

MYSTERIES OF THE MISHKAN

THE TABERNACLE OF MOSES REVEALED

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Mysteries of the Mishkan
The Tabernacle of Moses
by Felix Halpern

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PREFACE



Serving for over twenty years as a Messianic Rabbi and leader of 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. It is high adventure.

Like our Messiah two thousand years ago, the Mishkan descends to earth as the rarest of rare. Who else could author such divine prophetic messages, then record them in an ancient script, and then etch them into a blueprint of such heavenly design? It is wrought in a mosaic of letters and equations that all share a common spiritual DNA. They fit perfectly together with little room for subjectivity while conveying a message of hope, redemption, and grace throughout its entire design.

In this study you will have an introduction to the Torah code. Each chapter begins with a Hebrew letter to remind us of the important part that they play in the blueprint of the divine design of the Mishkan.

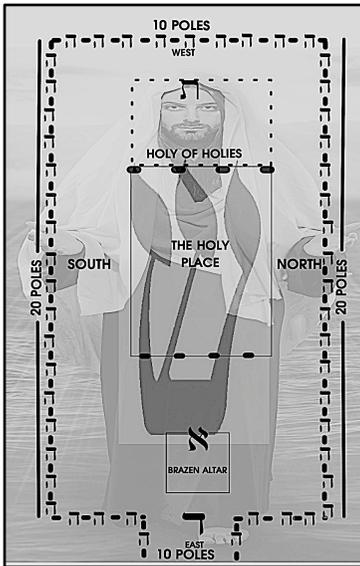
THREE REASONS TO STUDY THE MISHKAN

There are many mysteries to unfold. For instance; why were Moses, Betzalel , 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? Here are three reasons to study the Mishkan.

First, God preserved the Mishkan in Holy Writ. If all Scripture is profitable for reproof, doctrine, and instruction in righteousness, 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. There is a ritual, priesthood, and sacrificial order that speak forth redemption. It has a language of numbers, typologies that make up a Torah code. To miss it, our Creator's full intention behind its architecture eludes us. This earliest sanctuary on earth, reveals another piece of the divine.

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, first to the Jew first and second to the gentile.



When the glory, Shekinah, 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."



INTRODUCTION



Alef

Before venturing into our discussion on the Mishkan, two critical points are essential regarding holiness, and the patterns of God's remarkable presence. We start with two great mountains of Jewish history that set the spiritual bar for the early habitation of God; Mt. Sinai and Mt. Moriah.

Mt. Sinai, could be classified as the Mt. of giving, and Mt. Moriah, the Mt. of testing. Not only do these break down into two quantum points in Moses and Avraham's life, but a pattern is also set when God descends from heaven to meet with man. Traces of this pattern are visible within the Mishkan as well as in the 1st and 2nd Temple.

MT. SINAI

Certainly, Sinai is historic as well as monumental. Best known for the giving of the Torah from the biblical account in Exodus following the Israelites departure from Egypt began a period of advancement of Israel in 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, overlooked is the fact that the sunset occurred at the exact time that Yaakov beds down for the evening. God's actions are never coincidental, but operate 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, or the manna from heaven, or the quail in the desert. Miracle upon miracle forms a biblical narrative of our God that defines the Mishkan.

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). The place he chose 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 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.

Starting from Mt. Moriah, the land of Israel would originate and extend westward, eastward, northward, and southward (Genesis 28:13). And if these former 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 temporary 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; for our God is a consuming fire.¹

At least ten times the Shekinah Glory appeared outside of the Holy of Holies; five times in warning judgment when the people murmured ²; five times in blessing when they did well ³. Therefore, the Mishkan springs forth out from the womb of the miraculous imbued in a pattern of God's love for man in order to establish the first forgoing history of the Divine involvement with man on earth in material form and structure, and to be fulfilled in Yeshua our Messiah two thousand years ago.

¹ Hebrews 12:29; Deuteronomy 4:24).

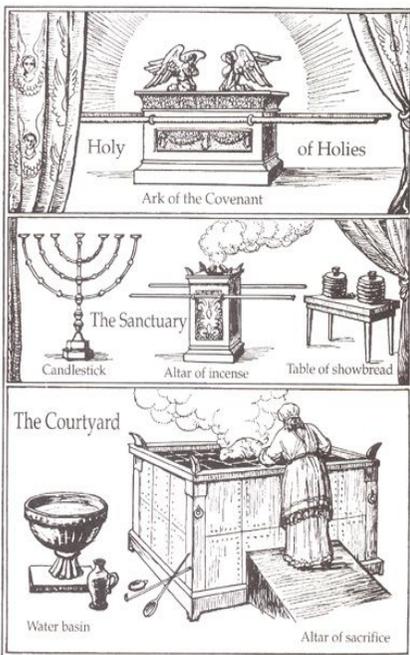
² Exodus 16:7-10; Numbers 14:1-10; 16:19, 42, 20:6

³ Exodus 24:16,17; 40:30,35; Leviticus 9:23;2; I Chronicles 5:134:7:1).

But to take a deep dive into the Mishkan is to discover, what is a divine architecture with purposely chosen formulas made of Hebrew letters and numeric values.

DIVINE ARCHITECTURE

The structure and framework of the Mishkan is the first picture of Yeshua, which is brought together with an architecture comprised of materials such as beautiful fabric, precious metals of gold and silver, semiprecious metals of brass and copper, spices, human workmanship, and artistry. It would teach everything about the New Covenant life upon our Messiah's coming two thousand years ago.



The Mishkan holds within its details and mysteries to take to heart. Literally, it is a compendium of messages from Heaven given first to the nation of Israel and then given forthwith to the nations. To make even a simple analysis of the Mishkan, one first notices a three-rung ladder—a type of spiritual progress. We first enter the Tabernacle Court to receive forgiveness. The Second we enter into a

relationship. At third level, we enter into the Holy of Holies to experience the Glory and majesty of God. But note, one must first leave the world to enter into the Mishkan of God.

Can you identify the three levels of spirituality? Each stage, represents a leg of one's spiritual journey. This brief introduction will serve as our foundation to exploring the divine architecture of the Mishkan.

HOLINESS

As architecture strives for design, utility, and structure, God's requirements for Moses comprised a framework of specific values, formulas, and materials that achieved all of these three. Also, a pre-prescribed order of priestly rituals and service came forth. The Mishkan furniture alone reveals distinct areas of the ministry via various works of the Holy Spirit that accompany more profound symbolism and typologies.

Take holiness, for example. Something that we began in the preface due to its central role in the Mishkan; holiness means resting place. Immediately we are learning that God wanted to dwell in the center of His people. This, in turn, reveals three other principles that are as legs of a stool. Three elements that, although they are central to the Mishkan, are centralized in the 1st and 2nd Temples, and the forthcoming New Covenant period.

These legs are Olam, Shana (time), and Soul.

First, Olam speaks of the eternal nature and existence of God. His eternal nature and the eternal destiny of our Soul bind together and form the purpose for which the 1st Adam received the breath, Neshama, to become a living and immortal soul. Also, Olam binds us together in a forever destiny of glory with our Creator.

Second, Shana points to prescribed times. God chose set times for the Soul to be refreshed. Hence our connection to the Moedim (Feasts of the Lord), Sabbath and Holidays. Also, this was not to be temporary, as Adam and Eve experienced. Still, it was to be experienced in a permanent presence in the hearts of His people (Jeremiah 31:33) that would only become possible through His Son Yeshua, our sacrifice.

Third, "Nefesh," speaks of our Soul. The Mishkan would provide the holy nourishment at set times for the Soul of the Israelites to be nourished, and their relationship with God maintained. Combining these three elements: Heaven was to meet earth in the structure of the Mishkan that the Israelites, the first and second temple, or indwelling in our modern temples where Gods people worship God.

Going from divine architecture to the resting place of the presence and glory of God, to its material form and structure, the Mishkan reveals a pattern of Heaven that brings us deeper into the essence of our Creator.

[1]



Hey

MEANING OF MISHKAN

The word Mishkan is spelled in Hebrew using four extraordinary letters, these form skeletal structure of the Mishkan. When going from right to left as in Hebrew we have the following:

Nun Kaph, shin Mem



 MEM, this Hebrew letter is the 13th letter of the Aleph-Bet. In Jewish, it is a symbol of something concealed. Notice the open side of the Mem, which denotes something to be revealed—the closed side indicates something hidden. *Mem also* points to Moses because he started to reveal the infinite Torah on a level that man could perceive. We shall see these same aspects carry over into the Tabernacle as man learns of his responsibility to God.

Numerically, *Mem* gives the value of forty, while in Gematria forty signifies a period necessary for a ripening process. Lastly, *Mem* speaks of living flowing water. Like water from an underground spring rising to reveal itself, a spring of wisdom rises from the mysterious living water that is God. From the same we get the word *mayim*, meaning "water." Yeshua is the *Mayim Chaim* or "Living water" of the Mishkan.



SHIN , the second letter, is 21st letter of the Alefbet and carries a value of three hundred. The value of twenty-one is associated with the tetragrammaton Yahweh. The *Shin* appears like a crown. When inverted it appears like a set of teeth depicting the work of Yeshua  destroying man's sin nature when He is crowned as King in our lives. Shin is also central to the word Shalom, which means: "*he who destroys the authority that established chaos*". Later we trace three hundred to the veil in the Holy of Holies in during the time of Yeshua's first advent.



KAF, the third letter and the 11th letter of the Alefbet, which carries a numeric value of twenty and represents the palm of a hand open. With the palm held out it is revealing God's love signifying, "Giving freely" . . . through the Mishkan God's loving hand is being extended. The *Kaph* is also a symbol of "Crowning Accomplishment." Consider five crowns in the Mishkan.



NUN, the 4th letter and the fourteenth letter of the Alefbet, means “To reach out” or “to come in.” It is also a symbol of Faithfulness. It appears like a throne seat, pointing to the King sitting upon His throne in the Mishkan. Finally, *Nun*, carries a numeric value of fifty which speaks of the work of the Holy Spirit that is connected to key events other key events. ^A

MISHKAN NUMEROLOGY

<i>Nun</i>	<i>Kaf</i>	<i>Shin</i>	<i>Mem</i>
50	20	300	40 = Total 410

Upon further investigation of the Mishkan through Gematria, the above diagram reveals that 410 corresponds to Strong’s number 410, and further corresponds to the Hebrew “EL”. Here we find ourselves in first book of Genesis where Gods names are repeatedly proclaimed. Review the list below.

-
- I am El Shaddai (Lord God Almighty)
Genesis 17:1.
 - I am El Elyon (The Most High God)
Genesis 14:18.
 - I am El Olam (The Everlasting God)

- Psalm 48:14.
- I am Elohim (God) Genesis 1:1.
 - I am El Bethel (God revealed Himself)
Genesis 35:7.
 - I am El Elohe Yisrael (Mighty God of Israel)
Genesis 33:20.
 - I am Elyon (The Most High God)
Daniel 3:26.
 - I am El Emunah (Faithful God)
Deuteronomy 7:9.
 - I am Elohei Tehillati (God of my praise)
Psalm 109:1.
 - I am El Hakabodh (The God of Glory)
Psalm 29:3.
 - I am Elohim Chayim (The Living God)
Joshua 3:10-12.
 - I am El Hayyay (God of My Life)
Psalm 42:8-13.
 - I am Elohim Kodoshim (Holy God)
Joshua 24:19.
 - I am El Kanna (Jealous God)
Exodus 20:5.
 - I am Elohim Tsebaoth (God of Hosts)
Psalm 80:7.

TIMING

Divine timing is also essential.

On the first day of Nisan of the second year following the exodus, the Mishkan reached completion. It was the first month on the Jewish calendar (according to the Torah), and in the month of spring, marking the beginning of the spring months. This month would set the spiritual calendar for the Jewish people. Then, God said to Moses on the same day, “This month shall be for you the head of months, the first of the months of the year” (Exodus 12:1).

In the month of Nisan, we celebrate the Passover, which commemorates the miraculous deliverance of the Jewish people from Egypt. This month ushers in the first Jewish month commencing the lunar calendar that Jews have been following ever since. Even certain stages of Israel’s restoration were in a perfect time frame. Israel, for instance was not born in 1948 randomly. Her re-birth came by way of an orchestrated prophetic time-frame, so it was with the Mishkan.

In a practical sense, the Israelites needed to be liberated from four hundred years of bondage before the Torah and before the Mishkan could be established; how could they freely observe the Torah or God’s laws of purity as an enslaved people? Then it seems that Moses had to reach eighty years old. Could God have used Moses at thirteen

years of age, like Betzalel ? Evidently, eighty is significant in the plan of God as more will be said on this later.

TABERNACLE TIME: SANCTIFIED TIME

There is a distinction between earthly time and sanctified time. The Mishkan made a distinction between the common and the holy. The feasts, festivals and Sabbath for instance are considered sanctified time along with holy convocations. There is also a set period to bring God's plans to completion, but no time period is random.

Creation took seven days; six of divine craftsmanship, and the seventh a day of rest. Other elements took years, decades and millennia, things that take longer preparation. For the tabernacle, the Torah had to first be given, and 400 years needed to transpire for the Israelites to be freed from Egypt, while Moses had to come to eighty years old. Is the age of eighty significant in the economy of God? Yes.

Eighty is equal to the Hebrew letter *Pey* פ which means to speak, a word or to open. The associated picture depicts a mouth open. Perhaps God called Moses at eighty years of age because Pharaoh's time had not yet come to hear from the mouth of Moses. Daniel was eighty years old at the time of the banquet given by Belshazzar when he had to interpret the prophecy written on the wall of the royal palace; Daniel was born for this audience of one. (Daniel 5,1). The psalmist fixes the course of human life at eighty years, "for those who

are strong." (Ps 90,10) At the age of eighty, Moses spoke to Pharaoh. (Ex 7: 7) Then after that, the Israelites had conquered peoples of Moab. The country of Israel had peace for eighty years. (Judges 3: 30).

As noted, there are distinctions in set periods in Gods plans. The number seven is the most prominent. There is a seven-year period, or seven-times seven, totaling forty-nine which brings us the 50th year, a Jubilee year. Then seventy times seven equals 490 years for the duration of years that the Jews were in Babylon. There is the seventh day for Sabbath, and seven millenniums. Not surprising, the first day of Nissan of the second year following the exodus, the Mishkan was completed in seven months. *The Hebrew month of Nisan is replete with significant events as shown in the footnotes.*

Nissan became the first month on the Jewish calendar (according to the Torah), marking the beginning of the spring months. On the first day of Nissan ⁴ God said to

⁴ – Yeshua was anointed at Bethany by Mary(John 12:1).

- Yeshua entered Jerusalem on a donkey 5 days before the Passover would begin. John 12 Do not be afraid, Daughter Zion; see, your king is coming, seated on a donkey's colt." - (Zech. 9:9).
- Passover began at twilight on a Wednesday and ended on a Thursday at sunset.
- Began the 1st day of the Feast of Unleavened Bread. Yeshua celebrated the Passover and broke bread with the disciples on

Moses, “This month shall be for you the head of months, the first of the months of the year” (Exodus 12:1). In this month we celebrated the Passover, which commemorates the miraculous deliverance of the Jewish people from Egypt. This not only ushered in the first Jewish month, it commenced the lunar calendar that Jews have been following ever since.

this day, and became known as the Last Supper. This day was also customary for the Passover lamb to be sacrificed. Yeshua crucifixion (Matthew 26:17) (Mark 14:12) (Mark 15:42).

- The Passover to the LORD begins at twilight on the fourteenth day of the first month. In the fifteenth day of the same month begins the Feast of Unleavened Bread to the LORD. For seven days you must eat unleavened bread. Leviticus 23 –
- After Yeshua was crucified, evening fell and this day began at sunset. It was a Sabbath and the second day of the Feast of Unleavened Bread.
- Early morning on the first day of the week after the Sabbath, Jesus arose from the grave and appeared to Mary and the apostles. Yeshua rose from the dead (Mark 16:9) (John 20:1,9). This would also be the third day of the Feast of Unleavened Bread.
- Yeshua rose on the first day of the week after the Sabbath was over, and appeared to Mary Magdalene and the apostles (Mark 16:9) This was the third day of the Feast of Unleavened Bread.

MORE ON THE NUMBER SEVEN

Notably, seven is prominent in the economy of God, as well in Jewish ritual in the Mishkan. Animals for sacrifice needed to be at least seven days old. ⁵ Leprous Naaman was told to bathe in the Jordan River seven times to be healed. ⁶ The command for Joshua to march around Jericho for seven days. ⁷ There were seven pairs of clean animals on the ark ⁸. In the Holy Place stood the seven-branched candlestick. ⁹

Seven translates to a powerful Hebrew letter Zayin, meaning a weapon, sword, or to be forsaken. Finally, there are seven qualities of the Messiah, ¹⁰ seven things that the Lord hates ¹¹, seven parables ¹², and seven woes ¹³. One can see that God uses the number seven as a powerful prophetic and organizational value.

⁵ Exodus 22:30,

⁶ 2 Kings 5:10

⁷ Joshua 6:3-4

⁸ Genesis 7:2

⁹ Exodus 25:37

¹⁰ Isaiah 11:2

¹¹ Proverbs 6:16

¹² Matthew 13

¹³ Matthew 23

[2]



Zayin

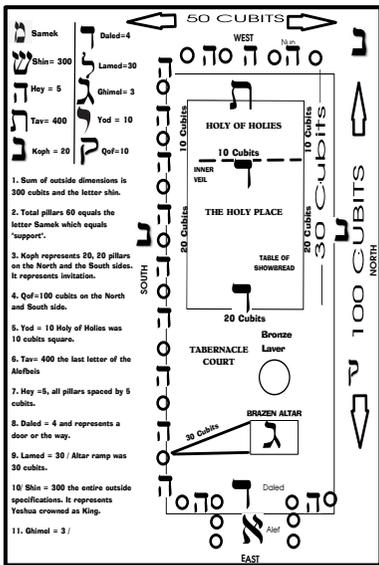
MISHKAN BLUEPRINT

The Mishkan will undoubtedly leave an imprint of the divine upon us. Everything behind its construction, is an intricate architecture born out of our Creator, God. It is also an extension of the heavenly Tabernacle.

(See blown up model on page 34.)

We will unravel this divine architecture.

The sixty pillars, partially shown in the schematic as circles, were placed on the North, South, West, and East side giving form and structure to the Mishkan. Together with the curtain, Brazen Altar, Brass Laver, the Holy Place with its furnishings, and finally, the Holy of Holies, a



blueprint is revealed of a divinely chosen structure of

comprised a heaven architecture. Each shape, number, and letter are filled with prophetic value. God also appointed positions and sizes for both strategic and prophetic importance. Each letter correlates to a numeric value and corresponding Hebrew letter. Of the number six, as well as sixty, which is prominent in the Mishkan, St. Augustine lays out in his book, “The City of God” (413 - 416), a divine principle that pertains to the many other values 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 six is perfect.”

IMPORTANCE OF NUMBERS

As numbers in the Bible have always held prophetic and spiritual meanings, much spiritual gold is found on the gloss of each word and letter. Over mining them then is unnecessary. 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, which we will become familiar with.

Daled, Ghimel, Hey, Vav Yod Kaf Mem Samekh

ד ג ה ז י כ ם ס

The Star Characters are: Sheen, Aleph, Tav

ש א ת

When it comes to the temple of Ezekiel in chapters 40-45, similar measurements and values are used in the Mishkan, but multiplied by one-thousand because Ezekiel's millennial temple is vastly more significant. This cannot be a coincidence. There is a divine connection. So, what is their meaning and purpose ? But throughout our study we must first follow some guardrails in revealing the Mysteries of the Mishkan.

First, the prevalence of numbers in the Bible is vital to God's creative works no doubt. But at times numbers are just numbers and merely a slice of a broader context and nothing more.

Second, when it comes to parallels and patterns they should never be used to form doctrine. Instead, these should support already revealed truths in God's Word.

Third, we shall learn that, while specific numbers that were chosen by God were part of the divine architecture, the numbers used were not sanctified just because God

chose them, they were sanctified long before. In other words, they have an ancient and heavenly history.

Fourth, numbers share common usage by our Creator, and their numeric values speak with unquestionable clarity.

THE TORAH OUR GUIDE

Always, the Torah remains our guide, because the Mishkan, assumes and introduces the belief in the One True God. Its architecture 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. The following three Scriptures sets the foundation for our search.

-
1. Proverbs 25:2, “It is God’s privilege to conceal things and the king’s privilege to discover them.”
 2. 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.*”
 3. 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.”

BRIEF HISTORY OF THE TABERNACLE

For approximately 400 years, the same period that the Jewish people were slaves in Egypt, God revealed Himself in the Tabernacle .¹⁴ This portable worship center and throne of God moved throughout Canaan. Approximately the same 400 years would transpire during the time of the Temple ¹⁵, and 400 years went by, the silent years, where God never appeared. Although the Jewish religion continued, and sacrifices were offered, God was not present.

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). God met with Moses first in the "tent of meeting," before the Mishkan was completed. ¹⁶ The

¹⁴ Exodus 25:8

¹⁵ I Kings 8:17-20

¹⁶ Exodus 33:7

"Tabernacle, or in Hebrew, Mishkan, is called by many names; "the 'temple of the Lord, and "His sanctuary." Exodus 25:9 uses the word "Tabernacle". The Hebrew terms, Miqdash, and Mishkan, are interrelated. Miqdash translates to a sacred place, sanctuary, or holy place; Mishkan comes from the Hebrew root meaning "to dwell" and refers to the Tabernacle. Putting them together, God dwells in the Tabernacle, the sacred place.

We often hear the term Kodesh HaKodashim. This term refers to the Holy of Holies within the Tabernacle, and the word Kodesh, "holy," is usually reserved for this Holy Place. Hence, the Tabernacle is made holy by the Kodesh HaKodashim. Without the Holy of Holies, it would merely be an empty structure.

THE EARLY TABERNACLE

The First Temple was built King David's Son, King Solomon, and was called the "Beit ha Mikdash." The term, *bayit* means a house. The term Mikdash comes from Kadosh, meaning holy. In the Tenach, it simply means the "House" in which God dwells.

This Beit Hamikdash stood in Jerusalem for 500 years until the Babylonians destroyed it in 586 BCE, and then again from 516 BCE to 70 CE when the Romans burned it down and razed the temple. Throughout its existence it remained the center of Jewish ritual, prayer and sacrifice. The Jewish term, Mikdash, which as noted comes from Kadosh, it

means sacred place. In this work we use both Tabernacle and Mishkan interchangeably. But the "Tabernacle, or in Hebrew, Mishkan, is called "the 'temple of the Lord, and "His sanctuary." Exodus 25:9 uses the word "Tabernacle." The term Miqdash, and Mishkan, are interrelated.

In the time of Moses, Tabernacle 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. 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

Progressing through the Mishkan, one will find every element that represents a 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, considering the fact that it is a shadow of the heavenly tabernacle.

"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. ¹⁷

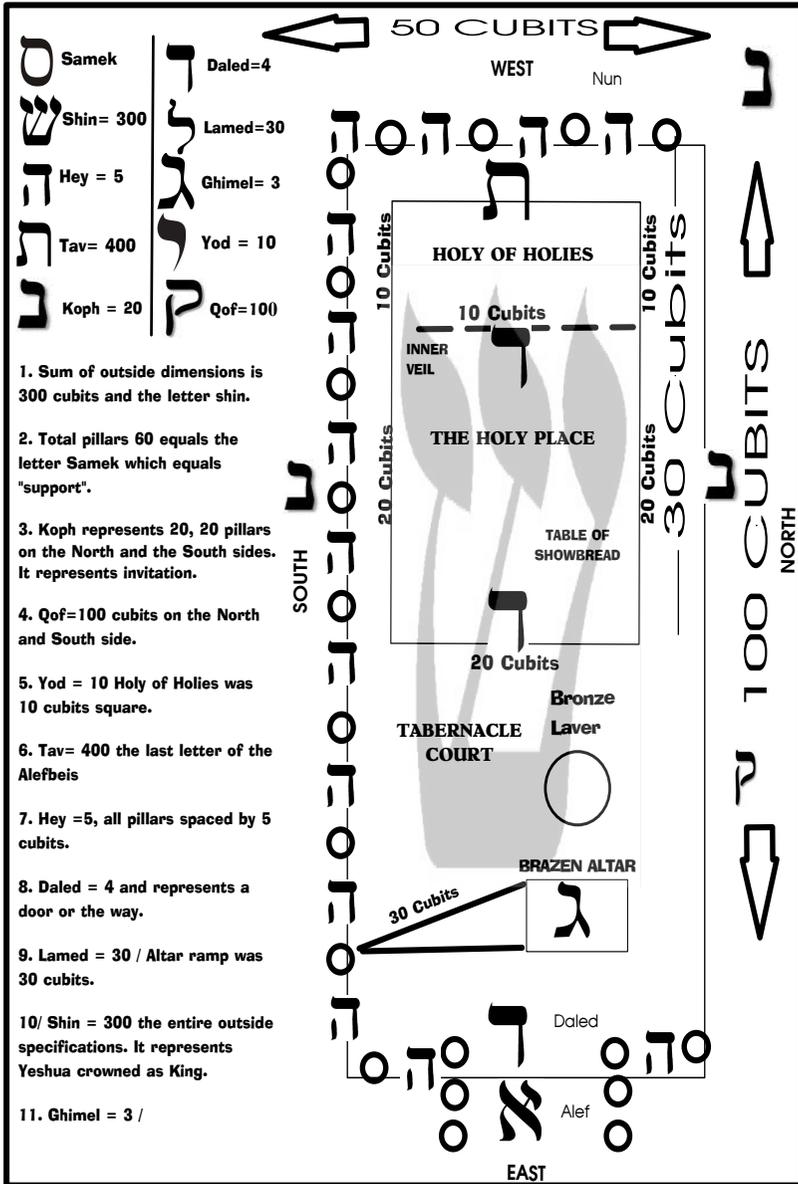
¹⁷ **Soncino Zohar, Shemoth, Section 2, Page 231a** - "Now, the Tabernacle below was likewise made after the pattern of the heavenly Tabernacle in all its details. For the Tabernacle in all its works embraced all the works and achievements of the upper world and the lower, whereby the Shekinah was made 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.

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END OF BOOK REFERENCES

^A Mishkan a Heavenly Tabernacle:

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▲ Moses was on Mt. Sinai for 40 days and 40 nights. Yeshua was tested after fasting for 40 days and 40 nights / The flood lasted for 40 days and 40 nights / The spies were sent out for 40 days to investigate the land that God promised the Israelites as an inheritance (Exodus 24:18;34:1-28).

1. The crown of Priesthood. This is seen in the crown atop the Incense Altar and alludes to the crown of priesthood.
2. The crown of Kingship, is seen in the crown atop of the Ark of the Covenant (Exodus 25:11) and alludes to the crown of royalty and sovereignty.
3. The crown of Torah, is seen in the crown atop the Table Showbread and alludes to the crown of Torah, as Yeshua is our daily bread.

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4. The crown of a good name is declared in the Mishkan itself, God declared to Israel and the nations He was to be renowned amongst the nations. For this reason, we have placed the Shin in the center of the Mishkan.
 5. The fifth crown inside the Holy Place is the Golden Menorah that speaks of His Crowning Light that burns eternally.

^A Exodus 12:36

^A Psalm 105:37-38

^A Hur is first mentioned as a companion of Moses and Aaron. He aided Aaron to hold up the hands of Moses when Moses realized that the Israelites prevailed in battle while his hands were raised: "Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side". He is mentioned once more as Moses' staunch ally when he is left in co-charge with Aaron of the Israelites when Moses was away on Mount Sinai. Hur is also mentioned as the grandfather of Bezalel, designated by God to be the principal creator of the Tabernacle and the Ark of the Covenant. Though it is not entirely certain that this Hur is the same individual, he has been treated as such in Jewish tradition.

[https://en.wikipedia.org/wiki/Hur_\(Bible\)](https://en.wikipedia.org/wiki/Hur_(Bible))

^A Exodus 31:2-11; 35:30-35; 36-39; I Chronicles 2:20; 2 Chronicles 1:5

^A Proverbs 8:12

^A <https://www.jpost.com/Jewish-World/Judaism/Why-Judaism-is-a-square-religion>

^A Genesis 28:10-19

^A Exodus 32: 26-35

^A The Garden of Eden was placed in the East (Genesis 3:24) / Following Adam and Eves fall they left the Garden and went toward the east (3:24). The garden, located east is then associated with safety and security / The wise men saw a star in the east, oriented the Wise Men to find the infant Messiah (Matthew 2:1-2) / When the Messiah arrived in Jerusalem, he came from the East, the Mount of Olives, and entered through the East gate of Jerusalem. He will also return the same way in the future, places His feet upon the Mt. of Olives. (Matthew 24:3; Zechariah 14:4) / The traditional Shema is recited facing east / The Golden Gate is in the East and aligned perfectly between the Mt. of Olives and the Holy of Holies pointing west to the Holy of Holies / Psalm 3:12, "as far as the East is from the West, so far does he remove our transgressions from us"

^A Matthew 14:13-21

^A Silver (Redemption) Silver came to 9,600 lbs. Through the Scriptures, silver symbolizes redemption. It was always used as redemption money: Exodus 30:16 "And you shall take the redemption money of the children of Israel, and shall appoint it for the service of the tabernacle of meeting that it may be a memorial for the children of Israel before the LORD, to make atonement for yourselves. "It prefigures the preciousness of Yeshua as the ransom for sinners.

^A Cords: Its Pegs of Bronze and their cords (Ex 35:18), the pegs of the tabernacle, the pegs of the court, and their cords. The pegs of bronze were like nails that were driven into the ground upon which the cords were attached. They added strength and protected from wind, etc. The Bible mentions alot about these pegs and cords within Gods sanctuary. Ezra 9:8 "And now for a little while grace has been shown from the LORD our God, to leave us a remnant to

escape, and to give us a peg in His holy place, that our God may enlighten our eyes and give us a measure of revival in our bondage.

- Is 22:23 I will fasten him as a peg in a secure place, and he will become a glorious throne to his father's house.
- Is 54:2 "Enlarge the place of your tent, and let them stretch out the curtains of your dwellings; do not spare; Lengthen your cords, and strengthen your stakes.

^A Yeshua was sold for 30 pieces of silver; 30 then represents the gate of sacrifice. John the Baptist who was of priestly descent began his ministry at age 30.

- At the age of 30 Yeshua began to publicly preach the gospel (Luke 3:23).
- The number thirty can represent the sacrificial blood of Yeshua because Judas betrayed him for 30 pieces of silver, which was a fulfillment of prophecy (Zechariah 11:12). Then when Judas threw down the 'blood money' into the temple, and the priests did not accept it as an offering, it was used to buy a potter's field with it. Though they were not aware of it what they did was also fulfilling prophecy (Zechariah 13).

^A Leviticus 1: 1-9.

^A **Northward** is the direction of God, and the Heavenly Realm. Offering on the North side of the altar emphasizes that the offering is made to God.

^A The almond reminds us of the resurrection because it is the first tree to flower. It flowers in five parts and is up to two inches across, and comes forth in late winter before the leaves of the tree develop. ... Almonds are mentioned six times in the Scriptures and only in the Old Testament.

The almond tree is associated with one of the earliest prophecies of a young Jeremiah. “Moreover, the word of the Lord came to me, saying, ‘Jeremiah, what do you see?’ And I said, ‘I see a branch of an almond tree.’ Then the Lord said to me, ‘You have seen well, for I am watching to perform My word.’” (Jeremiah 1:11-12)

<https://int.icej.org/content/lesson-almond-tree>

^A Notably, the Hebrew letter *chai* equates to life. *Le Ch13.5 chaim*—to life. *Myaim Chaim*—waters of life. Chai: The letter Chai is composed using two letters of the Hebrew alphabet - Chet (ח) and Yod (י). While forming the word "chai", it means, "alive", or "living". In Judaism, the word “chai” has a numerical as well as a symbolic meaning. The word “chai” equates to the number 18. 18 multiplied by itself holds deep value as well; 18, 36, 72 etc. (See more at end of book)
