

The Way, and the Truth, and the Life – הַדֶּרֶךְ וְהָאֱמֶת וְהַחַיִּים

(v'hachayyim) (v'ha'emet) (hadderek)

Understanding Where You are in Your Relationship with Mashiach.

By Zerubbabel ben Emunah

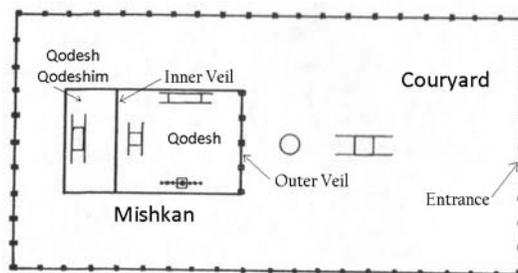
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The title above comes from the words of Mashiach Yeshua as recorded for us in Yochanan 14:6. In this study we are going to deepen our understanding of what it was that Yeshua was saying to us in telling us He is the Way, the Truth and the Life. This pattern that He set forth for us in this phrase is common throughout all of Scripture as we will see, but perhaps no place is more profound than what is set forth in the pattern of the Mishkan and the Tabernacle of the wilderness. So, let us begin there with our study and allow YHWH through His Spirit to enlighten us to the wonderful depths of His truth.

There were three partitions found in the Tabernacle of the wilderness. There was the outer courtyard where most of the sacrifices were done. This was separated from the rest of the camp by the outer curtains that surrounded the courtyard. Then inside of this sat the Mishkan in which there were two areas; in English they are referred to as the Holy Place (Qodesh) and the Most Holy Place (Qodesh Qadoshim). There was the outer veil and the inner veil, respectively.

Shemot (Exodus) 26:33

“And you shall hang up the veil under the clasps, and shall bring in there within the veil the ark of the testimony; and the veil shall separate to you between the holy place and the most holy.”



It is these three places, the courtyard, the Qodesh and the Qodesh Qadoshim, that we need to examine at present. The furnishings we will discuss later in this study, as they also are quite pertinent and instructive to our study of the Way, the Truth and the Life.

B'midbar (Numbers) 27:21

“And he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before YHWH; at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.”

Please note that YHWH states that Yehoshua shall lead the people of Israel in and out. When it was time for Moshe to pass on the mantle of leadership, he sought YHWH and asked Him to appoint someone to take his place to lead the people. This request demonstrates to us great wisdom, and a model for us to follow as well, in selecting leaders. We simply need to ask YHWH to do it for us and then wait upon Him. Yeshua also taught us this same principle concerning going in and out.

Yochanan (John) 10:9

“I am the door; by Me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture.”

In order for us to be able to go in and out and find pasture, then we need to have a shepherd. It was Moshe's concern as he came to the end of his life, that Israel would be without a shepherd and have no one to lead them in and out and help them to have all their needs met. Since it is Yeshua who is our Shepherd, He leads us in and out and brings us all those things that we have a need for in our lives. This is particularly true when it comes to providing all of one's needs to build His kingdom.

The question then really comes down to this: are we willing to follow Him wherever He leads us in order for us to gain access to all those different pastures?

The first place that He leads us is into His kingdom. When He first finds us we are outside of His kingdom.

Matithyah (Matthew) 18:12

“What do you think? If any man have a hundred sheep, and one of them has gone astray, does he not leave the ninety and nine, and go to the mountains, and seek that which has gone astray?”

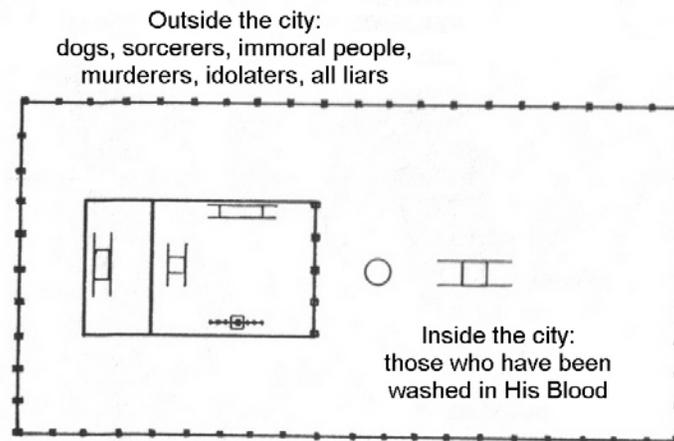
If a person will make the choice to follow Him, then He will lead him into His kingdom. There are all sorts of people in His kingdom fulfilling many different services to their King. This is where all of us begin our journey with our Master Yeshua Mashiach. Hopefully, this is just the beginning of the journey, and as He leads us, we will follow Him every place He leads us.

Let us consider this first step in our walk of faith carefully.

Gilyana (Revelation) 22:14-15

14 Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city.

15 Outside are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loves and makes a lie.



Yeshua said that He was “the Way”. And truly He is the Way by which one may enter into the city. If one does not come in by Yeshua, then Yeshua considers him a thief and not a part of His flock. The Tabernacle of the wilderness was a type and pattern for the New Jerusalem that comes down out of heaven in which the outer curtains symbolize the walls of the city. Then, the Mishkan symbolizes the palace of the King, for Scripture teaches us that there is no Temple in this city.

Gilyana (Revelation) 21:22

And I saw no temple therein; for Adonai YHWH Elyon, and the Lamb, are the temple thereof.

Furthermore, to enter into this city, while there are twelve gates, one must be a member of the twelve tribes. And this is only accomplished by coming into the nation through the one and only door, Mashiach Yeshua.

Yochanan (John) 10:1

“Amein, amein, I say to you, he that enters not by the door into the fold of the sheep, but climbs up some other way, the same is a thief and a robber.”

Please note that as we saw earlier in verse 9, Yeshua clearly taught us that He was the Door to enter in by. If a person does not enter in by and through Yeshua, but attempts to enter in by some other way, then such a person is called a thief and a robber by Yeshua. If we are to enter into the kingdom of Elohim, then a person only has one choice, to come in through Mashiach Yeshua. When a person comes to Yeshua in repentance of his sins, then he enters into the first rank of His kingdom subjects: His servants. Those who lived before Yeshua looked forward in faith to the coming of Mashiach and believed. Those who lived after Yeshua look back to His first coming and forward to His return in faith. But, both come into His kingdom by faith in Mashiach Yeshua.

Let us now examine a few passages concerning servants so that we might gain a fuller understanding of this important group of people which also happens to be the largest group of kingdom citizens. One indication of this is the size of the courtyard as compared to the smaller Qodesh or to the even smaller Qodesh Qadoshim, the size of each one being an indication of the size of each group as compared to the other groups.

B'reshit (Genesis) 18:3

And said, "Adonai, if now I have found favor in Your sight, please do not pass by Your servant."

Avraham in speaking to YHWH, when He came to visit Avraham on His way to destroy Sodom, calls YHWH his Master and that he is YHWH's servant. This is the first person recorded in Scripture to be called a servant of YHWH. This does not necessarily mean that others, like Noach, were not His servants, but that in Scripture, Avraham is the first to be called a servant of YHWH. The good news is that Avraham did not stay only as a servant of YHWH as we will see shortly.

Shemot (Exodus) 14:31

And Israel saw the great work which YHWH did upon the Egyptians, and the people feared YHWH; and they believed in YHWH, and in His servant Moshe.

Not only was Avraham known to be a servant of YHWH, but Moshe was also known as His servant as well. Many of the patriarchs in the Tanak are referred to as servants of YHWH. The servant is the lowest rank in His kingdom. This is the entry point into His kingdom, to enter in as a servant. When a person comes into His kingdom through Mashiach Yeshua, they are ready and willing to serve Him. One of the requirements of a servant is that he must keep the Shabbat and the mo'edim of YHWH.

Shemot (Exodus) 20:10

But the seventh day is a shabbat to YHWH your Elohim; in it you shall not do any work, you, nor your son, nor your daughter, your man-servant, nor your maid-servant, nor your cattle, nor your stranger that is within your gates.

Please notice that in the keeping and observance of Shabbat, both our male and female servants are included in the commandment to rest from all our work. Our servants cannot work on these days in the same manner that we cannot work on Shabbat or the high days of the festivals.

Devarim (Deuteronomy) 16:11

"And you shall rejoice before YHWH your Elohim, you, and your son, and your daughter, and your man-servant, and your maid-servant, and the Levite that is within your gates, and the sojourner, and the fatherless, and the widow, that are in your midst, in the place which YHWH your Elohim shall choose, to cause His name to dwell there."

Notice also that YHWH also commands our male and female servants to keep the mo'edim of YHWH right along with us. Our servants, like us, are to gather and rejoice before YHWH our Elohim. It is their celebration and festival as much as it is ours.

B'midbar (Numbers) 15:13-16

13 "All that are home-born shall do these things after this manner, in offering an offering made by fire, of a sweet savor to YHWH.

14 And if a stranger sojourn with you, or whosoever may be among you throughout your generations, and will offer an offering made by fire, of a sweet savor to YHWH; as you do, so he shall do.

15 For the assembly, there shall be one statute for you, and for the stranger that sojourns with you, a statute forever throughout your generations; as you are, so shall the sojourner be before YHWH.

16 One Torah and one ordinance shall be for you, and for the stranger that sojourns with you."

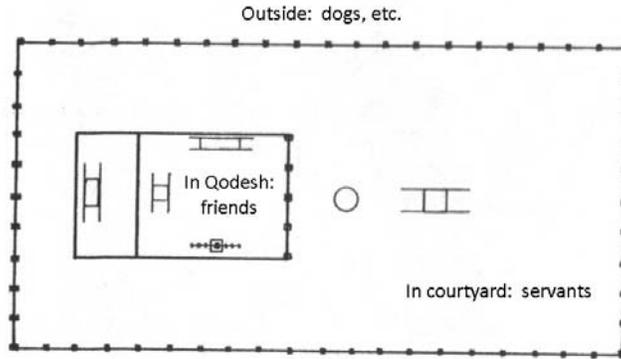
This is where it starts to get rather interesting. Please note the absence of servants in this command to keep the Torah of sacrifices. Those who are native born and those who sojourn in Israel either as strangers in the gates, or as those who shall become as the native born, are all to keep the same Torah – all of it! It is only those who are owned by another person, a servant or a slave that does not have the means with which to keep and obey all of the commandments of YHWH in His Torah who are exempt. A servant answers directly to his earthly master. As such it is his earthly master who is directly responsible to make sure that what his servant does is in line with the Torah Moshe. If a servant does something out of line with the Torah, then it is the master of that servant that will need to rectify the wrong and bring any sacrifices that the Torah mandates. After all, the servant has no available means to bring a sacrifice as he does not own anything, so it is up to the master to take care of whatever Torah obligations there are. This teaches us the need to treat our servants with the greatest of love and care in properly instructing them in what to do and how to do it so that the servant doesn't end up bankrupting his master through a servant's misdeeds, which would need to be rectified by the appropriate sacrifices and whatever other appropriate restitution the Torah commands.

Devarim (Deuteronomy) 24:14

"You shall not oppress a hired servant, poor and needy, whether he be of your brethren, or of your sojourners that are in your land within your gates."

YHWH further commands us that we are not to oppress any hired servant whether he is our own, or one of our brothers, or even one of the sojourners in the land. What this teaches us, is that since all of us belong to YHWH our Elohim, then we are not to oppress any of His servants. Let us take care to obey this commandment! Let none of His people be guilty of oppressing another of His servants through our words or deeds.

Now we come to the question of how to move up to the next level. How does one elevate his status within the kingdom of YHWH our Elohim?



What we have discovered so far, is that in order to move from the outside world and to become a part of His kingdom, one needs to repent of his sins, and then he becomes one of His servants. This is commonly called being born again. This crisis experience is the first one available to us when YHWH finds us and begins wooing us back to Himself. Once a person is inside the courtyard he then has available to him the option of becoming a friend of YHWH. The question then becomes what does it mean to be a friend of YHWH and how does one move from being a servant of YHWH to being a friend of YHWH?

Divre HaYamim Bet (2nd Chronicles) 20:7

“Did not You, our Elohim, drive out the inhabitants of this land before Your people Israel, and give it to the seed of Abraham Your friend forever?”

Earlier we learned how the Scripture teaches us that Avraham was a servant to YHWH. Now we see in this passage that he is also known as a friend of YHWH. By implication, all of the seed of Avraham also have the privilege of moving up to be a friend of YHWH as well, if he will meet the same requirements of being the friend of YHWH. Shortly we will learn how this transition from Avraham being a servant of YHWH to a friend of YHWH came about.

Shemot (Exodus) 33:11

And YHWH spoke to Moshe face to face, as a man speaks to His friend. And he turned again into the camp; but his minister Yehoshua, the son of Nun, a young man, departed not out of the Tent.

We also learned earlier that Moshe was called a servant of YHWH as well. In this passage we see that he is referred to as a friend of YHWH because He talked with him face to face as one friend talks with another friend.

We are now ready to examine how it came to pass that these men and many others moved from just being a servant of YHWH to being His friend, and even more importantly how we also can move from being His servant to being His friend; thus, elevating one’s status in His kingdom in a manner that is according to His word.

Ya'aqov (James) 2:23

And the scripture was fulfilled which says,

***“And Avraham believed YHWH, and it was reckoned to him for righteousness;”
and he was called the friend of YHWH.***

Please notice that in the act of believing what YHWH told him, Avraham was then called the friend of YHWH. What specifically did Avraham believe that he gained the title of “friend”? YHWH asked Avraham to go and sacrifice his only son as a burnt offering. However, before this YHWH had told him that his descendents would be counted through Yitzchak rather than Yishmael. What Avraham believed was that somehow, even though Avraham did not know how, YHWH was going to bring this promise to pass, and he went in obedience to offer Yitzchak as a burnt offering believing that YHWH would fulfill His promise to Avraham through Yitzchak.

Now let us examine what Mashiach Yeshua taught us concerning how to proceed from being a servant to being His friend.

Yochanan (John) 15:13-15

13 “Greater love has no man than this, that a man lay down his life for his friends.

14 You are My friends, if you do the things which I command you.

15 No longer do I call you servants; for the servant knows not what his master does; but I have called you friends; for all things that I heard from My Father, I have made known to you.”

Please note several things of importance to us in this study in the above passage. First, Yeshua moved the talmidim which He was speaking to (face to face) at that moment from the status of servant to the status of friend. He did this because of two things that was true concerning them; 1) they were laying down their lives for Yeshua, and 2) they were doing what He was commanding them to do.

And so it is still true that 1) all those who believe what YHWH has spoken in His Torah to be true, 2) those that are willing to lay down their lives for Yeshua, and 3) those who will keep all the commandments of Yeshua; He will move from the status of a servant to the status of a friend. The keeping of the commandments of Yeshua is no different than keeping all the commandments of Torah since Yeshua is the Creator and it was the Creator who gave the Torah commandments to Israel through Moshe at Sinai. If a person will do all three of these things, then YHWH will move him from the status of servant to the status of friend in His kingdom. Please note that we are not discussing salvation at this point, but rather one’s status within His kingdom.

Yochanan (John) 3:29

“He that has the bride is the bridegroom; but the friend of the bridegroom, that stands and hears him, rejoices greatly because of the bridegroom's voice; this my joy therefore is made full.”

These are the words of Yochanan (John) the Immerser. Please note that he is speaking in reference to Mashiach Yeshua. Yeshua is the Bridegroom. Yeshua as the Bridegroom has the bride. Notice the location of Yochanan, it is outside the bridal chamber. I realize that this is going to be very difficult for many to grasp the fullness of this truth, but what Scripture seems to teach us is that those who came before Mashiach, while a part of His kingdom, are not part of His bride; despite the reality that many of them had been elevated to the status of friends of YHWH.

When YHWH brought Israel out of Egypt and He brought them to Mount Sinai, He then offered to them a covenant, in reality a marriage covenant called a "ketuvah." The word "ketuvah" כתובה may be found in such verses as Devarim 30:10. It has come to be used to describe a marriage contract in which two identical copies are written, in much the same way that there were two tablets of stone upon which each stone contained all Ten Commandments of YHWH. One copy is the bridegroom's and the other copy belongs to the bride. In this case, YHWH placed both copies of the ketuvah in the Ark of the Covenant. However, before the first set of tablets (two sets of one covenant) could be delivered from YHWH to His bride Israel, Israel broke the ketuvah by whoring after the golden calf she made for herself. This resulted in the first tablets being broken symbolizing the breaking of the covenant by Israel. While YHWH still desired Israel for a bride, His bride had become impure. Now He needed to take His bride through a purification process in order to be able to restore her to Himself; a purification process that would take many generations to complete. Now instead of a whole nation being included as His bride, there were only individuals who loved YHWH with their whole heart and were willing to obey His every command. The nation of Israel as a whole once again being the bride of YHWH, would not be realized until the days of Mashiach.

Ivrim (Hebrews) 11:39-40

39 And all these, having gained approval through their faith, received not the promise,

40 Elohim having provided something better concerning us, that apart from us they should not be made perfect.

It is clear from this passage that those who came before Mashiach did not receive the promise of our heavenly Father. This passage even states that their perfection must also wait until we are perfected, in order that all may be perfected together. It is not clear from Scripture how many of those we read about in the Tanak whose faith was great, are actually to be a part of the bride of Mashiach, if any. Why do I say "if any?" Simply because there is a requirement to being a part of the bride of Mashiach that was not available until after Mashiach came and died and ascended back to the Father and then sent His Ruach. Until that event, one could not complete the purifying process to enter back into the marriage covenant of YHWH. One could be a servant of YHWH and one could even be a friend of YHWH, but it was not yet available to complete the purification process.

The final stage of the purification process to enter into the marriage covenant with YHWH is referred to in most English Scriptures as "the baptism of the Holy Spirit." There has been a lot of misunderstanding of this wonderful blessing and a lot of false teaching concerning it. However, what we need to understand at this point in our study, is that this blessing is available to each one of us today. All we

need to do is to ask YHWH for it and seek it with our whole heart, and then we need to wait before Him for His time until we receive it from Him.

Luqa (Luke) 24:49

“And behold, I send forth the promise of My Father upon you; but tarry in the city, until you are clothed with power from on high.”

Honestly now, how many people do you know that have tarried before YHWH until they have been clothed with power from YHWH? How about you, have you tarried before YHWH to be clothed in His power? This is a commandment from Mashiach Yeshua. It is a commandment that we should obey. It is a commandment that we must obey if we are to be a part of His bride. Shortly, we will examine in more depth what it means to be clothed with power from on high. But before we do, let us finish examining what it means to be immersed in His Spirit and how to receive this important blessing.

Ma’aseh (Acts) 1:5

“For Yochanan indeed immersed in water; but you shall be immersed in the Ruach Qodesh (Holy Spirit) not many days from now.”

This promise Yeshua spoke to His talmidim on the day He ascended back to the Father. He also spoke the following words:

Ma’aseh (Acts) 1:8

“But you shall receive power, when the Ruach Qodesh is come upon you; and you shall be My witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth.”

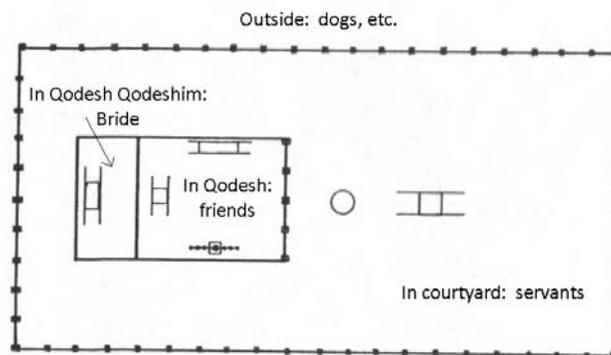
The one thing that is sadly lacking in those who are following Yeshua today, is His power. While there are many who claim to be prophets, apostles, one of the two witnesses, or even Mashiach Himself, the truth is that the lives of those making such boastful claims do not back up their words with a righteous life. The reason being, is that we have not heeded the call of Mashiach in all its fullness. We come running to Him for salvation, then once receiving it, many run right back out the door without waiting upon the Master. Brothers and sisters, we need to tarry at the feet of our Master until such time as He touches us and immerses us in the Ruach Qodesh.

In our society, waiting is not really considered as a viable option because of the break-neck speed at which most of society travels; it is just never given a thought. And when an occasion arises in which waiting cannot be avoided, it is done in a “short-nosed” fashion (a Hebraic idiom meaning “impatience”). Much of our society would even frown upon waiting as something that was wasteful and unproductive. However, much of Scripture teaches us that we should wait on certain things and especially upon YHWH. After all, is not YHWH our Master and are we not His servants? If that is true, then is it not time that we rethink all the petitions that we bombard YHWH with, demanding this, that and the other, often without so much as even pausing to listen to what He would have to say to us? Instead of us instructing YHWH, should we not listen to His instructions to us? To be sure!

Tehillim (Psalm) 46:10

**Be still, and know that I am Elohim;
I will be exalted among the nations,
I will be exalted in the earth.**

It is when we obey the commandment to tarry before our heavenly Father until we receive this promise, that He will know that we truly desire this promise and will bless us with it. When we receive this promise, then we move from being a friend of YHWH to being a part of His bride. We then have the right to move into the bridal chamber at the appropriate time and only at His bidding, the bidding of the Bridegroom.



Being filled with His Spirit is not the same thing as being baptized (מטביל – matbil - immersed) in His Spirit. One can be filled with His Spirit but not baptized (immersed) in His Spirit. However, one cannot be baptized in His Spirit without also being filled with His Spirit. Consider this illustration: consider a vessel, perhaps a common drinking glass. Note that it can be filled. However, the filling of the vessel does nothing to the outside of the vessel; i.e., it is not clothed in water, water only fills the glass. However, if a person takes that same vessel and places it in a larger container of water, then the water is inside and outside; it is immersed and filled.

Likewise, we also may be filled with His Spirit, but not necessarily immersed in His Spirit. It is this that has confused many down through the ages in not being able to see this difference. Let us consider this passage.

Shemot (Exodus) 28:3

“And you shall speak to all that are wise-hearted, whom I have filled with the Spirit of wisdom, that they make Aharon's garments to sanctify him, that he may minister to Me in the priest's office.”

As well as this passage.

Shemot (Exodus) 31:2-3

***2 "See, I have called by name B'tzalel the son of Uri, the son of Chur, of the tribe of Yehudah;
3 and I have filled him with the Spirit of Elohim, in wisdom, and in understanding, and in knowledge,
and in all manner of workmanship."***

We see that in both of these passages YHWH chose to fill B'tzalel with His Spirit as well as all those who would be working under him to do the work of building the Mishkan and all its furnishings and the garments of the kohenim and the kohen gadol. However, what these people did not experience with this infilling of His presence, was the immersion into His Spirit. Furthermore, it is unclear as to whether this infilling was permanent, or whether it only lasted as long as they were doing the work of building the Mishkan and all that went with it; and if once this work was completed the Spirit left them. Considering the history of Israel after the Mishkan was built, in particular the incident with the twelve spies in which all of Israel sided with the ten spies who gave an evil report, it would seem that the infilling was only temporary.

What we need to understand at this point, is that the promise of the heavenly Father to give the Spirit to His people as a whole could not come until Mashiach came and paid the redemption price in full.

Yoel (Joel) 2:28

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

Kepha, in quoting the above passage from the prophet Yoel as recorded in the book of Acts, says that on the Shavuot after Mashiach ascended back to the heavenly Father, it was fulfilled that day. This shows us that the promise of the giving of the Spirit came to pass that day. However, it was not just for that day only. It was also for those who would come after those who only numbered one hundred and twenty, but also for the multitude of people in all the generations that would come after them. Yeshua also teaches us something very important as well concerning the giving of the Spirit.

Luqa (Luke) 11:13

"If you then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Ruach Qodesh to them that ask Him?"

The basic requirement for receiving the Spirit is that we must ask our heavenly Father.

Ya'aqov (James) 4:2

You lust, and have not; you kill, and covet, and cannot obtain; you fight and war; you have not, because you ask not.

Does this not amply describe the believing community of Yeshua today; and specifically those who shepherd His people? Why do most not have His Spirit? Could it be because they simply have not asked? The verse following this one says that even those who ask often do so with wrong motives.

Ya'aqov (James) 4:3

You ask, and receive not, because you ask amiss, that you may spend it on your pleasures.

It is not enough to ask for His Spirit, but we must ask with the purest of motives. Let us look at an example from the book of Acts in which a man sought His Spirit with wrong motives.

Ma'aseh (Acts) 8:17-19

17 Then they laid their hands on them, and they received the Ruach Qodesh.

18 Now when Simon saw that through the laying on of the sh'lichim's hands the Ruach Qodesh was given, he offered them money,

19 saying, "Give me also this power, that on whomsoever I lay my hands, he may receive the Ruach Qodesh."

Simon who had been a sorcerer, apparently had not forsaken all the ways of sorcery; namely, that of doing things for monetary gain. In this case, if he would have been able to purchase this ability to give the Spirit by the laying on of hands, then he could have done with it as he pleased (or so he thought), as he had purchased it. In this case, he would charge great prices in order to give the Spirit to others through the laying on of hands. However, what he did not understand was that this gift was not for sale at any price. It was a gift from our heavenly Father to those who would be His sons. Let us take careful note of Kepha's response to Simon.

Ma'aseh (Acts) 8:20-22

20 But Kepha said to him, "Your silver perish with you, because you have thought to obtain the gift of Elohim with money.

21 You have neither part nor lot in this matter; for your heart is not right before Elohim.

22 Repent therefore of your wickedness, and pray to Elohim, if perhaps the thought of your heart shall be forgiven you.

23 For I see that you are in the gall of bitterness and in the bond of iniquity."

For our study today, what we need to understand is the critical importance of asking YHWH for the immersion in His Spirit, with the right motives. If one comes before Him with this request and one's motives are not pure and right, YHWH will know it and the cost will be great, greater than one can afford to pay! Repentance, immediate and complete is the only remedy. However, as we see in Simon the sorcerer's case, repenting of wrong motives in this request does not seem highly likely. So it would behoove one to make sure that before he comes to YHWH seeking this gift, he has carefully and prayerfully examined his heart, mind and motives.

Once a person is ready to ask and begins in earnest seeking YHWH to be immersed in His Spirit, then it should be done with a whole heart. Let us now examine what evidence one would find upon being immersed in His Ruach. On Shavuot we find a specific sign or signs which accompanied them being immersed in His Spirit.

Ma'aseh (Acts) 2:1-4

1 And when the day of Shavuot was now come, they were all together in one place.

2 And suddenly there came from heaven a voice as of the rushing of a mighty wind, and it filled all the house where they were sitting.

3 And there appeared to them languages dividing, like as of fire; and it sat upon each one of them.

4 And they were all filled with the Ruach Qodesh, and began to speak with diverse languages, as the Spirit gave them utterance.

In verse three above in the Hebrew Peshitta we find the word לְשׁוֹנוֹת –“ l’shonot,” with the root being לָשׁוֹן – “lashon” which simply means “language.” So the proper understanding of this passage is not “tongues” per se, but that of different languages. What these verses seem to be describing is also described in the following passage. Let this verse come to mind.

Shemot (Exodus) 20:15 (in English Bibles this is verse 18)

And all the people saw the thunders, and the lightnings, and the voice of the shofar, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

Apparently, not only did all the people hear the thunders and the voice of the shofar, but according to this verse they also saw these things. But how can one see thunder or the voice of the shofar? Now, in the light of this verse let us take a fresh look at what actually happened on Shavuot as recorded in the book of Acts, remembering that traditionally these two events occurred on the same day of the year in the festival cycle, Shavuot.

In verse two of Acts chapter two, we see that there was a voice from heaven which sounded as a mighty rushing wind. What this voice produced was something that appeared to those present as fire, which separated into different parts, each part coming to rest upon the head of one of those present. Perhaps whatever it was that this voice spoke appeared as words of fire, which then separated into different words or different letters with each one coming to rest upon each individual. Those fiery letters then gave those who had received them the ability to speak in the language related to the fiery word which had come to rest upon them.

While many see three signs given on Shavuot, as one can see perhaps it was really only one sign in which one part was laid upon another part much like one brick is laid upon another brick in the building of a wall.

It is interesting to take special note of the fact that fire is related to the language or languages that these talmidim spoke on Shavuot. Fire often represents purity or how something is purified in Scripture. And since this is dealing with a language of fire, perhaps a purified language is actually being spoken of in this context. Let us consider this passage.

Tzephanyah (Zephaniah) 3:9

“For then will I give to the peoples a pure language, that they may all call upon the name of YHWH, to serve him with one shoulder.”

Notice that YHWH states that one day He will restore a pure language to His people that they may call upon His name and worship Him in truth. This seems to indicate to us that in order to worship YHWH properly and in a manner that is pleasing to Him, we need this pure language. Perhaps the best understanding of what happened on the day of Shavuot two thousand years ago, was that YHWH began the restoration of a pure language to His people. What this may indicate to us is that the purity of our language is actually a result of our being totally immersed in His Spirit. May He bring this to pass and quickly in all our lives that we may worship Him with one shoulder.

The verse immediately preceding the above verse, verse eight in Tzephanyah contains every letter in the Hebrew Aleph-Bet including all the final forms of the letters, known as sofit (so-feet). What this teaches us is that the pure language spoken of in this prophecy is actually the Hebrew language.

As we read through the book of Acts and we specifically look at those instances where people are immersed in His Spirit, the sign of speaking in a language or tongue does not occur each and every time. There are ten places recorded in the book of Acts in which it speaks of one or more people being filled with His Spirit. Of these ten instances, only in three of them is it recorded that the sign of speaking in a different language is given, thereby leaving seven in which this sign did not occur. While the sign of speaking in another language is an important sign, it does not always occur with the immersion in His Spirit. However, let us examine the following verse in which Kepha speaks of this and tells us his assessment of the event of the immersion of His Spirit.

Ma'aseh (Acts) 15:8-9

8 And Elohim, who knows the heart, bore them witness, giving them the Set-apart Spirit, even as He did to us;

9 and He made no distinction between us and them, cleansing their hearts by faith.

It is this cleansing of the heart of man that brings us to the next sign and perhaps the most important sign of all in being immersed into His Spirit. This sign as evidence of one being immersed in His Spirit is one which is rarely spoken about, that of perfection, or as it is spoken of in the verse above, as “heart cleansing.”

Ivrim (Hebrews) 6:1

Therefore leaving the doctrine of the elementary principles of the Mashiach, let us press on to perfection; not laying again a foundation of repentance from dead works, and of faith in Elohim.

Once a person comes to Mashiach through repentance we are commanded to press on to perfection. This next verse also speaks of this same concept.

Colossians 3:14

And above all these things put on love, which is the bond of perfection.

The word that is translated as “perfection” in both verses is the exact same word from the Hebrew Peshitta, הַשְּׁלֵמוֹת – “hashshlemut” (hash-sh’-lei-moot), the root word being שלם – “shalam,” from which we get the common word שְׁלוֹם – “shalom.” The root word שלם means “to harmonize or to be complete.” The concept here is one of wholeness or perfection in the sense of something being fully functional in fulfilling that for which it was created.

So, when we are commanded to press on to perfection, we are commanded to be complete and whole. We are to function in such a way that we fully accomplish that which He has created us to do, thereby giving us the sign that when a person is fully immersed into His Spirit, it is not his own personal will that drives him, rather it is the will of his heavenly Father that has become the overriding factor in everything that he does. In this he is perfect, complete and whole.

This is what happens to a person on the inside of him, in his mind, in his heart, and in his spirit. But there is also an outward manifestation of perfection as well, for as we saw in an earlier verse that Yeshua commanded us to wait to be clothed with power from on high. But what does it mean to be clothed with power from on high and what does this look like? Are there specific things that we can see and discern that we might be able to know that a person has been clothed with power from on high?

Ephesians 6:12-17

12 For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.

13 Therefore take up the whole armor of Elohim, that you may be able to stand firm in the evil day, and, having done all, to stand.

14 Stand therefore, having girded your loins with the belt of truth, and having put on the breastplate of righteousness,

15 and having prepared your feet to go and deliver the Besorah of shalom;

16 in addition to this take up the shield of faith, with which you shall be able to quench all the fiery darts of the evil one.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of Elohim.

Each of these articles of clothing represents something specific of the power with which we are to be clothed from on high. These articles of clothing are not to be confused with one’s wedding garments. These articles as listed above also have a correlation to the garments of the kohen gadol. Often when trying to understand the armor of Elohim one often attempts to do so with a Greek mindset in which the armor is understood from the perspective of a Greek or Roman warrior. However, this will not get us to the true and proper understanding that we need. We need to understand the armor of Elohim from a

Hebrew mindset. And looking at and comparing the armor of Elohim to the commanded garments of the kohen gadol with help to get us to such a place.

Starting from the top and moving downward, we find that the kohen gadol is wearing a mitznefet. This was most likely a turban of some kind that was wrapped around the head. The mitznefet would be symbolic of the helmet of salvation. Upon this was the crown of gold in which it said in Hebrew “qodesh l’YHWH”. This would be symbolic of the shield of faith.

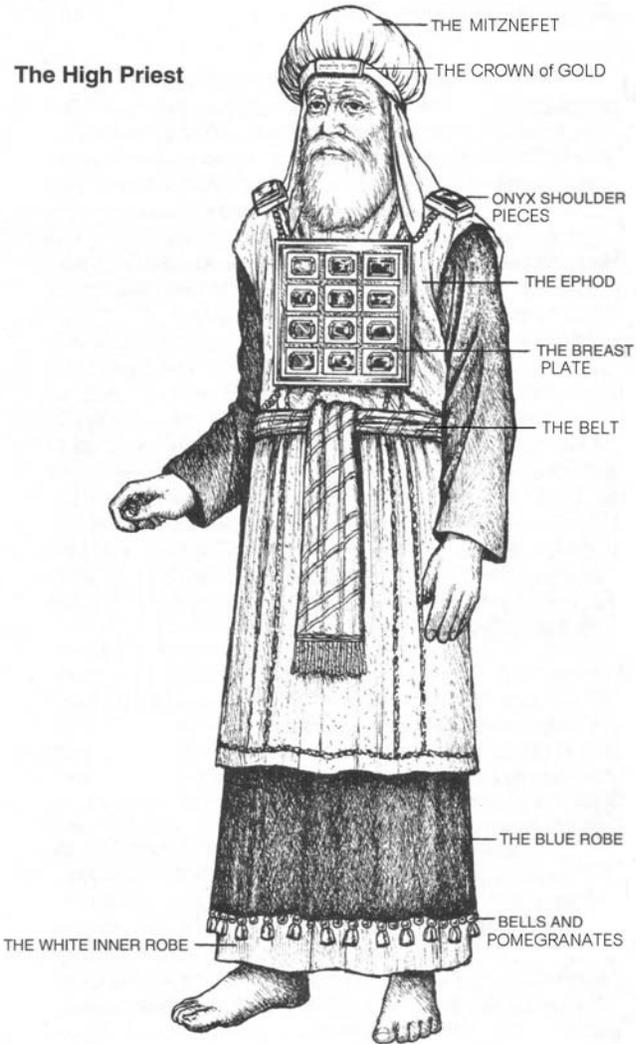
Tehillim (Psalm) 18:2

YHWH is my Rock, and my Fortress, and my Deliverer; My Elohim, my Rock, in whom I will take refuge; My Shield, and the horn of my Salvation, my High Tower.

The shield of faith protects one’s thoughts first and foremost, since it is on the front of the head. Remember that this shield has upon it the name of YHWH, He who is our shield.

Next we find the ephod which is made of gold, blue, purple and scarlet linen threads woven together. Underneath this ephod is the robe of the ephod which is all of blue (techelet). Then over these is the belt. It is in these garments that we find it being symbolic of girding the loins in truth.

Next we see the breastplate which carries upon it the twelve different stones, each one representing the twelve tribes of Yisrael. This breastplate corresponds to the breastplate of righteousness, for behind the breastplate, in the pocket which is behind the twelve stones, we find the urim and the tummim, also known as the lights and the judgments (or perfections); and it takes proper judgment on our part guided by His Spirit for righteousness to exist in our lives today.





Next we see that the feet are to be prepared to go and deliver the good news of Yeshua our Mashiach. Consider this passage which teaches us about how beautiful our feet should be.

Yeshayah (Isaiah) 52:7

How beautiful upon the mountains are the feet of him that brings good tidings, that publishes peace, that brings good tidings of good, that publishes salvation, that says to Tzion, "Your Elohim reigns!"

Shaul echoes this same truth in Romans 10:15. The thing that we need to understand, is that we are to be prepared to go forth in obedience to the sound of His Voice to deliver the good news of peace that those who will bow to YHWH in submission to His will, can live in peace with Him and with His people.

Finally, there is the sword of the Spirit, which is also the word of YHWH. This is actually twofold in meaning. First, it means that we have taken

up the written word and hidden it in our hearts. Second, it means that we know Yeshua our Mashiach and we are His servants. The sword of the Spirit is the written and spoken word of YHWH. When we speak the word of YHWH we are using the sword of the Spirit. May we always use this sword with the guidance of His Spirit.

Ivrim (Hebrews) 4:12

For the word of Elohim is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.

We are not only to take up the word of Elohim as a weapon of righteousness, but we ourselves are to be a weapon of righteousness as well.

Romans 6:13

Neither present your bodies to sin as a weapon of unrighteousness; but present yourselves to Elohim, as alive from the dead, and your body as a weapon of righteousness to Elohim.

The idea here in this passage is to be so sharp and to be in the hand of YHWH our Elohim so that He can wield us with such great care and skill as an expert surgeon would use a sharp scalpel.

Please keep in mind that these garments as discussed above were the everyday garments of the kohen gadol. It was in these everyday garments that he did spiritual battle on behalf of all of Israel. However, before he would go into the Qodesh Qadoshim on Yom Kippur one day in a year, he would take these clothes off and put on his all white linen clothes before he would enter in. There is no need to enter into the Qodesh Qadoshim to speak to YHWH dressed as a warrior. Likewise, when a person enters into the bridal chamber, one should not be dressed in his everyday battle clothes, but rather one should be dressed in wedding clothes.

Please keep in mind, that in order to enter into the bridal chamber and to remain there as a part of His bride, not only is it important to have a perfect and complete heart, but we also need to have the proper attire on as well.

Matithyah (Matthew) 22:12-13

12 And He says to him, "Friend, how did you come in here not having a wedding garment?" And he was speechless.

13 Then the king said to the servants, "Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth."

Notice that this person who entered into the wedding chamber was not properly clothed. Furthermore, Yeshua specifically refers to this person as "friend" which tells us that he was allowed to be present in the Qodesh, but for some reason decided to enter the Qodesh Qadoshim without being bidden or properly attired. There is a record of this happening in the Torah, let us examine it briefly.

Vayyiqra (Leviticus) 10:1-2

1 And Nadav and Avihu, the sons of Aharon, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before YHWH, which he had not commanded them.

2 And there came forth fire from before YHWH, and devoured them, and they died before YHWH.

Nadav and Avihu went before YHWH unbidden and offered up burning incense before YHWH that YHWH had not commanded. The result of this was a loss of their lives, immediately. You see YHWH has given very specific and explicit instructions as to whom, when and how, one is to enter the Qodesh Qadoshim. If one violates any of these commandments, then he basically forfeits his life. Let us consider some of these commandments.

Shemot (Exodus) 39:40-43

40 "And for Aharon's sons you shall make tunics, and you shall make for them sashes, and caps shall you make for them, for glory and for beauty.

41 And you shall put them upon Aharon your brother, and upon his sons with him, and shall anoint them, and consecrate them, and sanctify them, that they may minister to Me in the priest's office.

42 And you shall make them linen breeches to cover the flesh of their nakedness; from the loins even to the thighs they shall reach;

43 And they shall be upon Aaron, and upon his sons, when they go into the tent of meeting, or when they come near to the altar to minister in the Qodesh; that they bear not iniquity, and die; it shall be a statute for ever to him and to his seed after him.”

YHWH describes to Moshe what the proper attire is for entering the Qodesh Qadoshim. Then YHWH states that if they do not wear this proper attire, they will die. Brothers and sisters, YHWH is dead serious about what we are to wear into the bridal chamber. If we just take a flippant attitude about what we can and cannot wear wherever we desire, then I submit to you that such a person will not enter into the bridal chamber. And if he does enter into the bridal chamber not being properly dressed, then Mashiach will have such a person bound and cast out into the outer darkness, which is out of His kingdom. This is a very serious infraction to attempt to enter when one is not properly clothed. As we have already seen above, this is speaking both of one’s inner man and his outer man as well.

Now I am not suggesting that everyone wear replicas of the kohen gadol’s garments. However, Scripture does give us guidance on how we should dress and what is acceptable in His eyes. This is what needs to be our guidelines. The garments of the kohen gadol are a foreshadowing of how one should be dressed in a symbolic or perhaps in a spiritual way. Let us consider what it is that we should put on and wear into the bridal chamber.

B’reshit (Genesis) 3:21

And YHWH Elohim made for Adam and for his wife coats of skins, and clothed them.

We find in this passage that YHWH killed an animal (perhaps a sheep) to make clothes of skin for their nakedness. In this we find a very interesting play on words. The Hebrew word for “skin” is עֹר – “or.” YHWH did this because the covering that they had before was lost. What was this covering? It was also “or,” but of a different quality.

Tehillim (Psalm) 104:2

Covering Yourself with light as with a garment;

Stretching out the heavens like a curtain;

The common Hebrew word for “light” as found in the above passage is the Hebrew word אֹר – “or.” אֹר and עֹר are phonetically identical; i.e., they are pronounced exactly the same way. Because of Adam and Chavah’s sin, they lost the light that they had previously walked in. So, YHWH made them an “or” of a different substance to remind them of what they had lost.

Matithyah (Matthew) 17:2

And He was transfigured before them; and His face did shine as the sun, and His garments became white like the light.

Likewise, Mashiach calls us back into that light that we might walk in it and once again be clothed with His light. This light is what makes up our wedding garments. We must strive to put on Mashiach, thereby also putting on His light as a garment that cannot wear out and is not soiled or dirtied in any way by this world. And let us not forget how Adam lost his original garment of light through sin and let us walk in the righteousness of Yeshua our Mashiach.

YHWH has also commanded us as to the type of fabric that is acceptable in His eyes and what is not acceptable.

Devarim (Deuteronomy) 22:11

“You shall not wear clothing of two kinds of thread, wool and linen together.”

This is a commandment that is difficult for many people to understand and because they do not understand it, do not obey it. However, what we need to consider this day is the spiritual side of this commandment. When a person obeys this commandment, then he is putting on a garment of obedience that will protect him from the attacks of the enemy. However, if a person refuses to obey this commandment for whatever reason, then he opens the door wide for the enemy to come in and attack him in any number of ways. It is important that we obey this commandment by faith, thereby strengthening one's stand in the spiritual realm.

Let us now return briefly to examining the outer condition of the kohen gadol.

Vayyiqra (Leviticus) 21:21

No man of the seed of Aharon the priest, that has a defect, shall come near to offer the offerings of YHWH made by fire; he has a defect; he shall not come near to offer the bread of his Elohim.

The reader may desire to read the entire chapter of Vayyiqra chapter 21, as it details the qualifications of the kohen gadol. The thing that we desire to bring the reader's attention to at this time, is that YHWH specifies that the kohen gadol can have no physical defect in his body. YHWH commands that such a person cannot come near to Him. We may not like this and we may not completely understand this commandment, but the reality is that He is the Creator and He has every right and authority to give the commands that please Him. We are His servants and should do as He commands.

Likewise, we can rightly surmise that no person who has a physical defect can enter into the bridal chamber. Now, before you attribute to me something that I am not saying, let me make it clear that we will not enter into the bridal chamber in this realm, but the next. So, just because one has a physical defect in this physical realm does not necessarily exclude them in the next, for those who seek to be pure (perfect) in heart now, will be made whole and complete in the world to come, thereby giving each person the opportunity to enter into the bridal chamber. This does not mean that all shall enter into the bridal chamber, for not only is physical completeness and wholeness required, but spiritual

completeness and wholeness is also required. One must be perfect, whole and complete inside and out to be able to enter into the bridal chamber.

This can only be attained through one's faith in Mashiach Yeshua and one's loving obedience to His commandments. As He taught us, His sheep hear and obey His Voice. While we don't have the ability to make our bodies complete, whole or perfect in this life, we do have available the ability to make our spirits or hearts pure, whole and complete. How? One can make his heart pure, complete and perfect by simply obeying His Voice in all matters, great and small.

Let us pause here to sum up what we have discovered in our study so far concerning the Way, the Truth and the Life. The order in which Yeshua gave these three is instructive to us today if we will take the time to listen to His Voice and discover the depths of this truth. We have discovered that there are three ranks of talmidim in His kingdom: 1) servant, 2) friend, and 3) bride. For a person to enter into each of these levels a crisis event must take place. To attain the status of servant a person needs salvation. This comes to the person who repents of all his sin, wrongdoing and Torah breaking. This is done by faith. We can refer to this stage in a person's life as initial sanctification.

The next level of commitment that a person can enter into is that of being a friend of YHWH or a friend of the bridegroom. As we saw earlier by his own testimony, this was where Yochanan the Immerser placed himself. To enter into the status of being a friend, a person needs to lay his life down for Yeshua and obey His commandments. This is also done by faith. It is often noted that when a person does this he is often filled with His Spirit. We can refer to this stage in a person's life as entire sanctification.

The final level of commitment that a person can enter into is that of being a part of the bride of Mashiach. In order to be elevated into the bride of Mashiach one must be baptized or immersed into the Ruach Qodesh. This is done to those who will wait upon YHWH for this great and wonderful blessing. It cannot be attained if one does not tarry before YHWH. We can refer to this stage in a person's life as absolute sanctification. It is in this level of commitment that YHWH is able to make a person's heart and mind perfect towards Him.

When a person comes to Yeshua in faith believing Him to be the Mashiach, He then makes that person a new creation.

Qorintyah Bet (2nd Corinthians) 5:17

Therefore if any man is in Mashiach, he is a new creation; the old things are passed away; behold, they are become new.

Once a person has been made new, then he must decide what he is going to do with this new life. Much in the same way that Adam had to decide whether he would obey the Voice of YHWH his Creator, or go His own way, each person made new in Mashiach must decide whose voice he will listen to and obey: Yeshua's or some other voice.

The response that YHWH is hoping to see from each person is found in the following passage of Scripture.

Romans 12:1

I beseech you therefore, brethren, by the mercies of Elohim, to present your bodies a living sacrifice, set-apart, acceptable to Elohim, which is your spiritual service.

Make no mistake about it, not everyone that receives new life from YHWH through Mashiach gives that life back to YHWH in service to Him. Those that will lay their lives down for Him become His friends. His friends obey His commandments, His Torah.

Luqa (Luke) 24:49

“And behold, I send forth the promise of My Father upon you; but tarry in the city, until you are clothed with power from on high.”

Finally, we are to tarry before our heavenly Father. We are to wait until He visits us and clothes us with power from heaven. This is the level that few seem willing to pay the price of: tarrying to gain this level of blessing that He has for us. May YHWH raise up a whole army of those who have tarried before His throne to be clothed with His power.

To move upwards from one level of commitment to the next level really depends upon how diligent a person is and how much he is willing to sacrifice to gain these wonderful blessings. This is not to say that we are purchasing them, but rather it is showing YHWH how serious we are by our diligence and commitment.

Matithyah (Matthew) 7:7-8

7 “Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you; 8 for every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened.”

What it really boils down to is what a person is willing to give and commit to in order to gain all the blessings that YHWH has for him. Please note the threefold aspect of what Yeshua is teaching in this passage. This has a direct correlation to the Way, the Truth and the Life.

1. ask receive the Way
2. seek find the Truth
3. knock open the Life

In a very real sense Yeshua is the Way, He is the Truth, and He is the Life. So in each step, we are receiving Him. However, we are receiving Him in a different manner in each phase. First, a person learns to crawl. Then he learns to walk. Then he learns to run. A person just learning to crawl cannot be expected to do those things that a person who can easily run do. He is simply not yet able to. Likewise, as a person grows and matures in Mashiach we are able to receive more and more of Him.

This is due in part to one's ability to have a higher level of commitment. It is because we have the ability to understand greater things. It is because we can give Him more of ourselves that He can give us more of Himself.

These three levels of commitment are also mirrored in those who serve YHWH in the Tabernacle of the wilderness, 1) the Levites, 2) the kohanim (priests), and 3) the kohen gadol (high priest). The Levites were given to the kohanim to assist and to serve the kohanim. The kohanim are to assist and serve the kohen gadol. Likewise, the servants in His kingdom are given to serve and to assist His friends. His friends are given to serve and to assist His bride. And the bride is to serve and to assist her Husband, Mashiach Yeshua, in building His kingdom. The bride has no will of her own and has no time of her own. It is all given to Yeshua for Him to do with it as He wills.

In these three areas of the Tabernacle we find an altar. In the courtyard we find the bronze altar, also known as the great altar. This was where the sacrifices were done. This is where Yisrael brought their sin offerings and peace offerings. It is important for us to see and realize that this first altar was within the first gate or door of the Tabernacle. One must enter in with the intent of accepting the atonement made upon this altar so that he could be included in the citizenship of the kingdom and not be cut off. This is where one can be elevated to the status of a servant of YHWH by walking in obedience and accepting the blood sacrifice of Mashiach Yeshua.

The next altar is found within the Qodesh or in English the Holy Place. In this we find three furnishings, one of which is the altar of incense. The other two furnishings, the menorah and the table of the bread of His Presence, will be discussed shortly. For now we are only interested in the altar of incense. It is upon this altar that we find the likeness of being elevated to the status of friend represented.

Mishle (Proverbs) 27:9

***Perfume and incense make the heart glad,
So does the friend of heart-felt counsel.***

One who is truly a friend is like incense. And in the Qodesh (outer sanctuary) we find the altar of incense or the altar of friendship, specifically friendship with YHWH.

The mercy-seat that sits atop the Ark of the Covenant functions very much as an altar. On this, atonement is made for the entire nation of Israel, once per year on Yom Kippur (Day of Atonement). It is here that Israel via the kohen gadol speaks with her beloved Husband, YHWH Tzava'ot. It is here that Israel finds the everlasting mercy and never ending compassion from the Compassionate One.

Vayyiqra (Leviticus) 16:2

and YHWH said to Moshe, "Speak to Aharon your brother, that he come not at all times into the holy place within the veil, before the mercy-seat which is upon the ark; that he die not; for I will appear in the cloud upon the mercy-seat."

YHWH commands Moshe to command Aharon and all his sons after him that they cannot come into the Most Qodesh Place (inner sanctuary) anytime they desire, but only at YHWH's specific invite; in this case, once per year on Yom Kippur.

Notice that Yeshua has entered within the veil of the Most Holy Place in the heavenly Tabernacle.

Ivrim (Hebrews) 6:19-20

19 which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil;

20 where as a forerunner Yeshua entered for us, having become a high priest forever after the order of Melchitzedek.

Yeshua has entered into the Most Holy Place, the Qodesh Qadoshim. When time is in its fullness, He will return and receive those who are a part of His bride to Himself.

Yochanan (John) 14:3

“And if I go and prepare a place for you, I come again, and will receive you to Myself; that where I am, there you may be also.”

It will be such a wonderful and glorious blessing to be invited into the bridal chamber to be with our Master whom we have served so lovingly.

We have already examined the altar of incense. Let us now examine the other two pieces found in the Qodesh Place (outer sanctuary). First, on the left or on the north side we find the menorah. The menorah is a seven branched lamp stand significant of the fullness of His Spirit. We see this in the number of branches, seven, which is the number of perfection. It is a reminder to those of us who enter into the Qodesh that in order to proceed on, perfection or wholeness is needed. We also see the fullness of the Ruach Qodesh in that this lamp stand burns olive oil, which is representative of His Spirit as well. It is informative to note that YHWH is an all consuming fire in that this is what consumes the oil in the lamp.

Yeshayah (Isaiah) 11:2

And the Spirit of YHWH shall rest upon him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge and of the Fear of YHWH.

Here we see listed the seven manifold Spirit of YHWH. When a person is immersed into His Spirit, they will receive the fullness of this manifest Spirit, unlike being filled with His Spirit in which one may only be filled with only one or more of this seven manifold Spirit, as was true in the days of Moshe when the nation of Israel was building the Mishkan.

The third piece of furniture found in the Qodesh was the table of the bread of His Presence. On this table was to be placed daily twelve loaves of bread.

Vayyiqra (Leviticus) 24:5-6

5 "And you shall take fine flour, and bake twelve cakes; two tenth parts of an ephah shall be in one cake.

6 And you shall set them in two rows, six on a row, upon the pure table before YHWH."

It was in direct reference to these twelve loaves which represent the twelve tribes that Yeshua fed the five thousand. Notice how many baskets full of bread were gathered up after Yeshua fed this multitude of people.

Matithyah (Matthew) 14:20

And they all ate, and were filled; and they gathered up that which remained over of the broken pieces, twelve baskets full.

This bread was fed to those who desired to follow Yeshua. We must eat of this same bread if we are to be of His bride.

Yochanan (John) 6:51

51 "I am the living bread which came down out of heaven; if any man eat of this bread, he shall live forever; yea and the bread which I will give is My flesh, for the life of the world."

52 The Yehudi therefore strove one with another, saying, "How can this man give us his flesh to eat?"

53 Yeshua therefore said to them, "Amein, amein, I say to you, except you eat the flesh of the Son of man and drink His Blood, you have not life in yourselves.

54 He that eats My flesh and drinks My Blood has eternal life; and I will raise him up at the last day."

Please understand that this is not a onetime occurrence as Christianity wrongly teaches. Rather, this is to be a daily occurrence. We are to eat of this bread and drink of this wine daily in order to have eternal life. While there is most certainly a beginning in which we eat and drink the first time, eating and drinking only once is not sufficient to get us where we need to be, into the world to come.

So we see from these three pieces of furniture that are in the outer sanctuary that they each teach us something very specific and wonderful about our life in Mashiach as His friend and those who desire to be moved to the level of being His bride. A person needs to have the function of each of these three pieces of furniture in his life on a daily basis in order to be ready to move from being the friend of YHWH to being a part of His bride.

Qorintyah Aleph (1st Corinthians) 13:13

But now abides faith, hope, love, these three; and the greatest of these is love.

Please notice that Shaul speaks of three different aspects of our life in the kingdom, faith, hope and love, with love being the greatest. It is faith that moves a person from outside of the kingdom of Israel to becoming a member of His kingdom by faith.

Ephesians 2:8

for by grace have you been saved through faith; and that not of yourselves, it is the gift of Elohim;

Then, once faith is established, one needs to have the proper hope. It is hope that moves us into the outer sanctuary where the friends of the Bridegroom dwell.

Titus 1:2

in hope of eternal life, which Elohim, who cannot lie, promised before times eternal;

Eternal life is available and that eternal life was secured by the work of Mashiach when He came to earth and dwelt among men. While no man can earn this wonderful gift, he must also show our Creator that he truly wants it by obeying His commandments.

Yochanan Aleph (1st John) 3:3

And every one that has this hope set on Him purifies himself, even as He is pure.

Just as faith propels one into the salvation experience, hope propels one into purifying himself. Purity simply means that one has no uncleanness in him, such as sin or rebellion or iniquity. But in order for this to happen according to the will of YHWH, one must have a true understanding of what our hope is.

1st Timothy 1:1

Shaul, an apostle of Mashiach Yeshua according to the commandment of Elohim our Savior, and Mashiach Yeshua our hope;

Here Shaul clearly states that our hope is not something, but rather that our hope is actually the Person of Mashiach Yeshua. There are many such verses found in the Brit Chadasha. Once a person see this truth that Yeshua our Mashiach is our hope, then we will understand how to purify ourselves and live a life like He did, hearing and obeying the Voice of YHWH our Elohim.

Then finally we come to love. Love is the greatest of these because it moves us from simply being the friend of YHWH to being a part of His bride. It is His love in us that we surrender to and allow Him to work in us and through us so that we are no longer doing our own will, but His will is being done in all things great and small, common and holy.

Faith moves us in the fear of Elohim as we desire to escape the punishment waiting for all those who do not know YHWH. Hope moves us in the joy of YHWH as we discover His truths in which we are to walk. Love moves us to tarry before Him.

Luqa (Luke) 10:39-42

39 And she had a sister called Miriam, who also sat at Adonenu's feet, and heard His word.

40 But Martha was cumbered about much serving; and she came up to Him, and said, "Adonai, do you not care that my sister did leave me to serve alone? Tell her to help me."

41 But Adonenu answered and said to her, "Martha, Martha, you are anxious and troubled about many things;

42 but one thing is necessary; for Mary has chosen the good part, which shall not be taken away from her."

There are truly many things that are necessary for us to do in this life. However, Yeshua looks for those who will sit at His feet and listen to His Voice and obey Him. Are you busy with many things? Do you take the time to tarry at His feet?

There is one last item that we need to discuss in this teaching, that being what opposes one from moving through these different levels and attaining a higher status.

Yochanan Aleph (1st John) 2:16

For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not of the Father, but is of the world.

All three of these things oppose one in moving from the world into His kingdom as a servant, then moving from servant to friend and then moving on to the status of being a part of His bride. However, there also seems to be a greater emphasis upon which one of these three takes the lead in opposing us as we move from a lower status to higher status.

The lust of the flesh is where the vast majority of the world is stuck living their condemned lives. If the body wants it, the body gets it; this is the modus operandi of their lives. There is never really any true self-denial. Also, when a person is a servant of Yeshua our Mashiach he often gets caught up in the lust of the eyes which prevents him from moving on to the next level of obedience. With the advent of the internet the number one industry on the internet is pornography. Furthermore, there is a high degree of usage of this lust of the eyes by those who claim to be His shepherds. It is a road that not only will prevent one from moving up in obedience to YHWH, but it will also take one backwards and eventually right out of the kingdom if it is not brought into check through repentance. While pornography is relatively easy for us to see and understand, there are many more ways in which the lust of the flesh operates in a person's life. For example, when a person covets something which he sees in an advertisement, this is initiated by and through the lust of the flesh. When a person sees something and thinks, "I sure would like to have that," then he needs to double check the source of that thought to see if there is any lust of the flesh present, because more likely than not there is lust of the flesh present.

As the lust of the flesh seems to be focused in the physical body of a man, so is the lust of the eyes focused in the soul of a man. This is where the lust of the eyes is the most powerful in a man's soul and if we do not put these desires to death on a daily basis, then we will more likely than not come under their powerful influence.

Likewise, the boastful pride of life is most powerful and most damaging in the spirit of a man. It is here that the battle rages hottest for his eternal well-being as he struggles to let His Spirit reign supreme over his own spirit. Shaul must have certainly understood the struggle in these three obstacles well, for he said:

Philippians 3:4-7

4 Though I myself might have confidence even in the flesh; if any other man thinks to have confidence in the flesh, yet I more;

5 circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the Torah, a Pharisee;

6 as touching zeal, persecuting the church; as touching the righteousness which is in the Torah, found blameless.

7 But what things were gain to me, these have I counted loss for Mashiach.

And it is exactly at this point that we need to live daily, counting all things as loss in our service to our Master Yeshua. For if we attempt to hang onto anything whatsoever, it is that thing that we hang onto that we are actually serving and it has come between our Master Yeshua and ourselves. Furthermore, as long as that thing stands between us and Yeshua, we cannot proceed into His kingdom, let alone rise in status in His Kingdom. For as Mashiach taught us that “no man can serve two masters.” (Matthew 6:24)

The Way, the Truth and the Life are not one of three options set before us, but rather the path to the deepest of a life of intimacy with Mashiach Yeshua. Will you walk the path of the Way, the Truth and the Life? It is your choice as no one will or can choose for you!

ABBA YHWH, we surrender all before You right now and ask that You would come and teach us about Yourself and about Your ways that we might choose to walk in full and complete and perfect obedience to You; in the name of Yeshua our Mashiach. Amein and amein.

Shabbat Shalom

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