



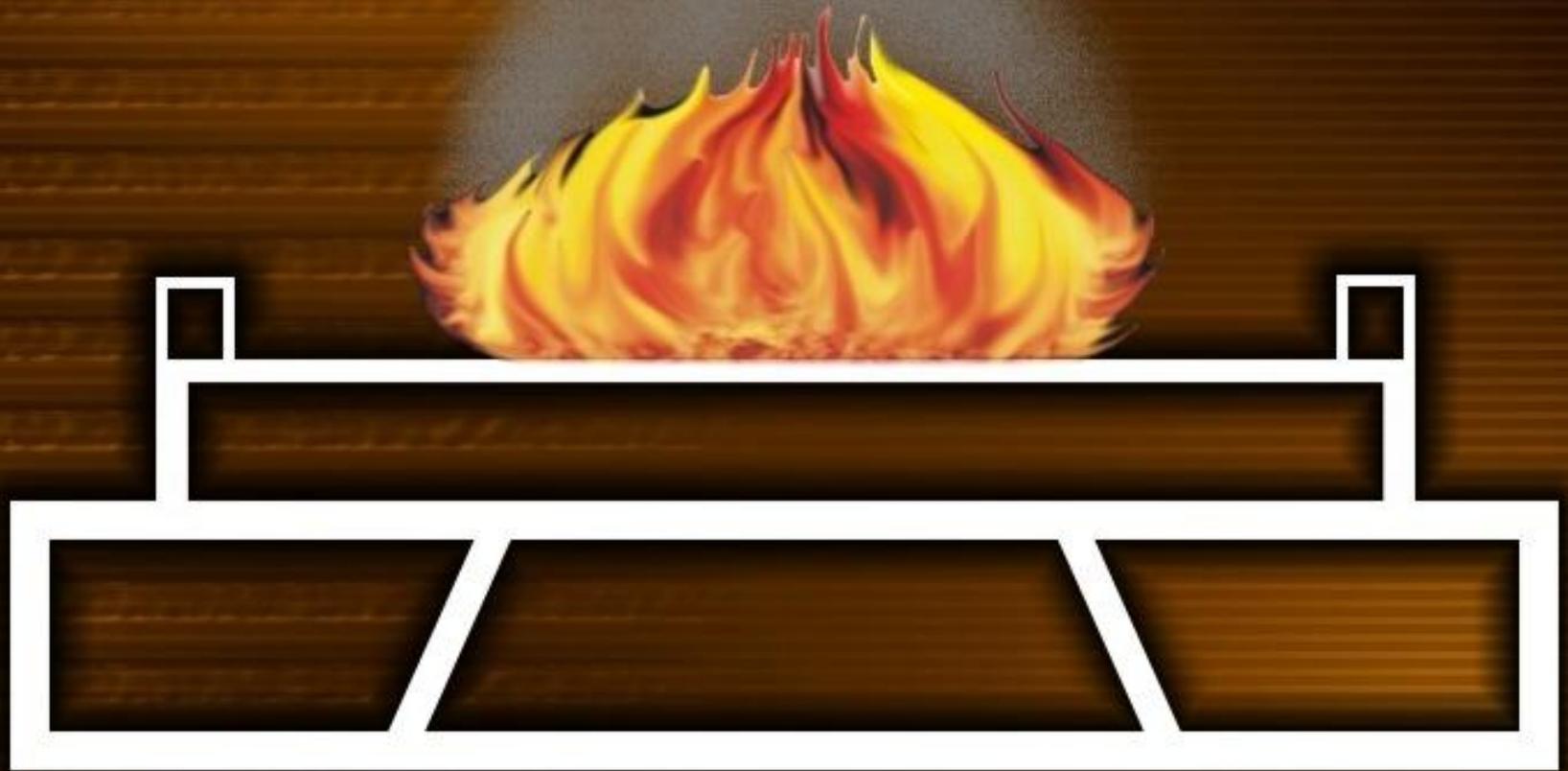
Wisdom in Torah

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MINISTRIES

Presents...

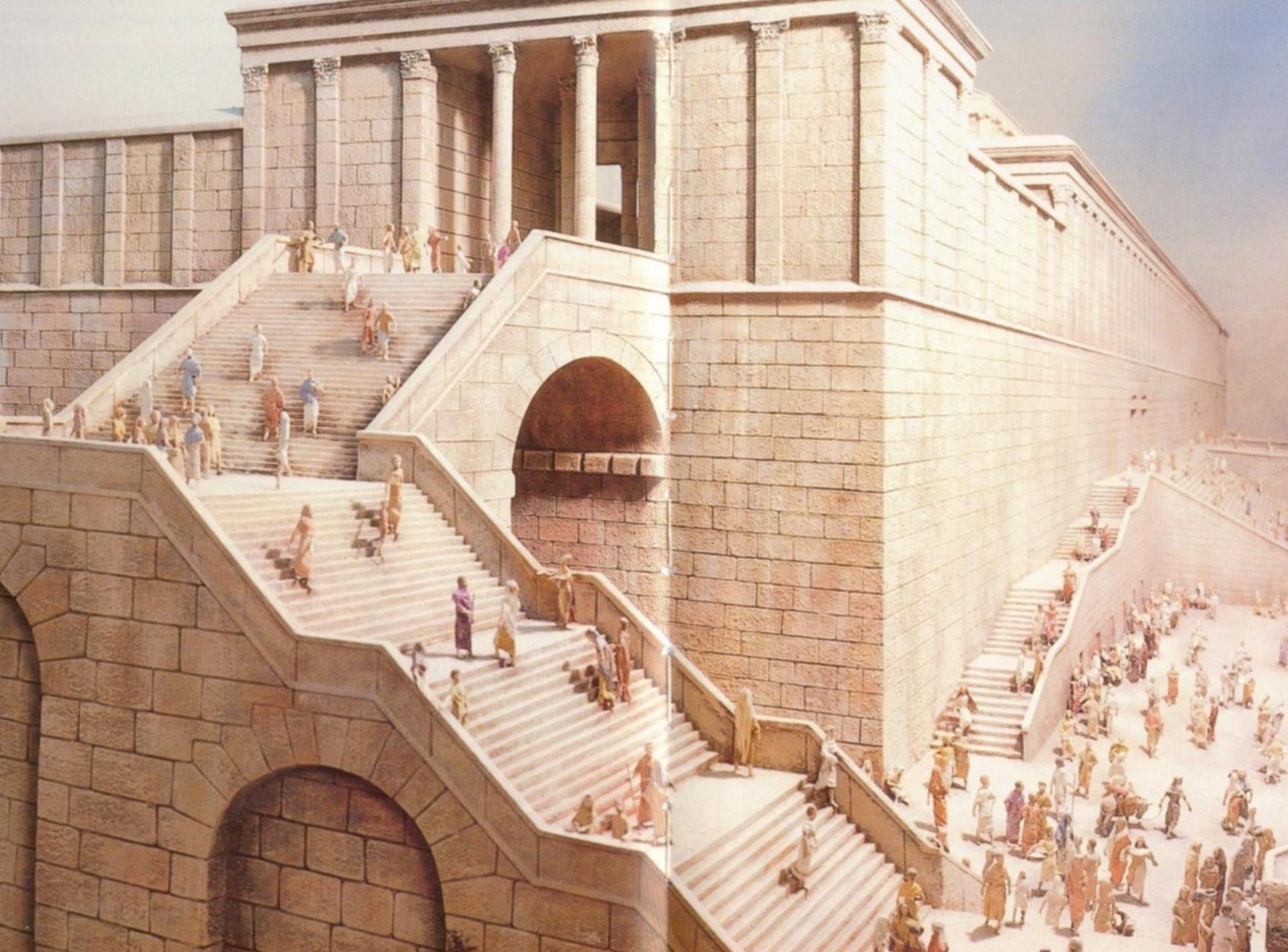
# The Altar Service



By Rico Cortes

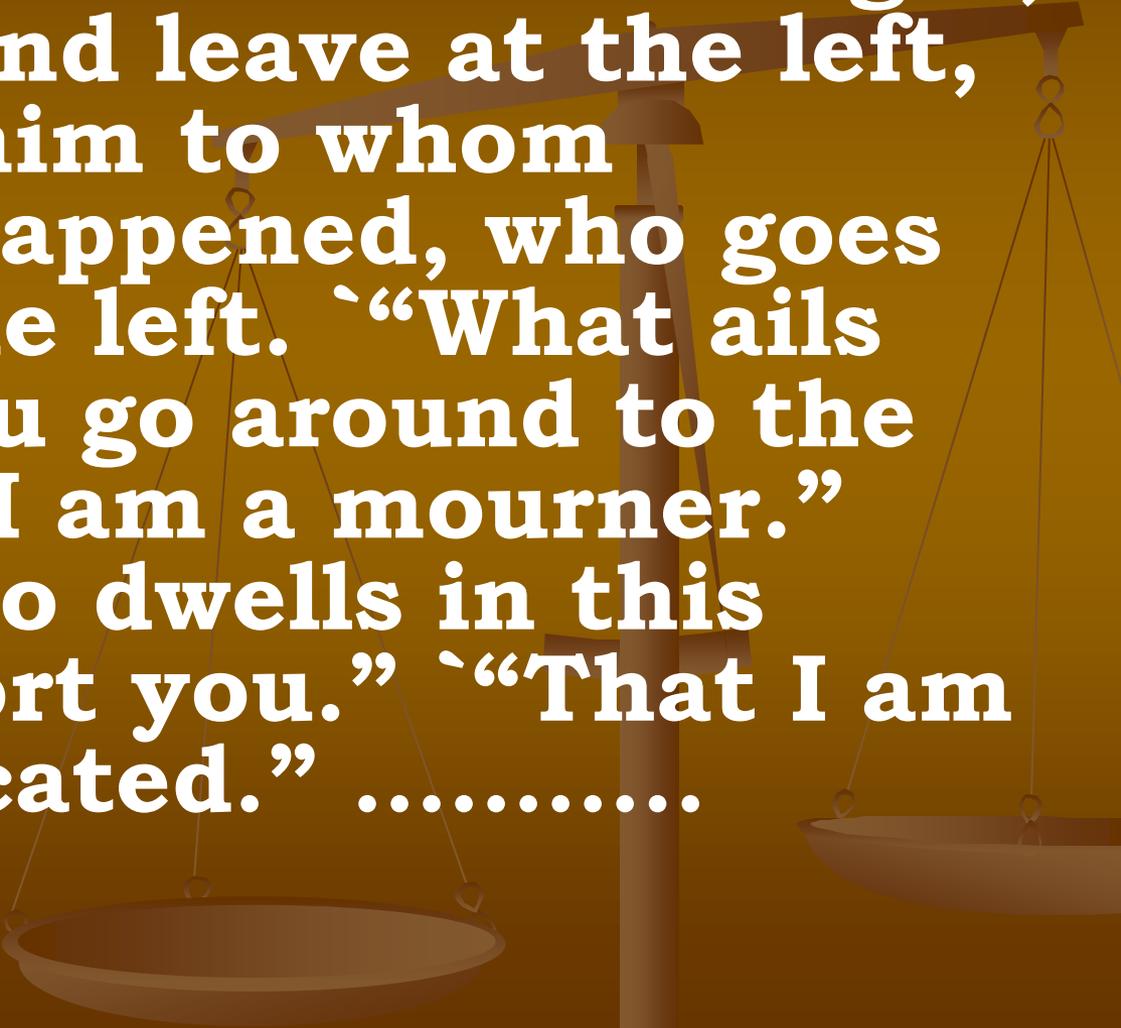
# Altars (History and Future)

1. Cain and Abel
2. Abraham, Isaac, and Jacob  
lived in tents, built altars, dug wells
3. First Elements of Temple  
Cornerstone  
Measure Court  
Build Altar
4. Start of Great Tribulation
5. New Covenant Altar
6. New Millennium Temple



## MIDDOT 2:2

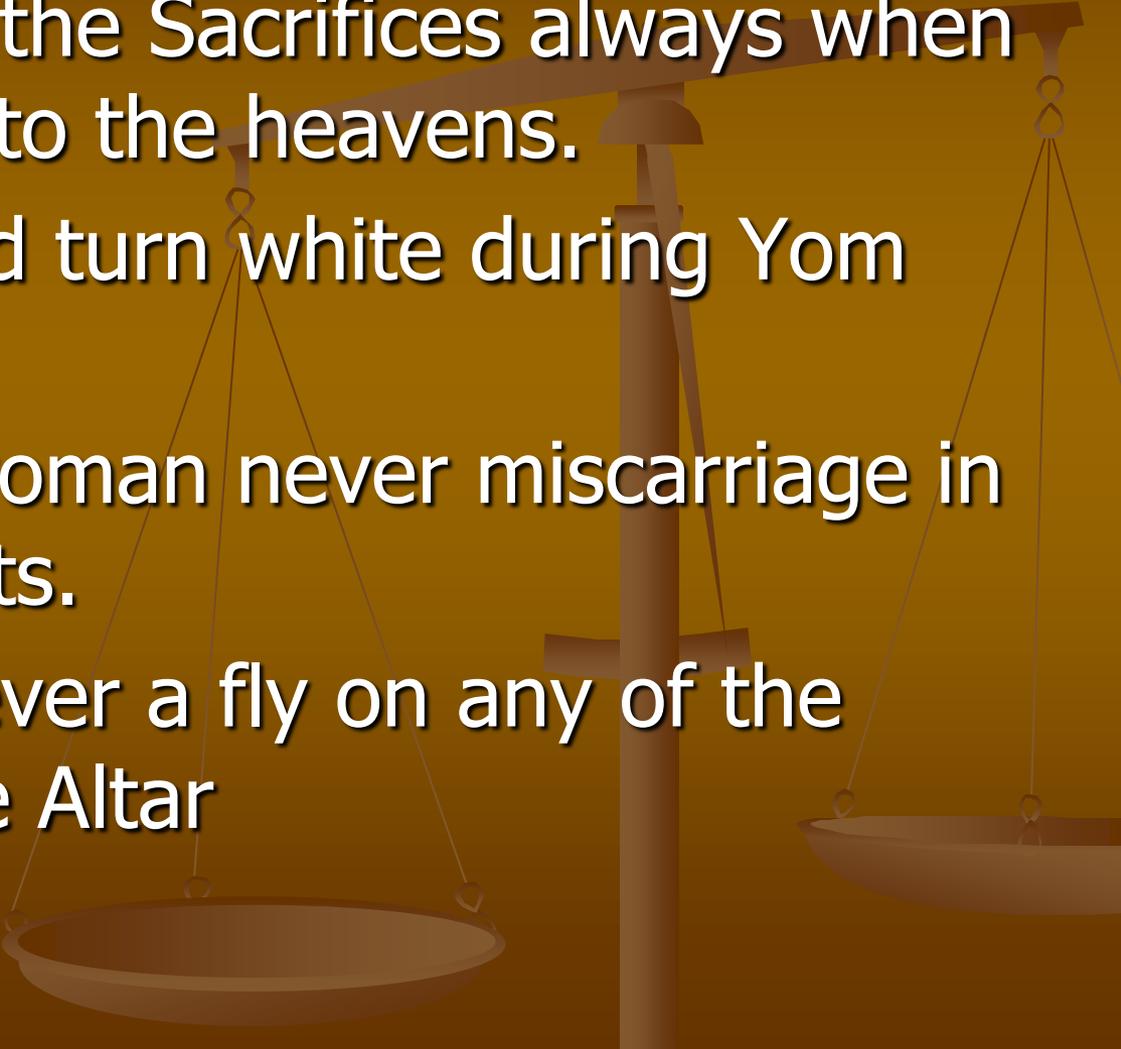
**2:2 All those who enter the Temple mount enter at the right, go around, and leave at the left, except for him to whom something happened, who goes around to the left. “What ails you, that you go around to the left?” “For I am a mourner.” “May he who dwells in this house comfort you.” “That I am excommunicated.” .....**





"Whoever has not seen Herod's building - has not seen a beautiful building in his life." **Babylonian Talmud Bava Batra 4:A**

# Miracles in the Temple in Jerusalem

- 1. The Cloud of the Sacrifices always went up as a column to the heavens.
  - 2. The Red tread turned white during Yom Kippur.
  - 3. A pregnant woman never miscarried in the temple courts.
  - 4. There was never a fly on any of the Sacrifices on the Altar.
- 
- A faint, stylized illustration of a balance scale is visible in the background. The scale has a central vertical pillar with a horizontal beam across it. Two pans are suspended from the beam by thin lines. The scale is positioned on the right side of the slide, with its pans hanging down.

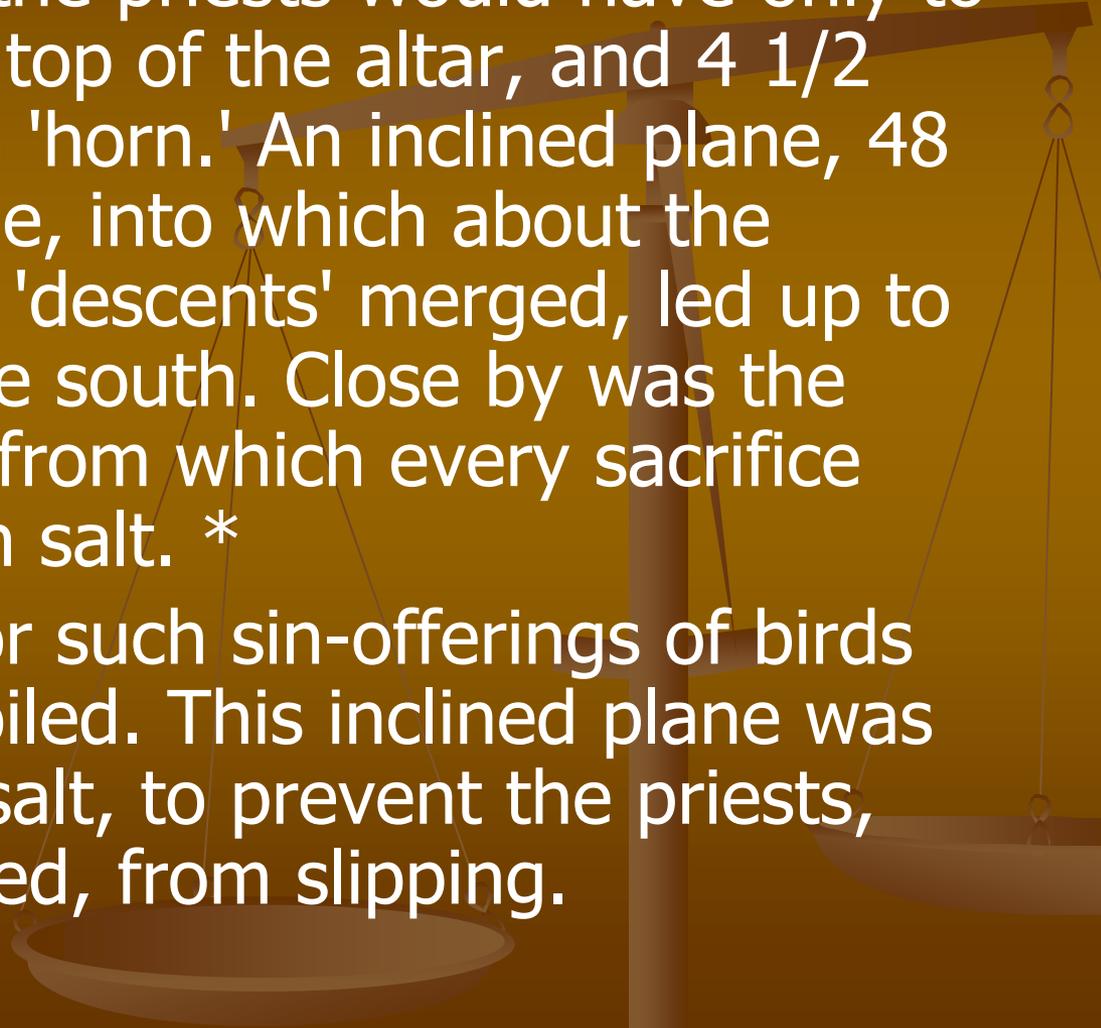
# The Altar

The most prominent object in the Court of the Priests was the immense altar of unhewn stones, \* a square of not less than 48 feet, and, inclusive of 'the horns,' 15 feet high.

- They were 'whitened' twice a year.

- **Passover & Sukkot**



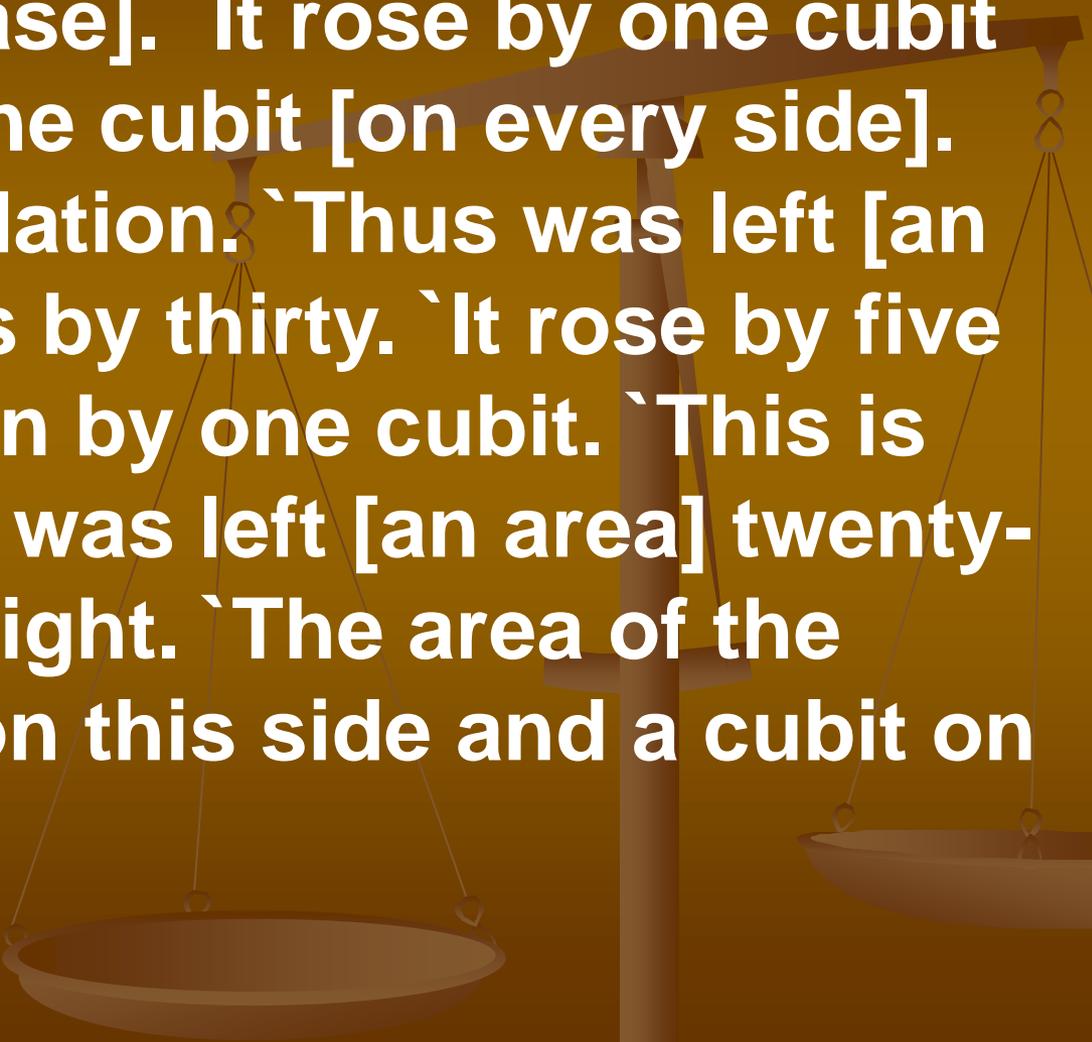


As this 'circuit' was raised 9 feet from the ground, and 1 1/2 feet high, while the 'horns' measured 1 1/2 feet in height, the priests would have only to reach 3 feet to the top of the altar, and 4 1/2 feet to that of each 'horn.' An inclined plane, 48 feet long by 24 wide, into which about the middle two smaller 'descents' merged, led up to the 'circuit' from the south. Close by was the great heap of salt, from which every sacrifice must be salted with salt. \*

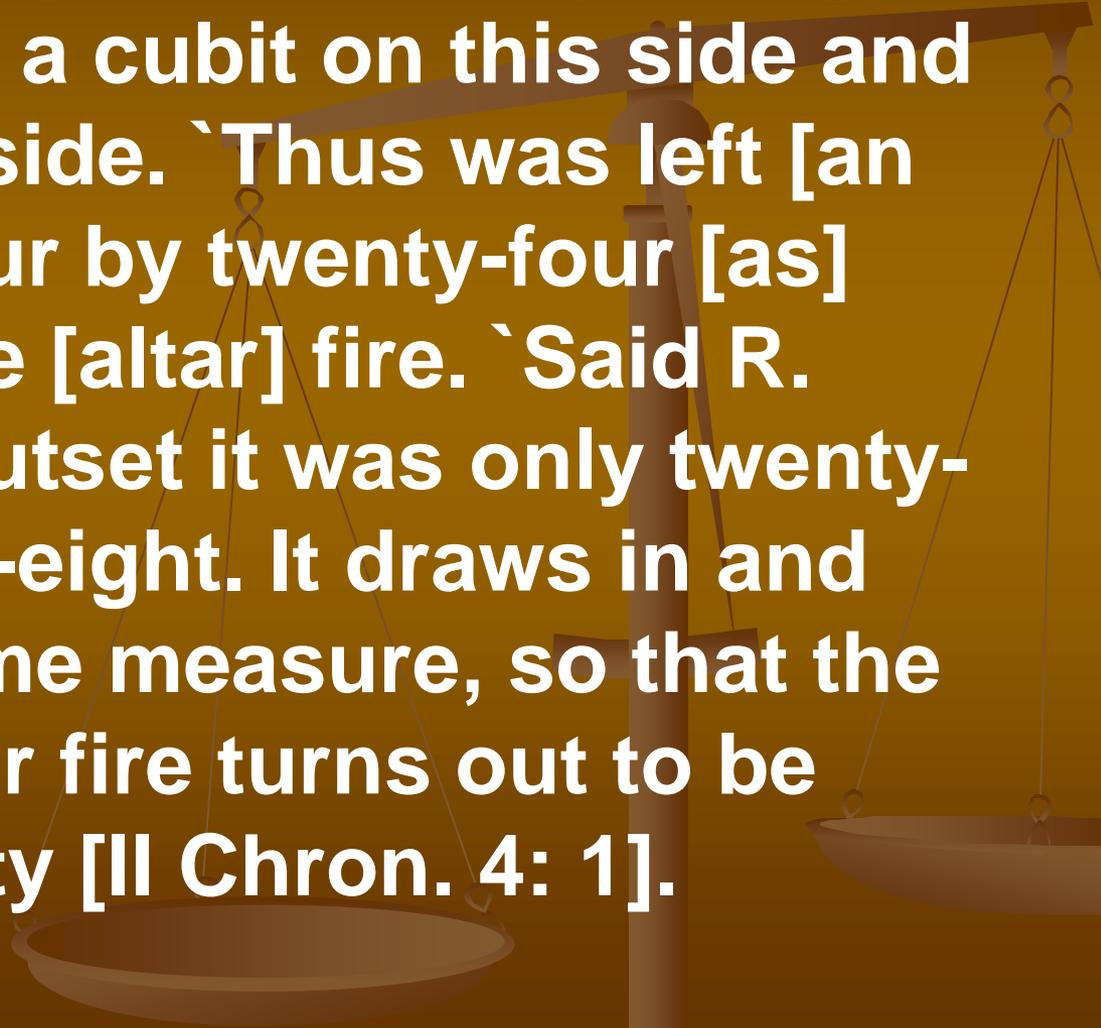
\* Also a receptacle for such sin-offerings of birds as had become spoiled. This inclined plane was kept covered with salt, to prevent the priests, who were barefooted, from slipping.

## MIDDOT 3:1

The altar was thirty-two by thirty-two [cubits] [at the base]. `It rose by one cubit and drew in by one cubit [on every side]. `This is the foundation. `Thus was left [an area] thirty cubits by thirty. `It rose by five cubits and drew in by one cubit. `This is the circuit. `Thus was left [an area] twenty-eight by twenty-eight. `The area of the horns is a cubit on this side and a cubit on that side.



Thus was left [an area] twenty-six by twenty-six. The place for the passage of the priests is a cubit on this side and a cubit on that side. Thus was left [an area] twenty-four by twenty-four [as] the place for the [altar] fire. Said R. Yose, “At the outset it was only twenty-eight by twenty-eight. It draws in and rises in this same measure, so that the area for the altar fire turns out to be twenty by twenty [II Chron. 4: 1].

A faint, stylized illustration of a balance scale is visible in the background. The scale has a central vertical pillar, a horizontal beam, and two pans hanging from the ends. The entire scene is set against a dark, textured brown background.

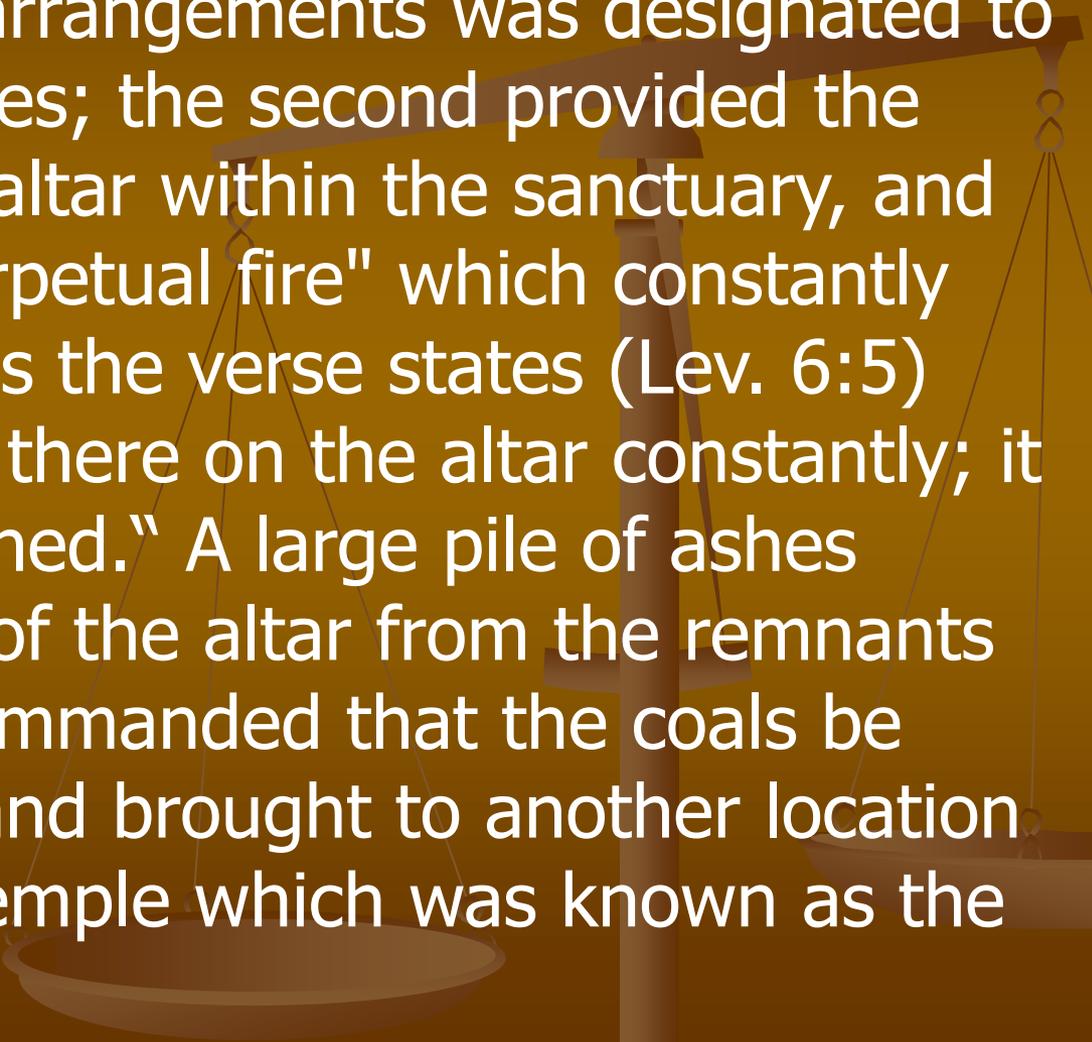


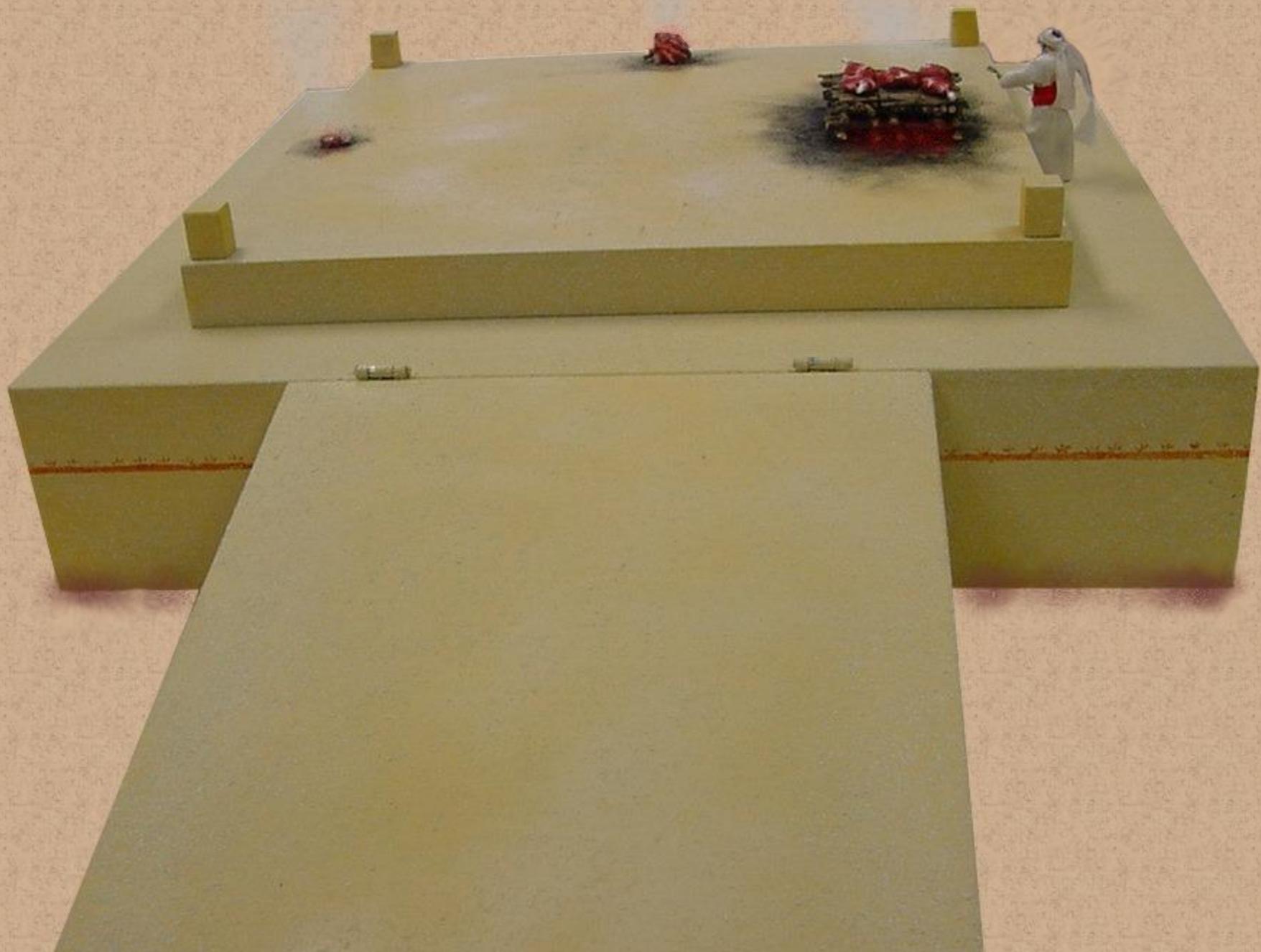
# Altars by Definition

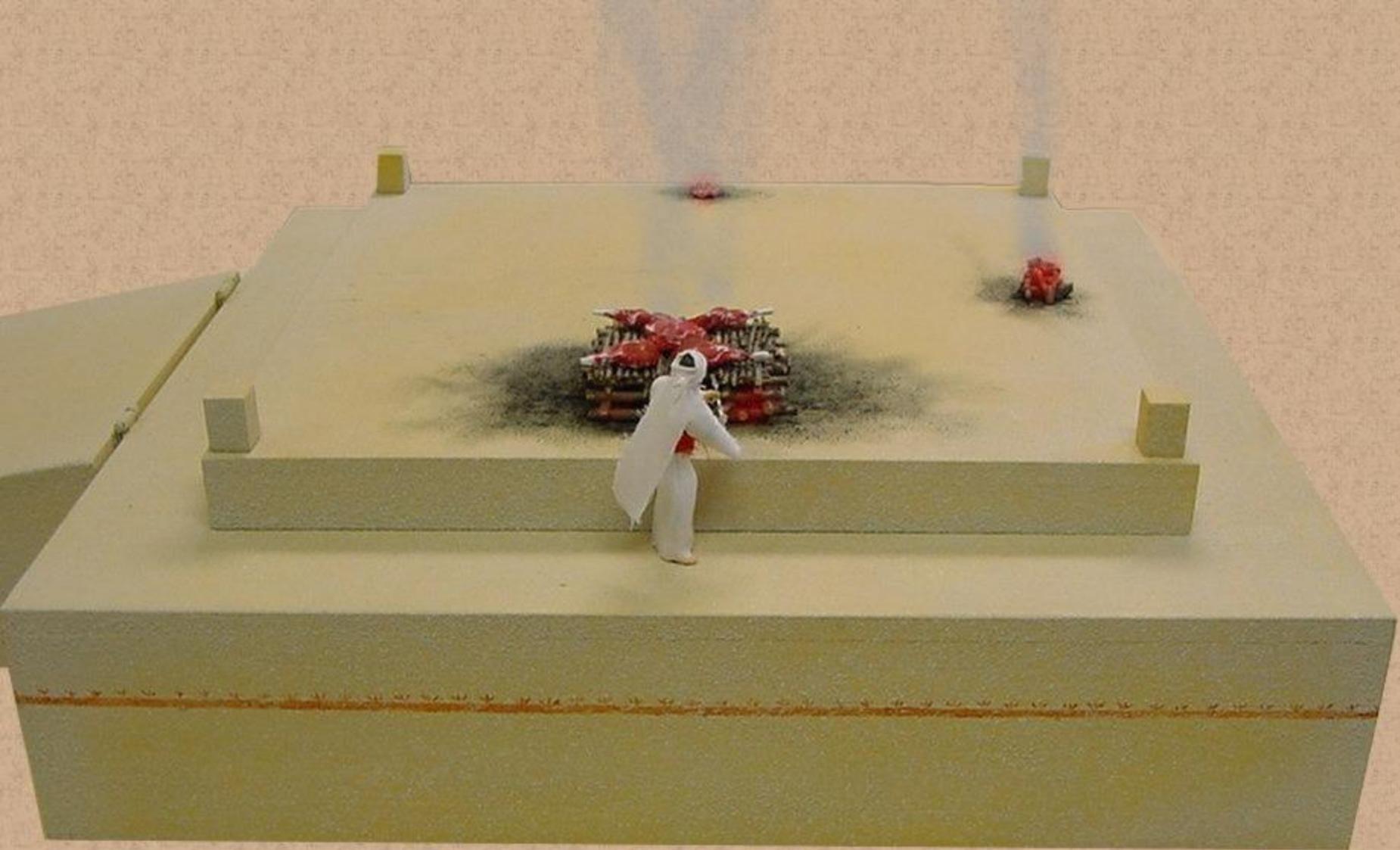
1. Made of unhewn stones
2. Made square with no steps
3. Encased and Dedicated
4. The table of God (everything holy)
5. Sanctification

# Three Fires Atop the Altar

Three separate piles of wood burned atop the altar. The largest of these arrangements was designated to receive all the sacrifices; the second provided the coals for the incense altar within the sanctuary, and the third was the "perpetual fire" which constantly burned on the altar, as the verse states (Lev. 6:5) "And a fire shall burn there on the altar constantly; it shall not be extinguished." A large pile of ashes formed in the center of the altar from the remnants of these fires. God commanded that the coals be removed from here, and brought to another location outside of the Holy Temple which was known as the "place of ashes."

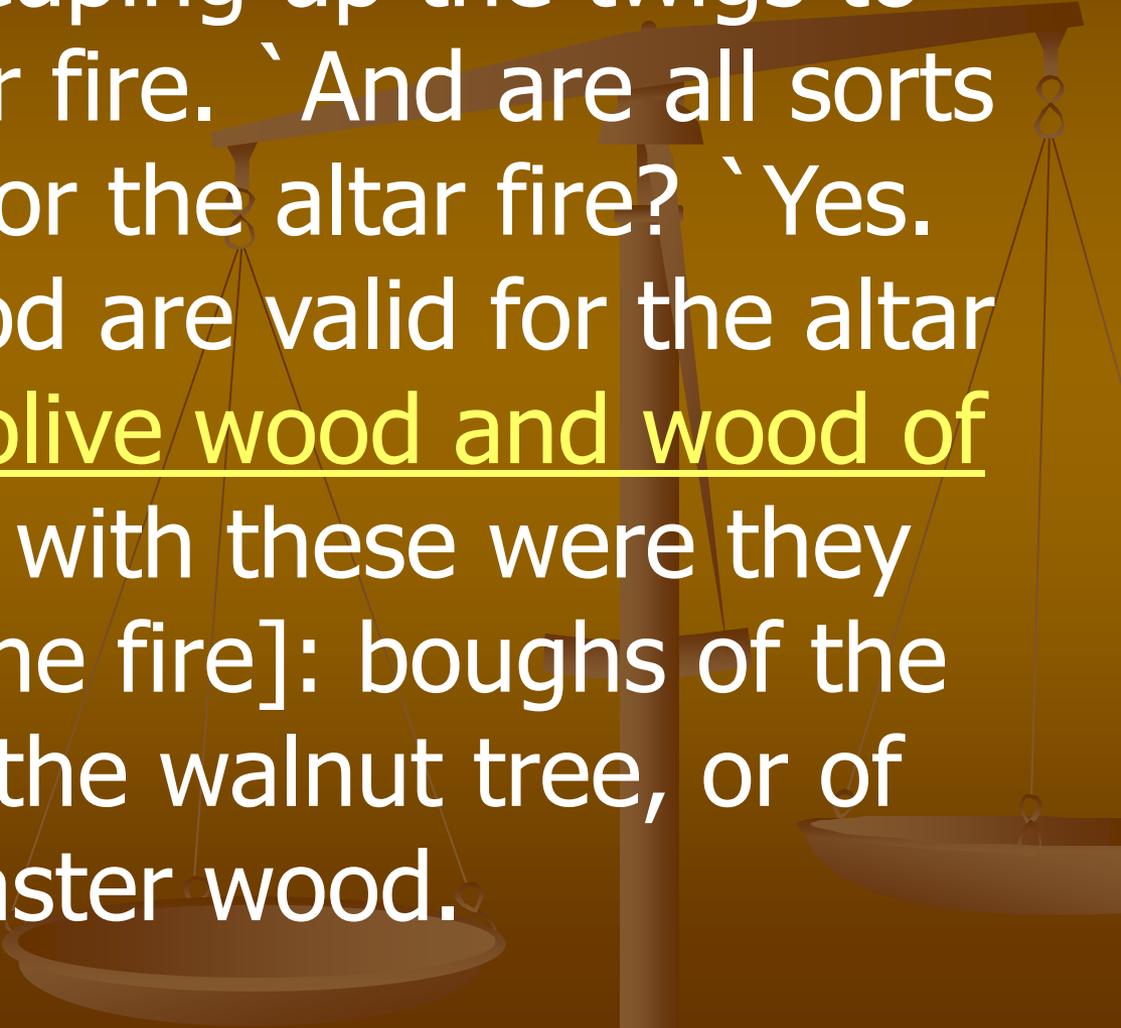


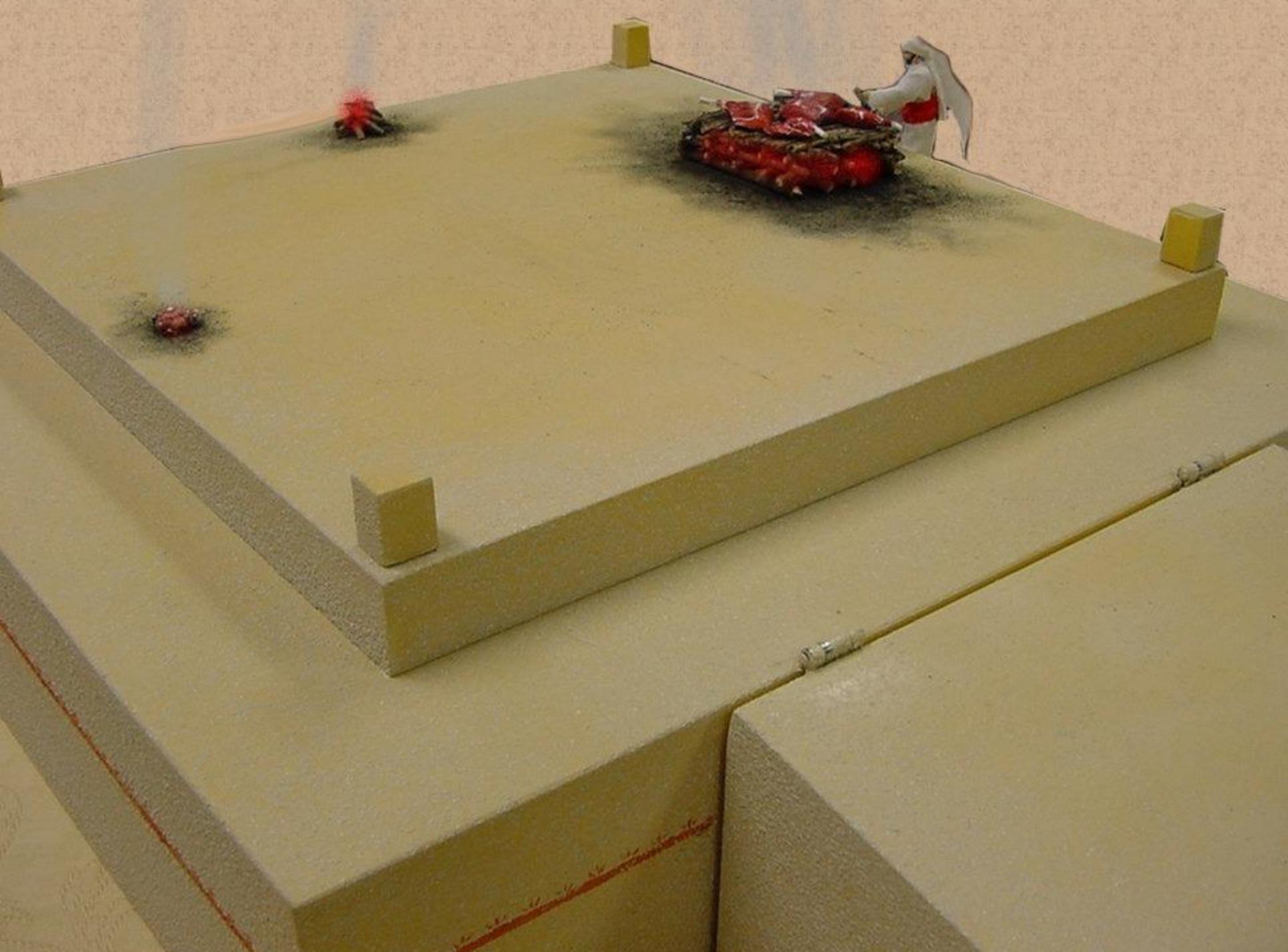




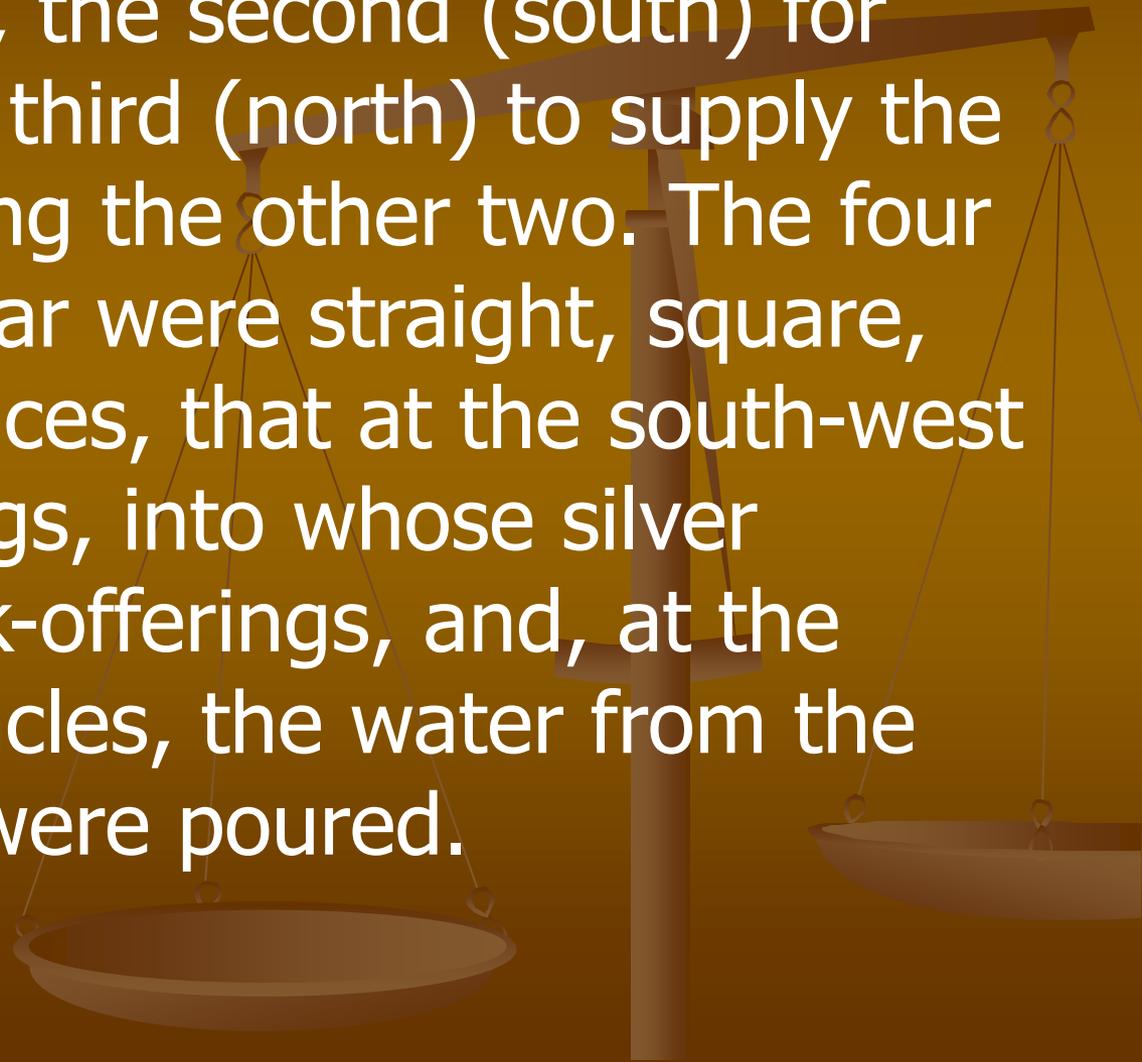
## TAMID 2:3

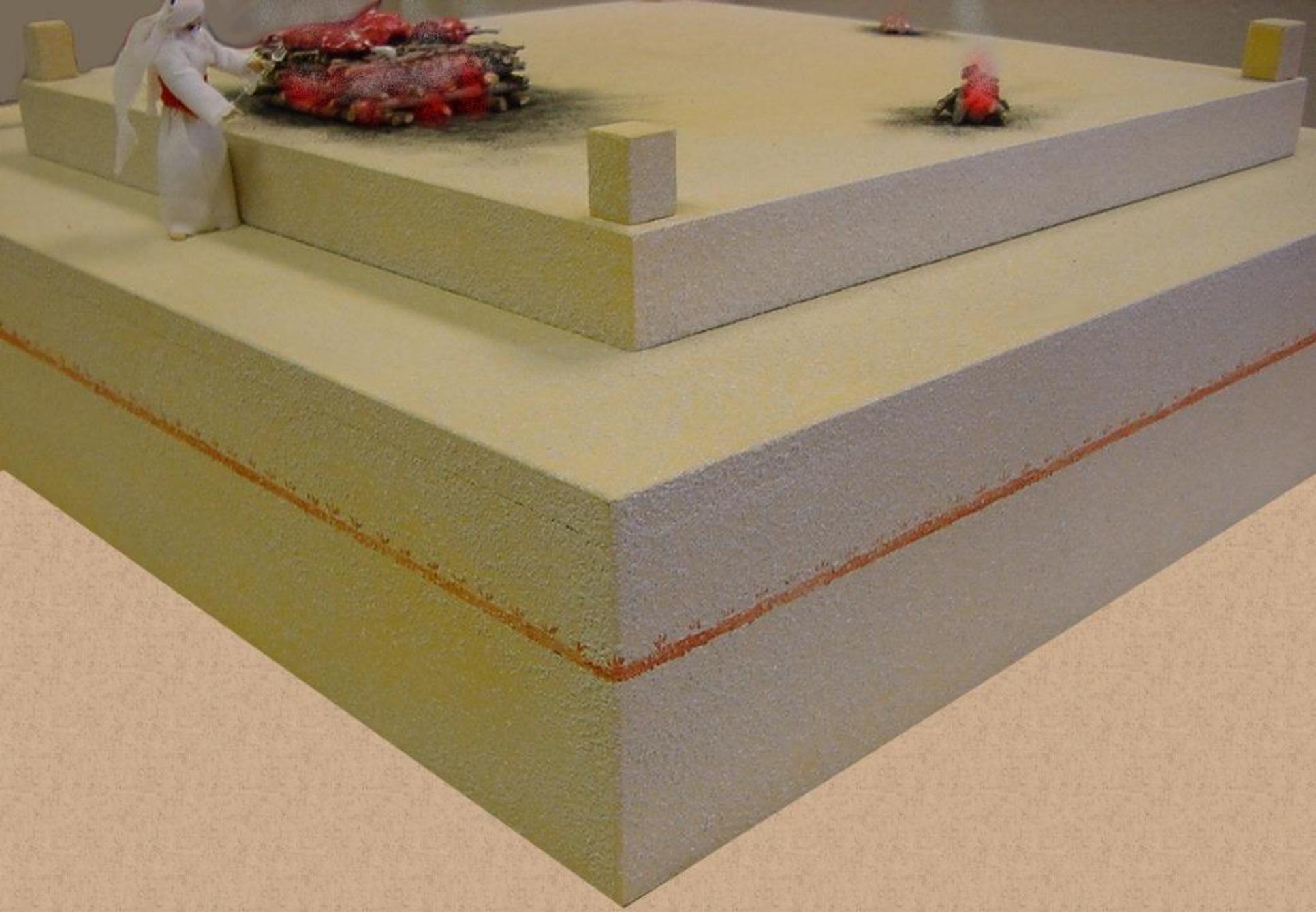
They began heaping up the twigs to prepare the altar fire. ` And are all sorts of wood valid for the altar fire? ` Yes. ` All sorts of wood are valid for the altar fire, except for olive wood and wood of the vine. ` But with these were they used [to light the fire]: boughs of the fig tree, or of the walnut tree, or of oleaster wood.





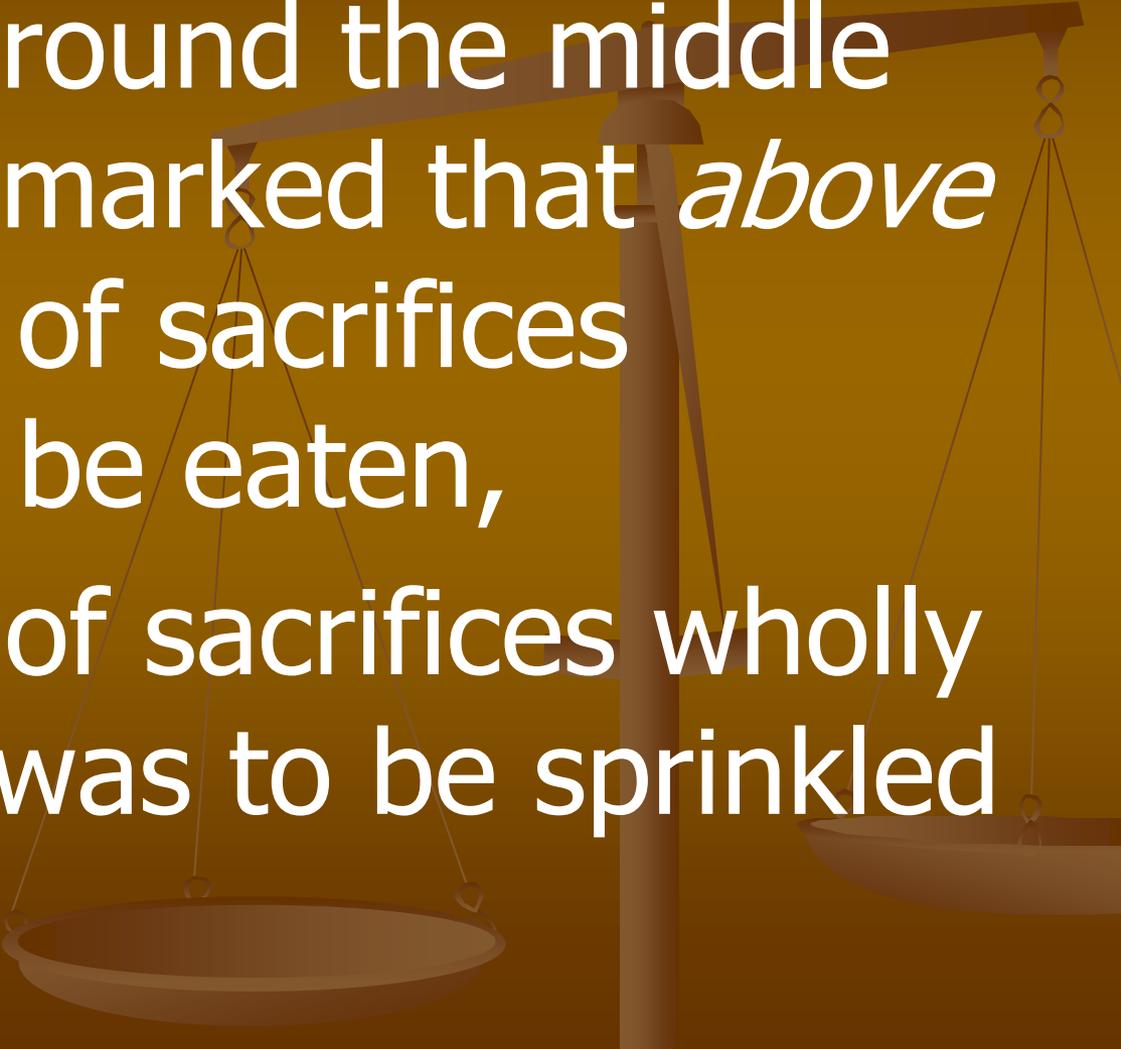
On the altar, which at the top was only 36 feet wide, three fires burned, one (east) for the offerings, the second (south) for the incense, the third (north) to supply the means for kindling the other two. The four 'horns' of the altar were straight, square, hollow prominences, that at the south-west with two openings, into whose silver funnels the drink-offerings, and, at the Feast of Tabernacles, the water from the Pool of Siloam, were poured.



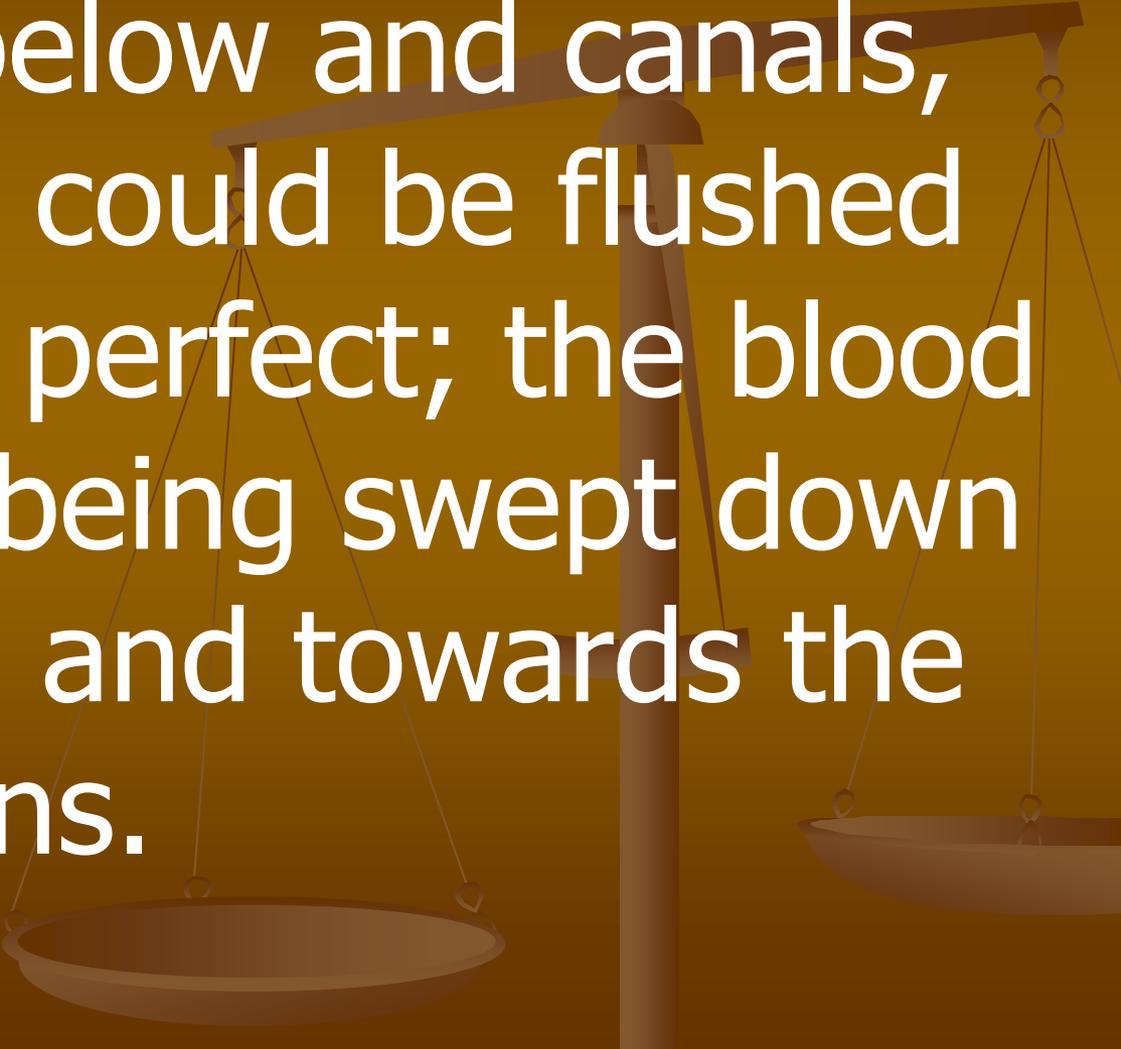


# The Red Line of the Altar

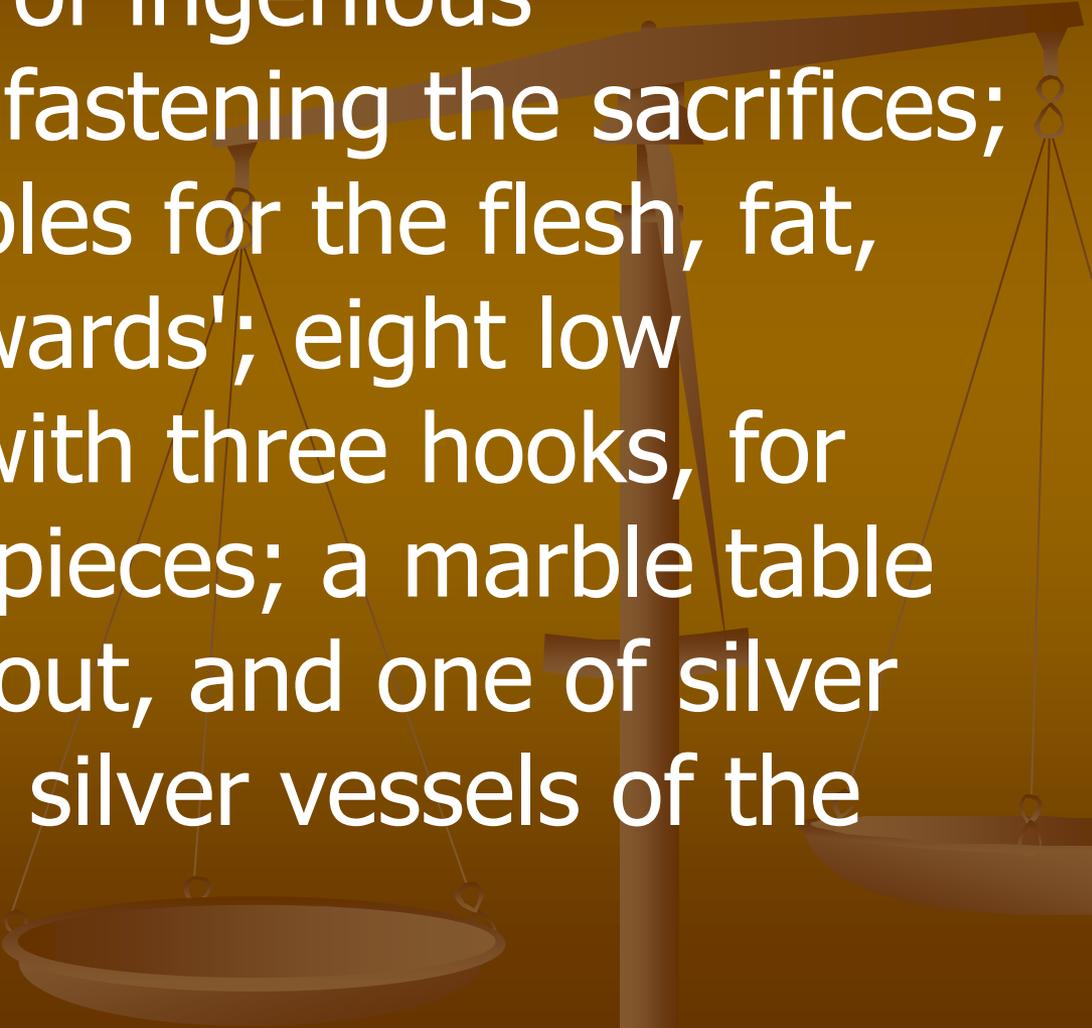
A red line all round the middle of the altar marked that *above* it the blood of sacrifices intended to be eaten, *below* it that of sacrifices wholly consumed, was to be sprinkled



The system of drainage into chambers below and canals, all of which could be flushed at will, was perfect; the blood and refuse being swept down into Kedron and towards the royal gardens.

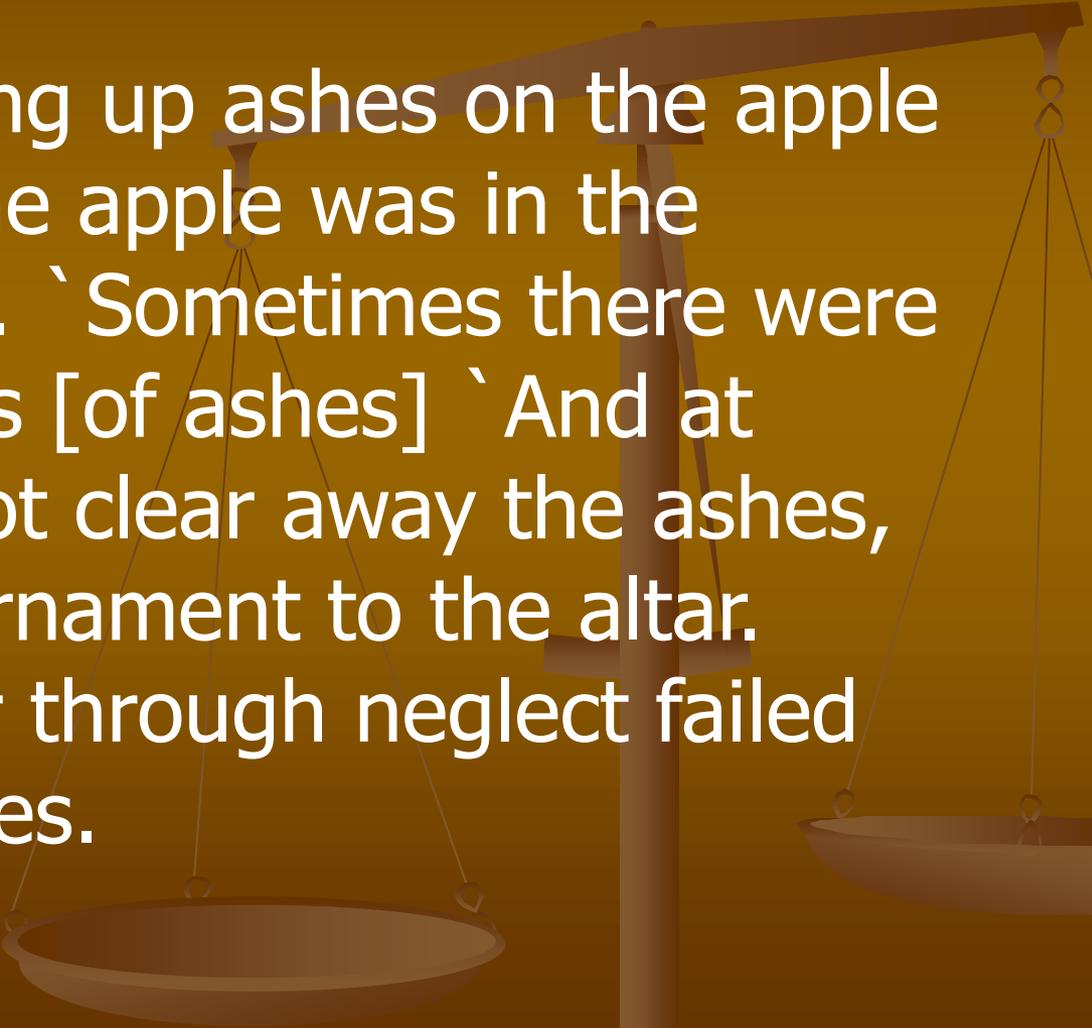


Finally, north of the altar were all requisites for the sacrifices- rows, with four rings each, of ingenious mechanism, for fastening the sacrifices; eight marble tables for the flesh, fat, and cleaned 'inwards'; eight low columns, each with three hooks, for hanging up the pieces; a marble table for laying them out, and one of silver for the gold and silver vessels of the service.



## Tamid 2:2

They began heaping up ashes on the apple [ash pile]. ` And the apple was in the middle of the altar. ` Sometimes there were three hundred kors [of ashes] ` And at festival they did not clear away the ashes, ` for they are an ornament to the altar. ` The priests never through neglect failed to remove the ashes.





# Salting the Sacrifice

Meantime in the Court of the Priests the sacrifice had been hung on one of the hooks, flayed, cut up according to rules, cleaned, and handed to the six priests who were successively to carry up the pieces to the rise of the altar, where they were salted and deposited. For 'every sacrifice must be salted with salt'-, everything that was laid on the altar, except the drink-offering. At the same time, three other priests carried up to the rise of the altar the daily meat-offering, that of the high-priest, and the drink-offering. The skins of the sacrifices were salted, and on the eve of each Sabbath distributed among the 'course' of priests that had been on ministry. \*

\* This in the case of burnt-, sin-, or trespass-offerings. The skins of the other offerings belonged to the offerers themselves.

# The Great Altar in the Jerusalem Temple

1. Established first by David
2. Temple built by Solomon  
(destroyed by Babylonians)
3. Altar established by prophets/priests
4. Zerubbabel temple  
(altar desecrated by Antiochus Epphinees)
5. Altar built/dedicated by priests
6. Herod's temple  
(destroyed by Romans 70AD)



"For Ezra had set his heart to seek the law of the L-rd and to do it, and to teach in Israel statutes and ordinances." **Ezra 7:10**

# The Great Altar in the Jerusalem Temple

## 1. 3 fires

sacrificial pyre

tamid fire

incense coals

## 2. Altar Psalms

| Sun | Mon | Tue | Wed | Thurs | Fri | Sat |
|-----|-----|-----|-----|-------|-----|-----|
| 24  | 48  | 82  | 94  | 81    | 93  | 92  |

## 3. Cohen = priest

descendants of Aaron

priestly courses

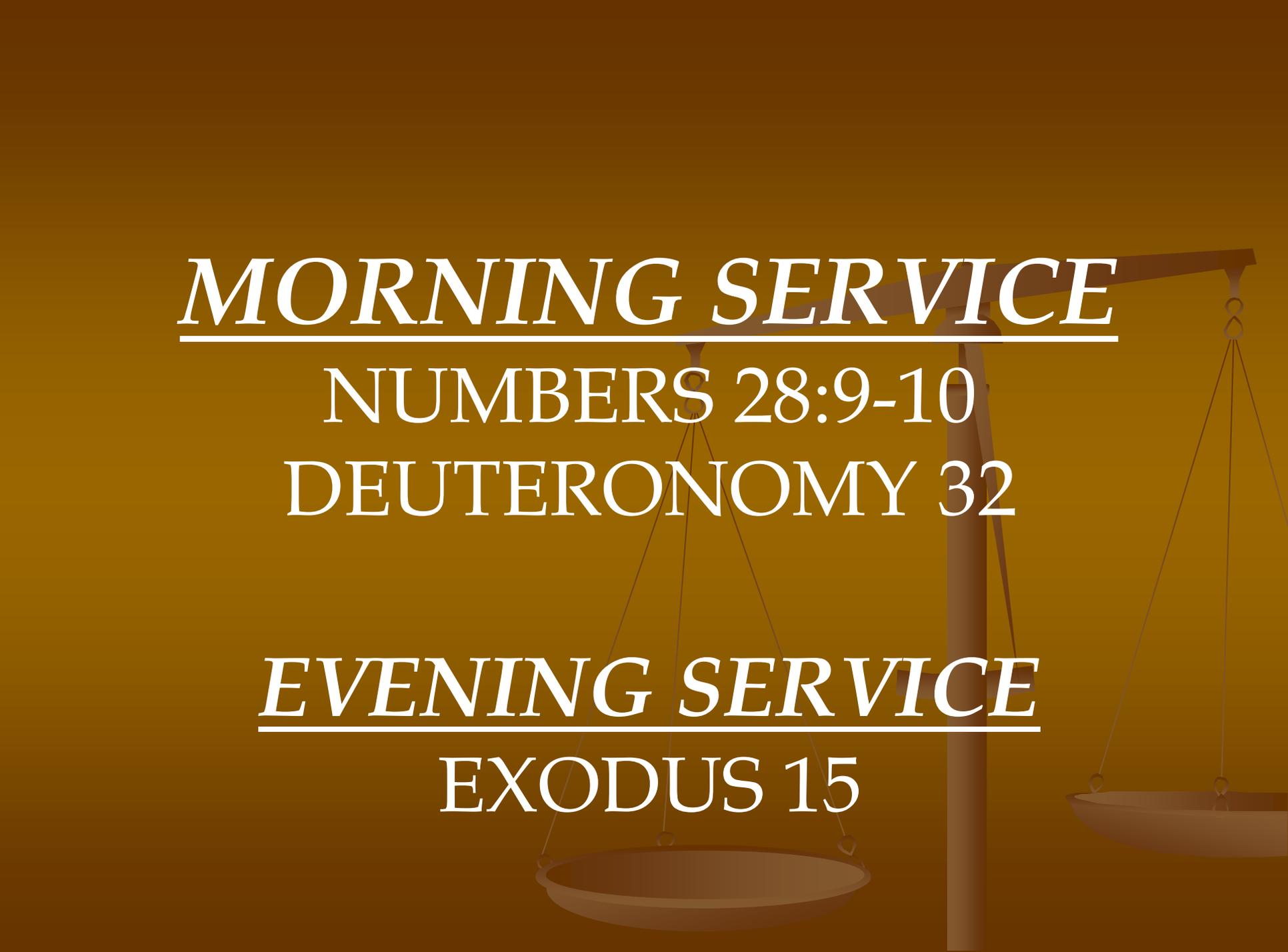
## 4. The Council (political vs religious)

Elders of Priests

High Priest

# Daily Songs of the Levitical Choir





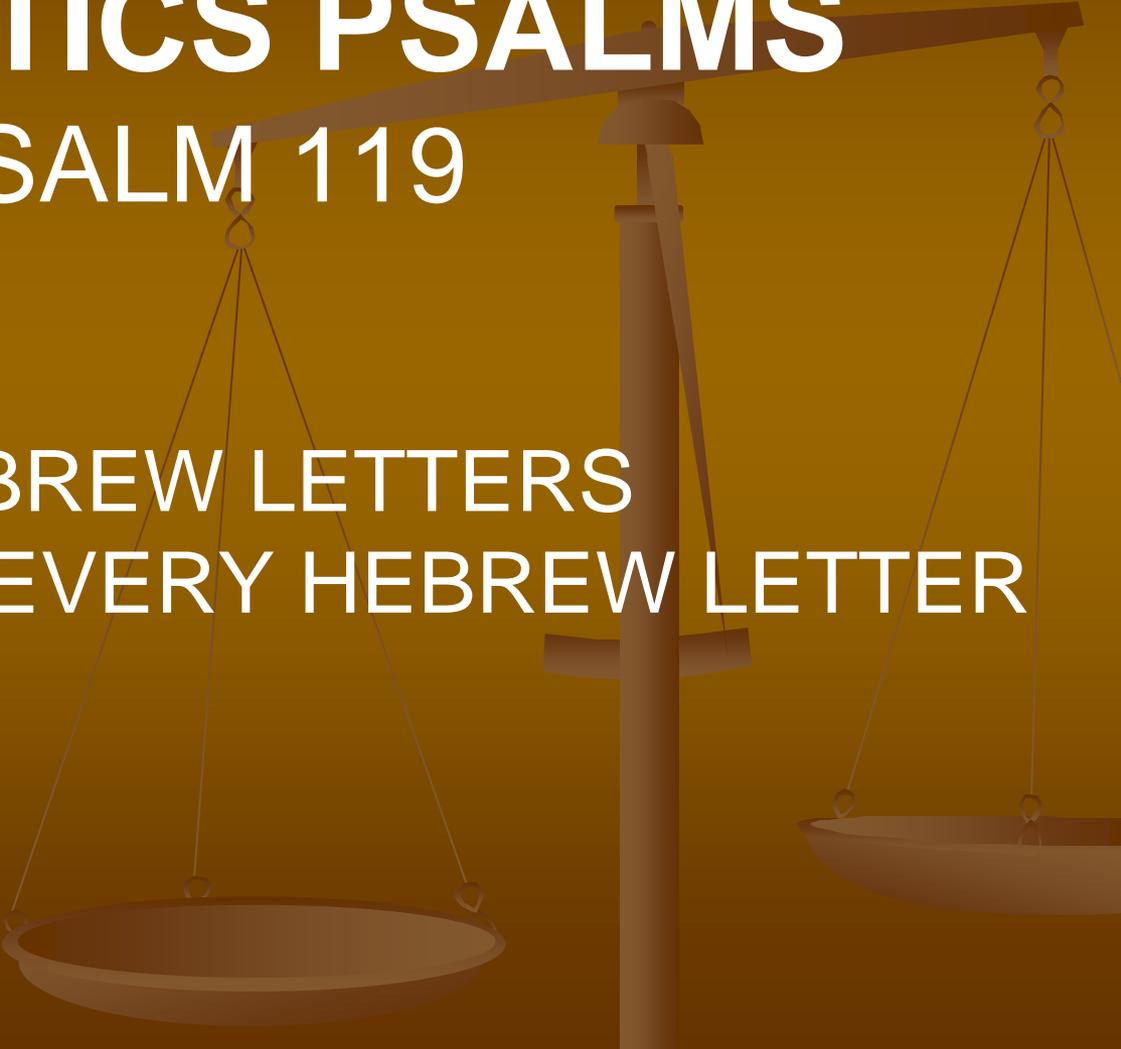
*MORNING SERVICE*

NUMBERS 28:9-10  
DEUTERONOMY 32

*EVENING SERVICE*

EXODUS 15

# ACROSTICS PSALMS



## PSALM 119

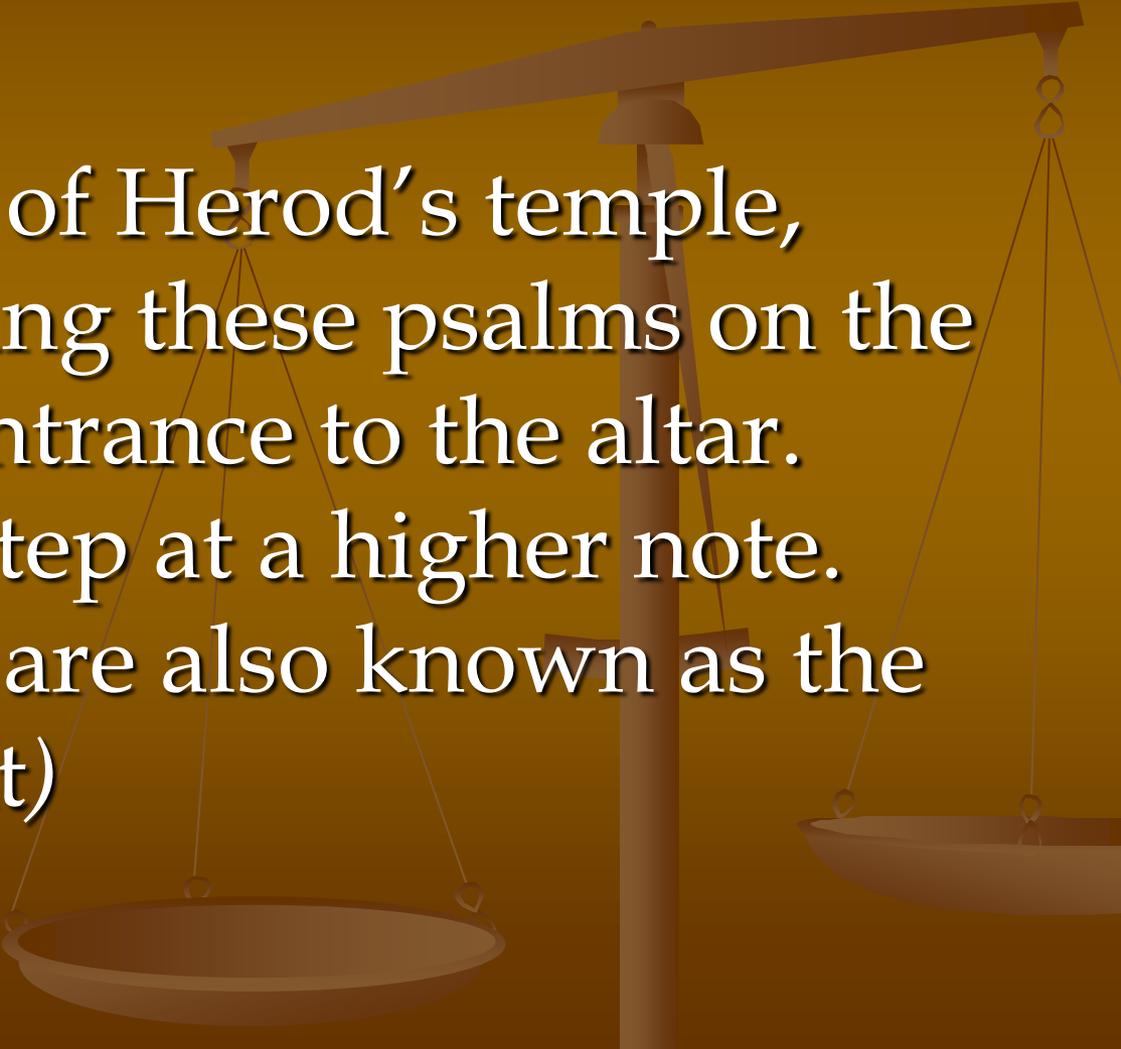
22 HEBREW LETTERS

8 VERSES FOR EVERY HEBREW LETTER

# PSALMS OF DEGREES

## 120-134

During the time of Herod's temple, Levites would sing these psalms on the 15 steps of the entrance to the altar. One psalm per step at a higher note. (Psalms 120-134 are also known as the Psalms of Ascent)



# Healing Psalms

**Psalms 16**

**Psalms 32**

**Psalms 41**

**Psalms 42**

**Psalms 59**

**Psalms 77**

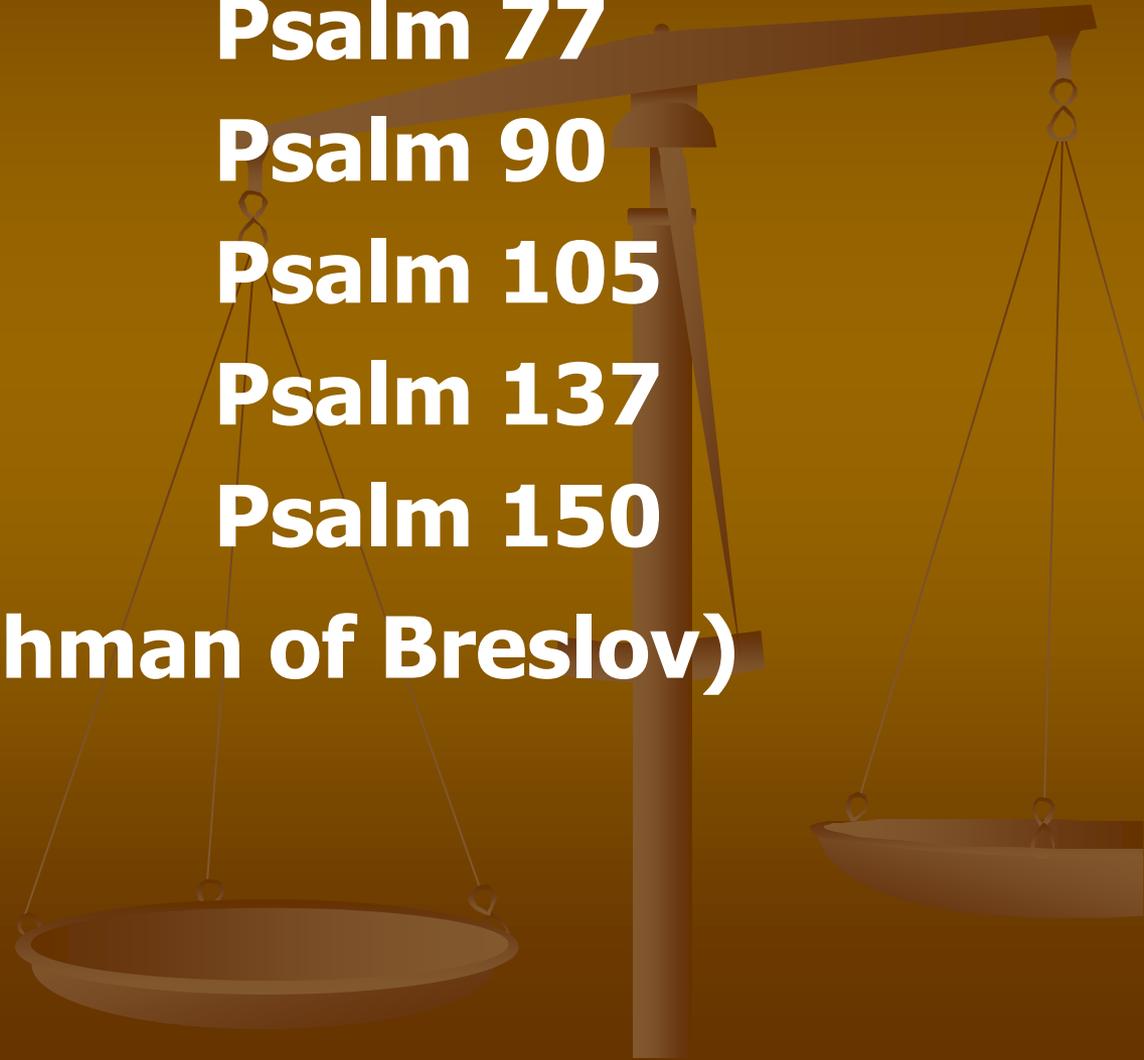
**Psalms 90**

**Psalms 105**

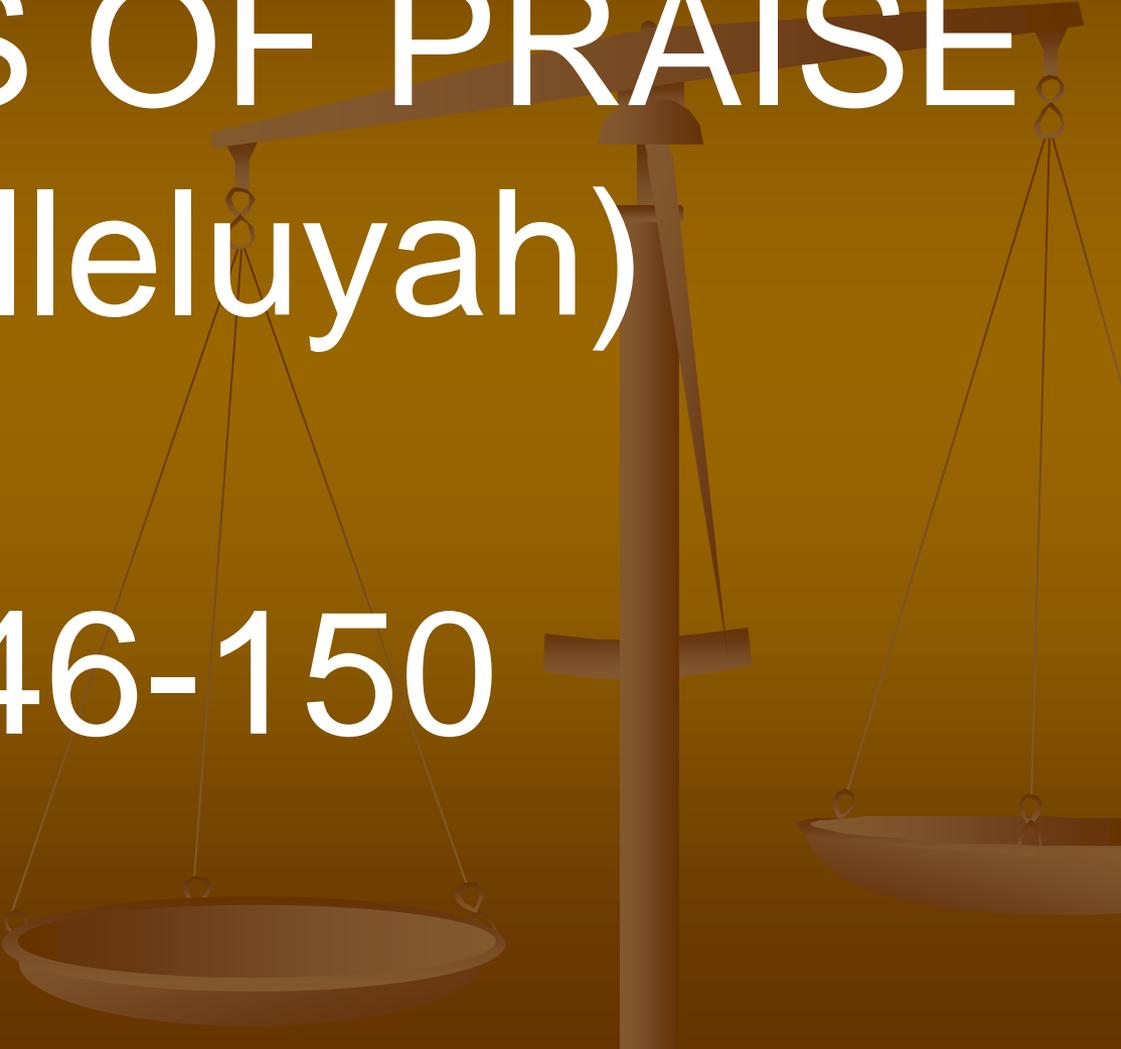
**Psalms 137**

**Psalms 150**

**(Rabbi Nachman of Breslov)**



# PSALMS OF PRAISE (Halleluyah)



146-150

# HALLEL PSALMS

113-118

PASSOVER  
PENTECOST  
TABERNACLES

While Yahshua was on the tree on the Mount of Olives, these Psalms were being sung inside the Temple as part of the Passover sacrifice service



Although the Levites sang upon many occasions in the Holy Temple, one of their most important and basic musical tasks was the daily song. Each day, the Levite choir stood atop the platform located in the Court of Israel facing the outer altar, just inside the Nikanor Gates, and sung a special song for that particular day.

On the Festivals and New Moon, different songs were sung. All of these songs, with their instrumental arrangements, were performed while the morning and evening wine libations were poured out on the altar by the officiating priests.

Thus the Levites accompanied the Divine service of the priests with a service of their own. They complimented each other; in many ways,

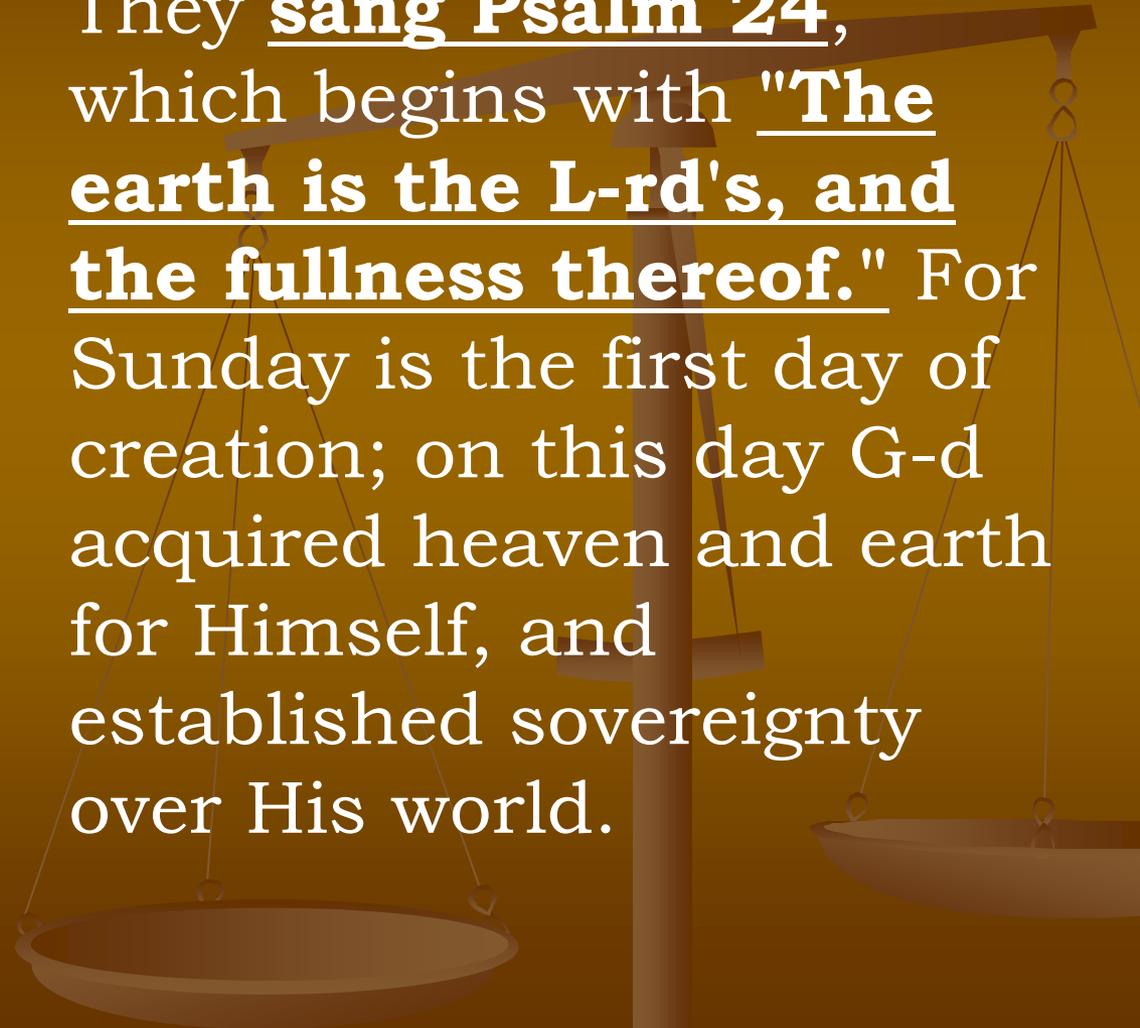
**the Levitical songs were as important a Temple function as the priestly service of the sacrifices itself,** for the one could not function without the other. Each day, during the wine libation, the overseer of the choir stood atop one of the horns of the altar and signaled to the Levites "with a kerchief in his hand" to begin their song. At three points in their song, they would pause, when the priests would sound the silver trumpets and all the people in the court prostrated themselves before the Presence of G-d.

The **order of the daily songs have a deep significance,** and there is a mystical connection which each song had for the particular day it was sung. The Oral Tradition has preserved the listing of the **Levitical songs that were sung each day in the Holy Temple, and various commentators and sages have explained some of the connections which can be seen between these songs and the days of the week.** (Based on Tamid 7:4)



**Sunday, the first day of the week,**

They sang Psalm 24, which begins with "**The earth is the L-rd's, and the fullness thereof.**" For Sunday is the first day of creation; on this day G-d acquired heaven and earth for Himself, and established sovereignty over His world.



**On Monday, the second day of the week,**  
They sang Psalm 48, which begins with "Great is the L-rd, and highly to be praised in the city of our G-d, in the mountain of His holiness." It was on this day that the waters were divided, and a firmament was put in place between the upper and lower waters (Gen. 1:6-7). The rabbis explain that this psalm was chosen for this day because G-d departmentalized His creation and reigned over it (see the psalm in its entirety).

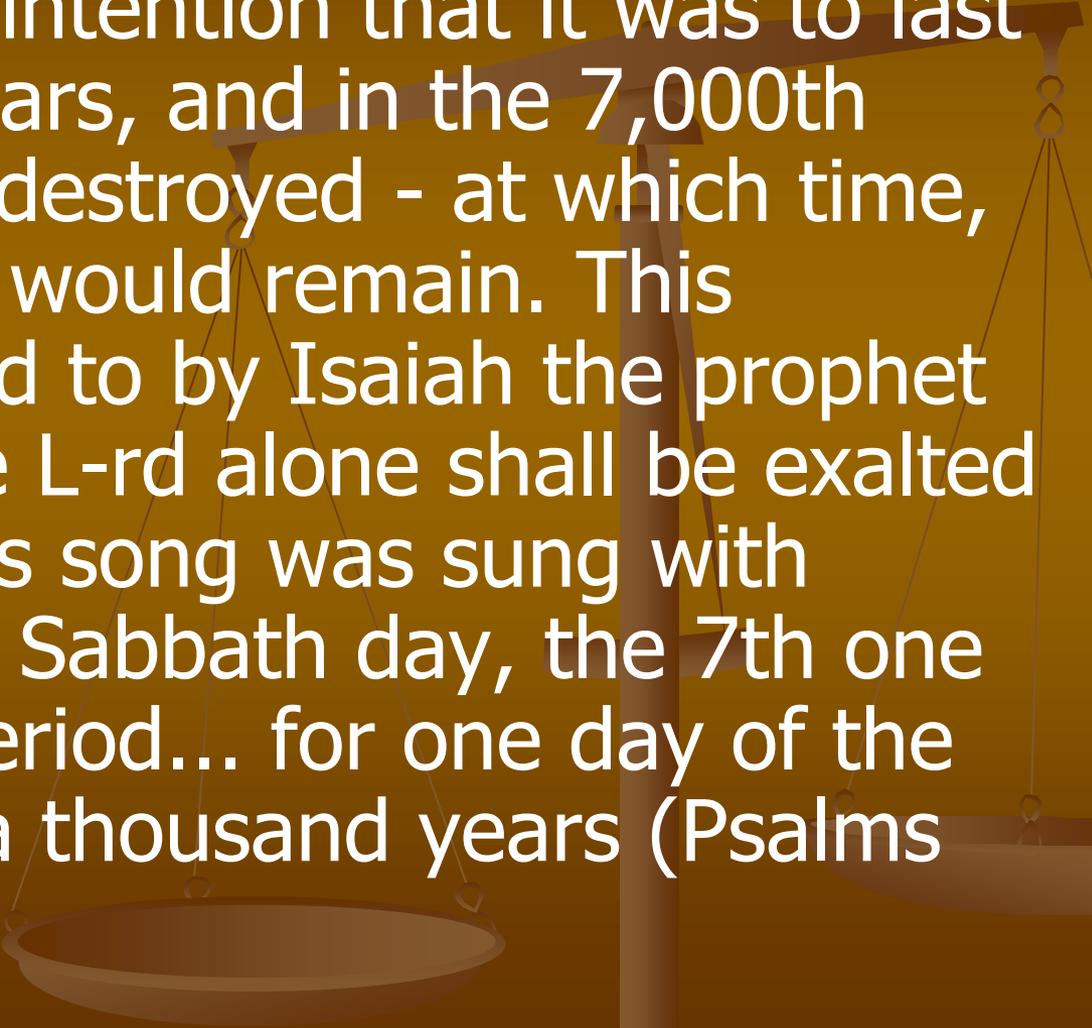
**On Tuesday, the third day of the week,**  
The Levites sang Psalm 82, beginning with the words "G-d stands in the congregation of G-d; He judges among the judges." For on this day of creation the dry land became visible. Upon this land, the judges stand to render their decisions. As the sages put it, "G-d caused the land to be revealed through His wisdom, thus preparing the world for His congregation."

**On Wednesday, the fourth day of the week,**  
They sang Psalm 94, which begins with "O L-rd G-d,  
to whom vengeance belongs; O G-d, to whom  
vengeance belongs, shine forth!" This was the day  
wherein the sun, moon and stars were created... and in  
the future, He will exercise judgment and exact  
vengeance from those idolators who worship these  
heavenly bodies, as if they were gods themselves.

**On Thursday, the fifth day of the week,**  
They sang Psalm 81, beginning with "Sing aloud to G-  
d our strength: make a joyful noise to the G-d of  
Jacob." The living creatures were created on this day,  
and one who sees these creatures give praise to their  
Creator. For truly, when a person perceives the myriad  
variations and diversity of G-d's handiwork, he is filled  
with awe and wonder at His great wisdom.

**On Friday, the sixth day of the week, the Levites sang Psalm 93, which begins with "The L-rd reigns, He is clothed in majesty."** Creation was crowned and completed on this day, the last of the original six days of creation. Today man was created, and only he can recognize G-d's true greatness. Of all the vastness of creation, man alone has the capacity to understand the Creator's rulership, and accept it upon himself to be the king's subject.

**On the holy Sabbath, the Levites sang "A psalm, a song for the Sabbath day" - Psalm 92. The sages of Israel taught that this psalm is a song for the future, rectified world... "the day which is complete Sabbath tranquility, for everlasting life."**



The Talmud explains this according to a deeper understanding: the world was only created with the intention that it was to last for only 6,000 years, and in the 7,000th year it would be destroyed - at which time, only G-d Himself would remain. This mystery is alluded to by Isaiah the prophet (Is. 2:12) as "the L-rd alone shall be exalted on that day." This song was sung with reference to that Sabbath day, the 7th one thousand-year period... for one day of the Holy One is like a thousand years (Psalms 90:4).

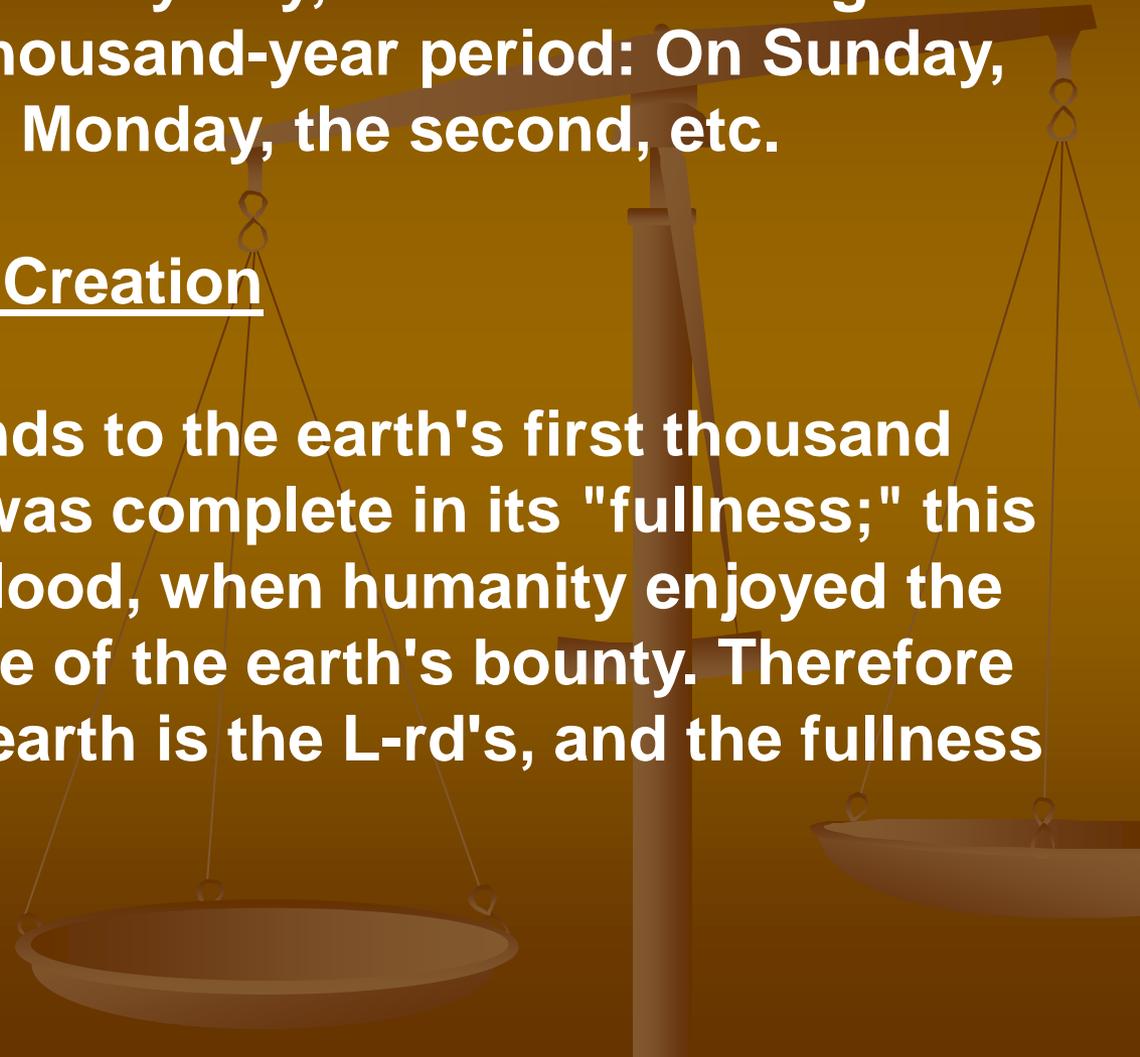
# **Daily Songs of the Levitical Choir**

## **The Six Daily Songs Correspond to Six Thousand Years**

The Zohar teaches that every day, the Levites' song corresponded to that thousand-year period: On Sunday, it stood for the first; on Monday, the second, etc.

## **Six Thousand Years of Creation**

The first day corresponds to the earth's first thousand years, when the earth was complete in its "fullness;" this was the time until the flood, when humanity enjoyed the full benefit and pleasure of the earth's bounty. Therefore the Levites sang "The earth is the L-rd's, and the fullness thereof."

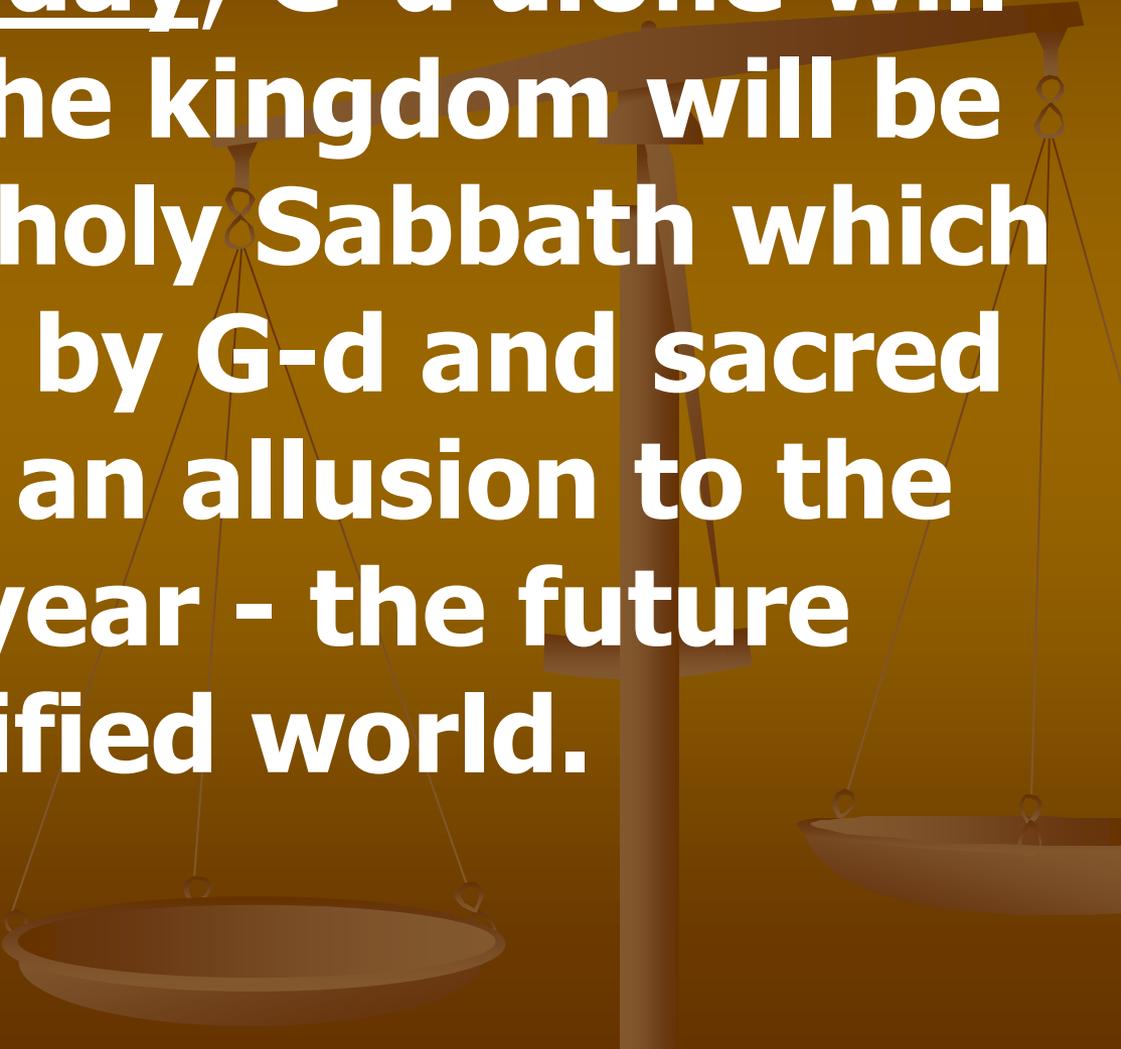




On the fourth day the Levites sang "O L-rd G-d, to whom vengeance belongs; O G-d, to whom vengeance belongs, shine forth!" For this day corresponds to the epoch when the Temple was destroyed, and the Holy One has vowed to bring His vengeance against those who were responsible.

The fifth day's song was "Sing aloud to G-d our strength: make a joyful noise to the God of Jacob." For during this entire thousand years, Israel was without the Holy Temple; no means of serving G-d remains for her save singing.

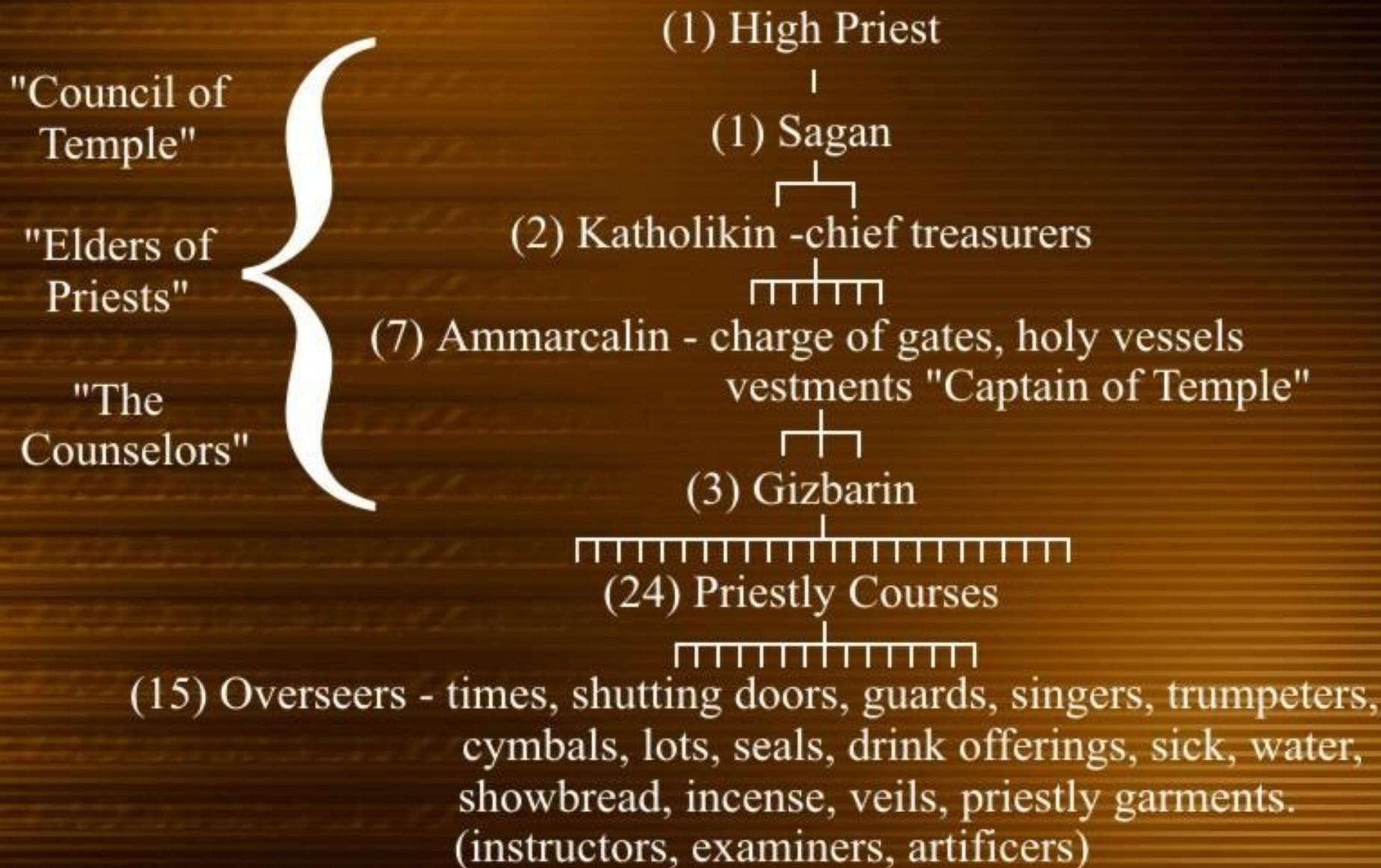
On the sixth day, G-d alone will reign, and the kingdom will be His. And the holy Sabbath which is sanctified by G-d and sacred to Israel is an allusion to the 7,000th year - the future rectified world.



# New Testament References

1. Annas vs Caiaphas the High Priest
2. The roles of Nicodemus and Joseph of Arimathea

# The Priestly Order



# The Priestly Garments Reveal ...



Moses was instructed by Yahweh that the garments of the priests were to be both dignified and beautiful; as precious as the garments of royalty.

It is noteworthy and revealing that one of the finest ways to gain insight into both the details of life in the Holy Temple, and to its inner spirit, is by a **study of the priestly garments.**



**No priest, neither lay nor the High Priest himself, is fit to serve in the Temple unless he is wearing the sacred garments.** As the Talmud states,

***"While they are clothed in the priestly garments, they are clothed in the priesthood; but when they are not wearing the garments, the priesthood is not upon them"*** (BT Zevachim 17:B).

Conducting the service without these garments would render the priests the same as those who are not descendants of Aaron - all of whom are unfit for service in the Temple.

Why does the Bible attach so much significance to the garments? Because their quality is such that they elevate the wearers - Aaron and all his descendants - to the high levels of sanctity required from those who come to serve before Yahweh in the holy place. **These garments themselves possess a certain holiness; powerful enough to sanctify all those who merely come in contact with them, as we read in the prophets: "... so as not to hallow the people with their garments" (Ezekiel 44:19).**

Actually, the Hebrew expression which we are translating as "sacred" or "holy" garments also means "garments of the Temple;" that is, the garments themselves show that their wearers are standing in the Divine service.



Another important quality of the priestly garments is that their very presence, worn by the priests during the Temple service, serves to atone for the sins of Israel. It is taught that just as the sacrifices facilitate an atonement for sin, so do the priestly garments (*BT Zevachim 88:B*).

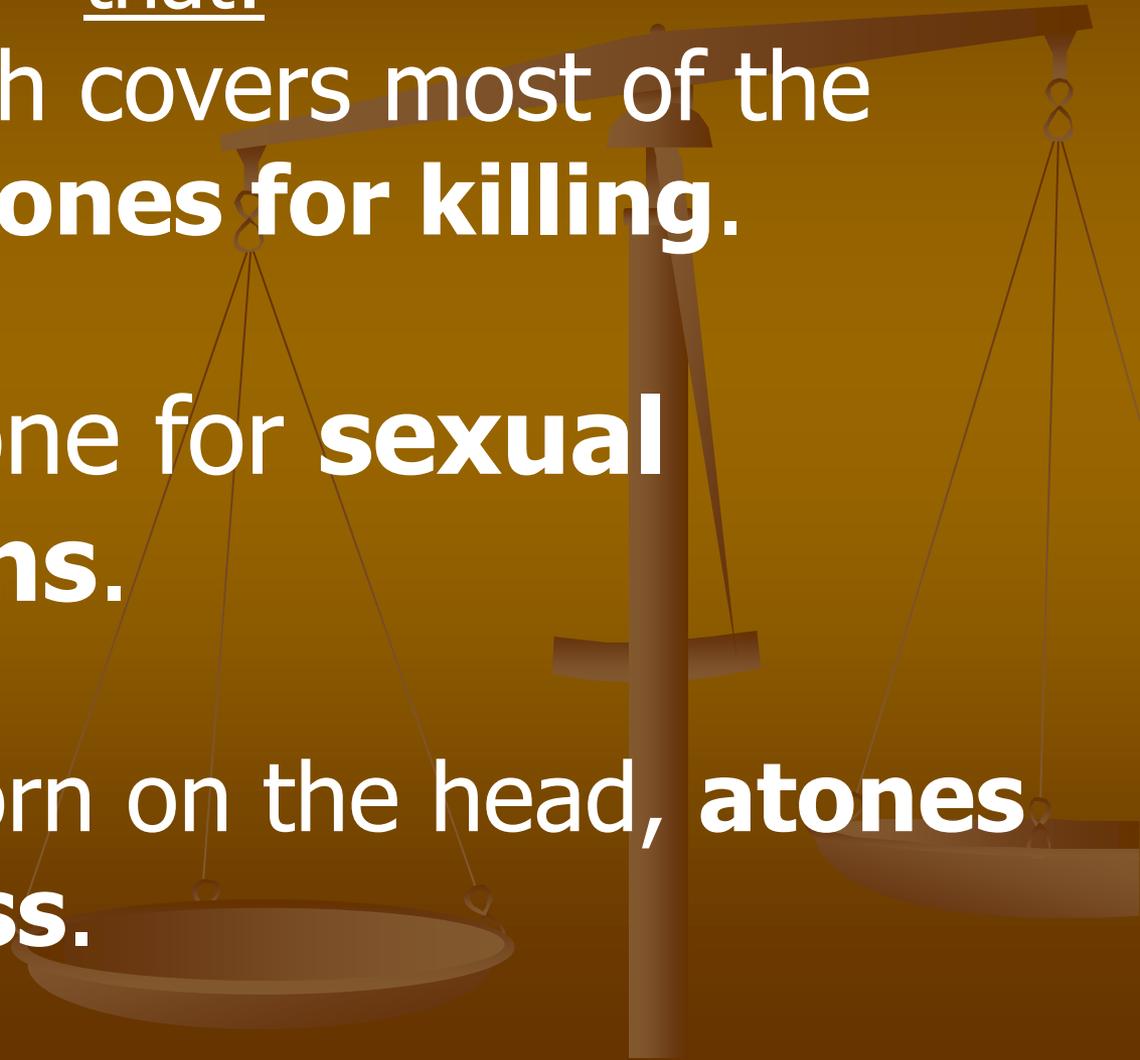
This is one of the deeper aims of wearing these garments, and something for the priest to ponder while they are upon him. For his everyday actions in the Temple transcend his own personal idiom and take on a more universal theme... he makes atonement and spiritual rectification for all humanity.

It is detailed further on  
[www.templeinstitute.org](http://www.templeinstitute.org) that it is taught  
that:

The **tunic**, which covers most of the priest's body, **atones for killing.**

The **pants** atone for **sexual transgressions.**

The **turban**, worn on the head, **atones for haughtiness.**



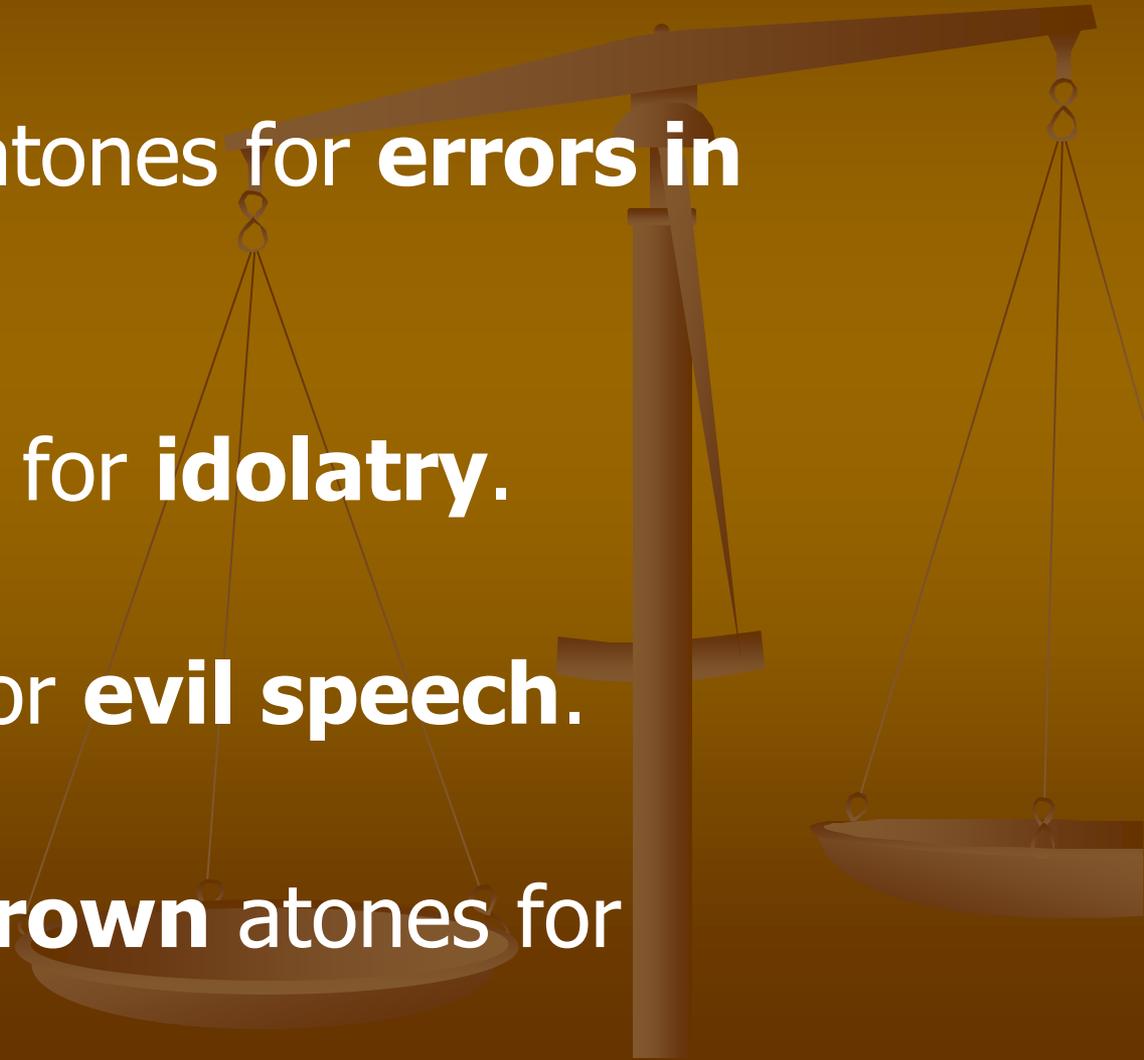
The **belt**, wound about the body and worn over the heart, atones for "**sins of the heart**" - improper thoughts.

The **breastplate** atones for **errors in judgment**.

The **ephod** atones for **idolatry**.

The **robe** atones for **evil speech**.

The High Priest's **crown** atones for **arrogance**.





**"And you shall speak to all who are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister to me in the priest's office."  
(Exodus 28:3)**

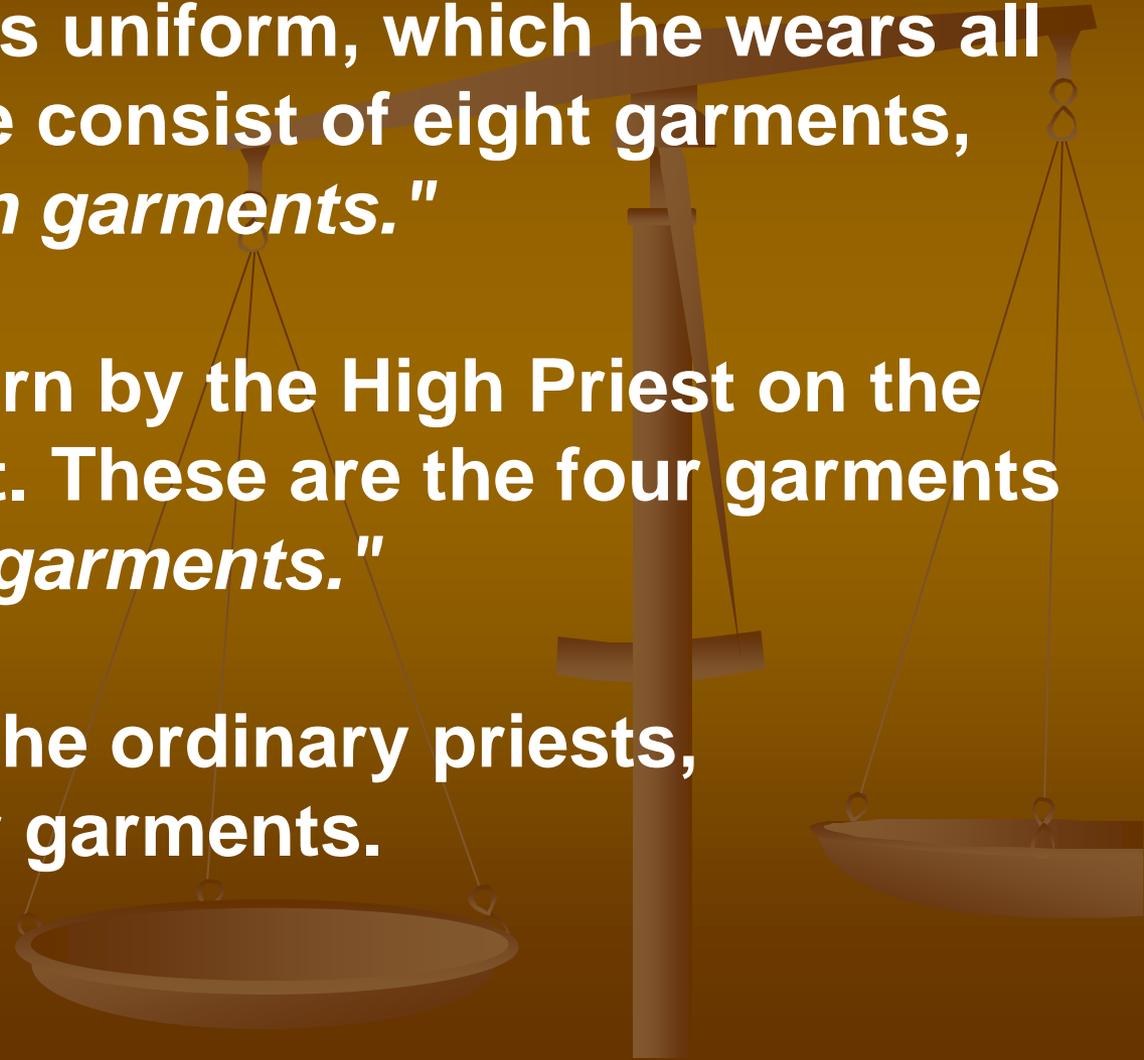
**The rabbis established that Yahweh's command for the priestly garments to be "for honor and for beauty" teach us that they must be new and dignified. If the garments were soiled, stained, or ripped, the priests may not conduct the service while wearing them - and if they did, the service would be invalid.**

# Three Categories of Priestly Garments

A stylized illustration of a balance scale, rendered in shades of brown and gold. The scale is positioned behind the text, with its horizontal beam and vertical post visible. The two pans are suspended by thin lines, and the scale is slightly tilted, suggesting a balance or comparison. The background is a solid, dark brown color.

## There are three separate categories of priestly garments:

- (1.) The High Priest's uniform, which he wears all year round. These consist of eight garments, called the "*golden garments*."
- (2.) The clothing worn by the High Priest on the Day of Atonement. These are the four garments called the "*white garments*."
- (3.) The uniform of the ordinary priests, consisting of four garments.

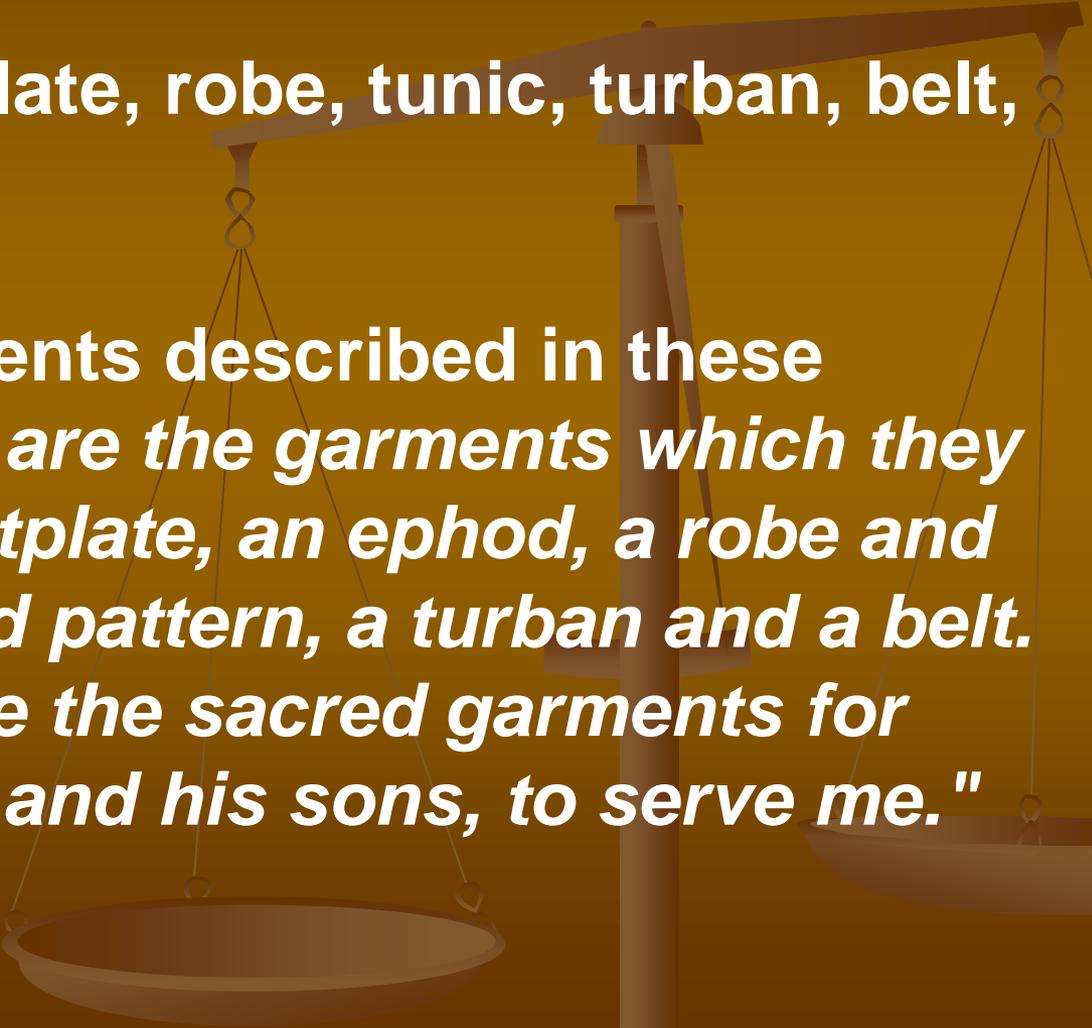


## The Golden Garments

The eight garments worn by the High Priest all year round are as follows:

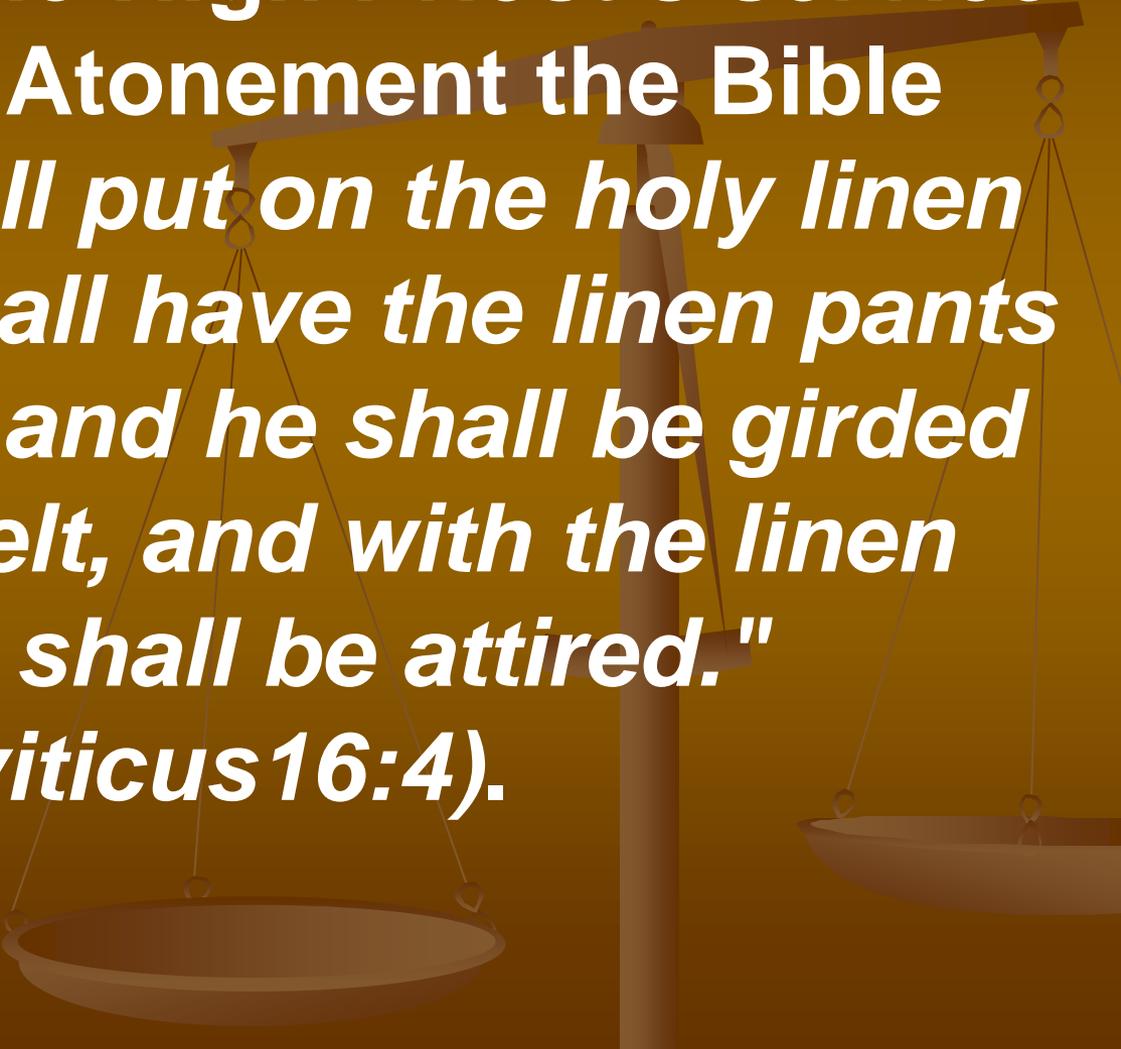
The ephod, breastplate, robe, tunic, turban, belt, crown, and pants.

These are the garments described in these verses: *"And these are the garments which they shall make: a breastplate, an ephod, a robe and a tunic of checkered pattern, a turban and a belt. And they shall make the sacred garments for your brother Aaron and his sons, to serve me."* (Exodus 28:4).

A faint, stylized illustration of a balance scale is visible in the background of the text. The scale has a central vertical pillar, a horizontal beam, and two pans hanging from the ends. The entire image has a dark brown, monochromatic color scheme.

# The White Garments

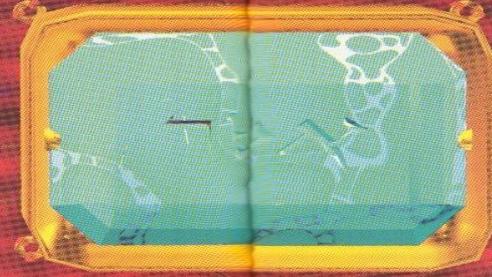
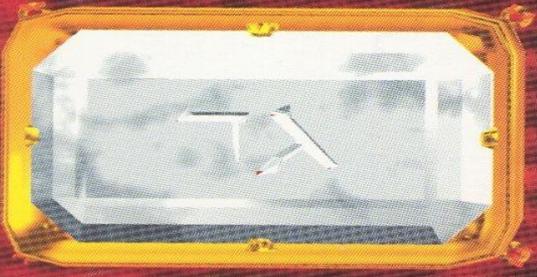
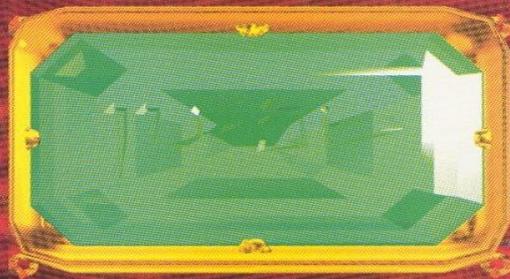
With regard to the High Priest's service on the Day of Atonement the Bible states: *"He shall put on the holy linen tunic, and he shall have the linen pants upon his flesh, and he shall be girded with a linen belt, and with the linen turban he shall be attired."*  
(Leviticus 16:4).



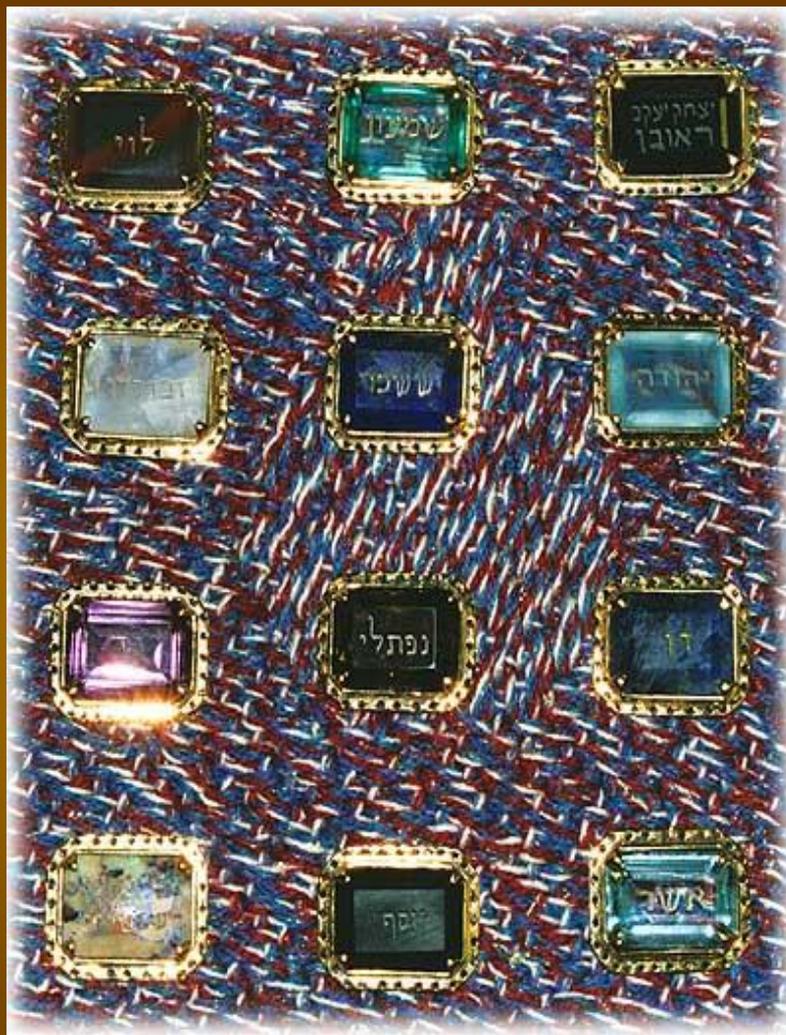
**The four garments worn by the High Priest on the Day of Atonement are the tunic, pants, the turban and the belt. These garments are made from white flax; hence their designation "*the white garments.*" They must be woven, as mentioned above, and each thread used must be six-ply - woven from six individual strands of fabric.**

**[NOTE: the ephod / breastplate is NOT mentioned here!]**

**The High Priest had two tunics which he wore on the Day of Atonement. One was worn in the morning, and the other at the evening.**



# The Twelve Stones Reveal ...



|                |              |            |
|----------------|--------------|------------|
| Agate          | Jade         | Ruby       |
| Quartz Crystal | Lapis-Lazuli | Carbuncle  |
| Agate          | Amethyst     | Turquoise  |
| Opal           | Onyx         | Aquamarine |

|          |          |        |
|----------|----------|--------|
| Levi     | Simeon   | Reuben |
| Zebulun  | Issachar | Judah  |
| Gad      | Naphtali | Dan    |
| Benjamin | Joseph   | Asher  |

the “*breastplate of judgment*” with the twelve precious stones.

1. Ruby/Emerald - Reuben - Red

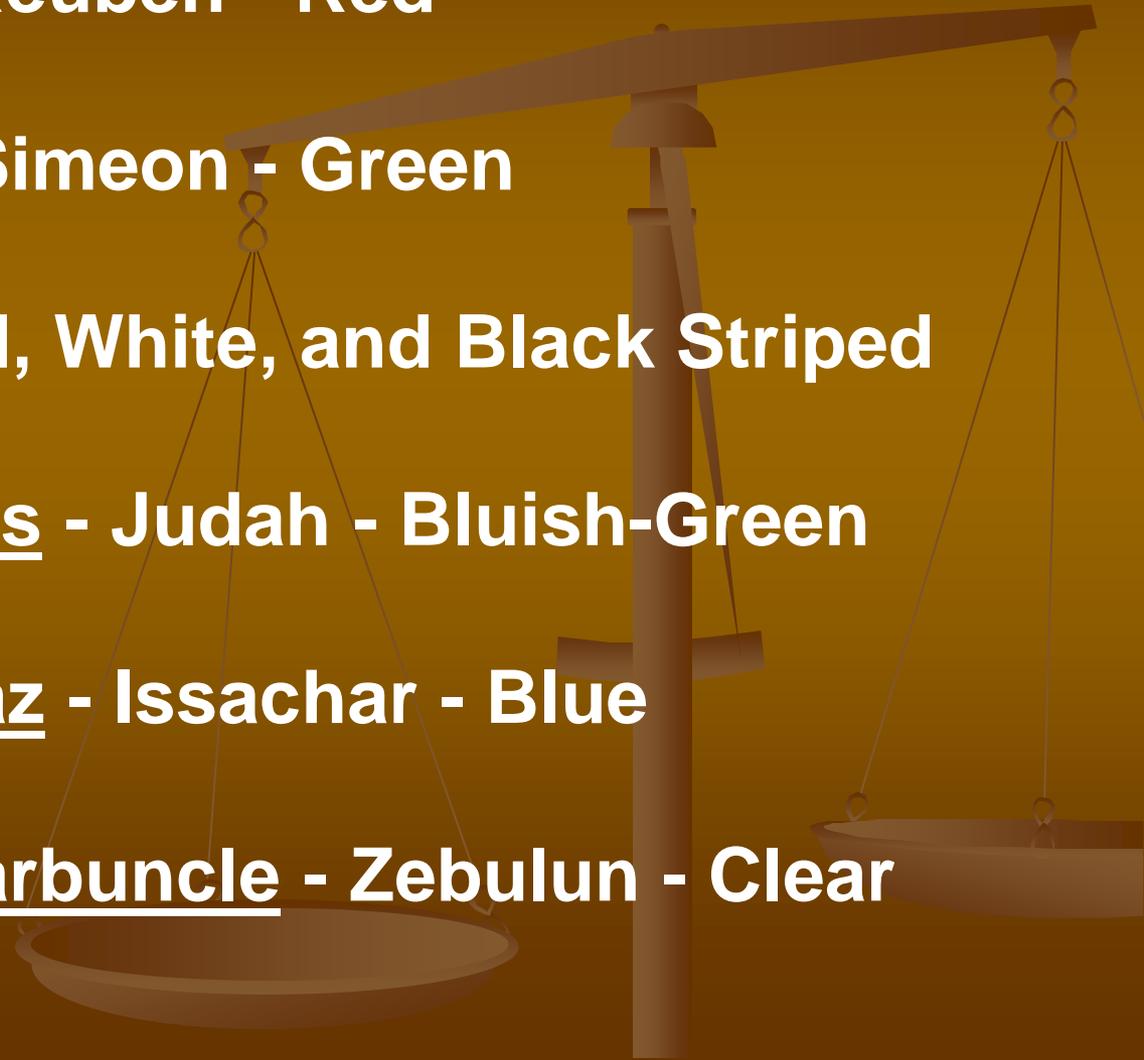
2. Jade/Sapphire - Simeon - Green

3. Agate - Levi - Red, White, and Black Striped

4. Carbuncle/Sardius - Judah - Bluish-Green

5. Lapis-Lazuli/Topaz - Issachar - Blue

6. Quartz Crystal/Carbuncle - Zebulun - Clear



7. Turquoise/Beryl - Dan - Blue

8. Amethyst/Jasper - Naftali - Purple

9. Agate/Amber/Diamond - Gad - Grey

10. Aquamarine/Onyx - Asher - Blue-Green

11. Onyx - Joseph - Black [Ephraim – Ligure,  
Manasseh – Agate]

12. Opal/Amethyst - Benjamin - A Stone  
Possessing All the Colors



# The Twelve Stones Reveal ...

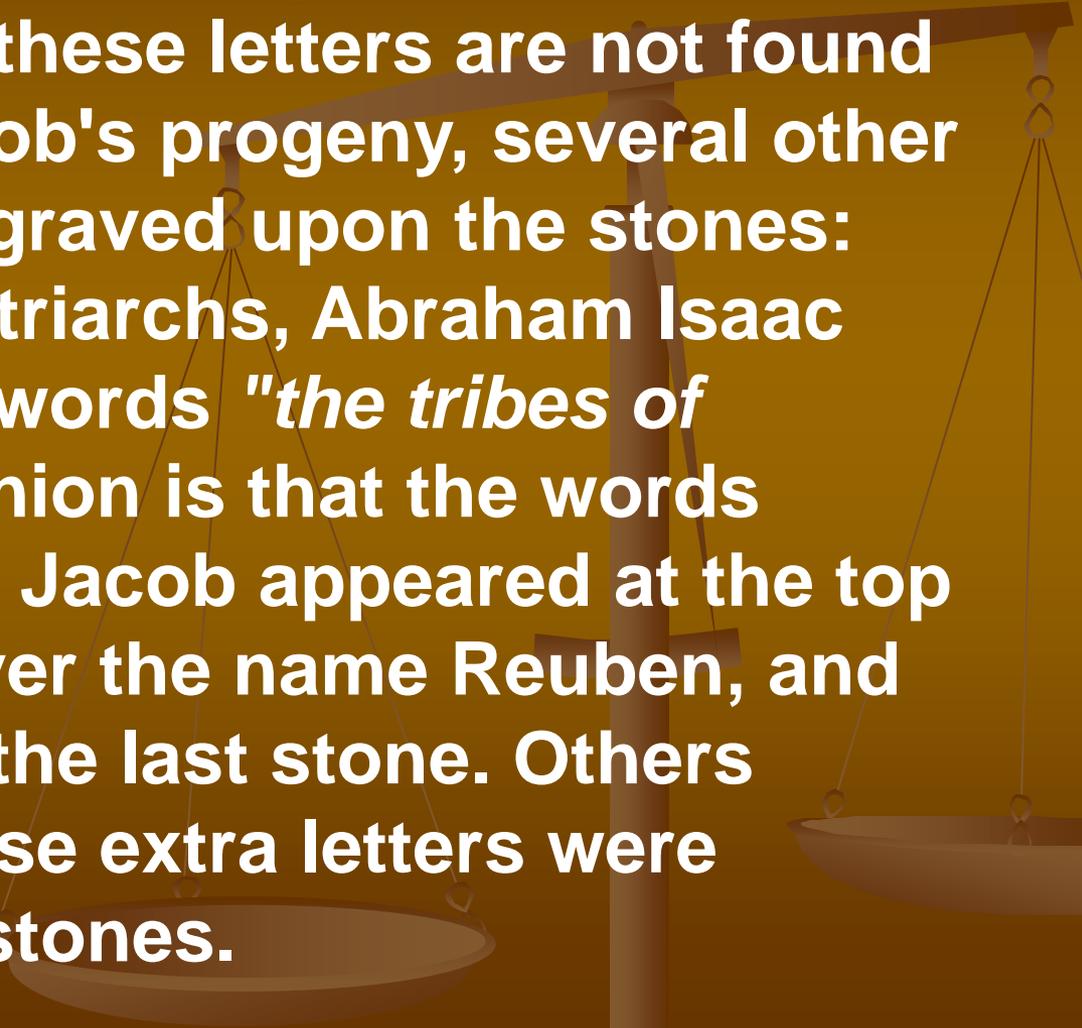
In the opinion of Yonatan ben Uziel, author of an Aramaic translation/commentary on the Bible, the children of Israel's names were inscribed on the breastplate's stones in the order of their birth, and were therefore arranged in the following manner:

**Reuben Simeon Levi**  
**Judah Dan Naftali**  
**Gad Asher Issachar**  
**Zebulun Joseph Benjamin**



Another Aramaic translation, the "*Targum Yerushalmi*," places the order of the tribes according to the Matriarchs; the six sons of Leah, two sons of Bilhah, two sons of Zilpah and two sons of Rachel. Thusly:

**Reuben Simeon Levi**  
**Judah Issachar Zebulun**  
**Dan Naftali Gad**  
**Asher Joseph Benjamin**

A faint, stylized illustration of a balance scale is visible in the background, positioned on the right side of the page. The scale has a central vertical pillar, a horizontal beam, and two pans hanging from the ends. The background is a solid dark brown color.

There is also a tradition which Moses received at the Sinai revelation, that all 22 letters of the Hebrew alphabet should be present on the stones. Since all of these letters are not found in the names of Jacob's progeny, several other words were also engraved upon the stones: the names of the patriarchs, Abraham Isaac and Jacob, and the words "*the tribes of Jeshurun.*" One opinion is that the words Abraham, Isaac and Jacob appeared at the top of the first stone, over the name Reuben, and the other words on the last stone. Others maintain that all these extra letters were divided among the stones.

## "A Remembrance"

Like the two sardonyx shoulder stones, the Bible states that the purpose of the twelve stones is *"to be a perpetual remembrance before the Lord"* (Exodus 28:29).

When the High Priest bore the breastplate into the holy place, Israel was remembered for peace. The sages taught that the ephod served to invoke the cause of Israel's sustenance and material welfare, and the breastplate - her salvation, and deliverance from her enemies.



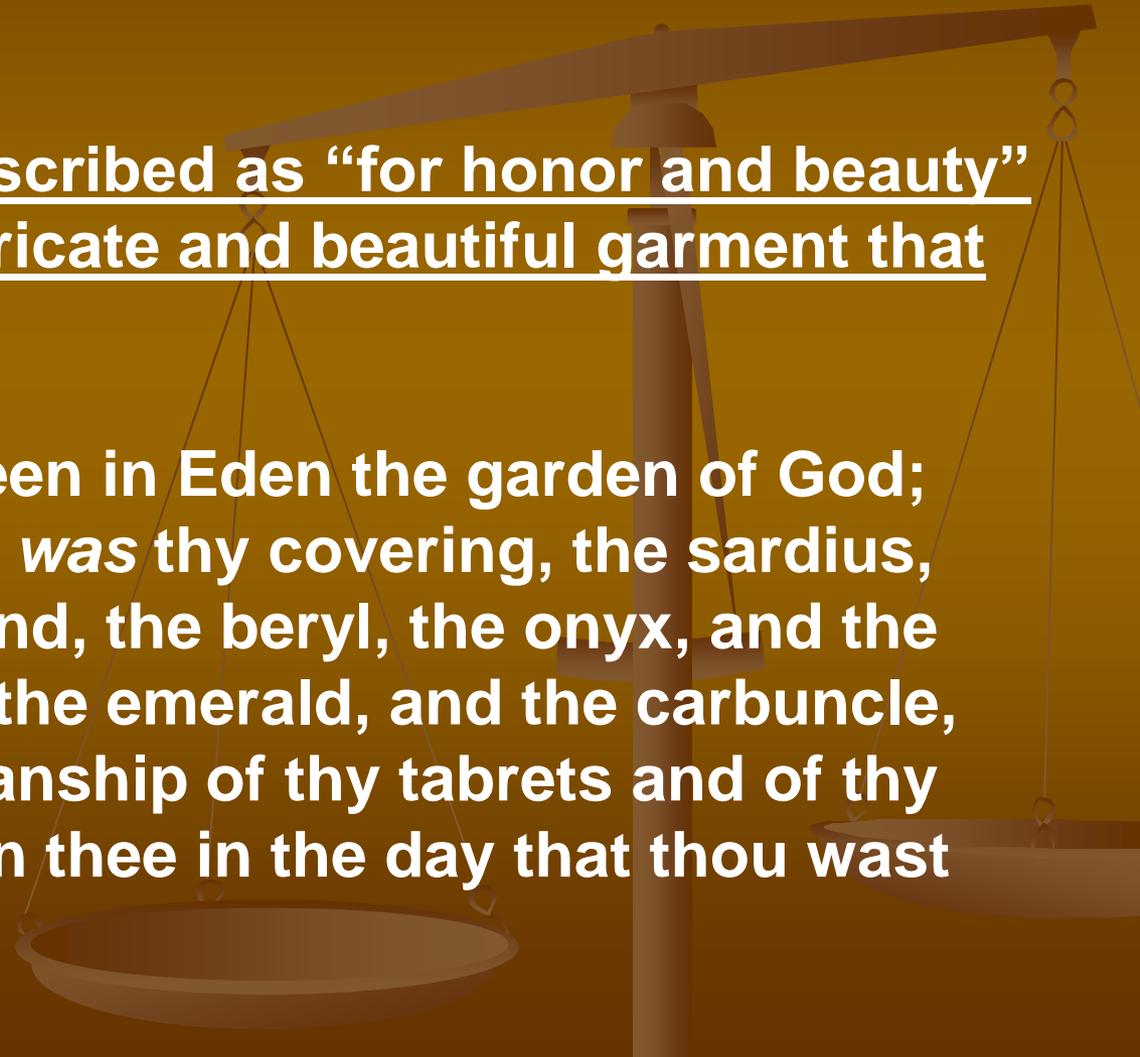
**Sardonyx Stones**



**Eze 28:12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.**

**The breastplate was described as “for honor and beauty” and was the most intricate and beautiful garment that the priests wore!**

**Eze 28:13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.**



These precious stones are NINE of the TWELVE that are in Exodus 28 and Revelation 20! In a Hebrew word study, looking at the Hebrew names of these stones, and taking the first letters of each of these stones, creating multiple Hebrew words. Here is a sample of the meanings of some of the Hebrew words that came out of this study:

Character \* Judgment \* Fruit of the Spirit \* Haughtiness \* the number sixty (60) which in Biblical mathematics equals “PRIDE” \* To Blind \* Drought or Dryness \* Sob or Wail \* Night or Sunset \* Evening Party or Entertainment

Also, looking at the word “pipes” (underlined above, my notation) is Strong’s word H5345:

נִקְבַּ

neqeb

nek'-keb

A bezel (for a gem): - pipe.



# Revelation in the Priestly Garments

NINE of the TWELVE stones that are mentioned here are also mentioned in Exodus 28 and Revelation 20:

|                |                 |                  |
|----------------|-----------------|------------------|
| <b>Sardius</b> | <b>Topaz</b>    | <b>Carbuncle</b> |
| <b>Emerald</b> | <b>Sapphire</b> | <b>Diamond</b>   |
| <b>Ligure</b>  | <b>Agate</b>    | <b>Amethyst</b>  |
| <b>Beryl</b>   | <b>Onyx</b>     | <b>Jasper</b>    |

Missing  
row



There are many interpretations for the meanings of the stones and what tribes they represent, however, most commentators and Rabbinical scholars believe the missing row may be for Ephraim (Ligure), Gad (Agate), and Naphtali (Amethyst) although some reference materials give different information.

Note that inscribed on the 12 precious stones, only 20 of the 22 letters of the Hebrew aleph-bet are represented.

Chet and Tet are missing! Together these two letters spell the Hebrew root word for “sin”!

The “root” of SIN is absent from the Breastplate of Righteousness!

# Revelation in the Priestly Garments

Could it be possible that ...?

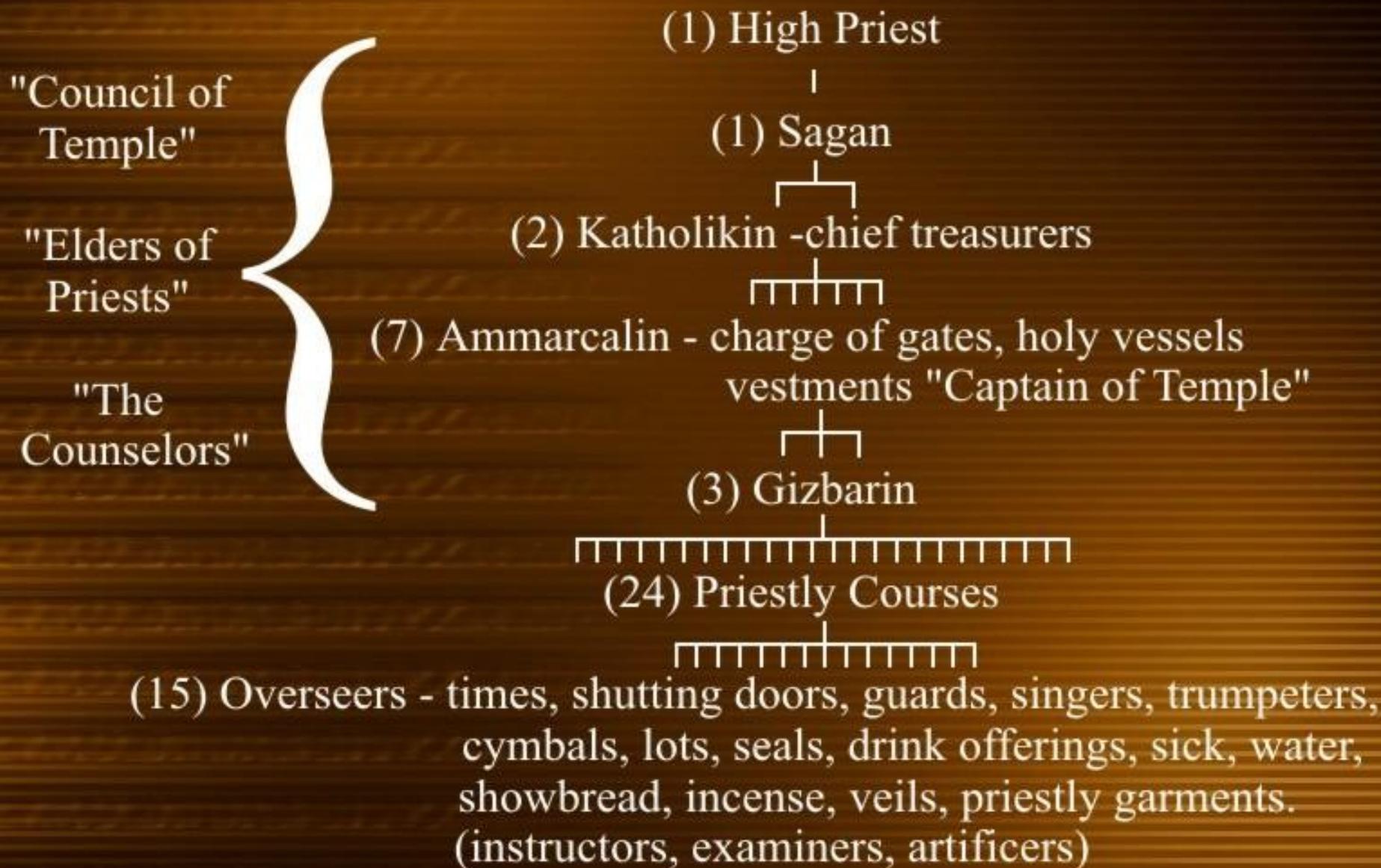


HaSatan WAS the breastplate of righteousness BEFORE his fall from Heaven?

Let's review Ezekiel 28 ... (a mirror perhaps of Exodus 28?)

- Eze 28:12** Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.
- Eze 28:13** Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.
- Eze 28:14** Thou *art* the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.
- Eze 28:15** Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.
- Eze 28:16** By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire.
- Eze 28:17** Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.
- Eze 28:18** Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.
- Eze 28:19** All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never *shalt* thou *be* any more.

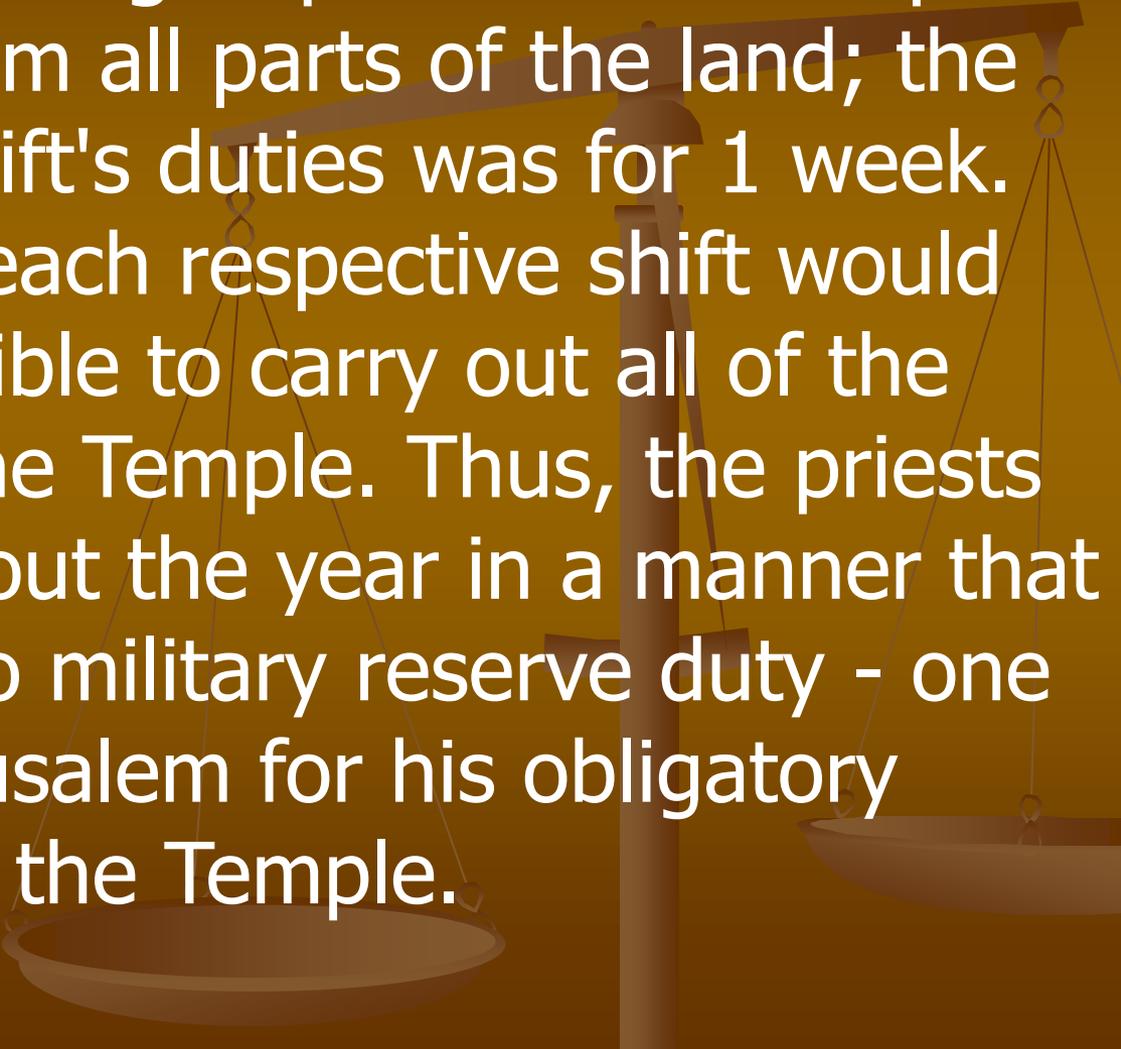
# The Priestly Order



# The Division of Priestly Labor: 24 Shifts



The cohanim who were responsible for the daily service in the Holy Temple were divided into 24 separate shifts. These groups were made up of men who hailed from all parts of the land; the duration of each shift's duties was for 1 week. During that week, each respective shift would be entirely responsible to carry out all of the daily functions in the Temple. Thus, the priests took turns throughout the year in a manner that can be compared to military reserve duty - one would come to Jerusalem for his obligatory period of service in the Temple.



# Priestly Courses

Moses (8) (4) Eleazar (4) Ithamar  
Samuel (16)

David (24) (16) Eleazar (8) Ithamar

Duty times 2x 8 days (Sabbath to Sabbath)  
outgoing - morning lamb  
incoming - evening lamb

Passover - Pentecost - Tabernacles

# Priestly Courses

|               |           |
|---------------|-----------|
| Jehoiarib     | Huppah    |
| Jadaiah       | Jeshebeah |
| Harim         | Bilgah    |
| Seorim        | Immer     |
| Makhijah      | Hezir     |
| Hakkoz        | Happizzez |
| * Abijah-Abia | Pethahiah |
| Jeshua        | Jehezkel  |
| Shecaniah     | Gamul     |
| Eliashib      | Delaiah   |
| Jakim         | Maaziah   |

\* Zacharias (father of John the Baptist)

# Altar Operation

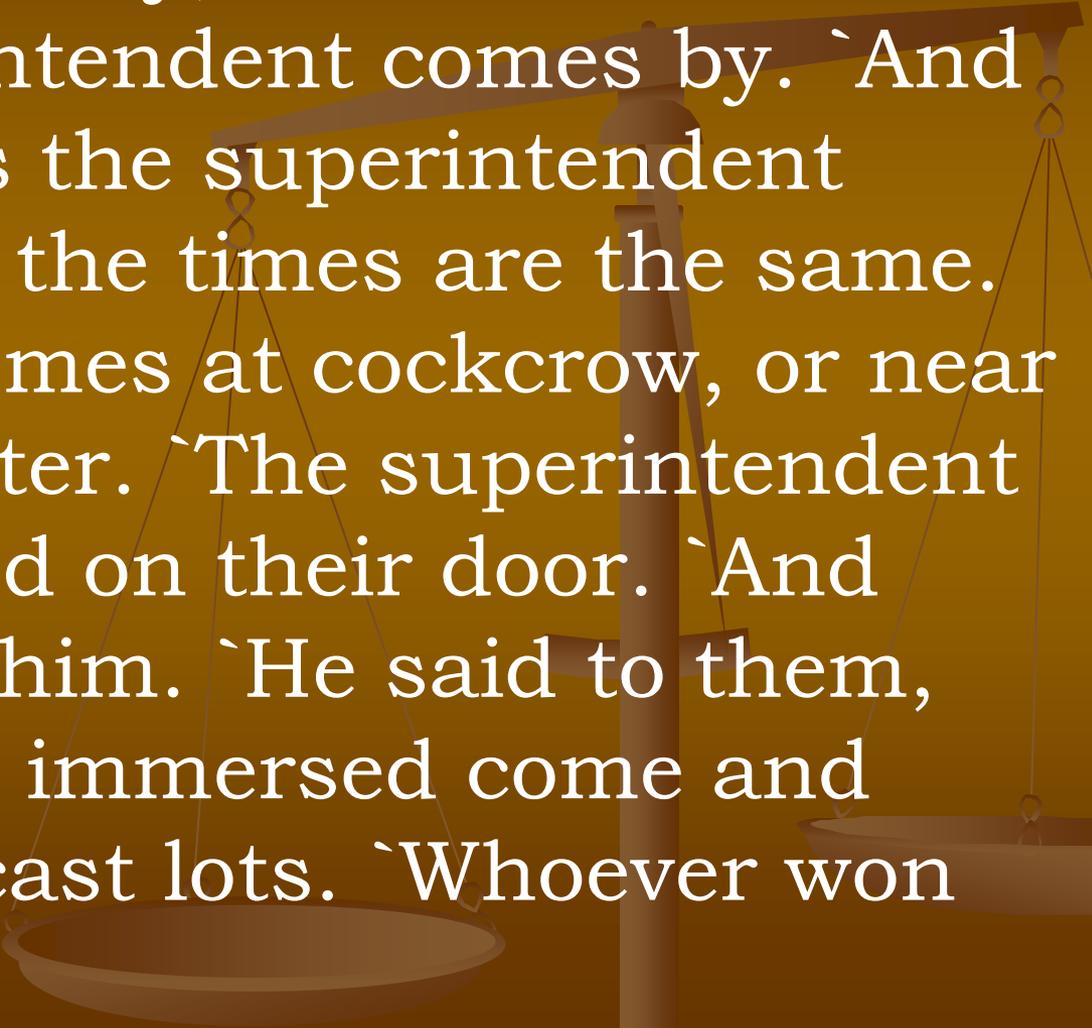
1. Initial Dedication - 8 days
2. Daily Sacrifice - tamid  
evening and morning lambs  
libation and meal offerings
3. Duties - determined by lots
4. Salt - Wood - Cleaning Ashes
5. Holiday Services
6. Sabbath Services
7. Daily Services





## TAMID 1:2

He who wants to take up [the ashes] from the altar gets up early, and immerses before the superintendent comes by. And at what time does the superintendent come by? Not all the times are the same. Sometimes he comes at cockcrow, or near then, earlier or later. The superintendent came and knocked on their door. And they opened it to him. He said to them, “Let him who has immersed come and cast lots.” They cast lots. Whoever won won.



# Altar Operation

1. Initial Dedication - 8 days
2. Daily Sacrifice - tamid  
evening and morning lambs  
libation and meal offerings
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# Holiday Services

1. Passover 1st chagigah (afternoon of 13th)  
2nd chagigah (afternoon of 14th)  
beginning of Unleavened Bread
2. First Fruits - barley sheaves waved
3. Unleavened Bread 15th - 21st  
-High Sabbath Service
4. Weeks - First Fruits - loaves waved
5. Trumpets
6. Atonement - 2 Goats (Scapegoat)
7. Tabernacles - Great number of sacrifices  
palms, leafy branches waved
8. Great Day of Feast - Water ceremony  
Hosanna! Pool of Siloam



**Alfred Edersheim**  
**The Temple & Ministry and Service**  
**chapter 6**

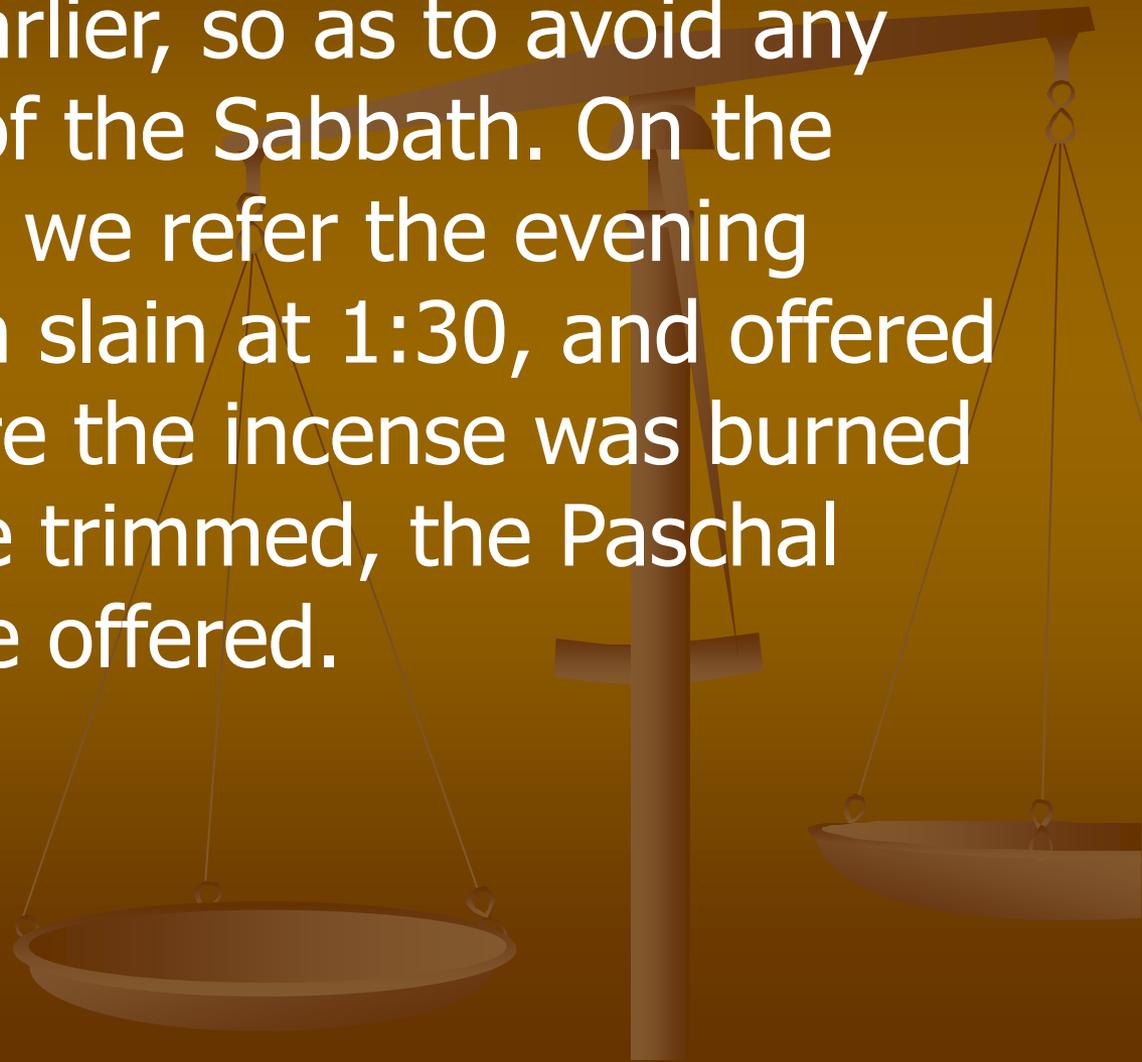
**Large Number of Priests Needed**

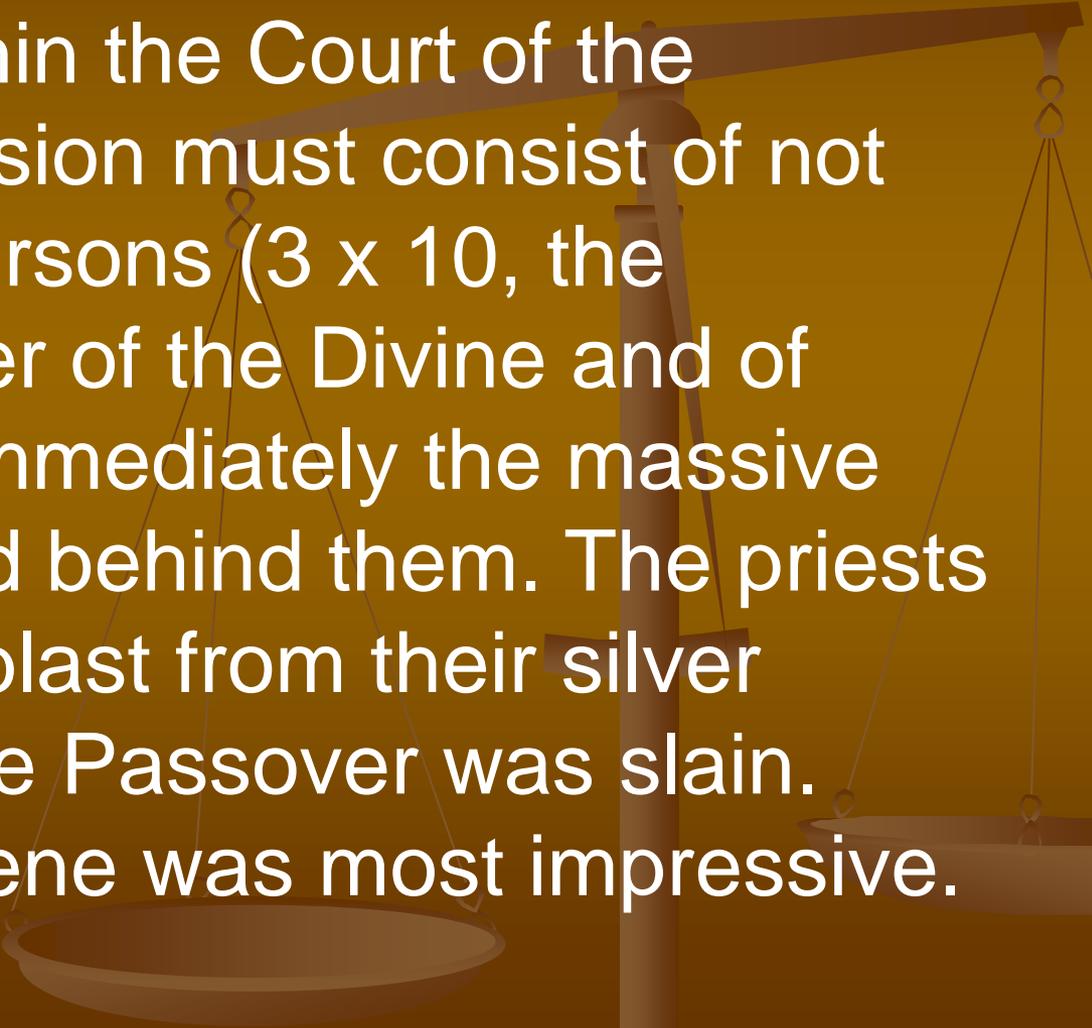
So complicated a service, and one which enjoined such frequent sacrifices, must always have kept a large number of priests busy in the courts of the Temple. This was especially the case on the great festivals; and if the magnificent Temple could hold its 210,000 worshippers- the liturgy, music, and ritual were equally gorgeous- cannot wonder that it required, multitudes of white-robed priests properly to discharge its ministry. Tradition has it, that on the Day of Atonement no less than five hundred priests were wont to assist in the services.

## Slaying of the Lamb

While the Saviour still tarried with the other disciples outside the city, Peter and John were completing their preparations. They followed the motley crowd, all leading their sacrificial lambs up the Temple-mountain. Here they were grouped into three divisions. Already the evening sacrifice had been offered. Ordinarily it was slain at 2:30 p.m., and offered at about 3:30. But on the eve of the Passover, as we have seen, it was killed an hour earlier;

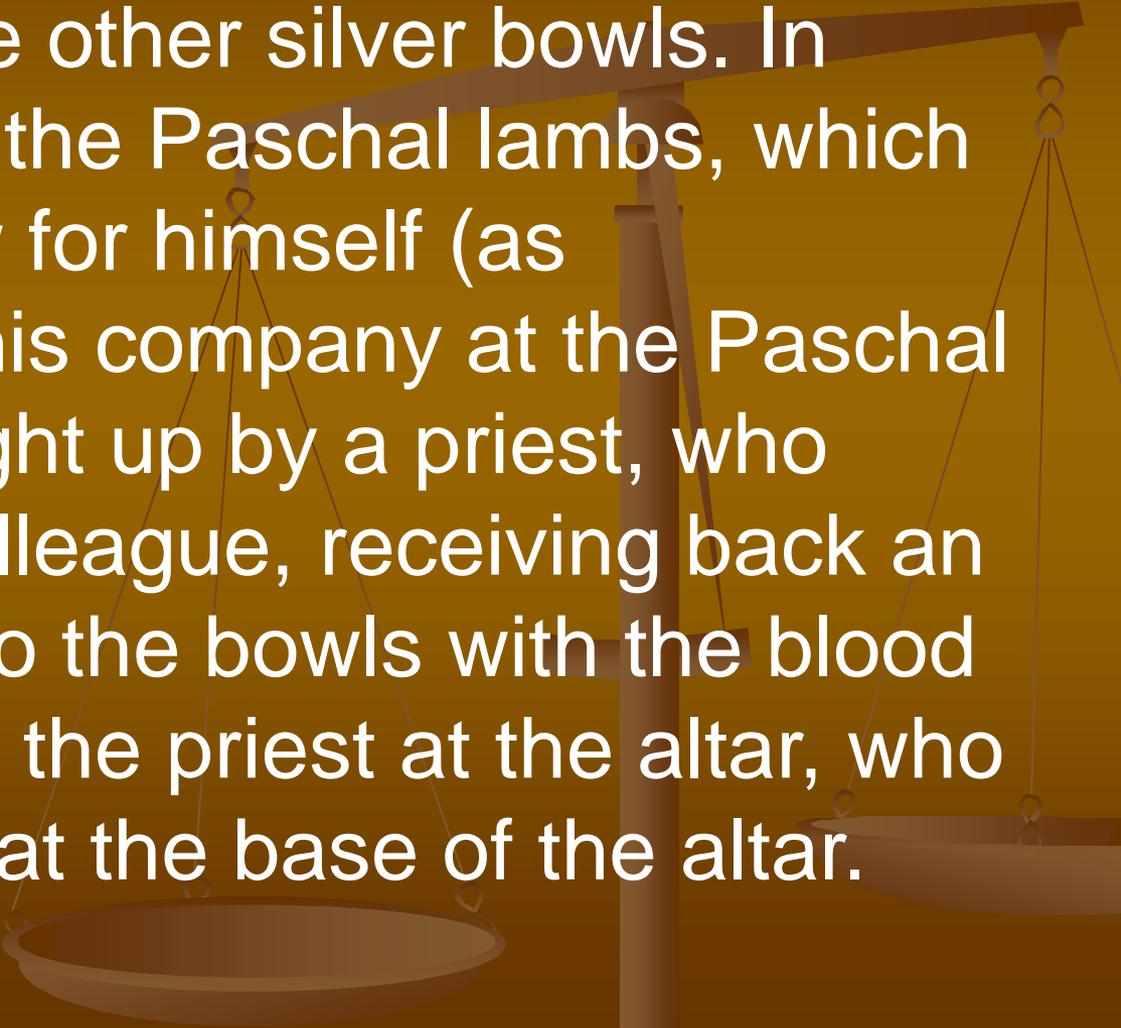
and if the 14th of Nisan fell on a Friday- rather from Thursday at eve to Friday at eve- `63 hours earlier, so as to avoid any needless breach of the Sabbath. On the occasion to which we refer the evening sacrifice had been slain at 1:30, and offered at 2:30. But before the incense was burned or the lamps were trimmed, the Paschal sacrifice had to be offered.



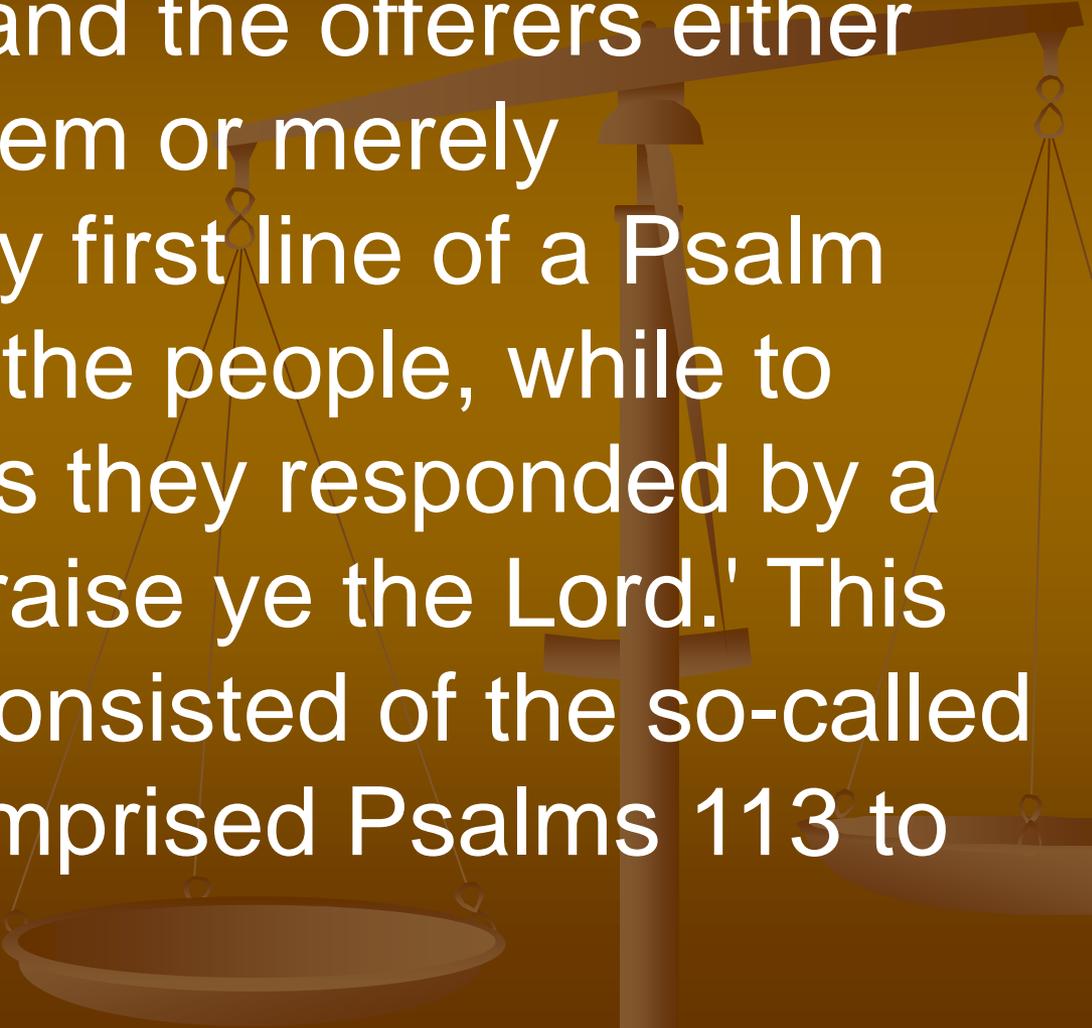
A faint, semi-transparent image of a balance scale is visible in the background. The scale has a central vertical pillar, a horizontal beam, and two pans hanging from the ends. The scale is positioned on the right side of the frame, with the pans extending towards the center and left.

It was done on this wise:- First of the three festive divisions, with their Paschal lambs, was admitted within the Court of the Priests. Each division must consist of not less than thirty persons (3 x 10, the symbolical number of the Divine and of completeness). Immediately the massive gates were closed behind them. The priests drew a threefold blast from their silver trumpets when the Passover was slain. Altogether the scene was most impressive.

All along the Court up to the altar of burnt-offering priests stood in two rows, the one holding golden, the other silver bowls. In these the blood of the Paschal lambs, which each Israelite slew for himself (as representative of his company at the Paschal Supper), was caught up by a priest, who handed it to his colleague, receiving back an empty bowl, and so the bowls with the blood were passed up to the priest at the altar, who jerked it in one jet at the base of the altar.



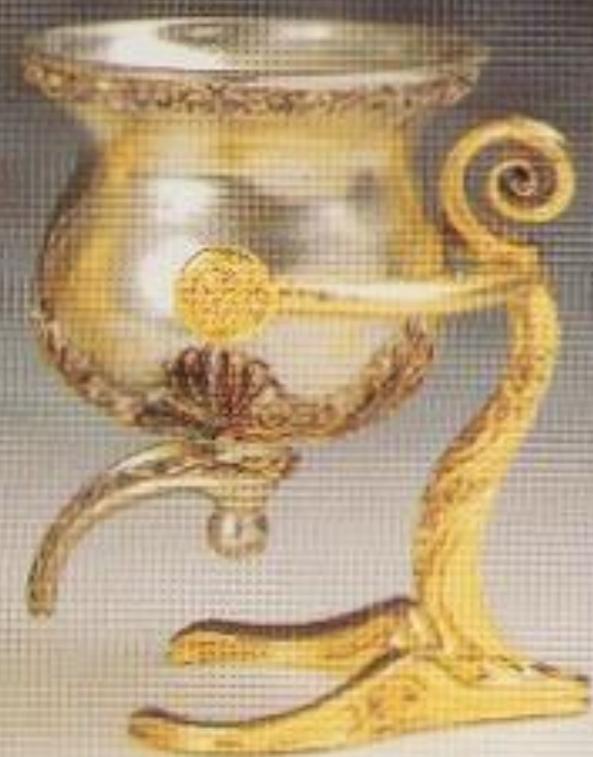
While this was going on, a most solemn 'hymn' of praise was raised, the Levites leading in song, and the offerers either repeating after them or merely responding. Every first line of a Psalm was repeated by the people, while to each of the others they responded by a 'Hallelujah,' or 'Praise ye the Lord.' This service of song consisted of the so-called 'Hallel,' which comprised Psalms 113 to 118. Thus-



# Holiday Services

1. Passover 1st chagigah (afternoon of 13th)  
2nd chagigah (afternoon of 14th)  
beginning of Unleavened Bread
2. First Fruits - barley sheaves waved
3. Unleavened Bread 15th - 21st  
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7. Tabernacles - Great number of sacrifices  
palms, leafy branches waved
8. Great Day of Feast - Water ceremony  
Hosanna! Pool of Siloam







# Types of Sacrifices

1. Burnt Offering
2. Grain Offering
3. Peace Offering
4. Sin Offering
5. Guilt Offering
- \*6. Red Heifer

# Yeshua's Sacrifice and the Altar

Matt 23: 16 - 22

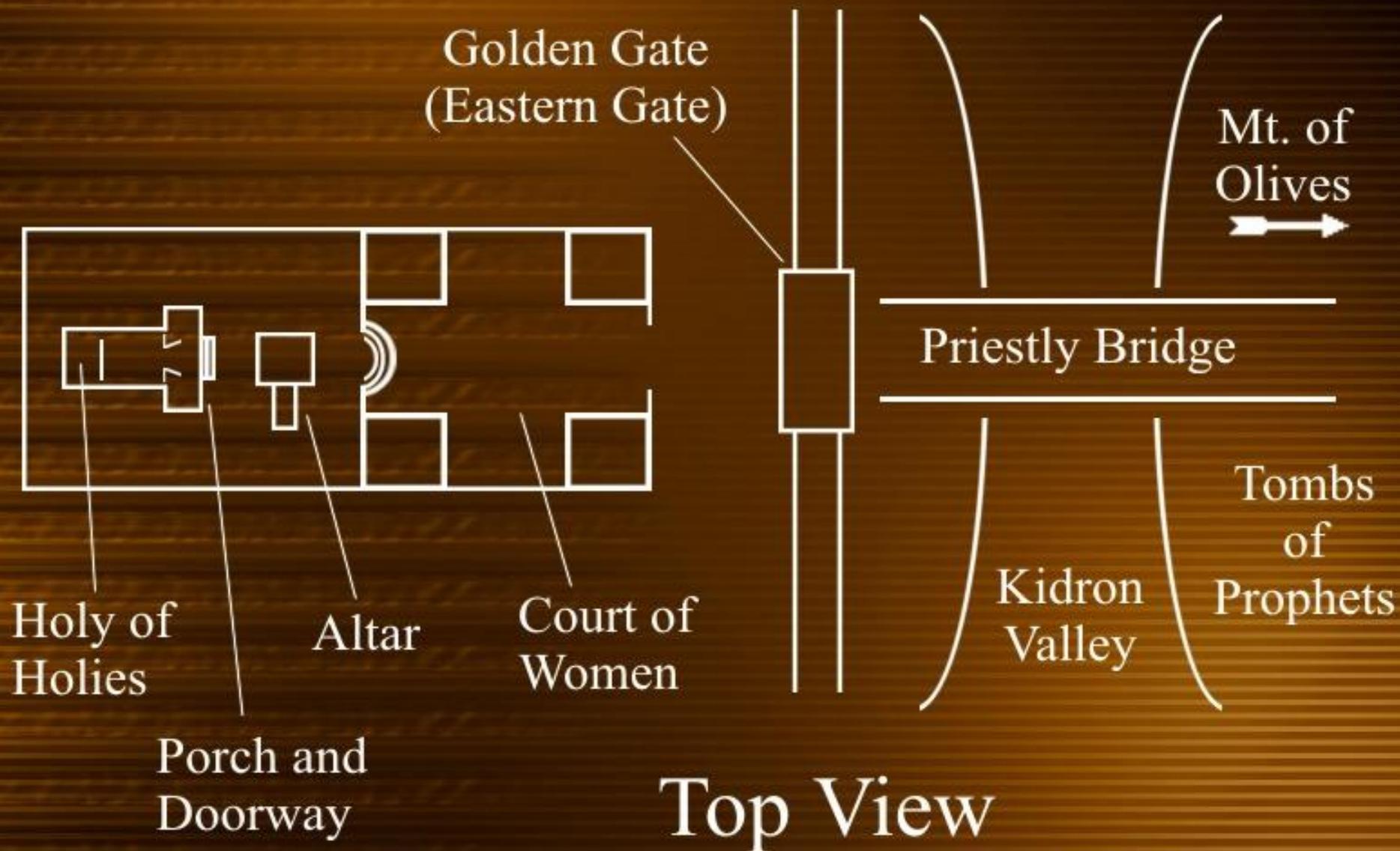
Men say: gold greater than the temple,  
sacrifice greater than the altar

God says: temple and He who is there,  
altar and sacrifice on it

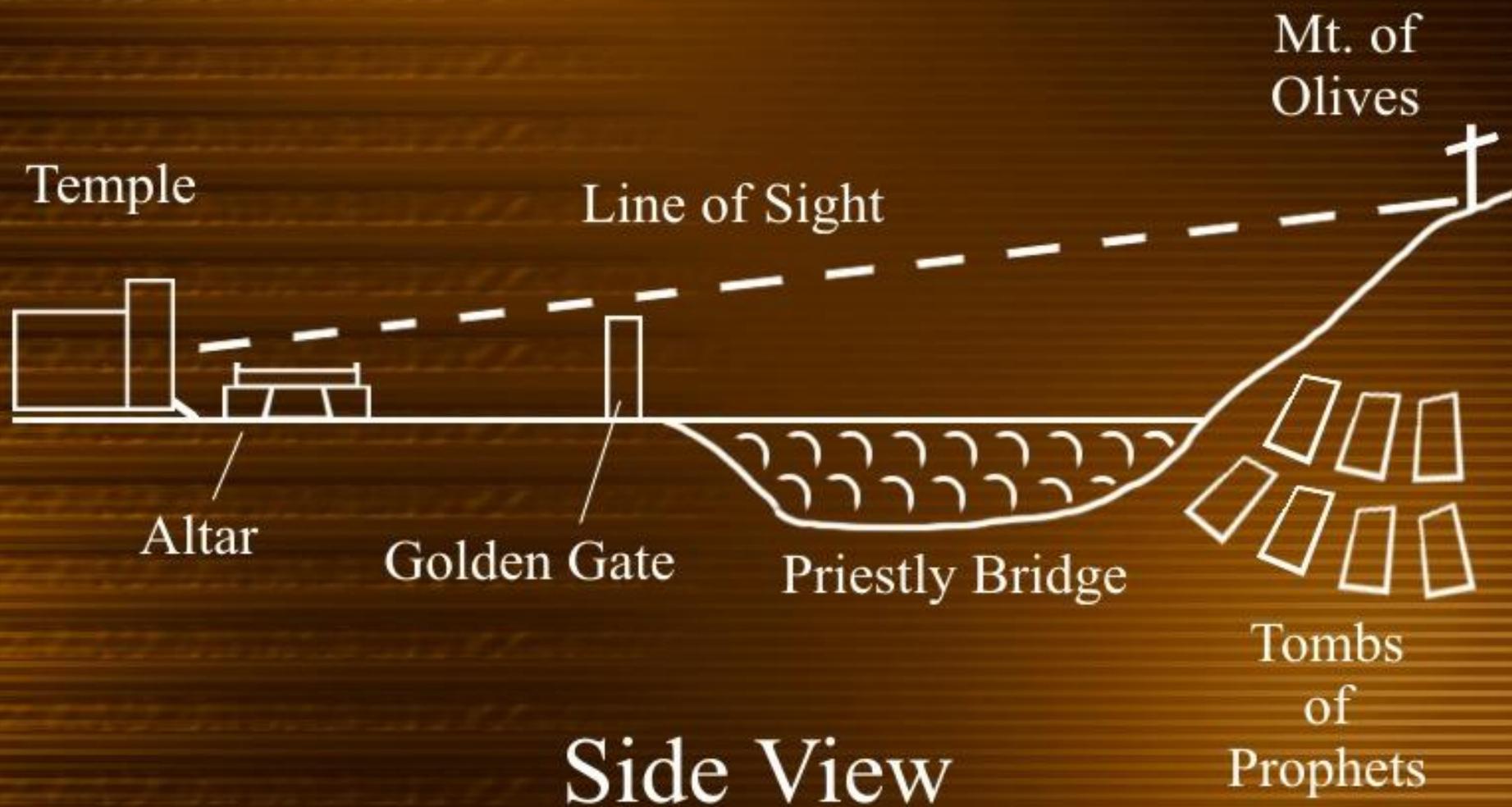
Matt 27 - Testimony of Centurion

1. earthquake
2. tombs opened
3. veil rent
4. "This is the Son of God"

# Yeshua's Sacrifice and the Altar

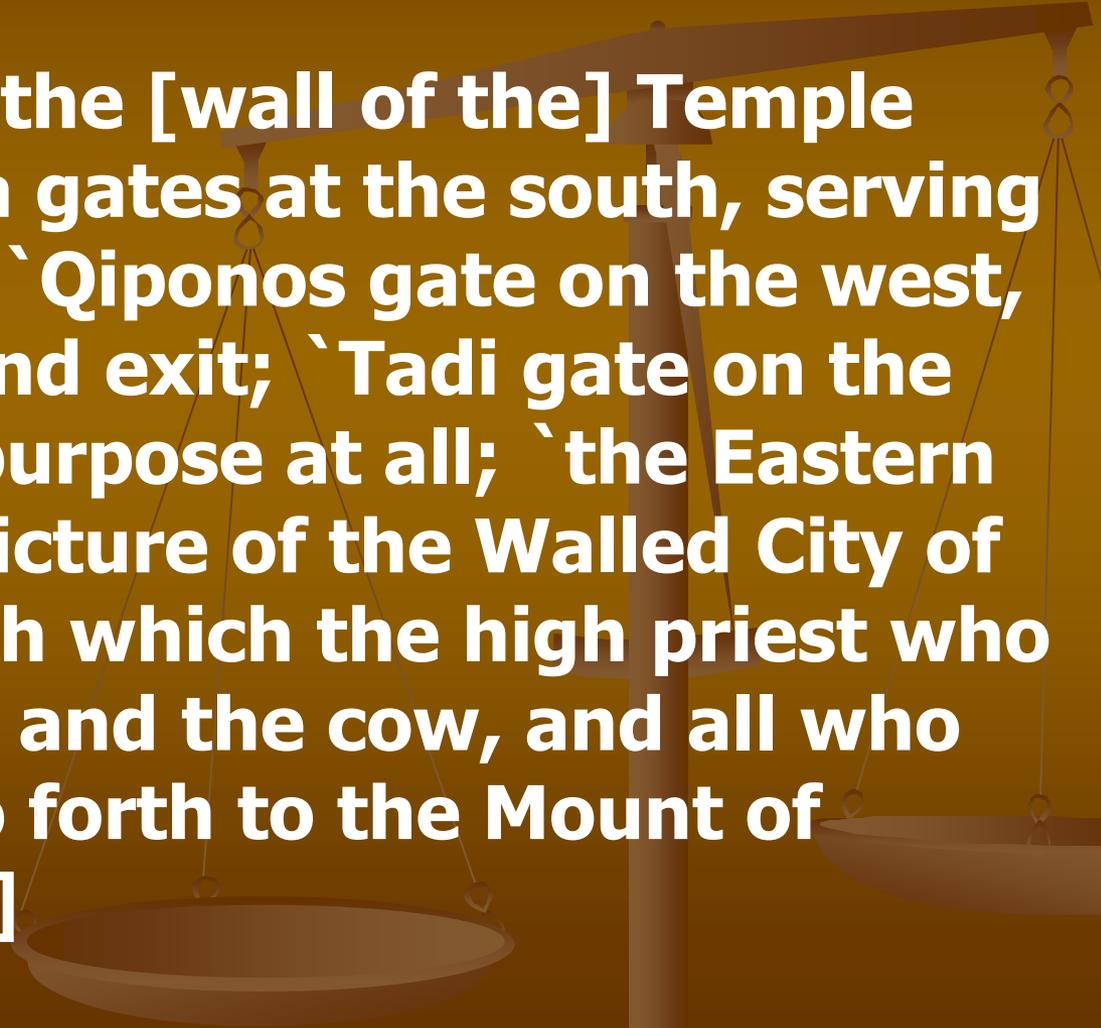


# Yeshua's Sacrifice and the Altar



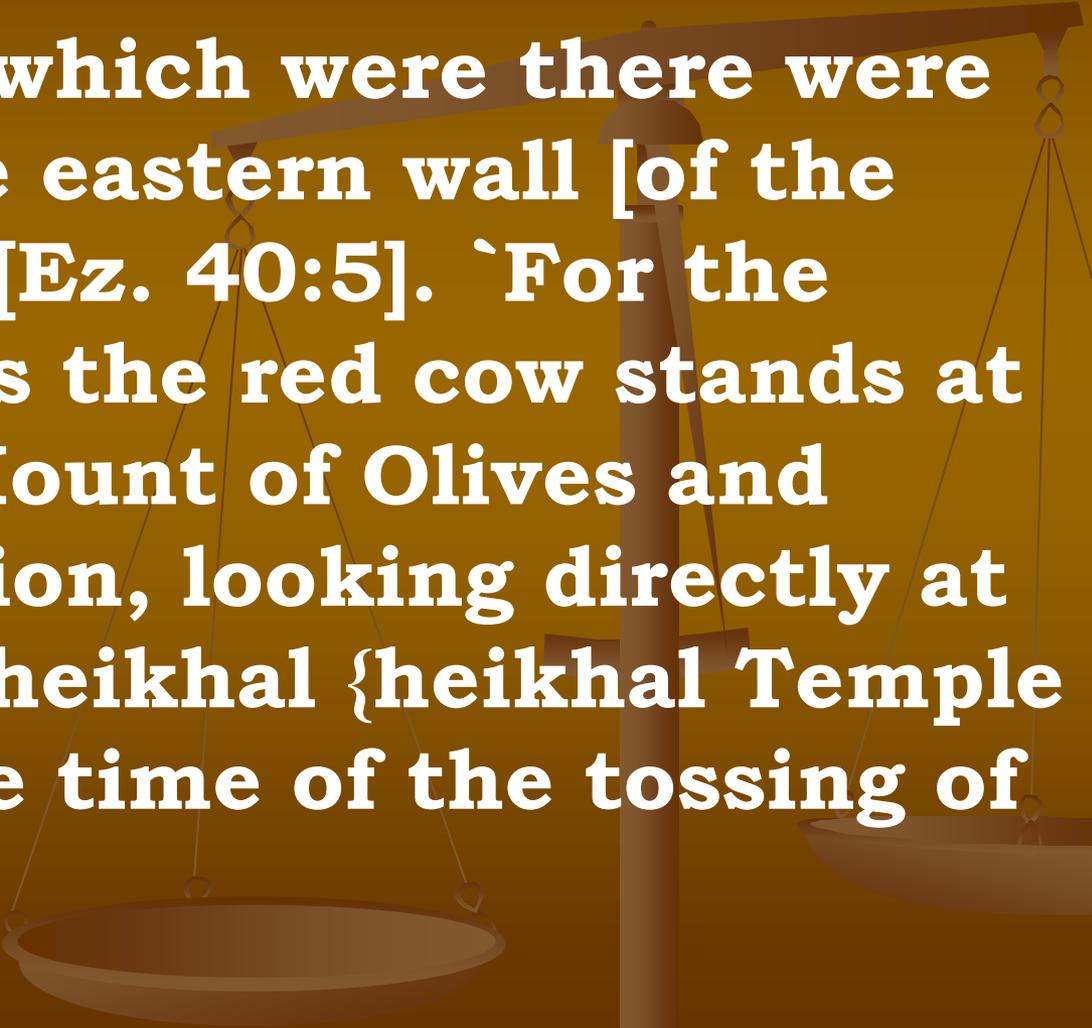
## MIDDOT 1:3

Five gates were in the [wall of the] Temple mount: `two Hulda gates at the south, serving for entry and exit; `Qiponos gate on the west, serving for entry and exit; `Tadi gate on the north, serving no purpose at all; `the Eastern Gate— `on it is a picture of the Walled City of Shushan— `through which the high priest who burns the red cow, and the cow, and all who assist in its rite, go forth to the Mount of Olives [M. Par. 4:1]

A faint, stylized illustration of a balance scale is visible in the background. The scale has a horizontal beam supported by a central vertical pillar. Two pans are suspended from the ends of the beam by thin lines. The scale is positioned on the right side of the slide, with the beam extending towards the left.

## MIDDOT 2:4

**VI All the walls which were there were high, except the eastern wall [of the Temple mount] [Ez. 40:5]. `For the priest who burns the red cow stands at the top of the Mount of Olives and takes his direction, looking directly at the door of the heikhal {heikhal Temple building.}, at the time of the tossing of blood.**



# Conclusions

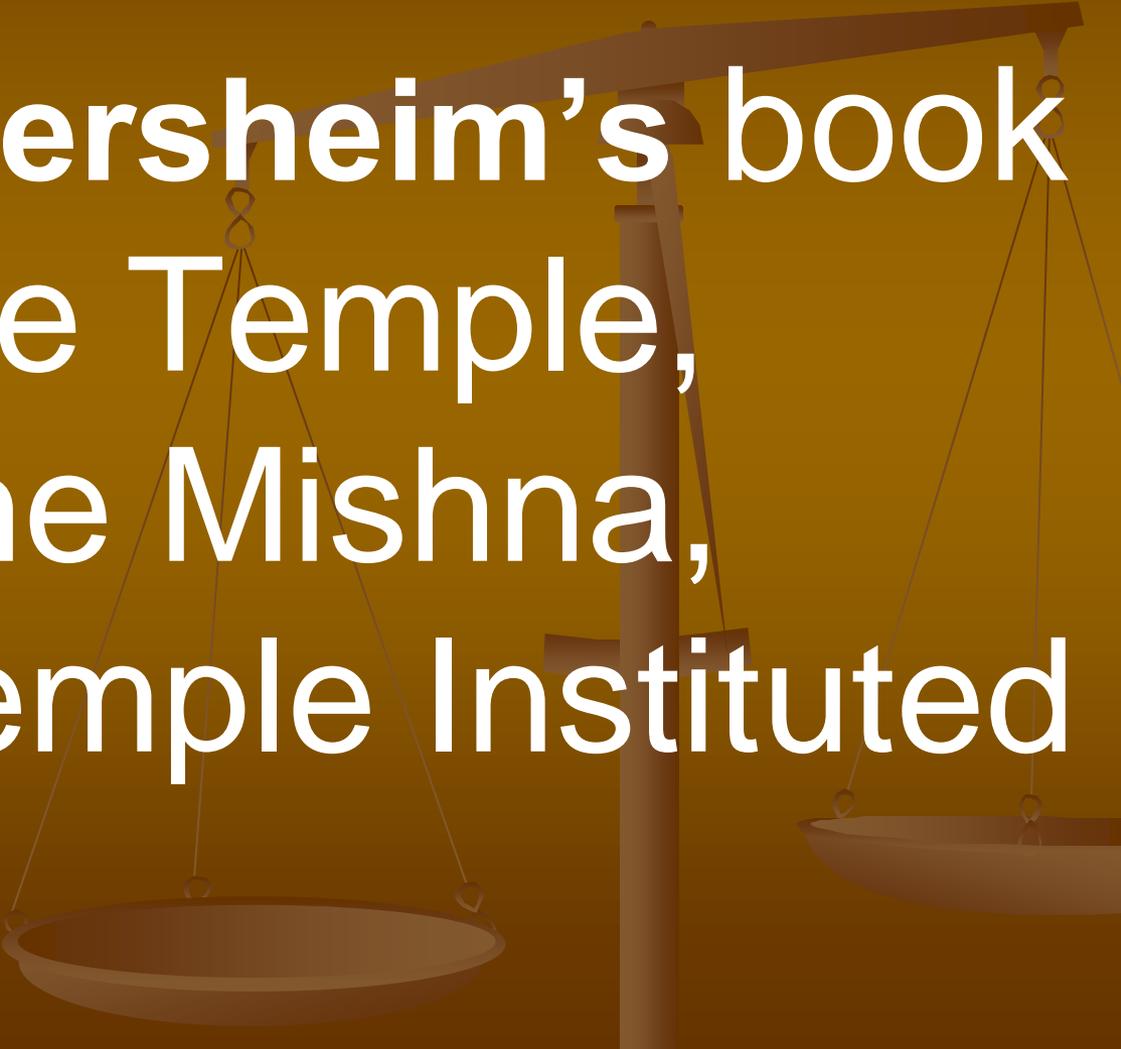
Hebrews 10: 28-29

What altars/sacrifices didn't do: SAVE

What altars/sacrifices did do:

Showed us God's MERCY/GRACE

Faith - Righteousness - Justice - Sacrifice - Salvation



References from  
**Alfred Edersheim's book**

1. The Temple,
2. The Mishna,
3. Temple Instituted

## **93 Total Temple Instruments and 24 Priests**

There were 93 sacred vessels used as part of the Temple Service.

The Temple had a “dawn patrol” of priests, whose purpose was to check and see that everything in the Temple was in order, and that nothing was disturbed during the night for all of the 93 sacred vessels which were needed to perform the Divine service, were accessible, and in their proper place.

The cohanim [priests] who were responsible for the daily service in the Holy Temple were divided into 24 separate shifts [see 1 Chronicles 24].

These groups were made up of men who hailed from all parts of the land; **the duration of each shift's duties was for 1 week.** During that week, each respective shift would be entirely responsible to carry out all of the daily functions in the Temple.

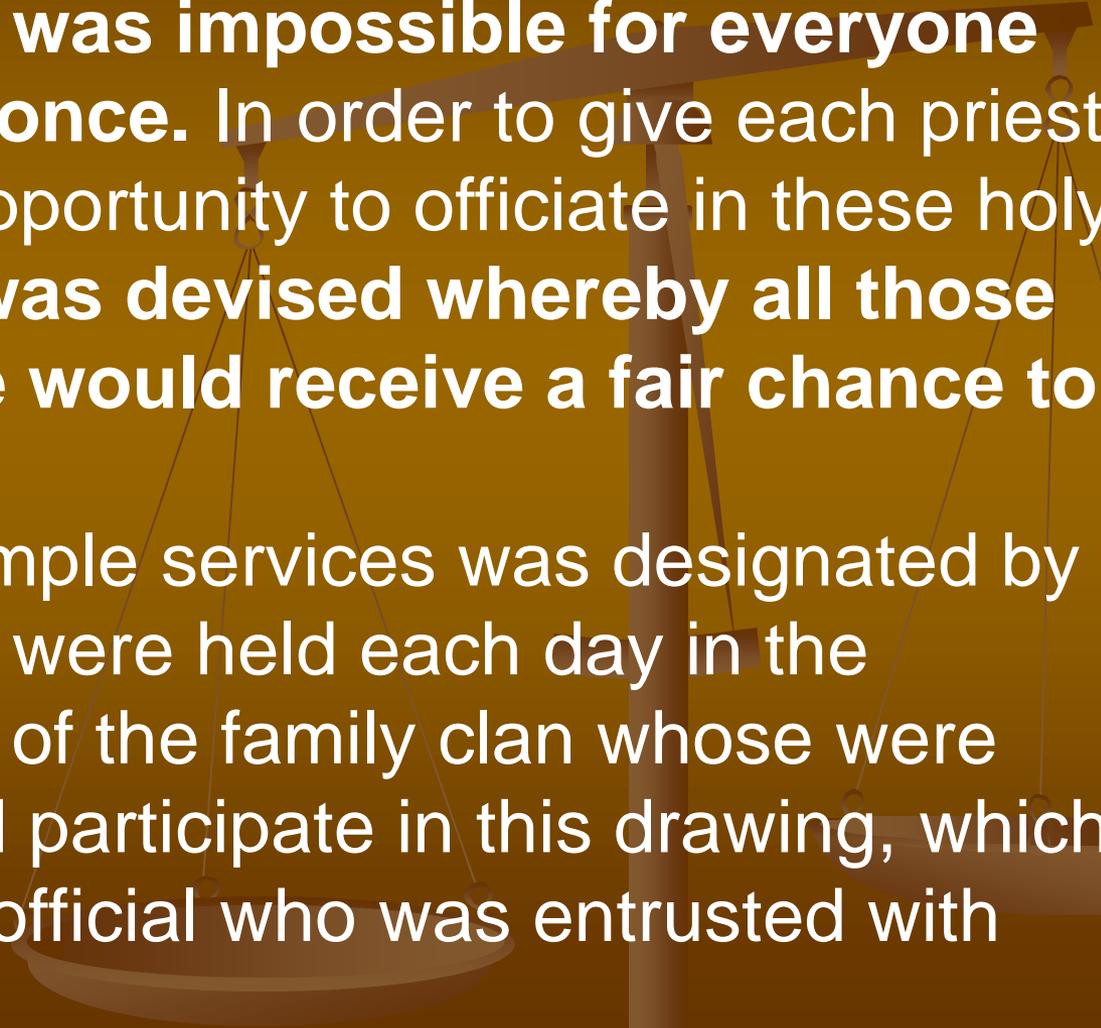
Thus, the priests took turns throughout the year in a manner that can be compared to military reserve duty - one would come to Jerusalem for his obligatory period of service in the Temple.

Each of these **24 groups** was further divided into 6 clans, or family branches. Every day of the week was presided over by one family group, and on the Sabbath the week's entire priestly shift worked together.

Those who were entrusted with the  
in the Holy Temple attended to their  
duties with great joy and  
enthusiasm.

Being a descendant of Aaron was  
indeed a great merit and honor, and  
they understood full well the  
importance of their work for all of  
Israel.



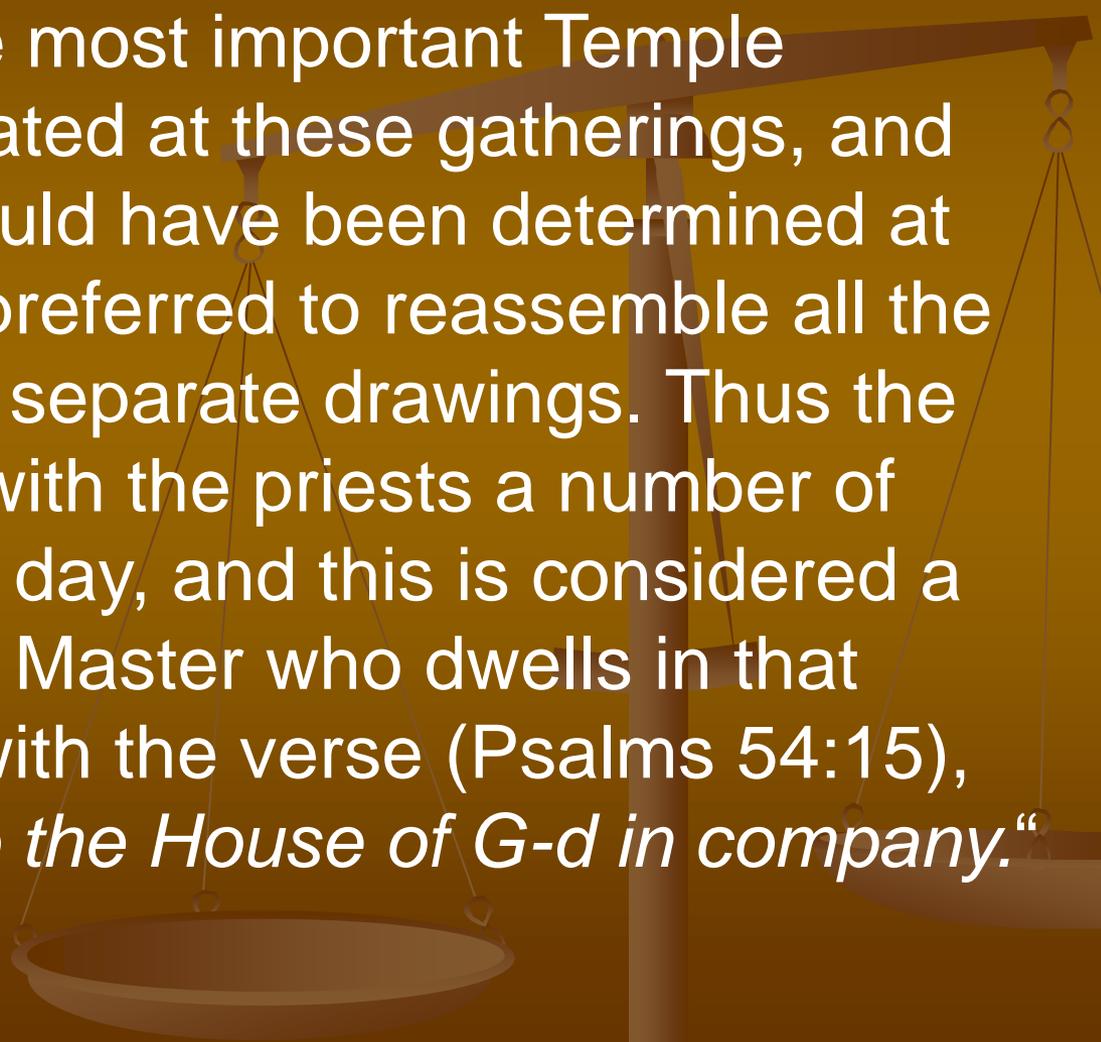


The priests were exceedingly zealous in their missions, and all wanted the opportunity to conduct the Divine services. There were only a specific number of daily tasks, however, and **it was impossible for everyone to attend to these at once.** In order to give each priest of the shift an equal opportunity to officiate in these holy vocations, **a system was devised whereby all those who desired to serve would receive a fair chance to qualify.**

The assignment of Temple services was designated by special lotteries which were held each day in the Temple. All the priests of the family clan whose were serving that day would participate in this drawing, which was conducted by an official who was entrusted with this role.

The lottery drawings were held four times daily.

Each day, **four separate drawings** were held. Responsibility for the most important Temple services was designated at these gatherings, and while all the tasks could have been determined at one drawing, it was preferred to reassemble all the priests four times for separate drawings. Thus the courtyard was filled with the priests a number of times throughout the day, and this is considered a greater honor for the Master who dwells in that house... in keeping with the verse (Psalms 54:15), "*... and we walked to the House of G-d in company.*"

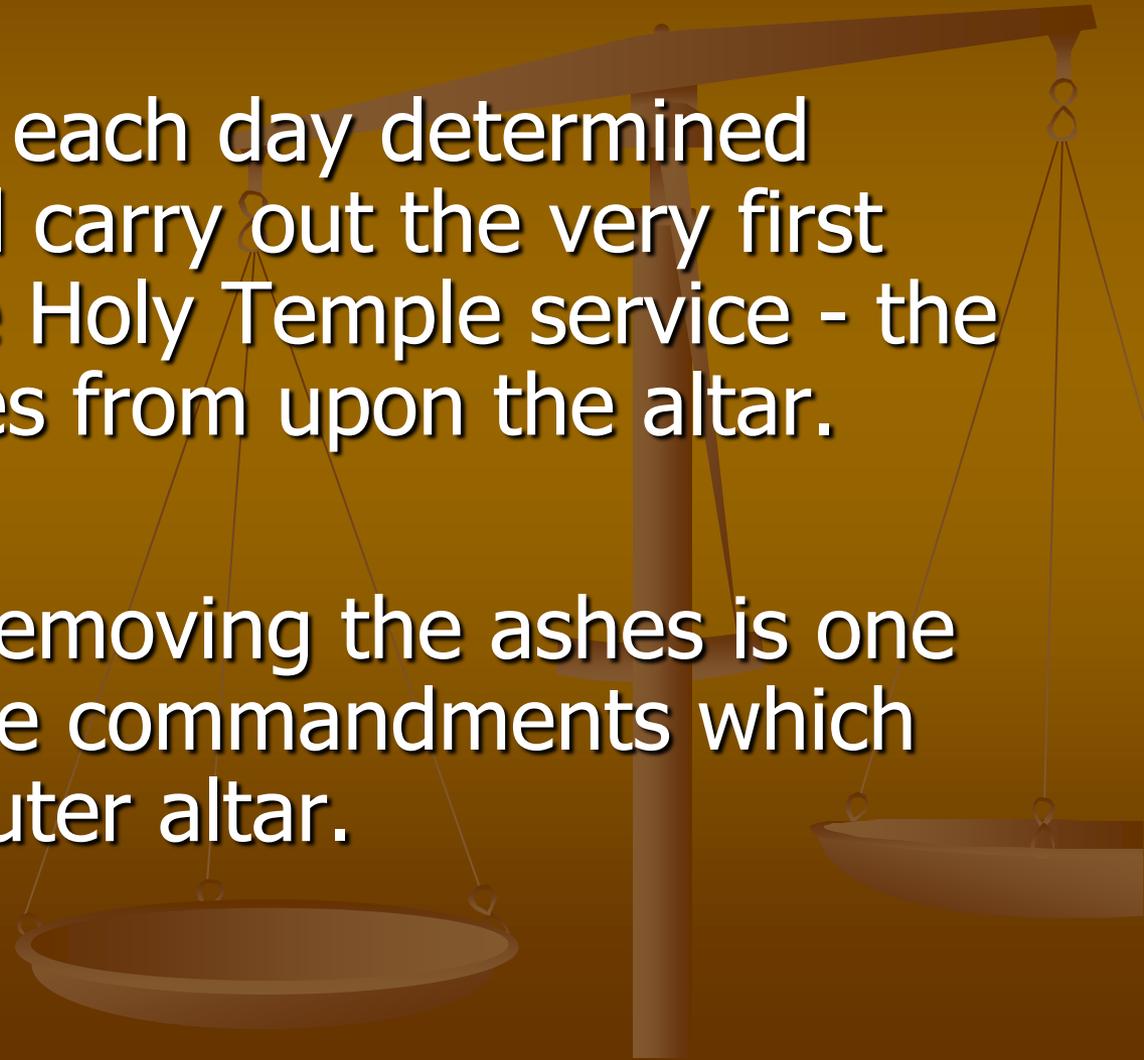




August 30, 1911

# The First Lottery - Removing the Ashes at Dawn

- The first lottery each day determined which priest will carry out the very first daily task in the Holy Temple service - the removal of ashes from upon the altar.
- The service of removing the ashes is one of the instructive commandments which relates to the outer altar.



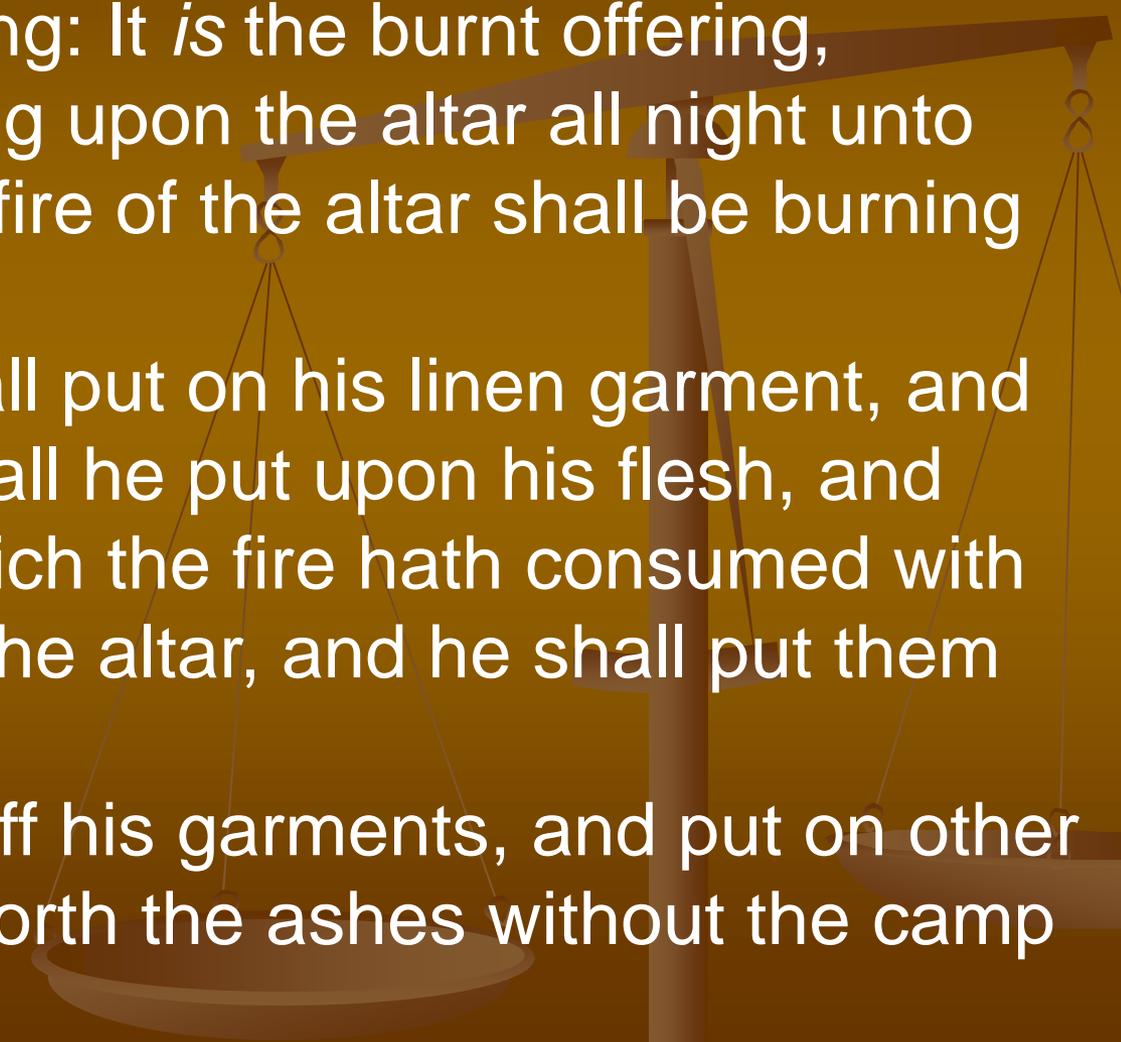
## Leviticus 6

**8** And the LORD spake unto Moses, saying,

**9** Command Aaron and his sons, saying, This *is* the law of the burnt offering: It *is* the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

**10** And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.

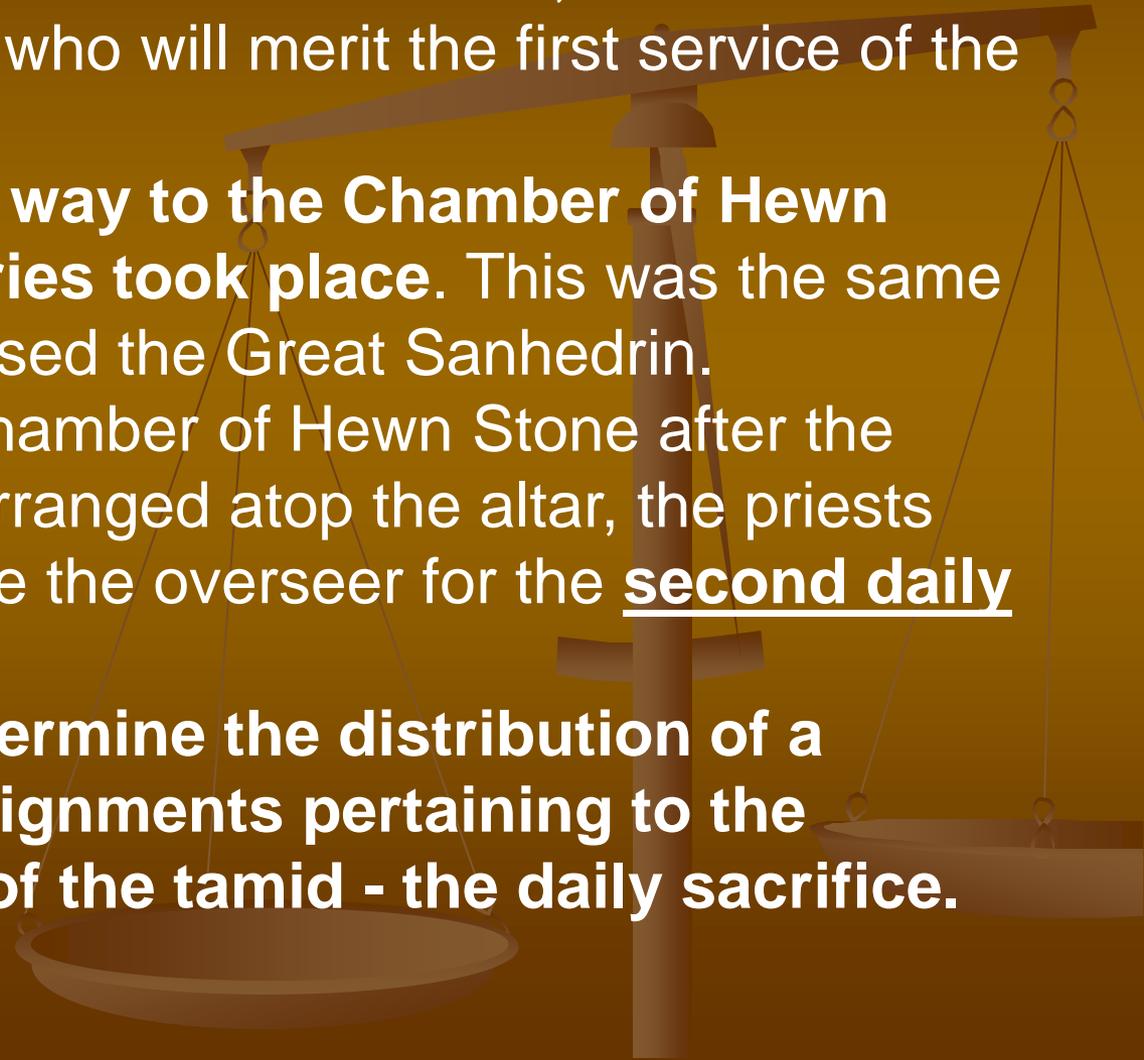
**11** And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

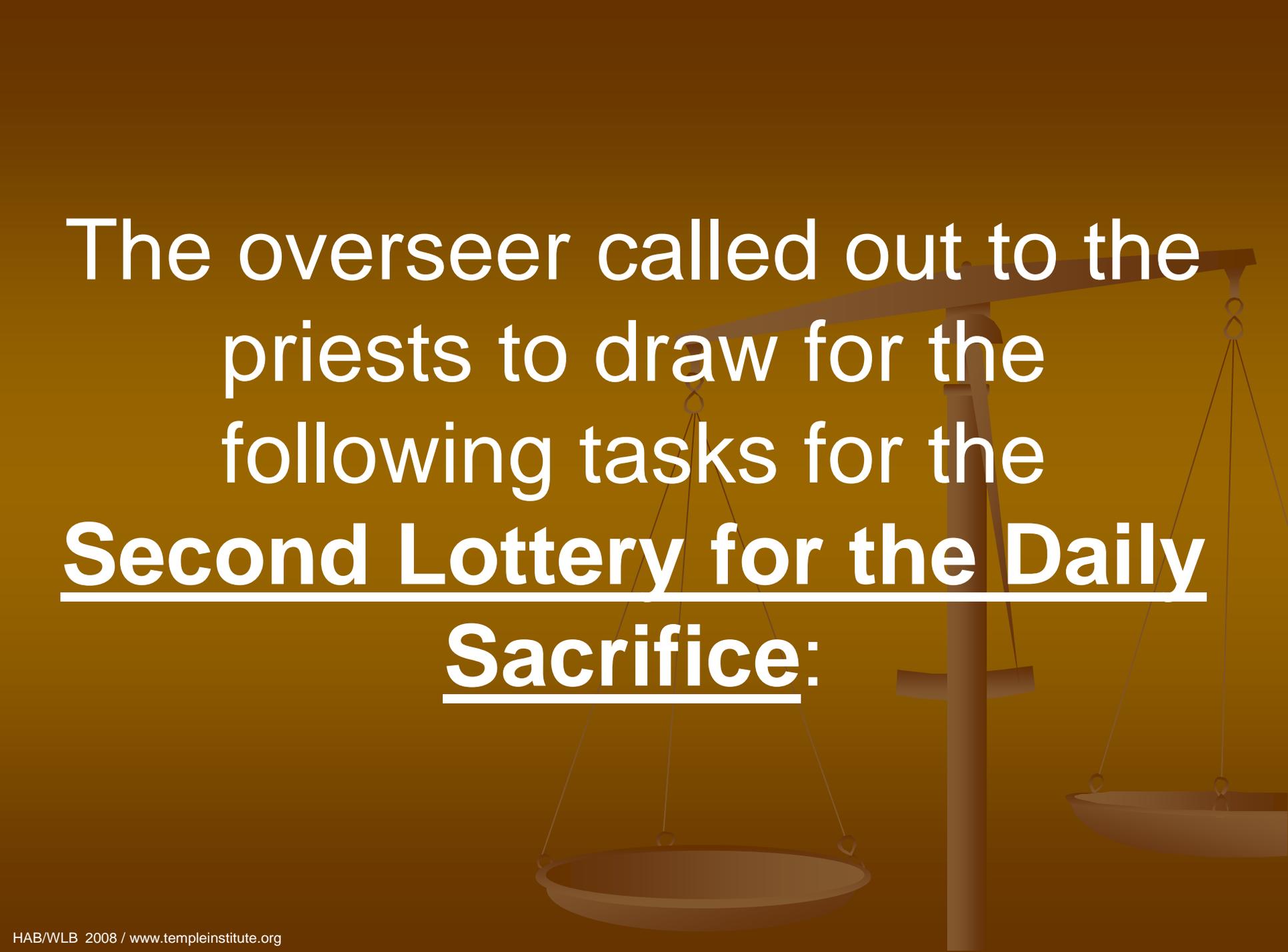


The lottery overseer arrived and announces himself by **knocking on the door of the priests' chamber, the Place of the Fire**, and when they open the door to greet him he bids them: "Whoever has immersed himself, let him come to draw lots!" to determine who will merit the first service of the day.

The **priests make their way to the Chamber of Hewn Stone, where the lotteries took place**. This was the same compartment which housed the Great Sanhedrin. Upon returning to the Chamber of Hewn Stone after the wood piles have been arranged atop the altar, the priests once again gather before the overseer for the **second daily lottery**.

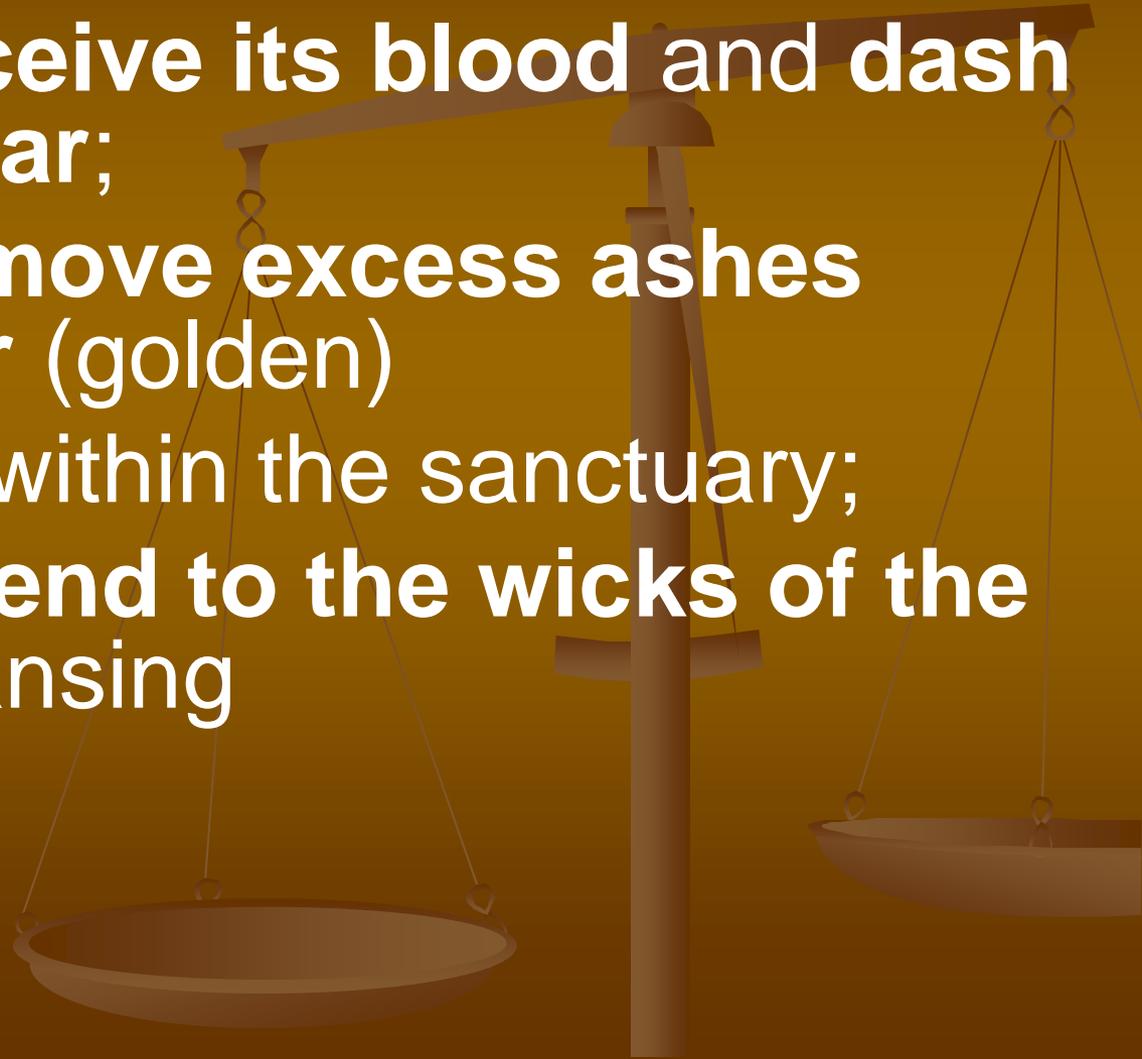
This drawing would **determine the distribution of a number of various assignments pertaining to the sacrifice and offering of the tamid - the daily sacrifice**.





The overseer called out to the  
priests to draw for the  
following tasks for the  
**Second Lottery for the Daily  
Sacrifice:**

- Which priest would **slaughter the sacrifice**;
- Who would **receive its blood and dash it upon the altar**;
- Who would **remove excess ashes from the inner (golden) incense altar** within the sanctuary;
- Who would **attend to the wicks of the menorah, cleansing**



The cups of used oil and ash;

Which priests (this involved 6 priests) would **bring the parts of the sacrifice to the altar's ramp;**

Who would **bring the fine flour for the accompanying meal-offering** up to the altar;

Who would **bring up the High Priest's meal offering;**

who would **pour the wine libation.**

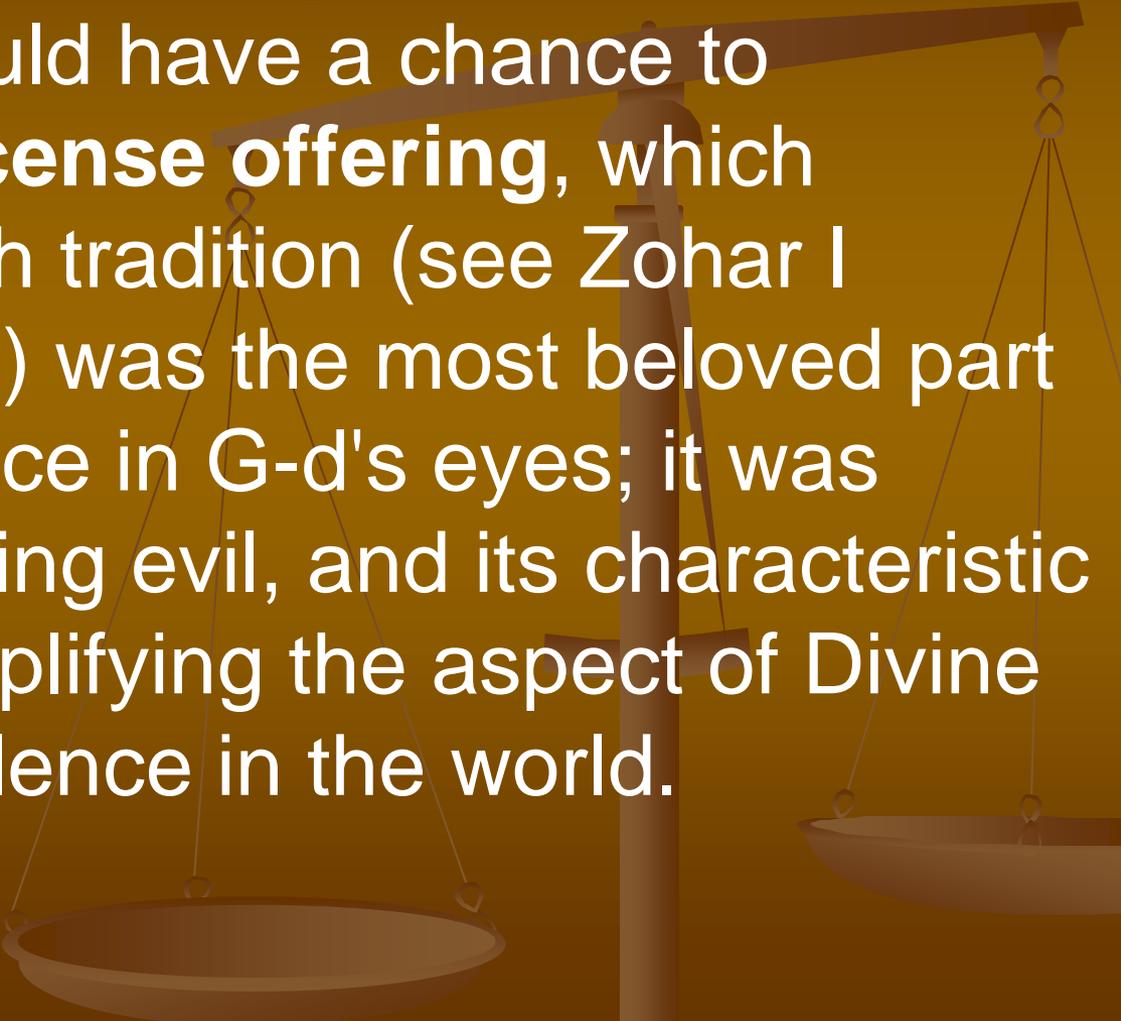
**13 different priests received appointments in this lottery.**

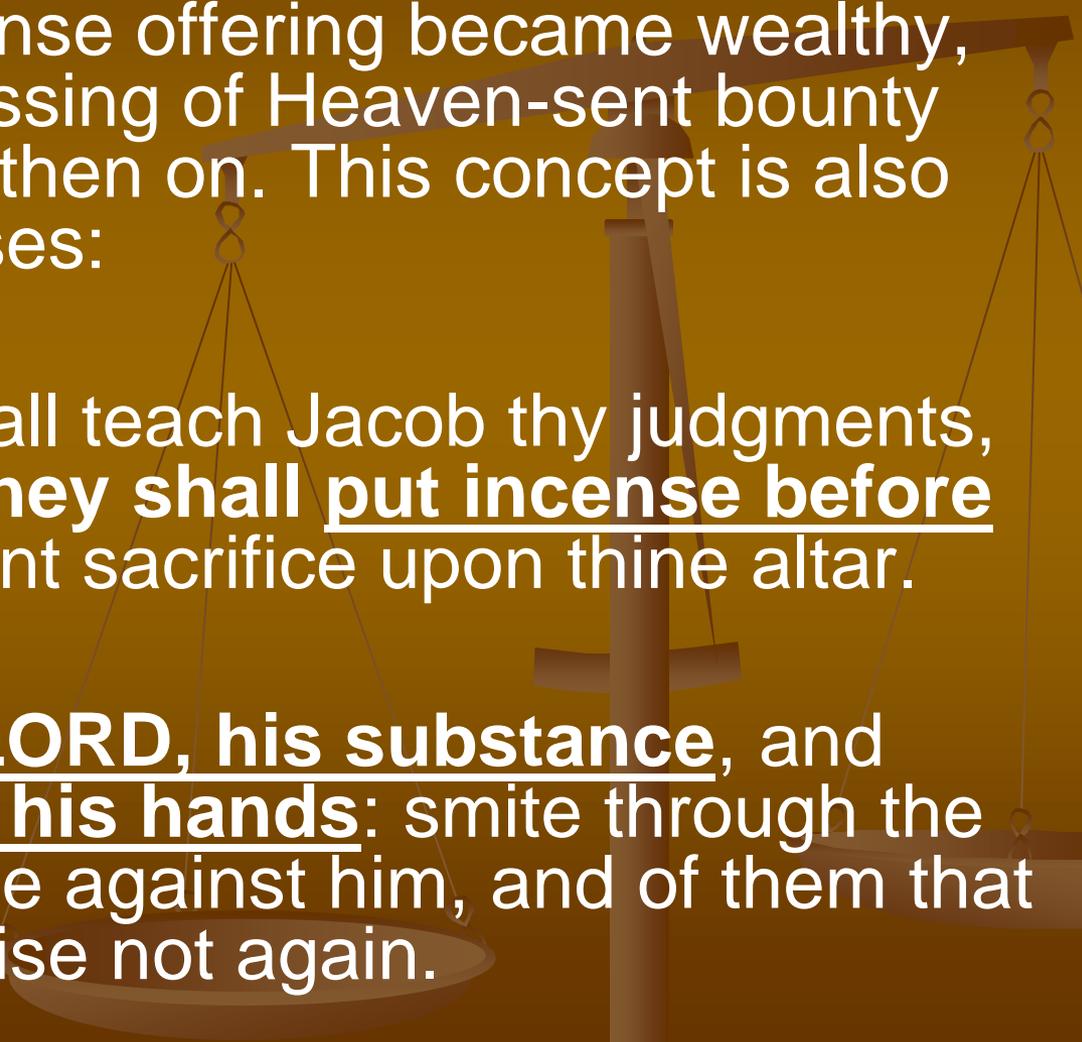




# The Third Daily Lottery: The Incense Service

The **third lottery** was unique. This was held to determine who would have a chance to **officiate at the incense offering**, which according to Jewish tradition (see Zohar I 130:A, for example) was the most beloved part of the Temple service in G-d's eyes; it was influential in subduing evil, and its characteristic quality aided in amplifying the aspect of Divine mercy and benevolence in the world.



- 
- An extraordinary tradition relates that because it was so beloved to the Creator, He sought to reward those who attended to it in an unusual fashion, whose effects were manifest immediately: whoever officiated in the incense offering became wealthy, and enjoyed the blessing of Heaven-sent bounty and prosperity from then on. This concept is also reflected by the verses:
  - Deu 33:10 They shall teach Jacob thy judgments, and Israel thy law: **they shall put incense before thee**, and whole burnt sacrifice upon thine altar.
  - Deu 33:11 **Bless, LORD, his substance**, and **accept the work of his hands**: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

# The Incense Service for a priest was once in a lifetime!

Thus, in order to give all the priests an opportunity to avail themselves of this Divine blessing, and so that no one man should "monopolize" such favor by receiving it more than once, it was established that unlike the other aspects of the Temple service, each priest may officiate at the incense offering only once... and afterwards, he may not apply again.



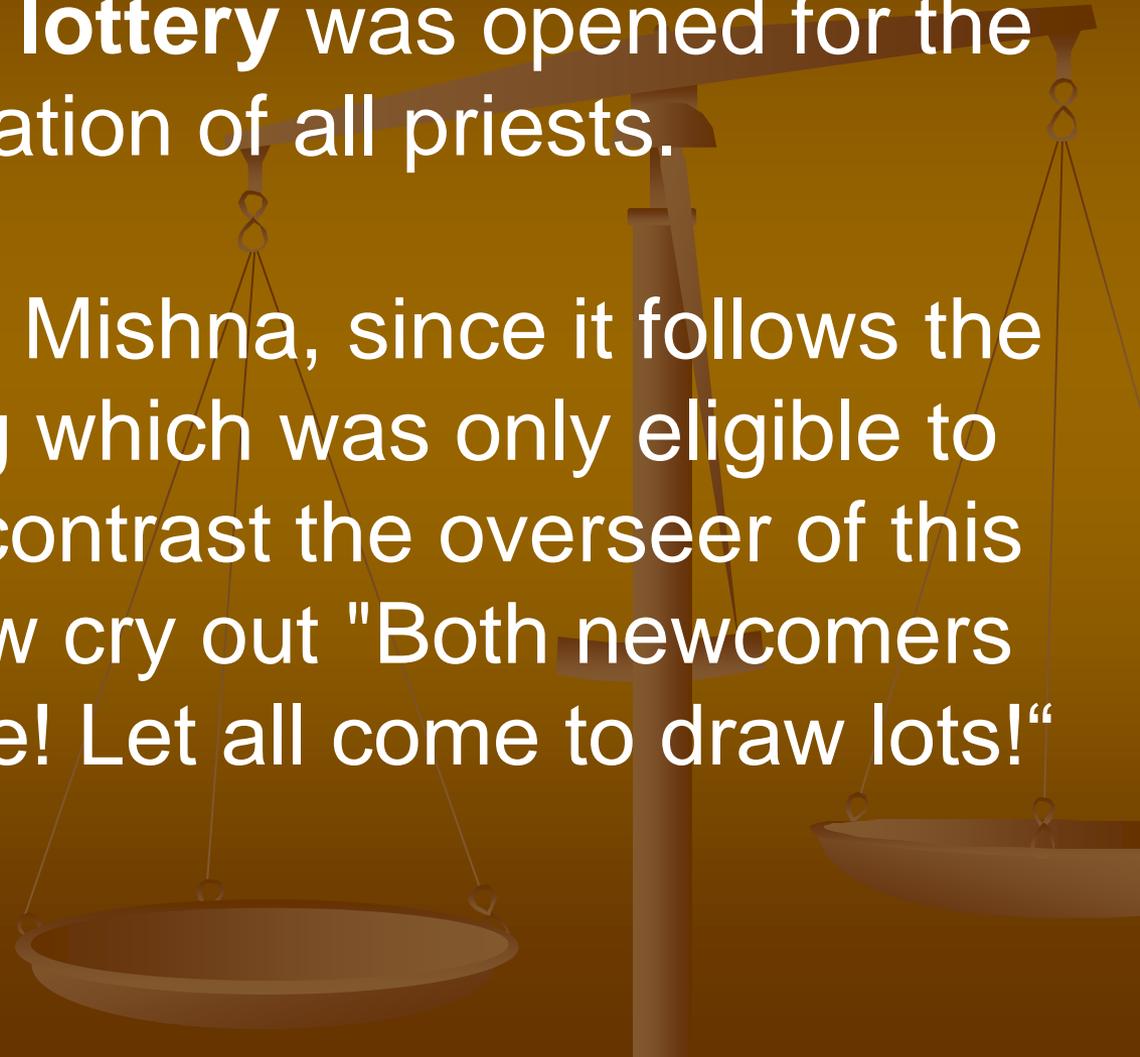
The priests who arrived at this third gathering knew that if they merit to perform this service, it will be an opportunity they shall have just once in a lifetime - for **the winner would not even be allowed to participate in the drawing again.**

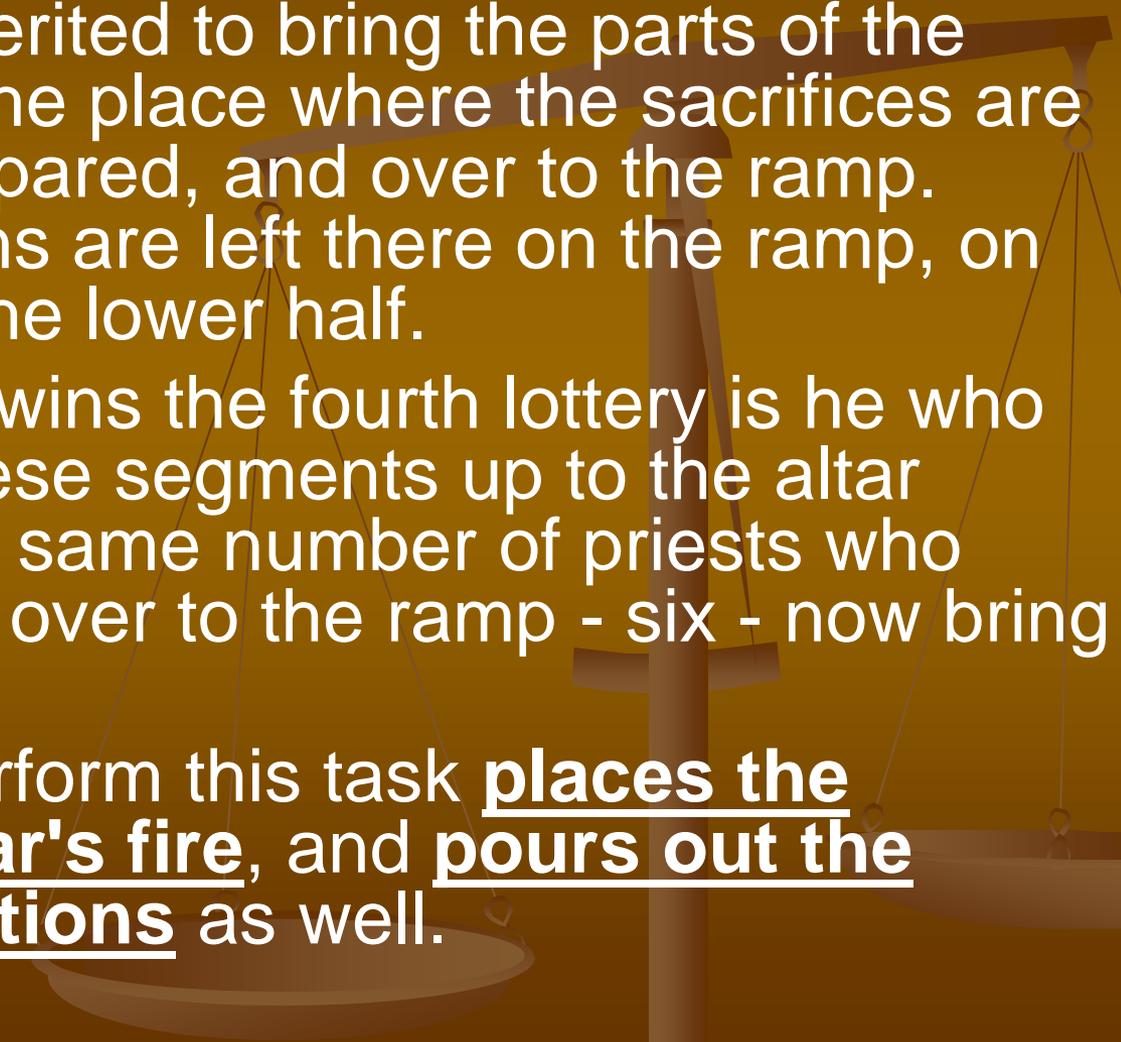
The Talmud expounds on this and states emphatically that in all the hundreds of years that the Holy Temple stood, no man ever repeated the incense service. This fact in itself translates into an amazing detail: **there were so many priests in each family clan that a lottery gathering never once took place** (and this scene was replayed every day over many hundreds of years) **wherein everyone present had already performed this service!**

# The Fourth Daily Lottery

The **fourth daily lottery** was opened for the participation of all priests.

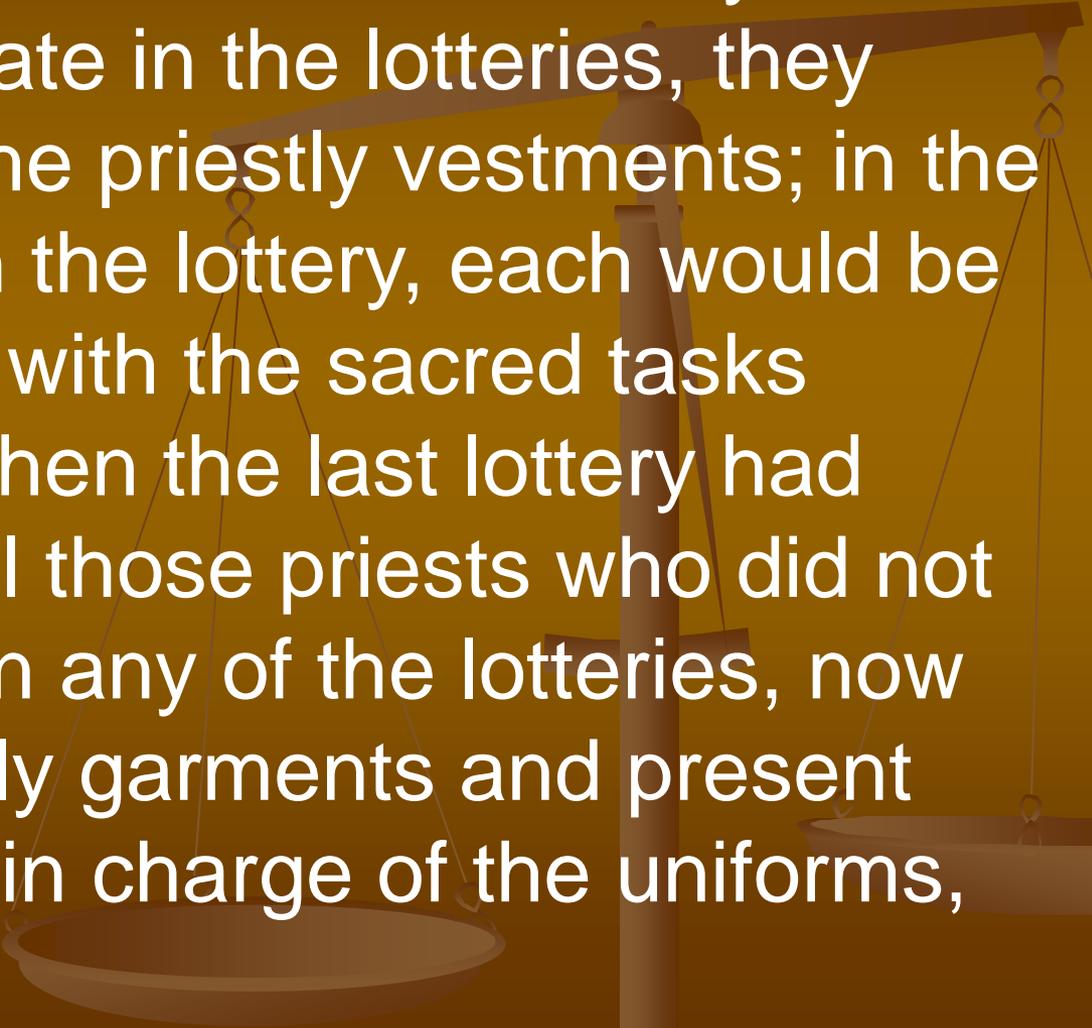
In fact, states the Mishna, since it follows the incense drawing which was only eligible to newcomers, by contrast the overseer of this lottery would now cry out "Both newcomers and veterans alike! Let all come to draw lots!"



- 
- This gathering now ascertained who merited to bring the parts of the sacrifice from the altar's ramp up to the top, where the sacrifices were consumed in the altar's fire. We will recall that as part of the second lottery, six priests merited to bring the parts of the daily sacrifice from the place where the sacrifices are slaughtered and prepared, and over to the ramp. However, the portions are left there on the ramp, on the eastern side of the lower half.
  - The priest who now wins the fourth lottery is he who will actually bring these segments up to the altar (some claim that the same number of priests who brought the portions over to the ramp - six - now bring them up as well).
  - He who merits to perform this task places the portions on the altar's fire, and pours out the accompanying libations as well.

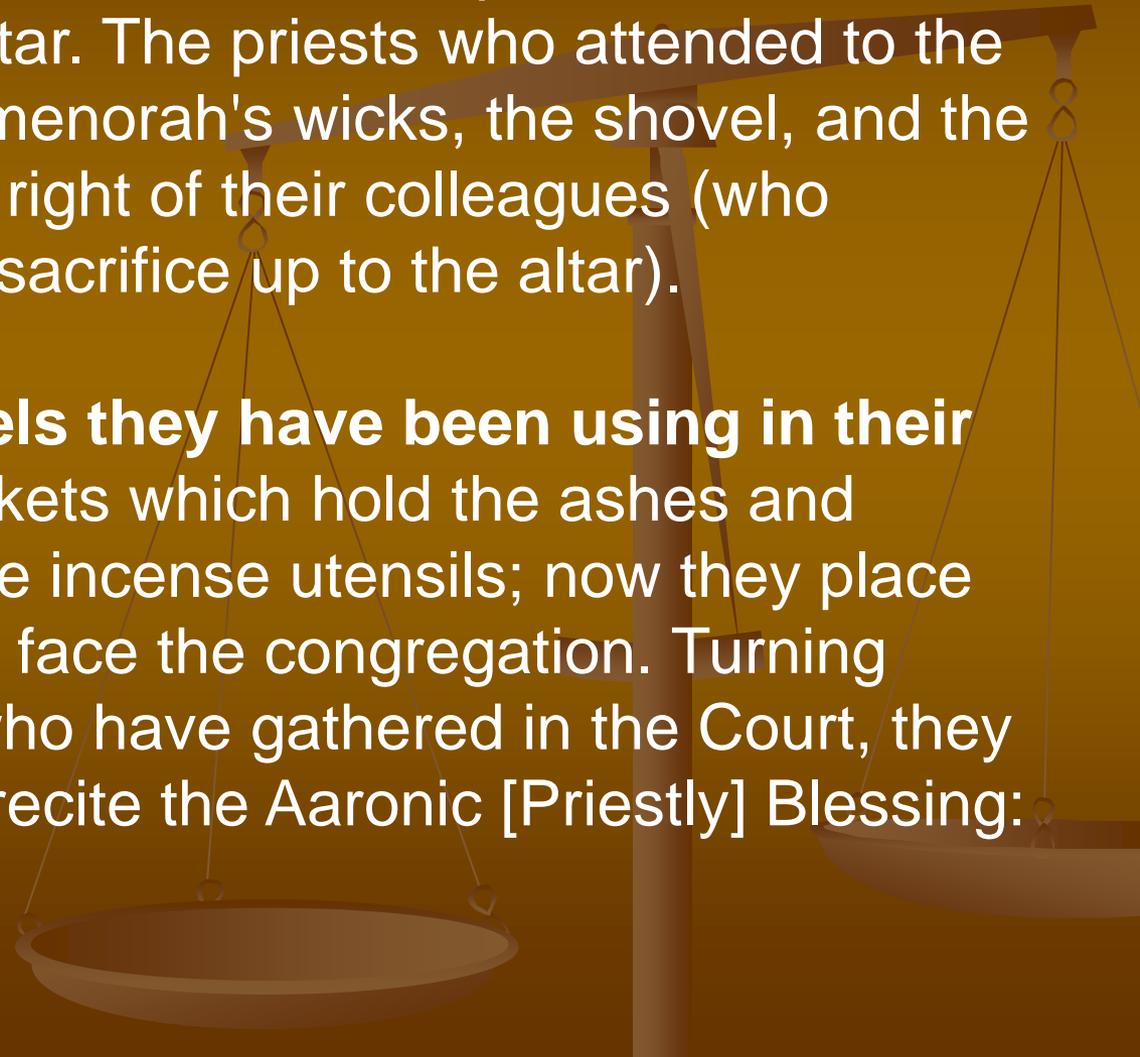
# The Conclusion of the Four Lotteries

When the priests all arrived in the early morning to participate in the lotteries, they were all attired in the priestly vestments; in the event of meriting in the lottery, each would be able to commence with the sacred tasks immediately. But when the last lottery had been concluded, all those priests who did not receive any tasks in any of the lotteries, now remove their priestly garments and present them to the official in charge of the uniforms, to be put away.



After the priests have concluded their sacred duties within the Sanctuary, bowed down and departed, they exit the Sanctuary and stand upon the twelve steps which lead down to the area before the altar. The priests who attended to the inner altar's ashes, the menorah's wicks, the shovel, and the incense, all stand to the right of their colleagues (who brought the parts of the sacrifice up to the altar).

**They hold all the vessels they have been using in their service:** the golden baskets which hold the ashes and wicks, the shovel and the incense utensils; now they place these vessels down and face the congregation. Turning towards all the people who have gathered in the Court, they extend their hands and recite the Aaronic [Priestly] Blessing:



## Numbers 6

**24** The LORD bless thee, and keep thee:

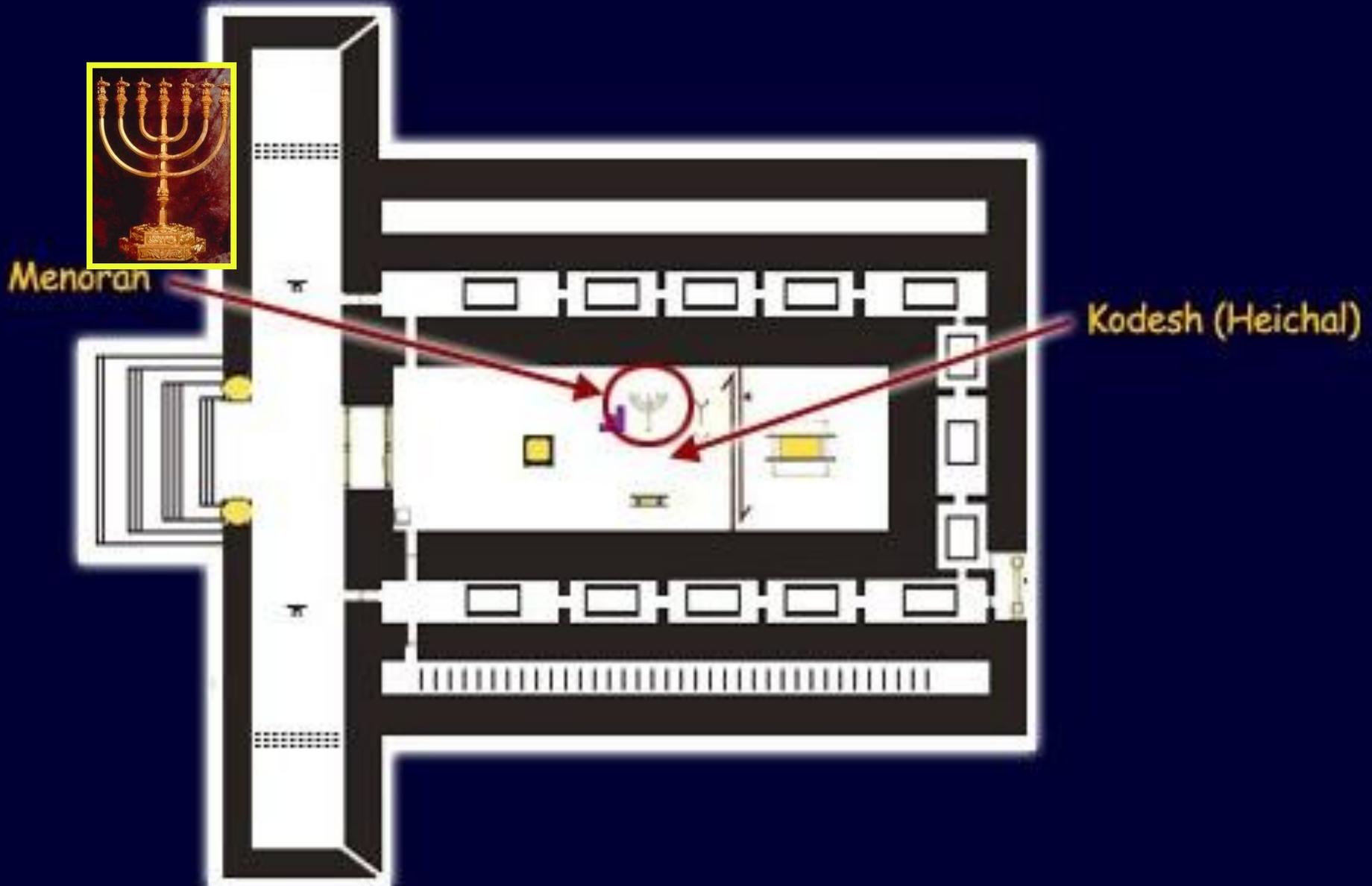
**25** The LORD make his face shine upon thee, and be gracious unto thee:

**26** The LORD lift up his countenance upon thee, and give thee peace.

**27** And they shall put my name upon the children of Israel; and I will bless them.



# The Holy Temple Instruments: Gold Candlestick

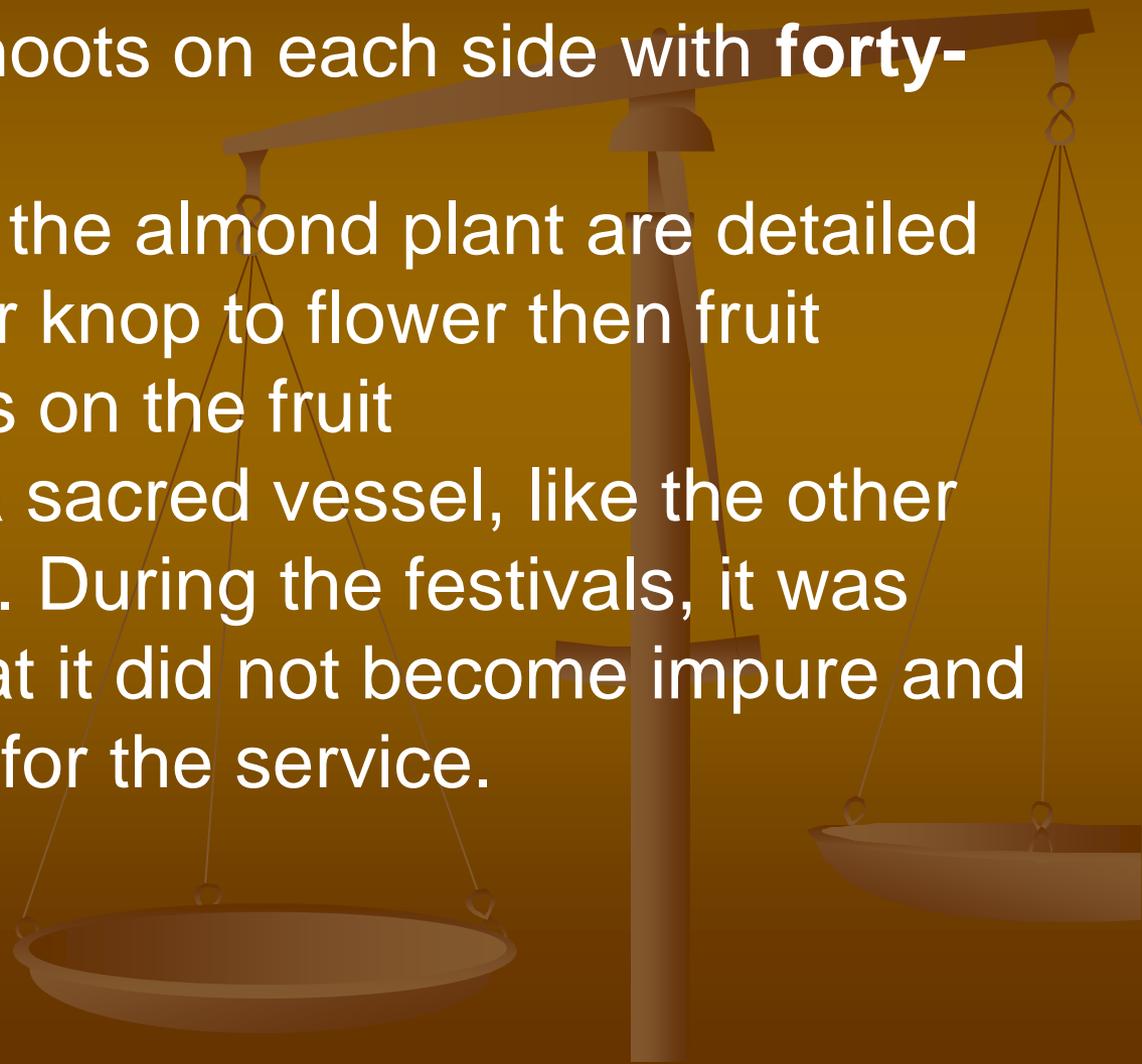


The gold lamp stand is also known as the candlestick, the menorah, the pure candlestick, the candlestick of Yahweh, and the golden lamp stand. It is the prophetic foreshadowing of Messiah Yahshua and the Light of the World!



# The details of the gold candlestickare:

1. Eighteen handbreadths high (1.8 meters)
2. Made of beaten fine SOLID gold
3. There are **seven branches** total, with one main
4. branch and three shoots on each side with **forty-two decorations**
5. The three stages of the almond plant are detailed from unopened bud or knop to flower then fruit
6. The lamp of oil rests on the fruit
7. The Menorah was a sacred vessel, like the other vessels in the Temple. During the festivals, it was guarded to ensure that it did not become impure and thus be deemed unfit for the service.



The menorah, made from a single piece of solid gold, stood in the southern side of the Sanctuary. Each morning a priest prepared and rekindled the wicks. The central wick, known as "the western candle" is required to burn perpetually. The oil and wicks of this candle are changed in such a fashion as to insure that it will never be extinguished.

The Menorah stood in the southern part of the Holy of Holies next to the veil. The Menorah had forty-two decorations was an intrinsic part of its construction: twenty-two cups with almond shaped embellishments, nine flowers and eleven knobs - all integral parts of the body of the Menorah. The Menorah was eighteen handbreadths high - **the height of an average person** - from its base until the top.

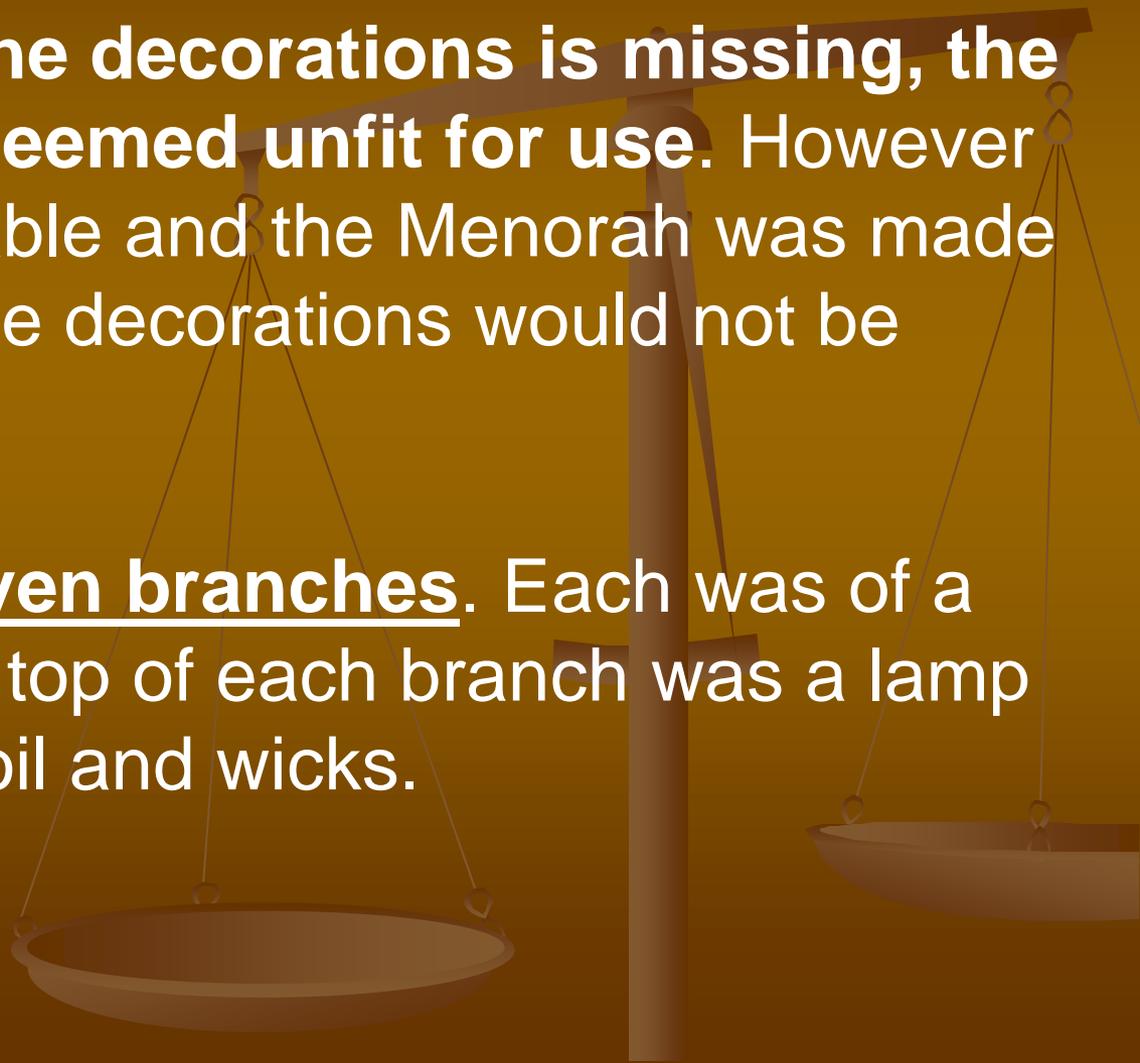
The Menorah was lit each evening and the flames burned until the following morning. Fresh oil and new wicks were placed in the lamps every morning to prepare them for the lighting of the Menorah in the evening.

Each morning, the removable lamps were also cleaned and filled with a measure of one half a "log" of olive oil each. The wicks were made of the priests' worn-out tunics and turbans.



The Menorah had forty two decorations which were all an essential part of its body. When the Menorah is made of gold, it must feature these decorations. **Even if even only one of the decorations is missing, the Menorah would be deemed unfit for use.** However if gold were not available and the Menorah was made of a different metal, the decorations would not be required.

The Menorah had seven branches. Each was of a uniform height. At the top of each branch was a lamp which was filled with oil and wicks.



The Menorah symbolizes spiritual blessing. The Talmud states: "*Whoever wishes to become wise should go south... and this is alluded to by the location of the Menorah, in the south...*"

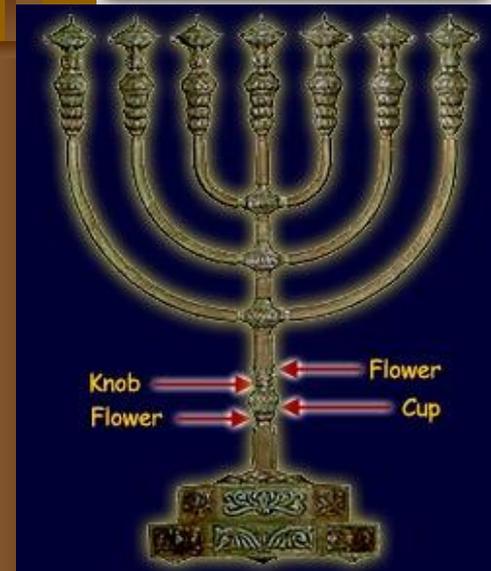
The base of the Menorah is called the "*yerech*" in the Bible. At the base were three small feet. The feet contributed to the stability of the Menorah.

## The Menorah design

On the middle branch of the Menorah, near the base was a flower and above it was a cup. Above these was a knob and then another flower (“*perach*”).

In the center of the middle branch were three knobs. From each one of these knobs, two branches extended, one to each side.

At the top of each branch were three cups with almond shaped embellishments as well as a knob and flower. In total there were twenty two cups, nine flowers and eleven knobs.



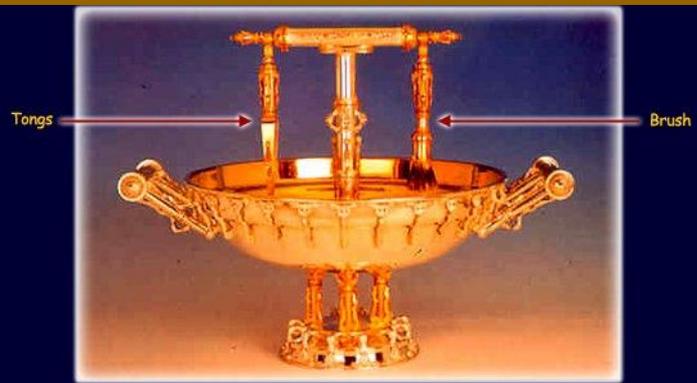




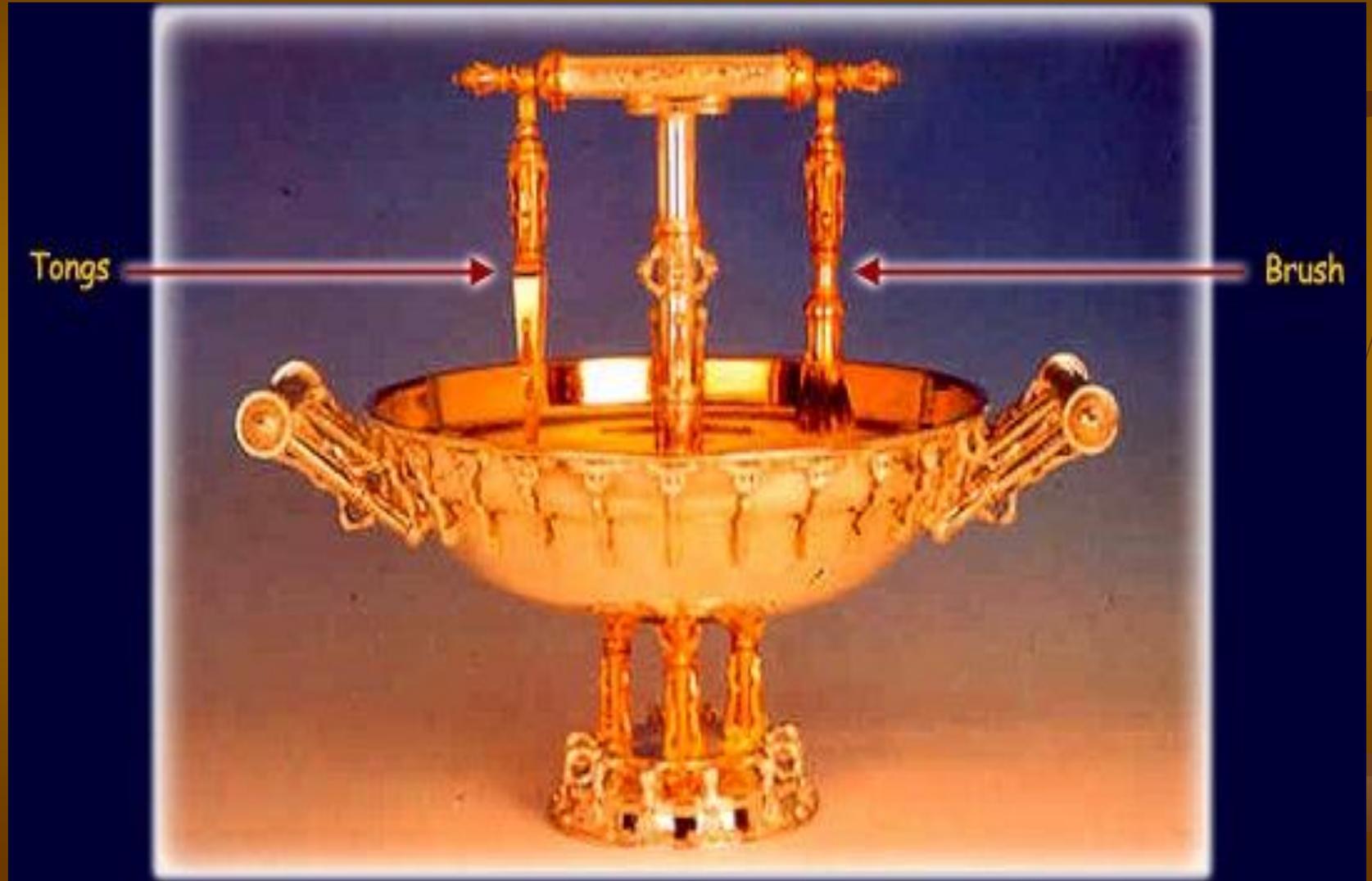
Three stairs stood in front of the Menorah. These stairs, made of stone, were used by the priests who tended to the lights of the Menorah. Since the Menorah was the height of an average man, it was necessary to climb these stairs in order to reach the lamps of the Menorah conveniently.

These stairs were especially necessary for the High Priest since it was forbidden for him to raise his hands above the height of the golden crown he wore on his forehead, which bore the words kodesh L'YHWH, "Holiness unto the L-rd."

The tongs and the oil jar were placed on the second stair after the lamps were prepared. (Source: Tamid 3,9)



# The Holy Temple Instruments: Gold Candlestick





A number of utensils were used to clean and to prepare the Menorah, and these were called the "tongs and shovels."

The menorah cleansing vessels included main utensils: the kuz - which was a golden receptacle in which the ashes from the burnt wicks were placed, the brush, and the golden tongs which were used to remove the burnt wicks.

**The lamps of the Menorah were prepared each morning as part of the Tamid service. The cleaning and preparing of the lamps was divided into two stages. At first, only five lamps were prepared. The remaining two lamps were prepared after the blood of the Tamid offering was dashed upon the altar. (Source: Tamid 3,9 and 6,1).**

**The cleaning utensils were placed on the second stair in front of the Menorah after the five lamps were prepared. (Source: Tamid 3,9 and 6,1).**



Each day the priest attends to the service of the menorah, which consists of removing residue of spent wicks and oil from the individual lamps, and preparing new wicks to be kindled. He must also replenish the full measure of oil for each light, which is  $\frac{1}{2}$  of a lug.

This large oil pitcher is used to replenish the oil for the menorah, which has enough oil necessary for all seven lamps. The design pictured to the left is based on an ancient coin from the temple period. This pitcher contains 3.5 *lug*, (2 liters) of oil.

The small golden flask is used to pour olive oil into the menorah. The priest pours oil into this flask from the larger pitcher, which contains enough oil necessary for all seven lamps.

This smaller flask is then used to replenish the oil of each individual lamp, which contains  $\frac{1}{2}$  of a lug.

## Three Steps - For Three "Ascensions"

These three steps correspond to three Biblical verses which mention "going up" in relation to the Menorah:

"And the L-rd spoke to Moses, saying, Speak to Aaron and say to him, when you raise up the lamps, the seven lamps shall illuminate the menorah" (Numbers 8:1)

"And you shall make its seven lamps, and you shall cause its lamps to rise so that they shall shine towards its center" (Exodus 25:37)

"And you shall command the Children of Israel to bring you clear illuminating oil made from hand-crushed olives, to raise up a constantly-burning

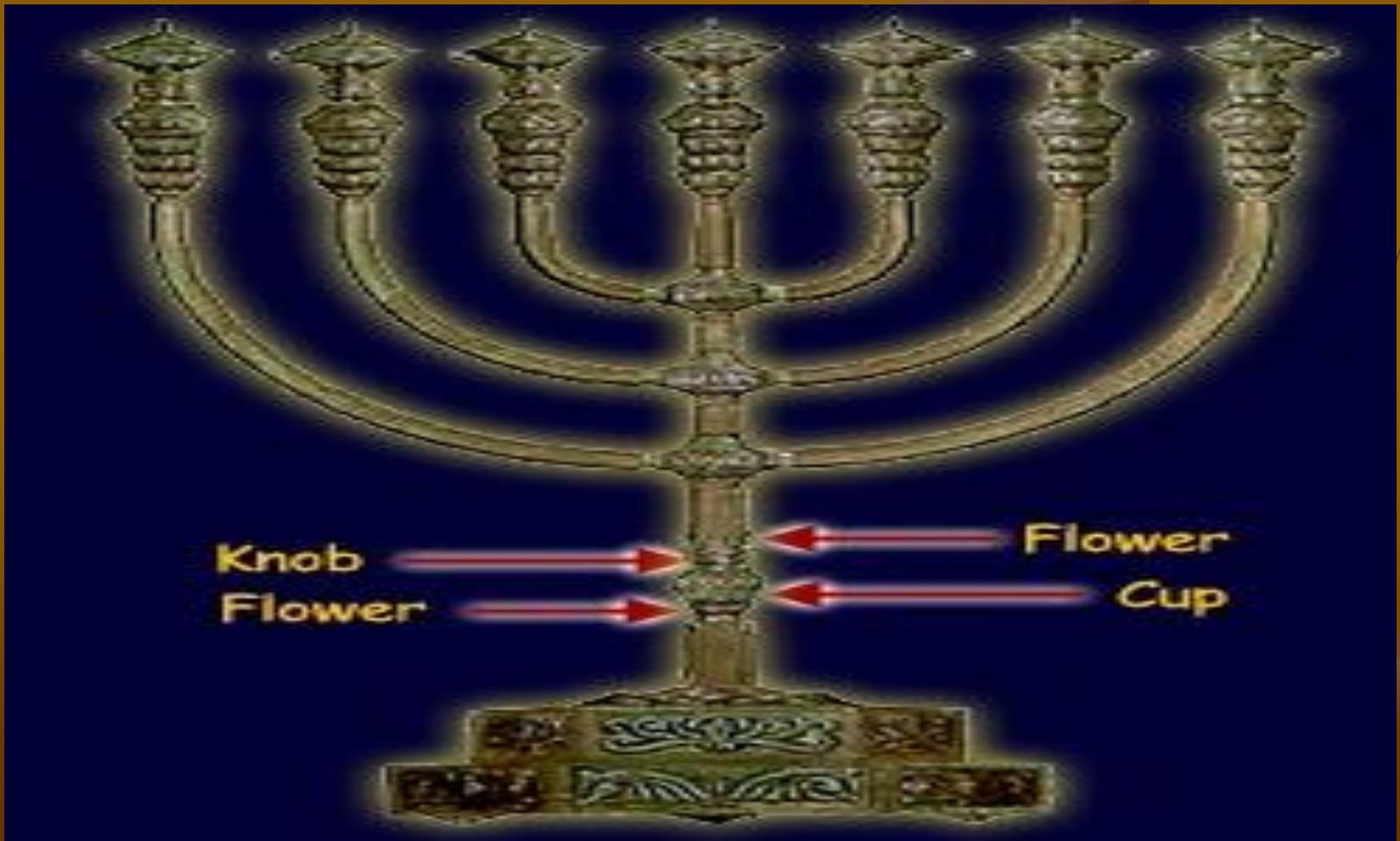




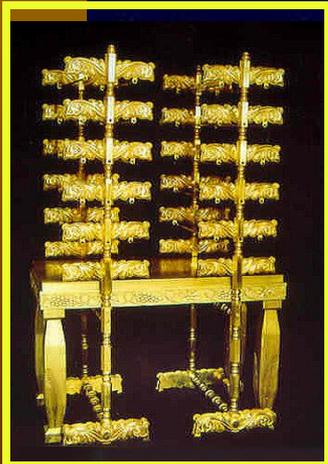
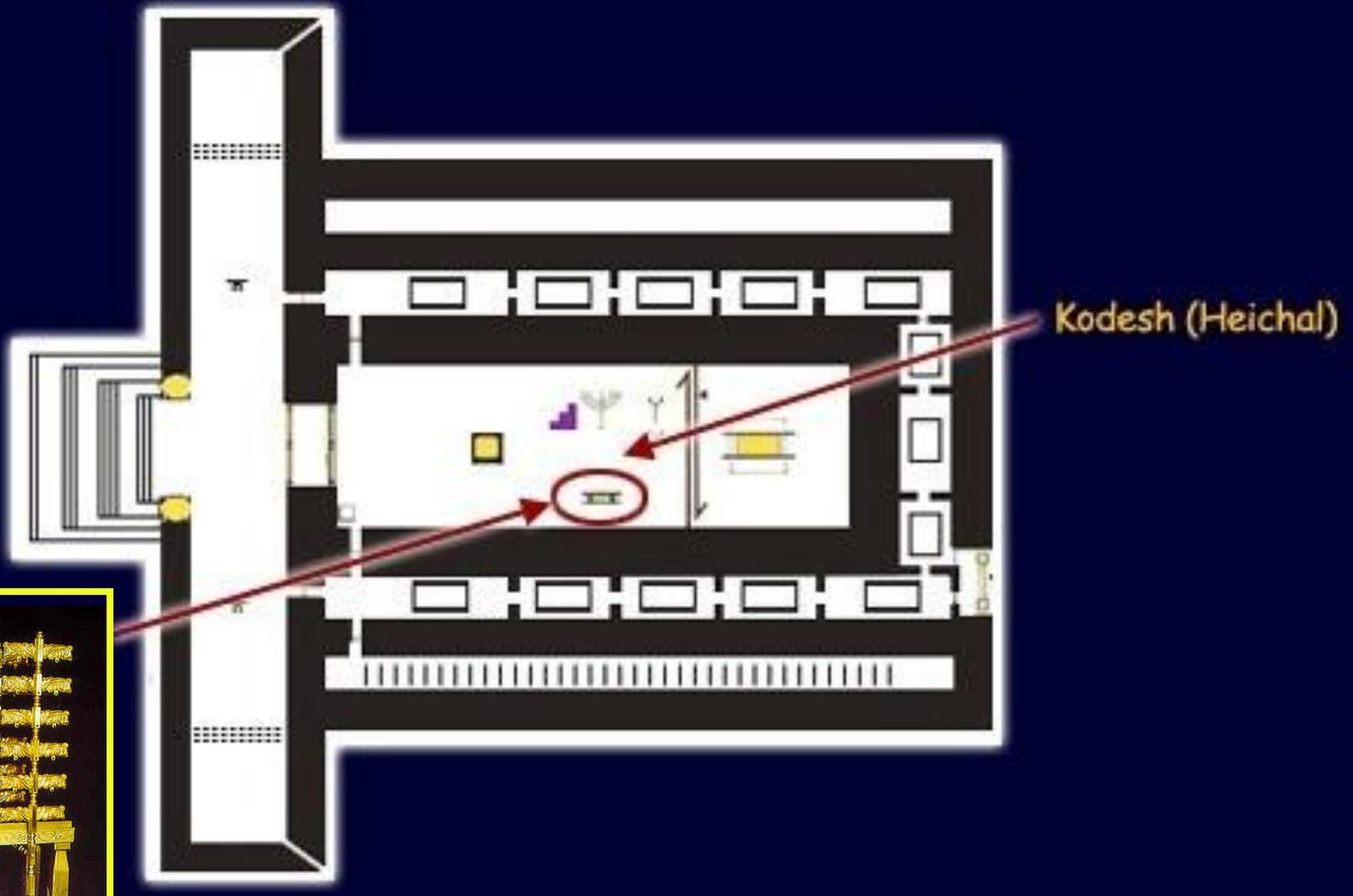
One flame of the Menorah, the "western" lamp, burned perpetually. This candle was never extinguished, for the other flames were kindled from its fire. Concerning this flame the verse states, "raise up a constantly-burning lamp" (Lev. 24:2-3). This is the second flame from the end on the eastern side. It is related that until the death of the High Priest Simeon the Just, this flame burned constantly in miraculous fashion, which demonstrated to the world that the Divine Presence dwelled amongst Israel (Baraitha, BT Shabbat 22,2): "Rava said, what is meant by the words (Lev. ibid.) outside the curtain of testimony?' The western candle is the testimony, for it was filled with the same amount of oil as the others, but is not extinguished."

If the priest finds that the two eastern lamps have gone out, he prepares them for rekindling and lights them from the other flames. And if he should ever find that all the flames have been extinguished, he re-lights these two from the fire atop the altar, and then kindles the remaining five. Before leaving the Sanctuary, he leaves the basket on the second step before the menorah, and then departs.

בראשית ברא אלהים את השמים ואת הארץ



# The Holy Temple Instruments: Table of Shewbread

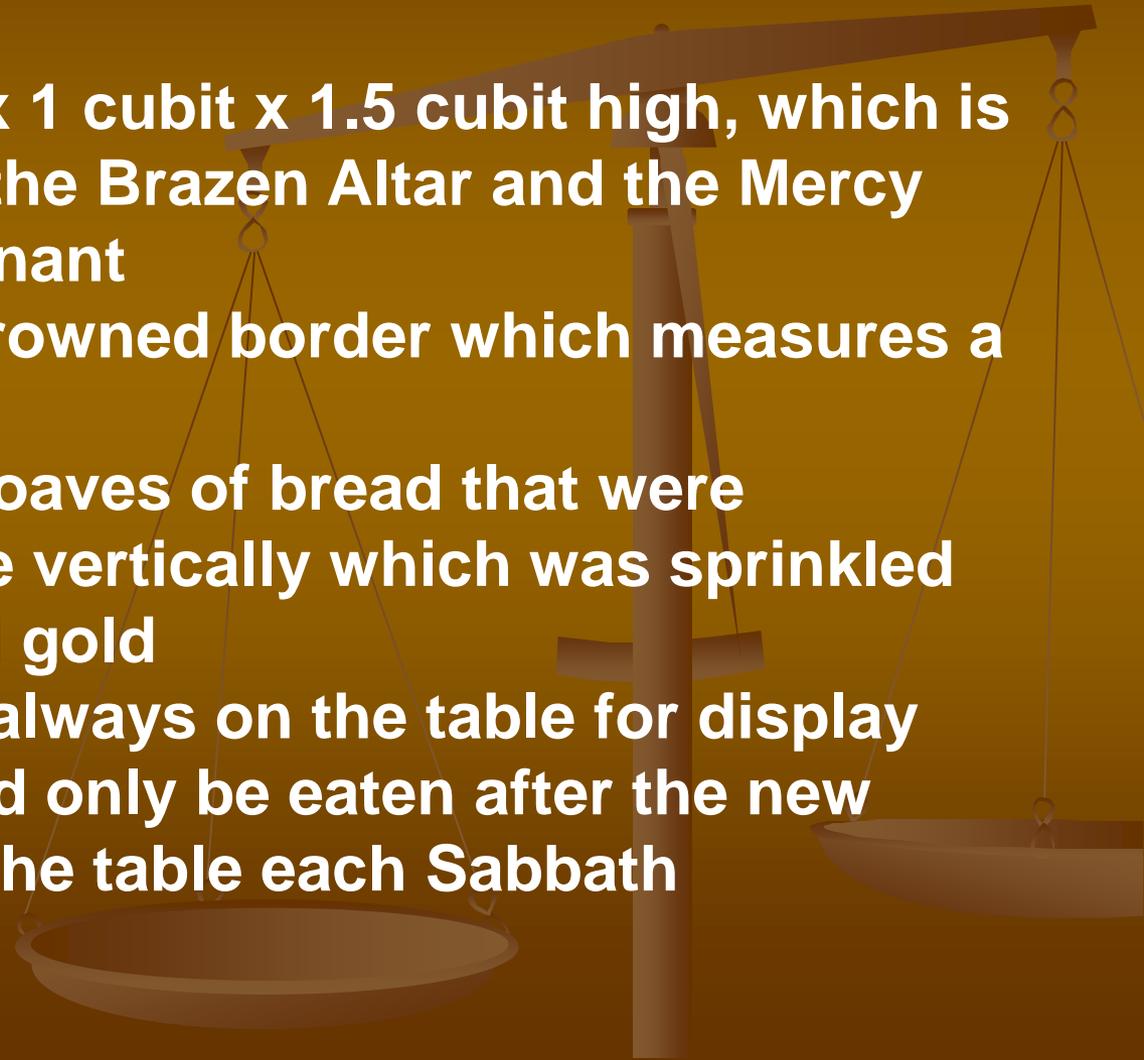


The table of shewbread is also known as the shewbread table, the showbread table, the table of shittim wood, the table of gold, and the table in the Scriptures. This is a prophetic shadow picture representing Yahshua HaMashiach, the Bread of Life and the Bread of Yahweh!



## The details of the gold table of shewbread are:

1. Four corners with four feet
2. Four gold rings, and rings signify eternity and without end
3. Four is the biblical mathematic number for creation, world
4. Measures 2 cubits x 1 cubit x 1.5 cubit high, which is the SAME height as the Brazen Altar and the Mercy Seat / Ark of the Covenant
5. There is a double crowned border which measures a hand's breadth apart
6. There were twelve loaves of bread that were presented on the table vertically which was sprinkled with frankincense and gold
7. These loaves were always on the table for display and the old ones could only be eaten after the new ones were placed on the table each Sabbath



One of the central Temple vessels is the golden Table for the Showbread, which stands within the Sanctuary itself, on the north side. This table is constructed of wood overlain with gold, and the specific instructions for its design are described in Exodus Chapter 25.

The priests are commanded to see to it that 12 loaves of bread are constantly displayed on this table before the presence of G-d, hence the name showbread: *"And you shall place showbread on the table before Me at all times"* (Exodus 25:30). These 12 loaves were baked in pans which gave them a specific form, and when done they rested on golden shelves upon this table. The loaves were replaced every Sabbath with new ones.



The table stood in the northern part of the sanctuary near the veil or curtain. The base of the table was made of wood and was overlaid with gold. Its dimensions were one cubit by two cubits and it was one and one half cubits high.

The Bible describes the table in detail, including its legs and top. The top part of the table was the "frame." Above it was a garland of gold - representing the "crown of royalty," because the table represented material blessing and abundance in the world.

On both sides of the table were four branches. These were like tall columns made of gold and split at the top. There were two rows of six shelves each (including the table base).

These shelves were formed by the golden half-tubes that connected between the branches opposite one another. New loaves of Showbread were placed on these shelves each Sabbath.

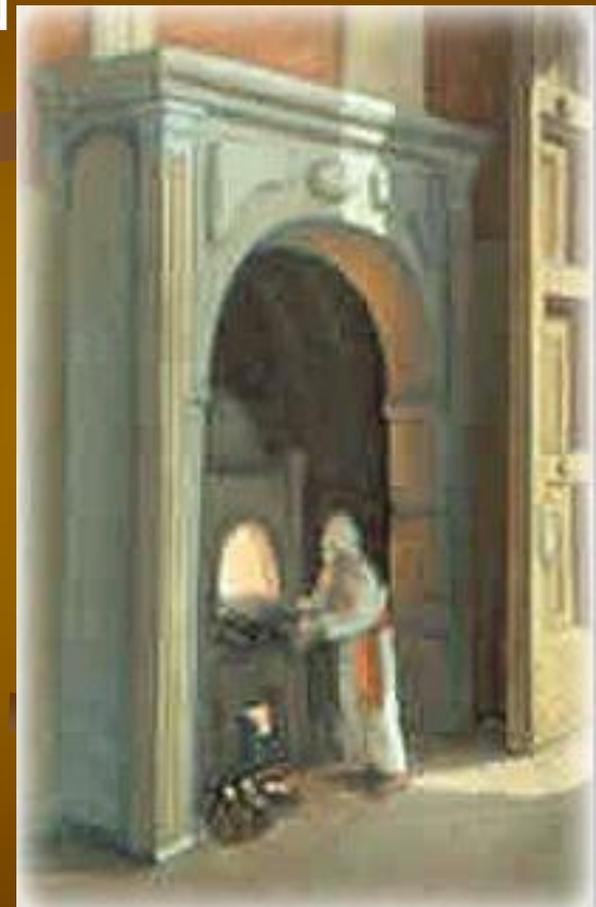


Two of the twelve loaves of Showbread were placed directly on the table-top. **Between these loaves two frankincense censers were placed.** The branches of the table had half-tubes which were formed shelves on which the Showbread loaves placed. The loaves were placed on these tubes and "air could circulate" through and between them and the **bread would not become moldy.** Each Showbread loaf was made of two "esronim" of fine wheat flour and water. **This bread was unleavened.** The loaves were each kneaded separately



They were then baked in pairs in the oven in the **Place of the Hearth**. Each loaf was placed in a pan called the "*defus*," which was a special mold. This mold preserved the **unique shape** of the loaves, **described by the sages as being similar to "an open box."** Its dimensions were ten handbreadths in length by five handbreadths in width before being folded. (Source: Menahot 11.)

The sages also relate that after eating only a small portion of the bread (the size of an olive) "the priest would eat and become satiated" as if he had eaten an entire meal.



The Showbread was eaten by the priests in the Showbread Chamber. Each Sabbath the Showbread that was removed from the Table was distributed to the priests. The priestly watch that was commencing its week of service would receive six loaves in the northern part of the Court, and the watch that completed its week of service received the remaining six loaves in the south.

It should be noted that the High Priest was eligible to receive up to six loaves from the general number of Showbread loaves.  
(Sources: Succah 5:8; Yoma 17.)



The Frankincense Censers, called "*spoons*" by the Bible, were two small golden vessels in which the frankincense was placed. The frankincense censers were placed between the two rows of the Showbread on the Table.

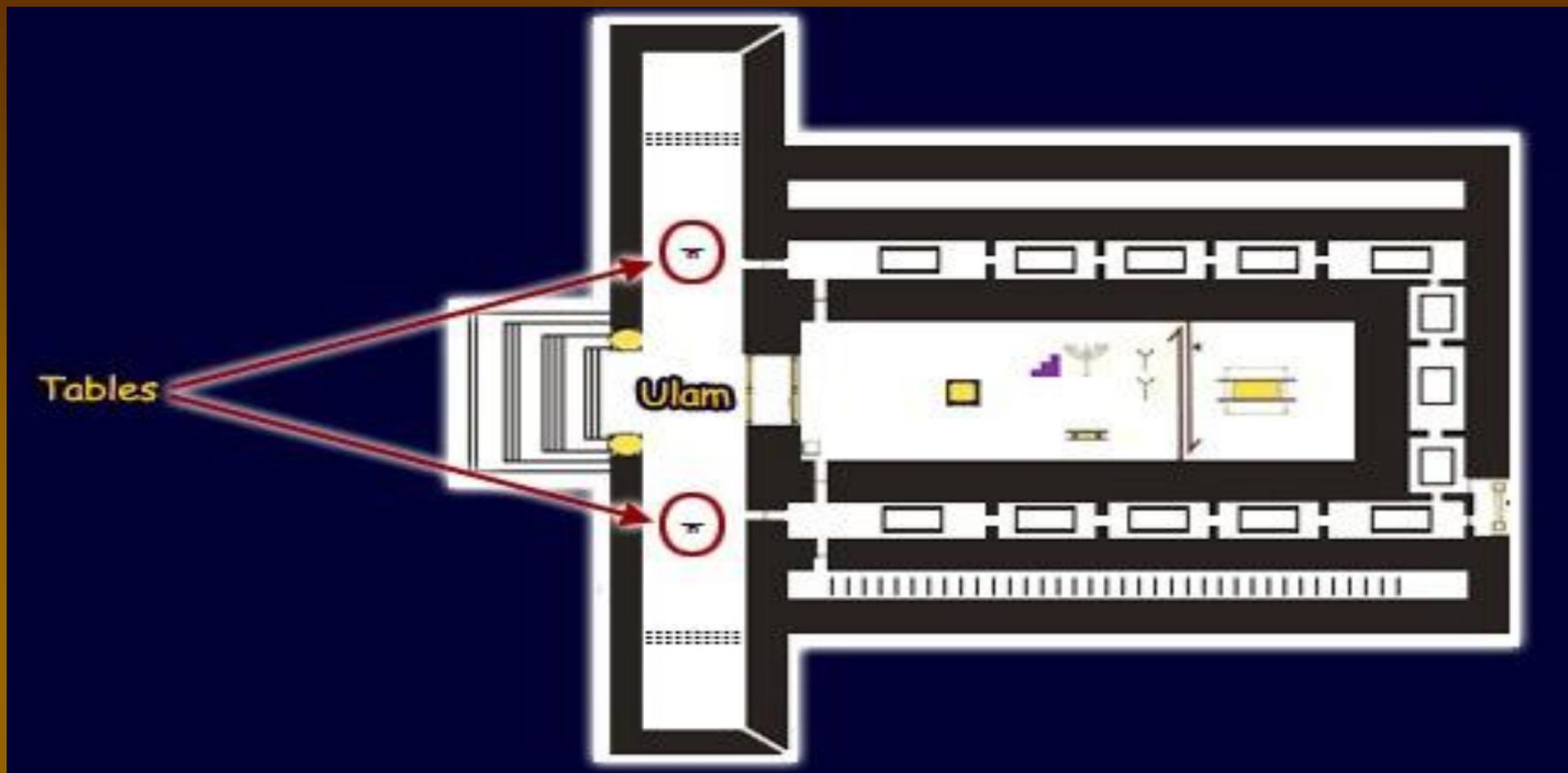
(Source: Menahot 11:5.)

The frankincense censers were placed on the Table together with the Showbread each Sabbath. On the following Sabbath when the Showbread loaves were replaced with new ones, the frankincense was also replaced. Once removed from the Table, the frankincense was burnt on the incense wood pile on the outer mizbeach.



**The Talmud describes that a miracle took place every week: When the priests came to replace the breads with new loaves every Sabbath, they found that those of the previous week remained fresh and hot upon the table, like the moment they were baked. This miracle was seen as a clear confirmation that the Divine Presence indeed rested in this holy place.”**





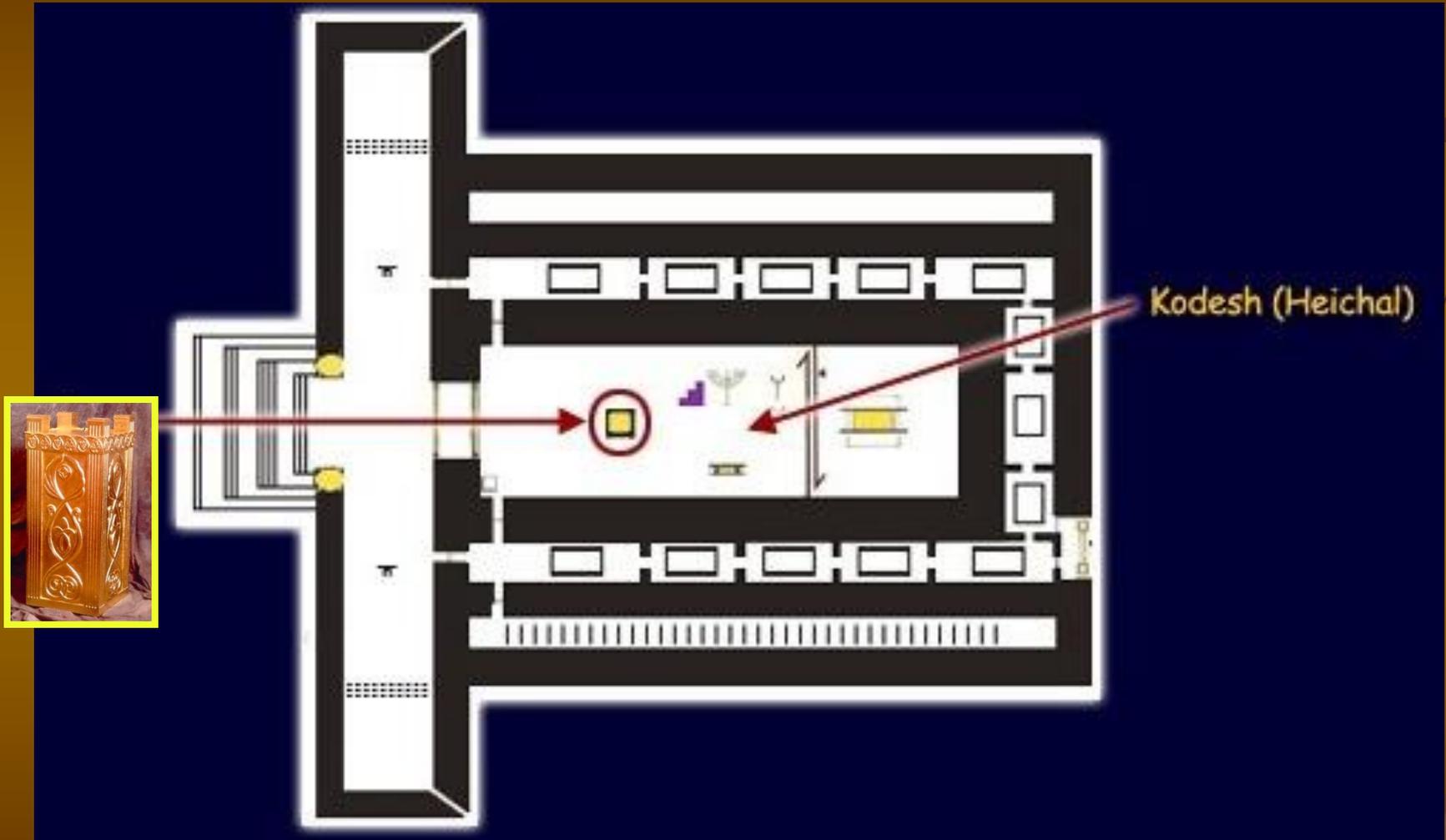
The showbread loaves were placed on two small tables in the Ulam on the Sabbath day - both the twelve loaves of the previous week that were being replaced, and the twelve new loaves, before being placed upon the Table of the Showbread.

These two tables stood in the Ulam area. One table was made of marble, and the other made of gold. One table was made out of marble (others say silver that looked like marble) and the second table was specifically made of gold, because of the principle that *"we increase in the level of holiness and do not decrease."* Since the loaves were already on a golden table in the Kodesh, they could not be removed and placed on a table of lesser splendor. (Source: Menahot 11:7).

The new loaves of showbread were placed on the marble table before Shabbat, before being transferred to the Table of the Showbread in the Holy Place. The outgoing loaves that were removed from the Showbread Table were first placed on the golden table, and afterwards they were distributed to the priests. (Sources: Midot 3:7; Menahot: 11:7; Shkalim 6:4). The young priestly trainees also entered into this area to see the golden crowns.



# The Holy Temple Instruments: Altar of Incense



# The Holy Temple Instruments: Altar of Incense



The **Altar of Incense** is also known in the Scriptures as the **Incense Altar**, the **Altar of Gold**, the **Golden Altar**, the **Altar to Burn Incense**, the **Altar of Sweet Incense**, the **Altar before the Lord**, or the **Whole Altar that is by the Oracle**. **The Altar of Incense is a prophetic picture of Yahshua, our Intercessor.**

## **The details of the Altar of Incense are:**

- \* Measured one cubit by one cubit by two cubits
- \* Had **four horns** total – one on each corner like the Brazen Altar
- \* Was **foursquare** just like the Brazen Altar and the Holy of Holies
- \* Located **at the heart** of the Tabernacle
- \* Incense was taken off of the incense altar and placed into the priest's censer

The **Incense Altar stood between the Shewbread Table and Menorah, a bit to the east.** The Incense Altar was built of wood and overlaid with gold and was thus **also known as "the golden altar."**



**Four horns protrude from the top of each of the four corners of the altar. On these four horns, blood from the inner sin-offerings was sprinkled, starting with the northeastern horn and ending with the southeastern horn.** (Source: Eruvin 19.)

**Around the horns of the altar there was a golden wreath - symbolizing the crown of the priesthood.**



# The Holy Temple Instruments: Altar of Incense

The **Incense Altar**, also called the Golden Altar, was one of the three vessels located in the Holy Place. **The incense was burned twice each day on top of the Incense Altar.** The altar symbolized the "golden mean" - the moderate path with regard to attributes and behavior. The altar is seen as representing the balanced combination of spiritual and material abundance.



The top of the Incense Altar was made of pure gold, **the thickness of a dinar (a coin).** **The Talmud relates that it was a miracle that the coals did not melt the gold, despite its thinness.** On the top of the altar, one half portion (a pras) of incense was burnt twice each day, in the morning and at twilight. When the inner sin-offerings (such as the bull and goat on Yom Kippur) were brought, the coals from the incense that was lit that morning were pushed aside before the **blood of the inner sin-offerings was sprinkled seven times on the top of the altar.**

The **Incense Altar was a sacred vessel** like the other vessels in the Temple. There is an opinion of one of the commentaries that during the time of the First Temple the altar was part of the Temple structure.



**Incense was offered twice daily** – in the morning and at twilight.

# Altar of Incense at Yom Kippur

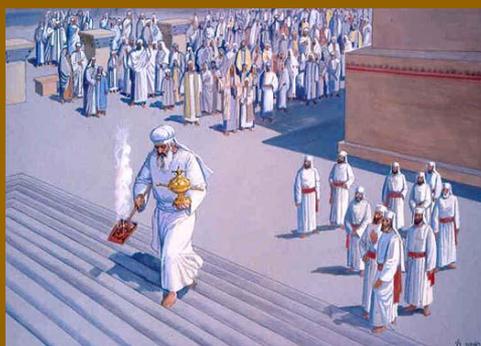


## THE INCENSE SERVICE AT YOM KIPPUR

*"He shall take a shovelful of burning coals from the altar that is before the Lord, and a double handful of finely ground incense, and he will bring them (into the inner sanctuary) beyond the curtain" (Lev. 16:12).*

## A "DOUBLE HANDFUL"

After having placed the shovelful of burning coals on the floor near the Sanctuary, other priests now bring their senior the two other items he will use to conduct the incense service: a large golden spoon (empty) which was brought from the Chamber of Vessels, and a golden shovel, filled with finely ground incense, brought from the Chamber of the Avtinas Family where the incense is prepared.



palms; the amount therefore differed for each man depending on the size of his hands.

## ENTERING INTO THE SANCTUARY

He then places the incense in his hands into the golden spoon and holds it with his left hand. In his right hand, he picks up the shovelful of burning coals from the floor before him. In this manner, carrying the spoonful of incense and the shovel of coals, he enters into the Sanctuary until he comes to the two curtains which separate between the Holy (the Sanctuary, which housed the menorah, table and incense altar) and the Holy of Holies. In the First Temple, a wall the thickness of one amah (app. 48 or 60 centimeters) separated between these two areas. However, in the Second Temple the two curtains once again formed this distinction, as in the days of the Tabernacle. The two curtains themselves were separated by an empty space measuring one amah wide, like that wall which stood in Solomon's Temple.

# Altar of Incense at Yom Kippur

## BETWEEN THE CURTAINS

One end of each of these two curtains was folded over on the outside and pinned up by a golden clasp; the outer curtain was pinned on the southern side, and the inner, on the northern side. Thus an aisle was formed which provided an open passageway between the two curtains. Carrying the implements, the High Priest walked between the curtains until he reached the northern side of the inner curtain - the spot where it was held up.



## IN THE HOLY OF HOLIES

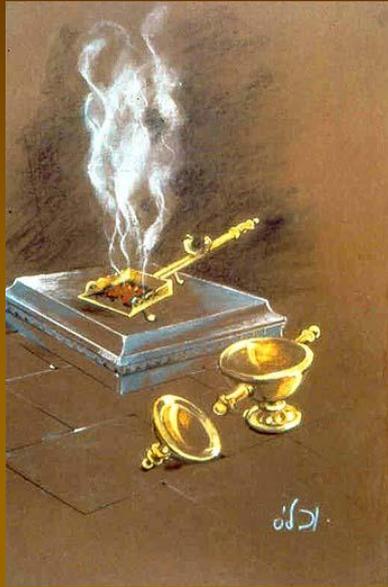
Here the High Priest stood at the opening of the Holy of Holies. He now turns and faces the south with his left side along the length of the curtain, so that he may walk to the center of the room to stand in the place known as "between the poles" – between the two poles of the Ark of the Testimony. However, the Holy of Holies was empty ... for the Ark of the Testimony did not stand in the Second Temple.

## PLACING THE COALS DOWN: IN THE FIRST TEMPLE

When the Tabernacle and First Temple stood, the High Priest faced the holy Ark of the Testimony and placed the shovel of coals down, directly between the two poles of the ark.



# Altar of Incense at Yom Kippur



## **PLACING THE COALS DOWN: SECOND TEMPLE**

But in the face of the ark's absence in the Second Temple era, he would place the shovel down on the foundation stone itself, in the place where the poles would be extending had the ark been there.

## **THE MOST DIFFICULT TASK OF ALL**

Once the High Priest put down the shovel, he must then return the fine incense powder from the spoon and back into his palms - for when he places the incense on the coals, it must be directly from his palms, the "double handful." This was the most difficult task ever done by one person in the Holy Temple; it required great expertise.

It would appear to be a nearly impossible feat for someone who had not practiced and been totally prepared. It was done in the following manner: The High Priest takes the spoon full of incense and slowly pulls it with his two thumbs against his arms and body, with the handle resting against him (some maintain that he actually held the top of the handle in his teeth). He balances the body of the spoon itself until it is level with his hands. Then he gently leans the spoon into his palms, turning and rocking it back and forth so that the contents are emptied into his palms.

## **NOT EVEN ONE GRAIN MAY FALL**

As we have described it, this process is difficult enough to accomplish. But what makes the exercise even more formidable - enough to merit the appellation of "the most difficult task of all" - is the requirement that the High Priest must not allow even one tiny grain to fall. The entire contents within the spoon must be completely transferred to his hands, to the very last drop. For if even a negligible measure is missing, then the amount he will be placing on the coals is no longer a double handful, for something fell from his hands. Thus he would not be fulfilling God's requirement.



# Altar of Incense at Yom Kippur

## PLACING THE INCENSE ON THE COALS

From his palms the High Priest places the incense onto the coals in the shovel, on the side of the shovel away from where he is standing, so that he will not be burned as the flames ignite. He stands there and waits momentarily, until the entire chamber is filled with smoke.

The Yom Kippur incense offering completed, he then exits the Holy of Holies with extreme reverence - backwards, entering through the two curtains back into the Sanctuary without once having turned his back on the holy place.

## THE HIGH PRIEST'S "SHORT" PRAYER

Standing alone in the Sanctuary, the High Priest has successfully entered and exited the holiest place on earth - the center of creation and of God's glory. He has made atonement for his people in the manner which God has prescribed for this holy day. Thus it would be most natural for him to reflect upon this rarefied moment of Divine communion by offering his own heartfelt prayer.

Yet this prayer, recorded by the Talmud, is remarkably short and concise:  
***"May it be Your will, Lord our God, that if this coming year be hot, that it also be rainy; and may the scepter not depart from the house of Judah (see Gen. 49:10); and may Your people Israel not be dependent on each other for their livelihood; and do not pay heed to the prayers of wayfarers (who pray that it should not rain, so that they will not be inconvenienced in their journey)."***

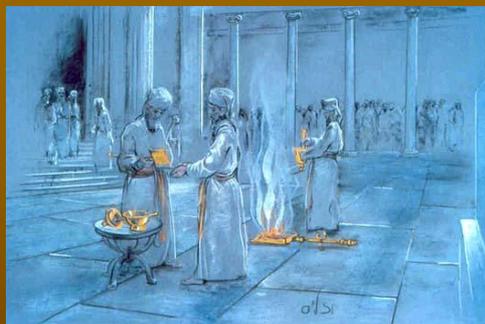


# Altar of Incense at Yom Kippur

There was good reason for the High Priest's decision not to elongate his prayer at this particular time: many a High Priest was struck down dead while in the Holy of Holies. Although the First Temple stood for 410 years, in all there were only 12 High Priests during that entire period; because they were very righteous, they were blessed with longevity. However the Second Temple, which stood for a total of 420 years, was presided over by more than 300 High Priests. This is because in the spiritual decline of those days, many of these men were corrupted, and bought their office through influence.

Additionally, if he would change any detail of the incense service within the Holy of Holies (as we mentioned with regard to the Sadducees), he would also die. With this in mind, it is understandable that the eyes of all Israel awaited the exit of the High Priest with bated breath.

Being aware of his people's agitation, the High Priest's first concern was that he should not cause them any unnecessary anxiety... and the longer he stayed within, the more Israel's apprehension grew. Thus the High Priest saw fit to forego the opportunity to engage in a long personal prayer, and recited the shorter version so as to exit the Sanctuary with reasonable speed.



## **EXITING - AND REENTERING**

In the next stage of the Yom Kippur service, after the High Priest concluded the incense service, uttered his prayer and exits the Sanctuary, he returns to the priest who is waiting for him outside the entrance. This priest has been waiting here since the bullock was slaughtered, holding the mizrak and moving it about so that its contents will not harden.

The High Priest now receives this vessel from his colleague and returns back into the Holy of Holies a second time, exactly as he did previously. Walking through the two curtains and carrying the vessel holding the blood of his offering, he comes back to spot "between the poles" where he placed the incense on the coals atop the foundation stone.

# Altar of Incense in Scriptures



**Lev 16:12** And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his **hands full of sweet incense beaten small**, and bring it within the veil:

**Lev 16:13** And **he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:**

**Rev 8:1** And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

**Rev 8:2** And I saw the seven angels which stood before God; and to them were given seven trumpets.

**Rev 8:3** And **another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.**

**Rev 8:4** And the **smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.**

**Rev 8:5** And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

**Rev 8:6** And the seven angels which had the seven trumpets prepared themselves to sound.



# Altar of Incense in Scriptures

**Luk 1:5** There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

**Luk 1:6** **And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.**

**Luk 1:7** And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

**Luk 1:8** And it came to pass, that while he executed the priest's office before God in the order of his course,

**Luk 1:9** **According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.**

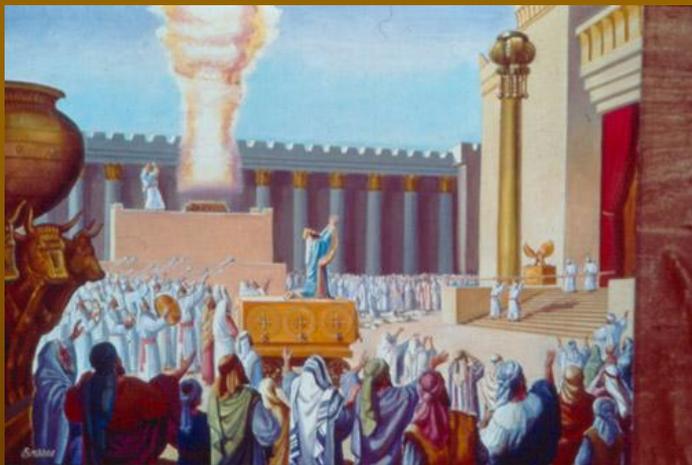
**Luk 1:10** **And the whole multitude of the people were praying without at the time of incense.**

**Luk 1:11** **And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.**

**Luk 1:12** And when Zacharias saw *him*, he was troubled, and fear fell upon him.

**Luk 1:13** But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

**Luk 1:14** And thou shalt have joy and gladness; and many shall rejoice at his birth.



# Altar of Incense in Scriptures

**Luk 1:15** For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

**Luk 1:16** And many of the children of Israel shall he turn to the Lord their God.

**Luk 1:17** And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

**Luk 1:18** And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

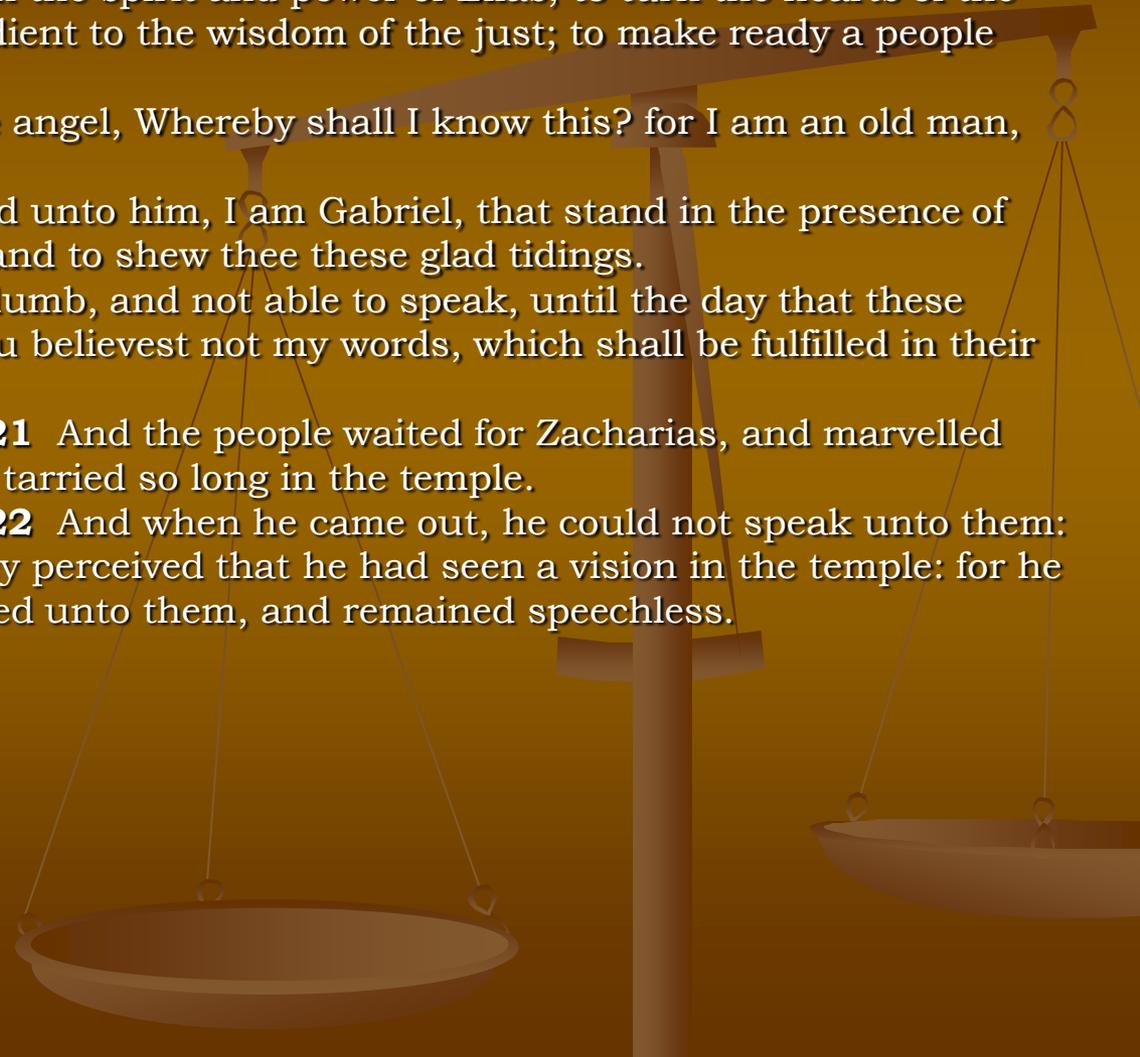
**Luk 1:19** And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

**Luk 1:20** And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.



**Luk 1:21** And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

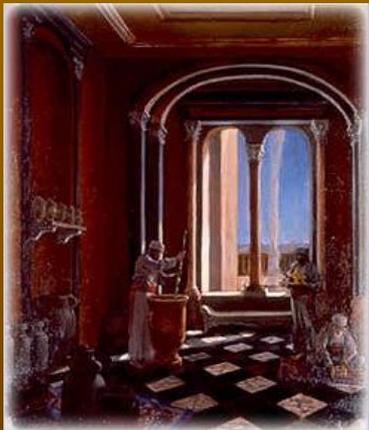
**Luk 1:22** And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.



# Details on the Incense Ingredients

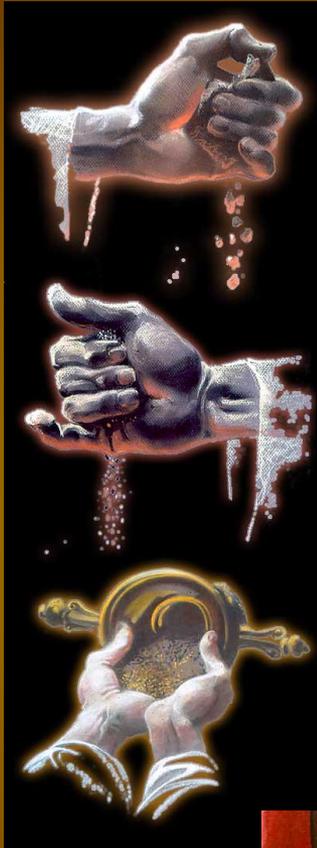
The Bible states **"God said to Moses: Take fragrances such as balsam, onycha, galbanum, and pure frankincense, all of the same weight, as well as other specified fragrances"** (Exodus 30:34).

The incense which was offered in the Holy Temple was **made from eleven different ingredients**, only four of which are mentioned by name in the verse above. The identity of the other seven spices has been passed down in the Oral Tradition. As is the case with regard to many other areas of Temple study, the exact classification of these ingredients is the subject of serious research and scholarship. Many of these are rare, and some can be obtained only in exotic and distant lands.



The method, or recipe, for preparing the special incense offering from these ingredients **was a closely-guarded secret, passed down from generation to generation within the ranks of one particular family known as Avtinas**. In addition to the identity of the spices and the exact amounts and manner in which they are prepared, **the clan protected another important secret of their trade: The identity of an herb known in Hebrew as ma'aleh ashan, literally "that which causes smoke to rise."** This herb has a quality which enabled the smoke from the incense to rise up to heaven in a straight column. In our own time, some have speculated that this may be the plant *Leptadenia pyrotechnica*, which contains nitric acid.

# Details on the Incense and Incense Fire



The priest who has received the task of offering the incense takes up the **special vessels** of the incense service: **a large golden spoon which holds the amount of 3 kavim, and a smaller vessel, filled to the brim with the incense**, and placed inside the larger vessel. This prevented any of the incense from spilling.

The priest who attends to the incense service enters into the Sanctuary, together with one colleague who will assist him. He removes the smaller vessel filled with incense, and hands it to his companion. The latter deposits some of the incense into the palms of the priest.

As mentioned before, the **incense service only came about once in each priest's life** - therefore, the priest who will now officiate has no prior experience. Before he entered, he was warned that he must be **very cautious when placing the incense upon the burning coals**. If he sprinkles it on the coals too close to the side where he is standing, he will be burned. He is instructed that he must sprinkle it with a motion moving away from himself.



When he receives word from the overseer that he may now begin, **the priest begins to let the grains fall from his palms across the top of the altar, slowly, like "one who sifts flour"** (Maimonides). When the entire chamber fills with the cloud of smoke, he prostrates himself and exits the Sanctuary.

# Details on the Incense and Incense Fire

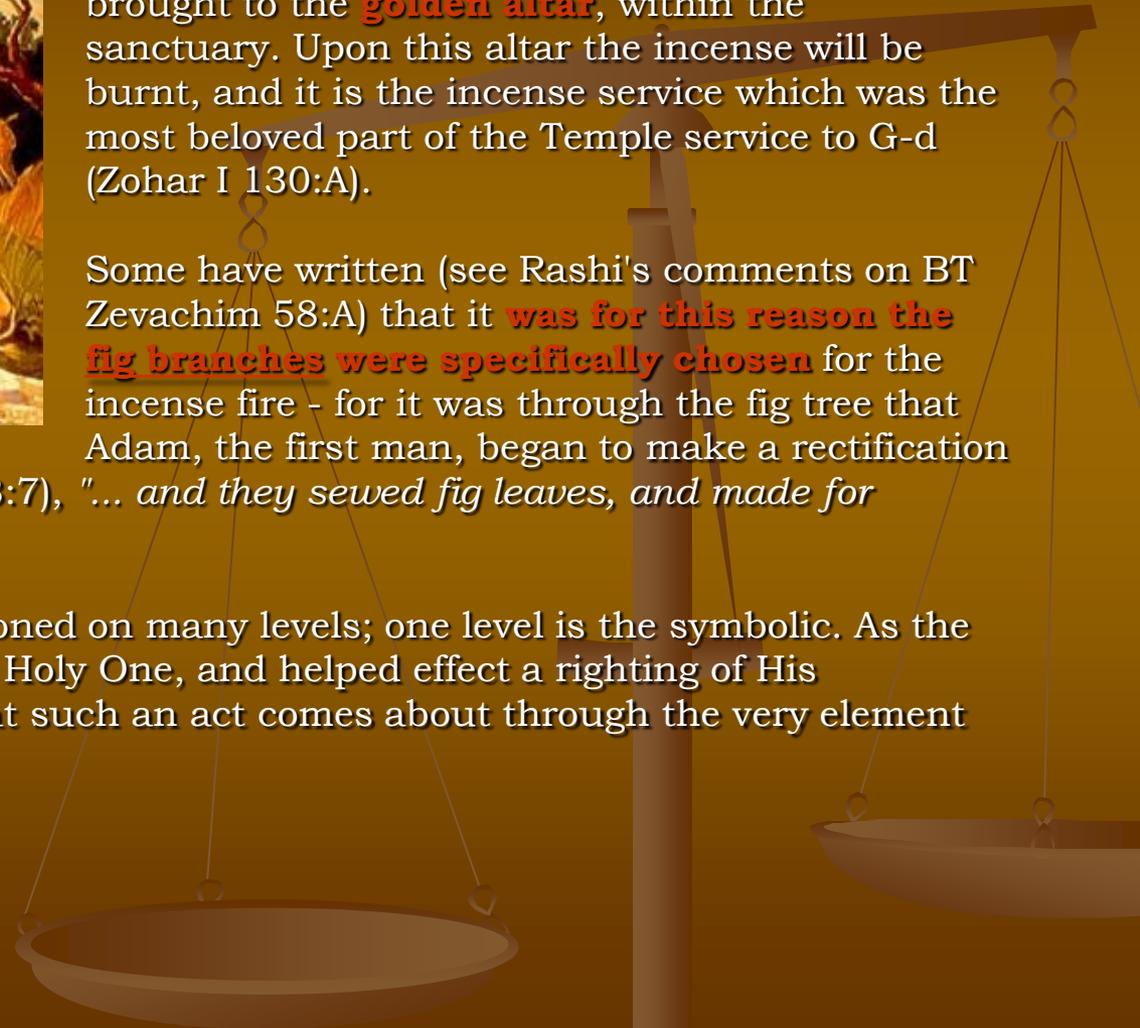


The **choicest branches of fig** were singled out and used for the second arrangement on the altar, the one from which fire is taken off and brought to the **golden altar**, within the sanctuary. Upon this altar the incense will be burnt, and it is the incense service which was the most beloved part of the Temple service to G-d (Zohar I 130:A).

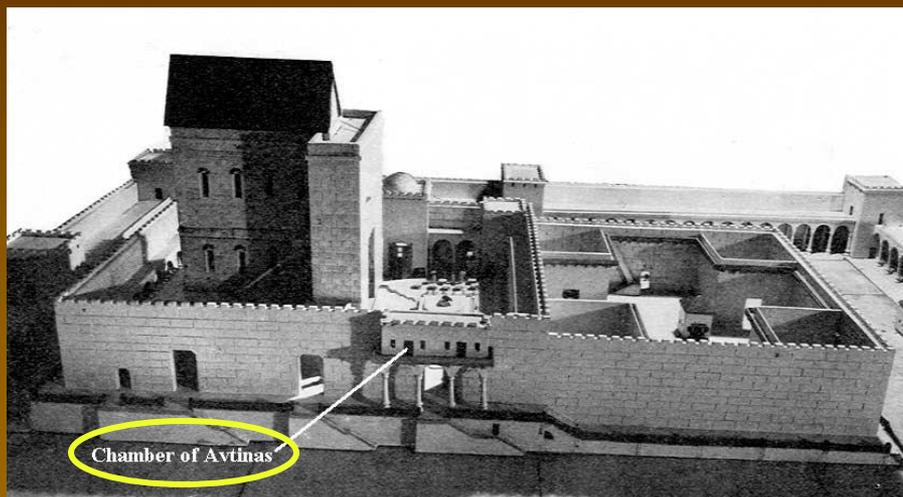
Some have written (see Rashi's comments on BT Zevachim 58:A) that it **was for this reason the fig branches were specifically chosen** for the incense fire - for it was through the fig tree that Adam, the first man, began to make a rectification

for his sin, as the Bible states (Gen. 3:7), "*... and they sewed fig leaves, and made for themselves loincloths.*"

Everything in the Holy Temple functioned on many levels; one level is the symbolic. As the incense offering was so special to the Holy One, and helped effect a righting of His relationship with man, it is fitting that such an act comes about through the very element which began that process.



# Avtinas Family and the Incense Chamber



The **Avtinas family** was appointed by the Sanhedrin to provide the incense, and they were exclusively responsible for its production, which was done in the chamber named for them, the **Chamber of Avtinas**. We have learned that this chamber was **located in the south side** of the court, **over the "water gate."**

The Midrash (Shir HaShirim Rabbah, 3:4) provides several poignant glimpses of the Avtinas family, which tell us something of

the great dedication that burned in their hearts for their holy occupation: "The Avtinas family were expert in the preparation of the incense spices, and knew how to use the herb *ma'aleh ashan*, which caused the smoke to rise. But the rabbis were critical that they refused to teach these things to others, and suspended them from office. The sages sent to Alexandria for skilled craftsmen, and engaged these others to try and duplicate the Avtinas' incense. These craftsmen were expert in the spices, but **they could not make the smoke rise up in a straight column like the Avtinas family...** the smoke from their incense immediately diffused and scattered.

When the sages saw this, they remarked that everything which the Holy One created, He created only for the sake of His own honor, as the verse states (Isaiah 43): *'Every one that is called by My name, for I have created him for my glory; I have formed him, yes, I have made him.'* They returned the Avtinas family to their task, and doubled their wages."

# Avtinas Family and the Incense Chamber

"But the wise men asked them: 'What is reason that you do not share secret of your profession; why want to teach others?' They responded: 'Our fathers passed on a tradition to us, that one day the Holy Temple will be destroyed. We did not want to teach our secret, so that it does not fall into the wrong hands, the hands of idolators; and one day, the holy incense offering which we presented before the Holy One would then be used for idolatry.' When the rabbis understood that this was the reason for their silence, the Avtinas family was greatly praised."

"It was also told that no member of their family ever put on perfume. And when one of them would marry outside the family, they make an agreement girl should never wear all this so man suspect used secrets holy incense for own personal use, as verse states (Numbers 32), 'And you shall be clean before God Israel'."

"Rabbi Akiva related: Shimon ben Luga told me that once (after the destruction of Holy Temple), he and a young lad - a descendant Avtinas family - were gathering herbs in the fields. 'I noticed that suddenly the boy wept, and then laughed. I asked him, 'my boy, why do you cry?' And he told me, 'For family's honor, which has been diminished.' 'And why did you laugh?', him.

"Because the greatest honor is reserved and established for the righteous in the future world. And in the end result, the Holy One will gladden his descendants, may it be speedily."

"I asked the boy, 'what did you see that reminded of all this?' And he told me 'As we were gathering, saw plant ma'aleh ashan before in field.'

'Show it to me!' I exclaimed. But he told me, 'We have a tradition never to show it to any man.' Only a few days passed, and that child died. Thus he did not reveal it to anyone."

# Ingredients and Details on the Incense

The **quantity** of the ingredients and for the Incense itself is also significant. **It corresponds to the amount prepared for one year of daily Temple service.**

The **Torah only lists four ingredients for the Qetoret.**

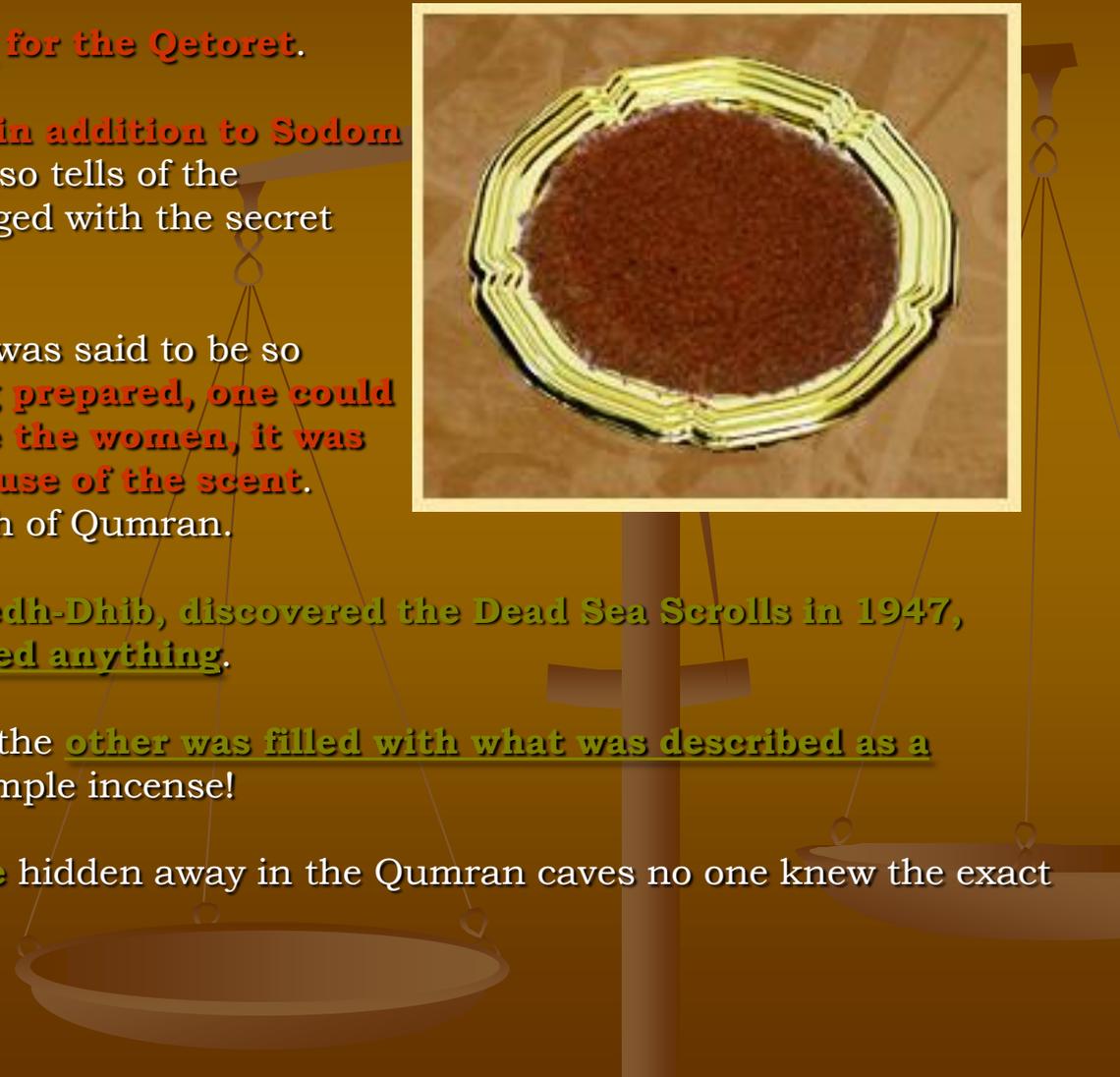
The **Mishna lists eleven ingredients, in addition to Sodom salt and Karcina lye.** The latter text also tells of the Avtinas family and how they were charged with the secret of compounding these precious spices

The **fragrance** of the Qetoret (incense) was said to be so **powerful that that when it was being prepared, one could smell it as far away as Jericho where the women, it was also said, did not wear perfume because of the scent.** Jericho was about 12 miles to the north of Qumran.

**Curiously, when young Muhammed edh-Dhib, discovered the Dead Sea Scrolls in 1947, only two of the ten clay jars contained anything.**

**One of the pots held the Scrolls and the other was filled with what was described as a "reddish earth" - a SAMPLE of the Temple incense!**

With the discovery of an **actual sample** hidden away in the Qumran caves no one knew the exact biblical botanicals used.



# Ingredients and Details on the Incense

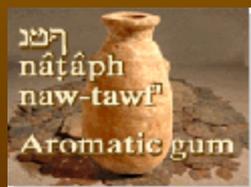
Vendyl Jones examined samples of temple incense found in 1992 dig. An estimated 600 lbs. of what looked like "reddish earth" was uncovered at the North entrance of the Cave of the Column by excavation volunteers in the late Spring of 1992. Team members reported detecting the **smell of cinnamon** present in the substance. Preliminary analysis by Dr. Marvin Antelman of the Wiezmann Institute revealed that the find was indeed, organic.

*"Density indicates that the material which is lighter than water is excluded from the category of red soil or red minerals.....also the high percentage of ash is typical of plant source."*

Dr. Antelman later told the Jerusalem Post in a story dated May 1, 1992, *"I'm very excited about this find ... [he] had positively identified borit karshina (karsina lye) which is one of the ingredients spelled out in the Talmud."*

Recently, Dr. Terry Hutter performed a more exhaustive analysis and stated that, *"the red-brown spice sample is composed of nine different and unique plants. The plants are recognizable both by pollen and organic maceral types."*

Dr. Hutter listed these as: **Three kinds of Cinnamon, Saffron Balsam, Myrrh, Galbanum, Cassia, and Frankincense.**



# What Ingredients Make Up The Incense?

| Ingredient                                 | Amount          | %Comp |
|--|-----------------|-------|
| 1) <i>ha'tzori</i> — <b>balsam</b>         | 70 maneh        | 13.0% |
| 2) <i>ha'tziporen</i> — <b>onycha</b>      | 70 maneh        | 13.0% |
| 3) <i>ha'chelbenah</i> — <b>galbanum</b>   | 70 maneh        | 13.0% |
| 4) <i>ha'levonah</i> — <b>frankincense</b> | 70 maneh        | 13.0% |
| 5) <i>mor</i> — <b>myrrh</b>               | 16 maneh        | 3.0%  |
| 6) <i>ketzia</i> — <b>cassia</b>           | 16 maneh        | 3.0%  |
| 7) <i>shibolet nerd</i> — <b>spikenard</b> | 16 maneh        | 3.0%  |
| 8) <i>kharkom</i> — <b>saffron</b>         | 16 maneh        | 3.0%  |
| 9) <i>ha'kosht</i> — <b>costus</b>         | 12 maneh        | 2.2%  |
| 10) <i>k'lufah</i> — <b>aromatic bark</b>  | 3 maneh         | 0.6%  |
| 11) <i>kinnamon</i> — <b>cinnamon</b>      | 9 maneh         | 1.7%  |
|  |                 |       |
| A) Borit Karshina — <b>lye</b>             | 9 kab           | 14.3% |
| B) Yein Kafrisin — <b>Cypress wine</b>     | 3 se'in/3 kabin | 16.8% |
| C) Melach Sedomit — <b>Sodom salt</b>      | 1/4 kab         | 0.3%  |
| D) Maaleh Ashan — <b>Smoke producer</b>    | kol shehu       | 0.1%  |
| E) Kipat HaYarden — <b>Jordan amber</b>    | kol shehu       | 0.1%  |

# Incense Route and Prophetic Significance

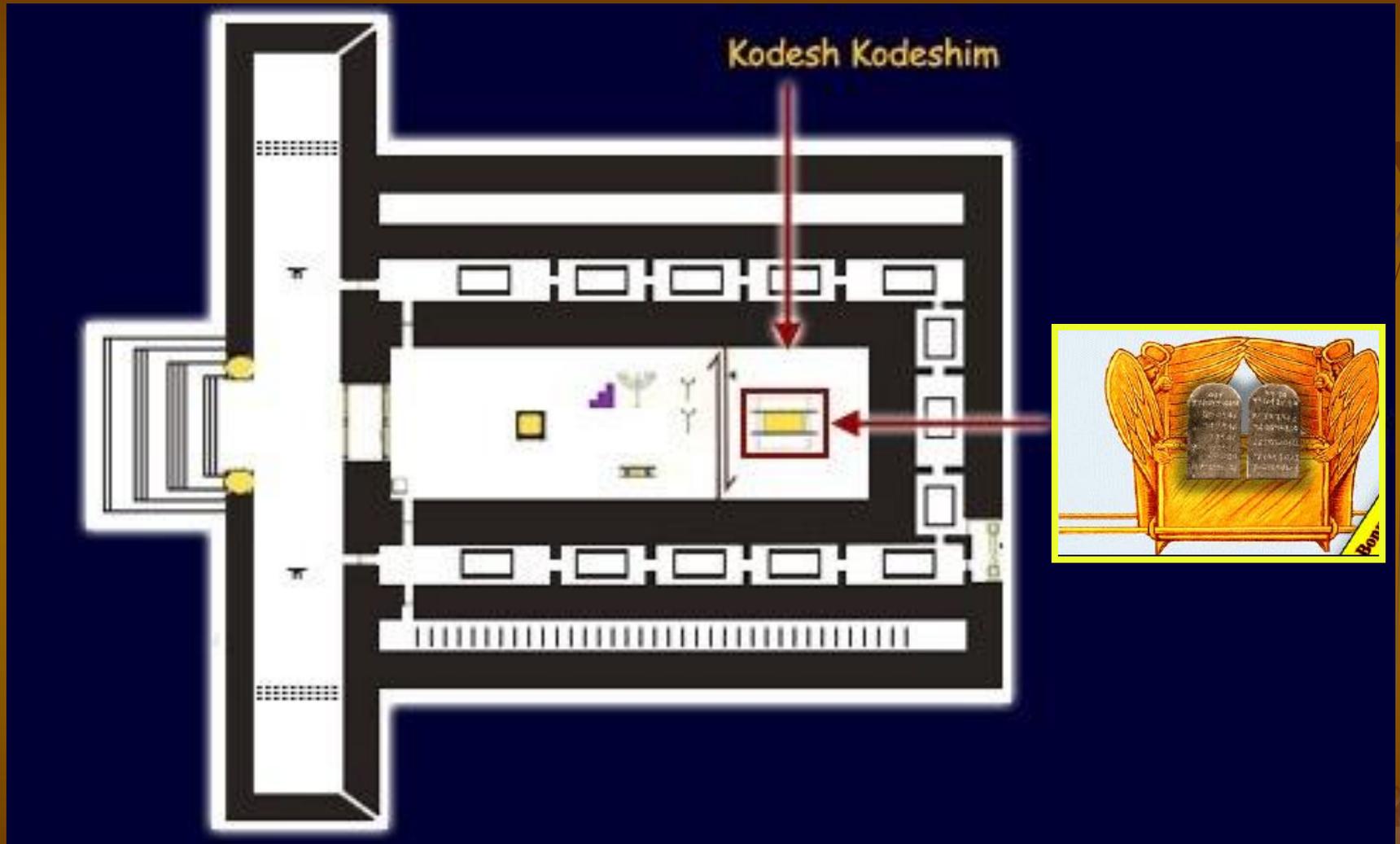
In looking at history of incense and the spice routes, the **fascinating part is that the majority of biblical scents mentioned were imported from countries as far away as China and as close as Lebanon**. God not only chose to import these spices from foreign lands but also chose to plant them in these lands. God fully knowing at a particular point in the history of Israel He would gather these spices to present this sweet smelling oblation to Himself through the Levitical priests.

Seeing that these **spices represent a prophetic declaration both unto the Lord and for the Lord**, and this gathering of spices from other nations and most often through Egypt, speaks to us of God's intention to gather the nations unto Himself in Yahshua. As an offering or sweet smelling sacrifice of prayer that has entered into the Messiah's sufferings of intercession for a lost and dying world. The Incense and service actually spoke of and reflected Yahshua and His ministry to His Father, Yahweh, while on earth.

There is also great significance in the fact that the herbs, resins, and spices used for worship, not having their origin in Israel, **speaks of God's intentions to draw out of the nations a people for Himself**. Israel was not to be alone in the service of worship and prayer ministering to God. Eventually the invitation to all who would willingly come would be issued and we the gentile nations would respond and there by receive the free gift of salvation.



# The Holy Temple Instruments: Ark of the Covenant



# The Holy Temple Instruments: Ark of the Covenant



The **Ark of the Covenant** is known in the Scriptures as the **Ark of the Testimony**, the Ark of the Covenant of the Lord, the Ark of the Lord God, the Ark of God, the **Ark of Thy Strength**, the Ark of the Covenant of God, the **Ark of the Lord**, and the Ark of Shittim Wood.

The **Ark of the Covenant** contained the **Mercy Seat of Yahweh**, and was the **only furniture** located inside of the **Holy of Holies** – the **most HOLY PLACE** of the **Sanctuary** and the Temple, behind the veil. **The Ark is a prophetic shadow picture of Yahshua, in whom Yahweh holds his Torah, in which holds His True Mannna (the Bread of Life), and His Rod of the High Priest, Yahshua!**

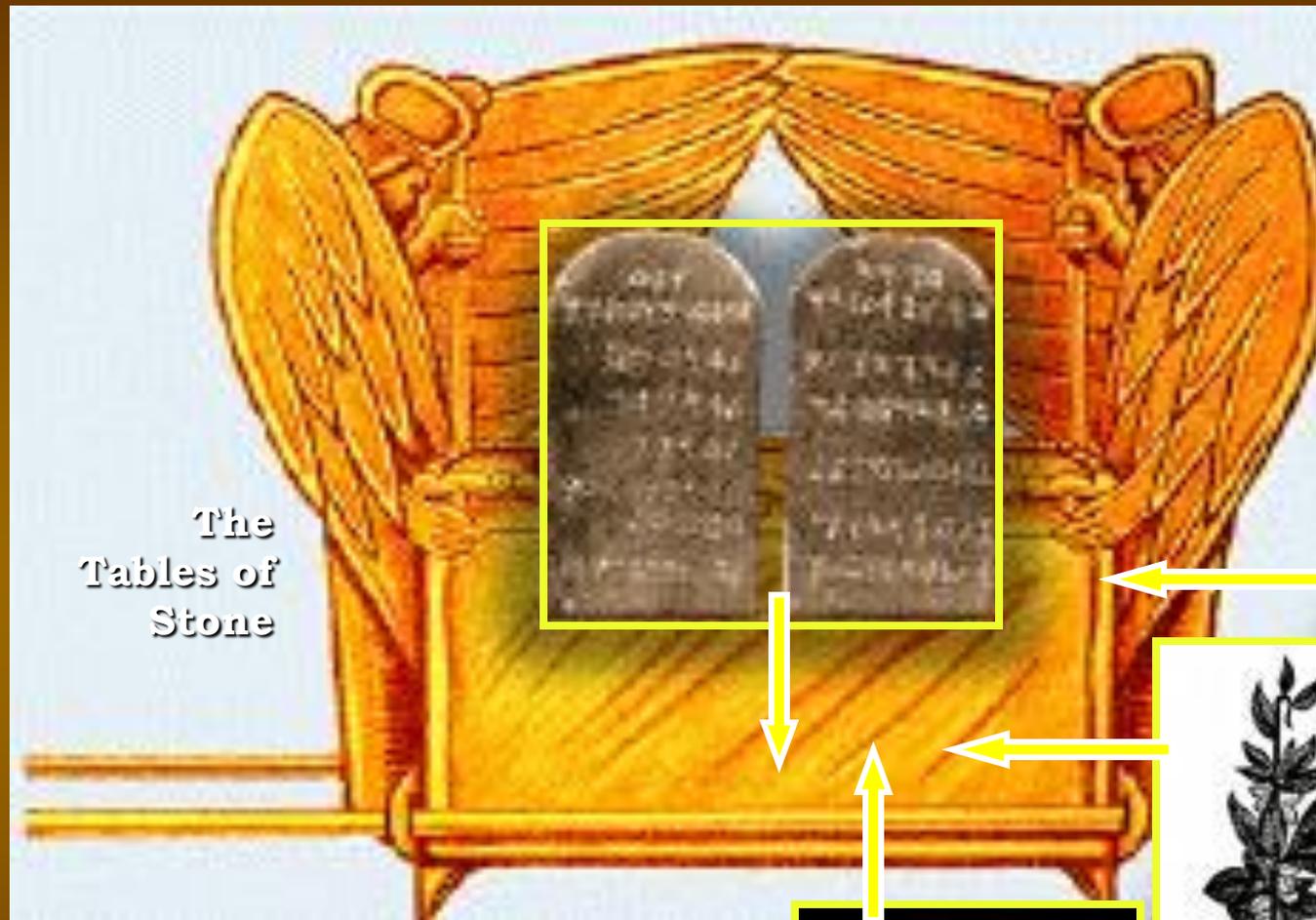
## Details of the Ark of the Covenant:

- Made of Shittim (Acacia) wood and overlaid with gold
- Dimensions are 2.5 x 1.5 x 1.5 cubits
- Gold was located inside, with wood as the core, and gold outside
- Has **two staves** with **four gold rings** to carry and move the Ark without touching it
- Had **two cherubims** with wings on each side
- Holds the **two tables of the Commandments** given to Moses, the **Torah**
- **Scroll** written by Moses, **Aaron's rod that budded**, and the **Manna that came from Heaven while in the wilderness**
- Represents the **throne of Yahweh**
- Represents the **presence and glory of Yahweh**
- Represents the **fullness of Yahshua HaMashiach**

There are many pictorial representations and models of the Ark, however, **since the Ark HAD to be a seat as well for Yahweh**, the Ron Wyatt drawing above most represents the seat in between the two cherubims, with their inside wings becoming the back of the seat.



# The Holy Temple Instruments: Ark of the Covenant



The  
Tables of  
Stone

Torah Scroll  
Written by Moses



Aaron's Rod  
that Budded



The Pot of Manna



# The Holy Temple Instruments: Ark of the Covenant

The **Ark consisted of three boxes that fit one inside the other**. A wooden box was placed inside a slightly larger box made of gold and inside the wooden box was an additional golden box. **In this way the Ark was covered in gold "on the inside and on the outside."** The outer larger box was a bit more than one handbreadth higher than the wooden box and the inner box was a bit smaller so that they could be inserted into one another.

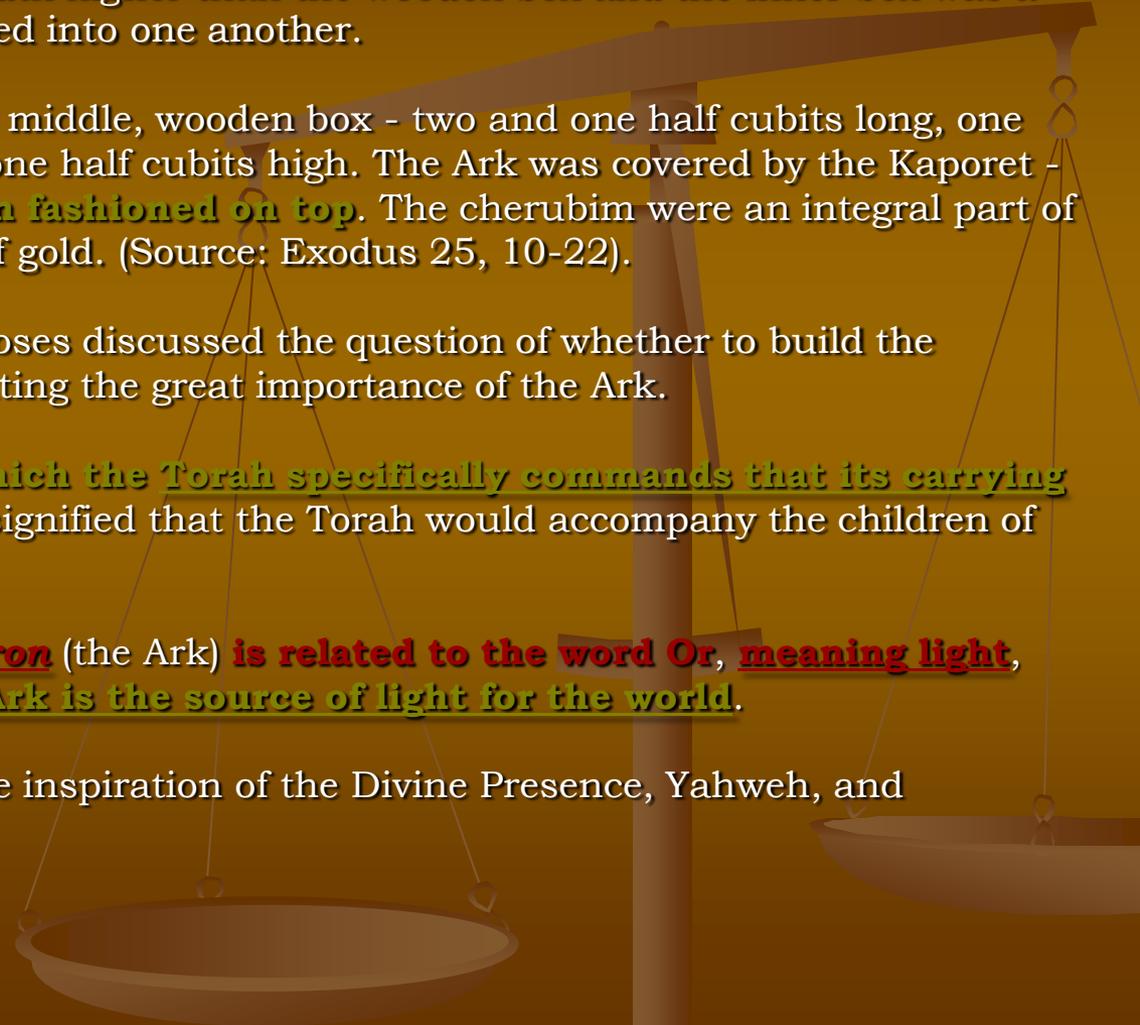
The dimensions of the Ark relate to the middle, wooden box - two and one half cubits long, one and one half cubits wide and one and one half cubits high. The Ark was covered by the Kaporet - **a solid gold tablet with two Cherubim fashioned on top**. The cherubim were an integral part of this cover, hewn from the same piece of gold. (Source: Exodus 25, 10-22).

The Talmud relates that Bezalel and Moses discussed the question of whether to build the Tabernacle first, or the Ark first, indicating the great importance of the Ark.

The **Ark was the only vessel about which the Torah specifically commands that its carrying poles are never to be removed**. This signified that the Torah would accompany the children of Israel wherever they went.

Sages have explained that **the word Aron** (the Ark) **is related to the word Or, meaning light**, for the **Torah which is stored in the Ark is the source of light for the world**.

The Ark of the Covenant symbolized the inspiration of the Divine Presence, Yahweh, and prophecy in Israel.



# Yom Kippur and the Ark of the Covenant

The **Holy of Holies is the most sanctified place in the Temple** (Mikdash). It housed the Ark of the Covenant with the Mercy Seat. **Only the High Priest was permitted to enter here, and only on Yom Kippur.** In the center of the Holy of Holies stood the foundation stone upon which the Ark rested. Next to the Ark the jar of anointing oil was placed, as well as the container of Manna and Aaron's staff that had blossomed. The Holy of Holies was also called "Dvir" - because it was from the area between the two Cherubim that Moses heard Yahweh's word.

The **inner measurement of the Holy of Holies was twenty cubits squared.** The Ark rested in the center of the Holy of Holies, and on both sides of the Ark were **poles used for carrying.** These **poles were ten cubits long,** and yet they protruded outwards towards the curtain. Regarding this phenomena, the Talmud states that the Ark was above the natural realm of space.

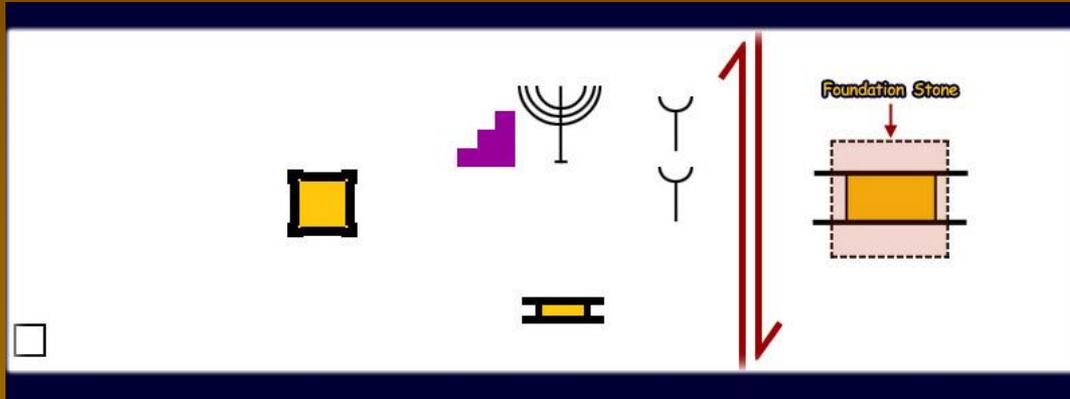
Entry to the Holy of Holies **was only permitted to the High Priest while officiating during the service on Yom Kippur, when he was dressed in white garments.** On this day, the High Priest **would enter the Holy of Holies four times:**

- The **first time**, he burnt the incense
- The **second time** he sprinkled the blood of the bull once upward and seven times downward
- The **third time** he sprinkled the blood of the goat that was offered to G-d in the same manner
- On the High Priest's **fourth entry** into the Holy of Holies he removed the incense vessel and coal shovel



# The Holy Temple Instruments: Ark of the Covenant

In the **center of the Holy of Holies** stood the **foundation stone** that was placed there by David and Samuel. The name *shetiya* (foundation) refers to the tradition that the world was created and emanated from this place. The measurement of the stone was three "fingers" high.



During the era of the Second Temple, when the Ark was hidden underground, the High Priest would offer the incense of Yom Kippur in the Holy of Holies without the presence of the Ark, and rest the shovel holding the burning coals and incense upon the foundation stone.

The Divine Presence that dwelled amongst Israel manifested itself through the Cherubim located on top of the Ark of the Covenant.

There is a commentary in the Talmud regarding the contents of the Ark where one opinion states that **both the first Tablets** (that were broken by Moses) **as well as the second Tablets**, and the Torah scroll written by Moses, were all housed in the Ark. Thus the name of the Ark was the Ark of the Covenant or the Ark of the Testimony. A different commentary states that the broken tablets were kept in a separate Ark, and that the Torah Scroll had its own special place on a shelf alongside the Ark. (Source: Baba Batra 14).

Surrounding the Kaporet (the cover of the Ark) was a **golden wreath representing the Crown of the Torah**. Atop the Kaporet were two images of Cherubim that symbolized the relationship between the Children of Israel and their Father in Heaven.

# The Holy Temple Instruments: Ark of the Covenant

The Kaporet was the covering for the Ark. **The Kaporet was made entirely of one piece of pure gold - including the Cherubim on the top.** The Kaporet was a rectangular tablet of gold, one and one half cubits by two and one half cubits, which was placed on top of the Ark.

**Poles designed for carrying the Ark were affixed to its two sides.** These poles were made of acacia wood overlaid in gold. All the vessels of the Mishkan had these carrying poles for traveling in the dessert, and when Israel camped they were removed.

**The poles of the Ark of the Covenant were never removed,** by special commandment. These poles reached the curtain and **protruded slightly outwards** from the curtain in the Kodesh. (Source: Exodus 25, 12-15)

On the Kaporet were two golden Cherubs whose wings spread over the Ark. Various commentaries describe the appearance of the Cherubim. The Sages said that their faces were like the faces of a young boy and girl. The Cherubim faced each other and expressed the relationship and the affection shared between the Almighty and the People of Israel. (Sources: Yoma 54, Baba Batra 99)



In the Holy of Holies, next to the Ark, a number of items were placed as testimony for future generations: **a jar of Manna**, a jar of **anointing oil**, **Aaron's staff that blossomed** with almond flowers, and the box that the Philistines sent when they returned the Ark to Israel. These things were hidden together with the Ark towards the end of the First Temple period.

# The Holy Temple Instruments: Ark of the Covenant

The **vessels** on the side of the Ark were **placed there as testimony for future generations.**



**Aaron's staff that blossomed with buds and flowers** following the controversy regarding Korach and his followers **was testimony that the Almighty had chosen the descendants of Aaron for the priesthood, for all time** (Source: Numbers 16:16-26).

The **jar which held the anointing oil made by Moses**, was used to anoint the Mishkan and its vessels. In the Temple, it was used to anoint Kings from the House of David and High Priests. (Source: Rambam, Klei Hamikdash 1, 1-12)



The **jar which held some Manna from the time of the desert**, and was a testimony to the continuous protection which the Almighty provides to the Nation of Israel.

This jar of Manna was placed in the Holy of Holies as a memorial and **testimony to the Almighty's Divine protection over the Children of Israel.** During the forty year period that Israel was in the desert, the Manna descended from the sky for them each day, with the exception of the Sabbath. (Source: Exodus 16:11-36)

# The Holy Temple Instruments: Ark of the Covenant



In the **First Temple**, King Solomon built large Cherubim made of Shemen wood and overlaid them with gold. Their faces were turned toward the Heichal and their wing span covered over the Ark of the Covenant. (Source: 1 Kings 7:23-28)

The two Cherubim were made of shemen wood. Other opinions maintain that it was olive wood, and others, pine wood.

With regard to the shape of the Cherubim, there are also different opinions. As for the wings, some say that they had **two wings of five cubits in length** spread to two opposite directions.

In this way, the **wing tip of one Cherub touched the northern wall of the Holy of Holies and the tip of the second wing touched the wing tip of the other Cherub**. The tip of the wing of the second Cherub touched the southern wall of the Holy of Holies.

# Where Is The Ark of the Covenant?

The location of the Ark of the Covenant is one of the most fascinating of all Temple-related subjects. There are many theories about **what happened to the Ark of the Covenant**, and speculation abounds as to its actual location. Some people think it was taken to the Vatican, together with other Temple vessels, such as those depicted on the Roman monument, the Arch of Titus. There are many authentic, ancient historical chronicles, and even more popular legends, that attest to many sacred vessels having been taken away to Rome. However, this does not apply to the most holy feature of the First Temple, the Ark.

While some claim to have evidence that the ark is in Ethiopia, and of course, moviegoers were treated to a fanciful version of the story in "Raiders of the Lost Ark," in reality, the expression "lost" ark is not an accurate description for the Jewish people's point of view - **because we have always known exactly where it is. So the Ark is "Hidden," and hidden quite well, but it is not lost.**

Tradition records that even as King Solomon built the First Temple, he already knew, through Divine inspiration, that eventually it would be destroyed. Thus **Solomon, the wisest of all men, oversaw the construction of a vast system of labyrinths, mazes, chambers and corridors underneath the Temple Mount complex.** He commanded that a special place be built in the bowels of the earth, where the sacred vessels of the Temple could be hidden in case of approaching danger.

Midrashic tradition teaches that King Josiah of Israel, who lived about forty years before the destruction of the First Temple, **commanded the Levites to hide the Ark**, together with the original menorah and several other items, in **this secret hiding place which Solomon had prepared.**

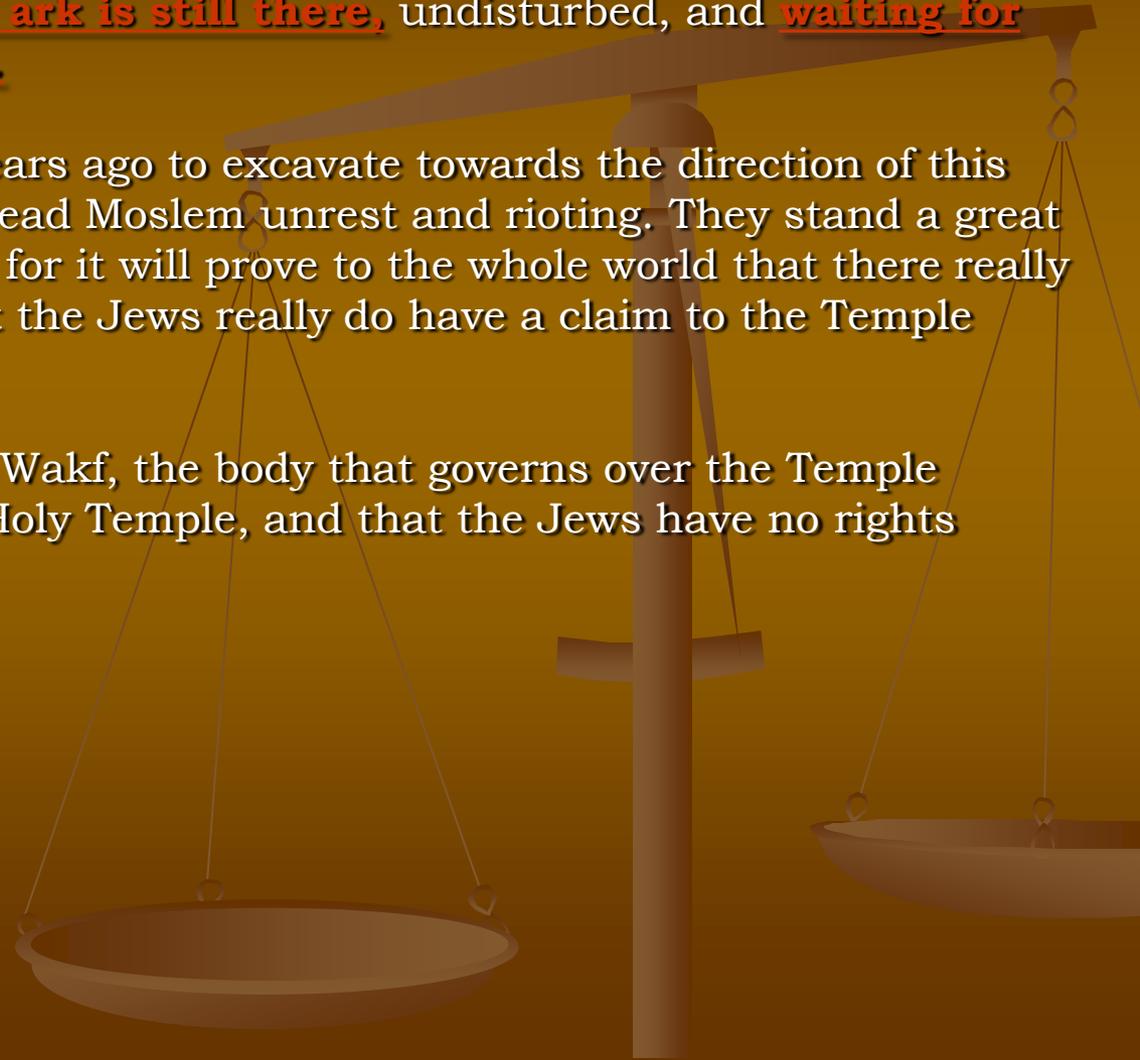
# Where Is The Ark of the Covenant?

This **location is recorded with Temple sources in Jerusalem**, and today, there are **those who know exactly where this chamber is**. [See 2 Maccabees Chapter 2]

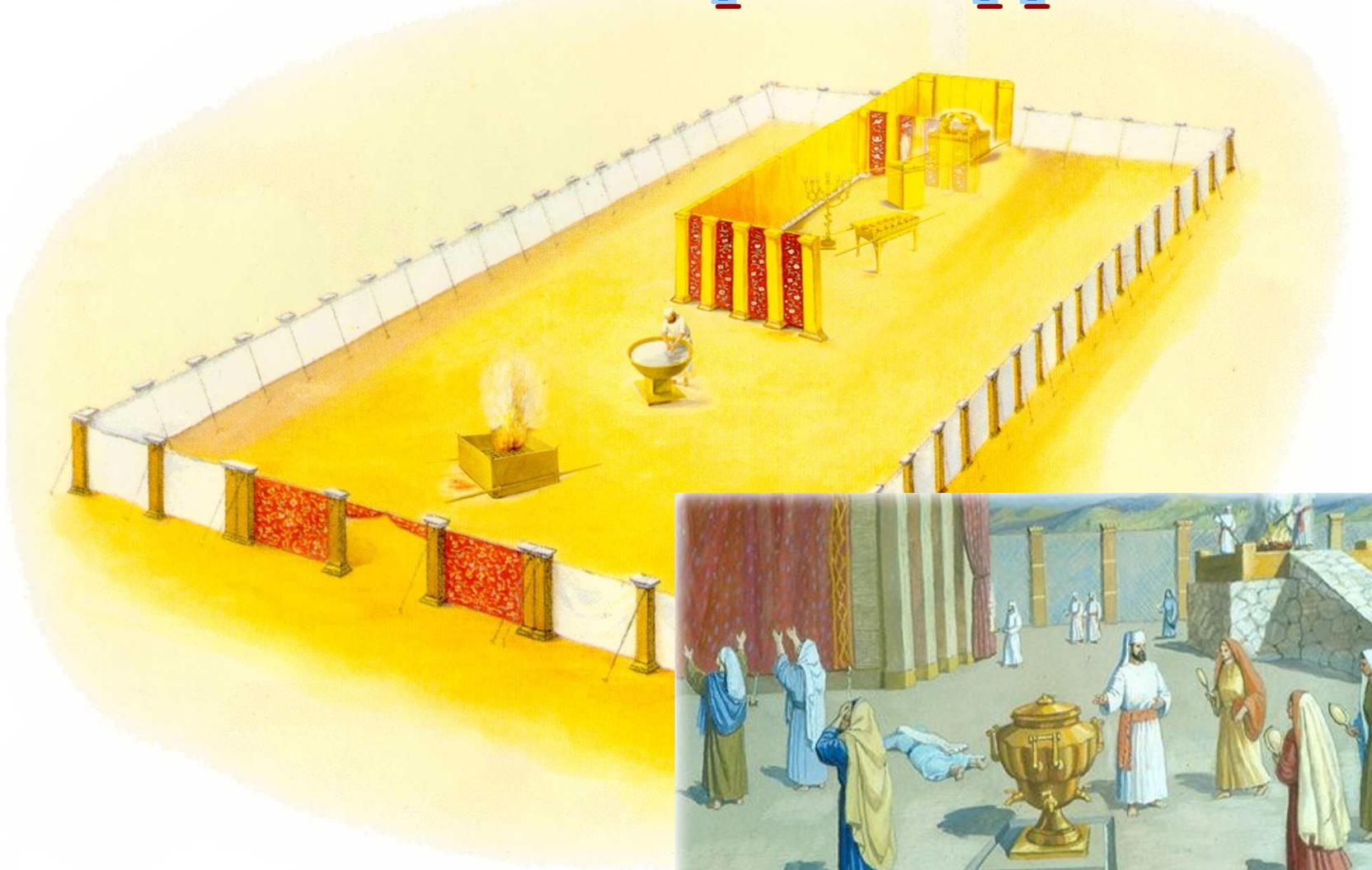
And these sources **know that the ark is still there**, undisturbed, and **waiting for the day when it will be revealed**.

An attempt was made some few years ago to excavate towards the direction of this chamber. This resulted in widespread Moslem unrest and rioting. They stand a great deal to lose if the Ark is revealed - for it will prove to the whole world that there really was a Holy Temple, and thus, that the Jews really do have a claim to the Temple Mount.

The official position of the Islamic Wakf, the body that governs over the Temple Mount, is that there never was a Holy Temple, and that the Jews have no rights whatsoever to the place.



# Wilderness Temple: Copper Layer



# The First Temple: Copper Laver



# The First Temple: Copper Laver

During the First Temple period, King Solomon made a number of unique innovations to the Court.

**"Solomon's Sea"** constructed of copper, was a large round vessel that stood on **twelve oxen made of copper**. **Three oxen faced north, three faced south, three faced west and three faced east.**



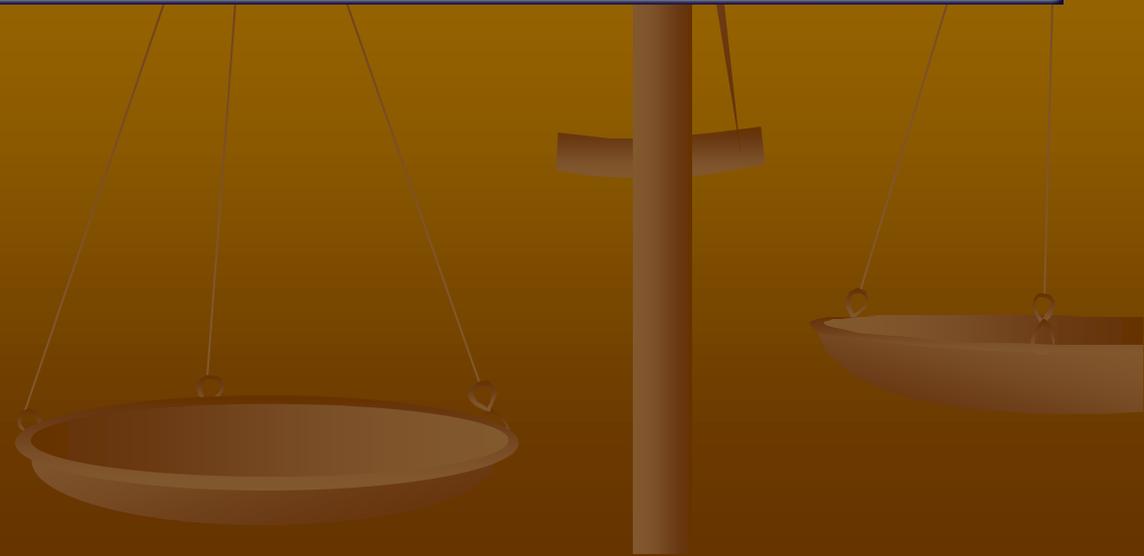
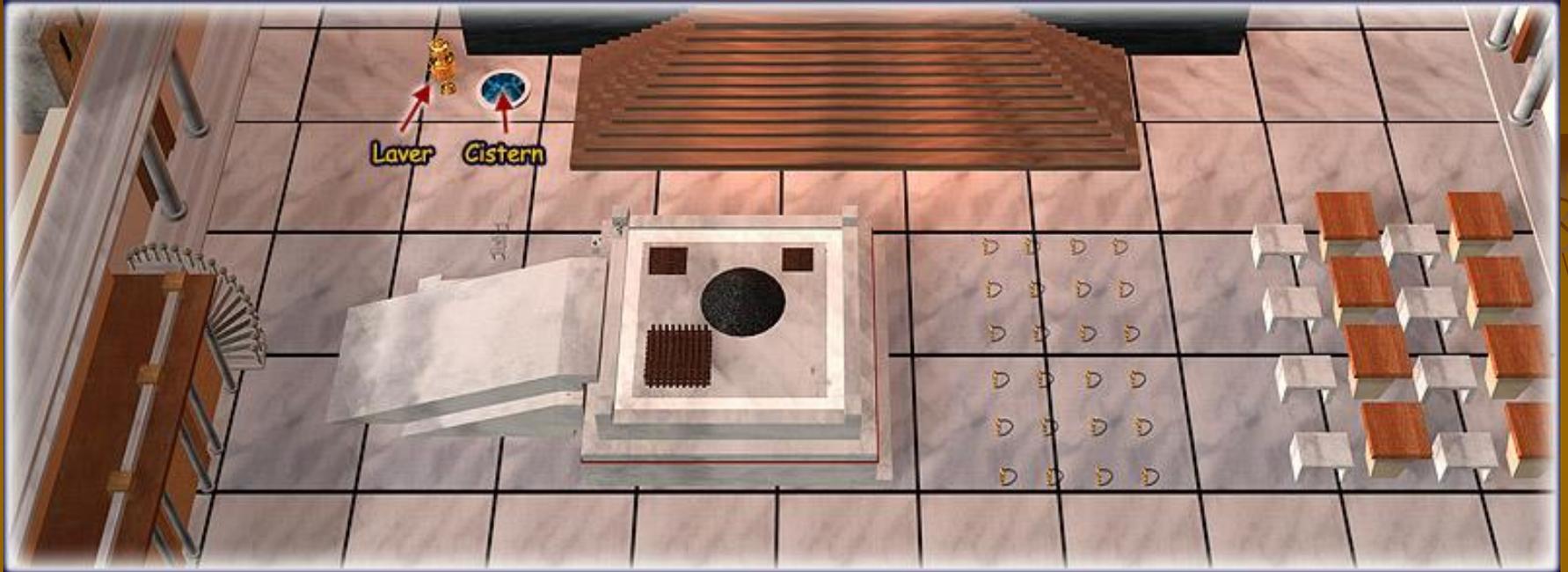
Some opinions maintain that the "Sea" **served as a ritual bath for the priests**, and others state that it served as a reservoir that provided water for use in the Court. According to the opinion that the "Sea" served as a ritual bath, it was **located outside the Court.**



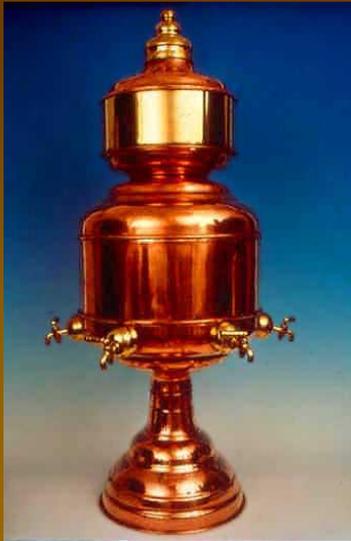
Additionally, King Solomon **fashioned ten ornamental copper wagons called mechonot**. **Each wagon carried a laver filled with water**. **Five mechonot were arranged in a line to the right of the Ulam, and five to the left.**



# The Second Temple: Copper Layer



# The Holy Temple Instruments: Copper Laver



The **copper laver and stand**, which stands in the Temple courtyard between the sanctuary and the outer altar as defined in Exodus 40:7 and Exodus 40:30-32, is the first of the Temple vessels to greet the priests each morning. There **the priests wash their hands and feet before proceeding to attend to the daily offering.**

*"And you shall make a laver of copper, and its pedestal of copper..." (Exodus 30:18)*

A mechanism called the “muchni [mechanism] of Ben Katin” was a large pulley shaped like a wheel by which the entire laver was lowered into a well at night, and pulled up in the morning filled with fresh water. It had a distinct sound that the priests could hear as the wheel turned. This device was made by one of the High Priests of the Second Temple by the name of Ben Katin.



# The Holy Temple Instruments: Copper Laver

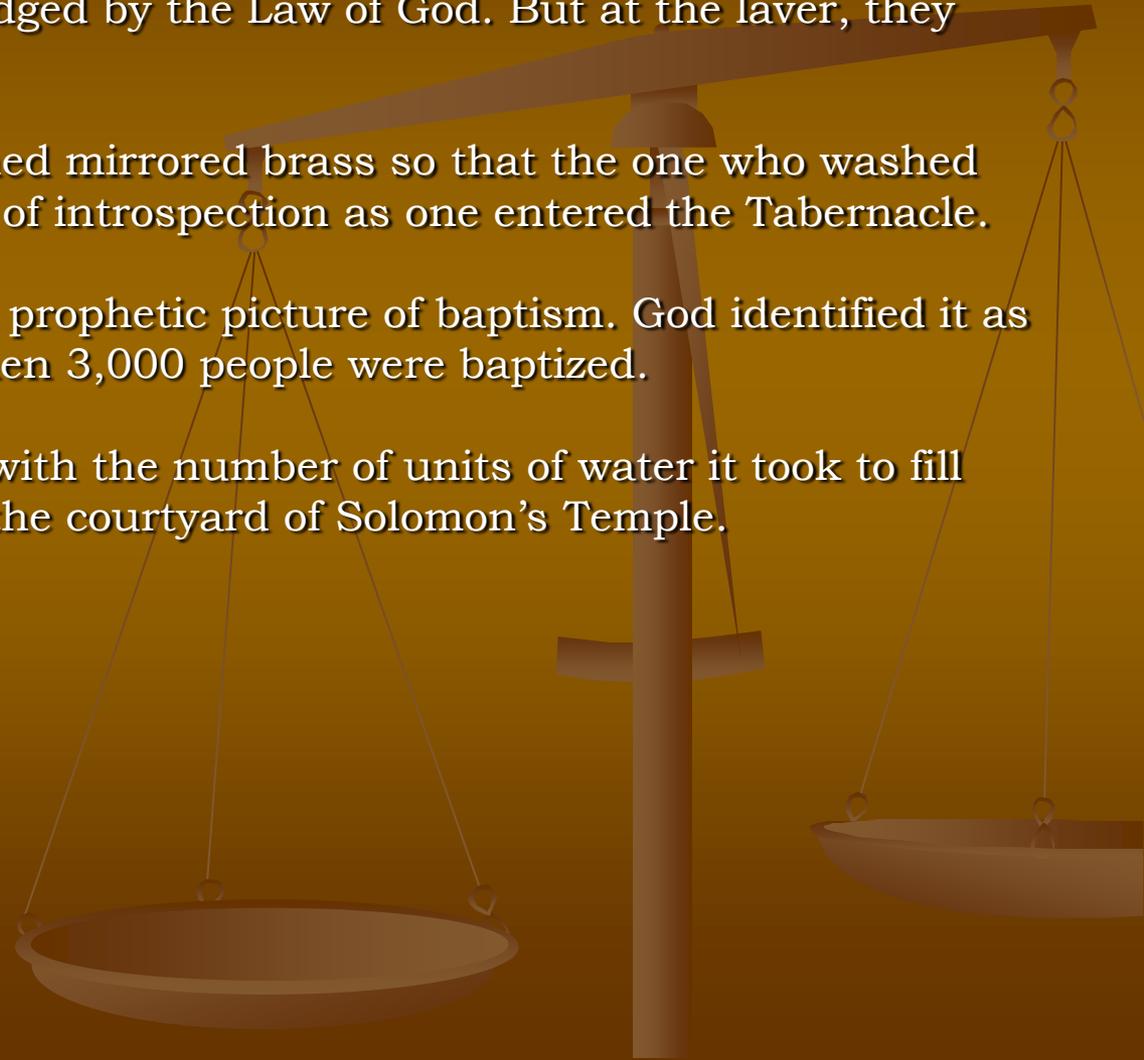
Beyond the brazen altar stood the laver. It was also made out of brass – the metal which prophetically portrays judgment.

At the brazen altar, men were judged by the Law of God. But at the laver, they judged themselves.

The laver was made out of polished mirrored brass so that the one who washed could see himself. It was a place of introspection as one entered the Tabernacle.

The brazen laver appears to be a prophetic picture of baptism. God identified it as such on the Day of Pentecost when 3,000 people were baptized.

The number 3,000 corresponds with the number of units of water it took to fill the brazen laver which stood in the courtyard of Solomon's Temple.



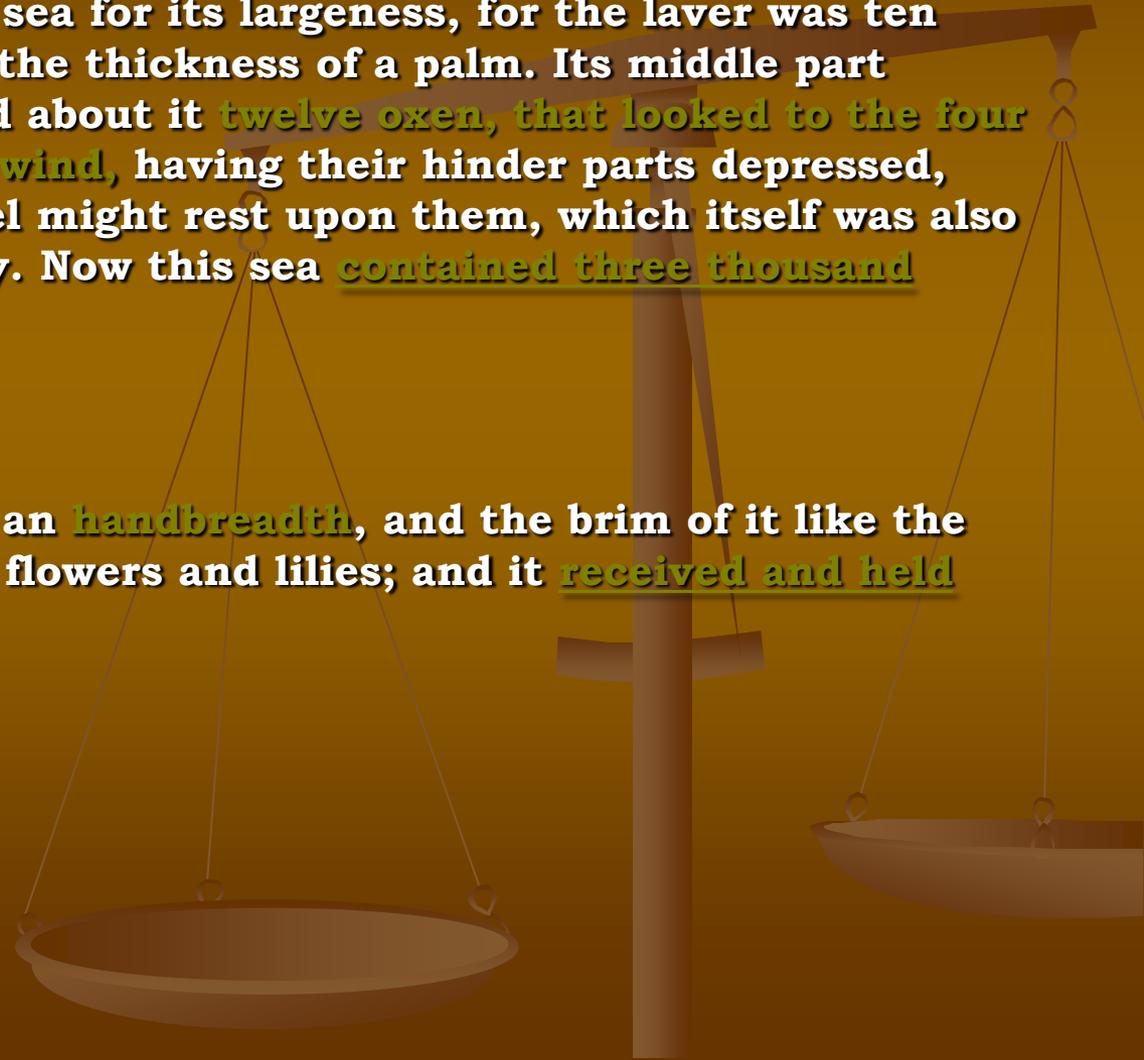
# The Holy Temple Instruments: Copper Laver

A description of the laver was given by first century historian Flavius Josephus:

**“Solomon also cast a brazen sea, whose figure was that of a hemisphere. This brazen vessel was called a sea for its largeness, for the laver was ten cubits in diameter, and cast of the thickness of a palm. Its middle part rested on a short pillar ... round about it **twelve oxen, that looked to the four winds of heaven, three to each wind, having their hinder parts depressed, that so the hemispherical vessel might rest upon them, which itself was also depressed round about inwardly. Now this sea contained three thousand baths.**”**

2 Chronicles 4:5 also details:

**“And of the **thickness** of it was an **handbreadth**, and the brim of it like the work of the brim of a cup, with flowers and lilies; and it **received and held three thousand baths.**”**



# The Holy Temple Instruments: Copper Laver

In the King James translation, the **scripture reads brass instead of copper**, however, the Hebrew word in the **Strong's Concordance supports brazen, brass, or copper**:

**Exo 30:17** And the LORD spake unto Moses, saying,

**Exo 30:18** Thou shalt also **make a laver of brass**, and his foot *also of brass*, to wash *withal*; and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

**Exo 30:19** For Aaron and his sons shall wash their hands and their feet thereat:

**Exo 30:20** **When they go into the tabernacle of the congregation, they shall wash with water, that they die not**; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

**Exo 30:21** **So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.**

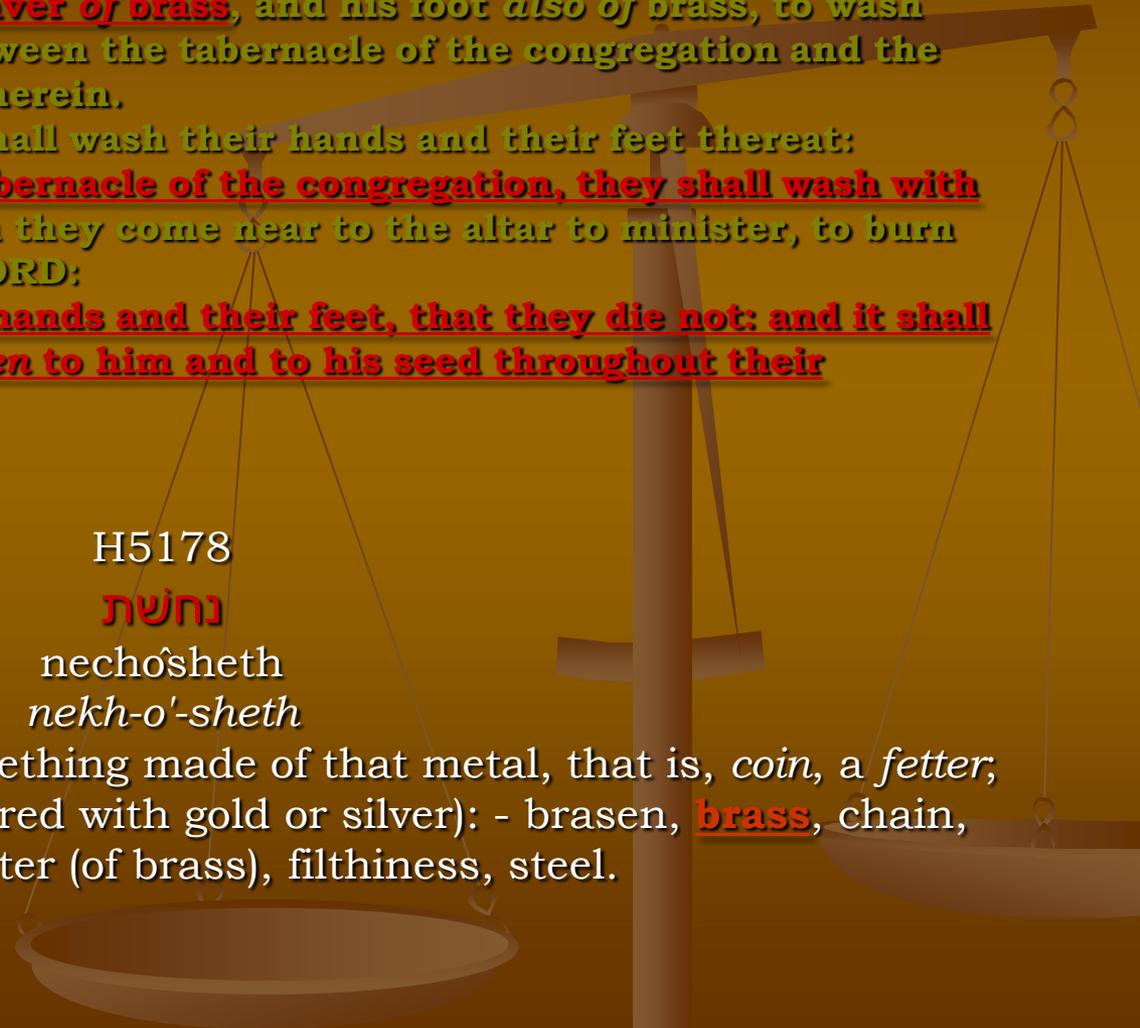
H5178

נחשת

nechôsheth

nekʰ-o'-sheth

For H5154; **copper**; hence, something made of that metal, that is, *coin*, a *fetter*; figuratively *base* (as compared with gold or silver): - brasen, **brass**, chain, copper, *fetter* (of brass), *filthiness*, steel.



# The Holy Temple Instruments: Copper Laver

The **laver**, a large vessel which appears like a kettle, is actually the **first vessel which the priests have contact with every day**, for they **must sanctify their hands and feet** from its waters before commencing any sacred task in the Holy Temple.

The original laver which was constructed for the desert tabernacle in Moses' time included two spigots for releasing the water.

In the era of the Second Temple, the High Priest Ben Katin, who fashioned the laver, also **fashioned 12 faucets** for the laver, so that the entire shift who participate in the offering of the daily sacrifice **may sanctify themselves at once**.

Let's look at **Exodus 38:8**:

**“And he made the laver of brass, and the foot of it of brass, of the lookingglasses of the women assembling, which assembled at the door of the tabernacle of the congregation.”**



# The Holy Temple Instruments: Copper Laver

The Midrash (Bamidbar Rabbah 9:14) relates that the original laver was made from the contributions of the righteous women of Israel, **who donated their shiny mirrors towards this cause.** These mirrors, made of highly polished copper, were melted down and it was from these that the laver was created. This act of sacrifice was precious in the eyes of the Holy One - the fact that the women cared more about fulfilling the word of G-d than about their own appearance. He declared that the **laver must be of copper** throughout the ages, to invoke the merit of these righteous women, so the memory of their action will always be before Him.



Other mentions of the importance of the laver and its purpose of cleansing are in Psalms and Job:

**Psalm 26:6** **I will wash mine hands in innocency: so will I compass thine altar, O LORD:**

**Job 9:28** I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

**Job 9:29** *If I be wicked, why then labour I in vain?*

**Job 9:30** **If I wash myself with snow water, and make my hands never so clean;**

**Job 9:31** Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.

**Job 9:32** For *he is not a man, as I am, that I should answer him, and we should come together in judgment.*

# The Holy Temple Instruments: Copper Laver

Let's look at the words and actions of Yahshua:

John 13:1 Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

John 13:2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

John 13:3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

John 13:4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

John 13:5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

John 13:6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

John 13:7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

John 13:8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

John 13:9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

John 13:10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all.

John 13:11 For he knew who should betray him; therefore said he, Ye are not all clean.

*Yahshua was just like the laver!*

# The Holy Temple Instruments: Copper Laver

**Fine copper is mentioned in book of Ezra as well as being “as precious as gold”:**

**Ezr 8:24** Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

**Ezr 8:25** And weighed unto them the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* present, had offered:

**Ezr 8:26** I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents;

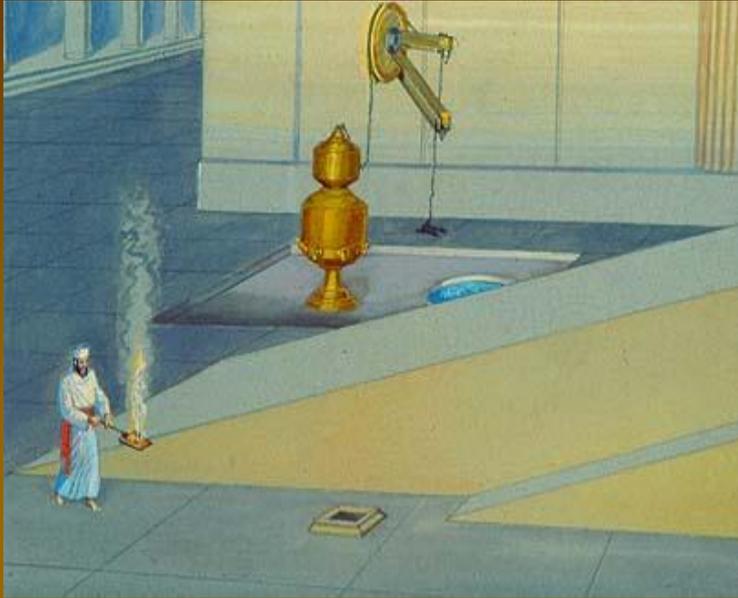
**Ezr 8:27** Also twenty basons of gold, of a thousand drams; **and two vessels of fine copper, precious as gold.**

**Ezr 8:28** **And I said unto them, Ye are holy unto the LORD; the vessels are holy also;** and the silver and the gold *are* a freewill offering unto the LORD God of your fathers.

**Ezr 8:29** Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

**Ezr 8:30** So took the priests and the Levites the weight of the silver, and the gold, **and the vessels, to bring them to Jerusalem unto the house of our God.**

# The Holy Temple Instruments: Copper Laver



There is a specific concern of the laws of Biblical purity with regard to the copper laver, although the same problem can effect certain other vessels as well: anything left overnight in a sacred vessel becomes unfit for use in the morning.

If water was left in the laver overnight, the priests would not be able to sanctify themselves with this water. Thus, the laver had to be emptied of its contents at the end of the day. But how could it be refilled quickly with enough water?

**In addition to this priest who officiates at the removal of the ashes, all 12 priests who will soon be offering the daily morning sacrifice must also wash their hands and feet at the laver!**

**High Priest Ben Katin, who served during the era of the Second Temple, devised a system whereby this problem of ritual impurity can be circumvented: the mechanism of the muchni, meaning "machinery," or possibly derived from the word for "prepared."**

**By emptying the laver of its contents from the previous day and then submerging in into a specially-made pool under the court, fresh water was obtained for the new day when the laver was hoisted up by the first priest in the morning - he who goes to remove the altar ashes.**

# The Holy Temple Instruments: Copper Laver



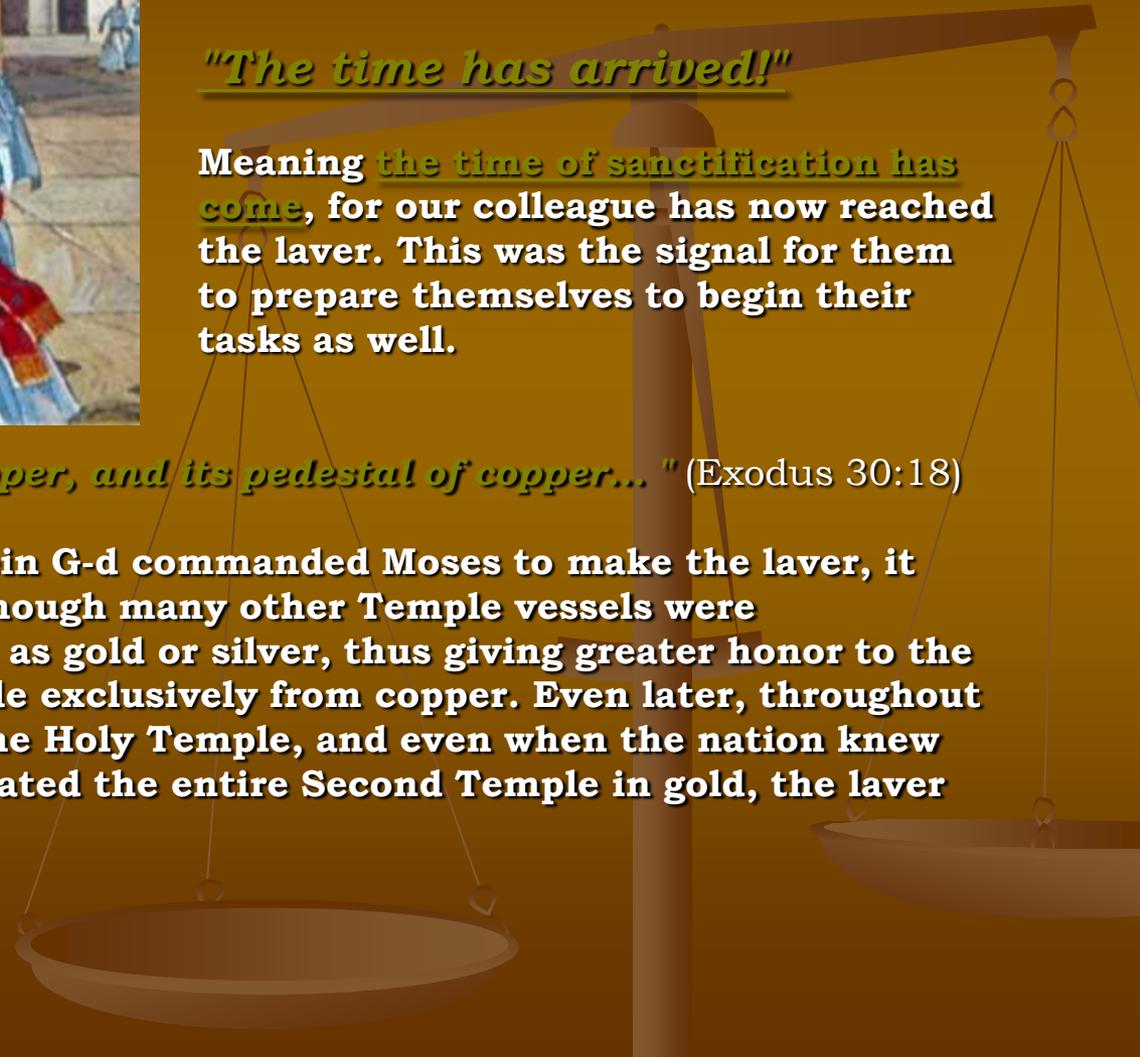
When the other priests in the court on the other side of the altar heard the sound of the muchni raising the laver, they exclaimed:

***"The time has arrived!"***

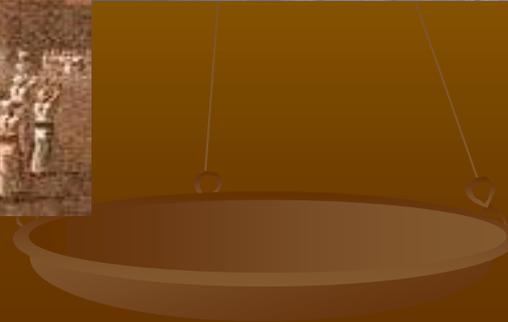
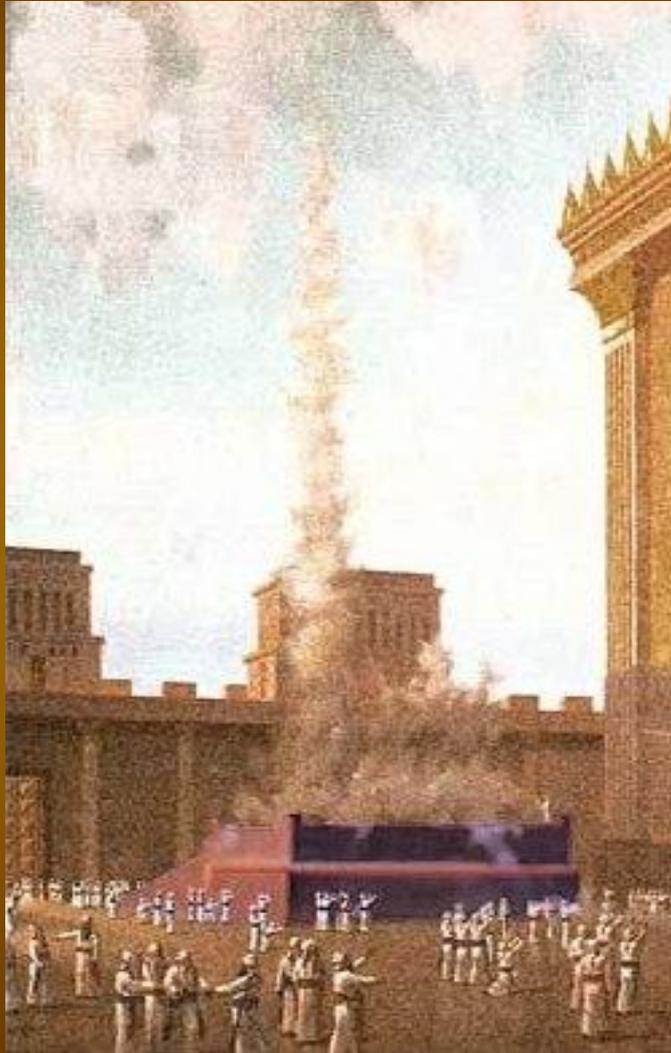
Meaning **the time of sanctification has come**, for our colleague has now reached the laver. This was the signal for them to prepare themselves to begin their tasks as well.

***"And you shall make a laver of copper, and its pedestal of copper..."*** (Exodus 30:18)

According to the verse above wherein G-d commanded Moses to make the laver, it must be constructed of copper. Although many other Temple vessels were constructed of costlier metals such as gold or silver, thus giving greater honor to the will of G-d - the laver was to be made exclusively from copper. Even later, throughout all the subsequent generations of the Holy Temple, and even when the nation knew times of great prosperity and decorated the entire Second Temple in gold, the laver still remained of copper.



# The Holy Temple: Copper Altar



# The Holy Temple: Copper Altar



Just inside the eastern gate stood the **brazen** or **copper altar**. It was a place of sacrifice.

A repentant sinner could bring his lamb to the altar and have it slain. He would lay his hands upon the head of the animal and confess his sins.

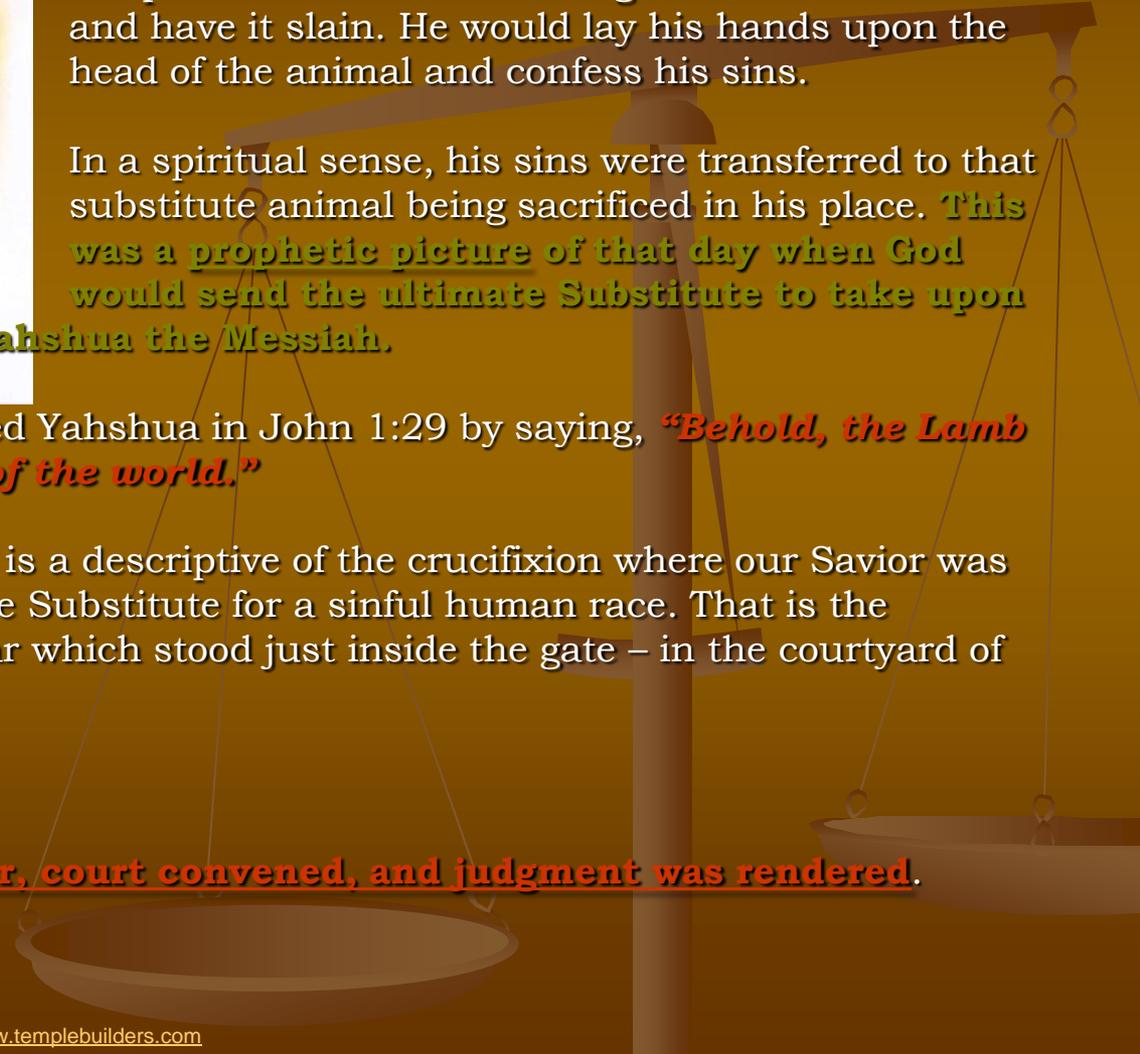
In a spiritual sense, his sins were transferred to that substitute animal being sacrificed in his place. **This was a prophetic picture of that day when God would send the ultimate Substitute to take upon Himself the sins of all the world – Yahshua the Messiah.**

That's why John the Baptist introduced Yahshua in John 1:29 by saying, ***“Behold, the Lamb of God which taketh away the sin of the world.”***

The word **altar means “lifted up.”** It is a descriptive of the crucifixion where our Savior was lifted up. Messiah was sacrificed as the Substitute for a sinful human race. That is the prophetic fulfillment of the brazen altar which stood just inside the gate – in the courtyard of the Tabernacle.

**Courtyard?**

**Yes, for there, beside the brazen altar, court convened, and judgment was rendered.**

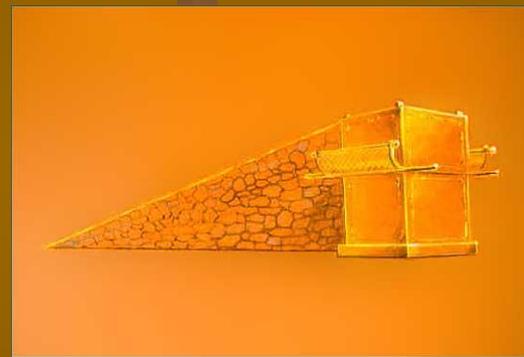
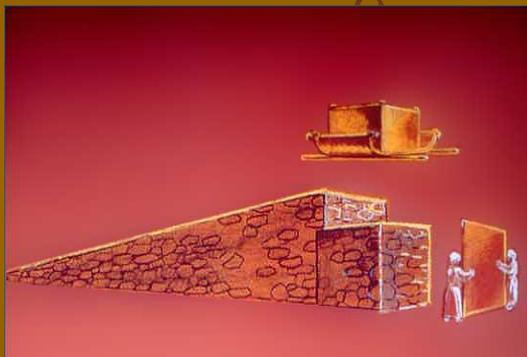


# The Holy Temple: Copper Altar

**Exodus 27:1** And thou shalt **make an altar of shittim wood**, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof *shall be* three cubits.

**Exodus 27:2** And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

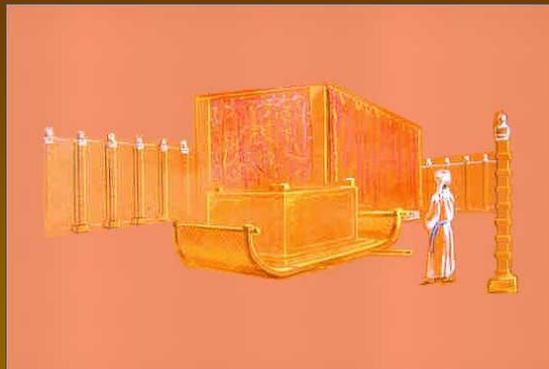
The height of the altar was three *amot*, (approximately 1.5 meters) high. **In each of the four corners atop the altar was a square keren, or horn. It rested upon a stone base.**



When the Israelites made camp in the wilderness, a stone ramp was built. At the high end of the ramp a base of stone was constructed upon which the copper altar was placed.

**After the altar was set in place, copper panels were placed around the three exposed sides of the altar base.**

# The Holy Temple: Copper Altar



According to the K&D biblical commentary these horns were “... *not removable, but as if growing out of it. These horns were projections at the corners of the altar, formed to imitate in all probability the horns of oxen, and in these the whole force of the altar was concentrated.* The blood of the sin-offering was therefore smeared upon them (Lev 4:7), and those who fled to the altar to save their lives laid hold of them ...” as seen in **Exodus 21:14** and **1 Kings 1:50**:

**Exo 21:14** But if a man come presumptuously upon his neighbour, to slay him with guile; **thou shalt take him from mine altar, that he may die.**

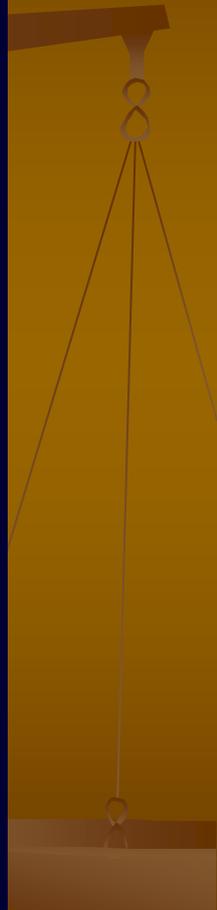
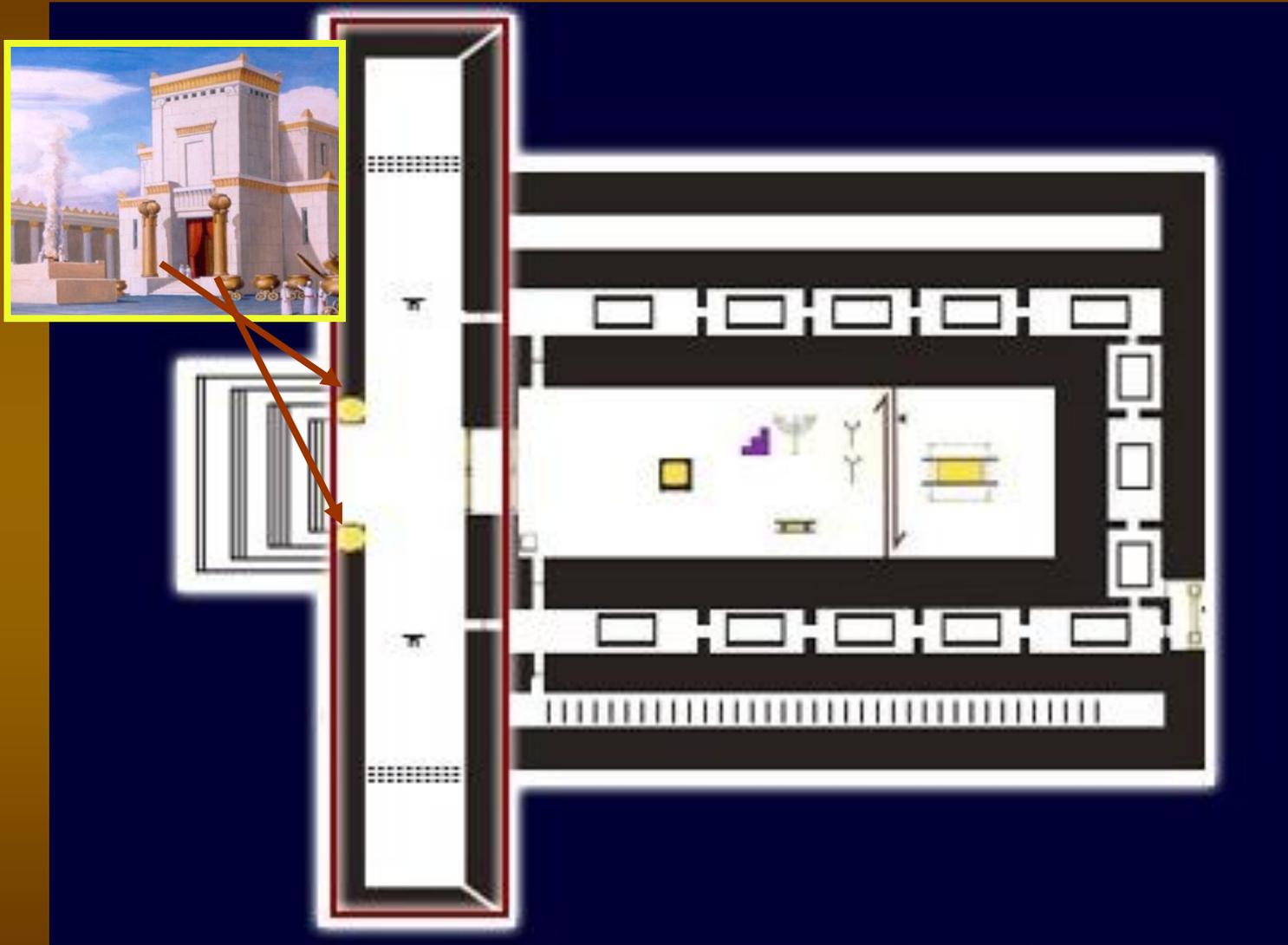
**1Ki 1:50** And Adonijah feared because of Solomon, and arose, and went, **and caught hold on the horns of the altar.**

**1Ki 1:51** And it was told Solomon, saying, **Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword.**

**1Ki 1:52** And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.

**1Ki 1:53** So king Solomon sent, and **they brought him down from the altar.** And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

# The Holy Temple: The Pillars of Brass



# The Holy Temple: The Pillars of Brass



On both sides of the entrance to the Ulam stood two high, decorated pillars of brass. The pillar to the right of the entrance was called "*Yachin*," and the one to the left was called "*Boaz*."

**1Ki 7:15** For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

**1Ki 7:16** And he made two chapters of molten brass, to set upon the tops of the pillars: the height of the one chapter *was* five cubits, and the height of the other chapter *was* five cubits:

**1Ki 7:17** And nets of checker work, and wreaths of chain work, for the chapters which *were* upon the top of the pillars; seven for the one chapter, and seven for the other chapter.

**1Ki 7:18** And he made the pillars, and two rows round about upon the one network, to cover the chapters that *were* upon the top, with pomegranates: and so did he for the other chapter.

**1Ki 7:19** And the chapters that *were* upon the top of the pillars *were* of lily work in the porch, four cubits.

**1Ki 7:20** And the chapters upon the two pillars *had* pomegranates also above, over against the belly which *was* by the network: and the pomegranates *were* two hundred in rows round about upon the other chapter.

**1Ki 7:21** And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the

left pillar, and called the name thereof Boaz.

**1Ki 7:22** And upon the top of the pillars *was* lily work: so was the work of the pillars finished.



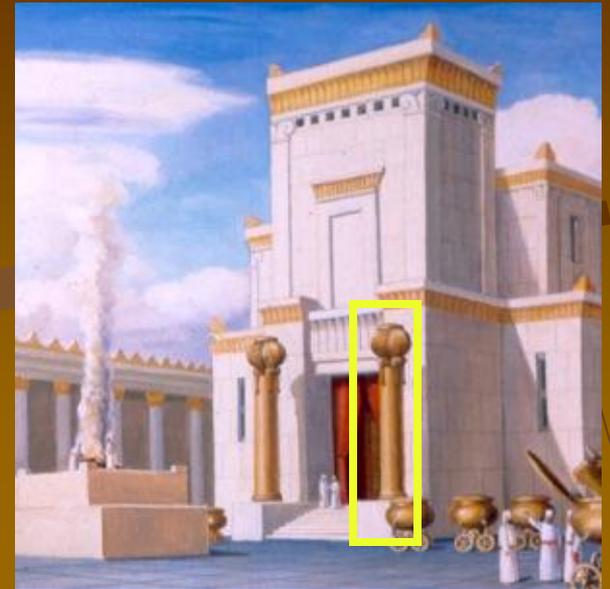
# The Holy Temple: The Pillars of Brass

**2Ch 3:17** And he reared up the pillars before the temple, one on the right hand, and the other on the left; and **called the name of that on the right hand Jachin [Yachin]**, and the name of that on the left Boaz.

These pillars were both **35 cubits high**, and were built during the Temple of Solomon. There were decorative chapters on top of these pillars that were 5 cubits high.

"*Yachin*" appears **8 times** in the Scriptures, and means "*he will establish*" in Hebrew, from the Strong's Concordance.

In Biblical mathematics, the number 8 means "*new birth*", "*new beginnings*" or "*new creation*".



**H3199**

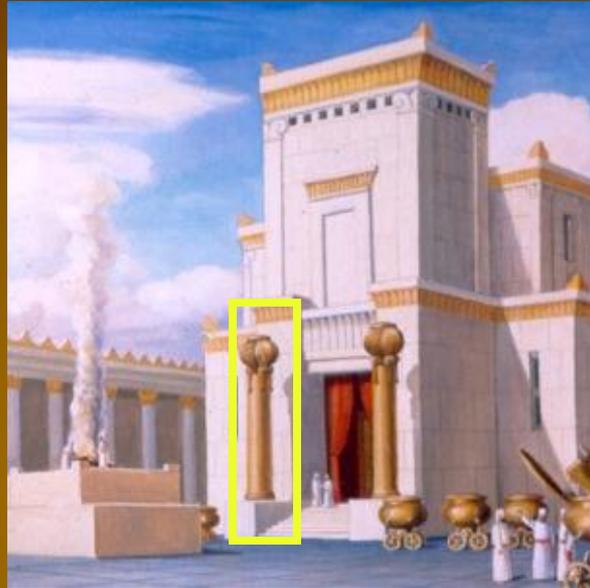
יָכִין

yakîyn

yaw-keen'

From H3559; **he (or it) will establish**; *Jakin*, the **name of three Israelites** and of a temple pillar: - Jachin.

# The Holy Temple: The Pillars of Brass



The left pillar was named “**Boaz**”, and Boaz appears 24 times in the Word, and is associated with Boaz in the Book of Ruth and **symbolic of the Kinsman Redeemer**, who is a **shadow picture of Yahshua**.

The number 24 in Biblical Mathematics means “**the Priesthood**”!

Boaz was also the father of Obed, who fathered Jesse. **Jesse was the father of David, who is in the prophetic lineage of Yahshua.**

**H1162**

בוֹאֵז

bo'az

bo'-az

From an unused root of uncertain meaning; *Boaz*, the **ancestor of David**; also the name of a pillar in front of the temple: - Boaz.

From the BDB Concordance, Boaz means **fleetness, which from the Webster's dictionary is described as velocity, swiftness or speed.**

Boaz was the kinsman-redeemer to Ruth, the daughter-in-law of Naomi.

# The Holy Temple: Priestly and Levitical Watches

The Levites were to be available and prepared to carry out the service of the Temple, unoccupied with other pursuits as their tasks were divided; some guard over the Temple, some are the gatekeepers, opening the Temple's doors at the start of the daily service, and locking them at the close of the day. The Bible states, "... and they (the Levites) shall be your associates, and they shall be entrusted with responsibility for the Communion Tent" (Numbers 18:4).

With these words, G-d instructed Aaron in the **commandment of establishing watches in the holy place**. Unlike ordinary guard stations or "checkpoints," **these watches were not for the purpose of guarding against intruders such as enemies or robbers, but rather to glorify the honor and dignity of the House of G-d**. If one would not expect to find the palace of an ordinary king or nobleman to be left without an honor guard, how much moreso would such a practice be fitting and proper in the House of the Creator himself, the living G-d of Israel.

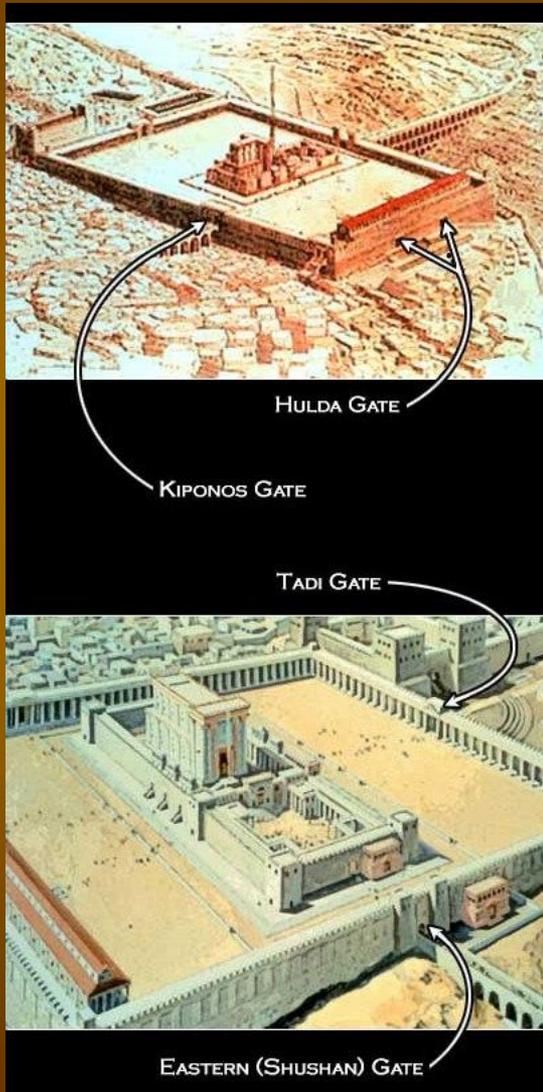
Altogether, **watches were kept in 24 locations** throughout the Holy Temple. **21 of these were manned by the Levites, and 3 by priests**.

Tractates Tamid and Midot enumerate the locations of these various watches throughout the Temple, and most of the information is based on information contained therein, and expounded upon by various commentators of the Oral Tradition.

It may also be of interest to note that the **scholars of the Temple Institute of Jerusalem have researched and documented the precise location of these stations, using a computerized blueprint of the Temple complex itself**.

# The Holy Temple: Priestly and Levitical Watches

## Location of the Levitical Watches



The Levites guarded 21 stations - five groups of Levites stood guard at the **five gates leading into the Temple Mount.**

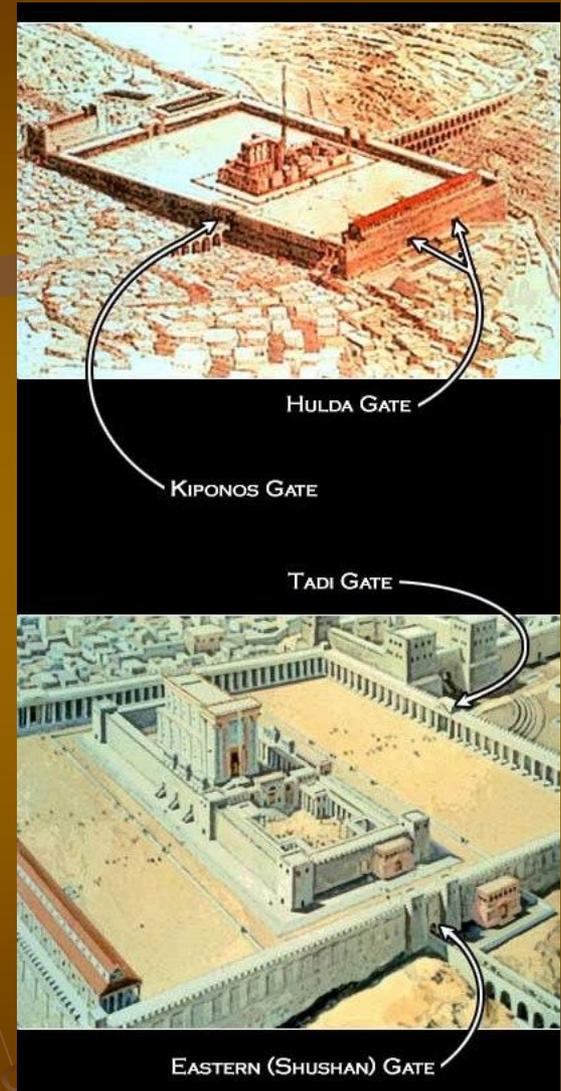
The **double "Hulda Gates"** on the **southern side** of the Temple Mount. These two gates were called after Hulda the prophetess (see II Kings 22:14), who sat between them during the days of the First Temple, and told her prophecies to the people entering and exiting the Temple. These two gates served as the main entrance and exit for the Temple Mount. Since the majority of the buildings and activities were on the southern side of the complex, most of the traffic was through this side, and therefore two gates were necessary to accommodate the flow of people.

The **"Kiponos" Gate** on the **western side** was most likely named after the benefactor who contributed the funds for its construction, although some authorities maintain that the word is derived from the Greek for "garden work," and that a rose garden was located in the proximity of this gate. This gate also facilitated entrance and exit.

# The Holy Temple: Priestly and Levitical Watches

The "**Tadi**" Gate on the **north**. Unlike the others, this gate was not used for gaining access to and from the Temple; in fact, in the language of the Mishna, "it served no purpose at all." According to some it was built exclusively for decorative purposes, and added in beautifying the edifice of the Temple. But other scholars maintain that a priest who inadvertently became defiled (and thus, would have to cease his service, and exit the holy areas of the Temple in order to purify himself by immersion) would exit the Temple unobtrusively through the Tadi gate (as indicated by the Aramaic translation of the word, which carries a connotation of "modesty" or "secret").

The "**Eastern**" Gate, located on the **east side** of the Temple Mount. This gate featured a massive illustration of Shushan, capital of ancient Persia, which was created in honor of the Persian kingdom that ruled in the Land of Israel during the first days of the Second Temple (having granted permission for the rebuilding of the Temple). **It was through this gate that the High Priest would escort the red heifer** and the entire entourage of priests and assistants to the "**Mount of Anointment**" (the Mount of Olives) to the place where it was burned for the process of ritual purification.



# The Holy Temple: Priestly and Levitical Watches



In addition to the five gates, four shifts of **Levites** also stood guard duty at the **four corners of the Temple Mount**, on the inside corners along the mount's wall.

Another **five shifts** watched at the **five gates** to the court, and **four at the four outside corners of the Temple Mount**.

The remaining **3 watch stations** consisted of one shift in the Chamber of Sacrifices; one shift in the Chamber of the Curtain, and one behind the Holy of Holies.



The Chamber of the Curtain was used by those who weaved the curtains in the Temple. Its exact location is unknown.

# The Holy Temple: Priestly and Levitical Watches



**The watchman could not be caught asleep on their watch!**

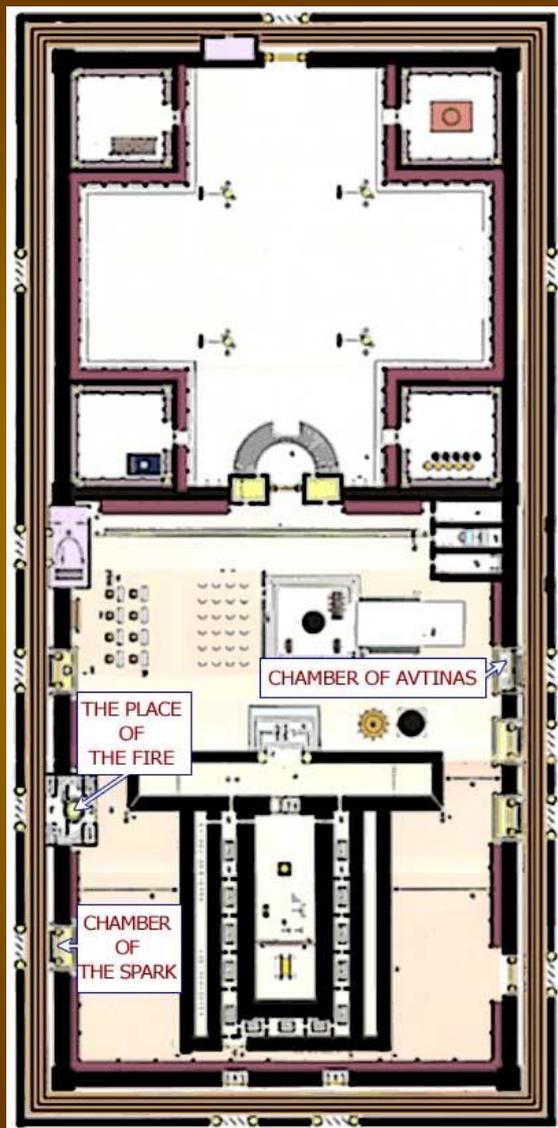
The sages of the Mishna (Midot 1:2) provide a vivid description of the nightly routine in the Holy Temple with regard to these watches, and the manner in which they were rendered.

"Each night, the supervisor of all the watches patrols the Temple Mount, inspecting each and every watch. Burning torches are borne before him (in order for the guards to recognize that it is he), and if perchance he encounters a watchman who does not rise up before him, the supervisor cries out to him: "*Peace be unto you!*"

But if the supervisor receives no reply, it is obvious that the guard has been caught asleep. He would then **rap the sleeping Levite with his stick**; the supervisor was even empowered to **set his covering on fire** (as a punishment for not carrying out his duty properly).

Everyone within earshot who heard the cries of the unfortunate sleeper would say: '*What is that noise in the court? Oh, it is the sound of a Levite who has been rapped, and his covering set alight, for he has fallen asleep on his watch.*'

# The Holy Temple: Priestly and Levitical Watches



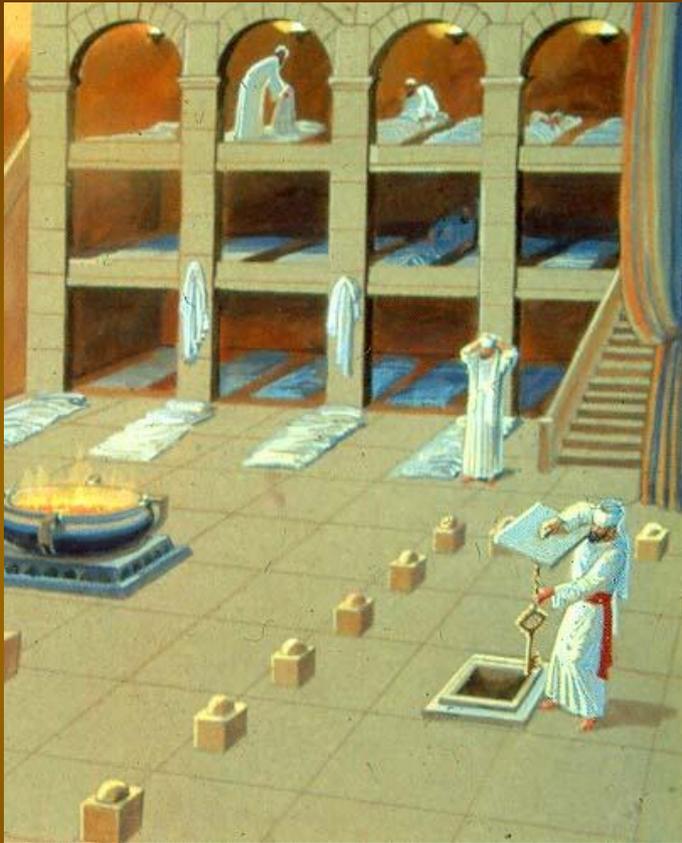
The **three locations** where the **priests** stood watch were the **Chamber of Avtinas**, the **Chamber of the Spark**, and the **Place of the Fire**.

The first two locations were structures built into the side of the court like upper lofts. The **Chamber of Avtinas**, where the incense which was offered up on the golden incense altar in the sanctuary was prepared, and it was called after the priestly Avtinas family, who were entrusted with the sacred task of compounding the ingredients and creating the incense for the service. This chamber was located on the south side of the court, directly over the "Water Gate" (called so because it was through this gate that the golden flask of water was brought up to the Temple from the Shiloach on Sukkot, during the Festival of the Water Libation).

The **Chamber of the Spark** was located in the north of the court. Here, a small fire was kept burning to provide the fire which burned perpetually atop the altar. The watches in both the Chamber of Avtinas and the Chamber of the Spark were manned by young priests who had not yet reached the age of their official Temple duties.

The **Place of the Fire** was likewise situated on the northern side, east of the Chamber of the Spark. This was not an upper loft, but a very large room covered with a domed roof. A great fire was kept burning here all the time.

# The Holy Temple: The Keys to Gates of the Temple Court



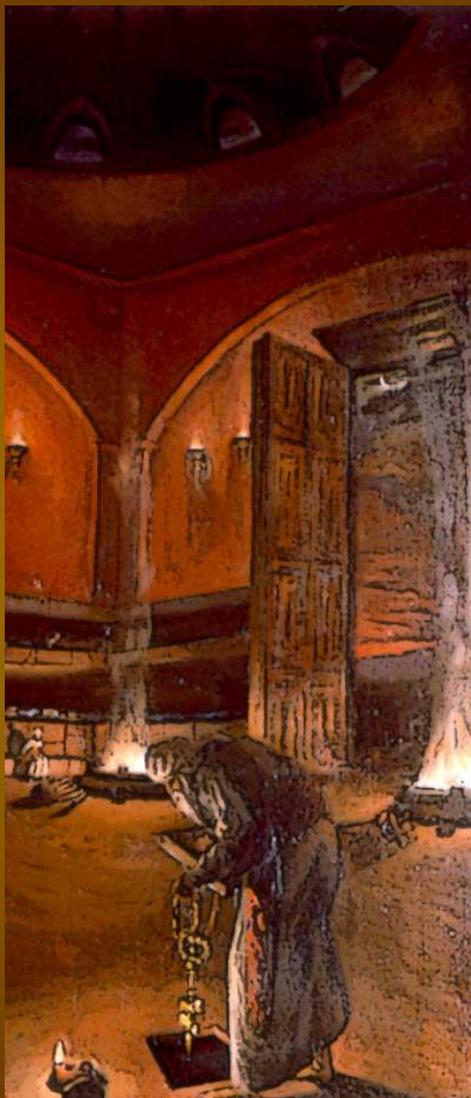
The **Place of the Fire** also housed the sleeping facilities for those on duty in the Temple, like the priestly dormitory.

Whichever family division would be responsible for the next day's service come morning's light **would sleep in this room the night before.**

Some would sleep on the floor, and some on specially-constructed "bunk beds:" wide slabs of cut stone were built into the walls of this rooms, extending out in alternating, overlapping fashion like steps, one on top of another, so that none extended over the other.

The elders, being more sensitive, would sleep on these stones slabs; the younger priests slept on the floor. Since **each family clan held exclusive authority for the Temple itself on its day of service, these elders also kept the keys to the Temple court gates with them, in this chamber.**

# The Holy Temple: The Keys to Gates of the Temple Court



"Within the Place of the Fire, there **was an opening** in the floor that measured one square amah (about a half-meter square). **This opening was covered over by a marble slab which could be removed.** A metal ring was fixed into the slab, and it could be removed by pulling on the ring. **On the inside of this marble tablet, a chain was attached. This chain held the keys to the gates of the court."**

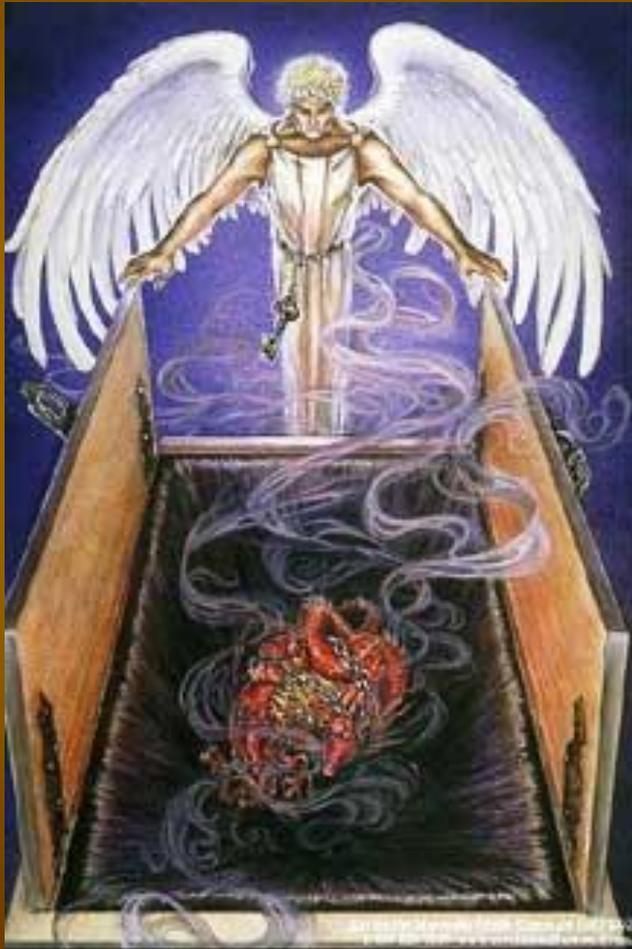
"When the time came to lock the gates of the court (at the close of the day), the priest who guarded the chamber raised up the marble slab, took out the keys, and locked the gates of the court from the inside - from where he stood at his watch, within the Place of the Fire.

Outside, a Levite stood guard, for at the Place of the Fire, the priests watched from within and the Levites from without.

After he finished locking the gates, he returns the keys to their place, **covers up the stone with his cloak**, and sleeps on top of the spot" (based on Midot 1:9).

# The Holy Temple: The Keys to Gates of the Temple Court

Could this be a prophetic shadow picture of the **key** that Michael the Archangel will use to lock and unlock at the end of days from the book of Revelation?



**Rev 20:1** And I saw an angel come down from heaven, having the **key of the bottomless pit and a great chain in his hand.**

**Rev 20:2** And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

**Rev 20:3** And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.



# The Holy Temple: The Keys to Gates of the Temple Court

And ... could this be a prophetic shadow picture “in that day” of Messiah of the **key** that is referenced in both Isaiah 22 and Revelation 3?

**Isa 22:20** And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah:

**Isa 22:21** And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

**Isa 22:22** And the **key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.**

**Isa 22:23** And I will fasten him *as* a nail in a sure place; and he shall be for a glorious throne to his father's house.

**Isa 22:24** And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

**Isa 22:25** In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the LORD hath spoken *it*.

**Rev 3:7** And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, **he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;**

**Rev 3:8** I know thy works: behold, I have **set before thee an open door, and no man can shut it:** for thou hast a little strength, and hast kept my word, and hast not denied my name.

# Daily Songs of the Levitical Choir



Although the Levites sang upon many occasions in the Holy Temple, **one of their most important and basic musical tasks was the daily song.** Each day, the Levite choir stood atop the platform located in the Court of Israel facing the outer altar, just inside the Nikanor Gates, and sang a special song for that particular day. On the Festivals and New Moon, different songs were sung. All of these songs, with their instrumental arrangements, were performed while the morning and evening wine libations were poured out on the altar by the officiating priests.

Thus the Levites accompanied the Divine service of the priests with a service of their own. They complimented each other; in many ways, **the Levitical songs were as important a Temple function as the priestly service of the sacrifices itself,** for the one could not function without the other. Each day, during the wine libation, the overseer of the choir stood atop one of the horns of the altar and signaled to the Levites "with a kerchief in his hand" to begin their song. At three points in their song, they would pause, when the priests would sound the silver trumpets and all the people in the court prostrated themselves before the Presence of G-d.

The **order of the daily songs have a deep significance,** and there is a mystical connection which each song had for the particular day it was sung. The Oral Tradition has preserved the listing of the **Levitical songs that were sung each day in the Holy Temple, and various commentators and sages have explained some of the connections which can be seen between these songs and the days of the week.** (Based on Tamid 7:4)

# Daily Songs of the Levitical Choir



**Sunday, the first day of the week**, they **sang Psalm 24**, which begins with "The earth is the L-rd's, and the fullness thereof." For Sunday is the first day of creation; on this day G-d acquired heaven and earth for Himself, and established sovereignty over His world.

**On Monday, the second day of the week**, they **sang Psalm 48**, which begins with "Great is the L-rd, and highly to be praised in the city of our G-d, in the mountain of His holiness." It was on this day that the waters were divided, and a firmament was put in place between the upper and lower waters (Gen. 1:6-7). The rabbis explain that this psalm was chosen for this day because G-d departmentalized His creation and reigned over it (see the psalm in its entirety).

**On Tuesday, the third day of the week**, the Levites **sang Psalm 82**, beginning with the words "G-d stands in the congregation of G-d; He judges among the judges." For on this day of creation the dry land became visible. Upon this land, the judges stand to render their decisions. As the sages put it, "G-d caused the land to be revealed through His wisdom, thus preparing the world for His congregation."

# Daily Songs of the Levitical Choir

**On Wednesday, the fourth day of the week**, they **sang Psalm 94**, which begins with "O L-rd G-d, to whom vengeance belongs; O G-d, to whom vengeance belongs, shine forth!" This was the day wherein the sun, moon and stars were created... and in the future, He will exercise judgment and exact vengeance from those idolators who worship these heavenly bodies, as if they were gods themselves.

**On Thursday, the fifth day of the week**, they **sang Psalm 81**, beginning with "Sing aloud to G-d our strength: make a joyful noise to the G-d of Jacob." The living creatures were created on this day, and one who sees these creatures give praise to their Creator. For truly, when a person perceives the myriad variations and diversity of G-d's handiwork, he is filled with awe and wonder at His great wisdom.

**On Friday, the sixth day of the week**, the Levites **sang Psalm 93**, which begins with "The L-rd reigns, He is clothed in majesty." Creation was crowned and completed on this day, the last of the original six days of creation. Today man was created, and only he can recognize G-d's true greatness. Of all the vastness of creation, man alone has the capacity to understand the Creator's rulership, and accept it upon himself to be the king's subject.

**On the holy Sabbath**, the Levites sang "A psalm, a song for the Sabbath day" - **Psalm 92**. The sages of Israel taught that this psalm is a song for the future, rectified world... "the day which is complete Sabbath tranquility, for everlasting life."

The Talmud explains this according to a deeper understanding: the world was only created with the intention that it was to last for only 6,000 years, and in the 7,000th year it would be destroyed - at which time, only G-d Himself would remain. This mystery is alluded to by Isaiah the prophet (Is. 2:12) as "the L-rd alone shall be exalted on that day." This song was sung with reference to that Sabbath day, the 7th one thousand-year period... for one day of the Holy One is like a thousand years (Psalms 90:4).

# Daily Songs of the Levitical Choir

## The Six Daily Songs Correspond to Six Thousand Years

The Zohar teaches that every day, the Levites' song corresponded to that thousand-year period: On Sunday, it stood for the first; on Monday, the second, etc.

## Six Thousand Years of Creation

The **first day corresponds to the earth's first thousand years**, when the earth was complete in its "fullness;" this **was the time until the flood**, when humanity enjoyed the full benefit and pleasure of the earth's bounty. Therefore the Levites sang "The earth is the L-rd's, and the fullness thereof."

On the **second day of the week**, the Levites sang "Great is the L-rd, and highly to be praised in the city of our G-d, in the mountain of His holiness." For it was during this historical period that **Mount Moriah was chosen by G-d to rest His holy presence amongst mankind forever.**

The **third day's song** was "G-d stands in the congregation of G-d; He judges among the judges." For it was in the world's **third thousand-year period that G-d presented the Torah to Israel, and rested the Divine Presence in their midst.**



# Daily Songs of the Levitical Choir



On the **fourth day** the Levites sang "O L-rd G-d, to whom vengeance belongs; O G-d, to whom vengeance belongs, shine forth!" For **this day corresponds to the epoch when the Temple was destroyed, and the Holy One has vowed to bring His vengeance against those who were responsible.**

The **fifth day's song** was "Sing aloud to G-d our strength: make a joyful noise to the God of Jacob." For **during this entire thousand years, Israel was without the Holy Temple; no means of serving G-d remains for her save singing.**

On the **sixth day**, G-d alone will reign, and the kingdom will be His. And the holy Sabbath which is sanctified by G-d and sacred to Israel is an allusion to the 7,000th year - the future rectified world.

These songs, and the lore surrounding them, deserve to be examined in greater detail, for they constitute an entire treatise for study in their own right. While this is not the place for such a treatment, we can already sense that they are replete with meaning and significance, and that each song is inexorably connected to its corresponding day by an intricate web of thought and symbolism.

# Prophetic Gleaning: The Chamber of the Seals



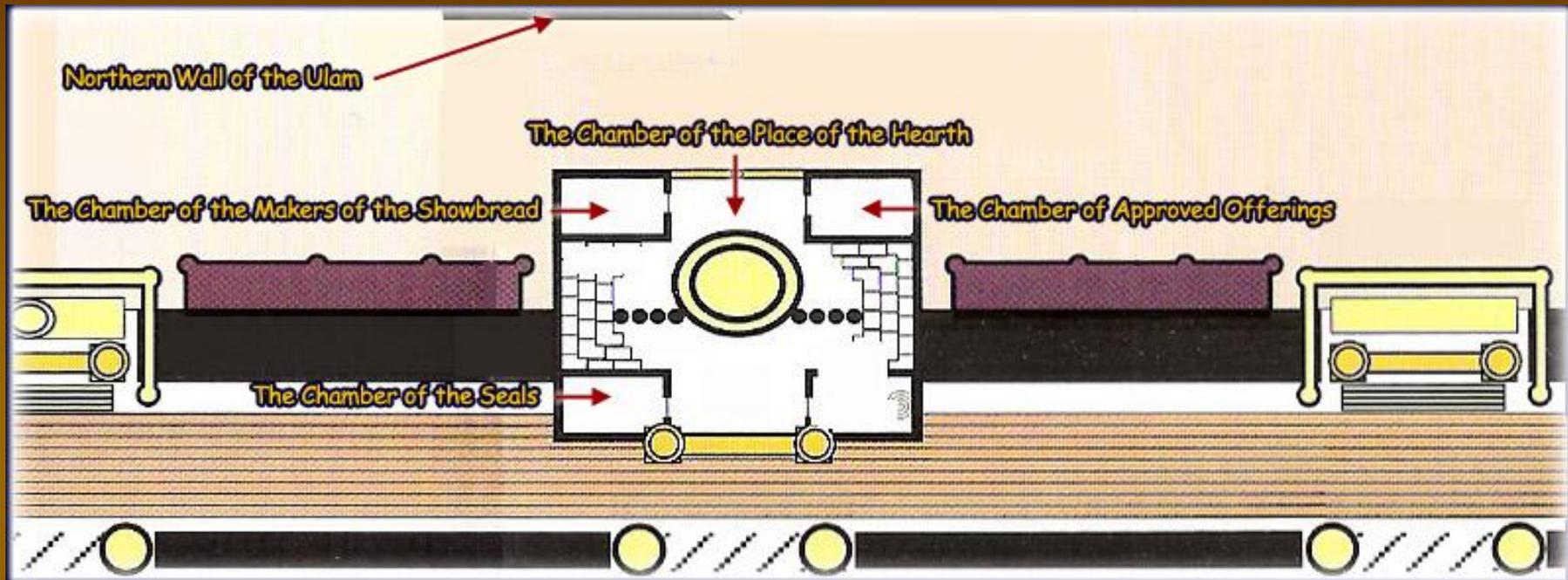
Located in the northeast corner of the Place of the Fire, this was the office of Yochanan ben Pinchas, administrator of the seals. An individual who sought to bring a libation to the Temple would come here and pay for his libation, and receive a "seal" from Yochanan.

The **Chamber of the Seals** was where those who came to the Mikdash to bring an offering would purchase a seal showing the amount of libations they would need to bring along with their offering.

This **seal was a note which constituted proof of purchase**; one would bring this note to Achya, administrator of the libations, and receive his needs. The amounts of oil, fine flour and wine which accompanied the various peace offerings and burnt offerings, differed for each sacrifice. This system was devised in order make it easier for those who came to the Temple to offer sacrifices: people could **procure pure ingredients** within the Temple, rather than bringing their own wine, etc., from home and taking the **risk of it becoming defiled along the way**.

The individual would then hand this seal to the official in charge of distributing the libations, and the latter in turn would give fine flour and wine according to the amount designated by the seal.

# Prophetic Gleaning: The Chamber of the Seals



Could this Temple Chamber be a prophetic foreshadowing of the latter days in Revelation during the time of the Tribulation, when we are SEALED from within the Temple?

# Prophetic Gleaning: The Chamber of the Seals

## Yahweh's seal from Job 38:

Job 38:1 Then the LORD answered Job out of the whirlwind, and said,

Job 38:2 Who is this that darkeneth counsel by words without knowledge?

Job 38:3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

Job 38:4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

Job 38:5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

Job 38:6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

Job 38:7 When the morning stars sang together, and all the sons of God shouted for joy?

Job 38:8 Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?

Job 38:9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,

Job 38:10 And brake up for it my decreed *place*, and set bars and doors,

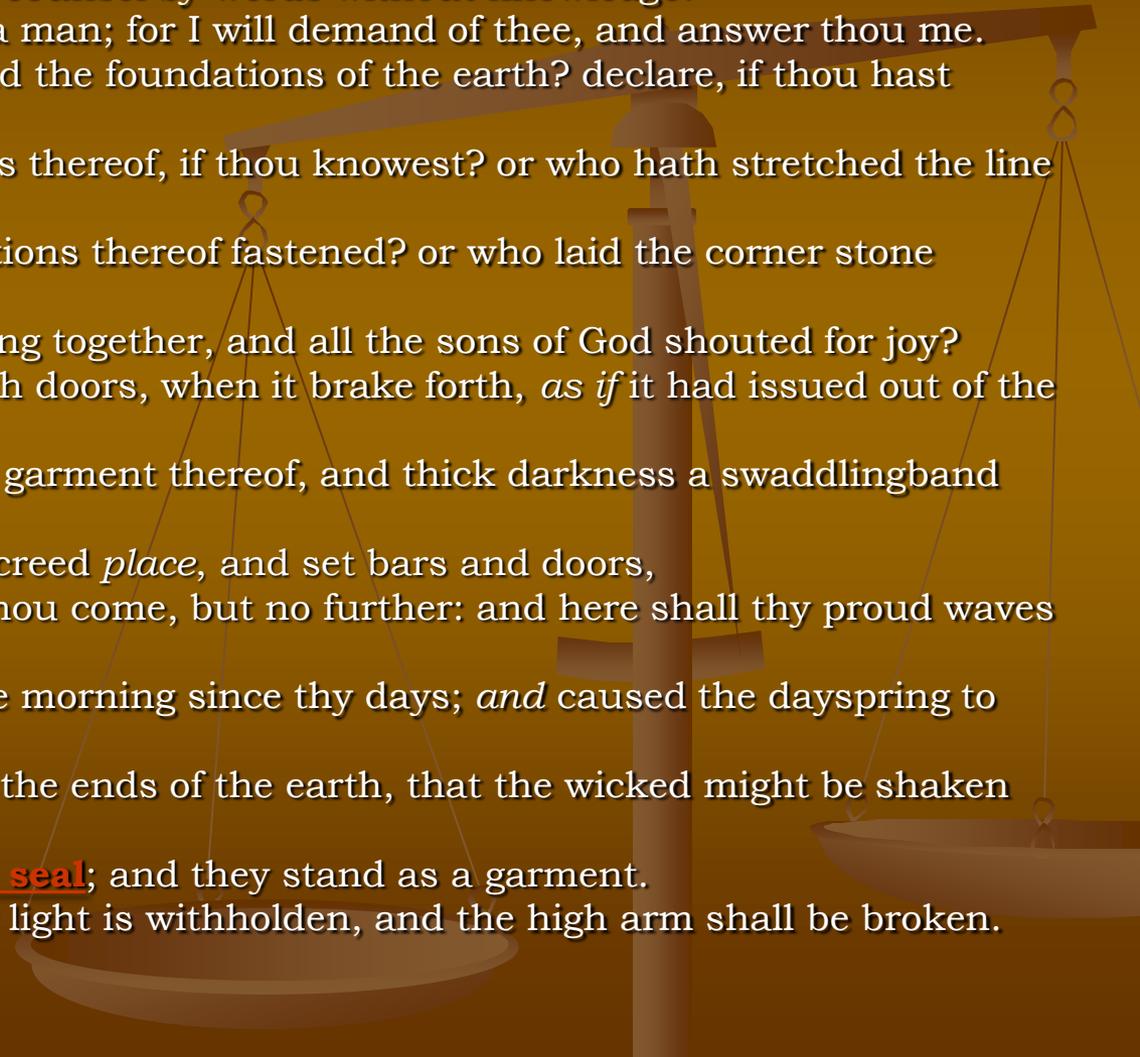
Job 38:11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

Job 38:12 Hast thou commanded the morning since thy days; *and* caused the dayspring to know his place;

Job 38:13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it?

**Job 38:14** It is turned as clay to **the seal**; and they stand as a garment.

Job 38:15 And from the wicked their light is withholden, and the high arm shall be broken.



# Prophetic Gleaning: The Chamber of the Seals

## HaSatan's seal from Job chapter 41:

Job 41:1 Canst thou draw out leviathan with an hook? or his tongue with a cord *which* thou lettest down?

Job 41:2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?

Job 41:3 Will he make many supplications unto thee? will he speak soft *words* unto thee?

Job 41:4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

Job 41:5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

Job 41:6 Shall the companions make a banquet of him? shall they part him among the merchants?

Job 41:7 Canst thou fill his skin with barbed irons? or his head with fish spears?

Job 41:8 Lay thine hand upon him, remember the battle, do no more.

Job 41:9 Behold, the hope of him is in vain: shall not *one* be cast down even at the sight of him?

Job 41:10 None *is* so fierce that dare stir him up: who then is able to stand before me?

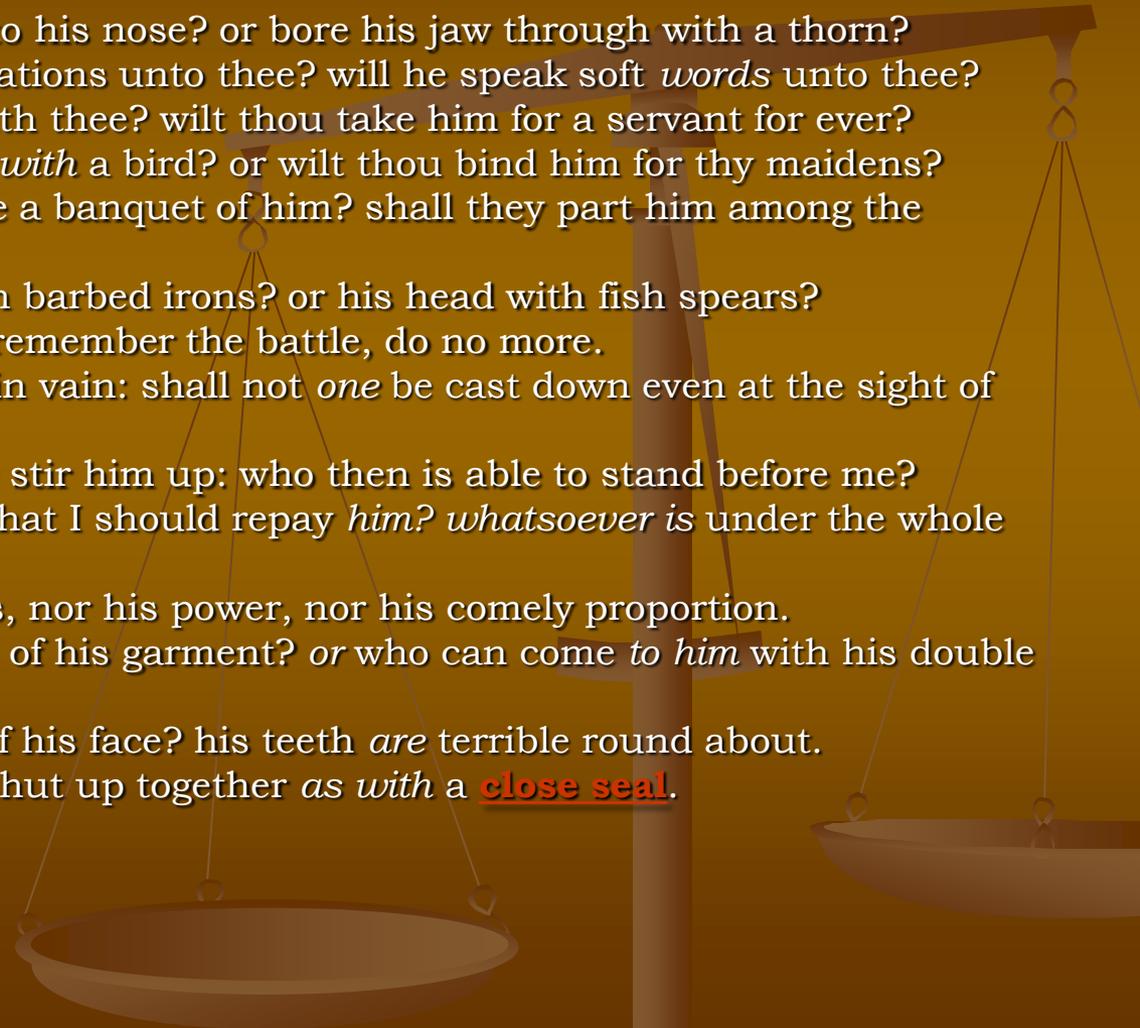
Job 41:11 Who hath prevented me, that I should repay *him*? *whatsoever* is under the whole heaven is mine.

Job 41:12 I will not conceal his parts, nor his power, nor his comely proportion.

Job 41:13 Who can discover the face of his garment? *or* who can come *to him* with his double bridle?

Job 41:14 Who can open the doors of his face? his teeth *are* terrible round about.

**Job 41:15** *His scales are his pride, shut up together as with a close seal.*



# Prophetic Gleaning: The Chamber of the Seals

**Job 41:16** One is so near to another, that no air can come between them.

Job 41:17 They are joined one to another, they stick together, that they cannot be sundered.

Job 41:18 By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning.

Job 41:19 Out of his mouth go burning lamps, *and* sparks of fire leap out.

Job 41:20 Out of his nostrils goeth smoke, as *out* of a seething pot or caldron.

Job 41:21 His breath kindleth coals, and a flame goeth out of his mouth.

Job 41:22 In his neck remaineth strength, and sorrow is turned into joy before him.

Job 41:23 The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

Job 41:24 His heart is as firm as a stone; yea, as hard as a piece of the nether *millstone*.

Job 41:25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

Job 41:26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.

Job 41:27 He esteemeth iron as straw, *and* brass as rotten wood.

Job 41:28 The arrow cannot make him flee: slingstones are turned with him into stubble.

Job 41:29 Darts are counted as stubble: he laugheth at the shaking of a spear.

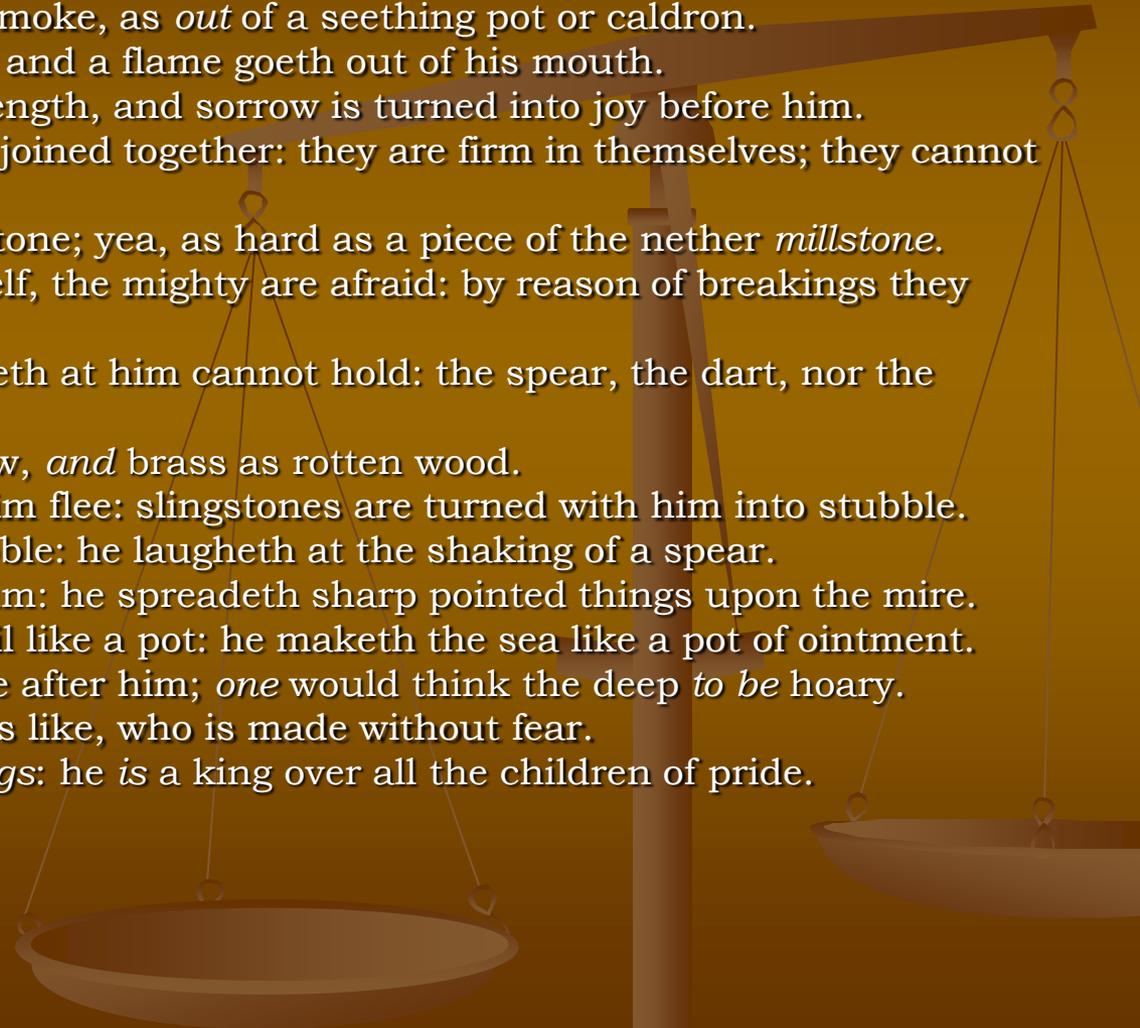
Job 41:30 Sharp stones *are* under him: he spreadeth sharp pointed things upon the mire.

Job 41:31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

Job 41:32 He maketh a path to shine after him; *one* would think the deep *to be* hoary.

Job 41:33 Upon earth there is not his like, who is made without fear.

Job 41:34 He beholdeth all high *things*: he *is* a king over all the children of pride.



# Prophetic Gleaning: The Chamber of the Seals

... and the seal of Yahweh from second Timothy and Revelation 9:

**2Ti 2:19** Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

2Ti 2:20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

2Ti 2:21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

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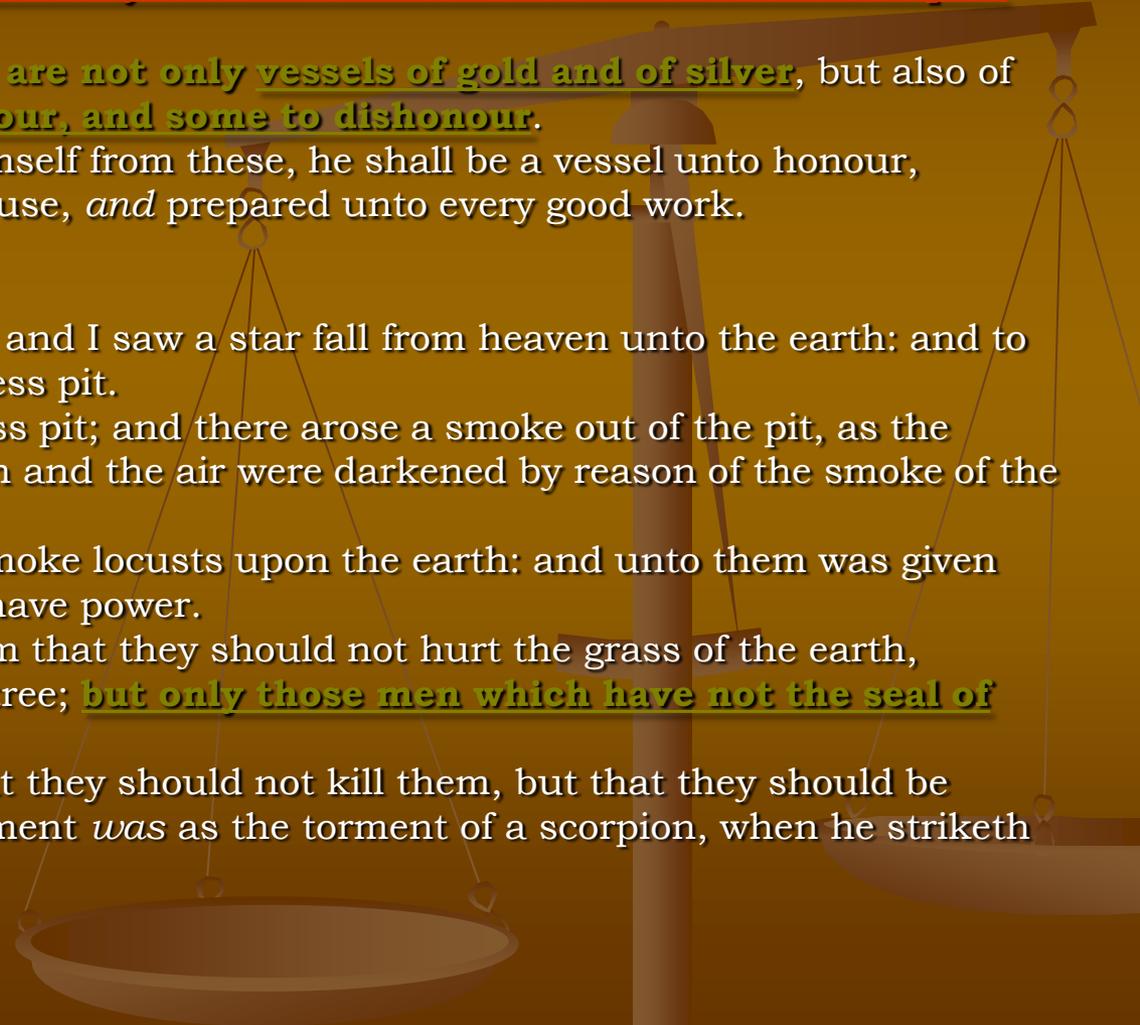
Rev 9:1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

Rev 9:2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

Rev 9:3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

**Rev 9:4** And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

Rev 9:5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

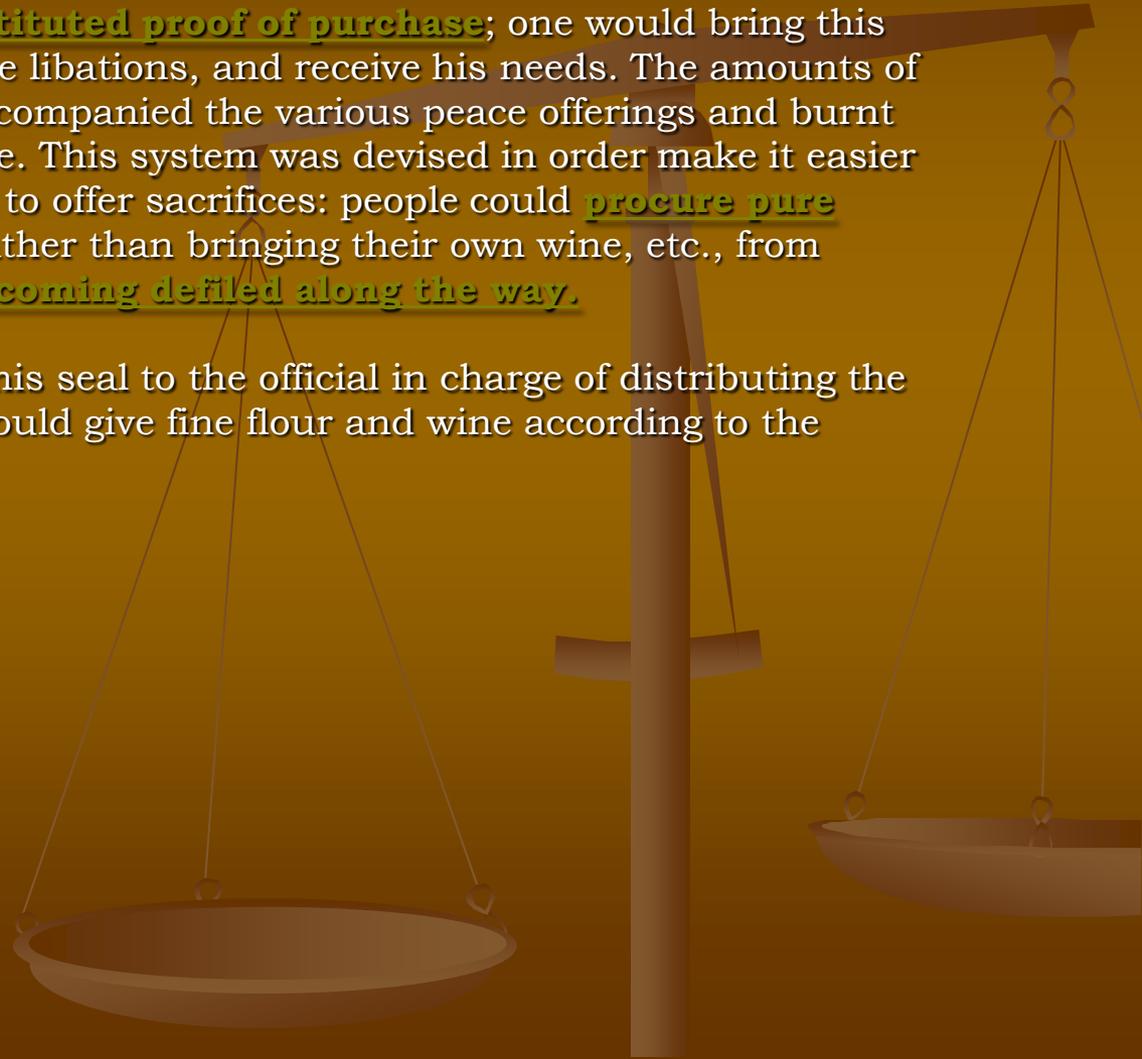


# Prophetic Gleaning: The Chamber of the Seals

## Let's read again the description of the purpose of this Temple Chamber and why:

This seal was a note which constituted proof of purchase; one would bring this note to Achya, administrator of the libations, and receive his needs. The amounts of oil, fine flour and wine which accompanied the various peace offerings and burnt offerings, differed for each sacrifice. This system was devised in order make it easier for those who came to the Temple to offer sacrifices: people could procure pure ingredients within the Temple, rather than bringing their own wine, etc., from home and taking the risk of it becoming defiled along the way.

The individual would then hand this seal to the official in charge of distributing the libations, and the latter in turn would give fine flour and wine according to the amount designated by the seal.



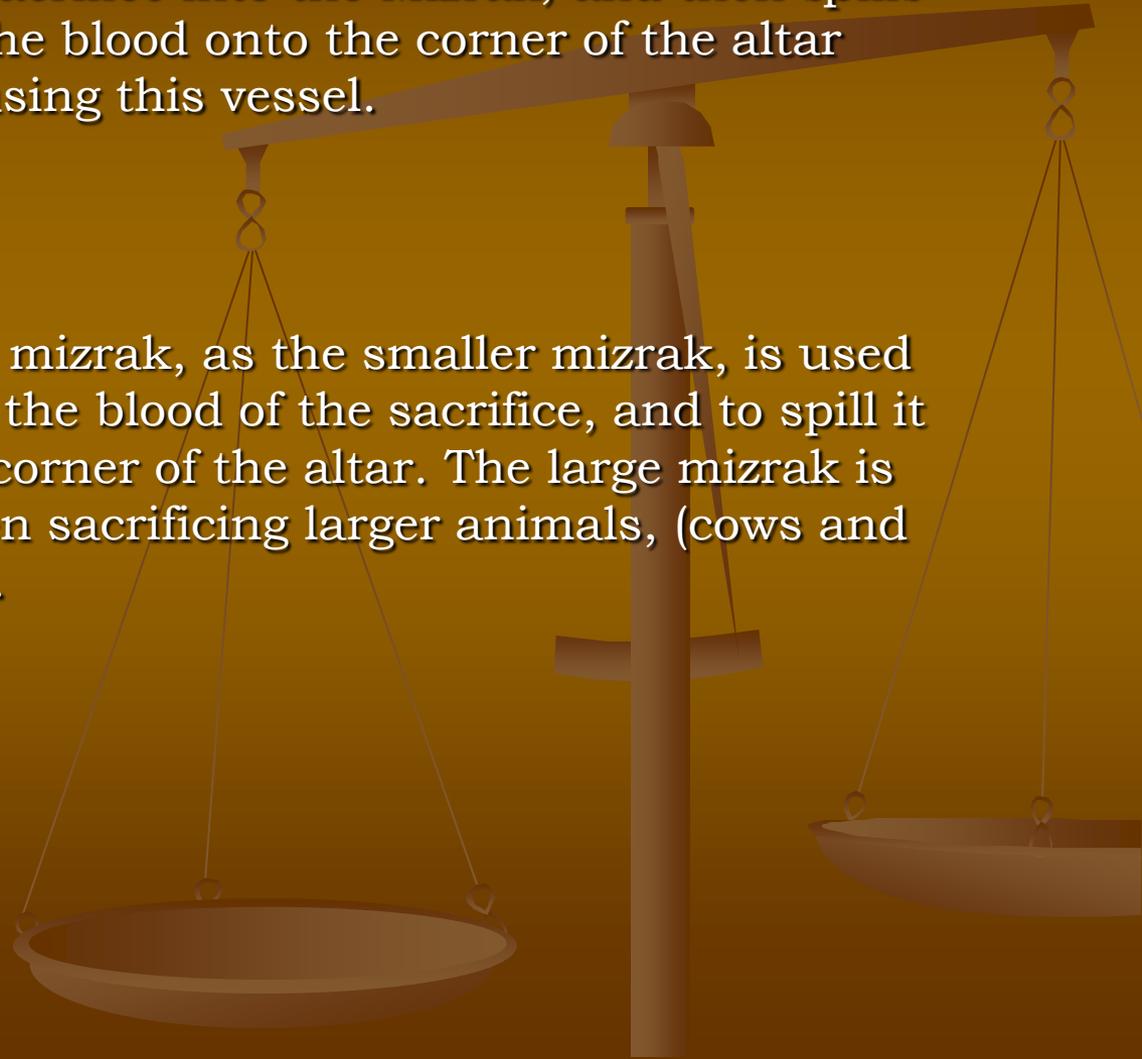
# Temple Vessels: Two Mizrak



The priest collected the blood from the sacrifice into the Mizrak, and then spills the blood onto the corner of the altar using this vessel.



The large mizrak, as the smaller mizrak, is used to gather the blood of the sacrifice, and to spill it onto the corner of the altar. The large mizrak is used when sacrificing larger animals, (cows and bullocks).



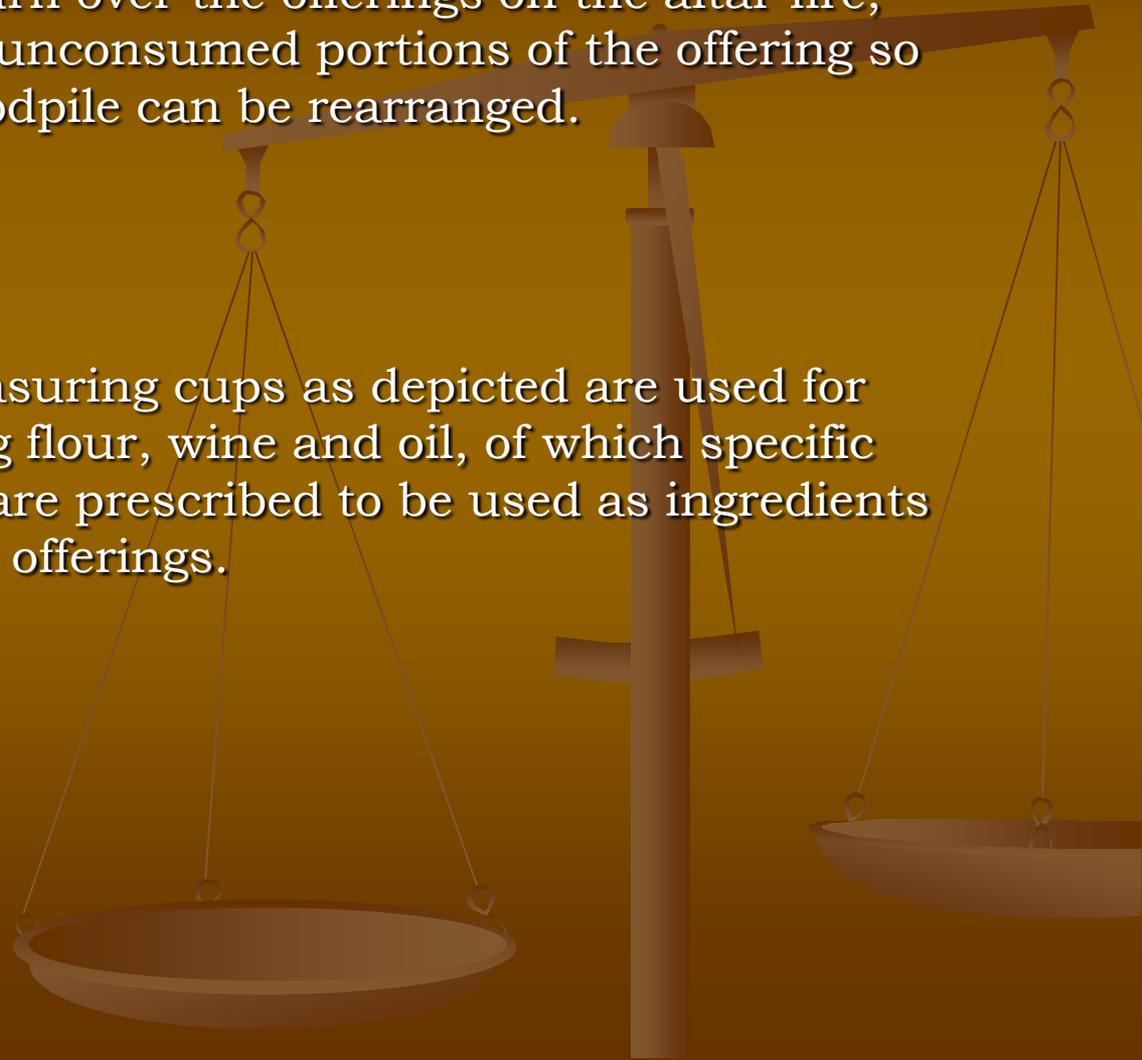
# Temple Vessels: Fork and Silver Cup



The three-pronged fork is mentioned in 1 Samuel 2:12. According to Rashi and Maimonides, the fork is used to turn over the offerings on the altar fire, or to lift up unconsumed portions of the offering so that the woodpile can be rearranged.



Silver measuring cups as depicted are used for measuring flour, wine and oil, of which specific amounts are prescribed to be used as ingredients in various offerings.



# Temple Vessels: Silver Cup



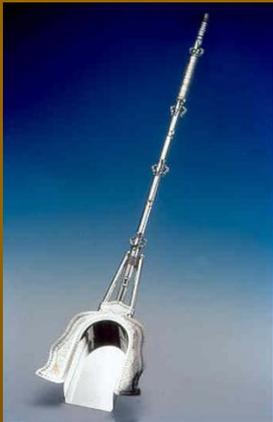
On the southwest horn, there was a pile of salt for salting the meal-offerings, the libations and the frankincense that was removed from the Showbread table before it was offered. There were also two cups. One cup was for the wine libation after the burnt and peace-offerings were sacrificed daily, and the second cup was for the water libations performed on the festival of Sukkot.



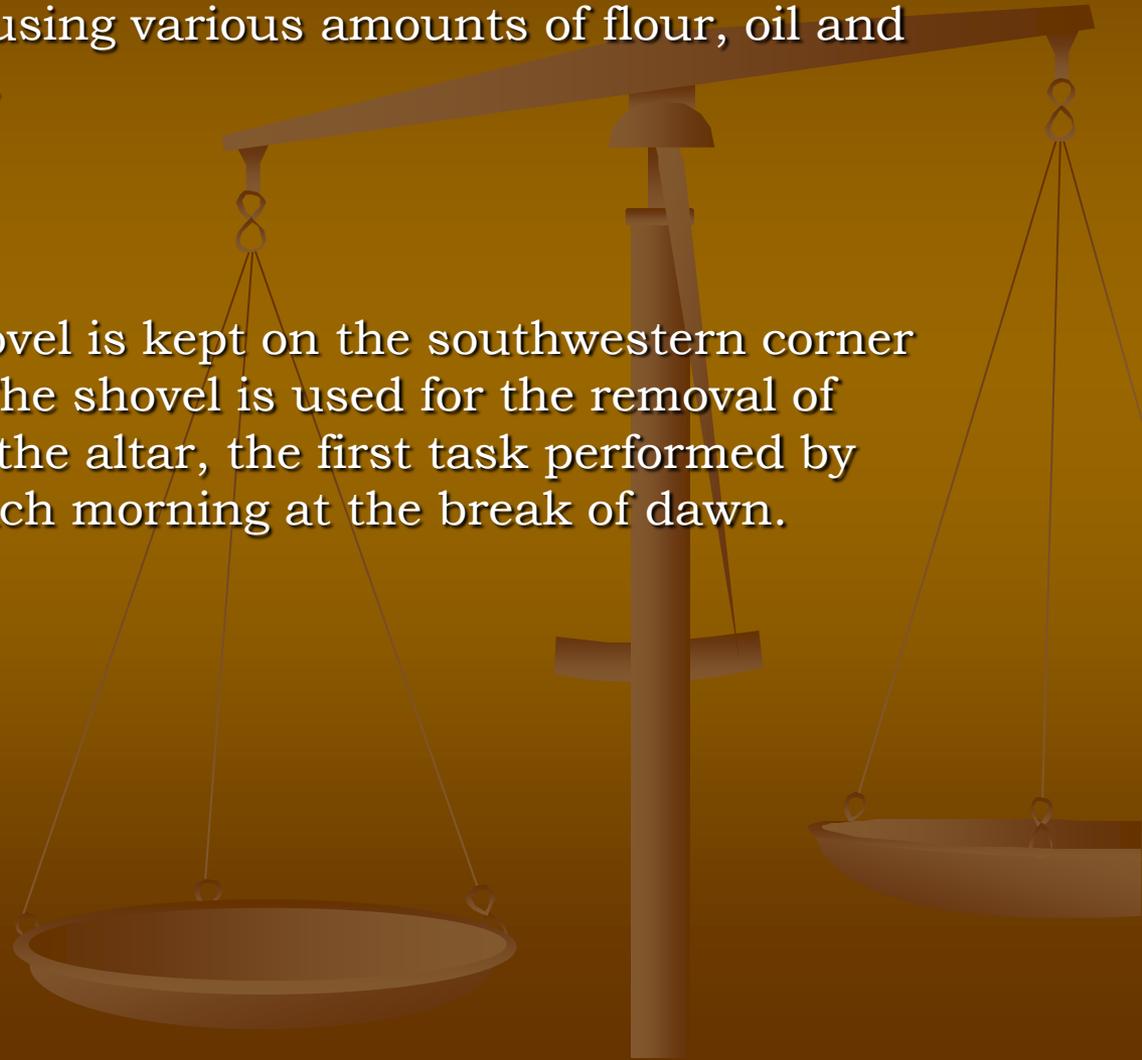
# Temple Vessels: Copper Meal Offering and Silver Shovel



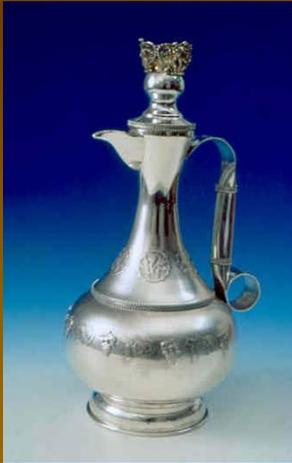
The copper vessel to the left was used for preparing the meal offering. Meal offerings are made using various amounts of flour, oil and spices.



The silver shovel is kept on the southwestern corner of the altar. The shovel is used for the removal of ashes left on the altar, the first task performed by the priests each morning at the break of dawn.



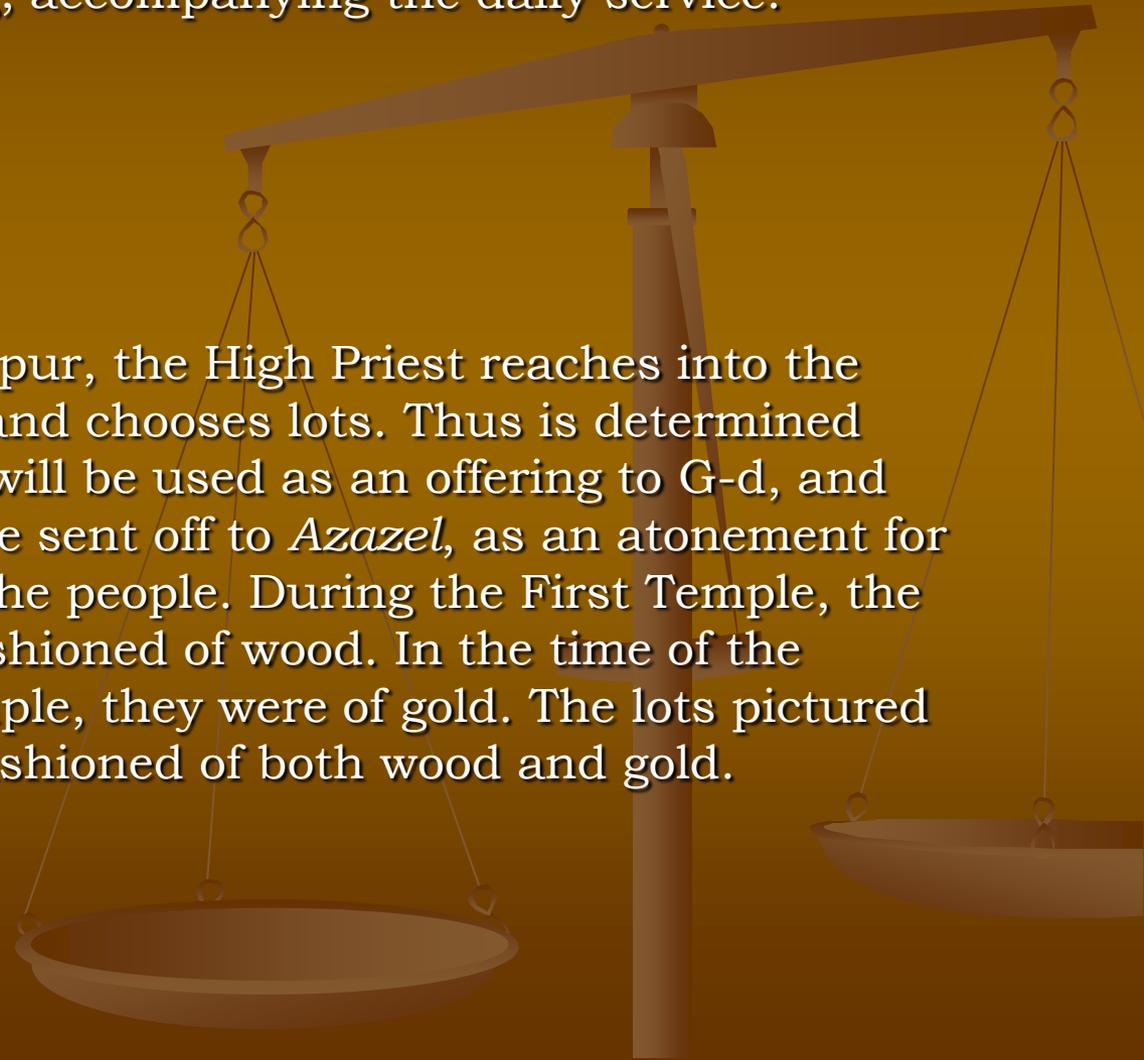
# Temple Vessels: Silver Wine Decanter and Lottery Box



The silver decanter is used for the wine libation. Wine is poured on the altar twice daily, morning and evening, accompanying the daily service.



On Yom Kippur, the High Priest reaches into the lottery box and chooses lots. Thus is determined which goat will be used as an offering to G-d, and which will be sent off to *Azazel*, as an atonement for the sins of the people. During the First Temple, the lots were fashioned of wood. In the time of the Second Temple, they were of gold. The lots pictured above are fashioned of both wood and gold.



# Temple Vessels: Silver Cup and Water Libation Pitchers



The silver cup, with the golden flask, is used in the Festival of the Water Libation, which takes place during the Holiday of Succot. At dawn, the priests and levites, accompanied by the throngs of participants, wend their way down to the Spring of Shiloach. Water is drawn from the spring, and carried up the the Temple in the golden flask, where it is poured into the silver cup, as it rests atop the altar.



One of the main aspects of the holiday of Sukkot (Tabernacles) is the Biblical commandment, "And you shall be glad on your holiday, and you shall be only joyful" (*Deut. 16:14*). Indeed, the pilgrims who arrived in Jerusalem at the Temple's courtyard came to rejoice. The focus of this rejoicing was the ceremony surrounding the commandment to pour water on the altar - the water libation.

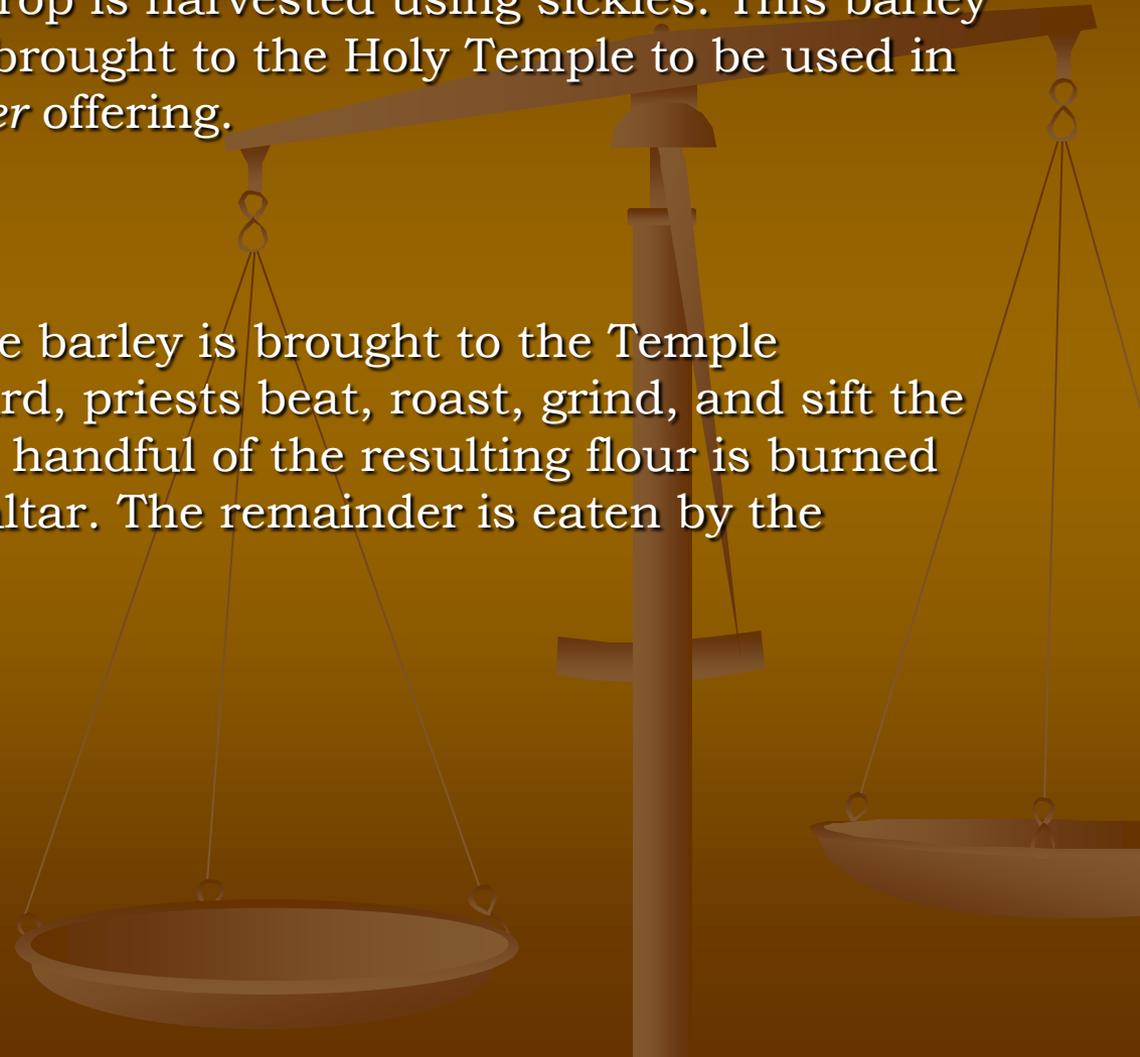
# Temple Vessels: Barley Sickle and Omer Pans



On the 16th day of *Nissan*, in a public gathering on the outskirts of Jerusalem, the first of the barley crop is harvested using sickles. This barley is then brought to the Holy Temple to be used in the *Omer* offering.



Once the barley is brought to the Temple Courtyard, priests beat, roast, grind, and sift the grain. A handful of the resulting flour is burned on the altar. The remainder is eaten by the priests.



# Temple Vessels: Abuv, Menorah Cleaner, Oil Pitcher



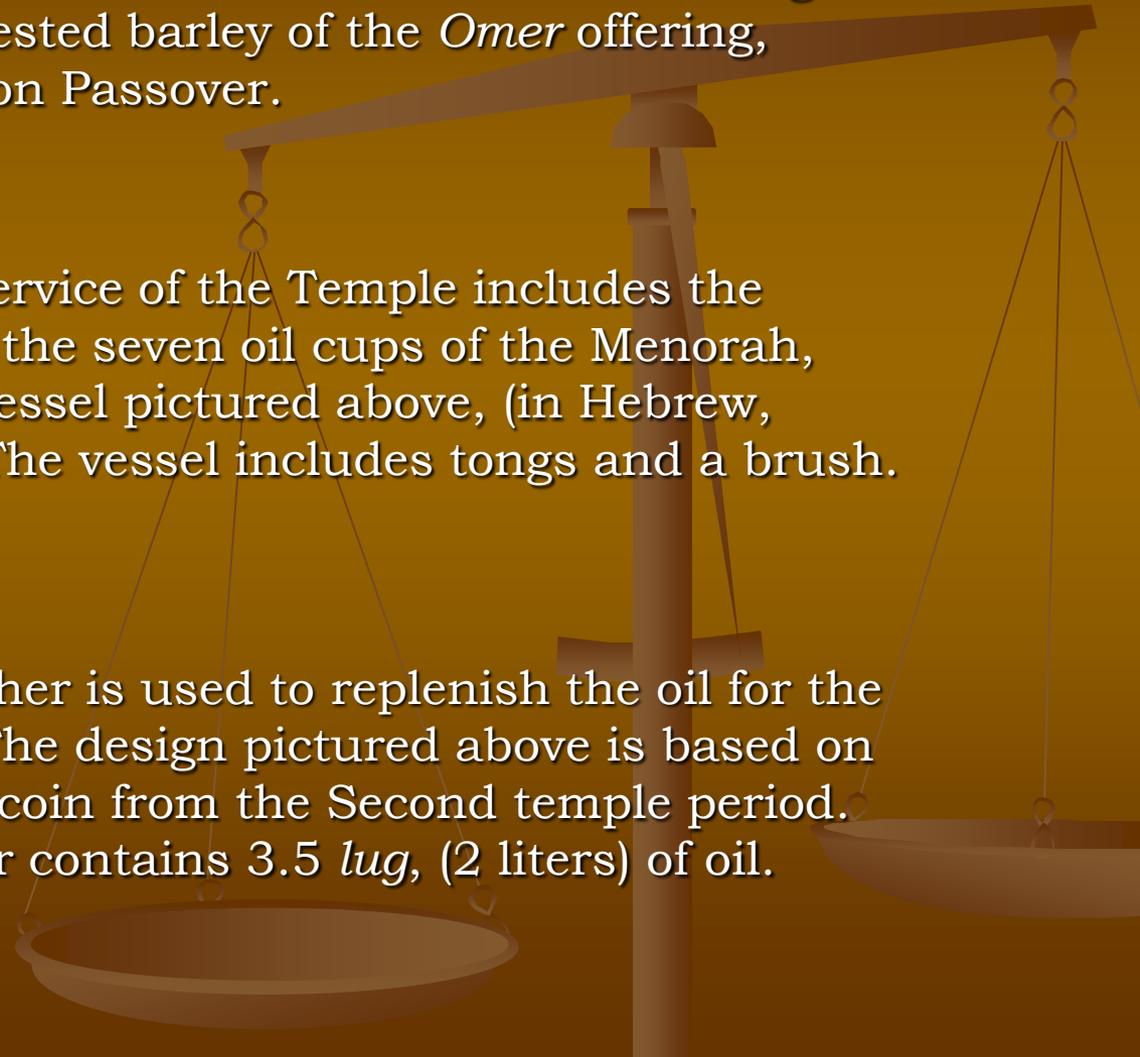
The *Abuv* is a three-tiered stand. The top level holds a perforated copper pan, and below it is a receptacle for hot coals. It is used for roasting the newly harvested barley of the *Omer* offering, performed on Passover.



The daily service of the Temple includes the cleaning of the seven oil cups of the Menorah, using the vessel pictured above, (in Hebrew, *Hatavah*). The vessel includes tongs and a brush.



The oil pitcher is used to replenish the oil for the menorah. The design pictured above is based on an ancient coin from the Second temple period. This pitcher contains 3.5 *lug*, (2 liters) of oil.



# Temple Vessels: Small Oil Flask, Frankincense Censer, Incense Chalice



The small golden flask is used to pour olive oil into the menorah. The priest pours oil into this flask from the larger pitcher, which contains enough oil necessary for all seven lamps. This smaller flask is then used to replenish the oil of each individual lamp.



Once a week, on the Sabbath, the twelve loaves of the showbread are removed by the priests, and replaced with new loaves. At the same time, the two portions of frankincense are also replaced. The two portions of frankincense are carried inside the gold Frankincense Censer. Still inside the censer, they are placed on the table of the showbread.



The incense chalice, which holds "half a portion" (approx. 200 grams), of the incense offering ingredients. The chalice is carried into the Sanctuary of the Temple, where the golden incense altar stands. Upon entering the Sanctuary the priest sounds the small ring-shaped bell seen on the top of the chalice cover.

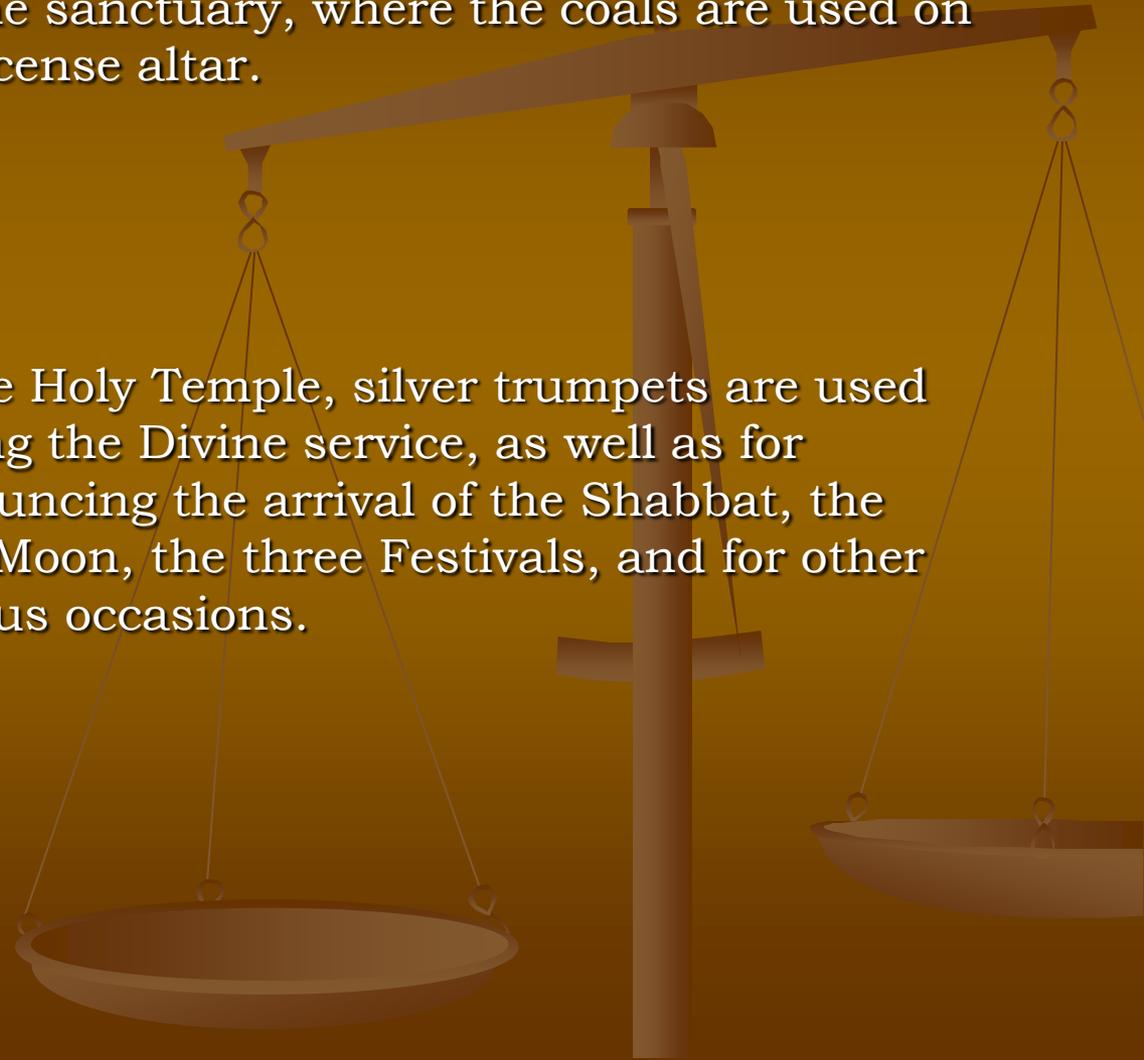
# Temple Vessels: Incense Shovel and Silver Trumpets



This shovel is used to remove burning coals from the outer altar. The priest then carries the coals on this shovel into the sanctuary, where the coals are used on the golden incense altar.



In the Holy Temple, silver trumpets are used during the Divine service, as well as for announcing the arrival of the Shabbat, the New Moon, the three Festivals, and for other various occasions.



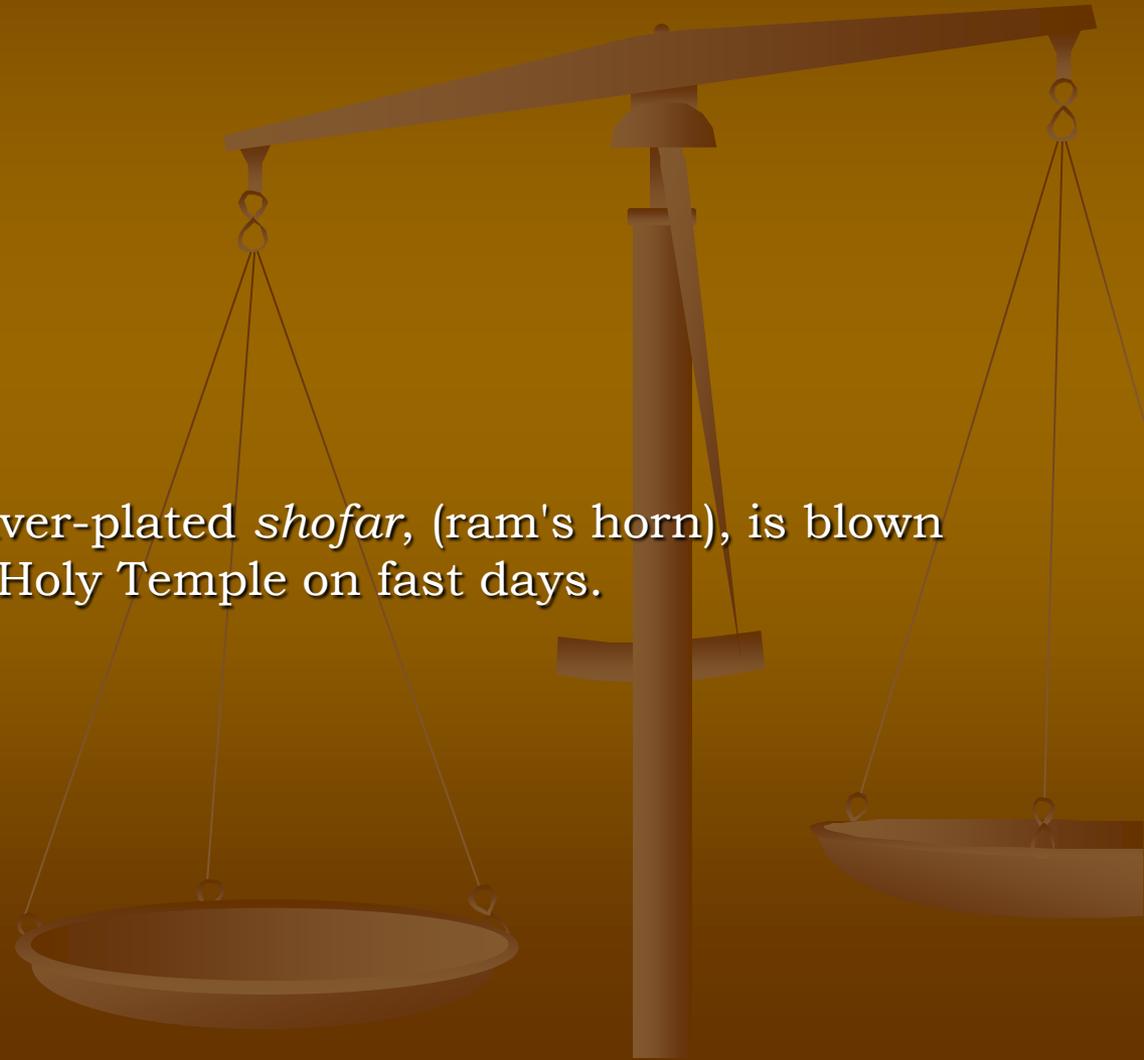
# The Holy Temple: Two Shofars



The gold-plated *shofar*, (ram's horn), is blown in the Holy Temple on Rosh Hashana.



The silver-plated *shofar*, (ram's horn), is blown in the Holy Temple on fast days.



# The Holy Temple: Harp and Lyre



The harp, or *nevel*, is a prominent instrument used by the Levites in their orchestral accompaniment to the Divine service.



The lyre, or *kinnor*, like the harp, is frequently mentioned in the book of Psalms, as being a feature of the Levitical orchestra which performs in the Inner Courtyard of the Holy Temple.

