

Parashah #19 T'rumah (Contribution/ Collection/Offerings)

Parasha - Scripture Readings – Shabbat

Torah(1st Five Books) – Exodus 25:1 -27:19

Haftarah (Writings) – 1 Kings 5:26 – 6:13

Brit Hadashah (New Covenant) – Hebrews 8:1-6, 9 :1 -12, 10:19-25; Acts 7:44 – 50

Last Week – Parasha Mishpatim (**Rulings/Ordinances**) YHVH (Adonai) Elohim (God) formalised a new way of living or returning to a code by which He always intended people to live. A guide for the daily lives of His holy nation (B'nei Yisrael) to be people after His own heart, showing love, justice and righteousness firstly to their own people and then as an example for the world to follow. It was a starting point to get the worlds lawless ways out of their system. These rulings provided the ultimate foundation for living as God's people; a way of life that glorified God and made Him known to all nations; a way of life separate from all other peoples; a way of life that ensures a viable, safe society; a way of life we will not know fully until Yeshua's return. Those commandments deal with our relationship with God and our relationship with each other. The Mishpatim clearly showed that God wants to be involved in our relationships. God reiterated the importance of Shabbat observance and put in place for Israel – the application of Shmittah; Observing Matzot, Shavuot and Sukkot; God's desire to reveal himself to us, the Holiness of God, He provided a glimpse of who He was and that the humanity of Adonai Yeshua - pre incarnate was there with B'nei Yisrael all along. God cuts a covenant in Blood and He never breaks covenant. His Covenant is perfected in Yeshua's sacrifice. He wants it written on your heart.

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Interesting how the scripture reading starts - "take up an offering for Me. From anyone whose heart compels him you are to take My offering." God then continues to instruct Moshe what they are to give and how its to be used. Imagine people's response today or more specifically maybe your and my response if God did that. How would we respond. Surely it would be fairer to just put a tax on everyone rather than rely on those who have a generous disposition, those who get sucked into giving until it hurts. On the one hand as leaders it is our responsibility to ensure people are not manipulated or abused and to provide a safe environment yet on the other hand we need to encourage disciples to hear from and be obedient to the Ruach Hakodesh (Holy Spirit) and in the process develop a generous heart in recognizing that everything we have is God given and for the purposes of His plan.

2 Corinthians 9:6-9 (TLV) -6 The point is this: whoever sows sparingly shall also reap sparingly, and whoever sows bountifully shall also reap bountifully. 7 Let each one give as he has decided in his heart, not grudgingly or under compulsion—for God loves a cheerful giver. 8 And God is able to make all grace overflow to you, so that by always having enough of everything, you may overflow in every good work. God wants us to be generous to each other – Kedoshim – we are all "Holy ones / saints, Kings and Priests as disciples of Yeshua.

Out of interest how generous were the Israelites – Ex 38:21–31 indicates - The donated gold totalled 29 talents and 730 shekels = 994kg x 400@\$1353 oz = \$54Mil. (Today). One talent was about 34kg. The Gold, Silver, Bronze was brought from Egypt as God had promised," they shall come out with great possessions." Gen.15:14.

The parasha continues with "have them make.." This speaks of using our God given gifting's and talents in His service and His plan. The artisans were endowed with the Holy Spirit. Exodus 35 reiterates the importance of understanding who gives us these giftings - Exodus 35:30-31 (TLV) -30 Then Moses said to Bnei-Yisrael, "See, Adonai has called by name Bezalel son of Uri son of Hur, of the tribe of Judah. 31 He has filled him with the Ruach of God, with wisdom, understanding and knowledge, in all manner of craftsmanship, 32 to make ingenious designs." This is the blue print to excel in the area of our calling –whatever it is - be filled with the Ruach of God, with wisdom, understanding and knowledge.

To help his chosen people B'nei Yisrael recognize and maintain the importance of keeping YHVH Elohim central in their live and His desire to live amongst them, He spelt out the requirements for the Tabernacle to the finest detail. This wilderness Sanctuary was a copy of the actual Temple of the Tabernacle of the Testimony in Heaven. (Revelation 15:5). It is the Original Covenant model that illustrates the New Covenant plan of salvation. The details have small messages, but the overall structure and worship activity enable us to understand the big picture,

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salvation thru Yeshua HaMashiach. The Tabernacle shows us a blue-print (type) of how we may enter the presence of God. Yeshua completes the early promise of permanent and enduring remission of guilt and penalty that the Tabernacle could not, as Hebrews 9:11–28 emphasizes.

God decided to limit Himself in such a way that Israel could recognize His presence and worship appropriately. He ordained that there would be a worship center at the center of their camp wherever they went. It had to be made small and light so that it could be carried, very sturdy, yet preserving beauty and holiness, even hiddenness under rough desert conditions. The sanctuary was a tent surrounded by a curtain fence. There were six main objects on the sanctuary grounds: a large bronze altar at the entrance of the fence; a large bronze basin (the laver) for priestly washing in the court-yard; a golden table with twelve loaves of bread, a floor-mounted golden candelabra with seven lamps, and a gold incense altar inside the tent. The most holy object, called the ark of the covenant, was a small gold chest or box with two Cherubim (angels) on top of it, set in the inner sanctum of the tent behind a veil.

The Tabernacle in today's terms wasn't massive unlike some of the well intentioned "temple type structures" that get built to "the glory of God". No this is only - 45m L x 23m W with mortise and tenon joints – no hammering of nails to be heard. A cabinetmaker's dream project. These were overlaid with gold and set on silver bases. The building would measure 4.6m high. Of interest Solomon's Temple was only 27m L x 9m W x 13m high ie some what smaller.

We do not know the dimension of the Holy of Holies, but infer that it was a cube 6.8m per side.

The linen veil that separated the inner sanctum from the outer room of the tabernacle was embroidered with angels (cherubim). He also made a screen for the door of the tabernacle.

Bezalel made the ark of the covenant. This most holy article was a small gold-covered and gold-lined box 1.1m L x 0.675 W x 1.4 H". It had rings so it could be carried high without being touched. The box was covered with a gold lid with two cherubim facing each other, their wings over them, shadowing the lid.

The cover of the ark, called in Hebrew "kapporet" or mercy seat, is related to a word for atonement or propitiation (kippur), as in Yom Kippur, the Day of Atonement. (Lev.16). That day was the most holy day of the year for the nation of Yisrael, when the High Priest went alone into the Holy of Holies to make sacrifice for all Israel and sprinkle blood on the mercy seat. God said He would meet them there and communicate His will.

The "mercy seat" was the atonement. Apostle Shaul uses it in Romans to explain Yeshua's sacrifice for us.

"God set forth Yeshua as an atonement through faith in His blood, to show his righteousness." (Rom.3:24–25TLV).

Hence the ark of the covenant is linked to Yeshua's execution stake where the wrath of God was finally satisfied and atonement made for our sins.

In the Book of Kings, at the time of King Solomon, it states the Ark only contained the two stone Tablets. (1 Kings 8:9). However, according to the Book of Hebrews in the Brit hadashah (New Covenant), the Ark of the Covenant contained the two tables of the testament, a golden pot of manna that came from heaven and Aaron's rod that budded. (Heb.9:4). These represent the Abba Father; the manna, Yeshua (Incarnate) the bread of life; and the almond rod that budded (Num.17:8), the Ruach Holy Spirit who gives life.

The next item was a table for show bread, 0.9 x 0.9 x .675. Bezalel overlaid the table with gold, to be carried on gold-covered poles through rings. Its function was to display twelve loaves of bread representing the twelve tribes, called the Bread of the Presence. (Ex. 25:30). Twelve loaves were baked each Sabbath and laid on the Table and placed them before the LORD. (Lev.24:5–9). It was food for the priests. The priests removed the old bread and ate it on the Sabbath. In this sense, the bread symbolized a shared meal between the priests (representing all twelve tribes) and the LORD, a memorial of the covenant meal that the priests and the heads of the twelve tribes participated in on Mount Sinai. The ritual of fresh challah bread on our Sabbath tables reminds us of this aspect of the Temple service.

In the days of Yeshua and the apostles, the priesthood had grown so large the twelve loaves were not sufficient to feed the whole course of priests on duty on any given Sabbath. Each priest received only a small morsel of the loaves. When God's favor rested on the nation, a miracle happened and the morsel fully satiated the priest, even though he had eaten scarcely more than a crumb. When all the priests had eaten from the twelve loaves and been satisfied, they found that they still had leftovers. The Talmud says, "Every priest who received a piece of the bread the size of an olive would eat it and be satisfied, and some would eat it and have leftovers."

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The rabbis associated the twelve loaves of the bread of the presence with the prosperity of the nation explaining that God blessed Yisrael with prosperity through the bread of presence. They explain that ever since creating the universe, God does not introduce something completely new, instead when He wishes to bring about any kind of increase, He causes it to flow from something that already exists. For example, the prophet Elisha performed a miracle of multiplication when he caused a single jug of oil to fill numerous, larger jugs. The Rabbis say that the LORD used the table of the presence to perform a similar multiplication miracle on behalf of the nation's prosperity. As long as the priests placed the bread on the table, prosperity flowed to the entire nation.

Yeshua's miraculous feeding the multitudes with the five loaves alludes to the bread of the presence. The first time, He broke five loaves and fed thousands, and the disciples gathered leftovers. The second time, He broke seven loaves and fed thousands. Again the disciples gathered leftovers. In total, He broke twelve loaves. The miracle indicates that the Messiah will usher in a golden age of spiritual and material prosperity—the kingdom of heaven.

Jesus said to them, "I am the Bread of Life; he who follows Me shall not hunger, and he who believes in Me shall never thirst." (Jn.6:35)

Infact its needs to be understood that Yeshua always used the Torah to explain and confirm his teachings. He wasn't bring a totally new and foreign message of salvation and how to live. He was restating how what was already given was intended to be actually be applied. The whole Torah is wrapped up in Love God and Love your Neighbour (includes one another) – which mirrors Yeshua's commands.

Bezalel the artisan / cabinet maker made a lamp-stand to hold seven lamps, three on each side and one in the center. It was fabricated from a single piece of pure gold (25:36), decorated with flowers and capitals as ends of the stems. The cups for the lamps were almond-shaped. The dimensions are not listed, although they were given to Moses (25:40), but it had to be high enough to give light to the sanctuary, with the lights arranged so that they gave light in front of the candelabra, suggesting reflectors. (25:37). These lamps burned pure olive oil and had to be constantly kept topped up - must never go out. 27:20–21.

Likewise - "Again Yeshua spoke to them, saying 'I am the Light of the World; he who follow Me will not walk in darkness, but will have the light of life.'" (Jn.8:12). Yeshua also warned his disciples with the parable of the 10 virgins - Matthew 25:1-13 (TLV):

25 "Then the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. 2 Five of them were foolish, and five were wise. 3 For when the foolish ones took their lamps, they took no oil with them. 4 But the wise ones took oil in jars along with their lamps. 5 "Now while the bridegroom was taking a long time, they all got drowsy and started falling asleep. 6 But in the middle of the night there was a shout, 'Look, the bridegroom! Come out to meet him!' 7 Then all those virgins got up and trimmed their lamps. 8 Now the foolish ones said to the wise, 'Give us some of your oil, since our lamps are going out.' 9 But the wise ones replied, 'No, there won't be enough for us and for you. Instead, go to those who sell, and buy some for yourselves.' 10 "But while they were going off to buy, the bridegroom came. And those who were ready went in with him to the wedding feast, and the door was shut. 11 Now later, the other virgins came, saying, 'Sir, Sir, open up for us!' 12 "But he replied, 'Amen, I tell you, I do not know you.' 13 Therefore stay alert, for you know neither the day nor the hour." Note these were all believers but 50% were not properly prepared to meet their Lord. A warning to all of us.

Next we look at the incense altar" 2.25m square and 1.35m high. Like the other articles, it was outfitted with gold rings and poles to transport it. Special incense was made by the perfumer and burned on it morning and evening. (30:7–9). The incense altar is a symbol of prayer.

"Let my prayer be counted as incense before Thee, and the lifting up of my hands as an evening sacrifice." (Psa.141:2)

"...golden bowls full of incense, which are the prayers of the saints..." (Rev.5:8)

"And the whole multitude of the people were praying outside at the hour of incense. And there appeared to him an angel of the Lord standing on the right side of the altar of incense." (Lk.1:10–11).

That day in the life of Zechariah the priest, father of John the Baptist, God set in motion the coming of the Messiah, a prayer that had been offered up by His people for hundreds of years. (Lk.1–2)

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Next he made a large bronze altar, 2.3m L x 2.3m W x 1.5m H, also with rings and poles for transporting it. A lamb was offered every morning and evening in sacrifice on this altar. Thus there was a continual burnt offering at the door of the tent of meeting, the Tabernacle (Ex.29:38–46). In addition, the altar was used for peace offerings (Lev.3), purifications (Lev.12, 14) and sacrifices for sin (Lev.4) or guilt (Lev.5:14-).

We have been blessed with Yeshua's optimal sacrifice. (Heb.10:10) "...we have been sanctified by the offering of the body of Jesus Christ once for all."

He made a large bronze basin for priestly ceremonial. "Aaron and his sons shall wash their hands and feet lest they die." Jesus said, "He who has bathed need not to wash, except for his feet, but he is clean all over...." (Jn.13:10)

The Parasha finishes with the explanation of the court-yard which was 45m long north and south, 23m long east and west. The entrance was on the east. The pillars of the fence were bronze, decorated with silver. The hangings were linen. The screen for the gate was embroidered with blue, purple and red threads.

In summation of the plan of redemption.

I. No one can enter the Lord's courts without a sacrifice. Even the priests until a sacrifice was made.

"Indeed, under the Torah almost everything is purified with blood, and without the shedding of blood there is no forgiveness." (Heb.9:22)

II. Once inside the tabernacle area, any ceremonial defilement was washed off by the priests at the laver.

"He who has bathed does not need to wash, except for his feet, but he is clean all over." (Jn.13:10)

"If we confess our sins, He is faithful and just and will forgive our sins and cleanse us from all unrighteousness." (1Jn.1:9). Let us keep short accounts with God.

III In the Tabernacle, as a kingdom of priests (1Pet.2:5,9), we enjoy the daily duties and activities of the spiritual life. We have bread to eat, light to see by and the incense of prayer. We feed ourselves with the Bread of Life. The Holy Spirit illuminates our thoughts and directs our actions. We pray to the Father in Yeshua's name.

IV. The remaining question is how do we get home. The object of many board games is to get HOME, to reach completion, to make it. HOME in the disciples life is the presence of God. That is represented by the Holy of Holies. But in the Tabernacle, only the High Priest entered there. The veil restrained even the priests from seeing the Shekinah glory of God.

"And Yeshua cried again with a loud voice and gave up His spirit. And behold, the curtain of the temple was split in two from top to bottom and the earth quaked...." (Matt.27:50–51)

Hebrews 10:19-22 "9 Therefore, brothers and sisters, we have boldness to enter into the Holies by the blood of Yeshua. 20 He inaugurated a new and living way for us through the curtain—that is, His flesh. 21 We also have a Kohen Gadol over God's household. 22 So let us draw near with a true heart in full assurance of faith, with hearts sprinkled clean from an evil conscience and body washed with pure water."

Yeshua has made a way for us into the presence of God. Let us enjoy our privilege.

Everyone who comes to God comes by the altar, the sacrifice Yeshua made for us on the execution stake. No one comes on personal merits, only on Yeshua's merits.

So as in living a disciplined life as Yeshua's disciples let us:

Keep renewing our heart and washing our minds with the word and the Ruach.

Daily feast in the word, meditating on Yeshua.

Be in continued communion and fellowship with Abba our Father in Heaven bringing incense of praise and making requests known to Him in accordance with His will

Be ready, with our lamps full and wicks trimmed, for our Lords return.

Hu-Yah Vo Yeshua – Yeshua (Jesus) is coming

Shabbat Shalom
