

## TERUMAH – “PORTION” EXODUS (Shemot) 25:1 –27:19

### INTRODUCTION

1. Rashi refers to *Shemot* as the Book of Redemption.
  - a. Concept demonstrates that redemption was more than being released from Egypt.
  - b. More than going to the mountain –about attaining spiritual level where God dwells among us – “tabernacles among us” (New Jerusalem).
  - c. Must go through the process:
  - d. Deliverance from Egypt/going to the Mountain/having Him among us.
2. This *parsha* dedicated to the preparations of the *משכן mishkan*, tabernacle.
3. *Mishkan* is literally, “dwelling place.”
4. *Mishkan* also seen as emblematic of Sinai:
  - God spoke to Moses from mountain.
  - Spoke to Moses from ark.
5. To keep before them thought that God was among them and be influenced by that knowledge.
6. Provoke them to continually rise to the calling.
  - a. This in opposition to prior situation when in Egypt - multiple gods were in their midst.
7. He is among us so we are to be “set apart,” holy by how we live – Lev. 11:44.
8. Some Jewish sources argue that the only reason the *mishkan* was necessary was Golden Calf.
9. This would mean this is not, necessarily, in chronological order.
10. Nation was to be a “tabernacle” worthy of the *שכינה sh'kinah* – indwelling presence.
11. Notice *משכן mishkan* and *שכינה sh'kinah* from same root word *שכן shakan* – “to dwell in.”
  - a. Paul says we are “temples of the Holy Spirit.”

### ARK OF THE COVENANT

1. Verse 2: *Terumah* is “portion” or “offering.”
  - a. From root that means “uplift” “lifted off, separated”.
2. To indicate that the components of *mishkan* would be constructed of those possessions Israel separated and “lifted” to a higher purpose.
3. Verse 8: Sanctuary is *מקדש mikdash* ... “dwell among them.”
  - a. *ושכנתו v'shakhanti* – literally “dwell in them.”
4. Verse 9: God descends upon Sinai (Horeb) in fire and shows Moses pattern for the *mishkan*.
5. Thus God, on Sinai, dwelt in a Sanctuary He had made (Horeb) and gave instructions for a tabernacle in which He would dwell that would Israel would make.
6. The *Mishkan* became a traveling Sinai. Wherever it rested, it was the fountain of holiness that Sinai had been in the wilderness.
7. Ark, because it contains tablets of the Law, is the focus of the Tabernacle.
8. If Tabernacle was emblematic of Sinai, then Ark would be the focus in the *mishkan*.
  - a. His presence would rest and speak from here.
  - b. So Presence and Word were focus.
9. The word *ארון aron* is thought to be from the word *אור ohr* or *אורה ohrach* – “light.”
  - a. Meaning Ark and the Word it contains is Light from which Israel derives its strength.
  - b. (i.e. the Light of the World).

10. Demonstrates the Tabernacle existed to house the Tablets of the Law not the other way.
  - a. *Mishkan* was simply the house it resided in.
11. In *Brit Chadashah*:
  - a. Gold of temple considered more sacred than temple.
  - b. Gift more important than the altar, etc.

**“He who swears by the temple, swears by it and by Him who dwells in it.” – Matt 23:21**

12. The One who dwells in it is the One who sanctifies the temple and all associated with it.
13. The ark is the first piece of furniture mentioned and will be the first placed in *mishkan*.
  - a. Everything must begin in the heart. Holy of Holies is the focus (heart) of the house.
  - b. From ark, table and menorah, coverings and brazen altar mentioned and set up.
  - c. What begins in the heart must resonate outwardly.

**“Your word I have hidden in my heart, that I might not sin against You.” - Psalm 119:11**

- d. The word within the ark was hidden by a veil embroidered with *cheruvim* – guardians.
- e. Sin is defined as “transgression of the law.” – 1 John 3:4
14. Moves from heart (Holy of Holies) to the Holy Place where “bread of face” and menorah are.
  - a. Bread symbolizes the Word – internalizing it.
  - b. Menorah - the illumination to understand it.
15. Speaking of the blessed man:

**“But his delight is in the law of the LORD; and in his law doth he meditate day and night.”  
- Psalm 1:2**

- a. He has hidden it in the heart and now he meditates upon it.
- b. What we meditate on, we eventually manifest outwardly.
- c. Corresponding to the altar and things in courtyard.
- d. Begins within the heart, goes to mind and consciousness then expressed in our actions.
- e. The great command is:

**“Y’shua said unto him, You shalt love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first and great commandment.”**

**– Matthew 22:37-38**

- f. Notice it’s the heart first, then the mind, then the strength, not the other way around.
16. If God is in the heart, if His Word is in the heart, that is what sanctifies things done outwardly in the court (our strength) not the other way around.
  - a. If we keep commands (offering upon the altar) and He’s not in the heart, what good is the sacrifice upon the altar, because it is He who “sanctifies the Temple.”
17. Ark was overlaid within and without with gold (not two distinct looks) symbolizing what is on the inside must be on the outside and what is on outside should reflect what is on inside.
18. To appear pure on outside and not be pure of heart and mind is to be a hypocrite.
  - a. It is especially the duty of those regarded as leaders.
  - b. Should not be a “pig’s foot.”

- c. Lying on its side, outwardly, a pig appears to meet qualifications of being clean.
  - d. But upon INWARD inspection, (doesn't chew cud) it is disqualified from being clean.
  - e. This is why God wants truth to be in the inward parts (Psalm 51).
19. Ark was God's throne on earth and so His Word MUST be in us if He is LORD of our life.
20. Interesting to consider that the heart is flanked on either side by the lungs.
21. In Hebrew, lung is ראה *re'ah* which also word for "look, see and understand."
22. "Breath" is synonymous with "spirit."
- a. The Spirit of God searches the deep things of God (1 Cor. 2).
  - b. Helps us to see and understand.
  - c. We are temples of the Holy Spirit –two *re'ah* flanking the heart (throne).
  - d. Two that "see, understand" suggests there are two perceptions (seeing) that must come together as one with Him in the center – two witnesses.
23. Verse 16: The tablets within the ark are, in Hebrew העוד *ha'edut*, literally "witnesses."
- a. There are "two witnesses" stored inside the *aron*.
  - b. Symbolizing the commands given upon the mountain called Sinai aka Horeb.
  - c. Also have "two anointed ones" that stand beside Lord of the whole earth (Zech. 4:14).
  - d. A vision concerning the golden menorah and two branches on its side.
  - e. They are called "two witnesses" in Revelation 11:3-4.

## THE ARK COVER AND THE KERUVIM

1. The *khaporet* is often called the mercy seat.
2. The Holy of Holies is called literally the "house of the *khaporet*" in 1 Chron. 28:11.
3. Comes from same root word from which we get Kippur – "cover," "atone."
  - a. Figured prominently in Day of Atonement.
4. Coming from the *khaporet* were two golden כרבים *keruvim*.
  - a. They face the ark cover to guard the presence and the testimony.
  - b. God speaks from their midst.
  - c. Tradition says one had face of male and one female but were of the same cover.
  - d. They were not made and then attached.
  - e. Mankind was male and female but "one flesh."
  - f. She came from him but he was "son of God" (Luke 3).
  - g. Genesis 5: In the day they were created it was in image and likeness of God.
5. When God would speak from between the *keruvim*, these two "witnesses" would hear.
  - a. They would "guard" the holiness of His Presence as well.
  - b. First mention is Gen 3 when they were posted to guard the way to the Tree of Life.
  - c. Adam failed to do so. He was told to work and guard;
  - d. *Keruvim* (one male, one female) indicating these two witnesses are also guardians.
  - e. He speaks through the mouth of two or more witnesses.
6. Reminds of Matthew 17: two witnesses on a mountain with Y'shua (Word).
  - a. Notice the word כרב *keruv* or כרבים *keruvim*.
  - b. Root word means to "cover" as if concealing or even guarding.
  - c. Root כרב *kerav* related phonetically to קרב *karav*
  - d. "To come close, to draw near, to approach, encounter" (קרבן *korban*).
  - e. "To offer a sacrifice" is הקרב *hak'rev*.

7. Point is, this word denotes having an intimate relationship with someone.
  - a. Nearer an object was to Most Holy Place (*keruvim*) the rarer and costlier of material.
  - b. Earth, woven cloths, brass, gold.
  - c. Infers vessels of honor are those who draw near to – have intimacy with the Creator.
  - d. Gold refined in the fire. *קרבן korban* was gift consumed in fire.
  - e. Those who draw near die to their flesh.
  - f. They regard His holiness, keep their eyes upon “Him” and protect the testimony.
  - g. They are permitted to draw near to throne; (Esther, remnant of seed Rev. 12:17).
8. *Keruvim* symbolize God’s nearness to mankind.
  - a. Psalms speaks of God being enthroned (*yoshav*) upon the *keruvim* (Ps 80:1).
  - b. He inhabits - “enthroned upon” *yoshav* - upon praises of Israel (His people) – Ps. 22:3.
  - c. Ark is emblematic of His throne.
9. Both these words are phonetically related to *חרב charav* – “to dry up, desolate, barren or dry.”
  - a. From this we get *Choreb* or Horeb (synonymous with Sinai – in a dry place).
10. Through these related words we see:
  - The two “witnesses” in ark are related in some ways to the two witnesses on the cover.
  - They represent those who draw near to him and who die to their flesh.
  - Brings us back to the role of Horeb in the overall scheme of things.
  - To die to one’s flesh is to submit to God’s instructions (Rom. 8:7) given at Sinai.
  - The words inscribed upon the two tablets stored were written on rock taken from Horeb.
11. Consider that *חרב cherev* is the word for “sword.”
  - a. The Word is a sharp two-edged sword (Heb.4:12).
  - b. When Messiah returns a sword goes forth from His mouth (Rev.19:15).
  - c. Caldwell’s description of the real Sinai – actually two peaks (Sinai & Horeb).
12. Verse 22: He says “I will meet with you.”
  - a. Referred to as Tent of Meeting – *אהל מועד ohel moed*, “tent of appointment.”

## TABLE OF SHEWBREAD

1. Bread of the face – 12 loaves (corresponding to tribes of Israel) stacked in two columns of six.
  - a. Baked fresh and renewed each Sabbath, then priests eat the loaves taken from table.
  - b. Maimonides wrote:

**“I do not know the object of the table with the bread upon it continually, and up to this day I have not been able to assign any reason to this commandment.”**

2. Bread is emblematic of word.
3. A “crown” mentioned as well as in relation to ark.
  - a. There will be another crown mentioned regarding the altar of incense.
  - b. Hebrew word in each case is *זר zer*. (Read in reverse the word is *רז raz*, mystery)
  - c. It is taught that the mystery of these three crowns is:
    - Crown of Torah (Word) – ark
    - Crown of Kingdom – Table (12 tribes)
    - Crown of Priesthood – Incense Altar
4. There is crown of High Priest (Ex. 39:30) which is different word - *נזר nezer*.
  - a. Related to Nazirite (not to be confused with Natzri, Nazareth or Nazarene).

- b. This crown adorns the one set apart from those already set apart.
- c. Holy of Holies and Holy Place.
- d. This crown speaks of the Great High Priest, Y'shua the Messiah.

## MENORAH

1. The word **מְנוֹרָה** *menorah* comes from **נֵר** *ner* or “lamp.”
  - a. Made with all branches, bowls, knobs, flowers and lamps, from the same ingot of gold.
  - b. Betzalel and Oholiav were given wisdom.
2. Verse 32: The menorah seems to be main branch and other six branches come out of it.
  - a. Three branches on each side.
  - b. Would suggest that branch in the midst is the one regarded as *ner tamid*.
  - c. Also known as *shammash*.
  - d. I believe Y'shua was standing as main branch while speaking to John in Revelation.
3. The word “branches” is **קַנִּים** *kanim*.
  - a. The root **קָנָה** *kanah* suggests a “reed, a shoot, a branch.”
  - b. Denotes idea of a branches growing out of the main tree.
  - c. They put forth fruit (almond-blossom-like cups and the flowers on each branch).
  - d. *Kanah* literally means to “acquire (by purchase)” and even “redeem (by purchase).”
  - e. Idea of acquiring suggests the branches coming from the tree produce the fruit.
  - f. The *shalachim* or “sent ones” or apostles produce fruit and help acquire.
  - g. The branches produce the fruit because the seed (word) is in them.
4. Jeremiah 1:11-12: the prophet sees “rod of an almond tree” that is linked to “my word.”
5. Menorah represents a tree that is synonymous with word (tree of life) that produces fruit.
6. Also produces illumination – insight – casts its light upon the bread of the face.
  - a. Fuel for that light is the purest olive oil, extracted from olives crushed in the press.
7. Ultimately, menorah speaks of Messiah but also of us:
  - a. Olives pressed to produce the oil which produces the light.
  - b. He is the Light of the World and yet calls His people the light of the world.
  - c. He was “crushed” in *Gatshamani* – place of the olive press.
  - d. We too must die to our flesh and be crushed in order that He might shine through us.
8. Six outer lamps had wicks that would cause flames to burn inward toward the central branch.
9. The bowls or cups; three on each of the six branches, four on the main totaling 22 cups.
  - a. Legend that bowls were inscribed with 22 letters of Hebrew alef bet.
  - b. From right to left would put **י** *yod*, **כ** *kaf*, **ל** *lamed*, **מ** *mem* upon central branch.
  - c. Spells the word **יְכַלֵּם** *Y'khalem* – He will make them whole, complete (literally) all.

## COVERINGS AND WALLS

1. *Keruvim* are woven into the materials that are the coverings.
2. Verse 6: “tabernacle shall become one **אֶחָד** *echad*.
  - a. Coverings are fit together as one and “cover” all that is going on inside.
  - b. Symbolizing that every component inside is functioning in its purpose.
  - c. Yet, together with the curtains, constitutes a whole unified - *echad* - Tabernacle.
3. Israel – with all different tribes – must become one, *echad*.
  - a. Peace and solidarity.

4. These coverings were to house the ark, the Presence. Without that, these coverings mean little.
5. In *haftarah* (1 Kings 5:26 – 6:13) the Temple was built without sound of hammer or iron tool.
  - a. Symbolizing the Temple of God cannot be where there is discord, violence and revolt.
  - b. Also, it is not beyond Creator's capacity to:
    - Be Father.
    - To become flesh and dwell among us as the Son.
    - His Spirit be everywhere in the cosmos simultaneously.
6. The one who "tabernacled" among us prayed we would be one as He and the Father were one.
  - a. And that we would be one in the Father and Son (John 17:11, 21-22).
7. Description of the architecture makes it clear that Tabernacle was to be constructed so as not to be shaken by wind, but would continue to be stable in any circumstance.
  - a. He could have sustained it supernaturally and upheld it by miraculous means.
  - b. Instructs them to use temporal means coupled with wisdom to build it.
  - c. Like Noah building the ark, He instructs us what to do and we should do it.
  - d. Expects us to do what is within our means that forces without may be withstood.
  - e. THEN He does His part.

## PAROCHET: THE VEIL

1. The word *parochet* is separate or "shut off" tied to idea of breaking or severity.
2. Perhaps indicating that no one save High Priest was to go beyond it.
  - a. This separated the Holy Place from the Most Holy Place.
3. The Most Holy Place was a perfect cube, being 10 cubits in height, length and breadth.
  - a. A 3-D cube. Draw it on paper and you will see that it has:
    - 8 points of intersection or vertices.
    - 12 lines that meet at these points.
    - 6 planes formed by lines and vertices.
4. These digits equal 26, which is the value of יהוה YHVH.
5. New Jerusalem: 1500 sq. mile cube, from which Word of the Lord will emanate.
6. In *haftarah*, the Holy of Holies is referred to as דביר *dabir* (1 Kings 6:5).
  - a. Comes from the word דבר *d'var* or "Word."
  - b. Ark / testimony tablets / word / tree of life / Word hidden in heart, etc.
7. *Keruvim* are woven into the curtain indicating their task of "guarding" the Holy Presence.
8. Many believe this is the veil that was torn at Y'shua's crucifixion.
  - a. Tree of life guarded but then man is allowed to enter back in.
  - b. Access to tree when 2<sup>nd</sup> Adam reconciles back to God.
9. *Parochet* is comprised of turquoise (blue), purple and scarlet (red/crimson).
  - Blue is to denote the heavens, where God dwells.
  - Red denotes man (adam).
  - Fuse the two together and the result is purple.
  - The red is distinct as is the blue and yet both formulate something unique – purple.
10. Verse 36: there is also a "screen" or veil.
  - a. Different word used *masakh* – "blended together"
  - b. Was at the entrance of the Holy Place.
  - c. Also made from same colors but no *keruvim*.
11. Is it possible that this is the veil torn or was this one open at Y'shua's death?

## BRAZEN ALTAR

1. The altar of sacrifice was in the courtyard.
  - a. We start in the heart and work our way to the outside.
  - b. Doesn't mean that what was to occur on outside was less important.
  - c. What was on the inside had to resonate to the outward (our strength or in our flesh).
2. The altar was hollow box filled with earth; Ex. 20:24 describes an "altar of earth."
  - a. Mound of earth equal to altar's dimensions was heaped up and altar set over it.
  - b. Again, symbolizing that what is on the outside must reflect what is on inside.
  - c. Y'shua's comments on tithing in Matthew 23 speaks to this.
  - d. Also tells us to clean inside of cup first, then the outside –outer should be clean too.
3. Rabbis explain the importance of altar in this manner.
  - a. The word מִזְבֵּחַ *miz'beach* forms an acrostic:  
מַחֲלֵלָה *m'chilah* - "forgiveness"  
זָכוֹת *zachot* - "merits"  
בְּרַחָה *b'rachah* - "blessing"  
חַיִּים *chayim* - "life."
4. Tabernacle, contrary to many views, was about life – not death.
  - a. Only death that should occur is our carnal natures and desires.
  - b. Life comes by drawing closer to Him.