

Study of Exodus 27

by

Marc Gravelle

marc@bondservantsofyeshua.ca

Exodus 27:1-19

1 And you shall make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits.

וַעֲשִׂיתָ אֶת-הַמִּזְבֵּחַ עֲצֵי שִׁטִּים חָמֵשׁ אַמּוֹת אָרְךָ וְחָמֵשׁ אַמּוֹת רֹחַב רַבּוּעַ יְהִיָה הַמִּזְבֵּחַ (וְשֵׁלֶשׁ אַמּוֹת קַמְתּוֹ

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VeAsiyta Et HaMizbeach Atzey Shitiym Chamesh Amot Orek VeChamesh Amot Rochav Ravuah Yiyeh HaMizbeach VeShalosh Amot Qomato, where the **word**, VeAsiyta is from the **word**, Asah, עָשָׂה, means, **to do, doing, done, make, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected**, he appointed, he acquired, got, gained, the **word**, 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 Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, HaMizbe'ach, מִזְבֵּחַ, means, **altar**, it is from the root **word** Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the **word**, Atzey, is from the **word** Etz, עֵץ, which 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**, Chamesh, means five, the **word**, Amot Orek VeChamesh Amot, is the plural of the **word** Amah, 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**, 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**, Ravuah, is from the **word** Raba, רָבַע, means, to square, quadruple, quadrate, foursquare, it is from the **word** Arba'a, אַרְבַּע, which means four, it means he did something four times, he multiplied by four, was divided into four, the **word**, Yiyeh, 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, the **word**, HaMizbeach, is the **word** Mizbe'ach repeated, and it means, **altar**, the **word**, VeShalosh, means, **and five**, the **word**, Amot is repeated, and it is the plural of the **word**, Amah, which means, **cubit**, the **word**, Qomato, is from the **word**, Qomah, קוֹמָה, which means, **height**, man's height, stature, story, storey)

Here YHVH takes us to the very first thing that anyone would see, if and when, they were permitted to enter the court of the Tabernacle, and that **IS**, the Mizbeach, the altar of Burnt Offerings, and we are told, that it is made of Shitiym wood, and, as I mentioned before, this Shitiym wood, **IS** a shadow picture of the body of Messiah, for we are told, that the tree from which this wood is harvested, 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, the word, Shittim is translated as Aphthartos, and it is Strong's number G862, ἀφθαρτος, Aphthartos, it is from Strong's number 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, and it is **undecaying, incorruptible** and **immortal**. This happens to be the perfect description that is given 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, as I said, a metaphor for Messiah, for He too, grew up in dry ground, however, 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, we are told that the Shittim or Acacia Tree is **resistant to decay, and to contamination**, which is a beautiful shadow picture of our Messiah, for He

too, *is incorruptible*. The more we look at how this tabernacle is constructed, and the material that went into the construction of it, the material that YHVH commanded Mosheh and the people of Yisrael, to bring for its construction, the more we will see, and comprehend, that it represents Messiah. We are also given the dimensions of the Altar. It was to be, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits.

The word Mizbeach, is from the root word Zabach, זָבַח, which means, to sacrifice, to slaughter, he sacrificed, feast, meal. The word Mizbeach, is the noun, and the word, Zabach, is the verb, or the action that is carried out, on the Altar, the Mizbeach. The underlying meaning of the verb Zabach, is to be meticulous in preparing whatever is to be sacrificed, for a higher purpose. This is directly connected with what Janice does every Shabbat, she prepares a meal to feed and satisfy, our guests, who come to our home to celebrate the Shabbat with us, which *IS*, the higher purpose. Therefore, the action of preparing that meal for our guest, is the meaning of the word Zabach, it is meant to satisfy them, during the Shabbat day of rest.

Bereshiyt 31:54 54 Then Ya'aqov offered a Zabach, Sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

Bereshiyt 22:8 And Abraham said, אֱלֹהִים יִרְאֶה-לּוֹ הַשֶּׁה, Elohiym, Yireh, will see, Lo, to it, HaSeh, the lamb, לְעֹלֹת בְּנֵי יִיִלְכוּ שְׁנֵיהֶם יַחְדָּו, LeOlot, for the burnt offering: Beniy, my son, VaYelku, and they Halak, they walked, Shneyhem, the both of them, Yachdav, united.

This is a perfect shadow picture of when our heavenly Father offered His only begotten Son, our Messiah, on the altar of the tree, for the higher purpose, and that higher purpose, was, the salvation of the people of the world, who would eventually choose to surrender their hearts, minds, souls and strength to YHVH, in total loving surrendered obedience to the Words of our heavenly Father's Torah of Life. That fact, is also confirmed by the measurements of the altar. We are told that the altar was to be *Five* cubits by *Five* cubits, and it was to be *three* cubits high. The number *five* in Scripture speaks of the Words YHVH's Torah of Life, that was made flesh, and His grace, for they are one and the same, they are synonymous terms, and the number *three*, in Scripture speaks of Messiah's death and resurrection, for, He rose from His Tomb on the *third* day.

2 And you shall make the horns of it upon the four corners thereof: his horns shall be of the same: and you shall overlay it with brass.

וַעֲשִׂיתָ קַרְנֹתָיו עַל אַרְבַּע פְּנֵיהֶיו מִמְּנוֹ תַהַיֵּינָן קַרְנֹתָיו וְצִפִּיתָ אֹתוֹ נְחֹשֶׁת

XWqH YXx XZzY Zxh9q hzhx YyYh YZxh 99x 99 YZxh9q XZw9Y

VeAsiyta Qarnotayv Al Arba Pinotayv Mimenu Tihyeyna Qarnotayv VeTzipiyta Oto Nechoshet, 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*, Qarnotayv, is form the *word* Qeren, קֶרֶן, which means, *to grow horns, it grew horns, it became as hard as horn, it brought forth horns, it grew horny, hardened, it also means, to send out rays, to beam, radiate, he shed light, he caused to shine, its light was shed, was beamed, was radiated, horn, shofar, ram's horn, it means strength, power, might, glory, pride, corner, point, peak, ray, damage done by an*

animal's horn, it can also mean horn player, 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**, Arba, means, four, the **word**, Pinotayv, is from the **word**, Pinah, פָּנָה, which means, to turn, he passed away, vanished, he turned, turned away, he turned and looked, looked, looked at, considered, regarded, he freed himself, was free, was at leisure, he removed, cleansed, emptied, he vacated, evacuated, it also means, **corner, end**, the **word**, Mimenu, מִמֶּנּוּ, means, **from or of us, from or of them**, it is from the **word** Min, מִן, which denotes separation, and means, away from, from, thereof, of, out of, since, because, more than, than, it is also the pronoun what, the **word**, TiHeyeyna, 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**, Qarnotayv, is repeated and it is from the **word**, Qeren, which means, horn, the **word**, VeTzipiyta, is from the **word**, Tzaphah, צָפָה, which means, to look, observe, to keep watch, to foresee, expect, he looked out, he hoped, kept watch, he lurked, spied, he foresaw, hoped for, expected, looked forward to, it also means, to cover, lay out, lay over, arranged the table, he overlaid, coated, plaited with metal, was laid over, the **word**, Oto, means, he or **it**, the **word**, Nechoshet, נְחֹשֶׁת, means, **brass**, copper)

Here, Mosheh is told that he is to make and place horns, קַרְנֹתָיו, Qarnotayv, which is from the word Qeren, upon the four corners thereof: his horns, Qarnotayv shall be of the same: and you shall overlay it with **brass**. The word, Qeren, קֶרֶן, does means, horn, to grow horns, it grew horns, it became as hard as horn, it brought forth horns, hardened, **BUT**, it also means, to send out rays, to beam, radiate, he shed light, he caused to shine, its light was shed, was beamed, was radiated, horn, shofar, ram's horn, it means strength, power, might, glory, pride, corner, point, peak, ray, damage done by an animal's horn, it can also mean horn player. In Scripture we are told that when Mosheh came down from the Mount after presenting the second set of Tablets, upon which YHVH wrote the exact same Words that He wrote on the First set of Tablets, we are told that Mosheh's face shown brightly. This tells me, that when the people of Yisrael, saw Mosheh, after he came down from the mount, that he had, what looked like, glowing Ram's horns superimposed upon his face, and that is why he wore a veil over his face. The glowing rams horns that were somehow super imposed upon Mosheh Face is a shadow picture of the authority of YHVH, being transferred upon Mosheh, who is the perfect epitome of the Words of the Torah of YHVH. Furthermore, the fact that Mosheh's face did shine brightly and the fact that he **IS** an actual shadow picture of Messiah, indicates to us, that the brightness of His coming, is to remind us, that Like Mosheh, we too are to keep the Words of the Torah of our heavenly Father that were given to Mosheh at Mount Sinai.

The horns on the four corners of the altar represent YHVH's authority of the four corners of the world, and the fact that the altar and the horns were to be covered with **Brass**, indicates to me, that before anyone can enter into the domain of our heavenly Father, represented here, by His Tabernacle, which is a shadow picture of Messiah, who is the Words of the Living Torah of our heavenly Father made flesh, we have to offer a whole sacrifice on the altar of offerings, the altar of sacrifice.

3 And you shall make his pans to receive his ashes, and his shovels, and his basins, and his flesh-hooks, and his fire-pans: all the vessels thereof, you shall make of brass.

וְעָשִׂיתָ סִירֹתָיו לְדַשְׁנוֹ וְיָעִיר וּמִזְרָקָתָיו וּמִזְלָגָתָיו וּמַחְתָּתָיו לְכָל-כֵּלָיו תַּעֲשֶׂה נְחֹשֶׁת (שִׁירָה)
 אֲשֶׁר עָשָׂה אֲשֶׁר עָשָׂה אֲשֶׁר עָשָׂה אֲשֶׁר עָשָׂה אֲשֶׁר עָשָׂה אֲשֶׁר עָשָׂה אֲשֶׁר עָשָׂה אֲשֶׁר עָשָׂה אֲשֶׁר עָשָׂה אֲשֶׁר עָשָׂה
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VeAsiyta Siyrotayv LeDashnu VeYa'ayv UMizreqotayv UMizlegotayv UMachtotayv, LeKal Kelayv TaAseh Nechoshet, 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**, Siyrotayv, is form the **word** Siyr, (סִיר), means, **pot, kettle, caldron, fishhook pan, wash pot**, a large jar, to boil up, it also means, thorn, the same spelling but pronounce Sayir or Sayar, סִיר, means, to visit, tour, tourist, scout, reconnoiterer, the **word**, LeDashnu, is form the **word**, Dashen, דָּשַׁן, means, to be fat, grow, fat, was fat, mighty, powerful, he grew fat, was made fat, was fattened, **he removed the ashes**, was satisfied, was made happy, **was turned into ashes**, fat, fresh, vigorous, **ashes from the altar**, the **word**, VeYa'ayv, is form the **word** Ya, יָע, which means, shovel, the **word**, UMizreqotayv, is from the **word**, Mizraq, מִזְרָק, which means, means, bowl, basin, pan, syringe, to throw toss, sprinkle, the **word**, UMizlegotayv, is from the **word** Mazleg, מִזְלָג, or, Mazlegah, מִזְלָגָה, which means, **fork**, the **word**, Umachtotayv, is from the **word**, Machtah, מַחְתָּה, which means, **fire pan, censor, snuff dish**, it also means, terror, destruction, ruin, to be shattered, be broken, be dismayed, be terrified, the **word**, LeKal, means, **and all, or and the whole of**, the **word**, Kelayv, is form the **word** Keliy, כֵּלִי, which means, **article, object, thing, vessel, utensil**, dress, garment, organ, weapon, armour, artillery, bag, carriage, furniture, instrument, jewel that is made, that which pertains to, pot, psaltery, sack, stuff, tool, whatsoever, it is related to the **word** Kol, כּוֹל, which means to comprehend, contain, measure, all, the whole of, the **word**, TaAseh, is from 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, the **word**, Nechoshet, means **brass**)

Here we are told that all the instruments that are pertinent for the work that goes on, on the Altar of Offerings, are to be made of brass. Brass, in Scripture, represents the Altar of sacrifice, which is a place, of surrendered repentance, where people are to confess their sins, and then atone for them, by offering the prescribed sacrifice to YHVH. We, have to understand that YHVH does **NOT** need, **NOR** does He want our sacrifices for Sin, and it is quite evident that He would prefer that no one Sins, which would eliminate the need for sacrifices for Sins.

4 And you shall make for it a grate of network of brass; and upon the net, shall you make four brazen rings in the four corners thereof.

וְעָשִׂיתָ לָּהּ מַכְפָּר מֵעֵשָׂה רֶשֶׁת נְחֹשֶׁת וְעָשִׂיתָ עַל-הָרֶשֶׁת אַרְבַּע טַבָּעֹת נְחֹשֶׁת עַל אַרְבַּע (קְצוּתָיו)

5 And you shall put it under the compass of the altar beneath, that the net may be even to the **midst** of the altar.

וְנָתַתָּה אֹתָהּ תַּחַת כַּרְכָּב הַמִּזְבֵּחַ מִלְמַטָּה וְהַיְתָה הָרֶשֶׁת עַד חֲצִי הַמִּזְבֵּחַ)

VeNatatah Otah Tachath Karkov HaMizbe'ach MilMatah VeHaytah HaReshet Ad Chatziy

HaMizbe'ach, מִזְבֵּחַ, means, **altar**, it is from the root **word** Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the **word**, Oto, means, he or it, the **word**, Tachath, 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**, Karkov, כַּרְכָּב, means, border, rim, edge, to make a rim, rimmed, encircled, the **word**, HaMizbe'ach, means, **the altar, the place of sacrifice**, the **word**, MilMatah, מִטָּה, means, stick, rod, staff, branch, tribe, it also means downward, down, below, beneath, underneath, to stretch out, to bend down, it also means bed, to stretch out, to incline, bend, but it can also mean perversion of justice, that which is bent or inclined, the **word**, VeHaytah, 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, the **word**, HaReshet, רֶשֶׁת, means, **net, snare, trap, network, to net, cover with netting**, he drew zigzag lines, was covered with a net, netter, net-like, the **word**, Ad, עַד, as a preposition and conjunction, means, **to, unto**, up to, even to, as far as, as long as, how, until, while, for, it is related to the **word** Ed, and as a conjunction, it means, to, unto, up to, even, until, while, and as a noun it means, eternity, perpetuity, progress in time, it means, booty, to take away, tear away, it means, witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means, ornament, jewel, choice, best, it also the heart of the **word** Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where, Yisrael is to stop what they are doing, and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word**, Chatziy, חֲצִי, means, **half, middle, midst**, it also means, arrow, arrowhead, the **word**, HaMizbe'ach, means, **the altar**)

As I mentioned above, the grate was to be placed half way down the altar, and then, whatever wood that would be used was placed below the grate, and the animal, or the animal parts, that were to be sacrificed, were placed above the grate and the burning wood, just like Messiah was placed on top of the Cross, where He was crucified and died, as the ultimate sacrifice.

6 And you shall make staves for the altar, staves of shittim wood, and overlay them with brass.

וַעֲשִׂיתָ בָדִים לַמִּזְבֵּחַ בְּדֵי עֲצֵי שִׁטִּים וְצָפִיתָ אֹתָם נְחֹשֶׁת)

VeAsiyta Badiym LaMizbe'ach Badey Atzey Shitiym VeTzipiyta Otam Nechoshet, 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**, Badiym, is form the plural of the **word**, Bad, בָּד, means, separation,

separated, alone, part, portion, limbs, a part of the body, a branch, piece of cloth, **pole, stave**, a shoot, alone, by themselves, only, apart from, aside from, as an adverb it means, apart, only, besides, it also means, linen, divided fibres, cloth, material, pole, bar, rod, branch, part, portion, something cut off, something separated, separation, part of something, part of the body, branch of a tree, bar for carrying, it means, only, besides, alone, apart, branch by itself, except, only part, it also means, lie, fabrication, to invent, to fabricate, concoct, fiction, the **word**, LaMizbe'ach, means for the altar, the **word**, Badey is the **word**, Bad, repeated, and it means pole or stave, the **word**, Atzey, is from the **word** Etz, עץ, which 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**, VeTziptyta, is from the **word**, Tzaphah, צָפָה, which means, to look, observe, to keep watch, to foresee, expect, he looked out, he hoped, kept watch, he lurked, spied, he foresaw, hoped for, expected, looked forward to, it also means, **to cover, lay out, lay over, arranged the table, he overlaid, coated, plaited with metal, was laid over**, the **word**, Otam, means them, the **word**, Nechoshet, means, **brass**, copper)

Here Mosheh is told that he is to make staves for the altar, staves of shittim wood, and overlay them with brass. All the materials for the Tabernacle have a significance that represents an aspect of who our Messiah is, and the great sacrifice that He paid for us, so that we, you and I, could enjoy everlasting Life in the kingdom of Elohim. The staves, that are placed in the rings with which the Brazen altar is to be carried is the Hebrew word, בְּדִים, which is the plural of the word Bad, בַּד, which means, separation, separated, alone, set apart, portion, limbs, a part of the body, a branch. Based on the definition of this word, Bad, it appears, that we, you and I, are to be the Staves, the Badiym, for we are to be, set apart, separate and distinct from all other peoples of the world, we are to be the branches of Messiah, who is the Vine, we are to be the body of Messiah, the very same body that willingly obeys the Commandments of the Head, which of course is Messiah/YHVH.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

וְהוּבָא אֶת־בְּדָיו בַּטְּבָעֹת וְהָיוּ הַבְּדִיִּים עַל־שְׁתֵּי צַלְעֹת הַמִּזְבֵּחַ בַּשָּׂאת אֹתוֹ

YXAX AXWp BpZpY AXWZ AXW WYVpY YZYX AXWp YZYp AX XpZY

VehuBa Et Badayv BaTaba'ot VeHayo HaBadiym Al Shtey Tzalot HaMizbe'ach Biset Oto, where the **word**, VehuBa, is from the **word**, Bo, בּוֹ, 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, בּוֹ, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, and in the form that it is used here it means, **and shall be brought**, 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 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**, Badayv, is from the **word** Bad, בַּד, means, separation, separated, alone, part, portion, limbs, a part of the body, a branch, piece of cloth, **pole, stave**, a shoot, alone, by themselves, only, apart from, aside from, as an adverb it means, apart, only, besides, it also means, linen, divided fibres, cloth, material, pole, bar, rod, branch, part, portion, something cut off, something separated, separation, part of something, part of the body, branch of a tree, bar for carrying, it means, only, besides, alone, apart, branch by itself, except, only part, it also means, lie, fabrication, to invent, to fabricate, concoct, fiction, the **word**, BaTaba'ot, is from the **word**, Taba'at, טַבַּעַת, means, **ring, signet ring**, and in the form that is is used here it means, **into the rings**, the **word**, VeHayo, 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, you shall put, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, HaBadiym, is the **word** Bad, repeated and here it means, **the poles, the staves**, 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**, Shtey, means, **two**, the **word**, Tzalot, צַלְעוֹת or, צַלְע, means, to limp, halt, he limped, halted, was lame, became lame, pretended to be lame, to enclose by ribs, was enclosed by ribs, he enclosed with ribs, ribbed, it means, rib, the slope of a mountain, **side, side chamber**, leaf of a folding door, plank, board, beam, hemstitch, stumbling, fall, calamity, the **word**, HaMizbe'ach, means, **the Altar**, the **word**, Biset, is from the **word** Nasa, נָשָׂא, which means, **to lift, to raise, to carry, take**, he rose, was high, grew up, he lifted, raised, he bore, carried, he took, took away, carried off, he married, it contained, he

swept away, destroyed, forgive, he forgave, pardoned, he suffered, endured, was lifted up, was raised, was exalted, was respected, was carried from place to place, he lifted himself up, he exalted himself, he cause to bear, he caused to bring, he transported, transferred, was given in marriage, it also means, to deceive, beguile, emptiness, vanity, he imposed upon, to claim a debt, and in the form that it is used here it means, **for carrying**, the **word**, Oto, means, **it**)

Here we are told that the staves, which is a shadow picture of the people that are to be set apart for the purposes of YHVH, **ARE** the ones that are to carry, to Biset, the Altar. The word, Biset is from the word, Nasa, נָשָׂא, which means, **to lift, to raise, to carry, take**, he rose, was high, he lifted, raised, he bore, carried, carried off, **he married**, it contained, he swept away, destroyed, forgive, he forgave, pardoned, he suffered, endured, was lifted up, was raised, was exalted, was respected, was carried from place to place, he lifted himself up, he exalted himself, he caused to bear, he caused to bring, he transported, transferred, **was given in marriage**, it also means, to deceive, beguile, emptiness, vanity, he imposed upon, to claim a debt. The definition of this word tells us that the Staves, who, in my opinion, are shadow pictures of the obedient servants of Yeshua, whom will eventually be His Bride, being the burden bearers of the altar of sacrifice. We have to understand that the burden that we have to carry, **IS** YHVH's mandate, that YHVH Himself gave us, and that mandate states, that **WE**, you and I and all the people that have willingly surrendered their hearts to YHVH, **ARE** to carry out the task that we have been sovereignly given, to **be a LIGHT onto the peoples of the nations of the world that are mired in darkness**, which means that we, you and I, are to carry on the work that Messiah started, of bringing the Words of the inerrant and everlasting teaching and instructions of our heavenly Father, to the whole world, and show them that they must repent of their sins, and surrender their hearts to YHVH.

8 Hollow with boards shall you make it: as it was showed you in the mount, so shall they make it.

נְבוּב לְחֹת תַעֲשֶׂה אֹתוֹ כַּאֲשֶׁר הִרְאָה אֶתְךָ בְּהַר כֵּן יַעֲשׂוּ
 נְבוּב לְחֹת תַעֲשֶׂה אֹתוֹ כַּאֲשֶׁר הִרְאָה אֶתְךָ בְּהַר כֵּן יַעֲשׂוּ

Nevuv Luchot TaAseh Oto Ka'asher HeRah Otka BaHar Ken YaAsu, where the **word** Nevuv, is from the **word**, Nabab, נָבַב, which means, **to make hollow, hollow out**, pipe, gutter, sewer, hole aperture he made hollow, hollowed out, the **word**, Luchot, is from the **word** Luach, לֹחַ, means, table, tablet, calendar, blackboard, **board**, it means, to plate, plank, tabulate, it means, to glisten, as a tablet that is polished, whether it is of stone, wood or metal, the **word**, TaAseh, is from 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, the **word**, Oto, means, he or **it**, the **word**, Ka'asher, כַּאֲשֶׁר, means, **as**, who, which, what, that, when, where, how, because, in order that, according to, as soon as, forasmuch, howsoever, whosoever, though, the woe HeRah, is from the **word**, Ra'ah, רָאָה, means, see, cause you to see, saw, look, **looked, showed**, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, Otka, to you, the **word** BaHar, means, **on the mount**, 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

to weave, plait, twist, to sway, to waver, it means, to cut out, carve, carved things, it means, **curtain, hanging**, plaited, twisted cord, slinger, marksman, the **word**, LeChatzer, חצור, means, **enclosure, court, hamlet**, village, premises of a farm, he fenced, in, hedged in, enclosure for sheep, fence, hedge, was present, settled, dwelled, a civilized region, with towns and villages, it also means to blow the trumpet, and in the form that it is used here it means, for the court, the **word**, Shesh, 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 from the **word**, Shazar, שָׁזַר, which means, to **twine, interweave, intertwine, he interwove, interlace**, it also means, cord maker, the **word**, Me'ah, מֵאָה, means, **hundred**, to multiply by one hundred, 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**, 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**, LaPe'ah, פֶּאֶה, is repeated and it 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**, HaEchat, means, **the one**)

Here Mosheh is told that the south side of the court, southward, there shall be hangings for the court of fine twined linen of a **hundred** cubits long for one side: The number **one hundred** in Scripture, is the number that represents the children of promise, for Abraham, was one hundred years old, when the child that YHVH promised he would produce, from his own loins, would be born. Therefore this number, which is the number of the length of the Tabernacle, represents the Promises of YHVH, that He would dwell among His people, and that He would never leave nor forsake those that willingly choose, to believe, follow and obey, the Words of our heavenly Father's Torah of Life. The fine twined linen, represents the purity, of what is contained within these curtains, and that of course, **IS**, the Tabernacle, within which, is placed the Ark of the Covenant, which contains the Testimony of YHVH, which is, the Words of our heavenly Father's Torah of Life, that will later be sent to earth, and manifested in the flesh, as our Messiah.

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

וְעַמֻּדָיו עֶשְׂרִים וְאַדְנֵיהֶם עֶשְׂרִים נְחֹשֶׁת וְנִי הָעַמֻּדִים וְחֻשְׁקֵיהֶם כֶּסֶף

VeAmudayv Esriym VeAdneyhem Esriym Nechoshet Vaviy HaAmudiyim VahaShuqeyhem

Kaseph, where the **word**, VeAmudayv, is from the **word** Amud, עַמֻּד, means, **pillar, column**, stand, platform, a cylinder around which a scroll is rolled, reader's stand in the synagogue, page in a book, something standing, arranging in Columns, paging, pagination, and without the letter Vav we form the **word**, Amad, עָמַד, which means, to stand, lean against, lean something upon or against something, position, he stood, stood up, stood still, he continued, persisted, stayed, remained, he placed, he appointed, he set up, established, to estimate, value, discern, it also means chamber pot, the **word**, Esriym, means, **twenty**, the **word**, VeAdneyhem, is from the word Eden, אֵדֶן, which means, **to sustain or to provide a base, foundation, pedestal, socket of a column**, it also means, railway sleeper, the **word**, Esriym is repeated and

it means, **twenty**, the **word**, Nechoshet, means, brass or copper, the **word**, Vaviy, 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 Alephbet, the **word**, HaAmudiyim, is the plural of the **word**, Amud, עמוד, means, **pillar, column**, stand, platform, a cylinder around which a scroll is rolled, reader's stand in the synagogue, page in a book, something standing, arranging in Columns, paging, pagination, and without the letter Vav we form the **word**, Amad, עמד, which means, to stand, lean against, lean something upon or against something, position, he stood, stood up, stood still, he continued, persisted, stayed, remained, he placed, he appointed, he set up, established, to estimate, value, discern, it also means chamber pot, the **word**, VaChashuqeyhem, is from the **word**, Cheshuq, חשיק, which means, **fillet, ring, hoop**, and, as an adjective, it means, beloved, desired, it also means, the spoke of a wheel, and without the letter Vav, חשק, it means, to bind, join, be attached to, he bound, saddled an ass, he was attached to, loved, desired, he attached, pressed together, desire, longing, pleasure, the **word**, Keseph, means, **silver**)

The explanation of the words that are used in this verse are the same that are in the next *verse* and the explanation of what all the numbers, and these words represent, is on the next page. We have **twenty** pillars and **twenty** sockets that are to be made of Brass, and we have the hooks of the **twenty** pillars and their fillets are to be made of **silver**

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

וְכֵן לַפֶּאת צְפוֹן בְּאֶרֶךְ קַלְעִים מְאֵה אַרְבָּע וְעֶמְדוֹ עֶשְׂרִים וְאֲדָנִיָּהֶם עֶשְׂרִים נְחֹשֶׁת נוֹי (הָעֵמֻדִים וְחֻשְׁקֵיהֶם כֶּסֶף

יִשְׂרָאֵל אֲכֹלֵי פֶּתַח שַׁעֲרֵי אֶרֶץ כְּנָעַן וְעֵשֶׂת עָשָׂר אֲמֻדוֹת וְעֵשֶׂת עָשָׂר אֲדָנִיָּהֶם כֶּסֶף וְעֵשֶׂת עָשָׂר אֲמֻדוֹת וְעֵשֶׂת עָשָׂר אֲדָנִיָּהֶם כֶּסֶף

VeKen LiPhe'at Tzaphon BaOrek Qelaiym Me'ah Orek VaAmudo Esriym VeAdneyhem Esriym Nechoshet Vaviy HaAmudiyim VaChashuqeyhem Kaseph, where the **word**, Veken, is from the **word**, Ken, כֵּן, and 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, and in the form that it is used here, it means, **and so**, the **word**, LiPhat, 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**, Tzaphon, צפון, means, **north**, north wind, hidden, to hide, conceal, lurk, the hidden dark region, it means, to decode, decipher, it is related to the **word**, Tzaphiyah, צפיה, which means, looking forward, hope, expectation, covering, overlaying, coating, plating, the **word**, BaOrek, ארך, means, to be long, was long, lasted, lasted long, was protracted, he lengthened, prolonged, it became long, was lengthened, **length**, longitude, and with the Bet prefix, it means, **in length**, the **word**, Qelaiym, קלע, means, to sling, hurl forth, he slang, he hurled forth, shot, was shot at, was thrown at a mark, projectile, missile, he was thrown, he happened to come, he came by chance, it means to weave, plait, twist, to sway, to waver, it means, to cut out, carve, carved things, it means, **curtain, hanging, plait**, twisted

cord, slinger, marksman, the **word**, Me'ah, מאה, means, **hundred**, to multiply by one hundred, the **word**, Orek, is repeated and it means, length, the **word**, VeAmudu, is from the **word** Amud, עמוד, means, **pillar, column**, stand, platform, a cylinder around which a scroll is rolled, reader's stand in the synagogue, page in a book, something standing, arranging in Columns, paging, pagination, and without the letter Vav we form the **word**, Amad, עמד, which means, to stand, lean against, lean something upon or against something, position, he stood, stood up, stood still, he continued, persisted, stayed, remained, he placed, he appointed, he set up, established, to estimate, value, discern, it also means chamber pot, the **word**, Esriym, means, **twenty**, the **word**, VeAdneyhem, is from the **word**, Eden, אדן, which means, to sustain or to provide a base, foundation, pedestal, **socket of a column**, it means, railway sleeper, the **word**, Esriym, means, **twenty**, the **word**, Nechoshet, means, **brass**, the **word**, Vaviy, 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**, HaAmudiyim, is the **word** Amud repeated, and it means, **pillar**, the **word**, VaChashuqeyhem, is from the **word** Chashuq, חשוק, which means, **fillet, ring, hoop**, as an adjective, it means, beloved, desired, it also means, the spoke of a wheel, and without the letter Vav, חשק, it means, to bind, join, be attached to, he bound, saddled an ass, he was attached to, loved, desired, he attached, pressed together, desire, longing, pleasure, the **word**, Kaseph, means, **silver**)

Here in these two *verses*, Mosheh is told that both the north and south side are to have **twenty** pillars thereof and their **twenty** sockets shall be of brass; the hooks of the pillars and their fillets **shall be of silver**. The word for pillar, is the word, Amud, it is from the root word Amad, which means, to stand, he stood, leaned against, he stood still, he continued, persisted, stayed, remained, he placed, he established, has value, discerned. So the Tabernacle is made of **Twenty** pillars on one side and **twenty** pillars on the other side, and these pillars, represent the people that stand fast and lean on the Word of YHVH's Torah of Life for their support, they are the ones that continue, persist and remain on the path of Righteousness, that YHVH has established from the beginning of Time, the Words of His Torah of Life. They are the ones, that have inherited their discernment from YHVH, because of their surrendered obedience to the Words of His Torah of Life, and therefore, they are the ones that **ARE** redeemed, and, who will go on to everlasting life in the kingdom of Elohim on Judgment Day. They are the ones that are VaChashuqeyhem, they are the beloved of YHVH, who desire more and more of YHVH's Ways, because they know, that it will lead them onto everlasting life in the kingdom of Elohim.

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

וְרֹחַב הַחֲצֵר לְפָאֵתֵיהֶם קִלְעִים חַמִּישִׁיִּם אַמָּה עַמֻּדֵיהֶם עֶשְׂרֵה וְאֲדָנֵיהֶם עֶשְׂרֵה

אָרְבָּעָה עָשָׂר אָרְבָּעָה עָשָׂר אָרְבָּעָה עָשָׂר אָרְבָּעָה עָשָׂר אָרְבָּעָה עָשָׂר אָרְבָּעָה עָשָׂר אָרְבָּעָה עָשָׂר אָרְבָּעָה עָשָׂר

VeRochav HeChatzer Liphat Yam Qela'iyim Chamishiym Amah Amudeyhem Asrah VeAdneyhem Asarah, where the **word**, VeRochav, רחב, 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**, HeChatzer, חצר, means, enclosure, **court, hamlet, village**, premises of a farm, he fenced, in, hedged in, enclosure for

sheep, fence, hedge, was present, settled, dwelled, a civilized region, with towns and villages, it also means to blow the trumpet, the **word**, LiPhat, us 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**, Yam, ים, means, sea, lake, large basin, reservoir, it also means, **west**, Qelaiym, is form the **word**, Qela, קלע, which means, to sling, hurl forth, he slang, he hurled forth, shot, was shot at, was thrown at a mark, projectile, missile, he was thrown, he happened to come, he came by chance, it means to weave, plait, twist, to sway, to waver, it means, to cut out, carve, carved things, it means, **curtain, hanging**, plait, twisted cord, slinger, marksman, the **word**, Chamishiym, means, **fifty**, the **word**, Amah, אמה, 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**, Amudeyhem, is from the **word**, Amud, עמוד, which means, **pillar, column**, stand, platform, a cylinder around which a scroll is rolled, reader's stand in the synagogue, page in a book, something standing, arranging in Columns, paging, pagination, and without the letter Vav we form the **word**, Amad, עמד, which means, to stand, lean against, lean something upon or against something, position, he stood, stood up, stood still, he continued, persisted, stayed, remained, he placed, he appointed, he set up, established, to estimate, value, discern, it also means chamber pot, the **word** Asrah, means, **ten**, the **word**, VeAdneyhem, is from the **word** Eden, אדן, which means, to sustain or to provide a base, foundation, pedestal, **socket of a column**, it means, railway sleeper, the **word**, Asrah, is repeated, and it means, **ten**)

Here, Mosheh is told that in the breadth of the court on the west side, which is the back of the Tabernacle, there shall be hangings of **fifty** cubits: their pillars **ten**, and their sockets **ten**. So here, we are told that there are **ten** pillars, which means that just like the two sides of the courtyard, there is a pillar, every **five** feet. The curtains are there to keep the tabernacle private, keep it from the prying eyes of people who have not yet chosen to surrender their wills to YHVH, and therefore, are not part of His family. The number fifty in Scripture represents the Jubilee, which represents the restoration of all things. This tells me that in the design of the Tabernacle, YHVH shows all of His children that there will, at some point in the future, **BE** a restoration of all things, which means that we will return to where it all began, back into the Garden of Eden, also known as the kingdom of Elohim. And All we have to, is based on the distance between the pillars, which happens to be five cubits for the number five represents, the Five Books of the Torah of YHVH, the very same Torah, that YHVH gave to Mosheh and Mount Sinai, that happens to be the very same Torah that became flesh and dwelt among us. We are also told, that there are ten Amudeyhem, ten pillars, and as you know the number Ten in Scripture, represents YHVH's Ten Directives for everlasting Life. The material, the design, the colours, and all the measurements of Tabernacle, **ALL** have a message for us, and each and every one of those messages, point to Messiah, **WHO** is the Words of the Living Torah made flesh.

13 And the breadth of the court on the east side, eastward, shall be **fifty** cubits.

וְרֵחַב הַחֲצֵר לְפָאֵת קִדְמָה מִזְרַחָה חֲמִשִּׁים אַמָּה
 אַמָּה אַמָּה אַמָּה אַמָּה אַמָּה אַמָּה אַמָּה אַמָּה אַמָּה אַמָּה

VeRochav HeChatzer Liphat Qedmah Mizrachah Chamishiym Amah, where the **word**, VeRochav, is form the **word** Rachav, רחב, which means to be wide, to be broad, was

stayed, remained, he placed, he appointed, he set up, established, to estimate, value, discern, it also means chamber pot, the **word**, Shloshah, means, **three**, the **word** VeAdneyhem, is from the **word** Eden, ׀דג, which means, to sustain or to provide a base, foundation, pedestal, **socket of a column**, it means, railway sleeper, the **word**, Shloshah, is repeated and it means, **three**)

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

וּלְכַתֵּף הַשְּׁנַיִת חָמֵשׁ עֶשְׂרֵה קְלָעִים עֲמֻדֵיהֶם שְׁלֹשָׁה וְאֲדָנֵיהֶם שְׁלֹשָׁה

אָמֻדֵיחֶם אָמֻדֵיחֶם אָמֻדֵיחֶם אָמֻדֵיחֶם אָמֻדֵיחֶם אָמֻדֵיחֶם אָמֻדֵיחֶם אָמֻדֵיחֶם אָמֻדֵיחֶם אָמֻדֵיחֶם

VelaKateph HaSheniyt Chamesh Esreh Qela'iyam Amudeyhem Shloshah VeAdneyhem Shloshah, where the **word**, VelaKateph, is from the **word**, Kateph, כַּתֵּף, which means, shoulder, shoulder blade, slope, **side**, support, arm of a vine, to carry on the shoulders, shouldered, carrier, porter, and in the form that it is used here it means and for the side, the **word**, HaSheniyt, the second, the **word**, Chamesh, means, **five**, the **word**, Esreh, means, **ten**, and together, they mean, **fifteen**, the **word**, Qelaiym, is the plural of the **word** Qela, קָלַע, which means, to sling, hurl forth, he slang, he hurled forth, shot, was shot at, was thrown at a mark, projectile, missile, he was thrown, he happened to come, he came by chance, it means to weave, plait, twist, to sway, to waver, it means, to cut out, carve, carved things, it means, **curtains, hangings**, plait, twisted cord, slinger, marksman, the **word**, Amudeyhem, is the plural of the **word**, Amud, עֲמוּד, means, **pillar, column**, stand, platform, a cylinder around which a scroll is rolled, reader's stand in the synagogue, page in a book, something standing, arranging in Columns, paging, pagination, and without the letter Vav we form the **word**, Amad, עָמַד, which means, to stand, lean against, lean something upon or against something, position, he stood, stood up, stood still, he continued, persisted, stayed, remained, he placed, he appointed, he set up, established, to estimate, value, discern, it also means chamber pot, the **word**, Shloshah, means, **three**, the **word** VeAdaneyhem, is from the **word** Eden, ׀דג, means, to sustain or to provide a base, foundation, pedestal, **socket of a column**, it means, railway sleeper, the **word**, Shloshah, means, **three**)

Here we are told that on one of the sides of the gate at the front of the court of the Tabernacle, the hangings, shall be **fifteen** cubits: their pillars **three**, and their sockets **three**, and the other side of the gate is identical, for we are told, that they too, the **hangings shall be fifteen** cubits: their pillars **three**, and their sockets **three**. Everything about the Tabernacle tells us that YHVH does **NOT** change, which means, that what He does in heaven, is exactly what He will do here on earth. He tossed out the angels that rebelled against Him and His instructions, and locked them in a pit until judgement Day, when, He will release them only to throw them in the Lake of Fire. And He will do the same to any and all human beings, who rebel against Him, and reject the Words of His inerrant and everlasting teaching and instructions, the Words of His directives for everlasting life, which means, that the people who willingly reject, discard or toss the Words of His Torah out of their Lives, those who rebel against His Directives for everlasting Life, will be sent to the Lake of Fire and suffer the second death, for YHVH does **NOT** change, and neither does His Word, for He has confirmed in His Words of Life, that we will **ALL** reap what we have sown.

remained, he placed, he appointed, he set up, established, to estimate, value, discern, it also means chamber pot, the **word**, Arba'ah, means four, the **word**, VeAdneyhem, is from the **word** Eden, אֶדֶן, means, to sustain or to provide a base, foundation, pedestal, **socket of a column**, it means, railway sleeper, the **word**, Arba'ah is repeated and it means, **four**)

We are told that the west side of the court of the tabernacle was **fifty** cubits wide, and, we are told that both sides of the gate of the court of the Tabernacle are **fifteen** cubits wide, which of course, makes a combined length of **thirty** cubits, and the gate itself, is said to be **twenty** cubits, which means, that all together, the front of the court of the Tabernacle and its gate, measure **fifty** cubits. The number **fifteen** in Scripture, represents rest, for it was on the cusp of the fourteenth minutes before the fifteenth day of the Month of Aviv began, that Messiah was laid to rest in His Tomb. The number, **thirty**, represents the beginning of Messiah's ministry here on earth, and as mentioned before, the number **fifty** represents the restoration of all things, and the number twenty represents redemption, for the sons of the Yisraelites are redeemed by their fathers on their twentieth birthday, for half a Shekel. So here again, we can see that in the design, the construction and the measurements of the Tabernacle, we have the Message of the Gospel, the Good news of the advent of Messiah, our Redeemer, and the beginning of His ministry here on earth, that will cause all people who choose to believe, follow and Obey, the Words of Messiah, which are identical words, to the Words of our heavenly Father, since they are One, to be part of the restoration of all things, which means, that they will be the ones that will experience and be part of, the restoration of YHVH Elohim's back into the kingdom of Elohim, the Garden of Eden, from where mankind was first placed by our heavenly Father.

17 All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass.

כָּל-עַמֻּדֵי הַחֹצֵר סָבִיב מְחֻשָּׁקִים כֶּסֶף וְנִיָּהֵם כֶּסֶף וְאֲדָנִיָּהֵם נְחֹשֶׁת

שֶׁ עַמֻּדֵי הַחֹצֵר סָבִיב מְחֻשָּׁקִים כֶּסֶף וְנִיָּהֵם כֶּסֶף וְאֲדָנִיָּהֵם נְחֹשֶׁת

Kal Amudey HeChatzar Saviyv MeChushaqiyim Keseph Veveyhem Kaseph VeAdneyhem Nechoshet, where the **word**, Kal, means, **all, the whole of**, the **word**, Amudey, is from the **word**, Amud, עַמֻּד, means, **pillar, column**, stand, platform, a cylinder around which a scroll is rolled, reader's stand in the synagogue, page in a book, something standing, arranging in Columns, paging, pagination, and without the letter Vav we form the **word**, Amad, עַמַּד, which means, to stand, lean against, lean something upon or against something, position, he stood, stood up, stood still, he continued, persisted, stayed, remained, he placed, he appointed, he set up, established, to estimate, value, discern, it also means chamber pot, the **word**, HeChatzer, חֹצֵר, means, **enclosure, court, hamlet, village**, premises of a farm, he fenced, in, hedged in, enclosure for sheep, fence, hedge, was present, settled, dwelled, a civilized region, with towns and villages, it also means, to blow the trumpet, the **word**, Saviyv, סָבִיב, means, **round about, surrounding**, or סָבִיבָה, means, **moving in circles, rotation**, neighbourhood, environment, the **word**, MeChushaqiyim, is from the **word**, Chashaq, חָשַׁק, which means, to bind, join, be attached to, **be bound**, saddled an ass, combine, loved, desired, he attached, pressed together, it means, desire, longing, pleasure, and in the form that it is used here, it means, **shall be banded**, the **word**, Keseph, means, **silver**, the **word**, Vavehem, is from the **word** Vav, וָ, 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 Alephbet, the **word** Keseph, is repeated and it

means, *silver*, the *word*, VeAdneyhem, is from the *word*, Eden, אָדֵן, which means, to sustain or to provide a base, foundation, pedestal, *socket of a column*, it means, railway sleeper, the *word*, Nechoshet, means, *brass*, or copper)

Here Mosheh is told that he is to ensure that *all* the pillars that are round about the court, shall be *filleted with silver*; their hooks shall be of *silver*, and their sockets of *brass*.

Silver represents the refining process that all of us must go through in order become sons and daughters of our heavenly Father, but silver can also represent blood money, and the greed of man, pursuing wealth at the cost of losing his soul, like the thirty pieces of silver that were paid to Judas by the priest sand Pharisees for betraying Messiah.

18 The length of the court shall be a *hundred* cubits, and the breadth *fifty* every where, and the height *five* cubits of fine twined linen, and their sockets of brass.

אָרֶךְ הַחֵצֵר מֵאָה בְּאַמָּה וְרֹחַב חֲמִישִׁיִּם בְּחֲמִישִׁיִּם וְקֹמָה חָמֵשׁ אַמּוֹת שֵׁשׁ מְשֻׁזָּר וְאֲדָנִיָּהִם (נְחֹשֶׁת

אָרֶךְ הַחֵצֵר מֵאָה בְּאַמָּה וְרֹחַב חֲמִישִׁיִּם בְּחֲמִישִׁיִּם וְקֹמָה חָמֵשׁ אַמּוֹת שֵׁשׁ מְשֻׁזָּר וְאֲדָנִיָּהִם (נְחֹשֶׁת

Orek HeChatzer Me'ah BaAmah VeTochav Chamishiyim BeChamishiyim VeQomah Chamesh Amot Shesh Mashzar VeAdneyhem Nechoshet, where the *word*, Orak, אָרֶךְ, means, to be long, was long, lasted, lasted long, was protracted, he lengthened, prolonged, it became long, was lengthened, *length*, longitude, the *word*, HrChatzer, חֵצֵר, means, *enclosure, court, hamlet, village*, premises of a farm, he fenced, in, hedged in, enclosure for sheep, fence, hedge, was present, settled, dwelled, a civilized region, with towns and villages, it also means to blow the trumpet, the *word*, Meah, מֵאָה, means, *hundred*, to multiply by one hundred, 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, רֹחַב, 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*, Chamishiyim, means, *fifty*, the *word*, BeChamishiyim, is the *word*, Chamishiyim, repeated, and together, they mean, *Fifty by Fifty*, the *word*, VeQoma, קֹמָה, means, *height*, man's height, stature, story, storey, the *word*, Chamesh, means, *five*, the *word*, Amot, is the *word* Amah, repeated, and in this form, it is the plural of the *word*, Amah, and it means, *cubits*, the *word*, Shesh, 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 from the *word*, Shazar, שָׁזַר, which means, twined, to interweave, intertwine, he interwove, interlace, it also means cord maker, the *word*, VeAddneyhem, is from the *word*, Eden, אָדֵן, means, to sustain or to provide a base, foundation, pedestal, *socket of a column*, it means, railway sleeper, and in the form that it is used here, it means, *and their sockets*, the *word*, Nechoshet, means, *brass*, or copper)

Here YHVH tells Mosheh that the length of the court, shall be a *hundred* cubits, and the breadth *fifty* every where, and the height *five* cubits of *fine twined linen*, and their sockets of *brass*. As I mentioned above, the number *one hundred* in Scripture speaks of the children of Promise, the number *fifty* speaks of the restoration of all things, the number *five* speaks, of the Torah and the

LehaAlot Ner Tamiyd, where the **word**, VeAtah, means, **and you**, the **word**, TeTzaveh, is from the **word**, Tzav, (צַו, means, **command, order, charged**, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אֵת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, Beney, means, **the children of**, the **word**, Yisrael, יִשְׂרָאֵל, is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed, and it is a composite **word**, made up of the **words**, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title, Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, VeYiqchu, is from the **word**, Laqach, לָקַח, which means, to take, to buy, he took, fetched, took in, took away, he received, captured, seized, conquered, **he bought, bring**, he gathered, mingled, it took fire, blazed up, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word**, Eleyka, means to or unto you, the **word**, Shemen, שֶׁמֶן, means, to be or become fat, he oiled, greased, lubricated, he made fat, fattened, it also means, to assess, appraise, evaluate, estimate, as an adjective it means fat, robust, stout, thick, it means, **oil, fatness, olive oil**, fat substance, oil vendor, the **word**, Zayit, זַיִת, means, **olive tree, olive**, olive grower, the **word**, Zak, זָכ, which means, **pure, clean**, it is related to the **word** Zakay, זָכַי, which means, innocent, guiltless, righteous, worthy, entitled, and the **word** Zakah, זָכָה, which means to be clear, be clean, was pure, was innocent, was morally clean, was guiltless, was worthy, was successful, won, attained, deserved, made pure, was acquitted, was pronounced innocent, the **word**, Katiyt, כִּתִּיִת, is an adjective, that means, crushing, pounding, said of oil obtained by pounding olives, the **word**, LaMa'or, מְאֹר, means, **light, luminary**, light hole, **to become light**, aired, ventilated, the **word**, LehaAlot, is from the **word** Alah, אָלָה, which means, to go or come up, to ascend, carry up, he went up, ascended, it sprang up, grew, shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, **was brought up, was taken up, was set up, rose**, was taken away, he promoted to a higher dignity, he offered a sacrifice, he put on, laid on, he brought, was raised, was taken up into, was inserted, was offered, was exalted, he elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means cause, pretext, occasion, the **word**, Ner, נֵר, means, **light, lamp, candle**, to give light, the **word**, Tamiyd, תָּמִיד, means, **continually, constantly, always**, it represents the daily offering in the Temple, for it was to always be put on the altar, every day,

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**, HaEdut, עֲדוּת, means, **testimony, the testimony of the Decalogue, evidence**, exhorting sign, attestation, it is related to the **word**, Ed, which means, witness, testimony, the **word**, Ya'arok, עָרַךְ, means, **to set in order, arrange**, assess, to value, he kneaded, stirred up, prepared, he compared, he rolled the dough, he organized, edited, was estimated, valued, assessed, he appreciated, esteemed, means attached importance to, order row, estimate, valuation, entry in a dictionary, the **word**, Oto, means him or **it**, the **word** or name, Aharon, אַהֲרֹן, is the name of Mosheh's brother, Aaron, and it means, **teacher, lofty, plucked out**, the **word** UBanayv, means, **and his sons**, the **word**, MeErev, עֶרֶב, means, to be pleasant, be sweet, pleasing, to be well, be duly arranged, it also means surety, guarantor, responsible, liable, it also means, **evening, sunset which is what happens in the evening, eve, a time of mixture**, mixed company, to mix, it also means swarm of wild beasts or flies, and in the form that it is used here it means from evening, the **word**, Ad, עַד, as a preposition and conjunction, means, **to, unto, up to, even to, as far as, as long as, how, until**, while, for, it is related to the **word** Ed, and as a conjunction, it means, to, unto, up to, even, until, while, and as a noun, it means, eternity, perpetuity, progress in time, it means, booty, to take away, tear away, it means, witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means, ornament, jewel, choice, best, it also, the heart of the **word** Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word**, Boqer, בֹּקֵר, means, **morning**, to cleave, split, **the breaking through of daylight**, he sought, examined, investigated, **he distinguished, differentiated**, visited, attended, he criticized, reviewed, censured, was examined, was reviewed, was inquired into, it also means cattle, herd, oxen, the plowing animal, the **word**, Liphney, 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**, YHVH, is the Name Yahweh, Yahuwah or Yehovah, the **word**, Chuqat, is th plural of the **word**, Choq, חֻק, which means, something prescribed, enactment, **ordinance, decree, statute, law, rule, prescribed portion, prescribed due, justness, truth, necessity, obligation**, the **word**, Olam, עוֹלָם, means, **long duration, antiquity, continuous existence, eternity, forever, everlasting, uninterrupted future**, mankind, humanity, pleasures of life, community, the hidden unknown time, it is from the **word** Olam, עָלַם, to hide, conceal, was hidden, was concealed, he hid himself, disappeared, he hid, concealed, the **word**, LeDorotam, is form the **word**, Dor, דּוֹר, which means, to move in a circle, go round, to dwell, he moved in a circle, went about, to dwell, abode, housed, accommodated, wall fortress, also duration, eternity, everlasting, it also means, **generation, period, age**, circle, the **word**, MeEt, is from the **word**, Et, אֵת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun,

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Here YHVH tells Mosheh, that in the Tabernacle of the congregation, that is outside of the veil, which is before the Testimony (the Ark of the Covenant, which contains the Words of the Torah, that YHVH gave to Mosheh at Mount Sinai), Aharon and his sons, **SHALL** order it from evening to morning, before YHVH: it shall be a **STATUTE FOR EVER** unto their generations on the behalf of the children of Yisrael.

The statute that YHVH says, **IS FOREVER**, is that Aharon and His Sons are to **ensure** that the Menorah, that is outside of the veil, which is the entrance to the Holy of Holies, wherein is the Ark of the Covenant, that contains YHVH's Testimony, which **IS** the Words of His Torah of Life, that He gave to Mosheh, that the light thereof **NEVER GOES OUT**. The question that absolutely has to be asked, **IS, HOW WELL**, have we, the so called children of Yisrael, done with this keeping this everlasting Commandment? Well since there is No Temple, there can be **NO** Menorah to light and keep it burning within the Temple, which means that we, the children of Yisrael, have done an abysmal job of keeping YHVH everlasting Commandment to keep the Light of YHVH's Menorah burning constantly. And, because of our lack of commitment to obey this Commandment, that is **WHY**, we no longer have a Temple where we can keep the Light of the Menorah burning at all times. Therefore we have to use, this beaten Olive oil, which represents Messiah, the Words of the Living Torah, in our hearts, so that our Lamp can keep burning brightly, and never go out again. 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*