

# The Tabernacle of Moses

Eric Michael Teitelman  
Pastor • Teacher • Worship Leader



## Table of Contents

Introduction.....	2
Prophetic Study.....	3
Prophetic Revelation .....	4
The Shechinah .....	5
Israel's Encampment .....	6
The Outer Courtyard .....	8
Exile of the Shechinah .....	8
The Eastern Gate.....	9
Altar of Burnt Offering .....	10
The Bronze Laver .....	11
The Great Contradiction .....	12
Melchizedek .....	14
Colors of the Tabernacle.....	15
Table for the Showbread .....	16
The Golden Lampstand.....	17
Altar of Incense .....	17
Ark of the Covenant .....	19
Judgment and Mercy .....	20
The Red Heifer .....	22
Our Journey of Salvation .....	23
Closing .....	23

## Introduction

Several years ago, I was asked to prepare a teaching on the Tabernacle of Moses—the *Mishkan*. I had read the endless narratives in the *Torah* many times where each part of the Tabernacle, meticulously detailed by the Lord, commanded the Israelites only to build a copy of the heavenly image. I had visited several life-size displays, one recently in Pennsylvania, but none revealed anything of particular magnificence. Even its size looked rather underwhelming—a small tent perched in the desert surrounded by miles of barren wilderness. From a near distance, the structure would have been hardly noticeable.

I have lived in the desert, so I am experienced with its harsh environment. My mind stirred up images of dust storms continuously pelting the wool curtains, covering everything with a fine layer of silt. It is unsurprising that so many years later, King David dreamed up a truly magnificent structure that would one day adorn the top of Mount Zion. In contrast, the Temple of Solomon was a colossal building over 50 feet tall. It copied the pattern of the original Tabernacle, but everything else about it was otherwise upgraded.

I remember a friend of mine told me he was planning to teach on the restoration of the Tabernacle of Moses. What exactly did he mean by that since we were no longer under the law but under a New Covenant of grace? Still, something resonated with me about the Tabernacle and its mystical artifacts. I believed that nothing in God's Kingdom was ever wasted. Like the creation, every detail in the Tabernacle must have been carefully thought out and meticulously woven together.

I started my research and was immediately overwhelmed by the volume and depth of revelation the Lord gave me. At first, I put everything into a slide presentation, but there was considerably more that I needed to convey. I decided to finally write this teaching, as the Lord has given me further revelation about the Tabernacle, expanding on its earlier details.

The Tabernacle itself was constructed entirely of materials donated by the Israelites. Nothing was commanded by the Lord—just a free-will offering of the people. This was a significant deviation because the Law of Moses mandated almost everything. Now the structure the Lord would use to communicate His laws to Israel was entirely funded with donations and managed by volunteers; it sounds like church.

The Tabernacle was called the Tent of Meeting or the Tent of Testimony. A testimony is a divine decree that is attested in the Scriptures. So, what exactly is the testimony of the Tabernacle? It has to be the spirit of prophesy,<sup>i</sup> as *Yeshua* said: “*You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me*” (*John 5:39, NKJV*),<sup>ii</sup> “*For the testimony of Jesus is the spirit of prophecy*” (*Revelation 19:10*). *Yeshua* is, therefore, the Spirit of Prophecy.

So it appears the key to unlocking the mysteries hidden within the Tabernacle is that everything in it on some level must prophetically testify of Christ and not of man, Israel, the Levites, or even

the Aaronic priesthood, but to *Yeshua*—the Son of God. This is where studying scripture from a deeper prophetic level is required.

## Prophetic Study

The rabbis use four general approaches to studying the *Torah*. It is called *Pardes*, which means “orchard,” and refers to the Garden of Eden or Paradise. *Pardes* is, therefore, an acronym (PRDS) signifying these four approaches:

1. *Peshat* – is the simple, literal meaning of the biblical narrative. Other approaches must always align with the *Peshat*; most biblical commentary is based on this study method.
2. *Remez* – approaches the *Torah* from an allegorical or allusional perspective. We see this in types, shadows, symbolism, and numerology.
3. *Derash* – is the *Midrashic* or homiletic analysis of the text, or what we might call “storytelling.” This may also include proof-texting and narrative expansion of the biblical text. *Yeshua* often used this method to teach about the Kingdom of God.
4. *Sod* – is the esoteric and mystical approach to understanding the *Torah*. The purpose of this fourth and most profound level of study is to understand the text on the first three levels and then to search out the nuances and subtle connections hidden within the text. Jewish mystics often used meditative and prayer techniques to encounter the spiritual realm in dreams and visions similar to those given to biblical prophets such as Ezekiel.

It is essential to recognize that Hebrew is God’s holy language. The Hebrew of the *Torah* was the language used in the creation. Thus all created things are directly affected by their Hebrew names and component letters.<sup>iii</sup> Jewish mysticism holds that all creation was issued forth from divine speech and that the *Torah* contains the wisdom of creation.<sup>iv</sup> Therefore, this language has God’s authority, given to man to bless, curse, and conceivably call down fire from heaven.<sup>v</sup> Hebrew, therefore, is unlike any other language whose meaning of words results from human construct or consensus.

Hebrew is a logical and analytical language whose letters contain numerical values. One field of numerology is Gematria, which is the careful examination and analysis of word and letter placement and their numerical values to reveal relationships between words and letters. This finds higher meanings and mystical secrets hidden within the text. Samuel Avital calls Gematria “spiritual archeology,” suggesting that studying the *Torah* is akin to excavating an ancient city hidden for millennia. We will delve into some simple numerology shortly.

Even at the most superficial *Torah* study (*Peshat*) level, we can unlock deeper spiritual relationships between root words by understanding Hebrew. For example, the Hebrew word for “desert” is *midbar*, and the word for “speak” is *davar*. We gain incredible faith-building knowledge by understanding God speaks to His people in the dry lands. *Yeshua* spent forty days in the wilderness—fasting, praying, and communing with His heavenly Father. Are you possibly

encountering a desert season in your life? Rejoice because the Lord is testing you and deepening your faith, and I believe He is preparing you to hear His voice!

## Prophetic Revelation

Prophecy is how the divine will and God's presence are made known to His people. It helps us discern the relationships between the seen and unseen—the physical and the immaterial. As the supreme language of the soul, prophecy is the vehicle by which the Creator instructs and guides His people to come closer to Him.<sup>vi</sup> The methods of prophetic study are complex, analytical, numerical, metaphorical, spatial, visual, relational, poetic, homiletic, etc. Prophetic vision, therefore, transforms the wilderness into ranks of order and fruitfulness.<sup>vii</sup>

True prophets do not add to God's laws or biblical narrative; they discover the *Torah's* hidden mysteries through divine revelation and then reveal God's truth to His people. This level of finding God's order combines wisdom and understanding that create the right conditions for prophecy.<sup>viii</sup> Therefore, it is not our responsibility to make order out of chaos but to discover it.<sup>ix</sup>

Prophets tell the future, point to the past and present dangers (what we call watchmen), and give others hope and faith in the meaning of life. But most importantly, prophecy is given to testify that Yeshua is both Lord and Messiah verbally. He is the gate and the gatekeeper that brings us back into a relationship with our heavenly Father.<sup>x</sup>

The rabbis tell us that throughout all biblical history, the Lord has divinely revealed Himself through speech, which is called prophecy, phenomena contravening the laws of nature (miracles), His management of history (divine providence, reward, and punishment), and God's physical appearance which is the manifestation of His Glory. Understanding biblical history, therefore, requires us to recognize God's ability to speak with people, especially His prophets, to manage history according to His will, and to contravene the laws of nature to fulfill His objectives.

Prophetic testimony is therefore witnessed through all four divine manifestations. We see this with John the Baptist, as it is written, *"This man came for a witness, to bear witness of the Light, that all through him might believe. He was not that Light, but was sent to bear witness of that Light" (John 1:7-8)*. In other words, God does not expect us to believe in an invisible and unknowable God, but He gives us both His word and the physical evidence of His truth. Likewise, the Tabernacle of Moses was very much at the center of God's pre-Christ manifestation to the nation of Israel.

The Bible offers various terms for describing the manifestation of God. For example, dreams and visions can include anthropomorphic images of God, but His Glory is the most frequently used term to express God's appearance (*Kavod*). God's Glory means His embodiment or

concretization within some actual worldly entity.<sup>xi</sup> We, as Christians, recognize this as Christ—the divine imminence and presence of the Creator.<sup>xii</sup>

## The Shechinah

The word *Shechinah* comes from the Hebrew root *Shachen* (שכן), which means to descend and “rest” or “dwell” in lowly levels.<sup>xiii</sup> The Tabernacle in Hebrew, the *Mishkan*, also originates from the same root word and specifically means “the place of dwelling.” God’s promise to Israel was that He would dwell in their midst,<sup>xiv</sup> and for this purpose, the Tabernacle was built—to create a place for God to dwell and rest with His people. Therefore, the Tabernacle embodies the *Shechinah* and is considered the same.<sup>xv</sup>

Within the Tabernacle, the supreme divine Glory of God (His *Kavod*) manifested itself as the *Shechinah*—a pillar of cloud of the divine presence by day and a pillar of fire by night. Interestingly, the Hebrew term *Shechinah* does not appear in the *Torah*, but it was used frequently in early Jewish religious and mystical works. Maimonides<sup>xvi</sup> believed the *Shechinah* was the divine aspect revealed to the biblical prophets in their visions, such as Ezekiel.<sup>xvii</sup>

In Judaism, the *Shechinah* is viewed as the divine feminine aspect of God. Not that God is considered as a woman, but comprised within the Godhead is both the divine male and divine female, as it is written, “*God created man in His own image; in the image of God He created him; male and female He created them*” (Genesis 1:27).

The rabbis also correlate the *Shechinah* to the Word of God. Since we know that *Yeshua* is the Word of God made flesh, *Yeshua* is, therefore, both the Glory of God (His *Kavod*) and His indwelling presence (His *Shechinah*). We read: “*And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth*” (John 1:14); “*If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him*” (John 14:23).

This does not imply, however, that *Yeshua* is a woman. No, the Lord has revealed the divine feminine attribute of the Godhead through Christ, this being His heart of “mercy.” Listen to the words of *Yeshua* as we see this attribute revealed to Israel: “*O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing*” (Matthew 23:37). We will later expand on the attribute of divine mercy as it directly correlates to divine judgment.

It is the *Shechinah* that the Jewish people greet on Friday evening as the Sabbath (*Shabbat*) begins. This seventh primordial day signifies the fullness of creation. Jewish mystics regarded this divine union with the *Shabbat* as God’s wedding celebration with Israel. The Sabbath

represents eternal peace and our rest in the Lord, and we know that *Yeshua* has promised that those who believe in Him will enter His eternal *Shabbat*.<sup>xviii</sup>

In Judaism, each sacred name of God is considered a separate and distinct manifestation of the Godhead.<sup>xix</sup> In these last days, however, we know that *Yeshua* embodies every form of God’s manifestations, including His Glory, Kingship, miracles, and the physical presence of our heavenly Father. As it says: *“The Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth” (John 1:14). “In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him” (1 John 4:9). “He who has seen Me has seen the Father” (John 14:9).* So let us now take a closer look at the Tabernacle and discover how every detail prophetically pointed to Christ.

## Israel’s Encampment

The Tabernacle sat at the center of Israel’s encampment in the desert—three tribes on each side, including the half tribes of Ephraim and Manasseh, and the Levites and sons of Aaron camped in the middle (Figure 1). The head of each encampment carried a unique flag. Our early Sages taught that the banner of Reuben featured the figure of a man, and the flag of Judah had the picture of a lion. The flag of Ephraim showed an ox, and Dan’s was decorated with the image of an eagle.<sup>xx</sup> These four symbols appeared in the faces of Cherubim, seen by the prophet Ezekiel,<sup>xxi</sup> and also appeared in the four living creatures found in the Book of Revelation.<sup>xxii</sup>

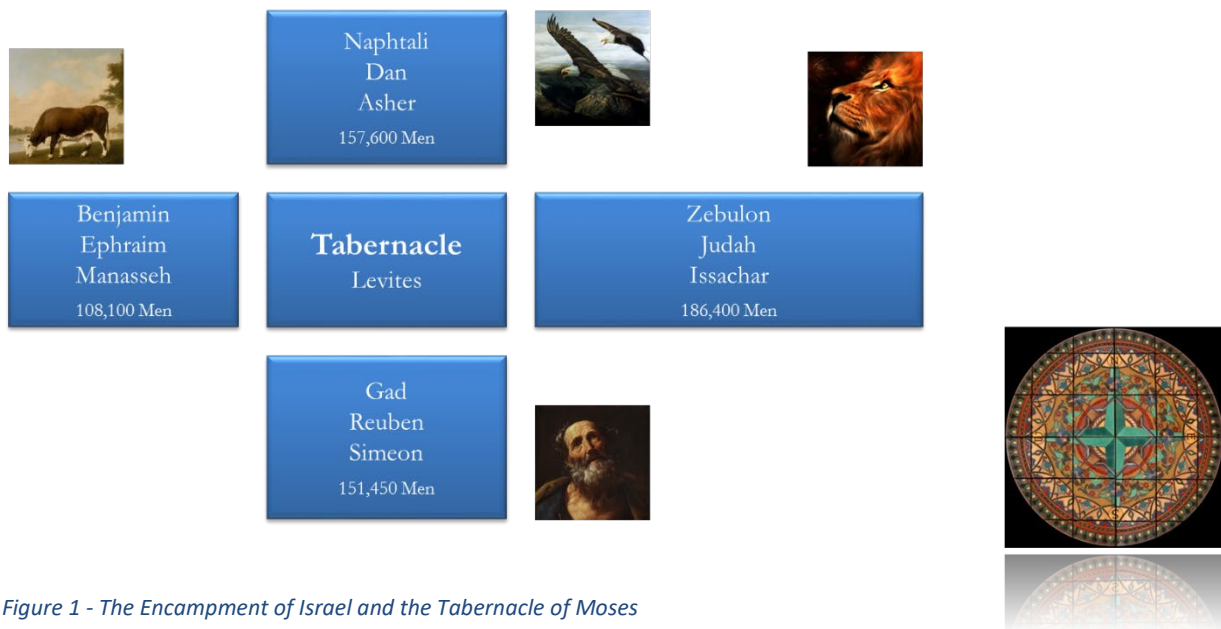


Figure 1 - The Encampment of Israel and the Tabernacle of Moses

In Ezekiel’s vision, the Cherubim are seen in the midst and around the throne of God. Isaiah also had a vision of God’s throne. Only here we see mighty Seraphim, each having six wings, standing and flying above it.<sup>xxiii</sup> It is not that God has set angels to be higher than Himself, but this vision shows that He is at the center of all things that are heavenly and earthly. The Seraphim, therefore, minister to the heavenly realm, while the Cherubim minister to the earthly realm.

On this basis, we can understand the profound significance of the camp of Israel. The Cherubim and the Tabernacle that Israel built is the chariot that carries the manifest presence of God, and the nation of Israel—the army of the Lord—is God’s escort; each person within their tribe encamped around the Tabernacle holding their unique banner of the Lord.<sup>xxiv</sup>

Seeing God’s throne on high, His feet touching the earth and resting upon a chariot of angels surrounded by an immeasurable host of God’s people, it is easy to visualize the poetry of God’s love for Israel. We read: *“He has not observed iniquity in Jacob, Nor has He seen wickedness in Israel. The Lord his God is with him, And the shout of a King is among them”* (Numbers 23:21); *“How lovely are your tents, O Jacob! Your dwellings, O Israel! Like valleys that stretch out, Like gardens by the riverside, Like aloes planted by the Lord, Like cedars beside the waters”* (Numbers 24:5-6).

We can see there is something unique about the number four. Four is signified in the Hebrew alphabet by the letter *Dalet*, which translates as “door.”<sup>xxv</sup> We know that *Yeshua* is both the spirit of prophecy and the door to the kingdom of God. From this correlation, we can deduce that the number four numerically represents God’s testimony to the world about His sovereignty and character, which is the Kingdom of God and also means our witness of Christ to the world—prophecy.<sup>xxvi</sup>

Lastly, the Gospels contain four accounts of *Yeshua’s* life and ministry.<sup>xxvii</sup> This correlates directly to the four living creatures and the four encampment flags of Israel (Figure 2).





The Gospel of:	The Messiah as:	The Cherub as:	
Matthew	King	Lion	
Mark	Servant	Ox	
Luke	Man	Man	
John	God	Eagle	

Figure 2 - The Four Gospels and Four Ministries of Yeshua

## The Outer Courtyard

The following illustration (Figure 3) shows the layout of the Outer Courtyard of the Tabernacle. It will become evident that every single detail points to Christ and our journey of salvation through Him. It is so detailed that we can find spiritual significance in every artifact—its orientation, placement, material composition, shape, size, and color. Nothing has been added that is superficial or meaningless.

The Tabernacle presents a mystery that awaits our remarkable discovery, and it activates all five of our senses— sight, hearing, taste, smell, and touch. However, the Tabernacle’s ultimate purpose was to awaken our sixth sense—our spiritual man. As the Lord said, “*Circumcise the foreskin of your heart*” (Deuteronomy 10:16). Our study will explore the details of the Tabernacle as it points to *Yeshua*, culminating with our journey of salvation that follows in the footsteps of our Savior.

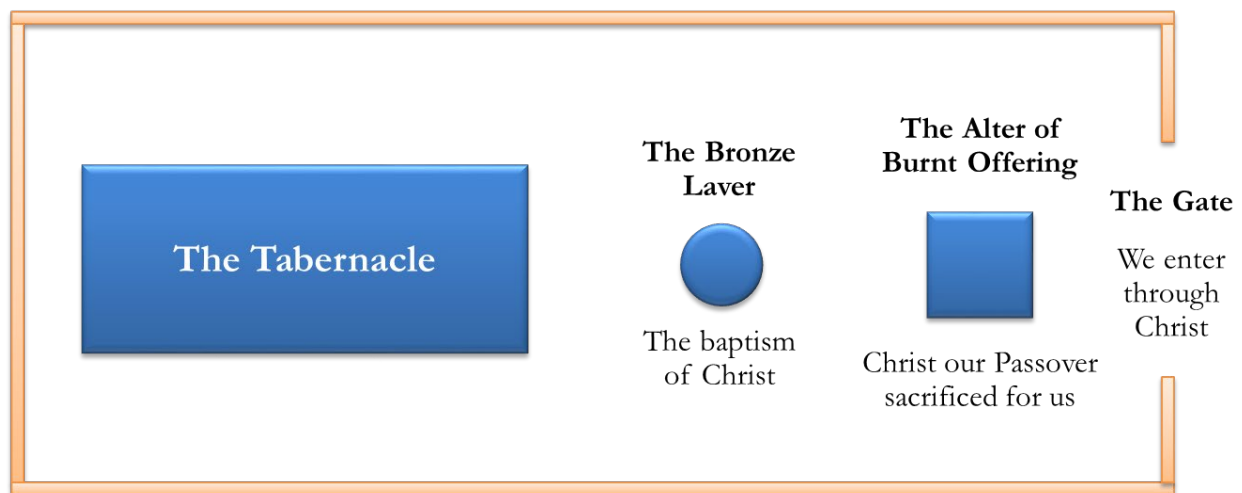


Figure 3 - The Outer Courtyard of the Tabernacle

## Exile of the Shechinah

The rabbis refer to Mount Zion (also called Mount Moriah and the Temple Mount) as the gateway to heaven. In this place, it is believed that Abraham prepared to offer his son, Isaac, as a sacrifice to the Lord. And it is thought that Jacob dreamed of a ladder connecting heaven and earth with angels descending upon the son of man (clearly a reference to the Messiah). In addition, King Solomon constructed the first Temple (*Beit Ha'mikdash*) that permanently established the Tabernacle of Moses in Jerusalem.

We know, however, that *Yeshua* ascended to heaven from the Mount of Olives, which is opposite Mount Zion across the Kidron Valley. Here it was prophesied that He would return to establish His earthly Kingdom—“*And in that day His feet will stand on the Mount of Olives, Which faces Jerusalem on the east*” (Zechariah 14:4).



So why does it appear there are two gateways to heaven? It is because of Israel's idolatry, their abominations, and the Shechinah's exile from the Temple to the Mount of Olives.<sup>xxviii</sup> We read: *"And the glory of the Lord went up from the midst of the city and stood on the mountain, which is on the east side of the city"* (Ezekiel 11:23). It is taught by the rabbis that the *Shechinah* went into exile with the Jewish people and that God remained with His people throughout all their persecutions.

Many years later, Yeshua—the Glory of God manifested as His Shechinah—wept over Jerusalem from this mountain.<sup>xxix</sup> However, we rejoice in knowing He is returning for His people. Israel will cry out: *"Blessed is He who comes in the name of the Lord"* (Matthew 23:39), *"And so all Israel will be saved, as it is written, 'The Deliverer will come out of [the heavenly] Zion [to Mount Zion in Jerusalem], And He will turn away ungodliness from Jacob'"* (Romans 11:29).

## The Eastern Gate

On the east side of the Outer Courtyard was "the gate." Notice there are no other gates into the Outer Courtyard, indicating that we cannot enter the Kingdom of God in any other way but only through Christ.<sup>xxx</sup> Once we are in Him, we are not to depart (exit) to the left or the right, but the Lord will make our paths straight before us.<sup>xxxi</sup> Once we enter the Tabernacle, which is Christ Himself, we will never leave His presence, *"And thus we shall always be with the Lord"* (1 Thessalonians 4:17).

Situated today on the east side of the Temple Mount in Jerusalem is the Eastern Gate (Figure 4), also known as the Golden Gate, and in Hebrew, *Sha'ar Harachamim* (the Gate of Mercy). The Shechinah Glory came through and departed from the Temple's Eastern Gate.<sup>xxxii</sup> The Ottoman ruler, Sultan Suleiman, sealed off the Golden Gate in 1541 to prevent the Messiah's entrance. The Muslims also built a cemetery before the gate, believing that Elijah, the precursor to the Messiah, could not come near the dead. This belief was based on the Islamic teaching that Elijah, a descendant of Aaron, the High Priest of Israel, would be prohibited from entering a cemetery for fear of death.<sup>xxxiii</sup>



Figure 4 - Golden Gate, Old City Jerusalem, Israel

However, the Ottoman was only fulfilling the Word of God, as it says, *"Then He brought me back to the outer gate of the sanctuary which faces toward the east, but it was shut. And the LORD said*

to me, This gate shall be shut; it shall not be opened, and no man shall enter by it, because the LORD God of Israel has entered by it; therefore it shall be shut" (Ezekiel 44:1-3).

The Tabernacle was oriented from east to west, with the entrance at the east. This was to signify the direction from which the Prince, the Messiah, would come. We read: *"For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be"* (Matthew 24:27). When Yeshua returns, He will first touch the Mount of Olives, which is east of the Temple Mount. Then He will enter Jerusalem by way of the Golden Gate. The east-west orientation is also an allegory to demonstrate how complete our redemption is in Christ. We read: *"As far as the east is from the west, So far has He removed our transgressions from us"* (Psalm 103:12).

## Altar of Burnt Offering

The first object one saw when entering the Outer Courtyard of the Tabernacle was the Altar of Burnt Offering (Figure 5).<sup>xxxiv</sup> The Altar was also called the Brazen Altar, the Outer Altar, the Earthen Altar, the Great Altar, and the Table of The Lord. The Altar was the place of animal sacrifice and symbolized the atoning sacrifice of Christ on the day of the Passover. It was in the Outer Courtyard outside the Tabernacle, indicating that Christ would be cut off from His people.<sup>xxxv</sup>

Three separate piles of wood burned atop the Altar. The largest fire was where the sacrifices were burned, the second fire provided coals for the Altar of Incense within the sanctuary, and the third was the "perpetual fire," which constantly burned on the Altar. Nothing was placed on it, and no coals were taken from it, and it existed solely to fulfill the commandment that there would be a perpetual fire.<sup>xxxvi</sup>

The Altar was made of wood and covered with bronze. The bronze represented the chastisement that Christ took upon Himself.<sup>xxxvii</sup> Bronze is a different metal than brass, having a darker and more unrefined appearance, while brass looks polished and refined.<sup>xxxviii</sup> The Lord's chastisement and Christ's obedience unto death was a refining process the Father placed on the Messiah. We read: *"For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without*



Figure 5 - Altar of Burn Offering

sin" (Hebrews 4:15). The bronze also represents the Lord's chastising process to bring His children to humility.<sup>xxxix</sup>

The blood of the sacrifices was thrown against the base of the Altar. Drink offerings (libations of wine) were also poured out to symbolize the New Covenant, which we know is in Christ.<sup>xl</sup> All sacrifices had to be seasoned with salt. *Yeshua* compared Israel to the salt of the earth.<sup>xli</sup> If we are the salt of the earth, then we, like Christ, are also a sacrifice and a sweet-smelling aroma unto the Lord.<sup>xlii</sup> Our flesh has been crucified with all its passions and desires. Still, His Spirit is alive within us.<sup>xliii</sup> We read: "*Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy*" (1 Peter 4:12-13). Like Him, we are also called to live a selfless and serving life, even to suffer for His namesake.<sup>xliv</sup>

## The Bronze Laver

The Bronze Laver was the second object one saw when entering the courtyard of the Tabernacle (Figure 6).<sup>xlv</sup> It represented the Baptism of Christ in the Jordan River. Christ's ministry began in this place as He prepared to enter the spiritual Tabernacle of God's people, Israel.<sup>xlvi</sup>

Water symbolized purification—consecration and sanctification under the Old Covenant. It could not remove sin, only cover it. That is why *Yeshua* demonstrated through His first miracle at the wedding at Cana that He came to turn water into wine.<sup>xlvii</sup> Wine symbolized Christ's atonement for sin; only His could permanently remove them. Therefore, Water Baptism remains an outward expression of our faith in Christ.<sup>xlviii</sup> The ritual does not save us; only the blood of Christ will.

Scripture tells us that the Laver was made from the bronze mirrors of the women serving at the door of the Tabernacle.<sup>xlix</sup> What is prophetically significant about mirrors? We know that everything in the Tabernacle was a shadow, a mere reflection of the more incredible things to come; as it says: "*But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord*" (2 Corinthians 3:18).



Figure 6 – Kohanim washing their feet from The Bronze Laver

Since the Altar was the place of sacrifice and the Bronze Laver the place of Baptism, one might question why the Altar stood before the Bronze Laver. After all, wasn't *Yeshua* baptized before going to the cross?

*Yeshua's* ministry of sacrifice began before He ever came to the earth, and we know He is the "*Lamb slain from the foundation of the world*" (*Revelation 13:8*). Those things established in the spiritual realm will ultimately see their fulfillment in the natural. Such was the crucifixion of *Yeshua*. Therefore, His Baptism in the Jordan River occurred after He entered the world. He ministered in the Outer Courtyard to the Jewish people for three and a half years until His crucifixion when He would spiritually enter the Tabernacle. The Tabernacle was the last object one saw when entering the outer courtyard, which we will explore in more detail shortly.

## The Great Contradiction

The very existence of the Tabernacle and the details of its planning and construction in the Book of Exodus seem to negate the fundamental principles of divine worship introduced at Sinai.<sup>i</sup> For the Lord said: "*You shall not make for yourself a carved image—any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth*" (*Exodus 20:4*). *And if you make Me an altar of stone, you shall not build it of hewn stone; for if you use your tool on it, you have profaned it*" (*Exodus 20:25*).

This is a great contradiction. The Lord commanded the Israelites not to make any carved image or likeness of anything in heaven, the earth, or the water. Then He instructed them to build a Tabernacle according to the image of the one He showed them in heaven.

For the answer to this paradox, we need to look at the story of the Exodus, which gives a glimpse of Israel's heart towards God. Near the beginning of Chapter 19, the Lord declares that Israel shall be a Kingdom of priests and a holy nation to Him.<sup>ii</sup> Then He commanded the Israelites to consecrate themselves for three days, prohibiting them from coming near the mountain where He would soon appear. On the third day, the Lord descended upon Mount Sinai, and Moses went up to meet Him.



*Figure 7 - Mount Sinai, Egypt*

The following dialogue is somewhat peculiar because, on the one hand, the Lord tells Moses to keep the people away from the mountain lest they perish, but at the same time, requests that

the priests who serve the Lord come near to Him: *“And the Lord said to Moses, ‘Go down and warn the people, lest they break through to gaze at the Lord, and many of them perish. Also let the priests who come near the Lord consecrate themselves, lest the Lord break out against them.’ But Moses said to the Lord, ‘The people cannot come up to Mount Sinai; for You warned us, saying, ‘Set bounds around the mountain and consecrate it.’ Then the Lord said to him, ‘Away! Get down and then come up, you and Aaron with you. But do not let the priests and the people break through to come up to the Lord, lest He break out against them’” (Exodus 19:21-24).*

It appears from the narrative that the Lord was angry with the people. But more likely, He was heartbroken that the children of Israel, whom He called priests, had fallen into idolatry and refused to come near Him. The rabbis have concluded from this story that *“The Israelites could not imagine a mode of divine service that strives to be as immaterial and non-physical as the God they served. They could not imagine a deity wholly other than the physical, present merely by his word and will.”* In other words, the Israelites had become familiar with the earthly deities of the Egyptians. Now, they were being asked to follow and worship an unknown, invisible deity who claimed to be above all. This natural disposition, interwoven with hearts that had become dead to the spiritual things of God, created a people overcome by fear and unbelief, which the Lord likened to *“hearts of stone.”*<sup>liii</sup>

In God’s mercy, the Lord established the Tabernacle of Moses and the Aaronic priesthood to demonstrate His grace through a temporary covering of sin. Still, more importantly, it showed the Israelites the model of permanent redemption that would ultimately come through their Messiah. We read: *“But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises. For if that first covenant had been faultless, then no place would have been sought for a second” (Hebrews 8:6-7).*

The sons of Aaron would temporarily hold the seat of the great High Priest, who would someday sanctify the people through His sacrifice, petitioning the Father through intercession to place their sins upon Himself and forever purifying Israel from her iniquity. As it says, *“For He said, Surely they are My people, Children who will not lie. So He became their Savior” (Isaiah 63:8).*

Therefore, it was never God’s intention to have an earthly Tabernacle outside the physical indwelling of man. As it says, *“By faith he [Abraham] dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he waited for the city which has foundations, whose builder and maker is God” (Hebrews 11:9-10).* And it was never God’s intention to have only one family of priests from the tribe of Levi because the whole nation of Israel was to be to Him a Kingdom of priests and a holy nation.<sup>liii</sup>

Our Sages have spoken: *“The purpose for the creation of the world is the revelation of God’s sovereignty, for there is no king without a nation.”*<sup>liv</sup> *“This is the whole purpose of man, and the purpose for which he, and all the worlds, both upper and lower, were created: that God should*

have such a dwelling-place here below—how this earthly abode for God is the purpose of all creation.”<sup>iv</sup>

## Melchizedek

Everything inside the Tabernacle (Figure 8) represents *Yeshua*’s final work of propitiation on the cross, and we can see the procession of His priestly ministry as we walk through the Tabernacle. Only the sons of Aaron were allowed to enter the Tabernacle, but only one of them, the High Priest, was allowed to enter the Holy of Holies once per year on the Day of Atonement (*Yom Kippur*). We know that *Yeshua* is the true High Priest of Israel, not according to any earthly lineage, but His priesthood is of another Kingdom—that of Melchizedek, which means “my King of Righteousness.”

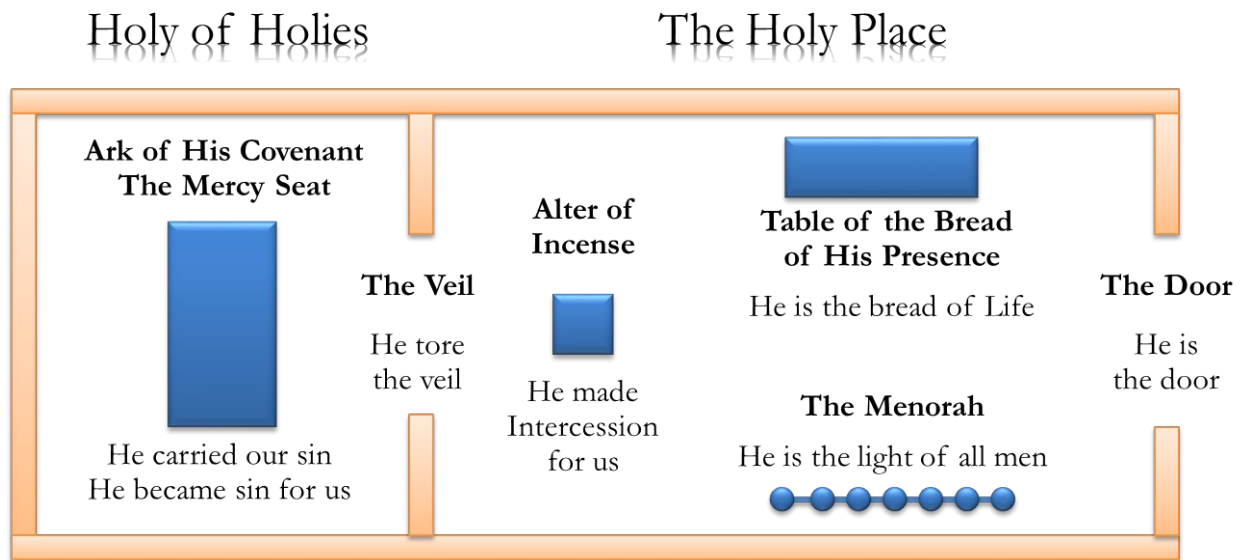


Figure 8 - The Holy of Holies and the Holy Place

Let us read Psalm 110:4 and translate directly from Hebrew (נִשְׁבַּע יְהוָה וְלֹא יִנְחַם אֶת־הַכֹּהֵן לְעוֹלָם עַל־). It is written, “Swears YHVH and will not relent, you are a priest to the world [also translated as an immeasurable distance, meaning infinite or forever] upon My spoken word, Malchie-zedek (King of Righteousness).” From this word-for-word translation, it becomes clear that the Father is speaking to His son, Christ Yeshua, named Melchizedek (King of Righteousness), and upon His written word, He will establish His priesthood, for Christ is the Word of God made flesh.

The Book of Hebrews tells us that Melchizedek was “without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually (Hebrews 7:3). When we look at the Hebrew translation and correlate it to the

New Testament, we come to the inescapable conclusion that Melchizedek is *Yeshua*, Son of the living God. Many theologians have similarly concluded that Melchizedek, as He appeared to Abraham, was a pre-incarnate revelation of Christ. This is extremely important to understand in the context of the Tabernacle because we can see that *Yeshua*, the *Shechinah* of God, had been present with the Jewish people from the very first moment He appeared to Abraham.

## Colors of the Tabernacle

The entrance of the Tabernacle was called “the door.” Inside was the Holy Place, and then beyond that (separated by a wool curtain) was the Holy of Holies.<sup>lvi</sup> One of the noticeable things about the Tabernacle was the adornment of its artifacts with specific colors—blue, purple, scarlet, white, gold, and silver.

Blue resembles the sea, the sea resembles heaven, and heaven resembles the throne of Glory.<sup>lvii</sup> The abundant use of this color tells us that it was the most significant color used in the Tabernacle. No other color could symbolize the special relationship between God and Israel.<sup>lviii</sup>

Purple is the color of blood and represents the sacrifice for sin,<sup>lix</sup> and scarlet is the color of sin.<sup>lx</sup> White is the color of purity, symbolizing physical, moral, and spiritual purity.<sup>lxi</sup> Gold represents divinity, the Holy Spirit, kingship, and the priesthood; it is also the color of the New Jerusalem.<sup>lxii</sup> The early Sages noted that the Tabernacle and its vessels symbolized a house meant to host the King.<sup>lxiii</sup> The Tabernacle is, therefore, a picture of Christ, who is both the King of Kings and the great High Priest of Israel. The Tabernacle also represents God’s people who are being conformed to the image of Christ as a royal priesthood and a holy nation.

Lastly, silver is the color of sacrifice. This is a mysterious color because silver was used in the Tabernacle inconspicuously. The wall of the Outer Courtyard was constructed of woven tapestries supported by square wood pillars. This fabric was hung on timbers using silver hooks and sockets secured with silver bands.<sup>lxiv</sup>

There is an interesting correlation between the outer wall to the assembly of a *Torah* scroll. The scroll is made of parchment—the skin of a kosher animal. The narrow rectangular strips of parchment are sewn together and resemble the pattern of the outer wall—rectangular and vertical in their orientation. An expert scribe would carefully ink each letter with a feather quill from right to left and top to bottom. The rabbis consider the Hebrew letters to hang on the parchment and not physically attached to it.

So, what is the correlation with the Messiah? The Outer Courtyard wall resembles the Torah scroll pattern, the Word of God. *Yeshua* is the Word of God made flesh, hence the use of parchment for the scroll.<sup>lxv</sup> The Hebrew letters hung the parchment like fabric curtains hung on the wood pillars, and the fabric was attached using silver.

Therefore, silver is the color of the Messiah's sacrifice. Spiritually, it represents the instrument that was used to hang *Yeshua* to the cross, although in actuality, He was likely crucified with iron spikes (the material of war and bondage).<sup>lxvi</sup> Unlike Gold, silver is a more subdued material that reflects our Savior's character, as it says, *"He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him"* (Isaiah 53:2).

## Table for the Showbread

Upon entering the door of the Tabernacle and looking to the right, the north side, one would see the Table for The Showbread (Figure 9).<sup>lxvii</sup> The sages tell us the table represents wealth, based on the biblical verse: *"He comes from the north as golden splendor; with God is awesome majesty"* (Job 37:22). God's wealth includes His life, peace, wisdom, wealth, beauty, seed, and rule.

The table was made of wood and covered with gold. Wood is the material of the cross, and gold is the color of the divinity and kingship of Christ who hung on it. The table stood along the north side of the Tabernacle wall signifying that Christ would be crucified to the north of the Temple, later called "the place of the skull" (Golgotha).<sup>lxviii</sup> The *Mishna* in Tractate *Zevachim* says the holiest sacrifices were always slaughtered on the north side of the Altar. This law was based on the scriptural commandment from Leviticus, which reads: *"He shall kill it on the north side of the altar before the Lord; and the priests, Aaron's sons, shall sprinkle its blood all around on the altar"* (Leviticus 1:11).



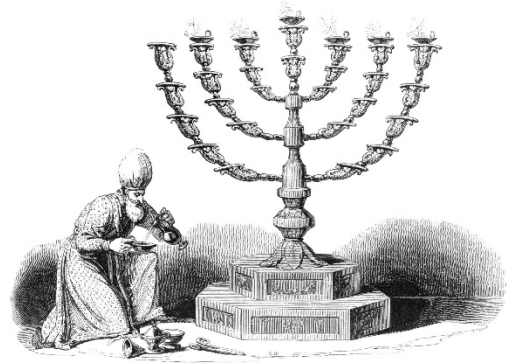
Figure 9 - Table for the Showbread

A blue cloth was draped over the table, and upon this cloth were placed the flat unleavened loaves of bread, called the Bread of His presence. Although not explicitly stated in scripture, it is believed these loaves were most probably unleavened.<sup>lxx</sup> The bread was then covered with scarlet cloth.<sup>lxx</sup> The blue represents heaven and the divinity of Christ, while the scarlet covering represents our sin that He took upon Himself. These flat unleavened loaves were similar to those used by our Savior on the Feast of the Passover (called the bread of affliction) in officiating the New Covenant.<sup>lxxi</sup> We know that Christ is the true bread of life who came down from heaven, and we know that He is the one who has taken our sin upon Himself and was broken for our iniquities.<sup>lxxii</sup>



## The Golden Lampstand

On the left, the south side of the Tabernacle, stood the Golden seven-branched Lampstand (Figure 10).<sup>lxxiii</sup> The Lampstand was made of one single piece of pure hammered gold. Singular implies that God is indivisible and “one” (*Echad*). Hammered indicates the Messiah would be a vessel in the Father’s hand to mold and shape according to His will and purposes. The Golden Lampstand declares that *Yeshua* is the light of the world and the light and life of all men, and it correlates in scripture with the seven spirits of the Lord.<sup>lxxiv</sup> It stood opposite the Table for The Showbread along the south side of the Tabernacle. The base of the Lampstand, its lamps, wick-trimmers, trays, and oil vessels were covered with blue cloth, signifying heaven and the Kingdom of God.<sup>lxxv</sup>



*Figure 10 - Kohen pouring Olive oil into the Golden Lampstand*

The sages tell us the Golden Lampstand represents wisdom. It served no ceremonial purpose in the Tabernacle regarding the animal sacrifices except to adorn it with beauty. Its placement along the southern wall would emulate the direction of sunlight, becoming nullified against its brightness during the daytime. And at night, continuing to provide an eternal source of light to symbolize that *Yeshua* would continually illuminate the souls of men.<sup>lxxvi</sup> As prophesied, “*The city [Jerusalem] had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light*” (*Revelation 21:23*).

## Altar of Incense

The Altar of Incense was made of wood and covered with gold (Figure 11). Again, wood is the material of the cross, and gold is the color of the divinity and kingship of Christ who hung on it. And like the Table for The Showbread, it too was covered with a blue cloth.<sup>lxxvii</sup> It was taller than the Table for The Showbread, perhaps more elevated than the Menorah, whose measurements are not found in scripture.

The Altar of Burnt Offering, which sat in the Outer Courtyard, represented Christ's sacrifice for sin. In contrast, the Altar of Incense which sat inside the Tabernacle, represented our sanctification from sin. Rabbinical commentary on the Altar of Incense concludes with the words: "It is a Holy of Holies unto God," whereas the Altar of Burnt Offering is called only "a Holy of Holies." Sacrifice without sanctification cannot bring us into an intimate relationship with our heavenly Father. Sacrifice pays for sin, while sanctification washes us from it.<sup>lxxviii</sup>

The incense is a picture of the intercession of Christ that stopped the curse of the law and removed God's wrath against Israel's sin. It is also a picture of the prayers of the saints rising to heaven.<sup>lxxix</sup> It is called a Holy of Holies unto God because it is about "prayer," the core of our relationship with Him.<sup>lxxx</sup>

When entering the Tabernacle, the sons of Aaron ministered in the place between the Menorah, the Table for The Showbread, and the Altar of Incense. This symbolized that the earthly priest was in the divine presence of the Lord, standing in the gap and mediating with the Lord for the nation of Israel.

The Altar of Incense stood outside the veil and the Holy of Holies. At this place, Christ officiated the New Covenant and sanctified His disciples, praying what is written in the Gospel of John: "Sanctify them by Your truth. Your word is truth. As You sent Me into the world, I also have sent them into the world. And for their sakes I sanctify Myself, that they also may be sanctified by the truth" (John 17:17-19). Yeshua interceded for His disciples, offering prayers to heaven, and then prayed again in the Garden of Gethsemane before going to the cross.

Yeshua could not make final atonement for our sins until He was crucified. Therefore, every work of Yeshua's ministry fulfilled inside the Holy of Holies was done after His death. When Christ died, the veil separating man from God was torn, and this was when the blood of Christ (spiritually speaking) was sprinkled upon the Mercy Seat. It was also when every work of Yeshua on the cross was finished.<sup>lxxxix</sup>

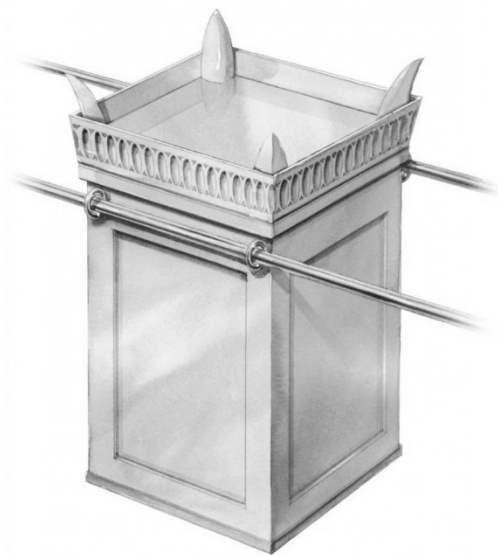


Figure 11 - Altar of Incense

## Ark of the Covenant

The Ark of the Covenant (*Aron Ha'brit*), also known as the Ark of the Testimony and the Ark of The Lord God, served as a miniature royal throne for the Glory of God and corresponded with the actual royal throne in heaven (Figure 12). It contained the two stone tablets of testimony on which the Ten Commandments were inscribed, Aaron's rod, which sprouted an almond blossom, a jar of manna that did not spoil, and the first *Torah* scroll written by Moses.

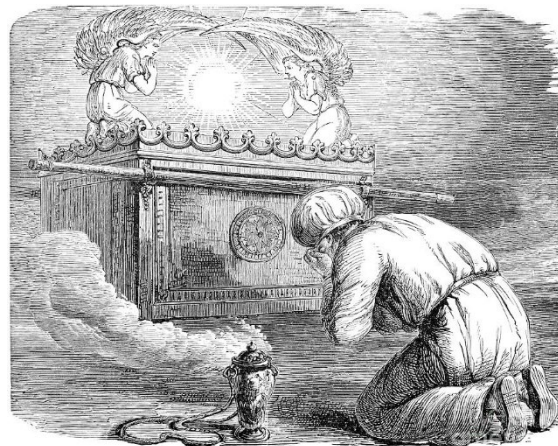


Figure 12 - Kohen praying before the Ark of the Covenant

The Ark was made of wood and covered with gold. Again we see the pattern of the wood symbolizing the material of the cross, and gold

representing the divinity and kingship of Christ who hung on it. Sitting on top of the Ark was the Mercy Seat. It was made of pure gold upon which the blood of the sacrifice was sprinkled on the Day of Atonement. The Lord would speak to Moses and, on occasion, to the High Priests of Israel from above the mercy seat.

Two Cherubim angels made of pure gold stood on either side of the Mercy Seat, facing each other. Our Sages wrote that Cherub angels have a child-like appearance, hence their portrayal in Christian art as babies with wings. The rabbis tell us the angels would embrace each other to show God's affection towards Israel. Their wings extended upwards towards heaven and stretched out over the Mercy Seat to symbolize their earthly dominion and service to our Lord and Savior upon the earth.

Two long wooden poles were used on either side of the Ark, so the Levites could carry it. The priests stood similarly facing each other to the two Cherubim. The spiritual picture here is the priests were to convey God's Glory and presence, His *Shechinah* upon their shoulders. Their stance was also an expression of admiration and submission towards the Lord.

The Ark, which contained the Ten Commandments, served as a foundation stone to the Mercy Seat, indicating that the law would come first, and later the New Covenant would rest upon the foundation of God's perfect law.<sup>lxxxii</sup> We know that Christ did not come to abolish the law but to fulfill it, and He said that not one tiny detail of the law would be done away with until all His work is fulfilled.<sup>lxxxiii</sup> This, of course, includes His triumphant return and His final restoration of the nation of Israel.

The Mercy Seat and the blood sprinkled on it symbolized the final Atonement of *Yeshua* on the cross. After His death, he was laid in a tomb carved from stone. Again, we see the correlation of the stone representing the spiritual condition of Israel's heart towards her Messiah. But on the day of the resurrection, we see two angels standing on either side of the stone bed, appearing in

the same form as the two gold Cherubim over the Mercy Seat.<sup>lxxxiv</sup> The Ark and its two angels were, in essence, a prophetic image of what Christ would fulfill many years later.

## Judgment and Mercy

The Hebrew word for “Cherub” is “*Keruv*,” which translates as “angel of destruction or judgment.” In Ezekiel’s vision, he saw four Cherubim angels ministering around the throne of God. Interestingly, only two Cherubim and not four were placed on top of the Ark of the Covenant. It is speculated that the other two Cherubim are guarding the entrance to the Garden of Eden.



Figure 13 - Roman soldiers carrying away the artifacts of the Temple

It is also interesting to note that these “angels of judgment” were placed at the center of God’s “seat of mercy”—a reflection of His love and grace towards His people Israel. The Ephod was the most central garment the High Priest wore in the Tabernacle; it was an apron-like garment worn over his other clothing and was fastened with a long belt in the front opposite his heart. Draped over the Ephod was another garment called the “*Choshen Mishpat*.” In Hebrew, this translates as the “breastplate of judgment” or “breastplate decision.” Twelve precious stones were embedded in the breastplate, each representing a specific tribe of Israel whose name was inscribed. Additionally, two sardonyx stones (called “stones of remembrance”) were marked with the twelve tribes of Israel (six on each stone) and affixed to the shoulders of the High Priest.<sup>lxxxv</sup>

It is told by the Sages that the Divine “left hand” of God represents judgment (*Gevurah*), which is the Supernal attribute of severity, and that the Divine “right hand” of God represents mercy (*Chesed*), which is the Supernal attribute of love. These are consistent with this scripture: “His right arm embraces me,”<sup>lxxxvi</sup> referring to the state of God bringing us close to Himself. These faculties—love and fear—are the arms and the body of the soul—love and kindness are the “right arm,” and fear and severity are the “left arm.”<sup>lxxxvii</sup>

Judgment and mercy operate together interwoven and inseparable. One cannot have mercy without judgment, and you cannot have judgment without mercy. These are not individual choices, nor do they contradict each other, but they work together as a single unit of God’s providence and sovereignty. And so it is with *Yeshua’s* ministry; He will administer mercy and judgment according to the Father’s will and allotted time.

*Yeshua* is the arm of God revealed to creation, as it says, “Who has believed our report? And to whom has the arm of the LORD been revealed?” (*Isaiah 53:1*). At His first appearance, *Yeshua*

came as a man and a suffering servant. These are represented by the Cherubim images of the man and an ox, as it says: *"For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many"* (Mark 10:45). We who are born again in His likeness are also to become servants of all men.<sup>lxxxviii</sup>

Christ became the mediator of the New Covenant of God's grace and mercy, and for this reason, He is seated at the right hand of the Father.<sup>lxxxix</sup> At His second coming, Christ returns in His divine appearance as the righteous judge of the earth—the King of Kings and Lord of lords.<sup>xc</sup> We read, *"[and] He shall devour on the left hand [of judgment] And not be satisfied"* (Isaiah 9:20). The Cherubim images of the eagle and lion represent these.

Having only two Cherubim associated with the Ark of the Covenant tells us Christ's ministry with Israel is incomplete. *Yeshua's* merciful time with Israel lasted for three and a half years. God's final severity with Israel before His return is called the "time of Jacob's trouble." It will last for another three and a half years, totaling seven—the number of Divine completion.<sup>xc</sup> This is the Lord's final judgment against Israel (the seventieth week of Daniel<sup>xcii</sup>), and we see His judgment, in part administered by the four Angels of Destruction revealed in the Book of Revelation.<sup>xciii</sup>

When *Yeshua* returns to Jerusalem, the Tabernacle and its ministry of testimony will be finished, as it says: *"Then it shall come to pass, when you are multiplied and increased in the land in those days, says the LORD, that they will say no more, The ark of the covenant of the LORD. It shall not come to mind, nor shall they remember it, nor shall they visit it, nor shall it be made anymore"* (Jeremiah 3:16). There will no longer be any need for the Ark because the Ark of heaven, *Yeshua* Himself will be ruling the nations of the earth from Jerusalem. No longer will Israel need to be reminded of God's law, for He will put His law in their minds and write it on their hearts.<sup>xciv</sup> We read: *"The days are at hand [says the Lord], and the fulfillment of every vision"* (Ezekiel 12:23); *"No more shall every man teach his neighbor, and every man his brother, saying, 'Know the Lord,' for they all shall know Me, from the least of them to the greatest of them, says the Lord"* (Jeremiah 31:34); *"For the earth shall be full of the knowledge of the Lord As the waters cover the sea"* (Isaiah 11:9).

## The Red Heifer

The ordinance of the Red Heifer (Figure 14) has remained a mystery to the rabbis to this very day: *"This is the ordinance of the law which the Lord has commanded, saying: Speak to the children of Israel, that they bring you a red heifer without blemish, in which there is no defect and on which a yoke has never come. You shall give it to Eleazar the priest, that he may take it outside the camp, and it shall be slaughtered before him; and Eleazar the*



Figure 14 - Example of a Red Heifer

*priest shall take some of its blood with his finger, and sprinkle some of its blood seven times directly in front of the tabernacle of meeting. Then the heifer shall be burned in his sight: its hide, its flesh, its blood, and its offal shall be burned. And the priest shall take cedar wood and hyssop and scarlet, and cast them into the midst of the fire burning the heifer" (Numbers 19:2-6).*

*"Then a man who is clean shall gather up the ashes of the heifer, and store them outside the camp in a clean place; and they shall be kept for the congregation of the children of Israel for the water of purification; it is for purifying from sin. And the one who gathers the ashes of the heifer shall wash his clothes, and be unclean until evening. It shall be a statute forever to the children of Israel and to the stranger who dwells among them" (Numbers 19:9-10).*

The symbolism of the Red Heifer only becomes apparent when we compare it to the sacrifice of Christ. *Yeshua* symbolically is the Red Heifer, the ox and the suffering servant who carries our burden and our transgressions upon His back. We see this in the image of one of the four Cherubim angels displayed on the banner standing before the tribes of Benjamin, Ephraim, and Manasseh. Red is the color of sin, and *Yeshua* became our sin. He was without defect or blemish, without sin, had never sinned, nor previously carried the burden of any sin upon His back. This is the law of the Red Heifer. He was cut off and crucified outside the camp of His people and the Tabernacle of the Lord.<sup>xv</sup>

The blood of the Red Heifer was sprinkled seven times before the Tabernacle as a sign to the people, indicating that God's work on the cross was complete. The Red Heifer was burned in its entirety, symbolizing the final work of the Holy Spirit to make atonement and purification for our sins.

Three other elements are associated with the Red Heifer: Cedarwood, which is believed to be the material of the cross; hyssop, which is the bitter herb used to give *Yeshua* a drink from a vial offering corrupted by sinful man; and scarlet, which is the color of our sins. Again, these elements were cast into the fire, symbolizing the final work and Baptism by the fire of the Holy

Spirit. It says: *"He is like a refiner's fire And like launderers' soap" (Malachi 3:2)*. The ashes of the Red Heifer were kept for the purification of the Tabernacle's water, again symbolic of our washing and purification from sin. Lastly, the statute of the Red Heifer is eternal, indicating that we will never forget and be eternally grateful for what Christ has sacrificed for us.

## Our Journey of Salvation

We have been learning about the construction and artifacts of the Tabernacle and how every detail points to Christ. This was just a quick overview, and there is considerably more to discover, including all the symbolism hidden in the sacrifices and priestly rituals. Let us go through the journey of salvation in Christ, who is the *Shechinah*, the Tabernacle, and the Kingdom of God.

We enter the Kingdom through the narrow gate. Remember that the gate is narrow, and the path to eternal life is difficult.<sup>xcvi</sup> Very few find it because very few are even looking or searching. But we have surrendered and accepted Christ's sacrifice on the cross. We have confessed our belief in Him and are baptized in water. This is where we are washed in His word, growing in faith, knowledge, and wisdom. We open our hearts and invite Him into the door of our hearts, the Baptism of the Holy Spirit. Our hearts have become a Tabernacle, the Temple of the living God.

When the Bible tells us that we are "in Christ," it literally means that we now dwell in His heavenly Tabernacle, Christ Himself.<sup>xcvii</sup> In this place of intimacy, we have received His Holy Spirit and His Glory manifesting within us as the *Shechinah*. These are His light (the Golden Lampstand) and His bread of life (the Bread of His presence). Here in the Tabernacle of Christ, we take our daily Communion with Him, and in this place, He will forever make intercession for us through His prayers. We have now been taken past the torn veil into the Holy of Holies, where we experience the deepest and most intimate relationship with our heavenly Father. The Lord God speaks to us from the Mercy Seat, and we hear His voice. We can now fully worship the Lord in His spirit and His truth in this place.<sup>xcviii</sup>

## Closing

Studying the Tabernacle has been a joyful experience. However, visualizing this relatively small tent surrounded by the immense wilderness of the Sinai desert left me with a feeling of emptiness that I knew could only be filled with the indwelling presence of the Lord. The Tabernacle, as beautiful as it was, does not compare to the beauty we now have in Christ—our true heavenly Tabernacle.

In September 1977, during the Feast of Tabernacles (Sukkot), my family visited the home of a Messianic rabbi in Jerusalem—Rabbi Moshe Ben Meir (Figure 15) and his lovely wife, Ahuva. I was nine years old then and remembered the peace and calm surrounding their home. Their beautiful house was perched on a hillside, facing southward and overlooking a garden below. A meandering valley with rolling hills in the distance painted the Judean landscape from their living room window.

They had an enormous library with one book that caught my attention. It was about the archeology of the Temple Mount, and it depicted to scale of the outline of the Temple structure and its underground world. I had recently visited these ruins in the city, my mind struggling to reassemble the piles of broken stones. But now I was able to see order out of chaos. “What a beautiful

Temple,” I thought to myself. “How could God have allowed His holy place to lay in ruins?” I asked the Lord, “Can I rebuild Your holy Temple?” I yearned to see beauty restored from ashes and a longing for peace and stability restored to this remarkable city.

The Bible tells us that the Temple will soon be rebuilt in Jerusalem. This might seem strange to many Christians. Why do we need a Temple that points to a Messiah when the Messiah has returned to Jerusalem? Well, as they say, “this is not your father’s Oldsmobile,” neither will the Temple of the Messiah be “your father’s Tabernacle,” as it says, “*The glory of this latter temple shall be greater than the former;’ says the Lord of hosts*” (Haggai 2:9).

The blueprint for the Millennial Temple is found in the Book of Ezekiel. The rabbis have meticulously studied the prophets and determined that the Temple of the Messiah would be enormous compared with the Temple of Solomon, covering more than 500 acres.<sup>xcix</sup> And it will be square, which is consistent with the description of the New Jerusalem found in the Book of Revelation.<sup>c</sup> Rather than being visited three times per year by just the men of Israel, the Millennial Temple will be visited frequently by men and women from every nation: “*And it shall come to pass That from one New Moon to another, And from one Sabbath to another, All flesh shall come to worship before Me, says the LORD*” (Isaiah 66:23).

As believers, we now have the Holy Spirit as a deposit of our inheritance in Christ, and we have the divine manifestation of God’s Glory that dwells within us—His *Shechinah*. We are both the Temple of the living God and the chariot that carries His indwelling presence throughout the earth.<sup>ci</sup> We labor to build the Spiritual Temple of God, which is His church, but when Christ



Figure 15 - Sukkot in Jerusalem with Rabbi Moshe Ben Meir, September 1977



returns, we will serve Him in overseeing the building of His earthly Temple in Jerusalem. Then one day, He will make a new heaven and earth, and the holy city, the New Jerusalem, will come down from heaven as a bride adorned for her husband.<sup>cii</sup>

We get the best of both worlds, as it says, *“Blessed and holy is he who has part in the first resurrection” (Revelation 20:6)*. We receive Christ as our heavenly inheritance, and we receive the nations as our earthly inheritance. May the revealed *Shechinah* of *Yeshua* come soon to Jerusalem so that we may dwell together forever in the Tabernacle of Christ.

Amen!

---

<sup>i</sup> Revelation 19:10.

<sup>ii</sup> All Scripture quotations are taken from the New King James Bible (NKJV) unless otherwise noted, Thomas Nelson Inc., 1982.

<sup>iii</sup> The Tanya of Rabbi Schneur Zalman of Liadi. Elucidated by Rabbi Yosef Wineberg. Translated from Yiddish by Rabbi Levy Wineberg and Rabbi Sholom B. Wineberg. Edited by Uri Kaploun. Published and copyright by Kehot Publication Society.

<sup>iv</sup> Samuel, Gabriella. *The Kabbalah Handbook*. Jeremy P. Tarcher/Penguin, a member of Penguin Group (USA) Inc., New York. 2007.

<sup>v</sup> James 3:1-8, Luke 9:54.

<sup>vi</sup> Meyerhoff-Hieronimus, J. Zohara. *Kabbalistic Teachings of the Female Prophets*. Inner Traditions Rochester, Vermont. 2008.

<sup>vii</sup> Rabbi Resnik, Russell. *Gateways to Torah*. Leadered Books, a Division of Messianic Jewish Publications. 2000.

<sup>viii</sup> Ibid. *Kabbalistic Teachings of the Female Prophets*.

<sup>ix</sup> Ibid. *Gateways to Torah*.

<sup>x</sup> John 10:2-3.

<sup>xi</sup> Rabbi Granot, Tamir. *Pillar of Fire, Pillar of Cloud*. Translated by Kaeren Fish. Yeshivat AMIT Orot Shaul.

<sup>xii</sup> Ibid. *Kabbalistic Teachings of the Female Prophets*.

<sup>xiii</sup> Ibid. *The Tanya of Rabbi Schneur Zalman of Liadi*.

<sup>xiv</sup> Deuteronomy 23:16.

<sup>xv</sup> Ibid. *The Kabbalah Handbook*.

<sup>xvi</sup> Rabbi Moses ben Maimon (Hebrew: Mōšeh bēn-Maymōn), commonly known as Maimonides (my-MON-i-deez), and also referred to by the acronym Rambam for Rabbeinu Mōšeh bēn Maimon, Maimonides was a medieval Sephardic Jewish philosopher who became one of the most prolific and influential Torah scholars of the Middle Ages. Wikipedia.

<sup>xvii</sup> Ibid. *The Kabbalah Handbook*.

<sup>xviii</sup> Matthew 11:28-29.

<sup>xix</sup> Ibid. *Kabbalistic Teachings of the Female Prophets*.

<sup>xx</sup> Bamidbar Rabba (2:7), and Ibn Ezra.

<sup>xxi</sup> Ezekiel 1:5 & 10.

<sup>xxii</sup> Revelation 4:6-7.

<sup>xxiii</sup> Isaiah 6:1-2.

<sup>xxiv</sup> Exodus 17:5, Song of Solomon 2:4.

<sup>xxv</sup> John 10:9.

<sup>xxvi</sup> 1 Kings 18:33, Daniel 7:2, Revelation 9:15.

<sup>xxvii</sup> Luton, L. Grant. *In His Own Words*. Beth Tikkun Publishing. 2005.

<sup>xxviii</sup> Ezekiel 8:6.

<sup>xxix</sup> Luke 19:41-44.

<sup>xxx</sup> John 14:6.

<sup>xxxi</sup> Psalm 37:23, Isaiah 30:21.

<sup>xxxii</sup> Ezekiel 43:1-2.

<sup>xxxiii</sup> Wikipedia.

<sup>xxxiv</sup> Exodus 27:1, Numbers 4:13.

- 
- xxxv Leviticus 7:20, Isaiah 48:18-19.
- xxxvi Leviticus 6:13. Wikipedia.
- xxxvii Isaiah 53:5.
- xxxviii Revelation 1:15.
- xxxix Leviticus 26:19.
- xl Numbers 28:14, Matthew 26:28.
- xli Matthew 5:13.
- xliv Exodus 29:18, 1 Corinthians 5:7, Ephesians 5:2.
- xlvi Matthew 5:13, Galatians 2:20 & 5:24.
- xlv 1 Peter 4:13.
- xlvi Exodus 30:17-19.
- xlvi Matthew 15:24.
- xlvi John 4:46.
- xlvi John 13:5, Ephesians 5:25-27.
- xlvi Exodus 38:8.
- l Rabbi Waxman, Chanoch. *Parshat Teruma—Of Sequence and Sanctuary: The View of Rashi*. The Herzog Academic College.
- li Exodus 19:6.
- lii Deuteronomy 10:16.
- liii Exodus 19:6.
- liv Ibid. The Tanya of Rabbi Schneur Zalman of Liadi.
- lv Ibid.
- lvi Exodus 26:1, 31, 33-35.
- lvii Exodus 24:10.
- lviii Rabbi Leve, Yitzchak. *The Colors of the Mishkan*. Yeshivat Har Etzion.
- lix Numbers 4:13, John 19:2.
- lx Isaiah 1:18, Numbers 19:6, 1 Corinthians 5:21.
- lxi Psalm 51:7, Revelation 3:5 & 19:14.
- lxii Revelation 14:14 & 21:18.
- lxiii Rabbi Samet, Elchanan. The Sacrificial Altar and the Structure of the Parasha. The Herzog Academic College.
- lxiv Exodus 27:17.
- lxv Ibid. John 1:14.
- lxvi Psalm 2:9 & 107:16.
- lxvii Exodus 25:23 & 30.
- lxviii Leviticus 1:10-11.
- lxix Jacobs, Joseph and Hirsch, Emil G. *Showbread—Composition and Presentation*. JewishEncyclopedia.com.
- lxx Numbers 4:7-8.
- lxxi John 6:47-48, 1 Corinthians 11:24.
- lxxii John 6:41, Isaiah 53:4-6.
- lxxiii Exodus 25:31 & 27:20-21, Numbers 8:3.
- lxxiv Isaiah 11:2, Revelation 4:5, 1:12-13 & 1:20.
- lxxv Numbers 4:9.
- lxxvi John 1:4.
- lxxvii Exodus 30:1 & 30:6-8, Numbers 4:11.
- lxxviii Leviticus 16:11-12, Numbers 16:46, John 17:19, Hebrews 10:10.
- lxxix Revelation 8:3.
- lxxx Isaiah 4:5 & 6:3-4, Hebrews 7:24-25, 2 Corinthians 2:15.
- lxxxi John 19:30, Matthew 27:51, Hebrews 10:11-14.
- lxxxii Psalm 19:7.
- lxxxiii Matthew 5:18.
- lxxxiv Luke 24:3-4.
- lxxxv The Temple Institute. Jerusalem, Israel.
- lxxxvi Song of Solomon 2:6.
- lxxxvii Ibid. The Tanya of Rabbi Schneur Zalman of Liadi.
- lxxxviii Matthew 11:29-30.

- 
- lxxxix Acts 2:33.  
xc Revelation 19:15-16.  
xci Jeremiah 30:7.  
xcii Daniel 9:24.  
xciii Revelation 6:1-8.  
xciv Jeremiah 31:33.  
xcv Isaiah 53:8.  
xcvi Matthew 7:13-14.  
xcvii Ephesians 1:3.  
xcviii John 4:24.  
xcix Rabbi Shurpin, Yehuda. *4 Unique Characteristics of the Third Temple*. Chabad.org.  
c Revelation 21:16.  
ci 2 Corinthians 6:16.  
cii Revelation 21:2.