



Pastor Scott Velain

Exodus 24b and 25a The Tablets and The Tabernacle

During last week study as we moved into Exodus chapter 24, we spoke about several different attributes of Exodus chapter 24. Exodus chapter 24 begins with Moses telling Aaron, Nadab, and Abihu, and the 70 Elders of Israel to come to Yahovah and to worship him from afar. And we're told in Exodus chapter 24 verse two, that Moses was told to come alone when it came to coming near to Yahovah. Aaron and the Elders were not to come near to Yah at this point in time. **E1**

Starting in Exodus chapter 24 verse three, Moses begins to once again tell the people of Israel all of the "*dabar*"... or the "*words*" of Yahovah, and all of his "*mish-pawt*" (*mishpat*), or rules and ordinances. And something very interesting that I want us to make note of is that all the people answered with one voice and said and I quote, "*all the words that Yahovah has spoken we will do*". And once again in Exodus chapter 24 verse four, we clearly see that at this point in time Moses wrote down all of the words of Yahovah. And so, all of these "*dabar*" and "*mishpat*"... (these utterances, and rules) were written down by Moses right there at mount Sinai. And so, I don't want us to be misled by those who try to tell us that these things were not written down until much later in history. They were written down that day right there at mount Sinai in front of Yahovah himself by the hand of Moses not says I... but says our God breathed Scripture.

At this point in time once again, we see Moses building an altar at the foot of the mountain, and once again, this altar was for sacrificing. Moses also sets up 12 pillars according to the 12 tribes of Israel. And at this point in time the young men of Israel (who would have been the firstborn of the family) offered burnt offerings and sacrificed peace offerings of oxen to Yahovah.

Then Moses took half of the blood and put it in basins, and the other half of the blood he threw against the altar. **E1**

And I want us to pay very close attention to what we see here in Exodus chapter 24 verse seven. It says and I quote, "*he took the book of the covenant and read it in the hearing of the people.*" And so, I want us to understand that there was a very real, very physical book that Moses called and I quote, "*the book of the covenant*", that Moses physically read in the hearing of the people. And once again, we hear the house of Israel saying and I quote, "*all that Yahovah has spoken we will do, and we will be obedient.*" At this point in time Moses took the blood and

he physically through it on the people and said and I quote, “behold the blood of the covenant that Yahovah has made with you in accordance with all these words.”

It’s important for us to understand why this blood of the covenant that Yahovah had made with the house of Israel needed to be thrown upon the people of Israel. This once again pointed directly to the blood of our Messiah that covers the heads of every true God-fearing, Messiah following, cross bearing Christian. No covenant is made without blood. And we spoke last week about the importance of how these rituals were carried out back in the times of Moses. And we’ll see even more of these symbolic patterns, and more realities of dualities as we venture into Exodus chapter 25 where we’ll be introduced to the tabernacle in the wilderness, and the great detail that went into creating this tabernacle so that it would be exactly as the tabernacle in Heaven. And we’ll get more into that as we move forward later on in our study. **E1**

Something else that I would like to make mention of here in Exodus chapter 24 is found in verses nine and 10 where we are told that Moses and Aaron and the 70 elders of Israel went up and that they and I quote “*saw the God of Israel*”.

I want us to notice that it was not until after the altar was built, and the covenant was established, and the blood was thrown upon the people, that Yah now allows not only Moses, but also Aaron and Nadab, and Abiu, and all of the 70 elders of Israel to come to him. It wasn’t until the blood of the covenant had cleansed them of their sin, that they could come close to Yah which is once again the exact same pattern that we experience by accepting Yeshua as the sacrificial lamb for the propitiation of our sins. It is his blood that has been thrown upon us and covers our heads, and it is because of his blood that we can now come to our Father in Heaven just as he comes before his Father in Heaven. It was through the power of his blood that the curtain between the sanctuary and the holy of holies was torn right down the middle so that man through the name of Yeshua Hamashiach could now enter into the holy of holies and come before the Father. And this is exactly why our Messiah Yeshua Hamashiach is a priest in the order of Melkesedek. It is he, the man, Yeshua Hamashiach who is the mediator between man and Yahovah. **First Timothy chapter 2 versus five and six: (scrn 1)**

1Ti 2:5 For there is one God, and there is one mediator between God and men, the man Christ Jesus,
1Ti 2:6 who gave himself as a ransom for all, which is the testimony given at the proper time.



Just as Moses was a man who was the mediator between Yah and man, so too now is our Messiah the man who is now the one mediator between Yah and men. Once again, we see these biblical patterns occurring over, and over, and over again, and we're going to see a lot of them so if you're keeping track, you might want to have a couple tablets of paper there with you. **E1**

Getting back to Exodus chapter 24 versus nine and 10, we see something else very peculiar. We're told in Exodus chapter 24 verse 10 that when Moses and Aaron and the 70 elders of Israel went up, that they saw the God of Israel. I want to assure you my friends that what Moses and the 70 elders of Israel were seeing was a vision of Yah, and not Yah physically and in physical form. How do we know that?

The closest any man has ever come to actually seeing Yah is Moses, and we can read about that event in **Exodus chapter 33 versus 18 through 23 E2**

Exo 33:18 Moses said, "Please show me your glory."

Exo 33:19 And he said, "I will make all my goodness pass before you and will proclaim before you my name 'The LORD.' And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy."

Exo 33:20 But," he said, "you cannot see my face, for man shall not see me and live."

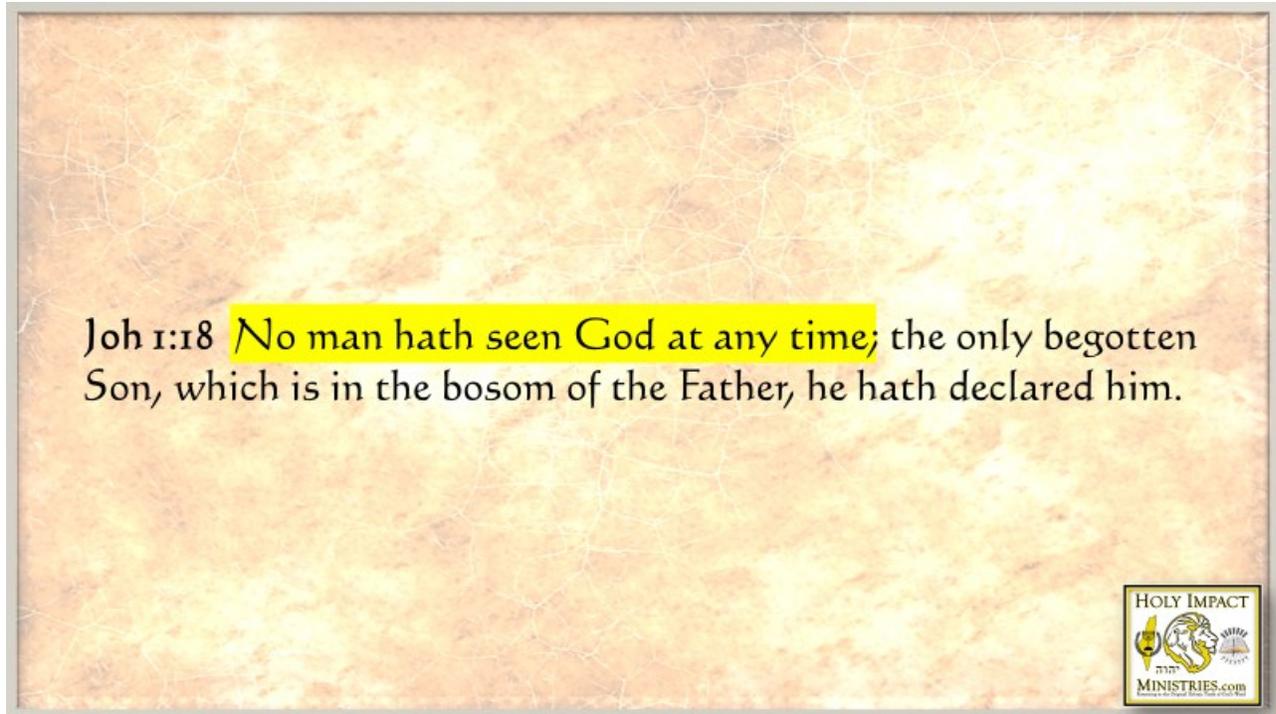
Exo 33:21 And the LORD said, "Behold, there is a place by me where you shall stand on the rock,

Exo 33:22 and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by."

Exo 33:23 Then I will take away my hand, and you shall see my back, but my face

shall not be seen.”

I want us to once again notice in the New Testament that according to the apostle John, no man even up until the time of the apostles has ever seen God at any time. And we can read that in **John chapter 1 verse 18: (scrn 2)**



Clearly according to the apostle John, after the death, burial, and resurrection of our Messiah, John tells us that no man has seen God at any time. And so, I also want us to remember in John chapter 14 verses eight and nine, when Philip says to our Messiah, “*Lord, show us the Father, and it is enough for us.*” And Yeshua responds by saying and I quote, “*have I been with you so long, and you still do not know me Philip? Whoever has seen me has seen the Father. How can you say, show us the Father?*” Obviously, our Messiah was not telling Philip that he was the Father. Nor was our Messiah telling Philip that he had seen the Father with his human eyes. What our Messiah was telling Philip was that everything that the Messiah had done... all of his works, all of these miracles, all of his kindness, have already shown him the Father who was working in and through our Messiah. And the very fact that John tells us very clearly in John chapter 1 verse 18 and I quote, that “*no man had seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him*”, clearly shows us that to this very day no man has actually seen God the Father other than Yeshua his only begotten Son. What did we just read in **Exodus chapter 33 verse 20? E2**

Yah told Moses very specifically and I quote, “*you cannot see my face for man shall not see me and then live*”. And so, let there be no mistake about it my friends, no man other than our Messiah who sits at the right hand of the Father has ever seen our Father in Heaven and this would include Moses and the 70 elders right here in the 24th chapter of the book of Exodus.

What Moses saw was the glory of Yah and the back of Yah, but even Moses himself never looked upon the face of Yahovah at least not according to Scripture. Not says I... but says our God breathed Scripture. E1

And so, getting back to Exodus chapter 24 verse 10, what is happening here is that Moses and Aaron and the 70 elders of Israel saw a vision of Yah, and in this vision, under his feet was like a pavement of Sapphire stone, and notice here my friends, that we are told in Exodus chapter 24 verse 11 that they beheld God, and ate and drank.

In Exodus chapter 24 verse 11, in the English standard version, it says that “*they beheld God and ate and drank*”. The Hebrew word for “*beheld*” or (“*saw*” in the King James version), comes from the Hebrew word “*khaw-zaw*” (chazah). And “*khaw-zaw*” (chazah) according to both Brown driver Briggs Hebrew definitions, and Strong’s Hebrew definitions, means to “*mentally perceive*”, or to “*have a vision of*”. And so, this is very important for us to understand in the English language. Almost all communication including John in the book of Revelation with the heavenly host was always through visions.

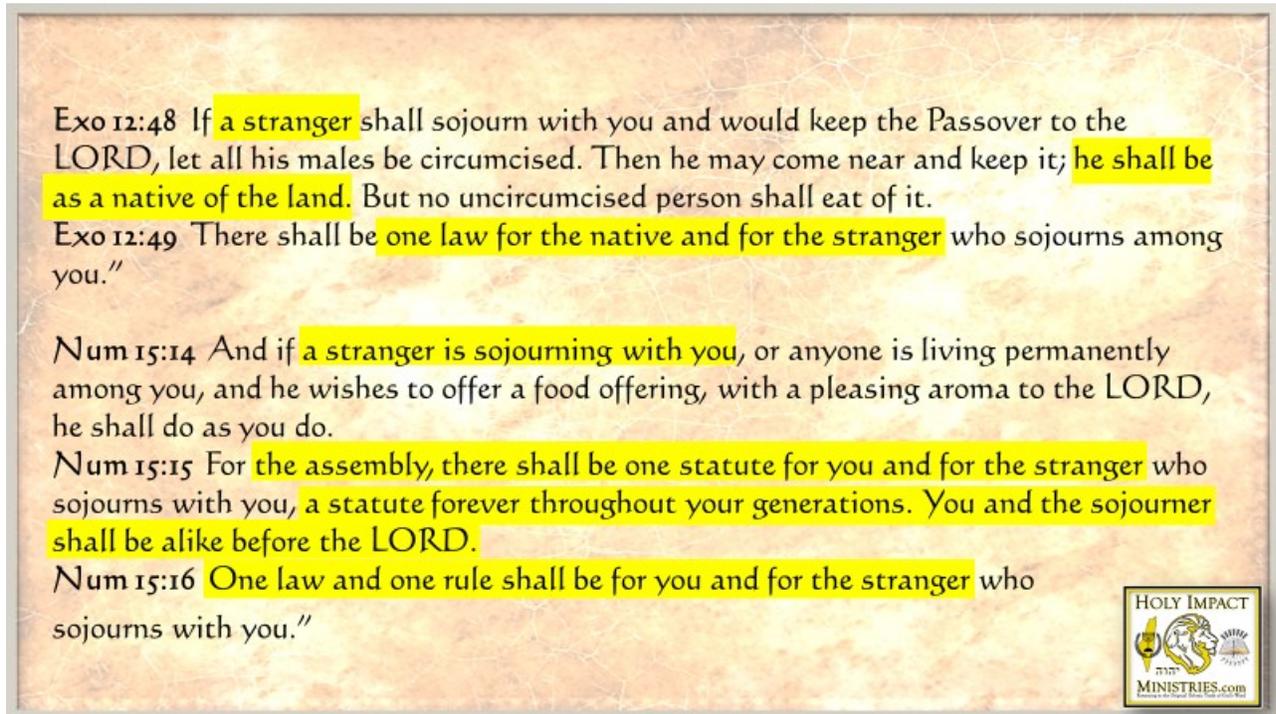
For those of you who were with us last week, we showed you how Yah had made his covenant with Abraham by walking in between the sacrificed pieces of animal that Abraham had laid out on the ground. And if you will remember correctly, once again Abraham did not see Yah, what he saw was a visual manifestation of Yah in the form of “*a smoking fire pot*” that went between the sacrificed animals thereby ratifying the covenant that Yah had made with Abraham. What we are seeing here in Exodus chapter 24 is similar in nature.

What Moses and the 70 elders are seeing, (or beholding) is a vision of the glory of Yah with a pavement of Sapphire stone under his feet. And as they beheld this vision, they ate and drank. And I want us to also understand the direct correlation between Moses and the 70 elders sitting in the presence and the glory of Yah and eating and drinking with the marriage supper of the Lamb that we see clear at the end of the book in the book of Revelation.

What we’re seeing here in Exodus chapter 24 is a pre-figuring of the future marriage feast of the Lamb that is first mentioned in Revelation chapter 19 verse nine, whereby all believers will be committed in formal marriage (as opposed to our current state of betrothal). It is at the marriage feast of the Lamb that a formal and completed union to our Messiah is accompanied with the great ceremonial feast. This breaking of bread together, is another indispensable part of the covenant ritual which completes the covenant itself.

And I want to be absolutely clear here my friends, our covenant with our Messiah, our union with him, is not yet fully complete. Not says I, but says our God breathed Scripture. We, right now are betrothed to our Messiah, but the consummation of this union does not happen until after he returns at the end of the age. And so, what we are seeing here early on in the book of Exodus chapter 24 with Moses and the 70 elders of Israel sitting down to have a feast in the presence of Yah, is a precursor to the marriage supper of the Lamb at the end of the age.

And I also want us to understand that this covenant, and the ratification of this covenant that we see here in Exodus chapter 24, is a permanent covenant that will last until the end of the age. And it's important for us to see, know, and understand the gravity of this covenant, and what we're seeing happening here in Exodus chapter 24. This is a grafting in if you will of not only the house of Israel by blood, but also by the spirit. The "goyim", also known as the "Gentiles" who were sojourning (traveling) with the house of Israel are also included as part of the house of Israel that Moses through the blood of the covenant upon. **(scrn 3)**



And so once again, as we have said before, the ratification of this covenant effects both the Jew and Gentile today. Once again, if you are a true God-fearing, cross bearing, Messiah following Christian, and if you are the Messiah's, then you are Abraham's offspring, and you are heirs according to the promise that Yah gave to Abraham. **(scrn 4)**

Gal 3:27 For as many of you as were baptized into Christ have put on Christ.

Gal 3:28 There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.

Gal 3:29 And if you are Christ's, then you are Abraham's offspring, heirs according to promise.



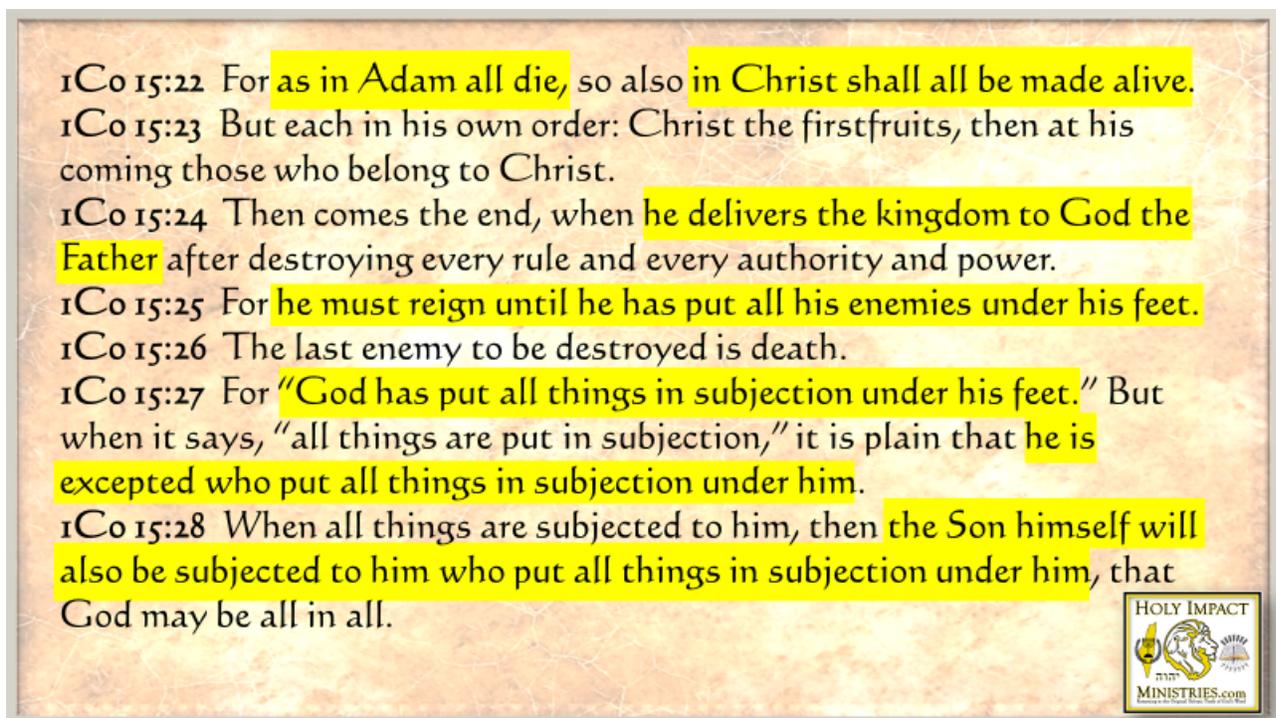
And I know that some of you have seen these Scriptures before, but I always like to keep our new viewers up to speed with us the best that I can during these teachings so that they will know little bit more about. **E1**

As we move into Exodus chapter 24 verse 12, we hear Yahovah telling Moses to come up to meet him on the mountain and to wait there so that he can give them the tablets of stone with the law and the commandment that he had written for their instruction. The Hebrew word for “law” is the Hebrew word “*torah*”. And the Hebrew word for “*commandment*” is the Hebrew word “*mitzvah*”, and I want us to be very clear here what it is that Yah is giving to Moses at the top of the mountain. This is the first time in Scripture that we can see that these ordinances and instructions have been collectively called “*mitzvah*”, which can be properly translated to “*commandment, or law*”. Yah says that he will give Moses the tablets of stone along with the “*law*”, (the Torah) and the commandment (*mitzvah*) that he has written for their instruction. And I want us to remember that just a few verses back in verse four, we’re told that Moses had wrote down all of the words of Yah, and in verse seven we are told that Moses took the book of the covenant and read it in the hearing of the people. And so, at the top of mount Sinai Yah gives Moses the Torah and the commandment that he had written for their instruction. These tablets of stone were an index if you will, they were the proof text, they were a representation of Yah’s Torah that he would later in even greater detail give to Moses to give to the house of Israel. These tablets of stone written with the finger of Yah were to prove to the house of Israel that what Moses was giving to the house of Israel did indeed come from the one true Elohim of Israel.

We have already seen, and will continue to see the Torah and the commandments of Yah, and his justice system, and his ordinances, and his precepts, and his appointments will be made

extremely clear all throughout not just the Torah, not just the writings of the prophets, and not just the Psalms, and Proverbs... but they will also endure right on up through the teachings of our Messiah, and on into the book of Revelation to the end of the age. Just as our Messiah tells us very clearly in Matthew chapter 5, not the crossing of a “t” nor the dotting of an “i” will pass from his Father’s law until two very important things happen. Number one Heaven and earth must pass away, and number two, all things must be accomplished. And neither of these two things happens until clear at the back of the book in Revelation chapter 21.

And we will once again see at the end of the age, that these laws, commandments, sabbaths, precepts, and appointments will indeed once again be kept properly once our Messiah returns to rule and reign during his 1000 year millennial reign here on earth, after which time, our Messiah will deliver the kingdom to his Father. **First Corinthians chapter 15 versus 22 through 28 (scrn 5)**



And so this Torah and commandment that Yah is giving to Moses to show the house of Israel in the form of two stone tablets written with the finger of Yah, were given to prove to the house of Israel that these commandments that Moses was giving to the house of Israel, did indeed come from the one true Elohim of Abraham, Isaac, and Jacob. They were meant to be a testament to his law, (also known as his Torah) a monument if you will, and proof that the Torah (also known as the law of Moses) is sanctified, justified, and ordained by Yah himself. **E1**

I want us to also noticed that Joshua is just briefly mentioned here in Exodus chapter 24 verse 13 where it tells us that Moses rose with his assistant Joshua and Moses went up into the mountain of Yah. We’re not really told anything else about Joshua, but I do want us to understand how early on here in Exodus chapter 24 we see Yah beginning the process of setting

apart Joshua the Son of Nun to be the next leader of the house of Israel. Our Father in Heaven is always several steps ahead of everything that he does.

In verse 14, we see Moses leaving Aaron and Hur in charge of the people so that whoever has a dispute can go to them. And I find this extremely interesting, that even though over 3 million of them are encamped at the foot of this holy mountain, and are actually watching the very glory of Yah at the top of this mountain... they still find time to have disputes, and to be arguing amongst themselves. And this is just another sign my friends, that humanity to this day has not changed. **E1**

In verse 16 we are told that the glory (the "*kaw-bode*") of Yah dwelt on the mountain and the cloud covered it for six days, and it wasn't until the seventh day that Yah called to Moses out of the midst of the cloud. And so, for the first six days Moses sat in great anticipation of once again coming up to meet the creator of the heavens and the earth in the most intimate way that a man could ever meet the creator of the heavens and the earth. There should be no doubt in our minds that these six days of reflection that Moses had, must have been a true time of reflection, and anticipation of what was to come.

We're told in verse 17, that the appearance of the glory of Yahovah was like a devouring fire on the top of the mountain in the sight of all of the people of Israel, and Moses entered the cloud and went up on the mountain, and that Moses was on the mountain for 40 days, and for 40 nights. And I want us to think about that for just a moment my friends. Do we really think that all that Moses brought down from the top of that mountain were two tablets of stone? Do we really think that that is all that Moses brought down from the top of that mountain? It took 40 days and 40 nights for Yah to write his 10 mitzvah on two tablets?

I would submit to you my friends that those 40 days, and those 40 nights were spent opening the mind of Moses, and filling him with the very Torah of Yah that Moses would soon be explaining, and teaching, and initiating in the presence of Yah's chosen people the house of Israel. There should be no doubt in our minds that Yah was opening the mind of Moses to the Scripture that he was about to give him just as Yeshua had opened the minds of the apostles in Luke chapter 24 verse 45. There was no aspect, there was no question, there is no confusion concerning the Torah (the law) that Moses was coming down that mountain to give to the house of Israel. Yah had opened the mind of Moses to understand the Scriptures, he had written his laws in the heart and in the mind of Moses just like our Messiah opens the minds of the apostles to understand the Scriptures, and just like he wrote his Father's laws in our hearts and in our minds through what he did at the cross, so did our Father write his laws in the heart and in the mind of Moses. And this is exactly how, and why, Moses was able to be the one mediator between Yah and men. He was the only man that could possibly be that mediator between Yah and men because of his relationship with Yah, just as our Messiah was the only man who could possibly be our mediator between Yah and us. It is because of his relationship with his Father, that he can be the only man who can possibly be a mediator between Yah and us. Both Moses and our Messiah have much in common, because of the relationship that they had with our

Father in Heaven. Both were men, both were mediators, both are leaders, both had a personal relationship with the Father. And both were called “*Elohim*” (also known as gods) by our Father in Heaven. (scrn 6)

YAH TO MOSES:

Exo 7:1 And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

YAH TO YAHSHUA:

Heb 1:8 But of the Son he says, “Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom.

Heb 1:9 You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions.”



And so, I want us to contrast this constant pattern that we see between the leaders of the house of Israel like Joseph, and Moses, and David who was a man after Yah’s own heart, and the very body that Yeshua would come from. And I want us to contrast the personal relationships that these men all had with Yah, and I want us to understand that the only way that any of these men could have accomplished all of these things that they did to bring about Yah’s unfolding plan of salvation to mankind, had to be done through the hand of Yahovah the one true creator of the heavens and the earth. It was by the power of Yah’s hand that salvation was brought to mankind through the agency of these men. And this is tectonically important for us to understand.

Salvation and the very redemption of mankind was not brought to us by men... salvation and the redemption of mankind was brought to us by Yahovah the Elohim of Israel through the agency of men that Yah used to crush the head of the serpent who had caused man to fall in the first place. There is no savior before Yahovah, and although there are many gods (also known as Elohim) there are no gods or Elohim above the Elohim of Israel. (scrn 7)

1Co 8:5 For although there may be so-called gods in heaven or on earth—as indeed there are many “gods” and many “lords”—
1Co 8:6 yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.



And so, as we close out Exodus chapter 24, we see that Moses spent 40 days and 40 nights with the creator of the heavens and the earth so that he could receive his Torah, and he brought down the two tablets of stone written with the very finger of Yahovah as two witnesses to prove to the house of Israel that what Moses was about to deliver to them came straight from Yahovah the one true Elohim of Israel.

In Exodus chapter 25 we'll enter a new central theme of the book of Exodus concerning the wilderness tabernacle and the Yah ordained ordinances associated with the tabernacle. We've seen Yah create the world by simply using his word to speak things into creation. "*Yah said, and it was so*". We've seen Yah create man from the dust of the earth, and we've seen the fall of Adam, we've seen the flood and the temporary purge of the earth from rampant wickedness, and the story of Abraham as the first Hebrew. We've seen the story of Jacob, the founder of the tribes of Israel and the history of Israel's captivity in Egypt, and we've seen Moses the one true mediator between Yah and man bringing down Yah's Torah from the great mountain of Yah. But I would submit to you that if you think that you've seen something so far... as the old saying goes... "*you ain't seen nothing yet*". We've barely scratched the surface.

I want us to understand that the building and the service of the tabernacle take up at least 50 chapters of the Bible. Every minute detail of its construction, and the garments that were worn, the placing of the furniture inside the tabernacle, the courtyard outside of the tabernacle, the duties concerning the tabernacle, the measurements, and those who were to conduct these duties, and more, were laid out by Yahovah with the repeated demand to create this tabernacle after the pattern that he had shown them in the greatest of detail.

This sacrificial system is painstakingly explained. He tells the house of Israel which animals

are suitable for the various sacrifices, what kind of sacrifice is for what purpose, how the animal is to be killed and process, who can partake of the meat and who cannot partake of the meat, and much, much, much more. And I want us to understand something extremely important before we move into Exodus chapter 25.

The Jewish authors of the New Testament naturally assumed that the readers of the New Testament would already understand the purpose of the holy tabernacle and the sacrificial system. The New Testament writers never thought in their minds, that the New Testament writings, and the letters and the epistles of the apostles, would ever be considered a separate book, or a separate teaching, or a separate reading from the Torah.

The Jewish authors of the New Testament naturally assumed that those who would read their writings would already be familiar with all of the essential points of Israelite society, tradition and worship, including the temple and its services, and the complex sacrificial and purification duties. They naturally assumed that the reader would understand Israel's history, and how marriage and family life functioned within the Hebrew society. And this is exactly why it was so easy for the Bereans Jews to search the Old Testament Scriptures to see if what the apostle Paul was telling them about the Messiah was true or not. The Bereans Jews who were more noble than those in Thessalonica searched the Scriptures to see if what Paul was telling them was true or not, and they knew it was true because they understood the Torah and Israelite history.

And so, it's important for us to understand that if someone does not live within the Hebrew society, then that person must study and understand the historical records of that society, and the laws that were given by the Elohim of Israel to govern that Hebrew society. And you can only find that information my friends in what we sadly call today, "*the Old Testament*". I would submit to you my friends that there is nothing old, in the Old Testament. It is Yah's continuous unfolding plan of salvation for mankind. And it is just as relevant today if not more so, than it has ever been.

The Torah is all about instruction, and so it is that the tabernacle and the sacrificial system were put forth to teach us the gospel. It is to teach us the purpose of Israel. It is to teach us the holiness of Yahovah. And it is to teach us the tectonically demonstrative cost that would be necessary for our sins to be pardoned. And it is there to teach us how, and why it is that we are able to finally come to the Father.

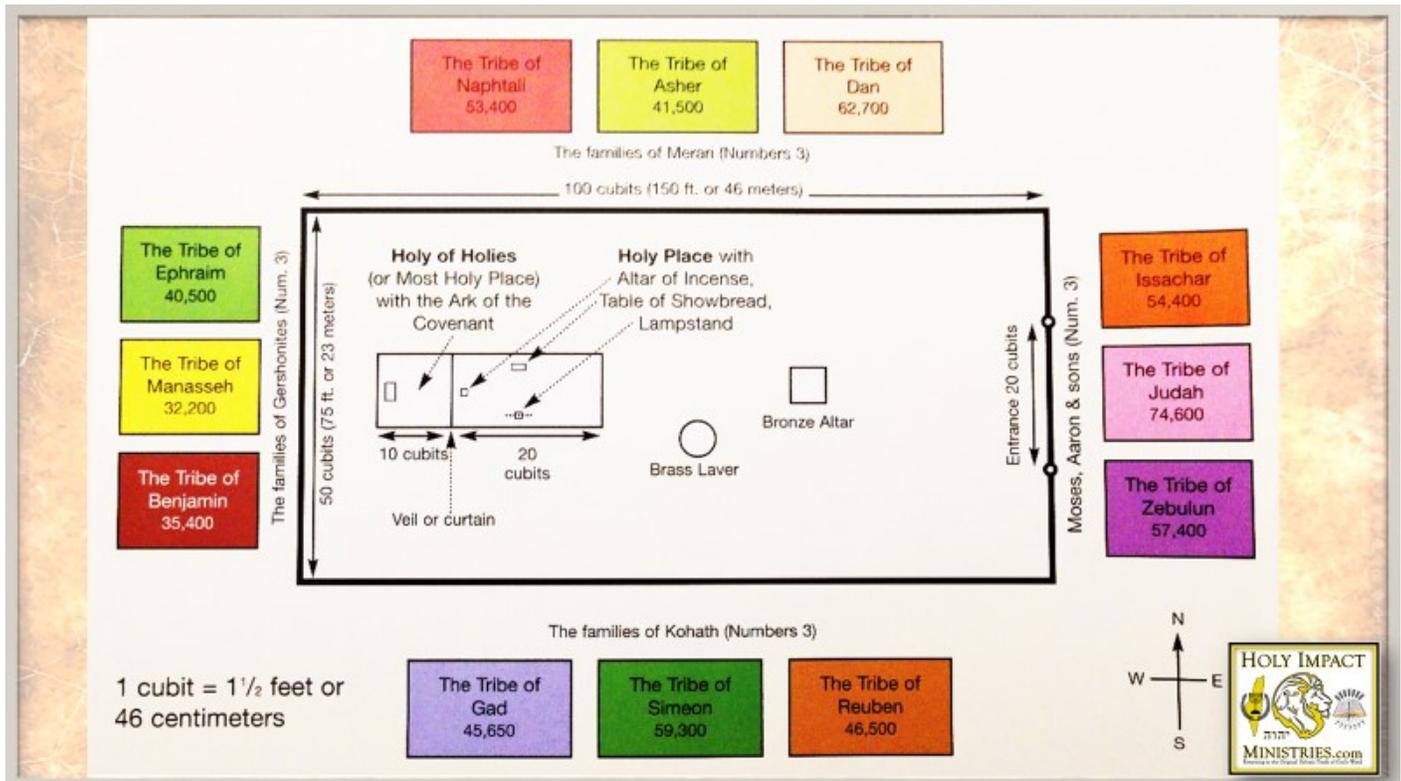
One of the first things that we need to understand about this wilderness tabernacle, is that it was called by several different names. It was called "*The Sanctuary*" or a "*mic-dawsh*" in Hebrew. It was also called a "*Tabernacle*" or "*mishkan*" which means a dwelling place. It was also called a "*Tent*" or an "*o-el*" in Hebrew. It was also called "*The Tabernacle of the Congregation*" or "*ohel moed*". It was also called "*The Tabernacle of Testimony*", or in Hebrew "*mishkan ha eduth*". The precise meanings of all of these names focus on different aspects of the Tabernacles essence but they're all still referring to the same structure which was seen as the dwelling place of Yahovah.

This wilderness tabernacle was originally portable, and it was moved from place to place until a more permanent brick-and-mortar building was erected by Solomon about 400 years after what took place at mount Sinai. The brick-and-mortar structure was called "*The Temple*". And so, I want us to understand that "*The Temple*" and "*The Tabernacle*" are two different things. The Tabernacle was a portable Temple, and the Temple was a brick-and-mortar structure but both were created for the same purpose. And at this point in our lives, both the portable Tabernacle, and the brick-and-mortar Temple has been removed from the earth and has been replaced by our fleshly bodies. We are the Tabernacle and the Temple; we are the place where Yah's Holy Spirit dwells.

And I want us to consider the striking similarities between our Temples today, and the Tabernacle of yesterday that we are soon going to be reading about in Exodus chapter 25. The original Tabernacle was a temporary Tent that went wherever Yah directed it to go. Today, we are the Tabernacle who Yah continues to guide where he wants us to go. And what's important for us to understand is that because we are the Tabernacle of Yah, when we take his word to the world, he goes with us. When you hear the truth of his word being spoken, is being spoken from his Temple, his portable Tabernacle.

The primary purpose of the original Tabernacle was to be a place especially clean and holy so that Yahovah could dwell amongst his people. It was a place where his people could meet with him. His tabernacle was also meant to be a visible structure that was put in the center of the encampment of Israel. It was put there to remind the people of Yah of his constant presence with them. It was there to remind people to stay away from other little "g" gods, and idolatry, and to serve Yah, and Yah alone.

Literally hundreds of thousands of tents would surround the wilderness tabernacle. And the tribes of Israel were organized in an orderly fashion carefully placed at each of the four sides of the tabernacle. **(scrn 8)**



To the east of the camp the three tribes of Issachar, Judah, and Zebulun were posted with 186,400 men. To the west of the camp were the tribes of Ephraim, Manasseh, and Benjamin which equaled 108,100 men. On the north side of the camp where the tribes of Naphtali, Asher, and Dan which totaled another 157,600 men. And to the South would have been the tribes of Gad, Simeon, and Reuben which would have equaled another 151,450 men. The Levites were placed closest to the Tabernacle and they were divided up by family and placed on all four sides as an inner ring between the Tabernacle and the 12 tribes, kind of like a buffer zone, and the tribe of Levi equaled another 22,300 men. And I want us to understand that only men were counted in these numbers. And even then, only the men who were capable of fighting in the Army would have been counted. Those males who were too young, or too old, or disabled were not counted. Therefore, when you add in the women and the children and the sickly and the elderly not to mention the Gentiles who are grafted into the house of Israel and the 12 tribes, there would have been about 3 million Israelites surrounding that tabernacle. And so, this gives us just a general idea of how many tents encompassed the wilderness tabernacle at any given time.

The order of the tribes and their placement around the tabernacle was not done randomly. Each set of the three tribes had to do with the family bloodline. For example, Manassa and Ephraim were brothers, and they carried the authority of their Father Joseph. They were coupled with Benjamin. Benjamin and Joseph had the same mother, Rachel. Therefore, these three tribes formed a division and this is why they were grouped together.

Simeon and Reuben were sons of Jacob's first wife, Leah. Since another Son of Leah was set apart as the priestly tribe (which were no longer considered one of the 12 tribes) Gad took his

place along with the tribes of Simeon and Reuben at the south of the camp. Why Gad? Because Gad was the Son of Leah's handmaiden Zilpah.

Judah, Issachar, and Zebulun were Leah's youngest three sons. So, this is why they were ordered to camp together. Dan and Naphtali were born to Rachel's handmaiden Bilah. And so, they were coupled with Leah's handmaiden's youngest Son, Asher.

And so, the order of the encampment had to do with the family bloodline and the closest of kin. Next week as we continue our study into Exodus chapter 25, we're going to see some striking things that have to do with prophecy found in the book of Revelation so don't miss next week's Bible study on next Wednesday evening at 7 PM Eastern standard time.

And with that I think we'll close the books for today, and I will once again ask everyone within the sound of my voice to please, take what you have heard here today to your own prayer closet. Bow your head, bend your knee, and face the holy promised land of Jerusalem, and ask in the name of Yeshua Hamashiach if what you have heard here today be true, or not.

Ask, seek, and knock and the door will be opened to you. And if you will do that, and if you will stay the course to the end, you and I will surely walk through the Gates of his soon coming kingdom together.

I'm pastor Scott Velain with Holy Impact Ministries and I would like to thank everyone within the sound of my voice for sharing your time with us here this evening to comb through our fathers God breathed Scripture to see if these things be true, or not.