

Parashah #19

(Updated for 2.05.11)

T'rumah ~ תְּרוּמָה ~ Contribution

Torah: Sh'mot/Exodus 25:1~27:19

Haftarah: M'lakim Alef/1st Kings 5:26 (5:12) ~6:13

B'rit Hadashah: Ivrim/Hebrews 8:1-6; 9:23-24; 10:1

CHAPTER 25

T'rumah means *donation, gift, contribution* or *freewill offering*. It had to be voluntary and from the heart. For these contributions to qualify for the (Mish-kahn) *Mishkan/Tabernacle/dwelling place*, the Torah specifies in **verses 1-2** “from every man **WHOSE HEART** makes him willing you shall take my offering.” Giving from the heart makes even the smallest gift as important and holy as the contribution of a large one. Adonai wasn't looking at the gift itself but at the heart willing to make the gift. The same is true today. The literal translation of *T'rumah* is *an uplifting* and implies elevating something. I see it as rising above ourselves when we whole heartedly offer contributions to HaShem.

Giving to a worthy cause is always considered a *mitzvah/good deed* even if one's motivation is not the purest. However, to give from the motivation of the heart, because one desires to do so, is the best.

Often, people get inspired to contribute to a project or a significant event. Their enthusiasm stirs their heart. However, if they do not act immediately, time frequently dulls their commitment and the contribution remains unmade. Torah teaches we should promptly fulfill our desires to give. The very nature of Yehovah is to give; the nature of man is to keep. To grow in the image of our *Abba b'shayamim/Father in heaven* we must learn to be givers. In this regard, procrastination is our enemy.

Stop and think about it . . . whenever we give to another, we really receive. The giver gains far more than the one who receives. According to *Rav Sha'ul/Rabbi Paul* in **Acts 20:35**, the Master, Yeshua, said, “It is more blessed to give than to receive.” One of the Sages states the poor person does more for the rich person than the rich person does for the poor person. *Charity*, (Tzeh-dah-kah) *Tzedakah*, in Hebrew, is not performed for the poor person's sake but rather to enable the giver to emulate HaShem. Following is a story which is an example of this.

“After his marriage, Rabbi Eliezer Gordon, founder of the Telshe Yeshiva, was supported by his father-in-law, Rabbi Avram Yitzchak Neviezer, so that he could devote himself fully to Torah learning and develop into a Gadol (Sage). As his family began to grow, and he was offered various rabbinical positions, Reb Eliezer sought to relieve his father-in-law of this financial burden. He asked his permission to accept a rabbinical position and begin to support himself. Despite difficult financial times, Reb Avram Yitzchak refused to permit him to do so.

When Reb Avram Yitzchak's wife asked him how long he intended to support their daughter and son-in-law's family, he responded, "My dear wife, who knows who is supporting whom . . ." Finally the prestigious rabbinical position in Eisheshok was offered to Reb Eliezer, and his father-in-law could no longer detain him. The day after the Gordon family left for Eisheshok, Reb Avram Yitzchak died. It then became clear who had been supporting whom."

When supporting a worthy cause, we usually receive far beyond the price. He who gives gains far more than he who receives. Don't get me wrong . . . our salvation isn't based on works but even the *B'rit Hadashah/Renewed Covenant* in **Ya'akov/James 2:26** says, "For as the body without the spirit is dead, so faith without works is dead also."

It isn't surprising a few verses later, we read "They shall make a Sanctuary for Me – so I may dwell within them. The text clearly implies HaShem's desire was to dwell within each individual and the Tabernacle was to be an outward expression of spiritual reality. Every person was to become a Sanctuary in which the Divine Presence could rest.

Another aspect of giving reveals one becomes the kind of person in which the Divine Presence is manifest. Giving of our time, our finances, our resources is indeed a mitzvah. It is a commandment of Torah. Instead of excuses and rationalizations, let us embrace the mitzvah of giving so His Presence may increase in our lives. Whenever you have a opportunity to give to a worthy cause, do so immediately; do so generously.

Okay, back to **verse 3**, "The contribution you are to take from them is to consist of . . ."

- gold, silver and bronze
- blue, purple and scarlet yarn
- fine linen, goat's hair, tanned ram skins and fine leather
- acacia wood
- oil for the light
- spices for the anointing oil and for the incense
- onyx stones and other stones

Did you find yourself wondering where all of this stuff came from? Well, most of it came from the Egyptians! Remember, just before their exodus, HaShem said they were to go to their neighbors and ask for gold, silver and raiment. (**Sh'mot/Exodus 12:35-36**) Because the favor of HaShem was on them, these other items were added to them as well.

With reference to **verse 8**, "They shall make a Sanctuary for Me." The Hebrew word for *sanctuary* is (mick-dahsh) *mikdash* (מִקְדָּשׁ) and its root word is (kah-dosh) *kadosh* (קָדוֹשׁ) which is translated as *holy*. According to Rashi, the Sanctuary was to be a structure dedicated to G~d's service. Elegant synagogues (and churches, I might add) are meaningless unless they are built for the sake of HaShem. Additionally, the *dwelling presence of HaShem* is called the

(sheh-key-nah) *Shechinah* (שכינה) which is derived from the Hebrew word (shah-kahn) *shachan* (שכן) and means *to dwell*.

With regard to the sanctuary, HaShem told Moshe (verse 9) “you are to make it according to everything I show you.” Think about it, HaShem didn’t say “according to everything I tell you.” but “according to everything I show you.” According to one commentary, the Hebrew word for *show you* is (mah-reh) *mareh* (מראה). This same word can also mean *vision* or *mirror*. Based on this information, either Moshe had an out of body experience and was actually in the heavenly sanctuary **OR** HaShem used a mirror to reflect the image to Moshe. Either way, all things are possible with G~d. (*Mattityahu/Matthew 19:26*)

Concerning *verse 10*, which says “They shall make an Ark”, the Artscroll Chumash, Stone Edition, renders: “The plural they refers to the entire nation. It is significant, however, only here do we find the plural; the rest of the chapter is in the singular.

The Holy Ark

Although we will focus primarily on the (Mish-kahn) *Mishkan/dwelling place/Sanctuary*, I want to take a few minutes to address the (Ah-roan Ha-Koe-desh) *Aron HaKodesh*, the *Holy Ark*. In *verse 11*: “You shall cover the wood with pure gold from the inside and from the outside.” It makes sense to cover the outside with gold because of its presence; it should be majestic and regal but why the inside? One of the teachings explains . . . a person’s outward appearance must be an accurate reflection of their inner self as well. In other words, don’t be a hypocrite.

One of the wonders of Judaism is how the Hebrew language reveals truths about everyday life. The Hebrew word for *face*, (pah-neem) *panim*, is almost identical to the Hebrew word for *interior* which is (p’neem) *pineem*. This teaches us the face we present must reflect our inner self. Contrast this with the English word “face” which shares its origin with “façade”, meaning a deceptive appearance.

For example, this aversion to hypocrisy is reflected in the rulings of (kahsh-root) *kashrut / dietary directions*, found in *Vayikra/Leviticus Chapter 11*. The one LAW everyone seems to know, although there are others. HaShem’s people (notice, it doesn’t say JEWS) aren’t supposed to eat ham, pork or anything else derived from a pig. Why this prohibition against the pig?

Torah tells us, and zoologist agree, the pig is the only animal in the world possessing the outward symbol of kosher (spilt hooves) but not the inward symbol (chewing cud). Therefore, the pig **represents** itself as being kosher in its outward appearance but is, in fact, unclean on the inside. This deceptive type of behavior is detested by HaShem. It is hypocrisy in its highest

form! By the way, the word *hypocrite* comes from the Greek word for *actor*. A hypocrite is someone who acts like a righteous person but is not. Yeshua criticized many of the Pharisees of His day and their disciples for hypocrisy.

Okay, back to the *Aron HaKodesh*, the *Holy Ark*. The Chumash states the word *Ark/Aron* is derived from the Hebrew word *Ohr*, meaning *light* because Torah is the light of the world. As we know, *Yeshua/Jesus* is the light of the world because He IS Torah made flesh!!

Please notice the placement of the rings on the Holy Ark in **verse 12**. Does your translation agree with mine? Mine says “Cast four gold rings for it, and attach them to its four feet, two rings on each side.” The reason I point this out has to do with SO many drawings and pictures of the *Aron HaKodesh/The Holy Ark*, which incorrectly have the poles either at the top or midway up. The main reason the rings were placed at the “feet” of the Ark had to do with the Presence of HaShem. Since He would meet with Moshe from between the *keruvim/cherubim*, His Presence was there. Consequently, when the Ark was carried on the shoulders of the (Koe-ha-neem) *cohanim/priests*, He was being “high and lifted up”, as stated in **Yesha’yahu/Isaiah 6:1** and **Yochanan/John 12:32**!

One more thing . . . **verse 15** states “The poles are to remain in the rings of the ark; they are not to be removed from it.” Did this jump out at anyone else? In the past, I said, “I’m not sure what it is, but there is something deeper than what I have received at this point. If you have any thoughts or suggestions, I would welcome them.” I didn’t hear from anyone but HaShem is SO faithful and this is what He gave me. I believe the two poles represent the entire Bible; the Tanakh (original covenant) and the B’rit Hadashah (renewed covenant). Inside the Ark are:

- The Tablets representing the “law”
- The Rod representing “life”
- The Manna representing “love”

The Talmud teaches, in reference to **verse 15**, “The staves shall remain”. Although its bearers held the staves on their shoulders and seemed to be carrying the Ark, in reality the Ark bore them; when it moved, they were lifted with it, for it is the Torah which sustains the Jewish people”. I might, add it sustains those who follow our Hebraic roots!

Oh no! Did anyone else have a problem with **verse 21**? Please read it. Obviously, this is not in chronological order!!!! According to this verse the (ah-she-reht ha dee-broat) *aseret ha dibrot/ 10 Words* or *Declarations* haven’t been given yet. Perhaps what we read earlier was given verbally but had not yet been written in stone.

The Mercy Seat

As stated in **verse 17**, the ark is covered with a golden lid. In Hebrew it is called (Kah-pore-eh) *Kaporet* (כַּפֹּרֶת) meaning *lid* and comes from the Hebrew word (kah-par) *kaphar* (כָּפַר) which means *to cover* or *to atone*. Obviously, the lid of the ark is to cover or close the ark but it is also on the lid of the ark the (koe-ha-neem gah-dole) *cohanim gadol/high priest* sprinkles the blood of the sin offering on (Yome Kip-poor) *Yom Kippur/Day of Atonement*. I suppose one could rightly translate it as **the atonement**, as well as the lid.

The Table For The Twelve Loaves

Verses 23–30 Inside the Tabernacle stood the Table of the *Bread of the Presence*, in Hebrew, (leh-kehm ha pah-neem) *lechem haPanim*. On the table, the priests placed 12 loaves continually before HaShem. The priests exchanged the bread with fresh loaves every Sabbath. When the priests placed the fresh bread on the table, they removed and ate the old bread. It was their Sabbath bread.

The 12 loaves symbolize the 12 tribes. **Leviticus 25** tells us the bread was baked fresh and then placed before HaShem each Sabbath. The ritual of fresh (Khah-lah) *Challah/braided bread* on our Sabbath tables reminds us of this aspect of the Tabernacle service. Through this process, the bread was offered to HaShem and then to the priests.

Several miracles are associated with the “Bread of the Presence”. One tradition maintains the bread stayed fresh and warm all week long. Another tradition tells us the Second Temple era priesthood was so large the 12 loaves were not sufficient to feed them all. As a result, each priest received only a morsel. When God’s favor was on the nation, a miracle happened and each priest was filled though he had eaten scarcely more than a crumb. In addition, when the priests had eaten and been satisfied, they found there were leftovers. HmMMMMM!!!!

It seems to me the miracle of Yeshua feeding the multitudes with the five loaves and all of them being fed and satisfied is an allusion to the above teaching. A further correlation to the Bread of the Presence can be seen by combining the two feeding miracles. He breaks five loaves in **Mattityahu/M atthew 14** and in **Mattityahu/M atthew 15** He breaks seven loaves. Five loaves plus seven loaves makes 12 loaves. They all ate, they were satisfied, and they gathered leftovers.

Although we have been told the 12 loaves symbolize the 12 tribes, given the *Mattityahu/Matthew* accounts, perhaps they represent Yeshua’s 12 (tahl-meh-deem) *talmidim/students* as well. Continuing along this same line of thought, I believe the five loaves represent the five books of Torah. Wasn’t Yeshua a Rabbi and wouldn’t He have been feeding/teaching them Torah (The Bread of Life)? Of course He would!!!

The Menorah

As we have been reading through this chapter, we have seen there were specific measurements for the Ark and its cover as well as for the Table for the Showbread and we will see in chapter 26 the specifics for the “frame work” of the Mishkan. Here, however, there are no specific measurements but definite specifics concerning the design.

To quote the Chumash, “the symbolic and esoteric interpretations attached to the Menorah are virtually endless.” AHMEIN!!! We know it is to be made of pure gold; it is to be hammered from one solid piece with no seams or welding of any type. It is to have six branches, which I choose to believe represents the six days of creation and the central shaft is referred to as the (sha-mahsh) *shamash* or *servant* and, I believe, represents Yeshua. **Verses 31-40**

There are decorations on each of the shafts. Upon close examination, we will find something interesting. On each of the side branches, there are three sets of designs; an almond, a bud, and a flower in each set which makes a total of 9 items on each branch. Now bear with me.

- If you take three of the branches (representing the original covenant) and combine each of the designs (3 X 9), that equals 27.
- Then add the center shaft which has 12 designs totals 39 which is equal to the number of books in the Tanakh (some call it the Old Testament).
- The three branches on the remaining side have the same nine etchings; 3 X 9 = 27, representing the number of books in the B’rit Hadashah (Renewed Covenant).
- When we add the 39 books and the 27 books we have **66** books of the Bible.

In the Complete Jewish Bible, **verse 39** reads “The menorah and its utensils are to be made of **sixty-six** pounds of pure gold.” Is all of this coincidence or could our Abba Father have had an ultimate plan all along?

As I mentioned earlier, I believe the (shah-mahsh) *shamash/center shaft* is representative of Yeshua and the branches on the side are grafted in to it/Him. Thinking about each of the branches and the designs on each I am reminded of some other “nines” in scripture. I believe **Galatians 5:22 & 23** speaks of the **fruit** of the Spirit.

- Emotion: love, joy, peace
- Relationship: patience, gentleness, goodness
- Attitude: faith, meekness, temperance

And then there are the **gifts** of the Spirit:

- Revelation: wisdom, knowledge, discerning of spirits
- Demonstration: faith, working of miracles, gifts of healings
- Inspiration: prophecy, tongues, interpretation of tongues

Before we leave this chapter and the Menorah in the Temple, here is a little more about Almond blossoms. The Almond tree is known as the first tree to flower in Israel and the Hebrew name

certainly reflects this: *Shaked* (Shah-kehhd) means *industrious* or *vigilant* and sounds similar to the Hebrew word for watchfulness. In ancient Israel, the almond was a symbol of watchfulness and promise due to its early flowing. In the book of *Yirme'yahu/ Jeremiah*, HaShem uses this play on words to remind Jeremiah that He is watching.

Again, the almond blossom was used as the pattern for the Menorah. “Three cups, shaped like almond blossoms, were on one branch, with a bud and a flower; and three cups, shaped like almond blossoms, were on the other . . . on the menorah itself were four cups, shaped like almond blossoms, with its buds and flowers” (verses 33-34 and *Sh'mot/Exodus 37:19-20*). It reminds us to remain watchful and vigilant in order to recognize the L~rd's word being fulfilled in our lives and in the nation of Israel.

“Make seven lamps for the menorah, and mount them so as to give light to the space in front of it.” (verse 37). Originally, with my westernized mindset and pictures I had seen, I couldn't figure out how those votive looking oil lamps could “give light to the space in front of it”. Finally, my *Abba b'shayamim/Father in heaven* rattled my brain. He suggested I take a look at the type of “light fixture” from Biblical times, so I did. Visualize, if you will, an oval shaped container, not very deep, with a spout on one end. The wick would come out of the spout and face forward, therefore, it would “give light to the space in front”. Baruch HaShem!!!! I found a picture!!!



This is symbolic of Abba's Word/Torah. It will only lead us forward! If we choose not to follow it or retreat from His Word, we fall into darkness. This idea of light being in front must have been what (Meh-lekh Dah-veed) *Melek David/King David* had in mind when he wrote “Your word is a lamp unto my feet, and a light unto my path.” (*Tehillim/Psalms 119:105*) We must continue to go forward . . . into His presence.

One more thing, as we go forward His light should be shining forward drawing others into His light and life. May we be the lamp and light Abba desires us to be for Him as His Day is fast approaching.

Commentary on 1st Century Hebrew wedding customs says as the bridegroom was returning for his bride, she would go out with a lamp symbolizing the Torah given at Mt. Sinai. This is what Yeshua was referring to in the parable of the ten virgins. Remember the bread symbolism (5 loaves = 5 books of Torah = bread of life). And now we have another five. Of the ten virgins, only five had the light. Light = Living Torah = Yeshua, the Light of the World.

CHAPTER 26

Mishkan ~ Sanctuary ~ A Builder's Delight!

Each year, as I study this Parashah, I become somewhat melancholy. How I wish my Dad's heart had not been hard for so long. This Torah portion would have been an absolute delight to him as an architect and builder. Talk about specifics! One thing which frustrates a professional builder, I believe, are the last minute, "I've changed my mind, let's do it another way or let's put it over here." As we read in **Sh'mot/Exodus 26** there is no question as to how and with what the Tabernacle was to be constructed. And then there is the symbolism added to it.

Metals:

- Gold
- Silver
- Copper or bronze

Gold is the purest metal followed by silver, then copper. They symbolize the purity and intention of the heart. Copper is used in the outer court with silver and gold being used in the approach to the Holy of Holies. As we come closer to HaShem, we experience the progression from copper to silver to gold. We are purifying ourselves as we approach HaShem.

Textiles:

- Linen
 - Linen represents the plant world
- Wool dyed red
 - Red is the color of blood, the lowest form of life
 - Wool represents the animal world
 - The sheep is a highly developed mammal
- Wool dyed blue (with dye of the sea mollusk)
 - Blue is the color of the heavens
 - The blood of the sea mollusk, a lower form of animal life
- Wool dyed purple
 - Purple is the combination of both (red and blue), the human being
 - Which represents the animal world from the highest to the lowest

Skins

- Goat fleece
- Ram skins dyed red
- Fine leather

I couldn't find any additional information about the goat fleece or the ram skins dyed red. However, concerning **fine leather**, one commentary referred to (takh-ahsh) **Tachash** skins. According to this Midrash, it is a giant rainbow-colored unicorn found only at this time in the wilderness. Since I don't believe in unicorns, this one is hard for me to swallow. However, another commentary stated it is ermine, a member of the weasel family. Others state it is a member of the badger family and still others say this is a species of wild ram, possibly an

antelope or giraffe. At this point, suffice it to say, I am satisfied to go with the rendering of “fine leather”.

From other commentaries, I have gleaned how the Mishkan and its articles parallel our human bodies. For instance:

- **The Ark** represents **the heart** where the Torah is written on flesh instead of stone.
- On the cover of the Ark are (Keh-rah-beem) **Cherubim** whose **wings** are shaped like our **lungs**.
- The **Menorah** represents our **minds**, which enlighten us as we read Torah.
- The **beams** of the Tabernacle represent our **ribs**.
- The **covering** of the Tabernacle represents our **skin**.
- The **Altar of Incense** represents our **nose**.
- The **laver** represents our **hands and feet**, and is where the priests washed themselves and parallels us washing ourselves with Torah, the Word of G~d.

The Veil

Verse 33 says “Hang the curtain below the fasteners. Then bring the ark for the testimony inside the curtain; the curtain will be the divider for you between the Holy Place and the Especially Holy Place.”

According to the gospels, the veil of the Temple was torn when Yeshua breathed His last breath on Golgotha, according to **Mark 15:38**. Many have been incorrectly taught the tearing of the veil was a sign the “old covenant”, (I prefer to call it the Original Covenant) the Torah and the Temple system were all done away with because of the cross. I see it more as Yeshua bringing us closer to Torah and HaShem. **Ivrim/Hebrews 10:19-20** tells us the veil symbolized Yeshua’s body. He is the veil. Just as life was torn from Him, so was the curtain torn allowing us access to the most holy place through Him.

Another interesting parallel has to do with the two cherubim embroidered on the veil. Could this be a reference to **B’resheet/Genesis 3:24** when HaShem stationed the cherubim with the flaming sword to guard the tree of life? The cherubim on the veil stood guard in front of the Holy of Holies.

One more thing . . . According to some, the veil in front of the (Koe-desh Koe-deh-sheem) **Kodesh Kodeshim/Holy of Holies** was considered the “tunic of G~d”. The Talmud, the Oral Torah, is not something I normally ascribe to but here is something interesting:

- *Rabbi Shimon ben Eleazar says, “One who stands near the dying, at the time when he breathes his last, he is duty bound to rend his garments.” (Bava Meitza 25a)*

In **Mark 15:37-38** we read “And Yeshua uttered a loud cry, and breathed His last. And the veil of the Temple was torn in two from top to bottom.” Considering the veil to be symbolic of HaShem’s tunic, we can read this to mean the Father tore His garments over the death of His Son.

CHAPTER 27

Wood

- **Acacia-wood**

The Altar, the Ark and the upright stanchions of the Tabernacle are made of Acacia wood. The acacia-wood tree is comparable to our “Dogwood Tree”. It isn’t tall and straight like the Oak or Cedar trees. Rather, it is much like our lives. It is knarled, knotty, and not particularly pretty. However, when we allow HaShem to take off the outer bark, sand off the rough places and plane us into His desire, we become straight and strong and able to be used by Him. A place for Him to dwell. Furthermore, most acacia-wood trees are less than 5 feet tall and in many cases, it would be necessary for more than one piece of wood to be joined with another to achieve the length/height needed.

Chapter 25:9 says “You are to make it according to everything I **show** you.” And **Chapter 26:30** states “You are to erect the tabernacle according to the design you have been **shown** on the mountain.” The latter part of **verse 8** in this chapter says “They are to make it just as you were **shown** on the mountain.” So, did Moshe make a trip up the mountain sometime between chapter **25:9** and **26:30**? Tell me, what do you think?

Okay, back to the meat of the matter . . . (Meesh-kahn) *Mishkan* is derived from the Hebrew word for *dwelling*. HaShem did not say He wanted to dwell “in **it**” but rather “I shall dwell **among them**” or it can be translated as “**in them**”. The Sages emphasize this implies through the *Mishkan*, the Mighty One of Israel rested “in each and every person”. The Holy One rests in the hearts and homes of those who . . .

- . . . will admit Him
- . . . will give of themselves and what they have freely
- . . . voluntarily offering their lives to Him as living sacrifices.

1st Corinthians 3:16-17 “Don’t you know that you people are G~d’s temple and that G~d’s Spirit lives in you? So if anyone destroys G~d’s temple, G~d will destroy him. For G~d’s temple is holy and you yourselves are that temple.”

1st Corinthians 6:19-20 “Or don’t you know that your body is a temple for the Ruach HaKodesh who lives inside you, who you received from G~d? The fact is you don’t belong to yourselves; for you were bought at a price. So use you bodies to glorify G~d.”

2nd Corinthians 6:16-18 “What agreement can there be between the temple of G~d and idols? For we are the temple of the living G~d. As G~d said, “I will house myself in them . . . and I will walk among you. I will be their G~d and they will be my people.” Therefore, Adonai says, “Go out from their midst; separate yourselves; don’t even touch what is unclean. Then I myself will receive you. In fact, I will be your Father, and you will be my *sons and daughters* (the Hebrew sounds like: *bah-neem veh bah-noat*) says Adonai Tzva’ot.”

Romans 12:1 “I exhort you, therefore, brothers, in view of G~d’s mercies, to offer yourselves as a sacrifice, living and set apart for G~d. This will please Him; it is the logical “Temple worship” for you.”

The word *Altar* in Hebrew is (Meez-bay-ahk) *Mizbeyach* and is spelled with the Hebrew letters mem [mehm (מ)], zayin [zah-yeen (ז)], bet [bayt (ב)], chet [keht (ח)]. One commentary indicated these letters are an acronym for forgiveness, merit, blessing and life.

- מ ~ Forgiveness ~ M’chee’la (actually means pardon)
- ז ~ Merit
- ב ~ Blessing ~ B’racha
- ח ~ Life ~ Chai

However, I was unable to find a Hebrew word for Merit which begins with a (Zah-yeen) Zayin. I even consulted my friend/brother/teacher of Hebrew, Abba DuMaine in Kansas City and there isn’t a Hebrew word for Merit which begins with a Zayin. SO . . . this just goes to prove one cannot believe everything just because it is in print!!!!

Based on **verses 1-14** in Chapter 27, the Tabernacle had three (some say four) covers; one on top of the other. Two of them were made of fabric and the other(s) of animal hide. They were known as

- Tabernacle
- Tent
- Cover

According to the Artscroll Chumash, Stone Edition, the cover which rested immediately on top of the structure, was known as “Tabernacle”. The implication was this cover represented the function of the entire structure of the same name and unified everything inside the Tabernacle; meaning the Ark, Table, Menorah and Golden Altar were not unrelated vessels. Each vessel

performed its own separate task but was a part of a united whole. The next cover, known as the “Tent” was placed over the “Tabernacle”. The final layer was called the “Cover”, which was made of animal skins to repel the elements of the weather. (I know there is more to this . . . I’m just not sure what it is yet!) Could these three covers represent the triune nature of the Holy One? Each has a specific function but all are for the same purpose!

I have one more little teaching involving Hebrew. If you will recall, I have shared, the original Hebrew had no vowels, only consonants and can be very confusing. However, it is nonetheless interesting. We have heard the word *Mishkan* several times during this study. The Hebrew letters are *mem* (מ), *shin* (שׁ), *kof* (כּ) *nun* (נ) and are an acronym for *Mitah* (bed), *Shulkhan* (table), *Kisei* (chair) and *Ner* (lamp).

M'lakim Bet/2nd Kings 4:10 “Let us make a little room and let us set for him there a bed, a table, chair and lamp . . .” In this verse, we see a simple *Mishkan*: the Israeli home or for that matter, our home. It can be sanctified and turned into a home of kindness, of Torah, full of love, a house of study, one in which the bed, table, chair and lamp become holy vessels of a *Mishkan*. In **Sh'mot/Exodus 25:8** “They shall make me a *Mishkan*. Today, through *Yeshua* / *Jesus*, we can sanctify everything around us and be a *Mishkan* in our own right.

HaShem desires to have a relationship with us, with you. Will you allow Him to build His *Mishkan/sanctuary* in your body, your heart, your soul and your spirit so your very life will be a living sacrifice to Him? It’s all a matter of the heart. May our hearts be His and His be ours.

Here is some interesting commentary from Sir Isaac Newton concerning the Tabernacle / Temple. “In the Apocalypse (the Book of Revelation) the world natural is represented by the Temple of Jerusalem and the parts of this world by analogous parts of the temple: as heaven by the house of the temple; the highest heaven by the most holy; the throne of God in heaven by the Ark; the Sun by the bright flame of the fire of the Altar, or by the face of the Son of Man shining through this flame upon the Altar convex above and flat below like an half Moon; the stars by the Lamps; thunder by the song of the Temple and lightning by the flashing of the fire of the Altar; the Earth by the Area of the courts and the sea by the great brazen Laver. And hence the parts of the Temple have the same signification with the analogous parts of the world.”

T'rumah ~ תְּרוּמָה ~ Contribution

Haftarah: M'lakim Alef/1st Kings 5:26~6:13

It really isn't too hard to figure out why the Rabbis chose this haftarah to accompany our Torah portion. The common theme speaks of the construction of the Tabernacle in the Wilderness and *Sh'lomo/Solomon's* Temple in Jerusalem.

“The windows he made for the house were wide on the inside and narrow on the outside.”
M'lakim Alef/1st Kings 6:4. Does anyone want to take a guess as to why the windows would be fashioned in such a manner?

This was one of the sights I found really interesting the first time I went to Israel. On ancient structures, the window openings were narrow on the exterior wall. This was for safety purposes, keeping spears, arrows, etc from entering the structure, yet the wider interior opening allows more light into the room. Isn't that interesting?

“Then this word of Adonai came to Shlomo: “Concerning this house which you are building; if you will live according to my regulations, follow my rulings and observe all my mitzvot and live by them, then I will establish with you my promise that I made to David your father – I will live in it among the people of Isra'el and I will not abandon my people Isra'el.” (**Verses 11-13**) Here, we find HaShem making the same declaration to **Sh'lomo/Solomon** in Jerusalem as He made to **B'nei Yishra'el/Children of Israel** at Mt. Sinai.

In my opinion, lavish structures devoted to HaShem's service are not necessary. HaShem desires loyalty and devoted service from those who declare they belong to Him. However, if they fail to observe His mitzvot/commandments/instructions, their lives are meaningless.

T'rumah ~ תְּרוּמָה ~ Contribution

B'rit Hadashah: Ivrim/Hebrews 8:1-6; 9:23-24; 10:1

Ivrim/Hebrews 8:1-6 We know there is a “true Tent of Meeting” in the heavenlies from **Sh'mot/Exodus 25:9** which says “You are to make it according to everything I show you.” And **Sh'mot/Exodus 26:30** states “You are to erect the tabernacle according to the design you have been shown on the mountain.” and the latter part of **Sh'mot/Exodus 27:8** says “They are to make it just as you were shown on the mountain.” The Tabernacle constructed in the Wilderness was long before there was any thought of a Temple in Jerusalem. Truly, this shows HaShem's desire to dwell with His people.

I learned the Hebrew word *mishkan* meaning *tent* is related to two other Hebrew words. One is (shah-kehn) *shakhen* meaning *neighbor* and the other is (Sh'keen-nah) *Sh'khinah* which means *HaShem's immanent presence*. To me, this means HaShem desires his “immanent presence” to be a neighbor to His Chosen People, be they born or grafted in. This is very intimate! He loves us SO much He desires to be our neighbor!

There are some who misunderstand these passages (**Hebrews 8:1-6**) and believe the original covenant should be totally discarded. I don't believe we are to take eternal principals given in Torah and throw them away simply because Yeshua has come. It's a fact there are shadows of Yeshua throughout Torah. Since He and the Father are one, then He (Yeshua) is also The

Lawgiver and would not abolish what He set in motion from the beginning of time. Yeshua's brother, **Ya'akov/James** tells us in **4:12** there is only one Lawgiver who is also the Judge with the power to deliver and to destroy. Those who strongly reject Torah, believing they are upholding the New Testament, need to be very careful! They may well be rejecting the ***B'rit Hadashah/Renewed Covenant*** since it is based on the Original Covenant, the Torah. One other thing, when Yeshua is ruling during the Millennium, He will be teaching Torah from Jerusalem (**Mikah/Micah 4:1 & 2**).

Ivrim/Hebrews 9:23-24

I'm not sure I understand why the "heavenly things" required a sacrifice at all; after all, they are not defiled. The Messiah's blood made it possible for undefiled heavenly things to purify defiled sinners. For external cleansing, external sacrifices suffice but for spiritual cleansing, spiritual ones are needed. I understand the sprinkling of the blood on the copies of heavenly things to purify them but I don't really understand these two verses. I'm open to any thoughts, suggestions, ideas. Help!!!!

Ivrim/Hebrews 10:1

According to David Stern's commentary, the author of *Ivrim/Hebrews*, whom I believe is ***Sha'ul/Paul***, doesn't belittle Torah but gives it its place in the unfolding of HaShem's work in history. With regard to the sacrificial system, we know Yeshua Ha Mashiach's death brought the actual manifestation of what the Torah previewed concerning the sacrifices.

The corresponding Psalm for this week's Torah portion is: Psalm 26

Next Week's Lesson: Parashah #20

Tetzaveh ~ תצוה ~ You are to order

Torah: Sh'mot/Exodus 27:20 ~ 30:10

Haftarah: Yechezk'el/Ezekiel 43:10-27

B'rit Hadashah: Philippians 4:10-20

Shavuah Tov (Have a good week)!!!

Who fills his mind with Torah clears it of fear and folly.

Rabbi Chanina Sgan HaKohanim