



# YAHSHUA IN THE SCRIPTURES

## CONCERNING THE LAW AND THE TESTIMONY

### PART 1

*There are several places in the Scriptures which reveal that we must be searching them in order to bring forth the light as it relates to Yahshua. The overall majority of this world has been deceived by a false evangel (gospel) because they did not have this light. The torah was given to Israel in order to instruct them how to live, how to serve Yahweh, and bring them to the Messiah. However, the Apostle Paul reveals that the overall preponderance of Israel was purposely blinded by Yahweh, Israel's own Elohim. Many great lights have fallen asleep who understood these concepts. We must rekindle that great light by learning how the Scriptures do speak of the Savior. By looking into these things, we will learn the plan of salvation that Yahweh has determined to work out through Yahshua the Messiah.*

*By Jerry Healan*

The prophet Isaiah was inspired to write, "To the law and the testimony: if they speak not according to this word, it is because there is no light in them," Isa. 8:20. Many men have given their interpretation as to what is being said here, claiming that such is what they are doing in their ministry. But if we analyze the original Hebrew words here we may find that these men are failing in their responsibility to really reveal the truth of the Scriptures.

#### THE LAW

What does it mean when it says, "To the law and to the testimony?" The Hebrew word for law is "Torah." The Torah is the first five books of Scripture inspired to be written by the hand of Moses.

Yahshua said, "**Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.** And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of Elohim in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from Elohim only? Do not think that I will accuse you to the Father: **there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?**" Jn. 5:39-47.

When we study the Torah or when we speak of Yahshua we must study and speak of Him in the light of the Torah which was written by Moses.

Not only that, but the Prophets, and Psalms are also speaking of Him, "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the **law of Moses**, and in the **prophets**, and in the **psalms**, concerning me," Lk. 24:44.

Therefore, we must "search the Scriptures" to see how they are speaking of Yahshua the Messiah. But more than that, we also have the writings of Yahshua's disciples, who became apostles, to reveal to us how those writings apply to Him.

When we search all of the Scriptures, we will not only learn of Him, but we will also learn of the total plan of salvation from beginning to end.

#### THE TESTIMONY

What was the "testimony?" Yahweh told Moses, "**And thou shalt put into the ark the testimony which I shall give thee.**

And thou shalt make a mercy seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be. **And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee,**" Ex. 25:16-21.

We find that Yahweh gave Moses the "testimony" and Moses carried it in his hands, "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, **the two tables of the testimony, tables of stone**, written with the finger of Elohim...And it came to pass, when Moses came down from Mount Sinai with **the two tables of testimony** in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him," Ex. 31:18, 34:29.

Furthermore Moses placed **the testimony** inside the Ark, "And he took and put **the testimony** into the ark, and set the staves on the ark, and put the mercy seat above upon the ark," Ex. 40:20. (This is speaking of the second set of tables, of course.)

Thus, the testimony is the tables of stones whereupon were written the ten commandments of Yahweh.

#### THE PARABLES

The book of Hebrews reveals that the ark, other appurtenances, and the testimony were parables, "Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and **the ark of the covenant** overlaid round about with gold, **wherein was** the golden pot that had manna, and Aaron's rod that budded, and **the tables of the covenant**; And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of Elohim*. But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people: The Holy Spirit this signifying, that the way into the holiest of all was not yet made mani-



fest, while as the first tabernacle was yet standing: **Which was a figure** for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience," Heb. 9:1-9.

The interesting thing about the word "figure" in this instance is that it is translated from the Greek word "parabole" elsewhere translated as "**parable**."

The Savior revealed that parables were for the purpose of keeping things hidden rather than for revealing, "And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know **the mysteries of the kingdom of heaven**, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak **I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand**," Mat. 13:10-13.

When Moses received the tables of the testimony the second time, he came down from the mount with his face shining brightly. The Israelites were afraid to come near him, so he put a vail over his face when he went out among the people (Ex. 34:29-35). This vail did a similar job as to what the parables did. The only way to remove the vail is to turn to Yahshua as the apostle Paul writes, "For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away *was* glorious, much more that which remaineth *is* glorious. Seeing then that we have such hope, we use great plainness of speech: And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: **But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Messiah**. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Master, the vail shall be taken away. Now the Master is that Spirit: and where the Spirit of the Master *is*, there *is* liberty. But we all, with open face beholding as in a glass the glory of the Master, are changed into the same image from glory to glory, *even* as by the Spirit of the Master," 2 Cor. 3:10-18.

We must come to understand the "parables" of the Scriptures by seeing how Yahshua fulfilled them if we are to completely understand the "mysteries of Yahweh's kingdom."

## THE MYSTERIES

The Apostle Paul reveals that the apostles were speaking in mysteries, "Now to Him That is of power to stablish you according to my evangel, and the preaching of Yahshua the Messiah, according to the revelation of the **mystery**, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the command of the everlasting Elohim, made known to all nations for the obedience of faith: to Yahweh only wise, be glory through Yahshua the Messiah forever. Amen," Ro. 16:25-27.

Furthermore, he wrote, "But we speak the wisdom of Yahweh in a **mystery**, even the hidden wisdom, which Yahweh ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Sovereign of glory," 1 Cor. 2:7-8.

Paul had revealed that there are two types of wisdom which are contrary to one another (Chapter 1). There is the wisdom of the world which is imparted by the spirit of man and there is the wisdom of Yahweh which is imparted by the spirit of Yahweh. The spirit of man cannot understand the things of Yahweh/Elohim, "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of Yahweh

knoweth no man, but the Spirit of Yahweh," 1 Cor. 2:11.

Comparing this with Ro. 8:5-9 we find that the spirit of man is carnal, going the way of death, while the spirit of the Messiah is the way of peace, righteousness and life, "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against Yahweh: for it is not subject to the law of Yahweh neither indeed can be. So then they that are in the flesh cannot please Yahweh. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of Yahweh dwell in you. Now if any man have not the Spirit of the Messiah, he is none of His."

Thus, if we have not received the Spirit of Yahweh given through Yahshua the Messiah, then we simply cannot understand the Scriptures, the wisdom of Yahweh, nor the things of Yahweh. Therefore, the very first criteria is that in order to understand Scripture we must have the Spirit of Yahweh.

The second criteria is that with the Spirit of Yahweh we must compare spiritual things with spiritual, "Now we have received, not the spirit of the world, but the spirit which is of Yahweh; that we might know the things that are freely given to us of Yahweh. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual," 1 Cor. 2:12-13.

## THE LIGHT

Now let's go back to Isa. 8:20 and review what was said, "To the Torah and to the testimony: if they speak not according to this word, it is because there is no **light** in them." The Hebrew word for light is "*shachar*," which means; dawn (lit., fig. or adv.):--day (-spring), early, light, morning, whence riseth. *Shachar* is the early morning period of light which occurs just before the sun has risen.

Notice Luke 1:78-79, "Through the tender mercy of our Elohim; whereby the **dayspring** from on high hath visited us, to give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace." John the Baptist's father is speaking here regarding the Savior Yahshua. The word "**dayspring**" is translated from the Greek word "*anatole*" and means essentially the same as "*shachar*."

It will be the purpose of this treatise to address the Torah and the testimony in order to receive the light that is contained therein as it applies to Yahshua.

Reviewing Heb. 9:1-9 we find that several things are spoken of as being parables. They are the ordinances of divine service, a worldly sanctuary, tabernacle, candlestick, table of shewbread, Holy of Holies, golden censer, ark of the covenant, golden pot of manna, Aaron's rod that budded, the tables of the covenant, the cherubim of glory, the priesthood, sacrifices, etc. These things were all parables of Yahshua, the true Israelite.

The tabernacle of witness was placed in the center of the tribes of Israel. It was to be a powerful witness to Israel and the rest of the world regarding Yahweh and Yahshua. The best thing for us to do is to consider ourselves embarking on a journey. The first thing to do is walk around the whole encampment, to observe the way it was all laid out, then to take a journey through the encampment, through the gate, into the tabernacle itself. We must examine every detail that we possibly can as carefully as we can so that we will be able to be awe inspired at the glory that it reveals.

## PAGAN SUN WORSHIP

The first thing that must be addressed is that the world was



then and is now heathenish, paganistic. The world of that day had been greatly influenced by the religion of Nimrod after the flood (Gen. 10:8-12). It was Nimrod who sought to control the world under his dictatorial rulership by attempting to establish a NEW WORLD ORDER, or a ONE WORLD GOVERNMENT, through the building of the great tower of Babel which would be a monument erected to the worship of the heavens (Gen. 11:1-9). This worship of the heavens contained the sun as the greatest of all the deities. It was represented in Egypt and all pagan religions as a point within a circle.

The worship of the rising sun was most prominent in the paganistic world. Yahweh condemned such worship in Ez. 8:15-18, "Then said he unto me, Hast thou seen *this*, O son of man? Turn thee yet again, *and* thou shalt see greater abominations than these. And he brought me into the inner court of Yahweh's house, and, behold, at the door of the temple of Yahweh, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of Yahweh, and their faces toward the east; and **they worshipped the sun toward the east**. Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, *yet* will I not hear them."

## TURNING OR REPENTING

The tabernacle of Yahweh had only one entrance. That entrance was placed facing the east so that the Holy of Holies was in the west. A pagan sun worshipper would be prevented from coming to Yahweh for he would have his back turned away from the tabernacle of Yahweh, and would be facing the rising sun in the east.

If one was to worship Yahweh, he had to turn from the worship of the sun in the east, and face Yahweh's tabernacle in the west.

Even today, if one is to come to the truth of Yahweh, if one is to dwell in his tabernacles, he must TURN or REPENT of the paganistic sun worship in which all religions of this world, including Christianity, Judaism, and Islam, are hopelessly embroiled. He must TURN to the amiable tabernacle of Yahweh, the heavenly tabernacle which that tabernacle in the wilderness was a type of. That heavenly tabernacle, in essence, is Yahshua the Messiah.

John the Baptist cried out, "REPENT ye: for the kingdom of heaven is at hand," Mt. 3:2. Yahshua cried out, "The time is fulfilled, and the kingdom of Elohim is at hand: REPENT ye, and believe the evangel," Mk. 1:15. The apostles warned, "REPENT, and be baptized every one of you in the name of Yahshua Messiah for the remission of sins, and ye shall receive the gift of the Holy Spirit," Acts 2:38-39.

Yes, we must repent of our sins. We must turn from our own ways. We must turn from the paganistic sun-worshipping rituals and religion of this present evil world. We must turn to the tabernacle of Yahweh. We must begin to search the Scriptures, the Torah and the Testimony to see what they really tell us concerning the kingdom of heaven, Yahweh the Father, and Yahshua the Son.

Thus, the tabernacle was laid out in the fashion of a parable. It faced east with the holy place toward the west. If one is to worship Yahweh, then he must turn (repent) from facing the sun in the east (worshipping the sun) to Yahweh and His tabernacle in the west.

Figure #1 on this page gives a rough outline or sketch of the tabernacle in the wilderness with the placement of the tribes of Israel and the Levites.

## TODAY'S WORLD

Today's Christian world was deceived by Constantine the Great. Constantine was the emperor of the Roman Empire, which was/is the fourth kingdom of Daniel chapter two, and the fourth dreadful and terrible beast of Daniel chapter seven (chapter eight is included in this scenario, but we don't have the space to speak of that at this time. Order our treatise entitled "Who, What Is The Beast.")

Constantine, being emperor of Rome, was a head of the dreadful and terrible beast, which is also revealed in the book of Revelation. He feigned repentance, entered into the corrupted remnants of the New Testament Assembly, and once an accepted part of it (without baptism), he took over and began to dictate how the assembly would worship. Through him and his successors, Sunday, the day of the sun god, was embraced instead of the commanded seventh day Sabbath, as well as the birthday of the unconquered sun (December 25th), Easter (Ishtar, the queen of heaven), instead of Passover, etc., etc.

Thus, the kings of the earth have deceived the whole world to worship the pagan sun god rather than the true Elohim of heaven and earth Who is Yahweh.

True repentance, that is the turning away of the worship of the

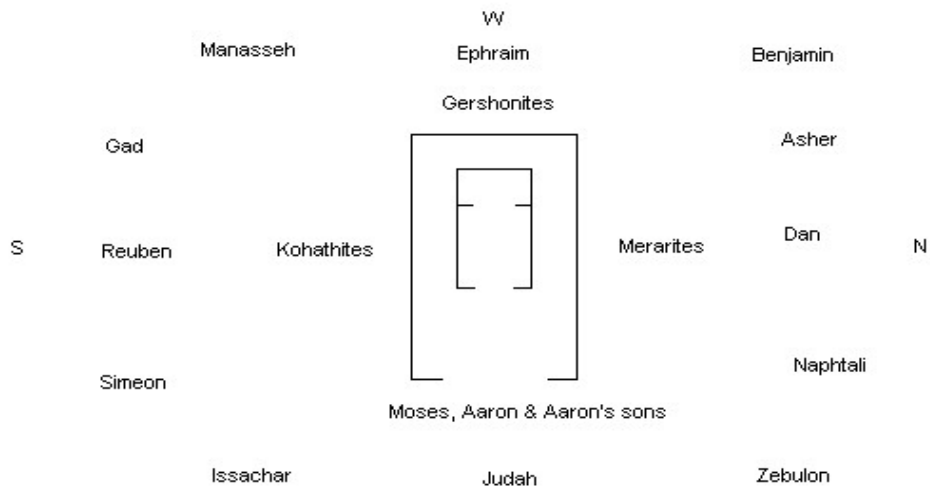


FIGURE #1



sun god, is the order for the day. Yahweh does command His people to "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," Rev. 18:4.

## THE ARRANGEMENT

The arrangement of the tribes of Israel and the Levites had a specific design and purpose which few people have understood. But when we look into it, the order is quite revealing and inspiring. The book of Numbers gives the order and arrangement of the camp. Yahweh told Moses, "Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch," Num. 2:2.

Notice that he said they would pitch by his own **standard** with the **ensign** of his father's house. "Standard" comes from the Hebrew word "degel" and simply means a flag or banner. "Ensign" comes from "owth" meaning a signal, as a flag, beacon, monument, omen, prodigy, evidence, mark, sign, or token. The standard was simply a flag with the sign, mark, or symbol of each of the sons of Israel displayed thereon.

Yahweh set the tribe of Judah in the east with their standard and the accompanying tribes of Issachar and Zebulun, "And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab *shall be* captain of the children of Judah. And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred. And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar. And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred. *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun. And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred. All that were numbered in the camp of Judah *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth," Num. 2:3-9. When commanded to strike camp and march, the tribe of Judah was always the lead tribe.

Next came those of the south, "On the south side *shall be* the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur. And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred. And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai. And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred. Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of Reuel. And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty. All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank. Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards," Num. 2:10-16.

The Levites were always located in the center of the tribes of Israel, whether on the march or during encampment. They carried the tabernacle and all of its appurtenances when moving. They were located between the tribes and the tabernacle when encamped. "Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards," v. 17.

The descendants of Rachel were placed in the western regions, "On the west side *shall be* the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud. And his host, and those that were numbered of them, *were* forty thousand and five hundred. And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur. And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred. Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni. And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred. All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank," Num. 2:18-24.

Finally came the northernmost part of the camp consisting of Dan, Asher and Naphtali, "The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai. And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred. And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran. And his host, and those that were numbered of them, *were* forty and one thousand and five hundred. Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan. And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred. All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards," Num. 2:25-31.

## THE STANDARDS

Each tribe was to dwell around the tabernacle according to Yahweh's arrangement under their standard, but the chief tribe would possess the governing standard.

The standard of the tribe of Judah in the east was the lion. Jacob prophesied, "Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched **as a lion**, and **as an old lion**; who shall rouse him up?" Gen. 49:9.

The standard of the tribes of Ephraim and Manasseh in the west was the ox, with one horn representing each tribe. The prophet Jeremiah writes, "I have surely heard Ephraim bemoaning himself thus; 'Thou hast chastised me, and I was chastised, **as a bull-ock** unaccustomed to the yoke: turn Thou me, and I shall be turned; for Thou art Yahweh my Elohim,'" 31:18.

The standard for Reuben in the north was the face of a man. Jacob prophesied, "Reuben, **thou art my first born**, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power..." Gen. 49:3. The name Reuben means "See ye **a son**."

Finally, the standard for Dan in the south was a serpent, "Dan shall be **a serpent** by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward," Gen. 49:17.

Notice that three of the standards match three of the faces of the creatures that the apostle John saw around Yahweh's throne, "And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like **a lion**, and the second beast like **a calf**, and the third beast had a face as **a man**, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, 'Holy, holy, holy, Yahweh Elyown, Which was, and is, and is to come,'" Rev. 4:6-8.

Notice that each living creature (beast) had six wings which is a



description similar to the one that the prophet Isaiah gave, "In the year that king Uzziah died I saw also Yahweh sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, 'Holy, holy, holy, is Yahweh of hosts: the whole earth is full of His glory,'" Isa. 6:1-3.

The Hebrew word for "seraphims" is #8314 in *Strong's Exhaustive Concordance*. It is the Hebrew word "saraph." The definition is given as: burning, i.e. (fig.) poisonous (serpent); spec. a saraph or symbol. creature (from their copper color); generally being translated as: fiery (serpent), seraph.

When Israel complained against Yahweh and Moses because of their discouragement (Num. 21:5), Yahweh sent fiery serpents among the people to bite them as is recorded in verse 6, "And Yahweh sent fiery (seraphim) serpents (nachashim) among the

people, and they bit the people; and much people of Israel died."

When the people came to Moses in repentance Yahweh commanded that a fiery serpent should be put on a pole, "And Yahweh said unto Moses, 'Make thee a fiery serpent (#8314; saraph), and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live,'" v. 8.

It is our premise that the standard of the tribe of Dan would be an eagle with a serpent in its claws. This reveals that the standards surrounding the tabernacle in the wilderness were similar to the four faces of the cherubim that Ezekiel saw and the four beasts that John saw, a lion, an ox, a man and an eagle.

Balaam the son of Beor was called upon by the Moabite king, Balak, to curse Israel. But when Balaam saw this heavenly arrangement, all he could do was be inspired to bless (Num. 22 - 24).

...to be continued... by Jerry Healan

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### PART II

#### THE PLACEMENT OF LEVI

The tribe of Levi was placed in the middle of the encampment between the Israelites and the tabernacle. They were placed according to the families of Kohath, Gershon and Merari. Each family was given a particular portion of the tabernacle and its appurtenances. The distribution according to families, along with their placement, also reveals the highest of purposes.

Moses, Aaron and Aaron's sons were placed in the east between the tribe of Judah and his companions. The only opening to the compound which surrounded the tabernacle lay in the east. In order to approach the tabernacle, one would have to go through Moses and Aaron. Both Moses and Aaron were types of Yahshua.

Moses told Israel, "**Yahweh thy Elohim will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken,**" Dt. 18:15. Under the inspiration of the Holy Spirit, the apostle Peter confirmed that Yahshua was that Prophet, "And when Peter saw it, he answered unto the people, 'Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? **The Elohim of Abraham, and of Isaac, and of Jacob, the Elohim of our fathers, hath glorified His son Yahshua;** Whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go...Repent ye therefore, and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of Yahweh; and **He shall send Yahshua Messiah, Which before was preached unto you:** Whom the heaven must receive until the times of restitution of all things, **which Yahweh hath spoken by the mouth of all His holy prophets** since the world began. For Moses truly said unto the fathers, '**A Prophet shall Yahweh your Elohim raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you.** And it shall come to pass, that every soul, which will not hear **that Prophet**, shall be destroyed from among the People.' Yea, and **all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.** Ye are the children of the prophets, and of the covenant which Yahweh made with our fathers, saying unto Abraham, 'And in thy seed shall all the kindreds of the earth be blessed.' Unto you first **Yahweh, having raised up His Son Yahshua**, sent Him to bless you, in turning away every one of you from his iniquities,'" Acts 3:12-13, 19-26.

Aaron the High Priest was also a type of Yahshua for Yahshua became the High Priest after the order of Melchisedek, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and **High Priest** of our profession, **Messiah Yahshua;** Who was faithful to him that appointed him, as also Moses *was faithful* in all his house. For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some *man*; but he that built all things *is* Elohim. And Moses verily *was faithful* in all his house, as a servant, for a testimony of those things which were to be spoken after; But Messiah as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end," Heb. 3:1-6.

#### THE LION KING

Moses the Prophet, Aaron the High Priest and Aaron's sons the priests were between and adjacent to the tribe of Judah which was under the banner of the lion. This served the purpose of prophecy regarding Yahshua as the lion of the tribe of Judah, "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, **the Lion of the tribe of Juda, the Root of David,** hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood **a Lamb as it had been slain**, having seven horns and seven eyes, which are the seven Spirits of Elohim sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne," Rev. 5:1-7.

The lion is king of beasts which was a representation of Yahshua, Who is to be King over Yahweh's kingdom on earth, "Then Pilate entered into the judgment hall again, and called Yahshua, and said unto him, Art thou the King of the Jews? Yahshua answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Yahshua answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, **Art thou a king then? Yahshua answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world,** that I should bear witness unto the truth. Every one that is of the truth heareth my voice," Jn. 18:33-37.

Judah's position in the east, along with Moses' and Aaron's, from whence the sun arises, typified Yahshua as the dayspring from on high, "Blessed *be* Yahweh Elohim of Israel; for He hath visited and redeemed his people, And **hath raised up an horn of salvation for us in the house of his servant David;** As he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us; To perform the mercy *promised* to our fathers, and to remember His holy covenant; The oath which he swore to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of Yahweh to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our Elohim; whereby the **dayspring** from on high hath visited us, **To give light** to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace," Lk. 1:68-79.

Moses, Aaron and Aaron's sons were the overseers and rulers over Israel and the functions of the tabernacle. They were to give



Israel the words from Yahweh. They were to oversee the rituals. They were to make sure that everything was performed according to Yahweh's word and commands. Moses was faithful in all his house, as a servant (Heb. 3:5).

We find, therefore, that the placement of Judah and his companions, along with Moses and Aaron in the east was a type, prophecy and parable of Yahshua the Great Prophet, the Heavenly High Priest, the descendant of Judah and David Who would rule as the Great King being a glorious light for all to see.

## THE TABERNACLE AND ITS APPURTENANCES

Before we get into the placement of the rest of the families of Levi, it would be best to give a little bit of a description of the tabernacle and its appurtenances. We find an apt description of it in Ex. 25 - 27. The tabernacle and its appurtenances was divided into three divisions. There was the tent itself with its coverings, hangings, curtains, cords, etc. These were assigned to the family of Gershon, "And the charge of the sons of Gershon in the tabernacle of the congregation *shall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation, And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it for all the service thereof," Num. 3:25-26.

The next division of the tabernacle was its vessels. They consisted of the ark of the covenant, altar of incense, the table of shewbread, lampstand (menorah), laver of brass and altar of brass. The family assigned to these vessels was Kohath, "And their charge *shall be* the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof," Num. 3:31.

The third division of the tabernacle was its framework, you might say the skeleton, the foundation, and the framework. This consisted of the boards, pillars, sockets, bars, etc. These were assigned to the family of Merari, "And *under* the custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto, and the pillars of the court round about, and their sockets, and their pins, and their cords," Num. 3:36-37.

Each of these families were placed on the western, southern and northern sides of the tabernacle, respectively. They were also placed between the central tribes of Israel with their companion tribes and the tabernacle compound. Their placement also was for the fulfillment of types, parables and prophecies concerning Yahshua and Israel.

## GERSHON AND JOSEPH

The families of the Gershonites were to camp behind the tabernacle between the Ephramites and their companions, "The families of the Gershonites shall pitch behind the tabernacle westward," Num. 3:23. Their charge was the tabernacle (tent), its coverings, hangings and cords. The chief standard of the west under the Ephramites was the ox.

The ox was one of the chief animals of sacrifice. The shedding of blood was for the expiation, atoning, **covering** of sin. The tent covered the sanctuary and the Holy of Holies. The ox, the coverings, hangings, etc. were a type, parable, prophecy, etc. of the impending sacrifice of the Savior Yahshua and also Yahweh's sacrifice of Israel on behalf of the nations of the world.

The chief of the Gershonites was to be Eliasaph. His name means; El (the) gatherer or El will add or augment. This is amaz-

ing since Ephraim and Manasseh were also on the western side, being of the tribe of Joseph which means; let him add or adding.

Ephraim was the second son of Joseph. His name means "double fruit." Manasseh was the first son. His name means "causing to forget" or "forget-fullness." It was through Joseph that another tribe was added to the sons of Israel, for Jacob adopted the sons Ephraim and Manasseh as his own.

However, these all have to do with Yahshua and His atoning sacrifice which will cause Yahweh to forget Israel's sins, and He will gather them a second time.

It was through Joseph that the house of Israel was preserved from the severe drought that was to plague the whole world. Joseph was hated by his brethren because their father, Jacob, loved him above the others. When Joseph began to have his dreams, which were prophecies of his rulership in the land of Egypt (Gen. 37:1-11), his brethren hated him all the more. They were going to slay him (a sacrifice [Gen. 37:18]), but they cast him alive into a pit (a type of the grave [Gen. 37:22]), and sold him into slavery. Yet Joseph's rejection and suffering was for the preservation of life, specifically Israel's, "And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for Elohim did send me before you **to preserve life**. For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither be earing nor harvest. And **Elohim sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance**. So now *it was* not you *that* sent me hither, but Elohim: and he hath made me a father to Pharaoh, and sovereign of all his house, and a ruler throughout all the land of Egypt," Gen. 45:4-8.

Joseph was a type of Yahshua Who also was hated by His brethren, sacrificed and buried, but Yahweh raised Him up for the salvation of His people Israel and the Gentiles also.

The theme continues to run throughout the Scriptures, for after Israel had inherited the land and become a kingdom first under Saul and then the Dynasty of David and Solomon, the northern ten tribes broke away from the southern kingdom ruled by the tribe of Judah. The ruler of the northern 10 tribes was Jeroboam the son of Nebat, an Ephramite. Israel had become two kingdoms (double fruit) because of Ephraim (double fruit) and his companions.

Jeroboam caused Israel to turn to calf worship, "And Jeroboam said in his heart, Now shall the kingdom return to the house of David: If this people go up to do sacrifice in the house of Yahweh at Jerusalem, then shall the heart of this people turn again unto their master, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. Whereupon the king took counsel, and made two calves *of* gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy elohim, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan. And this thing became a sin: for the people went *to worship* before the one, *even* unto Dan. And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that *is* in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made. So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense," 1 Ki. 12:26-33.

## HOSEA'S PROPHECY



Northern Israel under Ephraim had turned to Baal worship. Hosea was inspired to prophesy concerning Ephraim Israel, "The word of Yahweh that came unto Hosea, the son of Beer, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. The beginning of the word of Yahweh by Hosea. And Yahweh said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, *departing* from Yahweh. So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son. And Yahweh said unto him, Call his name Jezreel; for yet a little *while*, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel. And she conceived again, and bare a daughter. And *Elohim* said unto him, Call her name Loruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away. But I will have mercy upon the house of Judah, and will save them by Yahweh their *Elohim*, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. Now when she had weaned Loruhamah, she conceived, and bare a son. Then said *Elohim*, Call his name Loammi: for ye *are* not my people, and I will not be your *Elohim*. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, Ye *are* the sons of the living *Elohim*," Hos. 1:1-10.

Isn't it interesting that the standard of Ephraim was the ox and Ephraim led the northern 10 tribes into calf (ox) worship? Isn't it also interesting that the calf or ox is an animal of sacrifice? Isn't it interesting that the theme throughout the whole book of Hosea is a theme of Ephraim Israel falling away into idolatry concerning calf and Baal worship, yet Yahweh promises to have mercy on Ephraim Israel and return them to Himself?

Notice each chapter of Hosea for they usually begin denouncing Ephraim's idolatry, yet end with Ephraim's restoration. Notice also chapter 5:13-15, "When Ephraim saw his sickness, and Judah *saw* his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound. For I *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: I, *even* I, will tear and go away; I will take away, and none shall rescue *him*. I will go *and* return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early."

Do you now understand that Judah, being situated in the east with Moses and Aaron (the High Priest) were also under the standard of the lion? A lion will slay an ox or calf for food. The High Priest offers them for sacrifice. (Believe it or not, that theme continues even in today's world.) The casting away of Israel was from Yahweh and His marvelous and wondrous plan. Just as Joseph was cast away for a time in order to preserve and save the house of Israel, Ephraim Israel was allowed to go into idolatry, be overthrown and sown among the Gentiles not only for Israel's preservation, but for the preservation and salvation of the Gentiles.

Another interesting side note is found in the name of Gershon the Levitical tribe that was situated between Ephraim, Manasseh and Benjamin and the tabernacle. Gershon means "refugee!" Ephraim Israel was to be sent away as refugees.

## THE SACRIFICE

The apostle Paul made an amazing revelation in the book of Romans, for he writes, "I say then, Hath Yahweh cast away his people? Let it not be. For I also am an Israelite, of the seed of

Abraham, of the tribe of Benjamin. Yahweh hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to Yahweh against Israel, saying, Yahweh, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of Yahweh unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and **the rest were blinded**," Ro. 11:1-7.

How was Israel blinded? Through the parables of the tabernacle, priesthood, divine service, sacrifices, etc. (Heb. 9:1-9, Mt. 13:10-17, Ro. 11:8-10).

Paul continues, "I say then, Have they stumbled that they should fall? Let it not be: but **rather through their fall salvation is come unto the Gentiles**, for to provoke them to jealousy. Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation *them which are* my flesh, and might save some of them. **For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?**" Ro. 11:11-15.

Do you now understand that Israel was sacrificed so that the Gentiles might also have salvation? The casting away of Israel was for the reconciling of the world!

Paul adds, "For I would not, brethren, that ye should be ignorant of **this mystery**, lest ye should be wise in your own conceits; that **blindness in part is happened to Israel, until the fullness of the Gentiles be come in**. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away unrighteousness from Jacob: For this *is* my covenant unto them, when I shall take away their sins. As concerning the evangel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes. For the gifts and calling of Yahweh *are* without repentance. For as ye in times past have not believed Yahweh, **yet have now obtained mercy through their unbelief**: Even so have these also now not believed, that through your mercy they also may obtain mercy. For Yahweh hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of Yahweh! how unsearchable *are* his judgments, and his ways past finding out! For who hath known the mind of Yahweh? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, *are* all things: to whom *be* glory for ever. Amen," v.v. 25-36.

The casting away of Israel was a sacrifice on behalf of the Gentiles. The casting away of His own Son was a sacrifice for the whole world, "For Yahweh so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For Yahweh sent not his Son into the world to condemn the world; but that the world through him might be saved," Jn. 3:16-17.

Israel was made in the likeness of the Gentiles, full of sin and idolatry so that the Gentiles might be saved. Yahshua was made in the likeness of man (flesh), "And the Word was made (became) flesh, and dwelt among us, (and we beheld His glory, the glory as the only begotten of the Father,) full of grace and truth," Jn. 1:14..."Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of



death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage," Heb. 2:14-15.

Though Israel partook of the sins and idolatry of the Gentiles, the Savior was without sin, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet without sin*," Heb. 4:15.

From East to West, the arrangement of Israel and the tabernacle spoke of the priesthood and sacrifice. It was a prophesy which began with animal and plant sacrifices, but it foretold of Yahweh's eventual sacrifice of both houses of Israel, and the ultimate sacrifice of Yahweh Himself, as the book of Psalms proclaims, "Gather My saints together unto Me; Those that have made a covenant with Me by (My) sacrifice," 50:5. The Hebrew reads thusly: אֶסְפְּרֵי חֲסִידֵי בְרִיתִי עִלְיָנָה. The translation would be (אֶסְפְּרֵי) Gather to me, (חֲסִידֵי) My saints, (בְּרִיתִי) those cutting (with) Me, (בְּרִיתִי) My covenant, (עִלְיָנָה) by (or upon) My sacrifice. Notice the yod (י) at the end of each Hebrew word or grouped words. This yod (י) signifies the personal pronoun My or Me.

As the Apostle Paul proclaims, "O the depths of the riches both of the wisdom and knowledge of Yahweh! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of Yahweh? Or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to Whom be glory for ever. Amen," Ro. 11:33-35.

## KOHATH

The families of the Kohathites were located on the south side, "The families of the sons of Kohath shall pitch on the side of the tabernacle southward," Num. 3:29. Their responsibility concerning the tabernacle was the care of the ark, table, lampstand, altars and the vessels of the sanctuary (v. 31).

The Kohathites were situated between Reuben and his companion tribes which tabernacled under their standard of the man. The wisdom of Yahweh is once again revealed concerning this placement, for the vessels placed in their charge required a tremendous intellect to handle and understand. All the other standards were animals, the lion of Judah, ox of Ephraim, and serpent/eagle of Dan. This standard on the south side was the standard of a man whose intellect and understanding far excels that of the animals.

The ark, table, lampstand, incense altar and their accompanying vessels (dishes, spoons, snuffers, etc.) consisted of the purest gold. The laver and sacrificial altar were brass. They symbolized, in parabolic form, some of the most deep, intimate secrets concerning Yahweh and His people as we will find out later when they are addressed in detail.

The name of the chief of the house of Kohathites bears out the aspect of the importance of the vessels. He was Elizaphan the son of Uzziel. "Elizaphan" is #469 in the Hebrew lexicon of *Strong's Exhaustive Concordance*. It is a combination of two Hebrew words; El and Tsaphan. Its meaning is given as: "El of **treasure**". However, "tsaphan" comes from #6845 which is defined as: to hide (by covering over); by impl. to hoard or reserve; fig. to deny; spec. (favorably) to protect, (unfavorably) to lurk. It is variously interpreted as: esteem, hide (-den one, self), lay up, lurk (be set) privily, (keep) secret (-ly, place). "Uzziel" simply means: the strength of El.

Therefore, the vessels of the tabernacle were the treasures of Yahweh which contained the Hidden One Who was His strength.

The very name Kohath means "to ally oneself." Yahshua, the One of Whom the tabernacle and its appurtenances speak, was the Man Who allied Himself with the Heavenly Father.

Yahshua is the Hidden One of the vessels Who is the strength of

Yahweh's kingdom, and the world to come. Yahshua (the hidden one of the vessels) came and revealed the Father to His followers.

The serpent also has his hidden one of this world and has deceived the world to serve his false savior and Christ. (Rev. 12:9)

Yahweh's Word is held in parables and mysteries, "He answered and said unto them, "Because it is given unto you to know **the mysteries of the kingdom of heaven**, but to them it is not given," Mt. 13:11... "But we speak the wisdom of Yahweh in a mystery, even the hidden wisdom, which Yahweh ordained before the world unto our glory," 1 Cor. 2:7. Yahshua is Yahweh's Word of Whom the Scriptures speak (Jn. 1:1-3, 14). He is the Hidden One of the Scriptures. Even though He came to be revealed and to reveal the Father to His followers, He is still hidden from the physical and spiritual eyes of the world.

The one who is the hidden one of this world, the strength of this world is also contained in hidden symbols, mysteries, allegories, etc. which the common observer and beholder is not able to readily or easily identify because the true facts are kept from him. The hidden one of this world has, through craft and subtlety, deceived the world into the worship of himself. He is a great counterfeiter. The best way to detect a counterfeit is to be able to readily identify the real thing. If one is familiar with the real item, then the counterfeit is easily distinguishable. It is the purpose of this series to acquaint ourselves with the True One of Whom the Scriptures speak through the true Scriptural representatives and parables. As the apostle Paul writes, "Now we have received, not the spirit of the world but the spirit which is of Yahweh; that we might know the things that are freely given to us of Yahweh. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual," 1 Cor. 2:12-13.

If we will take the spiritual things that Yahweh has given us in His word, and compare them with He of Whom the Scriptures speak (comparing spiritual things with spiritual), allowing the Holy Spirit to teach us these things, then we shall know the truth and the truth shall set us free.

May Yahweh open our minds to see and understand the wondrous treasures held in store for those for whom they are prepared.

## YAHSHUA, THE MAN

Reuben was the chief tribe in the south. Reuben means "lo or behold, a son." We will find, as we examine the inner workings of the tabernacle and its vessels, that Yahshua is the Son and the Man, the Hidden One of Whom all the vessels testified.

He is the only Man who had the intellect and understanding to be able to fulfil all of the purposes of which these things speak. The prophet Zechariah records, "Then take silver and gold, and make crowns, and set *them* upon the head of Yahshua the son of Yosedech, the high priest; And speak unto him, saying, Thus speaketh Yahweh of hosts, saying, 'Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of Yahweh: even he shall build the temple of Yahweh; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both,'" 6:11-13.

The silver and gold are precious physical treasures, a type of the spiritual treasures and glory that belong to Yahweh.

Yosedek means: the righteous Yahweh. Yahshua is the Son of the righteous Yahweh. It is He Who is in the process of building the temple of Yahweh.

Today there is a division between church and state in almost all countries. There is the political organization that governs the civil affairs and the ecclesiastical organization that governs the



religious affairs. There is no agreement nor peace between them. Yahshua, the Son of Yosedek will serve as King and Priest, bringing together both arms of government in peace.

**MERARI**

*To be continued...by Jerry Healan*

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# YAHSHUA IN THE SCRIPTURES

## CONCERNING THE LAW AND THE TESTIMONY

### PART III

The Merarites were placed on the north side of the tabernacle, "And the chief of the house of the father of the families of Merari was Zuriel the son of Abihail: these shall pitch on the side of the tabernacle northward," Num. 3:35. Their responsibilities entailed the care of the boards of the tabernacle, the bars, pillars, sockets pins, cords, etc. (v.v. 36-37).

These items, as already pointed out, were the base, foundation, skeletal framework of the tabernacle. The name "Zuriel" is very enlightening for it means: "Rock of El"!

Yahshua said, "And why call ye me, Master, Master, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, **and laid the foundation on a rock**: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for **it was founded upon a rock**. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great," Lk. 6:46-49.

Paul reveals that Yahshua is that Rock, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Messiah," 1 Cor. 10:1-4.

#### THE SERPENT/EAGLE

The Merarites were encamped adjacent to the tribe of Dan and his companion tribes which were under the standard of the serpent/eagle. One of the favorite places for serpents is in, on or around rocks. One of the Proverbs states, "There be three things which are too wonderful for me, Yea, four which I know not: **the way of an eagle in the air; the way of a serpent upon a rock**; the way of a ship in the midst of the sea; and the way of a man with a maid," Prov. 30:18-19.

It is interesting that the eagle, serpent and a rock are mentioned together here which tie in with Dan's standard and Zuriel, chief of the Merarites.

Yahshua, Himself, said, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth on Him should not perish, but have everlasting life," Jn. 3:14.

Merari means bitter or bitterness. Truly, Yahshua had to suffer the bitter taste of death for every man in order to bring about their restoration and salvation.

Isaiah was inspired to write, "Thus saith Adonai Yahweh, 'Behold, I will lift up Mine hand to the Gentiles, and set up My standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders,'" 49:22. "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; **lift up a standard for the people**. Behold, Yahweh hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward *is* with him, and his work before him. And they shall call them, The holy people, The redeemed of Yahweh: and thou shalt be called, Sought

out, A city not forsaken," 62:10-12.

Yahshua is that standard that must be lifted up for all the people to be gathered to. He is the Rock, the Redeemer, the Savior that must be proclaimed. He is the One represented by the serpent/eagle standard of Dan. He is the foundation upon which the house, the temple of Yahweh must be built.

Thus, from south to north, the tabernacle and Israel's arrangement speaks of the Man Who has the intellect to handle the hidden treasures of Yahweh. This man is also known as the Rock. He was lifted up as a serpent on a pole, in sacrifice, and then resurrected from the dead in order to bear not only physical fleshly fruit to the kingdom, but spiritual fruit as well, in other words, **DOUBLE FRUIT!**

There is much more that needs to be said concerning these things, but we must leave a great deal of information to be discovered when we search through the different items as pertaining to the tabernacle and its appurtenances.

#### LEVI

As previously stated, the tribe of Levi was placed between the tabernacle and the tribes of Israel. There was a specific and special reason for this placement. "Levi" is #3878 in *Strong's Exhaustive Concordance* and means: attached. It comes from the root word "*lavah*" which means: to twine, i.e. (by Impl.) **to unite**, to remain; also to borrow (as a form of obligation) or (caus.) to lend. It is variously interpreted as: abide with, borrow (-er), cleave, join (self), lend (-er).

Moses, a Levite, was a go-between between the Israelites and Yahweh. When Yahweh descended upon Mount Sinai in the wilderness to give Israel His commands, the mount "...was altogether on a smoke, because Yahweh descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly," Ex. 19:18. "And all the People saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the People saw it, they removed, and stood afar off. And they said unto Moses, 'Speak thou with us, and we will hear: but let not Elohim speak with us, lest we die'," Ex. 20:18. "And ye said, 'Behold, Yahweh our Elohim hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that Elohim doth talk with man, and he liveth. Now therefore why should we die? for this great fire will consume us: if we hear the voice of Yahweh our Elohim any more, then we shall die. For who *is there of* all flesh, that hath heard the voice of the living Elohim speaking out of the midst of the fire, as we *have*, and lived? Go thou near, and hear all that Yahweh our Elohim shall say: and speak thou unto us all that Yahweh our Elohim shall speak unto thee; and we will hear *it*, and do *it*. And Yahweh heard the voice of your words, when ye spake unto me; and Yahweh said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken'," Dt. 5:24-28.

Moses, the Levite (unite, attach, join) was the mediator between Yahweh and the children of Israel. All of the Levites served in the same capacity. They were the mediators between Yahweh and Israel. They served the purpose of being a buffer zone between Yahweh and the People. They, in effect, united or joined the People to Yahweh and His tabernacle.



The children of Levi had no inheritance among the children of Israel. Yahweh was their inheritance, "At that time Yahweh separated the tribe of Levi, to bear the ark of the covenant of Yahweh, to stand before Yahweh to minister unto him, and to bless in his name, unto this day. Wherefore Levi hath no part nor inheritance with his brethren; Yahweh *is* his inheritance, according as Yahweh thy Elohim promised him," Dt. 10:8-9.

The tribes of Israel were, in turn, located around the Levites and the tabernacle as a buffer between the rest of the nations of the world. Thus, layer is added upon layer. Yahweh is the focal point and center of the tabernacle. He is surrounded by the tabernacle with its appurtenances as well as a wall of fine twined linen which surrounded His dwelling place. Outside the wall of fine twined linen dwelt the Levites who were utilized as a buffer between the tabernacle and the rest of the Israelites. They were also the mediators between Israel and Yahweh. Outside the Levites were the tribes of Israel and outside of the tribes of Israel was the rest of the world. Israel, with Yahweh in their midst was to be a shining light to the rest of the world and they were, to a point. The glory of this arrangement is amazing and wonderful. However, it first speaks of sacrifice and then life from the dead.

As pointed out, the tabernacle speaks first of animal and plant sacrifice. Next, it speaks of Israel's sacrifice. Thirdly, it speaks of Yahweh's own personal sacrifice in the guise of Yahshua the Messiah. Yahshua was dead for three days and three nights after which He was resurrected. The next major resurrection and restoration will be the resurrection of those who belong to Yahshua along with the tribes of Israel. This will bring about the restoration of the kingdom to Yahweh and His people Israel. Upon this restoration, the nations of the earth will begin to be blessed.

## BEZALEEL

Yahweh declared to Moses, "See, I have called by name Bezaleel the son of Uri, the son of Hur of the tribe of Judah: and I have filled him with the spirit of Elohim, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship," Ex. 31:1-5.

Bezaleel is another wondrous parable. His name has meaning that is extremely significant and very important for us to know. Bezaleel means "in the shadow of El!"

The book of Hebrews proclaims that the Levitical priesthood, the sacrifices and the tabernacle were **shadows of heavenly things**, "Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; **A minister of the sanctuary, and of the true tabernacle, which Yahweh pitched, and not man.** For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: **Who serve unto the example and shadow of heavenly things**, as Moses was admonished of Yahweh when he was about to make the tabernacle: for, 'See,' saith he, '*that* thou make all things according to the **pattern** shewed to thee in the mount,'" 8:1-5.

Notice the words utilized to describe the priesthood, offerings and tabernacle once again. They were **examples** (Gk. = *hupo-deigma* = an exhibit for imitation or warning [fig. *specimen*, *ad-umbration*]), **shadows** and **patterns** (Gk. = *tupos* = a die (as struck), i.e. (by impl.) a stamp or scar; by anal. a shape, i.e. a statue, (fig.) style or resemblance; spec. a sampler ("type"), i.e. a model (for imitation) or instance (for warning). (Definitions from *Strong's Exhaustive Concordance*.)

The earthly tabernacle that the man built (whose name means

"in the shadow of El") was a shadow, an example, a pattern, a type of the true heavenly tabernacle that Yahweh pitched. Everything that Yahweh says or does has deep meaning to it. We just have to examine it carefully in order to learn what the meaning is.

Bezaleel is a type of Yahshua the Messiah. However, while Bezaleel is just a shadow, Yahshua is the very image! "But if our evangel be hid, it is hid to them that are lost: in whom the elohim of this world hath blinded the minds of them which believe not, lest the light of the glorious evangel of the Messiah, **Who is the image of Elohim**; should shine unto them," 2 Cor. 4:4.... "**Who (Yahshua) is the image of the invisible Elohim**, the Firstborn of every creature," Col. 1:15.... "Who (Yahshua) being the brightness of His glory, and **the express image of His person**, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high," Heb. 1:3.

Colossians 2:9 says, "For in Him (Yahshua) dwelleth all the fulness of the G-dhead bodily." A better translation or rendering of this verse would be, "For in Him dwelleth the fulness of Elohim physically."

Yahshua reveals that He is the builder of the New Testament Assembly, "And I say also unto thee, that thou art Peter and upon this rock **I will build my assembly**; and the gates of hell shall not prevail against her," Mat. 16:18.

Many people have become confused thinking that Yahshua is speaking of Peter in this verse, however, the Apostle Peter reveals Who He is speaking of in his own writings, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Sovereign *is* gracious. To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of Elohim, *and* precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to Yahweh by Yahshua the Messiah. Wherefore also it is contained in the scripture, '**Behold, I lay in Sion a chief corner stone, elect, precious**: and he that believeth on him shall not be confounded.' Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed," 1 Pet. 1:1-8.

A good question at this point would be, How precious is Yahshua to you? Do you believe the fulness of His election and His preciousness or have you been led to disbelieve? Yahshua is of the true heavenly tabernacle as He witnessed to the people of His day, "And He said unto them, 'Ye are from beneath; I am from above; ye are of this world; I am not of this world,'" Jn. 8:23.

## FILLED WITH THE SPIRIT

Yahweh proclaimed, "...I have filled him with **the spirit of Elohim**, in **wisdom**, and in **understanding**, and in **knowledge**, and in all manner of workmanship, to devise cunning works....," Ex. 31:3.

The spirit of wisdom, understanding and knowledge is powerful indeed for elsewhere Yahweh says, "Yahweh by **wisdom** hath founded the earth; by **understanding** hath He established the heavens. By His **knowledge** the depths are broken up, and the clouds drop down (distil) the dew," Prov. 3:19-20.

Notice it! Wisdom has to do with the earthly things and the founding of it. Understanding has to do with establishing the heavens and knowledge had to do with the deep things of Elohim.



Wisdom, understanding and knowledge are three key elements required in the knowledge of Elohim, “My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, *and* apply thine heart to **understanding**; yea, if thou criest after **knowledge**, *and* liftest up thy voice for **understanding**; if thou seekest her as silver, and searchest for her as *for* hid treasures; **then shalt thou understand the fear of Yahweh, and find the knowledge of Elohim**. For Yahweh giveth **wisdom**: out of his mouth *cometh knowledge* and **understanding**. He layeth up sound wisdom for the righteous: *he is* a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; *yea*, every good path. When **wisdom** entereth into thine heart, and **knowledge** is pleasant unto thy soul; discretion shall preserve thee, **understanding** shall keep thee: To deliver thee from the way of the evil *man*, from the man that speaketh froward things; who leave the paths of uprightness, to walk in the ways of darkness; who rejoice to do evil, *and* delight in the frowardness of the wicked; whose ways *are* crooked, and *they* froward in their paths: to deliver thee from the strange woman, *even* from the stranger *which* flattereth with her words; which forsaketh the guide of her youth, and forgetteth the covenant of her Elohim,” Prov. 2:1-17.

If we seek for and are given wisdom, knowledge and understanding then we will have the knowledge of Elohim.

This is certainly the spirit that Yahshua has Who is in the process of building a new habitation for His Father and Himself. Yahshua has the Spirit without measure, “He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He That cometh from heaven is above all. And what He hath seen and heard, that He testifieth; and no man receiveth His testimony. He that hath received His testimony hath set to his seal that Yahweh is true. For He Whom Yahweh hath sent speaketh the words of Elohim: **for Yahweh giveth not the Spirit by measure unto Him**. The Father loveth the Son, and hath given all things into His hand,” Jn. 3:35.

Yahshua has the fullness of the Spirit of wisdom, knowledge and understanding. When He speaks of earthly things, the earthly man who has the spirit of wisdom can understand him, but when He speaks of heavenly things through the spirit of understanding and of the deep things of Elohim through the spirit of knowledge, the earthly man cannot understand Him and will deny and reject His words.

It is extremely important that we not only believe on the Son and also that we believe His words if we are to be His.

## THE GEMATRIA OF BEZALEEL

The English and Hebrew languages are quite different in their approach to things. Until the advent of computers, the English language had its alphabet which only represented the language sounds. When it came to the numbering system, the English language had its own symbols for that, such as 1, 2, 3, ..., etc. With the advent of computer technology numbers were assigned to the English letters because original computer technology actually utilized numbers rather than letters. (Not being a computer whiz, this technology could have changed in today's world, however, I would think that the same conditions exist.)

In the Hebrew language, the Hebrew letters served both purposes. The Hebrew alphabet served as both letters and numbers. The Jewish Rabbis utilize this numbering system time and again to compare words, phrases, etc. It can open up a whole new world to the Scriptures.

This numbering system can be compared to the scientific realm. While man knew a great deal about his environment, he certainly was ignorant of physics, chemistry, aerodynamics, etc. until he

began to devise mathematical formulas in order to learn deeper things concerning the creation. Without numbers and mathematical formulas the use of electricity would be extremely limited if not impossible. Computers would be useless. Air flight would be impossible. So much of our modern day world would only be a dream. We actually would be reduced back to a very primitive state of living.

Yahweh is the Almighty, All-wise, All-powerful Creator. He created this world to be subject to the sciences of physics, chemistry, biology, aerodynamics, etc. Thus, it should be no surprise if He also submitted His own inspired word to be subject to certain numbers, mathematical formulas, etc.

Let's take a look at the name Bezaleel and see if we can't discover even more hidden depths and truths concerning Yahweh's word.

Bezaleel is בְּזַלְאֵל in Hebrew. Each of these letters has a numerical equivalent. ב = 2, ז = 90, ל = 30, א = 1, ל = 30. Adding them up 2 + 90 + 30 + 1 + 30 = 153.

After Yahshua's death, burial and resurrection, His disciples, not yet having received the Holy Spirit, evidently didn't have anything better to do, so they went fishing (Jn. 21:1-3). The account declares that they fished all night, but caught nothing (v. 3). When morning came, Yahshua appeared on the shore and asked them if they had any food (vv. 4-5). After hearing their negative answer, Yahshua told them to cast the net on the right side of the ship which they did. They weren't even able to pull the net into the ship because of the number and weight of the fish that they caught (v.6). When the disciples pulled the net onto the shore and counted the fish, they found that they had 153 fish in it (v. 11).

Yahshua began His ministry by calling Andrew, Peter, James and John who were fishermen by occupation, “And Yahshua, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, **‘Follow me, and I will make you fishers of men.’** And they straightway left *their* nets, and followed him. And going on from thence, he saw other two brethren, James *the son of* Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him,” Mat. 4:18-22.

Notice it. Yahshua told them that He would make them fishers of men! When the call goes forth to the people of this world and they respond to it, (the many will not respond to it at this time), repent, are baptized and receive the Holy Spirit then they become one of the elect and a disciple of Yahshua. The called and chosen who receive His Spirit are called the “**sons of Elohim**.” “For as many as are led by the Spirit of Elohim, they are the sons of Elohim,” Ro. 8:14. “Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of Elohim,” Phil. 2:14-15. “Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of Elohim: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of Elohim, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is,” 1 Jn. 3:1-2.

The Hebrew for “sons of Elohim” is בְּנֵי-הָאֱלֹהִים (beni-ha Elohim). Now let's convert this into numbers and see what we get. ב = 2, נ = 50, י = 10, ה = 5, א = 1, ל = 30, ה = 5, י = 10, מ = 40. 2 + 50 + 10 + 5 + 1 + 30 + 5 + 10 + 40 = 153!

Here is the true builder of the Heavenly Father's house. Bezaleel, the builder of the tabernacle made with human hands, was a forerunner, a parable, a shadow, a type, a model of Yahshua, the true builder of Yahweh's heavenly house as revealed in Revelation chapters 21-22! If we are called, chosen and faithful, we can become a part of that house and be called “sons



of Elohim.”

What an honor and blessing to be distinguished as such. While the world does not presently recognize the sons of Elohim, it still is awaiting their manifestation, “The Spirit itself beareth witness with our spirit, that we are the children of Elohim: and if children, then heirs; heirs of Elohim, and joint-heirs with the Messiah; if so be that we suffer with *him*, that we may be also glorified together. For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of Elohim. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of Elohim. For we know that the whole creation groaneth and travaileth in pain together until now. And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body,” Ro. 8:16-23.

May Yahweh bless you to be one of those who is called and chosen out of this world, to be come one of the fish in the net of the disciples of Yahshua and to become a son of Elohim!

## THE SON OF URI

Bezaleel was the son of Uri. Uri comes from the Hebrew word “ur” which means *flame*, hence (in the plur.) the *East* (as being the region of light). It is translated in Scripture as fire and/or light.

Bezaleel was a forerunner, a parable, a type of Yahshua the Messiah. Yahshua was the “only begotten Son of the Heavenly Father Yahweh. The Psalmist David cried out, “**Yahweh is My light** and my salvation; whom shall I fear?” Psa. 27:1.... “For with Thee is the fountain of life: **in Thy light shall we see light**,” Psa. 36:9... “**O send out Thy light** and Thy truth: let them lead me; let them bring me unto Thy holy hill, and to Thy tabernacles,” Psa. 43:3.

Notice it! Yahweh was David’s light and salvation. Yahweh is the fountain of life and in His light shall we see light. Yahweh sends out His light and truth to lead us to His holy hill and His tabernacles (dwelling places).

The Apostle John writes about Yahshua (Who is the salvation of Yahweh), “In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. The same was in the beginning with Elohim. All things were made by him; and without him was not any thing made that was made. **In him was life; and the life was the light of men. And the light shineth in darkness;** and the darkness comprehended it not. There was a man sent from Elohim, whose name *was* John. The same came for a witness, to bear witness of the Light, that all *men* through him might believe. He was not that Light, but *was sent* to bear witness of that Light. **That was the true Light, which lighteth every man** that cometh into the world. He was in the world, and the world was made by him, and the world knew him not,” Jn. 1:1-10. (Note: verse 9 would better be translated as, “That the true Light Which enlightens every man was coming into the world.”)

Notice what is being said about Yahshua, In Him was life and light. He was the true Light which lights or enlightens every man. John was sent to bear witness of that Light. What John is writing about concerning Yahshua is so similar to what was reported in the Psalms. As a matter of fact, it is One and the same.

Yahshua, Himself, proclaimed to His disciples that He was Light, “I am come a light into the world, that whosoever believeth on Me should not abide in darkness,” Jn. 12:46.

As the Father imparts light, so also, the Son does the same. If we have seen the Son then we have also seen the Father for there

is no difference between them. If you have seen one you have seen the other.

## THE SON OF HUR

Bezaleel was the son of Uri, the son of Hur. Hur is another interesting Hebrew name for it comes from a word meaning “white” or “linen” or “white linen.”

The whole compound of Yahweh’s tabernacle was surrounded by a wall of fine twined linen, “And thou shalt make the court of the tabernacle: for the south side southward *there shall be* hangings for the court **of fine twined linen** of an hundred cubits long for one side: 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. And likewise for the north side in length *there shall be* hangings of an hundred *cubits* long, and his twenty pillars and their twenty sockets *of* brass; the hooks of the pillars and their fillets *of* silver. And *for* the breadth of the court on the west side *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten. And the breadth of the court on the east side eastward *shall be* fifty cubits. The hangings of one side *of the gate shall be* fifteen cubits: their pillars three, and their sockets three. And on the other side *shall be* hangings fifteen *cubits*: their pillars three, and their sockets three. And for the gate of the court *shall be* an hanging of twenty cubits, *of* blue, and purple, and scarlet, and **fine twined linen**, wrought with needlework: *and* their pillars *shall be* four, and their sockets four. All the pillars round about the court *shall be* filleted with silver; their hooks *shall be of* silver, and their sockets *of* brass. The length of the court *shall be* an hundred cubits, and the breadth fifty every where, and the height five cubits **of fine twined linen**, and their sockets *of* brass,” Ex. 27:9-18.

The fine twined linen would have been white in color. The meaning for this “white linen” is mentioned in the book of Revelation, chapter 19, “And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, ‘Alleluia: for Yahweh Elohim omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in **fine linen, clean and white: for the fine linen is the righteousness of saints**,’” vv. 6-8.

The fine white linen represented the righteousness of the saints or the “holy.” The word “saint” comes from the Hebrew word “qodesh” which means “a sacred place or thing, sanctity, clean,” etc.

The Apostle Paul reveals that Yahshua is our righteousness, “But of Him are ye in **the Messiah Yahshua**, Who of Yahweh **is made unto us** wisdom, and **righteousness**, and sanctification, and redemption: that, according as it is written, ‘He that glorieth, let him glory in Yahweh,’” 1 Cor. 1:30-31.

Furthermore, he writes that we must put on and be clothed with the Messiah, “But put ye on the Sovereign Yahshua the Messiah, and make not provision for the flesh, to fulfil the lusts thereof,” Ro. 13:14.... “For as many of you as have been baptized into the Messiah Yahshua have put on the Messiah,” Gal. 3:27.... “For we know that if our earthly house of this tabernacle were dissolved, we have a building of Yahweh, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked,” 2 Cor. 5:1-3.

The wall of fine twined (white) linen that surrounded the tabernacle of old was a type of Yahweh’s righteousness. That same righteousness can surround us if we have been called, repented, been baptized, and received Yahweh’s Holy Spirit.



## THE TRIBE OF JUDAH

Bezaleel was of the tribe of Judah. This is another very important aspect to consider. The Apostle Paul writes, "For I am not ashamed of the gospel of the Messiah: for it is the power of Yahweh unto salvation to everyone that believeth; **to the Jew first, and also to the Greek,**" Ro. 1:16.... "Tribulation and anguish, upon every soul of man that doeth evil, **of the Jew first, and also of the Gentile;** but glory, honour, and peace, to every man that worketh good, **to the Jew first, and also to the Gentile,**" Ro. 2:9-10.

This is a very important concept to consider. The tribe of Judah was the chief tribe in the East. They were in front of, or before the only opening into the courtyard of the tabernacle. As the sun would rise in the East, its light would first shine on the tribe of Judah, then the Levitical priesthood, then on the opening to the courtyard, then on the only opening to the tabernacle. Judah was the first and chief tribe of Israel. They were, are and should be the ruling tribe of Israel. King David was of the tribe of Judah. Yahshua was of the tribe of Judah.

Upon the dedication of the tabernacle, the first tribe to offer an offering on the altar was Nashon the son of Amminadab, of the

tribe of Judah (Num. 7:12). When Israel was commanded to take up their journey in the wilderness, the tribe of Judah was the first to lead the way, "And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran. And they first took their journey according to the commandment of Yahweh by the hand of Moses. **In the first place went the standard of the camp of the children of Judah** according to their armies: and over his host was Nashon the son of Amminadab," Num. 10:12-14.

Yahweh has not changed down through the ages. As Paul revealed, it is to the Jew first and then to the Greek or Gentile. Yahshua came to His own, the tribe of Judah, who did not receive Him as a majority. But those who did receive Him will receive eternal life. His Holy Spirit was first poured out on Judah, then it went to the Gentiles (Cornelius and his band). Thus, Yahweh blesses the Jew first and then others. He also punishes the Jew first and then others.

*to be continued...by Jerry Healan*

## THE NAME JUDAH



# YAHSHUA IN THE SCRIPTURES

## CONCERNING THE LAW AND THE TESTIMONY

### PART IV

It is now important for us to consider the name “Judah.” In the Hebrew it is יהודה (yod (י), hei (ה), waw (ו), dalet (ד), hei (ה)). The interesting thing about this name is that the yod, hei, waw, hei are the exact Hebrew letters which make up the holy name of the Creator Yahweh (יהוה). Furthermore, Hebrew letters not only represent letters and numbers, but they also are pictograms. The “dalet” (ד) is added to Yahweh’s holy name in order to obtain the name Judah (יהודה).

The interesting thing about this letter “dalet” (ד) is that it is a pictogram for a door. Thus, the name Judah is the “door” to the name Yahweh.

Yahshua the Messiah, Who was born of the tribe of Judah, presented Himself as the “door” of the sheep, “Then said Yahshua unto them again, ‘Verily, verily, I say unto you, I am the door of the sheep,’” Jn. 10:7.

The tribe of Judah, being the first and chief tribe of the East, which was also placed before the door, gate or opening to the tabernacle’s courtyard was a type of Yahshua the Messiah Who is the true door to the heavenly tabernacle made without hands.

Yahshua also told His disciples, “I am the way, the truth and the life: no man cometh unto the Father, but by Me,” Jn. 14:6. The tabernacle and its arrangement speaks of Yahshua Who is the door and way into the throne room of the Father of lights, HAL-LELUYAH!!

What a picture Bezaleel portrays, even if he is only a shadow! But Yahshua is so far greater than this man Bezaleel just as any item which casts a shadow is far greater and much more detailed than its shadow can ever be.

### AHOLIAB THE SON OF AHISAMACH

Yahweh continued in His instructions to Moses, “And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee; the tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle, and the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, and the altar of burnt offering with all his furniture, and the laver and his foot, and the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest’s office, and the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do,” Ex. 31:6-11.

Aholiab son of Ahisamach is another interesting name. Aholiab means “tent of his father” while Ahisamach means “brother or kindred of support or establishment.” Aholiab is a type first off, of the apostles whom Yahshua commissioned to go and publish the good news about Him, “And he said unto them, ‘These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.’ Then opened he their understanding, that they might understand the scriptures, And said unto them, ‘Thus it is written, and thus it behoved the Messiah to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be

preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things,” Lk. 24:44-48. The apostles are the ones that He utilized to establish the Assembly of the New Covenant.

Secondly, He is also a type of all those who are called in this day and age who follow the apostles in publishing the good news about Yahshua, how He fulfilled the Scriptures, and proclaiming the good news of the coming kingdom of Elohim. This whole treatise is dedicated to doing as much of that purpose as the Spirit will allow.

Through them (and us) and the words that they speak many are called, baptized and converted in order to provide a dwelling place for the Spirit of Yahweh, which today is only a temporary dwelling place (like a tent), but in the resurrection they will be a permanent dwelling place for they will have received the new body, the heavenly body prepared for them and eternal life (1 Cor. 15:47-58).

Truly, Paul reveals that we are to be helping in building Yahweh’s house, “For we are labourers together with Elohim: ye are Yahweh’s husbandry, *ye are* Yahweh’s building. According to the grace of Yahweh which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Yahshua the Messiah. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of Elohim, and *that* the Spirit of Elohim dwelleth in you? If any man defile the temple of Elohim, him shall Yahweh destroy; for the temple of Elohim is holy, which *temple* ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with Yahweh. For it is written, ‘He taketh the wise in their own craftiness.’ And again, ‘Yahweh knoweth the thoughts of the wise, that they are vain.’ Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are the Messiah’s; and Messiah is Yahweh’s,” 1 Cor. 3:9-23.

Yes, let us be very careful how we build. We must truly focus on Yahshua’s words of wisdom, understanding and knowledge recorded for us. We also must carefully focus on the words written by the apostles, comparing it all with the words given to us by Moses, the prophets and the psalmists. If we are in tune with and led by the Spirit then we will build with the precious items made available to us, the items of gold, silver and precious stones. If we are not in tune with the Spirit then we will build the works of wood, hay and stubble. While there are some good qualities in wood, for men utilize it as a framework for buildings and rooms and even as beautiful panellings, cabinets, etc., when it is tested with fire it will perish. And even hay is good for food for animals (Yahweh calls His people His sheep), yet it perishes more readily and quickly than does the wood. But stubble is good



for nothing.

The most qualitative materials to utilize in building Yahweh's house is gold and silver for they are purified in fire. Let us pray that we will build with these substances (spiritually speaking).

## THE TRIBE OF DAN

Aholiab was of the tribe of Dan. Dan means "to judge." Those who are called to this category will be the future judges of the world and of angels, "Do ye not know that **the saints shall judge the world**? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that **we shall judge angels**? How much more things that pertain to this life?" 1 Cor. 6:2-3.

Peter asked Yahshua, "Behold, we have forsaken all, and followed Thee; what shall we have therefore?" And Yahshua said unto him, "Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, **ye also shall sit upon twelve thrones, judging the twelve tribes of Israel**," Mat. 19:27-28.

Aholiab the son of Ahisamach of the tribe of Dan can certainly represent Yahshua first and foremost for Yahshua is truly the one in Whom the Heavenly Father dwells, thus making Him the "tent of His Father." He is also the One, the Stone upon Whom Yahweh establishes the New Covenant Congregation, but it is also easy to see how he represents all those to whom the Father and Son come to dwell in. Yahshua's works are continued in those who submit to Him through the Holy Spirit. Today, we can also be a tent for a dwelling place for Yahweh, albeit a temporary dwelling place just like the tabernacle of old. Let us rejoice in that we have been called to such a wondrous and magnificent calling. Let us rejoice in the true heavenly tent of the Father Who is first and foremost, Yahshua the Messiah.

## THE ANOINTING

Finally the tabernacle and its appurtenances were completed, "And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that Yahweh commanded Moses. And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and in fine linen," Ex. 38:22-23.

Once Moses set all things in order, Yahweh commanded, "And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy. And thou shalt anoint the laver and his foot, and sanctify it. And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. And thou shalt bring his sons, and clothe them with coats: And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations. Thus did Moses: according to all that Yahweh commanded him, so did he," Ex. 40:9-16.

We must understand the importance implied here. This tabernacle with its appurtenances, priesthood and sacrifices was an example, shadow, type and parable of the heavenly tabernacle, "Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which Yahweh pitched, and not man. For every high priest is ordained to offer gifts and sacrifices:

wherefore *it is* of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto **the example and shadow** of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to **the pattern** shewed to thee in the mount...Which was a figure (Gk. = parable = parable) for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation," Heb. 8:1-5; 9:9-10.

They were all "anointed" with the holy anointing oil. This signifies that they were a type of the **Messiah** which also means "Anointed." Thus, as we study deeply and carefully into the tabernacle with its furniture, coverings, sacrifices, priesthood, etc. we will receive a greater understanding of Yahshua the Messiah and how He fulfilled Scripture and especially how the Scriptures do speak of Him.

## THE GATE

There was only one entrance into the tabernacle's court. That entrance was called the gate or in Hebrew the sha'ar (שַׁעַר). Yahweh's instructions to Moses concerning this entrance were, "And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four," Ex. 27:16.

Since this entrance was a parable of the Messiah we need to allow His word to witness to us just how it spoke of Him, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Yahshua unto them: but they understood not what things they were which he spake unto them. Then said Yahshua unto them again, Verily, verily, I say unto you, **I am the door of the sheep**. All that ever came before me are thieves and robbers: but the sheep did not hear them. **I am the door**: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture," Jn. 10:1-9.

The Greek word employed for "door" is "thura." It simply means a portal or entrance. It is generally translated as door or gate.

Just as there was only one entrance into the courtyard of the tabernacle, there is only one entrance, one way into eternal life or into the throne room of the Heavenly Father. That one entrance into the courtyard depicted Yahshua the Messiah, the only way, the only door or gate into the heavenly tabernacle.

Any messiah who came before Him was a thief. Neither can there come any after Him. There is no other way. Thieves and Robbers may strive to climb in or enter in some other way, but they are just that, thieves and robbers. Thieves and robbers only come to steal and kill.

Just as the gate into the courtyard was a parable, Yahshua spoke a parable concerning Himself being the door or gate. In this parable of His, He is the Shepherd, the door and He also is the porter or doorkeeper as He proclaimed to the Philadelphian Assembly, "These things saith He That is Holy, He That is True, He That hath the key of David, **He That openeth, and no man shutteth,**



and shutteth, and no man openeth,” Rev. 3:7. Yahshua is the Porter, the One Who opens and shuts.

## THE COLORS

The next thing to focus on is the colors of this particular entrance. They were to be blue, purple and scarlet. These colors also hold the key of identification concerning Yahshua and Who He is, was and always will be.

Blue is the color of heaven and according to Jewish scholars, it is the color of the throne of Yahweh. Blue carries the idea of being puritanical and rigorous according to *Webster's New World Dictionary*.

A blue blood is a person of nobility or royalty and is utilized of an aristocrat or a nobleman. Yahshua utilized several parables wherein He was describing Himself as a nobleman.

We utilize the words “**blue chip stock**” to designate stocks that have exhibited the characteristics of stability, strength and productivity. It has to do with that which is excellent and valuable.

The Levitical high priest entered the holy of holies once a year with a mitre on his head which had a blue ribbon around it and a plate of gold which read “qodesh laYahweh” or Holy to Yahweh. Thus the blue has to do with the very name Yahweh itself when worn upon the headdress of the high priest.

The blue, therefore, designates Yahshua as Elohim and/or the son of Elohim. When Yahshua was baptized, “...the Holy Spirit descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, “Thou art My beloved Son; in Thee I am well pleased,” Lk. 3:22.

The scarlet or crimson color designated Yahshua in another very important capacity. If we cut open our flesh then we will find that it is a nice pink or scarlet color and especially with the blood which will issue out of the cut. The name Adam actually comes from a Hebrew word “adamah” which means soil from its general **redness** (*Strong's Exhaustive Concordance*). The name Adam itself means to show blood in the face, flush or turn rosy (*IBID*). Thus, the scarlet is representative of man. There is a first “Adam” who is of the earth and a second Adam the Sovereign from heaven (1 Cor. 15:45-47). The scarlet truly represented Yahshua in His role as man (Adam) and the Son of man.

Yahshua declared to the people of His day, “The hour is come, that the Son of man should be glorified,” Jn. 12:23.

The purple represents Him in another very important capacity. To put the blue and red side by side brings quite a contrast. To bring Elohim and man together also brings quite a contrast. Scarlet can represent sin and whorishness which does describe man in his natural sinful state. In this instance, Elohim and man cannot get along, for the wrath of Elohim will wax hot against man for his sinfulness and destroy him. This would be the contrast between the blue and the scarlet. The two, truthfully, cannot get along. However, as any artist or painter can tell you, if we combine the blue and the scarlet colors together, the resulting color is purple. Then when we place the purple between the blue and the scarlet there is no contrast.

The purple represents Yahshua in His capacity as Mediator between Elohim and man. It is through Yahshua's atoning sacrifice that we can have the indebtedness for our sins appeased and thereby bring about peace between us and Yahweh.

Paul writes concerning this capacity as Mediator, “For there is one Elohim, and one Mediator between Elohim and men, the Man the Messiah Yahshua, Who gave Himself a ransom for all, to be testified in due time,” 2 Tim. 2:5.

That Yahshua has existed as both Elohim and man is testified in the Scriptures, both Old and New Testaments. While there may be those who resist this knowledge, the time is coming when they will have to admit that such is the case. The entrance to the

courtyard of the tabernacle certainly witnesses to this wondrous fact. The point in His ability to successfully mediate is that He has existed as both Elohim and man. Therefore, He understands how to bring about peace between the two.

He understands Elohim in His holiness and righteousness, but He also understands man in his weakness. He took on the weakness of the flesh (without sin) in order to be able to better supplicate on our behalf before the Heavenly Father. Thus, the gate told a story of Yahshua in parabolic form which is not readily available to the eyes of flesh. It can only be discerned through the eyes of the Spirit.

## THE GATE AND ITS PILLARS

The gate was the basic meeting point between Yahweh and His people. The people were to approach the gate in worship of Yahweh. None was to appear before Yahweh empty handed (Ex. 23:15; 34:20; Dt. 16:16). They had to bring a sacrifice or offering.

The name of the gate was *sha'ar*, which comprised of the letters *shin* (ש), *ayin* (ע), and *resh* (ר) [שער]. It is number 8179 in *Strong's Exhaustive Concordance* being defined as: from 8176 in its original sense; an opening, i.e. door or gate.

Since its from #8176, let's take a look at that definition, “a primitive root; to split or open, i.e. (literally, but only as denominative from 8179) **to act as gate-keeper** (see 7778): (figuratively) **to estimate**.”

In John 10:1-18 Yahshua speaks a parable (remember that parables are given to keep things hidden) about the door, the Shepherd and His voice, the porter (door/gate keeper) and the sheep.

Yahshua identifies Himself as the door (gate) in verses 7 & 9, and the Shepherd in verses 11 & 14.

The voice of the Shepherd is none other than the Word of Yahweh; that is, *Dabar-Yahweh* (דבר־יהוה) in Hebrew.

However, in Revelation chapter 3 He also reveals Himself to be the Porter, “And to the angel of the assembly in Philadelphia write; These things saith he that is holy, he that is true, **he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth**; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name,” Rev. 3:7-8.

The characters that make up the name of the door/gate are quite interesting because they are also the base characters of two other very important words. Those other words are for goat (*seir*) and barley (*seor*). Goat is *sa'iyir* (שעיר) in Hebrew, but the root word is *sa'ar* (שער). *Sa'iyir* is #8163 in *Strong's Exhaustive Concordance*, while *sa'ar* is #8175. Numbers 8175 and 8176 are mirror images of each other. *Sa'ar* (#8175) is defined as: a primitive root; to storm; by implication, to shiver, i.e. fear. This, of course, is what would happen to the sacrificial animals as they were being brought to the *sha'ar* (door/gate). The people, themselves, would come to the door/gate of Yahweh's tabernacle enclosure because they were sinners, and the judgment for sin is death. But they would bring their sacrifices and offerings in order to appease Yahweh's anger.

In the original Passover and all subsequent Passovers in Israel, the people could choose a lamb of the flock, or a kid of the goats. But the atonement offering for the people required a couple of kids of the goats (Lev. 16).

The other important item that was brought as an offering to Yahweh was that of barley. Barley was the grain associated with the Passover and days of Unleavened Bread. It also was the sheaf of firstfruits (*omer reshiyth*) that was offered in beginning the countdown to Pentecost.

Barley is *se'orah* (שערה) in Hebrew. It also is a derivative of



#8175 *sa'ar* (שַׁעַר). Remember that #8176 *sha'ar* (שַׁעַר) was also defined as **to estimate**. The estimate of the omer of barley was .5 (1/2) shekel. The half shekel was amount of atonement money that was given on behalf of the children of Israel when they were numbered (Ex. 30:30-15)

Thus, we find that the goat (*sa'iyir* [שַׁעִיר]), and the barley (*se'orah* [שַׁעֲרָה]), which also both served as atonement were brought to the gate/door (*sha'ar* [שַׁעַר]).

The gate was suspended on four pillars. The gate/door/sha'ar was the beginning in the trek to the holiest place (holy of holies). It would have been a type of the book of Genesis, which enumerates the beginning of the heavens and earth, and the family of Israel.

Pillars can also be types of people as Yahshua decreed, "Him that overcometh **will I make a pillar in the temple of my Elohim**, and he shall go no more out: and I will write upon him the name of my Elohim, and the name of the city of my Elohim, which is new Jerusalem, which cometh down out of heaven from my Elohim: and I will write upon him my new name," Rev. 3:12.

This author has come to understand that there are four very important people that these pillars represent whose names are written in the book of Genesis. They are Abraham, Isaac, Jacob, and Joseph. Abraham, Isaac, and Jacob are the fathers of Israel. Joseph was the savior of the family

## THE ALTAR OF SACRIFICE

Yahweh commanded Moses, "And thou shalt 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. And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass. And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass. And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brasen rings in the four corners thereof. And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass. And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it," Ex. 27:1-8.

This altar of sacrifice was extremely important. No Israelite could approach the tabernacle without a sacrifice or offering in their hand in order to appease Yahweh. At least a portion of every sacrifice was burnt upon the altar as a burnt or holocaust offering.

The altar was made of shittim wood which some have deemed as incorruptible or indestructible wood. It was then overlaid with brass or bronze. It was to be 5 cubits wide and 5 cubits long. Five is the number of grace. Being 5 cubits square, or 5 X 5, the symbolism is grace squared or grace multiplied. There were four sides and four horns, one side and one horn representative of the four corners of the earth which is representative of the power and out-flowing of Yahweh's grace to eventually cover the whole earth.

There were 5 principal offerings or sacrifices 1) the burnt or holocaust offering, 2) the meat or meal (flour) offering, 3) the peace offering, 4) the sin offering and 5) the trespass offering, along with 5 types of living creatures which were acceptable to be offered 1) oxen, 2) sheep, 3) goats, 4) turtledoves and 5) pigeons. Again, the number 5 is representative of Yahweh's grace.

There were also two other items which were offered upon and around the altar. They were flour (usually wheat or barley) for the meat or meal offering and wine (*yayin*) for the drink offering.

All of these offerings were foreshadows of Yahshua the Messiah and His most important sacrifice of all.

The altar was to be 3 cubits high. This would be one cubit each for the 3 major races of men who stemmed from Noah. Shem, Ham and Japheth were the sons of Noah. They and their descendants replenished the earth after the deluge. We might interject here that even though the first covenant was made with Israel, it foreshadowed the second covenant which was to break down the barrier or middle wall of partition between Hebrew and Gentile. Thus, the parameters of the altar of sacrifice spoke of Yahweh's desire to eventually include all nations of the earth in His covenant.

## THE BRONZE/BRASS

The material with which the altar was to be overlaid was bronze or brass. The Hebrew word for bronze, brass or copper is "nechosheth." *Nechosheth* is a derivative of the Hebrew word "nachash" which is generally interpreted as "serpent."

Adam and Eve's original sin was initiated by the deception of the serpent (*nachash*). The offerings upon the altar were for the purpose of purifying the flesh of sin, "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh..." Heb. 9:13.

The brazen (*nechosheth*) altar was for the negation of the effects of the serpent (*nachash*) on the flesh. This is similar to our proverb today which says "Fight fire with fire."

This brazen altar was a foreshadow of the only truly acceptable sacrifice of the Messiah Yahshua. While the brazen altar was for the purifying of the flesh, Yahshua's sacrifice went past the flesh by purifying the conscience, "How much more shall the blood of the Messiah, Who through the eternal Spirit offered himself without spot to Yahweh, purge your conscience from dead works to serve the living Elohim?" Heb. 9:14.

The brazen altar and the brazen serpent were two items which were closely linked together in foreshadows of the Messiah. Yahshua told His disciples, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life," Jn. 3:14-15. The brazen altar and the brazen serpent on a pole foretold of Yahweh's intent to negate the effects of the deceptive serpent Satan through Yahshua's sacrifice. First comes flesh and then comes Spirit (1 Cor 15:42:49).

Some have proclaimed that certain sacrifices placed on the brazen altar were tied because of Ps. 118:27, "...Bind the sacrifice with cords unto the horns of the altar." However, the word "bind" comes from the Hebrew word "acar" which means to yoke, hitch or join. The word "cords" comes from the Hebrew word "oboth" which also means thick boughs or branches. The sacrifices were bound to the altar through the wood that was burnt on it which consumed the sacrifice yielding smoke of a sweet smelling savor and ashes, "And Yahweh called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, 'Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto Yahweh, ye shall bring your offering of the cattle, *even* of the herd, and of the flock. If his offering *be* a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before Yahweh. And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. And he shall kill the bullock before Yahweh: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation. And he shall flay the burnt



offering, and cut it into his pieces. And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire: And the priests, **Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar:** But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be a burnt sacrifice, an offering made by fire, of a sweet savour* unto Yahweh, "Lev. 1:1-9.

The offering, the wood and the fire all symbolized Yahshua's entry into Jerusalem and the binding of His sacrifice to Yahweh's heavenly altar for as He entered Jerusalem riding on the ass, "And a very great multitude spread their garments in the way; **others cut down branches from the trees, and strawed them in the way.** And the multitudes that went before, and that followed, cried, saying, 'Hosanna to the Son of David: Blessed is He That cometh in the name Yahweh; Hosanna in the highest.'"

Yahshua was coming to offer Himself as the only acceptable sacrifice and the people bound, joined, hitched, yoked His sacrifice to the altar with thick boughs, branches or cords just as Psa. 118 declares. Notice that the people were proclaiming the very words of Psa. 118:25-26.

## THE EXAMPLE AND SHADOW

The whole tabernacle with its many appurtenances, the priesthood, etc. were **examples and shadows of heavenly things**, "Now of the things which we have spoken this is the sum: we have such an High Priest, Who is set on the right hand of the throne of the Majesty in the heavens; A Minister of the sanctuary, and of the true tabernacle, which Yahweh pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this Man have somewhat also to offer. For if He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law: **who serve unto the example and shadow of heavenly things**, as Moses was admonished of Yahweh when he was about to make the tabernacle: for, 'See,' saith He, 'that thou make all things according to the pattern shewed to thee in the mount,'" Heb. 8:1-5.

It is awesome and overwhelming to be able to understand just how this shadow was cast. The Apostle John describes Yahshua in the book of Revelation, "And in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and **His feet like unto fine brass, as if they burned in a furnace**; and His voice as the sound of many waters," 1:13-15.

Notice it! His feet were like unto fine brass, as if they burned in a furnace. Yahshua is the One Whom the tabernacle represented. It was a shadow, an example of Him. Yahweh proclaims, "The heaven is My throne, and **the earth is My footstool**," Isa. 66:1. Yahshua proclaimed, "Again, ye have heard that it hath been said by them of old time, 'Thou shalt not forswear thyself, but shalt perform unto Yahweh thine oaths:' but I say unto you, Swear not at all; neither by heaven; for it is Yahweh's throne: nor by **the earth; for it is His footstool**: neither by Jerusalem; for it is the city of the great King," Mt. 5:33-35.

How is a shadow cast? Let's take the example of a tree, a building, or a person. A tree is rooted in the earth and grows upward toward heaven. A building has its foundation on earth and rises upward into heaven. A man stands with his feet upon the earth and his head goes upward toward heaven. The sun shines upon each of these things and a shadow is projected upon the earth. The treetop, or the top of the building or the head of the man will be projected outward. Given the correct angle, such as the evening sun, the shadow can be projected quite a distance. If a person

sees the projected image but doesn't know where it is coming from, all he has to do is follow that shadow to the base of the tree, the base of the building or the feet of the man and he will discover from whence the shadow originates.

Again, Yahshua is the One of Whom the tabernacle is a shadow. The altar was brass or bronze. It had the fire of Elohim burning upon it. Its final resting place was in Jerusalem. The altar of bronze/brass was Yahweh's footstool. The holy of holies was the place wherein the ark of the covenant, Yahweh's earthly throne, was placed. This typified Yahweh's true heavenly dwelling place and His throne. It was a shadow being projected upon the earth, first by the tabernacle and then by the temple at Jerusalem.

Yahshua's feet were fine brass as if they burned in a furnace of fire. This typified the footstool, the place where the sacrifice would be offered, the shadow being the bronze/brass altar of sacrifice. Yahshua's head was projected into heaven. This is the place where Yahweh's throne, the holy of holies is located. His head and His hairs were white like snow and His eyes were as a flame of fire. The white signifies unblemished righteousness, while the flames of fire in the eyes represents Yahweh who is a consuming fire.

All that was burnt on the altar was called a holocaust or the Hebrew word is "olah". The definition for "olah" is a step or (collectively, stairs, as ascending); usually a holocaust (as going up in smoke). It comes from another word "alah" which means to ascend.

It is Yahshua Who has the power and ability to ascend into the heavens (Jn. 20:17, 6:62). But the smoke going up from the altar of sacrifice provided another very important link between heaven and earth typifying Yahshua as the Mediator between the two (1 Tim. 2:5).

Just as the gate with its three colors (blue, purple and scarlet) signify heaven, earth and mediation between the two, the altar, which was just inside the gate also speaks of that same mediation. It all speaks of Yahshua and the power, honor and glory revealed in Him.

*To be continued....by Jerry Healan*

## THE OFFERINGS

The offerings are very important to consider and understand. While we have prepared an article in advance entitled "The Parable Of The Offerings" (available free of charge), we will briefly touch on them here. One thing to keep in mind as we do address the offerings is that the animals provided for the offerings were to take the place of the one submitting the offering. These offerings were all types and forerunners of the one sacrifice of Yahshua the Messiah Who died for us, "For if, when we were enemies, we were reconciled to Yahweh by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in Yahweh through our Sovereign Yahshua the Messiah, by Whom we have now received the atonement," Ro. 5:10-11. "For I delivered unto you first of all that which I also received, how that the Messiah died for our sins according to the scriptures," 1 Cor. 15:3. "For the love of the Messiah constraineth us; because we thus judge, that if One died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him Which died for them, and rose again," 2 Cor. 5:14-15. "For Yahweh hath not appointed us to wrath, but to obtain salvation by our Sovereign Yahshua the Messiah, Who died for us, that, whether we wake or sleep, we should live together with Him," 1 Thes. 5:9-10.

The offering system was established so that the worshipper could come near to or approach Yahweh. This is revealed in the



statement Yahweh made to Moses, "Speak to the Children of Israel, and say unto them, 'If any man of you **bring an offering** unto Yahweh, Ye shall **bring your offering** of the cattle even of the herd, and of the flock," Lev. 1:2. The word "bring" is taken from the Hebrew word "qarab" which means to approach (causatively, bring near) for whatever purpose:--(cause to) approach, (cause to) bring (forth, near), (cause to) come (near, nigh), (cause to) draw near (nigh), go (near), be at hand, join, be near, offer, present, produce, make ready, stand, take, etc.

The Hebrew word "offering" is "qorban" which means something brought near the altar, i.e. a sacrificial present:--oblation, that is offered, offering. The word "qorban" (offering) actually comes from the preceding word discussed (qarab). Notice that both have to do with bringing or coming near. When coming near His dwelling place, they were not to approach Him empty handed.

As stated, there were 5 (the number of grace) principal offerings ; 1) holocaust, 2) meat [grain], 3) peace, 4) sin and 5) trespass.

Four of these offerings required a living animal or thing to be sacrificed which were the holocaust, peace, sin, and trespass offerings. There were only 5 (the number of grace) types of living animals or birds which were deemed to be acceptable; 1) oxen [cattle], 2) sheep, 3) goats, 4) turtledoves and 5) pigeons.

The oxen were work animals and considered to be the most valuable animal of sacrifice due to their importance to agricultural production, as the proverb states, "Where no oxen are, the crib is clean: but much increase is by the strength of the ox," Prov. 14:4.

Not only was the ox a very strong and productive work animal, but due to its size, it could provide a tremendous amount of food for consumption. Truly, the ox was a sacrifice which typified the abundantly rich, productive and powerful.

Sheep and goats are not productive work animals in fashion like the ox, but they are still very important and valuable farm animals. They were utilized for milk, meat and clothing production. They served as a sacrificial animal for the less rich, a middle class or lower middle class people.

The turtledoves and/or pigeons were provided for the very poor, those who couldn't afford to offer an oxen, sheep or goat, "And **if she be not able to bring a lamb**, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean," Lev. 12:8.

## A. THE HOLOCAUST OR BURNT OFFERING

The first offering addressed in Lev. 1 is the holocaust or burnt offering. This animal was totally consumed on the altar. The Hebrew word employed for holocaust or burnt is "olah" which also means a step, or collectively; stairs as ascending. It was to be offered of one's own voluntary will (Lev. 1:3). The Hebrew word for "voluntary" is "ratsown" which also means pleasure, delight, to set affection, etc.

The one offering the sacrifice is expressing his delight and affection toward His Creator and Elohim Yahweh. Yahweh, in turn, receives it as a sweet smelling savour. As the smoke ascends into heaven, it forms a link or stairway not only between heaven and earth, but between Yahweh and the one offering the sacrifice. Atonement and/or reconciliation is achieved.

This offering was totally dedicated to Yahweh. It was for His satisfaction, thus it typified the first great commandment, "Thou shalt love Yahweh your Elohim with all thine heart, and with all thy soul, and with all thy might," Dt. 6:5; Mt. 22:37; Mk. 12:30; Lk. 10:27.

Yahshua certainly exemplified the holocaust offering and the first great commandment, for He came to do His Father's will

above all. In the first place, consider the great sacrifice that He made as revealed by the Apostle Paul, "Let this mind be in you, which was also in the Messiah Yahshua: **Who, being in the form of Elohim**, thought it not robbery to be equal with Elohim: **but made Himself of no reputation**, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross," Phil. 2:5-8.

Consider this great sacrifice! He was in the form of Elohim! He was Elohim. His abiding place was in heaven! He sat on the throne in heaven beside the Father!

The Apostle John confirms this, "In the beginning was the Word, and the Word was **with** Elohim, and the Word was Elohim. The same was in the beginning **with** Elohim. All things were made by Him; and without Him was not any thing made that was made...And the Word was made (became) flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth," Jn. 1:1-3, 14.

I have emboldened the word "with" in order to bring it to your attention. This word is translated from the Greek word "pros". "Pros" is defined as; a prep. of direction; *forward to*, i.e. *toward* (with the genit. *the side of*, i.e. *pertaining to*; with the dat. *by the side of*, i.e. *near to*; usually with the accus. the place, time, occasion, or respect, which is the *destination* of the relation, i.e. *whither* or *for* which it is predicated).

According to Yahshua's own words, He came down from heaven, "Then Yahshua said unto them, 'Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven. For the bread of Elohim is **He Which cometh down from heaven**, and giveth life unto the world...For **I came down from heaven**, not to do Mine own will, but the will of Him That sent Me...**This is the bread which cometh down from heaven**, that a man may eat thereof, and not die. **I am the living bread which came down from heaven...This is that bread which came down from heaven**: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever," Jn. 6:32-33, 38, 50-51, 58.

## THE MEDIATOR

The holocaust or "olah" was like a stairway which linked heaven and earth. We can understand the concept of the stairway by looking at structures which have multiple stories. A two story house has two chambers, the upper and the lower. They are linked together by a stairway. All structures with multiple stories must be linked together in order to gain access to the upper stories.

Yahweh's house has multiple stories. The tabernacle was a replica of His heavenly dwelling place, "Now of the things which we have spoken this is the sum: **we have such an High Priest, Who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which Yahweh pitched, and not man**. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this Man have somewhat also to offer. For if He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law: **who serve unto the example and shadow of heavenly things**, as Moses was admonished of Yahweh when he was about to make the tabernacle: for, 'See,' saith He, 'that thou **make all things according to the pattern shewed to thee in the mount**,' " Heb. 8:1-5.

The tabernacle was simply a model, a manmade replica of the heavenly tabernacle which Yahweh made and not man. This tabernacle was divided into three chambers. The first chamber was the gate (already addressed) wherein was contained the altar of sacrifice. The first chamber of Yahweh's heavenly dwelling



place was the place where the sacrifices took place, to wit: Jerusalem and the earth's atmosphere above it. The second chamber of Yahweh's dwelling place on earth was the sanctuary wherein was contained the menorah (golden lampstand) and the table of shewbread. This chamber was a type of the second heaven wherein are contained the sun and moon.

The third chamber of Yahweh's earthly dwelling place was the holy of holies wherein was contained the ark of the covenant. This is a type of the third heaven wherein is Yahweh's throne. The holy of holies was beyond the veil which is typified by the stars. Yahweh's dwelling place is beyond the starry veil of the nighttime sky.

The Apostle Paul wrote, "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Sovereign. I knew a man in the Messiah above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: Yahweh knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: Yahweh knoweth;) how that he was caught up into paradise and heard unspeakable words, which it is not lawful for a man to utter," 2 Cor. 12:1-4.

Whether this man was the Apostle Paul or someone else, we do not really know because of the way he has written here, but what is revealing about this is that the third heaven is the third chamber of Yahweh's dwelling place wherein is located His throne. As stated, the tabernacle in the wilderness was a manmade model or type of the heavenly dwelling place of Yahweh. There were three chambers or sections to the manmade tabernacle and Paul reveals that there are three chambers or sections to Yahweh's dwelling place.

The smoke of the holocaust offering connected the manmade tabernacle to heaven as it provided a connecting stairway thereto. The blood of the sacrificial animal, which was offered before the altar, was brought into the other two chambers and sprinkled upon the various items which connected them into one. Thus, through the holocaust sacrifice, we see mediation and unity.

What an apt example or type of the sacrifice of the Messiah Who has the greater power of mediation and unity as Paul writes, "In Whom (Yahshua) we have redemption **through His blood**, the forgiveness of sins, according to the riches of His grace, wherein He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of times **He might gather together in one all things in The Messiah, both which are in heaven, and which are on earth; even in Him...**" Eph. 1:7-10.

"For there is one Elohim, and **one Mediator between Elohim and men**, the Man the Messiah Yahshua," 1 Tim. 2:5.

By the total (holocaust) sacrifice of Yahshua the Messiah and His shed blood, we have a connecting stairway between us and Yahweh, between heaven and earth. It is through this selfless sacrifice that sometime in the future the very throne of Yahweh will descend from heaven to the earth. In that day the whole plan of salvation will be complete.

## A TYPE OF ZEAL

The holocaust offering was wholly dedicated to Yahweh which represented the first great commandment, "Thou shalt love Yahweh thy Elohim with all thine heart, and with all thy soul and with all thy might," Dt. 6:5. This commandment is a commandment for us to express our **zeal** toward our very Maker and true Father. We are to put Yahweh first in everything. He is supposed to come second to nothing.

Yahshua certainly fulfilled this commandment first and foremost in His life as He stated, "I can of Mine own Self do nothing:

as I hear, I judge: and My judgment is just; because **I seek not Mine own will, but the will of the Father Which hath sent Me**," Jn. 5:20.

Again, He stated, "For I came down from heaven, **not to do Mine own will, but the will of Him That sent Me**," Jn. 6:38.

"Yahshua saith unto them, '**My meat is to do the will of Him That sent Me, and to finish His work**,'" Jn. 4:34.

When facing His hour of greatest trial, Yahshua prayed, "O My Father, if it be possible, let this cup pass from Me: **nevertheless not as I will, but as Thou wilt**," Mt. 26:39.

The book of Hebrews records, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered, because that the worshippers once purged should have had no more conscience of sins? But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when He cometh into the world, He saith, 'Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: In burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, **I come** (in the volume of the book it is written of Me) **to do Thy will, O Elohim**.' Above when He said, 'Sacrifice and offering and burnt offerings and offering for sin Thou wouldest not, neither hadst pleasure therein:' which are offered by the law; Then said He, '**Lo I come to do Thy will, O Elohim**,' He taketh away the first, that He may establish the second. By the which will **we are sanctified through the offering of the body of Yahshua the Messiah once for all**," Heb. 10:1-10.

Yahshua was totally consumed with zeal toward Yahweh in seeking to put Him first and do His will. Thus, the Apostle John writes, "And His disciples remembered that it was written, '**The zeal of Thine house hath eaten Me up**,' Jn. 2:17.

The holocaust offering was an offering of zeal for Yahweh and His will or purpose. It was the offering that put Yahweh first in all things. Most of the other offerings had a portion that was burnt on the altar to Yahweh, but the holocaust was totally dedicated to Him. It was fulfilled by Yahshua on a much grander scale, a more infinite scale than the animal sacrifice could ever have done. The animal sacrifice was only a picture, a fore-runner, a type, a model of the much greater sacrifice that Yahshua was able to perform!

## WITHOUT SPOT

All animals offered were to be without blemish (Lev. 1:3). The words "without blemish" are translated from the Hebrew word "tamiym." The definition of "tamiym" is: from 8552; *entire* (literally, figuratively or morally); also (as noun) *integrity, truth* (*Strong's Exhaustive Concordance* #8549). It is variously translated as: without blemish, complete, full, perfect, sincerely (-ity), sound, without spot, undefiled, upright(-ly), whole.

Noah was perfect (tamiym) in His generations (Gen. 6:9). Abram was told to walk before Yahweh and be perfect (tamiym) in Gen. 17:1). Israel was supposed to be perfect (tamiym) in her walk with Yahweh (Dt. 18:13).

Peter encourages, "And if ye call on the Father, Who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of **the Messiah, as of a Lamb without blemish** (amomos) **and without spot** (aspilos). While two Greek words are utilized here, one for without blemish and one for without spot, the simple fact of the matter is that the single word for both expressions in the Hebrew is tamiym.



Yahshua is doubly tamiym!

Those who are baptized in Him also become without fault as Rev. 14:5 declares, "And in their mouth was found no guile: for they are without fault (amomos/tamiym) before the throne of Yahweh."

## THE BLOOD AND DRINK OFFERING

What is not revealed in the first 7 chapters of Leviticus concerning the offering is that each of the animals offered, especially the bullock, sheep and goats, required a meat, oil and drink offering to be offered with them, "And Yahweh spake unto Moses, saying, 'Speak unto the children of Israel, and say unto them, 'When ye be come into the land of your habitations, which I give unto you, and **will make an offering by fire unto Yahweh, a burnt offering**, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savour unto Yahweh, of the herd, or of the flock: Then shall he that offereth his offering unto Yahweh bring a **meat offering** of a tenth deal of flour mingled with **the fourth part of an hin of oil**. And **the fourth part of an hin of wine for a drink offering** shalt thou prepare with the burnt offering or sacrifice, for one lamb. Or for a ram, thou shalt prepare *for* a meat offering two tenth deals of flour mingled with the third *part* of an hin of oil. And for a drink offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto Yahweh. And when thou preparest a bullock *for* a burnt offering, or *for* a sacrifice in performing a vow, or peace offerings unto Yahweh: Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil. And thou shalt bring for a drink offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto Yahweh. Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid. According to the number that ye shall prepare, so shall ye do to every one according to their number. All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto Yahweh," Num. 15:1-13.

The blood of the animal was to be sprinkled round about the altar (Lev. 1:5) with the residue poured out upon or under the altar (Dt. 12:27). The blood of animals killed in the field was also to be poured out upon the earth (Dt. 12:14-15). This is because it was forbidden to eat or drink blood (Dt. 12:16; Lev. 7:26-27), the reason being that the life of all flesh is in the blood (Lev. 17:10-11) and life comes from and belongs to Yahweh the Creator.

The drink offering, which consisted of wine, was also to be poured out to Yahweh (Num. 28:7; 2 Ki. 16:13, 15).

The wine or issue of the grape was acceptable for man to drink while the blood was not, "He made him (Jacob) to suck honey out of the rock, and oil out of the flinty rock; butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink **the pure blood of the grape**," Dt. 32:13-14.

## THE BLOOD OF THE NEW COVENANT

While the Old Covenant was instituted with the blood of bulls, sheep and goats (earthly animals), the New Covenant has been instituted by the Lamb Yahshua (the heavenly Lamb).

A New Covenant had to be brought about for several reasons. In the first place, Israel failed to keep their part of the covenant as they had promised (Ex. 19:7, 24:3, 7).

In the second place, it wasn't possible for the blood of bulls and goats to take away sins (Heb. 10:4) nor could they purge the conscience (Heb. 9:9).

In the third place, the pattern of the Scriptures outlines that there is first, the short, temporal, fleshly, carnal and second, that

which is eternal, and spirit.

But it was forbidden for us or any man to drink the blood of animals, much less man. Thus, when Yahshua began to introduce the New Covenant in His blood, He substituted that which was expelled from the fruit of the vine, "And He took the cup, and gave thanks, and gave it to them, saying, 'Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom,'" Mt. 26:27-29.

The drink offering, which was wine, was poured out along with the blood of the animal. The drink offering was to take the place of the blood which was poured out. Yahshua, the Lamb of Elohim from heaven, poured His blood out for us at the place of the sacrifice (Jerusalem). Before He was nailed to the tree, He entered into the garden of Gethsemane. Gethsemane is a combination of two words "gath" which is the Hebrew word for 'wine press' or vat for holding the grapes in processing them. The other word is "shemen" which means grease, espec. Liquid.

The press was utilized to press grapes or olives. The expulsion from the grapes, of course, is the grape juice which is later converted into wine, while the expulsion from the olive yields olive oil.

The expulsion from the grape is called "the pure blood of the grape" in Dt. 32:14. The olive oil is a type of the Holy Spirit.

Yahshua was under such heavy pressure in the garden of Gethsemane as Luke records, "And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground," 22:44. Here was Yahshua, under pressure like a grape in a press with His blood being expelled similar in fashion to the grape.

The holocaust offering and its accoutrements was only a type of the sacrifice of the Savior Yahshua the Messiah. There is so much more to write about, but there is so little space available for such.

## B. THE MEAT (GRAIN) OFFERING

The second offering dealt with in Lev. 2 is the meat or grain offering. This offering generally consisted of fine flour, olive oil, frankincense and salt (Lev. 2:1, 13). This offering was brought to the priests, the sons of Aaron. They would take a portion of it and burn it on the altar (holocaust) as a memorial and the rest of it belonged to the priest. There could be no leaven in this offering for it was forbidden to burn any offering containing leaven upon the altar.

Leaven typifies sin for it "puffs up" the dough. The Apostle Paul confirms this by writing, "It is reported commonly that **there is fornication among you**, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And **ye are puffed up**, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Sovereign Yahshua the Messiah, when ye are gathered together, and my spirit, with the power of our Sovereign Yahshua the Messiah, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Sovereign Yahshua. Your glorying is not good. **Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened,**" 1 Cor. 5:1-7.

Fornication is sin. Sin is the transgression of the law (1 Jn. 3:4). The sin, like leaven, was puffing them up. They were to purge the sin (leaven) from them so that they might remain as a new lump (unleavened).



Thus the second class of offering, the meat offering, was to be offered without leaven. Since leaven typifies sin, for sin is the transgression of the law, this second offering also had to do with fulfilling the law of liberty, the 10 commandments. In this offering, there was a portion that was burnt on the altar as an holocaust which satisfied Yahweh and therefore, fulfilled the first great commandment which is, "Thou shalt love Yahweh thy Elohim with all thine heart, and with all thy soul, and with all thy might," Dt. 6:5.

Secondly, man (the priesthood) was also satisfied for a portion of the offering was retained for the priests. Thus, the second great commandment was fulfilled which is, "...thou shalt love thy neighbour as thyself: I am Yahweh," Lev. 19:18 (see also Mt. 22:39)

On these two commandments hang the rest of the law and the prophets. On these two sacrifices hung all the rest of the offerings.

Yahweh, the Elohim of the heavens, Creator and Possessor of heaven and earth was to be satisfied first and foremost. Then man, albeit the priesthood, was to be satisfied second. The priesthood officiated or mediated between Elohim and man. They were also satisfied. Once this was accomplished, then the rest of the body could be served and fulfilled. This will be touched on in the next offering, the peace offering, but we must explore this offering somewhat closer in detail.

## THE PRIESTHOOD

As stated, the Aaronic priesthood was raised up in order to officiate or mediate between Elohim and man. Of course, we have already touched on Yahshua and His role of Mediator between Elohim and man. However, these two offerings, the holocaust and meat offerings, reveal that Yahweh is first to be satisfied and then man can be satisfied, as the meat offering suggests. But the men who were satisfied were those of the priesthood.

True to Scripture, after the holocaust offering of Yahshua, the second portion of Yahweh's offering was begun to be fulfilled, for Yahshua, the Heavenly High Priest, raised up another priesthood in the spirit of the meat offering, **"We have an altar, whereof they have no right to eat which serve the tabernacle.** For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Yahshua also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come. **By Him therefore let us offer the sacrifice of praise to Yahweh continually, that is, the fruit of our lips giving thanks to His name. But to do good and to communicate forget not: for with such sacrifices Yahweh is well pleased,"** Heb. 13:10-16.

Yahshua was not only Elohim, He was the heavenly High Priest after the order of Melchizedek which is a much greater priesthood for it is an eternal priesthood (Heb. 7:1-12). He raised up the New Testament priesthood (after the order of Melchizedek) on the day of Pentecost (Act 2). Thus, Yahweh and man were begun to be satisfied as the first two classes of offerings, the holocaust and the meat offerings, foretold.

## THE MEMORIAL (-S)

A portion of the meat offering was burnt upon the altar as a "remembrance or memorial" (Lev. 2:2). There were three primary "memorials" given to the children of Israel. The first memorial was the very name of the Creator which is Yahweh (Ex. 3:13-15).

The second memorial was the Passover which was the night and day that Israel left Egypt (Ex. 12:14, 42; 13:4).

The third memorial was the seventh day Sabbath (Ex. 16; 20:8).

Both of the last two memorials mentioned were associated with bread. The Passover was observed with unleavened bread (Ex. 12:8) and the knowledge of the Sabbath was brought about by the manna (Ex. 16, esp. v. 4-5, 22-26) which was called "bread from heaven" (Ex. 16:4).

Both of these memorials are brought together in Yahshua for He is our Passover sacrificed for us (1 Cor. 5:7,) and the true bread from heaven of which the manna was a type (Jn. 6:32-33, 48-50, 58). In His last night before His suffering, "Yahshua took bread, and blessed, and brake it, and gave to them, and said, 'Take, eat: this is My body,' Mk. 14:22. In this instance, we have Yahshua, the true bread from heaven, offering the unleavened bread associated with the Passover as His body.

The meat or grain offering, therefore, was also a type of Yahshua and His sacrifice. The "memorial" burnt on the altar as a holocaust typified His total dedication and zeal to the will of the Heavenly Father Yahweh. The portion that was given to the priests typified Him in His ability to serve and satisfy His neighbour and brethren who were men. Again, we see His ability to mediate between Elohim and man exercised in this offering (1 Tim. 2:5). The disciples who received the bread in that last night and the Holy Spirit on the day of Pentecost were the new Melchizedek priesthood that was raised up.

The first offering, the holocaust offering, covered in Lev. 1 typified the fulfillment of the first commandment which was "You shall love Yahweh your Elohim with all your heart, mind and soul." The second offering, the meat offering, while having a portion representing the first commandment, typically, represented the second commandment, "You shall love your neighbour as yourself."

While Yahshua brings both of these commandments together in His one sacrifice, fulfilling the sacrifices themselves as well, He also brings forth the "Memorial Name Yahweh" and seals it upon those who are His! Yahshua prayed, "And now I am no more in the world, but these are in the world, and I come to Thee. **Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are. While I was with them in the world, I kept them in Thy name:** those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled," Jn. 17:11-12.

When one is baptized in Yahshua, he is sealed with the Holy Spirit (Eph. 1:11-14; Rev. 7:1-4). The Holy Spirit not only seals one until the day of redemption to the eternal inheritance, but it also imparts or seals the "memorial Name Yahweh" in one's forehead (Rev. 7:1-4; 14:1). Thus, the three memorials are consummated in the Sovereign Yahshua the Messiah.

*To be continued.....*

## THE MEAT OFFERING'S INGREDIENTS



# YAHSHUA IN THE SCRIPTURES

## CONCERNING THE LAW AND THE TESTIMONY

### PART V

The ingredients of the meat offering were to be flour, oil, frankincense and salt. Andrew Jukes (1815-1901) authored a book entitled *The Law of the Offerings*. His view of the ingredients and how they applied to Yahshua are quite exemplary. I will utilize his writings in their explanation.

"The meat-offering, then, to speak of it generally, is [the Messiah] presenting Himself to [Yahweh] as man's meat. Most sweet it is, most precious to the soul of the believer who can thus see [Yahshua]. We shall see this preciousness as we examine particularly the typical import of each of the materials of the meat-offering.

I. The first is '*flour*;' and the type is significant, in exact accordance with the word, 'Bread corn must be bruised.' (Isa. 28:28). Bread is the staff of life, and [the Messiah] our staff of life is here represented as the bruised One. The emblem, corn ground to powder, is one of the *deepest suffering*. It is not the blade springing up in beauty, green and flourishing with the rain of heaven, or ripening into full maturity under the influence of the summer sun. The thought is one of bruising and grinding; of pressing, wearing trial. [Yahshua] was not only tried by '*fire*;' [Yahweh's] holiness was not the only thing that consumed Him. In meeting the wants of man, His blessed soul was grieved, and pressed and bruised continually. And the bruising here was from those to whom He was ministering, for whom He daily gave Himself. Who can read the Gospels without seeing this? [Yahshua] lays Himself out for others; He spends Himself for others; but they cannot understand Him. His soul is grieved, His spirit bruised with the blindness and hardness of their hearts.

Oh, what a picture of devotedness does His lowly service present to us! Look at Him beginning His course, knowing each sorrow that was to befall Him; foreseeing the whole course of rejection, and the shameful end of His pilgrimage: rejected when He would minister blessing; misunderstood when He gave instruction; suffering not merely at the hands of enemies, but more acutely from those around Him; — to them alone He said, 'How long shall I suffer you?' (Mk. 9:19) — rejected, misunderstood, suffering, He goes forward without the slightest faltering; He never stops for a moment in His devoted service to all around Him. To the very end of His course, as at the beginning, He is the meat of all who need and will accept Him. We think when trouble or sorrow comes on us, that it is time to care for ourselves. Not so [Yahshua]. We think there must be a limit to our self-sacrifice. Not so our blessed [Sovereign]. We think that our interests, our credit, or at least our life, must not be touched or endangered. We think when our kindness is rejected we need not repeat it; we think our times of rest and relaxation are our own. Oh, how unlike to us in all was our blessed, lowly Master! Oh, how far above us in all things! Nothing moved His steadfast heart, or turned Him from doing good. In vain was the stupidity of His disciples, the rage of His enemies, or the craft of Satan. [Yahshua] never wavered nor hesitated; His course of self-surrender was complete.

But are we to suppose He did not feel all this? [Yahweh] only knows the measure of His sufferings, or how deeply He was bruised and broken. As a man He was 'in all points tempted as we are, yet without sin;' this aggravated His sufferings. The Psalms here and there give us a glance of His sorrows, though no

murmur ever escaped His lips. 'Reproach,' He says, 'has broken my heart. They lay to my charge things I know not. It was not an enemy that did this, for then I could have borne it: neither was it he that hated me that did magnify himself against me, for then I would have hid myself from him; but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked to the house of [Yahweh] in company.' (Psa. 69:20, 35:11, 55:12-13) It may be, some of [Yahweh's] children cannot enter into this; they know not as yet the trials of service. Only let them follow [Yahshua] in spending and being spent for others, and the emblem of this type, 'bruised corn,' will not be altogether strange to them. And, indeed, how much is there of [the Messiah's] suffering which we have no idea of until through grace we are in measure brought into His circumstances, and feel the bruising which our brethren, oft unconsciously, inflict on us, while we would minister to, and be spent for them.

I have just glanced at some of the bruising of [the Messiah's] spirit, but as respects His body also how much was He bruised! What labours, what pains, what weaknesses did He suffer to feed others! (Psa. 22:15, 102:4-5) So much was He worn by labour, that He could not even bear His cross. Another was compelled to bear it for Him. (Mk. 15:21) Doubtless this was not kindness but necessity. [Yahshua] was already ground and broken. He was now ready to be put upon the altar.

And what a lesson is there here for the believer who wishes to give himself in service to his brethren! This scripture, as in fact all Scripture, testifies that service is self-surrender, self-sacrifice. [The Messiah], to satisfy others, was broken: and bread corn must still be bruised: and the nearer our ministry approaches the measure of His ministry, — immeasurably far as we shall ever be behind Him, — the more shall we resemble Him, the bruised, the oppressed, the broken one.

But there is another thought brought out in this emblem. The Meat-offering was not only flour; it was to be '*fine flour*.' (Lev. 2:1) In fine flour there is no unevenness, fit emblem of what [Yahshua] was. In Him there was no unevenness. Perhaps in no one respect does He stand out more in contrast to His best and most beloved servants. [Yahshua] was always even, always the same, unchanged by circumstances. In Him one day's walk never contradicted another, one hour's service never clashed with another. In Him every grace was in its perfectness, none in excess, none out of place, none wanting. Firm, unmoved, elevated, He was yet the meek, the gentle, the humble One. In Him firmness never degenerated into obstinacy, or calmness into stoical indifference. His gentleness never became a weakness, or His elevation of soul forgetfulness of others. With us our very graces are uneven, and clash and jostle with each other. Our very attempts to live and die for Him who loved us only shew how unlike Him we are.

Take His most devoted followers, a Paul, a John, a Peter. In each of them there is unevenness, one grace preponderates; in Paul energy, in Peter zeal, in John affection. And even in their very graces we see their failings. Paul's energy leads him to Macedonia when a door is opened in Troas: (1 Cor. 2:12-13) he repents of his letter to Corinth, and then again he does not repent. (2 Cor. 7:8) Peter too, through zeal, once and again takes a place he has not grace to occupy: he steps out on the water and sinks;



(Mt. 14:28-31) he follows [Yahshua] but to deny Him. (Mt. 26:58, etc.) So, too, in the beloved disciple, his very affection to his Master does but bring out his unlikeness to Him: he would be the highest, next to His [Master], in the kingdom; (Mt. 20:20-24) he would call down fire on all who dared to reject Him. (Lk. 9:54)

And to turn from apostles to ourselves, we need not, I think, be shewn our unevenness. One thing when alone before [Yahweh], we are quite another thing before our brethren. In solitude striving and praying against the very folly we commit in public. In one circumstance backward, in another hasty; in this place steadfast, in that wavering. Nor is it our sins alone which shew our unevenness: our very *graces* are uneven: and our possessing one more than another only shews our deficiency. Why is it that in Paul, John, and Peter, we mark one grace peculiarly, while such a thought never so much as occurs to us in considering our blessed [Sovereign]? Is it that His servants surpassed Him in energy, or zeal, or tenderness? The reason is, [Yahshua] was perfect. In His devotedness there was no unevenness. No one grace to be singled out where everything and all were perfect.

**II.** The next material in the Meat-offering is oil. 'He shall pour oil upon it;' (Lev. 2:1) this was a necessary ingredient: without it the offering was incomplete. The typical signification of this will be familiar to many, for the New Testament is full of allusions to it. Oil, in its nature nourishing and healing, is the constant emblem of the Spirit's actings. [Yahshua] as the obedient man was filled with the Holy Spirit, and His oblation of Himself as Meat-offering was in the unction and power of the Spirit. Luke, the Gospel of the Son of Man, gives abundant information on this point. Accordingly we read,—when His public ministry commenced, when, to speak typically, He began to bring His Meat-offering,—"*The Holy Spirit descended on Him visibly,*" (Lk. 3:22) the oil was poured on the flour. Immediately after, we read again, '[Yahshua], *full of the Holy Spirit,* returned from Jordan.' Again, in the fourteenth verse, '[Yahshua] returned *in the power of the Spirit* into Galilee.' Then immediately, (v. 16) in the synagogue of Nazareth, when the book of the prophet Esaias is delivered to Him, He finds the place which describes His anointing and its consequences: and whether He heals the sick, teaches the poor, or feeds the hungry, it is all done in the power of the anointing. "*The Spirit of [Yahweh] is upon me,* because [Yahweh] hath anointed me to preach the gospel to the poor, and to heal the broken-hearted.' '[Yahweh] anointed [Yahshua] of Nazereth with the Holy Spirit and power; and He went about doing good;' (Acts 10:38) this is exactly the Meat-offering. And the Gospels from one end to the other in every page are full of it. To take one example from the chapter referred to: no sooner had our [Sovereign] commenced His ministry, than they rose up and thrust Him out of the city. (Lk. 4:29) Go where He would, He was still the Meat-offering; the bruised corn and the oil are always together.

What a contrast to us in all this is [Yahshua] our blessed Master! In Him, viewed simply as a man, the bruised corn is fully anointed. For this reason, bruised as He may be, He never lacks power. How different with us! We are not bruised, we are not broken, but we are powerless: and what little is attempted or done for others if too often in the energy of our flesh rather than in the power of the Spirit. If 'we go about doing good,' is it, I ask, in the power of the anointing from above, or in the power derived from some earthly advantage or circumstance, or station, or natural ability? Is it not thought right to seek these things to give power where we feel power is wanting? But this is not the strength [the Messiah] walked in: the Meat-offering was '*anointed with oil.*'

The truth is, that the greatest zeal and knowledge are useless towards others without the Spirit. Look at [the Messiah's] last

interview with His disciples! (Lk. 24:44-49) We read, 'He opened their understandings that they might understand the Scriptures.' He then shewed them 'what was written in the law of Moses, and in the prophets, and in the psalms concerning Him.' He tells them further, that of these very truths that they are the constituted 'witnesses.' He then 'lifts up His hands and blesses them.' Are they then fitly equipped for the work appointed them? No:—He says, 'Tarry till ye be endued with power.' They have knowledge of [the Messiah], they have His commission, they have His blessing; but they lack power, and the word is, 'Tarry.' They must wait for 'power from on high,' and that power is the Spirit. When shall we learn that we require not only truth but power: and that the only power which avails in ministry is the power of the Holy Spirit?

I have one other remark to make here. The 'oil' is in the Meat-offering, not in the Burnt-offering. In the Burnt-offering we have the Spirit as 'water:' (Lev. 1:9) in the Meat-offering it is seen as 'oil.' It is in relation to man, in service to our neighbour, that the Spirit is specially needed in *grace* and *power*. There is the flesh in our brethren to try us, and the thousand difficulties of intercourse with evil. How is this to be met aright, save in the grace and unction of the Spirit? But could [Yahshua] in His offering of Himself be so dependent as to need this anointing? Could He require the Spirit of power for His walk and service to those around Him? Yes, He humbled Himself even to this, to take, as a lowly dependent man, the grace which He manifested to others. Blessed [Yahshua]! May we learn more and more to be dependent like Thee.

**III.** The third ingredient of the Meat-offering is *frankincense*:—"he shall put frankincense thereon;" (Lev. 2:1) in connexion with which, and yet in contrast, it is commanded,—"ye shall burn *no honey* unto [Yahweh]." These emblems, like all the others, are at once simple yet most significant. Frankincense is the most precious of perfumes, of enduring and delightful fragrance: fit emblem of the sweetness and fragrance of the offering of our blessed [Sovereign]. Honey, on the other hand, though sweet, is corruptible; soon fermented, and easily turned sour. In frankincense the full fragrance is not brought out until the perfume is submitted to the action of fire. In honey it is just the reverse; the heat ferments and spoils it.

The bearing of this on the offering of [Yahshua] is too obvious to require comment. The fire of [Yahweh's] holiness tried Him, but all was precious fragrance. The holiness of [Yahweh] only brought out graces which would have escaped our notice had He never suffered. Yea, much of the precious odour of His offering was the very result of His fiery trial. How different is it in believers! There is in many a sweetness of nature,—very sweet for a while it may seem to our taste,—which yet will not stand the test of fire: the first trial is enough to sour it. Who is there that has been cast into sifting circumstances, where [Yahweh's] holiness and our ease or interests have come into collision, without feeling how much there is in us which could not be a sweet savour on the altar? And have we never found, in setting even before saints some plain but neglected command of our Master, that much of the sweetness in them, which we have taken to be frankincense, has at once shewn itself to be fermenting honey. It was not so with the blessed [Yahshua]:—"Anointed with the oil of gladness above His fellows, all His garments smell of myrrh, aloe, and cassia." (Psa. 44:7-8) 'Because of the savour of His good ointments, His name is like ointment poured forth.' (Song 1:3) Sweetness there is in abundance, but the sweetness of frankincense, not honey. Well might the bride exclaim, 'My beloved is a bundle of myrrh; my beloved is to me as clusters of camphire.' (Song 1:13-14) And not to her alone: for her He has been a sweet savour unto [Yahweh].



**IV** The fourth and last ingredient of the Meat-offering is *salt*:—"Every oblation of the meat-offering shalt thou season with salt." (Lev. 2:13) And to bring out the typical import more clearly, another emblem by way of contrast is added:—"No meat-offering shall be made with leaven:" (v. 11) there must be salt; there must be no leaven.

The import of these emblems is obvious: the one positively, the other negatively, bringing but one and the same thought before us. 'Salt,' the well-known preservative against corruption, is the emblem of perpetuity and incorruptness; while 'leaven,' on the other hand, composed of sour and corrupting dough, is the as well-known emblem of corruption. Thus, when the Apostle would sum up in a word 'the incorruptness, gravity, and sincerity,' befitting a [believer], he says, 'Let your speech be always with grace, seasoned with salt.' (Col. 4:6) Thus again, when a covenant is described as perpetual, it is spoken of as 'a covenant of salt.' (Num. 18:19; 2 Chron. 13:5) The use of the word 'leaven' is even more familiar. We read of 'the leaven of the Pharisees,' (Lk. 12:1) 'the leaven of the Sadducees,' (Mt. 16:6) and 'the leaven of Herod.' (Mk. 8:15) So, too, in the Epistles, we are enjoined to 'purge out the old leaven.' (1 Cor. 5:7) Here we have a key to these emblems. [Yahshua] in His blessed offering brought that with it which not only secured its own incorruption, but which supplied a preservative against corruption to whatever He might come in contact with. It might not always be sweet to man's taste, but it was the seasoning of the offering to [Yahweh].

How different is it with the most devoted [believers]! Leaven is mixed with their choicest offerings. Thus at the offering at Pentecost, and the oblation with the Peace-offering, (appointed emblems of the [assembly's] offering,) leavened cakes were offered to [Yahweh], but though accepted, they could not be burnt as a sweet savour. These offerings I shall notice as I proceed; I do not therefore here enter into them, further than to observe, that no measure of oil, that is, the Spirit, could counteract the effect of leaven. A cake might be anointed again and again, but if there had been leaven in its composition, it could not be put upon the altar. What a lesson for those who are looking to the Spirit in them rather than to [the Messiah] for them as the ground of acceptance! The Spirit's operations in the greatest power will never alter or destroy the old nature. As soon may we expect the nettle to yield us olives as for sinful flesh to be ought but sinful. Salt water cannot be washed sweet: you may pour oil on it, but they will not mingle; 'that which is born of the flesh is flesh; and that which is born of the Spirit is spirit.' (Jn. 3:6) The flesh is still in Paul, after he has been caught up to Paradise; he therefore needs the thorn in it to humble him. (2 Cor. 12:4, 7) The power of the flesh in us may be controlled, and its active energy restrained or weakened, but the leaven is still within us, only waiting its opportunity to rise. "The root of bitterness" is there, though it may be out of sight and kept from budding.

It was not so with the blessed [Yahshua]. Even by natural birth He was born of Elohim. His nature, as well as His walk, was sinless; for 'He was conceived by the Holy Spirit.' Thus, when, after a trial of centuries, both Burnt-offering and Meat-offering had failed in man's hand, [Yahshua] in 'the body prepared for Him' came to do His Father's will. These offerings in type shew us how He did it. And He was accepted for us." (pp. 80-92)

## THE SALT

I feel that Andrew Jukes has effectively explained all of the ingredients except the salt. While this last ingredient has been referred to as a preservative and has been linked to the "Covenant of salt," which identifies Yahweh's covenant as an everlasting covenant, a covenant which will endure forever for those who are

blessed to become a partaker in it; it also serves to identify to us who we are and what we are to be doing.

Yahshua said, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men," Mt. 5:13.

Yahshua is the ultimate and true sacrifice and also the true bread from heaven, the meat offering. While the salt typifies the everlasting covenant that we are able to receive through Him, it also refers to the true believers who not only follow Him, but take part in His sacrifice.

How can we take part in this most important sacrifice? Paul writes, "I beseech you therefore, brethren, by the mercies of Yahweh, that **ye present your bodies a living sacrifice**, holy, acceptable unto Yahweh, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of Yahweh," Ro. 12:1-2.

Peter also writes, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that Yahweh is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of Yahweh, and precious, **ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices**, acceptable to Yahweh by Yahshua the Messiah," 1 Pet. 2:1-5.

The book of Hebrews also encourages, "We have an altar, whereof they (the Levitical priesthood) have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Yahshua also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come. By Him therefore let us offer the sacrifice of praise to Yahweh continually, that is, the fruit of our lips giving thanks to His name. But to do good and to communicate forget not: **for with such sacrifices Yahweh is well pleased**," Heb. 13:10-16.

We are to be the salt of Yahshua's sacrifice! We are to take part in His sacrifice and we are to offer the sacrifices of praise, doing good, communicating, etc.

Paul gives us an inkling as to how this is accomplished, "Blessed *be* Yahweh, even the Father of our Sovereign Yahshua the Messiah, the Father of mercies, and the Elohim of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of Yahweh. For as **the sufferings of the Messiah abound in us**, so our consolation also aboundeth by the Messiah. And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation. And our hope of you *is* stedfast, knowing, that as **ye are partakers of the sufferings**, so *shall ye be* also of the consolation," 2 Cor. 1:3-7.

A true believer will be undergoing persecution and affliction because of their faith in the Messiah. The world is not able to see and understand the truth of Yahweh's word in the Messiah. The world chooses to go the false way and to persecute, antagonize and belittle the believers of truth. But there are also many in the assemblies who do the same thing. They cannot understand Who Yahshua was, is and will be. They cannot accept the truth revealed in the Scriptures concerning Him. Understanding becomes confused and corrupted and many are misled into falsehood and doubt.



## THE WORD SALT

The Hebrew word for salt is melach (מֶלַח). It originates from another Hebrew word malach (מָלַח) which is defined as; a primitive root; properly, to rub to pieces or pulverize; intransitively, to disappear as dust; also (as denominative from 4417) to salt whether internally (to season with salt) or externally (to rub with salt).

Salt is to be pulverized and scattered. We scatter salt on our food in order to season it making it more palatable. If too much salt falls in one place the food cannot be eaten. True believers are scattered throughout the world in order to make it a more palatable world. Thus, the life of a true believer is rather lonely, because, as salt, they are few and far between.

Yahshua said, "...it is written, 'I will smite the shepherd, and the sheep of the flock shall be scattered abroad'," Mt. 26:31.

The history of the New Testament Assembly is that whenever they begin to increase in numbers, persecution comes upon them from without and they are scattered abroad. Thus, the apostles had to begin to write epistles to the scattered brethren, encouraging them to keep the faith.

Peter writes, "Peter, an apostle of Yahshua the Messiah, to the strangers **scattered** throughout pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of Yahweh the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Yahshua the Messiah: grace unto you, and peace be multiplied.

## THE MESSENGERS

While persecution, which scatters the flock (or the salt in this case), appears to be evil and also works hardship on Yahshua's sheep, Yahweh utilizes this situation to obtain positive results. The interesting thing about the word salt in the Hebrew is that it sounds so much like another Hebrew word mal'ak (מַלְאֲכַּיִם) which means angel or messenger. It is defined as; from an unused root meaning to despatch as a deputy; a messenger; specifically, of Elohim, i.e. an angel (also a prophet, priest or teacher).

Notice what happened when the New Testament Assembly was scattered, "And Saul was consenting unto his (Stephen's) death. And at that time there was a great persecution against the assembly which was at Jerusalem; and **they were all scattered abroad** throughout the regions of Judæa and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havock of the assembly, entering into every house, and haling men and women committed them to prison. Therefore they that were **scattered** abroad went every where **preaching the word**," Acts 8:1-4.

"Now **they which were scattered abroad** upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, **preaching the word** to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Sovereign Yahshua. And the hand of the Sovereign was with them: and a great number believed, and turned unto the Sovereign. Then tidings of these things came unto the ears of the assembly which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of Yahweh, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Sovereign. For he was a good man, and full of the Holy Spirit and of faith: and **much people was added unto the Sovereign**," Acts 11:19-24.

## THE MESSAGE

It is so vitally important for true believers to publish the true

message concerning Yahshua the Messiah. Yahshua told the people of His day, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of Yahweh in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from Yahweh only? Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" Jn. 5:39-47.

He told His disciples, "These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved the Messiah to suffer, and to rise from the dead the third day: And that repentance and remission of sins **should be preached in his name among all nations**, beginning at Jerusalem. And ye are witnesses of these things," Lk. 24:44-48.

"But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, Which proceedeth from the Father, He shall testify of Me: and **ye also shall bear witness**, because ye have been with Me from the beginning," Jn. 15:26-27.

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come. He shall glorify Me: for He shall receive of Mine, and shall shew it unto you," Jn. 16:12-14.

We, as salt, are to be proclaiming the true message about Yahshua the Messiah through the Spirit of truth. Not only are we to be proclaiming the true message, but we are to be preserving this message of truth in its original purity. The world does not love the truth. It loves falsehood, deceit, lies, etc. But the followers of the Messiah must love the truth and must struggle to keep, to preserve the message of truth and also to proclaim it to all who will hear.

It is imperative that we search the Scriptures in order to discover how they witness to Him. Such is the purpose of this assembly and this treatise. Yahshua has been revealed in the Scriptures. The Scriptures are written in a manner wherein, unless one has the Spirit of the Messiah, he cannot understand. While the world proclaims a mystery of the Messiah, the truth is that the message concerning Him has been so blended with paganistic mythology that He has been extremely corrupted.

Paul wrote, "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of Yahweh in a mystery, even the hidden wisdom, which Yahweh ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Sovereign of glory. But as it is written, 'Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which Yahweh hath prepared for them that love Him.' But Yahweh hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of Yahweh. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of Yahweh knoweth no man, but the Spirit of Yahweh. Now we have received, not the spirit of the world but the spirit which is of Yahweh; that we might know the things that are freely given to us of Yahweh. Which things also we speak, not in the words which man's wisdom teacheth,



but which the Holy Spirit teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of Yahweh: for they are foolishness unto him: neither can he know them, because they are spiritually discerned," 1 Cor. 2:6-14.

We, as the salt, are given to preserve the truth concerning the Messiah. We are to preserve the promise of the New Covenant. We are to take part in His sacrifice. We are to preserve a world that hates us and actually cannot receive our message at this time (except those whom Yahweh calls). We are to proclaim the message about the Messiah and also of the coming Kingdom of Elohim. But Yahshua warned, "If the salt loose his savour, wherewith shall it be salted? It is henceforth good for nothing, but to be cast out, and to be trodden under foot of men," Mat. 5:13.

We must be willing to suffer, to face persecution, to be belittled and suffer ignominy for the sake of the Messiah, the covenant, the kingdom, the truth and our heavenly Father Yahweh. Yahweh

has given us His word, the Holy Scriptures and His Spirit to be able to do this. Let's get on with His work.

The first two sacrifices have been effectively dealt with. They have to do with satisfying both Yahweh and man. In the first two sacrifices, we see the fulfillment of the commandments of Yahweh for the first sacrifice, the holocaust, has to do with the fulfillment of the command to love Yahweh with all our heart, our mind and soul, while the second commandment, the meat (mincah) offering, has to do with loving one's neighbor as himself.

The first sacrifice deals with Yahweh only. The second sacrifice (offering) deals with Yahweh and man, albeit the men who are satisfied, are the priesthood. The next sacrifice will deal with all of mankind.

*...to be continued*

*by Jerry Healan*



*N.E.A.*





**THE WITNESS OF**

**YAHSHUA IN THE SCRIPTURES**

**CONCERNING THE LAW AND THE TESTIMONY**

**PART VI**

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