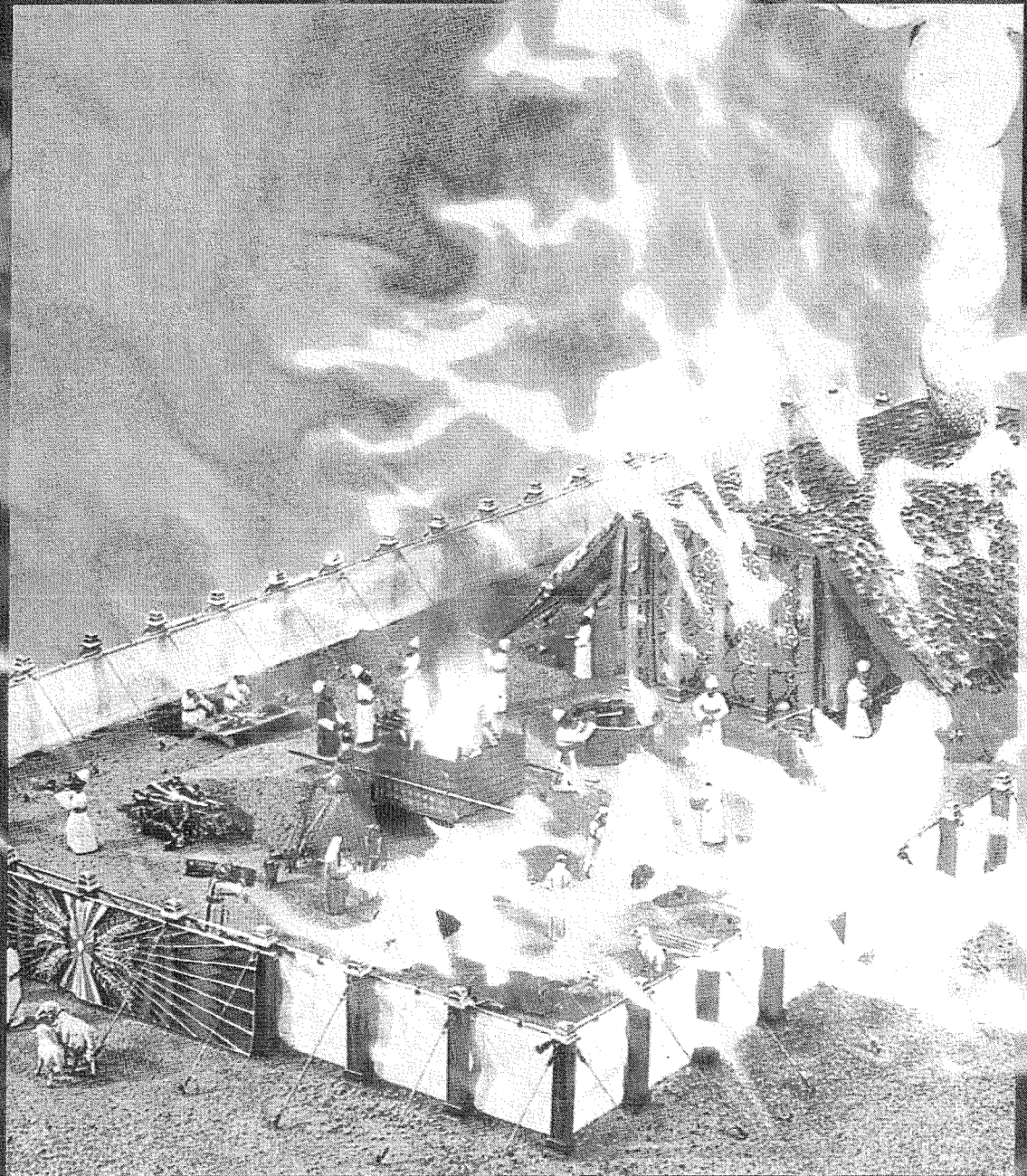


HA'SHEM

ISSUE 36



“...let them build me a tabernacle that I may dwell among them.”

Blessed is He
that cometh in
THE NAME
of Yahweh

(Matt 23:39)

HA'SHEM is a Hebrew word which
means 'THE NAME' (of Yahweh)

HA'SHEM is produced and distributed by
The Congregation of Yahweh, 20 Newstead
Grove, Nottingham NG1 4GZ, England.

SUBSCRIPTION

HA'SHEM is free to all and must not be sold
or used for gain.

CHANGE OF ADDRESS

Please notify the Despatch Department of
any change of address giving both the old
and the new addresses.

DESPATCH DEPARTMENT

The C.Y. Services
52 Beech Avenue
New Basford
Nottingham NG7 7LQ
ENGLAND

DIVINE NAMES AND TITLES

Throughout this magazine you will see the
names YAHWEH and YAHSHUA. Yahweh is
the original Hebrew name for the heavenly
Father and Yahshua is the original name of
His Son, our Saviour.

Also the term ELOHIM (or its shortened form
El) will be used. This literally means 'Mighty
One' and is usually translated 'God' in the
King James version of the Bible.

All Scripture quotations in this publication
(unless otherwise stated) are from the King
James Version of the Bible.

Scripture quotations marked (NIV) are from
the HOLY BIBLE, NEW INTERNATIONAL
VERSION © Copyright © 1973, 1978, 1984
by International Bible Society. All rights
reserved.

Substitution of the holy Names in all
Scripture quotations have been made at the
discretion of the author.

COPYRIGHT

All articles in this magazine are copyright of
The Congregation of Yahweh unless
otherwise stated.

PRINTERS

Briden Print Ltd
Ilkeston
Derbyshire
DE7 4RE



*from the
Editor's
Pen*

In Genesis 3:8 we find Yahweh walking in the garden in the cool of the day looking for Adam and his wife. In Genesis 18 we, again, see Yahweh visiting the earth to speak with Abraham before proceeding to observe the conditions in Sodom. In Exodus 3:7-8 we read that Yahweh said to Moses, "I have surely seen the affliction of my people which are in Egypt... And I am come down to deliver them..."

Exodus 25:8 gives us a look at Yahweh's on-going purpose in His visit to planet Earth. He says through Moses, "... let them build me a sanctuary; that I may dwell among them." In Yahweh's economy He desired to live among His people. In order to do this He needed a tabernacle with its furnishings, and its system of sacrifices. It is this story of the Tabernacle, with its teachings, which we found so interesting during our Feast. We hope, by publishing the thoughts expressed by each minister, this will be a blessing to you, too.

I suppose one of the greatest blessings for us was when we realised that the Tabernacle spoke to us of Yahshua, and we were able to see, from the teaching, that it was always Yah's desire to dwell with His people.

Be assured that in the time of your greatest need He is **dwelling** with you; allow Him who dwells with you to meet that need. With deepest awe we send this edition of Ha'Shem to you.

Sincerely

Peter Warsop

in this issue

HA'SHEM 36

Features:

- Introduction** 3
Valerie L Warsop
- The Chosen Place** 4
David Hayes
- The Door - Entrance to the Tabernacle** 7
Daniel J Smith
- The Brazen Altar** 10
Nathan J Prince
- The Laver** 15
Richard Willetts
- The Holy Place** 20
John T Thornton
- The Holy of Holies** 25
Valerie L Warsop

Special Contributions:

- POEM: "Were you there?"** 13
Rebekah Wager
- SONG: "Wash me"** 18
Ruth-Esmée Thornton
- HOMILY: A "down-to-earth religion"** 24
Ruth-Esmée Thornton
- TESTIMONY: "The way of blessing"** 27
Rebekah Wager

Regular Feature:

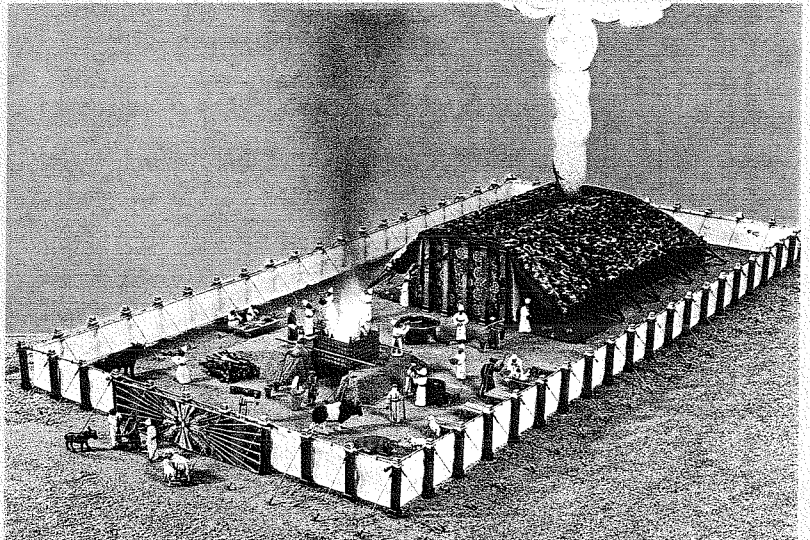
- LETTERLINE** 8
Extracts from your letters

EDITORIAL:

Editor-in-chief: Peter Warsop
Assistant Chief Editor: Jemrose Walker
Senior Editors: Valerie Warsop, Margaret Warsop, Gloria Hughes, Asmund Knutson

PRODUCTION:

Art & Design: Faith Hewitt
Photography: Jane Chopping



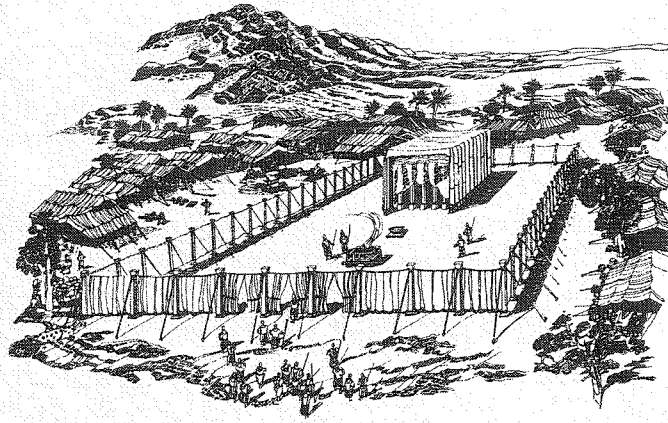
I N T R O D U C T I O N

Valerie L Warsop
(Senior Editor)

The Tabernacle, constructed in the wilderness according to Yahweh's own blueprint and design, was basically a tent. It has always been of personal fascination that the Tabernacle engendered far more conjecture, controversy and discussion than ever the Temple appears to have done. It has provoked endless discussions, inspired revelation and provided spiritual stimulus for generations, as it has captured the hearts and minds of theologians everywhere. This issue of HA'SHEM explains the message of the Tabernacle from a unique viewpoint, in that we are using its teaching to provide light and insight for our walk of holiness.

Holiness is a controversial issue in the decade of the nineties, when men and women want what they want now: when 'instant' has taken on startling new dimensions. If holiness is to be attained we want it now, and if we cannot receive it at once and maintain it with minimum effort we feel it is not to be had at all. This is not the way! John Wesley, that great exponent of Christian perfection, or holiness, said, "...perfection is always wrought in the soul by a simple act of faith; consequently in an instant. But I believe in a gradual work both preceding and following that instant." For the purpose of this series of articles we are likening the process that follows that 'instant' to a pilgrimage through the Tabernacle.

Illustrations of the Tabernacle used by permission:
Photographs of models © Chapter Two, Plumstead, London 1984



THE CHOSEN PLACE



by David Hayes

No journey to Egypt would be complete without seeing the great pyramids built by the Pharaohs as tombs to escort them into the afterlife. Similarly no trip to Rome would be complete without viewing the Coliseum or to Athens without visiting the ruins of the Parthenon. The ancient world supplied us with many eminent buildings that even today command our awe and respect towards those who built them. Many of these people also established great empires and command many pages in our history books.

Contrast these significant buildings of antiquity with a small tent (the Tabernacle) erected by a group of ex-slaves (the Hebrews) in a small desert (Sinai) in the middle east. There would seem to be no comparison. Even at the time of raising this tent, there was no earth-

shattering blast of trumpets; no earthquake; no cataclysmic event that would announce to the world that Yahweh was about to do something new in the earth.

Yet the importance and impact of this tent has been greater than any of the distinguished buildings of history. In this small, 'insignificant' tent, constructed in this arid, 'insignificant' place by a rough, 'insignificant' people, **Yahweh came to dwell amongst His people.**

Yet, who are we to call anything insignificant?

Many years later an 'insignificant' child (Yahshua), was born to an 'insignificant' family in an 'insignificant' town (Bethlehem) in an 'insignificant' place (a stable) in an 'insignificant' country (Israel).

We now know that that 'insignificant' baby was the Saviour of mankind and all the details of His birth, far from being insignificant, proved, in their fulfilment of prophecy, that this *was* the Messiah of Israel.

How do we judge a work of Yahweh today? By the number of people involved? By the amount of media interest? By its impact on society? Or by the fact that it is Yahweh working amongst people, and all that Yahweh does can be classified as a great work? That

which is 'small' in our sight is never insignificant if it is truly a work of Yahweh. No matter how small it is in our sight it is a further step in fulfilling Yahweh's great plan for mankind.

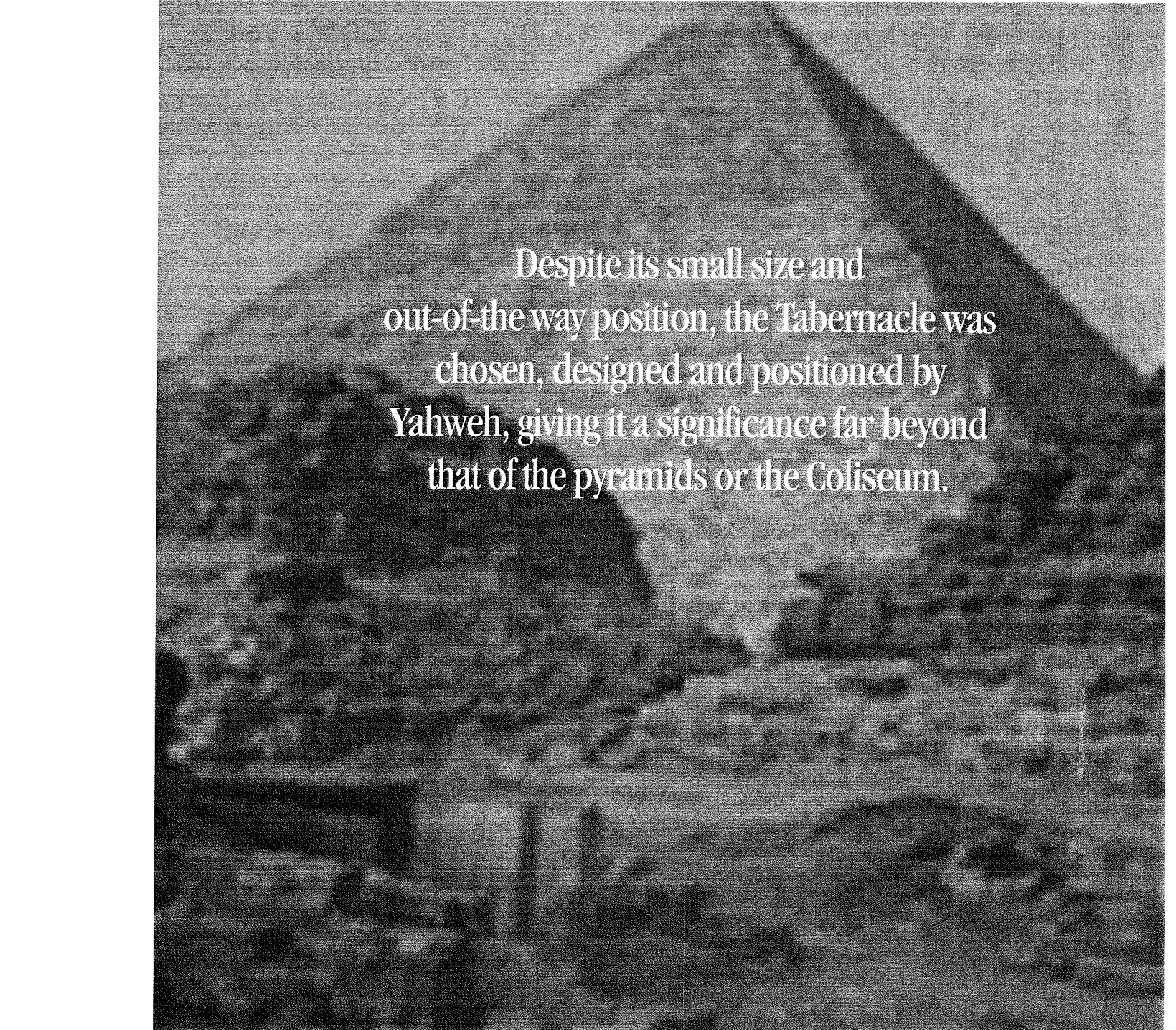
In order to appreciate the significance of the Tabernacle in the wilderness we need to know something of the character of the One who desired to live amongst His people. Firstly, He is an unchanging Elohim, as modern today as He was 4,000 years ago. Secondly, He knows what He wants and makes His choice accordingly.

THE UNCHANGING ELOHIM

Hebrews 13:8 - "[Yahshua the Messiah] the same yesterday, and today, and for ever."

Malachi 3:6-7 - "For I am [Yahweh], I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith [Yahweh] of hosts. But ye said, 'Wherein shall we return?'"

We see from these scriptures that Yahweh chooses whom He wants and that He is an Elohim of mercy. Israel was constantly rebelling against Him and would surely have been cast away had it



Despite its small size and out-of-the way position, the Tabernacle was chosen, designed and positioned by Yahweh, giving it a significance far beyond that of the pyramids or the Coliseum.

not been for the fact that Yahweh had chosen them and had mercy towards them. How often have we rebelled against Yahweh and wondered if He would ever accept us back, but, like the prodigal son, we, too have found Him to be a loving Father, waiting with open arms to receive us back. What confidence and security it gives us when we realise that He has chosen us; He will not change His mind and will have mercy on us when we make mistakes.

Genesis 6:6 - "And it repented [Yahweh] that he had made man on the earth, and it grieved him at his heart." Here we have a scripture which seems to suggest that Yahweh does change His mind, but the word 'repent' does not mean to change one's mind but 'to sigh'. Could it be that Yahweh let out a big sigh when He saw the wickedness of humanity, knowing that He was going to destroy most of them in the flood? Perhaps even looking down the centuries and

seeing His only Son, Yahshua, hanging on the stake to redeem these wicked people?

To return to our 'small' but by no means insignificant tent in the wilderness; it was built by people who were descendants of Abraham and as such had been chosen by Yahweh, making them a significant people in Yahweh's purposes, kept by Yahweh's unchanging call and His mercy. Likewise, there is a tendency to think that the place where the tent was pitched has no

real significance, it was just 'a place' in 'a wilderness', but again, let us look at the character of our Elohim to see if this could possibly be so.

THE ONE WHO CHOOSES CAREFULLY

On a number of occasions Yahweh chose a particular plot of land.

Example 1:

Genesis 2:8 - "And [Yahweh Elohim] planted a garden eastward in Eden..."

Today most maps will show this garden as being in Mesopotamia between the rivers Tigris and Euphrates. Nobody really knows if this is the correct location, but we do know that Yahweh chose a specific plot of land in which to plant His garden and place His created animals and man.

Example 2:

Genesis 12:1,5,7 - "Now [Yahweh] had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee... and Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came... And [Yahweh] appeared unto Abram, and said, Unto thy seed will I give this land. And there builded he an altar unto [Yahweh], who appeared unto him." (Emphasis mine.)

Genesis 13:14-17 - "And [Yahweh] said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I

will give it unto thee." (Emphasis mine.)

Yahweh gave Abram a specific plot of land and told him to walk through it and claim it. Suppose Abram had got sore feet and decided to settle where he was and not walk any further. Would Yahweh still have given him the land? But Abram was a man of faith; he walked by faith; he stopped by faith. We don't know exactly where he walked, but by faith he walked through the whole chosen plot of land claiming what had been promised. On one occasion we know he visited Egypt and therefore could have passed through the Sinai desert, a plot of land later chosen for a very special purpose.

It has always amazed me how our mighty Elohim, who is all-powerful, appears to limit Himself by **our** faith. "Oh ye of little faith," Yahshua said to His disciples in the storm on the sea and when they could not feed five thousand people. (Mk.4:40; 6:41-44). But I do not see having 'little faith' as a limitation of Yahweh's power but as an opportunity for me to share in the work of my Elohim, by faith. What a tremendous privilege and responsibility that is.

Example 3:

The Tabernacle was built in the Sinai desert. Certainly not the place I would choose if I wanted to make an impact on the world, but this was the **perfect** place, the **chosen** place. Remember that it was in this wilderness that Yahweh said to Moses, "...put off thy shoes...for the place whereon thou standest is holy ground" (Ex.3:5). Here, too, the law was given to Yahweh's people! Here Yahweh spent forty years preparing a people to enter the promised land. Here a tent was built that would contain Emmanuel - Yahweh dwelling amongst His people. It was no accident that the Tabernacle was built here; this was the chosen place! The message of the Tabernacle was that Yahweh has a place amongst humans. There is a way for us to approach the very Presence of the Holy One. A way

for sinful men and women to be made righteous through the blood of Yahshua (Heb.10:19-20).

Despite its small size and out-of-the-way position, the Tabernacle was chosen, designed and positioned by Yahweh, giving it a significance far beyond that of the pyramids or the Coliseum.

Are we chosen? Have we been placed in a chosen position? Is Yahweh 'dwelling amongst men' in me? Have I moved into the Holy Place, having been made holy by Yahshua's blood? Let us see that it is not important how significant my labours appear to be so long as I am doing what Yahweh has chosen me to do in the place He has chosen for me to do it.

Revelation 21:3 - "And I heard a great voice out of heaven saying, Behold, the tabernacle of [Elohim] is with men, and he will dwell with them, and they shall be his people, and [Elohim] himself shall be with them, and be their [Elohim]."

Visit us on the
Internet

<http://www.prima.net/coyuk>

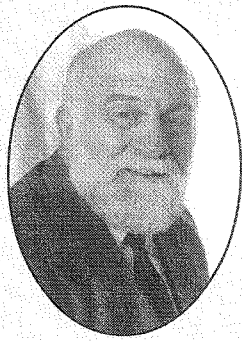
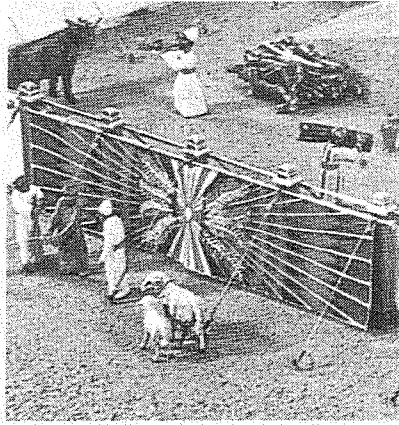
The Congregation
of Yahweh



“What is truth?”

(asked Pilate)

Isn't that something
we'd all like to
know...



by Daniel J Smith

When considering the Tabernacle in the wilderness one's attention is immediately drawn to the truth of Yahweh's holiness. Being situated in the centre of the camp, its pure white curtains of "*fine twisted (or twined) linen...*" (Ex.27:9) would have been a startling contrast to the surrounding black, goat hair tents of the Israelites and the desolation of the wilderness on which they were camped. These 'walls' or 'curtains' acted as a division between Yahweh and the ground made holy by His presence, and the people outside. They speak to us of separation. The court area was limited exclusively to the redeemed of Israel. It was for a separated people.

It is a sad fact that, today, many believers, once on fire for the Almighty, have compromised and lowered the high standards of Yahweh to such a degree that, in many instances, there is little difference between them and unbelievers. However, we may take courage that even with this seeming falling away many are rising up to the challenge and seeking to be "...holy even as He is holy." There is a hunger and a thirst for righteousness beginning to take hold of the hearts of many of His people. Their desire is to be like Him who has called them, and their consuming passion is, one day to stand in His presence and see Him face to face.

What, then, may we learn from the Tabernacle as to how this may be achieved? How can we find entrance

THE DOOR

Entrance to the Tabernacle

into His awesome presence? First, we see that Yahweh, in His mercy, did provide a way into His holy habitation. He has no desire to deny man access into His presence. He is "*...not willing that any should perish but that all should come to repentance*" (2 Pet.3:9). The second interesting point is that the Almighty provided only **one** entrance into the Tabernacle. This was situated on the eastern side of the court. Bible students will be aware that 'the east' was the area where Nimrod, the first earthly monarch, set up his kingdom, "*...the beginning of his kingdom of Babel...*" (Gen.10:10). He was a man in total rebellion against Yahweh. Metaphorically, the Israelite had to turn his back on this rebellion in order to enter the Tabernacle. It is a shocking and little-known fact that much of the teaching and many of the traditions held dear in the Christian church today had their origins in Babylon. If we are to go through the door leading to holiness, we will find a greater demand coming upon us to turn our backs on all that is associated with Babylon and to embrace the pure, unadulterated truth of Yahweh. We will be required to go through a 'straight gate' and to walk a 'narrow way' but oh, how blessed! It is the way that leads to life and few there be that find it - what a privilege! There is no way we can approach Yahweh unless we are holy. The writer to the Hebrews exhorts us, "*Follow peace with all men, and holiness, without which no man shall see [Yahweh]*" (Heb.12:14).

THE DOOR ITSELF

In vivid contrast to the stark white of the walls, the door to the Tabernacle was beautifully designed in a brilliant array of four expressive colours. Each one tells us something of whom they represent: Yahshua, Himself,

who said, "I am the door..." (Jn.10:7).

The white background of fine twisted linen, as with the court curtains, speak to us of purity, and of the perfection of a life serving both Yahweh and humanity: One who would "...give his life a ransom for many..." (Matt.20:28). The blue expresses the heavenly origin of Yahshua. Many so-called 'believers' are, today, denying the divinity of Yahshua. One fails to see how such people make their claims in light of His own recorded testimony: "For I came down from heaven, not to do mine own will, but the will of him that sent me" (Jn.6:38; see also Jn.8:23, 42, and 1 Cor.15:47). Thankfully, there are many who gladly join the Apostle Paul when he proclaims, "...for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim.1:12).

The purple in the curtains makes known to us His universal dominion. The purple material of ancient times was very costly and used largely outside the country of Israel, and more particularly in the courts of great empires. Countries where the materials were used included Midian, Tyre, Persia, Greece, Syria and Babylon. All these formed a wide circle around Israel and present to us a beautiful picture of Yahshua's universal dominion. Daniel caught a vision and wrote of Him: "...behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should

serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that shall not be destroyed" (Dan.7:13-14).

The final colour used in the fine needlework of the door was scarlet which, of course, speaks to us of redemption's plan. "...ye were not redeemed with corruptible things, as silver and gold...but with the precious blood of [Yahshua]" (1 Pet.1:18-19).

Forty years ago that precious blood was applied to my life, cleansing and delivering me from a life of sin, slavery to alcohol, and ruination. With countless others of every generation I can join with the hymn writer and declare:

*"Oh precious is the flow
That makes me white as snow,
No other fount I know,
Nothing, but the blood of [Yahshua]."*
R. Lawry

Scarlet also speaks to us of Yahshua's Kingship over Israel. To be part of His Israel, we must avow allegiance, and be subject to the King. Israel was to be a separated people by Yahweh's choice; a people who were wholly separated unto Him and having power with Him. His purpose for His people today is still the same.

In the glorious colours of the door we see a picture of Yahshua, and with this knowledge gain a clearer understanding of what He meant when He declared,

We are delighted to be able to print some extracts from the many letters we receive here in the Overseas Department of the Congregation. We value your correspondence...

Thank you profusely for the literature you sent. After reading your precious booklet "Knowing the Father", I once more repented of my sins...not so much as not believing the first time, but for the sure joy of knowing that our Heavenly Father has accepted me for the finished work of salvation by His beloved Son, Yahshua. Halleluyah!
AKS - Ghana

I am a girl of fourteen and one Saturday morning someone gave me a booklet "Knowing the Father"...as I read it something strange happened to me. I was crying, so I shouted and said "I am a sinner and locked by the devil. Who will set me free." I opened the book to the prayer on page 35 and followed the steps. So now I believe that my sins are forgiven and I am a new creature.
F. - Ghana.

I read the contents of Ha'shem 35 with much interest. The subject "The Headship of Yahshua" is really eye opening...I am really proud to say the Ha'shem is becoming my spiritual meat...
GY - India

Having recently read the booklet "Are you Happy about this?"* I would like to say how good I thought it was. I would like to obtain further copies...

SR - England

* The real meaning of Christmas

Letterline

If you would like to comment on any of the features in this issue, please do not hesitate to write to us.

Email: coyuk@prima.net

"Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (Jn.10:7-10).

There is no other way into the presence of Yahweh but by Yahshua. *"I am the way, the truth and the life: no man cometh unto the Father, but by me" (Jn.14:6).* Holiness is the only means by which we can enter Yahweh's presence and that holiness may only be found in Yahshua.

When Yahshua spoke of Himself as the door, He was speaking first and foremost of:

SALVATION'S DOOR

The number *four* speaks to us of 'creative works' and always has reference to the material creation; to things of the earth. The door of the Tabernacle was made up of *four* colours and supported by *four* pillars. Yahweh has graciously given us *four* gospels which tell of a Saviour who came and 'gave His life a ransom for many.' Our first approach to Yahweh was through this door. 1 Tim.2:5 speaks of 'one mediator' who gave His life for all. The door into the Tabernacle was wide (approx. 30ft) suggesting that it was made large enough to accommodate everyone who chose to come. Paul confirmed this in his epistle to Timothy when he pronounced that Yahweh would *"...have all men to be saved, and come unto the knowledge of the truth" (1 Tim.2:4).* We can only come

to this door on the grounds of His love and mercy. What a joy it is to our hearts when this beautiful door of salvation is opened to us to reveal the wonders of His love and compassion; the bounty of His provision; the wonderful new life in Yahshua and an assurance of adoption into His wonderful family. However, whilst these thoughts may thrill us we, who have been circumcised in heart, must also realise that this door is also:

THE DOOR TO THE WALK OF HOLINESS

The door of the Tabernacle court is a wonder to behold, when our eyes are opened to see in the skilfully woven and brilliant colours a glorious portrait of our heavenly King - Yahshua. The white portraying His purity; the blue identifying His heavenly origin; the purple, His universal sovereignty; the scarlet revealing Israel's Messiah and King, the Sacrificed One. How beautiful in the believer's eyes! Surely this is the One who is the beginning of our search for holiness. The beauty of the door attracts us and we find something happening in our hearts. Paul said, *"[Yabweh] hath not called us unto uncleanness, but unto holiness" (1 Thess.4:7).* A holy longing takes possession of us. We find ourselves joining the Psalmist: *"My soul longeth, yea, even fainteth for the courts of [Yabweh]: my heart and my flesh crieth out for the living [Elobim]" (Ps.84:2).* These longings are created by He who is beyond the door.

From within the Holy of Holies comes a call to Yahweh's people. It is high; a heavenly, holy call, coming

from the awesome Presence of Him who sits upon the mercy seat: *"...be holy, for I am holy" (Lev.11:45).* If the holy longings in our hearts are to be realised; if we are to see a restoration of the Shekinah Glory, we must go through this door of holiness and begin our progress through the Tabernacle. May the prayer of our hearts be one with the Psalmist: *"Open to me the gates of righteousness: I will go into them, and I will praise [Yabweh]. This gate of [Yabweh], into which the righteous shall enter. I will praise thee: for thou hast heard me, and art become my salvation" (Ps.118:19-21).*

Thank you so much for your generous help (clothing)...we distributed it to our poor fellow Christians. They appreciate you, and are much thankful to you and your congregation.

I was fortunate to have your publications Ha'shem and Uplook! They have made me to come to the knowledge of the real truth, also I have learned more about Yahweh and Yahshua.
STA - Nigeria

Please send Ha'shem magazine...and also The Ancient Paths. We are hungry to know more. God bless.
DB - England

I want to thank you for those magazines which you sent me. I want to confess that those magazines especially Ha'shem have done a great thing in my life and I thank God for helping you to publish them...

ASU - Nigeria

Could you please send me on a regular basis your Ha'shem magazine... and if you have a complete list of audio tapes, books and tracts...?

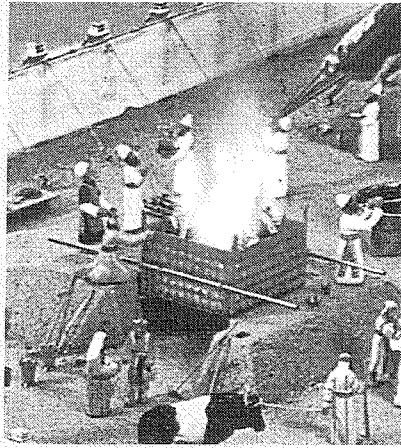
HLB - Eire

...I...got married to a non-believer. But through the magazines you sent me, he became interested to know the truth about our Father...consequently my husband decided to have himself baptized...I am so happy about this and owe a lot to you because of the reading material you sent me.

RDM - Philippines

(E-mail)

I am very interested in receiving your booklets...I am an isolated believer in the Messiah. I do not have any one close to me to fellowship with and I need all the help I can get.
SW -Earlsboro, UK.



THE BRAZEN ALTAR

by Nathan J Prince

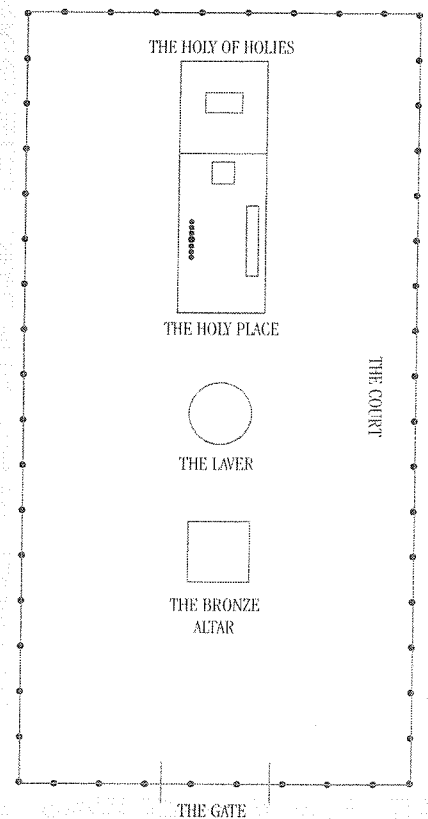
It is commonly taught that the Brazen Altar stands for sin, since bronze is understood to be synonymous with sin. We cannot really disagree with that, but if we do not see the Brazen Altar in its true setting we can make the same mistakes that believers have made over the centuries. They have an excellent stance for their suggestion that the altar is a type of Calvary, but we must also see that the sin offering made on it, was for the sins and misdemeanours of a 'redeemed', 'baptised', 'Holy Spirit filled' and covenanted people – ISRAELITES. I would, therefore, like to suggest that, to the Israelites, it was a **covenant maintenance altar**. If we can see that, we will also grasp the fact that it was the beginning of the walk of holiness, rather than a type of initial salvation. The Israelites had had their sins washed away - in type - at the Red Sea, had been 'baptised unto Moses' in the cloud, reached Sinai and been received into covenant relationship with Yahweh, so the experience at the Brazen Altar could not have been one of initial salvation.

Whilst the Christian scholars and theologians have the right to use it as a type of initial salvation,

we also have a right to see and use it as a type of sanctification; the place where the sinful nature, the old man, the flesh, the root of sin is dealt with once and for all. Whilst the teachings of the Tabernacle are excellent when applied to the way of salvation, they are in fact a blueprint for the walk of holiness. In this article we are going to take a look at the Brazen Altar, which happens to be the largest piece of furniture in the Tabernacle - I wonder why!

ITS POSITION

As one entered through the door of the Tabernacle, looming immediately before one, would have been the Brazen Altar. It was half way between the door and the Holy Place. One would also notice that from the Brazen Altar to the Mercy Seat, all the pieces of furniture were in a straight line. This reminded the Israelites that the sin question had to be dealt with. Even after the redemption wrought in Egypt, baptism in water and the Holy Spirit at the Red Sea, and covenant at Sinai, the all-important question of sin emerged when they started their walk of holiness towards the presence of the Elohim of Israel. When the Israelites saw



The plan of the Tabernacle

the awful magnificence of Yahweh's glory displayed on Mount Sinai, and when they heard the thunderous roaring of His voice, they said to

Moses, "Speak thou with us, and we will hear: but let not [Yabweh] speak with us, lest we die" (Ex.20:18-21). Why did they respond like that? I believe they reacted in that manner because they had come face to face with the presence of Yahweh, and saw themselves as they really were, just as Isaiah did (Isa. 6).

THE LARGEST PIECE OF FURNITURE - WHY?

Firstly, it reminded the Israelite that, in his desire to meet his holy Elohim, the sin question must be dealt with.

There was no chance of him missing the altar; there was no way he could get around it; it resounded its message of sanctification and holiness. Any attempt to get around the Brazen Altar and into the presence of Yahweh would be a sin of presumption, and that always met with death. [It is important to note that sin cannot stand in the presence of Yahweh.] It was also there to show that nobody could come to a place of open fellowship with Yahweh unless he/she went by the way of the Brazen Altar.

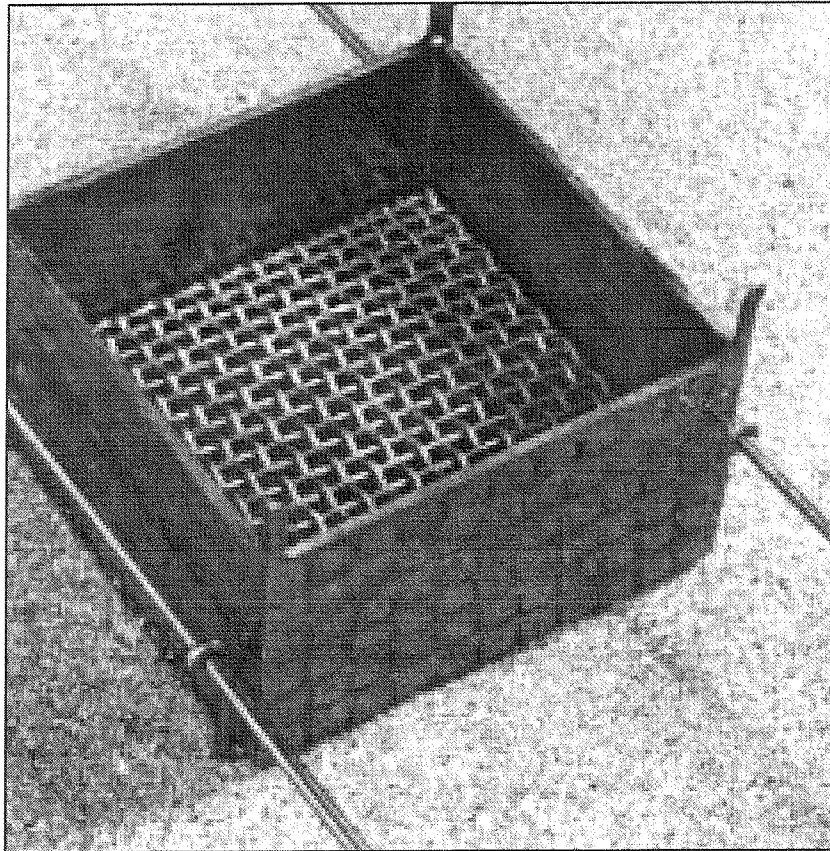
ITS STRUCTURE (Ex. 27:1-8)

It was made of acacia or shittim wood. This wood is said to be darker than oak, to be avoided by wood-eating insects, and is durable and incorruptible. It is found in abundance in the Sinai Peninsula. Encyclopaedia Britannica 9th Ed. states, "This family of trees is

present in almost every country' - suggesting the universal aspect of the work of holiness; a way open to all people. Oh, the greatness of the all-encompassing love of Yahweh!

ITS SIZE

Five cubits (7.5ft) long, five cubits wide and three cubits (4.5ft) high, the Brazen Altar was twice the size of the Mercy Seat. If we look closely we will notice there are two particular numbers used in connection with the measurements of the Brazen Altar. Three is the



The largest piece of furniture

number linked with divinity, pointing out that the Father, Son and Holy Spirit were involved with the work of atonement. Five is the number of grace and also the number of responsibility. From this we learn, firstly, that it is the individual's responsibility to come to the Brazen Altar to have his sin dealt with: and secondly, that it is only by grace that a place has been

provided where the sin **can** be dealt with. The number five is, in fact, the most prominent number used throughout the whole Tabernacle. How wonderful that the number of grace should be so stamped throughout the structure of Yahweh's dwelling among His people.

FOUR EQUAL SIDES (Ex.27:1)

The Brazen Altar had four equal sides. Four is the number of the earth and carries the same message as the acacia wood. The altar also had four horns (v2); the horns speak of salvation, strength and power. In connection with the Brazen Altar the horns have added significance. Firstly, they were a functional adornment, for it was to these horns that the sacrificial lambs were tied. Secondly, in Ex.21:13, it suggested that the horns were a place of refuge.

ALTAR OVERLAID WITH BRASS (Ex.27:2)

After it was constructed in wood, it had to be overlaid with brass within and without. The brass was, no doubt, taken from the offerings brought before Yahweh for the building of the Tabernacle (Ex.25:3;35:5,16ff). Throughout the Scriptures brass is generally seen in connection with evil, evil men or judgement upon sin (Gen.4:22; Judges 16:21). Brass is characteristic of the outer court and its furniture, telling us that sin must be judged in the outer court: it clearly speaks of the judgement of sin.

THE GRATE (Ex.27:4)

The grate was also made of brass. It was situated between the top and bottom of the altar, and it was the same height as the table used for the Shewbread, the Ark of the Covenant and the Mercy Seat. It had a brass ring at each corner through which poles would be inserted for transportation. Lastly, the carcass of the animal would be placed on it.

The altar had no steps, which suggests that there was a sloping ascent or a ramp fixed to it. Yahweh had forbidden the use of steps because He wanted no flesh to be seen when the priests carried out their work. The nations round about Israel were involved in fleshly worship of their idols. Israel, the set-apart people of Yahweh, was to have no part in that form of worship. Because of the size of the Brazen Altar, every other piece of furniture for which we are given dimensions, was able to fit inside its hollow area. This suggests that all we receive from Yahweh is received through Yahshua, on the evidence of what He did for us. The Brazen Altar is, therefore, the place where the believer begins his walk toward holiness.

THE OFFERINGS - FOR THE ISRAELITE

We have established that the Brazen Altar was a covenant maintenance altar. In order for the

people to maintain and enjoy fellowship with Yahweh, certain offerings **had** to be made, and they fell into two categories, mandatory and voluntary (*see appendix 1*). The order of these is important, since there can be very little expression of devotion, surrender and recognition of Yahweh's goodness unless the sin question is dealt with - this is my personal experience.

It seems to me that these offerings speak of a covenant way of life, a standard of holiness - the very character of Yahweh. The Apostle Paul said that, according to the law, he was blameless. He could only have said that if he had fulfilled the requirements of the law. Had he broken the law at any time the sin offering would have become imperative for his fellowship with Yahweh to be maintained.

The Israelite had to keep going back to the Brazen Altar because the law of Yahweh was written on tablets of stone, not on his heart, and Messiah had not yet come. So although he had experienced deliverance from Egypt, baptism in the Red Sea and in the cloud, and cut covenant at Sinai, the sin question kept coming up as he was exposed to the holiness of Yahweh's character. The Israelite comes through the Door to the Brazen Altar, confesses his sin whilst laying his hands on the head of the offering, kills it and the priest takes it and places it on the altar. From that moment, the walk towards the Holy of Holies continues through the priest, who now becomes the Israelite's representative. The priest goes to the Laver, washes his hands and feet, moves into the Holy Place and finally into the Most Holy Place to meet his Elohim. All this signifies Yahweh's plan for a once-and-for-all transaction.

Today the believer has to be a priest - Peter said we are all kings and priests (1 Pet.2:5) - because he has to do his own walking from the Door to the Most Holy Place. The Brazen Altar is the place where the sinful nature is dealt with once and for all; the act of sanctification takes

Appendix 1:

1. Mandatory Offerings (Lev.4:1-5)

These were compulsory, there were two types: sin and guilt offerings.

a) Sin offering

A young bull for the high priest and congregation.

A male goat for a leader.

A female goat or lamb for the common person.

A dove or pigeon for the poor.

A tenth of an ephah of flour for the very poor.

The purpose was for the atonement of specific unintentional sin, confession of sin and cleansing from defilement.

b) Guilt Offering

A ram or lamb.

The purpose was for mandatory atonement for unintentional sin requiring restitution. The point is that these offerings were only designed for UNINTENTIONAL sin - no provision was made for intentional sin.

2. Voluntary Offerings

These fell into three categories.

a) **Burnt Offering** - atonement for unintentional sin, expression of devotion and commitment and complete surrender to Yahweh

b) **Grain or Meal Offerings** - voluntary act of worship in recognition of Yahweh's goodness and provision, and devotion to Yahweh.

c) **Fellowship Offering** - act of worship, thanksgiving and fellowship, including fellowship meal.

The order was important. First the sin or guilt offering, then the burnt offering followed by grain and fellowship offerings. First sin had to be dealt with, then the worshipper committed himself completely to Yahweh and, finally, fellowship and communion between Yahweh and worshipper was established. This is still a true pattern in our relationship with the Almighty today.

THE UTENSILS (Ex.27:3)

There were five utensils of ministry used in connection with the altar - could this speak of the five-fold ministry mentioned in Ephesians 4:11? The vessels were:

- The pans - used to carry ashes to a clean place outside the camp.
- The shovels - used to pick up the ashes and tend the fires.
- The basins - used for carrying blood for sprinkling and pouring out at the altar.
- The flesh hooks - used to arrange sacrifices on the altar.
- Firepans - used for carrying the coal from the Brazen Altar to the Golden Altar.

place. Unlike the Israelite we do not have to keep going back, because Yahshua did it once and for all. All we need to do is come to Him. Yahshua is bidding us come into the Holy of Holies, but we must first come face to face with the issue of sanctification. Ignore or miss this truth and it is questionable whether progress can be made to the ultimate goal.

THE FIRE ON THE ALTAR
(Lev.6:13; 9:23-24; 2 Chron.7:1)

All the offerings mentioned, mandatory or voluntary, were to be offerings made by fire. The question I would like to ask is, where did the fire come from? When Solomon had finished praying, fire came down from heaven and consumed the offering. Did Israel have a precedence for that? Did this manifestation hold any significance? I believe the answer is yes. The ancients thought that fire consuming a sacrifice was the manifestation of the presence of Deity, and a sign of divine approval of the sacrifice. Throughout scripture we have examples of this divine fire falling in such approval on certain offerings. In Genesis 4:4 fire (undoubted) fell on Abel's sacrifice; in 2 Samuel 24:18-25, fire fell on David's altar at the temple site and in 1 Kings 18:38-39 we see the same fire falling on Elijah's altar at Carmel. It is interesting to note that in the case of the Tabernacle, there had already been offerings made by fire before "...there came a fire out from before [Yahweh] and consumed...the burnt offering..." (Lev.9:24) - the divine fire of approval.

Aaron, his sons, the levites, together with all the construction of the Tabernacle and all its furnishings had to be sanctified. The first round of offerings were expressly for this purpose. Notice also, this sacrifice was made by Moses not Aaron. Could it be because he was standing in the place of Deity, mirroring what Yahweh did in the garden of Eden when the first sacrifice was made? (See Gen.3:21.)

When Moses and Aaron came out of the Holy Place where, presumably, Aaron had been instructed in his duties as high priest, "whoosh", like a laser beam, the fire of Yahweh consumed the sacrifice on the Brazen Altar, signifying His approval that they had built everything according to the pattern He had given them. The priests were commanded never to let the fire go out. This was important! The fire used for

WERE
YOU
THERE?



Rebekah Wager

*Were you there when they crucified my Saviour? Was I?
I know this, that my sins as scarlet red,
Nailed Him to that tree.
And though unborn yet, my doom was set for hell,
Unless He set me free.
But oh! That sacrifice! 'twas enough to cleanse my guilty heart,
And rid my soul from every sin - and righteousness impart.*

*Yahshua, I can never repay that debt I owe,
You paid it all, in full, I know.
And as You hung upon that tree, and bled,
Your tears for my poor soul were shed - You cried -
"It is finished!"
Then You bowed Your head and died.*

*What happened next whilst on that stake?
Hell's foundations rocked and quaked,
Earth responded, shook and trembled,
The devil's power completely crumbled,
Heaven too, now satisfied,
Answered with respect and pride,
Ripped the veil from top to bottom;
Tore the bar to heaven aside;
The way to Yah is now made open.*

*Man and Yahweh reconciled,
Forgiveness wrought,
And we're made one,
Not through any self-achievement -
Only through Yah's perfect Son.
No longer are we shut outside,
But can with Yahweh now abide,
Into His presence we can come,
Because of what Yahshua has done.*

AUDIO-VISUAL

Songs, musical presentations and sermons skillfully captured on cassette or video during the live worship of the Congregation in Nottingham, England.

Ministry in Music
Cassettes

Ministry of The Word
Cassettes

NEW

Youth in Fellowship
Cassettes

NEW COVENANT

NEW COVENANT

C A S S E T T E S

COVENANT COLLEGE

Videos

for more details or a copy of the latest catalogue write to:
New Covenant Ministry
52, Beech Avenue, New Basford, Nottingham
NG7 7LQ, England.
Email: coyuk@prima.net

consuming the offering had to be Yahweh's fire; any other fire used on the altar would be false and be met with divine retribution. An example of this can be seen in the case of Nabab and Abihu, elder sons of Aaron. They had received the same instructions as their father, but chose to put false fire on the altar. Fire from the presence of Yahweh consumed them as a consequence of their disobedience. This punishment might have seemed harsh, but the people had to learn an important lesson at the outset - Yahweh's commands must be obeyed.

Fire is a type of the Holy Spirit. As believers we are exhorted in Romans 12:1-2 to offer our body as a living sacrifice. This must be done by the fire of the Holy Spirit; any other fire would be false and, therefore, render our offering unacceptable to Yahweh.

TEACHINGS RELATED TO THE BRAZEN ALTAR

Offerings made on this altar dealt with sin in order that fellowship between Yahweh and the individual could be established. The sin offering made way for fellowship - no sin offering, no fellowship. The Bible says all have sinned (Romans 3:23); for that reason all humanity was estranged from Yahweh. But Yahshua, His Son, became our acceptable offering for sin, making the way possible for fellowship with Yahweh. There is no doubt that the Scriptures we are considering are speaking to Israel on the grounds of covenant maintenance, leading to divine fellowship, but they also speak to us, New Covenant believers, who are saved, baptised in water and the Holy Spirit, but still find ourselves with sin in our hearts. Even Paul, the great Apostle,



had this problem (see Romans 7). The Brazen Altar speaks to us of the sanctification experience; the final dealing with the sinful nature, original sin, the flesh, the old man. Also, the acacia wood speaks of the universality of sin in Jew and Gentile alike.

THE COST

I wonder what happened to the wooden frame when the brass with which it was covered became red hot! I believe the wood would have been reduced to cinder. So in sanctification the carnal nature is being reduced. Paul said, "...reckon ye also yourselves to be dead indeed unto sin..." (Rom.6:11). The word 'reckon' does not mean 'suppose', it means 'count on, rely on'; this is positive. In sanctification, the deliverance is different from that of the Passover experience. At Passover every Israelite family provided a lamb; in sanctification every individual is expected to give according to his/her means - a bullock, lamb, turtle dove etc. (see Lev.14:21-22). We must all come face to face with the Brazen Altar in our walk towards holiness. We must give ourselves, we must die in order to live in the new life; a life which, according to Peter, is incorruptible and imperishable. The Brazen Altar speaks of death, death to the old man, but it also speaks of life, new life.

*Offerings made on this altar dealt with sin in order that fellowship between Yahweh and the individual could be established.
...no sin offering, no fellowship.*



THE LAVER

by Richard Willetts



When Israel came out of Egypt it was a mighty deliverance by the hand of Yahweh a series of incredible miracles that brought the great superpower of the day to its knees. But when the Israelites were out of Egypt, there then remained a far more difficult task - getting the idolatrous lifestyle out of the people!

Yahweh wanted His people to be holy, not to be conformed to the standards of the nations around them, but rather transformed into His own image. He presented them, therefore, with a series of commandments and a system of worship, centred around the Tabernacle, that would ensure that the issue of sin could be dealt with on an ongoing basis. It would ensure the maintenance of a covenant relationship between Yahweh and His people.

As believers we, too, have been delivered from our Egypt, the bondage of sin. As the Israelites were

baptised unto Moses in the cloud and in the sea (1 Cor.10:2) we have been baptised in water and the Holy Spirit. We are urged, in the book of Hebrews, to build upon the foundations of our faith (repentance, faith, instruction on baptisms, the laying on of hands, the resurrection of the dead and eternal judgement) and to go on to perfection (Heb.6:1-2). The pathway from the door of the Tabernacle right into the Holy of Holies, the very presence of Yahweh, is a picture of the pathway of holiness

*In the Tabernacle
worship, clean hands
were an outward sign
of an inward condition:
a clean and pure heart.*

upon which we must now embark.

The Psalmist asks a rhetorical question: "Who may ascend the hill of [Yahweh]? Who may stand in his holy place?" (Ps.24:3 NIV). And then provides us with a definitive list of the essential qualities, the first of which is: "He who has clean

hands..." (v4).

This offers us a wonderful picture of the third stopping-off point on our journey into the Holy of Holies - the Laver. The Laver, as its name suggests, was an article of Tabernacle furniture that provided the priesthood with the facilities required for ritual washing. It was at the Laver that the priest washed both his hands and his feet. In the Tabernacle worship, clean hands were an outward sign of an inward condition: a clean and pure heart.

To abide or remain in the Holy Place, a priest had essentially to take three basic steps: he had first to approach Yahweh via the altar, then wash at the Laver, and finally move on from there into the Holy Place. This progression is a picture of the pathway of holiness that Yahweh has opened up to us through the blood of His dear Son. An understanding of the working of the Tabernacle in these three areas will provide us with a knowledge of what Yahweh is requiring of us, today, in our walk with Him. As believers we have the opportunity of ascending the hill of Yahweh and entering the Holy Place.

APPROACHING YAHWEH

As we consider the system of offerings made in the Tabernacle, we

should be aware of the difference between these offerings and that which was made in Egypt and subsequently every year at Passover. The latter was an offering for the people - it guaranteed their deliverance from Egypt. The offering in the Tabernacle, as outlined below, was a distinctly personal offering made by and on behalf of the Israelite.

"These are the regulations for the guilt offering, which is most holy: The guilt offering is to be slaughtered in the place where the burnt offering is slaughtered, and its blood is to be sprinkled against the altar on all sides. All its fat shall be offered: the fat tail and the fat that covers the inner parts, both kidneys with the fat on them near the loins, and the covering of the liver, which is to be removed with the kidneys. The priest shall burn them on the altar as an offering made to [Yahweh] by fire. It is a guilt offering. Any male in a priest's family may eat it, but it must be eaten in a holy place; it is most holy.

"The same law applies to both the sin offering and the guilt offering: They belong to the priest who makes atonement with them" (Lev. 7:1-7 NIV).

The Israelite was required to bring his offering through the door of the Tabernacle and into the courtyard. From there the priest took over as a representative of the Israelite before Yahweh. In this way there were two aspects to the offering made. The first was the part played by the worshipper himself. Only he could pay the price and bring the offering through the door of the Tabernacle to Yahweh. From then on the actual sacrifice of the offering in the courtyard was a part that only the priesthood could perform.

Just like the old covenant worshipper who brought his offering, the Apostle Paul exhorts us also to bring an offering; to offer our bodies as a living sacrifice (Rom.12:1). This implies that we should allow Yahweh to be the controlling influence in our lives. He also exhorts us to put to death the deeds of the flesh. In reckoning ourselves dead to the world and alive to Yahshua and consecrated to His service, we

can become a part of Yahweh's holy priesthood to which He has called all believers. As part of a kingdom of priests and kings before Yahweh, we can continue, like the priest of old, on into the Holy Place.

We need to be aware of a supernatural element in this offering - the fire for the offering came from Yahweh Himself. The putting to death of our old sinful nature is not something that we can do in our own strength; it has to be, and can only be, by the Spirit (Rom.8:13). In approaching Yahweh, therefore, it requires both an act of the will on our part and a supernatural work of the Spirit. Once this has been effected we are able to take the next step on the pathway to the most Holy Place.

COMING TO THE LAVER

We cannot be sure exactly what the Laver looked like since no definitive instructions were given as to its construction. We can, however, make some suppositions based on the purposes for which it was made.

"Then [Yahweh] said to Moses, 'Make a bronze basin, with its bronze stand, for washing. Place it between the Tent of Meeting and the altar, and put water in it. Aaron and his sons are to wash their hands and feet with water from it. Whenever they enter the Tent of Meeting, they shall wash with water so that they will not die. Also, when they approach the altar to minister by presenting an offering made to [Yahweh] by fire, they shall wash their hands and feet so that they will not die. This is to be a lasting

ordinance for Aaron and his descendants for the generations to come'" (Ex.30:17-21 NIV).

In the first instance the Laver was designed for the washing of both the hands and feet of the priests. It is suggested, therefore, that the Laver comprised a central stand with two basins attached, one at hand level, and one at foot level for ease of use.

It is interesting to note that the word for 'hands' in the text from Psalm 24 has a double meaning denoting both the palms of one's hands and the soles of one's feet. The inference is that entry into the Holy Place is dependent on two requirements: clean hands and clean feet!

A MIRROR

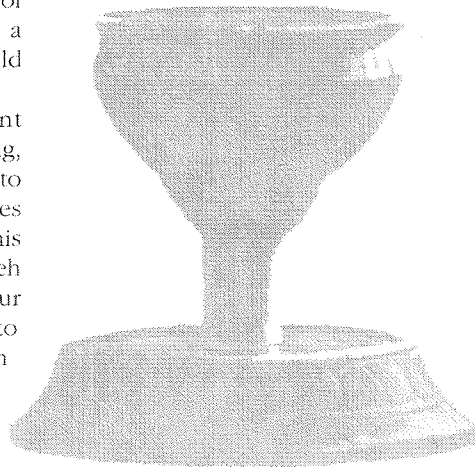
The nature of the material used in the construction of the Laver is interesting. *"They made the bronze basin and its bronze stand from the mirrors of the women who served at the entrance to the Tent of Meeting" (Ex.38:8 NIV).*

Bronze, in the Scriptures, typically represents judgement. Could it be that the true condition of our heart is under scrutiny at this place?

We are told that the bronze was taken from the mirrors of the women who served at the Tabernacle entrance. Mirrors in those days were generally made of metal that had been highly polished in order to enhance its reflective properties. It is possible that, when washing, the priests were able to see their own reflection in the highly polished Laver. Logically in the place where one has a wash, one would expect to find a mirror.

James teaches us that the word of Yahweh is a mirror. Others may flatter us, but in a mirror we see a truer picture of ourselves. So it is with the word of Yahweh.

"Anyone who listens to the word but does not do what it says is like a man who looks at his face in a mirror and, after looking at himself, goes away and immediately forgets what he looks like. But the man who looks intently into the perfect law that gives freedom, and continues to do this, not forgetting what he has heard, but doing it - he will be blessed in



*Yahweh desires to perfect His church so that
we can be presented before Him spotless. For this reason
He sends His word to our hearts to effect change.*

what he does" (Ja.1:23-25 NIV).

Yahweh's word has the power to penetrate our hearts and divide soul and spirit. That which is not pure and good is shown up for what it is in the light of the holy word. Peter considered himself a fine disciple and was greatly offended when Yahshua told him that he would deny three times that he even knew Him. The true nature of Peter's heart was exposed when, later, as the cock crowed, he caught the eye of Yahshua as the soldiers led Him across the courtyard. Yahshua, Himself, was the living Word of Yahweh (Jn.1:1). A look into the eyes of Yahshua was enough to convince Peter of his desperate state, thus he saw himself as he really was, and he wept bitterly. But praise be to Yahweh, he did not remain in this condition. Yahshua came to him a second time and restored him (see Jn.21:15-19). From that time forward he was truly a changed man, a tower of strength to those around him.

Yahweh desires to perfect His Church so that we can be presented before Him spotless. For this reason He sends His word to our hearts to effect change. Though it may be painful at the time, yet if we yield to the demands of His word it will bring forth a wonderful harvest of righteousness.

CLEAN HANDS, THE WAY WE SERVE

As part of Yahweh's kingdom of priests we need to have clean hands. Yahshua has forgiven our sin and we are seeking to walk the highway of holiness, and to serve Him in whatever capacity or calling He may have laid upon us. In seeking to have clean hands we are looking, not so much at what we do, but at how we serve and the motives behind all we do. Some, Paul argued, preach the gospel out of selfish ambition, they desire status and want to be seen by

men, or they are out for monetary gain. Yahshua warned that many would come to Him in that day declaring that they had prophesied, cast out demons and worked miracles, all in His Name. His reply will be, *"I never knew you. Away from me, you evildoers!" (Matt. 7:21-23 NIV)*. Whilst we can engage in these legitimate activities yet it is not this type of success that will secure us entry into that Holy Place: only the pure in heart will see Yahweh.

Clean hands speak to us of a purity of motive in our work for Yahshua. Our service must spring from a heart of love both for Yahweh and our fellowmen; a heart devoid of all bitterness, rage and malice. Such is the service done with clean hands.

CLEAN FEET, WHERE WE WALK

"A person who has had a bath needs only to wash his feet; his whole body is clean. And you are clean..." (Jn.13:10 NIV).

At the waters of baptism our sins are washed away. This is a glorious fact of our conversion, and yet Yahshua, here, implies that there is a part of our bodies which must be continually washed, our feet. The dusty, desert roads of Israel demanded that on arrival at a feast, you would wash your feet, even though you had already washed before you left home. So it is on our spiritual walk on the pathway of holiness. As we go through life, we can be so easily contaminated by the spirit of the age, by what we see and hear and by the people with whom we associate. This can cause us to compromise and take on the attitudes and mannerism of the unrighteous. In our pursuit for material prosperity, our vision of Yahweh can become dimmed. We must beware the subtle, indescribable worldliness that can come from the cares and possessions of this life. The writer of Hebrews exhorts us to throw off everything that

hinders and the sin that so easily entangles. Yahshua offered us some sound advice, *"...if your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell" (Matt.5:29 NIV)*.

Thus if certain acquaintances, activities or possessions whilst not sinful in themselves taint our souls or make it difficult to walk righteously, and to love Yahweh with all our heart, then let us do without. This is like washing our feet; we are ridding ourselves of every weight that might hinder us from living in His presence.

How can this washing of both hands and feet be achieved? Once again the Scriptures give us all the answers: *"...Yahshua loved the church... to make her holy, cleansing*

*Clean hands speak to us
of a purity of motive in
our work for Yahshua.*

her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless" (Eph.5:25-27 NIV – emphasis mine).

Not only is the word of Yahweh a mirror that shows us our true self, it is also the agent by which our way and our walk can be cleansed. The word of Yahweh abiding in our heart has the power to change us! The Psalmist proclaimed: *"I have hidden your word in my heart that I might not sin against you" (Ps.119:11 NIV)*.

Is it possible to live life above sin? Yes! If the word of Yahweh abides in us. Yahshua Himself promised: *"If you remain in me and my words remain in you, ask whatever you wish, and it will be given you" (Jn.15:7 NIV)*.

ON TO THE HOLY PLACE

I trust, by now, that you can see that entering into the Holy Place is not an improbable dream, it can be a practical and present reality. Through

Continued on page 19

Wash Me

Words & Music by Ruth-Esmée Thornton

© Ruth-Esmée Thornton

Chords: G^m D^{m7} G^m D^{m7} G^m D^{m7}

Wash me. Cleanse me. Sanc- ti- fy my

Detailed description: This system contains the first three measures of the piece. The music is in a 4/4 time signature with a key signature of one flat (B-flat). The first measure has a G minor chord and a D minor 7th chord. The second measure has a G minor chord and a D minor 7th chord. The third measure has a G minor chord and a D minor 7th chord. The lyrics are 'Wash me. Cleanse me. Sanc- ti- fy my'.

Chords: G^m D^{m7} G^m D^{m7} G^m D^{m7}

soul, Wash me, cleanse me, sanc- ti- fy my

Detailed description: This system contains the next three measures. The first measure has a G minor chord and a D minor 7th chord. The second measure has a G minor chord and a D minor 7th chord. The third measure has a G minor chord and a D minor 7th chord. The lyrics are 'soul, Wash me, cleanse me, sanc- ti- fy my'. There are some musical markings like '4' and '8' above the notes.

Chords: G^m G C^m G^m

soul, It is time to seek our El- o- him,

Aaah...

Detailed description: This system contains the next three measures. The first measure has a G minor chord and a G chord. The second measure has a C minor chord. The third measure has a G minor chord. The lyrics are 'soul, It is time to seek our El- o- him, Aaah...'. There are some musical markings like '8' above the notes.

Chords: C^m G^m C^m

Seek Him with all of our hearts, It is time to break up the

Detailed description: This system contains the final three measures. The first measure has a C minor chord. The second measure has a G minor chord. The third measure has a C minor chord. The lyrics are 'Seek Him with all of our hearts, It is time to break up the'. There is a '12' marking above the notes.

Chord progression: G^m, C^{m7}, D⁷, G^m, D^{m7}

fal- low ground. time to make a fresh start, so Wash me.

Chord progression: G^m, D^{m7}, G^m, D^{m7}, G^m, D^{m7}

Cleanse me. Sanc- ti- fy my soul, Wash me.

Chord progression: G^m, D^{m7}, C^{m7}, G^m, D^{m7}, G^m

cleanse me. Sanc- ti- fy my soul.

Continued from page 17

the blood of Yahshua a way into the Holy Place has been made (Heb.10:1-10). WE CAN enter, if we allow the word of Yahweh, His promises, to take root in our hearts, transforming and renewing us into His likeness.

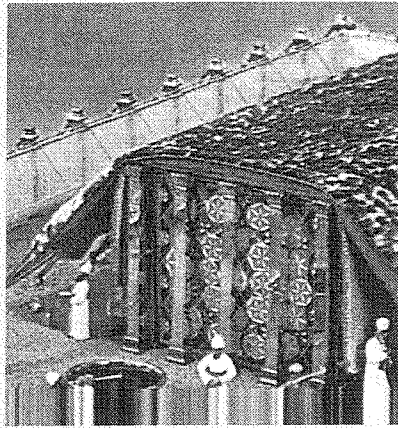
But we can make an even bolder statement than this. WE MUST! Yahweh emphasised the need for a priesthood who had clean hands and clean feet "so that they will not die" (Ex.30:21). For the Church of

Yahweh, holiness is not an option, it is a command (1 Pet.1:15).

With all this in mind, what is our response? YES, WE WANT TO. To be in the very presence of the Almighty is surely the heart's cry of every true disciple of Yahshua.

"Better is one day in your courts than a thousand elsewhere" (Ps.84:10 NIV). Let us press on towards the mark of this high calling.

*Not only is the word of
Yahweh a mirror...
it is also the agent by
which our way and
our walk can be
cleansed.*



THE HOLY PLACE

by John T Thornton



The Holy Place is a place of revelation. In Ephesians, Paul prays that the church might receive 'the spirit of wisdom and revelation' (1:17). The Spirit of Revelation is a spirit which functions

- when allowed to
- when sought
- in accordance with who we are and where we fit in the Body of Messiah.

Yahweh will not entrust revelation to one whose life does not measure up to His prescribed standards.

At least two things are necessary for revelation: light from Yahweh and opened eyes. The reason we sometimes do not see is not because there is no light. The difficulty is that our eyes are blind. We think we are alright. We think we know and understand - hence we do not receive light. In identical circumstances some people will see more and others less because their 'inward' eyes are not the same. We go round and round in our thoughts, wisdom and ideas; but human wisdom plays little part in spiritual things. Hebrews 4:13 reads: *"Nothing in all creation is hidden from [Yahweh's] sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account."* (NIV). ALL things are naked and laid bare before Yahweh. Any covering is upon our eyes, not His! Revelation enables us to see what Yahweh sees - how **He** sees it.

REVELATION OF SEPARATION

When Yahweh imparts revelation to His people, He always starts from Himself (or the centre) and works outwards i.e. from Himself to His people. In Exodus 25:8-9 we see that Yahweh, having stated His desire for Israel to build Him a dwelling place, proceeded by giving direction about the making of the Ark of the Covenant

which was to be the 'centre-piece' of the construction of the entire Tabernacle. This is one of the tests of true revelation - it will lead a person from the place

The curtain ensured that the Holy Place would only be revealed to those whose work and walk (hands and feet) were clean.

where he is towards Yahweh.

Only the priest could proceed beyond the curtain which separated a holy place (the outer courtyard) from THE Holy Place. At this point the Israelite was separated from the priest. The curtain ensured that the Holy Place would only be revealed to those whose work and walk (hands and feet) were clean. To those who were not 'clean' the Holy Place was sealed off.

The embroidery and colouring in the curtain appear to be identical to that which was found in the door to the courtyard, reminding the priest that he was still on course for a confrontation with Yahweh. Sin could enter at the door of the courtyard but not through this entrance. White signifies 'the righteousness of the saints'. There is no white seen in the fabric of this curtain. The colours have been so finely interwoven that the white has merely become the foundation of the embroidery. This could suggest that the believer is by now, right out of sight -

no place for self-righteousness, selfish desires or ambition within the Holy Place.

REVELATION OF DIVINITY

The priest was struck immediately by two things when he entered into the Holy Place:

- i) the fragrance
- ii) the light

The fragrance was a combination of incense, olive oil and anointing oil. Being in a confined space, the aroma was very concentrated. The two types of oil each speak of the Holy Spirit: anointing oil speaks of covering, whereas, olive oil speaks of revelation. All the individual ingredients in the 'make-up' of the anointing oil speak also of the Holy Spirit. Myrrh represents freedom; cinnamon - rarity and value; calamus - sweetness, and cassia - sweet aroma. (Exodus 30:22-24).

These spices were pounded and beaten then boiled with olive oil. Yahweh said that this oil was 'holy to Me!' - no replicas were to be made. The oil was not for strangers, human flesh nor the unclean Israelite, but for the priest and his sons - the elect, chosen and clean! This oil was a pre-requisite for service in the Holy Place.

A priest, approaching the Holy Place (the tent of meeting) for the first time, and noting its construction from the outside, could be excused for looking for a lamp so he could see when he entered. There was NO natural light in the Holy Place. The previous form of light was neither good enough, nor acceptable.

The Golden Lampstand was placed on the south side of the Holy Place, and is believed to have been approximately 5½ feet (165cm) high by 3 feet (90cm) wide. It was made of one talent (34kg) of pure gold - a Lampstand on which were seven lighted lamps; oil lamps not candles. Candles burn by self-consumption while lamps burn by a continual supply of oil being poured into them.

Gold speaks to us of Divinity. When gold is taken out of the earth it is fit for practically nothing. In order to make it useable, it must pass through the purifying fires. It is at this point that the impurities are removed, for it is in the fires where that which is pure gold is revealed. It can then be fashioned in the hands of the goldsmith. The process is painful, for the gold must submit to the hammers and the beating work of the smith. At the end, the gold is a thing of rare beauty.

The Lampstand was fashioned out of one piece of gold (whole, not broken). It had a central/main shaft from which proceeded six branches, three on either side

of the main shaft. On each branch (with the exception of the main shaft) were three lots of cups, buds and blossoms. The central shaft held four. Upon the seven branches were the seven lighted lamps.

The chief purpose of the Lampstand was to illuminate all that was in the Holy Place; to give light (revelation) onto the Table, the Shewbread and the Altar of Incense, and to give light against itself, or, in other words, to illuminate its own ornamentation. The Lampstand was divinely lit, probably from the Brazen Altar, but was kept alight by the daily supply of pure olive oil, beaten specifically for the light.

Olive oil is the oil expressed from the fleshy part of the ripened fruit of the olive tree. Three grades of oil were extracted from the olive berry - depending on the process. The highest quality was extracted from the first 'pressing' and is known as the 'virgin oil'. The second and third pressings produced an inferior oil.

With November came the harvest. The trees were beaten with a long pole (Deut.24:20). The berries were cleansed from the leaves, twigs and dust. The most usual way of obtaining the oil was to bruise the ripe berries in a shallow circular basin, and funnel the oil into a vat - this was known as the oil which 'flowed of itself'.

Gethsemane means 'oil' or 'oil-press'. Yahshua became the fruit of the olive tree (Rom.11). He was pressed, crushed and beaten through the sufferings of Gethsemane and Calvary, that we might have the Holy Spirit - that pure,

uncontaminated, undiluted oil that 'flows of itself'. The Holy Spirit is to us a covering and a source for light and revelation.

The lamps were to burn continually. They were never to go out (Ex.27:20). In order to burn continually there had to be a continual supply of oil. In order for there to be revelation - there must be a continual flow of Holy Spirit.

Part of the ministry of Aaron was to trim the wicks, by taking away the burnt part, and to apply oil in the morning and evening as he ministered at the Altar of Incense (Ex.30:7-8). Yahshua performs His ministry by taking away the 'burnt-out' areas of our lives and supplying the 'Holy Spirit oil' for further light bearing. Unless the wicks were trimmed, there would be an abundance of smoke and improper light.

In the Holy Place, therefore, we have a pure gold Lampstand holding pure gold lamps filled with pure olive oil and lit presumably by divine fire. In the Holy place there is no light but the light of the Holy Spirit. The Menorah light is none other than the Spirit of Revelation.



REVELATION OF ELECTION

The construction of ALL the furniture in the Holy Place was received by revelation.

The table, on which the shewbread was placed, was approximately 3 feet long (90cm), 1½ feet wide (45cm), and 2½ feet high (75cm), and was made of acacia wood, overlaid with gold. It stood in the Holy Place directly opposite the Lampstand, on the North side. The light from the Lampstand revealed and illuminated the bread and the table.

The table speaks of Yahshua. There were two components, gold and wood, yet only one table. Yahshua was both human and divine. He must be divine to represent Yahweh to man, yet, He must be human to represent man before Yahweh.

By comparing Exodus 25:24-25 with Exodus 37:11-12, we see that the table may have had a double crown around the border. Crowns speak to us principally of two offices - king and priest. In Yahshua the offices of both king and priest are united.

There was even a divine recipe for the loaves of bread (Lev.24:5). Fine flour begins as a whole kernel of wheat. In order to make this wheat useable in bread, the wheat must be crushed to powder. Fine flour speaks to us of trials, testings, temptations, and sufferings. It is the duty of the ministry to be 'fine flour' for all those coming

into the Holy Place, nothing rough or uncouth being found in them. The love of Yahweh will work on our lives to produce this condition for whom Yahweh loves, He chastens (Heb. 12:6).

What does Yahweh's chastening produce in us?

(Consider the description of 'fine flour' according to Matthew Henry.)

The high priest put fresh bread on the table every Sabbath. When he removed it the following Sabbath, he, with his sons, ate it in the Holy Place. The twelve loaves, each one representing a tribe in Israel, were displayed in two rows of six. Each tribe was to have the same exposure, the

'FINE FLOUR'

- Matthew Henry

meekness without weakness
tenderness without feebleness
firmness without coarseness
love without sentimentality
holiness without sanctimoniousness
lowliness without lowness
truth without error
enthusiasm without fanaticism
passion without prejudice
heavenly mindedness without forgetfulness
carefreeness without carelessness
service without servility
self-exaltation without egoism
judgement without harshness
seriousness without sombreness
mercy without softness.

Quest for Truth Series
an in-depth look at some of the fundamental teachings of our faith.

AMAZING ENCOUNTERS
Dynamic personal stories of amazing encounters with the Creator of the Universe.

4-colour brochure outlining the beliefs and practices of the Congregation of Yahweh

literature

Write to: Despatch Department, 52 Beech Avenue, New Basford, Nottingham NG7 7LQ, England or E-mail: coyuk@prima.net

same reflection of light. None was to overshadow another. This speaks of individuality, order and equality. Each tribe had its own territory. Each family within the tribe had its own personal territory within its tribal territory. Each man had his own place.

The number 'twelve' is also significant of Apostolic fulness and government. Through the twelve Apostles Yahshua miraculously blessed and increased the bread which was given to the multitudes. The fulness of Yahweh is dispensed from the Head (Yahshua), through the Apostles and finally to the Body. The bread could only be eaten in the Holy Place. Light and revelation concerning the twelve tribes of Israel and the part we must play can only be received in the Holy Place.

Aaron was to burn incense every morning and evening in connection with the tending of the lamps. Incense speaks of prayer and intercession. The burning of incense has significance when seen in relation to the ministry of Yahshua, our High Priest. Hebrews 7:25 reads, "...He ever liveth to make intercession for them". Yahshua appears before the throne of Yahweh on our behalf. The ministry of the Holy Spirit can also be seen in connection with the incense. He makes intercession for us in accordance with the will of Yahweh (Rom. 8:26,34).

The Altar of Incense had four horns - one in each corner. Horns in the Scriptures usually symbolise power, authority and kingship. The horns on animals are their source of strength, power and defence (Gen.22:13). A horn was also used, particularly by the prophets, when anointing ministers and kings. The Altar of Incense was the nearest piece of furniture to the Ark of the Covenant and the Shekinah Glory of Yahweh. The Golden Altar was at the very heart of the Tabernacle. Is the ministry of prayer and intercession at the very heart of Yahweh? Are these the nearest things to the glory of Yahweh? Only the high priest and the priests could minister at the Altar of Incense. King Uzziah presumed to unite the offices of king and priest, and was smitten with leprosy (2 Chron.26:16-19). In Yahshua, however, these two offices are permanently united. We are 'built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to Yahweh' (1 Pet.2:5).

There was to be no strange fire or strange incense on the altar. When the fire on the Brazen Altar was lit, the coals were taken from it and used to light the Golden Altar and the Lampstand. Hence the fire was a divine fire. Any other fire was 'strange' fire. Any incense other than the prescribed incense was 'strange' incense. The consequences of such actions can be found in Leviticus 10:1-2: "*And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before [Yahweh], which he commanded them not. And there went out fire from [Yahweh], and devoured them, and they died before [Yahweh].*"

The precise nature of the sin of Nadab and Abihu is uncertain. But, plainly, they were guilty of presumption and self-will...of seeking to honour Yahweh in ways that seemed good to them, not in the ways that Yahweh

had appointed. Do we wish to honour Yahweh? But to lay down the conditions under which we would like to honour Him? Do we argue that we would serve Yahweh better if He would give to us an influential position? Sometimes we genuinely wish Yahweh to be pleased with that which we do, instead of seeking to do that which would please Yahweh.

What was Nadab and Abihu's sin? They used 'common' or 'strange' fire. When the Tabernacle had been set up, Moses may have taken Aaron into the Holy Place to show him his duties. Afterwards, as they walked out, Yahweh sent fire to consume the burnt offering. This was that 'divine' fire which was used in connection with the Lampstand and the Altar of Incense. Nadab and Abihu, having observed Moses and Aaron, may have proceeded and functioned after the same manner. However, that which had been acceptable in the sanctifying of the Tabernacle appeared not to be acceptable in the functioning of it. Matthew Henry declares, *'Presumptuous sinners bring upon themselves a swift destruction, and are justly denied even space to repent.'*

Nadab and Abihu died before the Mercy Seat of Yahweh. It did not excuse them that they were sons of Aaron; nephews to Moses; had holy anointing oil poured on them; were consecrated (set apart) to Yahweh. The service of their priesthood would fall onto the shoulders of Aaron and his two other sons. But neither would this consideration withhold Yahweh's judgement nor excuse their offence. Moses gave orders about the dead bodies. They were not to be left where they fell. They were carried out (and probably buried) in their coats and the garments of their priesthood. The impartiality of Yahweh's judgement was proclaimed.

From Leviticus 16:12-13, we see that a cloud of incense and burning coals had to cover the Mercy Seat before the high priest could enter beyond the veil into the holiest place of all - the Holy of Holies. I conclude that a life of intercessory prayer is required before we enter the Holy of Holies. The veil is rent, He bids us come, but we can only enter through our High Priest - Yahshua.

Scriptures used: Exodus 25:23-40; 27:20-21; 30:1-10. Leviticus 24:5-9

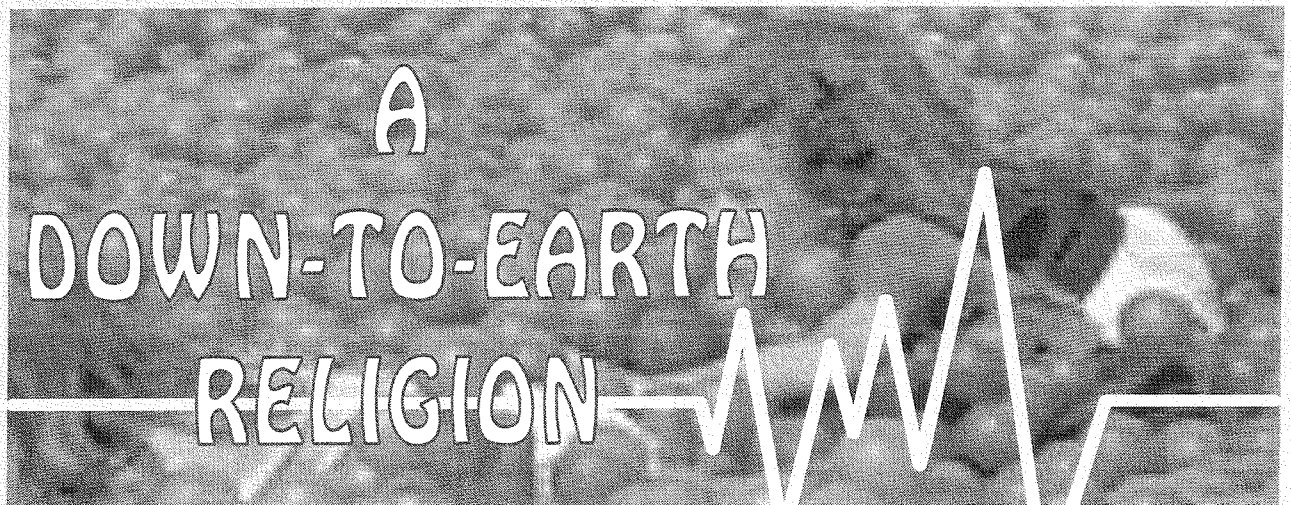
Bibliography: Matthew Henry's Commentary on the whole Bible
Publishers: Hendrickson

Interested in the Hebraic heritage of your faith?
Then here is a magazine that's well worth looking
at...

Mal'ak

Phone: 01942 824237
Email: joshmag@beyeholy.u-net.com
u-net.com

or visit us on the
INTERNET
<http://www.beyeholy.u-net.com>



I love Yahshua, because He is on my wavelength! And because He has the ability to relate to people, whatever their wavelength may be. There is a saying which goes like this: "...too heavenly-minded to be of any earthly use." There were some people around like that when Yahshua came. Yahweh must have known that what was needed was someone "down to earth" - so He sent Yahshua. Yahshua came down to earth and bridged a gap between the 'religious' and the 'commoners'. He came to instil faith, not to inject religion; to win souls, not to imprison them in an indoctrinated organisation. I stand in awe of Yahshua's ability to "get in there". No matter who the people were, He found some common ground and stepped on it, as He made His way into their lives. In a nation of shepherds and husbandmen, He talked about sheep and vineyards; to the ordinary people He spoke about the weather, fishing, debts, sickness and harvest time. He addressed issues of relationships; was able to relate to their children; He attended their weddings and funerals.

If I desire to emulate and be like Yahshua, I know I must not miss this aspect of His life. I must not be so heavenly-minded that all I see is Yahshua as: the King of Glory, the Great I Am, the Risen Saviour, the Soon-coming King - for what society needs now is someone on their wavelength, whom they can trust; someone "down to earth", but with the ability to communicate things of heavenly value. Yahshua left the security of heaven, for a corrupt society - yet He made a difference. I sometimes wonder if I am too 'secure' in a haven of believers to be of any effect in the society in which I live; too 'christianised' to be able to relate to the person on the street. Yahshua's life presents a challenge - the challenge to relate to people where they are. If He could make a difference, then, with His help, maybe I can too - but I must not be afraid to step out of my haven onto someone else's territory.

At the Feast, we heard these words, "You will be

surprised whom Yahweh will call." I ask myself: Do I have an in-built expectation of who Yahweh can change? Do I limit Him by expecting certain changes in the lives of those who may desire to join themselves to this congregation, and become disappointed when my expectations are not met? Yahshua met me, a confused, backslidden teenager, who questioned whether Yahweh cared - who put Yahweh to the test by thinking, "If Yahweh is in control, then we are just like toys that He is moving around and making all the decisions for, therefore, if He really wants me to follow Him, He will see to it - I don't have to do anything but please myself until it is His time."

Yahshua knew what kind of person I was, and that my way back to Him was to involve thinking it through logically and making a conscious "down to earth" decision. He came to me on my wavelength and instilled a deep faith and confidence within me. Through times of doubt and fear, it is the "deep work" that has kept me. There are times when I feel so "unspiritual" and sometimes question whether I really love Yahshua, or whether this is just the option I have chosen in life - but deep within I know that whatever I am going through, Yahshua can tune in to me.

If Yahshua can tune in to me, surely I can make an effort to tune in to those who need Him, even if it means de-programming my religious and legalistic mind. Yahshua disrupted the religion of the Pharisees in His day, when He "plucked ears of corn"; when He healed on the Sabbath; when He sanctioned the paying of taxes to Caesar (Luke 6:1-2; Mark 12:14ff; 3:1-6).

If I want to emulate Yahshua, I must be prepared to come down to earth and find the right wavelength, in order to make a difference.

THE HOLY OF HOLIES

...the Holy of Holies was lighted by the presence of the Almighty: its light was that of the Shekinah Glory. (Rev. 21:23)

by Valerie L Warsop

The ultimate objective of the pilgrimage of holiness is a restoration of the Shekinah Glory which was lost in Eden. That this restoration is intrinsically connected with the Holy of Holies, we shall understand as, by faith and in heart and spirit, we step through the torn veil into the most Holy Place of all.

THE VEIL

The veil was a major obstruction as the Israelites progressed towards Yahweh - it was to keep him out of the Divine Presence, and isolate him from the awesomeness of that most Holy Place. In fact, conditions were so stringent that only one man was allowed to enter the Holy of Holies, and that but once a year after tremendous personal and national preparations. During the lifetime of this one man, no one else was admitted.

Adam's sin made the veil necessary, but it was not intended to be permanent (see Ex.26:6). It was there to remind Israel "...the way into the holiest of all was not yet made manifest..." (Heb.9:8) and to keep them out only until Yahshua made the way for them to go in. The high priest entering through the veil once a year, emphasised the temporary nature of the obstruction and also pointed to the fact that one of the assignments of Yahshua's high

priestly office would be to open up the way for others to enter in.

THE CHERUBIM

The veil was an incomparable piece of workmanship, made of fine linen, woven with blue, scarlet and purple and exquisitely embroidered with cherubim. After Adam and Eve sinned, cherubim were set east of the garden, to guard the way to the tree of life and to protect Yahweh's honour. Had Adam eaten of the tree of life in his sin, the enemy of souls would have triumphed, and Yahweh's holiness would have been trampled under foot. Holiness is a manifestation of Yahweh's character; holy is the way He is. Speaking of



and the fight against holiness. So the cherubim are the guardians of Yahweh's holiness. There is a battle being waged in the realm of the cherubim (Ez.28:14ff; Is.14:12ff), a battle which is being fought out in the lives of ordinary people.

THE INCENSE

The incense which was burned in the Holy Place, on the Golden Altar in front of the veil, was made of sweet spices and pure frankincense. It was absolutely unique and had to be burnt

*The battle against sin is to do with Yahweh's honour;
...it is the fight for holiness and the fight against
holiness.*

the Almighty, A.W. Tozer said, "To be holy He does not conform to a standard. He is that standard. He is absolutely holy with an infinite, incomprehensible fulness of purity that is incapable of being other than it is."

The battle against sin is to do with Yahweh's honour; it is connected with His name, His character, His person, His holiness: it is the fight for holiness

on the altar twice a day. The veil, therefore, would have been redolent with its perfume. Because of the ingredients of the incense, its perfume can speak to us of suffering, healing and wholeness. We could allow ourselves to see a picture of all our own suffering being offered up on the Golden Altar of incense, and becoming a sweet cloud covering the Mercy Seat. What a beautiful thought.

THE TORN VEIL

As children of New Covenant Israel, Abraham's seed of faith, approach the incomparable, divine Sovereign, we find, not the closely guarded holiness of Yahweh, but a veil which has been torn in two. The way into the Holy of Holies has been opened by our High Priest, who offered Himself as a sacrifice, that His own pure blood might be scattered onto that already blood-stained Mercy Seat. The way is **freely** made and is open to all those fulfilling the conditions. The high priest made careful preparations before entering this holy sanctum. If he entered unworthily he died. Yahweh never lowers His standards - in fact, in Yahshua, they frequently seem higher. Careful preparation, therefore, must equally be made in the heart of one who wishes to stand before Yahweh, but the **way** is freely made and we may enter in.

The Holy of Holies was the most unique place in the Tabernacle. The

outer court was lit by natural sources; the Holy Place was illuminated by the seven branch candlestick; but the Holy of Holies was lighted by the presence of the Almighty: its light was that of the Shekinah Glory (Rev.21:23). This sacred place was a perfect, cubic chamber of ten feet. Ten is one of the perfect numbers and speaks to us of law, order, restoration and government. The cubic capacity of the Holy of Holies being 1000ft, we see that the construction also speaks of the thousand years of peace and order when Yahshua shall reign.

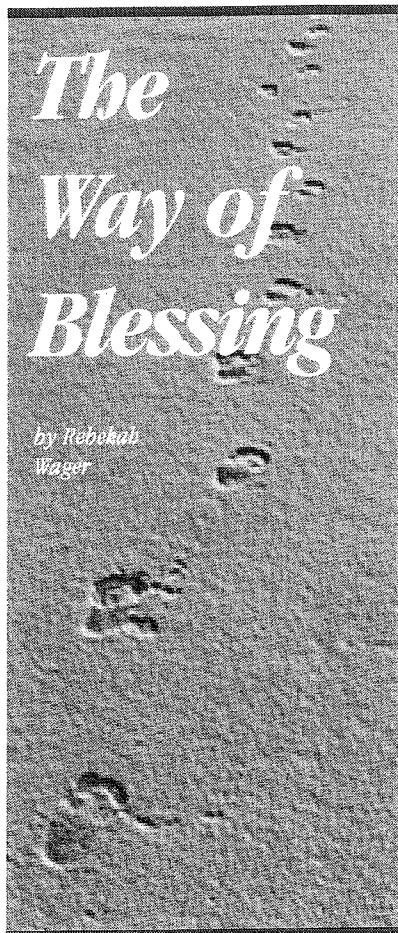
The presence of Yahweh in this Holy Place was conditional upon the presence of the Ark of the Covenant. B. S. Jacobsen writes that: "*The Ark was the main purpose of the whole work.*" The Ark was the first piece of furniture to be described. A golden chest or coffer, it was complete in itself (i.e. the Mercy Seat was **not** its lid) and represented Yahweh's throne in the earth. It was understood by all Israel, that Yahweh, Himself, dwelt

*The presence of Yahweh
in this Holy Place was
conditional upon the
presence of the Ark of the
Covenant.*

upon the blood-stained Mercy Seat which was supported by the Ark.

The Ark contained three very important articles: the tables of the law, the golden pot of manna, and Aaron's rod that budded. These spoke of significant times in Israel's history and represented Yahweh's special dealings with them.

William Lotz described the tables of the law as "...the ten words through which [Yahweh] has given evidence of His nature." They are representative of the foundation principles by which He who sat on the throne ruled His people and dispensed His mercy. Because they are a description of the



When I heard about the structure of the Tabernacle in the wilderness, I was very blessed. There was only one entrance through which the people could come, bring their sacrifice and have their sins forgiven. This spoke to me of Yahshua who is the Door by whom I enter into the way of salvation. Once through the door, I noticed that the walk was an ongoing experience. From the brazen altar to the laver and forwards into the Holy Place and the Holy of Holies was a straight walk. It's the way Yahshua went. He went the **whole** way. He did not fail, but secured total salvation and cleansing for us. All I have to do is follow Him. It's not always easy! I have found in my experience, where I have not walked straight and have deviated from 'the way', then I have missed out on the spiritual blessings awaiting me. Praise Yahweh for His mercy and forgiveness in bringing us back into the way of blessing again. Yahshua wants us all to keep following Him until we reach the Holy of Holies and have deep fellowship with Yahweh. The songwriter puts it this way:

Come into the holy of holies
Enter by the blood of the Lamb
Come into His presence with singing
Worship at the throne of (Yah)
Lifting holy hands to the King of Kings
Worship (Yahshua), worship (Yahshua)

Andy Carter © 1977 Kingsway Thankyou Music

character of Yahweh, they speak to us of the Almighty, Himself.

The golden pot of manna speaks to us of Yahshua. It is unthinkable that the manna in the pot "...bred worms and stank..." (see Ex 16:20). It would have maintained its freshness for generations - a living bread. Yahshua said, "I am the living bread which came down from heaven" (Jn.6:51).

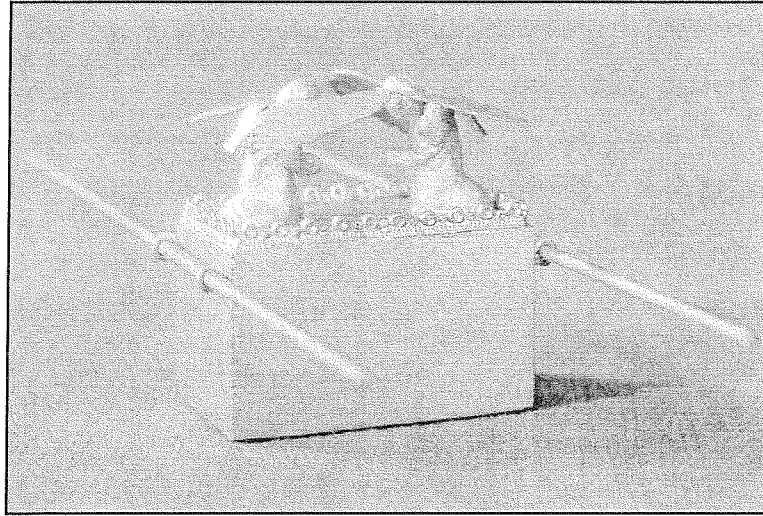
The story of Aaron's rod that budded is to be found in Numbers 17, and space does not permit me to recount it here. It does have a unique and distinct message for us, however, and I shall try to draw your attention to this.

The fruitfulness of the rod attested to Aaron being the chosen, appointed and anointed high priest of Israel, so the rod must speak to us of priesthood. Yahshua, Himself, rose from the dead (as the rod did) and His resurrection attests to His eternal priesthood - the order of Melchisedek. Aaron's rod must also speak to us of resurrection. As the rod has both the principles of fruitfulness and life it must be a type of the Holy Spirit. Therefore the Ark of the Covenant contained, in type, the fulness of Deity.

MERCY SEAT

The Mercy Seat was made of pure gold, and only ever used as a cover of the Ark. It was, however, much, much more. It was a propitiatory, a place of forgiveness, a place of atonement. Yahweh promised to make Himself known from the Mercy Seat and to communicate with Israel from this position. He meets with us, too, from a position of mercy, and we can approach Him only through the Propitiatory, Yahshua.

The blood which had to be sprinkled on the Mercy Seat once a year by the high priest, speaks to us of the blood of a perfect sacrifice. The



voice of Yahshua spoke from the Mercy Seat through the blood of atonement, and His blood changed the throne of judgement into a throne of grace. Henry Hulley writes, "The Mercy Seat, being just above the two tables of the ten commandments, represented the meeting place of law and mercy."

Over the Mercy Seat, their wings touching, were two golden cherubim. They speak to us of an angelic ministry which is an integral part of Yahweh's mercy and, by their position, direct our attention towards the Mercy Seat. Although cherubim are used a lot throughout the tent, this placement, over the Mercy Seat, was the most significant. Here they bear witness to Yahweh's redeeming mercy, whilst at the east of Eden they were an awful witness to His condemnation of sin in humankind.

THE SHEKINAH

As I have already pointed out, this awesome and sacred place was lighted by the Shekinah. (See Ex.40:34-35.) The pillars of cloud and fire were only signs of His presence, visible to any eye. The final restoration to absolute holiness is the gift of the Shekinah. Adam lost this immediately he sinned - he knew he was naked. Why? What was different? The Psalmist cries, "...who coverest thyself with light as with a garment..." (Ps.104:2). Adam was 'made in the image of Elohim' and, it is, therefore, feasible to suppose that, before he sinned, Adam, too, was covered with

light.*

Our covering will be fully restored when we step into the Shekinah Presence; this is the climax of our pilgrimage towards holiness. This final revelation, this covering with the Shekinah, is one of the mysteries of the Faith. The Apostle John writes, "...it doth not yet appear what we shall be: but we

know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 Jn.3:2).

During our pilgrimage there will be constant reaching forward, constant searching, changing, suffering, growing; an ever-pressing towards 'the measure of the stature of the fulness of [Messiah]' (Eph.4:13). But when we reach the Holy of Holies, all sinning will cease and we shall enter an eternal, inner, Sabbath of rest. There will be absolute peace, purity, righteousness, holiness, and there we shall, indeed, know Him as we are known by Him. (See 1 Cor.13:10-12.)

* For further information regarding this, see article entitled: 'Creative Headship', HA'SHEM 35.

*"...when he shall appear,
we shall be like him..."*

(1 Jn.3:2).

The subject of The Tabernacle was preached during a Feast in Nottingham, England.

A full set of audiocassettes is available from:

New Covenant Cassettes,
52 Beech Avenue, New Basford,
Nottingham, NG7 7LQ, England

Price: £22 (+ postage & package)