



Parsha Terumah / Contribution

Shemot 25:1 ~ 27:21

Beit Emet Congregation ~ Vancouver, WA

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Our *parsha* this week is “**Terumah**” and covers from **Shemot 25:1 ~ 27:19**. The central verse in our *sidrah* is found in **Chapter 25, verse 8** where Yahweh says; “**And they shall make Me a Set-apart Place, and I shall dwell in their midst.**” Or, “**V’asoo lee mikdash v’shakantee b’tavek’im.**” Now, the word/phrase “**b’tavek’im**” or “**in their midst**” is an interesting one. While “**tavek**” means “**in the midst**” or “**in the middle of**”, it also has the connotation of being “**inside**”. While we sing “*Hin`e ma`tov, shevet akim gam yachad*” or “*Happy are brothers who dwell together*”. But, this is different. “**...v’shakantee b’tavek’im**” suggests something way more intimate. Yahweh is saying here that He will dwell with B’nei Yisra’el as a husband lives with his wife.

This week, Rabbi Chaim Richman, in his *parsha* mailing, pointed out in Gan Eden (*the Garden of Eden*), Elohim created the “**Dwelling Place**” for He and “*Adam ha rishon*” (*the first Adam*) to live together in intimacy. But, man sinned and that Dwelling Place was closed off to him. Then, in the wilderness, it was incumbent on man to build the Mishkan (*Dwelling Place*) for Elohim to dwell with him. Rabbi Richman reminds us too that today; it is incumbent on us to build the Beit HaMikdash, or The Holy House. While Mashiach will direct the building of the “*Millennial Beit HaMikdash*”, there may well be one, in some form or fashion, erected sooner, rather than later.

In Torah, 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 all Yisra’el, wherever they travelled and dwelt.

Let’s begin today with **Shemot 25:1-9**; **And YHVH spoke to Moshe, 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 today.

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”. So, why would Yahweh choose ***“terumah”*** in these verses? The word ***“Terumah”*** (*tav-reish-vav-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 ***“portion 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 for “contribution” and “offerings”. There are more scriptures, 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-vav-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-vav-reish-hey”***. So, if we look at this as two words, we have ***“learning”*** and ***“Torah”***..... ***“learning Torah”***. And, this is word is ***“Terumah”***; the portion of an offering that the priest eats. 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.”*** So, regarding the Torah, all of B’nei Yisra’el (*including those who sojourn with*) are to eat (*partake*) of this ***“Terumah”***.

Shimon Kepha, in ***Kepha Aleph / 1st 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, Yohanah (*John*) opens his letter to the seven assemblies in ***Revelation 1:4-6*** by saying; ***Yohanah, 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? ***“Torah”***. And, this Torah is the ***“Living Water”*** and the ***“Bread of Life”***. It’s the ***“manna”*** that comes down from heaven. In fact it’s literally 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 Kephars Nahum, in **Yohanan 6:48-58** makes 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 today, hear and understand **this**. I'll e-mail you the rest. Yahshua, the "**Living Torah**", is our portion to eat. He is the **Matzah** in the Passover Seder. His Blood, the "**Blood of the Word**" (**the Covenant**), is the 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 "**communion**". It is our redemption; that we remember, as we celebrate Passover, the "**Day of Deliverance**" and "**Redemption of the First-Born**". Yahweh makes this connection for us. First, when He sends Moshe into Pharaoh in **Shemot 4:22-23**; *"And you shall say to Pharaoh, 'Thus said YHVH, "Yisra'el is My son, My firstborn, so I say to you, let My son go to serve Me. But if you refuse to let him go, see, I am killing your son, your first-born." Then, He completes it for us in these last days, when He says in Yirmeyahu 31:9-11; "With weeping they shall come, and with their prayers I bring them. I shall make them walk by rivers of waters, in a straight way in which they do not stumble. For I shall be a Father to Yisra'el, and Ephraim – he is My first-born. Hear the word of YHVH, O nations, and declare it in the isles afar off, and say, 'He who scattered Yisra'el gathers him, and shall guard him as a shepherd his flock.' For YHVH shall ransom Ya'aqob, and redeem him from the hand of one stronger than he." Baruch HaShem Yahweh! The whole context of Yirmeyahu / Jeremiah 31 is the "**regathering**" of all Yisra'el from the nations, where we've been scattered.*

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. Now, that's a loving 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. And, the prophet paid 15 shekels as the "**bride price**" for the whore he married in **Hoshea 3:1-2**. Fifteen is also the numeric value of the letters in Yah's attribute of "**Hod**" (*Chet-vav-dalet*), meaning "**glory**", "**splendor**" and "**majesty**".

O.K., so let's examine these fifteen items for the contribution for the **Dwelling Place of Elohim**, the **Mishkan**, or **Tabernacle**:

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**". **Revelation 21:18** states that the New Jerusalem is clean gold like clear glass. Now, the first letter *Zayin* means **crown**, *hey* means **revelation** and *bet* is **House**. Here the **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 Elohim has for His people, Yisra'el. The numeric value of the letters in "**zahab**" equals 14; which equals "**gift**", "**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 throughout 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. These are all His anyway.

Second is "**silver**". The Hebrew word here is "**keseeph**" (*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 Elohim. Silver throughout Scripture is money, the medium of exchange and purchase. That's why it is used as the "**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 Field and the Cave at Makpelah in Hebron and Yirmeyahu's purchase of Anathoth. Now, **Zekaryah 13:9** refers to the refining of those who escape Israel in the day of Ya'aqob'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 "**keseeph**" 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. Yahshua describes us this way in **Revelation 3:12**; "**He who overcomes, I shall make him a supporting post 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.**"

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, hard alloys that contain copper). 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 from sin and uncleanness. 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 **Vayiqra 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, **Vayiqra 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.**” Remember, *nun* means **kingdom**, *chet* means **fear**, *shin* means **El Shaddai** and *tav* means **mark** or **sign**. “**In the kingdom, the fear of El Shaddai is our sign**”.

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 species of squid, as Reuven Prager points out, and where this color originated. 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 (*the ‘brick’ we examined last week*), which is the color of the clear sky. The *tav* means **inscribed as a mark**, *kaf* means **palm of the hand**, *lamed* means to **teach** and *tav* means **mark**. Yahweh says of Yisra’el, according to **Yeshayahu / Isaiah 49:16**; “**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 “**sh’mat’im**” or “**those who are in obedience**”. It is by obedience that we can enter into the service of Yahweh’s Dwelling Place. Ahmeim?

Next, is “**purple material**”. Here, the Hebrew word is “**argaman**” (*aleph-reish-gimmel-mem-nun*) and is Strong’s #0713. This too is a dye color that comes from the water; specifically a shell fish. This shellfish was once very rare; but, now has made a comeback. *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 (*whether the Tabernacle or the One in our heart*) is the bridge between heaven and earth. The numeric value of **argaman** is 294 which equals **Melech Tzedek**, 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 word #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**. “**Through El Shaddai, 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 Husband and can 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 there’s an added 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**”, like “**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**”, as in **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 we are 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’eitzy**”. It is Strong’s #5795 and is a “**long-haired female goat**”. “**Eitzy**” 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 has 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 **eitzy** is 176, which equals “**v’ een’im**” or “**He made them wander**” and “**v’atz alem**”, “**He delivered them**”.

Ninth is “**rams’ skins dyed red**”. These *rams’ skins* were to be used as a covering over the goats’ hair 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 “**b’ohel aw**” or “**in his tent**” and “**dam**” or “**blood**”. So here, with the “**goat hair**”, we see that it’s the sin offering that allows “**adam**”, or *man*, to enter into the Dwelling Place of Elohim.

Tenth is “**fine leather**”. As I mentioned on Tuesday evening, 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 different words here. The ISR Scriptures that we’ve been using simply says “**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 rather obscure, but apparently Egyptian. Now some Scripture versions translate it as “**badger**”. But, after studying this in Strong’s as well as Gesenius’ Hebrew-Chaldee Lexicon, Brown – Driver – Briggs and yes, checking Talmudic references, they all point to “**dolphin**” or “**seal**” skin. These were both 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.

But, why use them on the Tabernacle? 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**”. Since these animals inhabit the water, their hides are “**water proof**” and would make an excellent outer layer of protection from the weather. Now, I don’t know; but some rabbinic sources suggest that, maybe, 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 “**toshav**” or “**sojourner**” and “**teshuvah**” or “**repent and return**” and “**tesh’avoo**”, “**you shall abide**”.

Eleventh is “**shittim wood**”. Some translations use “**acacia wood**” here. Now, **acacia** is another word for “**mimosa tree**”, which is a more common term here in the U.S. 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. 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 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 the Dwelling Place in heaven. See, our mortal bodies are like the “**Tent**” (*temporary*). As Kepha (*Peter*) admonished the brethren in **Kepha Bet / 2 Peter 1:12-14**, he wrote; **And so I intend to remind you of these matters again and again, though you know them and have been established in the present truth. But I think it is right, as long as I am in this tent, to stir you up by a reminder, knowing that the putting off of my tent is soon, even as our Master Yahshua Messiah made clear to me.** And, our “*changed*” heavenly bodies (*bodies of light*) are like the “**Dwelling Place in Heaven**” (*representing the eternal*).

Folks, we (*Yisra’el*) are all like “**Shittim**”. Yehezqel’s (*Ezekiel’s*) two sticks are “**little sticks**”. We’re not much good for anything by ourselves, except maybe poking each other in the eye. We have to learn to be community.... to fit together, to live as one people. I’m not speaking here of just “**Ten Tribes**” living together, trying to survive Ya’aqob’s trouble out in the dispersion. But, I’m speaking of also living in community with Yehudah, our brother. That’s the “**restoration**”. 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 of things. Remember, “**unity**” is not “**community**”. The “*comm*” is common belief, common halacha and common practice. We’re not going to agree on everything; but, we can restore and build a relationship on the things we have in common. We can love Yahweh our Elohim; and in turn, love each other, as we love ourselves.

It’s great to visit, go to conferences, even celebrate (as in *Sukkot*) with other believers that share some things in common with us. That’s practicing *unity* and it’s good. But, **community** is where you live. And, a community has rules, as in Torah. Those in community look after and protect each other; and, in community, relationships grow and people draw closer. This is the pattern for the restoration of the Kingdom. **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.**

We see the beginnings of this in **Acts 15**, when the Council of Jerusalem met and set guidelines for those returning to Elohim from the nations to follow, in order to have fellowship with Yehudah in **verses 19-21**; ***“Therefore I judge that we should not trouble those from among the gentiles who are turning to Elohim. But that we write to them to abstain from uncleanness of offerings, as to idols, and from adultery, and from things that are strangled, and from blood. For from ancient generations, in all cities, Moshe has teachers in the synagogues, that on every Shabbat they read him.”*** This was the foundation on which began the community of Yehudah and returning 10 Tribes, as they began to dwell together in those days.

Now, **“Shitta”** here is spelled *“shin-tet-hey”* and is singular in these verses. *“Shin”* is **El Shaddai**, *“tet”* means **inclination** and *hey* means **revelation**. When we incline ourselves toward Yahweh, El Shaddai, **His inclination will be 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”**, **“set apart”** or make **“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 were in the wilderness of Sinai and there weren’t likely any olive orchards around. So, this oil would have come from Mitzrayim with them. As we’ve covered, *shin* refers to **“El Shaddai”**, and, while *mem* is **“water”**, it also means **“womb”** and *nun* is the **“kingdom”**. So, **“from El Shaddai’s womb, He brought forth the kingdom”**. Now **oil** also represents the **“anointing of Ruach HaKodesh”**. It is indeed through this **“oil”**, this **“anointing”**, 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”**. It is truly the **“dew of Heaven”** spoken of in the Scriptures. Just as Moshe blessed Yisra’el just before his death, he said in **Debarim / Deut. 33:26-29**; ***“O Yeshurun, there is no one like El, riding the heavens to help you, and on the clouds, in His excellency. The Elohim of old is a refuge, and beneath are everlasting arms. And He drives out the enemy from before you and says, ‘Destroy!’ Thus Yisra’el dwells in safety, the fountain of Ya’aqob alone, in a land of grain and new wine. His heavens also drop down dew. Blessed are you, O Yisra’el! Who is like you, a people saved by YHVH, the shield of your help, and He who is the sword of your excellency! And your enemies are subdued for you, and you tread down their high places.”*** This **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 **“korban’ot”** or **“offerings”** of the **“bulls of our lips”** as Kepha (*Peter*) put it. People will tell you, and at times you may even feel that you can’t be part of Israel, Ephraim (*Northern Kingdom*). *“You’re just being prideful”* or *“That’s all nonsense”*, they’ll say. No doubt you’ve already heard some of this. But, no matter what you encounter or feel, 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*); *bet* being **“house”**, *shin* represents **“El Shaddai”** and *mem* is **“water”**. So, in **“besem”** we see that **“the House of El**

Shaddai is a *fountain of Living Water*". The numeric value of the letters in **Besem** is 342, equals "*by My Name*" and also "*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 and pressure. It is a by-product of volcanic eruption. Its most common color is black; but, it 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 (1st 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 of the High Priest. We're going to go deeper into these stones at a later date, when we read specifically about the breastplate. But these were precious stones. And why not? 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**. As true living stones we indeed contain "*Father/Son attributes*" dwelling in within us.

Well, we got through **verse eight**. We'll see, in the next four *parashot*, the pattern of the Mishkan and how the building of it was accomplished. From these words we see how that which is in the Heavens shall be below; and, below shall be as the Heavens.

May we learn to be the restored Kingdom of Israel and the renewed Dwelling Place of Yahweh Tzva'ot.

Baruch HaShem Yahweh !