



## Terumah (Offering or Contribution) Beit Emet Congregation ~ Vancouver, WA

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This *Parsha*, like the ones that follow, contain many pictures and much symbolism for us, today. There is much to explore and discover in these scriptures. While this entire portion consists of **Shemot 25:1 through 27:19**, the central verse in this week's *sidrah* is **25:8** where Yahweh says; ***"And they shall make Me a Set-apart Place, and I shall dwell in their midst."*** The building of Yahweh's Dwelling Place is so important that the last five Torah portions in Shemot/Exodus deal with the details and precise architectural plans of the Sanctuary and its accoutrements. In fact, the Sanctuary was literally erected at the center of the formation of the tribes of Yisra'el, symbolizing its place and Yahweh's place, as the center of kol/all Yisra'el. We'll look deeper into this in a later teaching.

Let's begin tonight with **Shemot 25:1-9**; ***And YHVH spoke to Mosheh, saying, "Speak to the children of Yisra'el, that they take up a contribution for Me. From everyone whose heart moves him you shall take up My contribution. And this is the contribution which you take up from them: gold, and silver, and bronze, and blue and purple and scarlet material, and fine linen, and goats' hair, and rams' skins dyed red, and fine leather, and acacia wood, oil for the light, spices for the anointing oil and for the sweet incense, shoham stones, and stones to be set in the shoulder garment and in the breastplate. And they shall make Me a Set-apart Place, and I shall dwell in their midst. According to all that I show you – the pattern of the Dwelling Place and the pattern of all its furnishings – make it exactly so."*** Believe it or not, these verses will keep us busy tonight.

First, let's look at **verse 2** where Yahweh says; ***"Speak to the children of Yisra'el, that they take up a contribution for Me. From everyone whose heart moves him you shall take up My contribution."*** The best translation of the Hebrew, because of verb usage, is ***"take up, for me, a terumah/contribution."*** There are several Hebrew words that can be used for "offering" or "contribution". What's so different about **"terumah"** that Yahweh chose this word, here? The word **"terumah"** (tav-reish-yud-mem-hey) is Strong's #8641 and means "offering" or "contribution" as in a **"heave offering"** because it's from the root word **"ruhm"** which means "to elevate" or "raise up high". The **"terumah"** is also the "offering" or the "piece of an offering" given to the priests from all the gifts of the Children of Yisra'el that were given unto Yahweh, as in **Wayyiqra/Lev. 7:32-33**; ***'And the right thigh you give to the priest as a contribution from your peace offerings. He among the sons of Aharon, who brings the blood of the peace offering, and the fat, the right thigh is his for a portion.'*** And in **Chapter 22:12**; ***'And when a priest's daughter is married to a stranger, she does not eat of the set-apart offerings.'*** **Terumah** is the word used in here for "contribution" and "offerings". There're more, but I think you get the idea. This is the portion that the priests were to **eat**.

Now, as I said, **terumah** is spelled "tav-reish-yud-mem-hey". If the mem stands alone (remember mem is water and its number is 40, which means "time of learning"); left are the letters in the word **"Torah"**. Torah is spelled "tav-yud-reish-hey". So, if we look at this as two words, we have **"learning"** and

**“Torah”**..... **“learning Torah”**. But Ben, this word is **“terumah”**; the portion the priest eats. That’s right. Last week we read in **Shemot 19:5-6**; *‘And now, if you diligently obey My voice, and shall guard My covenant, then you shall be My treasured possession above all the peoples – for all the earth is Mine – and you shall be to Me a reign of priests and a set-apart nation.’ Those are the words which you are to speak to the children of Yisra’el.*” Shimon Kepha, in **Kepha Alef/First Peter 2:9** says; *But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvelous light,...* Finally, Yohanan (John) opens his letter to the seven assemblies in **Revelation 1:4-6** by saying; *Yohanan, to the seven assemblies that are in Asia: Favor to you and peace from Him who is and who was and who is coming, and from the seven Spirits that are before His throne, and from Yahshua Messiah, the trustworthy witness, the first-born from the dead, and the ruler of the sovereigns of the earth. To Him who loved us and washed us from our sins in His own blood, and has made us sovereigns and priests to His Elohim and Father, to Him be esteem and rule forever and ever. Amen.* So, if we are indeed priests, then this **“terumah”** is ours to eat. And, what is it? **“Learning Torah”**. And, this Torah is the **“Living Water”** and **“Bread of Life”**. It’s the **“manna”** come down from heaven. In fact it’s been to us, Ephraim, the **“hidden manna”** that Yahshua spoke about in **Revelation 2:17**; *“He who has an ear, let him hear what the Spirit says to the assemblies. To him who overcomes I shall give some of the hidden manna to eat. And I shall give him a white stone, and on the stone a renewed Name written which no one knows except him who receives it.”*

Are you seeing it? I’m going to go one step further here. Yahshua is the Word made flesh according to **Yohanan 1:1 and 1:14**; *In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim.....14 And the Word became flesh and pitched His tent among us, and we saw His esteem, esteem as of an only brought forth of a father, complete in favour and truth.* So, if Yahshua is the Word made flesh and the Word is our **terumah** or **“priests portion to eat”**, then what He said in Kephar Nahum, in **Yohanan 6:48-58** make perfect sense; *“I am the bread of life. Your fathers ate the manna in the wilderness and they died. This is the bread which comes down out of the heaven, so that anyone might eat of it, and not die. I am the living bread which came down out of the heaven. If anyone eats of this bread, he shall live forever. And indeed, the bread that I shall give is My flesh, which I shall give for the life of the world.”* The Yehudim, therefore, were striving with one another, saying, *“How is this One able to give us His flesh to eat?”* Yahshua therefore said to them, *“Truly, truly, I say to you, unless you eat the flesh of the Son of Adam and drink His blood, you possess no life in yourselves. He who eats My flesh and drinks My blood possesses everlasting life, and I shall raise him up in the last day. For My flesh is truly food, and My blood is truly drink. He who eats My flesh and drinks My blood stays in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who feeds on Me shall live because of Me. This is the bread which came down out of the heaven, not as your fathers ate the manna and died. He who eats this bread shall live forever.”* If you don’t hear anything else I say tonight, hear and understand **this**. I’ll e-mail you the rest. The Torah is our portion to eat, the **Matzah** in the Passover Seder. Yahshua’s Blood, the Blood of the Word, is the Passover Seder **Cup of Redemption** that we are to drink. Call it what you will, “the Torah and the Testimony”, “the Water and the Blood” or “His Flesh and Blood”. It is not a pagan ritual called “a communion”. It’s our redemption and our day-by-day working out our own salvation, I pray with fear and trembling. **Baruch HaShem Yahweh!**

Next, we read that this **“contribution”** was to be **“from everyone whose heart moves him.”** While Yahweh commands this contribution, this **“terumah”**, it is to be as the hearts of the people are moved. He wants **all** of us. However, He wants **us** to want to give all to Him. He’ll take only

what we offer as we are moved to surrender. What a loving Elohim and Husband.

Now here, Yahweh lists fifteen items for this contribution in **verses 3-7**; ***“And this is the contribution which you take up from them: gold, and silver, and bronze, and blue and purple and scarlet material, and fine linen, and goats’ hair, and rams’ skins dyed red, and fine leather, and acacia wood, oil for the light, spices for the anointing oil and for the sweet incense, shoham stones, and stones to be set in the shoulder garment and in the breastplate.”*** It’s interesting to note that 15 is the numeric value of **“Yud-Hey”** or **“Yah”**. Also, in **B’reshith 7:20**, when the flood covered the earth, the water was 15 cubits above the mountain tops. The door and gate curtains or “hangings”, as Scripture describes them in **Shemot 27** and **38**, for the Tabernacle were all 15 cubits high. 15 shekels was the “bride price” for the whore in **Hoshea 3:1-2**.

O.K., So let’s examine these fifteen items for the contribution for Yahweh’s Dwelling Place, the Mishkan:

First there is **gold**. The Hebrew word here is **“zahab”** (zayin-hey-bet), Strong’s #2091. In addition to being a precious metal, it is a metaphor in Scripture for the splendor and brilliance of the heavens. Its root **“zahah”** means **“to be fair”** or **“to shine”**. Note; **Revelation 21:18** states that the New Jerusalem is clean gold like clear glass. Now, the first letter *Zayin* means **crow**, *hey* means **revelation** and *bet* is **House**. Here **gold** would be **“our crown of revelation in Yahweh’s House”**. I don’t know about you, but I want a **“crown of gold”**. The rabbis teach that **gold**

represents the Love Yahweh has for His people, Yisra’el. The numeric value of the letters in **“zahab”** equal 14; which equal **“giff”**, **“beloved”** or **“David”** and **“dai (enough)”**. While there are metals and minerals more costly, it is still the most sought after of the precious metals. By using **gold**

in and on the set-apart objects in the Kodesh and Kodeshim of Yahweh’s Dwelling Place, His love for us is demonstrated. It’s not about gold in the sense of riches or wealth. That’s all His anyway.

Second is **silver**. The Hebrew word here is **“keseph”** (kuf-samech-fey), Strong’s #3701. In addition to being a precious metal, silver (according to the rabbis) equates to **“man”**, much like gold does to Yahweh. Silver throughout Scripture is money, the medium of exchange and purchase; as in **“the ransom of the first-born”**, the **“bride price”** and **“Yahshua’s betrayal price”**. Silver was used to purchase land, as in Avraham’s purchase of the Cave at Makpelah in Hebron and Yirmeyahu’s purchase of Jerusalem. Now, **Zekaryah 13:9** refers to the refining of those who escape Israel in the day of Ya’acov’s trouble; ***“And I shall bring the third into fire, and refine them as silver is refined, and try them as gold is tried. They shall call on My Name, and I shall answer them. I shall say, ‘This is My people,’ while they say, ‘YHVH is my Elohim.’”*** Also, **Mal’aki 3:2-3**; ***“And who is able to bear the day of His coming, and who is able to stand when He appears? For He is like the fire of a refiner, and like the soap of a launderer. And He shall sit as a refiner and a cleanser of silver. And He shall cleanse the sons of Lewi, and refine them as gold and silver, and they shall belong to YHVH, bringing near an offering in righteousness.”*** The numeric value of **“keseph”** equals 160; which equals **Cain, El Rescues** and **innocent**. *Kuf* means **strength**, *samech* means **support** and *fey* means **here, now**. The **silver** shows that **“our strength and support is here, now”**. By using silver for the sockets, rings and hooks in the assembling of the Tabernacle, Yahweh shows how our love for Him is central to the structure of His Dwelling Place.

Third, we see bronze in the ISR Scriptures, brass in the King Jimmy; but, the Hebrew word is **“nekhoshet”** and is translated by Jewish sources as **copper**. It is spelled **“nun-chet-shin-tav”** and

is Strong's #5178. In addition to the metal copper, it means "hardened" (probably why it is translated as brass or bronze). But also, it means **fetter, harlotry and lust**. How fitting then that the laver, the altar and its utensils were all made of this metal, since they involve cleansing, purification and atonement. Further, the numeric value of "**nekhoshet**" is 758; which equals "a fifth part" or "1/5", which is very interesting in that 1/5 was to be added to an offering or a re-payment for a sin against Yahweh or one's neighbor. You were expected to rep-pay what was lost plus 1/5; as in **Wayyiqra 5:15-16**; "**When a being commits a trespass, and has sinned by mistake against the set-apart matters of YHVH, then he shall bring to YHVH as his guilt offering a ram, a perfect one, from the flock, with your valuation in shekels of silver according to the shekel of the set-apart place, as a guilt offering. And he shall make good for the sin that he has done against that which is Setapart, and shall add one-fifth to it and give it to the priest. And the priest shall make atonement for him with the ram of the guilt offering, and it shall be forgiven him.**" Or, **Wayyiqra 6:4-5**; "**then it shall be, when he sins, and shall be guilty, that he shall return what he took by robbery, or what he has extorted, or the deposit which was deposited with him, or the lost item which he found, or all that about which he swore falsely. He shall repay its total value, add one-fifth more to it, and give it to whom it belongs, on the day of his guilt offering.**" Now, *nun* means **kingdom**, *chet* means **fear**, *shin* means **El Shaddai** and *tav* means **mark**. "**In the kingdom, the fear of El Shaddai is our mark**".

Fourth, we have **blue material**. The Hebrew here says "**tekeleth**" which is Strong's #8504 and spelled "tav-kaf-lamed-tav". Its name comes from a shell fish (a species of mussel) with a blue shell from which a purple/blue dye is made. In the processing it turns a cerulean blue. By tradition it is used as the thread of blue in the tzit-tzit as it represents the floor under the throne of Yahweh, which is the color of the clear sky. The *tav* means **inscribed**, *kaf* means **palm of the hand**, *lamed* means to **teach** and *tav* means **mark**. Yahweh says of Yisra'el, according to "**See, I have inscribed you on the palms of My hands; your walls are always before Me.**" By this He teaches us and will mark us as His own. The numeric value of "**tekeleth**" is 850 which equals "**obedience**". It is by obedience that we can enter into the service of Yahweh's Dwelling Place. Ahmein?

Next, is **purple material**. Here, the Hebrew word is "**argaman**" (aleph-reish-gimmel-mem-nun) and is Strong's #0713. It too is a colored dye that comes from a shell fish and is very rare. *Aleph* means **Master or teaching**, *reish* is **beginning**, *gimmel* is the **bridge**, *mem* means **water** and *nun* means **kingdom**. So, in **Argaman** is our Master's teaching that is the beginning of the bridge through the Living Water to the Kingdom. Yes, I said bridge **through** the Living Water; just as our forefathers crossed through the Reed Sea on a land bridge that Yahweh provided to take them through to deliverance. Yahweh's Dwelling Place (the Tabernacle or our heart) is the bridge between heaven and earth. The numeric value of **argaman** is 294 which equals **Melchizedek**, the King of Righteousness. No wonder purple is a royal color.

Sixth is **scarlet material**. The Hebrew word for this scarlet material is "**shaniy**" (shin-nun-yud) and is Strong's #8144 and is the color derived from a specific worm which produces a deep scarlet dye, the color of blood. Now *shin* represents **El Shaddai** which is El is Sufficient, *nun* means **kingdom** and *yud* means **hand**. Now, El Shaddai sent Yahshua and by His blood, the Kingdom is at hand. The numeric value of "**shaniy**" is 360, which equals "**my wife**". How fitting, since it is by His blood that we can come back to our marriage covenant and be His Bride again.

Seventh is fine linen or just **linen** in the Hebrew. The word for linen is "**shesh**" which is shin-shin. However in the Hebrew Torah they add the conjunction "and" with the word here. So, it's shown "**v'shesh**", spelled "vav-shin-shin" and is Strong's #8336 and means something bleached or

made white, as in white linen. In scripture linen is used to symbolize purity and absence of sin. As we've covered before, the vav means pillar and shin is El Shaddai, which is emphasized by the double shin. Here, we have a dual meaning also. First, that Yahweh is our Pillar, **Shemot 13:21-22**; *And YHVH went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go by day and night. The pillar of cloud did not cease by day, nor the pillar of fire by night, before the people.* And second, we are pillars in His Set-apart Sanctuary, **Revelation 3:12**; *"He who overcomes, I shall make him a pillar in the Dwelling Place of My Elohim, and he shall by no means go out. And I shall write on him the Name of My Elohim and the name of the city of My Elohim, the renewed Yerushalayim, which comes down out of the heaven from My Elohim, and My renewed Name."* It is through a heart that has been made sinless are what made pillars in Yahweh's Dwelling Place.

Eighth is **goats' hair**. So, how does goat's hair tie-in? Well, let's see. In Hebrew, goat's hair here also has the vav to denote "and". So it is spelled vav-ayin-tzadee-yud and is pronounced "v'eitzzy". It is Strong's #5795 and is a long-haired female goat. **Eitzzy** is from the root word **azaz**, meaning to be strong or prevail. This is interesting because **vav** means **pillar**, **ayin** is **eye**, **tzadee** means **righteous** and **yud** means **hand**. Our Strong Tower, or Pillar (Yahshua) is our Righteousness and the Mighty Right Hand. This goats' hair is very strong stuff. It's been used throughout history, including today, for tents. In the sun, its weave relaxes to let even the smallest breezes through for cooling. In the rain, it swells to close-off the weave to keep moisture out. What a perfect material for the curtains to cover Yahweh's Dwelling Place. We need to remember that it is a goat that is the sin offering. However, since we're talking about "goats" here, you might find this interesting. The numeric value of **eitzzy** is 176, which equals "*He made them wander*" and "*He delivered them.*"

Ninth is **ram's skins dyed red**. These rams' skins were to be used as a covering over the goats' hare curtains. There are several things to note here. The word for "**ram**" in the Hebrew is "**ahyil**" and also means "**doorpost**" and "**mighty, upright tree**". Here, these are dyed red. The Hebrew word for "**red**" used here is "**adam**"; which, in addition to man, means to be "**red**" or "**ruddy**". The ground or soil is called "**adamah**". The numeric value of "**ram**" or "**ahyil**" (aleph-yud-lamed) is 41, which equals "**tent**". The value of "**adam**" (aleph-dalet-mem) is 44, which equals "**his tent**" and "**blood**". So here, with the goat hair, that it's the sin offering that allows "**adam**", or man, to come into the Dwelling Place of Yahweh.

Tenth is **fine leather**. This has been a tough one for some translators and took me on quite a word search. Depending on the translation, or version, we read, we'll see a different word here. The ISR Scriptures that we've been using simply "cop out" and say "fine leather". The Hebrew word here is "**tachash**" and always appears with "**owr**" which is "**hide**" or "**skin**". Now the origin of the word tachash is obscure, but apparently Egyptian. Now some translate it as "**badger**". But, after studying this in Strong's as well as Gesenius' Hebrew-Chaldee Lexicon, and yes, checking Talmudic references, they all point "**dolphin**" or "**seal**" skin. These were common at that time in Egypt and they were used in the making of shoes; especially fine women's shoes. Yes men, women's shoes were a big deal even back then. Where was PETA when you really needed them. But, why use them on the tabernacle? There certainly not kosher. Well **tachash** is spelled tav-chet-shin. **Tav** is **sign**, **chet** means **fear** and **shin** is **El Shaddai**. So this outer covering for the Tabernacle is a **sign** of those who **fear El Shaddai**. Also, I believe since these animals inhabit the water, this outer covering (above) points to the days before the flood, when there was a water canopy above the earth. The numeric value of **tachash** is 708, which equals "**sojourner**" and "**teshuvah**" or "**repent and return**".

Eleventh is **shittim wood**. Some translation use acacia wood here. Now, acacia is another word for mimosa tree, which is a more common tern here in the northwest. We have a few mimosa trees in downtown Vancouver. They are quite large and the wood from them would make some fairly substantial boards. But, the Middle Eastern variety, called **shitta** or **shittim** (plural) is quite different. It is small, gnarly and all twisted looking. Like Web Hulon said when he was here, it looks like a National Geographic photo of a typical tree from Africa. In order to make boards from these for the Tabernacle, the ark, table, etc., these “sticks” would have to be “joined” or fitted together. I think Rabbi Sha’ul (Paul) said it best in **Ephesians 2:19-22**; *So then you are no longer strangers and foreigners, but fellow citizens with the Setapart ones and members of the household of Elohim, having been built upon the foundation of the emissaries and prophets, Yahshua Messiah Himself being chief corner-stone, in whom all the building, being joined together, grows into a set-apart Dwelling Place in YHVH, in whom you also are being built together into a dwelling of Elohim in the Spirit.* Ahmein? This is indeed the perfect picture of Yahweh’s Dwelling Place; whether a Tent made from boards and fabric or a Temple made from stones. See, our mortal bodies are the “tents” (temporary) and our esteemed body is the “Temple” (permanent).

Folks we (Yisra’el) are like “**shittim**”. Yehezqel’s two sticks are **little** sticks. We’re not much good for anything by ourselves. We have to learn to be community.... to fit together. It doesn’t mean that we accept everybody and everything that uses the term Nazarene or Messianic. We hear the word “**unity**” a lot these days. It’s a term people use who generally want you to conform or compromise to their understanding or Halacha. Remember, “*unity*” is not “**community**”. The “*comm*” is common belief and common practice. It’s great to visit, even celebrate (as in Sukkot) with other believers that share some things in common with us. That’s *unity* and it’s good. But, **community** is where you live. And, you know, if you build your community without regard to belief and practice, a free-for-all will ensue and the wolves will tear your sheepfold apart. **Acts 5:32** refers to much more than just possessions when it says; *And the group of those who believed were of one heart and one being. And no one claimed that any of his possessions was his own, but they had all in common.*

“**Shitta**” here is spelled “shin-tet-hey” and is singular in these verses. *Shin* is **El Shaddai**, *tet* means **inclination** and *hey* means **revelation**. If we incline ourselves toward Yahweh, El Shaddai, His inclination is our revelation. He will reveal Himself to us. An alternate meaning for “shitta” is “scourge”; as the **shitta** tree has large thorns which were used in scourging. That’s interesting in that the numeric value of “**shitta**” is 414 which equals “**thistle**” or “**thorn**” as well as “**to sanctify**” or “**kadosh**”.

Twelfth is **oil** for light. Now this oil, in Hebrew “**shemen**” (shin-mem-nun) is Strong’s #8081, meaning olive oil. Now remember, they’re in the wilderness of Sinai and there weren’t likely any olive trees around. So, this oil would have come from Mitzrayim with them. As we’ve covered, *shin* refers to **El Shaddai**, *mem* is **water**, as in the **Word**, but also means **womb** and *nun* is the **kingdom**. So, in **El Shaddai’s womb** is the **kingdom**. It’s also in the water of His Word. Now **oil** also represents the anointing of Ruach HaKodesh. It is indeed through this oil that we are to bring His Light to the world. Ahmein? Now, the numeric value of **shemen** is 390, which equals “**sh’mayim**” or “**heaven**”. The anointing is the fuel for our menorah.... our light.

Thirteenth is **spices**

for the anointing oil and sweet incense. The word for spices here in the Hebrew is “**besem**”, Strong’s #1314 (bet-shin-mem), which means literally sweet spices or perfume. The rabbis teach that these spices are our praises and our prayers. They are indeed the sacrifices of the “bulls of our lips” as Kepha (Peter) put it. People will tell you, and at times you will feel, that you can’t be

part of Ephraim (Northern Kingdom). You're just being prideful. That's all nonsense, they'll say. No doubt you've already heard these things. But, make a note of this, In **Yeshayahu 56:6-8** Yahweh says; ***“Also the sons of the foreigner who join themselves to YHVH, to serve Him, and to love the Name of YHVH, to be His servants, all who guard the Sabbath, and not profane it, and hold fast to My covenant – them I shall bring to My set-apart mountain, and let them rejoice in My house of prayer. Their burnt offerings and their slaughterings are accepted on My altar, for My house is called a house of prayer for all the peoples.” The Master YHVH, who gathers the outcasts of Yisra’el, declares, “I gather still others to him besides those who are gathered to him.”*** **“Besem”** (bet-shin-mem); the **House of El Shaddai** is a **fountain of Living Water**. Baruch HaShem Yahweh ! **Besem**; 342, equals **“by My Name”** and **“to be in the midst”**.

Fourteenth is **shoham stones**. **Shoham** is the Hebrew word for **“onyx”**, spelled “shin-hey-mem” and is Strong’s #7718. Onyx has been a favorite of mine since I was a kid. It is produced under much heat. It is a by-product of volcanic eruption. It’s most common color is black; but, can be one of several colors. These are the stones chosen by Yahweh for the shoulders of the High Priest’s ephod (garment) while in the Dwelling Place. They were set in gold (Yahweh’s love for us, remember) and engraved on each were the names of six of the tribes of Yisra’el. So the Kohen HaGadol would bear the twelve tribes upon his shoulders during his service in the Dwelling Place of Yahweh. **“Shin-hey-mem”** means that **El Shaddai’s revelation is in His Word**. What is His revelation? Shimon Kepha (Peter) perhaps said it best in **Kepha Aleph (1<sup>st</sup> Peter) 1:7-9**; ***...in order that the proving of your belief – much more precious than gold that perishes, and proven by fire – might be found to result in praise and respect and esteem at the revelation of Yahshua Messiah, whom having not seen, you love; in whom you exult with unspeakable and esteemed joy, yet not seeing, but believing, obtaining the goal of your belief: a deliverance of lives.*** **“Shin-hey-mem”** equals 345, which also equals **“Moshe” (delivered through the water)**.

Fifteenth is **stones**

for the shoulder garment and the breastplate. Lastly, we have the stones for the shoulder garment and for the breastplate of the High Priest. We’re going to go deeper into these stones at a later date, when we read more about the breastplate. But these were precious stones. And why not; as they represent the twelve tribes of Yisra’el, who are very precious to Yahweh. These were always over the heart of the Kohen HaGadol when he was before Yahweh. They are always on the heart of our High Priest, even today, as He sits at Yahweh’s right hand. In fact, as we look at this later, we’ll see how these stones (these tribes) were arranged around Yahweh’s Dwelling Place and what significance there is to this. As we’ve learned through our studies together, stones represent you and me. We are all to be **“living stones”** in the Dwelling Place of our Elohim. As I have shared before the Hebrew word for stone is **“eben”** (aleph-bet-nun) which declares that **the strength of the House is the Heir to the Kingdom**. Also **eben** is made up of two other words; **aleph-bet (Ab)** which means **Father** and **“bet-nun” (ben)** which means **Son**. True living stones will indeed have both Father and Son dwelling in them.

Well, we got through verse eight; the **“terumah”** according to hearts of the Children of Yisra’el that Yahweh will use to build His Dwelling Place. I pray that you see yourself in all of these **“terumah”** (contributions or portions for the priests); in the **gold** (the Love of Yahweh), in the **silver** (our love for Him), in the **copper** (the 1/5 penalty and cleansing from our harlotry), in the **tekeleth** (being on our faces before Him), in the **purple** (under the royal Priesthood of our King), in the **scarlet** (His atoning blood), in the **goats** (the sacrifice for our sin), the **rams’ skin dyed red** (our humanity), in the **dolphin skin** (our Teshuvah), the **shittim wood** (our need for community), the **oil** (our anointing and light), the **spices** (our prayers and praises) and the

**stones**

(ourselves, the commitment of ourselves, as individuals and as a nation of kings and priests).  
These are the “**terumah**” the Priest’s portion. Let us partake of our portion and build, first in us  
and then in Yisra’el, His Dwelling Place.

**Baruch HaShem Yahweh !**