

Shiur L'Yom Shishi¹

[Friday's Study]

READINGS: **Torah Terumah:** Exodus 26:31 - 27:23
 Haftarah: I Kings 6:8-13
 B'rit Chadasha: Matthew 5:33-37

As it has been shown you on the mountain

[Exodus 27:8a]

Today's Meditation is Psalm 119:81-88;

This Week's Amidah Prayer Focus is *Sim Shalom*, the *Prayer for Peace*

V'asita parochet – Then make/form/construct a veil ... *techelet v'argaman v'tola'at shani v'shesh moshezar* – [out of] fine-twined linen [dyed with] sky blue, purple, and scarlet Exodus 26:31a.

What a week it has been! Through the medium of Torah the Holy One has taken us on a whirlwind tour of the 'secret place' that He intends to serve as our home base. It all started with His whispering of three little Hebrews words: *v'asu li mik'dash* – i.e. make/build for Me a flowing receptacle of holiness. Exodus 25:8a. Since our King captured our imagination with that invitation, He has been showing us what a 'flowing receptacle of holiness' (Hebrew *mik'dash*) consists of and looks like. He has been introducing us to the dramatic flair, the jaw-dropping majesty, and the exquisite beauty of His World-Beyond-the-Veil. He has been filling up our senses with BEAUTY and WONDER. He has dazzled us with a display of Heavenly colors, Divine Textures, Pleasing, fragrant aromas, and Heavenly sounds. He has astounded us with celestial symmetry. He has awakened us to sublime symbolism. He has inspired us with masterpieces of Heavenly architecture, marvels of immaculate engineering, and wonders of Divine design. He has been doing everything He can, through Moshe's imperfect intermediation, to infuse us, one and all, with a much-needed 'Beauty Realm Perspective'. Such a perspective - which accepts only beauty and majesty as normative - looks at winter and sees the spring; looks at seedtime and sees harvest; looks at sin and sees a clear pathway to redemption; looks at disasters and sees a glorious coming season of restoration; looks at problems and sees stunning solutions; and looks at bad attitudes, addictions, afflictions, and abject failures and sees reservoirs of untapped human potential just waiting to be awakened. Wow! *Open our eyes, O Holy One, that we may start to see what You see – in all people, in all places, in all seasons, and in all situations!*

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The Holy One hears that prayer, Dear Reader. After all, He inspired it. It is all part of His Grand Plan for the redemption of mankind as a species and for the restoration of Creation to its original, intended state of beauty, fruitfulness, and shalom. He fully intends for us, His *am segulah*, to aspire to – and, gradually, of course, to fully surrender our hearts and minds to, and to wholeheartedly embrace – an *awestruck, joyful, Beauty Realm Perspective* in regard to every person we encounter and every situation we face. He knows that we are going to need such a perspective – rather than the flawed *fleshly realm perspective* common to our fellow man - before we get re-introduced to the trials and struggles of ordinary life on earth outside the ‘Holy Mountain Bubble’. He knows that our hearts need to be soaring with His compassion before we face the challenges of wars and rumors of war. He knows our minds need to be bursting with His wisdom before we are confronted by problems like hunger, thirst, and lack, and disgusting faults like greed, sloth, voyeuristic curiosity, lust, fear, anger, offense, hate, narcissism, and pride. He knows our bodies need to be supercharged with His Divine energy before we try to deal with the frustrations of human interaction and the perils of interpersonal drama. He has therefore whisked us away to His Heavenly Courts, and taken His time showing us around the Beauty-Rich spiritual dimension in which He abides, delights, and reigns. He has lifted our gaze above the profane, the obscene, and the mundane – to the amazing, invigorating, empowering domain in which He and the angelic legions who serve Him dwell in infinite, immeasurable delight and *shalom*. He has opened our eyes to things far too wonderful for our finite minds to understand.

Getting A Beauty Realm Perspective – To Take Back Into, and Gradually Transform, Our Fleshly Realm World

Everywhere we have looked this week in our King’s Courts - in every chamber and hall, in every direction - we have been overwhelmed by *grandeur*. Such scenes! Such sounds! Such scents! Such colors! Such designs! Such Symmetry! Such Intricacy! Such Efficiency! Such Cooperation! Such Intimacy! Such Gravitas – yet such Shalom! Such ... well, BEAUTY! We have been mesmerized by majesty. We have been surrounded by Splendor. We have been transformed by Magnificence, inspired by Brilliance, and uplifted by Grandeur. We are trembling. Never have we felt more alive! Never have we felt more at home. It has truly been a weeklong *magical mystery tour*.

We have been caught up in *the Beauty Realm* – and it has taken our breath away. If we could stay in this world forever, we would; but for now, at least, we – and the fresh visions of beauty we have seen – are just too badly needed back on earth. The world down below needs to know there is a *Beauty Realm*. The world needs to see, talk to, and trade and work alongside people who have seen and basked in Beauty,

and been empowered by a Beauty Realm Perspective. The world needs to be introduced to, and see manifesting right before their eyes, our Divine Bridegroom's Beautiful Kingdom. So Beauty, it is time! Beautiful people, with beautiful visions, beautiful hearts, beautiful souls, beautiful words, and beautiful behaviors - ARISE!

*In the clefts of the rock - in the secret places of the cliff -
Let me see your face! Let me hear your voice!
For your voice is sweet, and your face is lovely.*

*Come, my beloved, let us go forth to the field; let us lodge in the villages.
Let us get up early to the vineyards;
Let us see if the vine has budded. the grape blossoms are open,
and the pomegranates are in bloom.*

[Song of Songs 2:14; 7:11-12]

The mundane world of ordinary life awaits us – but not quite yet! There is so much more for us to see here in the Beauty Realm! Did we forget to talk about ... and marvel concerning ... the beauty of the *veil* that separates the chamber in which the menorah, the table of showbread, and the golden altar of incense are found from the chamber where the ark of the covenant and its beautiful *kaporet*, or covering, will reside?

Behold The Veil. And Stare In Wonder at What Lies Beyond

We have discussed that the structure the Holy One wants us to build for Him is to be both a receptacle of flowing, pulsing holiness – *i.e.* a *Mik'dash* - and a place that will accommodate His abiding Presence – *i.e.* a *Mish'kan*. We have also discussed that the edifice is to consist of three functional components – first, an outer court, second, a *kadosh*, or 'holy place', and finally, a *kadosh ha-k'doshim*, or "place of superlative holiness". The revelation download started with the Holy One introducing Moshe to the essential nuclear core of the Kingdom of Heaven – *i.e.* the *aron* [ark] that is to house the tablets of Torah. The Holy One then proceeded to introduce Moshe to the *menorah* and the *shulchan* [table] from the 'holy place'. Now it is time for Moshe to see what separates the chamber where the *menorah* and the *shulchan* are stationed from the next chamber, where the *aron* will reside. Will there be a permanent, impassible barrier that separates the area of the menorah and the table [and, we will eventually find, the golden altar of incense], from the ark? No, it will not be like that at all. The 'wall of separation' that will mark off the holy place from the *kadosh ha-k'doshim* is to be a simple – yet beautiful and multi-colored – linen *parochet*, or veil.

You heard right – the Holy One starts today's aliyah of Torah by instructing Moshe: ***V'asita parochet*** - make for Me a *veil*.

Our Very Special Bridal Veil

Every bride-to-be needs a veil, right? A Bride-People is apparently no exception.

Are you curious about what the veil the Holy One has in mind for us will look like? Here are the words the Holy One used to instruct us on the placement of the King's chambers *parochet*.

V'heveta shamah mibeit l'parochet et Aron ha-Edut

Into the space behind this curtain you are to bring the Ark of Testimony.

V'hiv'dilah ha-parochet lachem beyn ha-kodesh

This curtain will thus divide between the Holy Place

uveyn k'desh ha-k'dashim

and the Holy of Holies.

[Exodus 26:31-33]

Everyone in the camp could pass through the 'way' and enter the courtyard where the bronze altar and bronze laver were located. Multiple "friends of the Bride" could enter into the *kadosh*, where the menorah, the table of showbread, the golden altar of incense, and the veil, were located. But beyond the *parochet* there was a level of intimacy with the Holy One for which the Bride-to-be was not yet anywhere near ready.

After all, what purpose does a veil serve? It is a hint that there is so much more to come - more *revelation*, more *relationship*, more *communion*, and more *intimacy*. It is *an invitation to anticipate*. It is to make us hunger to know our King as we are known by Him. It is a reminder that now we see our King, as it were, through a glass, darkly; but one day, we will see Him face-to-Face!²

A *veil*, as you will recall, is not for the Bridegroom - it is *for the bride*. A veil does not cover the Bridegroom's face - but the bride's. What does it mean when a bride wears a veil?³ First of all it declares to the world, on behalf of the bride, that "I recognize, and want everyone else to know, that I am set apart to - and for - my Beloved, and therefore I do not reveal my face - my emotions or my beauty - to any other but Him." Secondly the bridal veil proclaims to the Bridegroom *My union with You, My Beloved, is certain ... but it is not time - not now, not yet*. The veil in the ***Mish'kan*** is *the veil of a fervent, but immature, Bride-to-be*. It is a veil appropriate for one who, on her betrothal day ...

*... perceived the thunder and the lightning flashes
and the sound of the trumpet and the mountain smoking;
and ... TREMBLED and STOOD AT A DISTANCE.
Then ... they said to Moshe,
'Speak to us yourself and we will listen;*

² See I Corinthians 13:12: *Now we see in a mirror, dimly; but then, face-to-Face. Now I know in part, but then I will know even as I am known.*

³ Other than in an Islamic society, that is.

but LET NOT GOD SPEAK TO US, or WE WILL DIE.'

[Exodus 20:18-19]

At the proper time, our Bridegroom will lift our veil. And we shall see Him ... *face-to-Face*, and know Him even as we are known by Him. But alas, now we are *really* getting ahead of ourselves, aren't we?

Come To the Altar – The Bridegroom-King Will Meet You There!

We have spoken of an outer court – but we have not yet discovered what the Holy One wants us to put out there. Today, in the second section of the aliyah, we find out. In the outer court of the *Mish'kan* the Holy One wants us to build an altar upon which every member of the Redeemed Community can approach Him, meet with Him, and commune with Him in very deep, personal ways. Yes, you read that correctly. The brazen altar was designed to be *a place of Divine encounter for the common man* - every bit as much as the mercy seat in the holy-of-holies was to be a place of Divine encounter for the High Priest. The brazen altar was the place ordained by the Holy One for ordinary folk like you and me to come to put to death in the Divine Flame all things that hinder a human being from experiencing true love and intimacy with the Divine Bridegroom. I know that is not the image most people have of the brazen altar. I know that many have been taught erroneously that the only one who could meet with the Holy One at the Tabernacle was the anointed High Priest, and that this meeting could only occur once a year.

While the Bible does speak of a special once-a-year meeting to take place between the High Priest [on behalf of the entire Redeemed Community] and the Holy One, that special purpose meeting is NOT by any means the only meeting that the Holy One planned to have with His people in the Tabernacle. The once-a-year meeting in the holy-of-holies had a very specific purpose – to deal with important *national issues*, not personal ones. That special once-a-year meeting was designed to deal prophetically with *end-time issues* of ultimate atonement for the nation of Israel [when, as Shaul of Tarsus taught, *all Israel will be saved*] not to deal with day-by-day recurring issues of intimacy between us as individual bride-in-training candidates and the Holy One as our Divine Bridegroom.

We are going to learn later on in Torah that there are actually twelve *very different kinds of very personal, intimate meetings* the Holy One wants to have with ordinary people – people like you and me - at this location⁴. Personal issues between the Holy One's chosen Bride-in-training and the Holy One Himself were not designed to be resolved in the Holy of Holies once a year – they were to be dealt with at the Brazen Altar, in the outer court of the Tabernacle, any time our hearts longed to experience our Bridegroom's presence.

Much more detail will be provided on the marvelous truth associated with this revelation in connection with our study of Leviticus. For the time being, however, please just understand that the brazen altar the Holy One instructed us to build in the outer court of the *Mish'kan*, visible and accessible to all, was definitely not as you may have been taught designed to be a place of ‘appeasement’ of God through animal sacrifice. What this altar was instead designed by our Divine Bridegroom to be was *a place of regularly re-enacting, on earth, for all to see, the before-the-foundation-of-the-world event in connection with which the Holy One, with each one of us individually and all of us collectively in mind, caused a perfect, sinless Lamb to be slain on behalf of all human beings.*

The Brazen Altar – Our Very Special Bride-and-Bridegroom Meeting Place

You will notice that I just described what was to be done at the brazen altar as ‘re-enacting’ something that happened ‘*before the Foundation of the World*’. See **Matthew 13:35 and 25:34, Hebrews 4:3, I Peter 1:20, Ephesians 1:4, Revelation 13:8, and Revelation 17:8**. I am aware that some ‘time bound’ readers will argue I should not have said that. They will protest that what I should have said instead of re-enacting was ‘pre-enacting’ or ‘prefiguring’. And they will be offended that I referenced something that took place ‘before the foundation of the world’ as the focal point of all that ever took place at the brazen altar, instead of the bloody act of crucifixion that took place on the hill called Golgotha on Passover, c. 29 CE.

Some may think that by making such statements I am ‘denigrating the Cross’. If anyone thinks that however they will be *dead wrong*. I am merely attempting to *put what they call ‘the Cross’ and the Crucifixion into proper perspective*. I am trying to point the reader to the Torah-based origin, the purpose, and the true, deep, eternal meaning behind the drama that played out before the eyes of the world on the hill called Golgotha. From the perspective of our Covenant Partner in Heaven, you see, the event that Scripture refers to as occurring before the Foundation of the World and the one that Scripture refers to as occurring on Golgotha’s hill were one and the same event. The Holy One is ‘outside’ of time. Time is merely a creation of the Holy One, a stage for human beings to inhabit. Time provides a convenient frame of reference for human minds. But the Holy One is He who *was*, who *is*, and who *will be*. He can, and does, inject His words, manifestations of Himself, and His will, into what we call ‘time’ at will. He does it regularly. And when He does so, the words and images He thus injects –which are eternal, as He is eternal, and infinite as He is infinite - are not *bound* or *limited* by time in any way.

Thus what happened on Golgotha in c. 29 CE is the same event that happened

‘before the foundation of the world’ – at Golgotha what happened outside of time, before the foundation of the world, was *merely made manifest for human eyes to see*, and thereby brought into the consciousness of we who *live in the realm of* and are able only to *think of things in terms of* time.

Passover circa 29 CE is not when the critical spiritual event *happened*; it is merely when human eyes *drank in the spectacle of it*. The Lamb, you see, was slain before the foundation of the world. From the Holy One’s perspective, He was slain before there were any Jewish people either to accept Him, deny Him, cry ‘Crucify Him’, or mourn Him. From the Holy One’s perspective the Lamb was slain before there was a Pontius Pilate to issue the order or any Roman soldiers to carry it out.

The human beings who were involved in the ‘Passion’ story of Golgotha were merely actors, following a Divine script. The same Lamb was merely made visible to us all on Golgotha. Understanding this spiritual reality allows us to understand why neither the Jews nor the Romans, nor Pilate, nor Herod, nor Caiaphas, nor Judas nor Barabbas can be blamed for ‘murdering’ our Rabbi. From the foundation of the World He laid down His life *voluntarily*. The Holy One Himself *issued the decree* - and *struck the blow*. That is the true testimony the brazen altar was designed to proclaim to us.

Some Assembly Required

Here are the words with which the Holy One introduced us to the *brazen altar* on which we are to approach and meet with Him, surrendering all that hinders intimacy and love:

V'asita et ha-mizbe'ach atzei shitim

"Make the altar of shittim wood ...

Make its horns on its four corners;

its horns are to be of one piece with it; and you are to overlay it with bronze.

Make its pots to take away its ashes,

its shovels, its basins, its flesh hooks, and its fire pans:

all its vessels you are to make of bronze.

Make a grating for it of network of bronze.

Make poles for the altar, poles of acacia wood, and overlay them with bronze.

Its poles are to be put into the rings,

and the poles are to be on the two sides of the altar when it is carried.

... Make it, as it has been shown you on the mountain ...

[Exodus 27:1-8]

The Holy One designed this altar so that each time we brought an animal or a portion of grain or of wine we would see *a picture* of, and *develop a hunger* for, the eternal truth that lay behind the “replica” at which we performed our ritual –

the Lamb slain before the foundation of the world. This was the same Lamb whose skin was provided to Adam and Chava in exchange for their fig leaf coverings. It was in the virtue of, if not in memory of, this same Lamb that we appropriated blood for our doorposts on the night the Holy One slew the firstborn of Egypt. It was never the Holy One's intention for us to trust in the blood of bulls and goats slain at the brazen altar – what happened there was only to be a symbolic representation of the eternal truth the Holy One revealed to Moses on the mountain. It was to be the eternal truth revealed to Avraham our father on Mount Moriyah in which we trusted. We were – we are - to live our lives in acceptance of the truth Avraham prophesied so many years before: *on the mountain of the Holy One He will be seen*". Genesis 22:14. We are on at last on the mountain of the Holy One; and finally we see You, Glorious Messiah! We see you through a glass darkly, it is true – but finally, after all that has happened since Avraham and Yitzchak's stunning revelation on Moriyah - we really *see you* – in the fire!

Fire on the Mountain; Fire on the Altar

What part of the Heavenly Throne room is the brazen altar designed to replicate? The great plaza, or sea of glass, that extends outward from the Throne. Consider the following Heavenly Throne Room scene reported by the prophet Daniel:

*His throne [is/was/will be] a fiery flame, its wheels a burning fire;
A fiery stream issues and comes forth from before Him.
A thousand thousands minister to Him;
ten thousand times ten thousand stand before Him.*

[Daniel 7:6(b) -7]

Remember that the source of the fire on the brazen altar was *not of human origin* – instead, Torah tells us that fire *fell from Heaven*. See Leviticus 9:24. Torah also tells us that the holy fire was to be *kept burning on the brazen altar continually and never allowed to go out*. Leviticus 6:12-13. Think also therefore of the experience Yeshayahu [Isaiah] described in Isaiah 6, where the prophet describes a *seraf* [burning one] as taking 'a live coal' from the altar with tongs. We know *what altar* the prophet is talking about, don't we?

The Bridegroom King Says to Take a Terumah – Are You In or Out?

This very special week began, you will recall, with a Divine call for the taking of a *t'rumah* – *i.e.* something "lifted up" to the Holy One. At first we thought that just meant we were to bring "stuff" – *silver, gold, bronze*, cloth dyed in *sky blue, dark red*, and *crimson* dyes, pure virgin *olive oil*, and precious jewels and spices — things the Egyptians had showered on us as we were preparing for the plague of the firstborn. As the week progressed however we realized that what the Holy One really wanted us to "lift up" to Him was not our *stuff*, but US. We learned that the essence of our Divine Bridegroom's *Terumah* call was that our eyes and our hearts

be perpetually lifted up to gaze upon and internalize the Heavenly realities regarding which He pulled back the veil for Moshe to see.

We discovered that it is our Divine Bridegroom's intention to train us to become Bridal in orientation by focusing our minds and our souls and our wills and our spirits intently on the blueprint of Heavenly reality which He has revealed to Moshe during these forty days in "the Cloud". Wherever we are – forever – He wants us to always be able to picture in our mind's eye, if not our physical sight, *both the stunning beauty and the essential characteristics of the very special place He has prepared for us* as His Bride-People. It is His plan that every experience, every interaction, every relationship, every triumph, trial, and trauma which will ever be part of our lives is to be approached, viewed and interpreted by us *through the prism of the Heavenly Throne room vision* which He is making a part of our spiritual DNA.

No matter what might befall us or in what depths of despair we might [and will soon] enter He wants to equip us to remember that *we are now the Holy One's Betrothed* – and thus always *have an eternal means of access to Him, through Heavenly protocol*. We are forever to long for - and seek after - *higher ground*.

Joining Our Ancestor Avraham in His Search for a City With Foundations, Whose Builder and Maker is God

We will never be citizens – only sojourners – anywhere but in the City of our Great King. This is our week to sing with the psalmist:

*How lovely are your tents [mish'kanoteicha], Oh Holy One of Hosts!
My soul longs, and even faints for the courts [chatzerot] of the Holy One.
My heart and my flesh cry out for the living God.
Yes, the sparrow has found a home, and the swallow a nest for herself,
where she may have her young, near your altars.
Oh Holy One of Hosts, my King, and my God.
Blessed are those who dwell in your house - they are always praising you. **Selah.***

[Psalm 84]

The Holy One's "Mish'kan Discourse" of Torah will continue through our entire next parsha [*Tetzaveh*] and even to the approximate midpoint of the parsha after that [*Ki Tisa*]. When we leave *Terumah* however the focus of the Holy One's instructions will undergo a shift. Instead of focusing upon *the structures* the Holy One wants us to visualize and build, next week the Torah will turn our attention to *the people our Divine Bridegroom wants to minister in His Chambers* - and *the Garments that He has designed for them to wear*. Ah, but there will be plenty of time to talk about that *next week*. For now let us prepare our hearts for the Sabbath by returning our focus to the text of *Terumah* and to *the marvelous structures, shapes, colors, and stunning images* that our Divine Bridegroom is showing

Moshe.

Never let the longing for the place our Bridegroom has invited us to commune with Him wane. The Place to which He is calling us not a church, a synagogue, a temple, or a mosque. It is instead the place where *keruvim* and *serafim* fall down before His Throne and cry ***Holy, Holy, Holy, is the Holy One, God Almighty! The whole earth is filled with His Glory!*** It is the place where a thousand thousands minister in awe and reverence, and where ten thousand times ten thousand stand before Him to serve Him. It is the place where the court of Heaven is seated, and the books of life are open. It is the place where every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, will one day proclaim with one voice:

*Blessing and honor and glory and power
be to Him who sits on the throne, and to the Lamb, forever and ever!*

Keep looking up. There is a place in the beauty realm prepared just for you.

Questions For Today's Study

1. Today's aliyah begins with the instructions given by the Holy One for the VEIL between the holy place and the Holy of Holies.

[A] Of what combination of materials was this veil to be made?

[B] What color(s) was the veil to be?

[C] What "decorations" were to be embroidered onto it?

[D] Upon how many columns or braces was it to be hung?

[E] In Gesenius' Lexicon, look up the Hebrew word ***parochet*** [translated as "veil" in the English versions]. It is Strong's Hebrew word # 6532 (*peh, resh, kof, tav*). Try to find the verb root of this word, and describe the Hebraic word picture it is trying to convey.

[F] Read Matthew 27:45-54. What happened to this ***parochet*** when Yeshua "gave up His Spirit"? What does this mean for us?

2. After giving instructions for the ***parochet*** the Holy One tells us specifically how He wants Moshe to arrange the furniture/furnishings inside the Sanctuary. Every detail was provided – all was to be "according to the pattern" shown to Moshe on the mountain. We are to install the most essential piece of furniture first. Then, we are to proceed outward. Here are the specific instructions we received:

*Into the space behind this parochet [veil]
you will bring the aron ha-edut [i.e. the Ark of the True Testimony].
This curtain will thus divide
between the Sanctuary and the k'dosh ha-k'doshim [Holy of Holies]*

*Then, place the kaporet [cover, mercy seat] on the aron ha-edut [the Ark of the Testimony]
in the k'dosh ha-k'doshim.*

Place the shulchan [table] outside the curtain, toward the northern wall of the mish'kan.

*The menorah [lampstand] is to be opposite the table,
toward the southern wall of the mish'kan.*

[Exodus 26:34-35]

[A] Where does the Holy One instruct Moshe to place the *Aron* [the Ark]?

[B] In Gesenius' Lexicon look up the word translated as "seat" in verse 34 of Chapter 26. Write the Hebrew word (in Hebrew letters, with vowel markings, and as transliterated into English). Search out the root of this word, and, using Strong's Concordance, look for some usages of the Hebraic concept underlying that root in the book of Genesis. Write a paragraph outlining the concept as you understand it after doing this study.

[C] Where does the Holy One instruct Moshe to place the *Shulchan Paneh* [table of showbread]?

[D] Where does the Holy One instruct Moshe to place the *menorah* [the lampstand]?

3. Next the Holy One turns His attention to the one and only community altar upon which any approach to Him was to be made.

[A] What dimensions was this altar [Hebrew, *mizbeach*] to have?

[B] Of what basic material was this altar to be made?

[C] With what metal was this altar to be overlaid?

[D] List the utensils that were to be made along with this altar.

[E] What do you think was on the *mizbeach* [place of execution] that was shown to Moshe "on the mountain"?

4. After giving instructions for the ALTAR the Holy One turns His attention to the entrance to the *Mish'kan* -the WAY into the sanctuary where He had agreed to conduct betrothal diplomacy with, and relay messages for His Beloved to, the designated "friends of the Bride. Only the "friends of the Bride" [first Moshe, then later Aharon, his sons, and their direct descendants] could pass through this WAY or entrance into the *Kadosh* [Holy Place].

The entrance of the enclosure is [to be covered] with a 20-cubit embroidered drape made of sky-blue, dark red, and crimson wool, together with twisted linen.

It is to have 4 pillars and 4 bases.

[Exodus 27:16]

[A] Of what material was this to be made?

[B] What color(s) was this to be?

[C] Upon how many columns or braces was it to be hung?

5. Read John 10:7-9 and John 14:1-6.

[A] What did Yeshua say about this WAY or door?

[B] Yeshua spoke in John 14:6 of the “way”, the “truth”, and the “life”; if these terms were applied to parts of the Tabernacle, what would the “way” be? The “truth”? The “Life”?

6. Look up the word “door” [Exodus 26:36] and the word “gate” [Exodus 27:16]. Then look up the Greek words for “door” [John 10:7] and for “gate” [Luke 13:24]. Write each of the Hebrew and Greek words and their definitions/word pictures.

7. The Holy One concludes parsha *Terumah* with detailed instructions concerning the COURTYARD THAT was to surround the *mik’dash/ohel*. This courtyard was to be the “gathering place”, the place where the Redeemed Community, as a Betrothed Bride-to-be, would come to engage in chaperoned interaction with the Divine Bridegroom.

*You are to make the court of the tent:
for the south side southward there shall be hangings for the court
of fine twined linen one hundred cubits long for one side:*

Likewise for the north side in length there are to be hangings one hundred cubits long,

For the breadth of the court on the west side are to be hangings of fifty cubits;

The breadth of the court on the east side eastward are to be fifty cubits.

*The length of the court is to be one hundred cubits,
and the breadth fifty everywhere, and the height five cubits,*

*All the instruments of the tent in all its service,
and all the pins of it, and all the pins of the court, are to be of bronze.*

[A] Look up in both Strong’s Concordance and Gesenius Lexicon the Hebrew word which is translated as “court” in verse 9 of chapter 27. It is the Hebrew word *chatzer* [Strong’s Hebrew word #2691]. Write the Hebrew word (in Hebrew letters, with vowel sounds, underneath the English transliteration I have provided above). Search out the verb root of this word [it is *chatzar* Strong’s Hebrew word #2690]. Next look for some usages of the Hebraic concept underlying that root in the book of Genesis. Pay special attention to the first usage in Scripture of both this Hebrew word and its verb root. Now, write a paragraph outlining the concept of *chatzer* as you understand it after having walked through this process.

[B] What were to be the dimensions of this courtyard?

[C] On which side (facing which direction) of the courtyard was the entrance to be?

[D] How tall was the wall of the courtyard supposed to be?

[E] Could someone standing outside the courtyard see what was going on inside?

8. Today’s concluding aliyah of Haftarah *T’rumah* continues the narrative of the

building of the Temple, as follows:

*The door for the middle side- chambers was in the right side of the house:
and they went up by winding stairs into the middle [story],
and out of the middle into the third. So he built the house, and finished it;
and he covered the house with beams and planks of cedar.
He built the stories against all the house, each five cubits high:
and they rested on the house with timber of cedar.*

[1 Kings 6:8-10]

But then in the next passage **[I Kings 6:11-13]** the narrative is interrupted. The Holy One's voice rings out above all the details, telling Shlomo that *if he will do 4 things* the Holy One will release 3 corresponding blessings.

*The word of the Holy One came to Shlomo, saying,
Concerning this house that you are building,
if you will walk in my statutes, and execute my ordinances,
and sh'mar [cherish, cling to, keep watch over] all my mitzvot, to walk in them;
then will I establish my word with you, which I spoke to David your father.
I will dwell among the children of Yisra'el, and I will not forsake my people Yisra'el.*

[1Kings 6:11-13]

[A] What were the 4 conditions the Holy One laid out for Sh'lomo?

[B] In Strong's and Gesenius, look up each of the words the NIV translates as FOLLOW, DECREES, CARRY OUT, REGULATIONS, KEEP, COMMANDS, and OBEY. [You will have to go to the KJV and get its rendition of these words to access Strong's]. Write each of the Hebrew words (in Hebrew letters, with vowel markings, and in English transliteration). Search out the root forms of these Hebrew words, and meditate on the picture that develops in your mind. Then write a paragraph describing the concept or picture you see with regard to each of the words.

[C] What were the blessings the Holy One promised to release if the 4 conditions you just studied were pursued by Sh'lomo as a lifestyle?

9. In today's concluding aliyah of Brit Chadasha *T'rumah* Yeshua teaches on the subject of making vows. Once again He follows the teaching pattern he established with regard to the *Aseret HaDibrot* provisions *lo tirtzach* [you will not tear others in pieces] and *lo tifan* [you will not engage in infidelity/adultery/unfaithfulness]. The subject matter we study today is not specifically a part of the *Aseret HaDibrot*. Yeshua introduces the subject matter for today's aliyah as follows:

*...[y]ou have heard that it was said to them of old time,
'You are not to make false vows,
but you are to perform unto the Holy One your vows.'*

This refers to an apparently common "creed" in use among the religious community of Yeshua's time. It actually consists of a combination of three separate verses of Torah, taken out of context, and blended together. The three relevant verses of Torah which address the issue of vows and oaths are as follows:

*You are not to swear by my name falsely, and profane the name of your God.
I am the Holy One.*
[Leviticus 19:12]

*If a man vows a vow to the Holy One,
or swears an oath to bind his soul with a bond, he is not to break his word;
he is to do according to all that proceeds out of his mouth.*
[Numbers 30:2]

And Moshe taught:

*If you vow a vow to the Holy One your God you are not to be slack to pay it:
for the Holy One your God will surely require it of you; and it would be sin in you.*
[Deuteronomy 23:21]

Please note that in none of the quoted verses (or indeed anywhere in Torah) is the practice of making vows and/or oaths *encouraged*. The Torah discusses what happens if someone, on their own, out of emotion perhaps, or as part of a community undertaking, chooses to bind themselves to a “vow” or “oath”, tying the Holy One’s Name into the promise being made. These instructions of Torah arise out of the prophetic pronouncement of the *Aseret HaDibrot* that His Redeemed People will not take the Name of the Holy One “in vain” [*Lo tisa et-shem-Adonai Eloheicha l'shav* - Exodus 20:7]. The real issue being addressed by these *mishpatim* of Torah is *the profaning of the Holy One’s Name*.

The Holy One’s Name is not to be spoken lightly, or brought into any impure conversation. After all, the Redeemed Community was, at the time these words were spoken, being empowered to function as a kingdom of priests [ambassadors] of the Holy One which would serve as a light to the nations – profaning the Name of the Holy One [causing it to be seen as meaningless, or insubstantial, or associating it with anything false or impure] would be *inconsistent with this Divine calling*.

Today we encounter all kinds of “vows” and “oaths”. Before a witness can testify in an American court, he or she must raise the right hand and “swear” to tell “the truth, the whole truth, and nothing but the truth”. [The traditional closing words “*so help me God*” have been deleted from this oath, as has the old requirement that the witness place his left hand on the Bible while taking the oath]. Before an elected official in America can take office, he or she must take an oath of office to well and truly discharge the duties of the office and defend the Constitution of the United States. A similar vow is required before a man or woman can be inducted into the armed services of this country. Couples now are expected to say ‘vows’ when they marry. Many religious and civic organizations require a vow before persons can be admitted to membership. Schoolchildren are taught to recite the “pledge of allegiance” to the flag [and to the republic for which it stands] and many, in connection with such pledge, are taught to specifically mention “God”. Yeshua gets ‘to the heart of the matter’.

*... but I tell you, don't swear at all: neither by heaven, for it is the throne of the Holy One;
nor by the eretz, for it is the footstool of his feet;
nor by Y'rushalayim, for it is the city of the great King.*

Neither shall you swear by your head, for you can't make one hair white or black.

But let your ken ['Yes'] be ken and your lo ['No'] be lo.

Whatever is more than these is of the evil one.

[Matthew 5:34-37]

[A] Look up in Strong's the Greek words translated as "vow" and "swear" in this passage, and write each Greek word and its definition on your paper.

[B] Look up in Strong's and Gesenius the Hebrew words translated as "vow" and "swear" in Leviticus 19:12? Write those words and describe the Hebraic word pictures they represent.

[C] Do you see any difference in the Greek "perspective" and the Hebraic "perspective" on these subjects? Explain your answer.

[D] In Matthew 5:34, Yeshua teaches us "do not swear at all". What exactly do you think He was trying to prohibit? Before answering, read Acts 21:20-24, where early followers of Yeshua, blessed and aided by Shaul (the apostle Paul), participated in a specific kind of vow.

[E] What three categories of things does Yeshua specifically say we are not to "swear" or take oaths, by, and why?

[F] For further study, look at Matthew 14:7-9, Matthew 26:72-74, Galatians 1:20, and James 5:13-16. What kind of oaths can we be certain Yeshua did not want us to make?

*May the Gentle Words of the Bridegroom of Heaven awaken our awestruck hearts this Sabbath
and draw us deeper and deeper into His Transforming Presence.*

The Rabbi's son

Meditation for Today's Study

Psalm 119:81-88 [KAF]

My soul faints for your salvation. I hope in your word.

My eyes fail for your word. I say, "When will you comfort me?"

For I have become like a wineskin in the smoke. I don't forget your statutes.

How many are the days of your servant?

When will you execute judgment on those who persecute me?

The proud have dug pits for me, contrary to your Torah.

All of your mitzvot are faithful

They persecute me wrongfully. Help me!

They had almost wiped me from the eretz, but I didn't forsake your precepts.

Preserve my life according to your lovingkindness,

*so I will **sh'ma** the statutes of your mouth.*