



Parasha Terumah

February 17, 2024

Parasha: Exodus 25:1-27:19

Haftarah: 1Kings 5:26-6:13

Ketuvim Shlichim: Hebrews 8:1-6; 9:23-24; 10:1

Shabbat shalom mishpacha! Our *parasha* today is *Terumah*. Last week in *Parasha Mishpatim*, 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: 1 ADONAI 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). *Terumah*, תְּרוּמָה, is frequently translated as offering, gift or contribution and is understood to be a free-will offering. It was with those 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 of materials, 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 possessed gold, silver, precious stones, fine fabrics, incense and oils. But, these things were not something which they bought or earned. They got these possessions 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, in effect, 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). Think about this. “Where does ADONAI live, and why would He need a place to live?” If He is omnipresent, everywhere, how can He be contained in a sanctuary? We know that He can’t! And, it’s not that ADONAI needed a place to live, but rather, that He chose to dwell with Israel, coming down to dwell with them, just as He had done with Adam and Eve. This is a parallel with Yeshua “dwelling” with us as described in John 1: 14 “And the Word became flesh and tabernacled among us” (John 1:14a TLV). The Greek word *skénoó* (skay-no'-o) means “to have one’s tent, dwell. The TLV translators chose to use tabernacle here to additionally point out Yeshua’s relationship to the Tabernacle. The Hebrew for sanctuary is *miqdash*, מִקְדָּשׁ, meaning “a sacred place; sanctuary.” Just as ADONAI chose to dwell among Israel in the Holy of Holies of the Tabernacle, Yeshua chose to 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 always been ADONAI reaching down to us rather than us reaching up to Him. Without His making Himself known to us, we would all still be following the false gods of the other nations. ADONAI said: “Have them make a sanctuary for me.” The Hebrew word *mikdash*, מִקְדָּשׁ, is usually translated as “Sanctuary” and literally means “a holy place.” It is a combination of *makom*, מָקוֹם, meaning place and *kodesh*,

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

In the next verse, rather than *Mikdash*, Sanctuary, ADONAI now refers to it as *mishkan*, מִשְׁכָּן, a word meaning 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). *Mishkan*, tabernacle, means residence or dwelling place and comes from the word *shakan*, שָׁכַן, meaning, “to dwell.” It is from *shakan* that we get *shekinah*, שְׁכִינָה. But, that Hebrew word is not in the *Tanakh*. It comes from rabbinic literature and is a coined Hebrew word meaning “ADONAI’s divine presence living among us,” but usually means much more than the Holy Spirit living individually within ADONAI’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, with regard to what the dwelling place is called, we find that everywhere else in *Parasha Terumah* and in all of the rest of Exodus, ADONAI’s dwelling place is now referred to as *Mishkan*, Tabernacle, and not *Mikdash*, Sanctuary. When ADONAI said: “Make Me a *Mishkan*, a Tabernacle, so that I may dwell among them,” He is specifically referring to the *Ohel*, אֹהֶל, the Tent containing the Most Holy Place within the Tabernacle. The verse says, “so that I may dwell “among them,” not “that I may dwell in it.” There’s a difference. Some people 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 and only met Israel there. Solomon completely understood this difference. 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)! What we would call the *shekinah*, fell at the dedication of the Temple: 1 *Now when Solomon finished praying the fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of Adonai filled the House. 2 The kohanim could not even enter into the House of Adonai because the glory of Adonai filled the House of Adonai.* (1Chronicles 7:1-2 TLV). It was ADONAI’s glory which we now refer to as *shekinah*. *Abba*, that you would fill this house with your glory, even as undeserving as we are. And, because ADONAI dwelled “among Israel,” the Tabernacle was the symbol of the holiness which was required of the Israelites when they entered and worshipped there. When we are specifically worshipping ADONAI here in this place of worship, that same holiness is required of us. *Mah Tov* states: “And, in Thy great compassion, I will come into Thy house. There, I will bow. There, I will fear Your holiness. O L-rd!” Since this place is for multi-purpose use, there is a time for informality. But, when we are here to worship ADONAI, we are to be holy and in fear of His Holiness. Would, that during those times, His divine presence and glory would visit us.

ADONAI’s Tabernacle in the wilderness, a copy of the Tabernacle in heaven (Hebrews 8:5) was filled with symbolism. The first thing that ADONAI described to be made for it was a chest called the *Aron*, אָרוֹן, 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). Made of acacia wood, Hebrew, *shittim*, שִׁטִּים, it was covered inside and out with gold. It was placed in the *ohel*, the tent within the Tabernacle. When Israel was in camp, ADONAI’s presence was there. 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 their travel and camp, He would descend in a cloud and His *Kavod*, כְּבוֹד, 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*, כַּפֹּרֶת, a word meaning “to cover” but also means, “to atone.” Sometimes called “the mercy seat,” on its top were two cherubs facing each other with their wings folded

forward so that they enclosed a space on top of the cover. Their wings prevented the High Priest from seeing directly where ADONAI's presence would reside when he entered on *Yom Kippur*. 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 presence, His *Kavod*, would remain there until He was ready for the cloud to lift and lead the people to their next camping destination. In the wilderness, Moses was allowed to enter the Holy of Holies and meet with ADONAI, not only on *Yom Kippur* as the High Priest did, but whenever ADONAI summoned him. But, before the Tabernacle was consecrated, ADONAI met Moses in a tent outside the camp called the "tent of meeting, *ohel moed*, אֹהֶל מוֹעֵד. (Exodus 33:7). Don't be confused, the *ohel*, the tent within the Tabernacle is also called "the tent of meeting", *ohel moed*, by ADONAI.

The *ohel*, the tent within the tabernacle, consisted of two rooms, *HaKodesh*, הַקֹּדֶשׁ, the Holy Place, and *HaKodeshim*, הַקְּדוֹשִׁים, the Holy of Holies, where the *Aron*, the Ark, was placed. (Exodus 26:33). 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 about the Tabernacle, is a foreshadowing of ADONAI's eternal plan for Israel and mankind which is to be revealed through the coming New Covenant. 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, ADONAI 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. The individual Israelite's relationship with Him was still from a distance and not everyone had the same relationship. Moses had the closest relationship, then Aaron the High Priest, then the ordinary priests, and finally, the people. That time was a transition period which Israel would go through before the complete restoration of the relationship.

ADONAI is Spirit and He usually does not exist in material form, but took human form in some of His meetings with Israel. 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 visited Abraham at his tent 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*, Moses, Aaron, Nadav and Avihu and the seventy elders of Israel all saw ADONAI in some way, but specifically mentioned are His feet (Exodus 24:10). In each of these situations, ADONAI's *kavod*, His glory, was shielded or they would have been killed. His glory, what the rabbis have described as *shekinah*, includes all the combined power in the universe, the power and energy contained in billions and billions of stars; and more than we can even imagine. 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.

In the Tabernacle, we can see the promise of Yeshua, the Son, through the *Aron Kodesh*, the Ark and also in the *parokhet*, the dividing curtain. While He was on the earth, Yeshua was a walking and talking Ark of the Covenant. Living within Him was the Holy Spirit of ADONAI and contained within Him was all that was represented by the two tablets of stone in the original Ark and all of the *Torah*. As a man, He knew every word in the *Tanakh*. His disciple John described Him as "the Word," translated from the Greek *Logos*. While Yeshua did represent ADONAI's written words to Israel, *logos* also means "divine utterance," possibly a reference to His speaking everything into existence. (Genesis 1; John 1:3; Colossians 1:16). In this sense, the Ark in the Tabernacle was a foreshadowing of Yeshua, who was to come. But, there's much more. Yeshua was also represented by the *parokhet*, the curtain between the Holy Place and the Holy of Holies. His body which was pierced on the cross was a living *parokhet*, a living veil covering the Holy of Holies, and by its piercing, the actual *parokhet*, the curtain, then 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! If anyone comes in through Me, he will be saved. He will come and go and find pasture" (John 10:9 TLV). The actual Greek word is *thyra*, meaning door, Hebrew *petach*, פֶּתַח or *delet*, דֶּלֶת. Yeshua is 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 Tabernacle in the coming chapters, 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 a frequently unholy people to be able to deal with their personal sin and remain righteous before Him. Because of His holiness, ADONAI could not look upon sin, the transgression of any of His commandments. That was true then and it is still true today. Yeshua's disciple *Yochanan* said: 4 *Every one practicing sin also practices lawlessness—indeed, sin is lawlessness.* (1John 3:4 TLV). Under the Sinai Covenant, ADONAI prescribed blood sacrifices as 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's death and its blood, was a foreshadowing of what was to come through Yeshua. We also see Yeshua foreshadowed in the prophet, priest and king (symbolically), Moses and in his brother Aaron, the High Priest.

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 that was constructed by the Israelites which became a part of the Tabernacle in the wilderness was a representation of everything which was in the Tabernacle in Heaven. The writer of Hebrews made it clear in chapter 8

that the original Tabernacle in Heaven was the pattern for the Tabernacle in the wilderness. Referring to 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 final and permanent fulfillment of the role of the High Priest of Israel. 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).* Yeshua’s priesthood is 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 was prophesied by Jeremiah (31:30) and in ADONAI’s fullness of time, was 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 their blood cut the covenant between ADONAI and Abraham and animals provided the blood of the Covenant at Sinai. This New Covenant was inaugurated with Israel with blood just as the covenant with Abraham and the covenant at Sinai had been.

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. Speaking for ADONAI, 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 his spirit. Made in the image of G-d, each of us lives in a body, are directed by our minds and respond to ADONAI 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 serve our Messiah. But first, we must understand that He does ask things of us. His grace toward us is plentiful, but it does not take away our need to be obedient to His righteous commands.

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).* *Lechem Panim*, לֶחֶם פָּנִים, the bread of the Face, is the bread of the Presence. 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).* The Bread of the Presence is a foreshadowing of Yeshua. His flesh is the bread. Through His blood, we have been made a royal priesthood (1Peter 2:9) and not only can we, but we must eat his flesh in order 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 and the destruction of His flesh, His body, we can now enter through the door He made in the torn *parokhet*, and see Him *panim el panim*, פְּנִים אֶל פְּנִים, 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). The “light of life” from Yeshua is the eternal holy spark which gives the promise of eternal life which we receive when we trust Him?

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 is the meaning of the New Covenant to those who enter into His body afresh? As disciples of Yeshua, we are called to be the righteous media, the righteous journalists of Scripture, who are rightly dividing the Word of G-d which we share. These types and shadows which we have seen in *Torah* and which point to Yeshua and the New Covenant, are a reminder that what some call “the Old Covenant” is still our teacher. Additionally, each command in *Torah* which can be obeyed today, is still in effect. There is no verse in Scripture which states that ADONAI’s *mitzvot*, His laws, are no longer in effect. Jeremiah has told us that ADONAI’s *mitzvot* have been written on our hearts, our spirits.

When we study the *parshiyot*, we see just how important the *Torah* is for our understanding of who Yeshua is and the magnitude of ADONAI’s love for us. Knowing the price that He paid that we might not die in our sins, should cause us, His disciples, to wish to serve Him even more. Realistically, the people of the United States have heard the Gospel and the message from pulpits today should be, not, “repent and be saved,” but, “repent and return to Yeshua.” This is especially important when you consider the world that we live in. Lawlessness and violence are increasing. We pray for a return to peace and a stable government, but is that ADONAI’s plan? Have we crossed the line and His protection has been removed? For four hundred years (Mayflower arrived 1620) we have been a favored nation and have not suffered the persecution which many other nations have suffered. But now, in the end of “the end of days,” things are changing. Will we suffer the persecution that Christians have suffered in nations with large populations of Muslims? Those nations are where the most violence and death is reported, but there is imprisonment in Russia and in China and we don’t know what kind of persecutions Christians in North Korea face. Are we prepared to face what might be coming? Certainly not if we’re not even faithful followers of Yeshua right now. I pray that we will not have acts of terrorism or government persecution against Yeshua’s followers, but it is a possibility. Take *Moshe’s* words into your spirits: 6 “*Chazak! Be courageous! Do not be afraid or tremble before them. For Adonai your God—He is the One who goes with you. He will not fail you or abandon you.*” (Deuteronomy 31:6 TLV). Prepare today by examining your commitment to Yeshua.

And, live today for Yeshua. Live by entering through the open door to the Father and the Spirit which was opened by the Son. Just as ancient Israel sinned, we sin today. As we read a moment ago, John told us that sin is the violation of G-d’s laws, the violation of *Torah*. Unlike ancient Israel which 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. Rather, seek to be holy; be set apart for ADONAI. Speaking through Moses, ADONAI 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. Be holy because ADONAI is holy. As the foreshadower of Yeshua and the eternity He provides, the Tabernacle gives a glimpse of everything He is and what He represents. As His disciples, we are called to be *kadosh*, set apart for Him only. Because of His great love for us, ADONAI no longer dwells among Israel in an earthly house. Now, He dwells, not among us, but "in" our hearts, our Holy of Holies. His *Ruach HaKodesh* now lives in our Holy of Holies, our spirits, the holiest part of our Tabernacles, our bodies. 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. Yeshua said: 23 ..., *"If anyone wants to follow Me, he must deny himself, take up his cross every day, and follow Me."* (Luke 9:23b TLV). The burdens of our cross are insignificant when compared with our reward, eternity with Him! *Shabbat shalom!**