

# PARASHAT TERUMAH

(CONTRIBUTION)

EXODUS 25:1-27:19

## ETZ CHAYEEM HOO (HE IS A TREE OF LIFE)

**Y**eshua is a tree of life to those who take hold of Him, and those who support Him are praiseworthy. His ways are ways of pleasantness and all of His paths are shalom. Bring us back YHVH to You, and we shall come, renew our days as of old.

As we begin to study the Torah let us never forget that YESHUA THE MESSIAH is the Living Torah, the Torah-Word of Elohim made flesh. He is the way, the truth and the life — the Living Manna sent from heaven. Without Him living in our lives through the indwelling Presence of his Set-Apart/Kadosh Spirit (Who leads us into all truth and revelation) the Written Torah can become the dead letter of the law!

### Haftorah Reading

1 Kings 5:26–6:13 (12)

### Testimony of Yeshua

On charitable giving: **2 Corinthians 8:12**

On YHVH's spiritual temple/tabernacle: **1 Corinthians 3:16; 2 Corinthians 6:16; Ephesians 2:20–22; Revelation 11:19; 21:3**

On coming into YHVH's Presence: **Hebrews 4:16**

On the priestly ministry of Yeshua: **Hebrews 8:1–6; 9:1–27; 10:1**

On being YHVH's spiritual lights: **Matthew 5:14–16; Revelation 1:12, 20**

On YHVH's heavenly holy of holies throne room: **Revelation 4:5; Hebrews 10:19–22**

On the Yeshua's spiritual altar: **Hebrews 13:10–12**

### Outline of This Week's Parashah (Torah Section)

—**25:1** Collection Taken for Construction of the Sanctuary/Tabernacle (*Miqdash/Mishkan*)

—**25:8** The *Mishkan*: A Resting Place For YHVH's Presence (*Kavod*)

—**25:10** Specifications for the Ark/*Aron*

—**25:17** Specifications for the Cover of the Ark (i.e., the Mercy Seat/*Kapporet*: Place of Atonement)

—**25:23** Specifications for the Table (*Shulkabn*) of Show Bread

—**25:31** Specifications for the Seven-Branched Lampstand/*Menorah*

—**26:1** Specifications for the Curtains (*Yeriy'ah*) of the *Mishkan*

—**26:15** Specifications for the Walls/Planks (*Qeresh*) of the *Mishkan*

—**26:31** Specifications for the Veil/Partition (*Parokhet*) Separating the Set-Apart (*Kadosh*) Place From the Most *Kadosh* Place (*D'veer* or Oracle)

—**27:1** Specifications for the Altar (*Mizbayakh*) of Sacrifice in the Outer Court (*Chatser*)

—**27:9** Specifications for the Courtyard (*Chatser*) Curtain Surrounding the *Mishkan*

## The Tabernacle of Moses

**I**F YOU WERE THE CREATOR OF THE UNIVERSE, what means would you use to communicate with those that you had created through love in your likeness and image? In a remote way, it's like a human standing over an anthill trying to communicate with the ants. What's more, how does an all powerful, Spirit Being, loving Father in heaven relate to his mortal children who are but mere dust without vaporizing them with his raw power? The difficulty is compounded when fearful humans don't want to hear the voice of Elohim, which is what happened when YHVH Elohim's voice thundered from Mount Sinai. The children of Israel begged him not to talk to them, lest they die. They asked the Almighty One to speak to them instead through Moses (Exod 20:19).

When man sinned at the tree of knowledge and YHVH kicked them out of the Garden of Eden, direct communications between man and his Maker were hampered, if not all but cut off. However, Elohim had a plan to restore the loving relationship he had with man before the rebellion. But if men refuse to hear you when you speak, what are you do?

To be certain, the Almighty doesn't lack for ways to communicate with men. Man is without excuse when it comes to hearing Elohim, for even the heavens declare the glory of the Creator and the plans he has for mankind. The visible things of this creation shout loudly about the spiritual mysteries heaven desires to reveal to its earthly subjects. Furthermore, Elohim speaks to select servants through dreams, visions, signs, wonders, angels, and even jackasses! But how does he speak to a whole nation, if that nation is plugging its ears refusing to hear its Master's voice?

Enter into the picture the Tabernacle of Moses, which was literally a three-dimensional gospel message tract. It is the visual demonstration of the whole message of the Bible in a building—the story of the redemption of wayward man. It was a functioning masterpiece of artwork demonstrating the Father's love for his people, of his desire to commune and to communicate with Israel—his treasured possession, those he had hand picked and called out from the 70 nations of the world. Not only did the tabernacle involve the sense of sight, but the other four senses as well: sound, smell, touch, and taste. It also engaged and even challenged the heart, emotions, mind and spirit of man. The Tabernacle of Moses was a vehicle for the Creator of the universe to communicate with man using a full panoply of communicative devices all of which pointed to the coming Messiah, the Redeemer of mankind who would die for the sins of the world to restore man into a loving relationship with his ever-loving, gracious, and longsuffering Father in heaven.

This is the story of the tabernacle, which, in every way, resembles a theatrical play, even a pageant, containing costumed actors each performing his carefully choreographed role on cue. Even a child could comprehend the message of this play, yet it contained mysteries and truths so deep that only in eternity itself will they be revealed to those who have been initiated into higher spiritual levels through the tabernacle's spiritual paradigms of which its rites and ceremonies are mere prophetic shadow-pictures. To understand it, is to understand the message of the whole Bible from Genesis to Revelation.

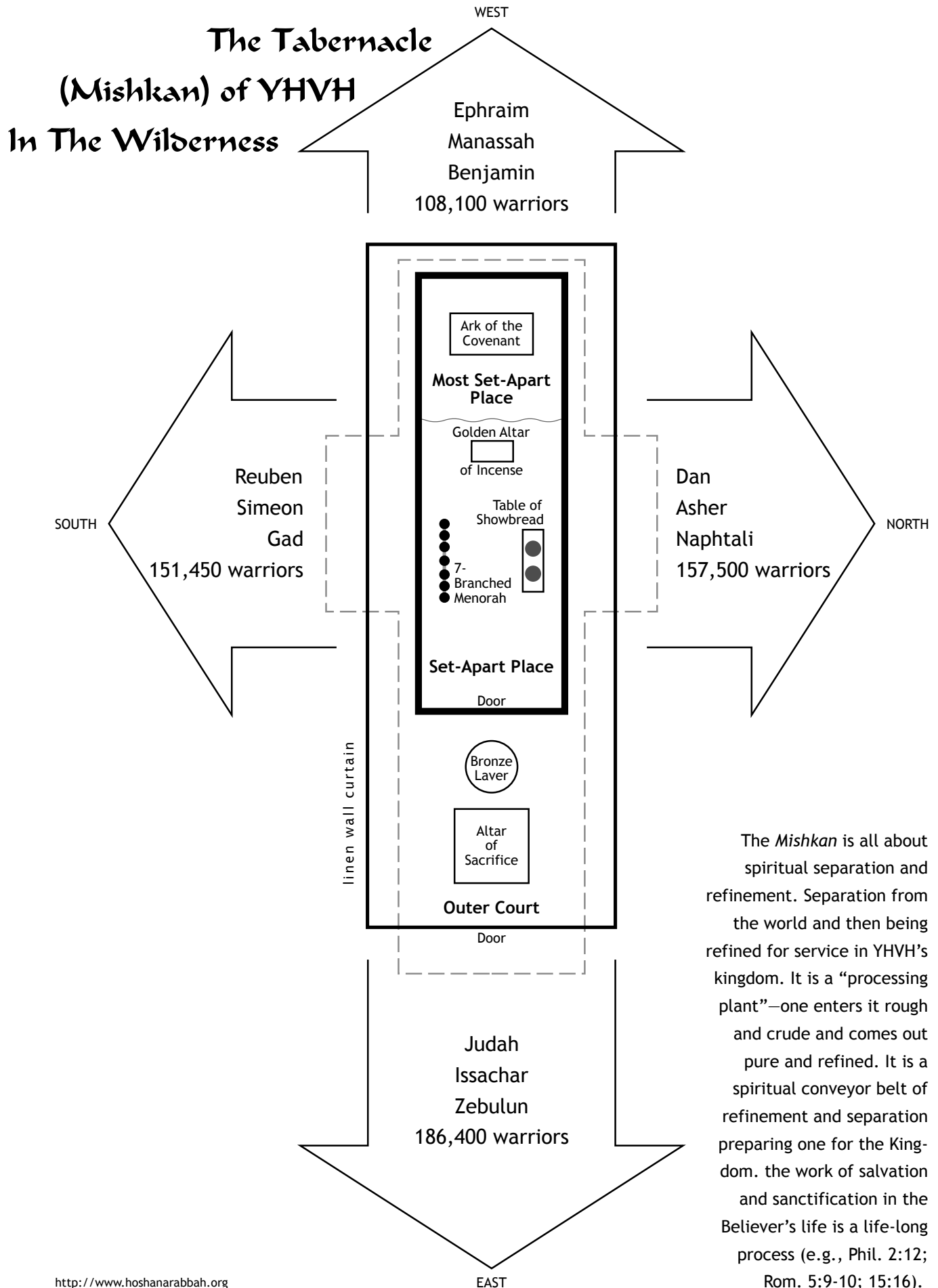
Let's now enter into this world of the Tabernacle of Moses. Welcome!

(Please note, over the next several *parshiot*, we will be discussing the tabernacle in great detail. Later, when we get into Leviticus, we will explore the sacrificial system as well as the other tabernacle rites and ceremonies, and we will learn how they all pointed to Yeshua and how it relates to us.)

### Study Questions for This Week's *Midrash* (Torah Discussion)

- 1 Scripture devotes 50 chapters to explaining the pattern, construction and service of the Tabernacle of Moses. The tabernacle is known by various names with each giving a unique insight into the its mission.
  - ☞ *A Sanctuary* (Exod 26:36) because it was the set-apart or holy (Heb. *kadosh*) place for a *kadosh* Elohim.
  - ☞ *The Tabernacle* (Exod 25:8), revealing that it was the dwelling place of Elohim among his people.
  - ☞ *The Tabernacle of the Congregation* (Exod 29:42) because this is where YHVH met with his people.
  - ☞ *The Tabernacle of the Testimony*, since it contained the ark of the covenant housing the Torah-law given to Moses (Deut 10:1–2; 31:26).
  - ☞ *The Tent* (Exod 26:36) denoting that it was the temporary dwelling place of YHVH.

Discuss the spiritual significance of each of these names and how it relates to the Person and work of Yeshua.



The *Mishkan* is all about spiritual separation and refinement. Separation from the world and then being refined for service in YHVH's kingdom. It is a "processing plant"—one enters it rough and crude and comes out pure and refined. It is a spiritual conveyor belt of refinement and separation preparing one for the Kingdom. The work of salvation and sanctification in the Believer's life is a life-long process (e.g., Phil. 2:12; Rom. 5:9-10; 15:16).

- 2 The tabernacle served for nearly 500 years as a place for Elohim to dwell among his people, to counsel them and for his people to commune with him (Exod 25:8; 40:34–37). Why would the Creator of the universe desire to tabernacle with a motley bunch of ex-slaves turned nomads (or with you and me, for that matter)? Why would he choose to manifest his Presence in a tiny tent in the middle of the desert rather than in a palace in Egypt or Babylon? What does this say about the character and heart of YHVH? What are the implications between this and his coming as Messiah Yeshua via a babe in a manger who came to dwell among us? In John 1:14, the word *dwelt* (κῆν) in the Greek means “to tent, tabernacle” (*Strong’s* G4637). In Matthew 1:23, we see that one of Yeshua’s names was *Emmanuel* (meaning “God/El With Us”). Again, why would YHVH want to dwell with mortal humans? It is YHVH’s ultimate intention to dwell permanently with his children in the New Jerusalem at the end of the age. Revelation 21:3 says, “Behold, the tabernacle of Elohim is with men, and he will dwell with them, and they shall be his people, and Elohim himself shall be with them, and be their Elohim.”
- 3 Everything about the Tabernacle of Moses, its layout and construction, contents and service is a demonstration of how a sinful people may come before a righteous Elohim to worship and serve him. It is a graphic portrayal of the steps one must take to be redeemed from sin, and be brought to a place spiritually where one can enter into an intimate, loving relationship with the Creator of the universe. This occurs through the work and person of Yeshua, to which every aspect of the tabernacle points, and which we shall see more clearly over the next several *parshiot*. Why would YHVH go to such pains to create a physical model of his plan of salvation or redemption? What other models do we see in the Scriptures that speak of the Creator building bridges of understanding and reconciliation between the spiritual and the physical planes, between the heavenly and the earthly, between the Creator and the created?
- 4 The outer court of the tabernacle was 150 feet long by 75 feet wide. The tabernacle itself was only 15 feet wide by 45 feet long. The arrangement of the articles within the tabernacle formed a cross, which points to Yeshua, while the arrangement of the tribes of Israel around the tabernacle formed yet another cross (Num 2). An aerial view of the tabernacle’s implements along with the surrounding Israelite encampment would have revealed a cross on top of a cross. Of what (or whom?) are these two crosses a spiritual picture?
- 5 Where would you place yourself spiritually in the tabernacle or *mishkan*? By the outer gate just barely inside the courtyard? In your spiritual walk, are you past the altar and by the bronze laver? Are you yet inside the *mishkan* itself in the set-apart place? Perhaps you are at the altar of incense before the veil (*parochet*)? In your relationship with your Father in heaven, have you ever been inside the oracle in the midst of the *shekinah* glory of YHVH Elohim? Compare yourself today with where you were spiritually one, two, five, ten years ago. How would you characterize your relationship with your Heavenly Father now as compared to however long ago? What are the tangible fruits in your life that prove you have progressed spiritually?
- 6 Every minute detail of the *mishkan* and the accoutrements found therein as well as the construction of the *mishkan* are an awesome prophetic picture of the reality of the redeemed believer’s life, walk and relationship with Yeshua. Let’s look at several aspects of this that pertain to Parashat Terumah.
- ☞ The curtains of the outer court were made of fine twined white linen that separated the tabernacle from the surrounding drab conditions of the wilderness. What does this represent spiritually? (See Rev 19:6–9; 1 Pet 2:9.)
  - ☞ The pillars or posts that held up the curtain were wooden with bronze bases and silver capitals. In Scripture, what does silver and bronze represent? Think of other scriptural references to silver and bronze and what they symbolize. (See Lev 27; 1 Cor 6:19–20 [silver] and Lev 26:19; Deut 28:23 [brass/bronze]). What do the posts represent spiritually? Note the references to *trees* in the following Scriptures Psalm 1:1–3; Ezekiel 34:27; Matthew 8:24 and then relate this to the reference to *pillars* in the temple of YHVH in Revelation 3:12.
  - ☞ The veil separated the *kadosh* place from the most *kadosh* place inside the tabernacle. Why this separation? What does this speak of? (Read Rom 3:23.) Who caused the veil to be split (Matt 27:51)? What does this represent? (Heb 10:19–22).
  - ☞ The ark of the covenant was made of acacia wood overlaid in gold. How do these two substances point

to the nature of Yeshua (i.e., consider his dual “composition” of man and deity)? The ark was YHVH’s throne and dwelling place in the tabernacle. Over it, above the mercy seat, was the glowing and radiating presence of YHVH (the *kavod*) in manifest form. Compare this with the scene John saw of YHVH’s throne room in Revelation 4. Reconcile Hebrews 12:29 with 4:16 in light of Hebrews 10:31 and 12:14.

- ☞ The wooden planks of the *mishkan* were upright boards (like pillars) of acacia wood overlaid in gold. What does this represent? (Read 1 Cor 6:19; Eph 2:21–22; 1 Tim 3:15; Rev 3:12.) What does gold covering the wood of humanity represent? (See 2 Pet 1:4; 1 Cor 6:20.)

**7 Exodus 25:2**, *That they may bring me an offering*. Interestingly, this is the only place in the Scriptures where an offering was taken of YHVH’s people to support the work of the ministry. In one other place in the Bible, a collection was taken, but what was its purpose and who was it for? (See 1 Cor 16:1–3 and Acts 11:27–30.) This is not to say that the saints should not give of their substance to help support their spiritual leaders. What did Paul teach about the saints supporting the work of the ministry—especially those who are spiritually feed them? (Read 1 Cor 9:1–18; 1 Tim 5:17–18; Gal 6:6–9.) The main point we wish to make here is that the taking of offerings or the passing of the plate isn’t a biblical norm. People were expected to give, but of their own freewill and without pressure or coercion from their spiritual leaders. What did Yeshua say about giving? (Note Acts 20:35; Luke 6:38.) What did Paul say to those who do not share their substance with (or sow sparingly to) those who teach them? (Look at 2 Cor 9:6.) What should be our heart attitude when giving to the ministry of Elohim? (See 2 Cor 9:7.) What are the blessings from Elohim that one can expect from giving cheerfully? (Read 2 Cor 9:8–11.)

**8 Exodus 25:22**, *There I will [Heb. ya’ad] meet with you...I will commune [Heb. d’bar]...I will give you*. This entire verse is pregnant with spiritual meaning relating to the holy of holies, which was YHVH’s point of contact between heaven and earth. From this place he desired to meet with Israel, to speak with them, and to give them all of his written instructions or commandments—the Torah. Of what is the holy of holies an earthly shadow picture? (See Heb 8:2,5; 9:11,23–24.) Beyond this, to what did the Tabernacle of Moses point? (See Rev 8:1–5; 9:13; 11:19.) Elohim promised to commune with or speak to the Israelites from above the cherubim, whose golden wings arched over the mercy seat. What does this point to at the spiritual reality level? (See Rev 4:1–11.)

The word *mercy seat* is better translated as “place of atonements,” for it was here, on the Day of Atonement (*Yom Kippur*), that the high priest sprinkled blood from the altar of sacrifice to make atonements (plural) for his sins as well as for those of his family and the entire nation of Israel. The ark of the covenant and its mercy seat lid represented the throne of Elohim in heaven. Only the high priest was allowed into the holy of holies. Are the saints of Yeshua now his new, non-Levitical priesthood? (See 1 Pet 2:9; Rev 1:6; 5:10.) How do we as believers in Yeshua the Messiah gain access into heaven’s holy of holies where our Father has his throne, so that we might commune or speak with him? (Read John 14:6; Heb 10:19–22; also 4:14–16; 9:11–28.)

In the Tabernacle of Moses, there was a veil or curtain separating the holy place from the holy of holies that prevented the regular priests from entering the latter. In a spiritual sense, what has now happened to that veil so that the redeemed of Yeshua can go directly into the presence of YHVH Elohim, their heavenly Father, and speak to him, commune or meet with him and hear him speak? (Read Heb 10:19–22.)

Prayer is one of the ways by which we can come into the presence of Elohim. When we pray, to whom are we to address our prayers? (Matt 6:9.) When we come into the presence of our Father in heaven by prayer, how does he view our prayers? (Look at Rev 8:3–4.) What is another way by which we can enter into the presence of Elohim? (See Pss 100:4; 116:17.) What is YHVH’s response when his people praise him? (Ps 22:3.)

The holy of holies was the place where YHVH met with his people through Moses and Aaron, the high priest. Now, by the blood of Yeshua because of the spiritual relationship we have with him, we are able to come boldly, as YHVH’s children, before the mercy seat of his throne. This we do through prayer, praise and worship. This is how we commune and meet with Elohim, and how he does the same with us. This is what YHVH meant by the first clause in this verse: “There I will meet with you.” The Hebrew word for *meet* is *ya’ad* meaning “appoint; fix, assemble, betroth, or gather.” It is Elohim’s fixed design to meet his people at the mercy seat, or place of atonements, which is where the blood of the sacrificed animal was sprinkled, and the



incense from the golden censer was released by the high priest. This was a place of divine appointment where man and his Creator met. Man was expected to come here for an appointed meeting, and Elohim promised to meet man there. As noted above, Yeshua is our Great High Priest who, through his shed blood atonement for our sins, opened the way for us to enter into the very throne room of the Father—something the ceremonies of the Tabernacle of Moses prophetically portended.

The word *ya'ad* is root and verb form of this Hebrew word, while *mo'ed* is noun form of the same word. *Mo'ed* means “divine appointment.” The word *feasts* in Leviticus 23:1–2 is the word *mo'edim*, which is the plural form of *mo'ed*. What are the seven feasts of YHVH, which he calls divine appointments, and when he promises to meet with his people? (See Lev 23:1–44.) Observing these feasts, like coming into the holy of holies, is yet another way to commune or meet with our Father in heaven, to hear the voice and to receive the instructions in righteousness of the One in heaven who sits on the throne of mercy surrounded by the cherubim.

## THE TABERNACLE OF MOSES: YHVH'S PATTERN OF SALVATION FOR MANKIND

### The Story of the Bible From Genesis to Revelation

by Ya'acov Natan Lawrence

*Waters in the Wilderness, A Teaching Ministry of Hoshana Rabbah Biblical Discipleship Resources*

*Thy way, O Elohim, is in the sanctuary (kodesh). (Psalm 77:13)*

**T**HE STORY OF MAN, AS RECORDED IN THE PAGES OF DIVINE SCRIPTURE, begins in a garden and ends in a garden. In both of these paradises—the Garden of Eden and the Heavenly New Jerusalem, man walks in intimate oneness with his Creator. Paradise was lost in the former and will be regained in the latter.

But between the two—between the books of Genesis and Revelation—is the saga of man's separation from his loving Creator due to his prideful rebellion against YHVH's Torah—his life-giving, fatherly and loving instructions in righteousness. Between Genesis and Revelation is the agonizing history of a Father reaching out in every conceivable manner to his prodigal children urging them to repent of their sin, and to turn from the downward path that leads to darkness, separation and eternal death.

YHVH has a plan to redeem man—to save him from his sinful waywardness. The Bible is a big book. Understanding it can be intimidating to those who do not understand the master plan. Once the code is deciphered, however, and the plan unveiled, understanding the Book is a cinch. To understand the Tabernacle is to understand that plan. It is a simple layout and design. But its simplicity is enigmatic. The youngest child can understand it, yet at the same time it contains some of the deepest wisdom of the universe, for in it the mysteries of YHVH's plan of salvation is revealed. In its furnishings and details one finds in code form the seven-step plan of YHVH's set-apart annual appointed times, as well as the seven steps of the biblical Hebraic wedding. These all reveal the steps every human must take to reverse the curse of death that fell upon Adam and his descendants. The plan of redemption hidden within the curtains and walls of the tabernacle show man the way back to the Father—the way of salvation and eternal life.

When Adam and Eve sinned, YHVH thrust them out of the paradise called Eden. They began to wander in search of redemption in a wilderness of separation from Elohim brought on by their sin. From that point on, men continued to wander seeking redemption. Their wanderings have taken them further away from redemption and from YHVH the Redeemer, however.

We pick this story up with the children of Israel who have left the wilderness of Sin and begun to wander in the wilderness of Sinai in search of their destiny. After having revealed himself to them at their deepest point of despair, YHVH brought them to a mountain in the desert and presented to them an alternative lifestyle—one that would give them hope and lead them to everlasting life replacing the hopelessness and uncertainty about their future. He then gave them a purpose and a destiny. It was a job assignment. It was to build a tabernacle—a place

of rest, healing, cleansing and intimate relationship with him. Whether they realized it or not, that simple tent was their future hope. It was the pathway back to paradise. Outside the tent was a hot, parched and gray wilderness full of serpents, scorpions and the dreaded Amalekite. Inside was redemption, cleansing, life, food, leading to the glorious Presence of the Elohim of Israel—a foreshadow of the New Jerusalem. David understood this when he said, “Thy way, O Elohim, is in the sanctuary.”

The story of the children of Israel is your story and mine. It is both an old and new story. It is timeless. The needs of humans and the message of redemption remain the same. Learn the pattern of the tabernacle, for in it you will find life! (To read the complete article on the Tabernacle of Moses go to this link on our ministry website: <http://www.hoshanarabbah.org/pdfs/tabernacle.pdf>)

## HAFTORAH READING—1 KINGS 5:26(12)—6:13

### In the House of Elohim Lay Down Your Hammers and Chisels and Pick Up the Torah

**B**OTH THE PARASHAH AND HAFTORAH PORTIONS deal with Israel building a sanctuary for YHVH. Both the Tabernacle of Moses in the wilderness and Solomon’s Temple were to be places for YHVH’s people to draw near to him by sacrifice, praise and worship. After all, Scripture tells us that YHVH is set-apart (holy) and inhabits the praises of Israel (Ps 22:3). The question must then be asked, if YHVH is holy, while his people are not, can he dwell in their midst? Let each examine himself or herself in this regard—all that we do, say and think at all times.

**1 6:7**, *There was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.* The temple rose silently and peacefully. If neither hammer nor axe were used in the building of the House of Elohim, how then were the stones fitted together? Jewish legend says that a special worm was discovered that when placed between the stones would instantly and noiselessly cleave them as desired. “The great moral truth enshrined in this verse and legend is this: A temple of [YHVH] cannot exist where there is discord, violence and revolt” (*Soncino Penteteuch*, p. 338). Matthew Henry states in his commentary on these verses that YHVH’s work should be done with much care and little noise. Clamor and violence often hinder, but never further the work of Elohim. Thus the kingdom of Elohim in the heart of a man grows up in silence (Luke 17:20–21; *Matthew Henry’s Commentary* on 1 Kgs 6:1–10).

If those who are reborn from above are called the spiritual temple of YHVH (1 Cor 3:16; 6:19; Eph 2:21–22; Heb 3:6 and 1 Pet 2:5), then why is there so much strife, division and rebellion within the spiritual body of Yeshua? Hammers are used to beat down people who stand in our way, chisels are used to chip away at others whom we dislike or with whom we disagree. Can we really be YHVH’s temple when these conditions prevail, and can his glory inhabit such a “building”? What can and must we do to change that to bring honor and glory to our Father in heaven? (Read 1 John 2:3–11; 3:15–18; 4:7.)

**2 6:11–13**, Just because the anointed Presence and house of Elohim graced the nation of Israel, what was YHVH’s challenge (or perhaps a veiled warning) to Israel? Yeshua said something similar in Matthew 7:21–23 where the word *iniquity* means “lawlessness” (i.e., “Torahlessness”). Torah-obedience for YHVH’s people was crucial regardless of the nature of the house that YHVH chose to live in, whether a physical or spiritual one. (Read John 14:15.)