



The mystery of the mishkan

Parashat t'rumah (19) – contribution

Torah: Shemoth 25:1 tot 27:19

Haftarah: Melakim Aleph 5:12 tot 6:13

Apostolic Writings: Ib`rim 8:1-6; Mattithyahu 5:33-37

Last week we investigated the civil *mishpatim* for the people of *Yisra'el* and this week we will learn what the *mishpatim* for offerings would contain, something which would only involve the tribe of *Levi*. However, before we get to that, it is essential to answer a question from one of our students: if we, as humans, can also be considered as אֱלֹהִים (*e-lo-Him*), does this in any way put us on equal footing with *YAH*? The answer to this is an emphatic 'no'! We are only appointed by *YAH*, empowered to act on His behalf for a period of time, some for an hour, a week or a month, while other people are appointed as *elohim* for life. Everything depends on how and where *YAH* will use you. We can never be equal to *YAH*, not even to *Yeshua*, therefore we are never to exalt ourselves in any way or think we know everything. We are equipped to perform a task for the period determined by *YAH*. A medical doctor doesn't design a bridge, much less does an accountant perform heart transplants.

With that uncertainty out of the way, we will be using the information gleaned last week to get to grips with the plan of salvation for man that *YAH* has in mind for us. In the garden of *Eden* there was no need for a temple, since *Adam* walked in the presence of *YAH*. After the fall, he and *Hawwah* had to hide themselves (cf. *Bereshith* 3:8) because they realised that they could no longer be in the presence of *YAH*. Although no earthly building will ever be good or large enough to contain the Most High, it is essential to have a place where *YAH* could meet with the people, every *Torah*-believer, both as individuals and also corporately.

Many people use the word 'church', which is unfortunately more of a malediction and should preferably be banned from our vocabulary. It is derived from the German word 'Kirche' and the English word 'Circe', where the letter 'c' is pronounced as 'k'. From the Anglo-Saxon language we see 'circe' which is described as a circle, from the word 'circol'. Most places of worship in earlier times, long before *Yeshua's* birth and also afterwards, gathered in a circle. This is neither inappropriate nor problematic, since everyone in the congregation could face each other and the teacher. One of the most famous examples of this is Stonehenge in England. However, the word 'Kirke' or 'Circe' was also the name of a goddess, daughter of the sun god, who was known for taming animals for her 'circus', from which we get the modern-day 'circus'. The character of *Circe* is one of witchcraft and sorcery that continues to be extremely popular in books, films, stage plays, video games and Disney products. The question arises whether the word 'church' in Scripture may refer to *Circe* as the false bride. A complete study is available on our [website](#). The last point that must be emphasised here is that the congregation of *YAH* was not established during the

outpouring of *Ruach HaQodesh* (cf. *Ma`asei* 2 in full), as Christians want to believe. The congregation of *YAH* was founded at *Sinai* during the confirmation of *YAH*'s covenant with His people and the handing over of the *Torah* on two stone tablets.

From the original Hebrew we see the word **מִקְרָא** (*miq-ra*), “called out” or “to assemble”, as well as **קָהָל** (*qa-Hal*), “a gathering”. Most good translations do not use the word ‘church’ anywhere, but the more preferred ‘congregation’. However, the transgression of Jimmy is polluted (86 times in the Apostolic Writings!) with the word ‘church’. This is once again the dirty, fat finger of the enemy trying to outsmart *YAH* in seducing us with things that come from pagan customs.

In order to restore this separation between *YAH* and man, He *qaha*led the people at *Sinai*, assembled them, first to make known His rules and regulations and then to have a place of assembly constructed where He would be amongst the people in an orderly manner. This would be known as a tabernacle, a movable temple, until a more permanent place would be built later in the promised land. However, there are several rules, besides the civil rules we looked at last week, of which the people of *Yisra`el*, us included, should be aware. As *YAH* appointed people to minister His Word and maintain law and order, there also had to be people who could offer sacrifices. It was not for the general public to appear before the set-apart Most High in a sinful state. Priests had to be selected and appointed to act on behalf of the people. Initially, the entire nation would have been priests to bring the Word of *YAH* to the 70 nations, but sin reared its ugly head again and instead of the entire nation, only the tribe of *Levi* was selected for this, as we will learn later.

Mosheh is still on the mountain where *YAH* explains to him all the rules and give information that he is to share with the people, teaching them everything he knows. All this information, which also includes the Ten Words, is known as the Mosaic covenant, but it does not replace the covenant that *YAH* had previously made with *Abraham*:

Galatijim 3 ¹⁷Now this I say, *Torah*, that came four hundred and thirty years later, does not annul a covenant previously confirmed by *Elohim* in *Messiah*, so as to do away with the promise.

When *Mosheh* presents the words to the people, they agree to it once again, this time even promising obedience. The validity of the covenant becomes ratified by the only form of testimony and then takes place by the shedding of blood. *Mosheh* sends young men who offer burnt offerings and peace offerings, after which he takes the blood, sprinkling some of it on the altar and some of it on the people. The people of *Yisra`el* is now officially the groom of *YAH*, with *Shabbat* as the sign, the engagement ring, of the marriage contract; this is how the first and only true congregation is founded – by *YAH*, and not by human means, much less by so-called Christians.

On the mountain *YAH* shows *Mosheh* a blueprint of something in heaven, which needs to be recreated on earth, albeit it in a smaller form. The team of *Torah*-believers at 119 Ministries have produced a very good [series of 12 videos](#) in which they give a complete description of the tabernacle as a place of worship as well as all the furniture and the significance of every item. The tabernacle that needs to be built will, however, need many different types of material, and this is where the generosity of each member of the nation of *Yisra`el* will be tested. We see a list of required materials mentioned:

- 🥂 gold, silver and copper;
- 🥂 blue, purple and scarlet fabrics;
- 🥂 white woven (fine) linen;
- 🥂 goats' hair;
- 🥂 red-dyed rams' skins;
- 🥂 fine leather (from dugong skins);

🥂 acacia wood.

Here are a few more accessories we will attend to next week, in the will of YAH:

🥂 oil for lighting;

🥂 choice spices for anointing oil and aromatic incense;

🥂 onyx stones and other precious stones for the shoulder piece and breastplate of the high priest.

In contrast to *Mitsrayim* and other countries where many temples were built for worshipping the many gods, *Yisra'el* would have only one place of worship, as they have one Creator-YAH. A place must now be built from where the people can experience and see the presence of YAH:

Shemoth 25 ⁸“And they shall make Me a Set-apart Place, and I shall dwell in their midst. [emphasis added]

The building of the tabernacle is indeed the most important aspect recorded in *Torah*. Only one chapter is devoted to Creation, three chapters to the revelation at *Sinai*, but 13 entire chapters to the tabernacle! The original word, *מִשְׁכָּן* (*mish-Kan*), is by derivation linked to the word *שָׁכַן* (*sha-Kan*), which we see in the verse above as 'dwell'. It also forms the root word for *שְׂכִינָה* (*she-Khi-na*)¹, a word not found in Scripture, but used for the Presence of YAH. The tabernacle would serve as a mobile temple for the 42 encampments on the way to the promised land. There it would be set up for the next 369 years until *Shlomo* would build the first permanent temple. The almost hypnotic colours of blue, purple and crimson curtains on the golden hooks make it clear that it was not designed by any man, but meticulously developed and validated by YAH. When *Torah* describes the construction of the tabernacle, it also reveals to us the mysteries of the creation of the universe. As everything in *Torah*, the earthly *mishkan* is a fractional pattern in a much larger picture, a scale model.

We learn from 25:9 that *Mosheh* would have had a vision of the *HaMikdash shel Ma'alah*, the heavenly temple. It is now his duty to act as project manager so that an earthly version could be built. This has been part of YAH's plan for a long time and that is why He had previously ordered *Mosheh* to get the people to ask everything possible from their slave masters before they left *Mitsrayim*. These items included ornaments and jewelry made of gold, silver and copper, different types and colours of material and possibly the necessary tools to erect the tabernacle. We see the word *תְּבִינִית* (*tav-Nit*) which translates as blueprint or pattern. It can also be translated as a building, a tent panel and even intelligence, a trait most necessary to construct the tabernacle. The Paleo-Hebrew word picture is a tent and a sprouting seed. Together they represent “the everlasting house”. A tent was made from panels of woven goats' hair. When a panel needed to be replaced, the old one was reworked and a new one added. In this way, a tent could almost never perish. The word 'tent' also refers to a house with many boys, offspring. As the tent panels are added to keep the tent in usable condition, sons were added to the family to continue, enlarge, the family. As the tent was continually renewed with boys (and daughters), the family is constantly renewed with a larger offspring. The part where intelligence is brought in is the skill of both the mind and hands to build according to the pattern or plan, the blueprint, as given to *Mosheh* by YAH.

If this blueprint was not strictly followed, even a small deviation from it, the end product would not be perfect and the purpose of the project would fail. Here the word *חַטָּאָה* (*cha-Tah*) is used, which translates as 'sin'. The mark was missed because the goal was not achieved – please refer to previous references. Think of a dartboard where a player aims for the bullseye, but misses it and hits something else. He missed his target, just as we on the Way of Truth miss our target when we do not fully obey the rules of YAH. It is *chatah*, sin, something that people impose on themselves through disobedience!

¹ [*shechinah*] literally “dwelling”, is a name applied to YAH when He is spoken of as dwelling among men. See Schechter, *Aspects, and passim*; Abelson, *Immanence of God*, p. 77 *it seq.* (*Pirkei Avot 3:2*)

If the construction of the tabernacle was to be successful, it meant that enough of the necessary materials and the required craftsmanship had to be in place. As project manager, *Mosheh* would only reach his goal if able craftsmen were appointed and enough materials were at hand. Accordingly, he requires the entire nation of *Yisra'el* to make contributions. There are no conditions of quantities, but each person would contribute what he or she wanted of their own free will. This is how we should contribute to *YAH's* Kingdom. We contribute what we can afford, whether it be money, time, loving care for others – anything that is required of you to keep the Kingdom running smoothly. This should always be done with a cheerful attitude:

Qorintiyim Bēt 9 ⁷Let each one give as he purposes in his heart, not of grief or of necessity, for *Elohim* loves a joyous giver.

This is exactly what happened at *Sinai*. All the children of *Yisra'el* started bringing contributions, so much so that *Mosheh* later ordered them to stop (cf. 36:6-7). Every person made a contribution, no matter how large or small. This meant that each would have a share in the tabernacle, like we share in the Kingdom of *YAH* with our contributions and therefore also being part of the congregation of *YAH*. In this way the nation of *Yisra'el* would also have a share in *YAH*, as He took part in them and with their sacrifices.

However, the Hebrew text teaches us the word *בְּתוֹכָם* (*b'to-Cham*), which is better translated as “in the people” and not in the tabernacle. *YAH* does not need to live in a tabernacle or any other place, but He desires to be part of our lives, part of our everyday existence. The target that we missed because of the fall, He will now, as it were, move before us again to give us another chance at reaching the goal this time.

Mosheh uses four expressions to describe the tabernacle:

1. Set-apart place (25:8), which emphasises that *YAH's* Presence, as an Exalted Being, will be there, something we will learn and experience later.
2. Tabernacle (25:9), which literally translates as ‘dwelling place’ and indicates that *YAH* will be there, though not physically, but by His Spirit. This was somewhat similar to the tents in which the people of *Yisra'el* lived, therefore they could relate to it as *YAH's* tent amongst theirs, also with furniture, similar to every other tent.
3. Tent of meeting (27:21) intensifies the indwelling of *YAH*, because this is where *Mosheh* would ‘meet’ with *YAH*. The verb ‘meeting’ means it is a designated place of appointment, rather than a casual place of meeting. Some scholars are of the opinion that the actual tent of meeting would have been a separate tent outside the camp (cf. 33:7), but this tent was only intended for *Mosheh* and not for the general public. There are enough references that indicate that the tabernacle would indeed be the actual tent of meeting.
4. Tabernacle of the Testimony (38:21; *B'midbar* 9:15; 17:7, 8), indicates that this structure would be a place of safekeeping for *YAH's* rules, the stone tablets, and would also be the location from where He would dictate His will to *Mosheh*. *Mosheh* also refers to the ark of the covenant as the Ark of the Testimony for this specific reason.

As in many passages of Scripture we learn that sequence is extremely important. The construction of the tabernacle is no exception, for the order in which the furniture and then the tent itself are given is from most sacred to least sacred. The ark of the covenant would hold the tablets of stone, as well as *Aharon's* rod and the jar of *man* some time later. It would also be the only furniture in the most set-apart section of the tabernacle and therefore these instructions are given first. The Word of *YAH* was used for Creation, as it was used to give us His rules and therefore, as the most important asset for every *talmid* on the Way of Truth, the ark of the covenant should be constructed first to ensure that there is room for *YAH's* Presence and His Word. The stone tablets, *YAH's* Word, is the reason for the tabernacle, not the other way around.

The tabernacle is a representation of us as humans, just as each of us is a tabernacle in our own right. It consists of three parts:

- 🏆 most set-apart area
- 🏆 set-apart area
- 🏆 outer court

As humans, we each have a body (the outer court), a soul (the set-apart part) and a spirit (the most set-apart part). We will pay more attention to this later in this study:

Qorintiyim Aleph 6 ¹⁹ Or do you not know that your body is the Dwelling Place of the Set-apart Spirit who is in you, which you have from *Elohim*, and you are not your own?

The ark is made of acacia wood, a very strong and durable material. It reflects the Character of *YAH* and the undying love of *Yeshua*. It is plated with gold, again a material that cannot perish. It also refers to purity, something that happens to us, from the inside out, when we are cleansed by the Word of *YAH*, the living *Torah*, purified and cleansed from sin. Our inner self must be reflected outwardly. Two poles are permanently placed on either side of the ark to enable it to be transported, just as *Ruach* moves us from our sinful life to the Way of Truth. The two poles also represent the two trees in the garden of *Eden*, two witnesses as prescribed by *Torah* and which we see again in Revelation, as well as the two houses, *Yisra'el* and *Yehudah*, who work together to help build *YAH's* Kingdom.



The ark was literally an open, rectangular container with four sides and a bottom; to close it, *YAH* ordered *Mosheh* to make a *כַּפֹּרֶת* (*cha-po-ret*), lid or cover, also to be made of pure gold. This word is derived from *כָּפַר* (*ka-Far*), which translates as 'cover', or 'atonement' and this is where we can experience the sixth feast of *YAH*, *Yom Kippur*, something that will be explained in detail later. From one piece with the cover there also need to be two *כְּרֻבִים* (*k'ru-Vim*), two celestial beings (cf. *Berëshith* 3:24). For clarity on these creatures we add a brief description by Albert Barnes at [addendum A](#). These creatures should be facing each other on the cover itself and their wings should touch each other. When the tabernacle is completed, the ark of the covenant will stand in the most set-apart area, something we will also study in more detail later.

We see an infinite number of metaphors in this short assignment. *Mosheh* will construct a scale model of what he saw in heaven, hence the half measures and not full measures. The dimensions of the ark of the covenant also contain many symbols. One of the most important things we see here is the half measures. As *Torah*-believers *Torah* is written on our hearts, comparing us to the ark, because we take *Torah* with us wherever we go. The half measures are used to indicate that we can never fully achieve complete obedience to the rules of *YAH* on our own. Half measures keep us humble and in our brokenness we need *Yeshua* to show us the way. The *kerubim* in heaven are living creatures, while those on earth, above the ark of the covenant, are made of gold, which indicates kingship and authority. The *chaporet* is the throne of *YAH* where He will meet with *Mosheh*. The *kerubim* are in a position of worship with their attention focused on the place where *YAH's* Presence will be. Their faces are downwards, a sign of submission, but also unity. In *YAH's* presence there is no place or time for disputes amongst people, no place for division. The place where *YAH* places His throne is free from division, criticism, jealousy, *lashon hara*, selfishness and annoyance. Before his rebellion and subsequent banishment from heaven, *hastan* used to be a *kerub* (cf. *Yehezqel* 28:14, 15) and perfect in every way. As the father of lies, he also had the characteristics just

mentioned and therefore, by banishing them from our lives, we will not be banished from 'heaven', the new earth.

Combined with the ark, the covering gives us a complete picture of the Messianic era in which we live in today. The covering is also known as the "mercy seat", i.e. the place from which the Most High pours out His favour upon us. It refers to the covenant with *Abraham* which is constantly renewed or adjusted, as a result of man's disobedience. We can therefore also consider it to be heaven, where *YAH* dwells and from where His Spirit comes upon us. Since the ark of the covenant contains the *Torah*, heavenly principles applied on earth, we learn from this that it can be compared to the earth and the covenant made with *Mosheh*, with *Torah* as Truth. When Spirit (covenant with *Abraham*) and Truth (covenant with *Mosheh*) are brought together, we also see the covenant with *Dawid* being restored (cf. *Yoḥanan Aleph* 5:6-8). The two heavenly witnesses on the mercy seat guard the two earthly witnesses inside the ark of the covenant:

Yoḥanan 4²³ "But the hour is coming, and now is, when the true worshippers shall worship the Father in spirit and truth, for the Father also does seek such to worship Him. ²⁴"*Elohim* is Spirit, and those who worship Him need to worship in spirit and truth."

The next piece of furniture is the table of showbread, also known as the Bread of Presence. The words used in the original text are לֶחֶם פְּנִים (Le-chem pa-Nim), face bread. Some scholars claim that these were not just flat loaves, but baked in various shapes. However, Scripture never makes any mention of this and as these opinions are only stated in the *Talmud*, we will ignore that claim. Once again, half measures are used to remind us that this is only a replica, like we are currently a replica of what we will be in the afterlife. The same wood is used as for the ark of the covenant and it is also covered with gold, repeating all the symbolism. The bread will be unleavened, as when the nation left *Mitsrayim*, and to remind them of the *man* they ate in the wilderness. The loaves are flat and therefore not raised (nor in different shapes!), as *YAH* expects of each of us to be humble and reverent. There must be twelve loaves, one representing each tribe, therefore we all stand as part of *Yisra'el* in humble worship before Him, from *Shabbat* to *Shabbat*.



Various tools were made to prepare and bake the showbread. They would then be baked on the sixth day in a copper pan, after which they would be transferred into a golden pan, in two rows of six, on *Shabbat* – two witnesses according to the number of the people. Two spoons or cups, filled with incense would be placed on the top loaves which would serve as a sign of worship because of the delicious flavour it provides. This table of showbread would be placed on the northern side of the tabernacle. Please note that these loaves were not offered to *YAH* as pagans offered various types of food to their idols. The showbread were for the priests to eat and replaced every week with fresh loaves. According to tradition, it never grew stale during the week in the tabernacle.

The מְנוֹרָה (*m'no-Rah*), lampstand, is described next. This piece of furniture would possibly be the most useful of all, as it would provide light in a building without windows. It is made from one piece of pure gold of about 65kg, not separate pieces that are later assembled together. This indicates that *YAH* is one and would be the light placed on the southern side of the tabernacle. As is the case with the table of showbread, various utensils were also to be made, all of pure gold. These included snuffers, bowls for oil, and the seven lamps that would go on the lampstand.



The *m'norah* represents *Yeshua* as the Light of the world (cf. *Yohanan* 8:12). By this means he prepares the way for the bride to have light on her path when he returns to fetch her. This is where *YAH* uses His set-apart festivals, the *Shabbat* and full moon² celebrations as the light on the Way of Truth. Together, these set-apart days and festivals will mark the way for the bride (cf. *Tehillah* 119:105). Each lamp was to be an oval shape, like most lamps during that period and would take the shape of a cup, as the accompanying photo indicates. The shape is similar to the almond blossom, the first tree to bud in spring and therefore also represents the first fruit, as *Yeshua* is our Firstfruits risen from death. An almond blossom develops into an edible seed or nut and the Hebrew word, שָׂמֶשֶׁת (*sha-Qed*), also translates as "to be vigilant". Without *Yeshua* we cannot be vigilant, we cannot be raised from the dead; we anxiously await the Bridegroom's return (cf. *Yehezq'el* 37:1-14).



The *m'norah* also serves as a timekeeper that we, as part of *Yisra'el*, leads us on a path to walk in confidence in our walk of life. We see the first three cups which are symbolic of attending the set-apart festivals of *YAH* three times a year according to His command and to worship Him in His Presence, as well as spend three times a day in prayer to *YAH* (cf. *Dani'el* 6:10, 13). When considering the lamps or cups separately, we learn the following:

1. The first two cups combined represent the first cup, the cup of acceptance which the bride drinks during the first set-apart festival, *Pesach* and Unleavened bread.
2. The third cup represents the second cup, confirming the engagement ceremony at *Sinai* as well as indicated by the second set-apart festival, *Shavuot*.
3. The last three cups represent the third cup that the bride will drink during the third and final set-apart festival of *Succoth*, which is also a reference to the marriage feast of the Lamb.

The shaft from which the six arms extend is called the שָׂמֶשֶׁת (*sha-Mash*) and translates as 'servant', as this is the lamp used to light the others. It stands clearly in the middle and represents *Yeshua* as the servant:

Marqos 10⁴⁵ "For even the Son of *Adam* did not come to be served, but to serve, and to give His life a ransom for many."

The fourth cup represents the cup of bitterness that *Yeshua* had to drink on behalf of the bride. We will later dwell on the study of the jealous husband who suspects his wife of adultery; it will then become clear why this is called the cup of bitterness. Through this the bride is absolved of any injustice and receives her salvation in gratitude (cf. *B'midbar* 5:5-31). Although we will discuss the oil in a later study, it is sufficient for now to state that oil in Scripture always refers to *Ruach haQodesh*. As oil in a lamp produces light, it is necessary for every believer to let his or her light shine through the indwelling of *Ruach*. This will also be seen as the fruits of *Ruach* which every other person should perceive in us, regardless of whether they walk the Way of Truth or not, but it could possibly be a starting point to a testimony that could lead that person onto this path.

With most of the furniture inside the tabernacle dispatched of, we get to the curtains and frame that will form the outside of the tabernacle as such. As we found with the ark of the covenant and the table of showbread, we also see half measures used here.

Three colours are mentioned:

1. Blue represents the heavenly testimony of *Yeshua*;
2. Purple represents the Kingship of *Yeshua*;
3. Scarlet (deep red) represents the blood that *Yeshua* shed on the torture stake on our behalf.

² Both the festivals of Unleavened Bread and *Sukkoth* start with a full moon – *Yeshua*'s tortured death and His birth, respectively.

In most translations, however, we miss something very important. All the curtains are considered to be feminine, because when they are tied together, we read אִשָּׁה אֶל-אָחִתָּהּ (*i-Shah el `a-cho-Tah*), the literal description of “a woman to her sister”. Each curtain is thus compared to a woman and all the curtains are sisters. This teaches us that the women in the congregation of the Most High are sisters through a strong bond that may never be broken. The unity of this is one of the conditions for finding a place for YAH to dwell. Where there is no unity, YAH cannot dwell. Women coming together in unity is therefore an important part of YAH’s dwelling or tabernacle. The curtains are attached together with golden hooks, which represent impartial sincerity. The women of a congregation are sincere in their walk with YAH and each other, without lies or discord, united in the establishment of order, cleanliness and chastity.

Every curtain is embroidered with *kerubim* in gold which reminds us that there is separation between YAH and man – the *kerubim* which still guard the entrance to the garden of *Eden* as well as the two *kerubim* on the ark of the covenant that serve as witnesses. This also teaches us that YAH created these beings to guard us, but also to make us realise that they may serve as teachers in the order of YAH.

Since curtains will never stand on their own, a framework of acacia wood is constructed from which the curtains will hang. Three sides of the tabernacle are made of boards that stand upright, covered with gold. We learn from Scripture that man, especially the righteous man, is compared to trees (*cf. Mizmor 92:12*). With the curtains being compared to women, we can therefore see a similarity with the boards compared to men in the congregation of YAH, men with integrity. We learn that the boards must be joined together at the top and bottom. Similar to what we saw with the women and the curtains, we also see two different words here. The link at the bottom uses the word תְּאִמִּים (*to-`a-Mim*), linked or double, supportive, while the connection at the top is described as תְּמִיִם (*ta-Mim*), complete or perfect. According to the sage, *Rashi*, these words mean exactly the same thing, but we already know from experience and regular study of Scripture that no word is written down only for the sake of not having an empty space.

In the first word, *toamim*, we see the letter א (aleph) which does not occur in the second word, *tamim*. In some original texts the letter י (yud) is omitted. The numeric value for א is 1 and the numeric value for י is 10. This tells us that the top link is ten times stronger than the bottom link. One of the reasons for this is that the boards are placed in silver sockets. Silver represents salvation, but we also learn from this that unity on earth, amidst our sinful nature, will be stronger as we move upward, towards heaven. Even if our unity on earth is not perfect, it will be accepted by YAH as perfect in heaven if we would dedicate ourselves to it in spirit and in truth.

The veil, a dividing curtain, separates the most set-apart area from the set-apart area. This curtain consists of blue, purple and red material with white linen woven into it and is also embroidered with *kerubim* in gold. It hangs on four pillars and is only opened once a year by the high priest to access the ark of the covenant during the festival of *Yom Kippur*, the festival of atonement. The number four mainly refers to Creation and here in particular it is all the more applicable, as the ark of the covenant, our Creator’s seat, is directly behind it in the most set-apart area, He who brought forth Creation for us with love. We will discuss this in detail in further studies, but it is important to know that this is the curtain that was supernaturally torn when *Yeshua* died on the torture stake.

As mentioned earlier, only three sides of the tabernacle were closed by upright boards: the northern, western and southern sides. On the eastern side, the main entrance, we see no boards, but five pillars of acacia wood overlaid with gold. A pillar is strong and something on which another structure can rest. In Scripture we learn several times that the number five refers to favour, YAH’s outpouring of His love. We also see in this the five books of *Mosheh*, the *Torah*, on which our foundation is built and on which the prophets rest. Between the five pillars four curtains are hung, similar to the veil, through which the priests would later move to light lamps, replace the showbread and do service on the altar of incense. These four

entrances represent the four *b'sorot*, gospels or books of good news. Thus, when a priest enters the tabernacle, he brings good news by lighting the lamps of the *m'norah* and replacing the showbread.

We see that the altar of burnt offering is square, indicating that every nation, all over the world, has the same right and access to *YAH*. It is covered with copper that would withstand the heat, as the fire is never to be extinguished – even when moving the camp (cf. *Wayyiqra* 6:13). All utensils are also made of copper, an item that indicates durability as well as judgement. The altar of burnt offering therefore teaches us of our constant search for truth, while we realise that every sin warrants judgement. Every burnt offering, which we will study in-depth at a later stage, is designed to bring us into a better relationship with *YAH*, but also to point out the shortcomings of our fellow believers.

Finally, for this study, we learn about the outer court, which represents our body. It is what every person, believer and unbeliever, notices, but few ever know what happens inside. The fence is made of white linen, which signifies that we are cleansed through the blood of *Yeshua*. These white curtains separate the sanctified and the wicked, teaching us that there must be a clear separation between our bodies and any form of impurity from the world. Every sense that can take in anything, eyes, ears, nose, and mouth must be protected from the filth that is considered acceptable by pagans and other non-believers. This includes sun worship, all man-made festivals, immodest clothing, unclean food, pornography and various other aspects by which we must keep our bodies pure and undefiled.

To follow on from this, we also look in the *haftarah* at the temple built by *Shlomo*. *Shlomo* received wisdom from *YAH*, something he asked for shortly after becoming king over the nation of *Yisra'el* (cf. *Melaqim Aleph* 3:14). We will learn in future studies how *YAH* not only equipped *Mosheh*, but also young boys, with wisdom, skills and insight to complete the tabernacle. The temple of *Shlomo* replaced the dilapidated tabernacle that served well for just under 400 years. It also moved the headquarters from *Shiloh* to *Yerushalayim*. As per instructions from *YAH* the stones for the temple were not cut on site, but reworked from where they were found, causing the construction to take place in an orderly and quiet manner. The dimensions of the tabernacle were 30 cubits long, 9 cubits wide, and 10 cubits high, compared to the temple's 60 cubits long, 20 cubits wide and 30 cubits high, slightly more than double the size. The altar of burnt offering at the tabernacle was 5 cubits square while the altar at the temple was 20 cubits square – a surface area 16 times larger! We can ask ourselves the question whether this would be for a larger nation or for their committing more sins. The difference in sizes, however, indicate our spiritual growth as a temple of *YAH* (cf. *Qorintiyim Aleph* 3:16; 6:19), both individually and corporately, as well as how our thinking changes with every piece of information we receive from Scripture as *YAH* has given it to us. The same words that *Shlomo* heard, can also be applied to us:

Melaqim Aleph 6 ¹²“This House which you are building – if you walk in My laws, and do My right-rulings, and shall guard all My commands and walk in them, then I shall confirm My word with you, which I spoke to your father *Dawid*, ¹³and shall dwell in the midst of the children of *Yisra'el*, and not forsake My people *Yisra'el*.”

We conclude with the mystery, the representation of the tabernacle, and how every believer on the Way of Truth is a miniature tabernacle. *Shaul* teaches us:

Qorintiyim Bët 6 ¹⁶And what union has the Dwelling Place of *Elohim* with idols? For you are a Dwelling Place of the living *Elohim*, as *Elohim* has said, “I shall dwell in them and walk among them, and I shall be their *Elohim*, and they shall be My people.” [emphasis original]

When looking at the tabernacle on a deeper level, we see how it can be compared to the human body³. The middle bars (26:28, 33) represent the people's ribs. The goat hair curtains represent the skin. The *m'norah* represents the human mind. The *kerubim* represent the lungs, which lies over the heart, while the ark of the covenant represents the heart.

³ Penn Hillel, Parshat Truma. February 23-24, 1996 | 4 Adar 5756, edited by Aaron

Another way to look at it:

- ☪ gold = soul
- ☪ silver = body
- ☪ copper = voice
- ☪ blue = veins
- ☪ purple = flesh
- ☪ crimson = blood
- ☪ flax = intestines
- ☪ goat hair = hair
- ☪ dugong skin = facial skin
- ☪ acacia wood = bones
- ☪ oil = eyes
- ☪ incense = nose
- ☪ gemstones = kidneys

May each of us on the Way of Truth be a tabernacle for *YAH*, a testimony that is not only heard or seen, but that cries out in praise and gratitude to the Most High: *HalleluYAH!*

Shabbat shalom!

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Sources:

Unless otherwise stated, all text is quoted from The Scriptures (2009)⁴. Due to personal belief, the word 'God' is replaced with the Hebrew '*Elohim*' or sometimes inflections thereof.

You Can Understand the Bible: Study Guide Commentary Series – Dr. Bob Utley

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Messianic *Torah* with Commentary – Gary Gardner Ph.D. (Kindle Edition)

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The Expository Notes of Dr. Thomas L. Constable

Book of the Upright

The Word of יהוה is free, therefore this study may be distributed free of charge, provided no changes are made.

4 <https://isr-messianic.org/>

Addendum A

24. כרוב kerûb ברך ברוך in Aramaic: "carve, plow"; Persian: "grip, grasp." This word occurs about eighty-seven times in the Hebrew scriptures; in sixty of which it refers to carved or embroidered figures; in twenty-two to the living being in the vision of Ezekiel Ezek. 10; in two figuratively to the king of Tyre Ezekiel 28:14, Ezekiel 28:16; in two to a being on which the Lord is poetically described as riding 2 Samuel 22:11; Psalm 18:11; and in the present passage unequivocally to real and well-known beings. The root is not otherwise extant in Hebrew proper. But from the class of actions to which it refers, and from a review of the statements of Scripture concerning these creatures, we are led to the following conclusions:

First. The cherubim are real creatures, and not mere symbols. In the narrative of the fall they are introduced as real into the scenes of reality. Their existence is assumed as known; for God is said to place or station the cherubim at the east of the garden of Eden. The representation of a cherub too in vision, as part of a symbolic figure, implies a corresponding reality Ezekiel 10:14. A symbol itself points to a reality.

Second. They are afterward described as "living creatures," especially in the visions of Ezekiel Eze 1:10. This seems to arise, not from their standing at the highest stage of life, which the term does not denote, but from the members of the various animals, which enter into their variously-described figure. Among these appear the faces of the man, the lion, the ox, and the eagle, of which a cherubic form had one, two or four Exodus 25:20; Ezekiel 41:18; Ezekiel 1:16. They had, besides, wings, in number two or four Exodus 25:20; 1 Kings 6:27; Ezekiel 1:6. And they had the hands of a man under their wings on their four sides Ezekiel 1:8; Ezekiel 10:8. Ezekiel also describes their feet as being straight, and having the sole like that of a calf. They sometimes appear too with their bodies, hands, wings, and even accompanying wheels full of eyes Ezekiel 1:18; Ezekiel 10:12. The variety in the figuration of the cherubim is owing to the variety of aspects in which they stand, and of offices or services they have to perform in the varying posture of affairs. This figuration is evidently symbolic. For the real being has not a varying number or order of its constituent parts in the same stage of its existence, though it may be readily represented by a diversity of symbols, according to the diversity of the circumstances in which it appears, and of operations it has to perform. The figuration is merely intended to shadow forth its nature and office in sensible forms to those who have not entered the spiritual world.

Third. The cherubim are intelligent beings. This is indicated by their form, movement, and conduct. In their visible appearance the human form predominates: "They had the likeness of a man" Ezekiel 1:5. The human face is in front, and has therefore the principal place. The "hands of a man" determine the erect posture, and therefore the human form of the body. The parts of other animal forms are only accessory, and serve to mark the possession of qualities which are not prominent in man. The lion indicates the active and destructive powers; the ox, the patient and productive; the eagle denotes rapid motion, with which the wings coincide, and quick sight with which the many eyes accord; and the man signifies reason, which rationalizes all these otherwise physical qualities.

The four faces indicate powers of observation that sweep the whole horizon. The straight feet, with soles like those of a calf, mark an elasticity of step appertaining only to beings unaffected by the force of gravitation. Their motion, "straight forward," combined with the four faces, and the wheel within a wheel going according to its quarters, points to a capacity of moving in any direction without turning by the mere impulse of the will. The intelligence of their conduct will appear from the nature of the duties they have to discharge.

Fourth. Their special office seems to be "intellectual and potential" rather than moral. They have to do with the physical more than the moral aspect of being. Hence, they stand related, on the one side, to God, as אלהים 'ĕlohîym, "the Everlasting, the God of omnipotence;" and, on the other, to the universe of created things, in its material, animal, and intellectual departments, and to the general administration of the divine

will in this comprehensive sphere. The radical meanings of the terms "carve, plow, grasp," point to the potential. The hand symbolizes intelligent agency. The multiplicity of eyes denotes many-sided intelligence. The number four is evidently normal and characteristic. It marks their relation to the cosmos - universe of system of created things.

Fifth. Their place of ministry is about the throne, and in the presence of the Almighty. Accordingly, where he manifests himself in a stated place, and with all the solemnity of a court, there they generally appear.

Sixth. Their special functions correspond with these indications of their nature and place. They are stationed at the east of the garden of Eden, where God had condescended to walk with man before his fall, and where he still lingers on earth to hold communion with man, for the purpose of mercy, and their business is to keep the way of the tree of life. They are figured in the most holy place, which was appropriated to the divine presence, and constructed after the pattern seen in the mount. They stand on the mercy-seat, where God sits to rule his people, and they look down with intelligent wonder on the mysteries of redemption. In the vision of the likeness of the glory of God vouchsafed to Ezekiel, they appear under the expanse on which rests the throne of God, and beside the wheels which move as they move. And when God is represented as in movement for the execution of his judgments, the physical elements and the spiritual essences are alike described as the vehicles of his irresistible progress Psalm 18:11. All these movements are mysteries to us, while we are in a world of sense. We cannot comprehend the relation of the spiritual and the physical. But of this we may be assured, that material things are at bottom centers of multiform forces, or fixed springs of power, to which the Everlasting Potentate has given a local habitation and a name, and therefore cognate with spiritual beings of free power, and consequently manageable by them.

Seventh. The cherubim seem to be officially distinct from angels or messengers who go upon special errands to a distance from the presence-chamber of the Almighty. It is possible that they are also to be distinguished in function from the seraphim and the living beings of the Apocalypse, who like them appear among the attendants in the court of heaven.

Here we enter upon the record of the steps taken to carry into effect the forfeiture of life by man, consequent upon his willful transgression of the divine command.

From Albert Barnes' Notes on the Bible