



T'rumah

(offering)

Shemot [Exodus] 25:1-27:19

Take an Offering

Shemot [Exodus] 25:1-7

1 And YHWH spoke to Moshe, saying,

2 "Speak to the children of Israel, that they take for Me an offering; of every man whose heart makes him willing you shall take My offering.

3 And this is the offering which you shall take of them; gold, and silver, and brass,

4 and blue, and purple, and scarlet, and fine linen, and goats' hair,

5 and rams' skins dyed red, and tachash, and acacia wood,

6 oil for the light, spices for the anointing oil, and for the sweet incense,

7 onyx stones, and stones to be set, for the ephod, and for the breastplate."

YHWH now commands Moshe to take an offering from everyone who feels moved to give. YHWH specifies what items He needs for His people to give in this offering. Basically, they are giving the best that they have, in order to build His House (Kingdom). YHWH does not want our leftovers; He wants us to willingly give our best to Him. We should also apply this concept to our time, as well as our possessions.

This list gives us a pretty good indication of just how much wealth, with which Israel left Egypt. This fledgling nation had gone from poverty to wealth overnight, on the night of Pesach. Now YHWH was asking them to give up a portion willingly to Him, to show Him how much they loved Him, as compared to how much they loved their wealth (stuff).

There is one word above, "tachash" (תַּחֲשִׁים – tachashim, plural form in the text) which English translators often mistranslate as "badger" or "porpoise." Just a simple understanding of Torah, would show that neither of these words would be acceptable, because they are both unclean animals; and therefore, it would not seem reasonable that YHWH would command their use in the construction of the Mishkan (Tabernacle). His torah states that touching the dead body of an unclean animal makes one unclean.

Vayyiqra [Leviticus] 11:27

And whatsoever goes upon its paws, among all beasts that go on all fours, they are unclean unto you; whoever touches their carcass shall be unclean until the evening.

It would not be possible to minister in the tabernacle in a state of cleanness, if the tabernacle itself were made of unclean skins; for just to touch it would make one unclean, therefore he would not be eligible to minister in it. And one would have to touch it to enter it, because he would have to draw the curtain back, thus touching the tabernacle.

Just exactly what this animal was, we do not now know. It could be extinct now. When we consider that these things came from the continent of Africa, and that there are many clean animals there that have very beautiful skins which the Egyptians would most likely have prized, then it could actually have been an animal with which we are quite familiar, but just have lost the connection of that animal with the word "tachash." For example, a giraffe has a very beautiful skin, is kosher (clean), lives in Africa, and could easily been part of that which the Egyptians gave to Yisrael when they were plundered.

We simply do not know today. Therefore, we use the transliterated form instead of attempting to translate the word "tachash," since we do not know with any degree of certainty what this animal was.

Purpose of the Offering

Shemot [Exodus] 25:8-9

8 "And let them make Me a sanctuary, that I may dwell among them.

9 according to all that which I am showing you, the pattern of the tabernacle, and the pattern of all its vessels, even so you shall make it."

After YHWH commands Moshe to take the offering, He tells Moshe what they will be using the offering for. They will be using the offering to build a tabernacle, or "Mishkan." "Mishkan" literally means "dwelling place." This would be the place where YHWH would dwell in the midst of His people.

YHWH also commanded Moshe that they were to build the Mishkan according to the pattern that YHWH was showing him. The pattern shown to Moshe included the furniture of the Mishkan, as well as the Mishkan itself.

The Ark of the Covenant

Shemot [Exodus] 25:10-16

10 "And they shall make an ark of acacia wood; two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And you shall overlay it with pure gold, within and without shall you overlay it, and shall make upon it a crown of gold round about.

12 And you shall cast four rings of gold for it, and put them in the four feet thereof; and two rings shall be on the one side of it, and two rings on the other side of it.

13 And you shall make staves of acacia wood, and overlay them with gold.

14 And you shall put the staves into the rings on the sides of the ark, wherewith to bear the ark.

15 The staves shall be in the rings of the ark; they shall not be taken from it.

16 And you shall put into the ark the testimony which I shall give you.”

This was an important piece; in fact, it was the central piece of furniture in the Mishkan. This was a very beautiful piece, and quite valuable according to the world’s standards.

With the Ark being covered all in gold, it would have been a very striking piece to look at. However, it was made of wood, covered in gold.

Our hearts are very much like this. They are just a clay pot; but if we will allow Him, He will make it a fit dwelling place for Him. A simple wooden box is not a fit place to put His Torah. Likewise, our heart, in its sinful condition, is not a fit place to write His Torah. He needs to clean us up first.

The Mercy Seat of the Ark

Shemot [Exodus] 25:17-20

17 “And you shall make a mercy-seat of pure gold; two cubits and a half (shall be) the length thereof, and a cubit and a half the breadth thereof.

18 And you shall make two cherubim of gold; of beaten work shall you make them, at the two ends of the mercy-seat.

19 And make one cherub at the one end, and one cherub at the other end; of one piece with the mercy-seat shall you make the cherubim on the two ends thereof.

20 And the cherubim shall spread out their wings on high, covering the mercy-seat with their wings, with their faces one to another; toward the mercy-seat shall the faces of the cherubim be.”

On the top of the ark, was a lid which many often refer to as the *mercy seat*. Upon this mercy seat, YHWH commands them to place two cherubim of solid gold. And here seems to be a stumbling block for many.

Please also consider the following passage.

Devarim [Deuteronomy] 4:16

16 “Lest you corrupt yourselves, and make yourselves a graven image in the form of any figure, the likeness of male or female.”

In one passage, Shemot 25:17-20 above, YHWH commands us to make images. Then in Devarim 4:16 above, YHWH commands us not to make any graven images of anything at all. What gives?

Basically, we are not to make images to worship, or that have any religious significance, except for those images that He expressly commands us to make. If He has not commanded us to make it, then we should not make it.

In addition to this, YHWH commanded us to make particular images for very specific purposes and uses. He does not command us that we can make images of cherubim and fill our homes with them, or to wear them upon our person in the form of jewelry. Doing this would be outside the parameters of this command and, in fact, it would be sin.

We may not like to hear this, but this is His command and this is His truth. We just need to accept it and live by it, to show that we are His people. His people love Him and obey His commandments.

Yochanan [John] 14:15

15 "If you love Me, you will keep My commandments."

The Command Came Forth

Shemot [Exodus] 25:21-22

21 "And you shall put the mercy-seat above upon the ark; and in the ark you shall put the testimony that I shall give you.

22 and I have met with you there, and have spoken with you from off the mercy-seat (from between the two cherubs, which are on the ark of the testimony) all that which I command you concerning the sons of Yisrael."

Let us remind ourselves about the context of what is happening here.

Shemot [Exodus] 25:9

9 "according to all that which I am showing you, the pattern of the tabernacle, and the pattern of all its vessels, even so you shall make it."

Please note, that YHWH is presently showing Moshe the pattern of the Mishkan (Tabernacle). Basically, we need to remind ourselves, that the people have not yet built the Mishkan; i.e., the earthly Mishkan is not built yet, because YHWH is just now showing its pattern to Moshe.

Please note the location of YHWH we find recorded in verse 22. YHWH is telling us, that all which He commanded Yisrael through Moshe, was done from the mercy seat between the cherubim. What this tells us, is that Moshe actually saw the heavenly Mishkan and all its furnishings. This would include the Ark. Basically, what YHWH is telling us, is that He took Moshe into the Qodesh Qodeshim (Holy of Holies) and gave Moshe the commandments concerning Yisrael.

The Table of the Bread of Presence

Shemot [Exodus] 25:23-30

23 "And you shall make a table of acacia wood; two cubits (shall be) the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And you shall overlay it with pure gold, and make thereto a crown of gold round about.

25 And you shall make to it a border of a handbreadth round about; and you shall make a golden crown to the border thereof round about.

26 And you shall make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof.

27 Close by the border shall the rings be, for places for the staves to bear the table.

28 And you shall make the staves of acacia wood, and overlay them with gold, that the table may be borne with them.

29 And you shall make the dishes thereof, and the spoons thereof, and the lids thereof, and the bowls thereof, wherewith to pour out; of pure gold shall you make them.

30 and you shall put on the table bread of the presence before Me continually."

These various pieces of furniture in the Mishkan were not all in the same room. There were actually two rooms in the Mishkan, an outer and an inner room. Only a curtain separated these two rooms. The only thing in the inner room is the Ark of the Testimony. This piece, the Table of the Bread of Presence, was in the outer room along with the menorah (below) and the altar of incense.

Vayyiqra [Leviticus] 24:5-6

5 And you shall take fine flour, and bake twelve cakes thereof; two tenth parts (of an ephah) shall be in one cake.

6 And you shall set them in two rows, six on a row, upon the pure table before YHWH.

Please note, that upon this table, YHWH commands that there are to be placed, twelve loaves of bread, one for each of the twelve tribes. The priests were to do this every single day. This seems to also be prophetic of what later happens in the ministry of Yeshua in the feeding of the five thousand.

Yochanan [John] 6:13

13 So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over to them that had eaten.

It is interesting to note, that when Yeshua fed the five thousand (this was only counting the men, not the women or the children), and when the leftovers were gathered up, there were twelve baskets full of bread.

When Yeshua created this miracle, He intentionally did it to have twelve baskets full of bread left over. Why?

It may well be that he wanted to bring to our minds the twelve loaves of bread in the Mishkan. But why would that help us to think about that bread?

Yochanan [John] 6:48

"I am the Bread of Life."

Yeshua told us that He is the Bread of Life. He used the occasion of the feeding of the five thousand to reveal this truth. It was a truth before the feeding of the five thousand; He just chose to reveal it at this time. In order to give this truth more impact upon the hearers, He caused twelve baskets full of bread to be left over. This would likely cause them to think about the twelve loaves in the Mishkan. These twelve loaves of bread are the Bread of the Presence.

The message that they would hear in the Spirit, was that Yeshua was the Bread of Presence in the flesh.

Yochanan [John] 6:27

27 "Work not for the food which perishes, but for the food which abides unto eternal life, which the Son of man shall give to you; for him the Father, even Elohim, has sealed."

Yeshua then went on to explain to His disciples that they needed to work for the bread (food) that does not perish.

Yochanan [John] 6:63

63 "It is the Spirit that gives life; the flesh profits nothing; the words that I have spoken to you are spirit, and are life."

If more people would actually understand the full impact of Yeshua's words above, then there would be many more people who would be working to build His Kingdom; rather than working at building their own little earthly empires which are doomed to perish.

It really does not do us any good just to work in the flesh. What good is a paycheck, if all we buy is stuff for ourselves (stuff that perishes)? It is His Spirit which gives life. If we do nothing to help in furthering His Kingdom, then what claim can we have for eternal life? There were many people there that day who ate the bread (just took); but how many of them were actually working and doing something in return for the blessing which they were receiving?

We need to speak His words, for they are life. When we speak our own words, they are of no eternal profit to us or to the hearers. Speaking His words, certainly must include hearing His Voice, and doing and speaking accordingly.

The Menorah

Shemot [Exodus] 25:31-40

31 "And you shall make a menorah of pure gold; of beaten work shall the menorah be made, even its base, and its shaft; its cups, its knobs, and its flowers, shall be of one piece with it.

32 And there shall be six branches going out of the sides thereof; three branches of the menorah out of the one side thereof, and three branches of the menorah out of the other side thereof;

33 three cups made like almond-blossoms in one branch, a knob and a flower; and three cups made like almond-blossoms in the other branch, a knob and a flower; so for the six branches going out of the menorah;

34 and in the menorah four cups made like almond-blossoms, the knobs thereof, and the flowers thereof;

35 and a knob under two branches of one piece with it, and a knob under two branches of one piece with it, and a knob under two branches of one piece with it, for the six branches going out of the menorah.

36 Their knobs and their branches shall be of one piece with it; the whole of it one beaten work of pure gold.

37 And you shall make the lamps thereof, seven; and they shall light the lamps thereof, to give light over against it.

38 And the snuffers thereof, and the snuff dishes thereof, shall be of pure gold.

39 Of a talent of pure gold shall it be made, with all these vessels.

40 And see that you make them after their pattern, which has been showed you in the mount.”

It is interesting to notice, that the menorah was to be made from one single piece of gold, and then hammered into shape. The knowledge and patience to do this could only be done according to His Spirit.

This is what was to furnish the light in the Sanctuary. This light was never to go out. There is much symbolism concerning this. Let us look at some of the symbolism.

Yochanan [John] 8:12

12 Again therefore Yeshua spoke to them, saying, “I am the light of the world; he that follows Me shall not walk in the darkness, but shall have the light of life.”

We see in the above passage, that Yeshua is the Light of the world, and that without His Light in our lives, we are just walking in the darkness.

Without the light of the menorah in the Sanctuary, it would be dark in there. We are to be the Sanctuary (dwelling place) of the Spirit.

Qorintyah Aleph [1st Corinthians] 3:16

16 Do you not know that you are a temple of Elohim, and (that) the Spirit of Elohim dwells in you?

This is what gives us light inside of us, or in our hearts or spirits. Without His Presence in our lives, we have nothing but darkness inside. What this shows to us, is the very real need to be filled with His Spirit.

We are not only to be filled with His Spirit as a bunch of individuals; we also need to be filled with His Spirit as a body of believers! This is the only true way that we can come together and build His Kingdom; i.e., rebuild the Stick of Joseph!

The menorah has seven branches – one menorah, seven branches. We know that seven is the number of perfection. Let us please also consider the following Scripture.

Gilyana [Revelation] 1:4

4 Yochanan (John) to the seven churches that are in Asia; Grace to you and peace, from him who is and who was and who is to come; and from the seven Spirits that are before his throne;

Please note that Yochanan (John) tells us, that there are actually seven Spirits of Elohim that are before His throne. Yeshayah (Isaiah) tell us what the names of those seven Spirits are.

Yeshayah [Isaiah] 11:2

2 And the Spirit of YHWH shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of YHWH.

To list them they are:

- 1) The Spirit of YHWH
- 2) The Spirit of Wisdom
- 3) The Spirit of Understanding
- 4) The Spirit of Counsel
- 5) The Spirit of Might
- 6) The Spirit of Knowledge
- 7) The Spirit of the Fear of YHWH

What this should teach us, is that what is normally taught in the Christian churches today does not line up with Scripture in this area. YHWH is not a trinity in nature or manifestation. Scripture teaches us that He is “echad” (one, or with unity of purpose). This word meshes very well with the word “Elohim,” which is in the masculine plural. In just a cursory look at Scripture, one can find many manifestations of Elohim that far exceed the number three. In the above passages alone from Yeshayah (Isaiah) and Revelation, we demonstrate that Elohim manifests Himself in seven different Spirits!

Let us be wise and honest in handling His word, rightly dividing it, to show ourselves approved.

For Your Prayerful Consideration

This chapter in the Torah is concerning certain articles of furniture in the Mishkan. YHWH deliberately placed each of these articles of furniture there, in order to instruct us in the way that we should walk (if we will but hear His Voice).

In this Parasha we have discussed:

- 1) The Ark of the Testimony
- 2) The Table of the Bread of His Presence
- 3) The Menorah

But before we discussed these articles of furniture, we discussed the offering. What this should instruct us to do, is to give the very best that we have to Him and His work.

The Ark of the Testimony seems to symbolize our inner life.

Yermeyah [Jeremiah] 31:33

33 “But this is the covenant that I will make with the house of Yisrael after those days, says YHWH; I will put My law (Torah) in their inward parts, and in their heart will I write it; and I will be their Elohim, and they shall be My people:”

Please note that YHWH will write the Torah upon our hearts. Where was Moshe to place the Torah? He was commanded to place the Torah inside the Ark of the Testimony.

This is to be available to and for, all twelve tribes symbolized by the twelve loaves of the Bread of His Presence.

The menorah then symbolizes His Light in us. This is not just any Light, but rather *all* of His Light, as symbolized by the seven branches which seem to correspond nicely to the seven Spirits of YHWH.

So the question we need to ask ourselves today is this:

Am I satisfied with the little bit of His Spirit that I have? Or, should I strive for, ask for, seek for, and knock at the door, until I receive all of that which He has available for me?

It is our choice. I cannot choose for you and you cannot choose for me.

May each one of us choose wisely to seek after all that He has for us!

ABBA YHWH, please fill all of us, Your people, with Your Spirit; that we may walk together as one new man in Yeshua in whose Name we ask and pray. Amein.

Shabbat Shalom

Zerubbabel ben Emunah

zerubbabel@onetorahforall.org

www.onetorahforall.org