

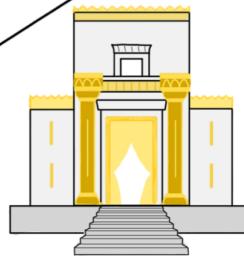
T'rumah

תְּרוּמָה

“Offering”

Speak to the children of Yisra'el that they may bring to Me an offering. From everyone who gives it willingly with his heart you shall take My offering. Exodus 25:2

עֲבוֹדָת אֱלֹהִים



And let them make Me a sanctuary that I may dwell among them.
Exodus 25:8

In this week's Parasha God commanded Moshe (Moses) to speak to the children of Yisra'el (Israel) and give them the opportunity to serve and worship Him. God had redeemed them from bondage out of Egypt and led them to the wilderness for this purpose.

The act of worship in the form of an offering can be given to God by His people from what He has given them. Each person is free to worship God in this way as an expression of their gratitude and understanding of Who He is and what He has done for them.

The offering was to be used to construct a Mishkan (Tabernacle). The presence of God would visibly dwell in the Tabernacle among the people. This earthly Tabernacle was a replica of God's Sanctuary in heaven. God showed Moshe exactly how the Tabernacle and its furnishings were to be constructed.

Every aspect of the Tabernacle and its surrounding court revealed the truth of Who God is and what must be done to come into His presence or approach Him. God physically demonstrated His attributes in this way to teach the people how to be in a relationship with Him as the Creator, Redeemer, Provider, Protector and All-sustaining God Who never changes and desires to bless His people.

Pray First

Father God,

We thank You for giving us everything we need to worship You. Please give us a strong desire and commitment to take what You have given us and use it to worship You.

In Yeshua's Name we pray. Amen

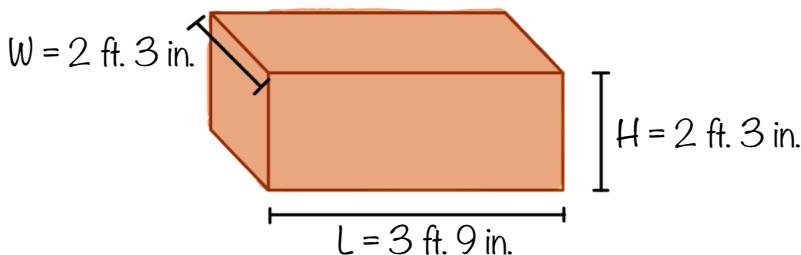
Next Read

Exodus 25:1-27:19

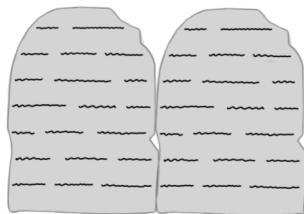
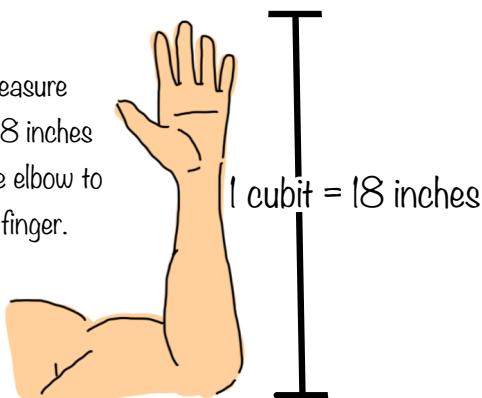
~ Focus Passage of Scripture ~

Exodus 25:10-40

In Exodus 25:10-16 God gave the instructions for the construction of the Aron Habrit (Aron of the Covenant). The ark was a rectangular box that would hold the physical covenant of God. Once it was completed it would be placed in the innermost room of the Tabernacle. The ark was made from a very strong and durable wood called acacia wood. Its size was 2 1/2 cubits (3 feet 9 inches) long, 1 1/2 cubits (2 feet 3 inches) wide and 1 1/2 cubits (2 feet 3 inches) high.



A cubit is a unit of measure approximately equal to 18 inches or the distance from the elbow to the tip of the middle finger.



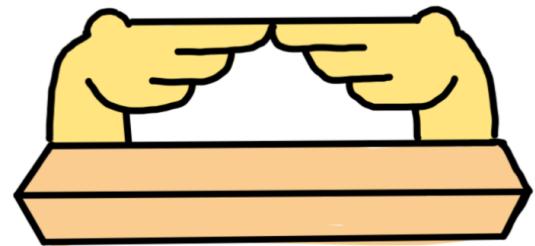
Once the ark was built it had to be covered with pure gold inside and out. It had an additional molding of gold all around the top. This made the ark extremely heavy. Four rings of gold were made, and two were attached to each end of the ark. Two poles of acacia wood covered with gold were placed through the rings permanently. These poles would allow men to carry the ark without touching it.



Moshe was instructed by God to place the Testimony that He would give him inside the ark. The word "testimony" means witness or record. It is used here to help us understand that God's presence would dwell in a unique way on the covering of the ark. It would serve as a witness to all the words God spoke to the people from Mount Sinai when He cut a covenant with them. These words define sin and teach God's character and His expectations for man.

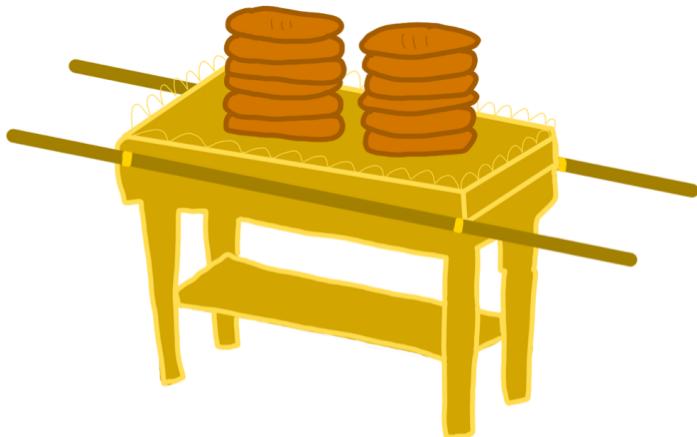
In Exodus 25:17-22 God commanded Moshe to construct a kaporet (covering) for the ark. This covering is often called the mercy seat because this is where the presence of God, Who has perfect knowledge, was located. This type of knowledge is similar to a mother's womb which gives the baby what it needs for growth and development. The baby is unaware of what it needs, but the womb knows and supplies it.

The mercy seat was 2 1/2 cubits (3 feet 9 inches) long and 1 1/2 cubits (2 feet 3 inches) wide. Two cherubim, the same type of angels that guarded the entrance to the Garden of Eden, sat facing each other on opposite ends of the covering. Their wings were stretched out above the mercy seat, and their faces were toward it. The mercy seat with the cherubim were hammered out of one piece of pure gold and was extremely heavy. The mercy seat was placed on top of the ark of cover the Testimony of God that would be placed inside. God told Moshe that He would speak to him with commands for the children of Yisra'el from above the mercy seat between the two cherubim.



Death is the penalty for sin. It is only by God's mercy that sin does not result in death.

Mercy means not getting what we deserve when we sin.

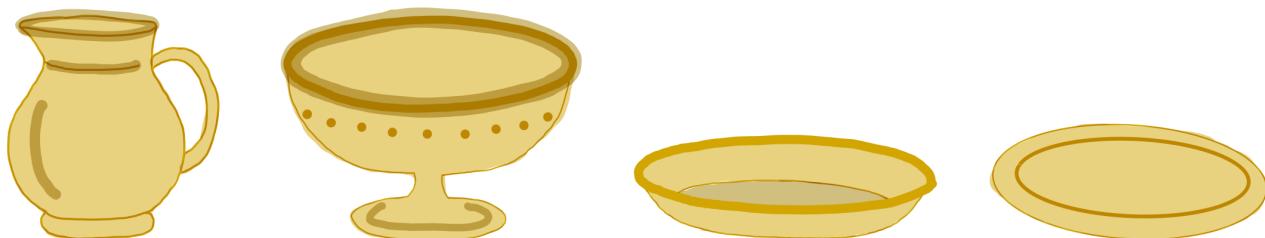


In Exodus 25:23-30 God instructed Moshe to build a shulchan (table) of acacia wood covered with pure gold. This table displayed the showbread or bread of the presence before the LORD always. It was 2 cubits (3 feet) long, 1 cubit

(1 1/2 feet) wide and 1 1/2 cubits (2 feet 3 inches) high. It had a molding of gold all around and a frame the length of a hand-breadth all around with a gold molding. (A hand-breadth is the width of the palm of the hand.). The table had four

golden rings attached to the four corners of the four legs. It was carried by poles made from acacia wood that were covered in gold.

The bread of the presence displayed continually on the table of showbread demonstrated God's everlasting covenant with His people. It testified to His constant provision for the twelve tribes of Yisra'el, which were represented by the twelve loaves of bread placed on the table each week.



The table's dishes, pans, bowls and pitchers for pouring were made of pure gold.

In Exodus 25:31-40 God commanded Moshe to make a menorah (lampstand), and all its utensils out of one **talent** of pure gold.

A talent is a unit of measure for weighing silver and **gold**.
One talent is approximately equal to 75 pounds!



The lampstand was a hammered work, meaning no molds were used to make it nor were different pieces put together to form it. It's shaft, branches, bowls, ornamental knobs and flowers were all from one piece of gold. It had six branches coming off the main shaft with three on either side.

Each branch had three bowls like almond blossoms with an ornamental knob and flower on it. On the lampstand or main shaft there were bowls like almond blossoms, each with an ornamental knob and flower. There was a knob under the first two branches, the second two branches and the third two branches.

In the land of Yisra'el the almond tree is the first tree to produce fruit in the springtime.



Seven lamps were made for the lampstand. It's wick-trimmers and trays were made of pure gold. Everything was made according to the pattern God had shown Moshe while he was on the mountain of God for forty days.

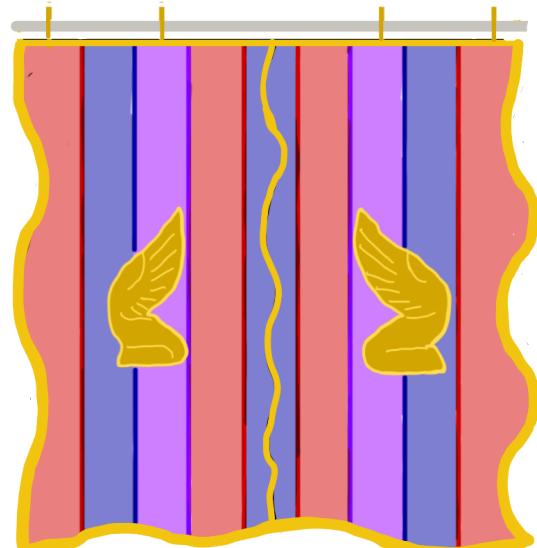
The menorah, made from one piece of pure gold, demonstrated the eternal presence of the One True God Who is the only source of light in the world. The light of God not only shines in darkness, but it also gives understanding to His creation.

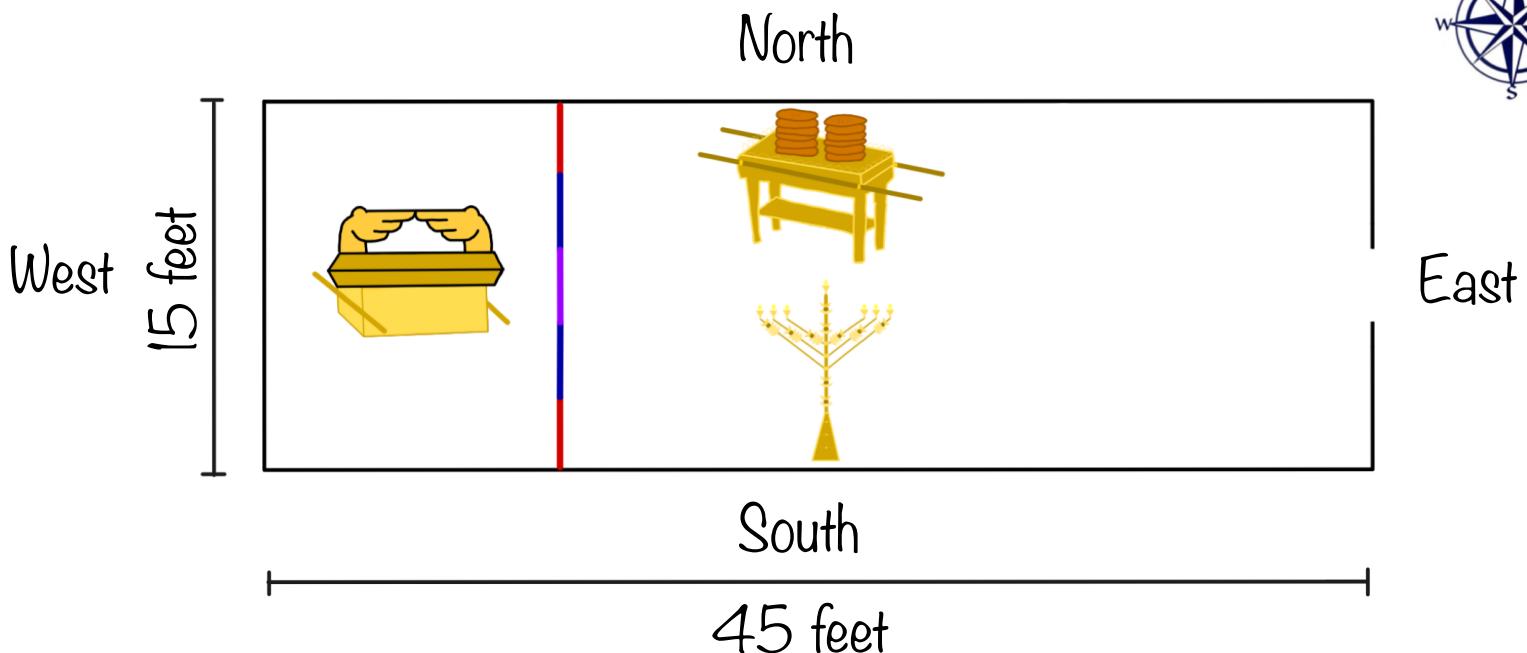
~Focus Passage of Scripture ~

Exodus 26:31-35

In this focus passage of Scripture God commanded Moshe to make a parokhet (veil). This veil was woven of blue, purple and scarlet/red yarn with fine linen thread. The colors blue and purple represent royalty, and scarlet represents sacrifice. Fine linen represents purity. These materials used to make the veil were artistically woven to display the image of cherubim. The veil was hung upon four pillars of acacia wood covered with gold. It was attached to the pillars by golden hooks that connected to sockets of silver.

The veil was a divider between the holy place and the Kodesh Hakodashim (Most Holy Place). The ark of the testimony was placed behind the veil and the mercy seat was placed upon the ark of the covenant in the Most Holy Place. Outside the veil, the table was placed along the north wall of the Holy Place and the lampstand was placed opposite it on the south wall of the Holy Place.





The veil that separated the Holy Place from the Most Holy Place in the Tabernacle represented a physical barrier between God and man. This barrier protected sinful man from the perfect God.

Tabernacle Terms

Directions: Match the following Tabernacle terms with their Hebrew Pronunciation.

Tabernacle

Ark

Holy

Covering

Table

Lampstand

Veil

Most Holy Place

Mishkan

Kaporet

Shulchan

Aron

Kodesh

Parokhet

Kodesh Hakodashim

Menorah

“Under Construction”

Haftarah: 1 Kings 5:12-6:13



“Concerning the Temple which you are building, if you walk in My statutes, execute My judgments, keep all My commandments, and walk in them, then I will perform my word with you, which I spoke to your father David.”

1 Kings 6:12

“And I will dwell among the children of Israel, and will not forsake My people Israel.”

1 Kings 6:13

In this week's Haftarah King David's son, King Solomon, raised up a labor force out of the nation of Yisra'el to build the Temple of God in Jerusalem. It had been 480 years since God commanded Moshe to build the portable Tabernacle in the wilderness. In the fourth year of King Solomon's reign in the second month of the year construction of the Temple began. Although the Temple would be a permanent structure and take the place of the Tabernacle, it would serve the same purpose that the Tabernacle had served.

The Temple's dimensions were 60 cubits (90 feet) long, 20 cubits (30 feet) wide and 30 cubits (45 feet) high. It was rectangular in shape, just as the Tabernacle had been. All the furnishings of the Tabernacle would be in the temple in the very same locations. This demonstrated to everyone that God is perfect and does not change!

Recap Review Fun

King Solomon's labor force finished building the Temple and its outer court on the Temple Mount in Jerusalem.

Four of the Temple furnishings are ready to be placed inside the Temple.

Directions: Label the rooms of the Temple, and place each piece of furniture in the proper location.

Then, draw a line to the correct meaning of the Temple's furnishings listed below.

North

West

East

90 feet

South

A - Ark (Aron)

Place of knowledge and instruction

MS - Mercy Seat (Kaporet)

Provision for Yisra'el

L - Lampstand (Menorah)

Contains the Covenant of God

TS - Table of Showbread (Shulchan)

Light and understanding

HP - Holy Place

Inner room of Temple

MHP - Most Holy Place (Kodesh Hakodashim)

Room outside the veil

“Construction Zone”

New Testament: Hebrews 9:1-10



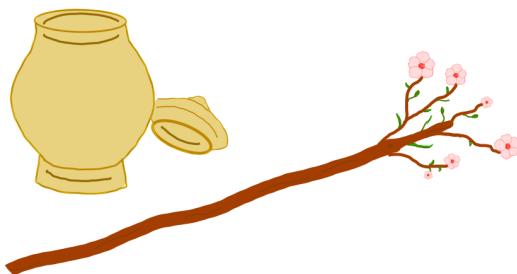
For a Tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread which is called the Holy Place.

Hebrews 9:2

But into the second part the high priest went alone once a year; not without blood, which he offered for himself and for the people's sins committed in ignorance.

Hebrews 9:7

In this week's New Testament portion of Scripture we learn more about the Temple and its furnishings. For instance, two additional items were placed in the Aron Habrit. Aharon's (Aaron) rod that budded and a golden jar of manna.



Also, behind the parokhet in the Kodesh Hakodashim and in front of the parokhet in the Holy Place were golden altars of incense.

The priests maintained everything in proper order within the Temple and its court. They went into the Holy Place of the Temple every day to perform their duties. Each morning they burned incense on the altar. They also filled the seven bowls of the menorah with pure oil and prepared the seven wicks to be lit that evening. Every day before evening arrived they burned incense a second time on the altar and lit the menorah to give light in the darkness. Incense was offered on the altar of incense positioned in front of the parokhet in the Holy Place twice everyday. The offerings of incense represented the prayers of the people.

Once a week the bread of the presence was eaten by the priests and replaced with twelve new loaves on the shulchan. These loaves miraculously remained warm and fresh for seven days!

The innermost room, Kodesh Hakodashim, was entered only once a year, and only the High Priest could enter this room on the date commanded by God. Before he could enter he had to make sacrifices for himself and then on behalf of the people. On the day he entered the High Priest would take coals from the bronze altar of sacrifice in the Temple court and burn a special fragrance on the altar of incense behind the parokhet in the Kodesh Hakodashim. The smoke from this incense would act as a shield to protect the priest from the very presence of God. The fragrance from the incense represented the prayers of the people asking for atonement of their sins.

When God redeemed the children of Yisra'el from Egypt by the blood of a lamb, He led them into the wilderness so they could learn to depend upon Him. He then supernaturally provided food and water for them and protected them from their enemies on the journey to Mount Sinai. As an expression of His love, He cut a covenant with them on the fiftieth day of their freedom. Remember, in Scripture the number fifty means liberty or freedom. This covenant gave the people the freedom needed to worship God in truth!

Every instruction God gave Moshe while on Mount Sinai for forty days was necessary to draw the people near Him so they could be transformed to reflect His character. To be transformed in this way was a great blessing that resulted in peace and joy. Remember, the number forty in Scripture means transition or change. God's desire was for the world to see the outcome of His love and join into the covenant He had cut with Yisra'el. Only through this covenant could one be changed to reflect the glory of God.

In the days of the Tabernacle and the Temple, consistent order and preparation were required for worship. This responsibility was given to the priesthood until the day the parokhet or veil in the Temple was torn from top to bottom.

What caused the parokhet to tear?

The sacrificial death of the Son of God, Yeshua (Jesus), caused the barrier that separated God from man to be removed. Yeshua's once and for all death on the tree allows anyone who accepts His sacrifice for their sin to come boldly into God's presence to worship Him.

Fifty days after God resurrected Yeshua from the dead, He cut a new covenant as His second expression of love to the world in the form of the Holy Spirit. The new covenant allows all who depend upon Yeshua for redemption of their sins to worship God in spirit. Everyone who confesses Yeshua as their LORD and Redeemer receives the Holy Spirit and becomes a new person. This person's body is now the Tabernacle of the Holy Spirit that they received from God. For this reason each person has the responsibility to maintain order of their bodies to reflect the character of God. Preparation is still necessary to worship God today.

Or do you not know that your body is the Temple of the Holy Spirit Who is in you, whom you have from God, and you are not your own? For you were bought at a price, therefore glorify God in your body and in your spirit, which are God's.

1 Corinthians 6:19-20

Before these events in the days of the Tabernacle and the Temple, one was free to worship God in truth through the Priesthood. Today following these events, one who trusts in Yeshua as the Redeemer and High Priest is free to come boldly into the presence of God to receive knowledge, instruction and to worship Him in spirit and truth.

For we do not have a High priest Who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and grace to help in time of need. Hebrew 4:15-16

Do you know that a day is coming in our future when true worshippers will worship the Father perfectly in spirit and truth?

Recap Review



Directions: Answer questions 1-17 using the word bank provided.

1. What three articles were stored in the Aron Habrit?

2. How often did the priest offer incense on the altar in the Holy Place each day?

3. How many loaves of bread were placed on the shulchan each week?

4. What does the burning incense represent?

5. How many wicks did the menorah have?

6. Where did the presence of God dwell?

7. How often was the Kodesh Hakodashim entered each year?

8. Who could enter the Kodesh Hakodashim?

9. What does the number forty mean in the Bible?

10. What does the number fifty mean in the Bible?

**CONSTRUCTION
ZONE**

11. What did God give the world through the Jewish nation as His first expression of love?

12. What did God give the world through the Jewish nation as His second expression of love?

13. What caused the parokhet to tear?

14. Where is the Temple or Tabernacle of the Holy Spirit today?

15. Name two things required today for a believer to worship God.

16. Which two furnishings in the Temple were hammered out of one piece of pure gold and demonstrated God's eternal presence?

17. One cannot worship God until he has been _____ by the blood of the lamb.

Word Bank

High Priest	Freedom
Rod	Sacrifice of Yeshua
Transition	Order
Kaporet	Holy Spirit/New Covenant
Preparation	Redeemed
Twelve	Menorah
Believer's body	Jar
Seven	Prayers
Commandments	Once
Torah/Old Covenant	Mercy Seat
Twice	

