



# TERUMAH

Parasha: ..... **TERUMAH/HEAVE OFFERING**

Torah Portion: ..... **SHEMOT 25:1-27:19**

Tanak: ..... **1 KINGS 4:29-6:13, ISAIAH 66:1-2, EZEKIEL 16:10-19**

Brit Hadasha: ..... **1 CORINTHIANS 6:18-20, HEBREWS 8:1-6**

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#### *resTorahories*

**BENYAMIN DAVIS**  
Editor-in-Chief/Art Director

**ANA CHAPMAN**  
Associate Editor

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**T**HE CULMINATION OF TORAH is plainly seen in the words of our Master, “From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more.”<sup>1</sup> The children of Israel were entrusted with the Covenant of YHVH and as they accepted the words of the Covenant they replied: “All that YHVH has spoken we will do, and we will be obedient!”<sup>2</sup> This answer was recorded in regards to His covenant several times throughout Torah and, specifically, we see two similar responses to the actual covenant that Moshe declared and wrote down in the witness of all of Israel. At once, this was required of them; they must walk according to their words when they declared their obedience and YHVH’s Words declared His rules.

Now, Israel is given further instructions from YHVH. Keep in mind there are two sets of forty days in reference to the two tablets. The first forty days YHVH gave the stone tablets which were shattered, and then Moshe spent a second set of forty days on Mt Sinai as YHVH rewrote His words upon tablets of stone. Next we observe Moshe returning to the people with the instructions of how to build a tabernacle, a dwelling place, for YHVH to dwell in the midst of His people.

As the words of YHVH’s Covenant were conveyed to the children of Israel they were consummated with an acquiescence of united hearts; YHVH goes forward with His pattern and design of His intended dwelling place with His people. YHVH is the Creator of all flesh and He knew the propensity of the children of Israel to succumb unto false gods. When Moshe was delayed upon the Mount, the children of Israel grew restless and would forge for themselves an molten image to represent an elohim. Clearly, the hearts of the children of Israel needed to be molded and shaped into hearts for YHVH to dwell in. Nevertheless, He went forward with His plans and directives for His earthly dwelling place in spite of the weaknesses of man.

This should give us pause to think about what we have learned in years of historical doctrinal dogma.

Many teachers of the past have taught that YHVH meets us where we are, true enough as seen through YHVH’s liberation of Israel out of Egypt. Yet, this teaching must be maintained with YHVH never leaving us nor forsaking us.<sup>3</sup> This is substantiated with the Psalm which states that “YHVH who keeps Israel will neither slumber nor sleep.”<sup>4</sup> This passage gives us hope to realize how incredible of a protector and defender we have. However, what happens when we leave Him? When we slumber from keeping His covenant, we loose sight of where YHVH is and that’s when we panic, or become complacent.

Sometimes, we assume that YHVH has abandoned us, but the truth is that we left YHVH. We break covenant through sin, which is transgression of His law.<sup>5</sup> YHVH requires our admission of guilt and a walk of repentance for us to be brought back into His presence and counsel. His mercy and grace leads us back to acknowledge His way once more. His pillar of fire reflects light into our hearts so that we may run back to His arms of love and find community within His government.

Israel will be challenged many times while in the wilderness. All the while, YHVH’s plans will go forward, even as Israel falls short. When Adam and Eve disobeyed in the Garden, YHVH did not stop being YHVH for their sake; He kept covenant with them. He was magnified as the sovereign YHVH, and in His mercy and love He allowed the door of repentance and redemption to be opened for man to be restored back to Him.

YHVH does not leave us, we leave Him. As such, our next choice is to repent, seek His favor in repentance and to be asked to come back into covenant fellowship within His Tabernacle. If we fail to respond to the wooing and drawing of His Ruach then we loose sight of YHVH’s purpose and plan altogether. We become paralyzed and begin the arduous journey of being void of YHVH in our lives. This underlies the importance of walking in a sanctified manner, to journey on with the Creator, in His time frame and in His methods, and in His presence.

## *Shavu Halacha/Weekly Walking:*

*Walking hand in hand with YHVH is both, the most joyful experience and an experience most wrought with fear. That is partially the point to why YHVH brought the children of Israel to Mt. Sinai the way He did and how He showed His presence to them. We must realize what it means to fall into the hands of the angry Elohim if we are in sin or are sinners. One popular Messianic song gives credence to only seeking YHVH’s face. While that seems an appropriate aspiration for worship, We cannot seek YHVH face only, we must traverse the scrutiny, trials and tests set forth by His hand. After we pass these tests, then we may be invited to dine with Him as the seventy elders were asked along with Moshe and Aaron. In this, after YHVH showed them loving-kindness by not smiting them and allowing them to see Him, then they were delegated orders and directives. The elders were not allowed to go any further than the base of the mountain, and were told to wait until Moshe returned. The elders and Aaron were to preside over the legal matters of Israel. A cycle is evident as YHVH makes requirements, promises rewards with a reward system in place and is perpetuated as we are called to grow in Him.*

*A hand in hand relationship is required by YHVH so that a face to face encounter will be achieved. We may have brief glimpses now, but one day, we will fully see, even as we are fully seen by Him.*

**Day 1**

- PARASHA:  
EXODUS 25:1-16
- TORAH STUDY
- PRAYER LEAVES

1. This week's parasha begins by asking the sons of Israel to raise a contribution. The idea, from the Hebrew reading, is *terumah*. The *terumah* means the portion or all of the offerings that will be brought into the Tabernacle by the sons of Israel as being given as contributions/offerings. Another way of saying this is to bring heave offerings. This means that whatever is brought to the priesthood is dedicated for Tabernacle or Priesthood use. No body else may consume or use the *terumah*, not may it be taken back and used for other uses other than for what the Tabernacle or Priesthood need it. All of what YHVH asks for as *terumah* will be used for the construction of the Tabernacle, furnishings, clothing and utensils. Notice that this is to be taken from every man whose heart moves him to give. Why would YHVH ask for a *terumah* in this fashion in contrast to making a commandment to give to the building fund? What correlation can be seen between this and the placement of the Tree of the Knowledge of Good and Evil in the Garden?

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Messiah was lifted upon a tree/execution stake. He was an offering for sin Who willingly gave His life for ours for redemption. Discuss Yeshua's role as a *terumah* in His death, resurrection and His ascension into Heaven.

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2. When the *terumah* is brought forth, the sons of Israel are commissioned by YHVH to construct a sanctuary for Him by His design. It is a humbling plan to be asked by YHVH to perform His requirements. In this, man has opportunity to walk in complete compliance or interject his own inspiration. Discuss the importance of YHVH giving man the opportunity to build a dwelling place for Himself and why He would allow and trust man to do this for Him.

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3. Each article brought as contributions have individual meanings. Each article is a substance of textiles, precious metals and stones, animal's substances, special dyes, spices and oils. Each item points individually to Messiah. What are some ways that you see the articles listed in verses 3-7 individually symbolizing Messiah?

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4. The Hebrew word used for porpoise or badger skin, as found in the NASB and King James, is *tachash*, meaning a kind of leather and could indicate sheep skin or skin from

another animal type. Realize that the skin from any unclean animal contaminates others who touch it and is rendered unclean (transmits uncleanness)<sup>1</sup>. We do not have a definitive type of skin was used canopy to cover the tabernacle. Given all of this information, what is your reasoning as to what the contribution was for the canopy? Ultimately, what were all the substances used for building the tabernacle and furniture pieces?

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5. The instructions YHVH gave to Moshe concerning the Ark included specific measurements, specific placement for rings and construction methods. It even gives the specific type of wood to use in order to cover with gold. Noah was given similar instructions as he was to make an ark for all the creatures of the earth to find salvation from the judgment of YHVH. Contrast these two different arks with each other. As vessels, how do you see them pointing to Messiah?

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6. The rings are to be made on the four feet of the ark and the specifically built poles were to be inserted and remain in the rings at all times. Knowing that this ark would become central in Israel's faith, given its future contents and what will fit over it, what is the significance of the rings placement and what does that have to do with how the Levites would approach and carry the ark?

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7. YHVH tells us not to add or take away from His Torah. We are commended to accurately handle the Word of Truth.<sup>2</sup> The retention of the poles to be in the rings of the ark at all times is indicative of the proper handling of the Ark, its contents and covering. How does this mirror the way in which we should handle YHVH's word?

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8. YHVH tells Moshe that he will put the testimony, which He will give to him, into the ark. This will act as a witness that YHVH will do all He says He will within His covenant and that Israel has agreed to walk in covenant with Him, as well. It is the heart of YHVH that is written out as disclosure to man. Moreover, we have been given the Ruach that resides within us and He writes His covenant on the walls of our hearts. Discuss how the inside of the Ark of the Testimony represents the heart of YHVH and the heart of Man.

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### *Sandals Worshipping in Spirit*

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The construction of the Ark was to accommodate what is precious to YHVH and to His people. Ultimately, this Ark becomes the central element of Torah as the place where His priesthood meets with YHVH. The Book of the Covenant is placed with the Ark; and, within the Ark, the tablets of the testimony, an omerful of manna and Aaron's rod that budded are placed. Each article represents a testimony of the characteristics and the attributes of YHVH. Each item represents Yeshua as One entity.

Every feature about the Ark foreshadows Yeshua, what He did, will do, and always has done. Even the pattern given to Moshe while on the Mountain was shown to Moshe by YHVH. This pattern discloses the Heavenly pattern in which our Messiah attends as our High Priest. What we have is an illustration of what already existed at the throne room of Elohim. We distinguish each article used to build the overall dwelling place, as well as, each concept in the construction method and each artistic detail. All of which indicates the heart of the Creator and what should be important to us.

The Ark is, also, a picture of what we are to be as YHVH's arks carrying His presence, word, bread of life and walking out His Testimony. We are to be living arks that carry on where the temporal Ark left off. We are to be the Testimony that others are able to look into and find the witness of Who YHVH is and all that He has for them if they choose to walk in covenantal relationship with Him.

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<sup>1</sup>Vayikra 5:2

<sup>2</sup> Timothy 2:15

**Day 2**

- PARASHA:  
EXODUS 25:17-30
- TORAH STUDY
- PRAYER LEAVES

1. The Mercy Seat was to be fashioned from pure gold and formed to fit on the top of the ark. Two *k'ruvim*/cherubim of gold were to be placed at the two ends of the Mercy Seat. While Moshe was receiving these instructions from YHVH, the sons of Israel devised in their minds an image which they formed to represent YHVH. We know that they will create an image of a calf. As we fast forward to Ezekiel's vision in Ezekiel 1 and 10, we are given a description as to what a cherub looks like. The cherubs on the Mercy Seat are spoken by YHVH for their construction and placement. Israel determines a scheme to make a molten image to worship as their elohim. What do all these elements have in common?

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2. The Hebrew word used for Mercy Seat is *kapporeth*, meaning place of atonement or mercy seat. The root word for *kapporeth* is *kaphar*, meaning to cover or make atonement. Why would YHVH call this covering piece of the Ark a Mercy Seat?

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3. At the end of the ages, YHVH will sit on His throne to judge the world. We pray for mercy now, as we walk and falter into sin, many times along the journey. However, in that day and hour, nothing will be hidden and YHVH will righteously judge. All of mankind's prayers will be for mercy over the works and beliefs they held in this life. Contrast the Mercy Seat with the Throne of YHVH.

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4. As we are made in the likeness of Elohim, Adam and Eve only saw that they were naked after eating the forbidden fruit. YHVH covered them, as they saw the difference between good and evil. Here, YHVH covers His glory with the wings of the cherub. Discuss the relationship of how YHVH covers Himself and how we are to cover ourselves.

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5. Yeshua left us to be seated at the right hand of YHVH. This is an idiom since we know that Yeshua and YHVH are one. The Mercy Seat is seen as the representation of what already exists in Heaven. Yeshua was the forbearance of YHVH's right arm into our world. When His work was accomplished, He returned to YHVH, where His enemies

were made as a footstool before Him. The Mercy Seat is where YHVH will meet the High Priest and speak about all that He gives us in commandment. How does Yeshua fit into this passage and in what ways is He being described in the Mercy Seat?

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6. YHVH gives instructions for a table to be constructed. This will be the Table of Showbread, where the Bread of the Presence will reside from week to week. The description sound very much like a table we would use, except for the rings and poles. In all the construction of the Tabernacle furniture, why does YHVH ask for rings and poles to be built for each piece? We can understand the holy aspect of the Ark of the Testimony, but the other furniture has them also. What is YHVH's intent for having man build and use the ring and pole system?

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7. Gold is used for the Ark, Mercy Seat and now for the Table of Showbread. We know that YHVH is a holy and just Elohim, who is not a respecter of persons. When someone does evil, they get recompense for their actions. Likewise, when one does well, he receives His just reward. What is the significance of gold within the Tabernacle and what does it have to do with YHVH meeting with man and His judgment?

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Additionally, how does the use of gold represent Yeshua?

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8. The Table of Showbread is to have the Bread of the Presence set on it at all times. We already see Messiah represented in the manna as sustenance for the sons of Israel. This Bread is to be displayed inside the Tabernacle all the time. The priesthood will be the only ones that will be permitted to eat this Bread. Moreover, it will be eaten after a week of being on the table, at which time it will be replaced, week to week. What does this bread symbolize? Is the display of bread for YHVH's sight only, or was it intended for the priests to see the bread at all times as well?

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**Day 3**

PARASHA:

EXODUS 25:31-25:40

TORAH STUDY

PRAYER LEAVES

**Sandals**  
*Worshipping in Spirit*

The Menorah was made of hammered gold that comprised the shape of a tree. We know that Yeshua is the Tree of Life of which we must partake for eternal life. He is the incarnation of the Tree of Life that was in the Garden of Eden. As such, the branches which are adjoined to the tree are likened to us who are adjoined to Messiah as scripture tells us that He is the vine and we are the branches.

The Menorah contained the work of almond blossoms, bulbs and flowers that were used to assemble the Lamp Stand in its entirety. It would contain the consecrated olive oil and wicks which was to burn continuously. We, also, are to have the oil of YHVH, the Ruach, within us. Yeshua gave us the parable of the ten virgins and their lamps as insight to how we should be ready in and out of season and prepared for His call as the Bridegroom. YHVH uses us as His Menorah, both as a standard of righteousness and as light bearers for the journey for those around us. We need others to help keep our wicks trimmed and our hearts filled with oil. The Menorah had seven lamps as a whole. It is a pattern of the body being fit together and working together as one unit. It is our example of service and serving to others.

1. Through YHVH's instructions to Moshe regarding the *Menorah*/Lamp Stand, we can see many images of Messiah and the manifold counsels of YHVH. One clear aspect of the Menorah's use was its illumination within the Tabernacle. Each light of the seven branched candlestick was to be kept lit continuously through nightly vigils by the Priesthood. Now we are considered YHVH's priesthood in Messiah. We are the keepers of His light; and His light is never to be extinguished from our lives. Discuss the ways in which His light becomes endangered and even extinguished. How should we safeguard against such heartbreak?

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2. The pattern of the Menorah is likened to the branches, buds and flowers of an almond tree. In future parashas we will see that Aaron's rod will bud and produce almonds as a sign for Moshe and Aaron's rightful position before YHVH.<sup>1</sup> What is the significance of YHVH's using the almond motif for His Tabernacle and His confirmation of righteous decisions?

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3. The Menorah was to be constructed with a total of seven lamps aligning the Menorah, three branches coming out to one side and three to the other side, leaving the center part to be the main "trunk" of the Menorah. This central stick of the Menorah is called the *shamash* in Judaism. This was probably taken from the Babylonian's during Judah's exile. (*Do not say the names aloud!*) *Shamash* is the sun god that was worshiped with *Sin* and *Ishtar* which all three symbolized the three great forces of nature in Babylonian worship: the sun, moon and the life-giving force of the earth. However, we see that the central stem in the Menorah foreshadows Messiah, as it is used to serve or ignite the other candles of the Menorah. Express your thoughts on how this center stem represents Yeshua.

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4. In Isaiah 11:2-3, we are given a glimpse of Messiah as He will appear on earth as the shoot from Jesse's roots that will be the Righteous Branch and bears fruit. The Ruach of YHVH will (and does) rest upon Yeshua, being manifested by the Ruach of Wisdom, Understanding, Counsel, Might, Knowledge and the Fear of YHVH. These outstanding features of His power are given after the statement that "The Ruach of YHVH will rest on Him." The Ruach is the central aspect of all of what YHVH pours upon Yeshua, and what Yeshua pours out to men as the Helper comes to them. Compare this passage in Isaiah 11 with the description of the golden lamp stand which YHVH gave specifically detailed instructions as how it was to be fashioned and how they interrelate.

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<sup>1</sup>Bamidbar 17:1-11

5. Later, in John's Revelation, the seven angels of the churches are admonished and exhorted in regards to their works. The various churches have both goodness in them and a standard for which they have fallen short from the commands and love of YHVH and Messiah. The radiance of the Menorah was for observing within the Holy Place which illuminated the darkness; as likened to the glorious presence of YHVH's represented through fire and pure light. YHVH's pure and Holy Ruach penetrates all darkness to reveal the intentions, attitudes, motives and hidden places of every man's heart. With this in mind, contrast the Menorah to the seven churches.

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6. The Menorah also represents the light for the priesthood by which they could see. Without it, they could have tripped and/or sinned within the confines of the Tabernacle, or contaminated it with uncleanness by action or exposure. The light that comes to us through the Ruach sheds discernment and spiritual eyes to us if we are willing to put aside fleshly eyes and look upon the world with the eyes of YHVH. We are called to be, and are called by YHVH, His nation of kings and priests. As His priests, discuss how we are to be using the light of His spiritual Menorah in our lives to live in this world but not be of it.

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7. On the day of Shavuot, when the disciples were awaiting the Helper to be sent from Heaven, there came a might rushing wind that alighted upon each of the disciples as a tongues of fire. Each began to speak utterances that could be heard in the languages of the nations that had gathered around Jerusalem in obedience to the pilgrimage feast as commanded. As Yeshua's servants and priests were sent out in His name, they carried the personal presence of YHVH within them, as living tabernacles showing forth His glory and giving personal testimony to the person of Yeshua and His Word. Draw a relationship between their roles and the priest's roles in the Tabernacle that used the light of the Menorah and had to maintain the flame of the Lights.

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Additionally, Shavuot was fulfilled by Yeshua's Spirit infiltrating His followers. How did the disciples and do we resemble the Menorah in keeping with the holiness of sanctification and upkeep of the Menorah? What type of vessels does that make us if we are to be used in that capacity?

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**Day 4**

- PARASHA:  
EXODUS 26:1-30
- TORAH STUDY
- PRAYER LEAVES

**Midrash Point:**

The number of curtains of goat's hair was to be eleven and joined together in two sets. One set was to be made of five curtains and the other was instructed to be six curtains. The two sets were to be joined to each other via bronze clasps within fifty loops on the edge of the both curtains, making a total of 100 loops and fifty bronze clasps.

Try to make a paper or fabric model of this pattern and join them together per the instructions. Use twist ties for the clasps and have others help you hold it up. Discuss the size and shape of the structure in which YHVH gave details to Moshe.

1. YHVH is seen as orderly and, even, symmetrical when giving the pattern of the curtains of linen. Notice, these are not made from the hides of animals, but from the flax plant. YHVH wants to use mans skills to create colors, blue, purple and scarlet, and to weave in the cherubim into these tapestries or banners. Why would YHVH want to use this method of construction, utilizing materials from the vegetation of the earth, instead of more wood or leather goods?

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2. The linen curtains are to have loops of blue on the edges, opposite each other on separate, equal panels so that gold clasps will join the two curtains together. YHVH states that the Tabernacle will thus be a unit. This banner that the people would weave, link and see would be a picture of many aspects of our walk with YHVH. One major image seen through this unit is the *echad*/unity that we are to have in worship as Messiah's body. Discuss how the curtains, their loops and gold clasps represent us as we come together in His Name.

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3. The curtains also represent a spiritual covering for the Tabernacle furniture, not made of animal, but of the *adam*/ground. What does this show us about man's original role in the Garden prior to the fall?

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4. In the next set of curtains, we consider the lining of the linen curtains that are closest to the furniture pieces; the material to be used was goat's hair. Some animals provide resources, but do not perish when harvesting the materials from them needed for fabrication. Give an explanation as to what this represents. What are we to learn from the goats being used for their hair for the construction of the Tabernacle?

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5. The bronze clasps are ordered for the goat's hair curtains, instead of gold. What is the significance of using bronze? Remember the Altar of Sacrifice and specified use.

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6. The next covering is made from rams' skin, dyed red. Animals are slain for this process. How does this point to Messiah in material and color? Also, what does this teach us in our daily walk with others and how we should minister to them?

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7. We can understand the use of ram's skin, but the use of the other animal's skin seems askew. We will see, later in Torah that touching the carcass of an unclean, dead animal is a source of contamination. The description of this extra layer of animal skin is used as the external covering of the Tabernacle. Regardless of what it is made of, it represents the outside world buffering all the elements of the physical world: sun, heat, cold and weather. It is raised up to the highest position of the Tabernacle proper and is what will be seen most readily by those dwelling around it who approach the Tent of Meeting. Discuss how this represents Yeshua coming to us on earth.

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Also, how does this reflect our purpose of YHVH in allowing others to see aspects of YHVH and Torah through us, thus, demonstrating the love of Messiah to the world? Furthermore, give some Torah principles as to what this material would be constructed of and why.

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8. The boards that make up the hard, physical walls of the Tabernacle are given lengthy and descriptive instructions for forming the wall around the Tent of Meeting. The wood used is the same as the wood used for building the altars that are covered with gold or bronze. These boards that will be used for physical separation were to be covered with gold, have tendons that would fit into each other and sockets overlaid/made with silver for under the boards. These sockets would fit into other sockets that were driven into the ground. The mixture of gold and silver is used where the board leaves the sanctity of YHVH's presence and enters into the earth for structure purposes. Discuss the spiritual relevance in using silver and gold this way.

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9. The use of physical boards and not fabric alone is YHVH's way of keeping a distinction between His Holy Presence contrasted to the uncleanness of man or beast. Why does YHVH need this physical barrier? Is this barrier placed for YHVH's benefit or ours?

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**Day 5**

- PARASHA:  
EXODUS 26:31-37
- TORAH STUDY
- PRAYER LEAVES

1. The use of the blue, purple and scarlet material and fine twisted linen are assumed to all be three colors of linen, woven together. Some people see the materials woven separately, while most would agree that the three colors were woven together, creating a tiny checker pattern of color. Also, the cherubim could have been interwoven later, as an additional feature, or woven into the pattern of the textile by the skillful workman. From this and other Torah descriptions and commandments, how do you see the linen curtains, the veil and the screen being made?

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2. The instruction and command is given to Moshe to have a veil created that will hang and serve as a partition between the Holy Place and the Holy of Holies. This is made of fabric, and the only physically hard areas between the two designated areas will be four pillars made of acacia wood, overlaid with gold. The Priesthood will be the only men that would be inside the Holy Place and the High Priest the only man allowed past the veil into the Holy of Holies. The rest of the Tabernacle was constructed of wood which served as a partition from the outside world, preventing man or beast from trespassing inside the structure. This gives rise to a principle of Torah and Yeshua that to those that have been given much; much will be required. How do you see the lack of partitioning boards on the inside of the Tabernacle as a basis for this principle?

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3. We are told in Torah, not to look upon or sleep with our Father's wife, our sister, our Father's sister and so forth. If we do, it is lifting the skirt of our Father and exposing him. The veil will function in a similar way. How would an uninvited or unclean person entering the Holy of Holies lift the skirt of YHVH?

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4. The sockets that hold the clasps to the four pillars are made of silver while the pillars themselves are overlaid with gold. Obviously, the veil is made of the fine linen materials which are attached to the clasps. Earlier, we described a similar occurrence with the use of gold boards and silver sockets. Why would there be a different material mandated for these clasps? What is the common factor between the use of those materials and the use in the boards and sockets?

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5. The use of four pillars is for a specific reason, just as the use of five pillars will be for the screen that will be used at the doorway. The tent covering creating the Tabernacle structure would have gone up in to an “A” shape at the top, middle area. If using only four pillars, this would create an opening between the top of the “A” and the top of the veil. On the Holy Place side of the veil, there will be an Altar of Incense. Knowing that that altar would be used for creating smoke, what is the purpose of leaving an opening at the top of the veil?

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6. Similar instructions are given to Moshe for the screen that is to be made for the doorway of the tent. The differences between the two, in physical features, are: the lack of cherubim, it is to be created by a weaver and not necessarily a skillful workman, it is to hang on five pillars instead of four, and hung to the pillars by bronze sockets instead of silver. Otherwise, compare the use for the screen for the doorway in contrast to the use of the veil. Why are the differences given for the two similarly functioning items?

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7. The Hebrew word used for veil is *poreketh*, meaning curtain or veil. The Hebrew word used for screen is *macak*, meaning covering, rag or screen. Other places in scripture, such as Isaiah 22:8 use the word *macak* to mean covering. It is also seen numerous times in Shemot in conjunction with the word *poreketh* when referring to “veil of the covering” as seen in 39:34 and 40:21. The ascent of non-priests into the Holy Place was not allowed. Furthermore, the ascent by anyone other than the High Priest, only at the prescribed times, into the Holy of Holies was punished by death from the hand of YHVH. He could not even look upon the glory above/within the Mercy Seat lest he die, and would use incense at the golden altar just outside the veil prior to entering to make atonement at the Ark. Discuss the uses of these two curtains together and how the two function so that the Tabernacle and men were kept in proper relationship.

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8. Many take the passages of gospels and Hebrews to automatically imply that the veil, the curtain dividing the Holy of Holies from the Holy Place, was rent in two at the death of Yeshua. The intimacy within the Holy of Holies is not to be taken for granted. One should linger in worship, even if we do have free passage, until drawn in by the King to enter within His wedding chambers (Holy of Holies). Discuss which veil/screen was rent at the death of Messiah and use Torah to justify your discussion.

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### *Sandals Worshipping in Truth*

An interesting and specific set of instructions are given concerning the time of placing the furniture pieces. Verse 34 makes the statement of placing the Mercy Seat on the Ark of the Testimony inside the Holy of Holies. This is said after the instructions of how to make and hang the veil partitioning the Holy of Holies from the Holy Place.

The specificity comes from the act of hanging the veil first, with the Ark in place, without the Mercy Seat, for the first time that the Tabernacle would be used. Then, in verse 35, the instructions are given to place the Table of Showbread (first) then the Menorah (second) on opposite sides from each other, with the Table being placed on the north side.

YHVH is involved in the seemingly minutiae of each facet of the Tabernacle. We cannot conclude that just because we heard His voice, that we can break covenant in the guise of obedience. If YHVH personally speaks or gives directions to us, they will not conflict Torah, and we must be obedient to Torah while walking out His directives. Even in the small and, seemingly, insignificant aspects of our walk, YHVH has sanctioned order and prescribed appropriate, timely actions based on His will and consent.

**Day 6**

- PARASHA:  
EXODUS 27:1-19
- TORAH STUDY
- PRAYER LEAVES

1. Moshe is instructed to build an altar. Interestingly enough, most Biblical Translations denote this section as “*The Brazen Altar.*” We know what this will be used for in about a year from construction; however, YHVH does not specify its specific use, but only alludes to the usage by the instructions of removing ashes and the bronze grating placement. Discuss why YHVH would not give more disclosure for the use of this altar.

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Furthermore, does YHVH give indication to Messiah through the hidden aspect of what the altar will be used for now and this representation of future sorrow?

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2. All the other pieces, thus far, are overlaid with gold or made of gold, not including the clasps, fabric, sockets and pillar bands. Now YHVH gives orders for an altar to be made of bronze. The use of metals are important to YHVH, otherwise, He would not be so specific. Gold is a valuable metal that YHVH uses to express purity and His sovereignty. It is the kingly metal that denotes His proper stature within the hierarchy of the Tabernacle. Gold also represents the pure heart of the worshipper as they come, blameless, to worship YHVH. Silver is the metal that resembles truth, specifically, YHVH’s Word. It refers to the refining process the YHVH uses to draw His disciples closer to Himself. Silver is the metal that is used to signify the washing of the word and the carrying of that Word within our hearts. Bronze is the metal used for judgment, conviction and sacrifice. It is the metal used to represent how YHVH deals with the earth, man and beast through the other metals. You could consider it an intermediate aspect of YHVH dealing with man, who needs the intercession in order to approach Him. With all of this in mind, why did YHVH want this new altar to be made of bronze?

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Using the above metal analogies, how does the bronze altar foreshadow Yeshua’s work and the reason YHVH came to earth as a man?

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3. Like the Table of Showbread and the Menorah, this altar will have many periphery items created solely for use with the bronze altar. While it is the priesthood that will use these utensils, we are considered kings and priests. All of us have a call on our lives and a specific function to accomplish for YHVH within His kingdom, here and in eternity. How do the various utensils for the varying furniture pieces represent our function for YHVH’s use?

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4. Several of the Tabernacle descriptions and instructions were followed by the statement, “As it was shown to you in the mountain.” We assume that Moshe was on the mountain receiving instructions, but YHVH seems to be referring to a past tense time when Moshe actually saw what YHVH is now describing to Him. What is it that Moshe would have seen on the Mountain? Why would YHVH allow Moshe to see this prior to giving him the directions for construction?

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What other time, when Yeshua was with us, could we imagine a visual form of what Moshe saw to be seen again, and who would have seen this vision?

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Again, why would YHVH reveal His Heavenly abode to these people?

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5. In the instructions for the court, hangings are commissioned by YHVH. Only the gate/screen is given similar descriptions of the other screen leading into the Holy Place or the Holy of Holies. The rest of the hangings were to be made of fine twisted linen. The Hebrew word used for linen is *shesh*, meaning bleached white, linen, fine linen. If these hangings were white, imagine the attention that the Tabernacle would draw from all around the camp. Indeed, YHVH had concealed items within the structure, and one would need to be of the priesthood to behold them, yet there was beauty outside of the actual Tabernacle. Why would YHVH be concerned with the aesthetic qualities of the Tabernacle?

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6. In what ways does the Tabernacle act as banner/standards for YHVH and for Israel? What is YHVH trying to visually show His people as they gaze upon the Words in Torah and the actual Tabernacle per se?

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7. YHVH makes provision for all the people. While the work of the Tabernacle will be performed by the Levites, that does not happen until the judgment of the golden calf. A single court is asked for, so that all peoples may enter into worship at the Tabernacle. This court is not divided into portions for the gentiles or women, it is a unit, designated for those who YHVH calls to come and worship Him. Discuss how YHVH uses a single court for all of humanity to come to worship Him.

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## Shabbat

- PARASHA:  
EXODUS 25:1-27:19
- RESTORATORY—  
MIDRASH
- PRAYER LEAVES

As we peer into the multi-level depths of the building of the Tabernacle, we observe that it is comprised by the furniture pieces, coverings, walls, tapestries and utensils which go beyond human reckoning. We may never know on this side of eternity all of the nuances and details that YHVH embedded within the confines of His dwelling place as instructed to Moshe to assemble. Further, the humbling task of being a vessel used to build such a dwelling place for the Ruach of Elohim is past human understanding. The unassuming nature of YHVH was revealed to man as His loving-kindness was extended to us when He used man to create a pattern of His real Kingdom here on earth.

The materials used for the structure of the Tabernacle are significant in communicating to YHVH's people, both then and now. The essence of all the materials used to build this consecrated Tabernacle were substances prepared for Royalty that were copies which exist in the Heavenly Tabernacle where the One True Elohim is in His abode. This point brings about the fact of the reality that Yeshua came to us with truth. Even the prayers offered and taught to us by the Master reflect this Heavenly dwelling mishkan/place. His prayer spoken to His disciples was a pattern for us to speak as follows: "Our Abba/Father, Who is in Heaven, Holy is your Name. Your Kingdom come, Your will be done, on earth as it is in Heaven." What was created by the revelation of YHVH and by the hands of His servants, mankind, had already existed and it is through these patterns by which all flesh will, eventually, enter into His presence for worship and judgment.

Each individual article listed within the catalog of items to be brought forth to build the tabernacle entailed aspects of worship and judgment. They gave indication as to how one is to approach a Holy, yet, merciful Elohim. Each item gave insight as how one is going to be judged and how each are called to be worshippers and priests. If we are to be truly His priests we are to dwell with YHVH and to be active in His Kingdom in the here and now, (the Kingdom of YHVH is at hand, very present and attainable), then, the Tabernacle is our dwelling place in the spirit. We are seated with the Master, as overcomers who love Him and keep His commandments/covenant, and are surrounded by the riches and splendor that are only found within His mishkan. It is incumbent for us to begin to ask the Master for revelation of what He has placed within His house and what each article means. While materially we may amass artwork, furniture and other interior decorations on earth, do we ever pause and ask ourselves if we actually need all these things in our homes? In contrast, do we possess life altering, redemptive properties assigned to each and every part of our lifestyles? This is not the case for YHVH. His use of all of His possessions, including us, is not circumstantial. They are purposeful, being used in us by Him as His workmanship.<sup>1</sup>

Through Yeshua, we have been given the rights to use the Kingdom tools that YHVH has provided. They are not recreational, however. Even through Torah, we are given the declarations that determine how man is to approach the furniture pieces and the effects of living sacrificial lives to maintain the Tabernacle.

There is a princely cost for right of passage and serving within the Tabernacle. Today, we pay yearly, and even monthly, fees for everything from radio programming in our autos to the ongoing bills for utilities and food. The free gift of mercy to bring us back to repentance and the truth of the Torah is, in fact, a gift that we can never repay. It was not cheap, however freely given to us. It cost Messiah everything. Then, with His own atoning blood, He ministered in the Heavenly Tabernacle for our sakes as Intercessor and High Priest, forever.

As we enter into the doorway of His Tabernacle, His holy habitation, the cost of this privilege is exemplified through the sacrifice at the brazen altar. We, too, must give up our lives to gain His. We must pay our dues in repentance and the ongoing sacrificial servitude in order to continually have power from on High, His power through the Ruach haKodesh. When we wander away from His presence, we quench His Ruach and His power to flow through us.

Our destiny stretches before us into eternity. The pathway to our purposed eternal future is through sacrificial living and the continuous price of laying our own lives down for Yeshua, first and foremost, then for our fellow man. In doing so, we are obeying Torah's highest commandments in loving YHVH with all of our hearts, soul and strength, and loving our neighbors as ourselves.

At the point of repentance, YHVH raises us up from the dead works and the fleshly remains to live in a perpetual Kingdom that exists all around us, here and now and into eternity. Instead of the curses and judgments, we begin to walk in the blessings that follow those who believe. We also obtain rightful use of the Tabernacle for the sake of worshipping the Father, first, and for the purpose of making disciples of those that He calls His own. They are often disconcerted by our smooth words or actions, but are ultimately persuaded by the same Ruach that called us all in to His Light.

As YHVH raises us up in the newness of His Ruach, He shows us, step by step, the attributes that surround Him in His dwelling place. Each attribute displays His character and shows forth the ways in which He calls men back to Him from the fall. Not only were these discoveries made to YHVH's disciples, but He also gives us the power to forgive sin, through the atoning work of His Son. This is the largest power in the arsenal of YHVH. It is the gift of life. Yeshua told us, while still on earth, that He was going to His Father. As such, He would send the Helper and that even greater works would we do because He goes to the Father. If we assimilate what Yeshua gave

<sup>1</sup>Ephesians 2:10

us into our hearts, we have broader insight to what these greater works are and with what they begin. Another part of the prayer Yeshua taught to us is that we are to ask forgiveness for the things we have transgressed in Torah, and that we are to forgive those who have transgressed Torah against us. Further scrutiny shows that the healing powers of Yeshua were preceded by the power to forgive sin by Him. This is spoken more succinctly in James 5 where we are told that if any among us are sick, we are to call upon the elders/judges to anoint us with oil. We are then to confess our sins so that we may be forgiven and healed.<sup>2</sup>

This is a picture and actualization of what the priesthood in Messiah is to be accomplishing. The priesthood in Moshe's day was given the ongoing responsibilities to make atonement for the people and the Tabernacle. They were the servants of YHVH for intercession on behalf of all of Israel, so that all of Israel would enter into and walk in covenant relationship with Elohim. The tools they used were made to carry the sacrificial elements to and fro inside the Tabernacle from the people and the priesthood. They were perpetually making offerings that were accepted as soothing aromas for the King to receive and to remember His servants and the work they did for Him.

The priesthood was surrounded by Heavenly beauty that had been erected and established as boundaries and distinctive borders for where the everyday ended and the sanctified began. These could be seen as barriers from the outside, but a picture of Heaven on earth from the inside. Only the called out priesthood could crossover into this atmosphere. The privilege of entering into this holy abode was given solely to the Levites in that day; those who had kept covenant with YHVH and did not worship the golden calf. YHVH selected them to be His servants. He knew that they would not walk in obscurity and defile the heart of His covenant. Their allotment in the end will not be the closest to YHVH at His throne and would perpetually make burnt offerings and sacrifices for the people, standing before the people to minister to them.<sup>3</sup> Yet, the priesthood that came through Yeshua, the Sons of Tzadok, will continuously minister to YHVH.

Within the physical surroundings of the Tabernacle in the wilderness and in the spiritual surroundings of us now, there is the difference in what differentiates between the outside and the inside, the clean and the unclean. Within the confines of the Tabernacle, the outer walls consisted of the linen hangings, woven together and the wooden boards, overlaid with pure gold. Outside of these were the outer court curtains that separated the place where the people would gather to worship and meet with YHVH. In the outside world there would be those that would never enter into His presence. The curtains, both within and out, represent the Ruach of Elohim. His presence flows from about His throne, the Mercy Seat, through the Holy of Ho-

lies, into the Holy Place and out into the courts. It is seen in the billowing of the curtain walls that contain His furniture and Presence. Yet, this cannot ever really contain Adonai. His Ruach dwells everywhere He desires. The outer curtains give testament to this, as it contains the same pageantry and colors as the inside, minus the cherub that covers the glory of YHVH for our protection. The outer walls of fabric billowed in the same manner as the curtains stirred within the inner walls. Today, as His Breath of Life surrounds us, the gentle wind of His voice wisps around us and draws us in to dwell with Him, to seek Him and to call upon His name. The outer set of curtains that faces all of humanity gives us the realization that YHVH possesses the gift of life which He freely gives to man; and we must choose to come to YHVH and accept His gift. This is a choice of life. These fabric walls flowed into the Tabernacle and out from it toward the encampment. It is like the Breath of YHVH calling His servants, beckoning them to come serve and sit still before Him. Yeshua described the wind as He said "the wind which blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit."<sup>4</sup> It is the acknowledgement that man has a sin nature and that YHVH has made a way for man to enter into by way of repentance. Even the colors indicate to man that an Intercessor is required. The purple that runs through the tapestries is placed between red and blue. It is an intermediate color that shows us Yeshua as our Intercessor and Intermediate.

In the midst of the curtains, there are the boards, with their tendons, sockets, rings and bars. The framework kept all fabric and leather structure held together. This is the steadfastness of YHVH as found in His resolve and never changing character. It is the resemblance of His Word, Torah, which is the framework and foundation of how we approach YHVH and how we conduct ourselves and walk out life. It represents our lifestyle with the Ruach flowing around as we love Him and keep covenant. It is the purity of gold that He sees in us, as He looks upon the righteousness of His Son, Who bore the load of the entire Tabernacle upon Himself and carried it to the stake of death. The boards are likened to the priesthood, that are to be the bearers of the breach and the keepers of the Truth for all of humanity to see and by which they will be ministered.

Each piece of the Tabernacle is bound together into the community of YHVH's design, plan and purpose. As community members, we are no longer our own, but we are now His personal effects within the confines of His Tabernacle. We see the lessons taught to the sons of Israel as the authority of YHVH, Moshe and Aaron. We are chastened when we defile ourselves with sin or let our flesh have place in His presence. We gain the blessings of being used and called the sons of YHVH as we walk in the righteousness of Yeshua and work in the faith that He is building up in us.

<sup>2</sup>James 5:13-16

<sup>3</sup>Ezekiel 44:10-14

<sup>4</sup>John 3:8





