

The Promise Perspective Podcast

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Season 4, Episode 12: Understanding the New Priesthood

****This is a transcript. I tried to clean up this document as much as possible to make it easy for readers, but please excuse any typos or grammatical errors.****

Over the last few episodes, we have discussed a lot. The depth that the Father has taken me as he stirs my heart over certain words, has really left an impression on me so deep that it has really been hard to even come up with the words to explain just how much the body has been missing out on some serious, yet beautiful truths. A lot of the things I've been discussing, like covenant and priesthood, are at its core, the most fundamental understandings that we should have had all along. We hear the church talk about old covenant/new covenant, old priesthood/new priesthood, yet what I have learned as the Father has graciously shown me, is that the majority of people have no idea what these terms really mean and how they apply to believers in Messiah today. And because of that, the majority of believers today are being left unprepared for the return of our Messiah. This grieves me tremendously. And all that I'm trying to do with this season and these episodes, is repair the breach. Equip the body and repair this gap of understanding for those seeking to do the will of the Father and know the heart of the Father. And I stand in faith and prayer that He will give growth to the seeds I am planting.

So, in Episode 11, the last episode we went through and I like to call it a tour of the tabernacle. We talked about the role of the Levitical priesthood, the role of the High Priest. We talked about the different parts of the sanctuary, which included the courtyard and the tabernacle, in which the tabernacle was sectioned into two parts: the Holy Place and the Holy of Holies (the holiest place of all in which the High Priest was only able to enter into once a year on the Day of Atonement). I attached a supplemental document that was an illustration of the tabernacle. I know there are many other visual learners out there like me so I felt the need to provide that. I am also going to attach another supplemental document along with this episode because today we are going to go through the tabernacle again, but this time, we are going to discuss how this physical tabernacle was a type and shadow of what was to be fulfilled at the coming of Yahusha. The physical tabernacle was a spiritual blueprint of not only the pattern of what already exists in heaven, but also prophetically points to the new priesthood that Yahusha came to bring. And I hope by the grace of Yahuah that He will give me the words to explain the significance of what this means to us today. Everything about the tabernacle that Moses had the children of Israel build points to Messiah. And I also want to point out how this is woven so intricately into Scripture, that without first studying the physical blueprint, you will miss out on its spiritual implications. So, let's repair this breach.

It's been a while since I've said this, but I encourage you if you haven't already done so, to please start at Episode 1 of Season 4. There are some important precepts I want my listeners to grasp as we move throughout this season, and I just want to stress how important it is to listen to these episodes in order. And even more so, I worry that some

of the things I'm saying won't make sense if these episodes aren't listened to in order. So I just felt led to say that again before moving on.

Okay so, the goal of today's episode is to talk about the new priesthood. What does that mean? How does that apply to us today? We are told that we are part of a royal priesthood, we are told and it is prophesied that in the first resurrection we will get to reign as priests. So again, how does this apply to us today? If we are called to a priesthood, with Messiah as our High Priest now, what does this mean for the body?

So, the first thing I want to point out and remind you from the last episode is that Yahuah has always sought to "tabernacle" with His people. In other words, He has always sought to dwell among us. Examples of this include the tabernacle that Israel built under Moses' guidance, Solomon's Temple, the Messiah tabernacled with us during His First Coming, and now the Holy Spirit is imparted to us upon our belief as Yahuah's new dwelling place. There is still yet one more tabernacle we are waiting on, which will come after the millennial reign, after heaven and earth pass away, and the New Jerusalem is brought down with the new heaven and new earth.

Revelation 21:2-3 □ Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from Elohim, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, "Behold, the tabernacle of Elohim is with men, and He will dwell with them, and they shall be His people. Yahuah Himself will be with them and be their Elohim."

Also as a reminder, we discussed last time how Scripture gives us prophecy, pointing us to a time in which we will be called "priests." I'm not going to read these verses again but I will list them in the transcript.

- Exodus 19:5-6
- Isaiah 61:6
- 1 Peter 2:5
- 1 Peter 2:9
- Revelation 5:10
- Revelation 20:6

At the time in which the Old Testament books were written, the only tribe that was allowed to occupy the priestly office was the tribe of Levi. That's why you hear it referred to as the Levitical priesthood. But the Book of Hebrews gives us explicit detail on how the change in priesthood came to be.

We have a High Priest, but what does that mean for us, as a priesthood? One of the first things I want to talk about is how Yahusha became our new High Priest. Because as most know, Yahusha did not come from the lineage or tribe of Levi, but from the tribe of Judah. Let's read Hebrews 7:11-17.

"Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according

to the order of Melchizedek, and not be called according to the order of Aaron? For the priesthood being changed, of necessity there is also a change of the law. For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar. For it is evident that our Master arose from Judah, of which tribe Moses spoke nothing concerning priesthood. And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. For ¹He testifies [and the author is quoting Psalm 110:4 here]: “You are a priest forever according to the order of Melchizedek.”

So the first thing I want to point out is that Psalm 110:4 is prophetic in connecting the order of Melchizedek to the Messiah. The second thing I want to point out is when in verse 11 it talks about the order of Melchizedek and the order of Aaron, the word “order” in both Hebrew and Greek does not refer to a lineage. It refers to a pattern or manner, for the same reason the tabernacle served as a pattern and picture of heavenly truth. The Greek definition of the word used here involves understanding this order as a rank, arrangement, or orderly condition. The author of Hebrews mentions this prophecy in Psalm 110:4 at least three times that I could find in this book. We don’t know much about Melchizedek, who you can read about him yourself in Genesis 14: and Hebrews 7:1-4. It says this in Hebrews 7:3 about this King of Salem, Melchizedek, in which even Abraham brought tithes to:

“Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of Elohim; abideth a priest continually.” Take note that Melchizedek was both a king and a high priest. The priests, even the high priests of the Levitical priesthood were unable to be kings—only priests. The point I’m trying to make here is that many people think that Yahusha broke a commandment in being from the tribe of Judah, when only the Levites were able to occupy the office of High Priest. But Yahuah does nothing without revealing it first through His prophets, right? This is why the prophecy of Psalm 110:4 is so important, because it is connecting the order of Melchizedek to the coming Messiah. The order is not a lineage, but Melchizedek appears to be a type and shadow of our Messiah.

The power of an endless life, made manifest through Yahusha, came to be both atonement for sin and the mediator of a new covenant.

“But now has he obtained a more excellent ministry, by how much also he is the mediator of a better covenant.”

Hebrews 8:6

“But He, because He continues forever, has an unchangeable priesthood. Therefore He is also able to save to the uttermost those who come to Elohim through Him, since He always lives to make intercession for them. For such a High Priest was fitting for us, *who* is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people’s, for this He did once for all when He offered up Himself.

Hebrews 7:24-27

“And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.”

Hebrews 9:15-16

Yahusha is our Atonement, our eternal King and our eternal High Priest, which means He is also our Mediator and Intercessor. There is so much more detail that we could get into with this topic alone, and I encourage you, if you have never spent time in the Book of Hebrews, please do. This whole book is about explaining the new covenant and tying it into the new priesthood. But I want to focus this teaching more on the priesthood. So what I want to kind of transition to talking about now is the tabernacle. If Yahusha is our new High Priest, where does He currently reside? The author of Hebrews tells us. "Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which Yahuah erected, and not man."

Hebrews 8:1-2

"Who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See *that* you make all things according to the pattern shown you on the mountain."

Hebrews 8:5

Ahh, so you see here we are connecting the dots to our last episode. Exodus 25:9 and 25:40, Yahuah tells Moses to build Him a tabernacle to dwell in according to the *pattern* Yahuah shows him. So what is Hebrews saying? That Yahusha our High Priest sits at the right hand of the throne of Yahuah as a minister of the true tabernacle of Yahuah, which is the same one that Yahuah gave to Moses as a blueprint to build. I mean I hope you are picking up what Scripture is putting down here. The earthly tabernacle is a reflection (Scripture calls it a copy and shadow) of the heavenly tabernacle! Ya'll if we are part of a royal priesthood, or if you want to be part of a royal priesthood, you need to understand what really happened when Yahusha's last breath tore that veil in the tabernacle, which we will get to in a moment.

But I want to sit on this word "shadow" for a second. We know that in Scripture, there are many types of Messiah in Scripture. And when I say type I mean a shadow. So we see Melchizedek was a type and shadow. Josiah was a type and shadow. We see prophecies that point to Messiah. And there are three instances in the New Testament writings that mention something as a shadow. Those are: the tabernacle, which we just read in Hebrews 8:5; the torah, which is talked about in Hebrews 10:1 as a shadow of good things to come, meaning that the torah pointed us to Yahusha's sacrifice. And in Colossians 2:16-17 we see that the moedim (appointed times), which are the holy days, new moon days and sabbath days, were a shadow of things to come. If you've read my latest social media posts or downloaded my 'Going Down the Easter Rabbit Hole E-Book' then you see how the holy days point to the fulfillment of Messiah's First or Second Coming, and the sabbath days and new moon days are a shadow of things to come as well because we will be keeping these days in the kingdom to come, and that's on Isaiah 66:23. So the tabernacle, the torah and the moedim are a shadow of things to come. Haggai 2:9 tells us that "the glory of this latter house shall be greater than of the former, says Yahuah of hosts. And in this place I will give peace, says Yahuah of hosts." Glory upon glory is the hope that we have to look forward to.

So, I share all of that with you to say that we are still waiting on the complete perfection of all of these things, which is why it is so important to study them now. As a priesthood with a new High Priest, we should be excited yet diligent in these three things because in the Old Testament, it was the Levitical priesthood that was responsible for caring for the tabernacle, for ministering and teaching the torah, and for the leadership of the holy

convocations of the Father's appointed times, which are new moon days, sabbath days and the annual feasts. As a priesthood in the new covenant, we are responsible for not only learning, but being stewards and guardians of Yahuah's commands. We are responsible for distinguishing between what is holy and what is profane, what is good and what is evil, what is clean and what is unclean. Because that is the job of a priest. While we are not under the order of Aaron, the Levitical priesthood, we are given the task of being ministers in Yah's sanctuary and tabernacle. And until the tabernacle of Yahuah is brought down to the New Jerusalem, as Revelation 21:3 says, we are His tabernacle in this moment in time.

"You also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to Elohim through Yahusha Messiah."

1 Peter 2:5

We are the living stones of His spiritual house, His dwelling place, with the understanding that our current High Priest, Yahusha Ha'Mashiach, is right now sitting in Yahuah's tabernacle. He is a living King, who upon our belief and confession, He provides the door to be able to approach Yahuah. This is something that the children of Israel were unable to receive. Why do you think Hebrews calls this a better covenant? Because we have direct access to the throne now. Many people (and I have to check myself on this too) don't understand just how much of a gift this really is, which is why I talked about last time why it is so important that we understand that our God Almighty, our El Shaddai, cannot be approached however we want.

And my grief and concern today, is that because we don't have the proper understanding of this covenant, and the priesthood, is that the majority of Believers today are trodding the blood of the covenant underfoot, we are insulting the Spirit of grace, and we are taking the blood of the new covenant as something common, and not holy/set apart.

And I want to explain why the majority of our teachers today are conditioning and programming us (whether intentionally or ignorantly) into being workers of lawlessness. And because many are not studying and seeking for themselves, they are preparing themselves to hear the words, "depart from me, you worker of lawlessness."

So going back to the tabernacle and the design of the tabernacle. I hope to illustrate how each part plays a role in what we are called to do today, as being priests of a heavenly sanctuary while understanding that in this moment in time, until we get to inherit those promises, the body is considered the spiritual and living stones of Yah's tabernacle today. And understanding what that means has everything to do with the blueprint of the tabernacle Yahuah gave to Moses. So, if you've downloaded the supplemental documents from the last episode and this episode, it will probably help to follow along using those documents. It's hard to explain this without using a visual, so I encourage you to download it.

So looking at Hebrews 9, the author of Hebrews is explaining the transition between the old and new covenant in the context of the tabernacle. So, he talks about the menorah, the shewbread, the ark of the covenant, the mercy seat, and goes on to say in Hebrews 9:8 that "The Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing."

Remember us talking about the Holiest of All? The Holy of Holies? He is saying that access to this particular place in the first tabernacle had not yet been made known. So I want to start off by saying that when we read in Scripture, the series of events that took place during the crucifixion of Yahusha, we read in three different accounts (Matthew

27:51, Mark 15:38, and Luke 23:45) that the veil of the temple was torn into two, from top to bottom.

First of all, I'd like to address that there is a lot of controversy as to which veil was actually torn, because the gospel accounts don't specify. But as we go through this study in this episode today, I want to explain to you why I believe and the Scripture that backs up my understanding of the fact that it was the veil to the Holiest Place of them all that was torn into two. Remember how we had the two curtains in the tabernacle? One that divided the courtyard from the entrance to the Holy Place (where only priests were allowed to access), and the other which divided the Holy Place from the Holy of Holies where the ark of the covenant was housed?

The veil that was torn was the veil that separated the Holy Place from the Holiest of Holy place. The tearing of this curtain not only signaled and symbolized the cutting of a new covenant. Remember how we discussed how the root word for covenant means "to cut?" It is not a coincidence that the moment our Messiah took His last breath and uttered the words "it is finished," He gave up His Spirit and the veil was torn. The access we have to the Father is symbolized by the cutting of a new covenant. The tearing of this curtain also signaled that Jerusalem was losing its place as the heart of worship. The earthly temple, as prophesied by Yahusha in Luke 19 and Matthew 24, would be destroyed shortly after in 70 AD. Additionally, Yahusha said to the Samaritan woman in John 4:20-21, "Our fathers worshiped in this mountain, and you say that in Jerusalem is the place where one ought to worship." Yahusha said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father." He is indicating again that the earthly temple is losing the heart of worship being in Jerusalem, because it had not yet been made manifest of the new covenant He was bringing. Don't get it twisted, worship will return to Jerusalem, but at this moment in time, in Yah's timeline of redemption of His people, Jerusalem was losing the heart as being the center of worship.

The veil to the Holiest Place was also torn because it symbolized the new priesthood. There was no need for a veil for the Levitical High Priest to utilize, because the eternal sacrifice was finished and there was no need for a Levitical High Priest to offer atonement for sins, which also indicated that there was no need for that veil, in the physical sense. We are sanctified through the offering of the body of Yahusha Messiah once and for all.

Again, Hebrews 9:8 confirms that "the way into the holiest of all was not yet made manifest while the first temple was standing."

In Hebrews 10:19-21, it confirms which veil was torn as well.

"Therefore, brethren, having boldness to enter the Holiest by the blood of Yahusha, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of Elohim..."

Hebrews 10:19-21

What is the veil? His flesh! His flesh is the veil. The cutting of His flesh is synonymous with the cutting of the veil. The Father "cut" the new covenant through the sacrifice of our Messiah. As we learned through learning about the Levitical priesthood, atonement requires blood. And because of our new High Priest, we are made clean and are able to receive eternal redemption.

"For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of

Messiah, who through the eternal Spirit offered Himself without spot to Elohim, cleanse your conscience from dead works to serve the living Elohim?

Hebrews 9:13-14

When the earthly veil was torn, the heavenly veil opened, and our anchor holds within that veil, according to Hebrews 6:19.

“This hope we have as an anchor of the soul, both sure and steadfast, and which enters into that within the veil, where the forerunner has entered for us, even Yahusha, having become High Priest forever according to the order of Melchizedek.”

So because we have a new covenant, a new priesthood, a new High Priest, and access to the Father through our sacrificial Lamb and High Priest, Yahusha, we are told in Hebrews 4:16: “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

In the first tabernacle, which is a type and shadow of the heavenly tabernacle not made with human hands, where is this throne of grace? Where is the Father’s throne? What does Scripture have to say about the location of the Father’s throne?

So I want to pause here and come back to that, because this is the part of the podcast episode that I’d like to call, tour of the tabernacle 2.0. In the last episode, when we did the tour of the tabernacle according to the blueprint given to Moses, we started at the courtyard, and worked our way through the entrance to the Holy Place and into the Holy of Holies, where the ark of the covenant was held. We went through piece by piece, veil by veil and described each part and the role that it played in the ministry and office of the priesthood. Now, I want to go back through that same tour, except this time through the lens and with the understanding of the new priesthood with our new High Priest.

Because remember, this tabernacle is a shadow. Not only are we given a blueprint to understand its physical structure, but to also understand the function of where we are called to be as ministers and priests to this office that has a very high calling. This is something the body has been severely malnourished in their understanding of. I want more than anything to help give others some spiritual nutrients. This is the meat that we need to be able to chew on. This is why the author of Hebrews said in chapter 5, regarding the understanding of our new High Priest, he is telling his audience that he has many things to tell them regarding this, but they are dull of hearing, that they are still on the milk, in which he says those who are on the milk are unskillful in the word of Elohim, because they still need someone to teach them things in which they should have already moved on from. This is the issue with the church today. The majority are content with being bottle-fed the milk of the gospel, not seeking to be teachers themselves, so they can’t handle the meat, because the meat is for those whose senses have been trained. Isaiah 28:9 sings this same tune, “Who shall he teach knowledge? Who shall he make understand doctrine? Only those who are weaned from the milk and drawn from the breasts.” We have to move from milk to meat. The Holy Spirit (Yahuah’s Ruach) as our teacher is for us to train us and discipline us. One of the biggest parts of the new covenant is that Yahusha’s Spirit is imparted to us to teach us how to walk, and to train us up into righteousness, to be conformed into the same image as our Messiah. The Holy Spirit (the Ruach Ha’Qodesh) is such a gift, and many many people are not tapping in.

Okay so before I get off track, tour of the tabernacle 2.0. I want to go back through the tabernacle through the lens and with the understanding of the new priesthood with our new High Priest. This is where it might be helpful to compare the two pictures that I

added to last episode and this episode. Because we're going to be comparing between the two. The reason that this is good to go through is because we get to see how the tabernacle gets reworked throughout the biblical narrative. Many of the objects that are implicit to the Levitical priesthood get reinterpreted by Yahusha Himself, which gives us an even clearer picture of the tabernacle that He currently sits in at the right hand of the throne of the Father. It's mind-blowing.

I'm telling you all, the tabernacle is the most intricate, grandest, divine pictures of all the Old Testament types and shadows of our Messiah. The picture that it paints through our understanding of the new priesthood, beautifully outlines the privilege and honor and duty that those who understand the true meaning of the royal priesthood get to partake in as Yah's redeemed people. Remember beloved, please remember that blessed are those who take part in the first resurrection, for it is those who take part that will reign as priests in the millennial reign. You WANT to be a part of this. This is the narrow path that very few find and that by the grace of Yahuah I have been so blessed to understand and get the privilege to share this with my brothers and sisters.

The Courtyard

So we know now, after reading Scripture ourself and from what was shared in the last episode, that the courtyard (or the court) is what separated Yah's presence from the rest of the camp. All of the tribes of Israel camped around the entire sanctuary, in which the outermost part of the sanctuary was the courtyard. Interestingly enough, a detail worth mentioning is that although the sanctuary was located at the center of Israel's camp, you entered into the courtyard from the camp of Judah (Numbers 2:2-3), the lineage which brought forth our Messiah. Coincidence? Absolutely not.

Upon entering into the courtyard, the first thing you are met with was the altar of burnt offerings. The purpose of this altar was to teach Israel that there is a proper way to approach Yahuah, and the only way to enter into His presence was through proper sacrifices. With Yahusha as our new High Priest, we see that upon the new order of the priesthood, He has become that sacrifice once and for all. That's why at this moment in time, there is no need for animal sacrifices. He is our sacrificial Lamb. HalleluYAH!

Hebrews 9:21 tells us that our Messiah "sprinkled with blood both the tabernacle and all the vessels of the ministry."

When we put Messiah on the altar as atonement for our sins and reconciliation to the renewed covenant, we agree to water submersion. This act of baptism serves symbolically to the circumcision of the heart. Upon entering in the Holy Place, between the altar of offering and the first veil to the Tabernacle, the priests are met with a basin full of water. Remember, the priests were commanded to wash themselves with the water from this basin before entering into the Holy Place. This washing is commemorated by the baptism, or water submersion, is pictured as Yahusha being the one who cleanses us from all defilement and sin through the water of the Word and His Spirit.

Ephesians 5:25-27 □ "Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it, in order to set it apart and cleanse it with the washing of water by the Word, in order to present it to Himself a splendid assembly, not having spot or wrinkle or any of this sort, but that it might be set-apart and blameless."

John 3:5 □ "Yahusha answered, 'Truly, truly, I say to you, unless one is born of water and the Spirit, he is unable to enter into the reign of Elohim.'"

This rebirth is symbolized by water submersion.

I also don't want to miss this point as well because this is something highlighted in Scripture. We are also told that the way to properly approach Him is with thanksgiving and praise. There are hundreds of verses that talk about the importance of entering into His presence with praise and thanksgiving. It's so important. I want to read a few verses, but I'm going to put some additional ones in the transcript so that you can study more for yourself.

Psalms 100:4 ☐ Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

Psalms 116:17 ☐ I will offer to thee the sacrifice of thanksgiving, and will call upon the name of Yahuah.

Psalms 141:2 ☐ Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.

Psalms 95:2 ☐ Let us come into his presence with thanksgiving; let us make a joyful noise to him with songs of praise!

Hebrews 13:15 ☐ By him therefore let us offer the sacrifice of praise to Elohim continually, that is, the fruit of our lips giving thanks to his name.

Additional verses:

- Psalms 51:17
- Psalms 54:6
- Psalms 107:22
- Isaiah 57:15
- Psalms 147:7
- Philippians 4:6
- 1 Thessalonians 5:18
- Ephesians 5:20
- And so many more....

The Holy Place

And then, as part of being a set-apart, royal priesthood, we are called and expected to go further. So we enter into the tabernacle, the first part of it, the Holy Place. We just read in Hebrews 9:20 that our Messiah's blood was sprinkled on all of the vessels of the ministry. In the Holy Place are our vessels for ministry. As we seek to be taught by the Ruach and led by the Ruach, we begin the process of being built up in the Ruach, in the Spirit, and are each called to ministry, in which the vessels that were in the Holy Place of the first tabernacle take on a whole new meaning and significance that parallels with the teachings of our Messiah. The New Testament shows us the significance of these vessels and the relevance they have to our call to ministry and what it means to be set apart. So you have the Menorah (your Bible may refer to as the candlestick), you have the Table of Shewbread, and you have the Altar of Incense. So let's go through each of these pieces.

Menorah

You see this word menorah in Scripture also used as the word lampstand or candlestick. As we discussed last time, this menorah had seven lamps that continuously burned within the tabernacle. Remember, this was the only light in the tabernacle and the

priests had to make sure to continuously bring pure olive oil to make sure the lamp continued to burn day and night.

Exodus 27:20 □ And you shall command the children of Israel, that they bring pure olive oil beaten for the light, to cause the lamp to burn always.

So let's talk about that oil and let's talk about that light. Because the tabernacle and all its furnishing is a type and shadow of Messiah, along with His new priesthood, and we are going to get deep into it. First of all, what is the scriptural definition of light?

Scripture must define Scripture if we really want to understand what the Father is saying.

Proverbs 6:23 □ For the commandment is a lamp and the torah is light; and reproofs of instruction are the way to life.

(Your Bible might read "the law is light").

Psalms 119:105 □ Thy word is a lamp unto my feet and a light unto my path.

Isaiah 8:20 □ To the torah (law) and to the testimony: if they speak not according to this word, it is because there is no light in them.

So what is the light? The torah. Yah's commands. Here are three witnesses to testify that the scriptural definition of light is the commandments, the torah, the word of the Most High Yahuah. So, when the Word came and dwelt among us (John 1:14), and Yahusha said in John 8:12, "I am the light of the world: he that follows me will not walk in darkness, but shall have the light of life," by understanding Yahuah's definition of light, we can see the connection in that His torah, His Word, is the light of the world.

The true light is the Father's Torah, and our Messiah came as the Light of the world because He WAS the Word. He was the Word that was sent forth out of the Father's mouth to accomplish His will. This Word has always been in Yahuah—Yahusha is the physical image of the invisible Elohim. Just like our words are in us, until we send them forth to accomplish a purpose, the Word has always been in Yahuah's bosom (John 1:18). But because Yahuah's spirit and His spirit cannot die, He had to send forth His word in the likeness of a man to die as a physical human because as we've already discussed, He had to renew the covenant.

John 1:3-9:

"All things were made by Him (His Word)...in Him was life and the life was the light of men. And the light shined in the darkness, and the darkness did not comprehend it. There was a man sent from Elohim, whose name was John. He came to bear witness of the Light, that all men through him might believe. He was not that Light, but he was sent to bear witness of that Light. That was the true Light."

If Scripture says His torah, His commandments are the light, and the Messiah was the light, and He tells us that those who follow Him are to walk in that light, then what does that tell us as His followers?

Let me back up a bit because I forgot to mention this. Yahusha said in Matthew 5:14, "You are the light of the world," and in verse 16 He tells us to let our light shine before others so that they may see your good works," what is He telling us? We hear that phrase let your light shine all the time, but the true light that we are told to shine is our obedience to the commandments. Those are the "good works" that are to be produced. A love and obedience to the commandments, because the commandments are the light. I know that a lot of the things I say, people don't want to hear. But this is what Scripture says. I never want to give you my opinion because my desire is to know the truth and be transformed by the truth. One of my favorite verses is Romans 12:2, "do not be

conformed to this world, but be transformed by the renewing of your mind so that you can prove what is the good, acceptable and perfect will of Elohim. People don't want to believe what is written in Scripture.

What is the light? We've got to let Yahuah speak. Let His Word crumble every lie that we've ever been told. We don't have an actual menorah that we are called to continuously bring oil to in order to keep it burning day and night, but Yahusha does give us a parable in Matthew 25:1-13 that paints a very important picture that we should take a serious note of. It's the parable of the ten virgins.

Just as the Levitical priesthood had to obey the command to physically keep the lamps burning with oil at all times, we are also commanded to keep oil with us at all times. Yahusha's parable is teaching us some serious truths. But for those who don't even understand what the light truly is, how can you have the oil that you need to keep it lit? How do you be the light of the world if you have no oil in your lamps? Many are walking around in darkness that's been disguised as false light and they don't know it. Many are walking around with no oil in their lamp, and Yahusha tells us, it's not me telling you, that the kingdom of heaven is likened to ten virgins, five of which had no oil in their lamps. If you've read the parable then you know what happens, right? The door to the kingdom is shut in their face. And the most difficult part about it for me is that I can't make people see. I can shine the light, which is what I seek to do now, but many people, whether they admit or not, hate the true light. Because His light is torah, and they will fight tooth and nail to tell me I'm wrong, and tell me I'm in a cult, but it's because John 1:5, "the light shines in darkness, but the darkness comprehended it not." People won't understand the light if they don't love the truth. And people do not like to hear that they've been deceived. I didn't like to hear it either. People refuse to believe that the God they love would ever cause confusion, but I'm here to testify that we've all been under the strong delusion at some point. We're living in spiritual Babylon. Yahuah has to be the one to call us out of the darkness into His light, but it's up to us to follow.

So anyways, going back to the parable of the virgins, I want to break this down a little bit more, because keeping the menorah lit is something we are still called to do as a royal priesthood, but its application is a little bit different because WE are now the "light of the world." We are His temple now, but understanding how the priesthood has changed helps us to understand how to obey the call to keep our lamps lit.

Luke 12:35-36 □ "Let your waist be girded and your lamps burning; and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately."

This verse parallels harmoniously with the parable of Matthew 25. Ten virgins took their lamps and went forth to meet their bridegroom (we know what this is implying, as we know we are waiting on the return of our bridegroom). Five of them were wise virgins and five were foolish virgins. The difference between the two is that those who were wise took oil for their lamps. Those who were foolish did not take any oil. At midnight, there was a cry made, "Behold, the bridegroom is coming! Go out to meet Him." The foolish said to the wise, "give us some of your oil, for we don't have any." But the wise virgins said, we cannot give you our oil, you have to go buy it for yourself." So while they went to buy, the bridegroom came, and they went into the marriage banquet, but the door was shut. They said "Master, Master, open up to us," but He answered, "I do not know you." This goes right along with Matthew 7:22-23 and 1 John 2:3-6.

On the great and glorious wedding day, there will be a great magnitude of people waiting on the Bridegroom, our King. But only those who have oil in their lamps will be granted access. Why? Because they kept their lamps burning. They were prepared. I've talked about this in another episode, I can't remember which one, but when we talk about the oil for our lamps, many people believe that the Holy Spirit is our oil. But we must pay attention to the fact that the wise virgins tell the others to go buy their own oil. Well, according to Acts 8:20, the Holy Spirit cannot be bought. This parable is not in reference to the Holy Spirit. If we read in Scripture that His commandment is the lamp, and the torah is light, then it is Yahuah's Word that provides the oil to keep our lamps lit. The Word is the light unto our paths. The Holy Spirit most certainly is the gift that is imparted to us that allows Yahuah to write His commands on our hearts, but I believe this parable is referencing Yahuah's Word that is the oil that keeps our lamps burning. We must keep our lamps lit. This parable is a warning for those who are unprepared. Because both the foolish and wise virgins were waiting on their Bridegroom. Many people are waiting on our Messiah to return. I'm only trying to stress the importance of being prepared. I know this was a long explanation to talk about one piece of furnishing, but there is so much depth, beauty and significance in understanding the unseen yet understood reality of the tabernacle of the new priesthood and what we have access to now. This episode is going to be long but I have to get this out. Because the further we get in this tour of the tabernacle 2.0, the deeper it's going to get.

Table of Shewbread

Alright let's move on to the other piece within the Holy Place, called the Table of Shewbread. I hope that you've listened to my last episode because my goal is not to really discuss the physical implications as much as the spiritual implications set forth by the renewed covenant and new priesthood, so I'm picking up where we left off from last time. Bread is a constant theme all throughout Scripture. In the New Testament, Yahusha takes up the image of bread and applies it to Himself.

John 6:35 □ And Yahusha said unto them, "I am the bread of life: he that comes to me shall never hunger; and he that believes on me shall never thirst."

John 6:48 □ "I am the bread of life."

The bread was symbolic to the presence of Yahuah because His instructions were that Aaron and his sons were to eat this bread in His presence. This was also symbolic to communion with Yahuah and fellowship with others, always making Him the center of that fellowship.

So, as you read John 6, which I encourage you to do, you see Yahusha telling His disciples, especially when we get to verse 56, He says that those who eat His flesh and drink His blood dwell in Him, and Him in them. And He's comparing Himself to the bread that fell from heaven, remember how Yahuah rained manna down from heaven to nourish the children of Israel all that time? So Yahusha is saying that now, HE is the bread that came down from heaven to nourish us. But the disciples at that time bless their hearts, were like, okay this is hard to understand, who can understand this? They didn't understand the spiritual implications behind what this new bread had to their salvation and sanctification. The Messiah is not saying eat my flesh and drink my blood, but what He is teaching them, that they hadn't understood just yet, was a prophetic fulfillment to the word of Yahuah in Deuteronomy 8:3.

Deuteronomy 8:3 □ "...that He might make you know that man shall not live by bread alone; but man lives by every word that proceeds from the mouth of Yahuah."

He is the bread of life because He IS the word that proceeded out of the mouth of Yahuah. The Word is the bread of life, and our Messiah was the Word made flesh, indicating that He is Immanuel (Elohim's presence). The bread both in the Old Testament and the prophetic significance in the New Testament is symbolic to the presence of Yahuah. Yahusha was and is communicating a deep, heavenly truth.

A lot of times, something I've gotten in the habit of doing, is before I feed my belly with food for the day, I always try to nourish myself with the Word, the true daily bread first. There's something about feeding myself spiritually before feeding myself physically that has really been helpful to me. So what it's worth I wanted to share that with you.

And the blood is symbolic to applying it to our lives because of His living sacrifice. His body in the flesh is the Word and the blood was and is the atonement for our sins.

Altar of Incense

Moving along to the last piece in the Holy Place, and as you recall, this was placed directly in front of the veil before entering into the Holiest Place where the ark of the covenant is, is the altar of incense. Just as the lamp was to be cared for and kept burning day and night, the altar of incense was to be kept burning day and night.

Scripture gives us some insight on how the altar of incense represents the prayers of the saints.

1 Thessalonians 5:16-18 □ "Rejoice always, pray without ceasing, in everything give thanks; for this is the will of Elohim in Yahusha Messiah for you."

John, describing his vision of the throne room in Revelation, says this:

Revelation 5:8 □ "Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints."

Revelation 8:3-4 □ "Then another angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, ascended before Elohim from the angel's hand."

I think the Scriptures make it really clear.

Everything in the Holy Place points to the fact that as His priests, as a royal priesthood, entering into the Holy Place has everything to do with the application of the Word of Yahuah to our lives. Yahusha is the way, the truth and the life, and because of Him, we are able to receive the Word by having it written on our hearts, because of the application of the Word in our lives, we are told to be the light of the world, and we are taught to pray without ceasing—this includes our praise and thanksgiving as well. We all know how important prayer is, and Yahuah wants us to understand His will so that when we pray things according to His will and for His glory, He does them. Because He promises to. Since coming into the truth a little over a year ago, my prayer life has shifted dramatically, because I know how to pray His will as my heart comes into alignment with His.

After we enter into Yah's courts, we receive Messiah and His sacrifice, as He literally put Himself on the altar for us. We continue on through the washing in the water, the baptism, putting off the old and putting on the new.

Romans 6:4 □ “Therefore we were buried with Him through baptism into death, that just as Messiah was raised from the dead by the glory of the Father, even so we also should walk in newness of life.”

And then after that, we must keep walking. We must make it a point to dwell in His tabernacle as priests, if we want to accept that call for our lives. We dwell on the Word, we spend time in Yah’s presence because our Messiah gave us the ability to dwell here now. We learn how to keep oil in our lamps as we meditate on His Word. And when I say Word, I’m not talking about the New Testament. The Word is in what people like to refer to as the “Old” Testament. This right here is where we must make it a priority to seek and to dwell. So many Believers believe in Messiah for salvation, they go through the steps of baptism, but they spend their entire lives outside in the courtyard, and as priests, that is not where we are called to stay. And this has everything to do with being prepared. And because many people do not enter into the Holy Place and make it a priority to stay there, find themselves (knowingly or ignorantly) falling away to sin over and over, as Hebrews 6:6 puts it as if one is continuing to crucify our Messiah again and again, which puts Him to shame. And this is what we do if we don’t seek after receiving the gospel and the gift of salvation, if we don’t seek after righteousness and sanctification after we put Him on the altar for our sacrificial atonement, the author of Hebrews likens it to holding this sacrifice with contempt, contempt meaning regarding something as being despised, dishonored or worthless.

The grace we are given is ~~not a license to sin~~. Grace is unmerited favor the Father has for those who are desiring and pursuing righteousness. It doesn’t mean that we get it perfectly. Hebrews tells us that our Messiah is constantly interceding on our behalf. Through the gift of the Holy Spirit, as we grow in obedience and holiness, we are empowered to overcome sin, so that it no longer becomes something we desire, it actually becomes something we are very sensitive to. Accepting the gift of salvation means that we should no longer desire to remain in sin.

If you truly don’t want to change your ways, then eternal life isn’t for you. Yahusha isn’t for you. I don’t say that to condemn anyone, but the problem is that we’ve been taught by the church that all you have to do is believe and you’re saved. But salvation is more than just a free gift. This calling comes with a cost. Salvation is free but it will cost you everything. Yahusha Himself told us to count the cost before we make that decision. People treat salvation as a momentary decision, when it should be looked at as the most important commitment to a life of repentance.

So because the majority of Christians are being told that all they have to do is believe and be saved, the majority of the body spends their entire lives wandering around in the courtyard, not really learning what sin really is. They don’t understand what the blood of the covenant means and how it should be applied to their life because they have never been taught nor have they sought out for themselves what Yahuah’s covenant is to begin with, much less how Yahusha renewed it. That’s why it has been of the utmost important for me to thoroughly unpack these foundational truths and encouraging anyone who listens to test out what I’m saying and take it to the Father.

And this isn’t a works-based salvation either. We have strayed so far from the truth that people can only view obedience through a lens as someone trying to earn their salvation. But the truth is that those who are dwelling in the spiritual tabernacle of the tabernacle that is yet to come, they are being completely transformed by the renewing of their minds, having the word written on their heart so that out of love, they desire to obey.

They desire to submit their lives to following Yahusha and serving Yahuah. There's so much more I want to say about this but for right now, I want to move on to the last part of our tabernacle tour 2.0.

The Holy of Holies

Ark of the Covenant & the Mercy Seat

So in the beginning, I mentioned that I wanted to go back to this. The veil that separated the Holy Place from the Holy of Holies is likened to the flesh that tore when Yahusha gave His last breath, which marked the beginning of the precious, renewed covenant. There are those who will argue that it was not this particular veil between the Holy Place and Holy of Holies that was torn, but I believe we can look to Scripture for those answers, in which I hope to make some very important connections in this section. Boy oh boy do I have so much to say about this part of the episode. I thought about dividing this up into two but I really don't feel led to. And I want to preface this part by saying that we are going to do be doing some hefty word studies with this one. Because the goal and point of understanding the blueprint of the heavenly tabernacle, all ties into this piece right here. This is the most important part because as I hope to tie this in, the deep dive study of the words are only going to confirm that this is the place that Believers must seek to be, spiritually, because of our new High Priest.

So there are a lot of things I want to tie in before I wrap up this episode, so the way that I want to break this down is by first going over the physical piece of this in the tabernacle building instructions that were given to Moses. We talked about this a little bit in the last episode but let's recap. There's multiple places in which Scripture tells us how the mercy seat was put together, but for this let's just read Exodus 25 and I want to remind you of what Yahuah told Moses in Exodus 25:8-9, "And let them make me a sanctuary; that I may dwell among them. According to all that I show you, after the pattern of the tabernacle, and the pattern of the instruments, you shall make it." We talked about the Hebrew word for pattern meaning resemblance, *tabnit*. We have to keep that in mind when talking about the physical tabernacle. I know I keep saying it but ya'll it is so important. And I'm about to show you why and how the things I'm about to share with you will blow your mind.

So to recap the instructions given to Moses by Yahuah about building the ark of the covenant and the mercy seat, we're going to read from Exodus 25:16-22:

"And you shall put into the ark the Testimony which I will give you. You shall make a mercy seat of pure gold; two and a half cubits *shall be* its length and a cubit and a half its width. And you shall make two cherubim of gold; of hammered work you shall make them at the two ends of the mercy seat. Make one cherub at one end, and the other cherub at the other end; you shall make the cherubim at the two ends of it *of one piece* with the mercy seat. And the cherubim shall stretch out *their* wings above, covering the mercy seat with their wings, and they shall face one another; the faces of the cherubim *shall be* toward the mercy seat. You shall put the mercy seat on top of the ark, and in the ark you shall put the Testimony that I will give you. And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which *are* on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel."

First things first. The word mercy seat in Hebrew is "kapporeth" (H3727). The root of this word is *kapar*, and it means to cover, purge, reconcile, or atone for. Physically, the mercy seat was a lid with the two cherubim on each end that was placed on top of the

ark of the covenant, where the tablets of stone were kept. The two gold cherubim faced each other, whose outstretched wings came together above and constituted the throne of Yahuah.

Between the cherubims is where the Most High sits. Literally. This is the place where Yahuah communed with Moses or the High Priest, and essentially, Israel. This was where He dwelt among the children of Israel. This was His earthly dwelling place in which He would speak to them. The way that Yah had them build this was to reflect His actual throne in Heaven, in the tabernacle not made with human hands. These figures that were built on both sides of this mercy seat, which covered the top of the ark of the covenant, were made to look like wings. There are several other verses that speak to this same thing. I'm going to read a couple of them here but I will list the rest in the transcript.

"Now when Moses went into the tabernacle of meeting to speak with Him, he heard the voice of One speaking to him from above the mercy seat that *was* on the ark of the Testimony, from between the two cherubim; thus He spoke to him."

Numbers 7:89

"And Yahuah said to Moses: "Tell Aaron your brother not to come at any time into the Holy *Place* inside the veil, before the mercy seat which *is* on the ark, lest he die; for I will appear in the cloud above the mercy seat."

Leviticus 16:2

And then even when Solomon's Temple was built, the design of the mercy seat was built based on that same pattern. See 1 Kings 6 and 1 Kings 8:7.

Also see Exodus 37:6-9.

So this is just the physical component of it. Scripture proves to us that this particular place is a beautiful tabnit, pattern/resemblance, of where He currently sits. I mean to some people they might not think this is a big deal. But umm you're telling me that the Father, the Creator, the Almighty, El Shaddai is allowing us to get a glimpse of where He sits right now? Let me see. This is what we talked about earlier this is a shadow of what's to come, we talked about Hebrews 8:5 earlier how the priesthood served as a shadow of heavenly things, and the author directly ties in what he is saying to the tabernacle Moses had built for Yahuah.

So now let's look at some verses in Scripture that actually teach us more about this mercy seat and the cherubim and how relevant this all is to a tabernacle that we can't see with our own two eyes just yet. Because while the cherubims were considered an instrument of something inside the tabernacle, Scripture teaches us that these cherubim are living, heavenly realities.

"O Yahuah of hosts, Elohim of Israel, *the One* who dwells *between* the cherubim, You *are* Elohim, You alone, of all the kingdoms of the earth. You have made heaven and earth."

Isaiah 37:16

"Give ear, O Shepherd of Israel, you who lead Joseph like a flock; you who dwell *between* the cherubim, shine forth."

Psalms 80:1

"Yahuah reigns; let the people tremble. He sits between the cherubims; let the earth be moved."

Psalms 99:1

And then, when you get to the book of Ezekiel. Ezekiel was given a vision and I'm going to place ourselves in Chapter 10 but chapter 8 and 9 will give you some of the context. But Ezekiel actually gets to see what these cherubims look like. He sees the throne the dwelling place of Yahuah. There's much that can be said about it, but I want to stay focused on the topic of this episode and a few verses that I believe are important to understanding and connecting the dots between the physical tabernacle as the blueprint of a heavenly reality and I'm going to elaborate on this further shortly. But there are some verses worthy of our attention.

"Then the glory of Yahuah went up from the cherub, *and paused* over the threshold of the temple; and the house was filled with the cloud, and the court was full of the brightness of Yahuah's glory."

Ezekiel 10:4

"And the cherubim lifted their wings and mounted up from the earth in my sight. When they went out, the wheels *were* beside them; and they stood at the door of the east gate of Yahuah's house, and the glory of the Elohim of Israel *was* above them."

Ezekiel 10:19

"So the cherubim lifted up their wings, with the wheels beside them, and the glory of the God of Israel *was* high above them."

Ezekiel 11:22

There are a couple of other verses I want to mention that we're going to come back to, because I want to connect them to something else.

The purpose thus far of reading through these verses is so that we can see the heavenly reality of the physical tabernacle. This should be abundantly clear by now I hope. Because Ezekiel even said in 10:20 that "this is the living creature that I saw under the Elohim of Israel by the river of Chabar, and I knew that they were cherubims."

Okay so. We're not done with Ezekiel yet, but I want to move on to some word studies, because this is where it just unlocks so much truth to the Scripture.

So we just talked about the Hebrew word for mercy seat right? The root of it kapar, means to cover, reconcile or atone for. One of the appointed times that we are to memorialize and remember today is the Day of Atonement. This is where we get the Hebrew word, Yom Kippur (Kapar), because it means "Day of Covering" or "Day of Atonement." We talked about that in the last episode. The way that this day functioned under the Levitical Priesthood is much different than its function today. Because today we remember it because it is prophetic to our Messiah's second coming, as a day that the earth will be cleansed and atoned for with fire. I don't want to get too deep into that right now but what I want you to take away from this is that the word mercy seat means "covering." It covered the ark of the covenant. It was a covering to the covenant. The Day of Atonement was the only day the High Priest was allowed behind the veil separating the Holy Place from the Holy of Holies in order to atone for the sins of Israel. Yahusha tore this veil so now that we are now able to approach that throne appropriately, through Yahusha. Yahusha's blood is what atones for us, so because we have the gift of grace, His blood makes us clean in Yahuah's sight as if we've never sinned. What I'm

going to get to by the end of this episode is how the majority of Believers, by their own doing and by the false teachers in the faith today, are not getting to that place today, because they are not entering into the covenant that is a must if we want to enter into that place. That's the key. Understanding covenant is the key. That's why I continue reiterating why it's important to not bounce around with these episodes. The Father has led me to be very intentional with the placement of every topic. Well He's the one ordering my steps, ordering these episodes.

The mercy seat was and is a covering to the covenant. Covenant. Beriyth. He is the head of the house whose hand is on the covenant. Hand. Let's look at that word hand. There are two verses in Ezekiel, in talking about the cherubim, that speaks of a hand underneath the wings. The same wings that were sculpted on each side of the mercy seat are the same wings that surround the throne in the Father's dwelling place in Heaven.

Ezekiel 10:8 □ "And there appeared in the cherubims the form of a man's hand under their wings."

Ezekiel 10:21 □ (Talking about the cherubims) "Every one had four faces a piece, and every one four wings; and the likeness of the hands of a man was under their wings."

His hand is on His covenant. You know how Yahusha is saying in John 10:27-29 that well I'm just going to read it.

"My sheep hear My voice, and I know them, and they follow Me. And I give them eternal life, and they shall never perish; neither shall anyone snatch [pluck] them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch [pluck] them out of My Father's hand."

What hand? The hand mentioned in Ezekiel? It's not explicitly stated, but it only makes sense.

The Greek word being used here is *harpazo* (G726), which means to seize, snatch, take by force, or pluck.

When Yahuah delivers the sentence of wrath on this world, those in covenant with Him will not be affected by it. The church is taught that we get raptured away and it uses 1 Thessalonians 4:17 to support this false doctrine. I used to be influenced by it too. I'll read it real quick.

"For the Master Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of Elohim. And the dead in Messiah will rise first. Then we who are alive *and* remain shall be caught up together with them in the clouds to meet the Master in the air. And thus we shall always be with the Master."

This verse is talking about the second coming, not a secret rapture. We will be *harpazo'd*, plucked up, before the bowls of His wrath are poured out, because this is the time the first resurrection takes place, as we've talked about in Revelation 20:6. We are not appointed to wrath, but wrath and tribulation are not the same thing. This verse in Thessalonians is talking about the same thing Yahusha was talking about in Matthew 24 where He tells His disciples, as it was in the days of Noah, it will be the same thing at the coming of the Son of Man. People we're eating, drinking, marrying and they didn't realize until the flood came that they should have gotten on that ark. He says, "it will also be the same way at the coming of the Son of Man. Then shall two be in the field; one

will be taken, the other left. Two women will be grinding at the mill, one will be taken, the other one left.” Second coming.

Before I started working on the last several episodes, the Ruach really impressed the words on my heart, “get on the ark.” That is the whole message I am trying to wrap up this episode with. The ark of what? The ark of the covenant. Get on the ark so that Yahuah’s mercy seat will cover you in the day of His wrath. We must learn how to abide and dwell under the shadow of His wings now. Understanding His tabernacle brings us into a deeper understanding of His covenant. And the protection we have because of our understanding of covenant and acting accordingly based on the knowledge of what it really means to be in covenant with the Most High.

I want to talk to you about a couple of other words pertinent to our understanding.

What does the word “ark” mean in Hebrew? Let’s look at it.

There’s two different Hebrew words for “ark,” you have one being “teba” (H8392), and it means a chest, ark or vessel, in which it is used when referring to the literal wood that built Noah’s ark as well as the basket vessel in which Moses was placed.

When we talk about the “ark” of the covenant in the building of the physical dwelling place of Yahuah, you get the word “aron” (H727), which means a chest or ark, and denotes its use to the ark of the covenant mentioned over 100 times in Scripture. Also interesting fact, the word “ark” used in the Greek text is “kibotos,” and it is used in reference to both Noah’s “ark” and the “ark” of the covenant. Don’t take my word for it though, do a cross examination of the text in Matthew 24:38 and Revelation 11:19.

Going back to the Hebrew word for ark, aron, let’s look at the root of that word. The root of the word aron is “ara” (H727), and guess what this means?

Remember, the root of Hebrew words indicates the action, the verb behind the actual word. “Ara,” the root of the Hebrew word for ark, means to pluck or to gather. Doesn’t it make even more sense now why our Messiah used the word indicating that no one can pluck us out of our Father’s hand, and at His second coming we will be plucked (harpazo) out of the way of the outpouring of wrath? Yahuah told Noah that him and his family were to gather themselves together in the ark because Noah was found righteous. Noah was telling people to get on the ark, but people didn’t listen. They didn’t care. The ark of the covenant is deep, when you examine what these words really mean in their Hebrew context. It’s so important.

But I’m not done yet, I have one more word study to do, and this is what really sealed it and put the cherry on top for me. We need to look at the word “wings.” The cherubim had wings, as we read in Ezekiel. The tabernacle on earth gave us the physical blueprint of the heavenly reality of what Yahuah’s throne looked like. What His mercy seat looked like. Let’s look at some verses so I can explain what I’m talking about.

Psalm 17:8 □ “Keep me as the apple of the eye, hide me under the shadow of your wings.”

Ruth 2:12 □ “Yahuah repay your work, and a full reward be given you by Yahuah Elohim of Israel, under whose wings you have come for refuge.”

Psalm 36:7 □ “How precious is Your lovingkindness, O Elohim! Therefore the children of men put their trust under the shadow of Your wings.”

Malachi 4:2 □ “But to you who fear My name the Sun of Righteousness shall arise with healing in His wings; and you shall go out and grow fat like calves of the stall.”

I think often times we read these verses, and they are all very encouraging. But when you understand the role and purpose and function of these wings according to the pattern of the earthly tabernacle as it relates to the heavenly dwelling place of Yahuah, it takes on a whole new and profound meaning.

Do we know what it is implying when Scripture tells us about the protection in our Almighty Father's wings? I want to share with you what the Father has shown me. Some of you all may already know this, some may not. I have a few more verse to share with you, but first, the Hebrew word for "wings" in Scripture is "kanap" (H3671). It means "a wing, extremity, edge, border, or corner" depending on the context. The context I am using here is when the Father is talking about the wings of the cherubim, the wings related to His dwelling place or mercy seat. The root word for kanap is also kanap, but it is spelled or vowel-pointed a little differently. The root word (H3670), this is why words matter, the root word means "to be put into a corner or hidden from view, to be thrust aside, or a covering."

His wings are our covering, just as it is implied in the structure of the cherubim upon the mercy seat. So at this point, I want to go through some Scripture.

Psalm 61:4 □ I will abide in your tabernacle forever; I will trust in the covert of your wings. Selah."

The word covert here (seter, H5643) means a covering, secret place, hiding place or shelter.

Psalm 27:5 □ "For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock."

The word secret here is the same, "seter."

Psalm 31:20 □ "You will hide them in the secret of your presence from the pride of man: you will keep them secretly in a pavilion from the strife of tongues."

The secret of your presence. The same word is being used. His hiding place.

Psalm 91:1 & 4 □ "He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty... He shall cover you with His feathers, and under His wings you shall take refuge; His truth *shall be your* shield and buckler."

Secret place, same word being used. There is a harmonious pattern going on here. Yahuah is connecting His secret place, His hiding place to the shelter and protection of His wings, as the root of the Hebrew word for wings implies that His wings are one in which we are spiritually hidden from view and protected. It's a covering, like I said, just as the mercy seat also implies. And let's not forget that the mercy seat is a part of His tabernacle. The ark of the covenant is covered by His wings. Those in covenant with Him are hidden in the secret place, covered by His wings. I can't explicitly say why it's called the "secret place," but it's the place hidden from view from those not seeking it. This is

why the path is narrow. Because in order to find it, you must be pursuing His ways and following His commandments, because after all, remember what was in the ark, sealed by the covering of His wings? His commandments. It's the ark OF the covenant. He is calling people today to get on the ark. Noah was on the ark in the day of destruction, protected from the elements of the world while he was on the ark. If we want to be saved from the destruction coming to this world, we need to understand what it means to get on the ark today. To get on the ark today means to know, learn, love, and commit to being in covenant with Him. That is our safety, that is our rock, our refuge, our protection, our secret place. The authors of Scripture who wrote the verses I just mentioned, knew this.

There are two verse I want to mention together. Earlier in this season we talked about Isaiah chapters 24-27. These chapters are prophetic to Yah's judgment on the world and the return of our King. It goes into explicit detail on how that moment in time is going to go down. I encouraged us to highly consider Isaiah 24:5-6, and I encourage you to consider it even more now. I don't have time to go back through it all, but I do want to mention that His return is going to be a great and terrible day, as most know and understand. So in Isaiah 26:20-21, it ties in to what we've been talking about in terms of being hidden or concealed during the time in which Yahuah destroys the earth with fire.

"Come, my people, enter your chambers, and shut your doors behind you; hide yourself, as it were, for a little moment, until the indignation is past. For behold, Yahuah comes out of his place to punish the inhabitants of the earth for their iniquity." What iniquity?

Isaiah 24:5-6 □ "The earth is also defiled under its inhabitants, because they have transgressed the torah, changed the ordinance, broken the everlasting covenant. Therefore the curse has devoured the earth, and those who dwell in it are desolate. Therefore the inhabitants of the earth are burned, and few men are left."

The end of the earth and people are still breaking the torah which means that the torah is still in effect today.

Psalms 57:1 □ "Be merciful to me, O Elohim, be merciful to me! For my soul trusts in You; and in the shadow of Your wings I will make my refuge, until these calamities have passed by."

Ark means to pluck or gather. His mercy seat means to reconcile and cover. His wings mean to be hidden from view.

The call to day is the same as it was in the days of Noah. Get on the ark. While we don't know exactly what the last days will look like explicitly, we can heed the warning and the call now. Believing in Messiah and His sacrifice is just the beginning of the place we are called to as part of a new priesthood. It makes me so, so sad that only a remnant are going to find this place. It's the secret place. It's the covenant. It's all tied in together. It's all meaningful, especially to understand what these words mean. The path to get there is narrow. And the reason why only few people find it has a lot to do with never being taught that there is a "count the cost" that comes with understanding this covenant. The majority of teachers and churches do not teach about this covenant. There is a sacrifice

that you have to make and make your number one priority for the rest of your life after you put Yahusha Ha'Mashiach on the altar for your sins. We are told that all you have to do is believe, and that salvation is just a momentary decision. But it's not. There are terms and conditions you need to be aware of first and that you need to agree to first before you really make that commitment. Belief is just the first step. And people aren't going any further than that. I want you to download the supplemental document that I've attached in the podcast episode description box. Pause this, download it and come back. Look at it. You enter the courtyard of the heavenly sanctuary, and you believe that Messiah died for your sins. You put Him on the altar of sacrifice FOR YOURSELF for remission of sins, and you follow that with baptism, indicating that you have been born again and no longer desire to remain in sin. The act of baptism is to represent the act of being buried with Messiah and that one day you will be brought to eternal life. Romans chapter 6 is a great chapter to read that explains this. But this is where so many people stop. They stop because they don't understand the need and priority to go any further, "all you have to do is believe and you're saved," and/or they stop because they are lukewarm and lazy and don't want to read or study the Scripture. So many people are missing out on stepping inside the tabernacle because they're still in the courtyard, and they don't realize that what many of them are doing is trampling on the blood of the covenant by not living a life consistent with the works of repentance and sanctification because "all you've got to do is believe and you're saved." Read Hebrews chapter 10, and then read it again and again and again until He shows you the error. Hebrews 10:26-29 scared me straight. That's what the Word is supposed to do. It's supposed to convict you to your core.

All people do is check boxes off their list by going to church on Sundays, celebrating Easter and Christmas which are completely and totally pagan in origin, and every now and then they do some volunteer work for the church so it makes them feel like a good person. And you wonder why so many people are going to say "Master, Master I did all these things in your name."

We are calling people to "enter into the ark." We will be on the ark and under his covering in the day of wrath, just as the prophet Isaiah tells us. But you have to get on the ark, you have to seek refuge in Him, which is why understanding His covenant is so important! This is how we will be protected (just like Noah was protected) when He returns to set fire to this world before it is rebuilt in the Millennial Reign. Those in covenant will be hidden, as the root word of His wings implies. That's why you see multiple verses talk about abiding under the shadow of his wings, about hiding in the secret of his tabernacle. It's a secret because most people don't know covenant and if you don't know covenant you won't understand the place that we have access to now because of our High Priest.

Psalm 61:4 □ "I will abide in your tabernacle forever, I will trust in the covering of your wings." We can't abide in the courtyard ya'll, because the royal priesthood stays in that tabernacle. Stays in the secret place. You and I have access to the throne of Yahuah, through Messiah. We get to actually encounter His presence because of Yahusha. This is where we must make it a priority to seek. We must bring our lives into harmony with our heavenly Father. It takes a paradigm shift to walk in harmony with the Most High, especially because the body of Messiah is in a pivotal place in history in which we are having to deprogram ourselves from the lies and false teachings that has kept us from

this understanding for so long. We have to get our garments ready, and that is the topic of the next episode.

And I know some of you listening are probably thinking, how do I know I'm there? How do I know I'm abiding under His wings? Beloved, it's not about crossing a finish line here at this moment of time on earth. It's about loving His commandments, living a lifestyle of repentance, and seeking Him with all of your heart, soul and mind.

Remember how we talked about the menorah, and the shewbread and the altar of incense and what those things represent according to the new dwelling place of Yahuah, which is us, our bodies? Those are the things that bring us into His presence. His Word, fellowship, learning how to be the light through obedience to the Word, and communing with the Father in prayer. Prayer is the incense now. This is where we make it a priority to be so that we learn what it means to be in covenant with Him. Even King David sinned and fell short, but he was counted righteous in Yahuah's eyes because why? Because He loved the Father's commandments.

Scripture constantly gives us the blueprint of a heavenly reality. The key is knowledge of the Word and the anointing of His Set Apart Spirit to give you the eye salve to see and the discernment to perceive His truth. You have to first submit to Him so that the spiritual cataracts and veils can be removed. It's only because of Messiah's sacrifice that we are even able to enter into the Holy Place right? Yet we are still called further. The majority of Believers today are staying the courtyard. They're not entering into the tabernacle, spiritually speaking. We have to understand this shadow that Scripture gives us in order to understand the calling of those willing to be priests in the new Kingdom and understanding these priestly duties now, which I hope that I was thorough enough in this episode to help you see.

I know this was a long episode, and we're still not finished talking about the priesthood. Next time we are going to talk about the prophetic significance of the garments of the priest. This was a lot of information to get through today, but I encourage you to download the transcripts to these episodes to hopefully help make studying easier for you.

