

It was overwhelming, to say the least. We simply could not handle the level of intimacy our Divine Bridegroom desired – *yet*. We trembled at the sound of His Voice. We shuddered at the majesty of His Presence. We drew back in false modesty. We ran away in immature fear. He knew all along that we would do exactly that. The Holy One therefore responded to our runaway bride reaction as the ultimate perfect gentleman. He did not become angry. He did not sulk. He did not wallow in the insult of rejection. He never judges us on the basis of an episode of immature behavior engaged in by us in a moment of weakness. He did not even *rebuke us*, much less *discipline us*. He responded graciously, like a patient Bridegroom responding to a request of His betrothed for a reduction in intimate contact during the early stages of betrothal. He also knows it will not be this way forever. He knows we are just very, very immature. He knows exactly what we lack – and exactly what it will take to heal our fractured, frightened souls. He will spare no expense to do just that. He is, after all, looking forward with great expectation to the time we will know Him well enough, and have enough of a history with Him, that we will run to Him instead of running away from Him. He is looking for a co-regent who will rule with Him. And He is willing to wait for us to grow into that – and to invest all the resources of Heaven into nurturing and cultivating a helpmeet who will stand alongside and work with Him instead of being intimidated by Him.

The chivalrous way the Holy One has chosen to deal with our immature reaction has revealed to us even more of the goodness of His personality. By *lovingly honoring our request* for more space and more time He demonstrated once again His *love for us* and *the infinite degree to which He has committed His truth to us*. In order to *nurture the relationship* and provide for us *the maximum amount of non-threatening kind of contact we can handle in our present state of immaturity*, our Beloved is arranging with Moshe to have built on earth, out of earthly materials, a beautiful parlor in the safe confines of which He intends to introduce to us the essential protocols of God-man collaboration. In this parlor we will get to know Him through safe, scheduled, infinitely choreographed, thoroughly chaperoned interactions. This is a great mystery of course. But there is an even greater mystery we need to understand about this parlor our Covenant Partner wants us to build. The greater mystery this: after we build the parlor He has designed for us to build and have become familiar with its *avodah* [*i.e.* its manner of operation], *we are to supposed to allow our Bridegroom-King to CONFORM US TO ITS IMAGE*.

The Plan of our Bridegroom-King is not just for us to BUILD the parlor/portal of God-man interactions on earth, you see – it is for us to BECOME that parlor/portal. Our minds, our hearts, our physical bodies, our organs of speech, and

all our spheres of influence are ultimately supposed to become the beach-head where the Kingdom of Heaven comes and our Bridegroom-King's Will is done on earth as it is in Heaven. Every furnishing of the structure we are to build at this mountain is supposed to become part of our new creation identity. Every function any priest performs in the structure is supposed to become part of our mission. Every scent and fragrance released at the structure is to become part of the footprint we leave behind everywhere we go. And every approach and/or purification protocol we are scheduled to learn while camped at this mountain is designed to reveal an aspect of His Grand Plan of Redemption for mankind and Creation.

Our Beloved Has Designed For Us a Beautiful Parlor in Which We Will Conduct Chaperoned Interactions

Last week we declared enthusiastically: *Kol asher-dibir Adonai na'asah* - all that the Holy One speaks we will build ... *v'nishma'* - and we will sh'ma! **Exodus 24:7**. This week the Holy One responds by telling Moshe: *V'asu li mik'dash* - then have them build for me a receptacle of abiding holiness ... *v'shachanti b'tocham* - and I will indwell them. **Exodus 25:8**.

If we build it – whatever 'it' is ... He will come. If, as, when, to the extent we apply our Divine gifts of creativity with the raw materials of real life so as to make our lives a sanctuary of holiness that resonates with and reveals to the world in real, practical ways the beauty, energy, and goodness of His Words and His Ways, He will assume both its operational management and cross-generational perpetuation responsibilities.

Hmmm ... Is He talking about indwelling *a tent* - or a *kingdom of priests*? Is He talking about indwelling a *building* - or taking on human form?

It All Starts With ... A Tent-Maker's Dream!

The earthly parlor we build at the foot of Mount Sinai will be imperfect, of course, because we who will build it are imperfect. And since it is not yet anywhere near time for full bridal intimacy between us and our Bridegroom the parlor we build will have many *divisions and curtains/veils* which the perfect palace chambers that He has prepared for us in Heaven does not have. Ah but notwithstanding all this the structure we will build at Mount Sinai will still be by far the most wonderful structure the earth has ever seen. It is, after all, the special place where our Divine Bridegroom will actually *visit with us, converse with us, reveal to us the depth of His love, and share Himself with us as intimately as we will allow* – under the watchful eyes of the chaperone we requested - throughout the all-important initial stages of Divinely assigned period of betrothal.

The substance of parsha *T'rumah* will be the design and build plan of the Holy One

for what our English Bibles call the ‘Tabernacle’ or ‘Tent of Meeting’. The concept is introduced by our Divine Bridegroom with these words:

V'asu li mik'dash

Make/build for Me a receptacle of abiding holiness,

v'sh'kanti b'tocham

and I will indwell them.

K'chol asher ani mar'eh otcha et tavnit ha-Mish'kan

According to all I teach you, make the tabernacle

v'et tavnit kol-kelav v'chen ta'asu

and make all its furnishings following the plan that I am showing you.

[Exodus 25:8-9]

We will not actually build the Tabernacle this week. Indeed physical construction will not begin to take place until long after we have both sinned with the golden calf and been restored to relationship with the Holy One in the bloody aftermath of that sin. All we are actually going to do this week is eavesdrop for a little while on the Divine Bridegroom’s instructions to Moshe, the ‘*friend of the Bridegroom*’, concerning *of what earthly materials the Tabernacle is to consist and what specific furnishings it is to contain*. This week we will just get the *architectural drawing* or blueprint for the Tabernacle that is to come.

The Holy One is planning on *showing* Moshe – and through Moshe, *all of us* – what He wants us to use as a pattern for what we build on earth. How will the Holy One accomplish this? How can we see Heavenly things in our earthbound state? Well ... we had better get ready to make a *rapid ascent*. The only way to go to see such a thing is to go UP – up to the Heavens where the King of Glory sits enthroned in His holy chambers!

Mah n'hu? [*What is this?*]

But perhaps even this should give us pause. After all we have been studying the Torah now [as part of this particular cycle]² for 18 weeks. We have studied – and have relished as it were – the interactions of the Holy One with such persons as Adam, Chava, Kayin, Shet, and Hanoch. We have delved into the spiritual experiences of such persons as Noach, Melchizedek, Avraham, Sarah, Yitzchak, Rivkah, as well as Ya'akov, his wives, and his twelve sons. More recently we have stared awestruck into a burning bush with Moshe. We have watched in horror the application of the awesome but carefully measured and surgically precise application of the power of the judgment of the God of Avraham, of Yitzchak, and

² We are of course studying Torah according to the ancient ‘annual cycle’ in which all of Torah is divided into 54 sections called *parshiot*. Our current cycle began with Genesis 1:1, on the day known as *Simchat Torah*, at the conclusion of the Feast of Tabernacles celebration last Fall. We are about one-third of the way through the Torah as we begin parsha *T'rumah*.

of Ya'akov on the most powerful nation in the world. We have closely observed the *Yeshuah* of the Holy One at the Sea of Reeds. We have seen the pillar of fire and cloud, the manna rained down from heaven, the streams of water poured forth from a rock. And of course at this mountain called Sinai we have recently both *heard the Voice of the Creator of the Universe* and *seen His glory – and have lived through it!*

We have seen and learned a lot in our Torah adventures thus far about how man relates to the Holy One and how the Holy One reveals Himself to man. But we have never in all of this – until now – even heard the slightest *hint* about a *tabernacle*. Noach didn't have a *tabernacle*. Melchizedek didn't have one. Avraham didn't have one³. We didn't need one to get redeemed from Egypt - or to hear the Voice of the Holy One and become betrothed to Him at Mount Sinai. So what do we need one for *now*? And what pray tell is a *tabernacle* anyway?

The Hebraic Word Picture

The Hebrew word our English Bibles translate as 'Tabernacle' is *mish'kan*⁴. The first Biblical usage of this noun is found in Exodus 24:9 where we read:

K'chol asher ani mar'eh otcha et tav'nit ha-Mish'kan

According to all I teach you, build the tabernacle;

v'et tav'nit kol-kelav v'chen ta'asu

and make all its furnishings as per the blueprint that I show you.

As we have discussed in these lessons the Hebrew language is a very verb-centered, action-based language. Every Hebrew noun is therefore developed from a verb root. The verb root of the Hebrew noun *mish'kan* is *sh'kan*⁵. This verb means to *settle down, abide, dwell, tabernacle, and/or reside*. The first usage of this verb in Torah is found in Genesis 3:24 where Torah tells us that after Adam and Chava were expelled from Eden the Holy One caused an a *cherub* with a flashing sword to *sh'kan* at the East of the Garden of Eden, to guard [*sh'mar*] the way to the tree of life. Then in Genesis 9:27 Noach used this verb to describe how *Yafet* [Japheth] would relate to Shem – he would *sh'kan* in Shem's tents.

Sh'kan is clearly the Hebrew verb Yeshua had in mind when He told His *talmidim* to 'abide' [some translations say 'remain'] in Him. See **John 15**. The first letter, *shin* [which makes the 'sh' sound], is a pictograph of flames, or tongues, of fire. The second letter, *kaf* [which makes the 'k' sound], is a pictograph of a bird, with wings

³ The first Divine 'tent-visitation' in Torah did, however, occur at Avraham's tent. See Genesis 18. It could well be argued, therefore, that the series of events mentioned in Genesis 18 as occurring at the entrance to Avraham's tent set an early precedent for the *Mish'kan*.

⁴ *Mish'kan* is mem, shin, kaf, and nun sofit. Strong's Hebrew word #4908, it is pronounced *meesh-kawn*'.

⁵ *Shakan* is shin, kaf, nun sofit, Strong's Hebrew word # 7931, pronounced *shaw-kawn*'.

cupped as in descent. The final letter, *nun sofit* [the form the nun takes when it is at the end of a word], is a Hebrew pictograph of the ultimate son or heir – Messiah. The ‘mural’ formed by these pictographs is thus the tongues/flames of fire [*shin*] descending as a dove [*kaf*] and resting upon Messiah [*nun sofit*]⁶. Hence the familiar word *sh’kinah* [composed of the verb *sh’kan* with addition of the suffix *hey*], as a reference to the manifestation of the presence and glory of the Holy One. Every such manifestation presages, and speaks of, Messiah.

The noun *mish’kan* is formed by adding the Hebrew letter *mem* [which provides the ‘m’ sound] as a prefix to the verb *sh’kan*. The *mem* is a Hebrew pictograph of a *wave of flowing water*. Adding a *mem* as a prefix always *animates*, taking whatever verb it is added to a *continually flowing state*. The *mish’kan* therefore is to be nothing less than a special realm where the *sh’kan-ing* Presence of the Holy King constantly rests upon - and points to - the Messiah.

So as we begin our study of the ‘Tabernacle’ understand that *everything we read is going to relate to and is designed to draw our attention to the Messiah*. From the framing to the curtains, from the doors to the veil, from the bronze laver to the golden altar of incense, and from the brazen altar to the mercy seat, Messiah is everywhere. Messiah is the *mish’kan*. And since we are destined, called and empowered to be like Messiah, the *Mish’kan* is exactly what we are intended to be as well. As we study the *mish’kan*, therefore, our job is to learn to recognize our own reflection in each of the structure’s component parts, operations, and ministrations.

The Mish’kan and the Protocols of Divine Betrothal

Understanding that Messiah is the *Mish’kan* – and that we are destined to function like the *Mish’kan* as well - helps us to understand that the *mish’kan* was and will always be an absolutely essential part of the betrothal covenant the Holy One established with us at *Sinai*. The instructions given concerning the *Mish’kan* follow immediately the refusal of the people to respond to the Holy One’s invitation to each of them to ascend the Mountain and meet personally with Him, to be claimed as His “*peculiar possession and treasure*”, and to be transformed into His “*nation of Holy Ones*”, and His “*Kingdom of Priests*”. **Exodus 19:13; 19:5-6**. The Holy One wants to dwell IN us. So He gave instructions for the building of a *structure on earth that* would provide a pictorial description of every co-regency interaction He intended to have between Himself as the Heavenly *Chosson* (bridegroom) and us as His earthly *Kallah* (bride).

⁶ A beautiful picture of this is seen in Matthew 3:16, where as Yeshua arose from undergoing mikveh at the *Yardin* [Jordan], a manifestation of the Holy One descended, and came to rest, upon Him much as if a dove had lighted upon Him.

As betrothed parties we must relate to each other through Kingdom *protocols*. The Holy One's description of the parlor within the confines of which we are to learn these things is as follows:

V 'asu li mik'dash

Have them make/build a place set aside for and holy unto Me,

v sh'kanti b'tocham

and I will sh'kan [abide, dwell, tabernacle] in them.

[Exodus 25:8]

Always remember, *Messiah and the Mish'kan are one*. Messiah **is** the parlor; and in union with Him, we are supposed to become the parlor as well. Our interactions with the Holy One and with the world are all based upon the protocols He will teach us – and the identity and mission He will establish for us – through the design, construction, dedication, operation, and priestly *avodah* of this very special parlor.

***The Greatest Treasure Hunt Ever Held Is Ready to Begin:
Our Search of the World for the Fourteen Substances
From Which the Mish'kan is to Be Formed is Officially 'On'***

In the opening aliyah of *Terumah* the Holy One provides Moshe a materials list for the *Mish'kan*. There are 14 rare and extremely costly earthly substances the Holy One wants us to use in constructing the prototypical parlor/portal for God-man interactions. All of these materials – all of our instrumentalities of elevation – are to be provided voluntarily by a gaggle of recently freed slaves encamped in the middle of a vast and unforgiving desert. In many cases these materials would have to be searched for, located, extracted and painstakingly produced.

1. Rare and Precious Metals

It was all supposed to start with us stockpiling **three rare and precious metals** – *zahav* [gold], *kesef* [silver], and *nechoshet* [bronze]. Gold will be used to make the furnishings of the Holy Place and the Most Holy Place and the utensils for their *avodah*. Silver will be used to make the sockets for the structure itself. Bronze will be used to make the furnishings of the Outer Court and the utensils for the *avodah* done there.

2. Rich and Beautiful Colors

Along with vast supplies of these costly metals we were to accumulate large quantities of three rare and precious dyes. The first of the dyes was called *techelet*. This is a rich, turquoise blue to indigo dye extracted from the secretions of a snail-like mollusk found in the Mediterranean called a *hillazon* [Latin name '*Murex trunculus*']. This dye will be used for many purposes, perhaps most importantly [a]

the elaborate outer robe of the High Priestly regalia, and [b] the special signature thread that is to be displayed in each Hebrew male's *tzit-tzit* (tassels). The second dye that the Holy One called upon us to present to Moshe for use in the construction of the Mish'kan was *argaman* – a reddish-purple coloring agent extracted *Mish'kan*]. The third dye we were instructed to donate for the Mish'kan's beautification was *tola'at sheni* – a deep crimson pigment extracted from the body of a female worm. This had been the color of the cord that Tamar's midwife had tied around the hand of Zerah, and would be utilized, along with hyssop, cedar, and the blood of a live bird in the cleansing protocols for 'leprosy'.

3. *Exquisite Fabrics*

In addition to precious metals and dyes, we were to stockpile four varieties of organic coverings, namely *shesh* [linen], *ezim* [goat's hair], *orot ayilim m'adamim* [ram's skins dyed red], and *orot tachashim* [skins of a tachash].

4. *Component Ingredients*

We were also directed to accumulate three other organic substances that would not naturally be found in the desert:

etzei shittim [gopher (or acacia) wood],
shemen l'm'ohr [oil for the light], and
besamin [spices]⁷ for special blends of [a] anointing oil, and [b] incense.

5. *Rare and Exotic Gemstones*

Finally, we were tasked with contributing perfect specimens of at least 12 varieties of *precious and semi-precious gemstones* – none of which were available on this remote mountain. We would either have to trade some of the gold and silver we got from the Egyptians for these elements, or we would have sent out expeditions to different parts of the world.

What the Holy One called forth from us seemed like an impossible task. Where would we find these things? How were a bunch of former slaves supposed to locate, select, acquire and arrange transport for these 14 rare substances – much less process them through all the stages necessary to take them from their raw to a finished and ready-to-use form? There was no building supply store in the store to which we could go to purchase these items. This was going to involve *quite a treasure hunt!* Families and clans would have to cooperate, form expeditions, and coordinate efforts – and risk life and limb heading out into the vast, unfamiliar world to locate, mine, and refine all these precious substances at a level of cost, manpower, effort and engineering that would challenge world-wide construction

⁷ The anointing oil was to contain four spices - myrrh, cinnamon, cassia and cane. **Exodus 30:23**. The incense was to contain a blend of five spices – sweet spices, stacte, onycha, galbanum and frankincense. **Exodus 30:34**.

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The Heavenly ‘Pattern’ After Which the Mish’kan Was Built

It must be kept in mind that the Holy One told Moshe to build the *mish’kan et tavnit* – i.e. ‘**according to the pattern**’. Exodus 25:9. What pattern, you ask? The Holy One made it very clear that the earthly *mish’kan* is to be built **exactly like the ‘pattern that was shown you on the mountain’** [Exodus 25:40], and was to be made ‘**after the plan of it shown you on the mountain**’. Exodus 26:30. Let us pause and meditate on those very important – and emphatic – instructions. Through those instructions the Holy One was stating to Moshe in no uncertain terms that the *Mish’kan* was not to be built after the pattern of anything Moshe or any other man had ever seen before – in Egypt, in Midyan, or anywhere else. It was to be built 100% “according to the pattern” the Holy One showed Moshe on the mountain.

Imagine you want to build a house. You don’t just grab a hammer, nails, and a bundle of two-by-fours. First you have someone qualified – an architect - *design* the house, and draw you a *blueprint*, and write you some specifications that tell you what quality and amount of materials to use, how to connect the sections, and what dimensions every aspect of the structure should have. Everything you do from that day forward, you do *according to the blueprint and specifications*. If you are faithful to the blueprint and specs, and if you build well, the house you build conforms both to the architect’s conception – and the ‘pattern’ the architect established.

The Hebrew word our English Bibles translate as ‘pattern’ is *tavnit*⁸. It is a noun derived from the verb root *banah*⁹. This verb is the one used to describe what the Holy One did to/with/regarding the ‘rib’ He took from man. Genesis 1:22 tells us the Holy One ‘made’ [*banah*] a woman’. The verb *banah* is converted to the noun *tavnit* by adding a *tav* [which makes the ‘t’ sound] as both a prefix, at the beginning, and a suffix, at the end. The Hebrew letter *tav* is a pictographic representation of a *covenant seal*. Adding a *tav* to both ends of *banah* means that which is to be constructed pre-existed the human effort, and that the construction was modeled after, and conformed to, the pre-existing *pattern*.

The *mish’kan* existed long before Exodus 25. It existed, before that time, in a realm into which we simply did not see - a realm outside of time and space – an eternal, Spiritual realm. It existed in the secret chambers of the Creator of Heaven and Earth. It existed in an infinite state, without limitations of time and space. It was not made of earthly materials, but assumed the form of eternal, Heavenly realities.

⁸ *Tavnit* is tav, beit/veit, nun, yod, tav; *Strong’s Hebrew word #8403, it is pronounced tawv-need’.*

⁹ *Banah* is beit, nun, hey; *Strong’s Hebrew word #1129, it is pronounced baw-naw’.*

The Mish'kan Is IN, but is Not OF, This World

Do you understand, Dear Reader? Moshe did not design the *mish'kan*. Neither did any earthly artisans create it. The *Mish'kan* was built according to a *tavnit* – a pattern. The *Mish'kan* is not of this world. It is only a temporal, earthly picture of an eternal, Heavenly reality.

The task that the Holy One gives to Moshe – and to the Community of the Redeemed – this week, is therefore not just a ‘building program’. It is much, much more. The mission to which the Holy One calls Moshe, Israel, and all of us this week is to ‘recreate’ the Heavenly reality of the Holy One dwelling with mankind – *mish'kan* – in the physical, temporal world.

The challenge we face is to make a model on earth that portrays, in tangible, visible form, for all the world to see, the essence of the Spiritual Reality that *the Holy One chooses to dwell with mankind*.

A Project Of Eternal Duration

Just as man did not create the *mish'kan*, man can likewise not destroy it. It still exists. It has not been ‘replaced’. It has merely been *made clearer*, more like the original. The truth the *Mish'kan* of earth proclaimed is still truth. And this is that truth:

***The Word has become, is, and will become, flesh,
and has tabernacled, is tabernacling,
and will tabernacle [Hebrew *shakan*] among us.***

[John 1:14]

Like a model car or airplane all the earthly *mish'kan* ever was intended to be was just *a replica of something larger and much more grand* - something in Heaven where a Lamb had been slain from before the foundation of the World, where a mercy seat had been sprinkled with blood from that Lamb, and where *k'ruvim* [cherubim], representing the eyes, the gaze, of the Holy One, are fixed upon the sprinkled blood of the atonement, which is the true ‘covering’ or ‘tent’. All, of course, with mankind in mind. All in order that the Holy One could *dwell with mankind*.

***The Mish'kan is Not a ‘Local Worship Center’ Or a Pattern for One -
and No Local Worship Center Has Ever Been or Will Ever Be
the ‘House of God’***

One more thing, Dear Reader. Please understand that the *Mish'kan* was not by any means intended to be merely the redeemed community’s answer to the pagan

shrines/temples to the gods of the heathen nations. Nor was it the forerunner of modern-day local “churches”, “synagogues” or “temples” where people go to weekly to fellowship with each other and participate in Christian or Jewish flavored religious services.

The *Mish'kan* is not in its essence a place for human beings to go to do *religious stuff*. The Holy One is quite frankly not ‘into’ places where *people* do religious stuff at all. That is what pagan shrines and temples are for. Such places are about shows of idolatrous piety by religious men – not about experiencing intimate communion with the Divine Bridegroom of Heaven. Such places are built upon and modeled after *pagan concepts* – not the ways of the God of Avraham of Yitzchak and of Ya’akov.

The *Mish'kan* is not about *what people do*; it is instead about *what the Holy One has done, is doing, and will do*. The difference in perspective is like the difference between night and day.

To the extent we *embrace* and *internalize* the *mish'kan* and see in it the model of the Holy One’s ‘parlor’ of chaperoned interaction and communication with the Divine Bridegroom, Messiah *steps into our world*, and *abides with us*, *directs our paths*, and *transforms our lives into His image*. To the extent however that we choose to focus only on the *externals* of the earthly *mish'kan* and to look upon that structure as something we [or our ancestors] built, or as a place where human beings present ‘offerings’ and do religious stuff, and where earthly priests minister to and teach us about the Holy One, we separate ourselves from Messiah, reject Him even as He walks in our midst, and flow instead in a form of neo-paganism crudely disguised and mis-labeled as ‘Christianity’ or ‘Messianic Judaism’.

To understand this, however, one must have at least a basic understanding of the relationship between the *mish'kan* and the *mik'dash*, or ‘sanctuary’. So let’s make that our next subject of discussion.

Heaven is My Throne, and Earth is My Footstool: Where is the House You Will Build for Me?

Two different words are used in our aliyah for the earthly structure the Holy One told Moshe to build. In Exodus 25:8, Moshe was told to build a “*sanctuary*”; in Exodus 25:9 he was instructed to build a “*tabernacle*”. The word translated “*sanctuary*” is *mik'dash*; The word translated “*tabernacle*” is *mish'kan*. Why two different words for the same structure? Because those two words describe the same structure from *two totally different perspectives*. From the perspective of the Holy One the Tabernacle was to be a *mish'kan*, or dwelling place, where He would

‘entertain visitors’ so to speak, according to protocol, as limited by the Bride-to-be’s request. To the immature Bride-to-be, who was not ready for face-to-face interaction however the Tabernacle was to be a *mik’dash* – *i.e.* a thing/area set apart, purified, dedicated only to “holy” things. It would be where she would receive transmitted messages, through the mediation of the friend-of-the-Bride [Aharon] as related by the friend-of-the-Bridegroom [Moshe].

The Relationship Between the Mish’kan [Tabernacle] and the Mik’dash [Sanctuary]

But are a *mik’dash* and a *mish’kan* really the same thing?’ This does not seem so important now, but it will later – for the ‘Temple’ built by Shlomo will not be called a *mish’kan* [because that is not what it is] but will instead be called a *mik’dash*. The word *mik’dash*, which our English Bibles translate as “*sanctuary*”, is not entirely new to us. In the *Song of the Sea* the song which burst forth from our spirits spontaneously after the waters of the *Yam Suf* [Sea of Reeds] parted for us, then closed again swallowing those who sought to kill us, we sang, without comprehension of what they meant, these words:

*When your people pass over, Holy One -
When the people You have purchased pass over.
You will bring us in, and establish us in the mountain of your inheritance,
The place, Holy One, which you have made for yourself to dwell;
The mik’dash, O Holy One, which your Hands have established,
[Where] the Holy One reigns forever and ever."
[Exodus 15:16-18] (author’s translation)*

The verb root word of the noun *mik’dash* is *kadash*¹⁰. The Hebraic word *kadash* hieroglyphically pictures a boundary line (*qof*), with a marked-off entrance (*dalet*), inside of which is a blazing fire (*shin*). The fire is in the center. There is a boundary-line marked off around this fire, enclosing it, setting it apart, closing off general access. There is however one portal of entrance, one *way*, through the boundary to the source of the fire.

To get the Hebrew word *mik’dash* one adds the prefix *mem* to the word *kadash*. As we discussed previously, adding a *mem* prefix *animates* what comes after it, making it *continuously flowing*. This means that the *kadash* word picture – a marked-off boundary around a fire, with one portal of entrance - becomes animated, flowing, moving, as if being carried along by, floating upon and above, a stream of water.

This then is the Hebraic picture of the *mik’dash*. A *mik’dash* is *kadash* in motion, going somewhere. The fire-source [the Holy One] is moving, flowing. The fire [His

¹⁰ Kadash is qof, dalet, shin; *Strong’s #6942, it is pronounced kaw-dawsh’.*

manifest Presence] is moving, flowing. The tongues of fire [His *words*] are moving, flowing. The courts of the Holy One are *a place of motion*. The place set aside for chaperoned interaction [the diplomatic protocol of betrothal] *is not static or stale*.

“*But wait*”, you say. “*A mik’dash is a PLACE, isn’t it? Places don’t move – do they?* They don’t on earth, in our finite world. But they can from the Holy One’s perspective. Oh, they don’t travel across landscapes of earth like the *mish’kan* was designed to do - but they do move. They move back and forth between realms that are seen and realms that are unseen. They flow in and out of realms that are physical into and out of realms that are spiritual. They transition smoothly between realms of temporal things and realms of eternal things. For a *mik’dash* is neither a ‘Temple’ nor a ‘Sanctuary’ – it is a *portal*. *It is* a portal where Heaven and earth meet. It is a portal where angels ascend and descend. It is a portal where the Holy One bridges the gap between eternity and time and communes with mankind. It is a place of perpetual motion. It is the opening of a supernatural spring from which living water flows to us. A *mik’dash* is touched by the Holy One – made Holy by His visitation. It represents a conditional, circumstantial, time-limited relationship with the Holy One. A *mish’kan* on the other hand is not merely touched or visited by the Holy One – it is a place of *sh’kan* - perpetual habitation. The Holy One’s presence and work in a *mish’kan* is unconditional, non-circumstantial, and unlimited by time.

It is of course wonderful to be a *mik’dash*, Beloved – to receive the Holy One’s wonderful touch and to be blessed by His visitation. But however wonderful that may be never, *never* be satisfied with only that. Press on. Press in. Go further, until He makes you a *mish’kan* – a *perpetual habitation* of the Most High God, conformed to a *tavnit* [pattern] that pre-existed the foundation of the world. Only then can you bring the reality of Heaven to earth and mortal men as you were created to do.

Questions For Today’s Study

1. This aliyah provides the “first instance” in Torah of something like what we have come to call a public “offering” being taken. Applying the “*law of first instance*”, we would conclude that in this passage, and its description of the “taking” of an “offering”, we will find the purest, most perfect form of a public “offering”. Let’s look at the narrative a little closer, with that in mind.

The Holy One spoke to Moshe, saying,

*“Speak to the children of Yisra’el, that they take a t’rumah for me.
From everyone whose heart makes him willing you are to take for me a t’rumah.*

This is the t’rumah that you shall take from them:

*gold, silver, brass,
blue, purple, scarlet,*

*fine linen, goats' hair, rams' skins dyed red,
sea cow hides, shittim wood,
oil for the light, spices for the anointing oil and for the sweet incense,
shoham stones, and stones to be set for the efod and for the breastplate.*

*Let them make me a sanctuary, that I may dwell in them.
According to all that I show you,
the pattern of the tent, and the pattern of all of its furniture, even so you are to make it.*

Reviewing this passage what characteristics can you find in this “first instance” that are necessary for a *t’rumah* to be “pure”?

2. List all 14 materials that the Holy One told Moshe to collect.

3. In verse 8 the word used to describe what was to be built is “sanctuary”; in verse 9 the word used is “Tabernacle”.

[A] Look up both of these words in Strong’s and Gesenius;

[B] Write the Hebrew words that these two English words translate.

[C] Write conceptual definitions for these two words, describing the pictures you have seen in reviewing the Hebrew words

4. Read Hebrews 8:1-2 and Hebrews 9:1-14, 24 in the Complete Jewish Bible or some other Hebraic translation. What do these passages tell us about the purpose for which the Holy One gave the Tabernacle?

5. Haftarah *T’rumah* opens with a conversation between two people.

*Hiram king of Tzor sent his servants to Shlomo;
for he had heard that they had anointed him king in the room of his father:
for Hiram was ever a lover of David.*

*Shlomo sent to Hiram, saying, You know how that David my father could not build a house
for the name of the Holy One his God
for the wars which were about him on every side,
until the Holy One put them under the soles of his feet.*

*But now the Holy One my God has given me rest on every side;
there is neither adversary, nor evil occurrence.*

*Behold, I purpose to build a house for the name of the Holy One my God,
as the Holy One spoke to David my father, saying,*

*“Your son, whom I will set on your throne in your room,
he shall build the house for my name.”*

*Now therefore command you that they cut me cedar trees out of Levanon;
and my servants shall be with your servants;
and I will give you hire for your servants according to all that you shall say:
for you know that there is not among us any who knows how to cut timber like the Tzidonim.*

*It happened, when Hiram heard the words of Shlomo, that he rejoiced greatly,
and said, “Blessed be the Holy One this day,
who has given to David a wise son over this great people.*

*Hiram sent to Shlomo, saying, “I have heard [the message] which you have sent to me:
I will do all your desire concerning timber of cedar and concerning timber of fir.*

*My servants will bring them down from Levanon to the sea;
and I will make them into rafts to go by sea to the place that you shall appoint me,
and will cause them to be broken up there, and you shall receive them;
and you will accomplish my desire, in giving food for my household.*

[1Kings 5:1-9]

[A] In Strong’s, in your Bible Dictionary, and in your Encyclopedia, look up both *Hiram* and *Tyre*.

- i. Where was *Tyre*, and what nation presently possesses the land *Tyre* once occupied.
- ii. What happened to *Tyre* – when and why did it cease to exist as a nation?
- iii. What does the name “*Hiram*” mean?
- iv. When did *Hiram* rule *Tyre*?
- v. What is *Hiram* remembered for in history?

[B] Who initiated the conversation between *Hiram* and *Shlomo* [Solomon] that is recorded in today’s aliyah?

[C] During what time period did *Shlomo* live?

[D] What else was going on in the world during the time *Shlomo* and *Hiram* reigned? [Who were the world powers, what dynasties were in place, and what historic events took place].

[E] Why, according to this person, was *David* not able to build a House for the Holy One?

[F] Look up the Hebrew word that is translated “*house*” in verses 3 and 5 [Strong’s #1159, *beit, yod, tav*, pronounced *bah’-yeet*].

- i. Write the Hebrew word and describe the word picture you see developing around it and its verb root.
- ii. What is the difference between this Hebrew word and the ones you looked up in answer to question 4?

[G] Read *Isaiah* 66:1-2 and *Acts* 17:24. Then read *Matthew* 23:37-24:2, *Ephesians* 2:19-22, *I Corinthians* 6:19, and *II Corinthians* 5:16. Now that there is no *Tabernacle* and no “*house*” of *God* on earth [since the *Temple* was destroyed in 70 C.E.] where does *God* choose to make His presence felt.

6. The Brit Chadasha passage I have selected for the week of parsha *Terumah* comes from *Matthew* chapter 5, in the so-called “*Sermon on the Mount*”. When *Yeshua* began his rabbinic “*ministry*” He announced His intentions and declared His purpose right up front.

*Don't think that I came to destroy the Torah or the prophets.
I didn't come to **destroy**, but to **fulfill**.*

*For most assuredly, I tell you, until heaven and eretz pass away,
not even one smallest letter or one tiny pen stroke
shall in any way pass away from the Torah, until all things are accomplished.
Whoever, therefore, breaks one of these least mitzvot,
and teaches others to do so, will be called “least in the Kingdom of Heaven”;
but whoever will do and teach them will be called “great in the Kingdom of Heaven”.*
*For I tell you that unless your righteousness
exceeds that of the Sofrim [i.e. judges/scholars/scribes] and Perushim [Pharisees],
there is no way you will enter into the Kingdom of Heaven.*

[Matthew 5:17-20]

[A] According to Yeshua’s own words, how does the teaching of Yeshua relate to the teachings of Torah?

[B] In Strong’s, look up the Greek words translated in verse 17 our English Bibles as “abolish” and “fulfill”.

- i. Write the Greek words and their definitions.
- ii. What Hebrew words/concepts correspond to these Greek words?
- iii. How is the Hebraic picture of the actions involved different from the Greek abstract.

[C] Is Yeshua saying in these verses that the Torah will at some point in the future - for instance, after His death on the execution stake, or after His resurrection, or His ascension, or the empowering of His “called out ones”, or the canonization of the Brit Chadasha - cease to be the ultimate standard of righteousness for the Holy One’s Redeemed Community?

[D] What did Yeshua say was the judgment which would fall on anyone who abandoned the Torah lifestyle and taught others that *sh’ma-ing* the instructions of Torah was no longer necessary or appropriate?

[E] How did Yeshua describe those who both walk out a Torah lifestyle and teach others to do so?

[F] What Hebraic concept, well established in the TaNaKh, was Yeshua talking about when He referred to the “*kingdom of heaven*” in verse 20?

*May our hearts truly become the home for Him He desired to have,
and may He find **Bayit Shalom**.*

The Rabbi’s son

Meditation for Today’s Study

Psalm 119:49-56 [Zayin]

*Remember your word to your servant, because you gave me hope.
This is my comfort in my affliction,
for your word has revived me.*

*The arrogant mock me excessively, but I don't swerve from your torah.
I remember your ordinances of old, Holy One, and I comfort myself.*

*Indignation has taken hold on me,
because of the wicked who forsake your Torah.
Your statutes have been my songs in the house where I live.
I have remembered your name, Holy One, in the night,
and I **sh'ma** your Torah.
This is my way, that I **sh'mar** your precepts.*