

Terumah “Heave Offering”

Torah Reading: Exodus 25:1 - 27:19

Haftarah Reading: 1 Kings 5:12 - 6:13

Study Questions

1. What do you think about the interpretation of the symbolism of the Mishkan (Tabernacle) suggested in the commentary? Any you would like to add, subtract, or change?
2. What symbolism would you suggest for the following items: the Ark, the Menorah, the Table of Bread, the Altar, the Courtyard, and the Cherubim?
3. Why do you think the Lord wanted to have a Mishkan built in the first place?
4. How did Moshe raise the money for the Mishkan? What difference, if any, do you see in the Torah between commanded giving and free-will giving? How does this apply today?
5. Is there a connection between the Mishkan and John 1:14?

Study Notes

Purposes of the Mishkan

- “...that I may dwell among them” - Shemot 25:8 (It was for God)
- Mishkan - from the root which means “to dwell” or “to be at home”
- If we are correct that a marriage took place in Shemot 19 then we see here God providing a place for the family.
- If God had given the Torah and then left it would have given the deep impression of coldness and fear. Instead He wanted to live among them.
- Compare this with John 1:14.
- The family Ketubah is displayed in the home. God instructed Moshe to place the Torah in the Ark. God was displaying the family Ketubah in His dwelling.

Symbolism

- Yeshua tells us that we can see Him in the Torah and the Prophets (Luke 24:27)
- Hebrews 8-10 tells us that the earthly Mishkan is a “copy and a shadow” of a Heavenly reality.

The Lights (Menorah)

- It seems that it was intended to convey at least two closely connected things.
- “God’s Word is a lamp unto my feet and a light unto my path”. Just as the menorah illuminated the way to God’s presence so does the written Word of God. It also illuminates the way to the Eternal One.

- If the written Word lights up the path to God even more so does the Living Word, Yeshua, “The Light of the World”.

The Curtain and the “Showbread”

- Hebrews 10:20 tells us that the “veil” represents Yeshua. The only way to God was through Yeshua.
- Hebrews 10:19-23 teach that we can freely enter into God’s presence.
- “showbread” - lechem panim. “bread of the presence”, “bread of faces”, or “bread with faces.”
- While a direct symbolism isn’t given it seems to be connected with Yeshua, the “Bread of Life”.

The Physical Presence of the Holy One

- God would dwell in the Holy of Holies (Shemot 25:32)
- The rabbis called this physical manifestation of God the Shekinah. The Shekinah was in one place yet God was not.
- When people saw the Shekinah they did not see all of God, yet it was a certain aspect of the fullness of God. This can help explain Yeshua being fully God and being fully man. He was the fullness of God dwelling in an earthly mishkan. (John 1:14)

Living Holy Places

- Scripture uses the Holy of Holies as a symbol for the way in which the Spirit of God dwells in the believer. (1 Corinthians 6 :19)
- Our physical bodies form somewhat of a Mishkan for the presence of God. This should be a motivation to keep all that is offensive to Him away from us.

The Price of the Mishkan

- Very costly. Gold, silver, copper, wool, rare skins, and wood were just some of the materials necessary to make it.
- Remember the Egyptians freely gave many riches to them.
- Shemot 25:1-7 - the Lord required Moshe to ask for a donation. The word is terumah which is something set aside by its owner and dedicated for sacred use.
- No one was required to give. Everyone should give as their heart motivated them.

Position

- The “front” always faced eastward - Shemot (27:13) - kedmah mizrahah - “on the front toward the rising sun”.
- The key word here is kedmah which goes all the way back to the opening of Bereshit. In Bereshit 2:8 we are told that God made Eden to be a “garden eastward”.
- It seems there is a connection between the Mishkan and Eden.

