



The Bride

How Do Ewe Make Things Right?

Then Adonai spoke to Moses saying, “On the first day of the first month, you will set up the Tabernacle of the Tent of Meeting. You are to put the Ark of the Testimony there, and screen off the Ark with the curtain. Then bring in the table, and set in order the bread that is on it. Bring in the menorah and light its lamps. Set the golden incense altar in front of the Ark of the Testimony, and hang the curtain over the entrance of the Tabernacle. Set the altar of burnt offering before the entrance of the Tabernacle, the Tent of Meeting. Set up the basin between the Tent of Meeting and the altar, and put water in it. Set up the courtyard all around, and hang the curtain of the gate of the courtyard. Take the anointing oil and anoint the Tabernacle, and everything within it, and consecrate it, along with all of its furnishings, and it will be holy. Also you are to anoint the altar of burnt offering with all of its utensils and consecrate the altar. The altar will be most holy. Then you are to anoint the basin along with its base and sanctify it. Bring Aaron and his sons to the entrance of the Tent of Meeting, and wash them with water. Put the holy garments on Aaron, anoint him and consecrate him, so that he may minister to Me as a kohen. Also bring his sons and put tunics upon them. You are to anoint them, as you did their father, so that they too may minister to Me as kohanim. Their anointing will be for an everlasting priesthood throughout their generations.” Moses did so, just as Adonai had commanded him. Now it happened during the first month of the second year, on the first day of the month, the Tabernacle was raised up. Moses raised the Tabernacle, and laid its bases, set up the framework of boards, put in the crossbars and set up its pillars. Then he spread the tent over the Tabernacle and put the covering of the tent on it, just as Adonai had commanded Moses. He placed the Testimony into the Ark, set the poles on the Ark, and put the atonement cover on top of the Ark. He brought the Ark into the Tabernacle, set up the curtain as a screen, and screened off the Ark of the Testimony, just as Adonai had commanded Moses. Then he set up the table inside the Tent of Meeting, on the side of the Tabernacle northward, outside the curtain. He set a row of bread in order upon it before Adonai, just as Adonai had commanded Moses. Then he placed the menorah in the Tent of Meeting, over against the table, on the south side of the Tabernacle. Then he lit the lamps before Adonai, just as Adonai had commanded Moses. Next he placed the golden altar in the Tent of Meeting before the curtain, and he burned sweet spices of incense there, just as Adonai had commanded Moses. He hung the curtain over the entrance of the Tabernacle. Then he set the altar of burnt offering at the entrance of the Tabernacle, the Tent of Meeting, and offered upon it the burnt offering and the grain offering, just as Adonai had commanded Moses. Next he set up the basin between the Tent of Meeting and the altar and put water in it for washing, so that Moses, Aaron and his sons could wash their hands and their feet there. When they went into the Tent of Meeting and when they came near to the altar, they washed, just as Adonai had commanded Moses. He set up the courtyard around the Tabernacle and the altar and set up the screen at the gate of the courtyard. So Moses finished the work. Then the cloud covered the Tent

of Meeting, and the glory of Adonai filled the Tabernacle. Moses was unable to enter into the Tent of Meeting, because the cloud resided there and the glory of Adonai filled the Tabernacle. Now whenever the cloud was taken up from over the Tabernacle, Bnei-Yisrael went onward, throughout all their journeys. But if the cloud was not taken up, then they did not move out until the day that it was. For the cloud of Adonai was on the Tabernacle by day and a fire was there by night, in the sight of all the house of Israel throughout all their journeys. Sh'mot/Exodus 40:1-38 (TLV)

How often do we think of the witness in the Ark as a Ketuba/Marriage Contract. This theme is manifested throughout the Prophets ... the Husband waiting on a Bride who wanders constantly. If we wait for the first century writings of the talmidim of Y'shua, to express this concept, then we have overlooked all the evidence contained in the Tanakh/Old Testament. Since the Teacher informs us that all Scripture speaks of him, then the Bride theme must be found in all the previous Scriptures. Do we go to the trouble to examine the words recorded for our benefit?

How does a wife make up with her husband after she has damaged their relationship? Is the union between a man and a woman worth the effort to salvage the marriage? YHUH believes it is. This perspective is predominant among the Prophets.

What does it require to bring the wife back into the relationship with her husband? Consider the method laid out by the spouse who has been wronged: **And YAHWEH spoke to Moses, saying, "Speak to the sons of Israel saying, When a person sins against any of the commands of YAHWEH through ignorance, which is not to be done, and shall do any one of them; if the priest who is anointed sins, resulting in guilt to the people, then he shall bring near for his sin which he has sinned a bull, a son of the herd, without blemish, to YAHWEH for a sin offering. And he shall bring the bull into the opening of the tabernacle of the congregation, before the face of YAHWEH. And he shall lay his hand on the head of the bull and shall slaughter the bull before the face of YAHWEH. And the priest who is anointed shall take some of the blood of the bull and shall bring it to the tabernacle of the congregation. And the priest shall dip his finger in the blood and sprinkle some of the blood seven times before the face of YAHWEH, at the front of the veil of the holy place. And the priest shall put some of the blood on the horns of the altar of sweet incense, at the opening of the tent of the congregation, before the face of YAHWEH. And all the fat of the bull of the sin offering, he shall lift up the fat which is covering over the inward parts, and all the fat which is on the inward parts, and the two kidneys, and the fat which is on them, which is on the flanks, and he shall remove the lobe on the liver beside the kidneys. As it is raised up from the sacrifice of the peace offerings of the bull, the priest shall burn them as incense on the altar of burnt offering. And the skin of the bull, and all its flesh with its head, and with its legs, and the inward parts, and its dung, he shall bring out all the bull to the outside of the camp, to a clean place, to the place of the pouring of ashes; and he shall burn it on the wood with fire; it shall be burned at the place of pouring of ashes. If all the company of Israel shall sin through ignorance, and the thing has been hidden from the eyes of the assembly, and they do that which is not to be done to any of all the commands of YAHWEH, and are guilty; when the sin shall be known, that which they have sinned against it, then the congregation shall bring near a bull, a son of the herd, for a sin offering. And they shall bring it in front of the tabernacle of the congregation. And the elders of the congregation shall lay their hands on the head of the bull before the face of YAHWEH. And they shall slaughter the bull before the face of YAHWEH. And the priest who is anointed shall bring in some of the blood of the bull to the tabernacle of the congregation. And the priest shall dip his finger in the blood and shall sprinkle seven times before the face of YAHWEH, at the front of the veil. And he shall put some of the blood on the horns of**

the altar before the face of YAHWEH in the tent of the meeting of the congregation. And he shall pour out all the blood at the base of the altar of burnt offering at the door of the tabernacle of the congregation. And he shall lift up all its fat from it and shall burn it as incense on the altar. And he shall do with the bull as he has done to the bull of the sin offering, so he shall do to it. And the priest shall atone for them; and it shall be forgiven them. And he shall bring the bull to the outside of the camp, and he shall burn it as he burned the first bull; it is a sin offering of the congregation. When a ruler sins and has acted against one of all the commands of YAHWEH his Elohim, which is not to be done, through ignorance, and is guilty; or his sin which he has sinned shall be made known to him, then he shall bring his offering, a buck of the goats, a male, without blemish; and he shall lay his hand on the head of the he-goat and shall slaughter it in the place where he slaughters the burnt offering, before the face of YAHWEH; it is a sin offering. And the priest shall take some of the blood of the sin offering, and with his finger he shall put it on the horns of the altar of burnt offering; and he shall pour out its blood at the base of the altar of burnt offering. And he shall burn it as incense on the altar, with all its fat, as the fat of the sacrifice of the peace offerings. And the priest shall atone for him because of his sin; and it shall be forgiven him. And if any person of the people of the land sin through ignorance by doing that which is not to be done, against one of the commands of YAHWEH, and is guilty; or his sin which he has sinned shall be made known to him, then he shall bring his offering, an ewe of the goats, without blemish, a female, for his sin which he has sinned; then he shall lay his hand on the head of the sin offering and shall slaughter the sin offering in the place of the burnt offering. And the priest shall take some of its blood with his finger and shall put it on the horns of the altar of burnt offering. And he shall pour out all its blood at the base of the altar; and he shall take off all its fat, as has been taken off the sacrifice of peace offerings. And the priest shall burn it as incense on the altar for a soothing fragrance to YAHWEH. And the priest shall atone for him, and it is forgiven him. And if he brings a lamb as his offering, a female, without blemish, he shall bring it, and he shall lay his hand on the head of the sin offering, and he shall slaughter it for a sin offering in the place where he slaughters the burnt offering. And the priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering, and shall pour out all the blood at the bottom of the altar. And he shall take off all its fat, as is taken off the fat of the lamb from the sacrifice of peace offerings. And the priest shall burn them as incense on the altar, on the fire offerings of YAHWEH. And the priest shall atone for him for his sin which he has sinned; and it is forgiven him. Vayikra/Leviticus 4:1-35 (HRB)

“When a person sins in that he hears [the] utterance of a curse and he [is] a witness or he sees or he knows, if he does not make [it] known, then he shall bear his guilt. Or if a person touches anything unclean, {whether} an unclean [wild] animal's dead body or an unclean domestic animal's dead body or an unclean swarmer's dead body, but {he is unaware of it}, he [is] unclean and he is guilty. Or when he touches human uncleanness, {namely} any uncleanness of his by which he might become unclean, but {he is unaware of it}, and he himself finds out, then he will be guilty. Or when a person swears, speaking thoughtlessly with [his] lips, to do evil or to do good {with regard to} anything that {the person} in a sworn oath speaks thoughtlessly, but {he is unaware of it}, he will be guilty {in any of} these. When he becomes guilty {in any of} these, he shall confess what he has sinned {regarding} it, and he shall bring his guilt offering to Yahweh for his sin that he has {committed}: a female from the flock, a ewe-lamb or {a she-goat}, as a sin offering, and the priest shall make atonement for him for his sin. If {he cannot afford a sheep}, he shall bring [as] his guilt offering [for] what he sinned two turtledoves or two {young doves} for Yahweh, one for a sin offering and one for a burnt offering. He shall bring them to the priest, and he shall present that which [is] for the sin offering first, and [the priest] shall wring its head off {at the back of its neck}, but he must not sever [it], and he shall spatter {some of} the sin

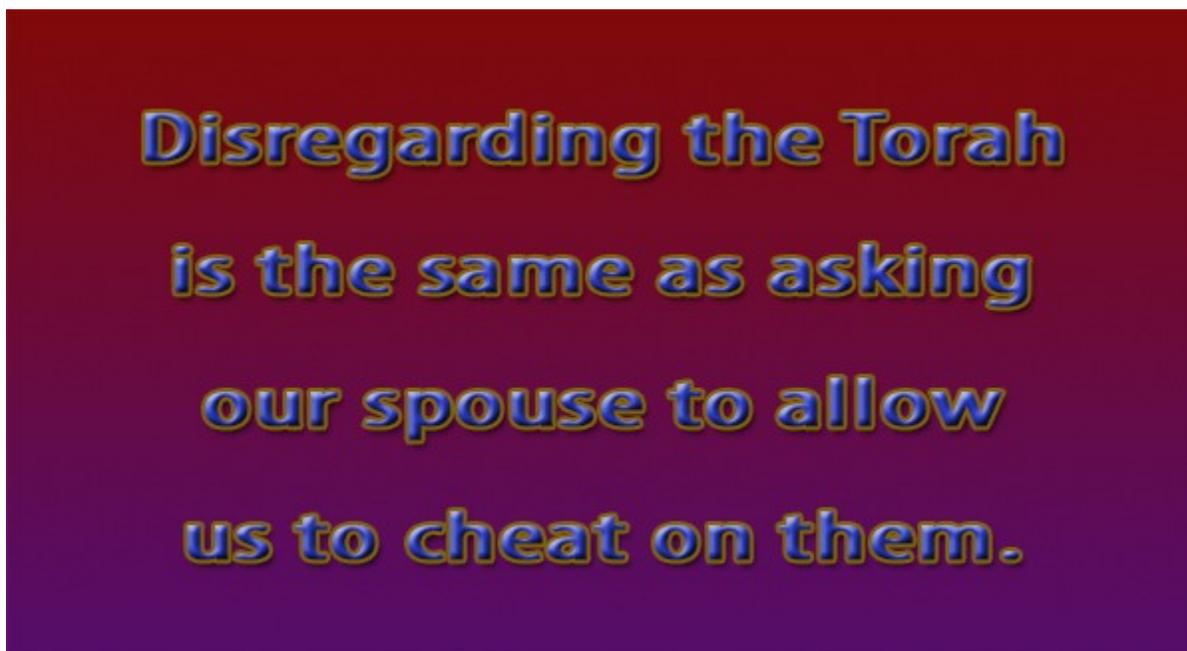
offering's blood on the altar's side, and the leftover blood must be drained out on the altar's base; it [is] a sin offering. The second [bird] he must prepare [as] a burnt offering according to the regulation, and the priest shall make atonement for him for his sin that he has {committed}, and he shall be forgiven. But if {he cannot afford} two turtledoves or two {young doves}, then, because he has sinned, he shall bring [as] his offering a tenth of an ephah [of] finely milled flour as a sin offering. He must not put oil on it, nor should he put frankincense on it, because it [is] a sin offering. He shall bring it to the priest, and the priest {shall take a handful of it} [for] its token portion, and he shall turn it to smoke on the altar {in addition to} the offerings made by fire [to] Yahweh; it [is] a sin offering. Thus the priest shall make atonement for him because of the sin that he has {committed} {in any of these}, and he shall be forgiven. It shall be for the priest, like the grain offering." Then Yahweh spoke to Moses, saying, "When a person {displays infidelity} and he sins in an unintentional wrong {in any of} Yahweh's holy things, then he shall bring his guilt offering to Yahweh: a ram without defect from the flock as a guilt offering by your valuation [in] silver shekels according to the sanctuary shekel. And he shall make restitution [for] what he sinned {because of} a holy thing and shall add one-fifth of {its value} onto it and shall give it to the priest. The priest shall make atonement for him with the ram of the guilt offering, and he will be forgiven. If a person when he sins {violates} one from all of Yahweh's commands that should not {be violated}, but he did not know, then he is guilty and he shall bear his guilt. He shall bring to the priest a ram without defect from the flock as a guilt offering by your valuation, and the priest shall make atonement for him because of his unintentional wrong (although he himself did not know), and he will be forgiven. It is a guilt offering; he certainly was guilty before Yahweh." Then Yahweh spoke to Moses, saying, "When a person {displays infidelity} against Yahweh and he deceives his fellow citizen regarding something entrusted or {a pledge} or stealing or he exploits his fellow citizen, or he finds lost property and lies about it and swears {falsely} {in regard to} any one of these things by which {a person} might commit sin, {and when} he sins and is guilty, then he shall bring back {the things he had stolen} or {what he had extorted} or {something with which he had been entrusted} or the lost property that he had found, or {regarding} anything about which he has sworn {falsely}, then he shall repay it {according to} its value and shall add one-fifth of its value to it--he must give it {to whom it belongs} on the day of his guilt offering. And he must bring as his guilt offering to Yahweh a ram without defect from the flock by your valuation as a guilt offering to the priest, and the priest shall make atonement for him {before} Yahweh, and he shall be forgiven {anything} from all that he might do {by which he might incur guilt}." Vayikra 5:1-26(6:7) (LEB)

These sections above are about mending our relationship with our husband, Yah. This is why the Prophets tell us that the Eternal is not pleased with our constant sacrifices. To approach Abba on a regular basis to repent, means that we are not regarding our commitment to Him seriously. This is the concept of saying we are sorry – yet repeating the actions again and again, that damage our marriage. Having to apologize constantly for our behavior displays a lack of commitment and sincerity. Why should the Father view our vindication as being genuine?

A marriage has been damaged by the wife ... she wanted to pursue the promises of another. Unfortunately those promises are empty and leave her in a state of longing. Her problem stems from the fact that she does not want to turn to the one who loves her; she wants to have her own way and have a faithful spouse too. However the husband has a say in what comes about concerning their relationship. Will she be willing to look for Echad/Unity or continue to expect her selfish desires to be what provokes her actions?

Never making mistakes is not what the husband expects; however when the wife does, she must do

what needs to be done to repair the damage created. How many times do men expect their wives to be faultless, yet give themselves a free ride? Men are required to be an example of our Maker's character and we must never present a picture that deviates from Him in our lifestyles. This is what Sha'ul/Paul is referring to when he states the following: **Become imitators of me, as I also am of Messiah. And I praise you, brothers, that you remember me in every way and keep the traditions as I delivered them to you. And I wish you to know that the head of every man is the Messiah, and the head of woman is the man, and the head of Messiah is Elohim. Qorintiyim Alef/1 Corinthians 11:1-3 (HNV)**



Remember only יהוה has no superior, even Y'shua answers to the Father. No matter what part of the Bride we are, someone is over us. Pesach/Passover is about a Groom rescuing His Bride from the clutches of a false lover. Idolatry is about the wife being deceived by the pretender.

Shalom Aleichem!

With the help of the Ruach HaKodesh, written by:
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REMEMBER: We must gauge all Scripture according to the pattern we are given in the Torah. If we deviate at all from this frame work, we get a faulty picture, this is out of order. Please consider this every time we read the Word or anyone's teachings based on the Word. Examine all things.