

# תְּרוּמָה

## TERUMAH/OFFERING Shemot/Exodus 25:1-27:19

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**Shemot 25** ushers in a whole new section of the Torah centered on the **Tabernacle**. We will read very detailed information including the **construction** of the **portable structure**, its **furnishings** and **implements**; **designation** of the **priesthood**, their **duties** and their **garments**; **instructions** for **acceptable sacrifices**; and **special meeting times**. Altogether these details will consume **50 chapters** in **Shemot** and **Vayikra** (Leviticus). The **Torah** covered the **entire creation** account in **two chapters**! There were **15 chapters** dedicated to the **life of Abraham**, considered to be the **father of our faith**! Obviously these **details** are **very important** to יהוה, and our first thought should therefore be that these **details** must **point** to the **Messiah**. **Yeshua** even implied this:

*John 5:46 "For if you believed Moshe, you would believe Me; for he wrote about Me.*

**Everything** in the **Tabernacle** does point to **Yeshua** in one way or another, and it will also be helpful for us to keep in mind the following concept:

**Messiah is not just a head. He has a body and WE ARE HIS BODY!**

*1 Corinthians 12:27 Now you are the body of Messiah, and members individually.*

Not only are we **individual Tabernacles**, housing the **Messiah**:

*2 Corinthians 5:1 For we know that if our earthly house, this tent, is destroyed, we have a building from Elohim, a house not made with hands, eternal in the heavens.*

*2 Corinthians 1:22 who also has sealed us and given us the Spirit in our hearts as a guarantee.*

We are also being **unified** in order to become a **Tabernacle of believers** with **Yeshua** as our **head**:

*1 Peter 2:5 you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to Adonai through Messiah Yeshua.*

Last week, at the end of parashat **Mishpatim**, יהוה summoned **Moshe** back to the **top of Mount Sinai**. **Shemot 19** had already described His **incredible Presence** on the **Mountain**, but now we notice an **additional word** being used to **describe** His **Presence**:

*Shemot 24:15 Then Moshe went up into the mountain, and a cloud covered the mountain.<sup>16</sup> Now the glory of יהוה rested (שָׁכַן) on Mount Sinai, and the cloud covered it six days. And on the seventh day He called to Moshe out of the midst of the cloud.<sup>17</sup> The sight of the glory of יהוה was like a consuming fire on the top of the mountain in the eyes of the children of Israel.*

The account says that He “**rested**” (shakan - שָׁכַן) on **Mount Sinai**. This **term** will be **repeated** in **Chapter 25**, where we read of the **longing of the Almighty** as He again **desires** to “**shakan**” (shakan - שָׁכַן), now translated as “**dwell**”, in the **midst of His people**:

*Shemot 25:8 "And let them make Me a sanctuary, that I may dwell (שָׁכַן) among them.*

Later we will again make the **connection** between **Mount Sinai** and the **Tabernacle** as **יהוה's glory descends** on the **completed structure** in a manner consistent with the **glory of Mount Sinai**, that He might **rest/dwell** (shakan - שָׁכַן) among them:

*Shemot 40:34 Then the cloud covered the tabernacle of meeting, and the glory of יהוה filled the tabernacle.<sup>35</sup> And Moshe was not able to enter the tabernacle of meeting, because the cloud **rested** (shakan - שָׁכַן) above it, and the **glory of יהוה filled the tabernacle.**<sup>36</sup> Whenever the cloud was taken up from above the tabernacle, the children of Israel would go onward in all their journeys.<sup>37</sup> But if the cloud was not taken up, then they did not journey till the day that it was taken up.<sup>38</sup> For the cloud of יהוה was above the tabernacle by day, and fire was over it by night, in the sight of all the house of Israel, throughout all their journeys.*

We are so familiar with the words of **John** that we may have missed that the **glory of the Almighty came down** from **heaven** in order to “ **dwell**” among us:

*John 1:14 And the Word became flesh and **dwelt** (shakan - שָׁכַן) among us, and we beheld His **glory**, the **glory as of the only begotten of the Father**, full of grace and truth.*

The Bible shows us a **preview** of the **future redemption** as His **desire** to “ **dwell**” among **all of His people** will be **fulfilled** in the **Tabernacle of the Almighty**:

*Revelation 21:3 And I heard a loud voice from heaven saying, "Behold, the **tabernacle of Yah is with men**, and He will  **dwell** (shakan - שָׁכַן) with them, and they shall be His people. Yah Himself will be with them and be their Adonai.*

**Moshe** was commanded to use the **pattern** of the **heavenly Tabernacle** to build an **earthly structure**. It had to be **exact** in order to allow the **Almighty's holy Presence**, the **Shekhinah** (שְׁכִינָה) **glory**...the **same glory** that **descended on Mount Sinai**...to “ **dwell**” (shakan - שָׁכַן) in its **midst**. Notice that this **description** of the **Tabernacle** is exactly how we could **describe Yeshua**...an **earthly representation** of the **Divine presence** that **descended and dwelt among us!** **Awesome!** This is why there are **50 chapters** devoted to the **Tabernacle** and everything associated with it. The **Tabernacle** is a **picture of Yeshua** and those **connected to Him** – **Yeshua and His body, His purified bride**.

All these commands then are **more than just details**. They are **instructions** for **order** in our lives. They are a **plan** showing us how we can **invite the Presence of Yeshua to dwell** (shakan - שָׁכַן) in our **midst, both individually and as a body**. We too have “**come out of Egypt**,” but we're **not yet in the Promised Land**. We must pay attention to these **instructions** and **build our Tabernacles**.

Okay, let's see what we can learn from some of the details in our parasha.

We begin with an **emphasis** on the **voluntary nature** of the **gifts** required for the **building** of the **Tabernacle**:

*Shemot 25:1 Then יהוה spoke to Moshe, saying:<sup>2</sup> "Speak to the children of Israel, that they bring Me an offering. **From everyone who gives it willingly with his heart** you shall take My offering.*

**Giving from the heart** is **foundational** as **construction for the Tabernacle begins**. It is absolutely **essential** that the **givers/builders** are **unified** in their **vision and goal**. **Rabbi Jonathan Sacks** points out how **lack of willingness of the heart** and **disunity in building** results in **kingdom division**. His point is made by **moving**

forward **500 years** and studying the **events** surrounding the **building of the Temple** during the time of **King Solomon**.

We know that **King Solomon** asked for **wisdom** and was **granted his request**:

*1 Kings 4:29 And Elohim gave Solomon wisdom and exceedingly great understanding, and largeness of heart like the sand on the seashore.*

The **reign of Solomon** is seen as one of the **greatest times in history**. **All of Israel was united** and there was **incredible economic wealth**. The **building of the Temple** was seen as the **completion of the exodus from Egypt**:

*1 Kings 6:1 And it came to pass in the four hundred and eightieth year after the children of Israel had come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month, that he began to build the house of יהוה.*

Yet, despite his incredible achievements, **Solomon failed as a king**. He made several **bad decisions** including the **accumulation of horses** and the **taking of hundreds of wives**. After his death the **kingdom divided**. **Ten tribes left the kingdom under Jeroboam** (the Ephraimite) and Solomon's son, **Rehoboam was left with the remaining two tribes**.

Under apparently "**good times**", how was **Jeroboam able to succeed**? At a time when the **nation was flourishing** and **at peace**, how was **Jeroboam** able to pull off a **rebellion** that gained him **ten tribes**? The **answer** lies in the **impact the building of the Temple** had on its **workers**. Read what the Bible tells us and **let your heart sense the differences** between the **building of the Tabernacle versus the building of the Temple**:

*1 Kings 5:13 Then King Solomon raised up a labor force out of all Israel; and the labor force was thirty thousand men.<sup>14</sup> And he sent them to Lebanon, ten thousand a month in shifts: they were one month in Lebanon and two months at home; Adoniram was in charge of the labor force.<sup>15</sup> Solomon had seventy thousand who carried burdens (nosai sabal - נִשְׂאֵי סַבָּל), and eighty thousand who quarried stone in the mountains,<sup>16</sup> besides three thousand three hundred from the chiefs of Solomon's deputies, who supervised (harodim - הָרֹדִים) the people who labored in the work.*

**Later** we are informed that it was **this burden** that **agitated the people after Solomon died**:

*1 Kings 12:3 ... Then Jeroboam and the whole assembly of Israel came and spoke to Rehoboam, saying,<sup>4</sup> "Your father made our yoke (ole - עֹל) heavy (kasha - קָשָׁה); now therefore, lighten the service (עֲבָדָה) of your father, and his heavy yoke (ole - עֹל) which he put on us, and we will serve you."*

The **elders** who had been **advisors** in **King Solomon's** administration **suggested** to **Rehoboam** that he **SERVE** (avad - עָבַד) the **people**, and then they in turn would **agree** to be **HIS servants** (eved - עֲבָדָה):

*1 Kings 12:7 And they spoke to him, saying, "If you will be a servant (eved - עֲבָדָה) to these people today, and serve (avad - עָבַד) them, and answer them, and speak good words to them, then they will be your servants (eved - עֲבָדָה) forever."*

Instead, **Rehoboam** was **influenced by his own inexperienced peers** and **ignored** the pleas of the **Israelites**:

*1 Kings 12:10 Then the young men who had grown up with him spoke to him, saying, 'Thus you should speak to this people who have spoken to you, saying, 'Your father made our yoke (עול - ole) heavy, but you make it lighter on us' -- thus you shall say to them: 'My little finger shall be thicker than my father's waist!'<sup>11</sup> 'And now, whereas my father put a heavy yoke (עול - ole) on you, I will add to your yoke (עול - ole); my father chastised you with whips, but I will chastise you with scourges!'*

Now you may have noticed that there are **words** being used in **connection with the building of the Temple** that **reflect back** on the **Israelite's slavery in Egypt**. The words “heavy” (קָשָׁה) and “service” (עֲבָדָה) found in **1 Kings 12:4** were also used to describe the **bondage of the Israelites under the Egyptians**:

*Shemot 1:14 And they made their lives bitter with hard bondage (עֲבָדָה קָשָׁה) -- in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve was with rigor.*

The description of the **70,000** who **carried burdens** (נָשְׂאָ סִבְלָה - 1 King 5:15) **parallels** what **Moshe** noticed when he went out to see his **brothers**:

*Shemot 2:11 Now it came to pass in those days, when Moshe was grown, that he went out to his brethren and looked at their burdens (בְּסִבְלָתָם). And he saw an Egyptian beating a Hebrew, one of his brethren.*

When Solomon died, the **Israelites spoke of being under a yoke** (1 King 12:4 - עול). This was also a term that **recalled slavery in Egypt**:

*Vayikra/Leviticus 26:13 I am יהוה your Elohim, who brought you out of the land of Egypt, that you should not be their slaves; I have broken the bands of your yoke (עול) and made you walk upright.*

In 1 Kings 5:16, **Solomon's advisors** are said to have “supervised” (הַרְדִּים - harodim) the people, but this is the **same Hebrew verb** used to **describe how a master should not treat a slave**:

*Vayikra/Leviticus 25:43 'You shall not rule (תִּרְדֶּה) over him with rigor, but you shall fear your Elohim.*

**Solomon** built “store cities” (עָרֵי מִסְכָּנוֹת), the **same words** used to describe the **cities** built by the **Israelite slaves for Pharaoh**:

*1 Kings 9:19 all the storage cities (עָרֵי הַמִּסְכָּנוֹת) that Solomon had, cities for his chariots and cities for his cavalry, and whatever Solomon desired to build in Jerusalem, in Lebanon, and in all the land of his dominion.*

*Shemot 1:11 Therefore they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities (עָרֵי מִסְכָּנוֹת), Pithom and Raamses.*

Also, **like Pharaoh**, **Solomon** had “chariots” and “riders”:

*1 Kings 9:19 all the storage cities that Solomon had, cities for his chariots (rekev - רֶכֶב) and cities for his cavalry (parash - פָּרָשׁ), and whatever Solomon desired to build in Jerusalem, in Lebanon, and in all the land of his dominion.*

*Shemot 14:18 "Then the Egyptians shall know that I am אלהים, when I have gained honor for Myself over Pharaoh, his chariots (rekev - רֶכֶב), and his horsemen (parash - פָּרָשִׁים)."*

Quoting **Rabbi Sacks** (emphasis mine):

“**Without saying so explicitly** (indeed, at one point denying it: ‘But Solomon did not make slaves of any of the Israelites’, 1 Kings 9:22), the **Tanakh** is **hinting** that the **building of the Temple turned Israel into a second Egypt**. **Solomon** was altogether too close to being an **Israelite Pharaoh**.”

The **irony** is **overwhelming**. **Solomon** was **Israel’s wisest king**. The **nation** stood at the **apex of its power and prosperity**. **Momentarily**, it was at **peace**. The **king** was **engaged** in the **holiest of tasks**, the one that brought the **exodus narrative to completion**. Yet at that precise moment, the fault line developed that was eventually to bring **centuries of tragedy**. **Why?** Because **Solomon** in effect **turned the Israelites into a conscripted labor**; the very thing **they had left Egypt to avoid**. On the surface, the text tells another story. **Solomon fell from grace** because his **foreign wives** led him astray into **idolatry** (1 Kings 11:4). Yet it was not this that led to the **rebellion of the people**.

No sooner do we understand this than we appreciate the **significance** of **another text**. When **David** first conceived the plan of **building the Temple**, G-d sent word through the prophet **Nathan**:

*2 Samuel 7:6 "For I have not dwelt in a house since the time that I brought the children of Israel up from Egypt, even to this day, but have moved about in a tent and in a tabernacle. <sup>7</sup> "Wherever I have moved about with all the children of Israel, have I ever spoken a word to anyone from the tribes of Israel, whom I commanded to shepherd My people Israel, saying, 'Why have you not built Me a house of cedar?' " "*

There is a **hint** here that G-d disclosed to David the **danger involved in the project**. Only later did it become clear. Even then, Solomon’s son could have salvaged the situation, but he listened to the advice the elders gave him.

There is a profound theological statement here. The **free G-d desires the free worship of free human beings**. As the sages used to say: ‘**The Holy One blessed be He does not behave tyrannically to His creatures**’ (Avodah Zarah 3a). It was not accidental but of the essence that the **first house of G-d – small, fragile, portable, the opposite of the grandeur of the Temple was built by free, uncoerced, voluntary contributions**. For **G-d lives not in houses of wood and stone, but in the minds and souls of free human beings**. He is to be found not in monumental architecture, but **in the willing heart.**” (end of quote)

In summary, **it was the Father’s desire** that **His Dwelling Place** should be **constructed by willing hearts** and by the **free will of His people**. Until those **lasting foundations are laid** by the Almighty, the **simple, portable residence was preferable**. **Abraham, a tent dweller, understood this and longed for this permanent residence:**

*Hebrews 11:9 By faith he (Abraham) dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; <sup>10</sup> for he waited for the city which has foundations, whose builder and maker is Elohim.*

Today we have a pretty good understanding that we are **individual Tabernacles**, with **Yeshua** in our **hearts**. The **building of the Tabernacle of believers** is another story. We must **work** on that **building**, with **loving and giving hearts...always striving for unity**. We must make it a place where the **Almighty** can **dwell/rest** (shakan - שָׁכַן) among us. As we **build the Tabernacle**, we find the **Tabernacle builds us**.

We can find another **interesting parallel** with the **story of creation** and the **building of the Tabernacle**. **Nahama Leibowitz** notes these **similarities** as follows:

**The Story of Creation**

God **makes the firmament**, the two great Lights, the beasts of the field, etc.

In **six days** God made heaven and earth

And God rested on the **seventh day**

God **finished the work**

God **saw all** that He had made

And **behold** it was very good

And God **blessed** the seventh day

**The Building of the Tabernacle**

Let them **make Me a Sanctuary**. They shall make an ark, a table, a lampstand, etc.

The Presence of the Eternal abode on Mount Sinai for **six days** (Shemot 24:16)

On the **seventh day** God called to Moses (Shemot 24:16)

Moses **finished the work** (Shemot 40:33)

Moses **saw all** the work (Shemot 39:43)

And **behold**, they had done it as God had commanded Moses. (Shemot 39:43)

And Moses **blessed** them (Shemot 39:43)

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**Leibowitz** teaches through these **parallels** that **just as the Holy One created a world** for us to  **dwell in**, **Moshe** oversaw the **building of a place** in which the **Divine Presence** could **dwell**. Through the **construction** of the **Sanctuary**, we become **imitators of the Father**. As we **follow His commands**, the **heavenly pattern**, we **create a holy place for Him to dwell** in our **Tabernacle**.

Now we know that the **Almighty** is **everywhere**. Yet, it is pointed out that **if He is everywhere**, then **how is there room for mankind?** And **how can we know Him**, if **He is not in our midst?** The answers are already hinted at in the chart above. The **Almighty reserves** a couple of **dimensions** that **He shares with His people**. The first is **“time.”** The **7<sup>th</sup> day** is spoken of in **creation** and later we learn of the **significance** of the **7<sup>th</sup> month**, the **7<sup>th</sup> year**, the **seven 7’s**, and the **7<sup>th</sup> millennium**. We can make the **choice** as to whether we want to **meet Him** in this **dimension** of **“time”** that He has set up for us.

The **second dimension** is a **“space.”** It is **pictured** by the **Tabernacle**. It is a place where **holiness** is **practiced**. It is the **place** where **heaven and earth meet**. There are **parameters** here and it is a **place where the Father rules**, **not man** operating under his **own idea** of what **“truth”** is.

The **Tabernacle** is a **model** of the **kingdom**. The **pattern of the Tabernacle** is where His **people gather in unity** enabling the **Almighty** to **dwell in their midst**:

*Matthew 18:20 "For where two or three are gathered together in My name, I am there in the midst of them."*

For those of you who enjoy finding the stand-alone **aleph/tav** (אָ) in the text, we find an interesting appearance in **Shemot 25:9**:

*Shemot 25:8 "And let them make Me a sanctuary, that I may dwell among them.<sup>9</sup> "According to all that I show you, (אָ) the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make it.*

**Yeshua** is the **aleph** (א) and the **tav** (ת). He is the **beginning** and the **end**, the **first and the last**. **Yeshua** together with **His unified body** is the **pattern** of the **Tabernacle**. I would encourage you to check out **Brad Scott's Tabernacle teachings** on his website [www.wildbranch.org](http://www.wildbranch.org) as he describes **each piece of furnishing** and its **Messianic application**.

As we read through יהוה's **instructions** to **Moshe** concerning every single item to be made for the Tabernacle, we come across a variety of **verbs** – all in the **second person** (you):

- וְצִפִּיתָ (ve'tzipita) - and **you shall overlay**
- וַעֲשִׂיתָ (ve'asita) - and **you shall make**
- וַיִּצְקֶתָ (ve'yatzakta) – and **you shall cast**
- וְנָתַתָּה (ve'natata) – and **you shall put**
- וְהֵבֵאתָ (ve'havata) - and **you shall bring**

There is **ONE exception** to this and it is found in the **instructions for the Ark** where the **verb switches** to the **third person plural** (**they shall make**):

*Shemot 25:10 " And **they shall make** (וַיַּעֲשֶׂה) an ark of acacia wood; two and a half cubits shall be its length, a cubit and a half its width, and a cubit and a half its height.*

The **Ark** is the **very first vessel** that they are **commanded to make**. There are **thirteen verses** dealing with the **Ark** thus it has the **most instructions associated with it**. This **opening verse** (25:10) is the only time that the **plural (they)** is used in a **command** concerning the **construction of a vessel** of the **Tabernacle**. It is also interesting that as the **Torah continues** to speak of the **Ark**, it switches back over to the **singular**. What is **special** about the **Ark**? The **sages** say that since the **Ark** contained the **tablets of stone** given to **Moshe** by יהוה on **Mount Sinai**, **EVERYONE** was to have a **share** in the **Ark**. The **Torah** was the **heritage of all**. **All of Israel** was to **belong** to the **covenant** and **all** were **expected to study and know the Word**. Everyone was to have an **equal responsibility** when it came to the **making** of the **Ark** which kept the **Word**.

For some interesting insights on the **Ark**, I'd like to **quote** from one of **Brad Scott's on-line articles** (emphasis mine):

"In **Hebrew**, **ark** is 'aron. We would think of it as a chest, for the verbal root of this word is 'arah or 'gathering'. In context here it will be the **container** or **gathering place** for the **testimony** or the **word of God**, to be eventually **expressed in the tablets**. 'Aron is in the **feminine gender** and not by coincidence. The **bearer** of the 'Word of God' is always in this gender, beginning with the **seed of the woman** in **B'resheet** (Genesis) **3:15**.

The **Word of God** is pictured as a **child in a womb**, to be **protected, kept, and nurtured**. Five chapters earlier God had given His people His **Word**, and now He is giving **instructions** for a **container for His Words**. It will be a **pattern designed to show us where He will dwell**. As we will see, there is to be only **one vessel** in the **heart** of the **sanctuary, the ark**. God will design **one vessel** which is to **teach, guide, and instruct** His children, **that which houses His eternal words**. From God's point of view this entire structure is **constructed around His Word**. His **Word** was, is, and will always be, the **center of His will for man**. This is the very reason that **Yeshua** is first introduced to us by **Yochanan** as the 'Word of God'. Again, the **Word** will be **housed for nine months** in a **feminine container** called **Miriam**. He will be **protected, kept, and nurtured** there until this **seed bursts forth** from the ground for all to see, and once again the

**Word of God** will be in a **tabernacle**, a **perfect tabernacle**. The **heavenly structure** shown to Moshe by God will **take upon flesh and shakan among us**.

*And they shall make an ark of acacia wood. Shemot 25:10a*

The ark is to be made of ‘etzay shittiyim or **shittim wood**. This word is sometimes translated as **acacia wood**, which may or may not be the **same wood** that **Yeshua’s wreath of thorns** was constructed from. It also was the **thorny branches** placed over the **sheep pens** at **night** and during the winter months that **Yeshua** referred to in **Yochanan 10:8-17**. This **tree grows very deep roots, draws nourishment from deep in the earth, and survives very well in dry ground**. This tree is **not an attractive tree** such as a mighty oak or a giant redwood. In the **Septuagint** translation (Greek) of the Scriptures, **shittim** is translated as *aphthartos* or **incorruptible**.

So let’s summarize. This **container** for the **Word of God** is to be made from a **tree** that has **roots** that **grow from dry ground** ‘*For he shall grow up before him like a tender plant, and like a root out of a dry ground:...*’ **Isaiah 53:2a**. It is an **unattractive tree**. ‘*...he hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him.*’ **Isaiah 53:2b**. This **tree** is translated as **incorruptible**. ‘*For such a high priest was fitting for us, who is holy, harmless, UNDEFILED, separate from sinners, and made higher than the heavens.*’ **Hebrews 7:26**. This **shittim wood** speaks of the **Messiah’s perfect humanity**. This **wood** was **touched** with all that nature could throw against it, as it was, and is, with all trees, yet **remained undefiled and incorruptible**. Why? **Because it housed the Word of God.**” (end of quote)

The **Ark** not only **housed the Word of Elohim**, but it also had a **significant cover** called the “**kaporet**” (כַּפֹּרֶת), otherwise known as the **Mercy Seat**. The **root** of “**kaporet**” (כַּפֹּרֶת) is “**kapar**” (כָּפַר) and is often translated as “**atonement**”.

*Shemot 25:17 "You shall make a mercy seat (kaporet - כַּפֹּרֶת) of pure gold; two and a half cubits shall be its length and a cubit and a half its width.<sup>18</sup> "And you shall make two cherubim of gold; of hammered work you shall make them at the two ends of the mercy seat (kaporet - כַּפֹּרֶת).<sup>19</sup> "Make one cherub at one end, and the other cherub at the other end; you shall make the cherubim at the two ends of it of one piece with the mercy seat (kaporet - כַּפֹּרֶת).<sup>20</sup> "And the cherubim shall stretch out their wings above, covering the mercy seat (kaporet - כַּפֹּרֶת) with their wings, and they shall face one another; the faces of the cherubim shall be toward the mercy seat (kaporet - כַּפֹּרֶת).<sup>21</sup> "You shall put the mercy seat (kaporet - כַּפֹּרֶת) on top of the ark, and in the ark you shall put the Testimony (ha'eidute - הַעֵדוּת) that I will give you.<sup>22</sup> "And there I will meet (ya'ad - יַעַד) with you, and I will speak with you from above the mercy seat (kaporet - כַּפֹּרֶת), from between the two cherubim which are on the ark of the Testimony, and give you all my commands for the children of Israel.*

The “**kaporet**” (כַּפֹּרֶת) is the place where the **High Priest** would **once a year sprinkle blood** in order to **atone** (kapar - כָּפַר) for **himself** and for the nation of **Israel**:

*Vayikra/Leviticus 16:14 "He shall take some of the blood of the bull and sprinkle it with his finger on the mercy seat (kaporet - כַּפֹּרֶת) on the east side; and before the mercy seat (kaporet - כַּפֹּרֶת) he shall sprinkle some of the blood with his finger seven times.<sup>15</sup> " Then he shall kill the goat of the sin offering, which is for the people, bring its blood inside the veil, do with that blood as he did with the blood of the*

bull, and sprinkle it on the mercy seat (kaporet - כַּפֹּרֶת) and before the mercy seat (kaporet - כַּפֹּרֶת).<sup>16</sup> "So he shall make atonement (kaphar - כָּפַר) for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgressions, for all their sins; and so he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness.<sup>17</sup> "There shall be no man in the tabernacle of meeting when he goes in to make atonement (kaphar - כָּפַר) in the Holy Place, until he comes out, that he may make atonement (kaphar - כָּפַר) for himself, for his household, and for all the assembly of Israel.

Shemot 25:22 indicates that a purpose of the Mercy Seat was to provide a place for the Almighty to meet with Moshe. Specifically He says He will speak "above the Mercy Seat, from between the two cherubim". From these Shemot verses, there appears to be two functions of the Ark and its Mercy Seat:

1. The Ark is the receptacle of the tablets referred to as the testimony (ha'eidute - הָעֵדוּת):
  - a. Shemot 25:21 ... the ark you shall put the Testimony (ha'eidute - הָעֵדוּת) that I will give you.
2. The Mercy Seat is the place of meeting:
  - a. Shemot 25:22 "And there I will meet (ya'ad - יָעַד) with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark...

When we consider the Tabernacle, we think of its main role having to do with the bringing of sacrifices. However no where is it called the "Tabernacle of Sacrifices". Our first thought is not usually to think of it as the place where the Torah (testimony) is kept in addition to the "meeting place". Yet the importance of the functions of the Ark and its kaporet are reflected in two names given to the Tabernacle:

- Tabernacle of Testimony (mishkan ha'eidute - מִשְׁכַּן הָעֵדוּת) Bemidbar/Numbers 1:53
- Tent of Meeting (ohel mo'ade - אֹהֶל מוֹעֵד) Shemot 29:42-44

We can think of the Tabernacle like a "mini" Mount Sinai where the Shekhinah glory would meet with Moshe and continue with the testimony of Torah:

*Shemot 25:22 "And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of the Testimony, and give you all my commands for the children of Israel.*

Here's just one more interesting little thing that ties the Ark together with the Tabernacle numerically:

Tabernacle of Testimony (Bemidbar 1:53)

$$\text{מִשְׁכַּן הָעֵדוּת} \quad 400 + 6 + 4 + 70 + 5 + 50 + 20 + 300 + 40 = \underline{895}$$

Ark of the Covenant of יהוה (Devarim/Deuteronomy 31:9)

$$\text{אָרוֹן בְּרִית־יְהוָה} \quad 5 + 6 + 5 + 10 + 400 + 10 + 200 + 2 + 50 + 6 + 200 + 1 = \underline{895}$$

The poles affixed to the Ark (also made of acacia wood covered in gold), which "shall not move from it," represent its constant readiness to be carried upon human shoulders. If the Ark represents the Word of Elohim and Yeshua who is the Word of Elohim made flesh, then the poles point to two factions of Israel who are partners in the covenant. Is this a picture of Judah and Ephraim coming together in unity, carrying the Torah and the Messiah? The Ark being carried on human shoulders gives the appearance of being yoked:

*Matthew 11:28 "Come to Me, all you who labor and are heavy laden, and I will give you rest.<sup>29</sup> "Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.<sup>30</sup> "For My yoke is easy and My burden is light."*

**Unity** is pictured as the **brothers carry the Ark**. We also see **unity** in another verse in **chapter 26**. Let me translate as **literally** as I can:

*Shemot 26:6 "And you shall make fifty hooks of gold, and you shall join (chavar - חָבַר) the curtains each to her sister by the hooks and it shall be one (echad - אֶחָד) tabernacle.*

The **first mention** of the number **50** takes us back to the **city of Sodom** where **50 righteous men** would have **spared the city from destruction**. Thus the **number 50** can be understood to be **symbolic of righteous men** who **preserve the unrighteous**. **Righteous people hold the Tabernacle together as one**. Their job is to **join** (חָבַר) the **tribes (curtains) of Israel** back together, for a **divided house cannot stand**.

The Hebrew word "**join**" (chavar - חָבַר) is also very **significant**. It is used to **describe Jerusalem**:

*Psalms 122:3 Jerusalem is built As a city that is joined (chavar - חָבַר) united as one (yacdav - יָצַדַּב)*

Therefore, the **Tabernacle** can be compared to a **mobile Jerusalem!** And look where else a form of this word "**join**" (chavair חָבַר) shows up:

*Ezekiel 37:15 Again the word of יהוה came to me, saying,<sup>16</sup> "As for you, son of man, take a stick for yourself and write on it: 'For Judah and for the children of Israel, his companions (chavair חָבַר).' Then take another stick and write on it, 'For Joseph, the stick of Ephraim, and for all the house of Israel, his companions (chavair חָבַר).'<sup>17</sup> "Then join them one to another for yourself into one stick, and they will become one (echad - אֶחָד) in your hand.*

The **Tabernacle** is meant to **reflect the Almighty's dwelling place on earth**, and since **His desire** is to  **dwell in our midst**, when we **come together as united Israel**, we will have **reconstructed the Tabernacle!**

*1 Peter 2:5 you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to Yah through Yeshua the Messiah.*

Okay, I just have "one more thing" that I find very interesting because it hints at the **ubiquitous sun worship** that has **plagued the Father's people** from the **beginning**. The **entrance to the Tabernacle** was on the **eastern side**, and the **Holy of Holies** was positioned on the **western side** of the courtyard. We know that the **Torah's focus** is to **eliminate idolatry** so that we can serve the **One true Elohim**. In **ancient times**, the **sun** was **idolized** as a **god** more often than anything else. As a result, the **Tabernacle** is **set up** so that **when you enter the courtyard**, you are **walking west**...with your **back to the sun**, **emphasizing** that the **sun is NOT a god**. This openly went against the **pagan beliefs** of that time. It is also interesting to note that the **continual sacrifice** was offered on the **northwest corner** of the **altar** in the **morning** and on the **northeast corner** in the **afternoon**, always **facing away from the sun**. Cool, huh?

The things that you find **most confusing** in the **Torah usually point directly to Yeshua**. For the **sages** who **openly rejected Him**, they sometimes give **bizarre explanations** for **various verses**. We need to be like the **cherubim on the Ark**....we need to **look face to face with our brothers** and **become one**. That will be the **unity required** for the **Almighty** to **meet with us** in **power** and **glory**. This is also the **testimony** that the **world needs** in order to **believe in the Messiah**.

**Yeshua** prayed for this:

*John 17:20 " I do not pray for these alone, but also for those who will believe in Me through their word;<sup>21</sup> "that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.<sup>22</sup> "And the glory which You gave Me I have given them, that they may be one just as We are one:<sup>23</sup> "I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.*

**Shabbat Shalom!**

***Ardelle***