



TAKE
ME
IN

Schedule 2026

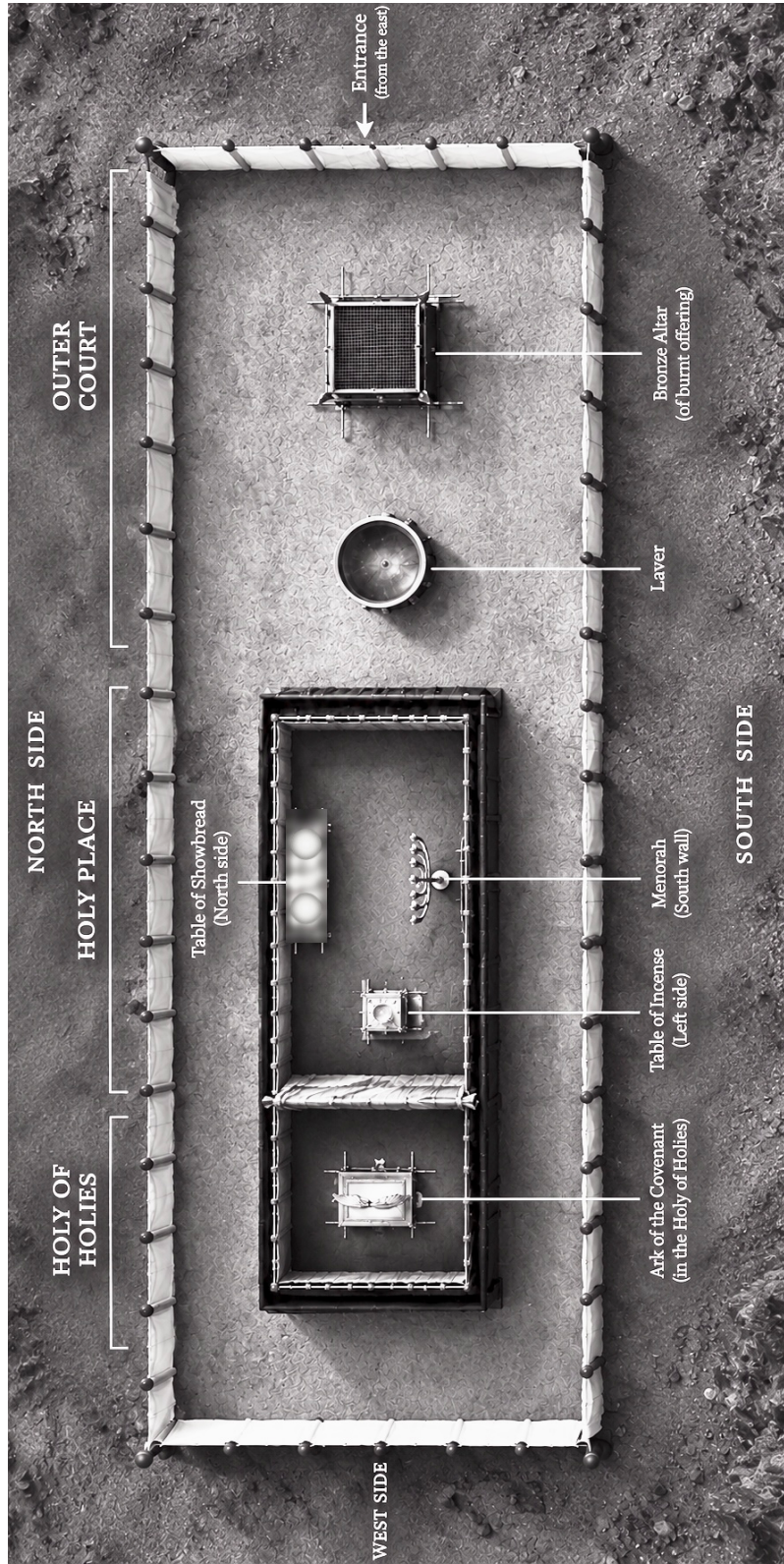


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Introduction

“Take Me In”

Psalm 113:3, “From the rising of the sun to its setting, the name of the LORD is to be praised.”

Psalm 113 marks the first chapter in the Jewish collection of Psalms read at the pilgrimage feast known as the “Hallel”! The verse above (verse 3) invites the congregation to worship and praise the Lord from the visual vantage point of the sun’s rising and setting. Think with me about the second verse of the beautiful old hymn, “Great is thy faithfulness”.

Verse 2:

Summer and winter, and springtime and harvest,

Sun, moon, and stars in their courses above

Join with all nature in manifold witness

To Thy great faithfulness, mercy, and love.

What a way to start the feast of Yahweh by acknowledging Him for the greatness of His faithfulness.

Today, we begin an 8 day journey marked by Yahweh’s eternal faithfulness and His everlasting vision and focus,

from which He has NEVER deviated. Let's begin this year's feast of Yeshua with a prayer of dedication.

[READ 1 Kings 8:22-61]

It is important to stay focused on God's ultimate plan. Man was created to dwell together in perfect relationship with El Elyon, and He created us to live with Him. Yahweh gave man the opportunity to love God or to focus on loving himself. Even before man chose to love himself, Yeshua had a plan to bring man back to Himself, and since that time, Yeshua has never stopped coming for us. Solomon's prayer of dedication on Sukkot, dedicating the very house built to hold the Holy of Holies in the Physical Kingdom of Israel, marked one point in the journey back to the perfect and pure relationship with the Father, the Son, and the Ruach Ha Kodesh, but there were others.

When Noah and his family stepped out of the Ark in peace and harmony, only to be in the presence of the Lord with no worldly distractions, that was a point on the return journey. When Yahweh called Abram to the Land of Canaan to be a sojourner and proclaimer of the name Yahweh, that was also a point in the journey. When Yahweh broke the strength and might of Egypt and brought His people out of slavery in a Mighty display of strength and compassion, bringing them into the promised land while He was present and in their

midst, dwelling above the Ark, that was a point in the journey as well.

When Yeshua walked among His people, He taught the disciples and called sinners to follow Him; this was a major point in the journey. The glory of God that had once rested above the Ark was now clothed in human flesh, moving in visible righteousness with compassion, authority, and perfect obedience to the Father.

Many who knew the instructions of Tabernacle and Temple ministry missed the very One to whom the Temple was designed to reveal. The Pharisees and Sadducees could guard the courts and still fail to recognize the One greater than the Temple standing before them. In Yeshua, Yahweh was pressing the journey forward, from promise to presence and from shadow to substance, from the Holy of Holies in a house made with hands to the living Messiah who came to take us in.

When Yahweh came in the flesh to dwell among us, to reveal Grace and Truth, thus explaining the Father, to die, and to send His Holy Spirit to abide within us, that is also a very PROFOUND point in this journey, yet there is one more stop on this journey. Shamaim, our eternal resting place, the place where the essence of brilliance and glory abides, the place of Yahweh's unfathomable Peace, the place He is calling us home to.

Every year, this pilgrimage feast takes us on a journey through history, highlighting the faithfulness of our God

and redirecting us to eternity, to His very presence, to our Home. This year, we make that journey our own “Take Me In,” beginning at the Holy of Holies, the very center of it all. We will walk outward each day from the Ark, through the veil, into the Holy Place, and then to the outer courts. From the Sukkah, a temporary dwelling, to a permanent dwelling, this Sukkot week will take us into the ordinary and common places of life, watching how the pattern God gave Israel has found its fulfillment in Messiah and is shaping how we are to live today.

Are you ready?

Day 1

The Throne is Mercy

The Ark of the Covenant

[READ Exodus 24:9-25:22]

Seventy, a number that often signifies the nations, prophetic timelines, and divine structure. It was also the number of elders יהוה invited to sit with our God to dine and fellowship. Can you imagine what this might have been like? Beneath יהוה was a clear sapphire pavement, glowing in the presence of the All-Consuming Fire. The seventy experienced God; they felt Him and did not die.

In Ex 24:13, God invited Moses and Joshua to “come up to the mountain” for a purpose that shaped both the past and the present. יהוה called them to Himself to share the structure and truths closest to His heart: His precepts, His ordinances, His statutes; and more than that, He communicated His ultimate desire to bring His people near Him for communication and enjoyment, just as He did with the seventy elders.

Continual Communion

[Hebrews 3:2-6]

Continual communion is the goal! He is not a one-and-done kind of God; He values an intentional, consistent relationship that deepens over time. Think

about the moment you first came to know salvation through His love. You may have said, “Ah-ha, Yeshua is my God, He is my King, He is my salvation, and I accept Him and receive Him as my own.” Since that time, have you grown in knowledge, submission, and surrender to Him? The hope is that you have grown by leaps and bounds because you have remained connected to your source.

A master builder lays out the blueprints for a building, designing each room with the family's function and flow in mind. In the same way, Yeshua revealed the design of His dwelling place for the benefit of His people. This design showed how the Lord would dwell in their midst and form a powerful relationship between His creation and Himself. The first part of the design revealed to Moses was the Ark of the Covenant and the Mercy Seat.

Exodus 25:21-22 states, “You shall put the mercy seat on top of the ark, and in the ark you shall put the testimony which I will give to you. There **I WILL MEET WITH YOU**; and from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, I will speak to you about all that I will give you in commandment for the sons of Israel.”

The Epicenter of the Tabernacle was within the Holy of Holies, where the Ark, which contained the testimonies, and the Mercy Seat were. This was ultimately to be the Throne on which יהוה sits. The imagery of the throne matters because the center of a monarchy is the throne:

the place of authority, decisions, judgment, and mercy, where the King sits.

Interestingly, the throne of the Davidic Kingdom was to be blessed forever, and it would never lack a King to sit on it and judge the people. King Solomon reflects this truth concerning the house of David.

1 Kings 8:25, “Now therefore, O Lord, the God of Israel, keep with Your servant David my father that which You have promised him, saying, ‘You shall not lack a man to sit on the throne of Israel, if only your sons take heed to their way to walk before Me as you have walked.’”

This truth, proclaimed from the beginning and sought by all the prophets, has been realized in the coming of the Messiah (Is 7:13-16; Dan 7:13-14; Micah 5:2-5; Matt 1:18-25). And the Throne where the King of Kings would reign is in the Holy of Holies. And because our King declares the end from the beginning, He has given us this blueprint in the Tabernacle and Temple, showing where His glory would ultimately dwell.

From within the Holy of Holies above the Mercy Seat, His promises and decisions were made known to His people. Throughout the Exodus journey, Israel had assurance that יהוה was in their midst because His presence rested over the Holy of Holies. At night, He made the camp BRIGHT! During the day, His glory was so thick it was felt! What a picture, and what a powerful presence. I can imagine the people slept so soundly, feeling the Lord's presence so near.

His presence was so powerful and profound to the people and the nations around them. Moses proclaimed this in Deuteronomy 4, painting a word picture for the Israelites, saying, “For what great nation is there that has a god so near to it as is the Lord our God whenever we call on Him? Or what great nation is there that has statutes and judgments as righteous as this whole law which I am setting before you today?”

The reality of Moses’ statement became possible because יהוה made a place for Himself among His people. No nation has or had the Living God in their midst as our God was, guiding and directing them with perfect authority and personal Love. Yet this structure was to give way to a more excellent Mercy and Grace.

Yeshua is the Living Mercy Seat

Moses had dinner with the Lord, then climbed the mountain, where he stayed for 40 days and nights, receiving the testimony; yet he did NOT even see God’s face. Fast forward to John, the disciple, who leaned against the bosom of Yeshua. John saw God face to face! The same God who gave the commandments to Moses came near through Yeshua, and John offers a powerful revelation of who our Messiah is and what He would accomplish in John 1:16-18 says, “For of His fullness we have all received, and grace upon grace. For the Law was given through Moses; grace and truth were realized through Jesus Christ. No one has seen God at any

time; the only begotten God who is in the bosom of the Father, He has explained *Him*."

Through Moses, the Mercy Seat was the place where יהוה communicated His heart to the people. Through Yeshua, and witnessed by John and the disciples, יהוה became flesh and explained God! Grace upon Grace. It was grace when the Mercy Seat was established, and it is Grace when Yeshua is revealed. 1 John 4:9-10 says, "By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins." [*Propitiation means substitution/atonement satisfaction.*]

[Read Titus 2:11-14; 3:4-7]

Now the grace of God has appeared; He gave Himself to redeem us; the kindness of God has appeared; Yeshua saved us according to His mercy. These statements point us to the principle behind EVERY detail in the building of the Tabernacle and Temple and EVERY detail of God's heartbeat for His children. What the Ark of the Covenant and the Mercy Seat represented is now realized through the Messiah, who is established in our lives within the Tabernacle He created with His own hands.

From the beginning, Yeshua has been revealing, declaring, and establishing Himself as the ultimate end. His purpose, with exact design and structure, is built

upon the way things are already formed and fashioned in Shamaim (*Heaven*). Yeshua, the living Mercy Seat who abides within each of us, takes every command, ordinance, statute, and even the very precept of יהוה, and establishes them within the Throne of our being, our heart.

Today, we do not need to climb the mountain to hear from the Lord. We do not need to wait for the Lord's presence to flood the camp with Light. His Holy fire has already taken residence in us, His holy Temple.

This Sukkot, ask yourself: Is He ruling and reigning from your heart today? Does your life reflect the Holy Presence of the Eternal King, the Son of David, the one prophesied and proclaimed to sit on the Throne within you?

Challenge: [Read Psalm 139:23-24] Draw near to God and allow the Mercy of God to reveal what He sees within you. Surrender to Him all that He brings to the light and joyfully follow Him in the path of everlasting life.

Day 1 Reflection Guide

The Throne is Mercy: The Ark of the Covenant

Take a few quiet minutes today, alone or with your family, to sit with these questions. Read them slowly and think through your answers carefully! May they be a blessing to you.

1. Seventy elders stood on a pavement of sapphire beneath the All-Consuming Fire, felt the weight of God's presence, and did not die (Exodus 24). Can you imagine what that kind of nearness would do to your fear of Him, your comfort with Him, maybe both at once?

2. Think back to the moment you first said yes to Yeshua; go to your own "Ah-ha" of salvation. Have you grown since then in knowledge, submission, and surrender, or has your relationship with Him stayed where it started? What is preventing your growth?

3. Moses spent forty days on the mountain and still did not see God's face. John rested his head on that same God's chest at dinner. What does it mean to you that the access denied to Moses was given so freely, so intimately, to John, and now to you?

4. David was promised a throne that would never lack a King (1 Kings 8:25), a promise now realized in Yeshua, the Son of David, reigning from the Holy of Holies. What does it do to you to know the King of the universe has chosen to also reign from inside your own heart?

5. Is He actually ruling and reigning from your heart today, or has He simply been given a seat there? Where in your daily choices, reactions, or desires would

someone see evidence that a King, not you, is on the throne?

6. Read Psalm 139:23-24 and let Him search you. What is one thing His mercy is revealing today that you need to surrender? Write it down, and joyfully follow Him into it.

Day 2

From Separation to Intimacy

The Veil

Today, we turn our focus to the Veil, the woven curtain that once separated sinful humanity from the manifest presence of a holy God. The Veil is far more than a large and thick curtain. It is a picture of mercy and glory. Ultimately, it is a picture of Yeshua's finished work. We will be walking through five main passages today [Ex 26, Ex 33, Ex 34, Heb 6, and Matt 27:51]. On this journey, we will see the whole story of the Veil, from its construction to its tearing, and decipher what that means for us today. The Veil reveals both the seriousness of sin that separates humanity from יהוה and the mercy of Yeshua, who opens the way for us to draw near.

The Veil as Partition

[Exodus 26:31–37]

In Exodus 26:31–37, יהוה gives Moses exact instructions for the Veil (*parochet* in Hebrew) of the Tabernacle. It was to be made of blue, purple, and scarlet yarn and fine twisted linen, embroidered with cherubim, and hung on four pillars of acacia wood overlaid with gold. This Veil hung between the Holy Place and the Holy of Holies, the innermost chamber where the Ark of the

Covenant rested and where the very presence of יהוה dwelt above the mercy seat.

The Veil was beautiful and costly, yet it was not merely a decorative curtain. It was a God-ordained barrier. Only the High Priest could enter in, and only once a year, on Yom Kippur, to apply the atoning blood to the Ark and the Mercy Seat. The Veil declared a hard truth: sinful man cannot casually approach a holy God. Entering before His presence required blood, mediation, and extreme, life-and-death reverence. Even the cherubim woven into the fabric mirror those stationed at the entrance of Eden after the fall. These cherubim were guardians of God's holiness, barring access to the Garden to protect mankind. The Veil, then, is a memorial of separation, but as we will see, it is also a promise waiting to be fulfilled.

Longing for More

[Exodus 33:12–23]

I have always been amazed by this passage. Moses, who could literally see and feel the LORD's presence, was not content with directions or promises alone; instead, he sought assurance of the LORD's presence to lead him. "Let me know Your ways, that I may know You." -vs 13; "I pray You, show me Your glory." -vs 18 (Ex 33:13, 18). Moses already walked with God "face to face, just as a man speaks to his friend" (vs. 11), yet he still hungered for more. True holy discontent should ignite in us a

desire for יהוה: closeness to יהוה should never lead to complacency. It should deepen our appetite for Him.

James 4:8a, *“Draw near to God and He will draw near to you.”*

יהוה responds with a tender, yet firm answer. He agrees to allow His goodness to pass before Moses, but He warns, “You cannot see My face, for no man can see Me and live” (vs. 20). So the Lord places Moses in the cleft of the rock and covers him with His hand while His glory passes by, removing His hand only after Moses sees His back. Why the hand? Because sinful flesh cannot survive unveiled exposure to the holiness of יהוה. The hand served as a shield of mercy, permitting nearness without destruction.

This is an awesome truth! Scripture speaks of the “right hand” of the Lord as the One who accomplishes His mighty deeds: “Your right hand, O LORD, is majestic in power” (Ex 15:6), and “To whom has the arm of the LORD been revealed?” (Is 53:1), a passage that points directly to our suffering Messiah. In Exodus, the hand of יהוה shields Moses from God’s glory, which he could not endure; in Yeshua, we see the fullest expression of that same mercy, because He stands between holy glory and sinful humanity so that we may live. Yeshua is the Arm and Hand of the Lord. He is the One through whom יהוה acts, the One who shields us from the consuming exposure to the unmediated glory of יהוה. What protected Moses in the cleft of the rock foreshadows

what Yeshua does for us: He stands between our sinfulness and the Father's holy glory, enabling us to draw near and live.

The Shining, Veiled Face

[Exodus 34:29–35]

Moses came down from Sinai with his face radiant, full of God's glory, a result of being in the presence of the LORD. As a result, Aaron and the people were afraid to come near to him. The funny thing is, Moses did not even realize his face shone (vs. 29). From then on, Moses spoke with the Lord in the Tent of Meeting with an unveiled face. But when he came out to speak to the people, he veiled his face, removing the veil only when he returned to the Lord's presence (vs. 33–35).

Do others see the Glory of the Living God upon you? Do you overflow HIM as you go about your day and interact with the world around you?

Where Moses' face glowed and had to be veiled, ours is to reflect Yeshua (2 Cor 3:18) and be openly experienced. Moses' veil shows that the reflected glory was real and present, but in Yeshua the covering is removed so God's people may behold Him and reflect His glory openly. We are "called up" to reflect God's glory with an unveiled face. Our calling is not to conceal the Light within us but to let it shine freely so the world sees whose we are. "You are the light of the world" and "Let your light shine before men" (Matt 5:14, 16).

Yeshua Behind the Veil, and the Veil Torn

[Heb 6:19–20; 10:19-20; Matt 27:51]

The description and purpose of the Veil in Exodus find their answer in Yeshua. Hebrews 6:19–20 tells us that our hope is “an anchor of the soul, a hope both sure and steadfast, and one that enters within the veil, where Yeshua has entered as a forerunner for us.” He did not enter an earthly tent made with hands but the true Holy of Holies. Sit with that for a second. He entered the eternal, heavenly sanctuary and, even more intimately, the forever dwelling place of our hearts. He entered on our behalf as our forerunner and great High Priest, making atonement once for all, so that our hearts could be cleansed and prepared as dwelling places for the Holy Spirit.

In addition to this picture, Matthew 27:50–51 records that when Yeshua cried out and yielded up His spirit, “the veil of the temple was torn in two from top to bottom.” Not from the bottom to the top, as if torn by man, but from top to bottom. יהוה Himself tore open the way. In that instant, the barrier of Exodus 26 was undone. *“It is finished.”* The Holy of Holies was ransomed, redeemed, and cleansed, so that the Living God could come and dwell within you and me, no longer behind a curtain in a temporary dwelling, but within us.

Understanding the purpose and fulfillment of the Veil calls us to move from separation into intimacy. The veil

that once shut sinful man out and protected us from our destruction now stands torn, because יהוה, the Hand and Arm of the Lord, entered in for us and took our destruction, and led the way to the Father. Hebrews 10:19-20, “Therefore, brethren, since we have confidence to enter the holy place by the blood of Yeshua, by a new and living way which He inaugurated for us through the veil, that is, His flesh.”

We are no longer people who must veil our faces in fear; we are an unveiled people, carrying His glory, called to let it shine so the world may see and know the Living God dwells among us.

Today, meditate on John 14:5–15 and ask Yeshua to reveal where your heart is veiled before Him and where fear still keeps you distant from His presence. Since He has opened the way into the presence of יהוה, consider what you may need to remove from your heart so that His glory can dwell there without compromise. Ask Him to revive your faith, strengthen your obedience, and teach you to live as one who carries His presence.

Day 2 Reflection Guide

From Separation to Intimacy: The Veil

Take a few quiet minutes today, alone or with your family, to sit with these questions.

1. Only the High Priest could pass behind the Veil once a year, at the cost of blood. Before Yeshua, that distance from God was the norm for everyone, not a personal failure. Consider what the High Priest might have been thinking as they walked through the Veil and into the Holy of Holies.

2. Moses already walked with God “face to face, just as a man speaks to his friend”, yet Moses still asked to see more of His glory. Where in your relationship with God have you settled for what you already have, instead of still asking Him for more?

3. The same hand that shielded Moses in the cleft of the rock is, in Isaiah's words, the Arm of the Lord, Yeshua Himself, standing between holy glory and human sinfulness so that we could live. Where in your life right now do you need Him to stand between you and something you couldn't survive?

4. Moses' face had to be veiled; ours is meant to be seen openly, reflecting Yeshua with an unveiled face (2 Corinthians 3:18). Do the people around you know, just from watching you, that you've been in God's presence this week? What would it look like to stop veiling God's glory in your life?

5. The veil was torn from top to bottom, by God's own hand, not man's. Where in your life are you still living as if the veil were intact, still keeping a careful distance from God, even though He already tore it down and has invited you in?

6. Read John 14:5-15. Ask Yeshua to show you where your heart is still veiled, or where fear keeps you distant from Him. What is one thing you need to remove so His glory can dwell there without compromise? Ask Him to revive your faith and teach you to carry His presence.

Day 3

Sweet Aroma of Relationship

The Altar of Incense

[2 Cor 2:14-15; Exodus 30:1-10]

Step back with me and pass through the torn veil. We continue to zoom out from the Holy of Holies to the Golden Altar, the Altar of Incense. Every morning and every evening, without fail, a cloud rose from this altar and drifted toward the place where the Ark and the Mercy Seat waited behind the curtain. Today we will walk through several passages [2 Cor 2:14-15, Ex 30, Lev 9-10, 2 Chron 26, Luke 1, and Rev 5, 8, and 9] to see how this altar fit into Temple worship, why only specific fire could be used, and what this altar has become within us. The Golden Altar teaches that our relationship with יהוה is not casual, improvised, or self-directed. It is continual, fragrant, priestly, and made acceptable through the blood and intercession of Yeshua. As we view this altar through the Torah, the Temple, and Revelation, we will see one consistent invitation: Draw near to Him with worship that He accepts.

A one-of-a-kind Fragrance

[Exodus 30:34-38]

יהוה gave Moses a precise recipe for this incense: stacte, onycha, galbanum, and pure frankincense, blended, seasoned with salt, set apart to be pure and holy (vs. 34-35). This incense carried a life-and-death warning: whoever made incense like it for personal pleasure would be cut off from the people (vs. 37-38). It belonged to יהוה alone. It could not be duplicated for private use, reshaped for another god, or treated as a common fragrance. The aroma coming from this altar was to be true worship, holy, and set apart by the command of יהוה Himself.

His Presence experienced

[Exodus 30:6-8, 36]

In location, this altar was placed just before the veil, directly in front of the Ark of the Covenant, in the very place יהוה said, "I will meet with you" (Ex 30:6; 36). In these directions, we find an interesting promise given over the Mercy Seat and the Golden altar. This is where the Lord met with the priest. Aaron burned incense here every morning when he trimmed the lamps, and every evening at twilight. This was a perpetual incense before יהוה

throughout their generations (vs. 7-8). It was never allowed to stop, never allowed to lose its fragrance, because the presence of the Lord was there, ministering to and speaking with His people.

Many today will put on a pleasant fragrance before leaving their homes; imagine what the priest would smell like after entering the presence of the Lord and kindling the altar of incense? The aroma would have testified to his direct connection and intimate closeness with the Lord before the Altar. In the same way, prayer and worship are meant to leave the aroma of His presence on us so that the whole world can experience it (2 Cor 2:14-16). What aroma are you wearing?

Aroma = Closeness

[Luke 1:8-23; Rev 9:13]

We read in Luke 1 that an old priest named Zechariah stood at the same altar in the Temple during the very hour of incense burning, while the assembly gathered outside to pray (Luke 1:8-11). There, in front of him, the angel Gabriel appeared and told him that his prayer had been heard and that a son would be born to prepare the way for the Messiah. Fast-forward to Revelation 9:13. The Apostle John hears the voice of the LORD from

within the four horns of the golden altar. From this altar, יהוה speaks and responds to His people.

No Strange Fire

[Leviticus 9:24; 10:1-2; 2 Chronicles 26:16-19]

The fire that lit this altar could not come from just anywhere. When יהוה first accepted Israel's offerings, fire came out from His presence and consumed the sacrifice on the Bronze Altar outside, and the people shouted and fell on their faces (Lev 9:24). That fire, fire from His presence, was what fed the Golden Altar. Nadab and Abihu, Aaron's own sons, did not honor that. They offered "strange fire, which He had not commanded them" (Lev 10:1-2), and fire came out from יהוה and consumed them where they stood. Only once a year could anyone come that close to the Holy of Holies, and only the High Priest, and then only exactly as He commanded (Lev 16:1).

King Uzziah forgot the same lesson. He entered the Temple and burned incense on the Golden Altar, assuming the role of a priest. He was struck with leprosy on his forehead before the priests' very eyes, and he spent the rest of his life diseased and cut off from the kingdom (2 Chron 26:16-19). Nadab and Abihu show that worship cannot be

manufactured with strange fire; Uzziah reveals that worship cannot be assumed or taken by assertion. We are not to recreate worship; we are to surrender to true worship, because nearness to יהוה is never something we get to redesign on our own terms.

Yet, how many different ways have we tried to remake the way we draw near to the Lord? Performance-based worship, vain, repetitive prayers, and focusing on the outward rather than the innermost being are all ways we can be guilty of remaking our relationship with God. In our own ways, we can make concessions to the flesh and believe lies that seem good and honorable, creating our own strange fire. Today, we need to ask whether our offering is about what is meaningful to us or whether we are surrendered to Him. Are we bringing what we have judged worthy, or what the Lord has actually required?

Atoned Once a Year

[Exodus 30:10; Leviticus 16:12-13]

Once a year, on the Day of Atonement, the High Priest applied blood to the horns of this very altar (Ex 30:10). Before approaching the Ark itself, he filled a censer with coals from this altar and a

handful of incense. The result: a cloud of smoke filled the Holy of Holies, and the Presence of the Lord would appear (Lev 16:2; 12-13). The Lord's presence in the cloud was the visible sign of an acceptable relationship, proof that the priest's offering, worship, and personal surrender had been received and accepted. In this way, the nearness of the Holy Spirit, which fell upon the priest during Yom Kippur, represents the ultimate closeness we rejoice in during the Feast of Sukkot, as the Glory of the High Priest covers us!

We cannot overlook this fact: Yeshua, our High Priest, carried something far greater than incense and coals could ever represent. He brought Himself into the Holy of Holies. Peter says, "a lamb without blemish and without spot" (1 Peter 1:19), the only offering ever qualified to walk behind the veil and be fully and finally accepted. He entered "once for all, by His own blood, to appear in the presence of God for us" (Heb 9:24-26).

And where the smoke once signaled that a priest's worship had been received and his offering accepted for one more year, Yeshua's acceptance changed everything. He did not just go in and close the door behind Him. He went in so that we could go in with Him, so that we now have "confidence to

enter the holy place by the blood of Jesus" and can "draw near" (Heb 10:19-22) to the very presence of the Father, together with the Son who made the way.

The Golden Altar Today: Prayer and Worship

[Psalm 141:2; Revelation 5:8; Revelation 8:3-4]

In Psalm 141:2, David wrote, "Let my prayer be counted as incense before You." John saw golden bowls full of incense, "which are the prayers of the saints" (Rev 5:8), and an angel with a golden censer, incense mingled with the prayers of God's people, rising before Him (Rev 8:3-4). Yeshua has cleansed the way and made intercession on our behalf, once for all. We no longer need a priest to carry our prayers behind a veil for us. Continual communion, the very thing we hungered for on Day One, has become an open and unbroken exchange. The Golden Altar is no longer merely a piece of furniture in a tent; it is a picture of your relationship with Him right now, in whatever room you are sitting in.

So, what are you bringing to the Golden Altar? Are you bringing worship that is a pleasing aroma to Him? Are you approaching in a righteous spirit, trusting in the intercession of Yeshua rather than in

the strength of your own effort? This Sukkot, let us respond to His invitation to draw near to Him in worship that is both pleasing and acceptable, and let the fragrance of continual communion rise from your life. Because you are drawing near to Him, expect Him to draw near to you!

Day 3 Reflection Guide

Sweet Aroma of Relationship: The Altar of Incense

Take a few quiet minutes today — alone or with your family — to sit with these questions. Read them slowly. Let the silence between them do some of the work.

1. The incense recipe was so distinct that no one could recreate it for personal comfort or anything other than for God (Exodus 30:34-38). Where in your life have you worshiped on your own terms, a recipe adjusted to what feels good to you, rather than what He actually asked for?

2. Imagine the priest walking out of the Tabernacle after tending the altar; everyone around him would know exactly where he'd been. What aroma are you carrying today? Would the people around you know, just from being near you, that you've spent time close to God this week?

3. Gabriel appeared to Zechariah not in a vision on a mountain, but in the ordinary rhythm of his priestly duty, at the hour of incense. Where in your ordinary routine, not the dramatic moments, might God be waiting to speak to you?

4. Nadab and Abihu manufactured their own fire; Uzziah assumed a role that was never his to take. Are you bringing God the worship He's required, or are you bringing the worship that's simply meaningful to you? Where might you be redesigning nearness to Him on your own terms?

5. Yeshua didn't just enter the Holy of Holies and shut the door behind Him; He went in so we could go in with Him. Is there an area of your life where you're still waiting outside, unsure you're actually invited into God's presence?

6. This Sukkot, what are you bringing to the Golden Altar: worship shaped by your own effort, or worship surrendered to Him? Ask Yeshua right now to let your life rise before the Father like a pleasing fragrance, unhurried and unforced.

Day 4

The Bread of Life

The Table of Showbread

[John 6:32-58]

From the Golden Altar, we turn to the Table of Showbread, positioned on the north side of the Holy Place, directly opposite the Lampstand on the south (Ex 26:35). The Table of Showbread reveals far more than a holy provision only to be eaten by the priests serving in the Holy Place. The image of the Table of Showbread paints a picture of covenant access for the world to see, which is no small testimony. This bread was kept before the face of יהוה, guarded as holy, given only to priests, and finally opened to the spiritually hungry through the mercy and sacrifice of Messiah.

John 6:55, "For My flesh is true food, and My blood is true drink."

Bread Before His Face

[Exodus 25:23-30; Leviticus 24:5-9]

The Table itself was gold-covered acacia wood, fitted with its own gold dishes, pans, and jars for drink offerings (Ex 25:23-30). On it sat twelve loaves, baked from fine flour, arranged in two stacked piles of six, with frankincense set beside each pile as a memorial portion

(Lev 24:5-7). By some estimates, each loaf used close to two omers of flour, about 1.1 gallons. This means the whole display may have approached a hundred pounds of bread, kept continually before יהוה. Every Sabbath the loaves were exchanged for fresh ones, and the old bread became a most holy portion. Again, this food was for the priests alone and was eaten only within the sanctuary (Lev 24:8-9). This was bread that never ran out; it was a perpetual ordinance. According to the Mishnah Shekalim 5:1 and the Babylonian Talmud, Yoma 38a, only the house of Garmu had the recipe for the Showbread. The only other people who would have access to the Bread of Presence were the Priests who ministered by lot, established by King David in 1 Chron 24.

Don't mix what is Holy with the common

[1 Samuel 21:1-6; 22:6-19]

A priest needed to understand and guard the distinction between the holy and the common. Yahweh's ordinances were set up to keep those lines from being blurred. Just like the Veil, these ordinances guard us from the Holiness of God, but also make a way for us to come near. The Showbread was to be changed out on the Sabbath and eaten only by priests, but there is a story, referenced by Yeshua, with a bit of a twist.

Fleeing from Saul with nothing, David came to Ahimelech the priest at Nob and asked for food.

However, there was no ordinary bread on hand; only the showbread set apart for priests. Having knowledge of God's heart and an understanding of covenant access, Ahimelech asked one question: whether the men had kept themselves pure. After confirming, he gave David and his men the holy bread (1 Sam 21:1-6). Intercession has a cost, and for Ahimelech it cost him everything. When Saul learned what Ahimelech had done, he had him and the priests of Nob put to death (1 Sam 22:6-19). The priest's role was to intercede, and Ahimelech showed mercy to a hungry, hunted future king and paid for that mercy with his own life.

I have a feeling that Ahimelech knew mediating for David would cost him, yet he willingly took on that assignment. Maybe you have been in a situation where intercession would get messy, even ugly. Were you motivated to intercede despite the potential threat to yourself, or did you shy away? There is a reason Yeshua referenced the story above in Matt 12:3-4, when mercy was put on trial. For the showbread to be used, it needed to be broken, completely surrendered to its purpose. Yeshua taught us not to fear what intercession costs.

"This Is My Body, Broken for You"

[Luke 22:14-20; John 6:35, 48-51]

At that final Passover meal, Yeshua took the loaf, broke it, and said, "This is My body which is given for you"

(Luke 22:19), telling His disciples He would not eat that meal again until it was fulfilled in the Kingdom of God. This meal we are still waiting to share with Him at the Marriage Supper of the Lamb (Luke 22:16; Rev 19:9).

This passage, the inauguration of the Covenantal access we have into the Kingdom through the body of Messiah, is where the Bread of Presence comes into full focus.

Yeshua declared, "I am the bread of life... anyone who eats this bread, he will live forever" (John 6:35, 48-51). To abide in Yeshua is to partake of His body, for only through His body can we be sustained. His body grants us covenant access to His presence. To partake of His body is to be spiritually nourished by Him. Remember the words of the Birkat Kohanim (Aaronic Blessing), "The Lord will make His face to shine upon you," a promise that His eternal Presence will abide with us.

There were to be 12 unleavened loaves on the Table. The number 12 is significant. 12 is the number of the tribes, the number of the disciples, and the number of baskets Yeshua multiplied at the feeding of the Five Thousand. On that day, Yeshua stood before a multitude who were hungry and in need. He asked His disciples to gather food, which He prayed over, and it multiplied, filling 12 baskets. From two fish and five loaves, Yeshua fed the people. In fact, He ordered the people to be fed; it was non-negotiable for Yeshua. Spiritually, the intention of His actions shows that He has become our

covenant provision. He willingly gave up His life so that we would partake and be satisfied in Him.

A Royal Priesthood, Feeding on Him

[1 Peter 2:9-10; 1 Corinthians 11:27-29]

This changes everything: the bread that once belonged to the priesthood alone is now offered to us, because we have been made priests. "You are a chosen race, a royal priesthood, a holy nation" (1 Peter 2:9-10). As we prepare for the Marriage Feast of the Lamb, we are reminded by the Apostle Paul that anyone who eats and drinks of His body carelessly eats and drinks judgment on themselves (1 Cor 11:27-29). It's been said, you are what you eat. Because we have been invited to partake of His body in a covenant relationship, let us draw near to Him "with the unleavened bread of sincerity and truth" (1 Cor 5:7-8), as if we in fact have become unleavened loaves through the Bread of Life who sanctifies us. Now, through partaking of Yeshua, we have become the spiritual loaves this world witnesses and can be nourished by.

When Jeroboam and the northern tribes broke away from Judah, they established a new priesthood and two places of worship, complete with altars and utensils that were an abomination to the Lord. "The showbread is set on the clean table," Abijah told Jeroboam to his face, naming the very bread this day is proof that God's presence actually rested there (2 Chron 13:11). Abijah,

King of Judah and son of David, went up against Israel. Because the Presence of the Lord was with them through covenant access, they defeated Israel that day despite fighting on two sides (2 Chron 13). The scripture says, “God routed Jeroboam and all Israel before Abijah and Judah” (2 Chron 13:15b).

Today, spend time in the Lord’s presence. Ask Him to strengthen the weak areas of your faith as you are nourished by Him. Ask Him to show you where you’re not satisfied with Him, where you’re not trusting His Presence, and where you’re not abiding in Him. Today, ask Him to show you the way back to Him and grant you the power of His Presence. Be willing to surrender whatever you’re holding onto and trust Him to multiply you. Nothing is too difficult for Him!

Day 4 Reflection Guide

The Bread of life: The Table of Showbread

Take a few quiet minutes today, alone or with your family, to sit with these questions. Read them slowly. Let the silence between them do some of the work.

1. For generations, only the house of Garmu held the recipe for the Showbread, and only the priests on duty could eat it. It was guarded, restricted, and set apart. What is something in your life that once felt completely out of reach to you spiritually, until Yeshua opened the way? Have you fully received that access, or are you still living as if it belongs to someone else?

2. Ahimelech knew David through relationship, and on the strength of that relationship, he gave him bread that belonged to the priesthood alone, knowing it could cost him everything. Who in your life has covenant access to you, meaning they could ask you for something costly and you would give it, simply because of the relationship you share? Is there someone God is asking

you to extend that kind of access to right now, whatever the risk? Think about it!

3. When Yeshua fed the five thousand, He did not treat their hunger as optional; the crowd's need to be fed was non-negotiable to Him, and He willingly gave His own life so we could partake and be satisfied in Him. Do you believe He feels that same urgency about satisfying your own hunger for Him, or do you tend to treat your need to be sustained by Him as something you can put off and make optional?

4. At the table, Yeshua told His disciples He would not eat that meal again until it was fulfilled in the Kingdom, and He is still waiting to share it with us at the Marriage Supper of the Lamb. What are you doing today to actively wait for Him, rather than simply filling the time until He returns?

5. Paul warns that we can eat and drink of Yeshua's body carelessly, without recognizing what access we have been given. Where might you be approaching Him casually this week rather than with the reverence and hunger He deserves? What would it look like to draw near to Him in sincerity and truth?

6. Today, ask Yeshua to show you where you are not being sustained by Him, the areas where you are not trusting His presence, and where you are not abiding in Him. What are you holding onto right now that you need to surrender to Him? Are you willing to trust Him to multiply it rather than let it run out?

Day 5

The Light of the World

The Golden Lampstand

[Exodus 25:31-40; Numbers 8:1-4]

On the south wall, opposite the Table of Showbread, stood the Lampstand, crafted from one talent of pure gold and hammered by hand into a large, single piece. It featured six branches curling upward from a central shaft, almond blossoms carved into each arm, and seven lamps burning above. Each lamp was fueled by precious oil that burned pure and clean. The oil represents our ongoing dependence on Yeshua's presence through covenant relationship.

There were no windows in the Tabernacle, but with the walls covered in gold, the Lampstand was more than enough to illuminate the Holy Places. Every step the priests took, and every duty they performed, was done in the Lampstand's light. They needed nothing more.

The Eternal Flame

[Exodus 27:20-21; Leviticus 24:1-4]

It was an intricate process to make Shemen Zayit Zach Katit L'maor, meaning "Pure olive oil beaten for the light." This process was used to make the oil for the

Lampstand; it was made from young olives, pressed by hand to ensure the fire would burn brightly and be mostly smokeless.

Aaron and his sons were charged to tend it from evening until morning, continually, a statute forever throughout their generations (Ex 27:20-21; Lev 24:1-4). Each morning around sunrise and again in the afternoon, they would enter the Holy Place to tend the lampstand. This statute was perpetual; the Lampstand was to be an eternal flame. The flame remained lit because the priests continually trimmed, refilled, and watched over it, night after night, with no audience and no applause. Like a shepherd in the field caring for the flock, the priests would faithfully fulfill their duty to יהוה.

In a similar way, we should start our day with Yahweh and remain close to Him from the rising of the sun to its setting. We should return to His presence throughout the day to keep our relationship alive and connected. Give an “amen” shout-out if your days go much better when you start them with Messiah!

Remember Moses calling out to יהוה, asking for God’s presence to go with him and the people (Ex 33:15)? Even he wanted more! Moses knew he needed the Light of the Lord shining in their midst as a testimony that God was dwelling among them. 1 John 1:5 states, “God is Light, and in Him there is no darkness at all.” He is not

one source of light among several. He is the source, full stop, and every flame that has ever burned for Him has burned on oil He has supplied.

Are you burning brightly with oil He has supplied?

Keep Your Lamp Full

[Matthew 25:1-13]

There were ten young maidens waiting for the Bridegroom to come. Yeshua told us that there were five wise and five foolish, all of them carrying lamps (Matt 25:1-13). He made a distinction between the two. The difference was not who showed up or who had a lamp, because every one of them did. The difference was who carried extra oil. When the bridegroom's arrival was delayed, and the cry finally came at midnight, the foolish maids had nothing left to burn and could not borrow oil from anyone else in that moment; their time was up. Yeshua's own conclusion was not about having lamps at all; it was about having the oil to keep the lamps lit: "Be on the alert then, for you do not know the day nor the hour." Spiritual oil cannot be borrowed or bought at the last minute; it is received only through a living covenant relationship with Yeshua.

Many people believe that working harder to become good enough is the way to achieve a closer walk with the Lord. Many give vast sums of their wealth and donate their time to philanthropic causes, thinking they

are good people and are purchasing “oil” from the Lord by their actions. Matt 7:21-23 states that, for many, that day will be terrifying because their lamps will be found empty, with no true relationship to the source.

Do You Have the Oil?

[Revelation 2:1-5]

The church at Ephesus had sound doctrine, a holy work ethic, and discernment. Yet Yeshua still said to them, "But I have this against you, that you have left your first love... and will remove your lampstand out of its place, unless you repent" (Rev 2:4-5). Being full of oil and burning brightly is a constant pursuit. We are to fix our eyes on the author and perfecter of faith (Heb 12:2a) so that our lamps are trimmed, and our relationship with Him is full of the Spirit. The church of Ephesus teaches us that even a congregation doing everything right outwardly can still find its lamp empty and its love cold.

It is worth asking whether the oil you are carrying today is still burning with the love you started with, or whether you are running on the fumes of the oil you once had?

The Light of the World

[Isaiah 60:1-3; John 8:12]

"Arise, shine; for your light has come, And the glory of the LORD has risen upon you... Nations will come to

your light" (Is 60:1-3). That is exactly what Yeshua claimed when He stood in the Temple courts and said, "I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life" (John 8:12). Significantly, Yeshua spoke these words during the Feast of Sukkot. It amazes me how every detail of the Lampstand finds fulfillment in our Yeshua.

From a single piece of gold shaped into a stand designed to hold pure oil and burn a continuous flame that reveals the presence of God in a dark room, Yeshua is the Key! He is the light that burns the pure oil, pressed under a load He Himself has allowed. He has brought light into this dark world!

You Are the Light of the World

[Matthew 5:14-16; Revelation 1:12-20]

While delivering the Sermon on the Mount, Yeshua says something that should now resonate with us: "You are the light of the world... Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven" (Matt 5:14-16). In his vision, John sees Yeshua standing among seven golden lampstands, and He explains exactly what they represent: "the seven lampstands are the seven churches" (Rev 1:12-13, 20).

If one Menorah lit up the Tabernacle and the Temple, how bright could this world be because of Yeshua's

shining Bride, whose lamp is trimmed with a continual supply of pure oil?

As the church, we do not generate the light or the oil ourselves, any more than the Lampstand can produce its own oil. We carry the oil and burn brightly because of what has been supplied for us, so everyone near us can look up and glorify Yeshua (Matt 5:14).

Today, examine where your flame has been left unattended, weakened, or forgotten. Rather than trying to manufacture your own oil, seek Him to fill and renew you in His presence. Ask Him to show you who is near enough right now to notice whether your light is still burning or has quietly gone out while you were not watching. Seek out that person who can share truth with you, and ask them to share their honest assessment of where you are in your faith.

Day 5 Reflection Guide

The Light of the World: The Golden Lampstand

Take a few quiet minutes today, alone or with your family, to sit with these questions. Read them slowly. Let the silence between them do some of the work.

1. The Lampstand's flame stayed lit because a priest kept showing up to trim it, refill it, and watch over it, night after night, with no audience and no applause. Where in your walk with the Lord have you been looking for applause rather than simply and quietly showing up? What would it look like to tend your relationship with Him this week the way that priest tended the flame, morning and evening, whether anyone notices or not?

2. Even Moses, who already walked with God face to face, still cried out for more of His presence. Is there a place in your life where you have settled for a smaller portion of God than He actually wants to give you? What would it mean this Sukkot to ask, like Moses did, for more?

3. Every flame that has ever burned for the Lord has burned on oil He supplied; it was never something manufactured through effort or earned through good works. Where might you be trying to purchase your own oil right now, through busyness, giving, or striving to be good, rather than simply receiving what He supplies? What would it look like this week to stop striving for oil and start asking for it instead?

4. The church at Ephesus had sound doctrine and tireless work, and Yeshua still warned them that their lampstand could be removed because they had left their first love. Is the fire you are carrying today still connected to the love you started with, or are you running on light you used to have? What is one honest step you could take this week to return to that first love?

5. Yeshua taught that we do not generate our own light, any more than the Lampstand generated its own oil; we simply carry a flame that was always meant to be supplied and shared. Who in your life is close enough right now to notice whether your light is still burning? When was the last time you let someone see it?

6. The ten virgins all had lamps, but only some had carried enough oil to still be burning when the Bridegroom finally came. What is one practical way you can keep your own lamp continually supplied this week, rather than hoping there will be enough oil when the moment actually arrives? Ask Yeshua right now to fill and renew you, and ask Him to show you someone who can honestly tell you where your light truly stands.

Day 6

Immersed Inside and Out

The Bronze Laver

[Exodus 30:17-21]

Today, we leave the Holy Place behind and zoom out to the outer court. The outer court had a less polished, more raw feel. Here, the people came burdened by guilt and shame. They brought their sacrifices and offerings to be presented to the priests and, ultimately, before יהוה, longing to stand where we have already walked over the past five days. Between the bronze altar and the entrance to the Tent of Meeting stood the Bronze Laver, filled with water. No priest was permitted past it without washing first. "So that they will not die," Yahweh says twice in the same breath (Ex 30:20-21). This was not a suggestion. It was a perpetual statute, and it was a matter of life and death.

The bronze laver points to repentance, regeneration, and the courage to allow yourself to be exposed and ultimately washed.

Mirrors on the Inside

[Exodus 38:8; John 14:16-21; John 16:8-11]

Unlike the Ark, the Table, the Altar of Incense, or the Lampstand, the Lord never gave Moses a single measurement for the Laver, no length, no width, no height. What mattered most to Him was the priest using it. One of the most fascinating aspects of this laver was the material used to make it. Women gave up the personal mirrors they used to examine their outward image and repurposed them into a tool every priest would use to examine himself before the Lord. "the laver of bronze with its base of bronze, from the mirrors of the serving women who served at the doorway of the tent of meeting" (Ex 38:8). What was once used to look at the outside became the very thing that made honest self-examination possible before the Holiest of Holies.

The priests were commanded to wash their feet and hands in this water. I imagine this was a time to pause, look into the bronze laver, and take seriously what they had done and what they were about to do. The Brazen Laver was the "Last Stop" before there were "no take-backs" as they approached the Lord. If they refused to examine themselves before entering, the Lord's holiness would expose them in judgment. This should be a sobering thought for you and me this Sukkot.

Sukkot is the Feast that celebrates our God dwelling among us. At His birth, Yeshua was to be called Emmanuel because He is God with us. Earlier this week, we read John 14:1-15. Let's read a little further. In verse 16, Yeshua says He will ask the Father to send the

Helper who will be with us forever. In John 16:8-11, we read that this Helper will convict the world of sin, righteousness, and judgment. As royal priests, we do not have a mirrored water laver to show us our condition, but we do have the Holy Spirit convicting and prompting us to draw near to יהוה in humility, because our sin is ever before us (Ps 51:3, 11).

A Baptism of Repentance

[Isaiah 40:3-5; Matthew 3:1-12; Mark 1:4-8]

Physical bathing is a prescribed first step toward walking in spiritual purity, and the laver demonstrates this truth in priestly service. Throughout the Torah, washing was required in situations of uncleanness, including contact with death, bodily discharge, and priestly consecrations (Ex 29:4). A Mikvah, a ritual bath for spiritual purification, carries this same pattern: the body is washed as a visible act that signifies drawing near to a holy God.

John the Baptist appeared in the wilderness, preaching a baptism of repentance. Large crowds from Jerusalem and all Judea came to be baptized by John in the Jordan, drawing near to God by confessing their sins (Mark 1:4-5). John, a Levitical priest, ministered outside the Temple walls, carrying Yahweh's heart and intent beyond the Laver. John was a forerunner of Yeshua, forging a path and pointing people to the Messiah.

As we learn from the Tabernacle/Temple process, “drawing near” to the Holy One required washing. But John was also the first to say that this washing was not the final one. “As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire” (Matt 3:11). When John saw Yeshua approaching, he did not hurry everyone into the waters of the Jordan; he pointed to ONE: “Behold, the Lamb of God who takes away the sin of the world!” (John 1:29).

The Baptism of Fire

[Acts 1:5; Acts 2:1-4]

Taking a bath does not purge a sinful heart or renew a mind. The Laver could cleanse only the outside of a priest. John's baptism prepared the people's hearts to receive what he could not give. “Take Me In” has always been Yeshua's invitation to us, and His instructions and promises lead us to the most intimate relationship. Yeshua's words to His disciples bring this promise into focus: “For John baptized with water, but you will be baptized with the Holy Spirit not many days from now” (Acts 1:5). The prophecy and promise, which many prophets of old longed to experience, were fulfilled at Shavuot (Pentecost). Tongues of fire rested on each of them, and they were filled with the Holy Spirit (Acts 2:1-4). Through the Holy Spirit, the reality of the New

Covenant came into view: the commands and ordinances of יהוה have been written on men's hearts.

The Consuming Fire of God's Spirit purges EVERYTHING that cannot remain. He takes our sin-soaked conscience, stained crimson red, and makes us White as Snow. Now, with a purified conscience, we shall walk with our God (Is 1:18-19).

Washed and Served

[John 13:6-10; Hebrews 10:19-22; Titus 3:5]

During the Passover meal, on the night He prayed in the garden and was betrayed, Yeshua served His disciples in a deeply honorable way. He took a basin of water, stooped down, and washed their feet. Can you imagine?

Exodus 30:20 says the priests were to wash their hands and feet before drawing near to minister before Yahweh. This washing was one of the final preparatory acts before priestly service. Once washed, the priest was ready to approach, equipped and set apart for ministry.

Through this act of service, Yeshua was calling His disciples into ministry. At first, Peter resisted, but Yeshua answered him: "If I do not wash you, you have no part with Me" (John 13:8). Access to Him has always required cleansing, yet the washing we need can only be done by the hands of Yeshua.

The Apostle Paul clarifies what this spiritual washing accomplishes: "He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit" (Titus 3:5). We are invited to draw near with "our hearts sprinkled clean from an evil conscience and our bodies washed with pure water" (Hebrews 10:22).

Are you washed in the blood of the Lamb?

Today, remember that the outer court was not the polished, golden rooms of the Holy of Holies and the Holy Place. It was the rough, common ground where guilt and shame were surrendered. Right now, I want each of us to stand there, raw and real, with Yeshua. He already sees what is within us. The question is whether you are willing to let Him wash you clean. Have courage and ask Yeshua to wash you in the power of His merciful love and to purify you by the filling of His Holy Spirit. If there is something hidden that needs to be revealed, share it with someone today. Confess, then draw near to Yeshua.

Day 6 Reflection Guide

Immersed Inside and Out: The Bronze Laver

Take a few quiet minutes today, alone or with your family, to sit with these questions.

1. The Laver was never given a measurement; what mattered most was whether a priest actually stopped to use it before drawing near to the Lord. Where in your life have you been rushing past the moment of honest self-examination, hoping good intentions alone would be enough to approach God?

2. We no longer have a mirrored basin to show us our condition, but Yeshua promised the Holy Spirit would convict us of sin, righteousness, and judgment. Is there a conviction you have been sensing from Him this week that you have been quick to explain away rather than let it do its work?

3. John the Baptist called all of Israel to the water, but when Yeshua finally appeared, he did not point to the Jordan; he pointed to the Lamb of God. Where might you be leaning on your own effort at repentance, your own washing, rather than pointing your whole hope at Yeshua Himself?

4. The Laver could only ever clean the outside of a priest; it took the baptism of fire at Pentecost to write God's law on the heart itself. Is there an area of your life that has only ever been outwardly tidied up, when what it actually needs is the Spirit's fire to change what it is made of?

5. Peter resisted when Yeshua knelt to wash his feet, and Yeshua told him plainly that without it, he would have no part with Him. Is there a kind of washing from Yeshua you have been resisting, out of pride or discomfort, that you actually need to receive from His hands rather than your own?

6. Are you washed in the blood of the Lamb? Ask Yeshua right now to reveal anything hidden that still needs to come into the light, and have the courage to bring it to someone today rather than carrying it alone.

Day 7

The Altar of Relationship

The Brazen Altar

The altar was acacia wood overlaid with bronze, five cubits long and five cubits wide (a perfect square, roughly seven and a half feet per side) and three cubits high (about four and a half feet). Horns rose from its four corners, "of one piece with it," also overlaid in bronze. Its full utensil set, pails for ash removal, shovels, basins, forks, and firepans, was bronze as well. A bronze grating was fashioned inside it, reaching halfway up, fitted with four bronze rings at its corners to receive acacia poles overlaid in bronze so the whole altar could be carried by the Levites. The altar itself was hollow, made "with planks," meaning it was a wooden frame plated with bronze rather than solid metal, and was almost certainly filled with earth or stones once set up at each stop, exactly "as it was shown to you in the mountain" (Exodus 27:1–8).

The Brazen Altar shows that relationship with יהוה begins where sin is exposed, covered, and ultimately reconciled. Before anything in the Tabernacle could be used, the Altar had to receive what separated the people from God and restore the way to relationship with God. Every item in the Tabernacle relied on the Altar because the Altar represents relationship. Because

of this, it should be no surprise that the plan of God's sanctification came through purification at this Altar. If the Fire went out, there was instantly no relationship because there was no mediation for the people. Today, we will walk the redemptive journey that underscores the importance of the Altar of relationship.

The Altar's Holiness

[Ex 20:24-26; Lev 6:12-13]

The bronze altar was consecrated over seven days and became "most holy." A legal framework accompanied it: "whatever touches the altar shall be holy" (Ex 29:37). In this life, everything we touch has the potential to pollute and corrupt us, but the altar was Yahweh's plan to break separation from Him by cleansing what came to Him through the appointed sacrifice.

יהוה also commanded that the altar fire must never go out. The priests were to feed it wood faithfully every morning: "fire shall be kept burning continually on the altar; it is not to go out" (Lev 6:12–13). This perpetual fire became the authorized source of coals for the altar of incense (Lev 16:12), which is why Nadab and Abihu's "strange fire" was treated as a fatal violation of Yahweh's holiness (Lev 10:1–2). Earlier, before the instructions for the Bronze altar were given, Yahweh had commanded that altars be made of earth and uncut stones, since a chisel or tool would profane the stone,

and that they have no steps, so that nakedness would not be exposed (Ex 20:24–26).

Nakedness Exposed and Nakedness Clothed

[Isaiah 6:1-8; Zechariah 3:3-7; 2 Corinthians 5:14-21; Genesis 3]

Approaching the altar meant first revealing to the Lord all that was not right in the heart and mind; things committed in word, thought, and deed were all areas to be exposed. Consider the garden, the setting of the first conversation Yeshua had with Adam, where they were found to be naked. “I was afraid because I was naked.” “Who told you that you were naked?” Yeshua then brought Adam and Eve near and clothed them. They did need to leave the garden, but the covering allowed them to survive.

The high priest, Joshua, was clothed in filthy garments when the command was given to remove them and to place righteous, festive robes upon him (Zech 3:3-4). This action, together with Joshua’s service to the Lord, granted him free access to God’s Holy Courts!

Gal 3:27, “For all of you who were baptized into Messiah have clothed yourselves with Yeshua.” At the altar, we recognize a very important aspect of the heart of God. HE WANTS TO CLOTHE US AND COVER OUR NAKEDNESS. Heb 12:1-3 states that “fixing our eyes on Him, the author and perfecter of faith, for the joy set before Him

endured the cross, despising the shame.” In this beautiful work, Yeshua provided the covering our sin and spiritual nakedness have required.

Remember Isaiah: in terror at the reality of God’s holiness, Isaiah was broken. His polluted lips testified against him. But then the seraphim took a piece of coal from the Altar and placed it against Isaiah’s lips, purifying him (Is 6:1-8). Immediately after his purification, Isaiah answered the Lord’s call to go wherever and accomplish whatever the Lord requested.

Paul identifies this movement from nakedness to being clothed as part of the ministry of reconciliation, urging us to pursue the same ministry as we call those around us to be reconciled to Yahweh (2 Cor 5:14-21). A type of this reconciliation was experienced during the Tabernacle/Temple days, when the offerings and sacrifices were accepted. For you and me today, Yeshua Himself has become our covering, having become the sin sacrifice on our behalf so that you and I may become the very righteousness of Yahweh through Messiah (Rom 6:23).

Desecration Means a Break in Relationship

[2 Kings 16:10-16]

Because the altar was the place where reconciliation between God and the people was made possible, it should be no surprise that it would be a key target of

the enemy. Many were used by our spiritual enemy and spurred on by their own rebellion; the altar became desecrated.

King Ahaz desecrated the bronze altar by adding to the pattern through substitution rather than destruction. After admiring a pagan altar in Damascus, he sent its pattern home to Uriah the priest and had an exact replica built in the Temple courts. Ahaz then moved the Lord's original bronze altar aside so his new altar could take the central place for the royal sacrifices, reducing God's own altar to something Ahaz would merely "use to inquire by" (2 Kings 16:10–16).

Later, Antiochus IV Epiphanes committed the most severe desecration against the name of Yahweh when, in December 167 BCE, he set up "the abomination of desolation" directly on the Temple's bronze altar. Forbidden, unclean sacrifices were offered there and on altars built throughout the towns of Judah (1 Maccabees 1:47, 54, 59; Dan 11:31). The altar was stripped of its holiness, being defiled with filth that Yahweh despised, but then Judas Maccabeus defeated the Greeks and purified the Temple three years later. The abomination of desolation was so thorough that the priests made a whole new altar of unhewn stones in its place (1 Maccabees 4:44–47).

Today, what is defiling the altar of relationship you have with Yeshua? What are you trying to offer through your

words, actions, and thoughts that you hope will be acceptable, but you know is not accepted by Yahweh?

Knowing that Yeshua was made to be sin for us so that we would become the righteousness of God, is your nakedness being exposed in shame or clothed through Yeshua's reconciling blood?

Yahweh Sees What is Within

[1 Samuel 16:1-13]

The value of our relationship with God is qualified by the condition of our heart. 1 John 2:3 says, "By this we know that we have come to know Him, if we keep His commandments." Similarly, we read that God experiences our love in relation to our keeping His commandments (1 John 5:3). All this to say that God judges the heart. He is not interested in the peripheral distractions that take us away from Him, or even the most blatant rebellions of our past. He is most interested in us having a pure, set-apart heart that is acceptable and pleasing to Him, because He knows that if we love Him from our hearts and draw near to Him, we will abide in Him and He with us.

Take a look at the life of David. He was the youngest of Jesse's children. His job was to watch over the flock, protecting them and leading them into abundance. I can imagine there were many nights when David lay against a stone in the field, looking up into the skies, while

considering the work of Yahweh's hands (Ps 8). And there was an equal number of times when David needed protection and provision, and he reached out to the Lord for help (Ps 23). When David came to an enemy who was so fiercely and sacrilegiously cursing the God of Israel, he responded with confidence in Yahweh and in who he was because of Yahweh's presence with him. All of these actions reveal what was in David's heart, and this is why God sent Samuel to anoint David as the King of Israel.

So often we look at situations through our carnal eyes, as the world does. We get caught in the trap of judging life by our own strength rather than by God's power. If we are honest, we would confess to judging most of our circumstances through the natural (1 Cor 2:14-15) and not in spiritual wisdom. But with God, He looks at what is within, at the source of it all.

What is burning on the Altar of your heart: the continual fire of surrendered relationship with Yahweh, or an offering He has never asked you to bring?

Day 7 Reflection Guide

The Brazen Altar: The Altar of Relationship

Take a few quiet minutes today, alone or with your family, to sit with these questions. Read them slowly. Let the silence between them do some of the work.

1. The altar was where relationship with Yahweh actually began, not where it ended; sin was exposed there before it could ever be covered and reconciled. Where in your own life have you been avoiding the exposure part, hoping to skip straight to feeling forgiven without ever bringing the thing honestly into the light?

2. The fire on the altar was never allowed to go out; the priest fed it fresh wood every single morning without exception. What does the fire on the altar of your own relationship with Yahweh look like right now, tended daily, or something you only stir back to life when you feel like you need it?

3. Yahweh commanded that the altar have no steps, so that no one's nakedness would be exposed in approaching Him, yet from Eden to Zechariah's vision of Joshua the high priest to Yeshua stripped before the cross, nakedness and covering run through the whole story of approaching God. Where do you find yourself trying to hide your own exposure instead of trusting Him to clothe you?

4. A single coal from that altar touched Isaiah's unclean lips, and his response to being purified was immediate, send me. Has Yahweh already done a cleansing work in you that you have not yet followed with your own send me?

5. Israel's altar was desecrated again and again, not usually by outright rejection, but by substitution, a replica altar, a shared space with other gods, a slow compromise dressed up as devotion. Where might you be doing something similar, offering Yahweh a substitute or divided devotion rather than the real thing?

6. What is currently burning on the altar of your heart? Ask Yeshua honestly what still needs to be laid there, and do not let today end without bringing it to Him.

Day 8

A Renewed Journey

Take Me In... Again

[Leviticus 23:36; Hebrews 10:19-20]

Today is the eighth day. In Leviticus 23:36 we read that after the seven days of Sukkot, Yahweh added one more: "On the eighth day you shall have a holy convocation and present an offering by fire to the LORD; it is an assembly." The seven days of dwelling in temporary shelters are not God's people's final destination. There was always going to be an eighth day, and on this day, the journey does not simply end. It turns around and starts walking right back in.

Every Item Points to Him

Seven days ago, we began at the Mercy Seat, inside the Holy of Holies, and by yesterday we had walked all the way out to the Brazen Altar at the very edge of the courts. Read together and front to back, the furniture of the Tabernacle forms one seamless testimony, and there is not a single piece within it that does not find its value and fulfillment in Yeshua.

The Ark and the Mercy Seat were the Throne on which Yahweh sat enthroned above the cherubim; in Yeshua, we found the Living Mercy Seat, the King who took up residence within our hearts. The Veil that once barred the way was torn from top to bottom the moment Yeshua gave up His spirit (Matt 27:51). His Holy Spirit now resides within His people. The Golden Altar of Incense showed us a priest interceding on behalf of the people; Yeshua is our great High Priest, whose intercession for us never ceases. The Table of Showbread held bread that only priests could eat; Yeshua broke His own body and said, "This is My body which is given for you" (Luke 22:19). Through His body, we can eat and live in prosperity because He made us a royal priesthood. The Lampstand burned pure, clean oil; Yeshua is the Light of the world, and the oil that keeps our lamps burning has always been supplied through Him, and we did not earn it; we receive it through covenantal access. The Bronze Laver stood between the altar and the tent, inviting personal reflection and cleansing; Yeshua is the One who washes us, "by the washing of regeneration and renewing by the Holy Spirit" (Titus 3:5). And the Brazen Altar, the altar of relationship, is where Yeshua's own blood was finally and fully shed for us.

Without the Shedding of Blood

[Hebrews 9:11-12, 22]

The items of the Tabernacle were effective only because blood had first been shed at the altar. "According to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness" (Heb 9:22). Every year on Yom Kippur, the High Priest carried blood behind the Veil because the blood of bulls and goats could never truly take away sin; it could only cover it, for one more year, until the next Yom Kippur required the same blood all over again.

Our Yeshua entered a more permanent way. "When Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption" (Heb 9:11-12). This was the once-and-for-all offering that Yahweh accepts. Nothing, and no one, other than Yahweh could redeem us from our bondage.

The Journey Back: Walking Back In

[Hebrews 10:19-20]

On day 7, we stood at the Brazen Altar because every relationship with Yahweh must begin there: it is here that sin is exposed, atonement is made, and blood is shed. It is here that we have been given the confidence to enter because we are covered by the Blood of Yeshua. Even though the altar was the last item we looked at, we need to recognize that it is the beginning of the journey to a right relationship with God through our Savior; it is the doorway, not the endgame. Now, on this eighth day, we are challenged to turn around and walk back down the path we just came from.

We pass the Bronze Laver again, and this time we go through it washed and sanctified, cleansed from the inside out. Next, we pass the Lampstand, carrying oil supplied by Yeshua, assured that we will have enough to last through the night. We pass by the Table of Showbread, enjoying the blessing and satisfaction from the Bread of Life who has come down. We eat and are satisfied! We come to the Golden Altar of Incense. Our prayers ascend effortlessly before the Lord's presence because, through Yeshua, we have a perfect intercessor and no longer experience the weakness of a human

priesthood. Rather, we overflow with gratitude to receive this personal inheritance as spiritually equipped priests called to serve the Great I Am.

Continuing, we come to the Veil that once shielded the people from God's holiness. It is no longer there. It was torn from top to bottom the moment Yeshua gave up His spirit, and where a curtain used to hang, there is an open invitation for us to approach the Throne daily. "We have confidence to enter the holy place by the blood of Yeshua, by a new and living way which He inaugurated for us through the veil, that is, His flesh" (Hebrews 10:19-20).

We now arrive at the Mercy Seat, the Holy of Holies, the most intimate place in the Tabernacle, the very place this journey began. Only this time we approach with a clear and present knowledge of what it has cost to enter His holiness. Today, we arrive as sons and daughters, welcomed by our High Priest, Yeshua, who now sits upon the Mercy Seat as our advocate (1 John 2:1-2). He invites us to come and dine with Him, to experience more of His goodness, and to trust Him more each day.

Simchat Torah: Beginning Again

Ending only to begin again is what Jewish tradition celebrates on this very day. On Simchat Torah, we mark the close of the yearly Torah reading. The congregation reads the last words of Deuteronomy and, in the same service, immediately opens a second scroll to read the first words of Genesis. The cycle starts all over again. There is dancing and singing as they carry the scrolls in joyful circles (hakafot). Traditionally, Simchat Torah declares that the Torah and our life with Yahweh were never meant to end. There is a continued invitation to DRAW NEAR!

That is exactly where we find ourselves today. This week, we did not walk from the Mercy Seat outward only to end at the brazen altar and stop. Seven days ago, we embarked on this outward journey so we could start over with a clear understanding of the cost of our freedom. With this understanding, we come into the Most Holy Place through the blood of the Lamb, and we do not stand still but continue the process again, only this time with a renewed heart for the Lord, saying, "Take Me In"!

Today, on this eighth day, would you renew your intent to draw near to Yeshua? We are to take up

our cross daily and follow Him, not merely a once-a-year visit to the Holy of Holies or even a weekly Shabbat service. Our approach should be a daily surrender as a people already washed, fed, given light, and welcomed past the veil. The blood of Yeshua has spoken, and the way is open. The journey lies ahead.

Are you ready?

Day 8: Personal Expectations

A Renewed Journey: Take Me In, This Year

This Sukkot, we walked from the Mercy Seat outward, and on this eighth day, we walked all the way back in. Before you close this journey, take a few quiet minutes to set your heart toward the year ahead.

1. What I Am Leaving at the Altar

Our relationship with Yahweh begins with what is surrendered at the altar. What do you want to leave behind this year in order to draw near to Yeshua: a habit, a fear, a distraction, an old way of thinking?

2. What I Am Carrying Forward

What has Yeshua given you, taught you, or shown you this week that you want to carry with you into the next year?

3. One Specific Goal

Of everything you have considered this week, name one specific, concrete goal for your walk with Yeshua this year. Make it something you could point to and measure a year from now. What will it look like practically, and who will help hold you accountable?

4. My Declaration

I, the undersigned, on this eighth day, renew my intention to draw near to Yeshua. I ask Him again, as I did at the start of this journey, to take me in. I commit to walking toward Him this year and trust that as I draw near to Him, He will draw near to me.

Signature: _____

Date: _____

Closing Blessing

To Yahweh, be the Glory, Honor, and Praise Forever!

Hebrews 13:20-21, "Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord, equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom be the glory forever and ever. Amen."

Every year, we get one year closer to His return, and I can't wait! I am so grateful for Yeshua, for His thoughts toward us, His bride, and for His thorough plans that truly prosper us and are designed for our good (Jer 29:11).

I praise Him because He is worthy.

I praise Him because He is good.

I praise Him because He made atonement for my sins and continually invites me nearer to Him.

I praise Him for the many blessings I try to count but cannot, because I keep thinking of more.

I praise Him for my family and my wife.

I praise Him for my parents and my siblings.

I praise Him for life, this life and life everlasting.

He is to me and to this spiritual body the All in All; He is
our Yeshua, the perfect and holy one who has taken
each of us behind the veil to the Father!

-Pastor Kraig Dorney



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