

Ex 28

AHARON AND HIS BANIM MADE KOHANIM; COMPARE THE KESONES OF THE KOHEN GADOL AND THE KESONES OF MOSHIACH, THE KOHEN L'OLAHM AL DIVRATI MELKI-TZEDEK (YN.19:23 AND VERSE EX 28:4). THE KOHEN GADOL HAD EIGHT PIECES OF BIGDEI KODESH (HOLY GARMENTS): THE CHOSHEN, (BREAST-PLATE WITH THE URIM AND THUMMIM), THE EPHOD, THE ME'IL (ROBE), THE KESONES (SEE YN.19:23 ON MOSHIACH'S KESONES), THE MITZNEFET (TURBAN), THE AVNET (SASH), THE MIKHNESEI BAHD (LINEN BREECHES OR UNDER-GARMENTS) AND THE GOLD TZITZ (HEAD-PLATE) (SEE ALSO LEVITICUS CHAPTER 8); THE KOHEN HEDEYOT (ORDINARY KOHEN) WORE ONLY FOUR OF THESE ARTICLES, KESONES, MIKHNESEI BAHD, AVNET, AND MITZNEFET, SIMILAR TO THE KOHEN GADOL ON YOM KIPPUR AS IN LEVITICUS 16:4)

Ex 29

S'MICHAH (ORDINATION, SEE SHEMOT 28:41; BAMIDBAR 27:23) WHICH IS CALLED HERE MILLU'IM, THE FILLING OF THE HANDS OF THE KOHANIM BY MOSES WHO ALONE DRESSES THEM IN THEIR BIGDEI KODESH (HOLY GARMENTS), SETTING THEM APART AS KODESH; HERE WE SEE IN VERSE 4 THE BASIS IN TORAH FOR THE MIKVEH MAYIM IMMERSION REQUIRED OF THE KEHILLAH OF MOSHIACH WHICH KEHILLAH IS ITSELF A MAMLECHET KOHANIM (SEE 1K 2:9 OJBC); THE OHEL MO'ED IS THE PLACE WHERE AN APPOINTMENT WITH HASHEM IS KEPT FOR IT IS THE TENT OF APPOINTED MEETING; MESSIANIC BELIEVERS MEET IN THE MESSIANIC CONGREGATION BY DIVINE APPOINTMENT (SEE VERSE 42) AND THE MESSIANIC RO'EH AND MESSIANIC SHAMMASHIM ARE ORDAINED WITH THEIR HANDS FILLED WITH HOLY RESPONSIBILITIES THAT THEY ARE

AUTHORIZED TO CARRY OUT AS DUTIES UNTO HASHEM (ON THIS SEE 1 TI 3:1-15 AND TI 1:5-14 IN THE OJBC)

Ex 30

THE GOLDEN MIZBE'ACH; RANSOM OF NEFASHOT (SOULS)

Ex 31

BEZALEL (HIS NAME MEANS "IN THE SHADOW OF G-D'S PROTECTION"), AND OLOLIIV, SPIRIT-FILLED ARTISTS FOR ISRAEL; A HOLY INVENTORY OF THE MISHKAN; MOSHE AND THE TWO LUCHOT HAEDUT, THE LUCHOT HABRIT

Ex 32

THE EGEL HAZAHAV; THE LUCHOT HABRIT BROKEN; MOSHE, LIKE MOSHIACH, OFFERS HIMSELF IN HIS EFFORT TO SPARE THE PEOPLE FROM THE WRATH OF HASHEM

Ex 33

HASHEM SPEAKS TO MOSHE; THE PROPHETIC SIGN AND NAMESAKE OF MOSHIACH IS MENTIONED (COMPARE VERSE 11 WITH ZECHARYAH 6:12-13; EZRA 3:8; ZECHARYAH 3:8; YESHAYAH 49:8), YEHOSHUA (WHOSE ARAMAIC NAME IS YESHUA, AS IT IS GIVEN IN NEHEMIAH 8:17); ALSO SEE THE ARAMAIC TARGUM ON ZECHARYAH 3:8 WHERE THE NEXT TO THE LAST WORD IS MESSIAH, PROVING THAT IT WAS A JEWISH INTERPRETATION OF THIS TEXT THAT TZEMACH IS A CODE-WORD FOR MOSHIACH; THE TARGUM ALSO SAYS THAT ZECHARYAH 6:12 IS REFERRING TO THE MOSHIACH; THE JERUSALEM TALMUD BERAKHOT 5A SHOWS THAT THE RABBIS WERE FAMILIAR WITH THE INTERPRETATION THAT SAYS THAT TZEMACH REFERS TO THE MOSHIACH, FOR THAT TALMUDIC PASSAGE DEALS WITH ZECHARYAH 6:12; THE SCRIPTURE SAYS "TZEMACH SHEMO!" TZEMACH (MOSHIACH) IS HIS (YEHOSHUA /YESHUA'S)

NAME (SEE ZECHARYAH 6:12); THEREFORE YEHOSHUA IS THE PROPHETIC SIGN AND NAMESAKE OF THE COMING MOSHIACH-ISAIAH 49:8

Ex 34

THE LUCHOT HABRIT RENEWED

Ex 35

THE NEDAVAH (FREE-WILLED OFFERING) FOR THE MISHKAN; BEZALEL BEN URI BEN HUR, THE ARTIST FROM THE TRIBE OF YEHUDAH IS A PROPHETIC SIGN OF MOSHIACH BEN YEHUDAH THE ARCHITECT OF THE ETERNAL MISHKAN, THE ULTIMATE BUILDER SENT BY HASHEM FOR THE BEIS HAMIKDASH THAT HAS BEEN RAISED UP NEVER TO BE DESTROYED AGAIN; BEZALEL AND OHOLIV

Ex 36

ARTISTS FOR ISRAEL RECEIVE THE TERUMAT HAKODESH FOR THE AVODAS HAKODESH; THE MISHKAN IS ECHAD; JUST AS THE DVAR HASHEM TOOK ON GUFANIYUT (CORPOREALITY) AND MADE HIS MISHKAN AMONG US (SEE YECHZEKEL 37:27; YESHAYAH 7:14; YN 1:14), SO HASHEM KNIT TOGETHER THE SINEWS AND RIBS OF HIS DWELLING OF THE KAVOD HASHEM, WHERE HIS SPIRIT DWELLS, ACCORDING TO THE HEAVENLY SPECIFICATIONS GIVEN MOSHE ON HAHAR

NOTES