

## **T<sup>[h]</sup>urah** (Torah) **Portions, Haftarah & the Good News** תְּרוּמָה Tarumah (Offering/To be lifted up)

**T<sup>[h]</sup>urah** (Torah/Instructions) **Haftarah** **Bariyth Chadashah** (New Testament) **Good-News**

Shamuth (Exodus) 25:1-27:19 Yashayahu (Isaiah) 66:1-22 Mattityahu (Matthew) 13:1-53

This T<sup>[h]</sup>urah (Torah/Instruction) portion is going to be pretty intensive. There is a lot of information that I need to put out in a short period of time. We are going to go over parts of the Tabernacle. We will see how they relate to the Mashiyach (Messiah) and us. Every part of the Tabernacle has a meaning. We will go over most of them. Some of this T<sup>[h]</sup>urah (Torah/Instruction) portion will carry over to next week.

What does Tarumah Mean?

- **8641.** תְּרוּמָה **truwmah**, *ter-oo-maw'*; or תְּרוּמָה **trumah**, *ter-oo-maw'*; from 7311; a present (**as offered up**), especially in sacrifice or as tribute:—gift, heave offering ((shoulder)), oblation, **offered(-ing)**.
  - 7311. רוּם **ruwm**, *room*; a primitive root; to be high actively, **to rise or raise** (in various applications, literally or figuratively):—**bring up, exalt** (self), extol, give, go up, haughty, heave (up), (be, lift up on, make on, set up on, too) high(-er, one), hold up, levy, lift(-er) up, (be) lofty, (x a-)loud, mount up, offer (up), + presumptuously, (be) promote(-ion), proud, set up, tall(-er), take (away, off, up), breed worms.

### **Why is this important?**

Remember in our previous T<sup>[h]</sup>urah (Torah/Instruction) portion we talked about how Yashra'al (Israel) plundered Mitsraiym (Egypt)? Take note that these things are what is going to be used to make the Tabernacle and the things in it. Here are some points to consider:

- The Mitsraiym (Egyptians) are considered common or common people
- The Things that Yashra'al (Israel) took from them would be considered common
- Yashra'al (Israel) **was** common. I will show this in just a minute.

Let us look at the word “Common”

וְאִם-נִפְשׁ אֶתֶת תְּחַטָּא בְּשִׁגְגָה מֵעַם הָאָרֶץ בְּעִשְׂתָּהּ  
אֶתֶת מִמְצֹנֹת יְהוָה אֲשֶׁר לֹא-תִשְׁשִׁינָה וְאִשָּׁם:

אִז הוֹדַע אֱלֹהֵי חַטָּאתוֹ אֲשֶׁר חָטָא וְהָבִיא קָרְבָּנוֹ  
שְׂעִירֹת עִזִּים תְּמִימָה נִקְבָּה עַל-חַטָּאתוֹ אֲשֶׁר חָטָא:

Lev. 4:27 And if any one of **the common** people sin through ignorance, while he does *somewhat against* any of the commandments of Yahuah *concerning things* which ought not to be done, and be guilty;

Lev. 4:28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

- **776.** }erets, *eh'-rets*; from an unused root probably meaning to be firm; the earth (at large, or partitively a land):—x common, country, earth, field, ground, land, x natins, way, + wilderness, world.
- Acts 10:14 But Kepha <sup>(Peter)</sup> said, Not so, Sovereign; for I have never eaten any thing that is **common** or unclean.
  - **2839.** **κοινός** *koinos*, *koy-nos'*; probably from 4862; common, i.e. (literally) shared by all or several, or (ceremonially) profane: — common, defiled, unclean, **unholy**.

Remember 2 weeks ago we went over in the T<sup>[h]</sup>urah <sup>(Torah/Instruction)</sup> Portion that Yashra'al <sup>(Israel)</sup> was called a goyim?

- To put all this together, it simple shows that everything was at some point common, and the Father picked out of what was common and MADE it set-apart. In other words, Yashra'al <sup>(Israel)</sup> was called a Set-apart Goyim. The things that were taken out of Mistraiym <sup>(Egypt)</sup> was made Set-apart. The Father has a habit of taking things that are common and elevating it from common to Set-apart. Which is what Tarumah means. Where did the Set-part things come from? The common.

The opening T<sup>[h]</sup>urah <sup>(Torah/Instruction)</sup> Portion, starting at verse 2

Ex. 25:2 דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְיִקְחוּ-לִי תְרוּמָה מֵאֵת כָּל-אִישׁ אֲשֶׁר יִדְבְּנוּ לְבָבוֹ תִקְחוּ אֶת-תְּרוּמָתִי :

Ex. 25:2 Speak unto the children of Yashra'al <sup>(Israel)</sup>, that they bring me an offering: of every man that give it willingly with his heart you shall take my offering.

- Yahuah is asking Yashra'al <sup>(Israel)</sup> to give things that Yahuah gave them freely and willingly, so that He can change it from common, and make it set-apart so that He can dwell with them. In essence He made us Set-apart, the things we have set-apart, and be with Him who is already set-apart.
  - Noteworthy: This is a very important understanding. Have you heard people say, Everyday is his day, or everyday is set-part? Not every day is Set-apart, He made certain days Set-apart, everyday other than what He said is set-apart, is common.
    - There are some exceptions. We can set-apart some days to Him, i.e. Nazerite vows, Fasting, Meditation, etc.

Ex. 25:3 וְזֹאת תְּרוּמַת אֲשֶׁר תִּקְחוּ מֵאֹתָם זָהָב וְכֶסֶף וְנִחְשֵׁת :

Ex. 25:4 וְתַכְלֵת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְעֵשֶׂת וְעִזִּים :

Ex. 25:5 וְעֹרֹת אֵילִם מְאֻדָּמִים וְעֹרֹת תְּחָשִׁים וְעֹרֹת שִׁטִּים :

Ex. 25:6 שֶׁמֶן לְמִזְבֵּחַ בְּשָׂמִים לְשֶׁמֶן הַמִּשְׁחָה וְלִקְטֹרֶת הַסַּמִּים :

Ex. 25:7 אֲבִי־שֵׁהֶם וְאֲבֵי מְלֹאִים לְאֹפֶד וְלַחֹשֶׁן :

Ex. 25:8 וַעֲשׂוּ לִי מִקְדָּשׁ וְשִׁכְנָתִי בְּתוֹכָם :

Ex. 25:9 כָּל־אֲשֶׁר אֲנִי מְרַאֶה אוֹתְךָ אֵת תְּבִנַת הַמִּשְׁכָּן וְאֵת תְּבִנַת כָּל־כֵּלָיו וְכֵן תַּעֲשׂוּ :

Ex. 25:3 And this *is* the offering which you shall take of them; gold, and silver, and brass,

Ex. 25:4 And blue, and purple, and scarlet, and fine linen, and goats' *hair*,

Ex. 25:5 And rams' skins dyed red, and badgers' skins, and shittim wood,

Ex. 25:6 Oil for the light, spices for anointing oil, and for sweet incense,

Ex. 25:7 Onyx stones, and stones to be set in the ephod, and in the breastplate.

Ex. 25:8 And let them make me a “sanctuary”; that I may dwell among them <sup>(Plural not singular)</sup>

Ex. 25:9 According to all that I show you, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall you make it.

### Understanding some Hebrew words

- Set-apart <sup>(Commonly called Holy)</sup> is קדש
- “Sanctuary” in Hebrew is מקדש
- Dwell in Hebrew is שכן
- Tabernacle in Hebrew is משכן
  - Look at each definition. The First 2 looks the same, 1 difference is the Mem מ in the front of the word [Reading write to left]. The add Mem means place. Meaning from set-apart add the Mem מ now a Set-apart place. The Second 2 Hebrew words follow the same pattern.
  - So since Yahuah is Set-apart, when He comes down He needs a Set-apart place. Later in the study that will become us. The hint is in verse 8
    - **8432.** תָּוֶק *tavek*, *taw'-vek*; from an unused root meaning to sever; a bisection, i.e. (by implication) the centre:—among(-st), x between, half, x (there-, where-), **in(-to)**, middle, mid(-night), midst (among), x out (of), x through, x **with(-in)**.

Before we go over the different parts of the Tabernacle. I want to take note of a pattern that was started back in Bereshiyth <sup>(Genesis)</sup>.

The Sanctuary was built to be a portable dwelling place for Yahuah. Furthermore, in the book of Deuteronomy you will learn that Yahuah will eventually establish His dwelling place in one particular location called, the place where I cause my Name to dwell Dabariym <sup>(Deuteronomy)</sup> 12:5, 11, 14; 14:23, 24; 16:2, 6, 11; 26:2. In other words, the portable Sanctuary will be replaced by a permanent structure.

Then it will go back to being portable through His Set-apart Children Yashra'al <sup>(Israel)</sup>

Then back to being permanent. Then No Temple (Rev 21:22)

Back to Bereshiyth <sup>(Genesis)</sup>—Now let's go back and discover how Yahuah used the lives of the Forefathers to teach the same themes concerning a place of rest for Yahuah.

Read Bereshiyth <sup>(Genesis)</sup> 12:7-8

וַיֵּרָא יְהוָה אֶל-אַבְרָם וַיֹּאמֶר לְרֵשֶׁתְּךָ אֶתְּנֵן אֶת-הָאָרֶץ הַזֹּאת וַיְבָרֵךְ אֶת-אַבְרָם וְיָהוָה אֱלֹהֵי:

וַיֵּשֶׁתְּךָ מִשָּׁם הַקְּרָה מִקְדָּם לְבֵית-אֵל וַיֵּשֶׁ אֱהֱלָה בְּיַת-אֵל מִזֶּם וְהָעֵי מִקְדָּם וַיְבָרֵךְ אֶת-אַבְרָם מִזֶּבֶחַ לְיְהוָה וַיֵּקְרָא בְּשֵׁם יְהוָה:

12:8

Gen. 12:7 And Yahuah appeared unto Abram, and said, Unto your seed will I give this land: and there build he an altar unto Yahuah, who appeared unto him.

Gen. 12:8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, *having* Bethel on the west, and Hai on the east: and there he built an altar unto Yahuah, and called upon the name of Yahuah.

Also read Bereshiyth <sup>(Genesis)</sup> 13:4; 26:25

Gen. 13:4 אֶל-מְקוֹם הַמִּזְבֵּחַ אֲשֶׁר-עָשָׂה שָׁם בְּרֵאשִׁיטָה וַיִּקְרָא שָׁם אֲבָרָם בְּשֵׁם יְהוָה:

Gen. 13:4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of Yahuah.

Gen. 26:25 וַיִּבֶן שָׁם מִזְבֵּחַ וַיִּקְרָא בְשֵׁם יְהוָה וַיִּטֶּשׂ שָׁם אֶהְלֹו וַיִּכְרֹו-שָׁם עַבְדֵי-יִצְחָק בְּאֵר:

Gen. 26:25 And he built an altar there, and called upon the name of Yahuah, and pitched his tent there: and their Yatsqaq's <sup>(Isaac's)</sup> servants dug a well.

### **Something to think about when we talk about the Feast Days. Can we Keep it here?**

Yakazqa'al <sup>(Ezekiel)</sup> 11:16

לָכֵן אָמַר כֹּה-אָמַר אֲדֹנָי יְהוִה כִּי הִרְחַקְתִּים בְּגוֹיִם וְכִי הִפְצִיתִים בְּאֶרְצוֹת וְאֲנִי לֹהֵם לְמִקְדָּשׁ מִעַט בְּאֶרְצוֹת אֲשֶׁר-בָּאוּ:

Ezek. 11:16 Therefore say, Thus says Yahuah Adaniy; All though I have cast them far off among the heathen, and all though I have scattered them among the countries, yet will I be to them as a little **sanctuary** in the countries where they shall come.

### **Time to get into the different parts of the Tabernacle.**

Ex. 25:10 וַעֲשׂוּ אַרְזֵן עֲצֵי שִׁטִּים אֲמֹתַיִם וְחֹצֵי אַרְפֹּו וְחֹצֵי רַחְבּוֹ וְאִמָּה וְחֹצֵי קִמְחֹו:

Ex. 25:11 וְצִפִּיתָ אֹתוֹ זָהָב טְהוֹר וּמַחֲוִץ תַּצְפִּנּוּ וְעֹשֶׂיֶת עֲלָיוו נָר זָהָב סָבִיב:

וַיִּצְקֶתָ לוֹ אַרְבַּע טַבַּעֲת וְזָהָב וְנִתְּחָה עַל אַרְבַּע פְּעֻמָּתָיו וְשִׁתֵּי טַבַּעֲת עַל-צִלְעוֹ הָאֶחָת וְשִׁתֵּי טַבַּעֲת עַל-צִלְעוֹ הַשְּׁנִיָּה:

Ex. 25:12

Ex. 25:13 וְעֹשֶׂיֶת בְּרֵי עֲצֵי שִׁטִּים וְצִפִּיתָ אֹתָם זָהָב:

Ex. 25:14 וְהִבַּאתָ אֶת-הַבְּרִידִים בְּטַבַּעֲת עַל צִלְעַת הָאֶרְזֵן לְשֵׂאת אֶת-הָאֶרְזֵן בָּתָּם:

Ex. 25:15 בְּטַבַּעֲת הָאֶרְזֵן וְהָיוּ הַבְּרִידִים לֹא יִסְרוּ מִמֶּנּוּ:

Ex. 25:16 וְנִתְּתָ אֶל-הָאֶרְזֵן אֶת הַעֲדֹת אֲשֶׁר אֶתָּן אֲלֵיךָ:

Ex. 25:17 וְעֹשֶׂיֶת כַּפָּרֶת זָהָב טְהוֹר אֲמֹתַיִם וְחֹצֵי אַרְפָּה וְאִמָּה וְחֹצֵי רַחְבָּה:

Ex. 25:18 וְעֹשֶׂיֶת שְׁנַיִם כַּרְבִּים זָהָב מִקָּשָׁה תַעֲשֶׂה אֹתָם מִשְׁנֵי קְצוֹת הַכַּפָּרֶת:

Ex. 25:19 וַעֲשֵׂה כְרוֹב אֶתָּר מִקָּשָׁה מִזָּה וְכְרוֹב-אֶתָּר מִקָּשָׁה מִזָּה מִן-הַכַּפָּרֶת תַעֲשֶׂה אֶת-הַכַּרְבִּים עַל-שְׁנֵי קְצוֹתָיו:

וְהָיוּ הַכַּרְבִּים פְּרָשֵׁי כְנָפַיִם לְמַעַלָּה סֹכְכִים בְּכַנְפֵיהֶם עַל-הַכַּפָּרֶת וּפְגִיחָם אִישׁ אֶל-אֶחָיו אֶל-הַכַּפָּרֶת וְהָיוּ פְגִי הַכַּרְבִּים:

Ex. 25:20

Ex. 25:21 וְנִתְּתָ אֶת-הַכַּפָּרֶת עַל-הָאֶרְזֵן מִלְּמַעְלָה וְאֶל-הָאֶרְזֵן תִּתֵּן אֶת-הַעֲדֹת אֲשֶׁר אֶתָּן אֲלֵיךָ:

וְנוֹעַדְתָּ לָךְ שֵׁם וְדַבַּרְתָּי אִתָּךְ מֵעַל הַכַּפָּרֶת מִבֵּינֵן שְׁנֵי הַכַּרְבִּים אֲשֶׁר עַל-אֶרְזֵן הַעֲדֹת אֶת כָּל-אֲשֶׁר אֲצַוְהָ אוֹתָךְ אֶל-בְּנֵי

Ex. 25:22 יִשְׂרָאֵל:

Ex. 25:10 And they shall make an ark of shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

Ex. 25:11 And you shall overlay it with pure gold, within and without Shall you overlay it, and Shall make upon it a crown of gold round about.

Ex. 25:12 And you Shall cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

Ex. 25:13 And you Shall make staves of shittim wood, and overlay them with gold.

Ex. 25:14 And you Shall put the staves into the rings by the sides of the ark, that the ark may be borne with them.

Ex. 25:15 The staves shall be in the rings of the ark: they shall not be taken from it.

Ex. 25:16 And you Shall put into the ark the testimony which I shall give you.

Ex. 25:17 And you Shall make a mercy seat of pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

Ex. 25:18 And you Shall make two cherubims of gold, of beaten work Shall you make them, in the two ends of the mercy seat.

Ex. 25:19 And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall ye make the cherubims on the two ends thereof.

Ex. 25:20 And the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be.

Ex. 25:21 And you Shall put the mercy seat above upon the ark; and in the ark you Shall put the testimony that I shall give you.

Ex. 25:22 And there I will meet with you, and I will commune with you from above the mercy seat, from between the two cherubims which *are* upon the ark of the witness, of all *things* which I will give you in commandment unto the children of Yashra'al <sup>(Israel)</sup>.

The Ark is symbolic of Alahiym(s) throne. This was the most set-apart furniture in the Tabernacle. The Ark was built to house the Tabernacle. This was the first item of the furniture made.

The Ark was called by many names:

- Ark of the witness <sup>(Testimony)</sup> (Ex. 25:22)
- The Ark of the Covenant <sup>(Num. 10:33)</sup>
- The Ark of Alahiym <sup>(1 Sam. 3:3)</sup>
- The Ark of Yahuah Alahiym <sup>(1 Ki. 2:26)</sup>
- The Set-apart Ark <sup>(2 Chr. 35:3)</sup>
- The Ark of your strength <sup>(Ps. 132:8)</sup>

The Ark was made out of Shittim wood.

- Shittim wood grows in the Mount Sinai desert. This is the strongest wood you can get.
- It grows out of dry ground
- It is not a pretty tree to look upon.
- This was a picture of the Mashiyach in the flesh form. See Yashayahu <sup>(Isaiah)</sup> 53:2

The Ark was overlaid in gold

- Gold  $\text{זָהָב}$  [The Zayin mean weapon or tool, Hey means to reveal and the Bet means house or family]. A weapon or Tool that reveals the house. Gold is a precious metal that means splendor, brilliance, and shimmer. It is a picture of being refined by fire <sup>(Rev. 3:18)</sup>
  - Shimmer in its noun form means image of producing, by reflecting faint light or like heat waves.
    - Why is this important? It is showing that by putting this gold on the strong wood the two natures becomes one and will reflect the light of the Most High.
    - Hebrews 1:3 Who being the **brightness** of *his* esteem, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;
      - **541. ἀπαύγασμα *apaugasma***, *ap-ow'-gas-mah*; from a compound of 575 and 826; an off-flash, i.e. effulgence: — brightness. To shine, to reflect splendor or brightness
  - Philippians 2:6-11
    - Phil. 2:6 Who, being in the form of Alahiym, thought it not robbery to be equal with Alahiym:
    - Phil. 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:
    - Phil. 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.
    - Phil. 2:9 Wherefore Alahiym also hath highly exalted him, and given him a name which is above every name:
    - Phil. 2:10 That at the name of Yahusha every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;
    - Phil. 2:11 And *that* every tongue should confess that Yahusha Mashiyach *is* Sovereign, to the esteem of Alahiym the Father.
  - We are to be a replica of the same. Two natures becoming one to the esteem of Yahuah. [Remember this pattern was giving to Mushah <sup>(Moses)</sup> and the Mashiyach <sup>(Messiah)</sup> is a pattern that was given to us].
  - We are called trees in Yashayahu <sup>(Isaiah)</sup> 61:3 and we are to be a light to the world, Mattithyahu <sup>(Matthew)</sup> 5:14-16

### What was in the Ark?

- Golden pot of manna
  - Manna was known by three other names.
    - Bread from Heaven <sup>(Ex. 16:4)</sup> (Shaul called it Spiritual food; 1 Cor. 10:3)
    - Messenger <sup>(Angel)</sup> food <sup>(Ps. 78:25)</sup>
    - Light Bread <sup>(Num. 21:5)</sup> [Light here means despised/cursed/vile קלקל].

- Manna was put in a golden bowl <sup>(Ex.16:22)</sup>. how did it last throughout its time in the Ark? It was made set-apart, and was in the presences of the Most High.
  - Mashiyach <sup>(Messiah)</sup> stated he was the real bread from Heaven Yahuchanan <sup>(John)</sup> 6:32.
    - Ark in Hebrew means Coffin. So the Mashiyach <sup>(Messiah)</sup> came down, Tabernacle with us <sup>(John 1:14)</sup>. By way of a body that was prepared for Him <sup>(Hebrews 1:5)</sup>. Within Him was the Word, Commandments, and The rod, which we will see in just a moment. In the end we will take part in eating the Hidden Manna according to Revelations 2:17.
- Aharan's <sup>(Aaron's)</sup> rod
  - **8247.** שָׂקָד **shaqed**, *shaw-kade'*; from 8245; the almond (tree or nut; as being the earliest in bloom):—almond (tree).
    - 8245. שָׂקָד **shaqad**, *shaw-kad'*; a primitive root; **to be alert**, i.e. sleepless; **hence to be on the lookout** (whether for good or ill):—hasten, remain, **wake, watch (for).** [Fruit]
- The Covenant Tablets
  - Hebrews 10:7 He comes in the volume of the book
  - Mattithyahu 5:17 Came to fulfill
  - Luke 24:43-45 Law, Prophets and Psalms written concerning Him.

**Next we will look at what is on top of the Ark.**

- The Mercy Seat
  - **3727.** כַּפֹּרֶת **kapporeth**, *kap-po'-reth*; from 3722; **a lid (used only of the cover of the sacred Ark)**:—mercy seat.
    - 3722. כָּפַר **kaphar**, *kaw-far'*; a primitive root; **to cover** (specifically with bitumen); figuratively, to expiate or condone, to placate or cancel:—appease, make (an **atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, purge (away), put off, (make) reconcile(-liation).**
    - The purpose for the mercy seat is for Yashra'al <sup>(Israel)</sup> learn how merciful our Creator is. He has a set system that will never change as to how atonement works.
      - Atonement is always through blood. Why? Uayiqra <sup>(Leviticus)</sup> 17:11.
- **Lev. 17:11** כִּי נִפְשׁ הַבָּשָׂר בַּדָּם הוּא וְאֲנִי נִתְתִּיו לָכֶם עַל-הַמִּזְבֵּחַ לְכַפֵּר עַל-נַפְשׁוֹתֵיכֶם כִּי-הַדָּם הוּא בְּנִפְשׁ וְכַפֵּר : <sup>Lev. 17:11</sup>
- **Lev. 17:11** For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an **atonement for your souls**: for it *is* the blood *that* make an **atonement** for the soul.
  - The Mercy Seat if for our souls. (What do you do when there is No more Mercy Seat, to atone for souls? Keep in mind BLOOD is needed!) That is the purpose for a Mashiyach <sup>(Messiah)</sup>



Ex. 25:33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

Ex. 25:34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

Ex. 25:35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

Ex. 25:36 Their knops and their branches shall be of the same: all it *shall be* one beaten work of pure gold.

Ex. 25:37 And you shall make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. <sup>(Matt. 25:1-13)</sup>

Ex. 25:38 And the tongs thereof, and the snuff dishes thereof, *shall be* of pure gold.

Ex. 25:39 *Of* a talent of pure gold shall he make it, with all these vessels. <sup>(Matt. 25:14-30)</sup>

Ex. 25:40 And look that you make *them* after their pattern, which was showed you in the mount.

We need to break this Manurah <sup>(Menorah)</sup> down to See the Mashiyach <sup>(Messiah)</sup>, Yashra'al <sup>(Israel)</sup> and some end-time prophecy. [Yahuchanan <sup>(John)</sup> 15:1-6 We are the Branches]

The center of the Manurah (Menorah) is called a Yarak

1. **3409.** יָרֵךְ **yarek**, *yaw-rake'*; from an unused root meaning to be soft; the thigh (from its fleshy softness); by euphem. The generative parts; figuratively, a shank, flank, side:—x **body, loins, shaft**, side, thigh.
2. 7069. קָנָה **qanah**, *kaw-naw'*; a primitive root; to erect, i.e. **create; by extension, to procure, especially by purchase** (causatively, sell); by implication **to own:—attain, buy(-er), teach to keep cattle**, get, provoke to jealousy, possess(-or), **purchase, recover, redeem**, x surely, x verily.
3. **3730.** כַּפְתּוֹר **kaphtor**, *kaf-tore'*; or (Am. 9:1) כַּפְתּוֹר **kaphtowr**, *kaf-tore'*; probably from an unused root meaning to encircle; a chaplet; but used only in an architectonic sense, i.e. the capital of a column, or a wreath-like button or disk on the candelabrum: knop, (upper) lintel.

Amos 9:1 רָאִיתִי אֶת-אֲדַנְיָ נֹכַח עַל-הַמִּזְבֵּחַ וַיֹּאמֶר הוֹדֵךְ הַכַּפְתּוֹר וְיָרֵעֵשׂוּ הַסָּפִים וּבְצַעֲמָם בְּרֹאשׁ כָּלֵם וְאַחֲרֵיהֶם בַּחֲרֹב אֶהְרֹג לֹא-יִנָּס לָהֶם נֶס וְלֹא-יִקַּלֵּט לָהֶם פְּלִישׁ׃

Amos 9:1 I saw Adanaiy <sup>(Sovereign)</sup> standing upon the altar: and he said, Smite **the lintel** of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that flee of them shall not flee away, and he that escapes of them shall not be delivered.

This lintel on the door post, should have you thinking about Passover.

Mashiyach <sup>(Messiah)</sup> said He is the light of the world [Yahuchanan <sup>(John)</sup> 8:12].

#### I. **1 Yahuchanan <sup>(1 John)</sup> 1:5-7**

1John 1:5 This then is the message which we have heard of him, and declare unto you, that Alahiym is light, and in him is no darkness at all.

1John 1:6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

1John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Yahusha Mashiyach his Son cleanse us from all sin.

## II. 1 Thessalonians 5:1-6

1Th. 5:1 But of the times and the seasons, brethren, you have no need that I write unto you.

1Th. 5:2 For yourselves know perfectly that the day of Yahuah so comes as a thief in the night.

1Th. 5:3 For when they shall say, Peace and safety; then sudden destruction comes upon them, as travail upon a woman with child; and they shall not escape.

1Th. 5:4 But you, brethren, are not in darkness, that that day should overtake you as a thief.

1Th. 5:5 You are all the children of light, and the children of the day: we are not of the night, nor of darkness.

1Th. 5:6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

## III. Mattithyahu <sup>(Matthew)</sup> 5:14-16

Matt. 5:14 You are the light of the world. A city that is set on an hill cannot be hid.

Matt. 5:15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it gives light unto all that are in the house.

Matt. 5:16 Let your light so shine before men, that they may see your good works, and esteem your Father which is in heaven.

## IV. Revelations 21:22-26, 22:1-5

Rev. 21:22 And I saw no temple therein: for Yahuah Alahiym Almighty and the Lamb are the temple of it.

Rev. 21:23 And the city had no need of the sun, neither of the moon, to shine in it: for the esteem of Alahiym did lighten it, and the Lamb the light thereof.

Rev. 21:24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their esteem and honor into it.

Rev. 21:25 And the gates of it shall not be shut at all by day: for there shall be no night there.

Rev. 21:26 And they shall bring the esteem and honor of the nations into it.

Rev. 22:1 And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of Alahiym and of the Lamb.

Rev. 22:2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

Rev. 22:3 And there shall be no more curse: but the throne of Alahiym and of the Lamb shall be in it; and his servants shall serve him:

Rev. 22:4 And they shall see his face; and his name *shall be* in their foreheads.

Rev. 22:5 And there shall be **no night there**; and they need no candle, neither light of the sun; for Yahuah Alahiym gives them light: and they shall reign for ever and

ever. [“No night there” Think about Yashra’al <sup>(Israel)</sup> in Mitsraiym <sup>(Egypt)</sup> in the land of Goshem].

The Set-apart place had no windows so the light was hidden from the world. The only ones that could enjoy the light was the Priest. So it is with Yashra’al <sup>(Israel)</sup> we will be a nation of Priest or a royal priesthood. And enjoy His light. This time around it will not be hidden.

The Manurah <sup>(Menorah)</sup> is a picture of the assembly

**I. Revelation 2:1-5**

Rev. 2:1 Unto the messenger <sup>(angel)</sup> of the assembly of Ephesus write; These things says he that holds the seven stars in his right hand, who walks in the midst of the seven golden candlesticks;

Rev. 2:2 I know your works, and your labor, and your patience, and how you can not bear them which are evil: and you have tried them which say they are apostles, and are not, and have found them liars:

Rev. 2:3 And have borne, and have patience, and for my name’s sake have labored, and hast not fainted.

Rev. 2:4 Nevertheless I have *somewhat* against you, because you have left your first love.

Rev. 2:5 Remember therefore from where you are fallen, and repent, and do the first works; or else I will come unto you quickly, and will remove your candlestick out of his place, except you repent.

The oil is a picture of the Ruach <sup>(Spirit)</sup>.

**I. Revelation 4:5**

Rev. 4:5 And out of the throne proceeded lightning and thundering and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of Alahiym.

1<sup>st</sup> Understanding more on the Ruach <sup>(Spirit)</sup>

**I. Revelations 3:1**

Rev. 3:1 And unto the messenger <sup>(angel)</sup> of the assembly in Sardis write; These things says he that hath the seven Spirits of Alahiym, and the seven stars; I know your works, that you have a name that you live, and are dead.

a. The Seven Spirits are His sevenfold ministry. Yashayahu <sup>(Isaiah)</sup> 11:1-2

: וְיֵצֵא הַטֵּר מִגִּזְעוֹ יֵשׁוּעַ וְנִצָּר מִשָּׂרְשָׁיו יִפְרֹחַ: Is. 11:1

: וְנָתַתָּה עָלָיו רוּחַ יְהוָה רוּחַ חֵכְמָה וּבִינָה רוּחַ עֲזָרָה וְנִבְיֹלָה רוּחַ דָּעַת וְיִרְאַת יְהוָה: Is. 11:2

Is. 11:1 And there shall come forth a rod out of the stem of Yashiy <sup>(Jesse)</sup>, and a Branch shall grow out of his roots:

Is. 11:2 And the spirit of Yahuah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Yahuah;

- The Spirit Should be on You
- The Spirit of wisdom

- The Spirit of Understanding
- The Spirit of Counsel
- The Spirit of Might
- The Spirit of Knowledge
- The Spirit of Fear

So what we have altogether is The Sevenfold ministry of the Ruach <sup>(Spirit)</sup> ties in with seven branches on the Manurah <sup>(Menorah)</sup>.

The Spirit rested on the Mashiyach <sup>(Messiah)</sup>, which was a shadow & picture or pattern that we should follow Yahuchanan <sup>(John)</sup> 15:26-27.

#### **I. Yahuchanan 14:26; 16:13-14**

John 14:26 But the Comforter, *which is* the Set-apart Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come.

John 16:14 He shall esteem me: for he shall receive of mine, and shall show *it* unto you.

2<sup>nd</sup> The Branches are broken down, three to the right and three to the left of the Manurah <sup>(Menorah)</sup>. That speaks of the threefold purpose of the Ruach <sup>(Spirit)</sup> on this earth

1. Convinces the world of Sin
2. Righteousness
3. Judgment
4. **Yahuchanan <sup>(John)</sup> 16:7-12**

John 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

John 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

John 16:9 Of sin, because they believe not on me;

John 16:10 Of righteousness, because I go to my Father, and you see me no more;

John 16:11 Of judgment, because the prince of this world is judged.

John 16:12 I have yet many things to say unto you, but you cannot bear them now.

3<sup>rd</sup> *The Ruach is one of the major players for Salvation*

#### **1. Mattithyahu 25:1-13**

Matt. 25:1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

Matt. 25:2 And five of them were wise, and five *were* foolish.

Matt. 25:3 They that *were* foolish took their lamps, and took no oil with them:

Matt. 25:4 But the wise took oil in their vessels with their lamps.

Matt. 25:5 While the bridegroom tarried, they all slumbered and slept.

Matt. 25:6 And at midnight there was a cry made, Behold, the bridegroom cometh; go you out to meet him.

Matt. 25:7 Then all those virgins arose, and trimmed their lamps.

Matt. 25:8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

Matt. 25:9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go you rather to them that sell, and buy for yourselves.

Matt. 25:10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Matt. 25:11 Afterward came also the other virgins, saying, Sovereign, Sovereign, open to us.

Matt. 25:12 But he answered and said, Verily I say unto you, I know you not.

Matt. 25:13 Watch therefore, for you know neither the day nor the hour wherein the Son of man comes.

(Note what items are being used in this parable. The Lamp or the Menorah<sup>(Menorah)</sup> etc). Be mindful that the tongs and snuff dish was used to trim the lamp. Typically means the cleansing of the believers. This is done daily. If you do not remove the dead material from the wick it might prevent the light from shining brightly. But if it is trimmed correctly the light is so bright that you cannot see the wick. The wick is you. But if the light goes out the wick is black, and that by the picture of darkness.

## 2. **Romans 8:9-11**

Rom. 8:9 But you are not in the flesh, but in the Spirit, if so be that the Spirit of Alahiym dwell in you. Now if any man have not the Spirit of Mashiyach<sup>(Messiah)</sup>, he is none of his.

Rom. 8:10 And if Mashiyach<sup>(Messiah)</sup> be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

Rom. 8:11 But if the Spirit of Him that raised up Yahusha from the dead dwell in you, He that raised up Mashiyach<sup>(Messiah)</sup> from the dead shall also quicken your mortal bodies by his Spirit that dwells in you.

## 3. **In order for this to happen you have to be born from the Ruach<sup>(Spirit)</sup> Yahuchanan<sup>(John)</sup> 3:3-8**

John 3:3 Yahusha answered and said unto him, Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of Alahiym.

John 3:4 Nicodemus says unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

John 3:5 Yahusha answered, Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of Alahiym.

John 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

John 3:7 Marvel not that I said unto you, You must be born again.

**John 3:8** The wind blows where it listens, and you hear the sound thereof, but can not tell whence it comes, and where it goes: so is every one that is born of the Spirit.

**4. See the gift that helps ourselves as well as one another 1 Corinthians 12:7-13**

1Cor. 12:7 But the manifestation of the Spirit is given to every man to profit good.

1Cor. 12:8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

1Cor. 12:9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

1Cor. 12:10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

1Cor. 12:11 But all these work that one and the selfsame Spirit, dividing to every man severally as he will.

1Cor. 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Mashiyach <sup>(Messiah)</sup>.

1Cor. 12:13 For by one Spirit are we all immersed into one body, whether *we be* Yahudiym or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

*Closing with the reading of Corinthians*

**5. 1 Corinthians 6:19-20**

1Cor. 6:19 What? know you not that your body is the temple of the Set-apart Spirit *which is* in you, which you have of Alahiym, and you are not your own?

1Cor. 6:20 For you are bought with a price: therefore esteem Alahiym in your body, and in your spirit, which are Alahiym(s).