

Yahweh

Features Unique to Ezekiel's Temple

- No wall of partition to exclude Gentiles
- No Court of Women
- No Laver (see Ezekiel 36:24-27)
- No Table of Shewbread

- No Lampstand or Menorah
- No Golden Altar of Incense
- No Veil
- No Ark of the Covenant

פינחס

Numbers. 25:10-29:40

1 Kings. 18:46-19:21,

John. 2:13-25

Phinehas

Numbers 25:

1 ¶ And Israel abode in Shittim, and the people began to commit **whoredom** with the **daughters of Moab**.

2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

3 And Israel joined himself unto Baal peor: and the anger of YHVH was kindled against Israel.

4 And YHVH said unto Moses, Take all the heads of the people, and hang them up before YHVH against the sun, that the fierce anger of YHVH may be turned away from Israel.

5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal peor.

6 ¶ And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation.

Numbers 25:

7 And when **Phinehas**, the son of **Eleazar**, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

9 And those that died in the plague were twenty and four thousand.

Phinehas

- H6372

- פינחס

- pîynechâs

- Apparently from H6310 and a variation of H5175; ***mouth of a serpent***; *Pinechas*, the name of three Israelites: - Phinehas.

Eleazar

- 0499. אלעזר

'El`azar, el-aw-zawr'

from 410 and 5826; God (is) helper;
Elazar, the name of seven Israelites:--
Eleazar.

Zealous

- H7065
 - קנא
 - qânâ'
 - *kaw-naw'*
- A primitive root; to *be* (causatively *make*) *zealous*, that is, (in a bad sense) *jealous* or *envious*: - (be) envy (-ious), be (move to, provoke to) jealous (-y), X very, (be) zeal (-ous).

What is the duty of the Priest?

Malachi 2:

- 6 The Torah of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.
- 7 For the priest's lips should keep knowledge, and they should seek the Torah at his mouth: for he is the messenger of YHVH of hosts.

The Zeal of Levi

Genesis 29:34

And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called **Levi**.

H3878

לוי

lêvîy

lay-vee'

From H3867; *attached; Levi*,
a son of Jacob: - Levi. See
also H3879, H3881.

Genesis 34:25 ¶ And it came to pass on **the third day**, when they were sore, that two of the sons of Jacob, Simeon and **Levi**, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

Ex 32:26 Then Moses stood in the gate of the camp, and said, Who is on the LORD'S side? let him come unto me. **And all the sons of Levi gathered themselves together unto him.**

Ex 32:28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

LOYALTY OF THE SONS OF ELEAZER

Eze 44:15 But the priests the Levites, **the sons of Zadok**, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD:

Eze 48:11 It shall be for the priests that are sanctified of the **sons of Zadok**; which have kept my charge, which went not astray when the children of Israel went astray, as the

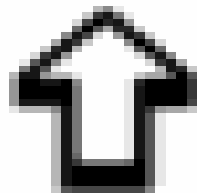
THE COVENANT OF PEACE

Numbers 25:

11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.

12 Wherefore say, Behold, I give unto him my covenant of peace:

שְׂמֵרָה מְכֻלָּה



Broken Var



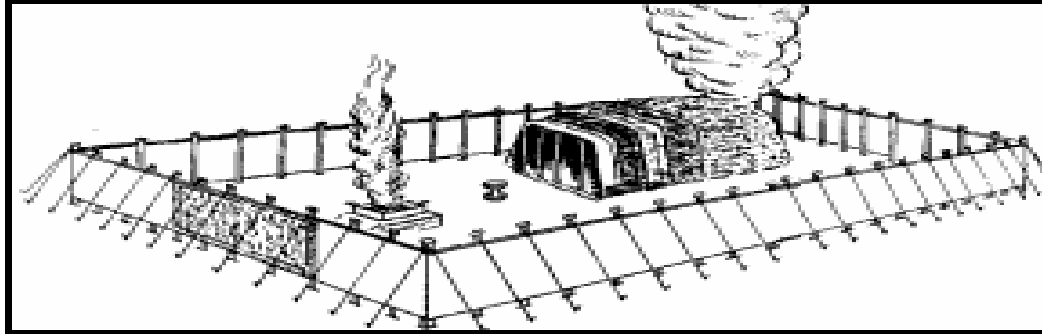
Vav

VAV is a picture of Man

- Since Vav represents the number six, it has long been associated as the number of **man** in the Jewish tradition:
- Man was created on the **sixth** day
- Man works for **six** days - the realm of the *chol* and the mundane
- There are **six** millennia before the coming of the Mashiach
- There are 6 billion people on the Earth

Vav and the Tabernacle (mishkan)

The word Vav is used in [Exodus 27:9-10](#) to refer to the **hooks** of silver fastened to posts (called *amudim*) that were used to hold the curtain (*yeriah*) that encloses the tabernacle:



Just as the tabernacle was the habitation of God while the Israelites traveled in the wilderness, so the Torah is the habitation of His word today. Therefore, the scribes developed the idea that the Torah Scroll was to be constructed in the manner of the tabernacle. They called each parchment sheet of a scroll a *yeriah*, named for the **curtain** of the tabernacle (there are roughly 50 *yeriot* per scroll) and each column of text an *amud*, named for the **post** of the tabernacle's court.

Now since each curtain of the tabernacle was fastened to its post by means of a silver **hook** (*vav*), the scribes made each column of text to begin with a letter Vav, thereby “hooking” the text to the parchment:

The laws of writing a Torah scroll are called *soferut*. There are over 4,000 “laws” or rules used by scribes to prepare a kosher scroll. For instance, the Torah must contain exactly 304,805 well-formed letters in 248 *amudim* (columns or pages). Each *yeriah* ([sheet of parchment](#)) must come from the hide of a kosher animal that has been specially prepared for the purposes of writing. Special inks are used and whenever a scribe writes any of the seven Names of God, he must say a blessing (*l'shem k'dushat Hashem*) and dip his quill in fresh ink.

A Torah scroll may contain no errors of any kind or it is considered *passul* (invalid). Each line of every amud is carefully read (backwards) by the sofer and compared against a working copy (called a *tikkun*). If an error is detected in a *yeriah*, it must be removed from the scroll and buried in a *genizah*, a sort of “cemetery” or repository for sacred texts (the most famous *genizah* is the Cairo Genizah).



יריעה

Yeriah - sheet

עמוד

Amud - Column
(page)

42 lines
per amud

Safrut -
rules of sofer

Tikkun -
voweled text

304,805 letters
in Torah Scroll

The Belly of the Torah

An oversized Vav marks the “center” of the entire Torah (Leviticus 11:42):

כָּל הַזֵּיָאֵל עַל-גַּחֲוֹן וְכָל הַזֵּיָאֵל עַל-אַרְבַּע



“belly”

Appropriately enough, the word in which this Vav occurs is *gachon*, meaning “belly.”

6	Y	Y	⸀	⸁
Gematria	Pictograph	Ktav Ivri	Ktav Ashurit	Book Type

The letter Vav is the sixth letter of the Aleph-Bet, having the numeric value of six. The [pictograph](#) for Vav looks like a tent peg, whereas the classical Hebrew script (*ketav Ashurit*) is constructed of a vertical line and conjoined Yod. The meaning of the word *vav* is "hook," as a connecting hook used when the *mishkan* (tabernacle) was assembled.

The Broken Vav

Soferut (i.e., the laws concerning the scribal arts of writing *Sefrei Torah*) requires that all Hebrew letters be well-formed - that is, no letters can touch other letters and no letters can be malformed, broken, or otherwise illegible. However, there is a strange exception to these rules regarding the Vav that appears in the word

“shalom” Numbers 25:12:



Broken Vav

Yeshua the Temple

Priest now

&

Yeshua the Priest of

War in the second

coming

YESHUA IN THE ROLE OF THE PRIEST OF THE TEMPLE

Isaiah 61:

**1 ¶ The Spirit of the Adonai Elohim is upon me; because the YHVH hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;
2 To proclaim the acceptable year of the YHVH,**

DEAD SEA SCROLLS TEXTS

The Coming of Melchizedek 11Q13 Col.2

**2 To proclaim the acceptable year of the
Melchizedek**

John the Baptist and the role of the Messiah

Luke 7:

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

22 Then Yeshua answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

Messiah Ben Joseph

Isaiah 35:

- 5 ¶ Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.
- 6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

The first of these is called *Messiah ben Joseph*, the other *Messiah ben David*. According to tradition, Messiah ben Joseph is a tzaddik who according to some sources is destined to suffer and die for his people. Despite what some claim today, the "suffering servant" found in the chapters of Isaiah is considered in ancient Jewish commentary, to be Messiah ben Joseph as well as representing Israel.

As Rabbi Yitzchak Ginsburgh states, prior to the establishment of the Kingdom of God, Messiah ben Joseph, *"will rectify certain aspects of reality in preparation for the advent of Messiah ben David."*

In early Talmudic times, the Rabbis were aware that Scripture gave conflicting descriptions of Mashiach. We find a discussion in the Talmud on this issue:

“R. Joshua opposed two verses: it is written, ‘And behold, one like the son of man came with the clouds of heaven’, whilst elsewhere it is written, ‘behold, thy king cometh unto thee, lowly, and riding upon an ass!’”¹⁶ After much discussion on these seeming contradictory passages, the Rabbis concluded: “If they (Israel) are meritorious, he will come with the clouds of heaven; if not, lowly and riding upon an ass.”¹⁷

One of the most detailed and powerful descriptions of the role of Mashiach Ben Yosef is found in the Zohar:

“When the Mashiach hears of the great suffering of Israel in their dispersion, and of the wicked amongst them who seek not to know their Master, he weeps aloud on account of those wicked ones amongst them, as it is written: "But he was wounded because of our transgression, he was crushed because of our iniquities." ...The Mashiach, on his part, enters a certain Hall in the Garden of Eden, called the Hall of the Afflicted. There he calls for all the diseases and pains and sufferings of Israel, bidding them settle on himself, which they do. And were it not that he thus eases the burden from Israel, taking it on himself, no one could endure the sufferings meted out to Israel in expiation on account of their neglect of the Torah. So Scripture says; "Surely our diseases he did bear." As long as Israel were in the Holy Land, by means of the Temple service and sacrifices they averted all evil diseases and afflictions from the world. Now it is the Mashiach who is the means of averting them from mankind until the time when a man quits this world and receives his punishment...” 24

The wealth of names associated with Messiah indicate the extent of ideas that surround him.

These names include;

Messiah ben Joseph,
Messiah ben David,
Messiah ben Ephraim,
the Leprous Messiah,
Head of Days,
Son of Man,
Tzemah (Shoot),
Menachem (Comforter),
Nehora (Light),
Shalom (Peace),
Tzaddik (Righteous),
Adonai (Lord),

Yinnon (Continued),
Tzidqenu (Our Justice),
Pele (Miracle),
Yo'etz (Counselor),
El (God),
Gibbor (Hero),
Avi 'Ad Shalom (Eternal
Father of Peace),
Fragrance,
David,
Shiloh

***The Messiah Texts, Raphael Patai, Wayne State
University Press, Detroit, 1979, pp. 17-22.***

The eminent scholar Raphael Patai, who "taught Hebrew at the Hebrew University of Jerusalem" and served as Professor of Anthropology at Dropsie University, said this of the two-messiah theory:

"When the death of the Messiah became an established tenet in Talmudic times, this was felt to be irreconcilable with the belief in the Messiah as Redeemer who would usher in the blissful millennium of the Messianic Age. The dilemma was solved by splitting the person of the Messiah in two: one of them, called Messiah ben Joseph, was to raise the armies of Israel against their enemies, and, after many victories and miracles, would fall victim Gog and Magog. The other, Messiah ben David, will come after him (in some legends will bring him back to life, *which psychologically hints at the identity of the two*), and will lead Israel to the ultimate victory, the triumph, and the Messianic era of bliss."

Talmud - Mas. Sukkah 52a –

*What is the cause of the mourning [mentioned in the last cited verse]? — R. Dosa and the Rabbis differ on the point. One explained, **The cause is the slaying of Messiah the son of Joseph**, and the other explained, The cause is the slaying of the Evil Inclination. It is well according to him who explains that the cause is the slaying of Messiah the son of Joseph, since that well agrees with the Scriptural verse, And they shall look upon me because they have thrust him through, and they shall mourn for him as one mourneth for his only son; but according to him who explains the cause to be the slaying of the Evil Inclination, is this [it may be objected] an occasion for mourning? Is it not rather an occasion for rejoicing? Why then should they weep? — [The explanation is] as R. Judah expounded: In the time to come the Holy One, blessed be He, will bring the Evil Inclination and slay it in the presence of the righteous and the wicked.*

Did you Know about the
Rabbinical teaching
about the Priest of War
or the WAR MESSIAH?

THE HIGH PRIEST ANOINTED FOR WAR

Deuteronomy 20:1-3:

When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the LORD thy God is with thee, which brought thee up out of the land of Egypt. And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people, And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them.

The first Priest anointed for war that we find mention of, was Phineas, the grandson of Aaron:

Midrash Rabbah - Leviticus XX:2 - *Elisheba the daughter of Amminadab did not enjoy happiness in the world. True, she witnessed five crowns [attained by her relatives] in one day: her brother-in-law was a king, her brother was a prince, her husband was High Priest, her two sons were both Deputy High Priests, **Phinehas her grandson was a Priest anointed for war.***

Talmud - Mas. Sotah 43a - *Thus it states: And Moses sent them, a thousand of every tribe, to the war, them and Phinehas* — ‘them’ refers to the Sanhedrin; **‘Phinehas’ was the [priest] Anointed for Battle;***

Numbers 31:

1 ¶ And the LORD spake unto Moses, saying,

2 Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

4 Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.

7 ¶ And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.

8 And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

Elsewhere in Midrash Rabbah (below) we find reference to the same person, this time called, **"the War Messiah."** What is interesting here is the footnote, which links the Priest Anointed for War to the coming Messiah. This is especially significant regarding Yeshua, as the first time He came as the Temple High Priest (**in order to be the final Yom Kippur sacrifice for sin**) whereas He will return the second time as the *"War Messiah"* to smite His enemies (i.e., Isaiah 59:17 where He wears the **"garments of vengeance."**):

Isaiah 59:15-17 –

Yea, truth faileth; and he that departeth from evil maketh himself a prey: and YHVH saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.

Midrash Rabbah - The Song of Songs II:33 - MY BELOVED SPOKE AND SAID UNTO ME. *He spoke through Elijah and said through the Messiah. What did he say to me? RISE UP, MY LOVE, MY FAIR ONE, AND COME AWAY. R. Azariah said: FOR LO, THE WINTER (HA-SETHAW) IS PAST: this refers to the kingdom of the Cutheans which seduces (mesithah) the world and leads it astray by its falsehoods, as we read, If thy brother, the son of thy mother, entice thee-- yesitheka (Deut. XIII, 7). THE RAIN IS OVER AND GONE: this refers to the subjection of Israel. THE FLOWERS APPEAR ON THE EARTH: the conquerors have appeared on the earth. Who are they? R. Berekiah said in the name of R. Isaac: As it is written, And the Lord showed me four craftsmen (Zech. II, 3), namely, **Elijah, the Messiah, Melchizedek, and the War Messiah.*** THE TIME OF THE ZAMIR IS COME: the time has come for Israel to be delivered; the time has come for uncircumcision to be cut off; the time has come for the kingdom of the Cutheans to expire; the time has come for the kingdom of heaven to be revealed, as it says, And the Lord shall be king over all the earth (ib. XIV, 9). AND THE VOICE OF THE TURTLE IS HEARD IN OUR LAND: Who is this? This is the voice of the Messiah*

* Lit., the priest anointed for war', an expression originally applied to the priest who accompanied the troops. Cf. Suk. 52a, where instead of ' War Messiah ' we have ' Messiah son of Joseph'. The two are probably identical, Messiah the son of Joseph being regarded as the forerunner of the Messiah during the wars that will precede his advent.

The following section of the Talmud, shows distinctions drawn between the Deputy Temple High Priest and the High Priest Anointed for War, with the former taking precedent regarding issues of defilement, but the latter's life being considered more important (if one had to choose between the two of them) as he has a responsibility to many people:

Talmud - Mas. Nazir 47b –

The question was propounded: As between [the High Priest] anointed for a war, and the deputy [High Priest], which is of superior sanctity? Does the [High Priest] anointed for war take precedence, because he is qualified to go to war, or does the deputy take precedence, because he is qualified to perform the Temple service?* — Come and hear: For it has been taught: The only difference between a [High Priest] anointed for war and a deputy is that if they were both walking by the way and encountered a meth mizwah, the [High Priest] anointed for war is to defile himself, but not the deputy (Temple Priest). But has it not been taught: A [High Priest] anointed for war takes precedence of a deputy? — Mar Zutra replied: **As far as saving his life is concerned**, the [High Priest] anointed for war has a superior claim for many [people] depend upon him, but as regards defilement, the deputy is of superior sanctity, as has been taught: R. Hanina b. Antigonus said that the reason the office of deputy to the High Priest was created, was that should any disqualification happen to him [the High Priest], he can enter and minister in his stead.

* But once a priest had been anointed for war, he could no longer take part in the Temple service.

His garments are red with the blood of judgment. There is a connection between the garments of vengeance and the Lord's Day of vengeance:

Isaiah 63:1-6 –

*Who is this that cometh from Edom, **with dyed garments from Bozrah?** this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. **Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone;** and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; **and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come.** And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.*

Revelation 14:14-20 –

*And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, **and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress,** even unto the horse bridles, by the space of a thousand and six hundred furlongs.*

Revelation 19:11-15 –

*And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, **that with it he should smite the nations:** and he shall rule them with a rod of iron: **and he treadeth the winepress of the fierceness and wrath of Almighty God.***

Tabernacle / First Temple / Second Temple / Ezekiel's Temple

The Table of Showbread

X

X

X

The Golden Lampstand (Menorah)

X

X

X

The Altar of Incense

X

X

X

The Veil

X

X

X

The Ark of the Covenant

X

X

X

