

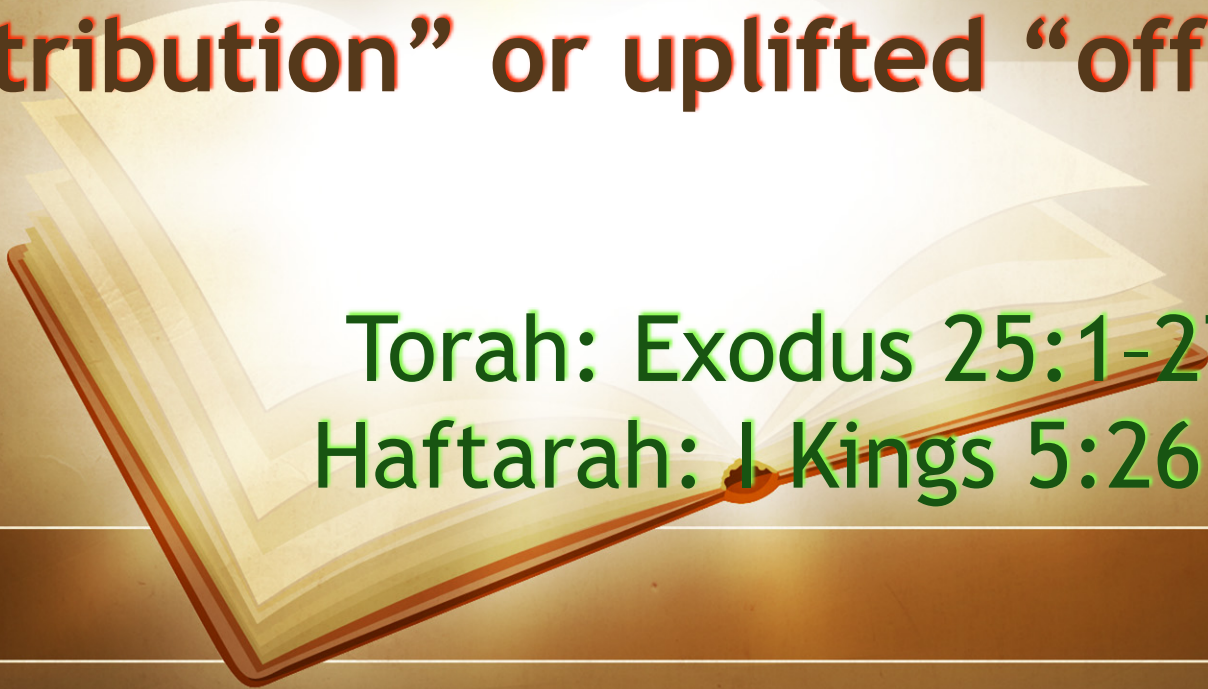
TORAH TEACHINGS



Understanding YAH's Likes and dislikes

**# 19 Torah Parashah -
Trumah (תְּרוּמָה)– Hebrew for “gifted
contribution” or uplifted “offering,”**

**Torah: Exodus 25:1-27:19
Haftarah: I Kings 5:26-6:13**



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Trumah (תְּרוּמָה)— Hebrew for “gifted contribution”
or uplifted “offering,”

Chapter 25) All about the materials and inner
details and furniture

Chapter 26) All about the exterior structure and
coverings

Chapter 27) All about outer court

ASSEMBLY OF CALLED-OUT BELIEVERS ☆

#19 תְּרוּמָה PARSHAT TRUMAH פרשת

(Ex. 25:1-27:) "Offering Contributions"

PESHAT - The Plain Meaning - Details of the Tabernacle (Mishkan)
(literal)

REMEZ - { God's Character - Hashem desires to dwell IN us as His
(just beyond the literal) { Hidden glimpses of Messiah - Everything about the (Ex. 25:8) Tabernacle
Application for us today - We are to be sanctified as a Holy Temple for God to dwell in

DRASH - { Enlarged letters & Anomalies
(to seek deeper by comparison) { Symbolism - Kodesh Hakodeshim = God's Throne Room
(The Most Holy Place)

SOD - Gematria & Torah Code - קוֹדֶשׁ = 410 = מִשְׁכָּן = 410
Holy Set Apart (Solomon's) 1st Temple Temple

(Further Research) - Dead Sea Scroll references
- Haftarah - 410 = שָׁמַע ← מִשַּׁע = 410
Hear & Doing To Cleanse

Contributions for the Sanctuary

Exo 25:1 And יהוה (YeHoVaH) spoke to Mosheh, saying,

Exo 25:2 “Speak to the children of Yisra’ēl, that they take up a contribution for Me. From everyone whose heart moves him you shall take up My contribution.

Exo 25:3 “And this is the contribution which you take up from them: gold, and silver, and bronze,

Ye-Ho-Vah

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Exo 25:4 and blue and purple and scarlet material, and fine linen, and goats' hair,

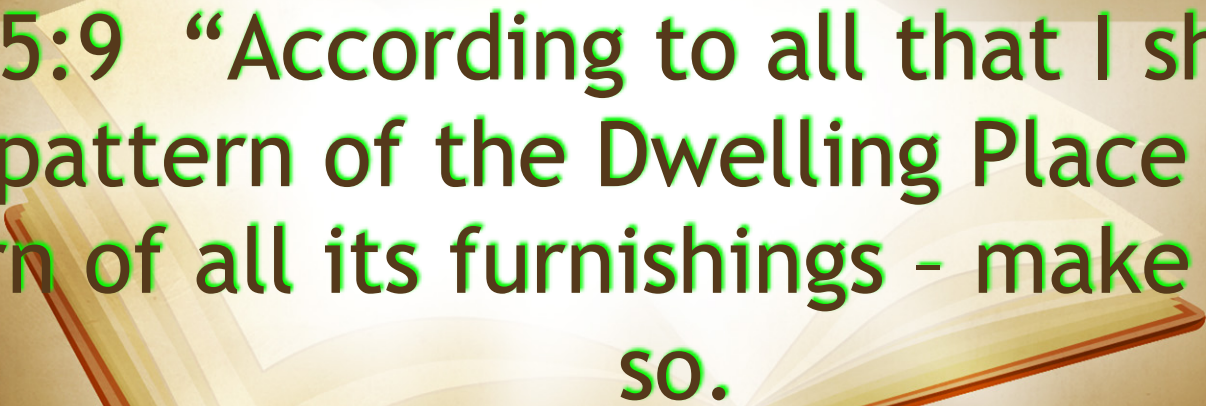
Exo 25:5 and rams' skins dyed red, and fine leather, and acacia wood,

Exo 25:6 oil for the light, spices for the anointing oil and for the sweet incense,

Exo 25:7 shoham stones, and stones to be set in the shoulder garment and in the breastplate.

Exo 25:8 “And they shall make Me a Set-apart Place, and I shall dwell in their midst.

Exo 25:9 “According to all that I show you - the pattern of the Dwelling Place and the pattern of all its furnishings - make it exactly so.



The Torah portion for this week is called, תְּרוּמָה Terumah - Strong's H8641 and means 'contribution, offering or gift; i.e. what is given or set aside as a special, voluntary contribution to a person, deity, or cause in worship, either a whole of something or a part'.

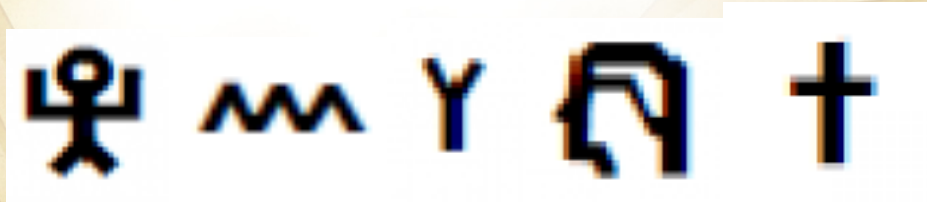
The word תְּרוּמָה Terumah - Strong's H8641 comes from the root word, רוּם rûm - Strong's H7311, which means, 'to be high or exalted, lifted up, raise, contribute'.

יהוה spoke to Mosheh and told him to speak to Yisra'ĕl and tell them that they should take up a contribution for יהוה - from everyone whose heart moved them!

We too, as His Temple, are to bring our lives as a contribution, in offering up that which we have - not under compulsion, but rather because our heart moves us to do so!

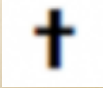
Qorintiyim Bět/2 Corinthians 9:7 “Let each one give as he purposes in his heart, not of grief or of necessity, for Elohim loves a joyous giver.”

The Hebrew word for ‘offering’ - תְּרוּמָה terumah - Strong’s H8641 in the ancient pictographic text, looks like this:



ת ר ו מ ה

Taw - ת:


The ancient form of this letter is  - meaning 'two crossed sticks'.

It was a type of a mark as being displayed by two crossed sticks and has the meaning of mark, sign or signature or identification, used as a marker to identify people, places or things.

It can also carry the meaning of 'seal' or 'covenant'.


Resh - ר:



The ancient script has this letter pictured as , which is 'the head of a man' and carries the meaning of 'top, beginning, first, chief', as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief.

Our true life of praise unto יהוה, our Head, begins when we fear Him, for He is the beginning of our strength, and true separated praise entails a true fear of the One who is Chief over us!

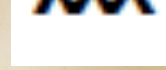
:י - Waw/Vav

This is the Hebrew letter 'waw' or 'vav' which in the ancient script is pictured as , which is a peg or 'tent peg', which was used for securing or tying the tent or other items.

The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is 'to add, 'secure or hook' as well as 'bind

Mem - מ:



The ancient script has this letter as  and is pictured as 'water', and also carries the meaning of 'chaos' (from the storms of the sea) and can also picture that which is mighty or massive as well as the unknown. We are also able to understand this letter as representing the nations, for the nations are often likened to the seas in Scripture. Knowing this letter represents 'water', we are also able to see how this can render for us the meaning of 'washing' or 'cleansing'.

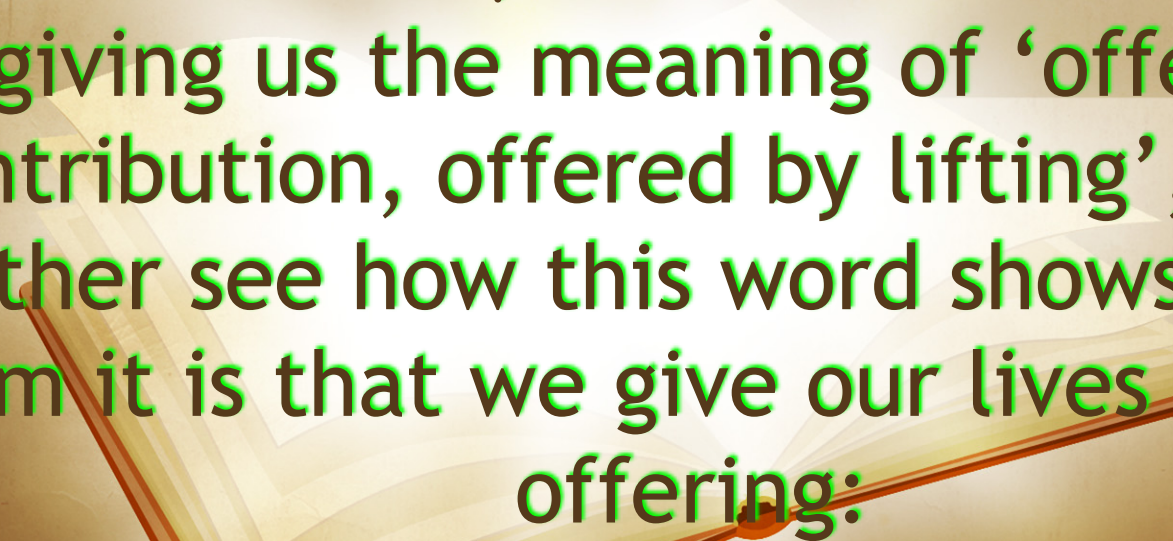
Hey - ה:



The original pictograph for this letter is , a man standing with his arms raised out.

The meaning of the letter is 'behold, look, breath, sigh and reveal or revelation' from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

When we consider these pictures, that make up the word תְּרוּמָה terumah - Strong's H8641, giving us the meaning of 'offering, contribution, offered by lifting', we can further see how this word shows us unto whom it is that we give our lives as a daily offering:



**THE SEAL OF THE COVENANT AS GIVEN
THROUGH OUR HEAD HAS BEEN SEALED IN
HIS BLOOD THAT WASHES US FROM OUR SIN,
AND EQUIPS US TO LIFT OUR HANDS AND
OFFER OUR LIVES CONTINUALLY BEFORE
HIM!**



Exo 25:2 “Speak to the children of Yisra’ěl,
that they take up a contribution for Me. From
everyone whose heart moves him you shall
take up My contribution.



The Hebrew word that is translated as 'speak' is דָּבַר dabeyr which comes from the root word דָּבַר dabar - Strong's H1696 which means, 'to speak, command, counsel, declare, proclaimed, converse, warn, threaten, promise'.

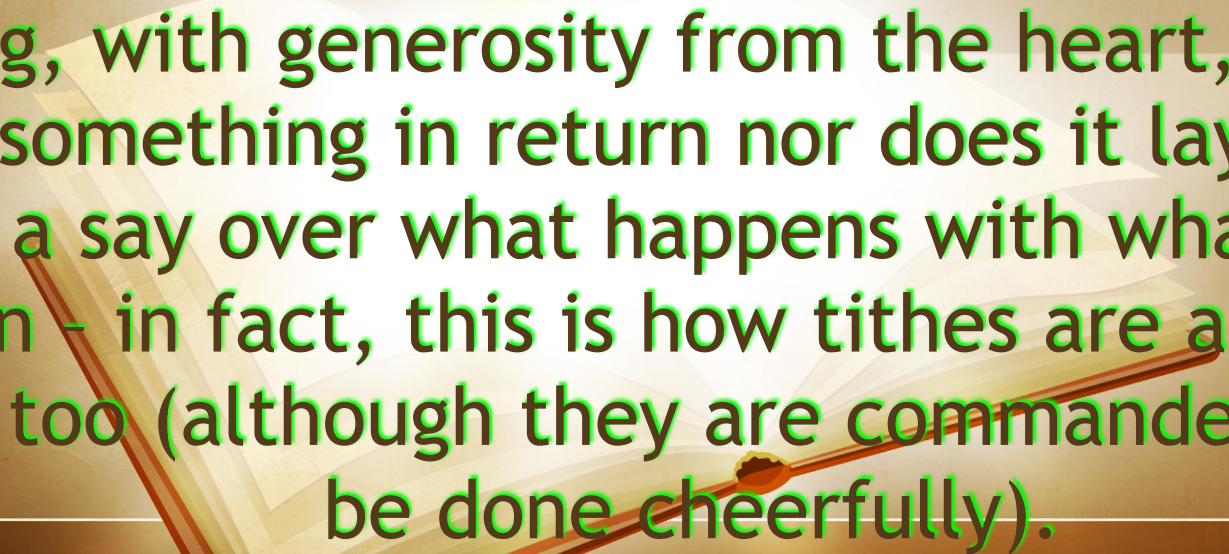
It is written in the 'piel' verb tense, which is the intensive or intentional action, highlighting for us the power of these words that were to be spoken by Mosheh, as these words were to be words that would cause hearts to be moved to obey.

This was an invitation to build and be a part
of building that which is of and for the esteem
of יהוה.

We must understand that these contributions
were NOT the 'tithes' that people were
commanded to bring, but were rather that
which was to be given over and above the
tithes and they were to be given voluntarily
and generously from the heart.

When one gives willingly from the heart there is a joy and excitement of being a contributing member of that which is being built up for the whole.

Giving, with generosity from the heart, does not seek something in return nor does it lay claim to having a say over what happens with what has been given - in fact, this is how tithes are also to be given too (although they are commanded, it must be done cheerfully).



However, with the 'terumah', the giving is above and beyond the requirement of tithes, and what this passage clearly shows us, is that giving should not stop at tithes alone, but there is to also be a generous free will offering given, as one purposes in their heart.

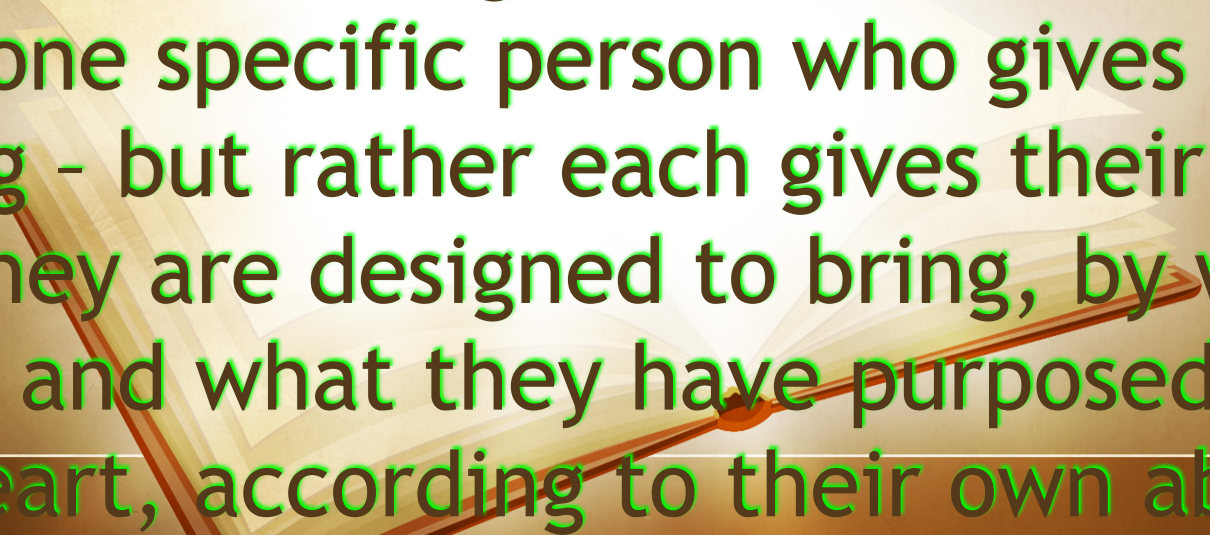
The Hebrew word that is translated here as 'moves', or, as put in other translations, as 'willingly', comes from the root word, נָדַב Nadab - Strong's H5068 which means, 'willingness, incite, desire to do something implying eagerness and generosity, freely offer'.

This was also the name of one of Aharon's sons meaning 'generous' - and sadly, he did not live up to the meaning of his name as he brought profane fire before יהוה, which revealed that his heart was not in it - as he did it to appease self rather than to please

יהוה!



What is important to take note of here, is that this kind of giving elevates the giver to a greater level of worship; and what is also important to recognise, is the fact that there is not one specific person who gives the whole thing - but rather each gives their portion that they are designed to bring, by what they have and what they have purposed in their heart, according to their own ability!

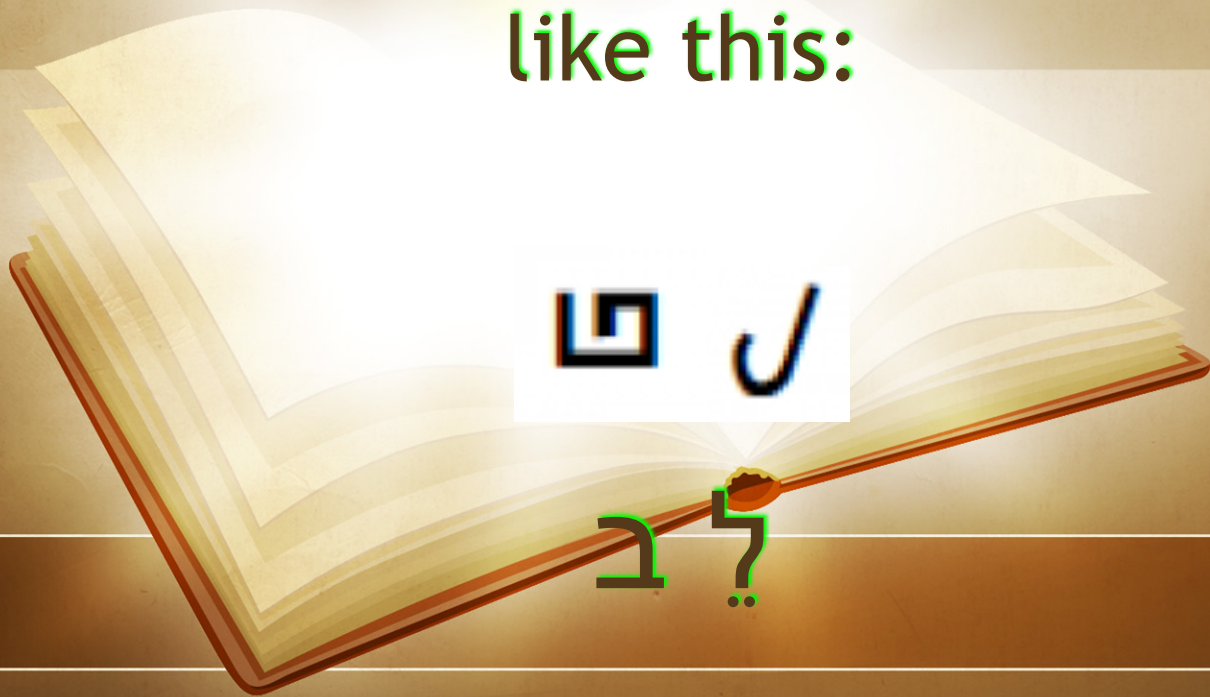
An open book with a red bookmark is positioned diagonally across the bottom half of the image. The book is open to a page with some faint, illegible text. The bookmark is a simple red ribbon or strip of paper.

In these instructions given here, we also take note that this giving was not just a giving of whatever one wants, but was a giving that was for a specific purpose, and that was for a place for יהוה to dwell.

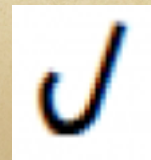
Before יהוה even mentioned to us what must be brought He set this state of the generous heart as a prerequisite for anyone's gifts to be accepted!


The Hebrew word for 'heart' is לֵב leb - Strong's H3820 which means, 'inner man, mind, will thought', or is often also written as לִבָּ lebab - Strong's H3824 which means, 'inner man, heart, mind, understanding'; and what is interesting to take note of here, is that these two letters for 'heart', in the ancient Hebrew pictographic Script, make it clear that the rule and authority of Elohim is to be upon our hearts!

In the ancient pictographic script, the
Hebrew word לבּ leḅ - Strong's H3820 looks
like this:




Lamed - ל:



The ancient script has this letter as , and is pictured as a 'shepherd's staff', can give the meaning of 'to or toward' and can represent that which pushes or pulls a flock in a direction, and can speak of authority or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

Bet -ב :



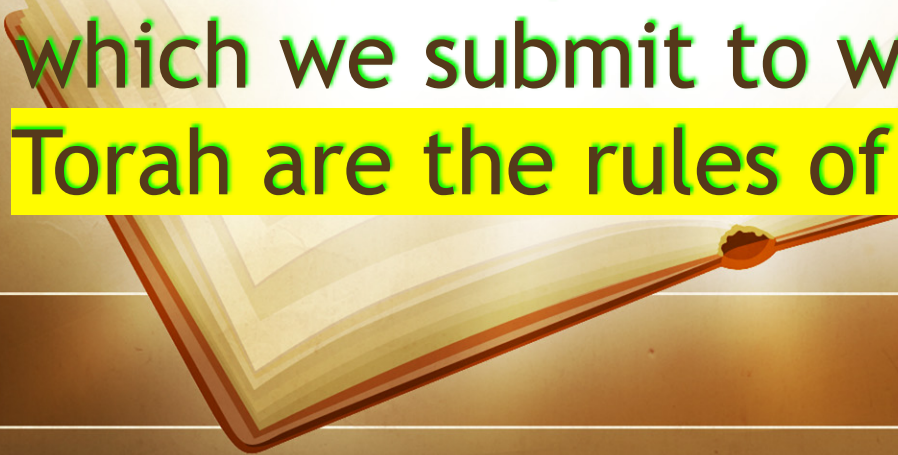
The ancient script has this letter as  which pictures a tent floor plan and means, 'house' or 'tent'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

In terms of these two pictures, representing the 'heart' or the inner man and the will and thoughts of man, we are able to see that a pure heart is one that submits to the authority of the Good Shepherd, having been grafted into His Body, that is the Tabernacle of Elohim, which in Messiah we now are.

It can clearly be expressed as:

THE RULES OF THE HOUSE

And in recognising this we see that we, as legitimate sons and daughters of the Most-High, that have been grafted in by the Blood of Messiah, have upon our hearts His Torah, under which we submit to walking in - for His Torah are the rules of His House!



Even with the word for heart, being expressed as לֵבָב lebab, we are able to see in the ancient text a second ‘bet’ (house), showing us the clear picture of the True authority for both Houses of Yisra’ēl and Yehudah, that collectively make up the entire body of Messiah, or Tabernacle of Elohim, which we now are!

Debarim/Deuteronomy 6:5-6 “And you shall love יהוה your Elohim with all your heart, and with all your being, and with all your might. 6 “And these Words which I am commanding you today shall be in your heart”

To love Elohim with all your heart implies that His commands are written upon your heart, for true love for Elohim is to guard His commands; and if one does not think upon or meditate upon His Torah in order to walk in it, then it shall be very clear that the Truth is not in them!

יהוה knows what is in our hearts, while we may not; and He tests our hearts in order to see if we will obey Him or not:

Debarim/Deuteronomy 8:2 “And you shall remember that יהוה your Elohim led you all the way these forty years in the wilderness, to humble you, prove you, to know what is in your heart, whether you guard His commands or not.”

Debarim/Deuteronomy 10:12-13 “And now, Yisra’ěl, what is יהוה your Elohim asking of you, but to fear יהוה your Elohim, to walk in all His ways and to love Him, and to serve יהוה your Elohim with all your heart and with all your being, 13 to guard the commands of יהוה and His laws which I command you today for your good?”

Debarim/Deuteronomy 11:18 “And you shall lay up these Words of Mine in your heart and in your being, and shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.”

Debarim/Deuteronomy 30:14 “For the Word is very near you, in your mouth and in your heart - to do it.”

The reason I am quoting all these verses, is to show that 'it is a heart thing' and the Word must be in our hearts and mouths, and not just a vain rendering of a corrupted lips service that has no heart or follow through, with obedience and submission to doing the commands with joy!

Guarding the good treasure and deposit of the Truth in our hearts, will keep us from sinning and being lawless!

Tehillah/Psalm 119:11 "I have treasured up Your word in my heart, that I might not sin against You."

We are called to walk humbly before Elohim, and this is seen in the joyful submission to being led forth by the commands of Elohim as we, His House, are being built up in Him; and any resistance to this, as seen through pride and a hardened heart, is a severe problem, for pride deceives:

Obadyah/Obadiah 1:3 “The pride of your heart has deceived you, you who dwell in the clefts of the rock, whose dwelling is high, who say in your heart, ‘Who shall bring me down to the ground?’”

As we let the Truth dwell in our hearts, we will guard to do all to the esteem of our Master and Elohim, and anything that that does not esteem Him, whether in word or deed, we must not do:

Qolasim/Colossians 3:16-17 “Let the Word of Messiah dwell in you richly, teaching and admonishing one another in all wisdom, singing with pleasure in your hearts to the Master in psalms and songs of praise and spiritual songs. 17 And whatever you do in word or deed, do all in the Name of the Master יְהוֹשֻׁעַ, giving thanks to Elohim the Father through Him.”

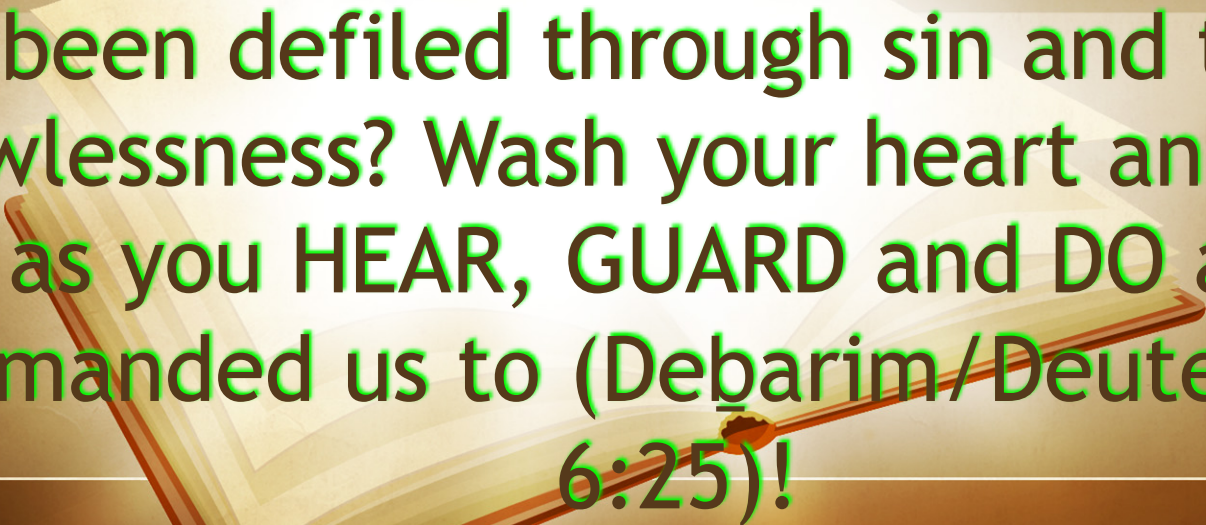
It's a heart thing, and we who have heard the voice of our Master and Elohim, must receive His Word into our heart and go and proclaim the Reign with our words and the corresponding actions of obedience that reveal that His Word is in fact on our hearts.

Yehezqěl/Ezekiel 3:10-11 “And He said to me, “Son of man, **receive into your heart all My words** that I speak to you, and hear with your ears. 11 “And go! Come to the exiles, to the children of your people, and speak to them and say to them, ‘Thus said the Master יהוה,’ whether they hear, or whether they refuse.”

May we also hear these words and go and
proclaim as we should - for it's a heart thing!

How is your heart?

Has it been defiled through sin and the deceit
of lawlessness? Wash your heart and keep it
clean as you HEAR, GUARD and DO all He has
commanded us to (Debarim/Deuteronomy
6:25)!



When anyone refuses to obey the commands and so easily compromises the call to be set-apart - well then quite frankly - it is a heart thing! In his cry of repentance Dawid cried out:

Tehillah/Psalm 51:10 “Create in me a clean heart, O Elohim, and renew a steadfast spirit within me.”

Mattithyahu/Matthew 5:8 “Blessed are the clean in heart, because they shall see Elohim.”

It is יהוה who creates in us a clean heart and renews in us a steadfastness to walking in His Truth, as we look unto Him and walk humbly in His ways before Him, guarding to do all that He commands us to do.

Any form of compromise to the Truth, no matter how 'small' or 'insignificant' it may seem, simply corrupts the heart and begins to harden, and risks the danger of not entering into the rest of Elohim and seeing Him when comes again.

In quoting from Tehillah/Psalm 95, the writer of Ib'rim/Hebrews reminds us:

Ib'rim/Hebrews 3:7-11 “Therefore, as the Set-apart Spirit says, “Today, if you hear His voice, 8 do not harden your hearts as in the rebellion, in the day of trial in the wilderness, 9 where your fathers tried Me, proved Me, and saw My works forty years. 10 “Therefore I was grieved with that generation, and said, ‘They always go astray in their heart, and they have not known My ways.’ 11 “As I swore in My wrath, ‘If they shall enter into My rest...’”

The hardening of hearts happens when one does not
HEAR, GUARD and DO the Word of Elohim; and a
hardened heart cannot 'know' יהוה nor His ways - for
this is how we know that we know Him - if we guard
His commands!

Compromise, even in the slightest, hardens - and this
we must guard against at all times, as we keep our
hearts and our garments clean, by walking in and
proclaiming the complete Truth! When anyone has an
excuse for doing what is commanded or called for,
then just know that it is a heart thing - hearts are
eventually revealed for what is truly inside!

The words and actions of the righteous line up with the Truth that flows from a pure, cleansed and steadfast heart!

Tehillah/Psalm 37:30-31 “The mouth of the righteous speaks wisdom, and his tongue talks of right-ruling.
31 The Torah of his Elohim is in his heart; his steps do not slide.”

How are the words of your mouth and fruit of your life?

Do they please יהוה?

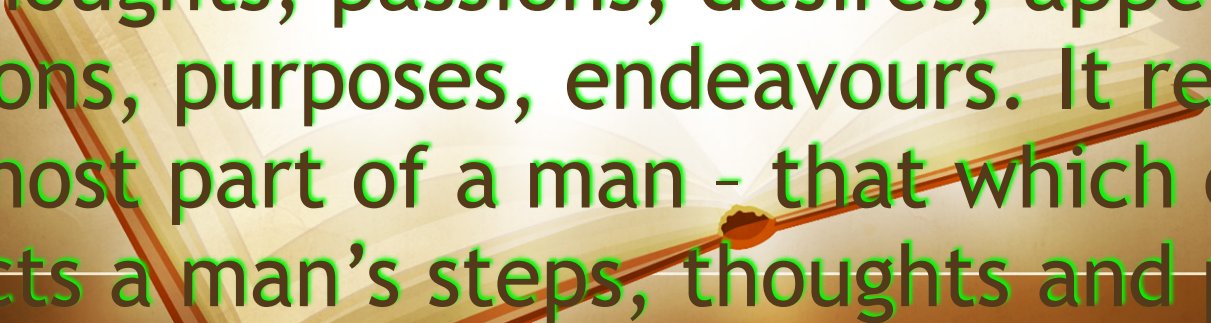


There are many people who declare and proclaim that they 'know' Elohim, yet their actions deny Him and profane His Set-Apart Spirit!

Hearts that are moved to give of themselves willingly reveals a heart in which the Torah resides and is guarded with great joy and loving-commitment.



The Greek word for 'heart' is καρδιά kardia - Strong's G2588 and this word denotes the centre of all physical and spiritual life and is understood as the centre and seat of the soul and mind; as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavours. It refers to the innermost part of a man - that which drives and directs a man's steps, thoughts and purpose!



What we also take note of here in Shemoth/Exodus 25:2 is that the contribution that is taken up is יהוה's! It was not for Mosheh or Aharon or for anyone else - it was the contribution for יהוה and it was to be brought with a glad and rejoicing heart!

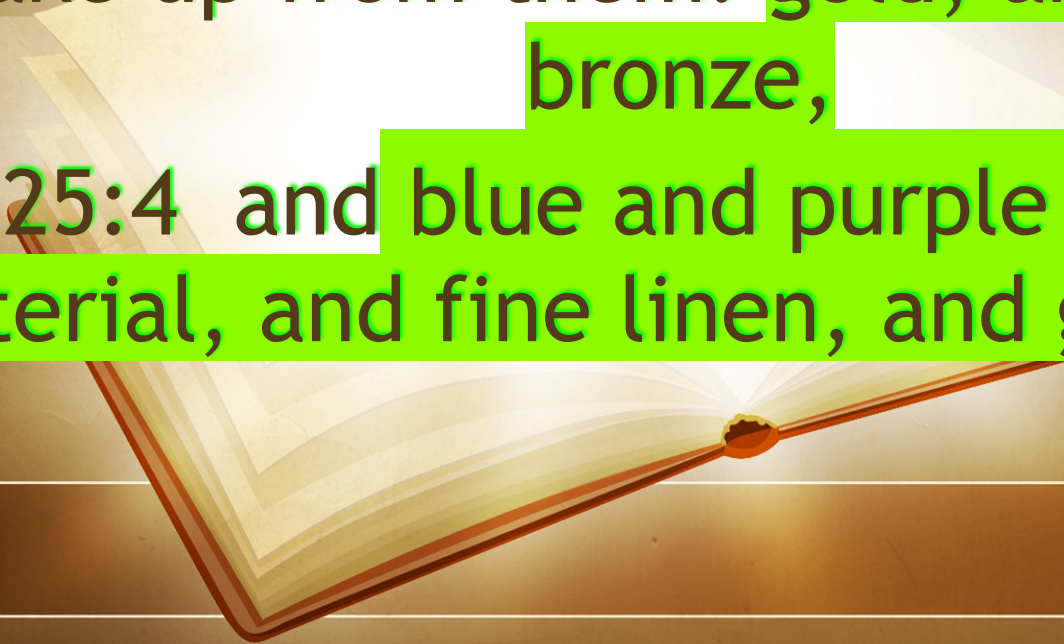
While we know that what was brought was used to facilitate the service of the Tabernacle and equip those priests who served in it, what we must realise is that when giving becomes about a person rather than Elohim then it is not done with the right heart and motive.

Qorintiyim Bět/2 Corinthians 9:7 “Let each one give as he purposes in his heart, not of grief or of necessity, for Elohim loves a joyous giver.”



Exo 25:3 “And this is the contribution which
you take up from them: gold, and silver, and
bronze,

Exo 25:4 and blue and purple and scarlet
material, and fine linen, and goats’ hair,



Exo 25:5 and rams' skins dyed red, and fine leather, and acacia wood,

Exo 25:6 oil for the light, spices for the anointing oil and for the sweet incense,

Exo 25:7 shoham stones, and stones to be set in the shoulder garment and in the breastplate.

Though יהוה makes it clear that He desires spontaneous, generous giving from the heart; He also makes it clear how we are to be generous, as He instructs us on how to give Him what He wants.

The materials He wanted for His tabernacle, would not just miraculously appear - the people had to bring them!



Knowing then that this Tabernacle was to be built, according to the pattern that was shown to Mosheh on the mountain, we must realise that great care was to be taken in order to follow the pattern exactly, and this is so true for us today as we, His Living Temple, who are being built up in Him, are to take great care in building according to His pattern, as shown to Mosheh!

In other words, we have been given the Torah, as the pattern and instructions, on how we are to be built up together.

Each part must then do its work and each must bring according to the pattern and not however they wish or see fit in their own eyes!

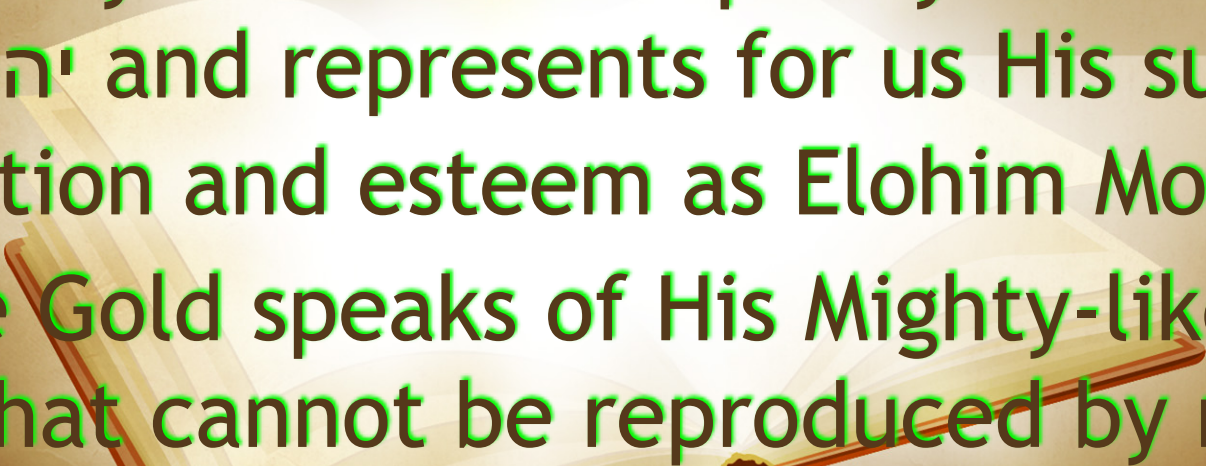
When we begin to look at the Tabernacle, we see great shadow pictures of how each part that was built carries wonderful significance and insight that points us to יהושע Messiah!



Let us briefly look at each of these materials
that were brought and the significance of each
and what it represents for us:

1 - Gold:

Gold is symbolic of the purity and richness of יהושע and represents for us His supreme position and esteem as Elohim Most High. Pure Gold speaks of His Mighty-like power that cannot be reproduced by man.



The Hebrew word that is translated as 'gold' is זָהָב zahab - Strong's H2091 which is translated as, 'gold, golden' and is even translated as 'fair weather' and figuratively it speaks of 'brilliance and splendour', coming from an unused root which means, 'to shimmer/shine'!

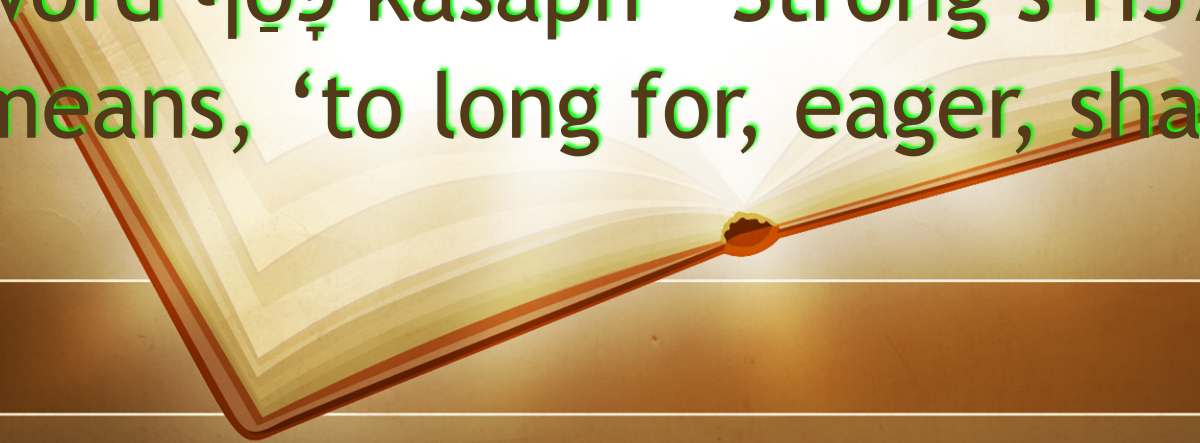
Gold speaks of the royalty of Messiah - and it was the first of the 3 gifts brought by the Magi, when they came into the house and saw the Child with His mother - they saw the King of Kings!!!

2 - Silver:


Silver is symbolic of redemption, as silver is used in Scripture as redemption money. It clearly represents, and speaks of, the price that יהושע has paid for us.

Silver was used in service of the Tent of Meeting for the Atonement of Yisra'ěl as a remembrance before יהוה.

The Hebrew word for 'silver' is כֶּסֶף keseph - Strong's H3701 which is translated as, 'silver, money, purchase price' and comes from the root word כָּסַף kasaph - Strong's H3700 which means, 'to long for, eager, shame'.



Shemoth/Exodus 30:16 “And you shall take the silver for the atonement from the children of Yisra’ĕl, and give it for the service of the Tent of Meeting. And it shall be to the children of Yisra’ĕl for a remembrance before יהוה, to make atonement for yourselves.”



The tabernacle stood upon sockets of silver.

Both Yosēph and יהושע were sold for silver.

Yehudāh was paid off in silver, as the Scriptures said.

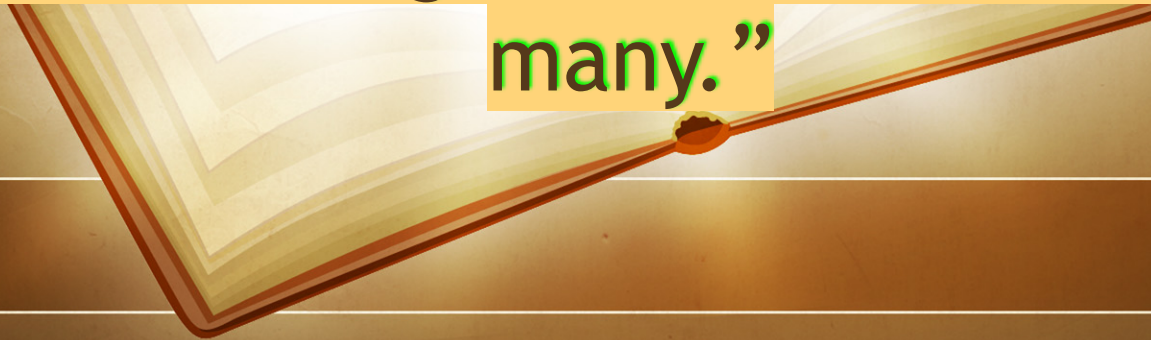
Silver is redemption money.

Silver is symbolic of the redemption that comes through יהושע Messiah and Him alone.

It prefigures the preciousness of Messiah as the ransom for sinners.

Silver also speaks of service and giving of oneself - the prefect work of Messiah:

Marqos/Mark 10:45 “For even the Son of Adam did not come to be served, but to serve, and to give His life a ransom for many.”



We also see another wonderful picture of the symbolism of silver, as is also likened to the pure Word of Elohim that has been tried:

Tehillah/Psalm 12:6 “The Words of יהוה are clean Words, silver tried in a furnace of earth, refined seven times.”

Tehillah/Psalm 66:10 “For You, O Elohim, have proved us; You have refined us as silver is refined.”

In the above two verses from Tehillim, it is worth looking at a couple of words.

The Hebrew word that is translated as 'tried' comes from the root word צָרַף tsaraph - Strong's H6884 which means, 'to smelt, refine, test, tried', and we see this root word being used in:

Shemu'el B't/2 Samuel 22:31 "The Ėl - His way is perfect; the Word of יהוה is proven; He is a shield to all who take refuge in Him."

The one thing we can be sure of, is that the Word of יהוה is proven and is trustworthy!

We are able to fully trust His Word - for it is the only 'word' that can be trusted. How many times have you found that the words of friends, families, colleagues and even strangers have failed to meet up with what they spoke?

The Word of יהוה never fails!!!

It is because of this fact that we are able to find
complete refuge in Him!!!

The Hebrew word that is translated as 'refined' is זָקַק
zaqaq - Strong's H2212 which means, 'to refine,
purify, distil'.

Mal'aki/Malachi 3:3 "And He shall sit as a refiner and
a cleanser of silver. And He shall cleanse the sons of
Lěwi, and refine them as gold and silver, and they
shall belong to יהוה, bringing near an offering in
righteousness."

יהוה is the One who shall refine and purify us, and cause us to be a pure and set-apart royal priesthood, who is able to bring near to Him an offering of righteousness, having been cleansed in the Blood of Messiah and refined by His Word.

The purest silver does not tarnish, and most silver products that we see being used today, has an alloy mix of up to 92.5% silver and another metal to make up the rest to produce a product that is a little harder and easier to work with.

When looking at this verse above, the concept of silver - pure silver - and the words of יהוה being clean, struck me in a major way, as to what we see happening today!

His Word is pure and clean and is likened to silver tried in the furnace of earth and refined totally - there are no other metals therein and this is just what His Word is to us - it is unadulterated truth.

Sadly, we see that in the world today, that His Word has been tarnished, due to the taking away and adding to it, which is strictly forbidden. And so, as many dogmas of man and various theologies and doctrines have been formulated, they have each diminished the purity of the silver of His Word, by stripping it of its worth and adding in other words that twist the purity of the Truth and therefore, cause the silver to now become susceptible to becoming tarnished.

3 - Bronze

Bronze speaks of His judgement and punishment for sin.

Bronze, in Hebrew, is the word נְחֹשֶׁת *nehosheth* - H5178.

Bronze was used in in those places where exceptional strength and heat resistance was important.

An illustration of an open book with yellowed, aged pages. A red bookmark is placed in the center, and a small brown object, possibly a pen or a piece of wood, rests on the pages near the bookmark. The background is a textured, light brown surface.

Bronze has a melting point of 1,985 degrees.
It was important in the slaughter-place where
intense heat was present.

They brought bronze not brass.

Brass comes from a mixture of copper and
zinc where bronze comes from copper and
usually tin as an additive.

Bronze represents judgment.

When Mosheh raised the bronze serpent it spoke of the power of the serpent being judged through the raising of the Son of Elohim:

Bemidbar/Numbers 21:9 “So Mosheh made a bronze serpent, and put it on a pole. And it came to be, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived.”

Bronze typifies the divine character of messiah who took upon Himself the fire of Elohim's wrath, and justice by becoming a sin offering and making atonement for us.

Qorintiyim Bět/2 Corinthians 5:21 “For He made Him who knew no sin to be sin for us, so that in Him we might become the righteousness of Elohim.”

Bronze is also symbolic of the suffering that יהושע would face for us and speaks of that which is beaten.

The tent pegs were also made of bronze and are also symbolic of His complete work for us, in that the pegs would be half in the ground and half out - showing us that He has, in fact, defeated death and the grave and has conquered sin, as He was led as a Lamb to the slaughtering.

Bronze was used to make mirrors in ancient times, as opposed to glass, and would be made of fine beaten work and then polished up - the bronze laver for washing would be like a mirror that the priests would be able to see their reflection in and see if they were clean or not, before entering in to the Set-Apart Place.

So here we again see the bronze also being figurative for us, in being the Word that we look into, like a mirror that we may see what we need to change, in order to become clean and not forget what we look like but continually look into the mirror of the Word, and allow the Word to shape us and 'form' us into His image.


4 - Blue Material

The Hebrew word that is translated as 'blue' is תְּכֵלֶת 'tekeleth' - Strong's H8504.

The colour blue represents His Torah (Instructions), as it would be blue loops that were to be made on the edges of the curtains for the Dwelling Place. This blue would also remind the children of Yisra'el of the heavens above where אֱלֹהִים dwells and from where His Word comes!

Blue on the fringes of the curtains of the Dwelling Place shows how the instruction that we too are to have in wearing blue on the fringes of our garments, as we are the dwelling place of His Spirit and the blue on our 'tzitzit' would continually remind us of Him and His instructions for His Dwelling Place and how we are to be a Set-Apart people - just as His presence would dwell in the Set-Apart Place in the Tabernacle:

Bemidbar / Numbers 15:38-40 “Speak to the children of Yisra’el, and you shall say to them to make tzitziyot on the corners of their garments throughout their generations, and to put a blue cord in the tzitzit of the corners. 39 “And it shall be to you for a tzitzit, and you shall see it, and shall remember all the commands of יהוה and shall do them, and not search after your own heart and your own eyes after which you went whoring, 40 so that you remember, and shall do all My commands, and be set-apart unto your Elohim.”


An illustration of an open book with a blue cord, likely representing the tzitzit mentioned in the text. The book is open, showing its pages, and the blue cord is draped over it.

When the woman who had the issue of blood touched the tzitzit of the garments of יהושע, she was healed and so was fulfilled the prophecy that He would come with healing in His wings (tzitzit) and it carries a wonderful picture for us of our obedience to His commands.

When we walk in obedience to His commands, He makes His dwelling with us and we walk in the blessings, as described in Debarim/Deuteronomy and find healing in walking in, and holding on to, His Torah (Instructions).

5 - Purple Material

The Hebrew word that is translated as 'purple' is אַרְגָּמָן 'argaman' - Strong's H713. This colour speaks of Royalty, as kings would wear robes of purple.



This identifies יְהוֹשֻׁעַ as the True King of kings and purple is a mixture of blue and scarlet, showing us that He that is from Heaven above (blue), came down and shed His blood (scarlet) and took on the flesh and paid the price and is now exalted on high seated on His Throne.

The enemy's attempt at counterfeiting the kinship, also wears purple (think of Rome and the garments of the Pope and the bishops) while they have no blue in their apparel - the enemy has tried to assume the position with rule and law and imposes his own laws upon those who take up his mark and worship his image!

When the Romans mocked יְהוֹשֻׁעַ, they put a purple robe on Him and then took it back off; and this pictures how Messiah met all the requirements of the Torah, in becoming the perfect sacrifice, able to be offered up, as the purple wrapper was removed so that He could lay His life down on the Slaughter Place for our sins, and now, in Him, we are covered and we 'carry', in our lives, His completed work as He was sacrificed once for all and His work we are able to carry with joy, as we count the cost of becoming a daily living sacrifice, when we walk according to His commands and put to death the works of the flesh.

Marqos/Mark 15:16-20 “And the soldiers led Him away into the court, which is the palace, and they called together the entire company of soldiers, 17 and decked Him with purple. And they plaited a crown of thorns, put it on Him, 18 and they began to call out to Him, “Greetings, Sovereign of the Yehudim!” 19 And they kept beating Him on the head with a reed and were spitting on Him. And bending the knee, they were bowing down to Him. 20 And when they had mocked Him, they took the purple off Him, and put His own garments on Him, and led Him out to impale Him.”

6 - Scarlet Material

The Hebrew word that is translated as 'scarlet material' comes from the two root words:

1) תּוֹלַעַת tola'ath - Strong's H8439 and

2) שָׁנִי 'shani' - Strong's H8144

תּוֹלַעַת tola'ath - Strong's H8439 meaning 'worm' and שָׁנִי 'shani' - Strong's H8144 meaning 'scarlet/crimson'.

This scarlet (red) colour is believed by many to have come from the crushed body of an insect (worm) that attached itself to a tree, laid eggs on it, puts a sack of red juice around the eggs to protect them, then died, having emptied itself out for them!

This picture, in nature, is a wonderful picture of the work of redemption of יְהוֹשֻׁעַ.

Scarlet material speaks of sacrifice and typifies Messiah in His sufferings and His giving of Himself to be crushed for our iniquities:

Eph'siyim/Ephesians 5:2 “And walk in love, as Messiah also has loved us, and gave Himself for us, a gift and an offering to Elohim for a sweet-smelling fragrance.”

And while scarlet typically refers to blood atonement and sacrifice, we also note how the harlot whore of Babylon rides on a scarlet beast and is dressed in purple and scarlet causing many to become drunk on here adulteries and twisted counterfeit teachings!!!

We are to be on guard against false messages and be able to rightly divide the Truth, as the enemy certainly tries to mimic the Truth and causes many to fall for her falsehood!

Verse 8: - Make Me a Set-Apart Dwelling Place - and I will dwell in your midst!

The Tabernacle - it requires your best and your heart has to be in it:

The Hebrew word that is translated as 'Set-Apart Place' is מִקְדָּשׁ miqdash - Strong's H4720 which means, 'a set-apart place, sanctuary' and this comes from the primitive root verb קָדַשׁ qadash - Strong's H6942 which means, 'set-apart, consecrated, dedicated' - and that is what we have been called to be!!!

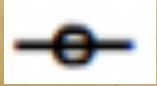
From this root verb, we get the noun קֹדֶשׁ qodēsh - Strong's H6944 which means 'apartness/ consecrated/ dedicated/ that which is dedicated and separated unto יְהוָה'.

The Hebrew words קֹדֶשׁ qadōsh - Strong's H6918 and קִדָּשׁ qadāsh - Strong's H6942 are rendered as follows in the ancient pictographic letter/symbols:



ש ד ק

Quph - קֹּפֶּה:

This is the letter 'quph', which is pictured as , and is a 'horizon' and depicts the elements of 'time', as it pictures the sun in its rising and setting. It therefore carries the meaning of 'circle' or 'to go around', representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times.

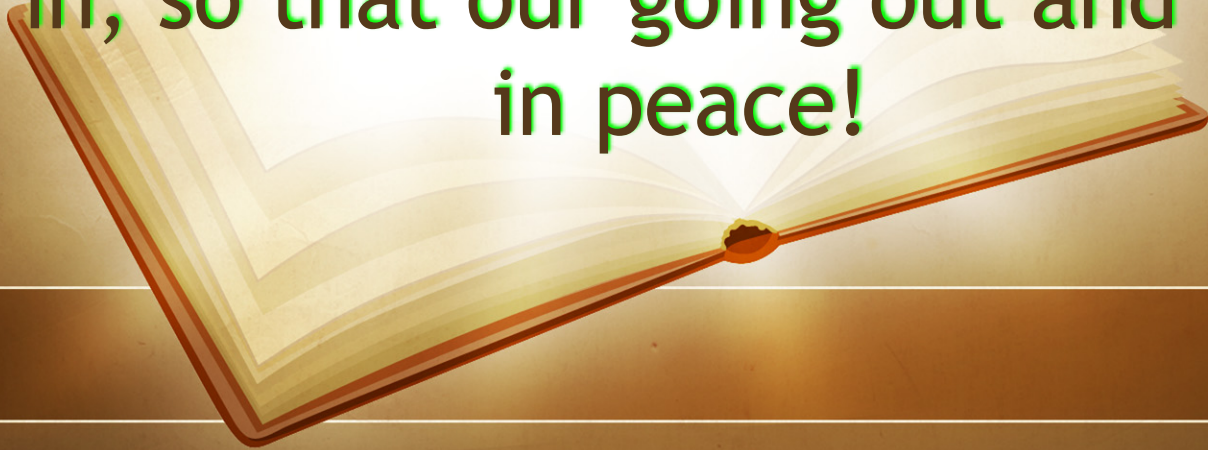
Dalet - ד:




This is the letter 'dalet' which is pictured as , which is a 'tent door'. It can also have the meaning of a back and forth movement, as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of 'dangle' or hanging as the tent door would hang from the roof pole of the tent.

It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access. And we also know that Messiah is 'The Door', for we only are able to have access into the Kingdom through Him!

The commands are also to be written on the doorposts teaching us to remember to guard the commands of Elohim as we go out and come in, so that our going out and coming is in peace!

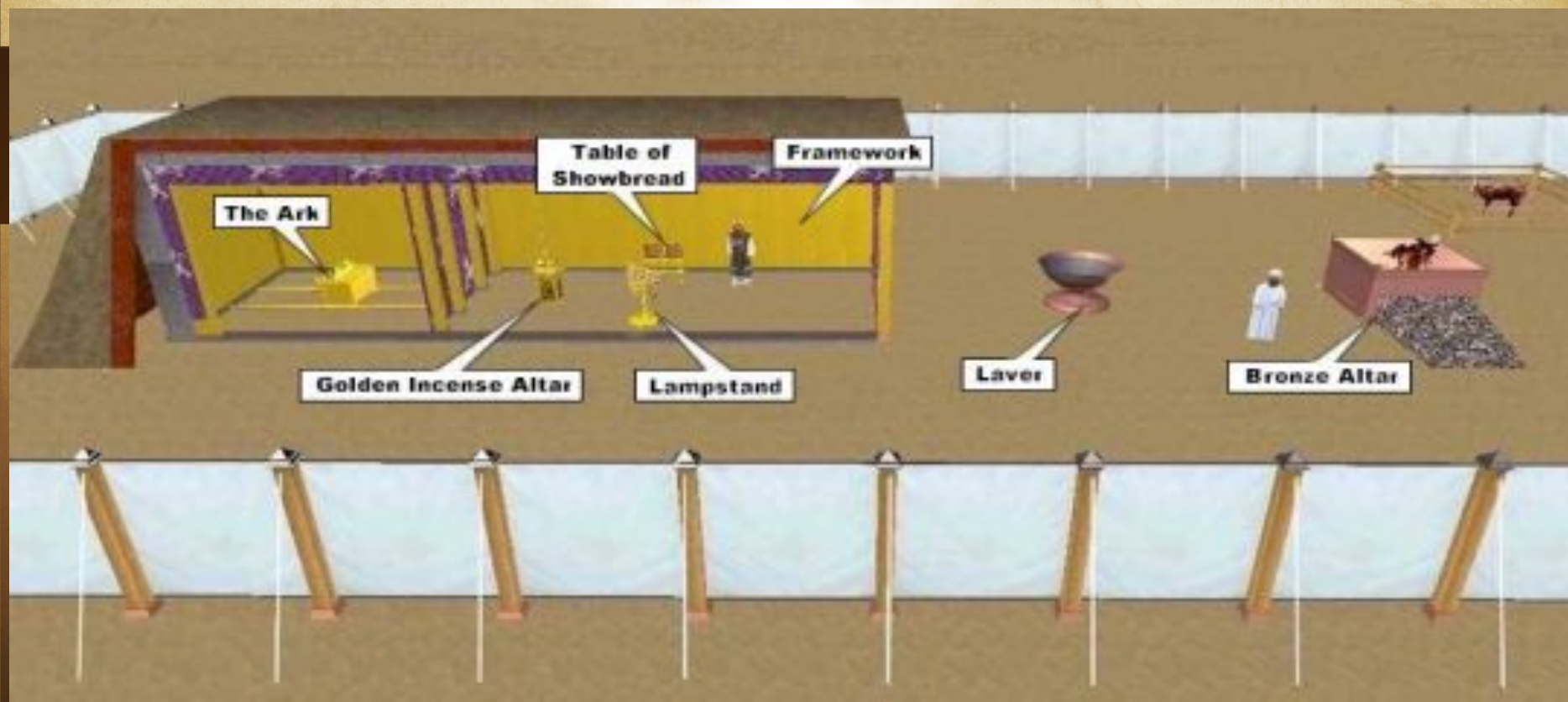


Shin - שׁ:

This is the letter 'shin' which in the ancient script is pictured as , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying - as teeth do to food.

Looking at the rendering of this Hebrew word
קִדְּשׁ qodesh - Strong's H6944 in the
pictographic form that renders set-apartness
or to be set-apart we, are able to see what
this clearly implies as we take note that this
word can render for us the following meaning:

**CONTINUALLY COMING TO THE DOOR OF
APPOINTMENT TO MEDITATE ON THE WORD!**





Rev 3:14 “And to the messenger of the assembly in Laodikeia write, ‘The Amēn, the Trustworthy and True Witness, the Beginning of the creation of Elohim, a says this:



Terumah

Rev 3:15 “I know your works, that you are neither cold nor hot. I would that you were cold or hot.

Rev 3:16 “So, because you are lukewarm, and neither cold nor hot, I am going to vomit you out of My mouth.



Rev 3:17 “Because you say, ‘Rich I am, and I am made rich, Hos 12:8 and need none at all,’ and do not know that you are wretched, and pitiable, and poor, and blind, and naked.



Rev 3:18 “I advise you to buy from Me gold refined in the fire, so that you become rich; and white garments, so that you become dressed, so that the shame of your nakedness might not be shown; and anoint your eyes with ointment, so that you see.