

## TABERNACLE IN THE WILDERNESS/TEMPLE (PT 2 of 3)

### THE BRAZEN LAVER (Exod. 38:8; 30:17-21)

**Exod. 38:8** *He made the basin of bronze with its base of bronze from the mirrors of the women serving at the entrance to the tent of meeting.*

**Exod. 30:17-21** *ADONAI said to Moshe, “You are to make a basin of bronze, with a base of bronze, for washing. Place it between the tent of meeting and the altar, and put water in it. Aharon and his sons will wash their hands and feet there when they enter the tent of meeting — they are to wash with water, so that they won’t die. Also when they approach the altar to minister by burning an offering for ADONAI, they are to wash their hands and feet, so that they won’t die. This is to be a perpetual law for them through all their generations.”*

After making a sacrifice the next object encountered in the Temple area was the brazen laver. This is the wash basin about four or five feet high and round, made of the polished brass that the women used as looking glasses or mirrors. When Aaron and his sons were consecrated they washed their entire body in the laver (Exod. 29:4, Lev. 8:6). This was their ceremonial cleansing. After this ceremony occurred they were only required to wash their hands and feet when serving in the Tabernacle (Exod. 30:20). It should be noted here that the priests were not allowed to wear sandals in the Temple. This was because of what Yah spoke to Moses in **Exod. 3:5** *Then He said, “Do not come near here; **remove your sandals from your feet, for the place on which you are standing is holy ground.**”* (also Josh. 5:15 and Acts 7:33). During the priestly duties the priests would regularly come back to the brazen laver to cleanse themselves, each time upon seeing their reflection in the brass, they were reminded of how dirty they were without Yah to cleanse them and make them holy. The water therefore made it possible for them to cleanse themselves as servants of Yah. The reality is: “you cannot enter into the presence of Yah unless you have first offered up a sacrifice and be cleansed in His laver”. We must all approach El Gibor by way of the water and the blood. Whereas the brazen altar points to the stake of Yeshua, the brazen laver points to His life coming into us through the holy spirit.

When we go to the laver we don’t need to be washed all over again and again. We need only now wash our hands and feet, which represents not our position in the covenant, but our SERVICE to Yah and our walk in fellowship with Yah. As the water in the brazen laver points us to the holy spirit, so too the polished brass mirror points to the Word of El Shaddai as revealed to us in our Good Book. The same Word of El Gibor that reveals our sins also washes them away by the power of the holy spirit. The washing of our hands and feet by the Holy Spirit restores our fellowship with Yah so that we, like the Old Covenant Priest, can go into His presence and minister on His behalf.

### HOLY PLACE

**John 10:9-10** *“I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture. “The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly.”*

After leaving the brazen laver the person would approach the door of the Tabernacle. This is a veil of blue, purple, and scarlet. Once you go past this veil (symbolic of the truths of Yah), you see another veil that divides the Tabernacle in two: The Holy Place, and the Holy Of Holies. The first room is the Holy Place. When entered you will see three distinct furnishings; the Golden Lamp stand, the Table of Shewbread, and the Incense Altar.

#### 1) GOLDEN MENORAH..LAMPSTAND (Exod. 25:31-39; 27:20-21; 37:17-24)



**Exod. 37:17-24** *He made the menorah of pure gold. He made it of hammered work; its base, shaft, cups, rings of outer leaves and flowers were a single unit. 18 There were six branches extending from its sides, three branches of the menorah on one side of it and three on the other. On one branch were three cups shaped like almond blossoms, a ring of outer leaves and petals; likewise on the opposite branch three cups shaped like almond blossoms, a ring of outer leaves and petals; and similarly for all six branches extending from the menorah. 20 On the central shaft of the menorah were four cups shaped like almond blossoms, each with its ring of outer leaves and petals. Where each pair of branches joined the central shaft was a ring of outer leaves of one piece with the pair of branches — thus for all six branches. Their rings of outer leaves and their branches were of one piece with the shaft. Thus the whole menorah was one piece of hammered work made of pure gold. He made its seven lamps, its tongs and its trays of pure gold. 24 The menorah and its utensils were made of sixty-six pounds of pure gold.”*

As you enter into the Holy Place you see the golden lamp stand to your left. This 107 lb. pure gold menorah has seven branches. The menorah

itself, made of pure gold, represents the Holy One Of Israel. This menorah stood about the same height as the average man. The servant lamp in the middle of the menorah represents Yeshua, the Son of the Holy One Of Israel. The seven branches, among many other things, represent the seven days of Alpha and Omega, from beginning to end. The middle (servant lamp) of the menorah feeds olive oil (the Holy Spirit) to the other six branches. The olive oil used in the temple and in the menorah was always the first pressed oil. Yeshua was the first pressed (best) oil crushed, offered up for us. These other six branches are the body of Believers. As the servant lamp fed oil to the six branches the branches not only gave off light but also illuminated the central shaft, the servant lamp, the light of the world. This is symbolic of the walk of a true Believer, walking in the power of the holy spirit (being fed by the oil), rather than trying to serve Messiah in the energy of the flesh.

Oil lamps of the menorah are olive shaped because of the olive oil they burn. If you ever look at a genuine ancient olive oil lamp one of the first things you will notice is that the lamps were directional and olive shaped. They were to face to the center of the stand, the shamesh lamp, the servant lamp or candle.

In the days of the Tabernacle these lamps were trimmed twice daily so as to always burn brightly. The wicks for the menorah were made (weaved) from the old shredded linen garments of the priests. This menorah provides the only light in the Holy Place. No other light can get in.

In the tabernacle directly across from the menorah was the table of shew bread. The menorah illuminated the "bread of life". It was also known as "the bread of faces".

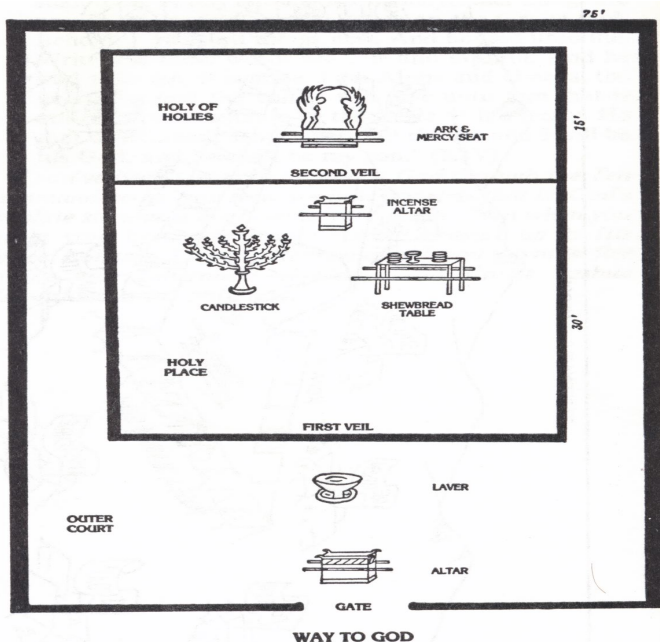
## 2) TABLE OF SHEWBREAD/BREAD OF FACES (Exod. 37:10-16)

**Exod. 25:23-30** *"You are to make a table of acacia-wood three feet long, eighteen inches wide and eighteen inches high. Overlay it with pure gold, and put a molding of gold around the top of it. Make around it a rim a handbreadth wide, and put a molding of gold around the rim. 26 Make four gold rings for it, and attach the rings to the four corners, near its four legs. **The rings to hold the poles used to carry the table are to be placed close to the rim.** Make the poles of acacia-wood, overlay them with gold, and use them to carry the table. (29) "Make its dishes, pans, bowls and pitchers of pure gold. On the table you are to place the bread of the presence in my presence always."*

Now, to your right, directly opposite the menorah you will see the Table Of Shewbread which is about 3 feet long, 1 1/2 feet wide and 2 1/2 feet high. The edge (rim) of the table of shewbread was made as a symbol of a king, a royal table if you will. It appears to represent Yeshua. The shew bread table also had poles through gold rings on the bottom, the same way the Ark was made. On the Table you will see 12 loaves of challah (bread), in two heaps of 6, one for each of the 12 tribes of Israel. Challah represents "faces" of the people. These challah are covered with frankincense. Every sabbath the old loaves are replaced and the removed ones are eaten by the priests. The shewbread was edible even after seven days. It was divinely preserved. Next to the challah you will find vessels of wine and trays. This shewbread and wine represent the blood covenant meal. The covenant was cut at the brazen altar. The animal sacrificed represents the persons entering into covenant, but instead of eating the animal and drinking its blood: bread and wine are substituted. You might say that for six days the bread and wine representing the body and blood of the person being offered to Yah sits on the table. In this case of twelve loaves you might say it represents the entire nation of Israel in covenant with El Shaddai. On the sabbath the priest eats the bread and pours out the wine symbolically feeding on and receiving into himself (and the people he represents).

## 3) ALTAR OF INCENSE (Exod. 37:25-28)

**Exod. 37:25-28** *He made the altar on which to burn incense of acacia-wood, eighteen inches square and three feet; its horns were a single unit. He overlaid it with pure gold — its top, all around its sides and its horns; and he put around it a molding of gold. He made two gold rings for it under its molding at the two corners on both sides, to hold the carrying-poles. He made the poles of acacia-wood and overlaid them with gold. As you enter you will see right in front of you, in front of the second veil, the altar of incense. It stands about 3 feet high and 1 1/2 feet square. Every morning and every evening the priest puts burning coals on this altar. Then he sprinkles incense over the coals. The white cloud of smoke and the smell of the incense fills the room. Once a year, at Yom Kippur, the High Priest also sprinkles blood from the sin offering on the horns of this altar just before he enters the Holy of Holies room. The incense also represents Yah's children and the prayers of Yah's children. In front of the altar is where Yah receives our*



prayers and petitions. His children are right in the center of His presence. When we come into the presence of Yah we give off a sweet fragrance, incense to His nostrils. When we meet like minded people we recognize a sweet fragrance in the other person and we connect because we recognize that fragrance of righteousness. Yah loves our sweet fragrance, the smell of righteousness. The prayers of His saints are very powerful words and are a beautiful smell to Him, just like the smell of incense. The Book of Hebrews seems to portray that the alter of incense is in the holy of holies room, but this is not the case. That idea does not line up with scriptures.

#### 4) HOLY OF HOLIES

The second veil separates the Holy Of Holies from the Holy Place. The veil in the temple was about thirty feet high. It had a thirty ton rock above it. Behind this veil is the throne room of Yahveh. Only once a year could the High Priest enter into this room. That day was the day of Atonement. The High priest who entered would take the incense from the altar of incense and place in the Holy of Holies. The room was a relatively closed area, the smoke from the incense would rise up and a cloud would form over the entire room. The prayers of the saints in His "House Of Prayer" are as incense to Yah's nostrils. This was also symbolic of the cloud and fire of El Shaddai that guided the Israelites through the wilderness during the Exodus.

The womb of a born again woman is symbolically a holy place inside her holy temple. The womb is set apart yet part off her body. It is a holy place outside. We are the portal from which Yah moves in this world. His word is like a child in the womb that must move through us in order to be heard by others.

Just so you can get a good idea of how strong the Temple veil was, keep this in mind. When testing the second veil in front of the Holy of Holies in the Temple, two pair of oxen were attached to either end of the veil. If the oxen could split the veil, it was not made strong enough.

#### THE FOUR COLORS OF THE TEMPLE VEIL



In order to unveil the true importance of the curtain (veil) in front of the Holy Place in the Temple we must first understand that it was made with four different colors. Those colors were; blue, purple, red and white.

**Exod. 26:31** *"You shall make a veil of blue and purple and scarlet material and fine twisted linen; it shall be made with cherubim, the work of a skillful workman."* With this in mind let us go out into some deep blue water (pun intended), and look at some incredible thematic connections that will connect Yom Kippur with Trumpets, Passover, the sacrifice of the leper, the tzitzit, and royalty.

Let us imagine, as the High priest entered into, through, and around the veil dividing the Holy of Holies from the rest of the Temple, what he saw, and what it means to us as Believers in the High Priest of the order of Melchizedek.

#### BLUE

Let me ask you some simple questions that attribute to our revelation.

#### Questions

Why is the earth called the blue planet?

Why is the sky blue?

Why is the ocean blue?

Why are people so fascinated with blue eyes?

Why do 40% of the world's population choose blue as their favorite color?

### Answer

The answer to all these questions is because Yah chose blue as His divine color. It represents His divinity. Blue is used about forty three times in the tenakh. You will find it used many times from Exodus chapter twenty five on through Numbers, in regard to the Tent of Meeting or Temple.

**Exod. 39:22** *Then he made the robe of the ephod of woven work, all of blue;* **Num. 15:38-41** *"Speak to the sons of Israel, and tell them that they shall make for themselves tassels on the corners of their garments throughout their generations, and that they shall put on the tassel of each corner a cord of blue." "It shall be a tassel for you to look at and remember all the commandments of ADONAI, so as to do them and not follow after your own heart and your own eyes, after which you played the harlot, 40 so that you may remember to do all My commandments and be holy to your God. 41 "I am ADONAI your God who brought you out from the land of Egypt to be your God; I am ADONAI your God."*

When the priests packed up to move the tabernacle in the wilderness, they were told to do it in a very specific way. When Yah explains to Moses how to pack things for the Tabernacle, He explains in detail about the proper way and the specific color to be used to pack things (Exod 25 on).

- The ark was to be covered with a curtain, then rawhide, and then a blue material.
- The ark is the only item that had a final covering of blue cloth instead of rawhide (leather), thus the heavenly color is associated with the throne of Yah.
- The table of shewbread was covered with a blue cloth, then the utensils, then scarlet, then rawhide.
- The golden lamp stand was covered in blue, then rawhide.
- The golden altar was covered with blue cloth, then rawhide.
- The miscellaneous items used in the sanctuary were covered in blue cloth, then rawhide.

Isn't it interesting that Dad would use so much blue cloth to cover the most sacred items of His Tabernacle?

Let me ask you something; could it be that the sky is blue because it represents the Temple that covers us, His "People of the Way"? What a Mighty Yah we serve.

### Why are the tassels on the tzitzit blue?

The tzitzit is a constant reminder of His commandments. The blue of the tzitzit is one of the four colors of the veil of the Temple (blue, purple, red and white). The blue thread of the tzitzit is metaphorically connected to the blue cloth used to cover the ark of the covenant. The blue color is a constant reminder that our king has made us His priests, and we are meant to reflect His royal blue shek'hinah and pure white righteous acts. This identifies us as the sons and daughters of Israel.

Even scientists admit that absolutely everything (genes, DNA, protons, neutrons, etc) is connected with strings, even on the most microscopic level.

In ancient Rome public servants wore blue, today police and other public servants wear blue. Blue was used as protection against witches, that is why Pharaohs wore it. Blue is the color of the spirit. Blue was the original color of the garments of kings. A room painted blue is said to be very relaxing. The bluebook is a list of socially prominent people. First prize is often a blue ribbon. Blue blood is a term used for a person of noble descent or a cop. Into the blue is a term that means into the unknown. The term blue laws are used to determine moral standards. A blue ribbon panel are a special group of people.

### PURPLE

Purple in Hebrew is "argaman" #713: the strength of the leader is his generosity, which brings the water of life!

The brazen altar was covered with purple cloth, then rawhide.

Purple was the second color of the veil of the Temple. Did you know that purple is the favorite color of 14% of the population?

### What makes the color purple?

You need to mix blue (the first color of the veil) with red (the third color of the veil) to get purple. Blue and red become purple, which is the perfect balance between the two.

Purple is the color of the kings of the earth, royalty, influential people.

Let's have a look at a few verses that reveal purple to us.

**Jgs. 8:26** *The weight of the gold earrings that he requested was 1,700 shekels of gold, besides the crescent ornaments and the pendants and the purple robes which were on the kings of Midian, and besides the neck bands that were on their camels' necks.*

**Esther 8:15** *Then Mordecai went out from the presence of the king in royal robes of blue and white, with a large crown of gold and a garment of fine linen and purple; and the city of Susa shouted and rejoiced."*

**Dan. 5:29** *Then Belshazzar gave orders, and they clothed Daniel with purple and put a necklace of gold around his neck, and issued a proclamation concerning him that he now had authority as the third ruler in the kingdom."*

**Mark 15:17-20** *They dressed Him up in purple, and after twisting a crown of thorns, they put it on Him; 18 and they began to acclaim Him, "Hail, King of the Jews!" 19 They kept beating His head with a reed, and spitting on Him, and kneeling and bowing before Him. 20 After they had mocked Him, they took the purple robe off Him and put His own garments on Him. And they led Him out to crucify Him."*

Purple is made up of two different colors; red and blue. Red is the hottest color and blue is the coldest. Purple is the perfect balance between the two extremes of the opposite ends of the rainbow. It is called the color of judgement. Kings and Judges used to wear purple robes because they were supposed to have wisdom, able to balance the extremes. Purple is color known to stimulate creativity. Red is associated with stimulating emotion. Most have heard of the "purple heart" award for the military. It stems from **John 15:13** *"Greater love has no one than this, that **one lay down his life for his friends.**"*

Could the four colors represent the four gospels?

We go throu from divine royalty (blue) in heaven to earthly royalty (purple).

Yeshua died as the Passover lamb and as the Yom Kippur sacrificed goat. He died for the sins of all people and made atonement for all of mankind. Yom Kippur is connected with Yeshua's death even though He died at Passover.

### **RED (scarlet)**

Scarlet in Hebrew is "shawnee" #8144: The all consuming life that brings power. Fire comes to destroy, yet it also brings life after destruction. Red represents: love, passion, blood, sin, sacrifice, power, fire, wrath, danger, war.

Now let's look at what the Word says about the leprosy sacrifice so we can see some more fascinating prophetic thematic connections between the color red, Yeshua on the stake, and the leprosy sacrifice.

### **THE LEPROSY SACRIFICE CONNECTION**

**Lev. 14:1-20** *Then ADONAI spoke to Moses, saying, 2 "This shall be the law of the leper in the day of his cleansing. Now he shall be brought to the priest, 3 and the priest shall go out to the **outside of the camp**. Thus the priest shall look, and if the infection of leprosy has been healed in the leper, 4 then the priest shall give orders to take two live clean birds and **cedar wood and a scarlet string and hyssop** for the one who is to be cleansed. 5 "The priest shall also give orders to **slay the one bird in an earthenware vessel over running water**. 6 "As for the live bird, he shall take it together with the cedar wood and the scarlet string and the hyssop, and shall dip them and the live bird in the blood of the bird that was slain over the running water. 7 "He shall then sprinkle seven times the one who is to be cleansed from the leprosy and shall pronounce him clean, and shall let the live bird go free over the open field. 8 "The one to be cleansed shall then wash his clothes and shave off all his hair and bathe in water and be clean. Now afterward, he may enter the camp, but **he shall stay outside his tent for seven days**. 9 "It will be on the seventh day that he shall shave off all his hair: he shall shave his head and his beard and his eyebrows, even all his hair. He shall then wash his clothes and bathe his body in water and be clean. 10 "Now on the **eighth day** he is to take two male lambs without defect, and a yearling ewe lamb without defect, and three-tenths of an ephah of fine flour mixed with oil for a grain offering, and one log of oil; 11 and the priest who pronounces him clean shall present the man to be cleansed and the aforesaid before ADONAI at the doorway of the tent of meeting. 12 "Then the priest shall take the one male lamb and bring it for a guilt offering, with the log of oil, and present them as a wave offering before ADONAI. 13 "Next he shall slaughter the male lamb in the place where they slaughter the sin offering and the burnt offering, at the place of the sanctuary — for the guilt offering, like the sin offering, belongs to the priest; it is most holy. 14 "The priest shall then take some of the blood of the guilt offering, and the priest shall put it on the lobe of the right ear of the one to be cleansed, and on the thumb of his right hand and on the big toe of his right foot. 15 "The priest shall also take some of the log of oil, and pour it into his left palm; 16 the priest shall then dip his right-hand finger into the oil that is in his left palm, and with his finger sprinkle some of the oil **seven times** before ADONAI. 17 "Of the remaining oil which is in his palm, the priest shall put some on the right ear lobe of the one to be cleansed, and **on the thumb of his right hand, and on the big toe of his right foot**, on the blood of the guilt offering; 18 while the rest of the oil that is in the priest's palm, he shall put on the head of the one to be cleansed. So the priest shall make atonement on his behalf before ADONAI. 19 "The priest shall next offer the sin offering and make atonement for the one to be cleansed from his uncleanness. Then afterward, he shall slaughter the burnt offering. 20 "The priest shall offer up the burnt offering and the grain offering on the altar. Thus the priest shall make atonement for him, and he will be clean."*

The preceding scriptures describe the procedure a priest took when a leper was cured. This process is full of symbolism. Let's have a look. It involved two live birds, one that would be set free and one that would be sacrificed. The priest sprinkled the blood of the bird seven times just like at Atonement. This was the same idea of the goats. The law of the cleansing of the leper is connected to the law of the cleansing of the sins of mankind at Yom Kippur. The priest sprinkling seven times is symbolic of the seven days in a week, which in itself represents all time, eternity. It may also represent a millennium, seven millenniums from the beginning of man to the end of mankind. The leper had to shave and then stay outside his tent for seven days. The seven

days in connected to the seven days of eating unleavened bread at Passover. The leper (sin) represented the leaven (sin) which was kept out of the home for seven days. It also points us to when a priest was ordained. He would have to stand at the threshold of the Nicanor gate of the temple for seven days. After eating the bread for seven days, he was then washed (mikved) and given a new robe of righteousness. Then he proceeded through the gate into the inner temple area. That is when he was officially made a priest.

**What is the significance of standing at the door?**

We know that the temple doors or the doors of the tent of meeting were only open to the public on the sabbath (seventh day), New Moon, and on Yom Kippur. The people knew what "standing at the door" meant in Hebrew tradition. When the people stood before the threshold of the Nicanor gate as it was opened for the public, it was common for them to make oaths and swear their allegiance to Yah. These were People of the Way. They also understood the "standing at the door" reference in regards to the Hebrew wedding tradition, which we also see reference to in Rev. 3:20.

**What do the Gospels tell us about the salvation process?**

We are told we must first believe, then repent, be baptized (cleansed), in faith be obedient, and then only are we covered by the blood. Paul tells us that in order to be Yeshua's people of the way, we must be covered by the blood, cleansed, and baptized. This is exactly what is depicted in the leper sacrifice. **Lev. 14:6** *"As for the live bird, he shall take it together with the cedar wood and the scarlet string and the hyssop, and shall dip them and the live bird in the blood of the bird that was slain over the running water."*

When we think of Yeshua dying on the stake we think of red because He was covered in blood. Just like the bird used in the sacrifice for lepers Lev. 14:6. Yeshua, the blood of one, that was being killed and being mixed with water, (remember the spear in His side and the water coming out) being sacrificed so that the sin in us (lepers...us) could be set free. The blood of the sacrifice is red (scarlet).

**What represents the Ruach?**

A dove. Yeshua was representing the bird sacrificed to set His people free from the leprosy (sins, bondage) in their lives (Isa. 61:1).

**What was put on Yeshua's lips before He died?**

Hyssop, the same thing used for the sacrifice of the leper (Lev. 14:6)

**What kind of a stake was Yeshua sacrificed on?**

A cedar stake. Cedar was also used in the sacrifice of the leper (Lev. 14:6).

**What do we do immediately after getting born again?**

We get mikved (baptized) in running water (Lev. 14:6)

**Where was the scapegoat set free?**

The scapegoat was set free in the open field in the desert. The second bird (us) was set free in an open field (Lev. 14:7). Our sins were set free just like the scapegoat was set free.

**Why does the priest finish the sacrifice on the eighth day?**

The number eight represents a new beginning. The leper is made clean on the eighth day. He has a new beginning.

**What do our right hand thumb and toe have in common?**

When we are His people we put into action our beliefs and do His deeds so all of mankind can see what righteousness is. The thumb and toe are the key extremities used for balance. When we do things in balance we are right with Yah.

**Why the right hand and foot?**

Our right hand and foot are connected to Yeshua sitting on the right hand of the Father. Isn't it amazing?

DASYD MINISTRY "DO AS YESHUA DID" [dasydministry.org](http://dasydministry.org) Jerry Hennig (Nov/23)  
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