

The Promise Perspective Podcast

Stephanie Green

Season 4, Episode 11: The Role of the Priesthood & a Tour of the Tabernacle

****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.****

So, continuing on with where we left off, talking about covenant, I now want to switch gears and discuss the priesthood. The change in the priesthood. Because as I've been talking about, we know that we are called to accept and be in a new, or renewed, covenant. But what about this new priesthood? The majority of Believers know that Messiah is now our new High Priest, but do we really know what that means? Do we know what it means to be a part of a royal priesthood, as Peter tells us in 1 Peter 2:9? Because Scripture tells us that when Messiah returns, those in covenant with Yahuah will get to reign with Yahusha as priests. If we don't understand what that means right now, how are we going to expect to be part of that? Because the training is now. The priesthood training is now, and it has everything to do with those who will be part of the first resurrection. That's why I mentioned in Episode 9, actually let's just read the verse again:

Revelation 20:6 □ Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of Elohim and of Messiah, and shall reign with Him a thousand years.

So as I start off this episode, I want to begin with reading a few verses to you that also talk about and point to this priesthood that believers are called to. As important as it is for the body to understand the covenant and how it was changed or renewed at the coming of our Messiah, I believe understanding how the priesthood changed is critical to our understanding as well. Alright let's go ahead and dive into some Scripture.

Exodus 19:5-6 □ "Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation.' These *are* the words which you shall speak to the children of Israel."

Isaiah 61:6 □ "But you shall be named the priests of Yahuah, they shall call you the servants of our Elohim. You shall eat the riches of the Gentiles, and in their glory you shall boast."

And then we see this same prophecy and proclamation woven into the New Testament.

1 Peter 2:5 □ "...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 2:9 □ "But you *are* a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;"

Revelation 1:6 □ "And from Yahusha Messiah, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood, and has made us kings and priests unto Elohim and his Father, to Him *be* glory and dominion forever and ever. Amen."

Revelation 5:10 □ “And have made us kings and priests unto Elohim, and we shall reign on the earth.”

Revelation 20:6 □ “Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of Elohim and of Messiah, and shall reign with Him a thousand years.”

Have we ever paused to seriously consider what this means? I think when we read those verses, it sounds good and all, but do we know what it truly means for it to be prophesied that those in covenant with Yahuah will be a kingdom of priests? Because Exodus 19:5-6 are prophetic and it just goes to show you how Yahuah has had plans for His people all along. Exodus 19 was prophesying what Peter and John confirmed thousands of years later. This is how beautiful and harmonious the Scriptures really are. It just takes time and study to really piece all of it together. And I want to share with you what Yahuah has been ministering to me. I want to take some time today to examine this implication of what Scripture is saying, and that the Ruach of Yahuah leaves an impression on you so deep that He radically renews your perspective of the beautiful hope that we have to look forward to, as well as convicts you on what this understanding truly means for us right now. Because this is something that He has most definitely shifted my own perspective on. Once that understanding of His renewed covenant through Messiah clicked, things about the priesthood also began to click. And I’m so excited about this episode and how deep this is really going to get. Because I believe this teaching is so so important. Not because I’m doing it or saying it, but because this is an understanding that the body should have had all along, from the very beginning. Part of discussing the priesthood involves discussing the tabernacle set up by the children of Israel when they were delivered out of Egypt.

So I want to start out by talking a little bit about the Levitical priesthood, and I want to talk about the earthly tabernacle that was built under the instructions of Moses, which were given to Him by Yahuah in Mount Sinai. I also want to preface this episode by saying that this topic is a very big one, and there is much that can be said about the Levitical priesthood and the change in priesthood. This podcast episode is not meant to be an exhaustive or comprehensive study of the Levitical priesthood. The way that Yahuah has led me so far on this, in terms of the general topic of the priesthood, it is probably going to take me two more episodes after this to break this all the way down. So if you’re sticking around and taking all of this and testing it and studying it, praise Yah.

And remember, this season is called who is Israel. I want you to keep in mind the context and purpose of this season and what I’ve said that my goal is throughout every episode. Because it is all about identity. Everything is about repairing the breach. The topic that we are sitting with and chewing on right now is covenant. And now we are kind of transitioning to the topic of the priesthood and how this is crucial to our understanding of not only our identity, but prophecy. All of these episodes, by Yahuah’s leading, are meant to lay some foundational understanding and scriptural truth about who we are as children of the Most High, so that we can fully comprehend the purpose of covenant and what it really means to be in covenant and to take on the identity of Israel, because this understanding, this truth, is not widely talked about, if at all talked about in mainstream Christianity. Because covenant and priesthood go together like peanut butter and jelly. I argue to say that the doctrines and teachings coming from seminary schools and from the Christian pulpits today, are actually teaching people how

to not be in covenant with our Creator. Christianity is not preparing people to enter into the Kingdom in which Yahuah has prepared for them. Christianity is preparing people and setting them up to hear the words, “depart from me, you worker of lawlessness.” And this is why further on in this season, as we discuss the history of the church, I hope and pray that Yahuah uses these episodes to expose that deception. Because ya’ll, we aren’t even halfway through this season.

So anyway, like I was saying, I want to start out by talking about the Levitical priesthood, and I want to talk about the earthly tabernacle that was built under the instructions of Moses, which were given to Him by Yahuah at Mount Sinai.

The Levitical priesthood was one in which it was only descendants of Levi, the tribe of Levi who were allowed to occupy the office of the priesthood. Levi was the son of Jacob, and Levi was Moses’ and Aaron’s great grandfather. Moses and Aaron were Levites. Aaron would really be the progenitor of this priestly office, and he was the nation of Israel’s first High Priest. And when Moses was in the mount, Yahuah was giving him the commandments. Additionally, Moses was being given the blueprint of Yahuah’s tabernacle. He was getting a divine download of every little detail of this sanctuary, even down to the color of the thread of the curtains. This would be a portable sanctuary that Yahuah would dwell in during the Israelites years in the wilderness. It says that there was a cloud above it by day and a fire above it by night. He quite literally led them through the wilderness to their Promised Land.

Yahuah was also teaching Moses how He wanted Aaron and his sons, the priesthood office, to be consecrated. It was all a very intentional and purposeful process. They were literally given the most precious job anyone could have—to minister in the presence of the Creator and atone for the sins of people. It was only the High Priest that would atone for the sins of Israel but I’ll get to that later in this episode. This was a very delicate process and that is why there are so many instructions in Exodus and Leviticus of consecration and cleanliness of the priesthood, because there can be no sin in the presence of Yah. That’s why two of Aaron’s sons (Nadab and Abihu) didn’t make it very far in this role, as Leviticus 10 outlines how they lit a strange fire on the altar of incense before Yahuah, and Yahuah devoured them instantly with fire. This lesson serves as a spiritual implication to us today because the utmost concern we should have with our Creator is proper worship. He doesn’t accept any type of worship—only what is acceptable to Him. Anything outside of that or contrary to that, is sin. And like I just said, sin cannot be in Yahuah’s presence. This is just one example, but we see throughout Scripture how the priest profaned Yahuah’s sanctuary by violating His sabbaths, transgressing His torah, failing to teach people the difference between that which is clean and unclean. You read throughout the prophetic books that the priests who were responsible for ministering to Yahuah and caring for His tabernacle and sanctuary, were the same ones indicted for profanity of Yahuah’s holy, set apart things and commands.

But everything about Yahuah’s physical tabernacle is prophetic to the tabernacle in heaven that is not built with human hands. This is the tabernacle that Yahusha our High Priest currently sits at. But before this can be tied in and make any sense, I want to go through the different aspects of the tabernacle and its furnishings first. I want to go through some of the roles and functions of the Levitical priesthood first. I know how easy it is to skip over things like this, because this was me. For the longest time, I skipped over these kinds of things because they didn’t seem relevant to my

understanding today. But man was I wrong. It makes me sad that at one point would read Yah's word and think even the smallest detail wasn't important. It's all very important. And one day I started reading through these passages and things just clicked. It clicked when I realized that the physical tabernacle was a spiritual blueprint of the tabernacle our Messiah currently dwells in and one that is absolutely relevant to us, that is, if we want to be a part of His royal priesthood. And we will be in Exodus 25-40 for a good part of this episode.

So what I want to do is take you on a tour of the tabernacle, and we're going to do that following along in the book of Exodus, starting in chapter 25.

The first thing I want to point out, is that in Exodus 25, verses 9 and 40, Yahuah tells Moses that He wants him to build a sanctuary for Him to dwell in, after the pattern of the tabernacle and pattern of all of the instruments that will be in it. The Hebrew word for tabernacle is *miskan* and it literally means "dwelling place." And this word "pattern."

The Hebrew word for pattern is *tabnit*, and it means "a model, image or likeness of a thing." So in its implication, it means that Yahuah is giving Moses a blueprint of a tabernacle that already resembles Yahuah's dwelling place in heaven. How cool!

This blueprint of the entire sanctuary consisted of three parts: you have the courtyard and the tabernacle, but the tabernacle included and is what made up the other two parts, which were what is referred to as "the Holy Place" and the "Holy of Holies."

Those two terms do have meaning when talking about the different parts of the tabernacle and what that means for us today, what that means for the new priesthood today, and I will go into more detail about that when we go into its more modern application.

Okay so the courtyard and the tabernacle, and in the tabernacle you have the "Holy Place" and the "Holy of Holies."

I like and prefer to use the word "set-apart" or "kodesh," because the Hebrew word for holy is *kodesh*, and it means "set-apart." I'm going to use the word holy for teaching purposes and because that's the word most translated in our Bibles, but just know that a better word for describing these places is "the Set Apart Place" and "the most Set Apart place of them all." That will make more sense as we continue on in this episode.

The Courtyard (Exodus 27:9-18 & 36)

So this tabernacle was built inside of a courtyard. And I'm going to be adding to the supplemental documents in the podcast episode description box something I've created to help illustrate the building and details of the tabernacle built in Exodus. Because it really paints a beautiful picture of the blueprint of the tabernacle of the new priesthood as we learn and understand what it truly means to be a "kingdom of priests." And I think it's something that people need to be able to see with their own two eyes, so please check out that document because I'm going to be sharing another document in the next podcast episode to help illustrate and hopefully tie in some prophetic points.

So like I said the tabernacle was built inside the courtyard, in which the courtyard was built using wooden pillars, brass pins, wooden boards, and different colors of linen curtains (white, blue, scarlet and purple). Scripture goes into a tremendous amount of detail and it is definitely worth reading. You couldn't see inside this sanctuary unless you entered in through the gate. You see in verses like Exodus 39:32 and Numbers 2:17 that Yah's tabernacle was also called the tent of the congregation or the tent of meeting. This would become the center piece of Israel's spiritual life. And this would be a very similar structure to Solomon's Temple as well. When they gathered on New Moon days

and for the Sabbath days and the appointed holy days, this would be where they gathered. They would not be gathered inside the tabernacle (which again, was called the Holy Place and Holy of Holies), but they would be gathered around the entire sanctuary. This entire sanctuary was portable, in which some of the duties of some of the Levites were to be responsible for transporting this sanctuary as the Israelites journeyed through the wilderness. The Levites would camp around and surround the sanctuary, and the 12 tribes would camp around the Levites. The centerpiece of their camp was the sanctuary of their Elohim.

And I'll explain as we dive deeper, but it's important to note that Israelites (all 12 tribes) were able to come into the courtyard to offer sacrifices on the altar. But they were not allowed to go any further. Only the Levites could enter into the tent of meeting/the tabernacle, which is what is called the Holy Place, and only the High Priest could enter in behind the veil which housed the ark of the covenant, the holiest of holy places, and he would enter in behind the veil once a year of the Day of Atonement (Exodus 30:10 & Leviticus 16). We will talk about that in a few.

So I hope that kind of gives you an idea of the outline of this sanctuary. The design of the Creator's tabernacle, aka His dwelling place, was designed to teach Israel how to enter into His presence. You couldn't just enter in any way you please. Talk about a narrow gate. Only one person was allowed in His presence, the High Priest, once a year. We just talked about Nadab and Abihu, about how they decided to light a strange fire on the altar of incense (we don't know what kind of fire it is) before Yahuah, and they were immediately struck dead. This serves as a stark warning that we cannot come to Him any way we please. And if we don't know how to properly enter into His presence now, we will be shut out for eternity. Now is the time to learn. And this just totally grieves my heart because I'm currently in the process of still trying to make my path straight and get this right because I've realized over the last couple of years that the church is not teaching people this. They aren't teaching people covenant, and because of that, we aren't learning the whole gospel message and how to essentially prepare ourselves as a royal priesthood of the renewed covenant, because as I've said before, this is our training period. Now the Bible doesn't explicitly state that we are in training, everything about our sanctification is meant to imply what we are to be preparing for as we understand what it truly means to one day rule with Messiah as a kingdom of priests. The goal of this episode is to help people see what it truly means to enter into His presence now. We will talk about how our new High Priest, Yahusha, tells us that He is the door, He is the gate. We can only come to the Father through Him. But there is a specific way, outlined in the covenant and illustrated in the design of the tabernacle that many are missing today because we don't understand covenant, we don't understand the purpose of our High Priest, the role He plays as our intercessor and mediator, and the priesthood we are called to in the new/renewed covenant. I'll wrap back around to this later.

Altar of Burnt Offerings (Exodus 27:1-8 / 38:1-8 / 40:6 / 40:29)

So continuing on with our tour, when you enter the courtyard, the first thing that is there is the altar of burnt offerings. Exodus 40:6 tells us that the altar of burnt offering was before the door of the tabernacle/the tent of meeting (the holy place). It was acacia wood covered with bronze. The purpose of this altar was to teach Israel that there is a proper way to approach Yahuah. The only way to enter into Yah's presence is through proper sacrifices. Approaching the Most High required atonement for sins. This altar is

where those sacrifices were made in which different animals were put on the altar and sacrificed. There were different animals that were offered as different sacrifices, depending on what type of offering it was. If you read through Leviticus 1-7, you see that offerings differed. The Israelites would bring offerings to the altar for either atonement of deliberate sin, unintentional sin, thanksgiving and appreciation, restitution, etc. The people did this because why? This sacrificial system of atonement was part of the covenant. Remember how we talked about last time how the root verb of the word covenant was demonstrated by the act of “cutting?”

Yahuah commanded in Exodus 29:36 that every day there was to be a bull sacrificed on the altar as a sin offering.

Yahuah commanded blood sacrifices because the life of the flesh is in the blood and the penalty for our sin is death. Atonement for sin required bloodshed. Blood was required for reconciliation. This is all a part of the covenant.

Leviticus 8:15 (When Moses consecrated Aaron and his sons) “Then he took the blood, and put *some* on the horns of the altar all around with his finger, and purified the altar. And he poured the blood at the base of the altar, and consecrated it, to make atonement for it.”

The word atonement in Hebrew is *kaphar*, which means “to reconcile, cover, or purge.” The idea of forgiveness is expressed through the act of atonement. The High Priest of the Levites was the mediator and intercessor between Yahuah and the people. Why do you think it says in Hebrews 8:6 that Yahusha has obtained a more excellent ministry, because He is the mediator of a better covenant? Ahh I can’t wait to get into Hebrews but I don’t want to get ahead of myself.

Okay so the altar of burnt offerings emphasizes the need for atonement (reconciliation) and consecration. You could not come into Yah’s presence without first going through the requirements needed at the altar. I want to keep going through the tour of the tabernacle before we tie it into the promises and reconciliation of Yahuah’s renewed covenant through our Messiah, which we will dive deeper into next time.

The Basin (Exodus 30:18-21 / 40:7 / 40:30)

Between the altar of burnt offerings and the entrance into the tabernacle, into the Holy Place, there was a bronze basin filled with water. The priests were commanded to wash themselves with the water from this basin before entering into the Holy Place.

So these two things, the altar for burnt offerings/sacrifices and the bronze basin for washing, made up the components of the outer courtyard in which any Israelite could enter. All of the elements in the courtyard of the sanctuary were overlaid with bronze, while all of the elements inside the tabernacle, the tent of meeting, were made with gold. I just wanted to point that out.

So let’s move on to the tabernacle. As I mentioned before, the tabernacle was made up of two parts: the Holy Place, and the Holy of Holies. There was a veil that separated the Holy Place from the Holy of Holies. Let’s talk about the Holy Place first.

The Holy Place

The Holy Place (the actual tabernacle of Yahuah) consisted of three components, three furnishings if you want to call it that: the table of shewbread, the menorah and the altar of incense. And just to reiterate, only the Levitical priests were allowed behind this veil/curtain that allowed entrance into the tabernacle.

Table of Shewbread (Exodus 25:23-30 & 37:10-16 / Leviticus 24:5-9)

The table of shewbread was made of acacia wood and overlaid with gold. Exodus 25:30 tells us that there would always be bread before Yahuah. Leviticus 24 tells us that there would always be two rows of 6 loaves (representing the 12 tribes of Israel) that would be replaced with new bread each Shabbat.

The reason it was called “shewbread” (*lechem panim*) is because in Hebrew the word means “bread of faces,” so this 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, breaking bread with one another. The bread was for display but it was also for people to receive it, be nourished by it, and enjoy it. This will also bring us understanding to the words our Messiah spoke when He told His disciples that He is the “bread of life.” I’m telling you, all of this is SO connected because Yahuah’s word, every single word, is intentional.

The Menorah (Exodus 25:31-37 & 37:17-24 / Leviticus 24:1-4)

The menorah. Menorah is the Hebrew word for “lampstand.” You may also see it in your Bible as candlestick. This was crafted in gold and it had seven lamps at its top. When you read in Exodus, you see Moses not only getting the blueprint for Yah’s tabernacle, but this lampstand was intricately detailed and created by Yahuah Himself. When I read about the design of the menorah, I’m just so fascinated with just how much Yahuah was concerned with its detail. I just picture Him telling Moses, and you can read it for yourself, Yah saying “I want it to look like this and that, and this way and that way.” I mean, I just think it’s so cool to read through the way that Yah designed His tabernacle and the instruments in it with such specific directions and detail.

So also keep in mind that this was the only light in the tabernacle. It was completely covered, so this was the only source of light, in which the children of Israel were commanded to bring pure olive oil so that the lamp would continuously burn night and day (Exodus 27:20 & Leviticus 24:2).

Remember how I said how the word “pattern” means “resemblance?” How this entire blueprint is a resemblance of Yahuah’s heavenly tabernacle? Here’s another example of why it’s important to keep in mind even these details that may seem small, but they’re not so small at all.

Revelation 4:5 □ And from the throne proceeded lightnings, thunderings, and voices. Seven lamps of fire *were* burning before the throne, which are the seven Spirits of Elohim. The seven spirits can be found in Isaiah 11:2, if you’re curious.

The reason Yahuah was so intentional with the building of the earthly tabernacle, is because this tabernacle is an earthly replica of a heavenly reality. There was seven lamps burning before the mercy seat, which was His dwelling place (which we will discuss soon), and there are seven lamps burning before the Father’s throne in His heavenly dwelling place. It was commanded that these lamps burned continually. It makes sense—of course Yahuah did not want His dwelling place to be dark. There is no darkness in Him.

Altar of Incense (Exodus 30:1-8 & 37:25-28)

The Altar of Incense was placed directly in front of the veil that separated the Holy Place from the Holiest of Holy Place. This altar was also built with acacia wood and overlaid with gold. The Levitical priests were instructed to burn incense on this altar every day. It was placed directly in front of the place in which Yahuah said that “He would meet with them.”

Exodus 30:6 □ And you shall put it before the veil that is by the ark of the covenant (testimony), before the mercy seat that is over the covenant (testimony), where I will meet with you.”

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. There were wooden horns built on each corner of the altar of incense, in which the High Priest once a year on the Day of Atonement would place the blood from the sin offering that day on the horns of the incense altar. This was to be a constant reminder of the need for atoning blood in order to enter the presence of Yahuah. This was the place that Aaron’s sons were struck dead by Yahuah, for offering strange fire/strange incense on top of this sanctified and set apart altar. The ingredients of this incense were given to Moses in Exodus 30:34-38. Incense made with anything other than those ingredients were considered “strange.”

So the table for the shewbread, the menorah and the altar of incense are the components that made up the Holy Place inside the tabernacle. All three of these play a role in a Believers life today, just in a different way because we are of a new priesthood and part of a renewed covenant. I promise we’re getting there on how all of this ties in. Like I said before, if we don’t understand the covenant, and if we don’t understand the priesthood, how are we going to understand how Yahuah renewed these things with His people?

Let’s continue on through our tour to the Holiest place. The most set-apart place. Your Bible probably refers to this as the “Holy of Holies” place.

The Holy of Holies Place (The Most Holy Place)

There are three parts that I want to talk about here: the veil, the ark of the covenant and the mercy seat.

The Veil (Exodus 26:31-33 & 40:3, 21)

The veil inside of the tabernacle separated the holy place from the most holy place. In your Bible it might be translated as curtain. It was made out of blue, purple and scarlet. This is the second curtain of the tent of the tabernacle. The first curtain was placed as the entrance to the Holy Place—this veil was placed between the Holy Place and the Holy of Holies.

Exodus 26:33-34 □ And you shall hang the veil from the clasps. Then you shall bring the ark of the Testimony in there, behind the veil. The veil shall be a divider for you between the holy place and the Most Holy.

No one, and I mean absolutely no one was allowed in this place, the most holy place, behind the veil, except the High Priest, once a year, on the Day of Atonement.

So to reiterate, all 12 tribes could enter the courtyard, only the priests as well as the High Priest, could enter into the tabernacle/the Holy Place, but only the High Priest could enter the Holy of Holies once a year.

The Ark of the Covenant and the Mercy Seat (Exodus 25:10-22 / 26:34 / 37:1-15 / 40:20-21)

I thought it would be best to talk about these two components together in order to understand what they are and what their purpose is. But the ark of the covenant and the mercy seat were the only items placed in the Most Holy Place. If you download or print out this transcript, you are going to see that I’ve placed the verses under each component of the tabernacle so that you can read and study more about these yourself. But this place right here, the Holy of Holies, is where the presence of Yahuah dwelled and communed with Israel.

Exodus 25:10-16 gives the description of the ark, in which it says that the ark was made of acacia wood and overlaid with gold, Yahuah gives Moses all its dimensions, and it says in verse 16, “And you shall put into the ark the testimony which I will give you.” If you study this for yourself, you will see that initially, it was only the two stone tablets of the covenant given to Moses on Mount Sinai that were placed inside the ark of the testimony. Eventually, as you continue reading, you will see that two more things were added to be placed inside this ark: the budding rod of Aaron, and a golden pot of manna. Hebrews 9:4 in describing the tabernacle, records that:

“Behind the second curtain was a second section called the Most Holy Place, having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron's staff that budded, and the tablets of the covenant.”

But in 1 Kings 8:9, when this ark was brought to Solomon's Temple, it says that, “There was nothing in the ark except the two tablets of stone...”

So, I just wanted to mention that because I want to be as thorough as I can in my description. In 1 Kings 8:21, this is what Yahuah says about the ark and what it means: “And I have set there a place for the ark, which is the covenant of Yahuah, which he made with our fathers, when he brought them out of the land of Egypt.”

So here we have it, that this ark represents His covenant. There's that word covenant again—*beriyth*. If you have listened to the last two episodes on the word covenant, I'm sure this resonates with you right now.

Okay so before I go into detail about the mercy seat, let's talk about a couple of words here. I want to talk about the words “ark” and “testimony.”

So, the word “ark.” In Scripture, you often see this word “ark” talked about as the ark of the testimony, the ark of the covenant, or the ark of Yahuah. As you all know, I love digging deep into the words to uncover their understanding in Hebrew and in a Hebraic context, because I believe that this is the only way that we are going to accurately understand the Scriptures. My understanding has grown so much from doing this and that's why I felt led to share it with you all. There is a deeper meaning that Yahuah wants His children to have and I believe we are in the very beginning of the prophecy of Zephaniah 3:9 being fulfilled: “For then I will turn to the people a pure language,” talking about the remnant of Israel being restored. It is only the Hebrew language that expresses the true character, meaning, essence and beauty of Yahuah and His Word, and that was the only language that wasn't perverted at the Tower of Babel. These Scriptures in what is referred to as the “Old Testament” were written in the Hebrew language, maybe minus books like Ezra, Nehemiah and Esther, which we know that the Syrian, or Aramaic tongue was being employed at that time. But anyways I don't know where I was going with that other than that I'm just trying to get the point across that we can't understand the Father's Word accurately unless we dive deeper into the meaning of what certain words meant in the tongue in which it was spoken in. And as we've discussed before, the Hebrew language is absolutely beautiful. Every word has a meaning and a message behind it. And I believe that there is a message that Yahuah is still wanting His people to receive as we dive deeper into these words.

Okay so the word “ark” in Hebrew is “aron” (H727) and it means “an ark or chest into which things are collected to be kept.” Given the context of the times in which this word is used in Scripture, it is often referred to as the “ark” of the covenant. Which makes

sense, as the ark was literally a wooden chest, overlaid with gold in which the stone tablets of the commandments were kept.

1 Kings 8:21, let's read it again: "And I have set there a place for the ark (aron), which is the covenant (beriyth) of Yahuah, which he made with our fathers, when he brought them out of the land of Egypt."

Now the other word we need to look at here is "testimony." Exodus 25:16 tells us that Moses was to put into the ark (aron), the "testimony" in which Yahuah gave him.

Another word for testimony is "covenant." When you see the words "Old Testament" and "New Testament," you can interchange those words with "covenant." This is where people get the words "old covenant" and "new covenant."

One of the reasons for doing the last episode and this episode, is to really touch on the fact that calling Yahuah's covenant "old" and "new" has led to a lot of deception and misinterpretation, and my hope and prayer of not only these couple of episodes, but this season, is to reconcile us to the truth to understand how and why there has always been one covenant in which Yahuah has renewed with people over and over again. Those divider pages that separate the Bible into "old" and "new..." you can rip those pages right out of your Bible. Men put those pages in there, not Yahuah. You don't need those pages in there. The Bible is one book with one covenant, and Yahuah calls to Himself a covenant people who understand the call to be set apart, and to understand how He wants you to be a part of that covenant. Many are called, but few are chosen. He calls many to be in covenant with Him, but only few people will answer that call.

So going back to the word "testimony." The Hebrew word for testimony and the word that is used in Exodus 25:16 is "edut" (H5715). "Eda" is plural (H5713). And the root word in which this word is derived from is "ed" (H5707), which means "to witness or testify." So the inscription with Yahuah's very own finger on the tablets placed inside the ark were a witness, they were recorded to testify as evidence of this covenant.

Everything in His torah, His instructions, His commands, is His testimony.

This "testimony" is spoken of in:

Psalm 119:99 □ I have more understanding than all my teachers, for Your testimonies *are* my meditation.

Psalm 119:111 □ Your testimonies I have taken as a heritage forever, for they *are* the rejoicing of my heart.

Psalm 119:144 □ The righteousness of your testimonies is everlasting; give me understanding, and I shall live.

Jeremiah 44:23 □ Because you have burned incense and because you have sinned against Yahuah, and have not obeyed the voice of Yahuah or walked in His torah, in His statutes or in His testimonies, therefore this calamity has happened to you, as *at* this day.

Okay so let's move on to the mercy seat. I'm going to pull from Exodus 25:17, 21 and 22. Yahuah says that they are to make a mercy seat of pure gold, and that the mercy seat would be placed above and upon the ark, in which Yah says again and in the ark you shall put the testimony, and in verse 22 He says, "and there I will meet with you, and I will commune with you from above the mercy seat, from between the two cherubims which are upon the ark of the testimony."

The cherubim hovered over the ark with their wings touching above. It was placed directly above the ark of the covenant. I'm going to put a picture in the transcript of

what this piece looked like. I'm going to go into more detail on this in the next episode. But you can read about the detail of the cherubim in Exodus 25:18-22.



And in Ezekiel, Ezekiel gives an explicit description of the cherubim in Ezekiel 10, and then he gets a vision of the new temple, in which these cherubim are mentioned in Ezekiel 41.

So let's understand what's happening here as we go back to the revelation download that Yahuah is giving Moses. Yah is giving Moses a pattern, a resemblance, an image of Yahuah's dwelling place in heaven. Yahuah's throne sits upon His testament, His covenant, which remember how we talked about the pictograph image of what the ancient Hebrew letters mean? "The head of the house whose hand is on the covenant." The mercy seat is symbolic to Yahuah's throne. The mercy seat is where the Most High sits. And He sits between these exact two cherubim that Moses is instructed to make, and Ezekiel is confirming through his vision that in His throne room, He is literally sitting between two cherubim. Understand that we are getting a glimpse of what this throne looks like in heaven.

Psalm 99:1 □ Yahuah reigns; let the people tremble: he sits between the cherubims; let the earth be moved.

Isaiah 37:16 □ Oh Yahuah of hosts, Elohim of Israel, that dwells between the cherubims, you are Elohim, you alone, of all kingdoms of the earth: you have made heaven and earth.

This tabernacle is a blueprint. We need to understand what this tabernacle looks like, because we see all throughout Scripture how Yahuah has always desired to dwell among us.

Exodus 25:8 □ And let them make me a sanctuary, that I may dwell among them.

John 1:14 □ And the Word was made flesh, and dwelt among us.

FYI: the word "dwelt" in Greek is *skenoō*, which means "to fix one's tabernacle."

Yahusha came to tabernacle among us! And then, at the Feast of Weeks (i.e. Shavuot or Pentecost), the Holy Spirit (Ruach Ha'Qodesh) was poured out into men, making it so that the new tabernacle of Yahuah would be us, our bodies. As Yahusha prophesied, Solomon's Temple would be destroyed. He renewed the covenant with us, in which part of that promise would be that Yahuah would write His commands on our hearts. He gave us the gift of the Holy Spirit so that He could dwell among us, within us, and Paul confirms this in 1 Corinthians 3:16-17:

“Do you not know that you are the temple of Elohim and that the Spirit of Elohim dwells in you? If anyone defiles the temple of Yahuah, Elohim will destroy him. For the temple of Elohim is holy, which you are.”

And then we get to the end of Scripture, indicating the beginning of eternity in which in Revelation, it says this:

Revelation 21:3 □ And I heard a loud voice from heaven saying, “Behold, the tabernacle of Elohim is with men, and He will dwell with them [tabernacle with them], and they shall be His people. Yahuah Himself will be with them and be their Elohim.

So Hebrews 9:11, which we will get into Hebrews in the next episode, but it is pointing us to the tabernacle that is yet to come, which will take place when we enter into the New Jerusalem...

“But Messiah came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.”

Yah’s tabernacle is woven all throughout Scripture.

I’d like to point out that while everything in the Bible is important, let’s wrap our brain around this real quick, if we can. It was pointed out in an article I read that the Bible only has two chapters devoted to explaining how Yahuah created the entire world. But it devotes dozens of chapters to the tabernacle. The amount of space that Yahuah devotes to the instructions of building His earthly tabernacle and sanctuary should grab our attention. It should also grab your attention in the number of sections in Scripture that detail the garments of the priests and the High Priest. But if we’re being honest, and I’ve been guilty of this too, we either skip through those chapters or skim them just briefly. I am here to tell you that these chapters are more important than you think or have been led to believe. And I hope that over the next few episodes, I will be able by the grace of Yah to help illustrate the importance. But I needed to spend the time going through the tour of the tabernacle, because the whole point of understanding the blueprint of the tabernacle is to help us understand how our Creator is to be approached. To enter into His holy presence, you must come through the only way that He has provided. Many people don’t understand that although Yahusha is the door, He still tells us that narrow is the gate. If belief is the only thing we need, that wouldn’t be a very narrow gate. So what makes the gate so narrow? It comes with the understanding of how to approach the Most High. So as we go through more detail on the new priesthood next time, I want you to be able to see how this blueprint of the tabernacle was revealed in the sacrifice of our Messiah.

His tabernacle and how He chooses to dwell with mankind, is to teach us what holiness is. What purity is. How we are to be reconciled to Him. Why atonement is needed. We have to know just how righteous and just and sovereign and powerful He really is so that we can comprehend why obedience is so important. So that we can fully realize the call to the royal priesthood. To be a “kingdom of priests” as told in Scripture. We need to understand why we must fear Him. People say “God doesn’t want you to fear Him.” Oh yes He does. Scripture tells us that fear is the beginning of wisdom and that we are to work out our salvation with fear and trembling. “It is a fearful thing to fall into the hands of the living Elohim.” Hebrews 10:31.

I think our greatest problem is that we don’t fear Him. Because we are taught that God is all love and His grace excuses disobedience. We don’t understand what the blood of the covenant has actually done for us, which is why many are going to be found accused of

insulting the spirit of grace and trampling on the blood of the covenant as Hebrews 10 tells us.

We have to change our perspective, because people look at the Old Testament from an understanding of looking at the Father's commands as something that were so impossible for us to keep that we needed someone to fulfill them perfectly for us so that we could be set free from obedience to them, but we have to look at it more from the perspective of understanding just how much sin cuts us off from His blessings, presence and promises.

We have to look at it from the understanding of the fact that Yahuah throughout the entire Old Testament, is telling us of His future plans of redemption of mankind. The tabernacle and the testimony of Yahuah, His covenant, is a blueprint of what He will be restoring when our King returns to establish His reign and right-rulings. Everything that is prophesied of, especially when it comes to the restoration and new heaven and earth, will be fulfilled.

In the coming Kingdom, there will be a new tabernacle. Ezekiel chapters 40-48 is prophetic to what that tabernacle is going to look like when Israel is restored. Ezekiel gets a vision of the new temple, the reinstitution of the offerings, the holy days, the new moons, the sabbaths (Ezekiel 45:17, 46:1, 46:3), the river of life that flows from the Temple (Ezekiel 47 & Revelation 22), the division of the land will be restored to the 12 tribes, the gates of the new city (Ezekiel 48 & Revelation 21).

The entire Old Testament is prophecy of what is to come. What else would He be restoring? And as I've said before, Christianity as a religion has robbed us of our understanding and is setting people up for a terrible and fearful judgement, although most people believe they are righteous, yet because they don't know covenant, they don't know what righteousness is. Because they don't know what sin is, they really don't know the purpose of grace. And look I'm not sitting here behind this microphone saying I've got all of this figured out or have it all right. I don't. And getting everything right is not the goal. But it's the foundational understanding of Yahuah's covenant is what we need to get right in order to make our paths straight. We need to understand what our wedding attire, our wedding garments are supposed to look like if we are to be prepared for the great marriage supper. The wedding banquet. Because Yahusha gave us a parable, an earthly story that conveys a heavenly meaning, and He tells us of a man who came to the wedding, but did not have on the proper garment. And what happened because the man wasn't dressed appropriately?

"Then the king said to his servants, bind him hand and foot, and take him away and cast him into outer darkness; there will be weeping and gnashing of teeth."

Matthew 22:13

What happened to the foolish virgins who were waiting on their bridegroom but had no oil in their lamps? They were not allowed to come to the wedding. The door was shut.

Matthew 25:10-12

And I plan to talk about this in another episode, as well as the priestly garments, because I want to keep the focus of this episode on the actual tabernacle, but even the word "garments" mentioned in Scripture are prophetic to being prepared for the coming Kingdom and Yah's covenant.

When we talk about the renewed covenant, what many people don't understand is that the Father's grace today, what this means to believers today, is that this grace allows us into the place in which no one was allowed before. The Holy of Holies place, is where we

are allowed to enter into today. Do you understand what that means? What a gift that is? Do you understand what it meant for Yahusha's sacrifice, when He gave up His Spirit, when He said "it is finished" to tear that veil, the veil that no one was able to enter into before? When Yahusha said "it is finished," that is the moment, the covenant was renewed. That was the moment where Israel was able to be reconciled to the Father, Yahuah.

So I am going to stop here today and we are going to pick up right where we left off next time. In the next episode, we are going to talk more about the new priesthood, and I hope to tie in some very important points as we continue on in this study of who is Israel.

(Just to give you an idea, here is a picture of what the sanctuary, courtyard and tabernacle looked like)

