

EMC SHALOM INTERNACIONAL

PARASHAH 19 TERUMAH | SHEMOT 25:1 - 27:19

Not for lucrative use – Use under permission.



For further information, you may contact us at www.emcshalom.com
Visit our Youtube channel [EMC Shalom Internacional](#)
You may write to our e-mail at emc2020adm@hotmail.com

Aliyot of the Torah:

1. 25:1-16
2. 25:17-30 (Sefardi); 25:17-40 (Ashkenazi)
3. 25:31 – 26:14 (S); 26:1-14 (A)
4. 26:15-30
5. 26:31-37
6. 27:1-8
7. 27:9-19
8. Maftir: 27:17-19

Haftarah: 1.Kings 5:12 (26 heb.) – 6:13

Apostolic Writings: Hebrews 8:1-6; 9:23-24 and 10:1

Terumah (“*terûmâh*” תְּרוּמָה) means “heave offering”; “separated portion”.

First Aliyah 25:1-16

25:2-3 “Speak unto the children of Yisrael, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them; gold, and silver, and brass.” –The Hebrew word for “offering” is “*terûmâh*”¹ תְּרוּמָה H8641 which means a present (as offered up), especially in sacrifice or as tribute: - gift, heave offering, oblation, offering. This indicates that this offering was different. This was a special offering in every sense with a specific purpose: the construction of the **Mishkan** (Tabernacle) and its instruments. That is, it was not an offering of money but of materials to build the **Mishkan**. It was aimed at creating inspiration in the hearts of the people.

There is a marked difference between the **tithes** and the **offerings**. **Tithes** represent an act of obedience to the Torah while **offerings** are an act of love and commitment unto Yahweh and His Torah. “Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for **Yahweh loveth a cheerful giver** (**Korintyim Bet/2 Corinthians 9:7**).” Today, the concepts of offering are very far from the original purposes ordained by Yahweh. This passage has the most profound insights and wisdom concerning this matter. Yahweh wants to bless us but we keep frustrating Yahweh’s infinite kindness. A good offering is accompanied by joy, happiness, and it must be a generous one. “But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully (**Korintyim Bet/2 Corinthians 9:6**).” This teaches us to be abundant in our offerings unto Yahweh. Is Yahweh in need of anything? Most certainly not but we are. “And Yahweh is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad; **he hath given to the poor: his tzedakah (righteousness) remaineth forever**. Now He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your **tzedakah**). **Being enriched in everything** to all bountifulness, which causeth through us thanksgiving to Yahweh (**Korintyim Bet/2 Corinthians 9:8-11**).”

25:8 “And let them make me a sanctuary; that I may dwell among them.” –The Hebrew word for “sanctuary” is “*miqdâsh*”² מִקְדָּשׁ

¹ H8641 New Strong’s Exhaustive Concordance of the Bible.

² H4720 New Strong’s Exhaustive Concordance of the Bible.

EMC SHALOM INTERNACIONAL

PARASHAH 19 TERUMAH | SHEMOT 25:1 – 27:19

Not for lucrative use – Use under permission.



H4720 From H6942³ (consecrate; a consecrated thing or place, especially a palace, sanctuary, holy place, sanctuary). Yahweh was ordaining the people to build a place “**Kadosh**” an exclusive Holy place for Him to meet with them. This is a type of Yahshua who dwelled among us. **Yohanan/John 1:14** says: “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” The Word was made flesh and made Himself a tabernacle with men. “But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen my name to “**tabernacle**”⁴ there (**Nehemiah/Nehemiah 1:9**).”

25:9 “According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.” –The design of the **Mishkan** was not Moshe’s inspiration; Yahweh gave him the pattern to be followed. **First**, we see that both the building materials and the pattern were established by Yahweh. This makes it a divine heavenly work, **not human**. It is the same with the **kadoshim**: But as many as received him, to them He gave power to become the sons of **YAHWEH**, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of **YAHWEH** (**Yohanan/John**

1:12-13).”; “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit (**Yohanan/John 3:6**).”

Second, the pattern after the earthly **Mishkan** is a replica of the **Mishkan** that is in Heaven which will manifest when Yahshua returns. Yohanan described the revelation he received from Heaven of a **Heavenly Mishkan** in which Yahshua is the **Kohen HaGadol** (High Priest), cf. **Hitgalut/Revelations 21:3**. “Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the **true tabernacle**, which Yahweh pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer (**Ivrim/Hebrews 8:1-2**).” It is important to understand the word “**true**” according to the Scriptures. It must be studied from the Hebrew dimension and frame of mind never from the perspective of the Greek philosophy we have been taught resulting from well-known historical phenomena.

In the Hebrew language, “**true**” denotes a superior model and a higher purpose as well as the confirmation of the past announcements and the fulfillment of what was said from old times. The “**true**” elevates the previous things to the highest expression. “[1Jo 5:20 NKJV] 20 And we know that the Son of God has come

³ H6942 “**qâdash**” קָדַשׁ to be clean (ceremonially or morally): consecrate, dedicate, purify. New Strong’s Exhaustive Concordance of the Bible.

⁴ The verb “**tabernacle**” is an intransitive verb in English. It means to take up temporary residence; especially: to inhabit a physical body. Nevertheless, we know that He will “**tabernacle**” with His people for all Eternity. Jazon/Revelations 21:3: “And I heard a great voice out of

heaven saying, ‘Behold, the tabernacle of Yahweh is with men, and he will dwell with them, and they shall be his people, and Yahweh himself shall be with them, and be their Elohim’.”; “1 Tesalonikim/1 Thessalonians 4:17: “Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and **so shall we ever be with Yahweh**.” (Note of translator).

EMC SHALOM INTERNACIONAL

PARASHAH 19 TERUMAH | SHEMOT 25:1 – 27:19

Not for lucrative use – Use under permission.



and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Yeshua HaMashiaj. This is the true God and eternal life. (**Yohanan Alef/1 John 5:20**)."

In Greek, however, the word "**true**" is rather definitive. Thus any previous or former thing is false or fictitious, it ceased to be, losing its value. The Greek way of thinking based on what is "new or novel" overrules any former idea. This philosophical thinking goes even further to the extent to dismiss what cannot be considered as terminated. Here is an example of this gross mistake: **Ivrim/Hebrews 8:13** in different versions of the Scriptures.⁵

1. **(RVG):** When He said a "**New Covenant**" He considered the first covenant as old. And what is considered to be old is near to vanish. (The word covenant appears in the text).
2. **(LBLA):** When He said: "a *New Covenant*", He made the first one obsolete and what is obsolete, it is near to disappear. (The word covenant is in italics).
3. **KJV (New Strong's Exhaustive Concordance of the Bible):** In that he saith ^{G3004} A new ^{G2537} (*covenant*), he hath made the first old. ^{G3822} ^{G3588} ^{G4413} Now ^{G1161} that which decayeth ^{G3822} and ^{G2532} waxeth old ^{G1095} is ready to vanish away. ^{G1451} ^{G854} (This version does not have a Strong number for "covenant" that is in italics).

4. **(NT Peshitta-ES):** Therefore, by talking of a new, the first is made obsolete, and what is old-fashioned and obsolete is ready for destruction. (The word "covenant" is not in this version).
5. **(BTX3):** Therefore, by talking of a new, he has declared the first obsolete; and what it is old-fashioned and decaying, is near to disappear. (Like the previous version, the word covenant is not in the text).
6. **(IGNT/Interlinear Greek New Testament):**
εν ¹⁷²² [IN] τω ³⁵⁸⁸ [THE] λεγειν ³⁰⁰⁴⁽⁵⁷²¹⁾
[SAYING] καινην ²⁵³⁷ [NEW,] πεπαλαιωκεν
³⁸²²⁽⁵⁷⁵⁸⁾ [HE HAS MADE OLD] την ³⁵⁸⁸
[THE] πρωτην ⁴⁴¹³ [FIRST,] το ³⁵⁸⁸ δε ¹¹⁶¹
[BUT THAT WHICH] παλαιουμενον ³⁸²²⁽⁵⁷⁴⁶⁾
[GROWS OLD] και ²⁵³² [AND] γηρασκον
¹⁰⁹⁵⁽⁵⁷²³⁾ [AGED] εγγυς ¹⁴⁵¹ ["IS" NEAR]
αφανισμού ⁸⁵⁴ [DISAPPEARING.]

Therefore we confirm that the word "covenant" or "pact" is an addition resulting from a personal interpretation. If we adjust the text it allows us to see this with a different perspective. One that is pertaining more to the **Kohen** (priest) and his service in the **Mishkan** (tabernacle).

Let us assume this wrong scenario as true. This making reference to the **New Covenant** as having to disappear the Old Covenant. But, something is common to all the above mentioned versions: the closing and ending of the verse: "near to vanish", "near to disappear"; "ready to vanish away"; "ready for destruction";

⁵ The text of the different versions of this verse has been translated literally because of the lack of the respective English versions. The intent of the writer has been respected. However, feel free to change

the texts if you have available any of these versions translated into English. (Note of Translator).

EMC SHALOM INTERNACIONAL

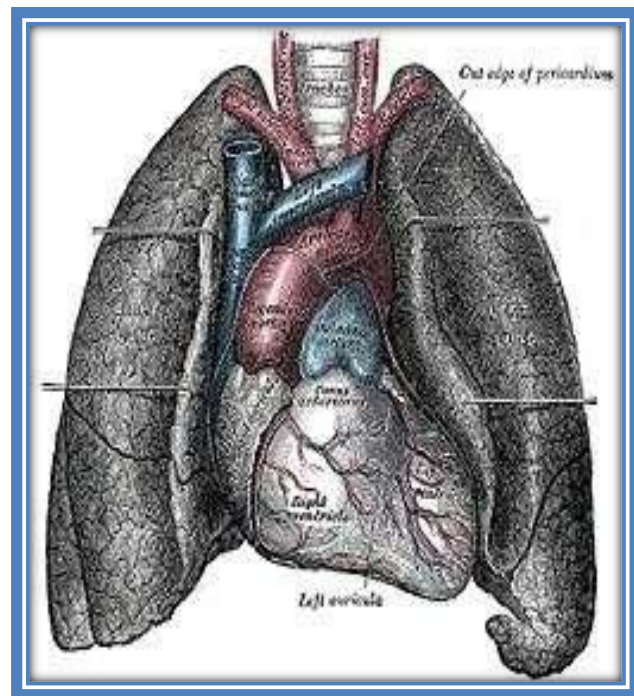
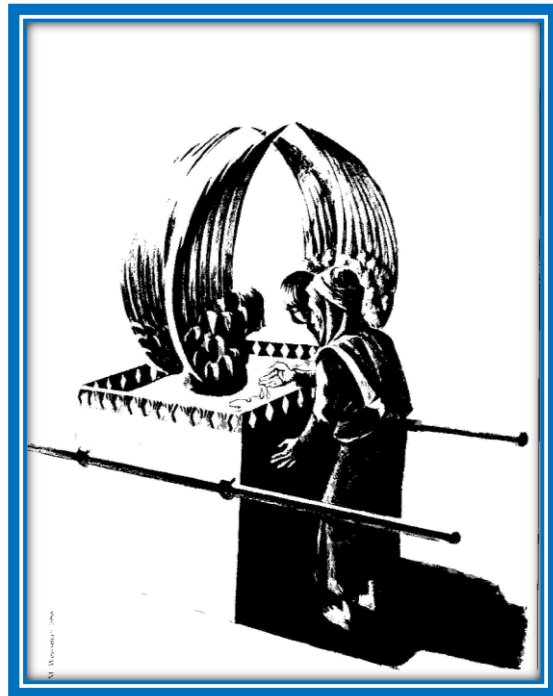
PARASHAH 19 TERUMAH | SHEMOT 25:1 – 27:19

Not for lucrative use – Use under permission.



“near disappearing” all of the phrases in the versions are in FUTURE tense which indicates that what was written in the old times is still valid. “Think not that I am come to destroy the law (Torah), or the prophets: I am not come to destroy, but to fulfil (**Matityahu/Matthew 5:17**).”

25:10 “And they shall make an ark of shittim 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.”—Gold is a symbol of the godhead. Therefore, the Ark of the testimony was the most precious and special utensil of the sanctuary because the presence of Yahweh would manifest here. “And there I will meet with thee, and I will commune with thee from above the mercy seat (**kappôreth** כַּפֹּרֶת H3727), from between the two **keruvim** (cherubims) which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Yisrael (**Shemot/Exodus 25:22**).”; “Whom Yahweh hath set forth to be a **propitiation** through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of Yahweh (**Romanyim/Romans 3:25**).”; “And he is the **propitiation** for our sins: and not for ours only, but also for the sins of the whole world (**Yohanan Alef/1 John 2:2**).”; “Herein is love, not that we loved Elohim, but that he loved us, and sent his Son to be the propitiation for our sins (**Yohanan Alef/1 John 4:10**).” In the same manner, Yahshua is the point of encounter of men with Yahweh.



According to **Yirmiyahu/Jeremiah 31:31-33**, Elohim shall write His Torah (Law) in their

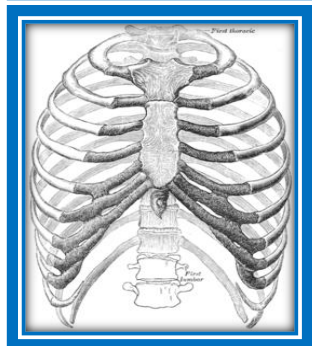
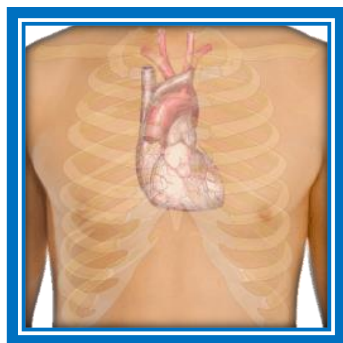
EMC SHALOM INTERNACIONAL

PARASHAH 19 TERUMAH | SHEMOT 25:1 – 27:19

Not for lucrative use – Use under permission.



hearts. When we have a closer look to the human body, the heart is, like the ark, between and under the wings of the **keruvim** implying that we have been designed to bear the Torah of Elohim. The heart is divided in two cavities or partitions (the ventricles) representing the Two Tablets of the Law which were carried by means of two staves. If we stretched our arms out front, they cross the chest cavity like the staves of the Ark.



The Ark of the Covenant was called the Ark of Testimony (“**‘édûth**” עֵדוּת H5715 - testimony, witness.) for it contained the Testimony of the Torah (Law). **Shemot/Exodus 25:16**. Two tablets are two witnesses to judge for they were the first to execute the verdict (**Devarim/Deuteronomy 17:6-7**). To be a witness is to be a bearer of the Torah of Yahweh (**Maaseh Shelujim/Acts 1:8**).

25:16 “And thou shalt put into the ark the testimony which I shall give thee.” –The Hebrew word for testimony is “**‘édûth**” עֵדוּת H5715 which means testimony, witness. We, therefore, understand that what was put in the ark was a witness of His presence and His wonderful works. In the “**aron**” (ark) there were the Two Stone Tablets (the tables of the covenant), a golden pot that had manna, and Aharon's rod that budded, cf. **Ivrim/Hebrews 9:4**. These were witnesses against them. “Take this book of the law, and put it in the side of the ark of the covenant of YAHWEH your Elohim, that it may be there for a witness against thee (**Devarim/Deuteronomy 31:26**).” Yahshua said: “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak (**Yohanan/ John 12:48-50**).”

The content wherein the ark bore witness against them showing their condition and making them change. (**Devarim/Deuteronomy 31:26**).

Let us have a closer look to two elements in the ark. Shemot 17:8-10 was a warning to the rebellious among the people. **Verse 8** literally says that Aharon's rod budded and blossomed and produced almonds, repeating the word “**tzits**” twice.

I see a purpose in the text. This repetition hints at two meanings:

EMC SHALOM INTERNACIONAL

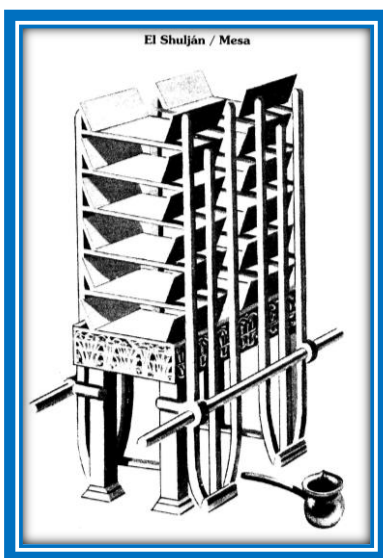
PARASHAH 19 TERUMAH | SHEMOT 25:1 – 27:19

Not for lucrative use – Use under permission.



1. The root of the word is “H6692 צִיץ /tsuts/ which by analogy means to blossom (figuratively flourish): - bloom, blossom, flourish, shew self.
2. This repetition forms a new word. I for one believe that this is an allusion to **Shemot/Exodus 15:38**. The Spanish translation version renders it as: RV60 “**franjas o flecos**” H6734 y H673. The “**tzitzit**”, as well as the rod (of Aharon) are a reminder not to forget the commandments. Shemot narrates the story of Korah (“**qôrach**” קָרַח H7141) right after the **mishpat** concerning the “**tzitzit**” was given. I think that the whole matter of the rebellion may have been the result of the violation of this **mishpat**.

Now we can understand the greatness of these three things we carry as a mark of Yahweh:



1. The instruction of Elohim (The Torah).
2. The life of Elohim in Mashiaj.
3. The correction of rebelliousness. This means that we need a signal that reminds us that we must obey

the commandments: The **Tzitziyot**.

Second Aliyah 25:17-30

25:17 “And thou shalt 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.” –The mercy seat was like a throne where the Glory of Yahweh would manifest. The Hebrew word for “**mercy seat**” is “**kappôreth**” כַּפֹּרֶת H3727 a lid (used only of the cover of the sacred Ark). This word comes from the root “**kâphar**” כָּפַר H3722 which means figuratively to expiate or condone, to placate or cancel: - appease, make (an) atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, reconcile (reconciliation). We thus may infer that this was the place where the wrath of Yahweh for the sins of the people was appeased and they were forgiven. In the same way, Yahshua was the propitiation for our sins. He made the atonement for our sins to appease Yahweh’s wrath against us thus forgiving our sins. Rab Shaul said: “And all things are of Yahweh, who hath reconciled us to himself by Yahshua HaMashiaj, and hath given to us the ministry of reconciliation; to wit, that Yahweh was in Mashiaj, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation (**Korintyim Bet/2 Corinthians 5:18-19**).”

25:21-22 “And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two keruvim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Yisrael.” –The mercy seat was in the shape of

6 H3727 New Strong’s Exhaustive Concordance of the Bible.

EMC SHALOM INTERNACIONAL

PARASHAH 19 TERUMAH | SHEMOT 25:1 – 27:19

Not for lucrative use – Use under permission.



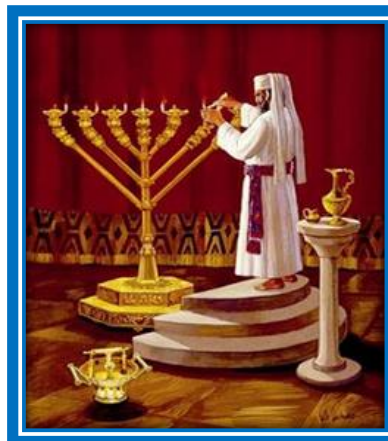
a throne, that is, a type of the Throne of Yahweh where He manifested Himself. One of the translations for **mercy seat** in the English versions is “**Throne of Grace**”. In the Scriptures it is referred to as: “Let us therefore come boldly unto the **throne of grace**, that we may obtain mercy, and find grace to help in time of need (Ivrim/Hebrews 4:16).”

5:23 “Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.” –This table was known as the **table of the showbread** which represents Yahweh’s provision. This has two meanings. **First**, the daily provision for the people. **Second**, the provision for the offerings. In other words, Yahweh will always provide for our daily sustenance and for our obedience to worship. It is worth noting that this table is as an altar where the sustenance is blessed by the **kohanim** reflects in our dining room tables at home since it is our altar. “And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits (**Shemot/Exodus 27:1**).”; “The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, ‘This is the table that is before YAHWEH’ (**Yejezqel/Ezequiel 41:22**).”

This table represents the blessing of Yahweh that flows out to the entire world. He ordered that it was never to be empty. We learn that the blessing is based on a material substance. Elisha (Elijah) asked an impoverished woman for something that could bring the blessing. That is why the thanksgiving prayer “**Birkah**

Hamatzon” the table must not be totally empty, the blessing descends over something not over an empty table. Today, we all have a table after that table: our dining room table. Two things are essential to a constant provision: The Words of the Torah and a portion for the poor.

Third Aliyah 25:31-26:14



25:31 “And thou shalt make a **menorah** (candlestick) of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his

knops, and his flowers, shall be of the same.” –The word “**menorah**”

(“**menôrâh**” מִנְרָה; “**menôrot**” מִנְרוֹת pl. H4501) does not have an exact translation since it was a unique object. Some translations render it as candlestick or candelabra but it is wrong to call it that way. It represents two main symbols: The Light of the World, that is, Mashiaj and the Seven Spirits of Yahweh. Yohanan stated: “And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of Elohim (**Hitgalut/Revelations 4:5**).” Yeshayahu the prophet also speaks about this: “And the spirit of YAHWEH 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 Yahweh (**Yesayahu/Isaiah 11:2**).”

EMC SHALOM INTERNACIONAL

PARASHAH 19 TERUMAH | SHEMOT 25:1 – 27:19

Not for lucrative use – Use under permission.



Bamidbar/Numbers 8:2: “Speak unto Aharon, and say unto him, ‘When thou lightest the lamps, the seven lamps shall give light over against the candlestick.’”

2 דִּבֶּר אֶל-אַהֲרֹן, וְאָמַרְתָּ אֵלָיו: בְּהַעֲלֹתְךָ אֶת-
הַנֵּרוֹת, אֶל-מוֹל פְּנֵי הַמְּנוֹרָה, יֵאִירוּ שִׁבְעַת הַנְּרוֹת:
**Dabar el-ajaron, ve amarta elaiv; bejaaloteja
et janerot, el mul penei jamenora, yairu
shibeat janerot.**



Hitgalut/Revelations 1:9-13: “I Yohanan, who also am your brother, and companion in tribulation, and in the kingdom and patience of Yahshua HaMashiaj, was in the isle that is called Patmos, for the word of Yahweh, and for the testimony of Yahshua HaMashiaj. I was in the Ruaj on Yahweh's day, and heard behind me a great voice, as of a shophar, Saying, ‘I am Alpha and Omega, the first and the last: and, ‘What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea’. And I turned to see the voice that spake with me. And being turned, I saw seven golden **menorot**; And in the midst of the seven **menorot** one **like unto the Ben HaAdam, clothed with a garment**

down to the foot, and girt about the paps with a golden girdle.”

Hitgalut/Revelations 1:20: “The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the **malajim** of the seven **Messianic Assambles**; and the seven **menorot** which thou sawest are the seven **Messianic Assambles**.”

Hitgalut/Revelations 4:5: “And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven **Ruajim** of Yahweh.”

Hitgalut/Revelations 1:4: “John to the seven **Messianic Assambles** which are in Asia: Grace be unto you, and Shalom, from Him which is, and which was, and which is to come; and from the seven **Ruajim** which are before His throne.”

What are the Seven Ruajim of Elohim?

The seven Ruajim of Elohim are the spiritual or intellectual way man can comprehend Elohim through the same qualities that men have received from Elohim thus being able to understand Him so that man can develop his spirituality by himself.

We get to know Elohim through His Creation, His wonderful and awesome works, and through the revelation man receives when coming close to Him. This is achieved by constant worship and fear before of His Will; Elohim must be worship in His same dimension: in the Ruaj. That is why Yahshua said: “the true worshippers shall worship the Father in **Ruaj** (spirit) and in **Emet** (truth).”

EMC SHALOM INTERNACIONAL

PARASHAH 19 TERUMAH | SHEMOT 25:1 – 27:19

Not for lucrative use – Use under permission.



Since we know that Yahweh is RUAJ, that is, that we cannot see Him in material form with our eyes, there is no physical or material reference for Him; therefore, we can just worship Him with the same tools He had given to us: His Ruaj. The following characteristics are invisible, of course, but when put into action we can see the benefits and their manifestations.

Rab Shaul said: “But the fruit of the Ruaj is love, joy, peace, longsuffering, gentleness, goodness, faith (**Galtyim/Galatians 5:22**).” Then, what are exactly the seven Ruajim of Yahweh?

Yeshayahu/Isaiah 11:1-2: “And there shall come forth a rod out of the stem of Yishay (“**yishay**”, יִשָּׁי H3448) and a Branch shall grow out of his roots and the **Ruaj of YAHWEH** shall rest upon him:

- the ruaj of **wisdom** and **understanding**,
- the spirit of **counsel** and **might**,
- the spirit of **knowledge** and of the **fear** of YAHWEH.

Zechariah/Zechariah 3:9: “For behold the stone that I have laid before Yehoshua (“**yehôshûa**” יְהוֹשֻׁעַ H3091) (Yahshua); upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith YAHWEH ZVAOT (the LORD of hosts), and I will remove the iniquity of that land in one day.”

Hitgalut/Revelations 3:1: “And unto the **malaj** of the **kehilah** in Sardis write; These things saith He that hath the seven Ruajim of YAHWEH, and the seven stars...”

Hitgalut/Revelations 5:6: “And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Ruajim of Yahweh sent forth into all the earth.”

Yahweh showed Moshe the design of the **menorah** in **Shemot/Exodus 25:31-38**. The **menorah** must have:

- Seven branches
- Eleven flowers
- Nine knops
- Twenty-two bowls.

The height of the **menorah** is not explicitly stated but it is implicitly stated that it is seventeen or eighteen hands high.

- 1) The **seven branches** of the **menorah** coincide with the first seven words contained in the first verse of **Bereshit 1**.

BERESHIT BARÁ ELOHIM ET
1 2 3 4
HASHAMAYIM VEET HAARETZ
5 6 7

- 2) The **eleven flowers** of the **menorah** coincide with the first verse of the second book of the Torah: **Shemot**.

ELEH SHEMOT BENEY YISRAEL HABYIM
1 2 3 4 5
MITZRAYIMAH ET YAAQOV ISH UVEITO
6 7 8 9 10
BAU
11

EMC SHALOM INTERNACIONAL

PARASHAH 19 TERUMAH | SHEMOT 25:1 – 27:19

Not for lucrative use – Use under permission.



- 3) The **nine knops** of the **menorah** coincide exactly with the amount of words in the first verse of the third book of the Torah: Vayikra.

VAYIKRA EL-MOSHE VAEDAVER YAHWH
 1 2 3 4 5
 ELAV MEOHEL MOED LEMOR
 6 7 8 9

- 4) The **seventeen hands** of height of the **menorah** coincide with seventeen words of the first verse of the fourth book of the Torah: Bemidbar.

VAEDABER YHWH EL-MOSHE BEMIDBAR
 1 2 3 4 5
 SINAI BEOHEL MOED BEEJAD LEJODESH
 6 7 8 9 10

HASHENI BASHANAH HASHENIT
 11 12 13
 LETZETAM MEERETZ MITZRAYIM LEEMOR
 14 15 16 17

- 5) The **twenty-two bowls** of the **menorah** coincide with the amount of words in the first verse of the fifth book of the Torah: Devarim.

ELEH HADEVARIM ASHER DIVER MOSHE
 1 2 3 4 5
 EL-COL-YISRAEL VEEVER HAYARDEN
 6 7 8 9 10
 BEMIDVAR
 11
 BAARABAH MOL SUF BEIN-PARAN UBEIN
 12 13 14 15 16 17
 TOFEL VELAVAN VAJATZEROT--VEDI ZAJAV
 18 19 20 21 22

There is a clear connection between the different components of the **menorah** and the first verse of the first five books of the Torah. This was said in the Book of Tehilim (Psalms). **Tehilim 119:130**: “The entrance of thy words giveth light...” (PETAH DEVAREJA YAIR).

PSALM (TEHILIM) 67 AND ITS MEANING

NOTE: This Psalm is considered a MIZMOR: “**mizmôr**” מִזְמוֹר H4210: properly instrumental music; by implication a poem set to notes: psalm. It is a melody.

Tehilim (Psalm) 67 has seven verses like the seven branches of the **menorah**, there is seven days to a week, seven days of Creation, the seven **menorot** of Hitgalut/Revelations, the seven Ruajim of Yahweh, the seven eyes, and many more examples make reference to the number seven.

The seven **menorot** that Yohanan saw in **Hitgalut/Revelations** make a grand total of 49 separate candlesticks or burners. There are forty-nine words in the first verse of Tehilim (Psalm) 67.

Every word is connected to the day of the **omer** (counting of the sheaf). **Verse 4** has forty-nine letters –one for each day. This verse is the central shaft of the **menorah**.

There are 216 letters in **Tehilim** 67. This number corresponds to the total sum of the NAME of 72 letters (**Shemot/Exodus 14:19-21**). Every initial letter of the seven verses make the acrostic: A-

EMC SHALOM INTERNACIONAL

PARASHAH 19 TERUMAH | SHEMOT 25:1 – 27:19

Not for lucrative use – Use under permission.



L-Y-Y-Y-A-Y = 72) which is the seventy-two letters Name.

The final letters of the three verses of the left hand side are Hey-Kaf-Mem equal fifty-five; Adonay has a numerical value of fifty-five. The middle verse starts with the letter Yod and ends with the letter hay thus forming **YAH**. Yod is feminine and Hey is masculine. **Verse 3 and 5** are exactly the same (Let the people praise thee, O Elohim; let all the people praise thee.); this is an indication that He deserves the praises all the time, that He with whom is no variableness, neither shadow of turning.

סֶלָה אֲתָנוּ פָּנֵינוּ יָאֵר; וַיְבָרְכֵנוּ יְחִנֵּנוּ:
אֱלֹהִים אֵ.

יְשׁוּעָתֶךָ, גּוֹיִם-בְּכָל; דִּרְכֶּךָ בְּאֶרֶץ לְדַעַת:
ב

עַמִּים כָּלָם יוֹדוּךָ, עַמִּים אֱלֹהִים: יוֹדוּךָ ג:
כָּלָם תִּנָּחֵם בְּאֶרֶץ וּלְאֻמִּים; מִיֶּשֶׁר עַמִּים:

תִּשְׁפֹּט-כִּי לְאֻמִּים: וַיִּרְנְנוּ, יִשְׁמְחוּ ד
עַמִּים כָּלָם יוֹדוּךָ, עַמִּים אֱלֹהִים: יוֹדוּךָ ה:
אֱלֹהֵינוּ אֱלֹהִים יְבָרְכֵנוּ, אֱלֹהִים יְבֹלֵה:
נִתְנָה, אֶרֶץ ו

אֶרֶץ-אֲפָסִי-כָל, אוֹתוֹ וַיִּירָאוּ; אֱלֹהִים:
יְבָרְכֵנוּ ז

In the Zohar, the human head is compared with the **menorah** of the Sanctuary. The menorah had seven candlesticks for the oil corresponding to the “**mojin**” (intellectual powers) and the candlesticks represented the orifices of the head: two eyes, two ears, two nostrils, and the mouth. The jajamim (Jewish scholars) say that unless a person is sanctified the seven lamps (orifices) cannot produce Divine Light. The sanctification of these lamps may be achieved following these advices:

- **The eyes:** Avoid to look at evil and temptation by paying attention to look at Good in all things. **Matityahu/Matthew 6:22-23; Kefa Bet/2 Peter 2:14; Yohanan Alef/1 John 2:16.**
- **The ears:** Listen to wise men refraining to listen to slander and to a wicked tongue. Have faith when you hear the Word of Yahweh and cast away heretic thoughts. **Mishle/Proverb 23:19.**
- **The nose:** Seek to fear Heaven. (“And shall make him of quick understanding⁷ in the fear of YAHWEH (Yeshayahu/Isaiah 11:3).” **Mishle/Proverb 3:13; 4:5-9.**
- **The mouth:** Tell the truth by running away from lie; use the words to positively reassure not to hurt or to damage people; bless the **Name Kadosh** as well as other

⁷ Here the Hebrew word for understanding is the verb “*ruaj*” (“*rûach*” H7306 which means to blow, that is, breathe; only (literally) to

smell or (by implication perceive (figuratively to anticipate, enjoy): - accept, smell, make of quick understanding.). (Note of Translator).

EMC SHALOM INTERNACIONAL

PARASHAH 19 TERUMAH | SHEMOT 25:1 – 27:19

Not for lucrative use – Use under permission.



people. (Bless, and curse not. Let not the sun go down upon your wrath.).
Romanyim/Romans 12:14.

Therefore, it is not too difficult to understand that the **menorah** is also a symbol reminding us that Creation took place in six days adding the Shabbat, the seventh day in which Yahweh rested. Subsequently, the shaft of the **menorah** is of an exceptional significance for the people of Elohim as it is the Shabbat, the seventh and most sacred day of the Hebrew week. It is possible that it may also be a symbol of the burning bush that Moshe saw in **Har Jorev** (Mount Horeb).



26:6 “And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.” – The **Mishkan** (Tabernacle) was composed of many different elements, however it was the taches that guaranteed that all the parts were made into a perfect unit forming only one piece. The Kingdom of Yahweh is the same: even though we are many, we are but only one body. We are twelve tribes yet only one nation. Despite we have been dispersed for 2800 years, Yahweh sees us as one people. He knows all of us by name. “He telleth the number of the stars;

he calleth them all by their names
(Tehilim/Psalms 147:4).”

26:14 “And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.” –The rams' skins dyed red represent Yahshua and His expiatory sacrifice. In the passage of **Hitgalut/Revelations 19:3**, He was clothed with a vesture dipped in blood: and His Name is called The Word of YAHWEH. The blood is for the expiation of sins. Here, we find a **direct reference** to the Blood of the Lamb and the Word of YAHWEH thus hinting to certain passages that are allegories and implicitly connect these two elements: The Redeeming Blood (Yahshua) and the Word of Yahweh (The Commandments of the Torah). “Here is the patience of the **kadoshim**: here are they that keep the commandments of Yahweh, and the faith of Yahshua (**Hitgalut/Revelations 14:12**).” This combination of terms is very subtle throughout Scriptures and we must esteem it as most valuable for it is the formula of the NEW LIFE that the **kadoshim** must practice in their everyday lives. Yahshua, our Savior said: “If ye love me, keep my commandments (**Yohanan/John 14:15**).”; “Yahshua answered and said unto him, ‘If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him’ (**Yohanan/John 14:23**).”

Fourth Aliyah 26:15-30

26:19 “And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.” –The wood is a representation of

EMC SHALOM INTERNACIONAL

PARASHAH 19 TERUMAH | SHEMOT 25:1 – 27:19

Not for lucrative use – Use under permission.



mankind, that is, man. Silver symbolizes righteousness which is what man's life must be based of. In other words, the very foundation of a servant of Yahweh must be righteousness. We can see this principle in the life of Yahshua. "Behold, a king shall reign in righteousness, and princes shall rule in judgment (**Yeshayahu/Isaiah 32:1**)."

Let us take a moment now that we are discussing the symbolism of wood with respect to mankind, and have a closer look at the Rock concerning Yahshua HaMashiaj. The Scriptures refer to two altars, one made of stone and another made of wood. This is an allusion that the offerings for both altars have different purposes. "And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it (**Shemot/Exodus 20:25**)." Yahweh is giving instruction how to build the altar, the place to bring the offerings, basically the offerings were sacrifices of animals which had a direct connection to the remission of sins. On the other hand, **Shemot/Exodus 27:1** says: "And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits." Here, the structure was different but it was an altar nonetheless; only it was made of wood. There is another connection in **Yejezqel/Ezequiel 41:22**: "The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, 'This is the table that is before YAHWEH'." This altar made of wood represents mankind, man, and it has been established in every home of true Yisraelites as an offering of obedience in the designated times. **Shabbatot, Pesaj, HaMatzot, Bikurim, Shavuot, and Yom**

Teruah. A person with a suspicious mind may say '**Yom Kippur** and **Sukkot** were not mentioned'. The answer is that **Yom Kippur** is a day of fasting and **Sukkot** meals are outdoors in the **sukkah**.

26:28 "And the middle bar in the midst of the boards shall reach from end to end." – This bar was very especial for it passed through between the boards, that is, piercing through them to bind them together. In like manner, we all must be united to one another as one body. This bar represents the work of Yahshua in His children so that we can be one. He said: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me (**Yohanan/John 17:20-21**)."

Fifth Aliyah 26:31-37

26:31-33 "And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with keruvim shall it be made: And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy." –The veil was special since it served as a partition between the holy place and the most holy place, its colors were very distinctive: blue represents the godhead, purple represents royalty, scarlet represents the sacrifice of Yahshua. It was made of linen

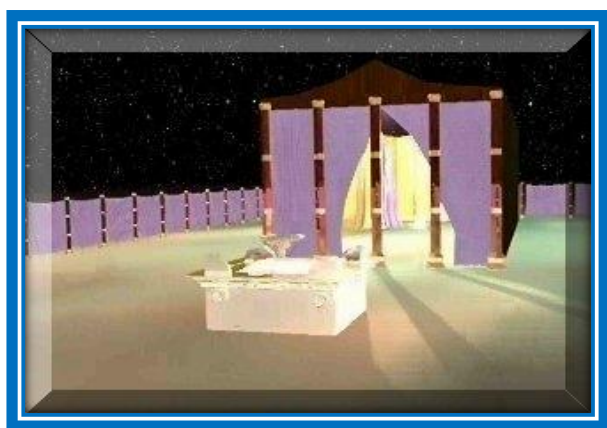
EMC SHALOM INTERNACIONAL

PARASHAH 19 TERUMAH | SHEMOT 25:1 – 27:19

Not for lucrative use – Use under permission.



which is a symbol of purity⁸. The ark was behind that curtain, a place where the presence of Yahweh would descend. This same veil of the temple was torn in the midst when Yahshua was sacrificed, cf. **Hilel/Luke 23:45**.



Sixth Aliyah 27:1-8

27:1-2 “And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.” –This is the well-known Brass Altar. Bronze, a symbol of judgement, covered the shittim wood. This was the place where the innocent animal victims were sacrificed receiving the judgement of Yahweh instead of man. This place represents the expiatory sacrifice of Yahshua for His people. The materials and the elements used to build this altar (“*mizbêach*” מִזְבֵּחַ H4196) confirm that the wood is a representation of mankind, that same wood was carried by Yahshua (Yahshua

carried mankind). We then, make the connection to Yahshua receiving the judgement Himself. The judgement and the conviction He received in substitution for us, paying in His body the debt that we must have paid.

The purpose of the *mizbeaj* (מִזְבֵּחַ) can be seen in the meaning of its letters:

מ = mejilah/forgiveness

ז = zejut/merit

ב = berajah/blessing

ח = jaim/life

This is what Mashiaj assured for us.

Seventh Aliyah 27:9-19

27:16 “And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four.” –The gate also had the distinctive colors of the *Mishkan*. This is a pattern that is in every entrance gate to a different level of holiness in the *Mishkan*: the gate to the court for the children of Yisrael, the gate to the *Bein HaKodesh* (Holy Place) for the *kohanim* who had their services, and the *Bein Kodesh HaKadoshim* (Most Holy Place) where only the *Kohen HaGadol* (High Priest) could enter once a year.

Conclusions

⁸ The Children of Yisrael could not wear garments with a mixture of fabrics. Devarim 22:11 “Thou shalt not wear a garment of divers sorts,

as of woolen and linen together.” So I inferred that the veil had to be made of only one material: linen. (Note of Translator).

EMC SHALOM INTERNACIONAL

PARASHAH 19 TERUMAH | SHEMOT 25:1 – 27:19

Not for lucrative use – Use under permission.



This parashah has been a refreshment in the deep waters of revelations. We have touched briefly concerning tithes and offerings because many consider that tithes have been abolished and that we must only give offerings ignoring that the Scriptures attributes great importance first to tithes and then to the offerings. He who rejects to tithe is considered as if robbing from Yahweh. **Malaki/Malachi 3:8-9**. There is no thank in tithing as there is no thank in returning what is not ours. We must do it. The blessings come when we have given our tithes correctly.

Throughout the entire biblical history, every new covenant of Yahweh with men was never meant to override the previous one, as a matter of fact, it was a supplement to it. It is said that the Covenant made in Yahshua annulled the covenant made with Moshe but not the covenants before or after Moshe like the covenant made with David.

Another contradictory thought is that it is said that only a part of the covenant or law given to Moshe was annulled. In fact, most of the allegedly abolished commandments are those that are not applicable in the diaspora. Not because they have been annulled. Moreover, they have even removed certain ordinances without the necessary biblical evidence or without scriptures to support their substitution or elimination. They accept and use at their own discretion certain precepts of the Old Covenant for their own benefit, like the commandment on the tithes. We may argue, though, that if the Law was abolished, why do they not eliminate all of it? There is no biblical record or verse indicating, or even suggesting, that the Law has been eliminated partially.

We also study the wonderful revelation about the **Mishkan**. The elaborate patterns of the **Mishkan** is a testimony of Mashiaj and His work in us as well as the redemption plan revealed in every one of its elements.

In this parashah, we find the commandments ninety-fifth to the ninety-seventh:

- 95. Precept to build the **Mishkan** (**Bet Hamikdash**). **Shemot/Exodus 25:8**.
- 96. Prohibition to remove the bars from the boards of the ark. **Shemot/Exodus 25:13**.
- 97. Precept to set the showbread (**Lejem ha panim**) and the censer (**ketoret**). **Shemot/Exodus 25:13**.

The materials and biblical resources used in this document are quotations from the King James Version. Besides, in this parashah we have quoted commentaries from the Kadosh version of E-Sword.

We encourage you to have a **New Strong's Exhaustive Concordance of the Bible** in order to have a better linguistic support to study the Holy Scriptures in Hebrew.

The materials and biblical resources used in this document are quotations from the King James Version. Besides, in this parashah we have quoted commentaries from the Kadosh version of E-Sword.

The commentaries are in accordance with the established doctrine of EMC SHALOM INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put forward in preaching –The Only Gospel– is the same message the first emissaries preached with one purpose: The Restoration of the

EMC SHALOM INTERNACIONAL

PARASHAH 19 TERUMAH | SHEMOT 25:1 – 27:19

Not for lucrative use – Use under permission.



Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6** and to address the diaspora of the House of Yisrael as written in **Yaaqov/James 1:1; Kefa Alef/1 Peter 1:1**. “ALL THE LOST HOUSE OF EFRAYIM.”

Rab Shaul (Apostle Paul), the emissary to the Gentiles, was well aware that the main focus of his preaching was the dispersed twelve tribes of Yisrael known as “the lost sheep of the House of Yisrael” (Mello Ha Goyim), “the just among the nations.” This is fulfillment of that same promise made of YAHWEH unto our fathers unto which promise our **twelve tribes**, instantly serving YAHWEH day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews (**Maaseh Shelujim/Acts 26:6-7**).”

PS: This document is discussed on a weekly basis in our internet classes every Shabbat from 09:00 a.m. to 12:00 m. at www.gotomeeting.com Access ID for the EMC SHALOM INTERNACIONAL is 668-634-365).

It is our wish that this material can further bless you and your loved ones in the comprehension of the Scriptures at a higher level. Leaving behind today's subjective and almost mystic message and pressing for the mark towards an objective message characterized by a better linguistic and idiomatic clarity set in the correct cultural context. Thus allowing us to have a solid interpretation of the biblical texts.