



**Messianic Bible Teacher**

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## **Musings over the Mishkan**



This Messianic Bible Study was done on behalf of

**Jews for Jesus Australia**

<http://www.JewsForJesus.org.au>

For more of Paul Cohen see

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### Preface:

The Tabernacle in the Wilderness is an often overlooked jewel in the Scriptures. Believers are aware of its existence, but tend to skip over the details as being boring and draw out, it is however relevant to their faith walk, and as God decided to spend much of scripture on it, it is well worth out study. Fifty chapters in the Bible are devoted to the tabernacle, over one - thousand verses. Some believe that every detail is symbolic, I am not so sure. Where the scriptures speak off symbols we often add our own reading into it, I'll mention those that scripture makes clear.

We often emphasise that Yeshua fulfilled the Torah, and that is true, but it is equally true that the Torah points to Messiah. In the same way the Torah points us to Messiah, the tabernacle in the wilderness points in exquisite detail to the life and work of the Messiah who was then yet to come. So lets read this blue print for the tabernacle in the wilderness pointing out were it highlights the connections between Messiah and the Mishkan.

### Reasons for the Mishkan

#### 1. Sin

- a. The Ark of God as a whole emphasised the concept of propitiating, which means: the appeasement of the Holy God, this is particular true of the Mercy Seat, the lit on the ark. The Mercy seat is where the High Priest once a year would bring the blood to make atonement; Leviticus 16:4, on behalf of Israel.
- b. The fulfilment of this is seen in Hebrews 9:5-12 where Messiah's blood is brought into the greater and more perfect Tabernacle obtaining an eternal redemption.

#### 2. Worship

- a. Psalms 27:6 *“and now shall my head be lifted up above mine enemies round about me. And I will offer in his **tabernacle sacrifices of joy**; I will sing, yea, I will sing praises unto Jehovah”*.
- b. Psalms 107:21-22 *“Oh that men would praise Jehovah for his lovingkindness, And for his wonderful works to the children of men! (22) And let them offer the **sacrifices of thanksgiving**, and declare his works with singing”*.
- c. The book of Hebrews has dwelt on the earthly and heavenly tabernacle, on the earthly and heavenly priesthood, and on the earthly and heavenly sacrifice, in light of all this in Hebrews 13:15 *“Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name”*. We are encouraged to “offer up a sacrifice of praise to God continually”.

## Names of the Mishkan:

There are three different names in the Bible for the Tabernacle, and three combined names.

1. **Tabernacle - Mishkan - משכן**, Exodus 25:9 “*the design of the tabernacle and the design of its furnishings. This is how you are to make it.*” Mishkan is the normal Hebrew word for Tabernacle. The Hebrew word Mishkan, comes from the same root as Shechinah, it is the root Shachan, שכן and this is the word for “dwelling or to dwell” The Hebrew word Shechinah is not a biblical Hebrew word, but a word found in the early Rabbinic writing, like the Aramaic translation called ‘Targum Pseudo-Jonathan’ in Exodus 25:8 “And they shall make a Sanctuary to My Name, that My Shekinah may dwell among them”<sup>1</sup>. It emphasizes the visible manifestation of God’s presence. John in his Gospel uses it for a loan word in the Greek. John 1.14 “*And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth*” the word for dwell here is the word Skenei, not a Greek word but a loan word from the Hebrew.
  - John makes a word play that comes out clearly. Glory and Dwell, both share that common root word, Shachan – שכן. In light of Hebrews 10:20 we see an other connection with the Tabernacle in this passage,
  - The English word Tabernacle is related to the word Tavern, a temporary dwelling place.
  - The English word “tabernacle” comes from the Latin “tabernaculum” which means tent, hut, or booth. “Tabernaculum” is a form of the word tabernacle, the root of the English word “tavern”. Occasionally you will see the word sanctuary used instead of tabernacle. As you will find when we get into our study there are many names for the Tabernacle. The Hebrew word “Mishkan” has a different meaning than just a tent or hut. Mishkan is related to the Hebrew word to “dwell”, “rest”, or “to live in”, referring to the “[In-dwelling] Presence of God”, the Shechinah that dwelled or rested within this God designed tent.
2. **Sanctuary – Mikdash - מקדש**, Exodus 25:8 “*And let them make me a sanctuary, that I may dwell among them.*” מקדש The Hebrew word is *Mikdash*, related to the word קדוש Kadosh – Holy. The LORD is a Holy God, no mucking around, and throughout this study we will see that come back.
3. The next word we have is **Tent – Ohel - האהל**. Exodus 26:36. The word tent it tells us two things, 1) that this is a temporary solution from God’s perspective, 2) much more encouraging to us is that God said “*that I may dwell amongst them*” where ever Israel was God was. This is not to be confused with the concept of the local deity that the people around Israel had. They worshiped geographical ‘local’ deities; Israel’s God in distinction is not a local deity but a God who will be with them *where ever* they go.

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<sup>1</sup> J. W. Etheridge, The Targums of Onkelos and Jonathan Ben Uzziel on the Pentateuch, with the fragments of the Jerusalem Targum, 1865. E-Sword Electronic edition by Robert Hommel 2006.

The last three names are combination names,

- **Tent of Meeting - Ohel moed אהל-מועד** Exodus 29:42, sometimes translated as the Tent of the Congregation, both emphasises the same thing, God meets the Congregation of Israel there.
- **Tent of Testimony – Ohel (h')edut אהל העדת** Numbers 9:15; Ohel Edut, this name symbolised two aspect, first God's covenant in the sense of the tablets of the Law and second God is a covenant Maker and Keeper and this is the testimony there off.
- **Tabernacle of Testimony - Mishkan (h')edut משכן העדת** Mishkan Edut Exodus 38:21, God dwells with His people and this is the visible Testimony.

## משכן Mishkan an overview Part 2

### The physical structure and the items of the Mishkan,

Exodus 26-27

#### 1. The Camp – Machaneh מהנה

- a. Surrounding the Tabernacle; Sacrifice and Worship was central
- b. Only Priest then, come past the Laver, now 1 Peter 2:9 *“But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.”* What a calling we have, with that in mind let us press on to the inner place.

#### 2. The Fence / Hangings Curtains - Kela'im קלעים

- a. God by His nature is exclusive; He dictates how we can approach Him. In the days of the Mishkan this can be seen in the fence, the wall of separation between Jew and Gentile, today this kind of fence is still maintained in Orthodox Synagogues, the middle wall between men and women. But we who know messiah know that this wall of separation has been removed by Him. Galatians 3:28 *“There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Messiah Yeshua”*. The key-phrase is in Messiah Yeshua, we have access to the father whether we are male, female, Jew or Gentile.
- b. The exclusivity to Israel is no longer, today Jew and Gentile can approach God. Ephesians 2:13-16 *“But now in Messiah Yeshua you that once were far off are made nigh in the blood of Messiah. (14) For he is our peace, who made both one, and brake down the middle wall of partition, (15) having abolished in the flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace; (16) and might reconcile them both in one body unto God through the cross, having slain the enmity thereby”*. God's image is upon all people (Genesis 1:26), and his desire is to redeem all people (John 3:16).



- 3. **Poles from Shittim wood; Etz Shitim - עץ שטים**, its most interesting that we read in 1Peter 2:24 *“who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed.”* Note that Peter did not say cross, but tree. More literal it reads “who his own

#### 4. The Gate - Sha'ar שער

- a. Only one entrance. There is not an entrance for Jews, and an other one for Catholics and Protestant, Hindu's there is One entrance that opens how? When we come and acknowledge He is the Holy God and we need to be repentant for we are sinners.
- b. Matthew 7:13-14 *"Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it"*. For the **gate** is small and the way is narrow that leads to life, and there are few who find it."
- c. John 10:7 *"Yeshua therefore said unto them again, Verily, verily, I say unto you, I am the **door** of the sheep"*, (time permitting, End time Judgement, Goat and Sheep Judgement, Matthew 25:31-46, we must show our faith by our works, he will judge both Collectively and Individually)
- d. Note the gate is Always open, open to all who sought forgiveness and fellowship, advise and counsel. Exodus 29:42 *"It shall be a continual burnt-offering throughout your generations at the door of the tent of meeting before Jehovah, where I will meet with you, to speak there unto thee."* Which leads us to the first item the brazen altar.

#### 5. The Brazen Altar - Mitzbeach Nechoset מזבח נחשת

- a. Sacrifice,
  - i. Sinner
  - ii. Holy God
- b. Propitiation, appeasing the wrath of God
- c. Not Empty handed then nor now Ephesians 5:2 *"and live a life of love, just as also the Messiah loved us, indeed, on our behalf gave himself up as an offering, as a slaughtered sacrifice to God with a pleasing fragrance."*
- d. Yeshua is that sacrifice, Hebrews 9:1-10:18
- e. We ought to live sacrificially Romans 12:1 *"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."* Imitating the live of Messiah, a sacrifice.
- f. Yeshua is the brazen altar Hebrews 13:10-15



#### 6. The Laver of Brass - Kior Nechoset כiyor נחשת

- a. Brass mirrors, Exodus 30:17-21; made from metal used for mirrors (Exodus 38:8); reflection of self; water to cleanse; water a symbol of Spirit (Isaiah 44:3)
  - i. It speaks of giving away vanity and becoming more humble
- b. It was there to cleanse hands and feet

- i. Hand symbolic of doing, feet symbol of walking, we are called to DO and GO
- ii. Clean hand, Psalms 24:3-5 *“Who shall ascend into the hill of Jehovah? And who shall stand in his holy place? (4) He that has **clean hands**, and a pure heart; who has not lifted up his soul unto falsehood, And hats not sworn deceitfully. (5) He shall receive a blessing from Jehovah, and righteousness from the God of his salvation.”*
- iii. Feet ready for the Gospel Isaiah 52:7 *“How beautiful upon the mountains are the feet of him that brings good news, proclaiming shalom, that bringing good tidings of good things, announcing salvation, and saying to Zion, your God reigns!”* the Hebrew word for good news or glad tidings is the m’basar מְבַשֵּׂר besorah is the Hebrew word for Gospel.
- iv. Both the Psalmist and Isaiah focus on cleansing and sanctifying, let the Word wash in the Spirit by obeying the Word.
- v. The mirror shows us who we are, in all our pomp and glory and also our shortcomings, so too James reminds us James 1:22-25 *“For if any one is a hearer of the word and not a doer, he is like unto a man beholding his natural face in a mirror: (24) for he beholds himself, and goes away, and straightway forgets what manner of man he was”*, James points out the cleansing effect of the word when we DO it.



**7. The Tabernacle / tent Exodus 26:1-37 Mishkan מִשְׁכָּן**

- a. Layers from the outside in
  - i. Dugong Skin, (seal, dolphin, porpoise, sea cows, fine fur, badgers or “blue skins LXX / Josephus”), what ever the skin was, its main purpose was to conceal, from the world the Glory of God,, the in much the same way what John wrote John



14:17 *“even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you.”* The world sees no value in the ‘skins hiding gold, only when take time to get to know do we see beauty In Isaiah 53:2 it mentions *“For he grew up before him as a tender plant, and as a root out of a dry ground: he had no form nor comeliness; and when we see him, there is no beauty that we should desire him”*.

These Dugong skins occurs elsewhere only once in the Bible in Ezekiel 16:10, where it talks about sandals of porpoise skins, it seems that this was a type of leather, used for strength and durability but not beautiful.

- ii. Rams wool dyed red, speaks of a sacrifice of a ram particular with the colour red speak of a Ram sacrifice, regarding the first Ram offering we read in Genesis 22, and there are many places where lambs and Rams are used, to name but one other the consecrate of Aaron and the priest Exodus 29:26.



- iii. Goat Hair, coupled with bronze clasps, Goat speaks of Sin. Leviticus 4:23 *“if his sin, wherein he hath sinned, be known to him, he shall bring for his offering a goat, a male without blemish”* and of course Lev 16 were it mentioned the day of Atonement and the Two Goats, one for the Lord and one Scape-Goat. There is also the Sheep and the Goat judgement Matthew 25, and in that light I see Romans 8:3, for it beautifully explains this. *“God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.”* Yet always with the hint of redemption in here for the bronze clasps for the bronze altar brought atonement.



- iv. Five fine twisted linen, with cherubim, and Gold clasps [Cherubim to protect the Holy Place, fine linen a sign of righteousness, Gold a sign of Kingship], Approximate 14 by 2 meters/or 42 by 6 feet.

These fine twisted linen are representative of the righteousness of saints Revelation 19:8 *“I counsel you to buy of me white raiment, that you may be clothed”* says Messiah Rev. 3:18). *“Put on the Lord Yeshua the Messiah”* is the exhortation of the Apostle (Romans 13.14).



These could represents you and me, believers in their day to day faith-walk, are we walk in holiness and righteousness before the Holy One Blessed be He, keeping our garments undefiled by sin, putting on and living out the life we are called to live in Messiah, and exhibiting Him before men.

- Four layers, ordinary leather, no beauty in Him, Ram-skin died red, a reminder of Genesis 22 the near sacrifice where God provided Himself the Lamb, Goats hair a removal of sin, and fine linen the righteousness of Messiah. Another small picture that collectively adds up.
- b. The apostle Paul makes the connections with sacrifice in Romans 12:4-5, *“For even as we have many members in one body, and all the members have not the same office: (5) **so we, who are many, are one body in Messiah**, and severally members one of another”* 5 Curtains joined just as we are joined to one another and held together by the King, the Lord Almighty.
- c. Additional sources Josephus Antiquities. iii. 6

## משכן Mishkan an overview Part 3

### 8. Do the Four Colours represent the Fourfold Gospels. Exodus 35:6

- a. Often preachers and some commentaries state about a connection between the four colours fine (White) from שוש (Sheshi), embroidered with Blue (תכלת - Tekelet), Purple (ארגמן - Argaman) and Scarlett (תולעת – Tola’at) the four Gospels: Matthew, Mark, Luke and John.
  - i. In the Besorah - Gospel according to Matthew – Yeshua is portrayed as the King of the Jews, and Purple was seen as the colour of kings, and royalty wore robes of purple. Thus Matthew and purple may go together.
  - ii. In the Besorah - Gospel according to Mark – Yeshua is portrayed as the Servant, Red / Scarlet – comes from the word worm, Psalm 22:6 “*I am but a worm*” (תולעת – Tola’at) Thus Mark and Scarlet may go together.
  - iii. In the Besorah - Gospel according to Luke – Yeshua is portrayed as the Righteous Servant, White Linen, purity, Revelation 19:8 “And it was given unto her that she should array herself in *fine linen, bright and pure: for the fine linen is the righteous acts of the saints.*” See also Revelation 19:14 this is based on two verses in the Tanach (Older Testament) Zechariah 3:3-5 “Now Joshua was clothed with filthy garments, and stood before the angel. (4) And he answered and spoke unto those that stood before him, saying: 'Take the filthy garments from off him.' And unto him he said: 'Behold, I cause your iniquity to pass from you, and I will clothe you with robes.' (5) And I said: 'Let them set a fair mitre upon his head.' So they set a fair mitre upon his head, and clothed him with garments; and the angel of the LORD stood by.” The removal of dirty clothes which stand for the iniquity and sin and changed the garments for clean ones are a symbol or a picture of righteous acts. And Isaiah 61:10 “I will greatly rejoice in Jehovah, my soul shall be joyful in my God; for he has clothed me with the *garments of salvation*, he has covered me with the *robe of righteousness*, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels.” Two things are spoken of *garments of salvation*, & *robe of righteousness*, both fit well with garments representing the *righteous acts of the saints*, some bestowed upon us by Messiah, some enabled by the Messiah. Thus Luke and White may go together.
  - iv. In the Besorah - Gospel according to John – Yeshua is portrayed as the Son of God in this Gospel, and for this Gospel the only colour left is Blue, so we have fit blue with this gospel.

We should always be careful when interpreting scripture and allowing it to speak clearly, rather than guessing that we have allowed in the colour segment. The first three colours and three Gospels were at best insubstantial connections, and as I mentioned before we ought not to indulge in sanctified guessing work, I am not aware that the anywhere in the Bible any of the Biblical Authors connect the colour blue with heaven. Now some of the people may say ‘Ah the sky is blue and the sky is

above us, so blue represents that which is above us, in other words heaven'. However our criteria is at least one verse that clearly connects the two. And while I concede that the sky is blue sometimes, however when I arose this morning at 5 AM it was black, and now at 6.30 pm it is black again, last week it was gray all week with the rain clouds. So yes the sky is sometimes blue, but more importantly no Biblical author connects Blue to heaven that connection is not made. The same people then search for a verse like Ezekiel 1:26, Revelation 4:6 or Ezekiel 10:1 "Then I looked, and behold, in the firmament that was over the head of the cherubim there appeared above them as it were a sapphire stone, as the appearance of the likeness of a throne." They then claim this firmament and this stone to be blue, but the firmament and the stone above is not identified by colour, and to interpret it as definitely blue is beyond what the scriptures say, and where the scriptures are silent we should be very, very careful in making bold claims. So these colour studies; and the same counts for the metals or stones studies in Tabernacle; should be take very cautiously. For a full explanation of the colours and the stones we will have to wait till that Bible class in heaven were Yeshua will teach us all things.

9. **The Golden Seven branched Candelabra- Menorah** **מנורת זהב** Exodus 25:31-40; it is the only source of light in Holy place, the tent has no windows, and four layers of cloth on it, without the lamp it would be very dark. The menorah is several pictures or types:

- a. First the Menorah is a symbol of God for **God is light**;
  - a. 1 John 1:7 "*God is light, and there is no darkness in him — none!*"
  - i. Revelation 21:23-24 "*And the city has no need of sun or moon to shine upon it, for the glory of God is its light, and its lamp is the Lamb.(24) By its light shall the nations walk; and the kings of the earth shall bring their glory into it*"

- b. Second the menorah is a symbol of **Yeshua the light of the world**; John 1:4-9 "*In Him was life, and the life was the Light of men. The Light shines in the darkness, and the darkness did not comprehend it. There came a man sent from God, whose name was John. He came as a witness, to testify about the Light, so that all might believe through him. He was not the Light, but he came to testify about the Light. There was the true Light which, coming into the world, enlightens every man.*" "*Yeshua again spoke to them, saying, 'I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life'*" John 8:12



- c. Third the Menorah is also a Symbol of the **Holy Spirit**. The Menorah is a Seven Branched candelabrum, which reminds us of words the prophets Isaiah and John
  - a. Isaiah 11:2 "*And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit*

*of knowledge and of the fear of Jehovah*". See image on the final page, (Appendix 1) from Dr Fruchtenbaum's Messianic Christology.

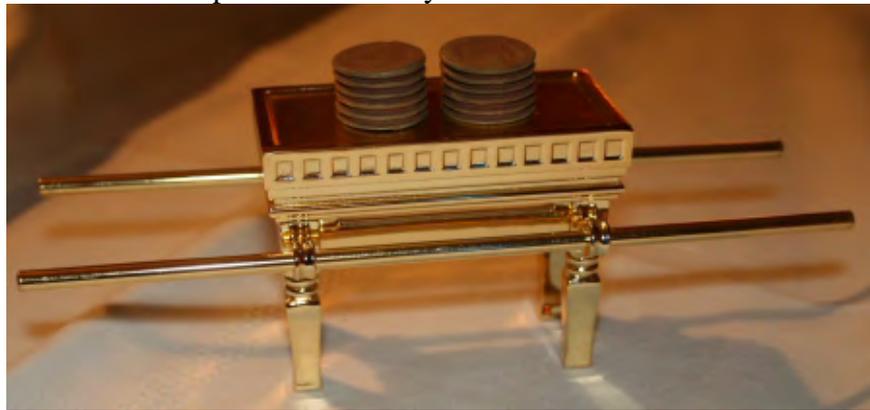
- b. Seven-fold Spirit Revelation 1:4 & 4:5 (some versions Seven Spirits of God) There is only One Spirit, but Seven-Fold means fullness these then represent the fullness of the Spirit of God.
  - i. What should we do in light of this? We ought to cry out for an outpouring of: The Spirit of the Lord in all these aspects, so that women and men be raised up. A generation of those who fear the LORD, who seek His knowledge and understanding who search out His wisdom and counsel and because of this became mighty women and men in the Body of Messiah, in politics, in schools in every area of life.
- d. Fourth the Menorah represents **The Word of God**; Psalm 119:105 "נ (Nun) *Your word is a lamp unto my feet, And light unto my path*". It is the illumination of our walk of faith, we ought to read it day by day. Which is also seen in Proverbs 6:23 "*For the commandment is a lamp; and the law is light; And reproofs of instruction are the way of life*". 1 Samuel 3:1-7, the Word of the LORD was rare and the light had not yet gone out. With a further play on this in that the eyes of Eli the high-priest begun to grow dim.
- e. Fifth the menorah is also a symbol of **true believers**, for we too are a light; John 12:46 "*I have come as Light into the world, so that everyone who believes in Me will not remain in darkness*" Not our own light, but collectively we shine forth the light of Yeshua. Yeshua is like the Shammash (servant) candle at Chanukah (Feast of Dedication), on the Chanukiyah: the menorah for Chanukah. We have a special 9<sup>th</sup> branch distinct from the other branches on the Chanukah Menorah called the shammash and it is this branch that lights the others. We mentioned I John 1:5 "*God is light, and there is no darkness in him — none!*" and we are called to walk in His light, 1 John 1:7
  - a. We may not feel light big spotlights, but even if we feel tiny and insignificant listen to the words from God to you in Isaiah 42:3-4 "*A bruised reed will he not break, and a smouldering wick will he not quench: he will bring forth justice in truth. (4) He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law*" A smouldering wick, a little light that is about to go out, He will not quench. So how do we keep the flame alive in us? Read the Word, Pray, Praise, Fellowship, Confess your sins, spend time with God and Godly people.
- f. Sixth and finally **Churches or Messianic Assemblies** are symbolised the menorah,
  - a. Revelation 1:12, 2:1, 11:4, the Church or the Messianic Assembly is symbolised by the Menorah, for collectively they spread the light of Messiah in deeds and they proclaim the Word of God. The Church is not a building but living stones, or living flames for Messiah, so when we as the body of Messiah come together we can burn a little brighter.

#### 10. The Table of Show-Bread - Shulchan Lechem Panim שלחן לחם פנים Exodus 25:23-30

- a. Bread of presence / Hebrew face, like Moses face to face, we speak with God not face to face, and yet God hears our cries, our prayers and our praise.
- b. These loaves represent Fellowship & Communion with Almighty God
- c. 12 Loaves, one for each of the Twelve Tribes

i. **Content of the table:**

1. Twelve loafs of Bread
2. Wine
3. Incense
  1. Exodus 25:29-30 *“Make its dishes, pans, bowls and pitchers of pure gold. 30 On the table you are to place the bread of the presence in my presence always”.*
  2. Exodus 25:29-30 (LXX) *“And you shall make its dishes and its censers, and its bowls, and its cups, with which you shall offer drink-offerings: of pure gold shall you make them. (30) And you shall set upon the table shewbread before me continually”* which is confirmed by:
  3. Leviticus 24:7 *“And you shall put pure frankincense with each row, that it may be to the bread for a memorial-part, even an offering made by fire unto the LORD.”*
  4. Bread and wine represent fellowship, incense represent prayer and worship. We don't just fellowship with God but need to worship him continually.



5.

**11. The Altar of Incense – Mitzbeach (ha)Ketoret מזבח הקטרת Exodus 30:1-10**

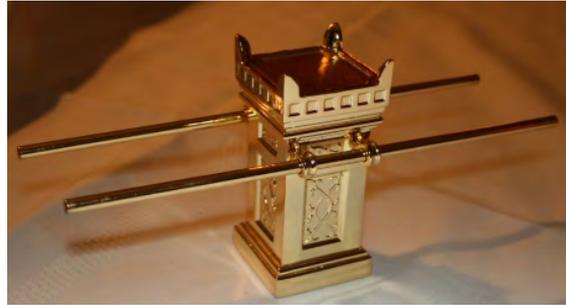
a. Incense represents prayers of the saints.

There were two services in the tabernacle, morning and evening, it is evident that the incense was an emblem of the prayers of sincere worshippers ascending to heaven in the cloud of perfume; and, accordingly, the priest who officiated at this altar typified the intercessory prayers of Messiah (Luke 1:10 And the whole multitude of the people were praying without at the hour of incense).

- a. Psalm 141:2 *“May my prayer be counted as incense before You; the lifting up of my hands as the evening offering.”*
- b. Revelation 5:8 *“And when he had taken it, the four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp and they were holding golden bowls full of incense, which are the prayers of the saints.”*
- c. In the light of our knowledge about incense, prayer and intercession we ought to read now Hebrews 7:22-25 *“Also this shows how much better the covenant of which Yeshua has become guarantor is. (23) Moreover, the present priests are many in number, because they are prevented by death from continuing in office. (24) But because Yeshua lives forever, his position as priest does not pass on to someone else; (25) and consequently, he is totally able to deliver those who approach*

*God through him; since he always lives to make intercession for them.”*

- d. Yeshua has three offices, not simultaneous; first he came as a Prophet to our people. Second he is as the priest in the order of Melchizedek “**ever making intercession for them**”. Third on his return he will take up his office as King. Yeshua is making intercession, the writer of Hebrews speaks here of the present intercession of Messiah on behalf of all believers, which is based upon and follows His once-for-all offering of Himself as the sacrifice for sin.
- e. We can now understand what Paul was referring to: 2 Corinthians 2:14-16 “(14) *But thanks be unto God, who always leads us in triumph in Christ, and makes manifest through us the savour of his knowledge in every place. (15) For we are a sweet savour of Christ unto God, in them that are saved, and in them that perish; (16) to the one a savour from death unto death; to the other a savour from life unto life. And who is sufficient for these things?*”



## 12. The Veil / Curtain - Parochet פרכת

- a. Note: there is no opening only the serving High Priest can enter in once a year on the Day of Atonement.
- b. Cherubim the guarding the Most Holy Place, most powerful angels
- c. “Therefore, brethren, since we have confidence to enter the holy place by the blood of Yeshua, by a new and living way which He inaugurated for us **through the veil, that is, His flesh**, and since we have a great priest over the house of God, let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.” Hebrews 10:19-22
- d. Matthew 27:50. “*And Yeshua cried out again with a loud voice and yielded up his spirit. And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split.*”
- e. The curtain in the Temple was from top to bottom no less than forty cubits in length, which was the height of the holy of holies in the second temple; and which made the rent the more astonishing. The account the Jews give of the veil, is this: “R. Simeon ben Gamaliel said, on account of R. Simeon, the son of the Sagan, the thickness of the veil is a **hand's breadth**, and it is woven of seventy two threads, and every thread has twenty four threads in it: it is forty cubits long, and twenty broad, and is made of eighty two myriads; (which is the number of the threads in it; it took three hundred priests to wash it.”<sup>2</sup>

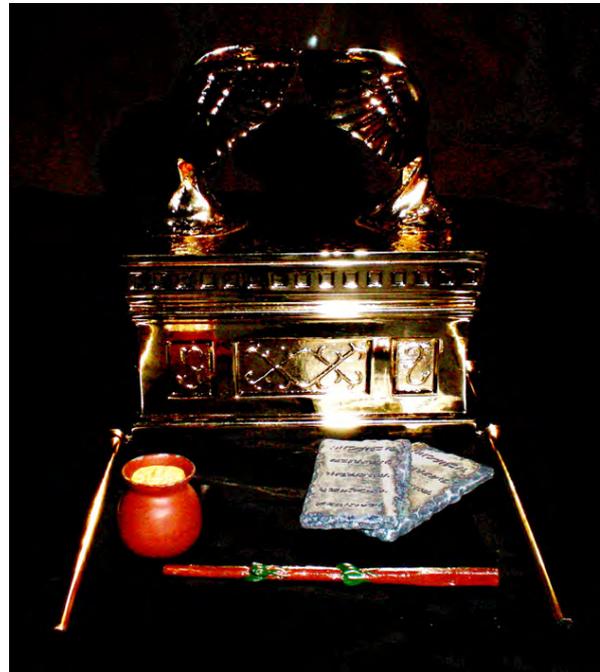
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<sup>2</sup> Mishnah Tractate Sheqalim, 8.4-5; E-Sword Edition

## משכן Mishkan an overview Part 4

### 13. Ark – Aron ארון Exodus 25:10-22

The ark was in many ways just a ordinary wooden chest with a lid, but on the other hand it was surprising, extraordinary, awesome, mind-blowingly splendid. It was a box made of Shittim wood, overlaid with Gold both inside and outside, four rings for carrying poles which were also overlaid with gold, as nobody was allowed to touch it, (2 Samuel 6:6). And then there was the wooden lid again overlaid with gold, which had a golden crown and two golden cherubim on top, facing each other and looking down.



#### a. Materials

- a. Shittim or acacia wood, the LXX & Josephus translate this as Incorruptible Wood, Shittim Wood is a type of human nature; in the case of Messiah of sinless human nature, we as believers in Him are children partakers of His flesh and blood, “He Himself likewise took part in the same” (Hebrews 2:14). “He was made in all points like unto His brethren, yet without sin” (Hebrews 4:15).
- b. Gold Kingship (Daniel 2:38;3:1; 3:12) (Probably not divinity or deity as many claim see Deuteronomy 4:28; Exodus 20:23; Daniel 5:4; 5:23) Messianic thought, the King of the Universe (Psalm 2) appears as a lowly man, there was no beauty in him (Isaiah 53:2). Yet in this we see the Man who is called Isaiah 9:6-7 (in the Hebrew v.5-6) “פלא יועץ אל” “גבור אביעד שר-שלום” “Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.” Lowly and humble and yet being the majestic King.

#### b. Names

- a. Ark – ארון Exodus 25:10
- b. Ark of Testimony - ארון העדת Exodus 25:22; because it contained the 2 tablets of the Law
- c. Ark of Covenant of YHWH - ארון ברית-יהוה Numbers 10:33
- d. Ark of God ארון אלהים (Elohim) 1Samuel 3:3
- e. Ark of the LORD God ארון אדני יהוה (YHWH Adonai) 1 Kings 2:26
- f. The Holy Ark – ארון-הקדש (Aron Hakodesh) 2 Chronicles 35:3 “And he said unto the Levites that taught all Israel, that were holy unto the LORD: ‘Put the holy ark in the house which Solomon the son of David

- g. Ark of your might or strength - ארון עֲזָרָה; ארון עֲזָרָה [Psalm 132:8  
 “Arise, O LORD, unto your resting-place; You, and the ark of your strength.” (Strength and Glory go together see Psalm 78:61 “And delivered his strength into captivity, And his glory into the adversary's hand”.)

**c. Some important historical events**

- a. Made by Bezalel and Oholi'av (Exodus 31-) from the blue print they received from Moses, but the designer was God.
- b. When the tribes of Israel fought against Benjamin Judges 19-20 (Judges 20:27-28)
- c. Captured by the Philistines; 1 Samuel Chapters 4-6, returned with golden mice (rats in the CJB) and tumours (boils or emerods), I wonder who the brave soul was who posed for the artist.
- d. Never to be sought again, Jeremiah 3:16 “And it shall come to pass, when you are multiplied and increased in the land, in those days, says Jehovah, they shall say no more, ‘The ark of the covenant of Jehovah’; neither shall it come to mind; neither shall they remember it; neither shall they miss it; neither shall it be made any more.” The ark represented God’s dwelling, where is Shechinah was present and visible, this was only true in the 1<sup>st</sup> Temple, the Temple of Solomon. The ark was missing from the 2<sup>nd</sup> Temple, but according to the prophet Haggai 2:9 “The latter glory of this house shall be greater than the former, says Jehovah of hosts; and in this place will I give peace, says Jehovah of hosts.” how can this be?
- e. Gospel of John 1:14 “The Word became (flesh) a human being and dwelt amongst us, and we saw his Sh'khinah, the Sh'khinah of the Father's only Son, full of grace and truth.” Remember what we spoke of earlier? John 1.14 “And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth” the word for dwelt here is the word Skenei, not a Greek word but a loan word from the Hebrew.
- i. John makes a word play that comes out clearly. Glory and Dwell, both share that common root word, Shachan – שָׁכַן.
  - ii. Because Messiah visited the Temple its Glory was greater.
  - iii. In that light we read Paul’s comment in Colossians 1:27 “to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Messiah in you, the hope of glory”. This was a mystery for Gentile Christians, here Paul indicates it is true for Jewish and Gentiles believers in Messiah Yeshua, He is indwelling us, the Hope of Shechinah! Praise the Lord for this He deserves, Amen?
- d. Content of the ark
- i. Rod – The Lord is my Shepherd, and also Aaron’s rod – Num. 17:10; symbol of rebellion against God’s authority. But there was something unusual about this rod, remember the story, it’s a rod a staff, a piece of wood that was cut of, dead and then it budded “Numbers 17:8 “*And it came to pass on the morrow, that Moses went into the tent of the testimony; and, behold, the rod of Aaron for the house of Levi was*

*budded, and put forth buds, and produced blossoms, and bare ripe almonds.*” It is two pictures, one of the life and dead and resurrection of Yeshua, the branch cut off, and yet blossoming, but the staff was also used as a shepherds staff, the Lord is my shepherd Psalm 23.

ii. Manna – bread of Life, Jehovah Yirah (provider); Manna – distrust of God provision; doubt of His goodness and ability to provide, still we rebelled against God many a time and complained about the food Exodus 16.

1. Yeshua come from heaven as did the manna and he is the bread of life, John 6:32-41, and we complained about Him too, just as we complained about the Manna from Heaven

iii. Testimony – these are the two Tables of the Law, and the remind us that God is not just a Covenant maker but also a Covenant KEEPER, even if we are unfaithful, (Golden Calf incident Exodus 32), God recommitted Himself to us. The Broken Tablets also remind us of the breaking of the individual commandments in the Torah by ourselves.



1. Yeshua Hebrews 7:22 “by so much also hath Jesus become the surety of a better covenant.”

Because we broke the earlier Covenant

2. Hebrews 8:6-13 “But now has he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises. (7) For if that first covenant had been faultless, then would no place have been sought for a second. (8) For finding fault with them, he said, Behold, the days come, says the Lord, That I will make a new covenant with the house of Israel and with the house of Judah; (9) Not according to the covenant that I made with their fathers In the day that I took them by the hand to lead them forth out of the land of Egypt; For they continued not in my covenant, And I regarded them not, said the Lord. (10) For this is the covenant that I will make with the house of Israel After those days, says the Lord; I will put my laws into their mind, And on their heart also will I write them: And I will be to them a God, And they shall be to me a people: (11) And they shall not teach every man his fellow-citizen, And every man his brother, saying, Know the Lord: For all shall know me, From the least to the greatest of them. (12) For I will be merciful to their iniquities, And their sins will I remember no more. (13) In that he says, A new covenant he hath made the first old. But that which is becoming old and waxed old is near unto vanishing away.”

#### 14. The Mercy Seat – The Lit – The Atonement Cover – Kaporet כַּפֹּרֶת

- a. Mercy Seat, in Hebrew is kaporet, from the word כָּפַר Kaphar, to cover, from this word we also get the word to atone, כִּפּוּר, expiation; day of atonement.
  - Propitiation, (ἱλαστήριον – hilasterion, meaning to make atonement or be Merciful, to make reconciliation) Romans 3:24-25 “Messiah Yeshua, whom God has set forth to be a **propitiation** through faith in His blood”- the word rendered “propitiation” in Romans 3:25, is the same word that is used in Hebrews 9:5, and there translated “mercy-seat.” “Hebrews 9:5 “and above it cherubim of glory overshadowing the **mercy-seat**; of which things we cannot now speak severally.”
- b. Cherubim, guarding the Holy One, Cherubim – guardians of sacred places, things; Genesis 3:24; Psalm 99:1; Hebrews 9:5; and Ezekiel 1:10 & Ezekiel 10:14. In Ezekiel they have four faces that of a man, a lion, an eagle and an ox, possibly the same creatures as in Revelation 4:7, but here the creatures appear to have one face. From the text in Exodus we see that they faced each other Exodus 25:20 “And the cherubim shall spread out their wings on high, covering the mercy-seat with their wings, with their faces one to another; toward the mercy-seat shall the faces of the cherubim be.”
- c. God dwells in the midst of Israel, His people but specifically God meets with us between the Cherubim above the Mercy seat.



#### An all too brief summary

- ✧ The whole Tabernacle is God’s teaching tool for us, it teaches pre-eminently about Messiah, it portrays grace and humility, it talks about Holiness and Worship.
  - God teaches visually, auditory, kinetically through all the senses He uses the patterns of the Tabernacle, the physical Tabernacle so that we can take hold, smell, taste and see or in one word experience, not just text on paper.
  - It can teach us that while our ancestors were still in bondage in Egypt and were slaves to Pharaoh, God had a plan to liberate them, just as we were slaves to our sins, God had a plan to liberate us from our sins.
  - It can teach us that our need for and the means of Redemption,
  - It can teach us that we need to be Consecrated made Holy, “Be Holy as I am Holy” and that there is only one way to the Father.
  - It can teach us that we can Fellowship with God and His people and ought to Worship at his footstool.
- ✧ The whole Tabernacle is a picture of the Messiah.
  - The Mishkan, the Tabernacle is a place where God meets with us because of the live and work of Messiah.

- The Outer Gate is opened by Messiah
- The Brazen Altar is a type of Messiah
  - i. The Sacrifice, God did provide Himself the Lamb
- The Laver is a type of Messiah our cleansing and regeneration.
- The Menorah is a type of Messiah the light of the world.
- The Table of Showbread reminds us that Messiah is the bread of life.
- The Incense Altar is a type of Messiah portrait as our intercessor and advocate.
- The Veil is a symbol of His body and by his death the curtain of separation was removed and now all have access to the Throne Room of God.
- Ark with the items within
  - i. Tablets of the Law, we now have a newer covenant
  - ii. Aaron's staff that budded, he still shepherds us even when we act the goat.
  - iii. Pot of Manna, he provides for our need, for He is the Bread of Life that come from Heaven
- The Mercy Seat is a type of Messiah in that He is our propitiation.

✧ In light of all this, what should our response be?

**Worship! Prayer! Fellowship! Study!**  
**Live the Life that Messiah wants us to live!**

**Closing Scripture**

Revelation 21:1-5

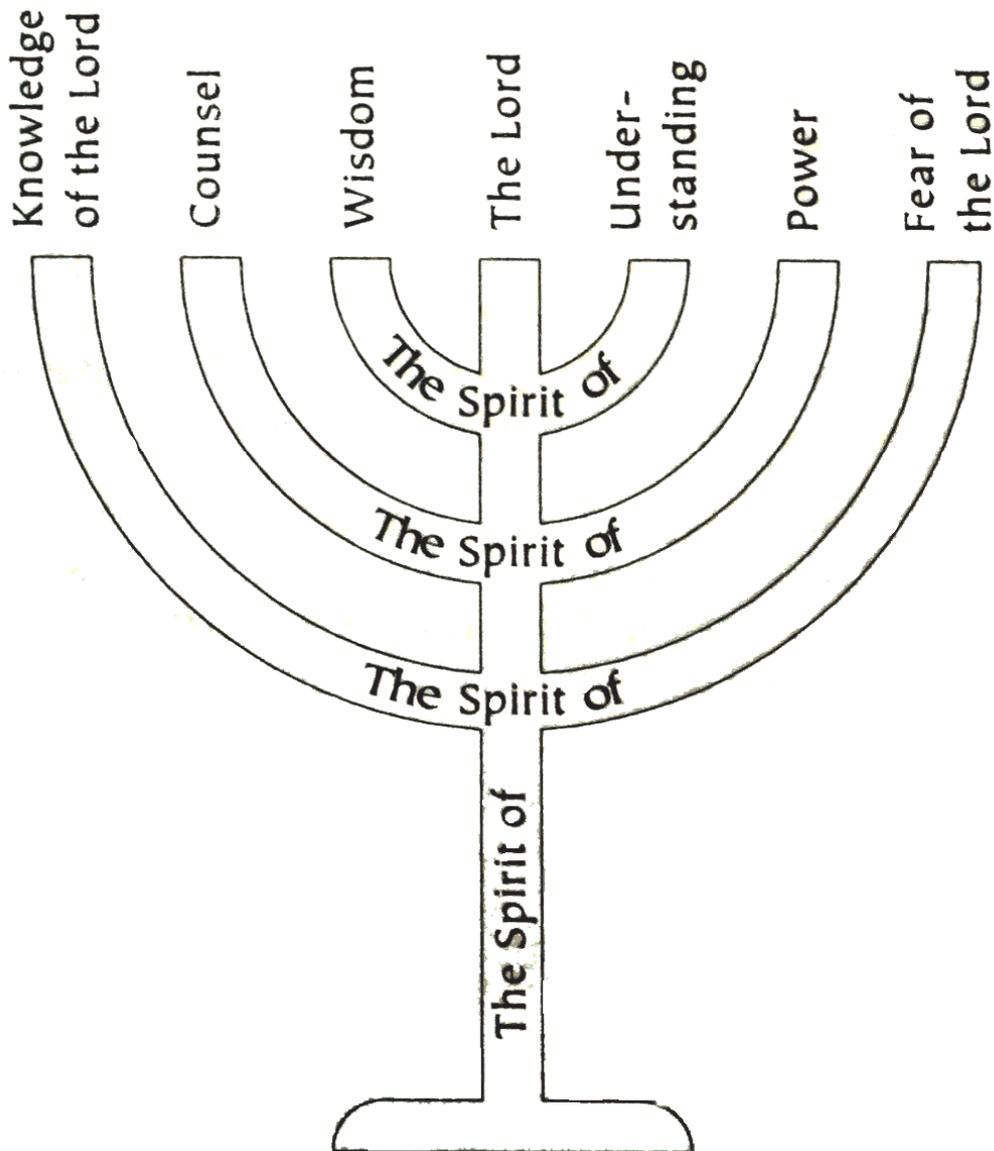
- *Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. And I saw the holy city, the New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a loud voice from the throne, saying, "Behold, the Tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away." And He who sits on the throne said, "Behold, I am making all things new." And He said, "Write, for these words are faithful and true."*

## Resources used:

1. **Bible Program** with Commentaries and dictionaries: **E-Sword**, various Bibles translations and commentaries, dictionaries & Bible encyclopaedia's: Freely available it includes many translations <http://www.e-sword.net/>  
Used for this study:
  - a. Flavius Josephus, Antiquities of the Jews; translated by William Whiston - book 3 chapter 6 section 1, (Electronic Edition E-Sword, TOP format public domain.)
  - b. Types of the Tabernacle, Thomas Newberry (1881-1901); (Electronic Edition placed into E-Sword TOP format public domain.)
2. The Tabernacle in Exodus, Messianic Bible Manuscript #55. Dr. Arnold G. Fruchtenbaum, Ariel Ministries, 1983. <http://www.ariel.org>
3. The Levitical Offerings and the Levitical Sacrifices, Messianic Bible Manuscript #180. Dr. Arnold G. Fruchtenbaum, Ariel Ministries, 2005.
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6. Lectures on the Tabernacle. Samuel Ridout, Loizeaux Brothers, Inc. Bible Truth Depot, reprint, 1973.
7. Tabernacle: Shadows of the Messiah, its sacrifices, services and priesthood. David M. Levy; Friends of Israel Gospel Ministry, 1993.
8. Tabernacle of Israel: its structure and symbolism. James Strong, Kregel Pub, 1987.
9. Hebrews through a Hebrew's eyes: hope in the midst of a hopeless world. Dr. Stuart Sacks, Lederer Messianic Publishers, 1995.
10. House of Gold. J. Rouw. Nathanael Literature Distributors, 1993.
11. These are the garments: a study of the high priest's garments. Charles M. Slemming. Christian Literature, 1955.

## Appendix 1

# The Sevenfold Spirit



Based on Isaiah 11:2 “*And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah*”.

Taken from; “Messianic Christology: a study of Old Testament Prophecy concerning the first coming of Messiah”, Dr. Arnold G. Fruchtenbaum, page 43, Ariel Ministries, 1998. <http://www.ariel.org>

## Appendix 2

### The Five Offerings of Leviticus

Leviticus chapters 1-7 describe the details of the five offerings that were to be offered on the altar of the Tabernacle. And that is the connection with our current study of the Tabernacle. The five offerings are:

1. **Burnt offering**
2. **Grain offering**
3. **Peace offering**
4. **Sin offering**
5. **Trespass offering**

### How the worship took place



1. The repentant sinner / worshiper brought animal to Tabernacle entrance, an act of faith.
2. The priest declared animal acceptable as a sacrifice.
3. The animal was scaled to worshiper's financial situation and social standing, ranging from the most expensive animal the bull through to the common sheep and goats, and finally birds, for the extremely poor a grain offering could be made, but everyday sacrifices, monthly sacrifices and festivals / yearly sacrifices especially those on the day of atonement covered all people including those who brought a bloodless sacrifice.
4. The repentant sinner / worshiper laid his hand on animal's head, showing that the animal symbolically received the sins of the confessor, and would die in his or her place. It is a substitutionary atonement, in other words this animal dies in my place. Sacrifice and repentance go hand in hand.
5. The worshiper killed animal.
6. The priest caught the blood in a bowl, and splashed blood against the brazen altar, or smeared it on the horns of the brazen altar. The shedding of blood which brought redemption, cleansing or fellowship with the Almighty.
7. The worshiper divided animal.
8. The priest burned animal on altar. Depending on the type of offering, see below, it was some or the entire animal that was burned; with some of the larger animals, the priest could keep the hide.

Comparing the five offerings, this is just a bible study not the definitive source and so my interpretation may well differ from you, some particularly in the Fulfilment column, but pray and see and let the Holy One Blessed be He guide you in all truths in the Messiah.

So the sacrifice was an act of faith and repentance, this is still true today, we need Yeshua the Lamb of God as our sacrifice (Ephesians 5:2), we need to repent of our sins (Acts 3:19) and confess them (1 John 1:9), then God will hear our cry, and listen to our prayers.

NAME	ELEMENTS	PURPOSE	GOD'S PORTION	PRIEST'S PORTION	OFFERER'S PORTION	FULFILMENT
<p><b>עולה קרבן</b>  <b>Olah Korban-  Burnt Offering</b></p> <p>Leviticus 1;  6:8-13; 6:22  8:18-21; 16:24  Exodus 29:38, 42</p>	<p>Bull, ram or male bird (dove or young pigeon for the poor); wholly consumed; no defect, a sweet savour to the Lord.</p>	<p>Voluntary act of worship; atonement for unintentional sin in general; expression of devotion, commitment and complete surrender to God.</p>	<p>The whole animal was burnt on the altar, except the skin.</p>	<p>Skin (to be sold).</p>	<p>Nothing.</p>	<p>A voluntary act of worship Ephesians 5:2. Messiah is not seen here as bearing our sins, but as accomplishing the Father's will, glorifying Him and vindicating the holiness and majesty of His throne.</p>
<p><b>מנחה</b>  <b>Mincha –  Gift or Grain  Offering*</b></p> <p>Leviticus 2;  6:14-23</p>	<p>Grain, fine flour, olive oil, incense, baked bread (cakes or wafers always unleavened), salt; no yeast or honey; accompanied burnt offering and peace offering and with drink offerings.</p>	<p>Voluntary act of worship; recognition of God's goodness and provisions; devotion to God.</p>	<p>If it was the Priest's own offering: the entire portion to go to God  Others:  Memorial portion (just a handful).</p>	<p>Priest's own offering: none (all the reminder to be burnt).  Others: All of the reminder had to be eaten within courtyard of tabernacle.</p>	<p>Nothing.</p>	<p>There was no shedding of blood in this offering, so it speaks of the perfections of Messiah's Personhood and life rather than of His death. The picture is of His sinless humanity. 2 Corinthians 5:21, "who knew no sin"</p>
<p><b>שלמייהם</b>  <b>Sh'lamim -  Peace Offering</b></p> <p>Leviticus 3;  7:11-34  Deuteronomy  12:8</p>	<p>Animal without defect from herd or flock.</p>	<p>Voluntary act of worship; thanksgiving and fellowship.  It included a communal meal and it could be a vow (Neder) offerings Leviticus 7:16 or a thanksgiving (Todah) offerings Leviticus 7:12 or a freewill (N'dabah) offerings Leviticus 7:16.</p>	<p>Fatty portions (fat covering inner parts; fat tail, kidneys, lobe of the liver).</p>	<p>Breast given to High Priest (wave offering), right foreleg given to officiating priest (heave offering).</p>	<p>Thanksgiving offering: all of the reminder (to be eaten the same day).  Vow or freewill offering: (to be eaten the same day or the next day); left over to be burnt on the 3rd day.</p>	<p>Peace through the blood of His cross [expiation: the removal of sin and guilt accomplished by the death of Messiah on the cross. Colossians 1:20  Peace with God  reconciliation: the sum total of all that Messiah did on the cross in removing the barrier of sin that separates sinful man from God. Romans 5:1, see also Ephesians 2:14-18.</p>

<p><b>חטאת</b> <b>Chattat – Sin or Purification Offering</b></p> <p>Leviticus 4; 5:1-13; 6:24-30; 8:14-17; 16:3-22</p>	<p>Young bull: for High Priest and whole congregation. The blood was to be sprinkled in front of the veil and put on the horns of the altar of incense.</p> <p>For all other people: The blood was to be put on the horns of the altar of burnt offering.</p> <p>Male goat: for leader. Female goat or lamb: for common person.</p> <p>Dove or pigeon: for the poor.</p> <p>1/10 Ephah of fine flour: for the very poor.</p>	<p>Mandatory atonement for specific unintentional sin; confession of sin; forgiveness of sin; cleansing from defilement.</p>	<p>Fatty portions (fat covering inner parts; fat tail, kidneys, lobe of the liver).</p>	<p>Atonement for High Priest and congregation: none, all the reminder was to be burnt outside the camp where the ashes were thrown.</p> <p>Atonement for others: all of the reminder, had to be eaten within courtyard of tabernacle.</p>	<p>Nothing.</p>	<p>Messiah who was made sin for us (2 Cor. 5:21) and endured the judgment and wrath of God against sin in our stead as our substitute. The holiness of God and the horror of sin are brought out in the bullock being entirely burnt up outside the camp.</p> <p>It pictures Messiah, forsaken of God, as our Sin-bearer as given in Psalm 22. Which is a poetic version of Isaiah 52:13-53:12</p>
<p><b>אשם</b> <b>Asham – Trespass or Guilt Offering</b></p> <p>Leviticus 5:14-19; 6:1-7; 7:1-6</p>	<p>Ram.</p>	<p>Mandatory atonement for unintentional sin requiring restitution; cleansing from defilement; make restitution; pay 1/5 extra as a penalty.</p>	<p>Fatty portions (fat covering inner parts; fat tail, kidneys, lobe of the liver).</p>	<p>All of the reminder had to be eaten within courtyard of tabernacle.</p>	<p>Nothing.</p>	<p>This offering presents Messiah who died for our sins and trespasses on the cross (Isaiah 52:13-53:12) restoring that which He took not away (Psalm 69:4). He has not only answered to God for our sins and paid our debt by.</p>

### **More than one offering**

When more than one kind of offering was presented (as in Numbers 6:16-17), the procedure was usually as follows:

**First was offered the sin offering or trespass offering,**

**This was followed by the burnt offering,**

**And the final offering was the peace offering and grain offering (along with a drink offering Leviticus 23:13, 18, 37).**

This sequence furnishes part of the spiritual significance of the sacrificial system. First, sin had to be dealt with (sin offering or trespass offering). Second, the worshiper committed himself completely to God (burnt offering and grain offering). Third, fellowship and communion between the Lord, the priest and the worshiper was established (peace offering) and true Shalom established.

To state it another way, these sacrifices were first for expiation (sin offerings and trespass offerings), then consecration (burnt offerings and grain offerings) and finally communion (peace offerings).

### **Daily Offerings**

Daily the priest offered one lamb in the morning service and one lamb in the evening service. On a Sabbath, two additional lambs were offered after the morning service.

### **Festival days**

There are seven special days designated in Leviticus 23 (verses 7, 8, 21, 25, 28, 30-32, 35-36). These days are like a Sabbaths and are treated like the day of rest, even though they could occur on any day of the week. On such a day, besides the daily regular offerings, the priest offered two additional lambs after the morning service and additional sacrifices for the day.

### **These seven days were:**

1. The 1st day of the Feast of Unleavened Bread (Nisan 15)
2. The 7th day of the Feast of Unleavened Bread (Nisan 21)
3. The Feast of Weeks (Sivan 6)
4. The Feast of Trumpets (Tishri 1)
5. The Day of Atonement (Tishri 10)
6. The 1st day of the Feast of Tabernacles (Tishri 15)
7. The Last Great Day (Tishri 22)

Besides the daily regular offerings, additional sacrifices were offered on special festivals:

Festival	Burnt Offering			Sin Offering
	Bulls	Rams	Lambs	Goat
<b>Rosh Chodesh - New moon</b>	2	1	7	1
<b>Pesach - Feast of Unleavened Bread</b>	2	1	7	1
<b>(7 days total)</b>	(14)	(7)	(49)	(7)
<b>Shavuot - Feast of Weeks**</b>	2	1	7	1
<b>Rosh Hashannah - Feast of Trumpets</b>	1	1	7	1
<b>Yom Kippur - The Day of Atonement #</b>	1	1	7	1
<b>Succot - Feast of Tabernacles - Day 1</b>	13	2	14	1
<b>Succot - Feast of Tabernacles - Day 2</b>	12	2	14	1
<b>Succot - Feast of Tabernacles - Day 3</b>	11	2	14	1
<b>Succot - Feast of Tabernacles - Day 4</b>	10	2	14	1
<b>Succot - Feast of Tabernacles - Day 5</b>	9	2	14	1
<b>Succot - Feast of Tabernacles - Day 6</b>	8	2	14	1
<b>Succot - Feast of Tabernacles - Day 7</b>	7	2	14	1
<b>(7 days total)</b>	(70)	(14)	(98)	(7)
<b>Hoshana Rabbah - The Last Great Day</b>	1	1	7	1

The burnt offerings were offered along with their grain offerings and drink offerings.

**Notes about the offerings on Shavuot, feast of Weeks.**

\* Some scholars believe that the term *gift offering* originally referred to all voluntary sacrifices, but that it later came to just refer to non-meat offerings. Today the afternoon service in the synagogue is called Minchah / Minha

\*\* There seems to be a difference about the offerings recorded for the festival of Shavuot; Feast of Weeks (Pentecost): Numbers 28:27 recorded two bulls and one ram, however in Leviticus 23:18 Moses writes one bull and two rams, some believe these should be added up, **totalling three bulls, three rams, and fourteen lambs, twenty offerings in all, for burnt offerings; (and the other offerings consisting of two goats for sin offerings to be eaten, and two lambs for peace offerings to be eaten).** Others see possibly a scribal error in Leviticus, and that it should be like the offerings at Pesach, and as is recorded in Numbers 28:27; two bulls, one ram and seven lambs.

**Notes Special Offering on the Yom Kippur, Day of Atonement.**

# Normally a bull was offered as sin offering for the whole congregation (Leviticus 4:13-14). But once a year on the Day of Atonement, a goat was offered instead. And for the High Priest, a bull was offered as sin offering (Leviticus 16:14-15). Another live goat, was to be sent to the wilderness (Leviticus 16:20-22). This live goat was also called the scapegoat, or the goat for Azazel, which comes from the word removal, as this goat would remove the sin of Israel. These were the special offerings during the atonement ceremony.

Besides the regular daily offering and atonement sin offerings, one bull, one ram and seven lambs were also offered (Numbers 29:7-11).

