

Hi, everyone, and welcome to the broadcast. Today I'm going to be continuing the series on the Jewish roots of the faith.

And actually,

I just kind of wanted to pose a question to you all. If you would like to see this as more than just a series if you'd like to see it as a regular feature on the blog, the Jewish roots of the faith, please comment below and let me know this vlog is here for you. It's not for me, if it's something that you're enjoying learning about, and it's something that you're enjoying and want to see more of, please let me know that because I will make it a regular feature on the blog. I'll obviously still do the regular blog posts, but I can have this as a feature on a regular basis on the blog. So please comment below and let me know if that's something that you would like. And also let me know if you're enjoying the audio. I know that I personally like audio. I like to read too but I like I like I kind of like to mix it up. But again, this isn't for me, it's for you. So let me know if you like the audio, as well as the written blog. So I'm going to be continuing on with the series and we're going to continue our journey into the tabernacle. And today we are going to take a step into the inner court, or the holy place. And if you haven't listened to the message on the outer court, I would suggest that you kind of stop here, go back and listen to that. Because I may say things during this message, I haven't pre planned this message. So I really don't know what I'm gonna say. I'm just teaching you what I've learned. You know, please understand that this is not my analogy. This is not me just drawing conclusions. The this I'm sharing with you things I've learned over time. And

this

is a foreshadowing or a pattern that God painted. Not me. This is stuff God has given since the beginning of time to be a picture of the Messiah and a picture of our salvation. And it's not something that I'm drawing conclusions out of that these things were, were done in a certain way. Because since Genesis, from Genesis to Revelation, God has given a picture of salvation, and a picture of man's salvation and man's relationship with Jesus. So, you know, please understand that this is not me. I'm not coming out with these things. So at this point, I really don't know what I'm going to say to you. I'm just going to share with you what I've learned. But it's definitely not. I'm not that clever. It's definitely not stuff I'm coming up with. These are patterns painted by God, to show from the beginning of time how he had a plan. And the tabernacle is a picture

of that

plan. And it was meant to be that way, I'm not just kind of associating the two. So if you haven't, because I don't know which

which direction this is going to take, if you haven't listened to the message on the outer court, I would definitely recommend doing that so that you don't kind of miss out on anything. So let's take a step into the holy place. Now, like the outer court, there are furniture, there are pieces of furniture in the inner court or the holy place and the outer court, we had the labor and we had the altar of sacrifice in the inner court. I'm sorry, if I keep pausing because I have a really bad sore throat so please forgive me if my voice is kind of scarfie. So in the outer court, we had the altar of sacrifice and the labor in the inner court or the holy place and we now have three pieces of furniture. We have the table of showbread. We have the seven branched menorah, and we have the altar of incense and I'm going to go over each piece with you Show you how God has used these as a picture of our salvation from the outer court to our walk with God

in the inner court.

So the first piece of furniture we're going to look at is the table of showbread, the showbread, or what's known as the lock him happening, or the bread of presence

was continually

placed before God each week if that's why it's known as the bread of presence, because it's always present before God. And it was on a table that was made of acacia wood, and covered in gold, and the table or shall have been held certain elements like pitchers and bowls and spoons. And there were to be placed by God's command 12 cakes of unleavened bread. Now again, leaven as I went over in the teaching on the Passover Seder, unleavened bread, leaven is symbolic of sin. Are hametz cannot be in the presence of God. So this was unleavened bread 12 cakes in two stacks on the show one or the table, and the stacks had Frankincense placed beside them. These were at the command of God, this was not man's doing. God commanded it to be this way. 12 cakes in two stacks. And every Sabbath, those cakes were removed or replaced with new ones. The priests were entitled to the cakes that were removed. They could eat them. Remember, this is unleavened bread. So this is kind of like crackers. It's not like bread that gets moldy or anything like that. They were entitled to eat them, but they had to be eaten in a holy place, because this was holy bread. So we have this unleavened bread on the show home or the table of showbread. And each week, a new stack or new stacks were brought in The old ones removed. So that is the table of showbread. I'm just kind of gonna, I'm just going to give you an overarching view of each of the pieces and then we'll tie them all together. Then the next piece that we have is the seven branched menorah. Now you probably are used to seeing the menorah that we, that the Jewish people or the Messianic Jewish people like myself, have at Hanukkah, and this is not a Hanukkah menorah. This is this, unlike the Hanukkah menorah, which has eight branches and then a branch in the middle. This has seven branches, three on

each side, and then one central branch. And then on top of these were these little kind of lamps that had olive oil and this burned continually in the holy place. It's important to note that this was the only source of light in the holy place. So without the menorah burning there would be no light. So this burned continually. Leviticus chapter 24, verse three, actually, I'll go back to verse one. Then the Lord spoke to Moses saying command the children of Israel that they bring to you pure oil of pressed olives. So this was olive oil, for the light to make the lamps burn continually outside the veil of the testimony. So this is the veil that sits between the holy place and the Holy of Holies. So the, the menorah was outside the veil, in the tabernacle of meeting Aaron shall be in charge of it from evening until morning before the Lord continually. It shall be a statute forever in your generations he shall be in charge of the lamps on the pure gold lamp stand before the Lord continually. So these had the seven of the seven lamps. And then Aaron was to be in charge of this in the tabernacle. It was errand to be in charge of this continually burning

And then we have the altar of incense,

and the altar sat in front of the Holy of Holies.

And the altar of incense was made out of acacia wood.

And it

again, it was overlaid with pure gold. And gold is symbolic here. We had the bronze in the outer court which was symbolic of judgment and sin. Gold is the overarching theme of the inner court and gold represents the glory of God. So we go from salvation and the outer court to the glory of God and the inner court. And it was made, it was made of acacia wood, it was overlaid with gold,

and there was

pure incense sweet spices, and they had a perfumer, who would make this incense and this would be burning the incense in the holy place. So we have the table of showbread. We have the menorah, and we have the altar of incense right Though it's sat in front of the Holy of Holies. So now the question becomes how does this tie in to you as a believer? What does this have to do with us? So, the table of showbread or the showbread itself is representative of communion. This was motza. Again, going back to the message that I did on the Passover Seder, if you look at a piece of motza you will notice that it is striped. It is pierced, it is bruised, and during the Passover, it is broken. Anytime it's eaten, it's broken. So this is representative of the body of Christ. This is our communion. So we go through from salvation. And as part of our salvation, we then start to partake in communion. Jesus said, This is my body Do this in remembrance of me.

So part have communion and Jesus also said,

I am the bread of life.

So the bread is

indicative of the body of Jesus and communion. Jesus is the bread of life. He is our salvation. So this is that part of our walk with God where we partake in communion and we do this in remembrance of him. As he says, the table that's the table of showbread. The altar of incense is indicative of prayer.

Psalm 141 verse two says, Let my prayer be set before you as incense, the lifting up of my hands as the evening sacrifice. Revelation chapter eight verse three verses three and four say, then another angel having a golden sensor came and stood at the altar. He was given much incense that he should offer it with the prayers Of all the saints upon the golden altar which was before the throne. Remember I said the altar of incense was before the Holy of Holies. It continues on verse four, and the smoke of the incense with the prayers of the saints ascended before God from the angels hand.

So what we're looking at

in the throne room that John has in rivulet that John has in his vision and revelation is also a vision of the holy place in the Holy of Holies. In the tabernacle, so we have the altar of incense, which is representative of the prayers of the saints. So so far we have prayer, and we have communion. Now we go to the golden lampstand. The Golden lampstand is light, it is the only source of light in the holy place without it, the priests could not minister. Without it. Nothing could take place in the holy place. Our source of light His His word, by word is a lamp unto my feet and a light to my path. Without his word illuminating our path. We wouldn't know how to walk with Him. We wouldn't know anything about salvation, or God's plan. His word, you know, I've, I hear people use it, use it all the time. Bible, the Bible basic instructions before leaving Earth, it's our instruction manual. Without it, we don't know where to go. It's our light. So we've gone from salvation, where sin is dealt with in the outer court. So we go through the altar. We go through the labor of baptism, we enter into the holy place where we now have prayer, the Word of God and communion. These are the three elements of our faith that help us to draw closer to God. These three elements prayer, the word communion allow us to get closer to God in the Holy of Holies that's why these sit right outside the Holy of Holies. When we have developed a life of prayer, communion, and the word we then can enter into the presence of God. And communion can also be indicative of community. We not only take communion and receive what represents his body, but communion with other believers as well. The light were also kept, we're also commanded to be salt and light, witnessing is also part of this. So

sharing not only reading his word, but sharing his word, not only praying for ourselves but praying for others, not only taking communion in taking what represents his body and doing it in remembrance of him, but also being the body of Christ being together. So these are all have to do with not only our own personal walk, but also in how we're supposed to share this with others, praying for others, sharing his word with others, sharing him with others and being the body that represents him. So we go from the outer court of our judgment and sin, and we enter

into communion,

and his word and prayer, and then we can draw it ourselves into the very presence of God. So this is the holy place. This is where we grow and we learn and we communicate fathers, and we pray and we study His Word. This is our preparation for entering into His presence. So I hope you enjoyed this message. Again, this is not me, I'm not drawing these conclusions out of this. This is God's pattern for us painted since Genesis, through revelation. Ever God has not done anything in a vacuum. He doesn't do anything without purpose. Everything the tabernacle the model for it was all to paint a picture and a pattern for us of salvation. And of Jesus, it was all to show the way. The first Passover wasn't just a one time event. That meant you know, nothing more than baking, unleavened bread. It had to do with showing them the picture of their Messiah. It's all prophetic. So I really hope you enjoyed this. Please comment and let me know if you want to see a continuation of the Jewish roots of the faith as on a regular basis. And please subscribe to the blog over here on the right hand side you will see a subscribe box. That is just the blog subscription. It is not a mailing list. So you will only get notified when there's a new blog post. And I thank you for listening. And I look forward to going into the next message on the Holy of Holies

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