



that has roots that grow and survive in dry ground, it is an unattractive tree, it is **incorruptible** and **immortal**. This happens to be 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 Shitiym 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 Shitiym or Acacia tree is not majestic nor beautiful as a Cedar or Oak tree. However we are told that the Shitiym or Acacia Tree is resistant to decay, to contamination, which is a beautiful shadow picture of our Messiah, for He too, is 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**, Amatayim, 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, and since it is plural it means, **two cubits**, the **word**, VaChetziy, וַחֲצִי, means, **and a half**, middle, as an adjective it means, arrow, arrowhead, the **word**, Arko, is from the **word** Orek, אֵרֶק, means, **length**, long, to be long, was long, lasted, lasted long, long suffering, patient, protracted, he lengthened, prolonged, it became long, was lengthened, length, longitude, the **word**, VeAmah, is the **word** Amah, repeated and it means, cubit, the **word**, VaChetziy, is repeated, and it means, **and a half**, the **word**, Rachbo, is from the **word**, Rochav, רָחֵב, which means, to be wide, be broad, was spacious, roomy, **breadth, width**, extent, broad expanse, wide open space, widened, enlarged, extended, the **word**, VeAmah is the **word** Amah repeated and it means, **and cubit**, the **word**, VaChetziy is repeated, and it means, **and a half**, the **word**, Qomato, is from the **word**, Qomah, קוֹמָה, means, **height of it**, man's height, stature, story, storey)

Here we are told that Betzalel, whose name means in the shadow of YHVH Elohim, made אֶת־הָאָרֶן, Aleph Tav HaAron, the Ark עֵצֵי שִׁטִּיִּם, of Atzey Shitiym, of wood of Acacia, and **two** cubits and a **half** was the length of it, and a cubit and a **half** the breadth of it, and a cubit and a **half** the height of it. The number **two** in Scripture, speaks of witness and or testimony, which tells us that since the Aleph Tav letters are attached to HaAron, the Ark, that the testimony contained therein, **IS** the Testimony of the Aleph Tav, which are the First and last letters of the Hebrew Alephbet, which represent Messiah, who **IS** the First and the Last, the Alpha and the Omega, therefore, whatever is **IN** the Ark, **IS** the Testimony, of the One that gave the instructions of how it is to be built, He is the One that chose the materials that are to be used in the construction of it, and what was to be put inside of it. As you know, Scripture makes it very clear that the Tablets upon which the Ten commandments are written, and the Words of the Torah that YHVH gave to Mosheh at Mount Sinai, are also in the Ark, which means that the Ten commandments and the Words of our heavenly Father's Torah, **ARE** YHVH's Testimony. The fact that the dimensions are two and a **half** cubits long, by one and a **half** cubits wide, by one and a **half** cubits high, tells me that YHVH's Commandments are **NOT** complete, until they are coupled together, as One unbreakable Torah, and put into action in a person's life. *James 2:10 For whosoever shall keep the whole Torah, and yet offend in one point, he is guilty of all.*

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

וַיִּצְפֹּהוּ זָהָב טָהוֹר מִבַּיִת וּמִחוּץ וַיַּעַשׂ לוֹ זֶרֶזָהָב סָבִיב

וַיַּעַשׂ זָהָב טָהוֹר מִבַּיִת וּמִחוּץ וַיַּעַשׂ לוֹ זֶרֶזָהָב סָבִיב

VayeTzapehu Zahav Tahor MiBayit VaYa'as Lo Zer Zahav Saviyv, where the **word**, VayeTzapehu, צָפָה, 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**, Tahor, טָהוֹר or טָהוֹר, means, pure, be clean, he cleansed, purified, **was clean, was pure, became clean, he pronounced clean, purity, purification**, the **word**, MiBayit, בַּיִת, means, house, household, housing, home, family, school, inside, inward, within, temple, prison, dungeon, place, family, it is also the name of the second letter of the Hebrew alphabet, it means domestic, to domesticate, and with the prefix letter Mem, it means, **from or within the house**, the **word**, UmiChutz, is from the **word**, Chutz, חוּץ, means, without, **outside, outdoors**, abroad, in the street, and as an adverb it means, except, excepting, apart from, the **word**, VaYa'as, is from the **word**, Asah, עָשָׂה, means, **to do, make, doing, done, he did, made, he prepared, he worked, he laboured, he wrought, he acted, dealt, he produced, yielded, performed, accomplished**, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, the **word**, Lo, לוֹ, or לוֹא is an inflected personal pronoun, meaning, **to, unto, upon or for him, upon or for it**, as an adverb, it means, would that, oh that, if only, the **word**, Zer, זֶר, means, frame, edging, border, **moulding, crown, wreath**, that which presses, that which binds, the **word**, Zahav, means, **gold**, the **word**, Saviyv, סָבִיב, means, **round about, surrounding**, or סָבִיבָה, means, moving in circles, rotation, neighbourhood, environment)

Here we are told that the Ark of the Testimony is to be overlaid it with **Pure Gold** within and without. In Scripture, Gold often refers to purity, and testing, for the process to make the gold pure, is called **refining, smelting or purifying**, where all the impurities that were in the gold are removed, by smelting, and once the gold goes through the smelting process, it ends up being purified, it becomss, **Tahor Zahav, Pure Gold**.

Smelting, is a **heat-driven method**, which is crucial for **extracting metals from ores**. It includes raw ore, heat, and a helper, called a **Reducing Agent** (usually carbon or coke). The main goal of smelting is to separate the metal from **unwanted stuff like oxides and silicates in the ore**.

To better understand what YHVH is telling us here, I would like you to think of yourself as the **precious Gold** that is talked about here in that has gone through the smelting process, because all human beings are **precious** to YHVH Elohim, **BUT**, like the **Raw Ore, the Gold**, we all have **impurities**, for according to Scripture, all have sinned and fallen short of the Glory of YHVH. Therefore, our smelting process, begins when we repent of our Tirah transgressions, and willingly surrender our hearts, minds, souls and strength to YHVH, who then fills us with His Holy Spirit, who **IS** the **Reducing Agent**, of our smelting process, and it is He, who will **CAUSE** all those that allow Him, to purify them, by causing all who will allow them, to willingly choose to believe, follow and obey all the Words of our heavenly Father's Torah of Life. What happens to the Gold when it is purified? It is made into a **Zer, a crown of gold that is placed on the Ark of the Covenant, all around**



YHVH, **AND**, that when they are willingly and lovingly obeyed with a contrite repentant heart, they **WILL** lead all who follow and obey them, onto everlasting Life, in the Kingdom of Elohim, here on earth.

4 And he made staves of Shitiym wood, and overlaid them with gold.

(וַיַּעַשׂ בְּיָדוֹ עֵצֵי שִׁטִּיִּם וַיַּצַּף אֹתָם זָהָב)

פֶּאֶר אֶאֱא אֶזֶז אֶזֶז אֶזֶז אֶזֶז אֶזֶז אֶזֶז אֶזֶז אֶזֶז אֶזֶז אֶזֶז

VaYa'as Badey Atzey Shitiym VaYetzaph Otam Zahav, where the **word**, VaYa'as, is from the **word**, Asah, עָשָׂה, means, **to do, make, doing, done, he did, made, he prepared, he worked, he laboured, he wrought, he acted, dealt, he produced, yielded, performed, accomplished**, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, the **word**, Badey, is from the **word**, Bad, בָּד, means, linen, cloth, material, it also means, **bar, pole, rod, stave**, branch of a tree, it means, part, portion, separate, separately, something cut off, something separated, part of something, it also means lie, fabrication, to invent, fabricate, concoct, the **word**, Atzey, is from the **word** Etz, עֵץ, means, **tree, timber, wood, handle**, something that sprouts forth, blooms and blossoms, the **word**, Shitiym, שִׁטִּיִּם, means, sticks of woods, Acacia trees, it is a tree that 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, Shitiym is translated as Aphthartos, and it is Strong's number G862, ἄφθαρτος, 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 happens to be 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 Shitiym 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 Shitiym or Acacia tree is not majestic nor beautiful as a Cedar or Oak tree. However we are told that the Shitiym or Acacia Tree is resistant to decay, to contamination, which is a beautiful shadow picture of our Messiah, for He too, is 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**, VayeTzaph, is from the **word** Tzaphah, צָפָה, means, to look, observe, to keep watch, to foresee, expect, he looked out, he hoped, kept watch, he lurked, spied, he foresaw, hoped for, expected, looked forward to, it also means, **to cover, lay out, lay over, arranged the table, he overlaid, coated, plaited with metal**, was laid over, the **word**, Otam, means, **them**, the **word**, Zahav, means, **gold**)

Here we are told that Mosheh, through Betzalel, made בַּדִּי, Badey, **bars, poles, rods, staves**, of Shitiym wood. And as I explained above the Shitiym wood, represents Messiah, and His life as the suffering Servant, here on earth, and then we are told that he overlaid the Badey with gold. The Badey, the staves represent all of YHVH's dedicated servants, who willingly and lovingly lift up, and exalt the Ark of the Covenant, that has the Testimony of Yeshua the Messiah, who **IS** the Words of the Living Torah made flesh, in it, and please notice, that they too have gone through the smelting process, and been purified.

5 And he put the staves into the rings by the sides of the ark, to bear the Ark.

וַיִּבֵּא אֶת־הַבַּדִּים בְּטַבְעֹת עַל צְלָעֹת הָאָרֶן לְשֵׂאת אֶת־הָאָרֶן

וַיִּבֵּא אֶת־הַבַּדִּים בְּטַבְעֹת עַל צְלָעֹת הָאָרֶן לְשֵׂאת אֶת־הָאָרֶן

VayaBe Et HaBadiym BaTaba'ot Al Tzalot HaAron Laset Et HaAron, where the **word**, VayaBe, is from the **word**, Bo, (בוא, means, to go or come in, come, came, arrive, went, go, gone, enter, reach, happen, **set, put**, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the **word** Bo, בא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew 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**, HaBadiym, is the plural of the **word** Bad, בַּד, which means, linen, cloth, material, it also means, **bar, pole, rod, stave**, branch of a tree, it means, part, portion, separate, separately, something cut off, something separated, part of something, it also means lie, fabrication, to invent, fabricate, concoct, the **word**, BaTaba'ot, is the plural of the **word**, Taba'at, טַבְעַת, which means, **ring**, signet ring, and with the Bet prefix it means. in or into the the rings, 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**, Tzalot, is the plural of the **word** Tzalah, צַלַע, means, to limp, halt, he limped, halted, was lame, became lame, pretended to be lame, to enclose by ribs, was enclosed by ribs, he enclosed with ribs, ribbed, it means rib, the slope of a mountain, **side, side chamber**, leaf of a folding door, plank, board, beam, hemstitch, stumbling, fall, calamity, the **word**, HaAron, אָרוֹן, means, chest, box, **ark**, coffin, the **word**, Laset, is from the **word** Nasah, נָסָה, or נִשָּׂא, which means, to test, try, he attempted, essayed, he proved, tempted, **to bear**, to try, to accept, he tested, tried, a trial, he attempted, essayed, he proved, tempted, was tested, was tried, accept, advance, arise, able to, armour, suffer, **to bear, bring forth**, burn, carry away, cast off, contain, desire, ease, exact,



put into action in a person's life. *James 2:10 For whosoever shall keep the **whole Torah**, and yet offend in one point, **he is guilty of all.***

7 And he made **two cherubims of Gold**, beaten out of one piece made he them, on the two ends of the mercy seat;

וַיַּעַשׂ שְׁנֵי כְרֻבִים זָהָב מִקְשָׁה עָשָׂה אֹתָם מִשְׁנֵי קְצוֹת הַכַּפֹּרֶת

אֶת־שְׁנֵי־כְרֻבִים־זָהָב־מִקְשָׁה־עָשָׂה־אֹתָם־מִשְׁנֵי־קְצוֹת־הַכַּפֹּרֶת

VaYa'as Shney Kerubiym Zahav Miqshah Asah Otam Mishney Qetzot HaKaporet, where the **word**, VaYa'as, is from the **word**, Asah, עָשָׂה, means, **to do, make, doing, done, he did, made, he prepared, he worked, he laboured, he wrought, he acted, dealt, he produced, yielded, performed, accomplished**, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, the **word**, Shney, means, two, the **word**, Kerubiym, is the plural of the **word**, Kerub, כְּרֻב, which means, **an angel called a cherub**, it also means, **to bless, one who blesses**, it means to dry shrivelling, to roast, to contract, wrinkle, it also means cabbage, the **word**, Zahav, means gold, the **word**, Miqshah, מִקְשָׁה, means, **hammered work**, massive work, it also means one who questions, argues, or raises difficulties, he asked difficult questions, it means, hardened, stiffened, curled hair, artistically arranged hair, it means a field of watermelons, melons or squash, the **word**, Asah, is repeated and it means, made or make, the **word**, Otam, means them, MiShney, is form the **word** Shney which means, two, and with the Mem prefix, it means, from two, the **word**, Qetzot, is the plural of the **word**, Qetz, קָצַץ, which means, **end**, destruction, ruin, was annihilated, was reduced, **the end of a period of time**, it is used as, **end**, 52 times, as after 10 times, as border, 3 times, as infinite 1 time, and as process, 1 time, it is a sister **word** to the **word** Qetzetz, קָצַץ, which means, to cut off, to stipulate, end, he cut off, he decided, pierced, bored, perforated, he hewed off, cut off, he stipulated, fixed, was removed, he reduced, curtailed, was chopped, the **word**, HaKaporet, כַּפֹּרֶת, means, **the cover of the Ark of the Covenant, the Mercy Seat**, he atoned for, expiated)

Here we are told that Betzalel, made **two cherubim of Gold**, beaten out of one piece made he them, on the **two** ends of the mercy seat.

In *Exodus 36*, I explained what I thought the Cherubim represent, and I said, the Cherubim, remind me of what is said in *Genesis, 3:24 So YHVH drove out the man; and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the Tree of Life.*

Well, **IF** the Cherubim that were placed in the garden, were placed there to guard the Tree of Life so that no one could partake of it unworthily, and YHVH had Betzalel embroider the likeness of Cherubim on the veil that is between the Holy Place and the Holy of Holies, and on the first curtain that covers the Tabernacle, and since he had Betzalel place Two cherubim on the Mercy Seat, does that **NOT** mean, that they are there in the Tabernacle to protect the Tree of Life. And, **IF** that is what they are there to do, then, that means the Tree of Life **IS in the Ark of the Covenant**, and we all know, that it is the Tablets of Stone that have the Commandments written on them, and that it also contains the Words of the Torah that were given to Mosheh at Mount Sinai, to write down, which in turn, means, that since the Cherubim are the guardians of the Tree of Life, and since they are there at



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*, HaKerubiym, is the plural of the *word* Kerub, which means, Cherub angel, the *word*, MiShney, means, *on the two*, the *word*, Qatzovoto, is the *word* Qetz, קֶצֶץ repeated, and it means, the *ends thereof*)

Here we are told that is to be One Cherub on the end on this side, and another Cherub on the other end on that side: out of the mercy seat made he the Cherubim on the two ends thereof. This tells us that no matter how anyone approaches the Covenant that YHVH made with Yisrael, they will always encounter the Cherubim there, to welcome those that have willingly and lovingly surrendered their hearts, minds, souls and strength to YHVH in total loving surrendered obedience to the Words of His Torah of Life, and or to *destroy all those WHO TRY* to convince people that the Words of YHVH's everlasting teaching and instructions, the Words of His Torah of Life have somehow been changed, and replaced by some man made oral torah, or that it has been abolished, and or, done away with, in whole or in part, and please remember that they are quipped with flaming swords.

9 And the Cherubim spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy seat ward were the faces of the cherubims.

וַיְהִי הַכְּרֻבִּים פְּרָשִׁי כְּנָפֵיהֶם לְמַעַל הַסִּכּוּי בְּכַנְפֵיהֶם עַל-הַכַּפֹּרֶת וּפְנֵיהֶם אִישׁ אֶל-אָחִיו)

אֶל-הַכַּפֹּרֶת הָיוּ פְּנֵי הַכְּרֻבִּים

וַיִּהְיוּ הַכְּרֻבִּים פְּרָשִׁי כְּנָפֵיהֶם לְמַעַל הַסִּכּוּי בְּכַנְפֵיהֶם עַל-הַכַּפֹּרֶת וּפְנֵיהֶם אִישׁ אֶל-אָחִיו

VaYiyu HaKerubiym Porsey Kenaphayim LeMalah Sokkiym BeKanpheyhem Al HaKaporet UPeneyhem Iysh El Achiyv El HaKaporet Hayu Peney HaKerubiym, where the *word*, VaYihyu, is from the *word* Hayah, הָיָה, means, *to be, exist, are, happen, shall happen, it shall be, continue, become, has or will become, shall be, 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*, HaKerubiym, is the plural of the *word* Kerub, כְּרוּב, means, *an angel called a cherub, it also means, to bless, one who blesses*, it means to dry shrivelling, to roast, to contract, wrinkle, it also means cabbage, the *word*, Porshey, is from the *word*, Parash, פָּרַשׁ, which, means, to make distinct, express clearly, to declare, explain, distinguish, clarified, was interpreted, it also means, to keep off, keep aloof, separate, abstain, to retire, set apart, he distinguished, he set out to sea, sailed, was scattered, he departed, withdrew, it means, to contents of the stomach, excrement, dung, that which is secreted, it also means horse, horseman, rider, knight, it means, *to spread, spread out, extend, stretch*, scattered, the *word*, Kenaphayim, is the plural of the *word*, Kanaph, כַּנָּף, means, *wing, skirt, corner, end, to cover with one's wings, surround, hide, he guarded, protected, surrounded, embraced, he hid himself, had wings, was winged*, he huddled, he made wings, lent or added wings to, he covered or hid with his wings, it also means to gather, assemble, the *word*, LeMalah, is form the *word* Ma'al, מָעַל, which means, *high, high place, height, from above, above, on high, to go up, upward, raising, lifting*, to go up, ascend, but it also means, unfaithful or treacherous act, to act unfaithfully, behave treacherously, be perfidious, to cover, upper garment, robe, coat, he was guilty of sacrilege, he induced someone to act unfaithfully, the *word*, Sokkiym, is the plural of the *word*, Sakak,

סכך, or שכך, which means, *to cover, lay over, screen, he covered, laid over, he hid, protected, he covered, roofed*, it means to subside, abate, appease, pacify, he humbled himself, it subsided, abated assuaged, was pacified, calmed down, the **word**, BeKanpheyhem, is the **word** Kanaph repeated asnd her eit is translated as, with their wings, the **word**, Al, על, means, height, upper part, and as a preposition, it means, in, on, **upon, above, over, on top**, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, HaKaporet, כפרת, means, *the cover of the Ark of the Covenant, the Mercy Seat*, he atoned for, expiated, the **word**, UPeneyhem, is from the **word**, Paniym, פנים, which 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, and in the form that it is usd here it means, *and their faces*, the **word**, Iysh, (ישׁ, means, *man, husband, masculine, male, hero, everyone, each one, anyone, whosoever, anybody*, it also means, to man, was manned, 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**, Achiyv, is from the **word**, Ach, אח, which means, *brother, kinsman, friend, friar*, it also means, fire port, brazier, fireplace, as an interjection, it means woe, alas, the **word** El, אל, is repeated and it *denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by*, HaKaporet, means the mercy seat, the **word**, Hayu, is from the **word**, Hayah, היה, means, *to be, exist, are, happen, shall happen, it shall be, continue, become, has or will become, shall be, was, were, existed, come or came to pass, come or came into being, became*, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Peney is from the **word**, Paniym, פנים, repeatd and it means, *face, countenance, presence, forepart, before, before me, front part, in front of me*, the **word**, HaKerubiym, is the plural of the **word** Kerub, and it mean *the Cherubim*)

Here in this *verse* we are told that the Cherubim spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another;

Since Cherubim have *four* wings, it means that these two Cherub, have two of their wings placed directly over the mercy seat, to protect it, and I am convinced that they were touching each other's wings to form an unbreakable bond, while their two other wings, are held upright, as if to say, no one can approach this Ark and mercy seat, without the express permission of YHVH Himself, or they will encounter the wrath of YHVH, through these two cherubim and their flaming swords.

10 And he made the table of Shitiym wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

וַיַּעַשׂ אֶת־הַשְּׁלֹחַן עֲצֵי שִׁטִּיִּם אֲמַתַּיִם אַרְכּוֹ וְאַמְתּוֹ רַחְבּוֹ וְאַמְתּוֹ וְחֲצֵי קַמָּתוֹ

וַיַּא'אס אַתְהַשְׁלַחְאן אַתְזַי שִׁיִּיִּם אַמַּתִּיִּם אַרְכּוֹ וַעֲמַח רַחְבּוֹ וַעֲמַח וַאֲחַצְיִי

VaYa'as Et HaShulchan Atzey Shiyiyim Amatiym Arko VeAmah Rachbo VeAmah VaChetziy Qomato, where the *word*, VaYa'as, is from the *word*, Asah, עָשָׂה, means, *to do, make, doing, done, he did, made, he prepared, he worked, he laboured, he wrought, he acted, dealt, he produced, yielded, performed, accomplished*, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, the *word*, Et, אֶת, as a preposition, means, *with, at, to the side of*, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the *word* At, אַתְּ, which is the personal pronoun, *you, thou*. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, *they represent Messiah*, whom Scripture says, *IS* the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, *IS* the *words* of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the *words* of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, *the Tree of Life*, for it is the letters of the Hebrew AlephBet that form the *words* that created all things, the *word* HaShulchan, שְׁלֹחַן, means, *table*, board, money changer's table, the *word*, Atzey, is from the *word* Etz, עֵץ, means, tree, timber, *wood*, handle, something that sprouts forth, blooms and blossoms, the *word*, Shitiym, שִׁטִּיִּם, means, sticks of woods, Acacia trees, it is a tree that 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, Shitiym is translated as Aphthartos, and it is Strong's 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 happens to be 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 Shitiym 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 Shitiym or Acacia tree is not majestic nor beautiful as a Cedar or Oak tree. However we are told that the Shitiym or Acacia Tree is resistant to decay, to contamination, which is a beautiful shadow picture of our Messiah, for He too, is 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**, Amatiym, is the plural os 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, and because it is plural they have translated it as two, Arko, is form the **word** Orek, אָרַךְ, means, **length, long**, to be long, was long, lasted, lasted long, long suffering, patient, protracted, he lengthened, prolonged, it became long, was lengthened, length, longitude, the **word**, VeAmah, is the **word**, Amah, repeated and it means, **cubit**, the **word** Rachbo, is from the ord Rochav, רָחַב, which means, **to be wide, be broad**, was spacious, roomy, **breadth, width**, extent, broad expanse, wide open space, widened, enlarged, extended, the **word**, VeAmah, is repeated and it means cubit, the **word**, VaChetziy, חֲצִי, means, **half**, middle, as an adjective it means, arrow, arrowhead, the **word**, Qomato, is from the **word**, Qamah, קוֹמָה, which means, **height**, man's height, stature, story, storey)

Here we are told that Betzalel made the table of Shitiym wood: **two** cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a **half** the height thereof: I have already told you that the Shitiym wood represents our suffering Messiah, who took on our burdens, our sins upon Himself, and the dimensions of this שְׁלִיחָן, Shulchan, this table are, two cubits long, by one cubit wide, and one cubit and a half high. And I explained in chapter one page 2, what a half cubit portion represents. The **half** cubit portion of the measurement, tells me that YHVH's Commandments are **NOT** complete, until they are coupled together, as One unbreakable Torah, and put into action in a person's life. *James 2:10 For whosoever shall keep the whole Torah, and yet offend in one point, he is guilty of all.*

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

וַיִּצָק אֹתוֹ זָהָב טָהוֹר וַיַּעַשׂ לּוֹ זֶרֶזָהָב סָבִיב

וַיַּזְכֵּךְ זָהָב וַיַּצְבֵּךְ זָהָב וַיַּעַשׂ לּוֹ זֶרֶזָהָב סָבִיב

VayeTzaph Oto Zahav Tahor VayaAs Lo Zer Zahav Saviyv, where the **word**, VayeTzaph, ia 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, the **word**, Zahav, means gold, the **word**, Tahor, טָהוֹר or טָהוֹר, means, **pure, be clean, he cleansed, purified, was clean, was pure, became clean, he pronounced clean, purity, purification**, the **word**, VayaAs, is from the ord Asah, עָשָׂה, means, **to do, make, doing, done, he did, made, he prepared, he worked, he laboured, he wrought, he acted, dealt, he produced, yielded, performed, accomplished**, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, the **word**, Lo, לוֹ, or לוֹ is an inflected personal pronoun, meaning, **to, unto, upon or for him, upon or for it**, as an adverb, it means, would that, oh that, if only, the **word**, Zer, זֶר, means, **frame, edging, border, moulding, crown, wreath**, that which presses, that which binds, the **word**, Zahav, means, gold, the **word**, Saviyv, סָבִיב,

means, **round about, surrounding**, or סביבה, means, moving in circles, rotation, neighbourhood, environment)

Here we are told that Betzalel, *overlaid the Shulchan, the table with pure gold*. Everything that has anything to do with the Holy Place and the Most Holy Place, has to be overlaid with Gold, because, Gold, in Scripture, represents **purity**, and testing, and everything that goes into the Holy place or most Holy place, **MUST have been tested and been proven to be pure**, which means that it must have gone through the purification process, such as Gold goes through, to become Pure Gold.

Next we are told that Betzalel, made a Zer, a crown, a **moulding of Gold** roundabout the Shulchan. What does the **Zer**, the **Crown** on the Shulchan, the Table of Showbread represent? It represents authority, YHVH's authority, that He passes onto the High Priest, when he executes the duties of the High Priest office, and the **moulding**, which is also made of Pure Gold, represents, **the pure heart of the Priest, that has been moulded, and transformed into a dedicated Torah obedient Heart**, that is fully committed to believe, follow and obey all the Words of our heavenly Father's Torah of Life.

12 Also he made thereunto a border of a hand breath round about; and made a crown of gold for the border thereof round about.

וַיַּעַשׂ לוֹ מִסְגֶּרֶת טֹפַח סָבִיב וַיַּעַשׂ זֶר־זָהָב לְמִסְגֶּרֶתוֹ סָבִיב

וַיַּעַשׂ לוֹ מִסְגֶּרֶת טֹפַח סָבִיב וַיַּעַשׂ זֶר זָהָב לְמִסְגֶּרֶתוֹ סָבִיב

VaYa'as Lo MiSgeret Tophach Saviyv VaYa'as Zer Zahav LeMisgarto Saviyv, where the **word**, VaYa'as, is from the **word**, Asah, עָשָׂה, means, **to do, make, doing, done, he did, made, he prepared, he worked, he laboured, he wrought, he acted, dealt, he produced, yielded, performed, accomplished**, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, the **word**, Lo, לוֹ, or לוֹא is an inflected personal pronoun, meaning, **to, unto, upon or for him, upon or for it**, as an adverb, it means, would that, oh that, if only, the **word**, Misgeret, מִסְגֶּרֶת, means, **border, rim**, fortress, to close shut, the **word**, Tophach, טֹפַח, means, **hand breath, span**, it also means, to nurse tenderly, dandle, to carry on the hands,, it means to spread out, extend, to strike, knock, clap, it means, to be damp, be moist, became puffed up, the **word**, Saviyv, סָבִיב, means, **round about, surrounding**, or סביבה, means, moving in circles, rotation, neighbourhood, environment, the **word** VayaAs, is the **word**, Asah, repeated, and it means make or made, the **word**, Zer, זֶר, means, **frame, edging, border, moulding, crown, wreath**, that which presses, that which binds, the **word**, Zahav, means, gold, the **word**, LeMisgarto, is the **word** Misgaret, מִסְגֶּרֶת, repeated, and it means, **border, rim**, fortress, to close shut, enclosure, a stronghold, the **word**, Saviyv, is repeated and here it is translated as, **round about**)

Here we are told that for this Shulchan, this table of Showbread, Betzalel made thereunto a border of a hand breath round about; and made a **Crown of Gold** for the border thereof round about. We discussed above what the **Crown** and **Moulding** represent, they represent the purity and surrendered obedience of the Priest and all those that have willingly chosen, to surrender their hearts, minds, souls and strength to YHVH, and committed to believe, follow and zealously obey all the Words of His Torah of Life.

13 And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof.

וַיִּצְקֵ לּוֹ אַרְבַּע טַבַּעֲוֹת זָהָב וַיִּתֵּן אֶת־הַטַּבַּעֲוֹת עַל אַרְבַּע הַפְּאֹת אֲשֶׁר לְאַרְבַּע רַגְלָיו)  
 וַיִּצְקֵ לּוֹ אַרְבַּע טַבַּעֲוֹת זָהָב וַיִּתֵּן אֶת־הַטַּבַּעֲוֹת עַל אַרְבַּע הַפְּאֹת אֲשֶׁר לְאַרְבַּע רַגְלָיו)  
 וַיִּצְקֵ לּוֹ אַרְבַּע טַבַּעֲוֹת זָהָב וַיִּתֵּן אֶת־הַטַּבַּעֲוֹת עַל אַרְבַּע הַפְּאֹת אֲשֶׁר לְאַרְבַּע רַגְלָיו)  
 וַיִּצְקֵ לּוֹ אַרְבַּע טַבַּעֲוֹת זָהָב וַיִּתֵּן אֶת־הַטַּבַּעֲוֹת עַל אַרְבַּע הַפְּאֹת אֲשֶׁר לְאַרְבַּע רַגְלָיו)

VaYitzoq Lo Arba Tabot Zahav VayiTen Et HaTabaot Al Arba HaPeot Asher LeArba Raglayv where the *word*, VaYitzoq, יִצְקֵ, means, **to pour, to cast metal, he poured out, he set, placed**, the *word*, Lo, לוֹ, or לוֹא is an inflected personal pronoun, meaning, to, unto, upon or for him, upon or for it, as an adverb, it means, would that, oh that, if only, the *word*, Arba, אַרְבַּע or אַרְבַּע, means, **four**, quadri, tetra, the *word*, Tabat, is the plural of the *word*, Tabat, טַבַּעַת, means, **ring**, signet ring, the *word*, Zahav, means gold, the *word*, VayaTen, is from the *word*, Natan, נָתַן, means, to give, gave, bestow upon, yield, granted, he permitted, allowed, he gave up, delivered, restored, **he put, set**, to appoint, he appointed, established, he made, was given, was granted, was appointed, was established, the *word*, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the *word* At, 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*, HaTabaot, is the *word* Tabat, טַבַּעַת, repeated, and it means, **ring**, 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*, Arba, is repeated and it means, **four**, the *word*, HaPeot, is from the *word*, Pe'ah, פֶּאֶה, 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*, Asher, אֲשֶׁר, is the name of one of Ya'akov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, **that**, such as, wherewith, which, with which, that which, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the *word*, LeArba, is the *word*, Arba, repeated, and it means four, the *word*, Raglayv, רַגְלָיו, means, **foot, leg, base, step**, a measure, it



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**, HaShulchan, **שְׁלֶחָן**, means, **table, board, money changer's table**)

Here we are told that the rings on this Shulchan, this table were, **בָּתִּימִם לְבַדִּיִם לְשֵׁאת**, Batiym, a place LaBadiym, for the staves, to bear, to lift up, exalt, bring forth, the **אֶת־הַשְּׁלֶחָן**, Aleph Tav Shulchan, the table of Showbread, which is a metaphor for lifting up the Bread of Life, and the Bread of Life is Messiah, who happens to be, the Words of the Living Torah of our heavenly Father, made Flesh.

15 And he made the staves of Shitiym wood, and overlaid them with gold, to bear the table.

**וַיַּעַשׂ אֶת־הַבַּדִּיִם עֵצֵי שִׁטִּיִם וַיַּצַּף אֹתָם זָהָב לְשֵׁאת אֶת־הַשְּׁלֶחָן**

**וַיַּעַשׂ אֶת־הַבַּדִּיִם עֵצֵי שִׁטִּיִם וַיַּצַּף אֹתָם זָהָב לְשֵׁאת אֶת־הַשְּׁלֶחָן**

VaYa'as Et HaBadiym Atzey Shitiym VaYetzaph Otam Zahav LaSet Et HaShulchan, where the **word**, VaYa'as, is from the **word** Asah, **עָשָׂה**, means, **to do, make, doing, done, he did, made, he prepared, he worked, he laboured, he wrought, he acted, dealt, he produced, yielded, performed, accomplished**, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, 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**, HaBadiym, is the plural of the **word**, Bad, **בַּד**, means, linen, cloth, material, it also means, **bar, pole, rod, stave, branch of a tree**, it means, part, portion, separate, separately, something cut off, something separated, part of something, it also means lie, fabrication, to invent, fabricate, concoct, the **word**, Atzey, is form the **word**, Etz, **עֵץ**, means, **tree, timber, wood**, handle, something that sprouts forth, blooms and blossoms, the **word**, Shitiym, **שִׁטִּיִם**, means, sticks of woods, Acacia trees, it is a tree that 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, Shitiym is translated as Aphthartos, and it is Strong's number G862, ἄφθαρτος, 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 happens to be 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 Shitiym 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 Shitiym or Acacia tree is not majestic nor beautiful as a Cedar or Oak tree. However we are told that the Shitiym or Acacia Tree is resistant to decay, to contamination, which is a beautiful shadow picture of our Messiah, for He too, is 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*, VayeTzaph, is from the *word*, Tzaphah, **צָפָה**, which means, to look, observe, to keep watch, to foresee, expect, he looked out, he hoped, kept watch, he lurked, spied, he foresaw, hoped for, expected, looked forward to, it also means, *to cover, lay out, lay over, arranged the table, he overlaid, coated, plaited with metal, was laid over*, the *word*, Otam, means, *them*, the *word*, Zahav, means, gold, the *word*, Laset, is from the *word* Nasah, **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, the *word*, Et is repeated, and it is defined above, the *word*, HaShulchan, **שֻׁלְחָן**, means, *table*, board, money changer's table)

Here we are told that Betzalel **וַיַּעַשׂ אֶת-הַבְּדִיִּים עֲצֵי שִׁטִּיִּם**, VayaAs, he made Aleph Tav, HaBadiym, the staves, Etzey, of wood Shitiym. This wood is the perfect picture of who our Messiah was when He first came to us as the suffering servant. Please read the definition of what the Shitiym wood represents, above. And then we are told that these Badiym, these staves, that are made of Shitiym wood, were overlaid with Pure Gold, *to bear or lift up* the table of Showbread. This tells us that only those that have been purified by the water of the Word of YHVH, which represents those that have willingly chosen to internalize, believe, follow and obey all the Words of our heavenly Father's Torah of Life, *can and do Lift up, exalt and glorify* the Bread of Life, our Messiah, the Words of our heavenly Father's Torah of Life made flesh.

16 And he made the vessels which were upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold.

**וַיַּעַשׂ אֶת-הַכֵּלִים | אֲשֶׁר עַל-הַשֻּׁלְחָן אֶת-קַעְרֹתָיו וְאֶת-כַּפְתָּיו וְאֶת מִנְקִיתָיו וְאֶת-הַקְּשׂוֹת (**

**אֲשֶׁר יִסַּךְ בָּהֶן זֶהָב טָהוֹר**

**יָצַא זָהָב טָהוֹר אֶת-הַכֵּלִים אֲשֶׁר עַל-הַשֻּׁלְחָן אֶת-קַעְרֹתָיו וְאֶת-כַּפְתָּיו וְאֶת מִנְקִיתָיו וְאֶת-הַקְּשׂוֹת**

VaYa'as Et HaKeliym Asher Al HaShulchan Et Qarotayv VeEt Kaporet VeEt MeNaqiyotayv, VeEt HaQesavot Asher Yusak Bahen Zahav Tahor, where the **word**, VaYa'as, is from the **word**, Asah, עָשָׂה, means, **to do, make, doing, done, he did, made, he prepared, he worked, he laboured, he wrought, he acted, dealt, he produced, yielded, performed, accomplished, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, 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 Alphabet that form the **words** that created all things, the **word**, HaKeliym, is the plural of the **word**, Keliy, כֵּלִי, 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**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, such as, **wherewith, which, with which, that which**, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Al, אֶל, 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**, HaShulchan, שֻׁלְחָן, means, **table**, board, money changer's table, the **word**, Et is repeated and it is defined above, the **word**, Qarotayv, is from the **word** Qe'arah, קַעְרָה, which means, dish, platter, bottom, depth, keel of a ship, pit, hole, cavity, depression, the **word**, VeEt, is the **word**, Et, is repeated, and it is defined above, the **word**, Kaporet, כַּפֹּרֶת, means, the cover of the Ark of the Covenant, the Mercy Seat, he atoned for, expiated, the **word**, VeEt, is repeated and it is defined, above, the **word**, MeNaqiyotayv, מִנְּקִיָּוֵי, means, **sacrificial bowl or basin for holding blood**, the **word**, VeEt, is the **word** Et repeated and it is defined above, the **word**, HaQesavot, is the plural of the **word**, Qasah or Qasvah, קִשׁוּוֹה, which, means, **vessel for libation, urn, jar, jug, cup**, the **word**, Asher, is repeated and here it is defined as, which, the **word**, Yusak, is from the **word** Nasak, נָסַךְ, means, **to pour, pour out, made libation**, he



parts, remote parts, the word, VeQanah, קָנָה, means, to create, to acquire, get, to buy, to possess, own, he possessed, his substance, it also means, stalk, reed, calamus, cane, tube, stem, balance, bone, **branch**, beam, shaft of a lampstand, arm of a lampstand, length of a reed, it also means, nest, the word, Geviyeyha, גְּבִיעַ, means, cup, goblet, bowl, cup of gold on a candlestick, **cup of a flower**, Kaphtoreyha, כַּפְתֹּר or כַּפְתֹּרֶת, means, **capital of a pillar, knob**, button, button up ones coat or shirt, the word, Upracheyha, is from the word Perach, פָּרַח, means, to sprout, to bud, shoot, blossom, **flower, bloom, flourish, he caused to blossom, brought forth**, it also means, to fly, he caused to fly, he spread, he extended, was flown, the word, Mimenah, מִמֶּנָּה, means, **from her or from it**, 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, Hayu, is from the word Hayah, הָיָה, means, **to be, exist, are, were, happen**, shall happen, it shall be, continue, become, has or will become, shall be, 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 that the Menorah, was made of Pure Gold, which specifies that the Menorah which represents Messiah, is Pure, which means, that even when He was in the flesh, and persecuted, and crucified, Messiah never sinned, He never transgressed any of the Words of our heavenly Father's Torah of Life. Next we are told that this Menorah, which represents the Light of the world, was made of beaten work, which describes, Messiah's time here on earth with us, for He too was beaten, flogged and killed for our salvation. Then we are told that the main shaft of the Candlestick, and his branches, his bowls, his knobs, and his flowers, were of the same, beaten Pure Gold.

According to *Isaiah 11:1-5* which says: *1 And there shall come forth a Rod (David) out of the stem of Jesse, and a Branch (Messiah) shall grow out of his (Davids) roots: 2 And the Holy Spirit of YHVH SHALL REST upon Him,*

*The spirit of **Wisdom and Understanding,***

*The spirit of **Counsel and Might,***

*The spirit of **Knowledge and of the Fear of YHVH;***

*3 And it SHALL make Him (Messiah) of quick Understanding in the Fear of YHVH:*

(Please understand that the Fear of YHVH **IS** the Beginning of Wisdom)

*And He SHALL NOT judge after the sight of His eyes, NEITHER reprove after the hearing of his ears: BUT with Righteousness (Deuteronomy 6:25) shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the Rod of His Mouth, and with the Breath (the Ruach) of His lips shall He slay the wicked.*

What comes out of a person's mouth? It is **WORDS**, that come out of a person's mouth.

In, *Ephesians 6:10-20* it says *Finally, my brethren, be strong in YHVH, and in the Power of His might. 11 Put on the whole armour of Elohim,*

**WHY?**

*So that you may be able to stand against the wiles of the devil. 12 For we do NOT wrestle against flesh and blood, BUT against principalities, against powers, against the rulers of the darkness of*











YHVH is showing all of us, that He is, and always will be, constant, *Malachi 3:6 For I am YHVH, I do NOT change; therefore, you sons of Jacob are NOT consumed.* Here in Malachi YHVH is telling us, how much He loves us, for He says, that **IF** His love for Yisrael had changed, even a little, He would consume them all for there rebellious disobedience to the Words of His Torah of Life, which they transgressed, and broke the Covenant that He had made with them at Mount Sinai

23 *And he made his seven lamps, and his snuffers, and his snuff dishes, of pure gold.*

וַיַּעַשׂ אֶת־נֵרֹתֶיהָ שִׁבְעָה וּמִלְקָחֶיהָ וּמַחְתֵּיהָ זָהָב טָהוֹר  
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VaYa'as Et Geroteyha Shivah UMalqacheyha UMachtoteyha Zahav Tahor, where the **word**, VaYa'as, is from the **word**, Asah, עָשָׂה, means, **to do, make, doing, done, he did, made, he prepared, he worked, he laboured, he wrought, he acted, dealt, he produced, yielded, performed, accomplished**, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew 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**, Neroteyha, is from the **word**, Ner, נֵר, which means, **his light, his lamp, his candle, to give light**, the **word**, Shivah, means, seven, the **word**, UMalqacheyha, is from the **word**, Melqach, מִלְקָח, means, **tweezers, snuffers, tongs**, ecliptic, to be eclipsed, stricken, beaten, flogged, the **word**, UMachtoteyha, 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** Zahav, means, gold, the **word**, Tahor, טָהוֹר or טָהוֹר, means, **pure, be clean, he cleansed, purified, was clean, was pure, became clean, he pronounced clean, purity, purification**)

Here we are told that Betzalel, made אֶת־נֵרֹתֶיהָ שִׁבְעָה, Aleph Tav Neroteyha its lamps, Shivah, **seven**, וּמִלְקָחֶיהָ, UMalqacheyha, and it's snuffers, וּמַחְתֵּיהָ, UMachtoteyha, and its snuff dishes, of זָהָב טָהוֹר, Zahav, Gold, Tahor, Pure. This shows us the consistency of the Work of YHVH, and as I quoted above, He does **NOT** change, therefore, everything that is associated with the Holy Place and the Most Holy Place, is made out of Pure Gold, which represents, the purity of His Words, and His Word made flesh our Messiah.

24 *Of a talent of pure gold made he it, and all the vessels thereof.*

כֶּכֶר זָהָב טָהוֹר עָשָׂה אֹתָהּ וְאֵת כָּל־כְּלֵיהָ

ששף ףףף ףףף ףףף ףףף ףףף ףףף ףףף ףףף ףףף ףףף

Kikar Zahav Tahor Ahah Otah VeEt Kal Keleyha, where the *word*, Kikar, כִּכָּר, means, district, square, *talent weight*, loaf of bread, a circle, a circumjacent tract of land or region, especially the Ghor or valley of the Jordan; it also means, a round loaf, *a talent or large round coin*, morsel, piece, Zahav, means gold, the *word*, Tahor, טָהוֹר or טָהָר, means, *pure, be clean, he cleansed, purified, was clean, was pure, became clean, he pronounced clean, purity, purification*, the *word*, Asah, עָשָׂה, means, *to do, make, doing, done, he did, made, he prepared, he worked, he laboured, he wrought, he acted, dealt, he produced, yielded, performed, accomplished*, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, the *word* Otah, means, it, the *word*, VeEt, וְעִתָּהּ, 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*, Kal, means all, the whole of, the *word*, Keleyha, is from the *word*, Keliy, כֵּלִי, 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)

Here we are told that *Of a talent of pure gold made he it, and all the vessels thereof*. A Talent, equals 3,000 shekels, or .0343 metric tons, or 34.3 kilograms or 75.6 pounds of gold. There are 12 troy ounces in a Troy pound, and today, Gold is trading at \$3,000 dollars per ounce, which would mean that the value of these items in today’s Canadian dollars would be 75.6 X 12 = 907.20 ounces, multiplied by \$3,000 dollars equals \$2,721,600 Canadian dollars. Now setting aside the value of these items, we have to realize the consistency of the purity of all the items that are to become part of the Tabernacle, which tells us, that there is absolutely no room, for any impurities of any kind in the kingdom of Elohim, *ALL, people and things must* be purified by the Words of YHVH before they can enter.

25 And he made the incense altar of Shitiym wood: the length of it was a cubit, and the breadth of it a cubit; it was foursquare; and two cubits was the height of it; the horns thereof were of the same.

וַיַּעַשׂ אֶת-מִזְבֵּחַ הַקְּטֹרֶת עֲצֵי שִׁטִּים אֲמָה אַרְבּוֹ וְאֲמָה רְחִבּוֹ רְבֹועַ וְאֲמָתַיִם קָמְתּוֹ מִמְנוֹ הָיָה קַרְנֵיהֶוּ  
וַיַּעַשׂ אֶת-מִזְבֵּחַ הַקְּטֹרֶת עֲצֵי שִׁטִּים אֲמָה אַרְבּוֹ וְאֲמָה רְחִבּוֹ רְבֹועַ וְאֲמָתַיִם קָמְתּוֹ מִמְנוֹ הָיָה קַרְנֵיהֶוּ

VaYa'as Et Mizbach HaQetoret Atzey Shitiym Amah Arko VeAmah Rachbo Ravu'a VeAmatayim Qomato, Mimenu Hayu Qarnotayv, where the **word**, VaYa'as, is form the **word** Asah, עָשָׂה, means, **to do, make, doing, done, he did, made, he prepared, he worked, he laboured, he wrought, he acted, dealt, he produced, yielded, performed, accomplished, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, the word**, Et, 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**, Kal, means all, the whole of, the **word**, Keleyha, is from the **word**, Keliy, כֵּלִי, 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**, Mizbach, מִזְבֵּחַ, means, **altar**, it is from the root **word** Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the **word**, HaQetoret, קִטְרֶת, means, smoke, fumigation, odour of a sacrifice, perfume, sweet odour, **incense**, the **word**, Atzey, is from the **word**, Etz, עֵץ, means, **tree, timber, wood, handle**, something that sprouts forth, blooms and blossoms, the **word**, Shitiym, שִׁטִּיִּם, means, sticks of woods, Acacia trees, it is a tree that 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, Shitiym is translated as Aphthartos, and it is Strong's number G862, ἄφθαρτος, 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 happens to be 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 Shitiym 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 Shitiym or Acacia tree is not majestic nor beautiful as a Cedar or Oak tree. However we are told that the Shitiym or Acacia Tree is resistant to decay, to contamination, which is a beautiful shadow picture of our Messiah, for He too, is 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**, Amah, אִמָּה, 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, the **word**, Arko, is from the **word**, Orek,

אָרַךְ, which means, **length**, long, to be long, was long, lasted, lasted long, long suffering, patient, protracted, he lengthened, prolonged, it became long, was lengthened, length, longitude, the **word**, VeAmah, is the **word** Amah, repeated and it mean cubit, the **word** Rachbo, is from the **word** Rachav, 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 expansethe **word**, Ravu'a, is form the **word** Raba, רַבַּע, which 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**, VeAmatayim, is the **word**, Amah, repeated, and it means, cubits, the **word**, Qomato, is from the **word**, Qomah, קוֹמָה, which means, **height**, man's height, stature, story, storey, 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**, Hayu, is from the **word** Hayah, הָיָה, which means, to be, exist, are, **were**, happen, shall happen, it shall be, continue, become, has or will become, shall be, 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 from the **word**, Qeren, קֶרֶן, 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)

Here we are told that the length of **incense altar** was one cubit, and the breadth of it one cubit; it was foursquare; and **two** cubits was the height of it;

Then we are told that there were Qarnotayv, horns thereof on the four corners of the Altar of incense. We are also told, that the altar of incense, is made from the very same material that the Tabernacle and the Ark of the Covenant are made of, and that is, Shitiym wood, which, as I said above, represents our suffering Servant Messiah as He is portrayed in *Isaiah 53*.

The word Qarnotayv, is from the word Qeren, and while it does mean horns, 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**, it means, shofar, ram's horn, it means, **strength, power, might, glory, pride, corner, point, peak, ray**. So the Qeren, the horns, that are placed on the corners of the table of showbread, the Ark of the Covenant, the altar of incense, that are in the Holy and most Holy Place, along with the bronze altar of sacrifice that is just outside the Tabernacle door, represent YHVH's authority, the enlightenment that He brings to His people Yisrael, through His Word, that will cause **ALL** people who willingly choose to believe, follow and obey the Words of His Torah of Life, to also radiate His love, His Grace and Mercy, and His beauty.

*26 And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.*

וַיִּצָרֶף אֹתוֹ זָהָב טָהוֹר אֶת־גִּבּוֹ וְאֶת־קִרְתָּיו סָבִיב וְאֶת־קַרְנֹתָיו וַיַּעַשׂ לּוֹ זֶרֶן זָהָב סָבִיב)

97 YL WOTZY YZAX99P XAY 9Z9F YZAX9ZP XAY Y77 XA 9Y30 9F7 YXA ZIZY  
 9Z9F 9F7

VayeTzaph Oto Zahav Tahor Et Gago VeEt Qiyrotayv Saviyv VeEt Qarnotayv VaYa'as Lo Zer  
 Zahav Saviyv, where the **word**, VayeTzaph, is from the **word**, Tzaphah, **צַפַּח**, 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 him or it, the **word**, Zahav, means, gold, the **word**, Tahor, **טָהַר** or **טְהוֹר**, means,  
**pure, be clean, he cleansed, purified, was clean, was pure, became clean, he pronounced  
 clean, purity, purification**, the **word**, Et, **עִתְּ**, as a preposition, means, **with, at, to the side of**, it  
 is usually prefixed only to a noun, like, Et HaIsh, **אִתְּ 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**, Gago, is from the **word**, Gag, **גָּג**, which means, **roof, the top  
 of an altar, roof of a house, rooftop, top of the house**, the **word**, VeEt, is the **word** Et  
 repeated, and it is defined above, the **word**, Qiyrotayv, is from the **word**, Qiyr, **קִיר**, which  
 means, **wall, beam, rim, border, side**, the **word**, Saviyv, **סָבִיב**, means, **round about,  
 surrounding**, or **סְבִיבָה**, means, moving in circles, rotation, neighbourhood, environment, the  
**word**, VeEt, is the **word**, Et, repeated, and it is defined above, the **word**, Qarnotayv, is from  
 the **word** Qeren, **קָרְן**, 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, and in the form that it is used  
 here, it means, **the horns of it**, the **word**, Vaya'As, is from the **word** Asah, **עָשָׂה**, means, **to do,  
 make, doing, done, he did, made, he prepared, he worked, he laboured, he wrought, he  
 acted, dealt, he produced, yielded, performed, accomplished**, he bestowed, he observed, he  
 advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, was  
 offered as a sacrifice, was used, was done by force, it also means, positive command, the  
**word**, Lo, **לּוֹ**, or **לּוֹא** is an inflected personal pronoun, meaning, **to, unto, upon or for him,  
 upon or for it**, as an adverb, it means, would that, oh that, if only, the **word**, Zer, **זָר**, means,  
**frame, edging, border, moulding, crown, wreath**, that which presses, that which binds, the  
**word**, Zahav, means gold, the **word**, Saviyv, is repeated, and it is defined as, **round about**)

Here we are told that Betzalel overlaid the altar of incense with Pure Gold, both the top of it, and the  
 sides thereof round about, and the horns of it: This again depicts the consistency of the purity of  
 everything associated with the Tabernacle, and we are told that Betzalel also made a **Crown of Gold**



fabrication, to invent, fabricate, concoct, the *word*, Laset, is from the *word* Nasah, נָסָה, or Nasa, נָשָׂא, which means, *to test, try, he attempted, essayed, he proved, tempted, to bear, to try, to accept, he tested, tried, a trial, he attempted, essayed, he proved, tempted, was tested, was tried*, accept, advance, arise, able to, armour, suffer to, bear, bring forth, burn, carry away, cast off, contain, desire, ease, exact, exalt, extol, fetch, forgive, furnish, further, give, go on, help, high, hold up, honourable man, lade, lay, lift self up, lofty, magnify, obtain, pardon, raise up, receive, regard, respect, set up, spare, stir up, swear, take away, the *word*, Oto, means, *it*, the *word*, BaHem, means, *by them*)

Here we are told that Betzalel, made *two* rings of gold for it under the *Crown* thereof, by the *two* corners of it, upon the *two* sides thereof, to be places for the staves to bear it withal. This tells us that Betzalel made *four* rings of Gold, and placed them on the *four* corners of the altar of incense, and these rings, were to be the place where the Staves would be inserted to lift up and carry the altar of incense. I know that I have made this point many times before, but it is important that we mention it again, for YHVH has mentioned it in the description of the construction of the Altar of Incense. The number *two* in Scripture speak of witness, the number *four*, speaks of Messiah's advent, for He came to earth at the end of the *fourth* millennium, the *rings* represent, YHVH's Cycles of Righteousness, His Feast, His weekly Shabbat, the Gold represents His purity, the staves, represent, us, His servants, who willingly and lovingly choose to exalt Him, and lift Him up for the whole world to see. I know that there is a lot of repetition, but it is very important that we make sure that we look at each item that YHVH instructed Mosheh to build, individually, and discuss their meanings, and why YHVH chose to have Betzalel make these vessels in the manner that He did .

28 And he made the staves of shittim wood, and overlaid them with gold.

וַיַּעַשׂ אֶת־הַבָּדִיִּים עֲצֵי שִׁטִּים וַיְצַק אֹתָם זָהָב

פֶּאֶר אֲשֶׁר אֵת הַבָּדִיִּים אֲתֵזֵף וְאֵת הַבָּדִיִּים אֲתֵזֵף אֲשֶׁר אֵת הַבָּדִיִּים אֲתֵזֵף

Vaya' As Et HaBadiym Atzey Shitiym VaYetzaph Otam Zahav, where the *word*, Vaya' As, is from the *word*, Asah, עָשָׂה, means, *to do, make, doing, done, he did, made, he prepared, he worked, he laboured, he wrought, he acted, dealt, he produced, yielded, performed, accomplished*, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, the *word*, Et, אֶת, as a preposition, means, *with, at, to the side of*, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the word At, אַת, which is the personal pronoun, *you, thou*. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, *they represent Messiah*, whom Scripture says, *IS* the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, *IS* the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew 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*, HaBadiym, is from the *word*, Bad, בָּד, which means, linen, cloth, material, it also means, *bar, pole, rod, stave*, branch of a tree, it means, part, portion, separate, separately, something cut off, something separated, part of something, it also means

lie, fabrication, to invent, fabricate, concoct, the **word**, Etzey, עץ, means, **tree, timber, wood**, handle, something that sprouts forth, blooms and blossoms, the word, Shitiym, the word, VayeTzaph, is from the word, Tzaphah, 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 **them**, the word Zahav, means, **gold**)

Here we are told that the Staves which represents all people who have willingly chosen to surrender their hearts, minds, souls and strength to YHVH, in total loving surrendered obedience to all the Words of His Torah of Life, will be **LIKE** Messiah, they will have the mind and the character of a servant that is willing to zealously live by and die for Righteousness, in order to follow and obey the Words of our heavenly Father's Torah of Life.

29 And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

וַיַּעַשׂ אֶת־שֶׁמֶן הַמִּשְׁחָה קֹדֶשׁ וְאֶת־קְטֹרֶת הַסַּמִּים טָהוֹר מֵעֵשֶׂה רִקְחָה

אָפָה אֶת־שֶׁמֶן הַמִּשְׁחָה קֹדֶשׁ וְאֶת־קְטֹרֶת הַסַּמִּים טָהוֹר מֵעֵשֶׂה רִקְחָה

VaYa'as ET Shemen HaMishchah Qodesh HaSamiym Tahor Ma'aseh Roqeycha, where the **word**, VaYa'as, is from the **word**, Asah, עשה, means, **to do, make, doing, done, he did, made, he prepared, he worked, he laboured, he wrought, he acted, dealt, he produced, yielded, performed, accomplished**, he bestowed, he observed, he advanced, he brought about, caused, effected, he appointed, he acquired, got, gained, was offered as a sacrifice, was used, was done by force, it also means, positive command, the **word**, , as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת־הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the word At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the words that created all things, the word, 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, HaMishchah, מִשְׁחָה, means, **ointment, unction, cleansing paste, to smear, anoint, consecrated portion**, it is from the word Mashach, which means, to smear, anoint, to smash, shatter, to spread oil over, he stroked or wiped with the hand, anointed, he feasted, dined, it means to measure, length, it means, consecrated portion, it also means, swimming race, swimming contest, by implication, a consecratory gift, the word, Qodesh, קֹדֶשׁ, means, **to be holy, be sacred, he hallowed, sanctified, consecrated, dedicated, was set apart**, was forbidden, was hallowed, he declared holy, he cleansed, purified, he devoted, assigned, he sanctified the Sabbath and or the festivals, he pronounced the benediction of the Kiddush, he

made something prohibited, he betrothed, wedded, he kept himself separated, he purified himself, he became sanctified, he prepared himself, he set apart as holy, devoted as holy, he regarded as holy, he designated, appointed, holiness, sanctity, a holy object, a holy place, the Holy Tabernacle, he Holy Temple, set apart for a specific purpose, a temple prostitute, the word, HaSamiym, is the plural of the word, Sam, סם, means, **spice, perfume, to smell sweet, an aroma, a sweet spice**, a drug, medicine, poison, plant, the word, Tahor, טהור or טהור, means, **pure, be clean, he cleansed, purified, was clean, was pure, became clean, he pronounced clean, purity, purification**, the word, Ma'aseh, מעשה, means, **deed, action, work**, thing made, manufacture, product, practice, occupation, incident, one who causes others to work, activator, it is from the word, Asah, עשה, which means, to make, Roqeycha, is from the word, Raqach, רקח or Raqoch, רקוח, which means, **to mix or compound oil, or ointment, to spice, perfume, spice mixer, spice dealer, he spiced, perfumed, was concocted, he mixed as ointment**, was boiled, spice mixture, **apothecary, druggist**)

Here we are told that Betzalel made the **HOLY** anointing oil, and the pure incense of sweet spices, according to the work of the apothecary. This tells us that Betzalel followed the instructions of YHVH, in making this **HOLY anointing oil**, for the word Qadosh, does mean Holy, but is also means, **to be set apart, for a very specific purpose**, which means that it was not to be used for any other purpose, than what YHVH had designated. It also means, that only a **wise hearted** person could make this anointing oil, and **wise hearted** people, are people that have willingly chosen to surrender their hearts, minds, souls and strength to YHVH, in total loving surrendered obedience to all the Words of our heavenly Father's Torah of Life.

Everything about the Tabernacle had a purpose, and that purpose is to Show us Messiah, the Words of the Living Torah of Life made flesh, and the Torah obedient Life that He lead while He was here on earth with us, for that **IS** the lifestyle that our heavenly Father wants all of His created beings to mimic. Amen

*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*