**, TaAseh, is from the **word** Asah, עשה, 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**, Tachat, תחת, means, **under**, the underpart, underneath, below, beneath, in one's place, in place of, in lieu of, instead of, for, because of, buttocks, bottom, posterior, in one's place,

where one stands, the *word*, Esriym, means, *twenty*, the *word*, HaQaresh, קרש, means, *board, plank, piece of wood cut off*, it also means to freeze, congeal, to cut wood, joint, splice if wood, became firm, solidified, froze, was coagulated, the *word*, Shney, means, *two*, the *word*, Adaniym, is the *word* Eden, אֶדֶן, repeated, and it means, means, *socket of a column*, the *word*, Tachat is repeated and it means, *under*, the *word*, HaQeresh, קרש, is repeated and it means, *board, plank, piece of wood cut off*, the *word*, HaEchad, means, the one, the *word* LiShtey, for two, the *word*, Yedotayv, is form the *word*, Yad, יָד, which means, hand, arm, foreleg, handle, it indicates the working hand, power, direction, stem, monument, place, power, strength, part, portion, share, fold, it is used as hand, 1359 times, as by, 44 times, 14 times, as, consecrate him, 14 times, as power, 12 times, as them, 11 times, as places, 8 times, as tenons, 6 times, 6 times, as, coast, 6 times, as side. 5 times, it is used 129 times, miscellaneously, as, be ale, about, armholes, because of, beside, border, bounty, broad, handed, charge, creditor, custody, debt, dominion, enough, fellowship, *staves*, and is translated as its *pins, or tenons*, the *word*, UShney, means, *and two*, the *word* Adaniym, is repeated and it means, *pins or tenons*, the *word*, Tachat, is repeated and it means, *under*, the *word*, HaQeresh, is the *word* Qeresh, קרש, repeated, and it means, *board, plank, piece of wood cut off*, the *word*, HaEchad, means, *the one*, the *word*, LiShtey, means, *two*, the *word*, Yedotayv, is the *word* Yad, repeated, and it means, *hands, pins, or tenons*)

Here, Mosheh is told that he is to make forty אֲדָנִי־כֶסֶף, Adney, sockets, a base made of Keseph, of silver, and he is to place them under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. It should not surprise anyone that the root word for this word Eden, is the word Adon, which means, master, and it is the root word for the word Adonay, which of course, speaks of our Adonay, Yeshua Messiah, who is the foundation upon or the model upon which we, our heavenly Father's children, are to build our lives here on earth.

One of the questions that should be asked is why did YHVH instruct Mosheh to use silver as the base for these boards? Was it to indicate to us that, Messiah was going to be betrayed for thirty pieces of Silver, for silver is called blood money in some parts of Scripture

*Zachariah 11:13 And YHVH said unto me, Cast it unto the potter: a goodly price that I was priced at, of them. And I took the thirty pieces of silver, and cast them to the potter in the house of YHVH.*

*Matthew, 27:6 And the chief priests took the silver pieces, and said, It is NOT lawful for to put them into the treasury, because it is the price of blood.*

20 And for the second side of the tabernacle on the north side there shall be twenty boards:

וּלְצִלְעַת הַמִּשְׁכָּן הַשְּׁנִיית לַפָּאֵת צָפוֹן עֶשְׂרִים קָרֶשׁ

וּלְצִלְעַת הַמִּשְׁכָּן הַשְּׁנִיית לַפָּאֵת צָפוֹן עֶשְׂרִים קָרֶשׁ

Ultzela HaMishkan HaSheniyy LiPhat Tzaphon Esriym Qaresh, where the *word*, Ultzela, is from the *word*, UITzela, צלעה or, צלע, 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



22 *And for the sides of the tabernacle westward you shall make six boards.*

וְלִירְכֵתֵי הַמִּשְׁכָּן יַמָּה תַעֲשֶׂה שֵׁשָׁה קְרָשִׁים

וְלִירְכֵתֵי הַמִּשְׁכָּן יַמָּה תַעֲשֶׂה שֵׁשָׁה קְרָשִׁים

UIYarketey HaMishkan Yamah TaAseh Shishah Qerashiym, where the **word**, UIYarketey, is from the **word**, Yarek, יָרַךְ, means, thigh, loin, **side**, flank, hip, hip socket, innermost parts, remote parts, and in the form that it is used here it means, and for the sides, the **word**, HaMishkan, means the tabernacle, the **word**, Yamah, is from the **word**, Yam, יָם, means, sea, lake, large basin, reservoir, it also means, **west, westward**, the **word**, TaAseh, 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**, Shisheh, means, **six**, the **word**, Qereshiym, is the plural of the **word** Qeresh, which means, **board, plank, piece of wood cut off**)

We were told in the previous verses that the northern and southern sides of the Tabernacle have twenty boards, and the number twenty represents redemption, and here, Mosheh is told, that he shall make six boards, for the sides of the tabernacle westward, which is the back of the Tabernacle. The number six in Scripture, represents mankind,. Therefore I believe that YHVH is telling us that the redemption that is found in the Tabernacle, that is a shadow picture of Messiah, is for all of mankind.

23 *And two boards shall you make for the corners of the tabernacle in the two sides.*

וּשְׁנֵי קְרָשִׁים תַעֲשֶׂה לְמַקְצֵעַת הַמִּשְׁכָּן בִּירְכֵתָיו

וּשְׁנֵי קְרָשִׁים תַעֲשֶׂה לְמַקְצֵעַת הַמִּשְׁכָּן בִּירְכֵתָיו

UShney Qerashiym LiMeqotzot HaMishkan BaYarkatayim, where the **word**, UShney means, **and two**, the **word**, Qerashiym, is the plural of the **word**, Qeresh, which means, **board, plank, piece of wood cut off**, the **word**, TeAseh, 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**, LiMiqutzot, is form the **word** Mequtzah, מַקְצֵעָה, which means, angle, bending, **corner**, a scraper, a carving chisel, a plane, the **word**, HaMishkan, means, the Tabernacle, the **word**, BaYarkatayim, is from the **word** Yarekah, יָרַכָה, which means, hinder part, **hinder side**, innermost parts, recesses, remote parts)

Here Mosheh is told that he is to make two boards for the corners of the tabernacle in the two sides. This tells us that the corners of the Tabernacle is reinforced, with Two extra Boards. I believe that YHVH is telling us that he wants us to support each other throughout our journey in the wilderness, which represents our life here on earth.

24 *And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.*

וַיְהִי תְּאֵמִים מִלְּמַטָּה וַיִּחְדְּדוּ יְהוָה תְּמִים עַל-רֹאשׁוֹ אֶל-הַטַּבַּעַת הָאֶחָת בֶּן יְהוָה

לְשְׁנֵיהֶם לְשְׁנֵי הַמַּקְצֵעַת יְהוָה

הַשׁ אֲבָאָהּ אֲרֻחָהּ לֵא יְוָאָהּ לֵו תִּזְמַח יִזְעַזְע יִדְבָרְזִי אֲרֻחָהּ תִּזְמַח יִזְעַזְע  
יִזְעַזְע אֲרֻחָהּ זִיחָל תִּזְעַזְע אֲרֻחָהּ

VeYihyu Toamiym MilMatah VeYachdayv Yihyu Tamiym Al Rosho El HaTaba'at HaEchat Ken Yihyeh LiShneyhem LiShney HaMiqtzo'ot Yihyu, where the *word*, VeYihyu, is from the *word*, Hayah, הָיָה, means, *to be, shall 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*, Toamiym, is from the *word*, Ta'am, תָּאָם, means, *to be coupled together, be doubled*, match, fit, be suitable, to bear twins, to be adjoining, to adapt, adjust, conformed, was found in the middle between two things, symmetry, al relation, the *word*, MiMatah, is from the *word* Matah, (מִטָּה, means, stick, rod, staff, branch, tribe, staff, he stretched out, as an adverb, it means, *downward, down, below, to stretch out, to bend down*, it also means bed, to incline, bend, version of justice, as an adjective it means, that which is bent or inclined, and in the form that it is used here, it means, from below, the *word*, VeYachdayv, is from the *word* Yachad, יָחַד, which means, *together*, altogether, *to be one, to make one, unite, he made into one, united*, he set apart, singled out, he devoted, he cause to be alone, left alone, he professed or proclaimed the oneness or unity of, he segregated himself, was alone, communed with, was set apart, gathering, together, unitedness, the *word*, Yihyu, is form 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, the *word*, Tamiym, תָּמִיִּם or תָּמִיִּיִם, means, to conceal, was ended, failed, was finished, was completed, it means, *complete, perfect*, innocent, without blemish, man of integrity, honest, upright, what is true, 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*, Rosho, is from the *word*, רֹאשׁ, means, *head, chief, leader, top, summit*, beginning, division, sum, principal, capital, basis, foundation, first, former, previous, superior, but it can also mean, venom, poison, 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*, HaTaba'at, תַּבְעָת, means, *ring, signet ring*, the *word*, HaEchat, means, *the one*, 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*, Yihyeh, is form 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, LiShneyhem, means, *for them both*, the *word*,

LiShney, means, *for two*, the *word*, HaMiqtzo'ot, is from the *word*, Maqtzoa, מִקְצוֹעַ, means, occupation, profession, bending, angle recess, *corner*, turning, the *word*, Yihyu, is from the *word* Hayah, הָיָה, means, *to be, exist, are, happen, shall happen, shall be*, 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 we are told, as we are in many other places, describing the building of the Tabernacle that these two boards are to be coupled together. This tells me that all of us are to support each other on this journey that we call our Lives. YHVH has made it very clear that we are indeed our brothers keeper, and the manner in which the Tabernacle is constructed emphasizes the need for each and every one of us, to support each other.

25 And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

( וְהָיָה שְׁמוֹנֶה עָשָׂר אֲדָנִים וְאַדְנֵיהֶם כְּסָף וְאֲדָנֵיהֶם כְּסָף שְׁשָׁה עָשָׂר אֲדָנִים שְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הָאֶחָד וְשְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הַשֵּׁנִי )

אֶחָד וְשְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הָאֶחָד וְשְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הַשֵּׁנִי וְאֲדָנֵיהֶם כְּסָף שְׁשָׁה עָשָׂר אֲדָנִים שְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הָאֶחָד וְשְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הַשֵּׁנִי

VeHayu Shmonah Qerashiyn VeAdneyhem Keseph Shishah Asar Adaniym Shney Adaniym Tachat HaQeresh HaEchad, where the *word*, VeHayu, 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, Shmonah, means, eight, the *word*, Qerashiym, is the plural of the *word*, Qeresh, קֶרֶשׁ, means, *board, plank, piece of wood cut off*, it also means to freeze, congeal, to cut wood, joint, splice if wood, became firm, solidified, froze, was coagulated, the *word*, VeAdnehem, is from the *word*, Eden, אֵדֵן, means, base, foundation, pedestal, *socket of a column*, railway sleeper, the *word*, Keseph, כֶּסֶף, 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*, Shishah, means, *six*, the *word*, Asar, means, *ten*, and together, they mean, *sixteen*, the *word*, Adaniym, is the *word*, Eden, repeated, and it means, *socket*, the *word*, Shney, means, *two*, the *word*, Adaniym, is repeated and it means, *socket*, the *word*, Tachat, תַּחַת, means, *under*, the underpart, underneath, below, beneath, in one's place, in place of, in lieu of, instead of, for, because of, buttocks, bottom, posterior, in one's place, where one stands, the *word*, HaQeresh, קֶרֶשׁ, means, *board, plank, piece of wood cut off*, it also means to freeze, congeal, to cut wood, joint, splice of wood, became firm, solidified, froze, was coagulated, HaEchad, means, *one*, the *word*, UShney, means, *and two*, the *word*, Adaniym, is repeated and it means, socket, the *word* Tachat, is repeated, and it means, under, the *word*, HaQeresh, is the *word* Qeresh, repeated and it means, *board, plank*, the *word*, HaEchad, means, one)

Here, after adding two boards on either end of the back or western end of the Tabernacle, we end up with having eight boards and not six boards. The number eight in Scripture represents New Beginnings, therefore this bit of information, tells me, that when a man, or a woman, willingly chooses to attach themselves to the Tabernacle, which is a shadow Picture of our Messiah, who happens to also be, the Words of the Living Torah of our heavenly Father made flesh, that they will experience a New Beginning, and IF they willingly choose to continue on this new path, of following the Tabernacle and its contents, it will lead them into everlasting Life in the kingdom of Elohim.

26 And you shall make bars of shittim wood; five for the boards of the one side of the tabernacle,

וַעֲשִׂיתָ בָּרִיחִים עֲצֵי שִׁטִּים חַמִּישָׁה לְקַרְשֵׁי צִלְעֵי-הַמִּשְׁכָּן הָאֶחָד

Ⲛⲉⲁⲥⲓⲩⲧⲁ Ⲕⲉⲣⲓⲥⲓⲙ Ⲁⲧⲉⲥⲓ Ⲥⲓⲧⲓⲩⲙ Ⲙⲁⲙⲓⲥⲁⲥⲏ ⲘⲉⲒⲁⲣⲥⲏⲉⲩ Ⲥⲓⲁⲗⲁ Ⲙⲁⲙⲓⲥⲏⲁⲥⲏ ⲘⲁⲎⲉⲕⲏⲁⲕⲁ

VeAsiyta Beriychim Atzey Shitiym Chamishah LeQarshey Tzela HaMishkan HaEchad, 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*, Briychim, is from the *word* Briyach, בָּרִיחַ, means, **bar, bolt, spear, spear-shaft**, the *word*, Atzey, 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, it 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, the *word*, Chamishah, means, five, the *word*, LeQarshey, is from the *word* Qeresh, קָרַשׁ, means, **board, plank, piece of wood cut off**, it also means to freeze, congeal, to cut wood, joint, splice if wood, became firm, solidified, froze, was coagulated, the *word*, Tzela, צִלְעָה or, צִלַּע, means, to limp, halt, he limped, halted, was lame, became lame, pretended to be lame, to enclose by ribs, was enclosed by ribs, he



*side chamber*, HaMishkan, means, *the Tabernacle*, LaYarkatayim, is from the *word*, Yarakah, יִרְכָה, means, hinder part, *hinder side, innermost parts*, recesses, remote parts, the *word*, Yamah, is from the *word*, Yam, יָם, means, sea, lake, large basin, reservoir, it also means, *west, westward*)

Here we are talking about the western wall of the Tabernacle which is the back side of it. But as you can see it is the same amount of bars that are place against this wall also, to fortify and support it. I know that it might seem repetitive, but the number five in Scripture speaks of the written Torah of YHVH, and His Grace, for they are synonymous terms. This tells us that YHVH Grace and Mercy surrounds and abounds in His Tabernacle, because He loves us all with a perfect love, and does **NOT** want even one person to perish.

28 *And the middle bar in the midst of the boards shall reach from end to end.*

וְהַבָּרִיחַ הַתֵּיכוֹן בְּתוֹךְ הַקְּרָשִׁים מִבְּרֶחַ מִן־הַקְּצֵה אֶל־הַקְּצֵה

אֲרִיב אַ אֲרִיב אֵל אֲרִיב אֵל אֲרִיב אֵל אֲרִיב אֵל אֲרִיב אֵל אֲרִיב אֵל אֲרִיב אֵל אֲרִיב אֵל

VehaBeriycha HaTiykon HaQerashiyim Mavericha Min HaQatzeh El HaQatzeh, where the *word*, VehaBeriycha, is form the *word* Beriycha, בְּרִיחַ, means, *bar*, bolt, spear, spear-shaft, the *word*, HaTiykon, הַתֵּיכוֹן, or הֵיכוֹן means, *middle, midst*, the *word*, BeTok, is from the *word*, Tavek, תּוֹךְ, 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, the *word*, HaQerashiyim, is from the *word*, Qeresh קֶרֶשׁ, means, *board, plank, piece of wood cut off*, it also means to freeze, congeal, to cut wood, joint, splice if wood, became firm, solidified, froze, was coagulated, the *word*, MaVricha, is from the *word*, Barach, בָּרַח, means, *to go through*, flee, he went away, withdrew, he caused to flee, he fled, he eloped, he fled across the frontier, he smuggled, it also means, to bolt, to fasten with was bolted, the *word*, Min, means form, the *word*, HaQatzeh, קָצַה, means, to cut off, *end, edge, border, extremity*, outside, utmost, coast, brim, brink, exterminated, after, from, he broke bread, was remote, extremity, the least, the end of something, destroyed, he separated, set aside, was finished, was ended, he scraped off, it also means, to decide, cutting, limit, shorn, 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*, HaQatzeh is repeated, and it means, *end*)

Here we are told that the middle bar that reinforces and supports the walls of the Tabernacle is to go from one end of the wall, all the way to the other end of the wall. Now keep in mind that these boards, represent the Body of Messiah, which happens to represent you and I, and here, we are told that the middle bar, is to go from one end of the Tabernacle, all the way to the other end of the Tabernacle. This is a beautiful picture of YHVH's support for us, for this lit bit of information regarding the middle bar going from end to end, tells me that IF I willingly choose to walk in obedience to the Words of my heavenly Father's Torah of life, that YHVH will **NEVER** leave **NOR** for sake Me, **NOR** anyone else, that makes the commitment to willingly believe, follow and obey the Words of our heavenly Father's Torah of Life.

29 And you shall overlay the boards with gold, and make their rings of gold for places for the bars: and you shall overlay the bars with gold.

וְאֶת־הַקְרָשִׁים תְּצַפֵּה זָהָב וְאֶת־טַבְעֹתֵיהֶם תַּעֲשֶׂה זָהָב בְּתוֹם לְבַרְיָהֶם וְצִפִּיתָ ( אֶת־הַבְּרִיחִים זָהָב

אֶת־הַבְּרִיחִים זָהָב אֶת־טַבְעֹתֵיהֶם תַּעֲשֶׂה זָהָב בְּתוֹם לְבַרְיָהֶם וְצִפִּיתָ אֶת־הַבְּרִיחִים זָהָב

VeEt HaQerashiyim TeTzapeh Zahav VeEt Taboteyhem TaAseh Zahav Batiym LaBriyhim VeTzipitah Et HaBriyhim Zahav, where the **word**, VeEt, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אִישׁ, 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 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**, HaQerashiyim, is from the **word**, Qeresh, קֶרֶשׁ, which means, **board, plank, piece of wood cut off**, it also means to freeze, congeal, to cut wood, joint, splice if wood, became firm, solidified, froze, was coagulated, the **word**, TeTzapeh, is from the **word** Tzapha, 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**, Zahav, means gold, the **word**, VeEt is repeated and is defined above, the **word**, Taboteyhem, is from the **word** Tabat or Taba'at, טַבַּעַת, which means, **ring**, signet ring, 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**, Zahav, means, **gold**, the **word**, Batiym, is the plural of the **word**, Beyt, בַּיִת, 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, and in the form that it is used here, it means, **housing**, the **word**, LaBriyhim, is form the **word** Beriych, בְּרִיחַ, which means, **bar, bolt**, spear, spear-shaft, the **word**, VeTzipitah, is the **word** Tzapha, repeated and it means, **to cover, lay out, lay over, he overlaid, coated, plaited with metal, was laid over**, 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**, HaBriyhim, is the **word**, Beriych, בְּרִיחַ, repeated, and it means, **bar, bolt**, the **word**, Zahav, means, **gold**)

Here we are told that the bars that will be reinforcing and supporting the Boards, that represent the body of Messiah, US, will be covered with gold, which represent the purity of Messiah's heart, and please remember that Messiah **IS** the Words of the Living Torah, made flesh.

30 *And you shall rear up the tabernacle according to the fashion thereof which was showed you in the mount.*

וְהִקְמַתָּ אֶת־הַמִּשְׁכָּן כְּמִשְׁפָּטוֹ אֲשֶׁר הִרְאִיתָ בְּהָר־

וְהִקְמַתָּ אֶת־הַמִּשְׁכָּן כְּמִשְׁפָּטוֹ אֲשֶׁר הִרְאִיתָ בְּהָר־

VahaQemota Et HaMishkan KeMishpato Asher HaReyta BaHar, where the *word*, VehaQemota, is from the *word*, Qum, קוּם, which means, *to stand up, rear up, rise, arise, stand, he stood, rose, arose, remained, was fixed, was valid, was established, was confirmed, was fulfilled, ratified*, he kept, preserved, he explained, commented, he settled, fixed, he sustained himself, abide, accomplish, be clearer, confirm, continue, decree, endure, enjoin, get up, make good, help, newly, ordain, perform, establish, make to stand up, strengthen, succeed, make or made sure, uphold. You also need to know, that this Hebrew *word*, Qum, or one of its derivatives, is translated as the *word Anastasis* in the Greek Septuagint, and then it is translated as the *word Resurrection* in the English Scriptures. This *word* resurrection does not appear anywhere in the English translations of the Tanakh, the Hebraic Scriptures, what Christians have erroneously named the Old Testament, **BUT** it does appear in the Apostolic Scriptures as a translation for the Greek *word* ἀναστασις, Anastasis, Strong's number G386. This noun is derived from the *word* Anastemi, ἀνίστημι, Strong's number G450, which means, to stand up, or, to rise up. Furthermore, this Greek *word*, appears once in the Septuagint, a 2,000 year old Greek translation of the Hebrew Scriptures. In *Genesis 9:9* where it says, *And behold I establish* (in the sense of something standing firm) *My Covenant with you, and with your seed after you.* In the Peshitta, a 5th Century Aramaic Apostolic Scriptures, the *word* used for, resurrection, in the verse above, **IS** the *word* Qayamta, קַיְמַתָּא. This Aramaic *word* translates into Hebrew, as the *word* TeQumah, תְּקוּמָה, it is Strong's number H8617. In Modern Hebrew, the *word* for resurrection, **IS** this *word* TeQumah, תְּקוּמָה, which is the very same *word* that is used in the Peshitta. This *word*, is derived from the verbal root Qum, קוּם, Strong's number H6965, which means, to stand up, or to rise up, and this *word* TeQumah, תְּקוּמָה, is found once in the Hebrew Scriptures, in Vayiqra, *Leviticus 26:37*, where it says: *And they shall fall one upon another, as it were before a sword, when none pursues: and you shall have no power to stand TeQumah, before your enemies.* From all of this, we can easily deduce, that the ancient understanding of the resurrection of the dead, is the rising up of the dead, or more literally, the Qum, the standing up of the dead, 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, אַתָּה, 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*,



sacred screen, veil, curtain before the Most Holy Place, cover, apartment, shrine, the *word*, Tekelet, תכלת, 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, אַרְגָּמָן, means, *purple, red purple*, the *word*, VeTola'at, תולעת, or תולעת means, worm, worm like, maggot, *a crimson grub, crimson cloth, scarlet, used only in connection of the colour from it, and clothes dyed therewith*, it is often used with the *word*, Shani, שָׁנִי, 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, bleached stuff, white linen or by analogy, white marble, fine twined linen, silk, it also means, six, the *word*, MaShzar, is form the *word*, Shazar, שָׁזַר, which means, *to interweave, intertwine, he interwove, interlace*, it also means cord maker, the *word*, MaAseh, is form the *word*, Asah, עָשָׂה, which 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, and in the form that it is used here it means, *by the work of*, the *word*, Choshev, חָשַׁב, means, *to think, account, he thought, devised, planned, he regarded, considered, was reckoned, was calculated, was cunning*, was on the verge of something, was taken into account, was imagined, he esteemed, valued, attached importance, it also means band, girdle ingenious work, something serving to bind, the *word*, YaAseh, is the *word* Asah, repeated, and here it is translated as, *one shall make*, the *word*, Otah, means, it, the *word*, Kerubiym, is the plural of the *word*, Kerub, כְּרֻב, which means, *cherub*, to bless, one who blesses, it means to dry shrivelling, to roast, to contract, wrinkle, it also means cabbage)

Here Mosheh is told that he is to וְעָשִׂיתָ פָּרוֹקֶת, VeAsiyta, and you shall make, Paroket, a veil, a covering, of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: The veil is to cover and hide whatever is inside of the Holy of Holies, so that no one **BUT** the high priest could enter through that veil, and then, he was only allowed to enter once a year. We discussed at the beginning of this chapter, the meanings of the colours of the veil, where the blue represents the domain of our heavenly father, the red describes mankind and the purple represents Messiah who is fully man, and the Son of our heavenly Father also. We are told, that when Messiah was crucified, that the Veil, that was only opened once a year, to let the High priest enter into the Holy of Holies, to make atonement for himself and for all the people of Yisrael, was rent in two.

*Matthew 27:50 Yehsua, when He had cried again with a loud voice, yielded up His Spirit. 51 And, behold, the veil of the temple was rent in two from the top to the bottom; and the earth did quake, and the rocks rent; 52 And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after His resurrection, and went into the holy city, and appeared unto many.*

That means that we no longer have to go through the high Priest to approach YHVH, we can now go directly to Him, **BUT** the protocols are still the same, we have to prepare ourselves in order to approach YHVH, just like the High Priest had to prepare himself, before approaching



the word, Shitiym, שִׁטִּיִּם, means, sticks of woods, Acacia trees, it 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, the word, MeTzupiyim, 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, Zahav, means gold, the word, Vaveyhem, is from the word Vav, ו, which means, hook, so called as an allusion to the ancient Hebrew form of this letter, it is also the name of the sixth letter of the Hebrew Alphabet, the word, Zahav, means, **gold**, the word, Al, is repeated and it means, **on or upon**, the word, Arba'ah, means, **four**, the word, Adney, is from the word, Eden, אֲדָנָי, which means, to sustain or to provide a base, foundation, pedestal, **socket of a column**, it means, railway sleeper, the word, Kaseph, means silver)

These four pillars are the pillars that are at the entrance of the Holy of Holies. The number four in Scripture has a few meanings, It means the four corners of the world, the four regions, NEWS, the four seasons, the four Gospels that are to be preached to the four corners of the world, and it also represents Messiah, for He came to earth at the end of the fourth Millennium. Furthermore when the Messengers of YHVH come to gather the elect in Matthew 24, they gather them from the four winds, from one end of heaven to the other. The veil has always represented, the High Priesthood, for the High Priest is the only one that could enter into the Holy of Holies through this veil, once every year to meet with YHVH, Paniym El Paniym, face to face or presence to presence. Therefore this tells us that whatever YHVH has chosen to place beyond this veil is for the benefit of the whole world. And Scripture makes it very clear, that what is beyond this veil, is the Ark of the Covenant and YHVH's Mercy seat, wherein is contained the Words of our heavenly Father's Torah of Life.



inside, inward, it is also the name of the second letter of the Hebrew alphabet, it means domestic, to domesticate, the **word**, LeParoket, is the **word**, Paroket, פָּרוֹכֶת, repeated, and it means **the sacred screen, veil, curtain before the Most Holy Place**, cover, the **word**, Et, is repeated and it is defined above, the **word**, Aron, means the Ark, 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**, VehiBediyah, is from the **word** Badal, בָּדַל, means, to depart, be detached, to remove, separate, stay away from, he differentiated, he distinguished, **divided**, a separate part, piece, end, to detach, withdrawn, partition, screen, and in the form that it is used here it means, and shall divide, the **word**, HaParoket, is the **word** Paroket, repeated, and it means, **the sacred screen, veil, curtain before the Most Holy Place**, the **word**, Lakem, means, **for you**, the **word**, Beyn, בֵּין, means, **to separate, divide, be between**, to distinguish, to understand, he was separated, was distinct, was clear, was evident, he understood, perceived, he became wise, he considered attentively, observed, he reflected, pondered, explained, instructed, was understood, was given to understand, was explained, to interpolate, and as a preposition it means, between, among, during, understanding, comprehension, intelligence, the **word**, HaQodesh, means, **the Holy**, the **word**, UBeyn, is the **word**, Beyn, repeated, and it means, **between**, the **words** Qodesh HaQadashim, means, **the Holy of Holies**,

Here we are told that the Veil is there to separate between the Holy place and the most Holy place. Why did YHVH make a difference between these two places? For example, we are told that Mosheh was the humblest man that ever lived, and it was Mosheh that YHVH sent to be the Saviour of the people of Yisrael, and Mosheh, was totally dedicated to YHVH, and he willingly chose, to believe follow and obey all the Words of YHVH's Torah of Life. And yet when he made one small mistake, he was not allowed to enter into the Promised Land. Now David, whom YHVH says, **IS** a man after His own heart, made countless mistakes, and although he suffered because of it, he was permitted to keep ruling over the people of Yisrael. This tells me that YHVH has different levels of responsibility for different people. The High priest was to be a shadow of Messiah, the sinless Lamb, and therefore, as the sinless Lamb he was permitted to enter into the Holy of Holies. Now since the advent of Messiah, and Him dying on the Cross for our transgressions of the Words of our heavenly Father's Torah of Life, our Sin, we, you and I, as long as we follow the protocol of the high priest, in preparing ourselves, by repenting of all of our sins and making a commitment to believe follow and obey **ALL** the Words of YHVH Torah of Life, can petition Elohim to enter into his presence, **BUT** we cannot take this privilege lightly, and therefore it is imperative that we prepare carefully before, petitioning our heavenly Father to enter His Holy of Holies.

34 And you shall put the mercy seat upon the ark of the testimony in the most holy place.

וְנָתַתָּ אֶת־הַכַּפֹּרֶת עַל־אֲרוֹן הָעֵדוּת בְּקֶדֶשׁ הַקְּדוֹשִׁים  
 וְנָתַתָּ אֶת־הַכַּפֹּרֶת עַל־אֲרוֹן הָעֵדוּת בְּקֶדֶשׁ הַקְּדוֹשִׁים

VeNatata Et HaKaporet Al Aron HaEdut BeQodesh HaQadashim, 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, and in the

form that it is used here it means, **and you shall 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, 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**, HaKaporet, פֶּרֶכֶת, means, **the sacred screen, veil, curtain before the Most Holy Place**, cover, apartment, shrine, 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**, Aron, אָרוֹן, means, **chest, box, ark, coffin**, 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**, BeQodesh, means, **in the Holy**, the **word**, HaQadashim, **of Holies**)

*Here Mosheh is instructed to place the mercy seat upon the Ark of the Covenant, for one is NOT complete without the other. Without the mercy seat `*

*Hebrew 10:19-22 Having therefore, brethren, boldness to enter into the Holiest by the blood of Yeshua, 20 By a New and Living Way, which He has consecrated for us, through the veil, that is to say, His flesh; 21 And having a high priest over the house of Elohim; 22 Let us **draw near with a true heart in full assurance of belief (faith)**, having our hearts sprinkled (with the Torah obedient blood of Messiah) from an evil conscience, and our bodies washed with pure water (the water of the Word of YHVH, His Torah of Life.*

What is it that we are to draw near to in the Holy of Holies? It is what is in the Ark that is covered with the Mercy Seat, it is the Words of the Torah of YHVH that was placed in Ark by Mosheh, who followed the instructions of YHVH to do so. The only purpose or goal that a person is to have when they enter into the Holy of Holies is to meet Face to Face with YHVH, and believe, follow and obey what He tells you to do, and since the Words of His Torah ARE in the Ark under the mercy seat, you can rest assured that the Words of H Torah of Life is what He will be speaking to each and every person that He allows to enter into that most Holy Place.

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

וְשַׂמְתָּ אֶת-הַשְּׁלֶחֶן מִחוּץ לַפֶּרֶכֶת וְאֶת-הַמְּנֹרָה נֹכַח הַשְּׁלֶחֶן עַל צִלְע הַמִּשְׁכָּן תִּימֵנָה ( וְהַשְּׁלֶחֶן תִּתֵּן עַל-צִלְע צָפוֹן







*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, the **word**, VeTzipiyta, is from the **word** Tzapha, צפה, 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 it, the **word**, Zahav, means gold, the **word**, VaVeyhem, is the plural of the **word** Vav, ו, which means, **hook,** so called as an allusion to the ancient Hebrew form of this letter, it is also the name of the sixth letter of the Hebrew Alphabet, the **word**, Zahav, means gold, the **word**, VeYatzaqta, is from the **word** Yatzaq, יצק, which means, to pour, **to cast metal,** he poured out, **he cast, he set, placed,** the **word**, Lahem, means, **for them,** the **word**, Chamishah, means five, the **word**, Adney, is from the **word** Eden, אדן, means, base, foundation, pedestal, **socket of a column,** railway sleeper, the **word**, Nechoshet, נְחֹשֶׁת, means, **brass,** copper)

In this last verse the word gold which represents purity is used twice, and it is to be a witness to us of the purity that is contained in the Tabernacle that YHVH had Mosheh and the people of Yisrael build. The word Brass is used once, and it represents the altar of Sacrifice, where we atone for our sins, and where YHVH purifies us, when we repent and confess our sins to Him. The number five is used twice, and it represents YHVH's Grace, and the Words of His Torah wherein is contained YHVH's Grace and Mercy. And finally the word Shitiym is used again, and this word represents our Messiah, the Words of the Living Torah that is contained in the ark of the Covenant, and shows us who He truly is, and what He has done for us. Amein

*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*