

Understanding YAH's Likes and dislikes

23 Pekudei (יְקְקּהֵדי) — Hebrew for "amounts of," or "inventory of"

Torah: Exodus 38:21-40:38

Haftarah: 1 Kings 7:51-8:21





THIS WEEKS TORAH PARASHAT
CHAPTER 39:1-31 - Priestly Garments:



THIS WEEKS TORAH PARASHAT

CHAPTER 40:1-38—Setting up the Tabernacle

We have now come to the final Torah portion in Shemoth (Exodus) and we begin this last portion of Shemoth by taking a look at the inventory of what was collected.

This Torah portion is called פְּקּהֵדי pekudei, which comes from the root word פְּקַד paqad(paw-kad')
Strong's 6485 and can carry the meaning of appointments, musterings, expenses - that is the numbering of things, records, assignments',

So, in verse 21, when we see the phrase, "these were the appointments of the Dwelling Place", we see that this section from verse 21-31, actually deals with the amount of gold, silver and bronze that was collected, and is translated in other translations as "these are the records of the Tabernacle".

There was an inventory of the goods that were brought in as voluntary offerings.

Exo 38:21 These were the appointments of the Dwelling Place, the Dwelling Place of the Witness, which was appointed by the mouth of Mosheh, for the service of the Lewites, by the hand of Ithamar, son of Aharon the priest.

Exo 38:22 And Betsal'ěl son of Uri, son of Ḥur, of the tribe of Yehudah, made all that הוה had commanded Mosheh.

Exo 38:23 And with him: Oholiab son of Aḥisamak, of the tribe of Dan, an engraver and designer, an embroiderer in blue and purple and scarlet material, and in fine linen.

Exo 38:24 All the gold prepared for the work, in all the work of the set-apart place - and it was the gold of the wave offering - came to be twenty-nine talents and seven hundred and thirty sheqels, according to the sheqel of the set-apart place.

Exo 38:25 And the silver from the ones counted of the congregation was one hundred talents and one thousand seven hundred and seventy-five sheqels, according to the sheqel of the set-apart place: Exo 38:26 a bega, half a shegel for a head, according to the sheqel of the set-apart place, for everyone passing over to those counted, from twenty years old and above, for six hundred and three thousand, five hundred and fifty men.

Exo 38:27 And the hundred talents of silver were for casting the sockets of the set-apart place and the bases of the veil: one hundred sockets from the hundred talents, a talent for each socket. Exo 38:28 And of the one thousand seven hundred and seventy-five shegels he made hooks for the columns, and overlaid their tops, and made bands for them.

Exo 38:29 And the bronze of the wave offering was seventy talents and two thousand four hundred sheqels.

Exo 38:30 And with it he made the sockets for the door of the Tent of Appointment, and the bronze slaughter-place, and the bronze grating for it, and all the utensils for the slaughter-place, Exo 38:31 and the sockets for the courtyard all around, and the bases for the courtyard gate, and all the pegs for the Dwelling Place, and all the pegs

for the courtyard all around.

This word בְּקוֹדֵי pekudei is also used in Scripture with the meaning of 'paying attention, observe with care and show a practical interest'.

And what we see from this, is that it is of great importance that we pay attention to the Word and observe, with great care, and recognize, that ALL Scripture carries great and vital importance for us.

This word, פְּקוּדֵי pekudei, in relating to taking an inventory, also helps us realize that we all too must give an account to יהוה, for all that He has entrusted to us.

Romiyim/Romans 14:12 "Each one of us, therefore, shall give account of himself to Elohim."

The Parable of the talents, from Mattithyahu/
Matthew 25:13-30, is also a reminder to us of this fact.



Mat 25:14 for it is like a man going from home, who called his own servants and delivered his possessions to them.

Mat 25:15 "And to one he gave five talents, and to another two, and to another one, to each according to his own ability, and went from home.

Mat 25:16 "And he who had received the five talents went and worked with them, and made another five talents.

Mat 25:17 "In the same way, he with the two also, he gained two more.

Mat 25:18 "But he who had received the one went away and dug in the ground, and hid the silver of his master.

Mat 25:19 "And after a long time the master of those servants came and settled accounts with them.

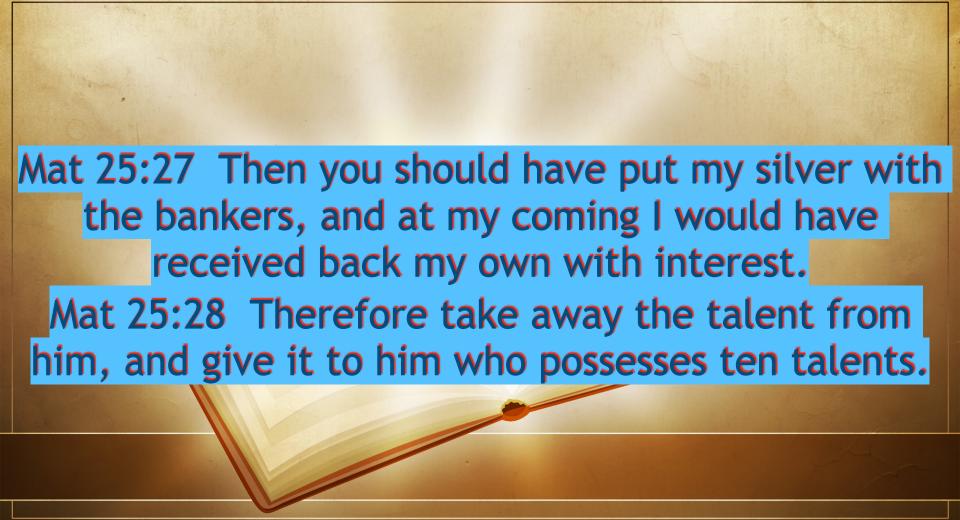
Mat 25:20 "And he who had received five talents came and brought five other talents, saying, 'Master, you delivered to me five talents. See, I have gained five more talents besides them.' Mat 25:21 "And his master said to him, 'Well done, good and trustworthy servant. You were trustworthy over a little, I shall set you over much. Enter into

the joy of your master.'

Mat 25:22 "Then he who had received two talents came and said, 'Master, you delivered to me two talents. See, I have gained two more talents besides them.'

Mat 25:23 "His master said to him, 'Well done, good and trustworthy servant. You were trustworthy over a little, I shall set you over much. Enter into the joy of your master.'

Mat 25:24 "And the one who had received the one talent also came and said, 'Master, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed, Mat 25:25 and being afraid, I went and hid your talent in the ground. See, you have what is yours.' Mat 25:26 "And his master answering, said to him, 'You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed.



Mat 25:29 'For to everyone who possesses, more shall be given, and he shall have overflowingly; but from him who does not possess, even what he possesses shall be taken away.

Mat 25:30 And throw the worthless servant out into the outer darkness - there shall be weeping and gnashing of teeth.

A Lamp Under a Jar

Luk 8:16 "And no one having lit a lamp, covers it with a vessel or puts it under a bed, but he puts it on a lampstand, so that those coming in see the light. Luk 8:17 "For whatever is hidden shall be revealed, and whatever is secret shall be known and come to light. Luk 8:18 "Therefore take heed how you hear. For

whoever possesses, to him more shall be given; and whoever does not possess, even what he thinks he possesses shall be taken from him."



- 1Co 3:1 And I, brothers, was not able to speak to you as to spiritual ones but as to fleshly, as to babes in Messiah.
- 1Co 3:2 I fed you with milk and not with solid food, for until now you were not able to receive it, and even now you are still not able,

1Co 3:3 for you are still fleshly. For since there is envy, and strife, and divisions among you, are you not fleshly and walking according to man? 1Co 3:4 For when one says, "I am of Sha'ul," and another, "I am of Apollos," are you not fleshly? 1Co 3:5 What then is Apollos, and what is Sha'ul, but servants through whom you believed, as the Master assigned to each?

1Co 3:6 I planted, Apollos watered, but Elohim was giving growth.

1Co 3:7 So neither he who plants nor he who waters is any at all, but Elohim who gives the increase.

1Co 3:8 And he who plants and he who waters are one, and each one shall receive his own reward according to his own labour.

1Co 3:9 For we are fellow workers of Elohim, you are the field of Elohim, the building of Elohim. 1Co 3:10 According to the favour of Elohim which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But each one should look how he builds on it. 1Co 3:11 For no one is able to lay any other foundation except that which is laid, which is יהושע Messiah.

1Co 3:12 And if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, 1Co 3:13 each one's work shall be revealed, for the day shall show it up, because it is revealed by fire. And the fire shall prove the work of each one, what sort it is.

1Co 3:14 If anyone's work remains, which he has built on, he shall receive a reward.

- 1Co 3:15 If anyone's work is burned, he shall suffer loss, but he himself shall be saved, but so as through fire.
- 1Co 3:16 Do you not know that you are a Dwelling Place of Elohim and that the Spirit of Elohim dwells in you?
 - 1Co 3:17 If anyone destroys the Dwelling Place of Elohim, Elohim shall destroy him. For the Dwelling Place of Elohim is set-apart, which you are.

1Co 3:18 Let no one deceive himself. If anyone among you seems to be wise in this age, let him become foolish, so that he might become wise.

1Co 3:19 For the wisdom of this world is foolishness with Elohim. For it has been written, "He catches the wise in their craftiness," Job 5:13.

1Co 3:20 and again, "הוה knows the thoughts of the wise, that they are worthless." Psa 94:11.

1Co 3:21 So then, let no one boast in men, for all belongs to you,

1Co 3:22 whether Sha'ul or Apollos or Kěpha, or the world, or life, or death, or the present or the future - all belongs to you.

1Co 3:23 And you belong to Messiah, and Messiah belongs to Elohim.

Betsal'ěl and Oholiab and every wise-hearted man did the work completely and correctly. Betsal'ěl (bets-al-ale')- בְּצַלְאֵל Strong's H1212 - his name means 'in the shadow/protection of El'.

He was the son of אוֹרִי (oo-ree')- Strong's H221 which means 'fiery, or my light'; son of אור (khoor)- Strong's H2353 meaning 'white or absolutely white'.

He was from Yehudah which means 'praised'.

So, the first one called by name - the one who is in the shadow of El, who is my Light and is absolutely worthy to be praised!

The name אַהֵלִיאַב Oholiab (o''-hol-e-awb')- Strong's H171 means 'Father's tent' and he was the son of אחיסמך Ahisamak (akh-ee-saw-mawk')- Strong's H294 which means 'my brother has supported' and he was from the tribe of Dan, which means

All that was prepared and made!!!

The Hebrew root word that is translated as 'made' in verses 22, 28 & 30, and as 'prepared' in verse 24 is עשה asah (aw-saw')- Strong's H6213 meaning, 'to do, work, make, produce, to act with effect, to observe, to bring about, institute' and can also mean, 'celebrate'.

A derivative of this root word עָשָה asah - Strong's H6213 is the word מֵעְשָה ma'aseh (mah-as-eh')-Strong's H4639 which means 'a deed, work or acts, accomplishments'.

The Book of Acts is known in the Hebrew as 'Ma'asei', which is a record of the 'Acts of the Apostles'! The "Acts" of the Apostles, speak of the deeds, or acts, of that which the Apostles did and it records their 'acts' of obedience, from which we are able to learn many great and valuable lessons from. We shall be known by our fruits based on our proper reverence and submission to our Master, which shall be evidenced in our "acts of obedience", as we walk in righteousness, guarding to do all He has commanded us to do, all the time!!!

As we consider how all was made and prepared, according to all that יהוה commanded through Mosheh, we are able to glean some valuable insight, in terms of how we, as living stones that are being built up in the Master, are to ensure that we are guarding to do all that יהוה has commanded, as through Mosheh, so that we can be the perfect Dwelling Place of the Most-High! We are to become doers of the Word and not just hearers only!

Hearing and Doing the Word

Jas 1:19 So then, my beloved brothers, let every man be swift to hear, slow to speak, slow to wrath, Jas 1:20 for the wrath of man does not work the righteousness of Elohim.

Jas 1:21 Therefore put away all filthiness and overflow of evil, and receive with meekness the implanted Word, (b) which is able to save your lives.

Footnote: bSee Mat 13:4-23.

Ya'aqob/James 1:22-25 "And become doers of the Word, and not hearers only, deceiving yourselves. 23 Because if anyone is a hearer of the Word and not a doer, he is like a man who looks at his natural face in a mirror, 24 for he looks at himself, and goes away, and immediately forgets what he was like. 25 But he that looked into the perfect Torah, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing of the Torah."

The Parable of the Sower

Mat 13:1 And on that day יהושע went out of the house and sat by the sea.

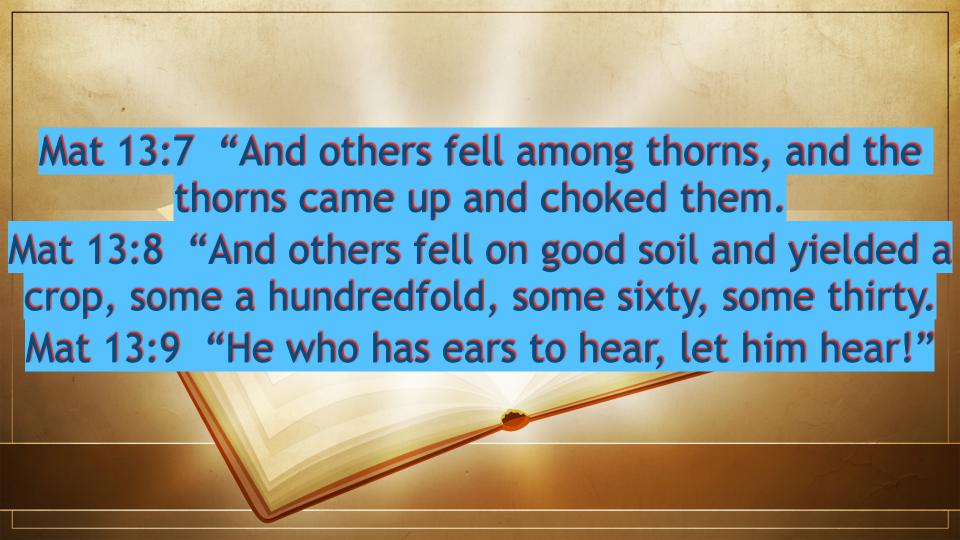
Mat 13:2 And large crowds were gathered together to Him, so that He went into a boat and sat down.

And all the crowd stood on the beach.

Mat 13:3 And He spoke to them much in parables, saying, "See, the sower went out to sow.

Mat 13:4 "And as he sowed, some indeed fell by the wayside, and the birds came and devoured them.

Mat 13:5 "And others fell on rocky places, where they did not have much soil, and immediately they sprang up, because they had no depth of soil. Mat 13:6 "But when the sun was up they were scorched, and because they had no root they withered.



The Purpose of the Parables

Mat 13:10 And the taught ones came and said to Him, "Why do You speak to them in parables?" Mat 13:11 And He answering, said to them, "Because it has been given to you to know the secrets of the reign of the heavens, but to them it has not been given.

Mat 13:12 "For whoever possesses, to him more shall be given, and he shall have overflowingly; but whoever does not possess, even what he possesses shall be taken away from him.c Footnote: cCompare footnote at Luk 8:18.

Mat 13:13 "Because of this I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.

Mat 13:14 "And in them the prophecy of Yeshayahu is completely filled, which says, 'Hearing you shall hear and by no means understand, and seeing you shall see and by no means perceive, Mat 13:15 for the heart of this people has become thickened, and their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their heart, and turn back, and I heal them.' Isa 6:9-10.

Mat 13:16 "And blessed are your eyes because they see, and your ears because they hear, Mat 13:17 for truly I say to you, that many prophets and righteous ones longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.

The Parable of the Sower Explained
Mat 13:18 "You, then, hear the parable of the sower:

Mat 13:19 "When anyone hears the word of the reign, and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is that sown by the wayside. Mat 13:20 "And that sown on rocky places, this is he who hears the word and immediately receives it with joy,

Mat 13:21 yet he has no root in himself, but is short-lived, and when pressure or persecution arises because of the word, immediately he stumbles. Mat 13:22 "And that sown among the thorns is he who hears the word, and the worry of this age and the deceit of riches choke the word, and it becomes fruitless.d Footnote: d Luk 21:34, 2Ti 3:4. Mat 13:23 "And that sown on the good soil is he who hears the word and understands it, who indeed bears fruit and yields - some a hundredfold, some sixty, some thirty."

As we consider this root verb עשה asah in terms of our need to be doers of the Word, we recognize that we can only be proper doers if we are in fact looking intently into the Word, and when we see this word in the ancient pictographic script we gain further understanding of what it is to be a proper doer of the Word!

In the ancient pictographic script, the verb אָשָׂה asah (aw-saw')- Strong's H6213 looks like this:



Ayin - پږ:

The original pictograph for this letter is: and represents the idea of 'seeing and watching', as well as 'knowledge' as the eye is the window of knowledge.

Sin - שָּׂ:

This is the letter 'sin/shin' which in the ancient script is pictured as: " which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth, as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying - as teeth do to food.

Hey - ה:

The ancient script has this letter as 4 and is pictured as a man standing with his arms raised up and out as if pointing to something, and in essence carries the meaning of 'behold' as in when looking at something very great. It can also have the meaning to 'breath' or 'sigh' as when looking at a great sight and having your breath taken away so to speak! It also has the meaning of 'revelation' or to reveal something by pointing it out, as well as 'praise' through the lifting up of our hands in complete awe and surrender.

When looking at this word עְשָׂה asah in the ancient pictographic form, we are able to further understand how critical it is for us to be doers of the Word and so perform and do that which is instructed for us to do.

From this picture we can see the meaning of:

LOOKING AT THE WORD

THAT HAS BEEN REVEALED!

This clearly teaches us that we are unable to DO or PERFORM the Word if we are not looking intently at the Word!

The Word became flesh and dwelt among us! The clear revelation of the Word, יהושע Messiah, has been made known to us; and as we look to the Princely Leader and Perfecter of our belief we are able to lay aside every weight and the sin which so easily entangles us, and be enabled to run, with endurance, the race set before us, as we look at the Word and actually DO IT!!!

Yeshua, Prince and Perfecter of Our Faith Heb 12:1 We too, then, having so great a cloud of witnesses all around us, let us lay aside every weight and the sin which so easily entangles us, and let us run with endurance the race set before us, Heb 12:2 looking to the Prince and Perfecter of our belief, יהושע, who for the joy that was set before Him endured the stake, having despised the shame, and sat down at the right hand of the throne of



The Hebrew word that is translated as 'commanded' comes from the root word צוה tsavah (tsaw-vaw')- Strong's H6680 which means, 'to lay charge upon, give charge to, command, order, appoint, give command' and it is very clear that what was being instructed were not something to be considered as a great suggestion but were to be carefully heeded lest they forget what they hear and find themselves on the wrong side of Elohim!

Today, there are far too many who claim that they are believers yet they lay aside the commands of Elohim as if they are not important or necessary and this sadly reveals their lack of love for the Truth and the Truth Giver!

Yoḥanan Aleph/1 John 5:3 "For this is the love for Elohim, that we guard His commands, and His commands are not heavy."

The Greek word used for 'commands' is ἐντολή entolē (en-tol-ay')- Strong's G1785 which means, 'an injunction, order, command, commandment', and speaks of 'a prescribed rule in accordance with which a thing is done', and is ethically used in Greek to relate to the commands of Elohim as given in the Torah.

This word ἐντολή entolē (en-tol-ay')- Strong's G1785 is used 187 times in the LXX (Septuagint - Greek translation of the Tanak - O.T.), and is used to translate the following Hebrew words:

- 1) מְצְנָה mitzvah (mits-vaw')- Strong's H4687 which means, 'commandment, command, obligation, precept',
- 2) פְּקְּוֹד piqqud (pik-kood')- Strong's H6490 which means, 'precepts, commandments, statutes, regulations', and
 - 3) חְקָּה huqqah (khook-kaw')- Strong's H2708 which means, (ordinances, custom, manner, something prescribed, an enactment, statute, fixed order'.

This simply reaffirms for us the clear truth given here by Yohanan, even in the Greek text; and that is that he was to guard the commands, precepts, instructions and ordinances of Elohim, blamelessly and spotless, as we express our true ardent and zealous love for Elohim! What Mosheh speaks (that is what the Torah of Mosheh says), we are to take heed of and guard to do what it instructs - if we want to be about building the Tabernacle, which we are!!! Under the direction, or by the hand, of Ithamar, the

4th and youngest son of Aharon, an account was made of all that had been given.

The Hebrew term that is used here for 'under the hand' is בָּיַד beyad which comes from the root word To yad (yawd)- Strong's H3027 which is a primitive root which is translated as, 'hand, command, authority, power, tenons, side', and the primary meaning of this noun is "the terminal part of the arm used to perform the functions of a man's

This has the letter 'Beyth' - 📮 - in front of the word for hand, which can be understood to give us the meaning of 'in, under' and therefore we are able to see that this speaks of submitting 'under the authority and leadership' of another and we are therefore able to see that all that was appointed by the mouth of Mosheh, was directed under the leadership of Ithamar, the son of Aharon, who was appointed to oversee and lead the building process.

It is our Master who appoints those that He chooses, to equip, oversee and lead His Dwelling Place and the building process, so that the entire body can grow to maturity in the Master! (Eph'siyim/ **Ephesians 4)**

Unity in the Body of Christ

Eph 4:1 I call upon you therefore, I the prisoner of the Master, to walk worthily of the calling with which you were called,

Eph 4:2 with all humility and meekness, with patience, bearing with one another in love,

Eph 4:3 being eager to guard the unity of the Spirit in the bond of peace -

Eph 4:4 one body and one Spirit, as you also were called in one expectation of your calling, Eph 4:5 one Master, one belief, one immersion, Eph 4:6 one Elohim and Father of all, who is above all, (a) and through all, and in you all. Footnote: aSee Mar 12:32, Mar 12:34, 1Co 8:6, 1Ti 2:5, Mar 12:29-34.

Eph 4:7 But to each one of us favour was given according to the measure of the gift of Messiah.

Eph 4:8 That is why it says, "When He went up on high, He led captivity captive, and gave gifts to men." Psa 68:18.

Eph 4:9 But what does "He went up" mean, except that He also first went down into the lower parts of the earth?

Eph 4:10 He who went down is also the One who went up far above all the heavens, to fill all.

Eph 4:11 And He Himself gave some as emissaries, and some as prophets, and some as evangelists, and some as evangelists, and some as shepherds and teachers

Eph 4:12 for the perfecting of the set-apart ones, to the work of service to a building up of the body of the Messiah,

Eph 4:13 until we all come to the unity of the belief and of the knowledge of the Son of Elohim, to a perfect man, to the measure of the stature of the completeness of Messiah,

Eph 4:14 so that we should no longer be children, tossed and borne about by every wind of teaching, by the trickery of men, in cleverness, unto the craftiness of leading astray, (b) Footnote: bSee Eph 5:6, also 2Co 10:5, 2Co 11:3-14, Gal 1:6-9, 2Ti 3:1-8, 2Ti 4:2-4, 2Pe 2:2-22, Jud 1:10-19. Eph 4:15 but, maintaining the truth in love, we grow up in all respects into Him who is the head, Messiah.

Eph 4:16 from whom the entire body, joined and knit together by what every joint supplies, according to the working by which each part does its share, causes growth of the body for the building up of itself in love.

The New Life

Eph 4:17 So this I say, and witness in the Master, that you should no longer walk as the nations walk, (c) in the futility of their mind, Footnote: cSee 1Co 12:2 and Jer 10:2.

Eph 4:18 having been darkened in their understanding, having been estranged from the life of Elohim, because of the ignorance that is in them, because of the hardness of their heart, Eph 4:19 who, having become callous, have given themselves up to indecency, to work all uncleanness with greediness. Eph 4:20 But you have not so learned Messiah,

Eph 4:21 if indeed you have heard Him and were taught by Him, as truth is in יהושע: Eph 4:22 that you put off - with regard to your former behaviour - the old man, being corrupted according to the desires of the deceit, Eph 4:23 and to be renewed in the spirit of your mind,

Eph 4:24 and that you put on the renewed man(d) which was created according to Elohim, in righteousness and set-apartness of the truth.

Footnote: dSee Rom 8:1.

Eph 4:25 Therefore, having put off the false, speak truth, each one with his neighbour, Zec 8:16 for we are members of one another.

Eph 4:26 "Be wroth, but do not sin." Psa 4:4 Do not let the sun go down on your rage,(e) Footnote: e

Deu 24:15.

Eph 4:27 nor give place to the devil.

Eph 4:28 Let him who stole steal no more, but rather let him labour, working with his hands what is good, so that he has somewhat to share with those in need.

Eph 4:29 Let no corrupt word come out of your mouth, but only such as is good for the use of building up, so as to impart what is pleasant to the hearers.

Eph 4:30 And do not grieve the Set-apart Spirit of Elohim, by whom you were sealed for the day of redemption.

Eph 4:31 Let all bitterness, and wrath, and displeasure, and uproar, and slander be put away from you, along with all evil.

Eph 4:32 And be kind towards one another, tenderhearted, forgiving one another, as Elohim also forgave you in Messiah.

Verse 24: The gold of the wave offering The Hebrew word that is translated as 'wave offering' is תַּנוּפָה tenuphah (ten-oo-faw')- Strong's H8573 which means, 'a swinging, waving, offering' and comes from the word - מוף nuph (noof)-Strong's H5130 which is used in this verse as 'wave and its fuller meaning is to, 'move to and fro, shake back and forth, sprinkle, wave'; which, in essence, carries the broader meaning, 'to present'.

This is the offering that was lifted up, waved and presented before יהוה, done in a figurative way of giving it, or releasing it fully, to יהוה; and in essence, they were now declaring that this gold fully belonged to יהוה and not to a golden calf, as they had previously done in error.

This carries great significance for us, as we too need to realize that our lives are to be lifted up as a wave offering before יהוה; and that includes everything that we have, as we lift up our hands in the declaration that all we have is presented to יהוה and that we now belong to Him, and that we will not give of that which is His to the worship, or service, of another false mighty one or idol, which, can take the shape of many forms, as we see today that there are loads of idols in people's lives, in which they are lifting up their hands and giving of their 'gold' to, in a form of false idol worship, while neglecting the building of the House/Body of Messiah!

Aharon was to 'wave the Lewites' and therefore the Léwites were 'presented' to יהוה by the high priest. The logistics behind this event is not 100% certain, as there were over 8000 Léwites! However, what we see here, as a shadow picture of Messiah, is that He is our High Priest who 'presents' us before מיהוה as a setapart priesthood, and we see this picture of the fullness of the body being 'waved' before by the High Priest on Shabuoth, when the two loaves of bread are waved on Shabuoth! In Messiah, we are presented as set-apart priests who have been cleansed and equipped to serve - and we are now His!

The wave offering, in a figurative way, pictures for us that of giving it, or releasing it fully, to יהוה; and this carries great significance for us, as we too need to realize that our lives are to be lifted up as a wave offering before יהוה; and that includes everything we have, as we lift up our hands, in the declaration that all we have is presented to יהוה; and that we now belong to Him, having been bought at a price and betrothed by the Blood of the Lamb; and have been sealed with His Set-Apart Spirit of promise, who is the pledge of our inheritance, until the redemption of the purchased possession!

Qorintiyim Bět/2 Corinthians 1:21-22 "But He who establishes us with you in Messiah and has anointed us is Elohim, 22 who also sealed us, and gave the Spirit in our hearts as a pledge."

At Shabuoth the High Priest takes two loaves of bread and waves it before יהוה as a wave offering.

The two loaves of Bread symbolically represent the two Houses of Yehudah and Yisra'el being brought together as one in the Hands of our Redeemer, High Priest and King, and it is also symbolic of the two tablets of the witness of the Ten Words, that the entire nation of Yisra'el heard in the Wilderness, which then were written on stone as a witness. With the first two stones having been broken by Mosheh, when he came down and saw the perverted worship in the camp, he was required to make two new stones like the first, upon which שים would write the 10 Words again.

This was a powerful shadow picture of the renewal that we celebrate today at Shabuoth! With Yisra'el, a called out, chosen and betrothed Bride, who broke her marriage vows and covenant with יהוה; יהוה was already declaring His promised provision, by Mosheh having to make two stones like the first that הוה had made and upon which יהוה would once again write His 10 words;

Prophetically declaring that the very Word of Elohim would be made flesh and come down to be broken for us, taking on the form of the flesh in order to redeem us from the sinful nature, and 'make new' the true witness of His Covenant seal and pledge over us, as His called out and chosen Bride in Messiah, who has now made it possible for His Torah to be written upon the fleshly tablets of our hearts by His Spirit through the Blood of Messiah!

The 'wave offering' celebrates the promise of renewal or rather the making of a renewed covenant.

In the ancient pictographic script, the Hebrew word קנוּפָה tenuphah (ten-oo-faw')- Strong's H8573 which means, 'wave offering', looks like this:



Taw - ភ្:

The ancient script has this letter as † which is pictured as two crossed sticks, and can represent for us 'seal, covenant, mark or sign'; as this once again points to the complete work of Messiah in the renewal of the Covenant in His Blood that brings the two Houses of Yisra'el and Yehudah together in Him, as One, for He is not only the 'aleph', but is also the 'taw' - the beginning and the end of all creation!

Nun - ג:

The ancient pictographic script has this letter

pictured as , which pictures a 'sprouting seed' and gives the idea of continuation or an offspring or an heir, speaking of that which sprouts forth will be the heir of the promise of continuation, and represents one's life expectancy, and can carry the meaning of 'new life or renewal, rebirth',

Waw/Vav - 1:

This is the Hebrew letter 'waw' or 'vav' which in the ancient script is pictured as , which is a peg or 'tent peg', which was used for securing or tying down of the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is 'to add, secure or hook'.

:دِ - Pey

This is the letter 'pey', which is pictured as which is an 'open mouth' and carries the meaning of 'speak and blow', from the functions of the mouth, and can have the meaning of 'scatter' by blowing. It can also mean sword or beard as in things with edges, as well as a region in depicting a place with edges or boundaries.

It also can represent that which has been spoken forth from the words of one's mouth, as being established The Spoken Word'!

Hey - ה:

The ancient script has this letter pictured as which is 'a man standing with his arms raised out'. This word can also mean "behold, look, breath, sigh and reveal or revelation"; from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit! Therefore, we can see that the wave offering of the two loaves on Shabuoth is a proclamation of that which has been renewed, made new, and by the rendering of these pictures, we can see that it declares to us:

THE COVENANT OF LIFE
HAS BEEN SECURED
BY THE REVEALED WORD
WHO IS TO BE PRAISED

THAT IS RENEWED AND SECURED
BY THE WORD WHO WAS LIFTED UP
AND WHO IS TO BE PRAISED!

Or:

HAS BEEN RENEWED

AND WE HAVE BEEN ADDED AND SECURED

BY THE REVEALED WORD

WHO IS TO BE PRAISED!

The wave offering of gold consisted of 29 talents and 730 sheqels, and a talent was equivalent to 3000 sheqels or 75.6 lbs.

The gold, therefore, was 29,243 talents, or better understood as 2210.54 lbs!

At today's gold price (2023) for 24k gold it would make the value of this wave offering to be worth about \$ 60,038,266.00 million (US Dollar)!!!

Verse 25-26: Silver counted from the congregation

The ½ sheqel was given by all the men who were above 20 years of age, who were numbered or registered as per the instructions given to Mosheh by הוה in Shemoth/Exodus 30:11-16.

This was a contribution that was required to be given as atonement for their lives, so that no plague would come into the camp.

So, this was a 'tax' and not of the freewill giving like the gold and bronze, and this as we know represents for us the price of redemption for all who cross over.

The term 'everyone passing over' speaks of those who have 'crossed over'.

The Hebrew word that is translated as 'passing over' is הְעבֹּר haober, which comes from the root verb אבר abar (aw-bar') - Strong's H5674 which means, 'to pass over, pass through, cross over',

It is from this root verb that we get the term עֲבְרִי (ib-ree')- Strong's H5680 which means, 'the one from beyond, the one who crossed over' and is understood and translated into English as 'Hebrew'.

From this word עָבְרִי lbri - Strong's H5680 we get the plural word 'lb'rim' or 'Hebrews' and this speaks of those who have passed over. Abraham was the first recorded 'Hebrew' in Bereshith/ Genesis 14:13 as he passed over the Euphrates River into The Promised Land.

Kěpha Aleph/1 Peter 2:9 "But you are a chosen race, a

royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvellous light" We have 'passed over' as by the Blood of the Passover Lamb we have been redeemed at a price and we now belong to our Saviour as we are no longer our own and so we give joyfully of our lives in service to our King as we are together built up in Him.

Anyone can become a 'Hebrew', or one who 'crosses-over' - if they will but repent and forsake their worldly ways and walk in His Torah, being immersed in יהושע Messiah, having 'crossed over' from death to life in Him and redeemed by His Blood, for He has paid the atonement price for our sins!

We too, who have 'crossed over', so to speak, have become 'Hebrews', as we have responded to the clear call of Elohim who called us out of darkness into His marvellous light; and by the Blood of Messiah, we are grafted in to the Covenants of Promise with Yisra'el, and therefore being 'Yisra'el' by definition, we are in fact also called 'Hebrews', as our father Abraham was, and are a people now belonging to Messiah!

The Hebrew root word עָבֵר abar - Strong's H5674, in the ancient pictographic script, is written as follows:



Ayin - پ

The original pictograph for this letter is and represents the idea of 'seeing and watching', as well as 'knowledge'. as the eye is the 'window of knowledge' and can also render the concept of knowledge revealed!

Beyt - ב:

The ancient script has this letter as , which pictures a tent floor plan and means, 'house' or 'tent'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

Resh - 1:

The Ancient picture for this letter is head of a man'.

This letter has the meanings of 'head or man' as well as 'chief, top, beginning or first'.

From this pictographic rendering of one who passes/crosses over, we take note that the meaning given here can be understood as: **LOOKING TO THE HOUSE'S HEAD** THE EYES OF THE HOUSE

ARE ON THE HEAD

Messiah, is the Head of the Body, that is us, the assembly; which are being up in Him, as living stones that keep their eyes on the Head of the House!

Kěpha Aleph/1 Peter 2:4-5 "Drawing near to Him, a living Stone - rejected indeed by men, but chosen by Elohim and precious - 5 you also, as living stones, are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter offerings acceptable to Elohim through יהושע Messiah."

The pictographic of the word עָבְרִי **Ibri - Hebrew** looks like this:



The extra letter that is used at the end of this word is the letter:

Yod - 1: The ancient script has this letter as which is 'an arm and hand' and carries the meaning of 'work, make, throw', from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one's hands is the basic meaning of this letter! As true Hebrew's, we have our eyes fixed on the Head of

the House, because of His work of redemption, as we look to the revealed arm of Elohim! To whom has the arm of arm of revealed?

To those who have turned to the Master the veil has been removed and are therefore able to properly see the deliverance that our Head has secured for us, giving us the strength to look to Him and 'cross over', so to speak! The total sheqels of silver was 301,775 as each one who was counted from 20 years and up was 603,550 and they would each give a ½ sheqel also known as a bega. 1 sheqel or 2 begas is approximately 11.4g or 0.4oz and would therefore make the weight of silver given at approximately 3440.23kg and based on today's silver price per kg the value of silver that was contributed according to the command was about \$3,615,991 million (US Dollar)!!!

Verse 29 - Bronze of the wave offering 70 talents and 2400 sheqels - as we have discussed with the gold, the bronze was also a voluntary offering and 1 talent representing 3000 sheqels would put the offering of bronze at 212,400 sheqels or 70.8 talents and based on a talent being equivalent to approximately 34.3kg, the value according to today's average price of bronze at about \$20,000.00 (US Dollar)!!!

Collectively the value of the gold, silver and bronze collected for the Tabernacle would be today, the equivalent of about \$64 million (US Dollars)!!! For more on the materials please go back to the Torah portion called 'Terumah' (Contributions) which is the portion from Shemoth/Exodus 25:1-27:19 The essence of this chapter carries with it the significance of that which is accounted for and when it comes to you and me, we are to realize that we all have something to give and it collectively makes up the whole.

What is worthy of noting is this:

Although we may calculate the value of all the gold, silver and gold to being about 64 million, in today's value, which is a very large amount and I believe that the quality of the gold and silver was better than what we see today, which would possibly translate the original value to be more than what we can calculate in today's monetary terms.

What we can deduce from this is that if we were to take the value at around 64 million, then, when divided up among the 603,550 people, who were counted, then you can see that it would translate into a little over 106.00 per person.

The point I am trying to make is this: often we may think that what we have to give is insignificant and that it would not make a difference, but that is not true - when everyone who is counted brings all they can we would be amazed at what the collective

contribution would be!

What is also a significant fact, is that unless you had paid your half shegel of silver, you were not counted and as we see so many times today, is that so many people are 'giving' so much to what deems to be worthy causes, while their 'good deeds; will be counted as worthless, if they had not paid the price and counted the cost of following Messiah and having accepted His Atonement Price made for us and receive His Pure Word refined through fire being symbolic of the silver that was paid for Atonement.

Every part matters! Even down to the tent peg - for without the tent pegs the Tabernacle would not be able to stand, especially when the wind comes! Bearing in mind that although this portion can sound a little repetitive, what we must not forget is that what we see happening here is not just a hearing of the instructions but now we see the doing of that which was heard - faith with works and so just to recap on what we have discussed in previous portions on the gold, silver and bronze:

1 - Gold:

This is symbolic of the purity and richness of and represents for us His supreme position and esteem as Elohim Most High. Pure Gold speaks of His Mighty-like power that cannot be reproduced by man.

The word for 'gold', in the Hebrew, is zahab(zaw-hawb') - Strong's H2091 which is translated as 'gold, golden and even 'fair weather' and figuratively it speaks of brilliance and splendour from an unused root to mean shimmer/shine!

Gold speaks of the royalty of Messiah - it was the first of the 3 gifts brought by the Magi, when they came into the house and saw the Child with His mother - they saw the King of Kings!!!

2 - Silver:

This is symbolic of redemption, as silver is used in Scripture as redemption money. It speaks of the price יהושע has paid for us. Silver was used in service of the Tent of Meeting for the Atonement of Yisra'ěl as a remembrance before יהוה.

The Hebrew word for 'silver' is אֶבֶּק keseph (keh'-sef) - Strong's H3701 which in translated as, 'silver, money, purchase price' and comes from the root word אָבָּק kasaph(kaw-saf') - Strong's H3700 which means, 'to long for, eager, shame'.

Shemoth/Exodus 30:16 "And you shall take the silver for the atonement from the children of Yisra'ěl, and give it for the service of the Tent of Meeting. And it shall be to the children of Yisra'ěl for a remembrance before יהוה, to make atonement for yourselves."

The tabernacle stood upon sockets of silver. Both Yoseph and יהושע were sold for silver. Yehudah was paid off in silver as the Scriptures said. Silver is redemption money.

Silver is symbolic of the redemption that comes through יהושע Messiah and Him alone. It prefigures the preciousness of Messiah as the ransom for sinners.

Silver also speaks of service and giving of oneself the prefect work of Messiah:

Marqos/Mark 10:45 "For even the Son of Adam did not come to be served, but to serve, and to give His life a ransom for many."

We also see another wonderful picture of the symbolism of silver:

Tehillah/Psalm 12:6 "The Words of יהוה are clean Words, silver tried in a furnace of earth, refined seven times."

The purest silver does not tarnish, and most silver products we see being used today has an alloy mix of up to 92.5% silver and another metal to make up the rest to produce a product that is a little harder and easier to work with.

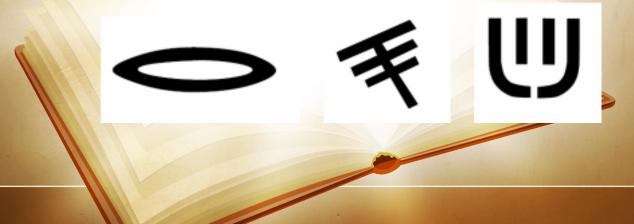
When looking at this verse above, the concept of silver - pure silver - and the words of יהוה being clean struck me in a major way as to what we see happening today!

His Word is pure and clean and is likened to silver tried in the furnace of earth and refined totally - there are no other metals therein and this is just what His Word is to us - it is unadulterated truth.

Sadly, we see that in the world today, His word has been tarnished, due to the taking away and adding that is forbidden, and so as many dogmas of man and various theologies and doctrines have been formulated, and in doing so, they have each diminished the purity of the silver of His Word, by stripping it of its worth and adding in other words that twist the purity of the Truth and therefore cause the silver to now become susceptible to becoming tarnished.

When this happens, more and more work is required to polish up that which is not pure in an attempt to present it as pure, through the institution of programs and formulas of worship that is contrary to the design and service of the Tabernacle. For us to be a Tabernacle for His Spirit to dwell we cannot have a tarnished Word that has manipulated the purity of it in order to control the masses, but rather we need to strip away the impurities of false traditions and lies and turn back to the pure Truth - then we will be built up according to His pattern shown!





Kaph - ⊋:

The ancient form of this letter is pictured as which is an open palm of a hand.

The meaning behind this letter is to bend and curve from the shape of a palm as well as to tame or subdue as one has been bent to another's will (under their hand), as an open hand symbolizes submission. This also can picture for us a palm or palm branch from the curved palm shape.

Samech - בֶּי:

This letter is pictured as which is a thorn, and has the meanings of 'pierce and sharp' and can also carry the meaning of 'a shield', as thorn bushes were used by shepherds to build a wall to enclose his flock in the night against the attack of predators. Another meaning would be to grab hold of' as a thorn is a seed that clings to hair and

Pey - ኅ:

This letter in the ancient script is pictured as

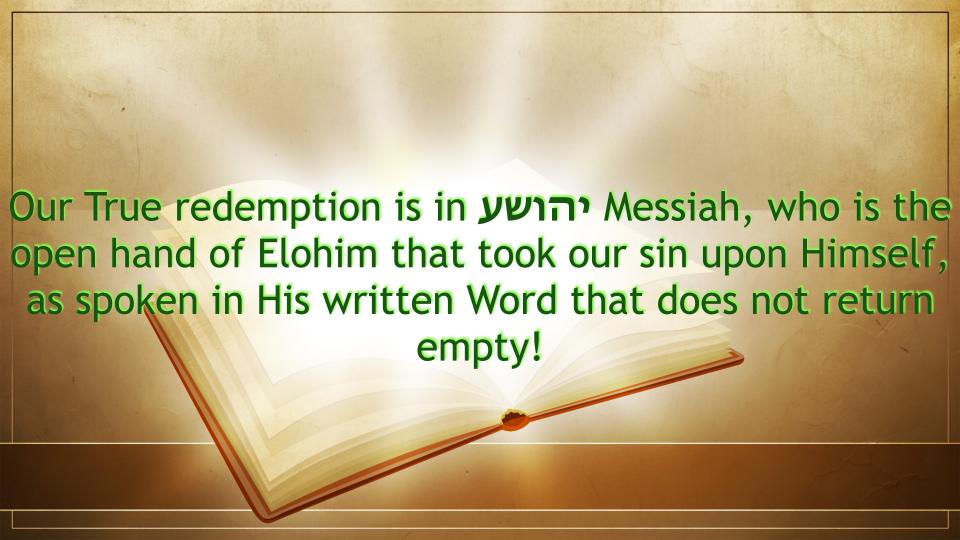
, which is an 'open mouth' and carries the meaning of 'speak and blow', from the functions of the mouth, and can have the meaning of 'scatter' by blowing. It can also mean sword or beard as in things with edges, as well as a region in depicting a place with edges or boundaries. It also can represent that which has been spoken forth from the words of one's mouth, as being established!

When we consider these 3 letters, in the understanding of the word 'silver', as representing the redemption price, brought to us by the Blood of Messiah, we are able to see from these pictures, the following:

THE OPEN HAND OF ELOHIM, AS REVEALED TO US THROUGH יהושע MESSIAH, WAS PIERCED FOR OUR TRANSGRESSION AND TOOK THE THORN (SIN) UPON HIMSELF, HAVING BEEN NAILED IN HIS HANDS AND FEET, **BECOMING A SHIELD TO THOSE WHO** CALL UPON HIM AND GRAB HOLD OF HIS COMMANDS, AS SPOKEN IN HIS WORD!

After His resurrection, when Messiah showed T'oma (Thomas) His hands that took the nails, T'oma acknowledged the redemptive work of יהושע Messiah and called Him His Master and Elohim. T'oma now fully believed the Word of Elohim, and he was told that those who believe and have not

Yoḥanan/John 20:27-29 "Then He said to T'oma, "Bring your finger here, and see My hands. And bring your hand and put it into My side - and do not be unbelieving, but believing." 28 And T'oma answered and said to Him, "My Master and my Elohim!" פיהושע 29 יהושע said to him, "T'oma, because you have seen Me, you have believed. Blessed are those who have not seen and have believed."



3 - Bronze -

Bronze speaks of His judgement and punishment for sin.

Bronze in Hebrew is the word נְחשֶׁת neḥosheth (nekh-o'-sheth)- Strong's H5178. Bronze was used in in those places where exceptional strength and heat resistance was important. Bronze has a melting point of 1,985 degrees. It was important in the slaughter-place where intense heat was present. They brought bronze not brass.

Prace comes from a mixture of copper and zing.

Brass comes from a mixture of copper and zinc whereas bronze comes from copper and usually tin as an additive.

Bronze represents judgment.

When Mosheh raised the bronze serpent it spoke of the power of the serpent being judged through the raising of the Son of Elohim:

Bemidbar/Numbers 21:9 "So Mosheh made a bronze serpent, and put it on a pole. And it came to be, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived."

Bronze typifies the divine character of messiah who took upon Himself the fire of Elohim's wrath, and justice by becoming a sin offering and making atonement for us.

Qorintiyim Bet/2 Corinthians 5:21 "For He made Him who knew no sin to be sin for us, so that in Him we might become the righteousness of Elohim."

Bronze is also symbolic of the suffering that יהושע would face for us and speaks of that which is beaten. The tent pegs were also made of bronze and also symbolic of his complete work for us in that the pegs would be half in the ground and half out - showing us that He has in fact defeated death and the grave and has conquered sin as He was led as a Lamb to the slaughtering. What is also a very powerful and significant picture for us in regards to tent pegs, is that we read in Ezra how ויהוה left a tent peg as a remnant:

Ezra 9:7-8 "Since the days of our fathers to this day we have been very guilty, and for our crookednesses we, our sovereigns, and our priests have been given into the hand of the sovereigns of the lands, to the sword, to captivity, and to plunder, and to shame of faces, as it is this day. 8 "But now, for a short while, favour has been shown from יהוה our Elohim, to leave us a remnant to escape, and to give us a peg in His set-apart place, that our Elohim might enlighten our eyes and give us a little reviving in our bondage."

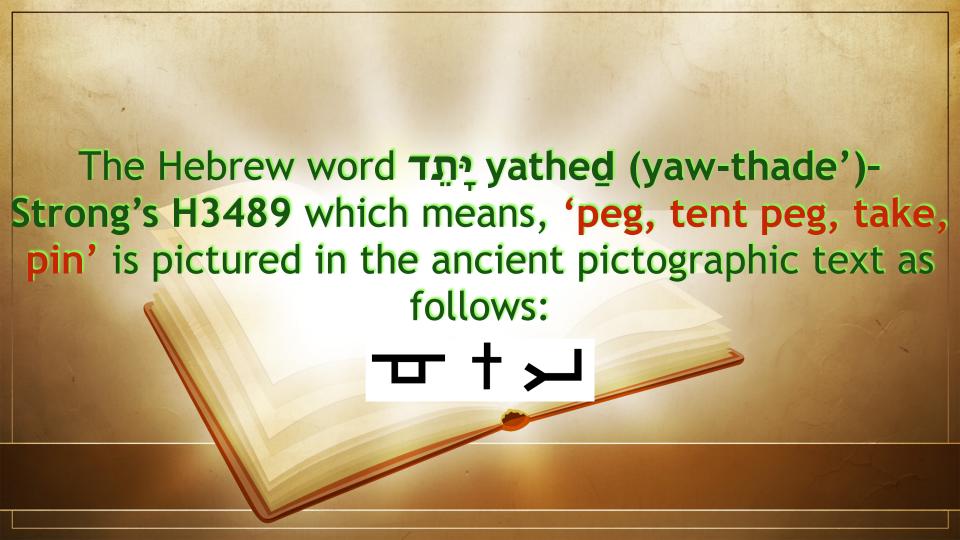
A peg in His Set-Apart Place!

As we are discovering more and more just how we too have been found to be guilty of our crookednesses as we have fallen prey to the inherited lies of tradition; yet in His great mercy has left us a peg as a remnant to escape the lies of traditions in order that our eyes may be opened as we turn to the Messiah, for when one turns to the True Messiah, נהושע, then the veil is lifted.

The Hebrew word that is used for 'peg' comes from the root word יָתֵד yathed (yaw-thade')- Strong's H3489 which means, 'peg, tent peg, take, pin' and is a word that symbolizes the securing of the כסיפות Covenants of Promise for the House that builds!

That 'peg' that He has left us, as a remnant, is sufficient for us to be about rebuilding His Tabernacle as we build on the Chief Cornerstone, The Rock of our Salvation - יהושע Messiah!

May we all be encouraged in these days, as we are being built up together in Messiah, that although we may seem like we are but just a peg - what we must realize, is that He has left us all we need to cause us to stand up, be counted and serve as a royal priesthood as He has given us His very Living Word that we may look at as looking at a mirror and seeing how we are to be dressed in Him!



r - Poy

In the Ancient Script, this is the letter 'yad or yod' which is pictured as - > - which is the picture of an arm and hand and carries the meaning of 'work, make, throw' from the primary functions of the arm and hand and also represents worship or giving thanks in the extending of hands as a gesture of this. This also reveals to us a stretched-out arm and

Taw - : ת

The ancient script has this letter as [†] which is pictured as two crossed sticks, and can represent for us 'seal, covenant, mark or sign'; as this once again points to the complete work of Messiah in the renewal of the Covenant in His Blood that brings the two Houses of Yisra'ĕl and Yehudah together in Him, as One, for He is not only the 'aleph', but is also the "taw" - the beginning and the end of all creation!

Dalet -: T

The ancient script has this letter as and is pictured as a 'tent door'.

It can also have the meaning of 'a back-and-forth movement' as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of 'dangle' or 'hanging' as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only

means of access.

When we consider these pictographic symbols that are used to represent the word יתד yathed (yaw-thade')- Strong's H3489, we are able to recognize the clear message of how our Master has secured for us His Covenant, by His own blood! These pictographs as rendered here can have the understanding of:

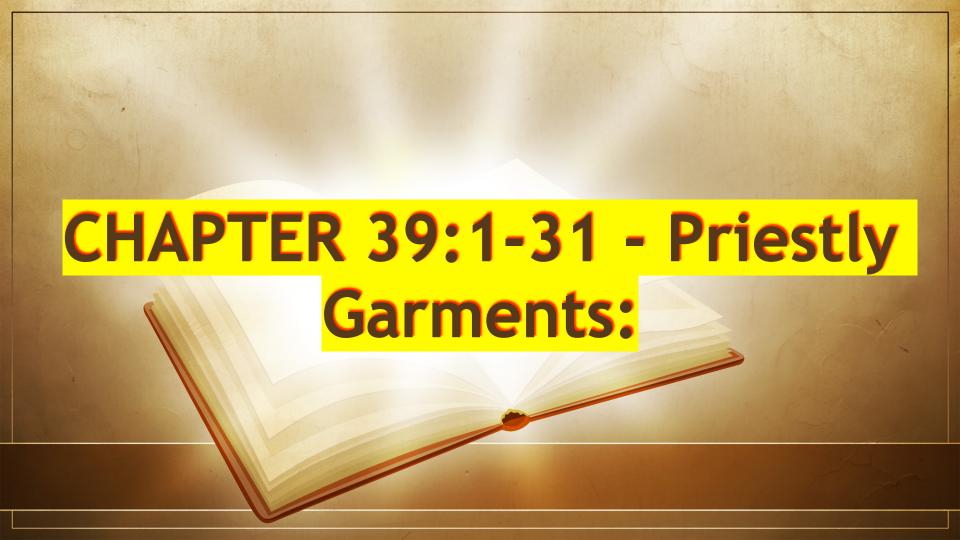
THE WORK OF THE COVENANT
IS SEALED AT THE DOOR

Our Master is The Door, who has worked a redemption for us, by taking the nails in His hands and feet, as a humble servant, so that we can, in His Blood, come to the Door and declare our love for Him, and become His bondservants that are forever secure in His Covenant! We know that the commands are to be written on the doorposts and it was at the door where a servant would come and declare his love for his master and have his ear rced and be a bondservant in the House forev

Messiah, the Chief Cornerstone and Door of the House, provided the Way for us to be built up in Him!

Bronze was used to make mirrors in ancient times as opposed to glass and would be made of fine beaten work and polished up - the bronze laver for washing would be like a mirror that the priests would be able to see their reflection in and see if they were clean or not before entering in to the Set-Apart Place.

So, here we again see the bronze also being figurative for us in being the Word that we look into like a mirror that we may see what we need to change in order to become clean and not forget what we look like but continually look into the mirror of the Word and allow the Word to shape us and 'form' us into His image.



Making the Priestly Garments

Exo 39:1 And of the blue and purple and scarlet material they made woven garments, to do service in the set-apart place. And they made the set-apart garments which were for Aharon, as יהוה had commanded Mosheh.

Exo 39:2 And he made the shoulder garment of gold, of blue and purple and scarlet material, and of fine woven linen.

Exo 39:3 And they beat out sheets of gold and cut it into threads, to work it in with the blue and purple and scarlet material, and the fine linen, the work of a skilled workman.

Exo 39:4 They made shoulder pieces for it to join it, it was joined at its two edges.

Exo 39:5 And the embroidered band of his shoulder garment that was on it was of the same work of gold, and blue and purple and scarlet material, and of fine woven linen, as יהוה had commanded Mosheh.

Exo 39:6 And they made the shoham stones, set in plated work of gold, engraved as signets are engraved, according to the names of the sons of Yisra'ěl.

Exo 39:7 And he put them on the shoulders of the shoulder garment, stones of remembrance for the sons of Yisra'ěl, as יהוה had commanded Mosheh. Exo 39:8 And he made the breastplate, a work of a skilled workman, like the work of the shoulder garment, of gold, of blue and purple and scarlet material, and of fine woven linen.

Exo 39:9 It was square, they made the breastplate double, its length a span, its width a span, doubled.

Exo 39:10 And they filled it with four rows of stones: a row of ruby, a topaz, and an emerald was the first row;

Exo 39:11 and the second row a turquoise, a sapphire, and a diamond;

Exo 39:12 and the third row a jacinth, an agate, and an amethyst;

Exo 39:13 and the fourth row a beryl, a shoham, and a jasper - set in plated work of gold in their settings.

Exo 39:14 And the stones were according to the names of the sons of Yisra'ěl, twelve according to their names, engraved like a signet, each one with its own name according to the twelve tribes.

Exo 39:15 And they made braided chains of corded work for the breastplate at the ends, of clean gold. Exo 39:16 And they made two settings of gold and two gold rings, and put the two rings on the two ends of the breastplate.

Exo 39:17 And they put the two cords of gold in the two rings on the ends of the breastplate.

Exo 39:18 And the two ends of the two cords they fastened in the two settings, and put them on the shoulder pieces of the shoulder garment in the front.

Exo 39:19 And they made two rings of gold and put them on the two ends of the breastplate, on the edge of it, which was on the inward side of the shoulder garment.

Exo 39:20 And they made two gold rings and put them on the two shoulder pieces, underneath the shoulder garment, on the front of it, close to its seam above the embroidered band of the shoulder garment.

Exo 39:21 And they bound the breastplate by means of its rings to the rings of the shoulder garment with a blue cord, so that it would be above the embroidered band of the shoulder garment, and that the breastplate would not come loose from the shoulder garment, as יהוה had commanded Mosheh. Exo 39:22 And he made the robe of the shoulder garment of woven work, all of blue.

Exo 39:23 And the opening of the robe was in the middle, like the opening in a scaled armour, with a woven binding all around the opening, so that it would not tear.

Exo 39:24 And they made on the hem of the robe pomegranates of blue and purple and scarlet material, twined.

Exo 39:25 And they made bells of clean gold, and put the bells between the pomegranates on the hem of the robe all around between the pomegranates:

Exo 39:26 a bell and a pomegranate, a bell and a pomegranate, all around the hem of the robe, for the service, as יהוה had commanded Mosheh. Exo 39:27 And they made the long shirt of fine linen, the work of a weaver, for Aharon and his

Exo 39:28 and a turban of fine linen, and the turban ornaments of fine linen, and short trousers of fine woven linen,

Exo 39:29 and a girdle of fine woven linen with blue and purple and scarlet material, the work of an embroiderer, as יהוה had commanded Mosheh.

Exo 39:30 And they made the plate of the set-apart sign of dedication of clean gold, and wrote on it an inscription like the engraving of a signet: SET-APARTNESS TO יהוה.

Exo 39:31 And they put on it a blue cord, to fasten it above on the turban, as יהוה had commanded Mosheh.

Exo 39:32 And all the work of the Dwelling Place of the Tent of Appointment was completed. And the children of Yisra'ěl did according to all that יהוה had commanded Mosheh, so they did.

Exo 39:33 And they brought the Dwelling Place to Mosheh, the tent and all its furnishings, its hooks, its boards, its bars, and its columns, and its sockets,

Exo 39:34 and the covering of rams' skins dyed red, and the covering of fine leather, and the veil of the covering,

Exo 39:35 the ark of the Witness with its poles, and the lid of atonement,

Exo 39:36 the table, and all its utensils, and the showbread,

Exo 39:37 the clean lampstand with its lamps, the lamps to be put in order, and all its utensils, and the oil for light,

Exo 39:38 and the slaughter-place of gold, and the anointing oil, and the sweet incense, and the covering for the Tent door,

Exo 39:39 the bronze slaughter-place and its bronze grating, its poles, and all its utensils, the basin with its stand,

Exo 39:40 the screens of the courtyard, its columns and its sockets, the covering for the courtyard gate, its cords, and its pegs, and all the utensils for the service of the Dwelling Place, for the Tent of Appointment,

Exo 39:41 the woven garments, to do service in the set-apart place: the set-apart garments for Aharon the priest, and his sons' garments, to serve as priests.

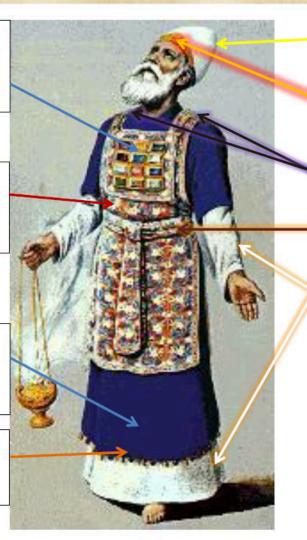
Exo 39:42 According to all that יהוה had commanded Mosheh, so the children of Yisra'ěl did all the work.

Exo 39:43 And Mosheh looked over all the work and saw they did it as יהוה had commanded, so they had done. And Mosheh blessed them.

The Breastplate: プッロ With the settings of 12 stones in 4 rows. And hidden in breastplate was the Urim and Tummim for right-ruling

Shoulder garment Robe: מְּעִיל The Robe of the shoulder garment to be a garment all of blue (verse 31)

Golden bells and pomegranates of blue and purple and scarlet material all around the hem (Verse 33-34)



Turban: מָצְנֶפֶת

Made of fine linen (verse 39)

Plate of clean gold on forehead and engraved with:

קֹדֶשׁ לַיהוה

Set-Apart (hodesh) to הוות

2 Shoham stones – each stone with 6 names of tribes (verse 9-12)

Girdle: אֶבֶנֶם

Made of woven work (verse 39)

Embroidered long shirt:

וכְתֹנֶת תַשְּבֵץ

Made of woven fine linen (Verse 39)

The above picture gives you an idea of the garments that the high priest wore, and as we can see from these that there is a great significance in the completeness of the garments of the High Priest and the very work that יהושע, our High Priest, has done and still does as he continues to make intercession

1 - The Breastplate:

חשון hoshen (kho'-shen)- Strong's H2833, translates as 'breastplate, breast-piece, pouch' and it was made of gold, of blue and purple and scarlet material, and fine woven linen. It held the stones bearing the names of the Yisra'ĕlites safely in place and also carried the urim and tummim.

2 - The Shoulder garment:

שמיד ephod (ay-fode')- Strong's H646 - 'outer garment of priest'.

This was the 'outer garment' worn by the priests that was white, however the High Priests ephod was more costly - as it was a garment that was woven of gold, blue, purple, scarlet, and linen threads. An ephod was a priestly garment, like a shoulder cape or mantle.

In Shemu'ěl Bět/2 Samuel 6:14 we are told that Dawid was wearing a linen shoulder garment when he was dancing before יהוה with all his might when they brought back the Ark of Elohim, after it had been at the house of Obed-Edom for three months, and so pictures for us a wonderful reflection of wearing true and pure garments of praise and service unto Elohim as we 'carry/bear' His presence

Shemu'èl too wore an ephod, even as a youth: Shemu'ěl Aleph/1 Samuel 2:18 "But Shemu'ěl was attending before יהוה - a youth, wearing a linen shoulder garment." The word in verse 18 translated as 'wearing' or in other translations as 'clothed' is חַגר hagar (khaw-gar')- Strong's H2296 and carries the meaning, to gird, gird on, gird oneself, be armed, dressed, come trembling' and can carry the essence of being belted' as in girded up and ready! What was he 'wearing' or 'girded up with and ready'?

An אפוד ephod (ay-fode')- Strong's H646 - 'outer garment of priest'!!!

This verse we see here, describing what Shemu'el was doing, is an example of pure devotion in contrast to the wickedness of the sons of Eli, who defiled their duty as priests.

The 'ephod' represents for us the need for us to be girded up and ready to do the good works of the Torah that has been prepared beforehand for us to do and speaks of being ready, attending to the required duty of the royal set-apart priesthood in Messiah, keeping the lamps burning as we wait for His soon return:

Luqas/Luke 12:35-36 "Let your loins be girded and your lamps burning, 36 and be like men waiting for their master, when he shall return from the wedding, that when he comes and knocks they open to him immediately."

3 - A Robe:

The Hebrew word that is translated as 'robe' comes from the root word מְעִיל meil (meh-eel')- Strong's H4598 which means, 'robe, mantle, cloak, i.e., an exterior garment which covers an inner tunic; and can also be described as a 'sleeveless coat". This word, in the Hebrew, for 'robe', has a very powerful lesson for us, in terms of what we are discussing here, in that we are to be robed in true garments of righteousness and walk in them!

The Hebrew word is מְעִיל me'il (meh-eel')-Strong's H4598 and means, 'robe, mantle'. What is interesting and worth taking note of, is that this word comes from the root word מעל maal (maw-al')- Strong's H4603 and means, 'to act unfaithfully or treacherously, violate, break

This is what got me digging a little deeper and then it struck me, as I looked at the difference between these two words, and that is that the word for robe, which would picture for us robes of obedience, has one more letter than the word that renders one acting corruptly or being unfaithful.

And so, when we look at these words in the ancient script, we see a clear picture and message being given that we also see being portrayed in the difference between Shemu'ěl and the two sons of Ěli. Let us look at these two words in the ancient pictographic script:

מעל maal (maw-al')- Strong's H4603 and means, 'to act unfaithfully or treacherously, violate, break faith":



Mem - מ:

The ancient script has this letter as and is pictured as 'water', and also carries the meaning of 'chaos' (from the storms of the sea) and can also picture that which is mighty or massive as well as the unknown. We are also able to understand this letter as representing the nations, for the nations are often likened to the seas in Scripture. Knowing this letter represents 'water', we are also able to see how this can render for us the meaning of washing' or 'cleansing'.

Ayin - ע:

The original pictograph for this letter is and is pictured as 'an eye' and represents the idea of 'seeing and watching', as well as 'knowledge', as the eye is the window of knowledge

Lamed - ל:

The ancient script has this letter as U, and is pictured as a 'shepherd's staff', can give the meaning of 'to or toward' and can represent that which pushes or pulls a flock in a direction, and can speak of authority or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

מְעִיל meil (meh-eel')- Strong's H4598 which means, 'robe, mantle, cloak, i.e., an exterior garment which covers an inner tunic; and can also be described as a 'sleeveless coat'.



The difference as you can see is the additional letter:

Yod - 1

In the Ancient Script, this is the letter 'yad or yod' which is pictured as - which is the picture of an arm and hand and carries the meaning of 'work, make, throw' from the primary functions of the arm and hand and also represents worship or giving thanks in the extending of hands as a gesture of this. This also reveals to us a stretched-out arm and Now, when we understand the meaning behind these individual letters, we see what makes the difference between serving faithfully and being unfaithful, or corrupt, in service.

The difference between the two words that we are looking at, is the picture of a hand or arm and hand.

And so, when we look at the word for robe, we can see the clear message of how יהוה, out of the chaos of the waters, set His order in place through His instructions.

Man had sinned and was naked and exposed and saw how man needed a covering, which He sent through the work of His Outstretched Arm and Right Hand - יהושע

Messiah, in order to redeem us back under His Rod of instructions, being forever robed in righteousness!

Without the true covering, our works will be exposed for their wickedness!

The covering that makes the difference between a true robe and that which is false and wicked is the Outstretched Hand of

When you take away the hand - there is no salvation and it is just a works-based wickedness and treacherous service being delivered, that is abominable before יהוה.

The removal of the commands of Elohim and the idea of the false teachings that the Torah is no longer applicable is a removal of the Hand and Arm

The robe that Shemu'el wore each year is a picture of us having been clothed in the robes of righteousness as we walk in the Torah and we follow the Creators cycle each year, starting with every Shabbat!

Any other attempts at worship that do not follow His clear instructions, are nothing more than manmade traditions and rules that have removed the Hand of יהוה!

Yeshayahu/Isaiah 61:10 "I greatly rejoice in יהוה, my being exults in my Elohim. For He has put garments of deliverance on me, He has covered me with the robe of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels."

When Dawid brought back the Ark of Elohim, we are told that not only did Dawid wear a robe of fine line, but so did the Lewites:

Dibre haYamim Aleph/1 Chronicles 15:27 "And Dawid was dressed in a robe of fine linen, as were all the Lewites who bore the ark, the singers, and Kenanyah the leader of the service with the singers.

And Dawid wore a linen shoulder garment."

Our robes of righteousness are to guard to do all His commands:

Debarim/Deuteronomy 6:25 "And it is righteousness for us when we guard to do all this command before our Elohim, as He has commanded us."

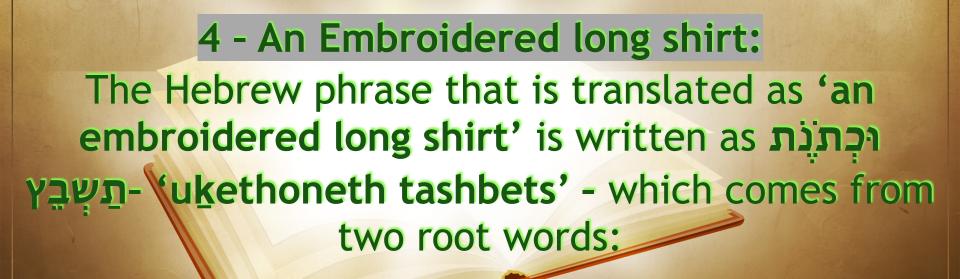
Yoḥanan Aleph 2:29 "If you know that He is righteous, you know that everyone doing righteousness has been born of Him."

Yoḥanan Aleph 3:7 "Little children, let no one lead you astray. The one doing righteousness is righteous, even as He is righteous."

Yoḥanan Aleph 3:10 "In this the children of Elohim and the children of the devil are manifest: Everyone not doing righteousness is not of Elohim, neither the one not loving his brother."

Hazon/Revelation 7:13-14 "And one of the elders responded, saying to me, "Who are these dressed in white robes, and where did they come from?" 14 And I said to him, "Master, you know." And he said to me, "These are those coming out of the great distress, having washed their robes and made them white in the blood of the Lamb." Hazon/Revelation 19:8 "And to her it was given to be dressed in fine linen, clean and bright, for the

fine linen is the righteousnesses of the set-apart ones."



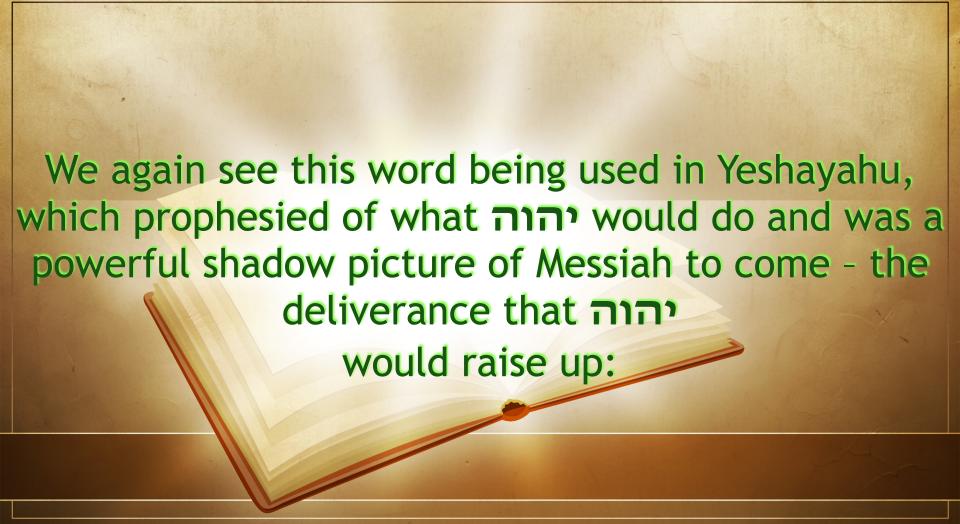
1) בתנת kethoneth (keth-o'-neth)- Strong's H3801 which means, 'a tunic, garment, clothing as a covering more complete than a loincloth, a basic garment reaching the knees' and 2)תשבץ tashbets (tash-bates')- Strong's H8665 which means, 'checkered work, special woven fabric, i.e., a decorative fabric special either because of the variegated pattern of the weaving, or the special threads (silver or gold?) that would be interwoven with it'.

The Hebrew word כְּתְנֶּת kethoneth is used to describe the 'coat' that Yisra'el made for his son Yoseph in:

Berěshith/Genesis 27:3 "And Yisra'ěl loved Yosěph more than all his children, because he was the son of his old age. And he made him a long robe." This kind of robe/coat was not an ordinary coat, but was seen as a royal robe, and was a robe typically worn by the king's daughters - a robe that went to the wrists and the knees or even to the ankles.

Tamar, who was raped by Amon, tore her 'robe' that was defiled:

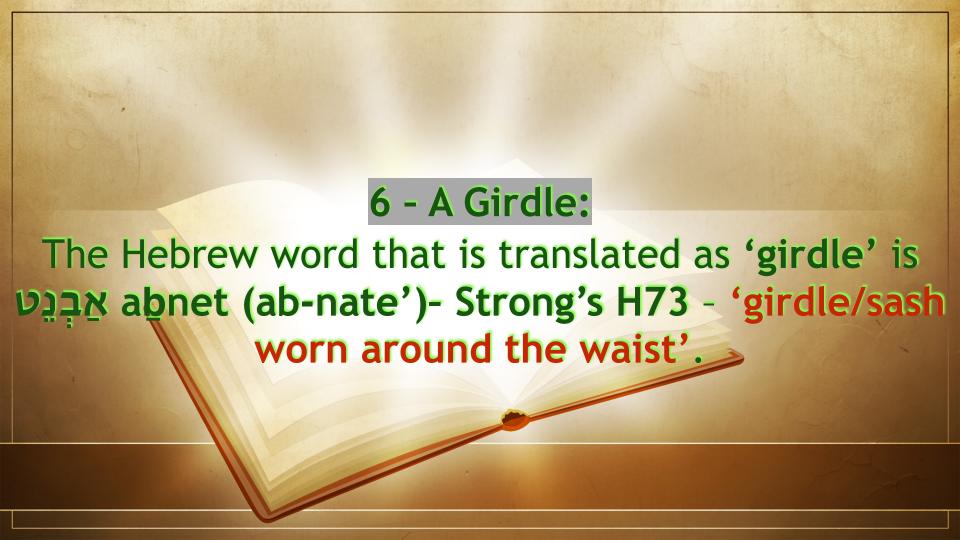
Shemu'ěl Bět/2 Samuel 13:18-19 "And she had on a long coat, for the sovereign's maiden daughters wore such garments. And his servant put her out and bolted the door behind her. 19 And Tamar put ashes on her head, and tore her long coat that was on her, and put her hand on her head and went away crying bitterly."



Yeshayahu/Isaiah 20:20-22 "And it shall be in that day, that I shall call My servant Elyagim son of Ḥilqiyahu. 21 'And I shall put your robe on him, and strengthen him with your girdle, and give your authority into his hand. And he shall be a father to the inhabitants of Yerushalayim and to the house of Yehudah. 22 'And I shall place the key of the house of Dawig on his shoulder. And he shall open, and no one shuts; and shall shut, and no one opens."

5 - A Turban:

The Hebrew word that is translated as 'turban' is mitsnepheth (mits-neh'-feth)- Strong's H4701 which means, 'turban, head-wrap, headband, i.e., an ornamental headdress cap made by wrapping cloth around and around on the head' and comes from the primitive root word -צבר tsanaph (tsaw-naf')- Strong's H6801 which means to wrap, wind up together, roll-you





Above, I have placed the images and details, as previously discussed in Shemoth/Exodus 27-30, just to help being reminded of what the garments may have looked like and the intricate detail and design that the garments had.

As we look now at the garments being made exactly according to the instructions, we are once again reminded that we too are to be woven together and knitted together, as one, in Messiah, according to his written instructions for us as given through

Mosheh (The Torah).

While many argue that the order is also of birth, and others the order grouped by mother, and still others believe that it was grouped according to their blessings received from Ya'aqob, while what we have been given in Scripture is the stones which are in each row.

Whichever way the tribes are represented on the breastplate according to the stones what we find, in all the various assumptions we see that Yoseph always ends up being the middle stone in the 4th row which is the shoham stone, and as stated above is significant in the shadow picture that Yoseph is of Messiah having the rule on His shoulders.

The above picture has the tribes set out in order according to their birth, which I believe would be in line with the similar pattern instructed on the two shoham stones upon the shoulder garment. So, while there is much debate over the breastplate stones and the relevant tribes, what we do know is that the stones represent the full house of Yisra'ěl.

Taking the above order regarding each stone we would see it represented as follows:

Row 1:

- ראוּבֵן Re'uḇĕn Ruby = רְאוּבֵן oḏem (o'-dem)-Strong's H124
- אָמְעוֹן Shim'on Topaz = פְּטְדָּה pitdah (pit-daw')-Strong's H6357
 - בילת = bareqeth (baw-reh'keth) - Strong's H1304

Row 2:

יהודה Yehudah - Turquoise = נפון nophek (no'fek)- Strong's H5306 קביר = Dan - Sapphire בַּפִיר (sap-peer')-Strong's H5601 צַבְּתַּלִי yahalom (yahhal-ome')- Strong's H3095

Row 3:

קָּד Gad - Jacinth = לֶשֶׁם leshem (leh'-shem)-Strong's H3958

אָשֵׁר Asher - Agate = אָבֵּוֹ shebo (sheb-oo')-Strong's H7618

יששבר Yissaskar - Amethyst = אַרוּלְמָה achlamah (akh-law'-maw)-Strong's H306

Row 4:

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זבלון Zebulun - Beryl = תַּרְשִיש tarshish (tar-
               sheesh')- Strong's H8658
יוֹסֵף Yoseph - Shoham = שֹהַם shoham (sho'-ham)-
                     Strong's H7718
בְּנְיִמִין Binyamin - Jasper = אָשְׁבֵּה yashepheh (yaw-shef-ay')- Strong's H3471
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The breastplate was bound by means of its gold rings to the gold rings of the shoulder garment using a blue cord so that it does not come loose - this is a very powerful picture for us as it clearly pictures for us that we are bound together by the Torah, as the blue reminds us of His Torah!!!

With Aharon bearing the names of Yisra'el whenever he would go into the Set-Apart Place as a remembrance forever, is a shadow picture for us of how יהושע, our High Priest, bears us continually in the Most Set-Apart Place always being remembered by Him!

Verse 1 - Set-Apart garments

These garments were only for the service and use in the Set-Apart service in the Tabernacle.

The priests would not wear these garments out on the street, so to speak, and this carries a great picture for us in that the priests would be dressed according to the commands of Elohim, in order to serve before Him as priests.

Now we, as a chosen people, a called out royal priesthood are to be reminded that we too are to have our garments of righteousness continually on as we serve him daily as a set-apart people! We cannot 'dress' like the world and think we can be of service to Him!

His instructions for our 'wear' are clear and are accurately defined in the Torah and we must cleanse ourselves daily and clothe ourselves in His righteousness, as He has instructed us to.

As we see in this verse that the woven garments were made 'to do service' in the Set-Apart Place! The Hebrew word used here for 'to do service' is שרת sharath (shaw-rath')- Strong's H8334 which means, 'to minister, serve, attend, to become a servant, waiter'.

The purpose of these garments is to 'serve' and not to be served!

So many today miss this totally and think that they are to be served hand and foot, while a true servant of the Most-High, a true called out, set-apart, chosen and royal priest is dressed in Messiah in order to faithfully 'serve' and attend!

When we serve, we are to serve one another in love - that is in the doing of the Torah! said Himself that He came to serve and not to be served and so should it be with us as we are clothed in His priestly garments of His Word!

Margos/Mark 10:42-45 "And יהושע, calling them near, said to them, "You know that those who think to rule the gentiles are masters over them, and their great ones exercise authority over them. 43 "But it is not so among you, but whoever wishes to become great among you shall be your servant. 44 "And whoever wishes to be first among you, shall be servant of all. 45 "For even the Son of Adam did not come to be served, but to serve, and to give His life a ransom for many."

The heart of this chapter in understanding the garments and how we are to be clothed in Him is about the reality of us coming to grips with the need for us to also say every day, "Not my will but Yours be done!"

Being clothed in Him, comes with the responsibility to serve as He calls for and therefore, we are no longer our own, but are His and we are to do as He says!

Verse 3 - Skilled workman

Here we see the work that was done in making these garments took great skill and precision - this was a work of a skilled workman!

When I saw this wording, my first thoughts were of the words that Sha'ul wrote to Timotiyos in:

Timotiyos Bet/2 Timothy 2:15 "Do your utmost to present yourself approved to Elohim, a worker who does not need to be ashamed, rightly handling the Word of Truth."

Doing our utmost - this is what we are to be doing - our utmost - it takes everything we have to give ourselves wholeheartedly over to service in the Kingdom.

And for us to do that and not be ashamed, we are to be able to rightly handle the Word of Truth, as opposed to the word of tradition!

To be a skilled workman you have to be learned in the skill of that which you do and this takes diligent practice, study and meditating on what is required in order to faithfully do that which is required of you!

Tas'loniqim Aleph/1 Thessalonians 2:4 "But as we have been approved by Elohim to be entrusted with the Good News, so we speak, not as pleasing men, but Elohim who proves our hearts."

- The Hebrew wording/phrase that is translated as 'the work of a skilled workman' is written in the Hebrew text as מֵעֲשֵׁ החֹשֵׁב ma'aseh ḥasheb and is the two root words:
- 1) מעשה ma'aseh (mah-as-eh')- Strong's H4639 which means 'a deed, work or acts, accomplishments', which comes from the root word עשה asah (aw-saw')- Strong's H6213 meaning, 'to do, work, make, produce, to act with effect, to observe, to bring about, institute' and can also mean, 'celebrate' which we have already discussed, earlier in the notes.

2) הְשַׁב ḥashab (khaw-shab')- Strong's H2803 which means, 'to plait, weave, plot, think, regard, value, compute'.

It is used 124 times in Scriptures and is also translated into English as, 'intended, thought, the designer'.

This root word הְשַׁב ḥashaḇ (khaw-shab')- Strong's H2803 is translated as 'count' in:

Wayyiqra/Leviticus 25:26-27 "And when the man has no one to redeem it, but he himself becomes able to redeem it, 27 then let him count the years since its sale, and return the remainder to the man to whom he sold it, that he shall return to his possession."

In verse 27 we see the instruction for the one who has no one to redeem his possessions! He is able to redeem it himself and must calculate the years since its sale of his property and return the remainder to the man to whom he sold it in order to be able to return to his possession.

Now, while we have a redeemer who has bought us back and paid the full price, what we can learn from this practical instruction, that would have been literally carried out in the Land every Yobel, is that we see a wonderful picture of how we too have a responsibility, in our return, that has been 'paid' for by the Blood of Messiah.

That responsibility is simply this - we, as Yisra'ĕlites, have the obligation to fill our proper position in coming home; and in order to do that we must get rid of all the baggage that kept us away from home in the first place, so that we can rightfully reclaim what we have lost!

This is a wonderful picture of letting go to the things that we have been holding on to for so long in order to get back to the true roots of our faith in Messiah.

The rich man who could not let go of his possessions, is an example of how so many are unwilling to let go of the things that they think gives their life meaning and purpose and as a result are unable to 'let go' of worldly baggage, in order to follow our Kinsman Redeemer home!

Being a 'skilled workman' entails the proper ability of being one who has counted the cost of following the Master and making sure that our works of obedience are done with skill, as we guard to do all that our Master has commanded through His Word, not deviating to the left or to the right!

In further helping us understand the garments of our High Priest, יהושע, we are able to see how He, as a skilled workman and our Master Builder, has made us together in Him, in order to do the good works of righteousness that we are called to do:

Eph'siyim/Ephesians 2:10 "For we are His workmanship, created in Messiah יהושע unto good works, which Elohim prepared beforehand that we should walk in them."

The stones on the breastplate as well as the two shoham stones that were to be put on the shoulder garment, were to be engraved like a signet (verses 6 & 14).

The Hebrew word that is translated as 'engraved' comes from the root word פתוח pittuah (pit-too'-akh)- Strong's H6603 which means, 'engravings, carved work, inscription'. The names of the 12 tribes were to be inscribed on the stones, and carries great significance of a chosen, royal priesthood being inscribed on our Master and High Priest - The Rock of our Deliverance!

In a clear prophecy, given during the time of Zekaryah, when Yehoshua, the son of Yehotsadag, was high priest, we see a powerful vision that he was given, which highlights the shadow picture of the promise of deliverance for Yisra'el, where we see how it is יהוה who is engraving on the stone:

Zekaryah/Zechariah 3:9 "See the stone which I have put before Yehoshua: on one stone are seven eyes. See, I am engraving its inscription,' declares יהוה of hosts, 'and I shall remove the guilt of that land in one day."

The Hebrew word for 'signet' is תְּם ḥotham (kho-thawm')- Strong's H2368 which means, 'a seal, signet ring'.

The names of the 12 tribes were to be engraved on the shoham stones of the High Priest's garments, like the engraving of a signet; and the plate of clean gold that was on the turban of the High Priest was to be engraved like the engraving of a signet -with the words - SET-APARTNESS TO יהוה, which we will take a closer look at shortly.

The Greek word that is translated as 'signet, seal' is σφραγίς sphragis (sfrag-ece')- Strong's G4973 which means, 'seal, signet', and is also used to describe the seal or mark of Elohim on the foreheads of His called-out ones, as we see that those who do not have the seal of Elohim shall be in danger of great harm, as seen in:

Hazon/Revelation 9:4 "And it was said to them that they shall not harm the grass of the earth, or any green matter, or any tree, but only those men who do not have the seal of Elohim upon their foreheads."

In Scripture we come to understand a great deal about the importance of being sealed and how we are to guard the seal and assurance of deliverance by staying in our Master.

This Greek word for 'seal' - σφραγίς sphragis (sfrag-ece')- Strong's G4973 - is used 11 times in the LXX (Septuagint), as the equivalent to the Hebrew word בּיִה hotham (kho-thawm')- Strong's H2368 which means, 'a seal, signet ring',

Why I am mentioning this, is so that we can be reminded of the clear instructions that were given regarding the garments of the High Priest, and how the names of the 12 tribes of Yisra'ěl were to be engraved on each of the stones, like the engraving of a signet - חתם hotham, that were to be set in the breastplate, according to each tribe.

The two shoham stones that were to be set in settings of gold and put on the shoulder pieces of the shoulder garment of the High Priest, as stones of remembrance for the sons of Yisra'el, were also to be engraved, like the engraving of a signet; and the plate of clean gold that was on the turban of the High Priest was to be engraved like the engraving of a signet with the words - SET-APARTNESS TO יהוה.

In Sha'ul's introduction to the believers in Ephesos he was making clear that we not only have, through יהושע Messiah, redemption and forgiveness, but that we have also been sealed with the Set-Apart Spirit of promise, who is the pledge of our inheritance, until the redemption of the purchased possession is fulfilled at His second coming!!!

Eph'siyim/Ephesians 1:13-14 "in whom you also, having heard the word of the truth, the Good News of your deliverance, in whom also, having believed, you were sealed with the Set-apart Spirit of promise, 14 who is the pledge of our inheritance, until the redemption of the purchased possession, to the praise of His esteem."

The Greek word for 'redemption' is ἀπολύτρωσις apolutrōsis (ap-ol-oo'-tro-sis)- Strong's G629 which means, 'to release on payment of ransom, a release effected by payment of ransom, redemption', which comes from two words:

- 1) ἀπό apo (apo')- Strong's G575 which is a preposition that carries the meaning, 'from, away from, against', and
- 2) λύτρον Lutron (loo'-tron)- Strong's G3083 which means, 'ransom', which comes from the primary verb λύω luō (loo'-o)- Strong's G3089 which means, 'to loose, release, dissolve, annul, break, take off, untie',

Messiah came to redeem us and take off the heavy burdens of false traditions and lies, so that we can take up His easy yoke, walking Him and have the full assurance of our redemption to made complete when He comes again, by sealing us with His Set-Apart Spirit of promise.

Being sealed with the Set-Apart Spirit, we must realize the clear responsibility we have in working out our deliverance with fear and trembling, as we do our utmost to not grieve the Spirit, by which we have been sealed, and who is the pledge of our inheritance!

Why I am mentioning various Greek and Hebrew words, is to highlight for us the clear importance of our need to be sober, alert and watchful as we walk set-apart lives amidst a wicked and adulterous generation!

As the Day of יהוה draws nearer and nearer we are able to clearly see the depravity of man betting worse, as the love of many is certainly growing cold and the pressures of daily living and the ability to makes ends meet is getting increasingly harder. Recognizing the signs of the times, the very perilous times we are living in, we take note that the Day draws near and we should not be alarmed at that which must take place, but be strengthened in the Word to stand steadfast and not be moved, as we guard the sealing of our inheritance with our all, by not turning to the right or to the left but walking straight in the Way of our Master and Elohim!

With Sha'ul giving this clear instruction to not grieve the Spirit, we must take note that there is a danger of actually doing it, or else he would not have instructed this and given the clear warning to ensure we do not grieve the Spirit who has sealed

Eph'siyim/Ephesians 4:30 "And do not grieve the Set-apart Spirit of Elohim, by whom you were sealed for the day of redemption."

TWO = THIRTEEN TIMES!

In verse 16-21 we see the description of how the breastplate was bound to the shoulder garment by means of two gold rings, two settings of gold, and two cords of gold bound by a blue cord.

What is very interesting and worth taking note of, is that in these 5 verses we see the term 'two' used thirteen times when speaking of that which is used to bind the breastplate to the shoulder garment.

The breastplate carried the stones of the 12 tribes and on the shoulders we know that the shoham stone is also the stone that represents Yoseph on the breastplate, and so gives us a wonderful shadow picture of Messiah, as Yoseph 'carried' or bore his brothers on his shoulders as he ruled in Mitsrayim and brought about their deliverance, and so the names of the 12 tribes on the two stones speak of how our names are written in the Rock and the Rock of our deliverance יהושע Messiah bears us upon His shoulders as High Priest and King:

Yeshayahu/Isaiah 9:6 "For a Child shall be born unto us, a Son shall be given unto us, and the rule is on His shoulder. And His Name is called Wonder, Counsellor, Strong Ěl, Father of Continuity, Prince of Peace."

יהושע took our burdens upon His shoulders as He came to 'fulfil' the Torah, enabling us to walk in His Torah as we follow Him and too bear each other's burdens.

The term 'two' speaks of the two houses that are brought together as one in Messiah.

The term אֶּהְדּ eḥad (ekh-awd')- Strong's H259 in Hebrew means 'ONE' and carries the numerical value of 13 - 1= א (Aleph); 8= ח (Het); 4= ד (Dalet)

What binds us together!

Verse 21 makes it clear - so that the breastplate would not come loose from the shoulder garment, a blue cord was used to bind the two together! The Blue Cord represents the Torah - it is the Torah and living according to it that will keep us as a setapart people from coming loose from Messiah!

The Pomegranates and Bells:

On the hem of the robe of the shoulder garment was gold bells and pomegranates of blue, purple and scarlet - a significant picture indeed. Although there has been the thought that a pomegranate has exactly 613 seeds, this has not been proven to be the case, certainly not in our day as they range from 200 to 1400.

What is interesting about the pomegranate is the fact that there are many seeds inside and represents the Word that is sown by the Farmer with the expectation of a return - the bells can be symbolic of the trumpet of His Coming - where the question remains as to what will He find?

Will He find faith?

Will he find an active obedient faith that has taken that which has been sown and multiplied?

Luqas/Luke 18:8 "I say to you that He shall do right to them speedily. But when the Son of Adam comes, shall He find the belief on the earth?"

The bells would sound on the hem of Aharon's robe so that he does not die when he comes before יהוה, and so we see the very symbol of how יהוש, our High Priest never slumbers nor sleeps but is continually making intercession for us in the Set-Apart place

The Hebrew word for 'pomegranate' is יְמֹן Rimmon (rim-mone')- Strong's H7416 meaning. 'pomegranate'.

This word reminds me of the 15th stop of the 42 stops of the Wilderness Journey, which was called Rimmon Perets (rim-mone' peh'-rets)- אָרְמֹוְפְּרֵיץ (strong's H7428 = "pomegranate of the breach" or 'abundant fruit' or 'stand in the breach'.

It is from the two words:

- 1) רמן Rimmon (rim-mone')- Strong's H7416 meaning. 'pomegranate' and
- 2) בְּבֵּיץ Perets (peh'-rets)- Strong's H6556 meaning, 'a bursting forth, breach, breakthrough, outburst, increase, prosperous'.

We are to bear much fruit and we are to be repairers of breaches as we look out for and encourage one another. These two words reflect a fruitful tree that bears much seed but also a breaking.

Any tree that does not bear fruit will be cut off - let us not break others down when they are bearing fruit but rather encourage and build up!

Yohanan/John 15:5-6 "I am the vine, you are the branches. He who stays in Me, and I in him, he bears much fruit. Because without Me you are able to do naught! 6 "If anyone does not stay in Me, he is thrown away as a branch and dries up. And they gather them and throw them into the fire, and they are burned."

The pomegranate is full of seeds, and this reminds us of the promise given to Abraham in that his descendants will be as numerous as the stars in the sky, and what is also interesting about the pomegranate is the red juice that can be symbolic for us of the Blood of Messiah - where the Torah tells us that the life of the flesh resides!

And it is through the Blood of Messiah that the body is brought together and breaches are repaired -יהושע Messiah is the repairer of the breach and in Him the Promise given to Abraham is yes and amen!

The Hebrew word for 'bells' is פַעַמֹן pa'amon (paham-one')- Strong's H6472 which comes from the root verb פעם 'pa'am' (pah'-am)- Strong's H6471 which means 'a beat, foot, step' and can also be expressed as how one 'conduct one's life, formally - one's walk, step or footstep, i.e., the patterns of behavior as a figurative extension of a stepping of a foot forward'.

Herein lies another reminder for us to be continually walking in the footsteps of our Master and keeping His Feasts and Appointed Times! With the bells and pomegranates being put on the hem of the robe reminds us that we keep these cycles with joy as we press on forward and do not turn back but always moving forward in His cycle.

His Feasts are our rehearsals and we are to be diligent in rehearsing according to His set forth instructions, for in it lies His complete plan of redemption for which we continue to walk in faithfully.

His feasts are in a way a sure roadmap that ensures the Bride's complete preparation and are eternal appointments for every generation that are prophetic in nature helping the Bride be led in Truth to her wedding with the Master!

The gold plate on the turban

A gold plate was to be engraved with the words

'Set-Apartness to יהוה

'and it was attached to the

turban by a blue cord (signifying the heavenly

connection and a reminder of His commands) and

placed on the forehead.

The Hebrew word that is translated as 'plate' is צָיץ tsits (tseets)- Strong's #6731 which means,

"flower, blossom, wings, shining thing (plate)",

A derivative of the word ציץ tsits which is translated as 'flower or plate' is ציצת tsitsith (tsee-tseeth')- Strong's H6734 which we know means, 'tassel, fringe, lock', and we are told in Bemidbar/Numbers 15:38-39 that we are to make ציצת tsitsith on the corners of our garments and put a blue cord in the ציצת tsitsith - which is for the purpose of reminding us to remember all the commands of יהוה and do them and not follow after our own heart and eyes after which we had previously went whoring!

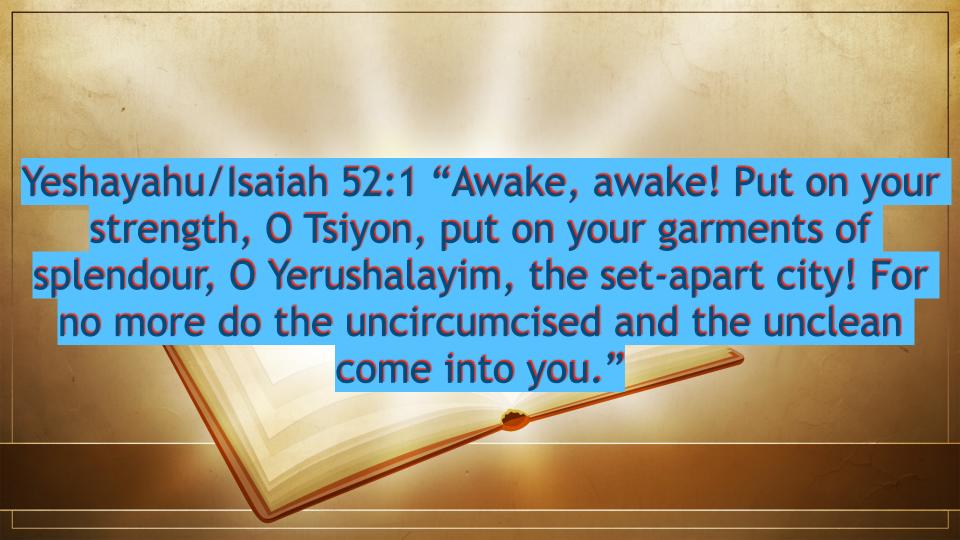
The Hebrew word that is translated as 'sign of dedication' comes from the root word בְּלֵּה nezer (neh'-zer)- Strong's H5145 which means, 'consecration, dedication, separation'.

This engraving, reminds us that we are to live Set-Apart lives and be diligent in having self-discipline when it comes to our minds as we to think only pure and set-apart thoughts before and continually. As we are ambassadors of יהושע, our thoughts should always reflect His thoughts and our speech always mirror His speech.

Pilipiyim/Philippians 4:8-9 "For the rest, brothers, whatever is true, whatever is noble, whatever is righteous, whatever is clean, whatever is lovely, whatever is of good report, if there is any uprightness and if there is any praise - think on these. 9 And what you have learned and received and heard and saw in me, practise these, and the Elohim of peace shall be with you."

The other significant picture we see, as we are clothed in Messiah, is that the sign on the frontlet between our eyes is the Pěsaḥ and Matzot and we know that the Sabbath is also a sign between us and forever.

It is when we remain obedient to following His commands and keeping his Set-Apart Times that we are able to consistently guard our minds and wear the 'helmet of salvation', able to continually renew our minds and not be conformed to the pattern of the world but be transformed and think as He thinks!



It is time for the called out, chosen, set-apart and royal priesthood to put on the garments of splendour and be done with all that is unclean. The instructions are written - and now is the time to get dressed and serve faithfully!

Eph'siyim/Ephesians 6:10-17 "For the rest, my brothers, be strong in the Master and in the mightiness of His strength. 11 Put on the complete armour of Elohim, for you to have power to stand against the schemes of the devil. 12 Because we do not wrestle against flesh and blood, but against principalities, against authorities, against the world-rulers of the darkness of this age, against spiritual matters of wickedness in the heavenlies.

13 Because of this, take up the complete armour of Elohim, so that you have power to withstand in the wicked day, and having done all, to stand. 14 Stand. then, having girded your waist with truth, and having put on the breastplate of righteousness, 15 and having fitted your feet with the preparation of the Good News of peace; 16 above all, having taken up the shield of belief with which you shall have power to quench all the burning arrows of the wicked one. 17 Take also the helmet of deliverance, and the sword of the Spirit, which is the Word of Elohim"

As we clothe ourselves in יהושע, we put on the priestly garments. We wrap ourselves in Him as our hearts and minds transform into His image and nature.

The priestly garments were designed to set "repeople apart from the common world with its worldly system and influence, enabling them to serve in the Heavenly Kingdom system as priests and kings before Him.

With the sign of dedication on the forehead of the High Priest we are able to recognize how important it is for us to continually renew our minds, as we stay in our Master, who is our Head, and pursue apartness, for without apartness no one will see the Master:

Ib'rim/Hebrews 12:14 "Pursue peace with all, and pursue apartness without which no one shall see the

Master."

The term 'set-apartness', in Hebrew, comes from the word: קֹדֶּשׁ qodesh(ko-desh) - Strong's H6944 - and it means 'apartness/ consecrated/ dedicated/that which is dedicated and separated unto ''.

This word קֹדֵיש qodesh is really self-explanatory and carries with it, great weight in its identification of truly setting something or someone apart from another with a clear distinction of being marked as separate and apart from the rest.

Set-apartness/apartness, in the Greek, is ayıaouoc hagiasmos (hag-ee-as-mos')- Strong's G38 -'consecration, sanctifying', and the noun is the word ἄγιος hagios (hag'-ee-os)- Strong's G40. To 'consecrate' means 'to make or declare to be set-apart and be devoted to a purpose with the deepest irrevocable dedication'.

Due to the 'perfect' and 'complete' work of our Messiah and King, we are able to be perfect and set-apart before Elohim, for that is what we are called to - to set-apartness and having been grafted into the Covenants of Promise by the Blood of Messiah that cleanses and washes us, we are now called to be a called-out people who are 'perfecting' set-apartness in the fear of Elohim!

How then are we to 'perfect' our set-apartness in the fear of Elohim?

By walking in THE PERFECT TORAH!!!

Qorintiyim Bět/2 Corinthians 7:1 "Having, then, these promises, beloved, let us cleanse ourselves from all defilement of the flesh and spirit, perfecting set-apartness in the fear of Elohim."

Ya'aqob/James 1:25 "But he that looked into the perfect Torah, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing of the Torah."

Looking into the 'perfect' Torah and continuing in it - that is to be one who guards to do what is instructed in it - shall be blessed - for it is the Perfect Torah that enables us, through application, to perfect our set-apartness!

Tas'lonigim Aleph/1 Thessalonians 4:3-7 "For this is the desire of Elohim: your set-apartness! - that you should abstain from whoring, 4 that each one of you should know how to possess his own vessel in setapartness and respect, 5 not in passion of lust, like the gentiles who do not know Elohim, 6 not to overstep and take advantage of his brother in this matter, because the Master is the revenger of all such, as we indeed said to you before and earnestly warned. 7 For Elohim did not call us to uncleanness, but in set-apartness."

How do you excel in your set-apartness? Well for starters - abstain from whoring - so that you know how to possess your vessel in setapartness and respect and not do as the nations do. The reason to excel still more in the Master is because of our desire to please Him.

To be set-apart we must not be found to be whoring after the nations as Yisra'ĕl did and were vomited out by the land!

The Greek word that is used here, in Tas'lonigim Aleph/1 Thessalonians 4:3, for whoring is πορνεία porneia (por-ni'-ah)- Strong's G4202 which means, 'fornication, immorality, sexual immorality' and comes from the word which means harlot or prostitute and we get our English word 'pornography' from this word.

Now, while we must clearly heed the literal and physical meaning here, in that we must not engage in any sexual activities that are unlawful and abominable, what we can also learn from this is that running after the world's ways of the flesh and doing what the world does can also be seen as whoring after other mighty ones; especially when one's attempt at worship conforms to a fleshly man-made systemized form of worship that is against the manner of worship that is clearly prescribed in the Torah. As the Bride of Messiah, we are to keep ourselves 'pure and undefiled and not be found whoring after the flesh.

We are to be found to be doing the desire of Elohim which is set-apartness, for then we can be built up in Him and be His Dwelling Place and family of our great King:

Marqos/Mark 3:35 "For whoever does the desire of Elohim is My brother and My sister and mother."

On the turban of the High Priest there was placed a plate of clean gold with the engraving: SET-APARTNESS TO יהוה, and this signet was to always be on the head of the High Priest for acceptance of the children of Yisra'ěl before.

As our High Priest and King, יהושע Messiah makes continual intercession for us, we recognize our need to perfect set-apartness, as we His body submit to Him as our head and Master that leads us in set-apartness!

We are the Dwelling Place/House of Elohim as we are being built up in the Master as living stones and understanding this, we recognize the clear Truth that is declared in Tehillah/Psalm 93, which tells us clearly that set-apartness befits the House of יהוה: Tehillah/Psalm 93:5 "Your witnesses have been very trustworthy. Set-apartness befits Your house, O הוה, forever."

Set-apartness befits His House!

The term 'befits', is translated from the Hebrew root word בְּאָה na'ah (naw-aw')- Strong's H4998 which means, 'to be comely or befitting, lovely, be beautiful'.

This verb denotes the state of being beautiful or suitable and is only used 3 times in Scripture.

It is applied in Shir HaShirim/Song of Songs 1:10 to the cheeks of a beautiful woman, and then in Yeshayahu/Isaiah 52:7 to the 'pleasant' feet of him who brings good news, who proclaims peace, who proclaims deliverance, and who says to Tsiyon, "Your Elohim reigns!"

We are to be proclaiming the reign of our Elohim, and we do so with great beauty as we guard His Word and keep His Feasts, as we recognize that 'feet' in Hebrew is often a term that relates to the guarding of the Feasts of יהוה, and the only way to keep His Feasts is to do them as He has commanded us to, in complete set-apartness without compromise!

Sadly, we find many today who claim to proclaim the reign, yet do not guard His Feasts as commanded, as they try to take shortcuts and excuse their way out of simply doing what is commanded, and think that their actions are deemed acceptable, when we are clearly told that it is only set-apartness that befits His House! Any deviation from the clear plumb-line of the Word of Elohim is not set-apartness, and this we need to be clearly reminded of.

Anyone who claims to walk in our Master and Elohim yet fails to keep His Sabbaths and Feasts, as they should, are clearly not living set-apart lives and are therefore in severe danger of not being built up as living stones into the Dwelling Place of Elohim and risk the reality of being thrown out into outer darkness as worthless servants, and there will be weeping and gnashing of teeth!

There are many verses that instruct and teach us to bow to יהוה in the splendour of set-apartness, and we are to give thanks at the remembrance of His set-apartness and ascribe esteem to Him is the splendour of set-apartness.

Tehillah/Psalm 29:2 "Ascribe to יהוה the esteem of His Name; bow yourselves to יהוה in the splendour of set-apartness."

The Hebrew word for 'splendour' is הַדָּרָה hadarah (had-aw-raw')- H1927 which means 'adornment, beauty, array, attire, honour', and this highlights for us the need to be adorned with His beauty - His set-apart garments of righteousness, as we worship Him who is set-apart.

This word also expresses the understanding of something that is seen publicly and not only represents an adornment for royalty but also the actions that are worthy of royalty, highlighting for us the need to be active in our loving-commitment and having the fruit of our lives resulting in the beauty of set apartness.

In keeping in line with the concept of being adorned with the beauty of set-apartness, as seen in our daily walk I was reminded of a sobering picture that teaches us our need to be bold and steadfast ambassadors who proclaim the reign of the heavens.

This is seen in the life of the prophet Yehezqel who was told the following:

Yeḥezgěl/Ezekiel 24:15-17 "And the word of יהוה came to me, saying, 16 "Son of man, see, I am taking away from you the desire of your eyes with one stroke. But do not mourn, nor weep, nor let your tears run down. 17 "Groan silently, make no mourning for the dead. Bind your turban on your head, and put your sandals on your feet. Do not cover your upper lip, and do not eat man's bread of The next day he spoke to the people in the morning and in the evening his wife died, and he did what he was commanded - he bound the turban on his head and put his sandals in his feet, becoming a sign to the wicked and adulterous children!

The command to have the Torah evident in our lives, and meditating day and night on it, will give us the ability to walk steadfast in the shalom of our King amidst a crooked and perverse people, no matter the circumstances we find ourselves in! This is a sobering picture given to us indeed, and one we should carefully consider!

We are not to go around moaning and groaning at life's hardships but rather be immovable in our setapartness and always ready to give an answer, as faithful ambassadors, for the hope we have in our Master and Elohim that is coming to establish His reign here on earth.

As a royal and chosen, called out priesthood we too are to have set-apartness bound to us, in a manner of speaking, as we walk in the Torah with great joy and delight, being led forth in the peace of our King, and be able to do this faithfully before many who are clearly stubborn and rebellious!

וח Yoḥanan/John 17 יהושע prayed that while we are not of this world and are hated by the world that we should not be taken out of this world but that we would be kept from the wicked one, and be set-apart in Truth, and His Word is Truth!

This is a very powerful picture, which shows our need to be a light and be the salt of the earth - by being set-apart in His Truth, perfecting our setapartness in the midst of a world that hates us because of the Word, and bringing the Good News of the Reign, and doing so continually without compromise, as we boldly represent that which proclaims life and not death!

reigns, and His reign is coming, and in fact is now already here, as we as faithful ambassadors proclaim His reign in splendour of complete setapartness - for that is the only thing that befits His House!

At this point I want us to take a look at this Hebrew word for set-apartness as it was written in the ancient pictographic script.

The Hebrew root word that is used for 'set-apart' is the noun קדש qodesh (ko'-desh)- Strong's H6944 which means 'apartness/ consecrated/ dedicated/ that which is dedicated and separated unto יהוה', comes from the primitive root verb קדש qadash (kaw-dash')- Strong's H6942 and means 'to be setapart, consecrated, purified, dedicated'. In the ancient pictographic letter/symbols, these Hebrew words, for set-apart, look as follows:

Quph - ק:

This is the letter 'quph', which is pictured as ---, and is a 'horizon' and depicts the elements of 'time', as it pictures the sun in its rising and setting. It therefore carries the meaning of 'circle' or 'to go around', representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed

Dalet - בּי

This is the letter 'dalet' which is pictured as which is a 'tent door'.

It can also have the meaning of a back-and-forth movement, as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of 'dangle' or hanging as the tent door would hang from the roof pole of the

It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access. And we also know that Messiah is 'The Door', for we only are able to have access into the Kingdom through Him!

The commands are also to be written on the doorposts teaching us to remember to guard the commands of Elohim as we go out and come in, so that our going out and coming is in peace!

Shin - ש:

This is the letter 'shin' which in the ancient script carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying - as teeth do to food.

Looking at the rendering of the Hebrew noun קֹדָש qodesh - Strong's H6944 and verb קַדַש qadash -Strong's H6942 in the pictographic form that renders set-apartness or to be set-apart, we are able to see what this clearly implies as we take note that these words can render for us the following meaning:

CONTINUALLY COMING
TO THE DOOR OF APPOINTMENT
TO MEDITATE ON THE WORD!

Our ability to be properly set-apart involves our ability to properly meditate on the Word on a daily basis as well as making sure that we do not neglect the set-apart Appointed Times that are clearly commanded as 'set-apart gatherings', which are All the Appointed Times of יהוה, as outlined and instructed in Wayyiqra/Leviticus 23, which includes the weekly Sabbath!

As we stay in the Master and remain in Him by continuing to stand firmly dressed in the armour of Elohim then we are able to properly reflect the setapartness of our Master in the midst of a wicked and depraved world, as we shine the light of His Kingdom Reign that is coming and now is in operation in our own lives!

Fine linen

The Hebrew word for 'fine linen' is שֵש 'shesh' -Strong's H8336.

Fine white linen, in Scripture, always speaks of righteousness:

In speaking of the Bride, in:

Hazon/Revelation 19:8 "And to her it was given to be dressed in fine linen, clean and bright, for the fine linen is the righteousnesses of the set-apart ones."

Hazon/Revelation 3:5 "He who overcomes shall be dressed in white robes, and I shall by no means blot out his name from the Book of Life, but I shall confess his name before My Father and before His messengers."

Fine linen speaks of purity, righteousness and the sinless life of Messiah and as we are clothed in Him, we are to walk in purity and walk in righteousness which is to do all He commands us to:

Debarim/Deuteronomy 6:25 "And it is righteousness for us when we guard to do all this command before our Elohim, as He has commanded us." The Righteous garments we are given to wear has been provided for in His Torah, through the Life, death and resurrection of the Living Torah - the Word made flesh!

The word for 'woven' is שָׁלֵּה shazar (shaw-zar')Strong's H7806 and means 'be finely twisted',
i.e., pertaining to a twisting motion which creates a
tight thread or yarn.

This was the work of a skilled workman. This speaks of being knit together in Messiah and how we, by walking in Him as walking in Righteousness, are strengthened in Him, able to endure and withstand even the toughest pressures as we walk in unity as He by His Word skillfully knits us together:

Qoheleth/Ecclesiastes 4:9-12 "Two are better than one, because they have a good reward for their labour. 10 For if they fall, one lifts his companion up. But woe to him who is alone when he falls, for he has no one to help him up. 11 Also, if two lie down together, they keep warm; but how does one keep warm by himself? 12 Although one might be overpowered, two withstand him. And a threefold cord is not readily broken."

Qorintiyim Aleph/ 1 Corinthians 1:10 "And I appeal to you, brothers, by the Name of our Master יהושע Messiah, that you all agree, and that there be no divisions among you, but that you be knit together in the same mind and in the same opinion." Eph'siyim/Ephesians 4:16 "from whom the entire body, joined and knit together by what every joint supplies, according to the working by which each part does its share, causes growth of the body for the building up of itself in love."

As we consider again, the colours that were woven in to the fine linen, we understand more and more that necessity of walking in Messiah and embracing His Righteousness that He has worked for us!

Blue Material

The Hebrew word that is translated as 'blue' is tekeleth (tek-ay'-leth)- Strong's H8504.

The blue represents His Torah (Instructions) as it would be blue loops that were to be made on the edges of the curtains for the Dwelling Place.

This blue would also remind them of the heavens above which יהוה dwells and from where this word comes from! Blue, on the fringes of the curtains of the Dwelling Place, shows how the instruction we too are to have in wearing blue on the fringes of our garments, as we are the dwelling place of His Spirit and the blue on our 'tzitzit' would continually remind us of Him and His instructions for His Dwelling Place and How we are to be a Set-Apart people - just as His presence would dwell in the Set-Apart Place in the Tabernacle:

Bemidbar/Numbers 15:38-40 "Speak to the children of Yisra'ěl, and you shall say to them to make tzitziyot on the corners of their garments throughout their generations, and to put a blue cord in the tzitzit of the corners. 39 "And it shall be to you for a tzitzit, and you shall see it, and shall remember all the commands of יהוה and shall do them, and not search after your own heart and your own eyes after which you went whoring, 40 so that you remember, and shall do all My commands, and be set-apart unto your Elohim."

When the woman who had the issue of blood touched the tzitzit of the garments of יהושע, she was healed and so was fulfilled the prophecy that He would come with healing in His wings (tzitzit) and it carries a wonderful picture for us of our obedience to His commands; for when we walk in obedience to His commands, He makes His dwelling with us and we walk in the blessings as described in Debarim/Deuteronomy and find healing in walking in and holding on to His Torah (Instructions).

Purple Material

The Hebrew word that is translated as 'purple' is argaman (ar-gaw-mawn')- Strong's H713.

This colour speaks of Royalty as kings would wear robes of purple.

This identifies יהושע as the True King of kings and purple is a mixture of blue and scarlet showing us that He that is from Heaven above (blue) came down and shed His blood (scarlet) and took on the flesh and paid the price and is now exalted on high seated on the righthand of His Fathers Throne.

The enemies attempt at counterfeiting the kinship also wears purple (think of Rome and the garments of the Pope and the bishops) while they have no blue in their apparel - the enemy has tried to assume the position with rule and law and imposes his own laws upon those who take up his mark and worship his image!

When the Romans mocked יהושע, they put a purple robe on Him and then took it back off; and this pictures how Messiah met all the requirements of the Torah in becoming the perfect sacrifice able to be offered up as the purple wrapper was removed so that He could lay His life down on the Slaughter Place for our sins, and now in Him we are covered and we 'carry' in our lives his completed work as He was sacrificed once for all and His work we are able to carry with joy as we count the cost of becoming a daily living sacrifice when we walk according to His commands and put to death the works of the flesh.

Margos/Mark 15:16-20 "And the soldiers led Him away into the court, which is the palace, and they called together the entire company of soldiers, 17 and decked Him with purple. And they plaited a crown of thorns, put it on Him, 18 and they began to call out to Him, "Greetings, Sovereign of the Yehudim!" 19 And they kept beating Him on the head with a reed and were spitting on Him. And bending the knee, they were bowing down to Him. 20 And when they had mocked Him, they took the purple off Him, and put His own garments on Him, and led Him out to impale

Scarlet Material

The Hebrew word that is translated as 'scarlet material' comes from the two root words:

- 1) תוֹלַעַת tola'ath (to-law')- Strong's H8439 and
 - 2) שָׁנֻי (shani' (shaw-nee')- Strong's H8144
- תולעת tola'ath Strong's H8439 being worm' and 'shani' Strong's H8144 being 'scarlet/

crimson'

This scarlet (red) colour is believed by many to have come from the crushed body of an insect (worm) that attached itself to a tree, laid eggs on it, puts a sack of red juice around the eggs to protect them, then died, having emptied itself out for them! This picture in nature is a wonderful picture of יהושע.

The insect 'coccus ilicis' is related to the cochineal insect and found on the twigs and branches of evergreen oaks in Southern Europe and North Africa. They belong to the family of insects known as Coccidae or Scale-insects.

When the female of the species is ready to lay eggs, she attaches her body firmly to the tree.

The eggs are laid beneath her body and following the egg laying the insect dies. Thus, the eggs are protected by the insect's body until the larvae are hatched.

It was from the dead bodies of these insects that the scarlet dyes used in ancient times were extracted.

Scarlet material speaks of sacrifice and typifies Messiah in His sufferings and His giving of Himself to be crushed for our iniquities: