

The Sanctuary Of Yahweh

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament,
I will substitute the Hebrew word Yahshua for Jesus, Yahweh and Elohim for God and Anointed for Christ.)*

The Hebrews call the abiding presence of Yahweh, ‘the Skekinah Glory.’ The word, ‘Skekinah’ is not in Yahweh’s Word but is taken from the Hebrew word, שָׁכַן *shakan shaw-kan*, which means, ‘to dwell.’ Yahweh said, “So shall they make for me a sanctuary,—and I will make my habitation [shakan] in their midst” (Ex. 25:8). The dwelling place of Yahweh is also from where He speaks.¹ Yahweh has dwelt in the heavens, mountaintops, tabernacle and now in the Body of the Christ. As children of Yahweh we have been given the free gift of holy spirit whereby we can manifest our Father to the world through the nine manifestations and fruits of the spirit. We, as holy ones (saints), have been sanctified (set apart) by Christ’s accomplishments and have been made members of his Body, which is the dwelling place of Yahweh. In Christ dwells all of the fullness of Yahweh and we are in him, filled full (Col. 2:9-10).

The terms holiness, glory, cloud, fire and spirit are all associated with the dwelling place of Yahweh. Holiness is a requirement to enter the presence of Yahweh. In 1 Peter 1:15,16 Father says, “He which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy.” To be holy [hagios] is to obey our Father’s commandments, which separate us from the unclean world. Father tells us not to love the world, “because all that is in the world—the coveting of the flesh, the coveting of the eyes, and the vain grandeur of life—is not of the Father, but is, of the world” (I Jn. 2:16). We have been made holy, sanctified and justified by Christ’s accomplishments, which have enabled us to abide in Yahweh’s presence (I Cor. 6:9-11, Col. 1:21,22). Christ’s sacrificial life and death has purified us, enabling us to receive the free-gift of spirit, which is pure; holy spirit. As we will see, holiness is always associated with Yahweh and His Sanctuary.

First, let us express the boundlessness of our Creator. The earth is spinning on its axis at a speed of 1,000 m.p.h. (24 hours) and the earth is traveling in its orbit at a velocity of 18.5 miles per second (365 days), which is 66,600 m.p.h. The number 6 stands for mankind because mankind was created on the 6th day. This one act gives us a tiny glimpse of our invisible Creator and His handiwork. Our Father fills the universe but at the same time He

¹ And, when Moses entered into the tent of meeting, that He might speak with him, then heard he the Voice speaking unto him, from off the propitiatory that was upon the ark of the testimony, from between the two cherubim,—so He spake unto him. (Nu. 7:89)

will abide with us. “Thus, said Yahweh, The, heavens, are my throne, and the earth, is my footstool: Where then is the house which ye can build me? Or where is my place of rest” (Is. 66:1)? Let us bow down before His greatness. Let us not forget that we are, a vapor—for a little, appearing, then, just disappearing (James 4:14)! As a vapor, we have been transformed into being called children of Yahweh.²

Yahweh’s first dwelling with mankind was with Adam and Eve in His Garden where He walked to and fro (Gn. 3:8). Adam and Eve could commune with Yahweh face to face. The New Jerusalem presented in Revelations 21 and 22 will be a restoration of His Garden; “And I heard a loud voice out of the throne, saying—Lo! the tent of Yahweh, is with men, and he will tabernacle with them, and, they, shall be, his peoples, and, he, shall be, Elohim with them” (Rev. 21:3); “And, sanctuary, saw I none therein; for, Yahweh Elohim of Host³, is the sanctuary thereof, and the Lamb” (Rev. 21:22). Adam and Eve rejected Yahweh’s presence and Garden by disobeying His commandment. Yahweh’s dwelling moved from the holy Garden to the holy mountain; Mount Horeb (Sinai).

Yahweh spoke from the burning bush to Moses from Mount Horeb. This ground was called holy ground (Ex. 3:1-5). Words from Yahweh are always associated with His dwelling place. Yahweh spoke the Ten Commandments to Israel from a top of His holy dwelling, Mount Sinai. His requirement for Israel to enter His presence was that they purify themselves; “And Yahweh said unto Moses—Go unto the people, and thou shall hallow [qadash = to be holy] them to-day” (Ex. 19:10); “And it came to pass on the third day, when the morning had come, that there were thunderings and lightnings, and a heavy cloud upon the mount, and the sound of a horn, loud exceedingly,—and all the people who were in the camp trembled. And Moses brought forth the people, to meet Elohim out of the camp,—and they stationed themselves in the lower part of the mount, And Mount Sinai, smoked, all over, because Yahweh had come down thereon in fire,—and the smoke thereof went up as the smoke of a furnace, and all the mountain trembled exceedingly...And Elohim spoke all these words saying:— I, am Yahweh thy Elohim...Thou shall not have other elohims besides me...And, all the people, were witnessing the voices and the torches, and the sound of the horn, and the mountain smoking,—so then the people were struck with awe and shrank back, and stood afar off. And they said unto Moses, Speak, thou, with us, and we will hear,—but let not Elohim speak with us lest we die” (Ex. 19:16-20:19). Holy was the ground of Mount Sinai and all that entered had to be holy or they were put to death. Yahweh’s next dwelling place was to be the Tabernacle (Ex. 40:17-38).

² “Behold, what manner of love, the Father hath bestowed upon us—that, children of Yahweh, we should be called,—and such we are” (1 Jn. 3:1)!

³ Yahweh Elohim of Host = Lord God Almighty: see Septuagint; Ho. 12:5, Amos 3:13, 4:13, 5:14,15,16, 9:5,15, Na. 3:5, Zech. 10:3

Yahweh chose to dwell and commune with the nation of Israel.⁴ He designed His new sanctuary, which was a portable tent; “So shall they make for me a sanctuary,—and I will make my habitation in their midst...And I will meet with thee there, and will speak with thee from off the propitiatory [the mercy seat], from between the two cherubim, which are upon the ark of the testimony,—whatsoever I may give thee in charge, for the sons of Israel” (Ex. 25:8-22). The two compartments in the sanctuary were called ‘the holy’ and ‘the most holy’ (Ex. 26:33). (See attached for a picture of the Ark of the Covenant.) Yahweh spoke in the midst of the two cherubim from which He dwelled. Yahweh is an invisible Elohim but manifested Himself by a cloud, fire and many other ways. The only person who could enter ‘the most holy,’ Yahweh’s dwelling place, was the High Priest on the Day of Atonement, once a year. The High Priest had to be a descendant from the order of Aaron or of the order of Melchizedek. The High Priest had to sanctify himself before entering ‘the most holy’ or he would be put to death (Ex. 30:10). He also had to enter ‘the most holy’ with blood. The High Priest was to use holy garments, a holy crown and oil for holy anointing. The Hebrew word ‘qodesh’⁵ translated ‘holy’ is used thirty-four times between Exodus chapters 25 to 31. Aaron, as Yahweh’s High Priest, mediated between Yahweh and Israel. Yahshua the Messiah, who is of the order of Melchizedek, is also a High Priest in the book of Hebrews (Heb. 5:4-6). Yahweh’s tent of meeting was to become a permanent structure, being envisioned and built by King David and his son Solomon (2 Sam. 7).

During the consecration of the Temple built by David and Solomon, “the house, was filled with the cloud of the glory of Yahweh; and the priests could not stand to minister, by reason of the cloud, for, the glory of Yahweh, filled, the house of Elohim. Then, said Solomon,—Yahweh, said, that he would make his habitation in thick gloom; But, I, have built a house as a home for thee,—A settled place for thee to abide in, for ages” (2 Chron. 5:13-6:2); “Now, when Solomon had made an end of praying, Fire, came down out of the heavens, and consumed the ascending-offering and the sacrifices,—and, the glory of Yahweh, filled the house; so that the priests could not enter into the house of Yahweh,—because the glory of Yahweh filled the house of Yahweh; and, all the sons of Israel, seeing the descending of the fire and the glory of Yahweh upon the house, then knelt they down with their faces toward the ground, upon the pavement, and bowed themselves in prostration, and gave thanks unto Yahweh” (2 Chron 7:1-3).

When Moses left Egypt, Yahweh’s presence was revealed as the cloudy pillar, which led them by day and by fire, which led them by night (Ex. 13:21). Fire and smoke were on Mount Sinai for the Israelites to behold. The cloud remained above the Ark of the Covenant by day and fire by night. On the dedication of the Temple, fire came down to

⁴ Ps 135:4 For, Jacob, hath Yah chosen for himself, Israel, for his own treasure. Isa 41:8 But, thou, Israel, my Servant, Jacob whom I have chosen,—The seed of Abraham, my loving one; Isa 44:1 Now, then—hear, O Jacob my Servant,—and, Israel, whom I have chosen:

⁵ 06944 שְׁדֵשׁ qodesh ko’- desh

consume the offering and the cloud filled the house. The cloud appeared over another dwelling place of Yahweh, which was His Son; “A brightly shining cloud, overshadowed them, and lo! a voice, out of the cloud, saying—This, is, my Son, the Beloved, in whom I delight,—Be hearkening to him” (Mt. 17:5). Fire also represented Yahweh’s presence on the Day of Pentecost; “And there appeared unto them—parting asunder—tongues like as of fire, and it sat upon each one of them; And they were all filled with holy spirit, and began to be speaking with other kinds of tongues” (Acts 2:3,4). This was the fulfillment of the prophecy given by John when he said, “he [Yahshua], will immerse you, in holy spirit and fire” (Mt. 3:11). Yahweh’s presence is revealed by spirit, which is holy and by fire.

Yahshua became the Sanctuary (naos)⁶ of Yahweh when His Father, at the river Jordan, anointed him with the spirit of Yahweh also know as holy spirit (Is. 61:1, Lk 3:22). On the day Yahshua was anointed with spirit, he became the Messiah (Messiah means Anointed), the Christ (Christ means Anointed). At that moment, I believe, Yahweh left the sanctuary in Jerusalem, if He abode there at all, because of the wickedness of Israel, to take up His new dwelling place, which would be in the Body of His Only Begotten Son; “Yahshua answered, and said unto them—Take down this shrine [naos], and, in three days, will I raise it...But, he, was speaking concerning the shrine [naos] of his body” (Jn. 2:19-21); “Yahweh, was in Christ, reconciling, a world, unto himself” (II Cor. 5:19); “They shall call his name Emmanuel; which is, being translated, El with us” (Mt. 1:23). From then on Yahweh’s dwelling place would be in His Son. As the glory of Yahweh filled ‘the most holy,’ so the glory of the Father filled His Son. As the sanctuary was in the wilderness for forty years, so also was Yahshua, the sanctuary of Yahweh, in the wilderness for forty days (Mt. 4:1). Our Father no longer spoke from between the cherubim but through His Beloved Son; “I speak that which I have seen with my Father”(Jn. 8:38). On the cross, Yahshua was the Sanctuary, the High Priest and the Sacrifice for all mankind. As the Anointed One (Messiah) Yahshua was the King, the High Priest and the Prophet. When he gave his life on the cross and with his last breath said, “it is Finished,” the veil (his flesh) of the Sanctuary (his body), which separated ‘the holy’ from ‘the most holy,’ was rent from top to the bottom so that nothing would separate us from the glory of our Father (Heb. 10:20). Christ is now the sanctuary of our Yahweh. The ‘sacred secret’ would be unveiled, after our Lord’s Ascension. The sacred secret, which had been hid from ages and generations is a pinnacle of Christianity (Rm. 16:25)!

⁶ 3485 naov naos *nah-os*’ from a primary naio (to dwell); Shrine is the Greek word, ‘naos,’ which means the sanctuary (the holy and the most holy) where our Father dwells. The Greek word, ‘hieron,’ means Temple and should not be confused with ‘naos.’ Hieron, the Temple area, could include places where Yahweh did not dwell. The Temple covered an area the size of thirty-five football fields. Yahshua entered the Temple area (hieron) but not the Sanctuary (naos) because he was not a priest after the order of Aaron. Zacharias, the father of John the Immerser, was in the ‘naos’ (the holy) when the messenger of Yahweh appeared on the right hand of the altar of incense (Lk. 1:11). Usages of naos: Matt 23:16f, 21, 35; 26:61; 27:5, 40, 51; Mark 14:58; 15:29, 38; Luke 1:9, 21f; 23:45; John 2:19ff; Acts 17:24; 19:24; 1 Cor 3:16f; 6:19; 2 Cor 6:16; Eph 2:21; 2 Thess 2:4; Rev 3:12; 7:15; 11:1f, 19; 14:15, 17; 15:5f, 8; 16:1, 17; 21:22. Usages of hieron: Matt 4:5; 12:5f; 21:12, 14f, 23; 24:1; 26:55; Mark 11:11, 15f, 27; 12:35; 13:1, 3; 14:49; Luke 2:27, 37, 46; 4:9; 18:10; 19:45, 47; 20:1; 21:5, 37f; 22:52f; 24:53; John 2:14f; 5:14; 7:14, 28; 8:2, 20, 59; 10:23; 11:56; 18:20; Acts 2:46; 3:1ff, 8, 10; 4:1; 5:20f, 24f, 42; 19:27; 21:26ff; 22:17; 24:6, 12, 18; 25:8; 26:21; 1 Cor 9:13; 2 Tim 3:15

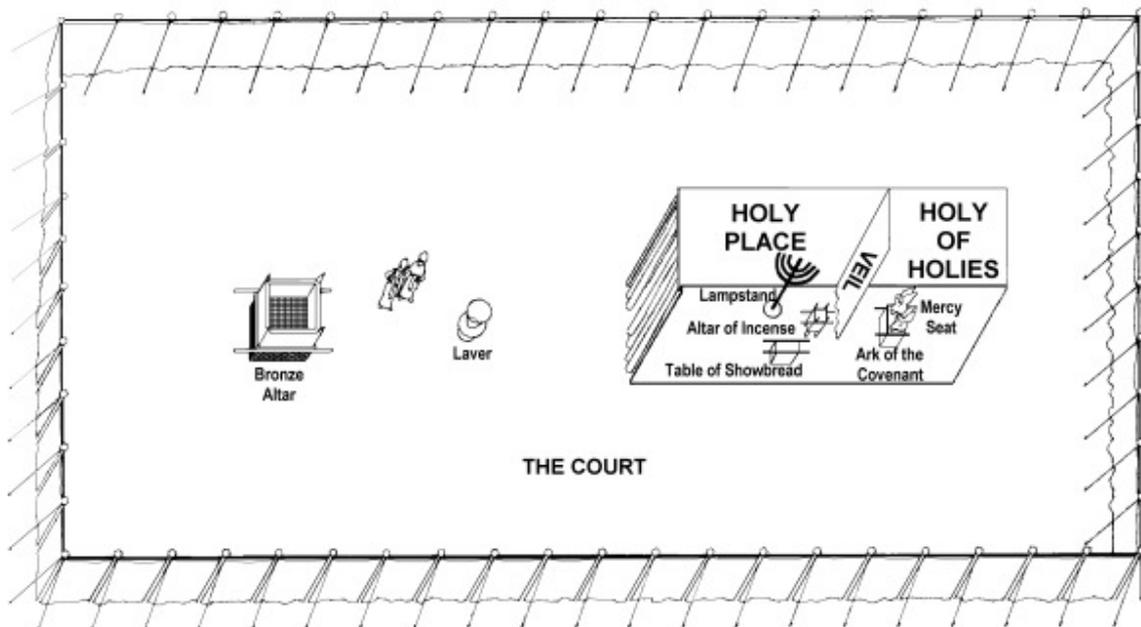
The sacred secret is that we are the Body of the Anointed One, which is the Sanctuary (naos) of Yahweh. It is “Christ [the Anointed One] in you, the hope of the glory” (Col. 1:27)! Yahweh dwells in us and speaks through us as He did in days of old. Yahweh does not dwell on Mount Sinai nor between the cherubim on the Ark but in the living Body of the Anointed One, Yahshua, who is our Head and we are his Body (1 Cor. 12:27); “Know ye not that ye are a shrine [naos] of Yahweh, and that the spirit of Yahweh within you doth dwell” (1 Cor. 3:16); “Or know ye not that, your body, is, a shrine [naos] of the holy spirit that is within you, which ye have from Yahweh? And ye are not your own” (1 Cor. 6:19); “Be not getting diversely yoked with unbelievers; for what partnership have righteousness and lawlessness...And what agreement hath a shrine [naos] of Yahweh with idols? For, we, are the shrine [naos] of a Elohim, that lives:—even as Yahweh hath said—will dwell in them, and walk, and will be their Elohim, and, they, shall be my people” (2 Cor. 6:14-18); “In whom, an entire building, in process of being fitly joined together, is growing into a holy shrine [naos] in the Lord; In whom, ye also, are being built together, into a habitation of Yahweh in spirit” (Eph. 2:20,21). What makes us the Sanctuary of Yahweh is spirit, which is holy or holy spirit. There is one body and one spirit (Eph. 4:4). We receive the gift of holy spirit when we make Yahshua our Lord or Head. As the Sanctuary of Yahweh we prophesy as the Spirit (Yahweh) gives the utterance in order that the assembly may be built up (Acts 2:4, 1 Cor. 14); “...be prophesying...he is convicted by all, he is searched by all, the secrets of his heart, become manifest, And, so, falling down upon his face, he will do homage unto Yahweh, reporting that, in reality, Yahweh is, among you” (1 Cor. 14:24,25); “So, then, my brethren,—be zealous to prophesy, and do not forbid, to be speaking with tongues” (1 Cor. 14:39). This is the voice of Yahweh as it was when He spoke to Moses between ‘the cherubims.’⁷

The final Sanctuary of Yahweh will be in Paradise; “The holy city, Jerusalem, coming down out of heaven from Yahweh; having the glory of Yahweh,—her luster, like unto a stone most precious, as a jasper stone, shining as crystal... And, sanctuary [naos], saw I none therein; for, Yahweh Elohim of Host,⁸ is the sanctuary [naos] thereof, and the Lamb. And, the city, hath no need of the sun, nor of the moon, that they should shine therein; for, the glory of Yahweh, illumined it, and, the lamp thereof, was the Lamb” (Rev. 21:10-23). Until that day let us praise our Lord and Savior and give thanks for bringing us into the glory and presence of our Father, Yahweh. Our Lord was the Lamb who was sacrificed for our sins. He is the Head and we are his Body. As one in him, we are the Sanctuary of Yahweh, fellow-workers together with Him. Christ has sanctified us by the cleansing of his blood so that we can stand in the presence of Yahweh and behold His glory. We must minister to the world, while being separate (holy) from its ways. We must manifest the spirit by prophesying in love, which will manifest the presence and voice of Yahweh thereby bringing words of deliverance to mankind. We live in the ministration of the spirit

⁷ “And I will meet with thee there, and will speak with thee from off the propitiatory, from between the two cherubim, which are upon the ark of the testimony,—whatsoever I may give thee in charge, for the sons of Israel” (Ex. 25:22).

⁸ Yahweh Elohim of Host = Lord God Almighty: see Septuagint; Ho. 12:5, Amos 3:13, 4:13, 5:14,15,16, 9:5,15, Na. 3:5, Zech. 10:3

as stated in 2 Corinthians chapter three. Let us turn to Yahweh as Moses did and with an unveiled face, beholding and reflecting the glory of Yahweh. May the world see the pillar of the cloud by day and the pillar of fire by night over the Sanctuary of Yahweh, the Body of the Christ; you and I!



THE TABERNACLE OF ISRAEL

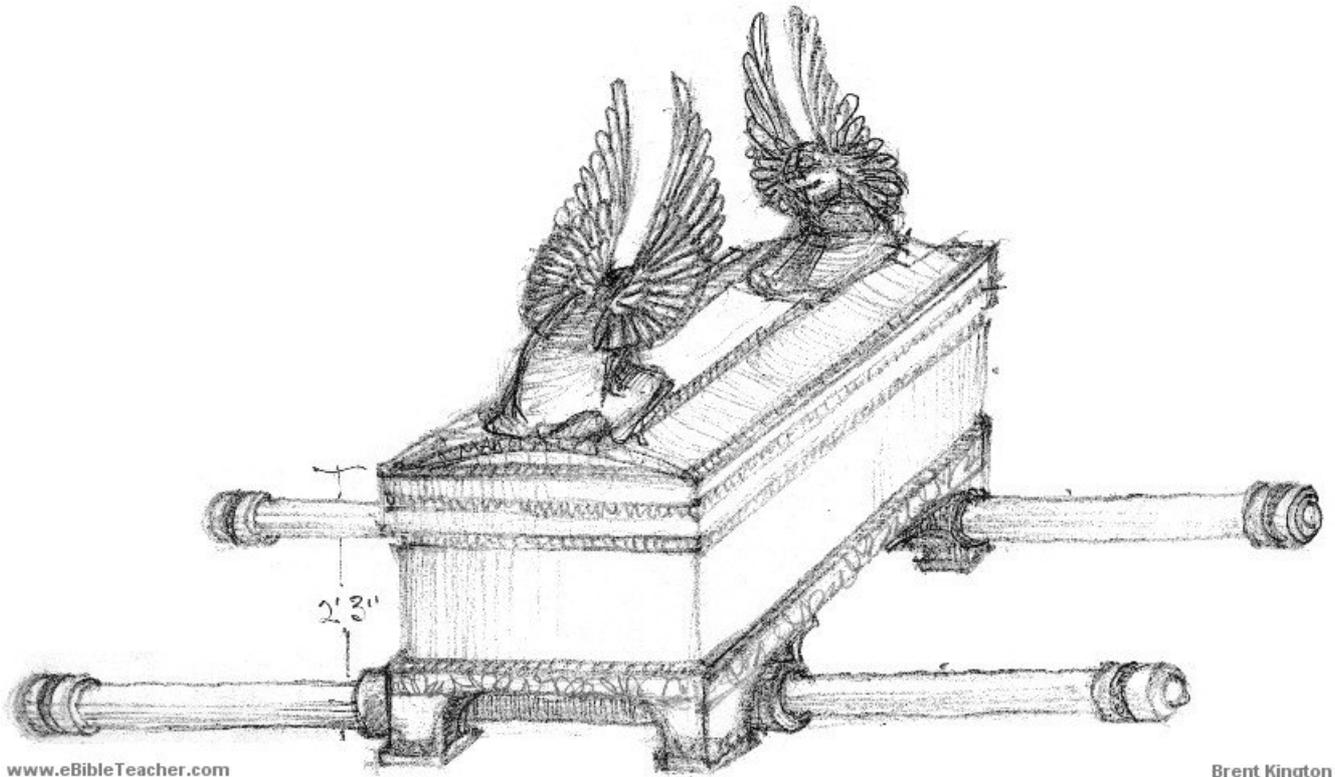
Yahweh instructed the Israelites at Mount Sinai to build a special tent or Tabernacle "*where I will meet with you* (Exodus 25:22)." It was also known as the *House of Yahweh* and the *Tent of Meeting*.

The Tabernacle was constructed to be easily taken apart and transported. It stood at the center of the Israelites' camp in a large curtained enclosure. The altar and pans for the sacrifices stood in this open enclosure in front of the Tabernacle. There was also a bronze basin full of water where the priests washed their hands and feet before they entered the Tabernacle.

The Tabernacle had two rooms separated by an embroidered veil. In the outer room there was an altar for burning incense, a lampstand holding seven lamps to give light, and a table on which 12 loaves of bread were placed each Sabbath.

The inner room, called the Holy of Holies or Most Holy Place, held the Ark of the Covenant in which two stone tablets of the Law were kept. Winged creatures covered in gold spread their wings over the lid, which was called the Mercy Seat. Yahweh's presence appeared above the Mercy Seat in the form of a cloud (Leviticus 16:2).





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Ark of the Covenant