



Parasha Terumah

February 29, 2020

Parasha: Exodus 25:1-27:19

Haftarah: 1Kings 5:26-6:13

Ketuvim Shlichim: Hebrews 8:1-6

Shabbat shalom mishpacha! Our *parasha* today is *Terumah*. In *Mishpatim*, last week's *parasha*, Moses went up Mount Sinai to ADONAI and was with Him for forty days. As *Parasha Terumah* begins, ADONAI is giving Moses instructions about the Tabernacle. It begins: *1ADONAI spoke to Moses saying, 2 "Tell Bnei-Yisrael to take up an offering for Me. From anyone whose heart compels him you are to take My offering"* (Exodus 25:1-2 TLV). *Daber el-benei Yisra'el veyikchu-li terumah*; tell the sons of Israel to take up an offering for me. *Terumah*, תְּרוּמָה, is frequently translated as offering, as gift or as contribution and is understood to be a free-will offering. It was with these free-will offerings from Israel that the Tabernacle and its furnishings were built. And, as we read later in chapter 36, there was no shortage, rather there was an over-abundance and Moses finally called for a cease of giving. What this tells us is, that the hearts of the people were in this endeavor and also that they were rich in goods, in gold, silver, precious stones, fine fabrics, incense and oils. But, they did not previously possess it or earn it themselves. They got their riches as gifts from the Egyptians: *22 "Every woman is to ask her neighbor and the woman who lives in her house for silver and gold jewelry and clothing. You will put them on your sons and your daughters. So you will plunder the Egyptians"* (Exodus 3:22 TLV). It's ironic, but by being plundered, the Egyptians essentially paid back the Israelites for their years of slavery and this payoff from Egypt paid for the construction of the Tabernacle.

After ADONAI described to Moses the types of contributions that were to be brought, He said: *8 "Have them make a Sanctuary for Me, so that I may dwell among them"* (Exodus 25:8 TLV). Consider the questions, "where does ADONAI live, and why would He need a place to live? If He is omnipresent, if He is everywhere, how can He be contained in a sanctuary? He can't! And, it's not that ADONAI needed a place to live, but rather, that He chose to dwell with Israel, to come down and to tabernacle with them, just as He had done with Adam and Eve. This is a parallel with Yeshua's tabernacling with us as described in John 1: *14 "And the Word became flesh and tabernacled among us"* (John 1:14a TLV). Just as ADONAI chose to dwell among Israel in the Holy of Holies of the Tabernacle, Yeshua chose to leave heaven and live among men: *5 "Have this attitude in yourselves, which also was in Messiah Yeshua, 6 Who, though existing in the form of God, did not consider being equal to God a thing to be grasped. 7 But He emptied Himself— taking on the form of a slave, becoming the likeness of men and being found in appearance as a man. 8 He humbled Himself— becoming obedient to the point of death, even death on a cross"* (Philippians 2:5-8 TLV). From beginning to end, it has been ADONAI reaching down to us rather than us reaching up to Him, for without His making Himself known to us, we would still all be following the false gods of the other nations. He is a loving and merciful G-d and not the vengeful G-d that some make Him out to be. *8 "Have them make a Sanctuary for Me, so that I may dwell among them."* The Hebrew word "*Mikdash*" is usually translated as "Sanctuary" and literally means "a holy place." It is a combination of "*kadosh*", meaning "holy", and "*makom*", meaning

“place”; holy place. ADONAI commanded Moses to build a house for Him, a *Holy Place*, a set apart place, a place used for no other purpose, where the community could go to be with Him.

In the next verse, what has just been called *Mikdash*, or Sanctuary, is now called “the Tabernacle.” 9 *You are to make it all precisely according to everything that I show you—the pattern of the Tabernacle and the pattern of all the furnishings within—just so you must make it* (Exodus 25:9 TLV). Tabernacle is translated from the Hebrew word *mishkan*, מִשְׁכָּן, which means residence or dwelling place and comes from the word *shakan*, שָׁכַן, meaning, to dwell. A small rabbit trail here, but an important one: it is from *shakan* that we get *shekinah*, שְׁכִינָה. But, don’t frustrate yourself looking for it in the *Tanakh*. It’s not there. It comes from rabbinic literature. It is a coined Hebrew word meaning “ADONAI’s divine presence living among us.” But, it usually means much more than the Holy Spirit living within each of Yeshua’s followers. It usually refers to an outpouring of the Holy Spirit over a certain area and to the extent that those within this area are overcome by ADONAI’s presence. But, back to what the dwelling place is called: we find that everywhere else in *Parasha Terumah* and in all of the rest of Exodus, the Tabernacle is represented in Hebrew as *Mishkan* and not *Mikdash*. *Mishkan* by itself means “dwelling place”. Even though ADONAI said: 8 *“Have them make a Sanctuary (a Mikdash) for Me, so that I may dwell among them”* it is hereafter referred to as *Mishkan*, a “dwelling place.” ADONAI said: “Make Me a *Mishkan*, a dwelling place, so that I may dwell among them.” While the verse says Tabernacle, ADONAI is specifically referring to the *Ohel*, the Tent within the Tabernacle where He would dwell. And the verse doesn’t say, “so that I may dwell in it.” There’s a difference between dwelling in and dwelling among. Frequently we get the idea that the Tabernacle was ADONAI’s house, His dwelling place. It was the place where He met Israel, but He didn’t live there, He met Israel there. Solomon understood this difference completely when he said: 27 *So will God really dwell on the earth? Behold, heaven and the heaven of heavens cannot contain You! How much less this House that I have built* (1Kings 8:27 TLV)! But, because ADONAI dwelt among Israel, the Tabernacle was the symbol of the holiness which was required of the Israelites in entering and worshipping there.

The first thing that ADONAI described to be made for the Tabernacle was the *Aron*, the ark: 10 *“Now they are to make an Ark of acacia wood, two and a half cubits in length, one and a half cubits wide, and a cubit and a half high”* (Exodus 25:10 TLV). It was to be made of *shittim*, acacia wood, and covered both inside and out with gold and placed in the *ohel*, the tent within the Tabernacle. And, ADONAI’s presence was there when Israel was in camp. He led the Israelites from “a pillar of cloud” by day, and from “a pillar of fire” by night. When ADONAI wanted Israel to stop and to camp, He descended in a cloud and His *K’vod*, His Glory, would move down into the Holy of Holies to the *Aron HaKodesh*, the Holy Ark. The Ark was covered with a solid gold cover known as the *kapporet*, a word meaning “to cover,” but also meaning, “to atone.” It is sometimes called “the mercy seat.” There were two cherubs facing each other on top of the *kapporet*. Their wings were folded forward so that they enclosed a space on top of the cover and this folding of their wings prevented the High Priest when he entered on *Yom Kippur* from seeing directly where ADONAI’s presence would reside. In the wilderness, it was from this place that ADONAI would reveal his commands to Moses while the Israelites were camped. ADONAI said to Moses: 22 *“I will meet with you there. I will speak with you from above the atonement cover—from between the two k’ruvim that are on the Ark of the Testimony—about all that I will command you, for Bnei-Yisrael”* (Exodus 25:22 TLV). His glory, His *K’vod*, would remain there until He was ready for the cloud to lift and to lead the people to their next camping destination.

The *ohel*, the tent, consisted of two rooms, *HaMakom Kodesh*, the Holy Place and *Kodesh HaKodeshim*, the Holy of Holies where the *Aron*, the Ark, was placed. Skipping over the Table for the Bread of the Presence and the Menorah for the moment, we find the instructions for the curtain separating these two rooms in the next chapter: 31 “Make a fine woven linen curtain of blue, purple and scarlet, with cheruvim. It is to be the work of a skillful craftsman. 32 You are to hang it on four pillars of acacia overlaid with gold, their hooks being made of gold, atop four bases of silver. 33 You are to hang the curtain under the clasps, and bring the Ark within the curtain of the Testimony. The *parokhet* will divide for you between the Holy Place and the Holy of Holies” (Exodus 26:31-33 TLV). Everything described thus far and that yet to be described, is a foreshadowing of ADONAI’s eternal, but at this time not yet present plan for Israel and for mankind. And, it’s all about Yeshua.

The theme of ADONAI dwelling with us was first presented in the Garden of Eden. That was the ideal. But our ancestors messed it up for us. The relationship that they had with ADONAI was a close, personal and face to face relationship. But, because of their sin, the close relationship was lost. And, now, thousands of years later, G-d has chosen a people, Israel, with whom He will restore this relationship. Moses, as the mediator, had almost the same type of relationship which Adam and Eve had, but not quite. Individual Israelite’s relationship with G-d was still from a distance and not everyone had the same relationship. Moses had the closest relationship, then Aaron the High Priest, next the ordinary *cohanim*, the priests, and finally, the people. That time was a transition period which Israel would go through before the complete restoration of the relationship as we will see momentarily.

ADONAI is Spirit and He does not exist in material form. In His relationship with Israel through the Tabernacle, it was His *Ruach*, His Spirit, which descended into the Holy of Holies to the Mercy Seat. We know that Yeshua has eternally been with the Father and that the *Ruach Kodesh*, the Holy Spirit, proceeds from both of them. This means that the Spirit of Messiah was also present with Israel in the Tabernacle. It was a foreshadowing of what was to come in the fullness of time. While G-d is Spirit, He did show Himself to certain people in human form, the only thing to which we as finite humans could relate. We don’t know how Adam and Eve saw *Elohim*, G-d, as He walked with them in the garden. But, He appeared to Abraham in the form of a man and in this form, His *kavod*, His glory, was somehow shielded so that there was no danger of it killing Abraham. When Moses saw ADONAI on the mountain, he only saw His backside and had to be shielded from His *kavod* so that he would not die. In last week’s *parasha*, *Mishpatim*, *Moshe*, *Aharon*, *Nadav*, *Avihu*, and the seventy elders of Israel all saw a part of ADONAI; His legs. In each of these situations, ADONAI’s *kavod*, His glory, was shielded or they would have been killed. His glory includes all the combined power in the universe; the power and energy contained in billions and billions of stars; and more. This power radiates from Him and it would immediately incinerate us into less than a charred crisp if we looked upon Him in His full radiance. We can’t see Him, but to allow us to relate to Him, He sent us His Son and His Spirit.

We can see the promise of Yeshua, the Son, through the *Aron Kodesh*, the Ark and also in the *parokhet*, the dividing curtain. Consider this: while He was on the earth, Yeshua was a walking Ark of the Covenant. Living within Him was the Holy Spirit of ADONAI and contained within Him was all that represented by the two tablets of stone in the original Ark, all of the *Torah*, of which He was the author. In this sense, the Ark in the Tabernacle was a foreshadowing of Yeshua, who was to come. But, there’s much more here. Yeshua was also represented by the *parokhet*, the curtain between the Holy Place and the Holy of Holies. Consider that His body which was pierced on the stake was a living *parokhet*, a living veil

covering the Holy of Holies, and by its piercing, the actual *parokhet*, the curtain, now located in the Temple rather than the Tabernacle, was torn from top to bottom, thus fully exposing the Holy of Holies. But, the opening of the Holy of Holies, actual direct and intimate contact with the Father, was not opened for just anyone. But, it was opened for everyone who would receive Yeshua's sacrifice on the stake as his own personal sacrifice for sin. Yeshua said: 9 *"I am the gate (door)! If anyone comes in through Me, he will be saved. He will come and go and find pasture"* (John 10:9 TLV). Yeshua was the door, the opening in the *parokhet* to the Holy of Holies, a door opened by His death on the stake.

ADONAI continued to describe to Moses the earthly Tabernacle, a replica of the Tabernacle in heaven, giving more instructions for its construction. In the next few *parashiot*, it becomes clear to anyone who reads them, that the thing which most separates us from ADONAI is sin. The Tabernacle in the wilderness was the way that a holy G-d made a way for an often unholy people to be able to deal with their personal sin and to remain righteous before Him. Because of His holiness, ADONAI could not look upon sin, the transgression of any of His commandments. ADONAI prescribed blood sacrifices, a covering over the sins and a priesthood to provide a way to offer them. But, it was a limited atonement and it had to be renewed each year on *Yom Kippur*, the Day of Atonement. That limited atonement provided through an earthly High Priest, Aaron, and an animal death and its blood, was a foreshadowing of what was to come through Yeshua. ADONAI said to Moses: 9 *"You are to make it all precisely according to everything that I show you—the pattern of the Tabernacle and the pattern of all the furnishings within—just so you must make it"* (Exodus 25:9 TLV).

Everything which was constructed by the Israelites which became a part of the Tabernacle in the wilderness was a representation of the everything which was in the Tabernacle in Heaven. The writer of Hebrews chapter 8 makes it clear that the original Tabernacle in Heaven was the pattern for the Tabernacle in the wilderness. Speaking of Aaron and his sons, it says: 5 *"They offer service in a replica and foreshadower of the heavenlies—one that is just as Moses was instructed by God when he was about to complete the tabernacle. For He says, "See that you make everything according to the design that was shown to you on the mountain"* (Hebrews 8:5 TLV). ADONAI's plan from the beginning, even before the foundation of the earth was laid, was that Yeshua, His Son, would be the fulfillment of the role of the High Priest. 1 *"Now here is the main point being said. We do have such a Kohen Gadol, who has taken His seat at the right hand of the throne of the Majesty in the heavens. 2 He is a priestly attendant of the Holies and the true Tent—which Adonai set up, not man"* (Hebrews 8:1-2 TLV).

His priesthood was a much better priesthood with better promises; not just a limited atonement, but an eternal atonement through the perfect blood of G-d's Son. 6 *"But now Yeshua has obtained a more excellent ministry, insofar as He is the mediator of a better covenant which has been enacted on better promises. 7 For if that first one had been faultless, there would not have been discourse seeking a second. 8 For finding fault with them, He says, "Behold, days are coming, says Adonai, when I will inaugurate a new covenant with the house of Israel and with the house of Judah"* (Hebrews 8:6-8 TLV). The New Covenant would later be prophesied by Jeremiah (31:30) and then in ADONAI's fullness of time, be cut when Yeshua died on the stake for us. It was Yeshua's body which was cut to provide the blood of the New Covenant, just as animal bodies and blood cut the covenant between ADONAI and Abraham. This New Covenant was made with Israel just as was the covenant with Abraham and the covenant at Sinai: 30 *"Behold, days are coming" —it is a declaration of Adonai—*

“when I will make a new covenant with the house of Israel and with the house of Judah—“ (Jeremiah 31:30 TLV).

But, now, because of a better covenant with better promises, the commandments are no longer written on stone, but are written on the hearts of all who have trusted and follow Yeshua. Jeremiah said: 32 “*But this is the covenant I will make with the house of Israel after those days*” —it is a declaration of Adonai— “*I will put My Torah within them. Yes, I will write it on their heart. I will be their God and they will be My people*” (Jeremiah 31:32 TLV). The heart of a human being is our spirit. Made in the image of G-d, we each live in a body, are directed by our minds and respond to G-d through our spirit which He calls our heart. It is the part of us in which the *Ruach Kodesh*, the Spirit which proceeds from the Father and the Son can reside. The *Torah* has not passed away as some say. It is now written on our hearts. This means that because our spirits have His Spirit living within us, we have received a supernatural desire to be obedient to whatever He asks of us.

In today’s *parasha*, we also see the plan for the Table of the Bread of the Presence and also for the *Menorah*. ADONAI told Moses: 30 “*Always set the bread of the Presence on the table before Me*” (Exodus 25:30 TLV). The bread of the Presence is *lechem Panim*, the bread of the Face. The twelve loaves of bread on the table were a constant reminder of ADONAI’s covenant and His provision for the twelve tribes of Israel. It could only be eaten by the priests when new bread was placed each Friday night. Yeshua said: 35 ... “*I am the bread of life. Whoever comes to Me will never be hungry, and whoever believes in Me will never be thirsty*” (John 6:35b TLV). We, through His blood, have been made a royal priesthood (1Peter 2:9) and not only can we, but we must eat his flesh to have eternal life: 51 “*I am the living bread, which came down from heaven. If anyone eats this bread, he will live forever. This bread is My flesh, which I will give for the life of the world*” (John 6:51 TLV). Through Yeshua’s shed blood, we now can enter through the veil and see Him *panim el panim*, face to face. ADONAI also told Moses: 31 “*You are to make a menorah of pure gold...*” (Exodus 25:31 TLV). Yeshua said: 12 “*I am the light of the world. The one who follows Me will no longer walk in darkness, but will have the light of life*” (John 8:12b TLV). Is the “light of life” from Yeshua the eternal spark which gives the promise of eternal life, that which we receive when we trust Him? Yes! Not only is it that, but the light of life is also the light which opened our eyes to the truth of His Word, His Spirit.

Through the New Covenant, each of us, Jew or Gentile, is given the opportunity to become a citizen of ADONAI’s Israel, the Commonwealth of Israel. What the New Covenant is or what it means is not ours on which to place our spin. We are called to be the righteous media, the righteous journalists of Scripture, rightly dividing the Word of G-d. These things which we have seen in *Torah*, the types and shadows which point to Yeshua and the New Covenant, have not been done away with. Each command in *Torah* which can be obeyed today is still in effect. There is no Scripture which tells anyone that ADONAI’s *mitzvot*, His laws, are no longer in effect. We have been told that ADONAI’s *mitzvot*, His commands to us found in Genesis through Revelation, have been written on our hearts, in our spirits. Because we have the Spirit of G-d living in our spirits, when we ask about the truth of this, we receive confirmation from Him that it is true.

Live today for Yeshua. Live through the open door to the Father and the Spirit which was opened by the Son. Just as ancient Israel sinned, we sin today. 4 “*Everyone practicing sin also practices lawlessness—indeed, sin is lawlessness*” (1John 3:4 TLV). Sin is the violation of G-d’s laws, the violation of *Torah*. Unlike ancient Israel who had a limited year

to year atonement, we now have eternal atonement through Yeshua our Messiah. Our sincere repentance of our sins brings immediate forgiveness. Yeshua forgives us. But, our desire should be not to sin. That is our goal. Don't sin because you know Yeshua is merciful and you can be forgiven. Rather, seek to be holy, be set apart for ADONAI. **Speaking through Moses**, He said: 44 *"For I am Adonai your God. Therefore, sanctify yourselves, and be holy, for I am holy"* (Leviticus 11:44a TLV). *Shimon Kefa* reminds us of this and recommends our conduct as Yeshua's followers: 13 *"So brace your minds for action. Keep your balance. And set your hope completely on the grace that will be brought to you at the revelation of Yeshua the Messiah. 14 Like obedient children, do not be shaped by the cravings you had formerly in your ignorance. 15 Instead, just like the Holy One who called you, be holy yourselves also in everything you do. 16 For it is written, "Kedoshim you shall be, for I am kadosh"* (1Peter 1:13-16 TLV). This is the message of the Tabernacle for us today. Because of what Yeshua did, ADONAI no longer dwells among Israel in an earthly house, but now His Spirit dwells, not among, but "in" our hearts with us. Because so much more has been revealed to us and so much more has been given to us, so much more is expected of us. **"Blessed are You, O Lord, King of the Universe who in goodness gives goodness to all, and will continue to benefit us with goodness and gifts for all time and make us worthy of the return of the Messiah and the life of the world to come. May He who causes peace to reign in the high heavens, let peace descend on us and all Israel! And let us say Amen. Amen!" Shabbat shalom!**