

MYSTERIES OF THE MISHKAN
MOSES TABERNACLE

All material is copyrighted by Metro Jewish resources. Permission needed for duplication and distribution.

PREFACE

Serving for over twenty years as a Messianic Rabbi and leading a congregation, I have long been interested in the study of the Torah codes and its lessons. I have often found myself in a deep dive into our Divine Creator.

The Mishkan, descends to earth as the rarest of rare. Its originator is God, who authored divine prophetic messages through and then recorded them in an ancient script, and further etched them into the blueprint of the wilderness Tabernacle. It is wrought in a mosaic of letters and equations all sharing a common spiritual DNA and constant message of hope. Miraculously they all fit perfectly together, and we are not left in the realm of subjectivity. In any attempt to understand the Mishkan, the spirit-self will discover most every doctrine central to God's Word.

FOUR REASONS TO STUDY THE MISHKAN

To fully appreciate the Mishkan, we need to answer important questions. Why were Moses, Bezaleel, and Aholiav selected to create and assemble it? What is the meaning of holiness and its corporal relevance to the Tabernacle? What is the very definition of the word Mishkan? Finally, why even study the Mishkan?

First, God preserved the Mishkan in Holy Writ. If all Scripture is profitable for reproof, doctrine, and instruction in righteousness, that the man of God is thoroughly furnished until all good work, we may dive in as explorers seeking a deeper understanding of God's ways.

Also, numerous books in the Bible as Exodus, Leviticus, Numbers, and Hebrews describe the construction and purpose of the Tabernacle. Its ritual, priesthood, and sacrifices for sin speak forth

redemption through a language of numbers, typologies, and Torah code. If we miss our Creator's full intention behind this architecture, His earliest sanctuary on earth, another piece of the divine eludes us.

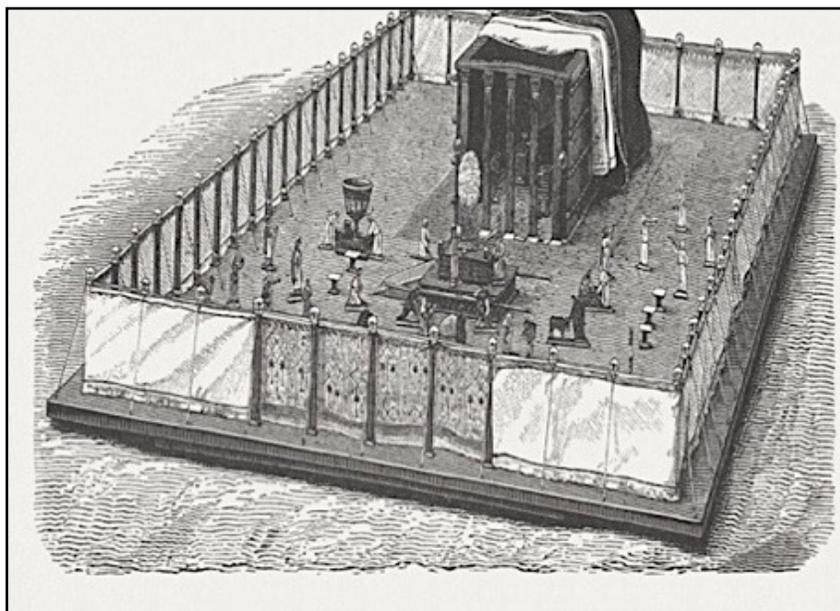
Second, the Mishkan is a type of Messiah revealed. We see Him for the first time in a divinely inspired man-made structure. It testifies to God's plan of redemption, to the Jew first and second to the gentile. When the glory, Shechinah, would descend upon the Holy of Holies, it would rest upon the mercy seat as a representative picture of The Son of God after the blood was sprinkled. Yeshua said, "Know ye not that you are the temple (Mishkan) of God?"

The Mishkan reveals two shadow types. The Bride purified and sanctified, and the Messiah Himself. Therefore, through the Mishkan, God is reaching down to His First-Born Israel revealing the first material construction of the Gospel in form and structure.

Third, within the Mishkan are unique pieces of redemptive furniture that not only symbolize the Messiah but what I call "deep-welled" lessons. Romans 15:4 "Whatever things that were written before were written for our learning."

Fourth, foremost, the Mishkan reveals two shadow types. The Bride purified and sanctified, and the Messiah Himself. Therefore, through the Mishkan, God is reaching down to His First-Born Israel revealing the first material construction of the Gospel in form and structure.

INTRODUCTION



Before venturing into our discussion on the Mishkan, two critical points need to be made regarding holiness and patterns of God's remarkable presence. From two great mountains of Jewish history, a significant pattern is revealed; Mt. Sinai and Mt. Moriah. These two mountains established a spiritual bar for the early habitation of God and a result that is overlooked. Mt. Sinai, could be classified as the Mt. of giving, and Mt. Moriah, the Mt. of testing. They not only break down into two quantum points in Moses and Avraham's life, but they establish a pattern when God descends from heaven to meet with man. Traces of this are visible on the Mishkan as well as in the 1st and 2nd Temple.

MT. SINAI

Certainly, Sinai is historical as well as monumental. Best known for the giving of the Torah from the biblical account in Exodus following the Israelites departure from Egypt, it began a period of advancement of Israel becoming a nation and a commonwealth. Before the Law, the nation was still a people rooted in a community as the Hebrews of the seed of Abraham, God's chosen people. But through the giving of the Law they learned of God's required purity, His spirit of zealousness, they would come to share more than a commonplace as in Goshen as an enslaved people. They would now be bound together in a personal bond around God's governance, the Torah.

Mt. Sinai's demonstration of power around the giving of the Torah, looms over Jewish history as God's presence descended atop of the mountain when a holy smoke emanated around Moses. In the Mishkan, God would also descend atop of the Ark, a portable holy mountain, figuratively speaking, shielded by two Cherubim in the Holy of Holies. Smoke, (fragrant incense) was always required. This pattern would become the mainstay of God's presence with the people and its priestly clan.

MT. MORIAH

When it comes to Mt. Moriah, God's providence and power were equally present. The Scriptures state that "Yaakov left Be'er Sheva, and he went to Haran" (Genesis 28:10). Yaakov "arrived at the place and lodged there because the sun had set," (ibid 28:11) Often, it is overlooked that the sun set at the exact time that Yaakov bed down for the evening.

God's actions are never coincidental, but through divine imperatives, whereby, every element of the Mishkan comes forth;

as it was with Yaakov on the mountain, so it was with the parting of the Red Sea, the manna from heaven, and the quail in the desert. On and on goes the biblical narrative of our God.

Let's go further.

Yaakov, "took some of the stones of the place and placed them at his head, and he lay down in that place." (ibid 28) Once asleep, Yaakov discovered in a dream why and where he had laid his head to rest (Genesis 28:10-17). It would be the very place for the binding of Yitzchak, the location and time of God's most significant test of Avraham's faith, and where the angel of Hashem stayed Avraham's hand as he was about to bring the knife down upon his son's body. (ibid 22:2). For a good reason, Mt. Moriah is the mount of testing.

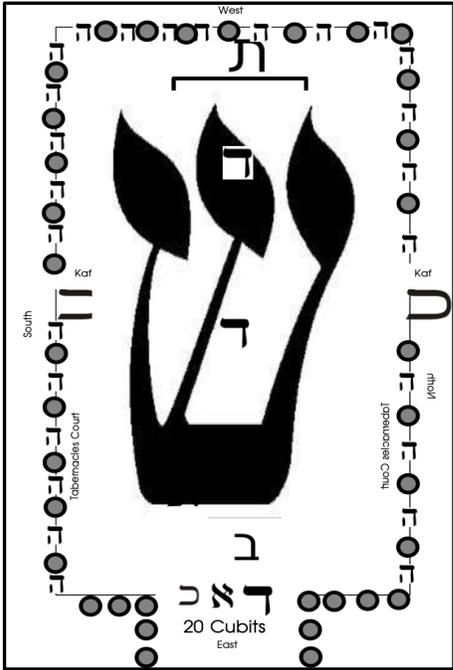
But when God showed Yaakov in a dream that "the land upon which you are lying..." he was able to envision the vastness of the Promised Land, which would turn out to be a literal reference to the entire land of Israel. There, from Mt. Moriah, the land of Israel would originate and extend westward, eastward, northward, and southward (Genesis 28:13).

If these events were not significant enough, Mt. Moriah would become known as the place of Jerusalem, Mount Zion, the Temple Mount, the place where the Holy Temple was established. It would also become known only by its first given name, HaMakom - The Place, or the only place. Also, the site of His chair or throne. In sum, the Mishkan, as well as Moses tent, served as the HaMakom—the only place. The place of Holy smoke and fire where heaven would meet earth in awesome signs and wonders of the Shekinah Glory.

God often manifested His presence by fire: "a flaming sword which turned every way" at the east of the Garden of Eden (Genesis 3:24); a flame of fire at the burning bush (Exodus 3:2); like devouring fire on Mt. Sinai (Exodus 24:16,17; for our God is a consuming fire (Hebrews 12:29; Deuteronomy 4:24). At least 10 times the Shekinah Glory appeared outside of the Holy of Holies; five times in warning judgment when the people murmured (Exodus 16:7-10; Numbers 14:1-10; 16:19, 42, 20:6); five times in blessing when they did well (Exodus 24:16,17; 40:30,35; Leviticus 9:23; 2; I Chronicles 5:134:7:1). Hence, the Mishkan springs forth out from the womb of the miraculous imbued in the pattern of God's original character in order to establish the first forging history of the Divine on earth.

DIVINE ARCHITECTURE

Studying the Mishkan will undoubtedly leave an imprint of the divine upon us. ⁱ Behind the construction of the Mishkan is a heavenly architecture that originated not only in the creative corpus of our Creator but became an extension of the heavenly Tabernacle. Then remove the 60 pillars that gave form and



structure to the Mishkan, the curtain, Brazen Altar, Brass Laver, the Holy Place with its furnishings, and finally the Holy of Holies, we would have an architecture of divinely chosen dimensions and shapes.

Each had a value like an architectural drawing of a building. God appointed positions and sizes. The diagram to the left is likened to that architectural plan. Each value and dimensions, connect perfectly to corresponding Hebrew

letters that have spiritual and prophetic meaning.ⁱⁱ Of the number 6 alone, which is prominent in the Mishkan, St. Augustine lays out in his book, *The City of God* (413 - 416), a divine principle of this number and the many others chosen by God.

He writes, “Six is a number perfected in heaven not just because God created all things in six days; rather, the converse is true. God created all things in six days because the number 6 is perfect.”

Numbers in the Bible have always held prophetic and spiritual meanings in the Bible. The Mishkan alone is thronged with multiples of 3, 5, 7, 10, 15, 20, 40, 50, 60, and 100. Below are some of the key players and all- star characters in the blueprint of the Mishkan.

ד ג ה ז י ק ם נ ם
Daled Ghimel, Hey Zayin Yod Kof Mem Nun Samek

The Star Characters: ש א ת
Sheen Alef Tav

The temple of Ezekiel in chapters 40-45 shares similar measurements and values found here, except exploded out due to its size, and the New Jerusalem in Revelation as well. This cannot be a coincidence. There is a divine connection. What their meaning and purpose is the focus of our pursuit.

We must first follow some guardrails.

Numbers in the Bible are, at times, just numbers and part of a broader context and nothing more. Parallels and patterns should never form doctrine; instead, they should support already revealed truths in God’s Word. And specific numbers chosen by God in the

building of the Mishkan, are not sanctified because God chose them, they were sanctified long before as St. Augustine writes in his book, “The City of God.”

That being said, when numbers share common usage by our Creator, have a relationship to one another, and whose numeric values speak with unquestionable clarity, we have stumbled upon a divine marker to go further. Learning to veer away from subjectivity is essential as well since spiritual gold is on the gloss of each word and letter. Therefore, over mining them is unnecessary.

THE TORAH OUR GUIDE

But always, the Torah remains our guide. Its comparable philosophy, like the Mishkan, assumes a belief in the One True God, so the architecture of the Mishkan reveals eternal and spiritual principles. And if we embark upon the premise that the Mishkan was a prophetic model whose completion is in Yeshua, and whose architect is God, a redemptive message springs to life. After all, the earthly Mishkan represents the true tabernacle in heaven and later fulfilled in Yeshua, the Messiah.

Recalling always, that things are happening in the heavenly dimension, and Yeshua appeared before the throne of heaven as the Lamb of God (Revelation 5). Nevertheless, no matter how dedicated our discovery, we embark on the sentiment of three Scriptures, Proverbs 25:2, “It is God’s privilege to conceal things and the king’s privilege to discover them.” **Deuteronomy 29:20**, “*The secret things belong to the LORD our God, but the things revealed belong to us and to our children forever, that we may follow all the words of this law.*”

- **1 Corinthians 2:7-10 (KJV)** – “But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of

the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.”

In Heaven, things are happening there, always it is in a state of everlasting glory. Fire swirls around the throne with endless waves of glory. As beauty is the atmosphere of Heaven, smoke is often the invitation of His presence. Fire goes before Him in Heaven and on earth, and angels are rejoicing continuously. Myriads of angels descend from Heaven to earth to the sides of the redeemed 24 hours a day seven days a week. If that were not enough, Yeshua appeared before the throne of Heaven as the Lamb of God (Revelation 5). The Tabernacle could only represent the true Tabernacle in Heaven.

HISTORY OF TABERNACLE

Historically, the Tabernacle would endure at least until King Solomon built the First Temple in the 10th-century B.C.E (I Kings 5-9). Known by the "tent of meeting," the place that contained the ark of the testimony, the "Tabernacle of witness," the "house of the Lord," the "temple of the Lord," and "His sanctuary."

Exodus 25:9 uses the word "Tabernacle". Then God said to Moses, "Tell Israel, as it were, it is not because I have nowhere to dwell that I tell them to make Me a Tabernacle." In other words, God created for us the Tabernacle along with the Sabbath, feasts, festivals, and holy days.

The Hebrew word for Tabernacle is *Miqdash*, which translates as a consecrated thing or place, a palace, sanctuary, a holy place, chapel, or asylum. It could also refer to a structure devoted to idols

and the pagan gods of Egypt, so Moses likely had some understanding of what God intended based on the temples and sanctuaries in Egypt at the time.

Then in Exodus 15:17, we find the word sanctuary from the Song of Moses and Israel-- "Thou wilt bring them and plant them in the mountain of Thine inheritance, the place, O Lord, which Thou hast made for Thy dwelling. The sanctuary, O Lord, which Thy hands have established."

AN UNFOLDING STORY

As we progress through the Mishkan, every element is part of a greater puzzle. Richard Elliott Friedman best describes our study, and although his focus is upon the Torah, we can apply the same perspective to the Mishkan.

"To comprehend what happened, how it came together, you have to know who God is, and divine intelligence employed in Genesis 1. Like some films that begin with a sweeping shot that then narrows, so the first chapter of Genesis moves gradually from a picture of the skies and the earth down to the first man and woman. The story's focus will continue too narrow, from the universe to the earth to humankind to specific lands and people to a single-family. It will begin with the Jewish people and expand back out to nations in Exodus."

Similarly, in the Mishkan, one will discover a grand sweeping shot of the Tabernacle, narrowing from three places down to a single person, Yeshua, the Messiah. Because of the sentiment expressed bears on the name of YHWH as its author throughout, one will sense a dawning consciousness of discernible threads lifting the Mishkan out from its historical confines, and birthing a new level of

appreciation for our salvation. It is for this purpose that I have undertaken this task. ⁱⁱⁱ

END OF BOOK REFERENCES

ⁱⁱⁱ Mishkan a Heavenly Tabernacle :

Soncino Zohar, Shemoth, Section 2, Page 231a - "Now, the Tabernacle below was likewise made after the pattern of the heavenly Tabernacle in all its details. For the Tabernacle in all its works embraced all the works and achievements of the upper world and the lower, whereby the Shekinah was made to abide in the world, both in the higher spheres and the lower. Similarly, the Lower Paradise is made after the pattern of the Upper Paradise, and the latter contains all the varieties of forms and images to be found in the former. Hence the work of the Tabernacle, and that of heaven and earth, come under one and the same mystery."

Soncino Zohar, Shemoth, Section 2, Page 235b - "Now, the lower and earthly Tabernacle was the counterpart of the upper Tabernacle, whilst the latter in its turn is the counterpart of a higher Tabernacle, the most high of all. All of them, however, are implied within each other and form one complete whole, as it says: "that the Tabernacle may be one whole" (Ex. XXVI, 6). **Moses erected the Tabernacle, he alone being allowed to raise it up, as only a husband may raise up his wife.** With the erection of the lower Tabernacle there was erected another Tabernacle on high. This is indicated in the words "the Tabernacle was reared up [hukam]" (Ex. XL, 17), reared up, that is, by the hand of no man, but as out of the supernal

undisclosed mystery in response to the mystical force indwelling in Moses that it might be perfected with him."

Menacoth 29a — "It was taught: R. Jose b. Judah says, An ark of fire and a table of fire and a candlestick of fire came down from heaven; and these Moses saw and reproduced, as it is written, And see that thou make them after their pattern, which is being shown thee in the mount. Will you then say the same [of the Tabernacle], for it is written, And thou shalt rear up the Tabernacle according to the fashion thereof which hath been shown thee in the mount! — Here it is written 'according to the fashion thereof', whilst there 'after their pattern.'" "Until the world was created, My Sanctuary was above. . . But because of My love for you, I will leave My heavenly Sanctuary . . . and descend and dwell among you, as the Torah says, "They shall make a Sanctuary for Me—so that I may dwell among them" (Tanchuma Yashan, Nasso 19).