

MISHPACHAH BEIT MIDRASH



—THE FAMILY HOUSE OF STUDY— EXAMINING THE PARASHAT HASHAVUAH BY THEMATIC ANALYSIS

Welcome to Mishpachah Beit Midrash, the Family House of Study. Each Shabbat¹ we gather in our home and study the Scriptures, specifically the Torah.² It's a fun time of receiving revelation from the Ruach HaKodesh³. Everyone joins in—adults and children—as we follow the Parashat HaShavuah⁴ schedule. We devote ourselves to studying the Torah because the Torah is the foundation for all of Scripture. Therefore, a thorough understanding of the Torah will help us more fully understand the rest of the Tanakh⁵ and the Brit Chadasha.⁶ Furthermore, as Yeshua stated Himself, the Torah teaches about Him. So we study the Torah in order to be drawn closer to Yeshua, the goal of the Torah.

As believers in the Messiah we have discovered the richness of the wisdom of the sages of Israel. These men, who devoted themselves to the study of the Torah, have left us a rich heritage. Part of that heritage is a unique method of learning and interpreting the Scriptures. It's called thematic analysis. In thematic analysis we search for the underlying theme/topic of each passage of Scripture. By studying Scriptures related by a common theme, line upon line and precept upon precept, the Scriptures open up to us in a unique manner that is clearly inspired by the Ruach HaKodesh. Passages that seemed obscure begin to make sense, and numerous levels of wisdom and understanding unfold before us.

Thematic analysis of Scripture is based on the following premises. 1) Moses wrote the Torah as five *separate* books as the Ruach HaKodesh inspired him. 2) Since Adonai had him separate those words into five separate books, we surmise that each book has a unique message or theme. 3) Within each book, the words are written with two paragraph-like divisions⁷ interrupting the flow of the words. 4) Since Adonai commanded Moshe to separate the individual books into smaller paragraph-like sections or *Parshiot*, we surmise that each Parsha was written as a separate unit because each of those *Parshiot* is trying to convey a unique thought, theme, concept or understanding. Therefore, since Adonai inspired these divisions, we think they are **VERY** important. We use these God-breathed divisions as the basis of our thematic analysis of Scripture. Once you begin to interpret the Scriptures thematically, you will immediately **SEE** that Adonai wrote His words in a manner consistent with the intent that they be interpreted thematically.

Here is an example of what the Parsha divisions look like ...

◊—Parsha Stumah (plural, stumot)—A paragraph-like break inspired by the Ruach HaKodesh, still preserved on kosher Torah Scrolls, where there are at least nine blank spaces between a word and the next word, all on the same line of text.

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◊—Parsha P'tuchah (plural, p'tuchot)—A paragraph-like break inspired by the Ruach HaKodesh, still preserved on kosher Torah Scrolls, where there are blank spaces extending to the end of a line of text and the subsequent text does not begin until the next line. (Hebrew is read from right to left)

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Our study is fun and interactive. Everyone contributes to the discussion. The lesson will incorporate information for children. They are responsible for answering questions and completing a WordSearch or some other fun, written activity. Children are naturals at midrashing and connecting Scriptures thematically!

After the Beit Midrash, we will say good-bye to the Shabbat with a traditional Havdalah gathering. So come join with us as we participate in the discussion that was started centuries ago! We feel we are privileged to participate in this ancient discussion, which has practical application for us today. These weekly teachings presuppose that you understand many Hebraic thought concepts. If you are unfamiliar with Torah study, please start by reading the five introductory articles pertaining to these weekly studies. You can find them at...

<http://restorationoftorah.org>

Then, just click on the link entitled, *Mishpachah Beit Midrash's Parashat HaShavuah!*

This lesson is presented in a *self-study* format with lots of questions. To view my answers to the questions, simply mouse-over the word *Vayakhel* at the end of the questions (HTML) or the highlighted question marks (WORD). If you are viewing this in a regular e-mail format, the mouse-over function will not work; therefore, answers are also provided as footnotes so that you can print the article with answers. This article may also be found at the following link, which will also allow you to see my answers simply by using the mouse-over feature.

<http://restorationoftorah.org/WeeklyParsha/MBMVayakhel.htm>

—Parashat HaShavuah—

וַיִּקְהַל

Vayakhel

(And He Assembled)

Shemot 35:1 – 38:20

(Exodus 35:1 – 38:20)

This Week's Parshiot

- 1 Shemot 35:1-3 פ
- 2 Shemot 35:4-29 פ
- 3 Shemot 35:30-36:7 ק
- 4 Shemot 36:8-13 פ
- 5 Shemot 36:14-19 ק
- 6 Shemot 36:20-38 פ
- 7 Shemot 37:1-9 פ
- 8 Shemot 37:10-16 פ
- 9 Shemot 37:17-24 פ
- 10 Shemot 37:25 - 29 ק
- 11 Shemot 38:1-7 ק
- 12 Shemot 38:8 ק
- 13 Shemot 38:9-20 ק

UNDERSTANDING THE PARSHA

EXODUS 35:4-29

Objective—Learn how to 1) outline a Parsha, 2) interpret the main theme of a Parsha, 3) make thematic connections to that Parsha and 4) learn how to gain greater understanding of the Parsha under consideration through its thematic connections to other portions of Scripture.

How to Outline a Parsha

- I. As you begin to study the Torah you will realize that although it may seem redundant at times, in actuality it is a highly-organized document. If the Torah repeats words, phrases or themes, it's because it is trying to teach some important lesson. The Torah uses repetition as a sign to say, "stop, look, listen!" Let's see what we can learn this week by considering the Torah's repetition of certain words. As we've done in times past, let's start by outlining the Parsha. This time though, I will make comments as to why I'm outlining the Parsha in the manner that I do. Hopefully, this will help you as you learn to outline.
- A. In Exodus 35:4-9 Moses gives Am Yisrael (the people of Israel) Adonai's command to take an offering—*from those whose heart motivates them*—for the construction of the Mishkan.
- B. In Exodus 35:10-20 Moses commands the *wise-hearted* people to construct the Mishkan with all of its parts.
- C. Note how verse 20 states that Am Yisrael left Moses' presence—after hearing the first two commands. Therefore, it seems as if verse 20 is a **conclusion**, or bookend, of Exodus 35:4-20. For the first division of my outline, I'd choose:

1) Exodus 35:4-20—The Command to Build the Mishkan

- II. Is there more than one unique thought in Exodus 35:4-20? Personally, I see two different thoughts.
- A. Exodus 35:4-9—These verses give the command for Am Yisrael to **take an offering** for the construction of the Mishkan.
- B. Exodus 35:10-20—These verses commission only the wise-hearted people to actually **construct** the Mishkan. Exodus 35:20 is a concluding verse.

Therefore, I will modify my first division as follows:

- 1) Exodus 35:4-20—The Command to Build the Mishkan
A) Exodus 35:4-9—The command to donate materials for construction
B) Exodus 35:10-20—The command to build the Mishkan

- C. In 1A above, do you notice any word or phrase that is repeated throughout this week's sidra (portion)?⁸ What does the Torah state about those whose hearts motivated them?⁹
- D. In 1B above, do you notice any word or phrase that is repeated throughout this week's sidra?¹⁰ What does the Torah state about those who are wise-hearted?¹¹

Thematically, we can see two types of people who are mentioned—those with willing hearts and those with wise hearts. We also see that they each perform a particular function depending on the characteristic of their heart. The willing hearts give, the wise hearts build.

- E. Read [Exodus 35:21-29](#). What word is repeated often?¹² What activity is described in these verses?¹³ Note how this section which ends the Parsha describes the activity of

Comment: Yes, the phrase, "whose heart motivated him."

Comment: It states that the *ones whose hearts motivated* them are to bring an offering for the construction of the Mishkan.

Comment: Yes, the phrase wise-hearted.

Comment: They are the ones who built the Mishkan.

Comment: Willing hearts.

Comment: The offering given by the people with willing hearts.

those with the willing hearts. Note the thematic connection between willing hearts and giving. I would therefore update my outline as follows:

- 1) Exodus 35:4-20—The Command to Build the Mishkan
 - C) Exodus 35:4-9—The command to donate materials for construction
 - D) Exodus 35:10-20—The command to build the Mishkan
- 2) Exodus 35:21-29—The Offering of Am Yisrael

F. Read Exodus 35:21-29 again. Although this entire section describes how people brought material for the Mishkan, is there any other information in these verses that tends to separate it into unique topics/themes?¹⁴ Now let's update the outline once more:

- 1) Exodus 35:4-20—The Command to Build the Mishkan
 - E) Exodus 35:4-9—The Command to Donate Materials for Construction
 - F) Exodus 35:10-20—The Command to Build the Mishkan
- 2) Exodus 35:21-29—The Offering of Am Yisrael
 - A) Exodus 35:21-24—The Offerings of the Men
 - B) Exodus 35:25-26—The Offerings of the Women
 - C) Exodus 35:27-28—The Offerings of the Leaders
 - D) Exodus 35:29—Concluding Verse

Comment: Yes. Verse 22 states that men and women came. Then verses 23-24 describe the offerings of the men. Verses 25-26 describe the offerings of the women. Verses 27-28 describe the offering of the leaders. Finally, we have a concluding sentence in verse 29.

So what is the unique theme associated with this Parsha? Take a guess. Note that Part 1 concerns the commands to build the Mishkan. Part 2 pertains to the bringing of the offering for materials...

Personally, I would summarize it as *Preparations for Building the Mishkan*. I say *preparations*, because this particular Parsha includes 1) the command to collect materials, 2) the commandments [mitzvot] to build the Mishkan and 3) the process of collecting the materials. All that is needed now is to build it. This happens to be the subject of the remainder of the sidra.

SEARCHING THE PARSHIOT

Objective—Learn how to 1) make thematic connections within a sidra, 2) use these thematic connections to relate the different portions of the sidra to each other and 3) gain an understanding as to why the sages of Israel saw Exodus 35:1-38:20 as one unique section of Scripture.

Building the Mishkan

I. We saw in *Understanding the Parsha* that two types of people were described who would partake in building the Mishkan. Those with wise hearts and those with willing hearts. As you read the rest of the sidra (past Exodus 35:29), do you see any other specific mention of the people with willing hearts?¹⁵ After Exodus 35:29, what phrase is repeated often?¹⁶

Comment: No. Exodus 36:2 states "whose hearts inspired them," not willing hearts.

Comment: Wise heart.

That's right. Beginning in Exodus 35:30 we see the word wisdom and wise heart used often. Now, using the knowledge gained when making your outline in *Understanding the Parsha* concerning 1) the two types of people who will participate in building the Mishkan and the two tasks commanded in the sidra, why does the Torah now only mention those with wise hearts?¹⁷

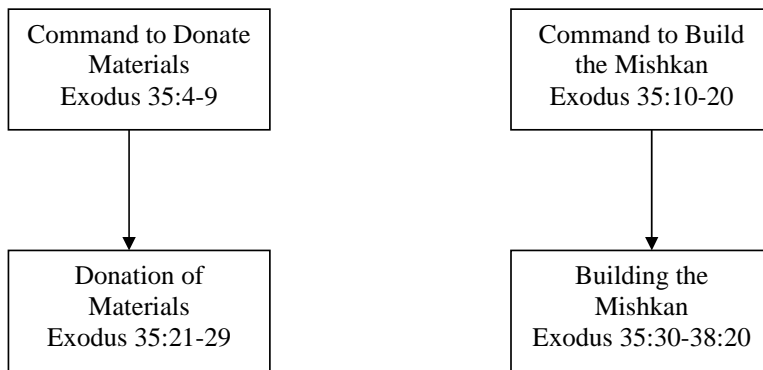
A. Browse through [Exodus 36:1-38:20](#). Note the general order of construction. 1) curtains for the tent, 2) cover for the tent, 3) planks for the tent, 4) partitions, 5) the Ark, 6) the cover for the Ark, 7) the Table of Showbread, 8) the Menorah, 9) the Incense Altar, 10) the whole burnt Altar, 11) the laver and 12) the courtyard. Is there any other passage in this sidra thematically related to this order?¹⁸

Comment: The two types of people who will build the Mishkan are those with willing hearts (who will donate materials) and those with wise hearts (who will build the Mishkan). The phrase willing heart was used from Exodus 35:4-29 because that section only describes those who *donated* materials. Now, the Torah uses the phrase wise heart over and over because it is now describing those who *built* the Mishkan and they are the ones characterized by wise hearts.

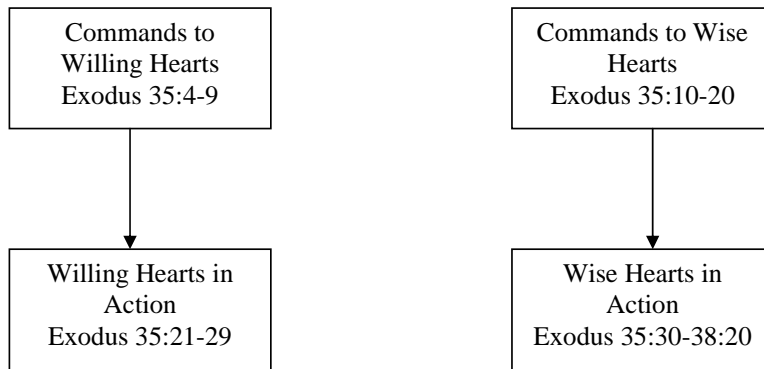
Comment: Yes, Exodus 35:10-19 list every item almost in the exact order!

II. Now, let's prove textually and thematically that Exodus 35:4-20 is an introductory passage to the entire sidra and that it is an basic outline of the events in this week's Parsha.

A. Textual Evidence—Within Exodus 35:4-20, there are two subjects: 1) the command to donate materials for construction of the Mishkan [Exodus 35:4-9] and 2) the command to build the Mishkan [Exodus 35:10-20]. Now, notice how the remainder of the sidra follows this pattern.



B. Thematic Evidence—Within Exodus 35:4-20, two types of people are described: 1) those with willing hearts [Exodus 35:4-9] and 2) those with wise hearts [Exodus 35:10-20]. Notice how the remainder of the sidra follows this pattern.



C. These examples show you the symmetry and structure of this sidra. The Torah is not a hodge-podge of laws, as many think. It is a highly-organized document. Hopefully this study has helped you see this quality of the Torah. Furthermore, you have seen how outlines can help you segment the Torah into more easily managed fragments that are easier to analyze by thematic analysis.

Shabbat in Coldness and Darkness?

- I. Read Exodus 35:1-3. Since we are commanded not to kindle a fire on Shabbat, should we sit around cold, in the dark? Let me give you a direct quote from the Artscroll Chumash commentary section to aid your decision.

You shall not kindle fire. By singling out fire from all the other forms of Sabbath labor, the Torah alludes to the law that—unlike the Festivals when food preparation is permitted (12:16)—even such work is forbidden on the Sabbath. Since kindling fire is necessary for cooking and baking, the Torah uses it as the prototype labor that is necessary to prepare food. Therefore, by specifying here that fire may not be kindled on the Sabbath, the Torah indicated that since food preparation is forbidden on the Sabbath, surely other work is prohibited, as well (Rashbam)... The Oral Law makes clear that only the creation of a fire and such use of it as cooking and baking are forbidden, but there is no prohibition against enjoying its light and heat.¹⁹

Comment: The Artscroll Stone Edition of the Chumash, page 517, Copyright 1993, 1994, 2000 by Mesorah Publications, Ltd. Brooklyn, N.Y. 11232.

Here is an excellent example of the necessity for seeking out (and understanding) how Jewish people have interpreted verses. Although they are not infallible, the Jewish sages are an excellent source to consider. Many modern people, unacquainted with Hebraic culture and interpretive skills, erroneously interpret this verse to mean that fires cannot be kindled for any purpose. This verse was never meant to imply such. The misinterpretation of this passage by those outside of Judaism is one of the main reasons people think the Torah is legalistic, outdated and down right silly. Finally, note also how the author uses thematic links to other passages to help him with his interpretation of the prohibition of kindling a fire on the Shabbat. Thematic analysis is a must tool for properly interpreting the Torah!

Repetitions

- I. We have already seen that the phrases, *willing hearts* and *wise hearted* were used many times in verses that described the characteristics of those giving to the work of the Mishkan and building the Mishkan. In fact, as you read the first portion of this sidra you cannot help but notice that certain phrases are purposefully repeated. Furthermore, we see how the usage of these phrases is consistent with the textual divisions of the sidra. However, we must not limit ourselves to merely textual interpretations. We must begin to interpret Scripture within its thematic or topical context. Let me demonstrate this by trying to see if we can interpret the repetition of the phrases, *willing hearts* and *wise hearts*, within the context of the last three Torah portions.
- A. Recall that Am Yisrael had recently broken the Covenant at Horeb. Although the traditional Torah commentators question whether or not the command to build the Mishkan occurred before or after the golden calf incident, it is generally understood that the actual building of the Mishkan began *after* the incident of the golden calf. Remember that apart from Moses' intercession, the nation would have been annihilated. Also, remember from last week's study we saw numerous thematic connections between the command to construct the Mishkan and the construction of the golden calf. At that time, we stated that the construction of the golden calf was like an anti-covenant, undoing everything established at the covenant of Horeb.
- B. How are the phrases *willing hearts* and *wise hearted* thematically related?²⁰ Therefore, we conclude that the Torah is interested in showing us a picture of the hearts of the people AFTER the incident of the golden calf and the events that followed it!
- C. Now, within the context of the facts listed in A and B above, why might the Torah continually repeat that those with *willing hearts* donated to the Mishkan?²¹
- D. Within the context of the facts listed in A and B above, why might the Torah continually repeat that those with *wise hearts* built the Mishkan?²²
- E. See if you can discern other possible answers based on the context within which these repetitions occur.

Comment: Both phrases are linked by an attitude of the HEART of the people.

Comment: Maybe it is a sign of willingness of heart based on true repentance from the sin of the golden calf. Since repentance is an issue of the heart, maybe the Torah uses this word to indicate repentance and readiness to perform appropriate works to express that repentance.

Comment: Maybe it is to show that the people have learned a valuable lesson from the incident of the golden calf. The Scripture states that the fear of the Lord is the beginning of wisdom. Perhaps the fear brought about by near annihilation has brought true fruits of repentance and WISDOM., which now motivates the people to undo their "anti-covenant" at the golden calf incident.

MAKING THE CONNECTION BETWEEN THE PARASHAT HASHAVUAH AND THE HAFTARAH

Objective—Learn how to relate Scriptures thematically, thereby learning how to think Hebraically. Become rooted in the importance of thematic analysis by seeing it in action as you relate the Torah portion to the Haftarah portion.

The Haftara reading is found in [I Kings 7:13-26](#). I will list some verses from the Haftarah reading. Your job will be to relate them thematically to the Parashat HaShavuah reading.

- I. What is the thematic connection between King Solomon and Hiram and Moses and Bezaleel?²³
- II. What thematic connections exist between Bezaleel and Hiram?²⁴
- III. How is the bulk of the Haftarah reading thematically related to the Torah portion?²⁵

Comment: Moses communicated the plan for the Mishkan to Bezaleel just as King Solomon communicated his plan for the Temple to Hiram.

Comment: Both were filled with wisdom and insight to perform their tasks in building the Mishkan/Temple.

Comment: Both speak of construction of parts of the Temple/Mishkan.

MESSIAH IN THE PARSHA

Objective—Learn how the Torah teaches about the life and ministry of Yeshua HaMashiach. Yeshua said that Moses wrote about Him²⁶. Since the Torah never even mentions the word Messiah, this section will help you see the Messiah in the Torah. This is primarily done using thematic analysis and Midrash.

Bezaleel, Solomon and Yeshua

- I. In Parashat Ki Tissa we saw that Bezaleel was a shadow of the Messiah in that the Messiah would build the Temple of Adonai just as Bezaleel built the Mishkan. Remember, just as Bezaleel was from the tribe of Judah, so is Messiah Yeshua. Furthermore, the story of Bezaleel teaches us that the Messiah will be filled with the Spirit of God. Now let's examine more thematic connections between Yeshua and Bezaleel.
 - A. How is the relationship between David and Solomon foreshadowed in the relationship between Moses and Bezaleel?²⁷ What does this say prophetically about the relationship between Adonai and Yeshua?²⁸
 - B. Bezaleel's name in Hebrew means *in the shadow of God*. How is his name thematically connected to his task?²⁹

Comment: Obviously, Moses and Bezaleel aren't father and son. Therefore, we must look for some other connection. Remember, David was the one who actually received the plans for the Temple from Adonai. He then transmitted them to Solomon his son. So likewise, Moses received the plans from Adonai but transmitted them to Bezaleel for their accomplishment.

Importance of the Ark

- I. In Parashat Terumah we saw how the Torah teaches that the Ark was the most important element in the Mishkan! It was the place where Adonai would dwell. Let's see how this sidra teaches the same point simply by use of repetition.
 - A. What phrase is literally repeated over and over and over and over in Exodus 36:14-38:9?³⁰ Who is the Scripture referring to as *he*?³¹
 - B. Note that for almost every article in the Mishkan the Torah states that "he made" it. Now read [Exodus 37:1](#). How is this verse thematically different from all of the other instances of the phrase, "he made"?³² What is the thematic significance of this difference? Once again, it teaches us that the Ark was the most important element in the Mishkan. The specific usage of Bezaleel's name was to ensure that we would know that the person responsible for building the most significant part of the Mishkan was someone called and anointed with the Spirit of Wisdom. This is the calling of Yeshua the Messiah who will build the Temple of God with living stones.

Comment: This is also an expression of how the Father and Son, Yeshua, are working. Our Heavenly Father has commissioned His Son to build the Bethel, House of God, beginning with Yeshua as the chief cornerstone just as David commissioned Solomon and Moses commissioned Bezaleel (of the tribe of Judah, like Messiah). See I Corinthians 15:24-28.

Comment: He is the one who will build the Mishkan. The Mishkan is the place where Adonai dwells. Therefore, those who draw near to the Mishkan, draw near to Adonai where they can be in Adonai's shadow.

Comment: He made.

Comment: Bezaleel.

Comment: It is different because it PURPOSEFULLY AND SPECIFICALLY states that Bezaleel made it!

The Mishkan; One Pattern for All Ages

I. Let's look at the importance of the Mishkan. We have seen that the lives of the Fathers were prophetic shadows of future events in the lives of their descendants. Using thematic analysis, let's see how one Scripture/promise may have many layers of application. As you become more familiar with the prophecy of Torah, you will begin to understand that there are multiple layers of wisdom and understanding within every passage. Nevertheless, the foundation for all application of Scripture remains in the Torah. Let's look at the promise Adonai gave to Am Yisrael when He entered into covenant with them at Mount Sinai.

- And let them make Me a sanctuary [Mishkan], that I may dwell among them (Exodus 25:8).
- I will dwell among the children of Israel and will be their God (Exodus 29:45).

What is the thematic connection between the Mishkan and Adonai's presence?³³ In Exodus 29:45 we see that the result of His dwelling with Am Yisrael is that they will be His people and He will be their God. Was this promise limited to the earthly Mishkan? No. Obviously this applies to Solomon's temple also. Are there any other applications of this verse? Yes. According to [II Corinthians 6:16](#), the promise of Exodus 25:8 and 29:45 also pertain to the Holy Spirit dwelling within the tabernacles of our bodies! Are there any other applications of this verse? Yes. Does Revelation 21:3 look familiar?

³And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God (Revelation 21:3).

Thematically, we can see that this one promise pertains unto Adonai dwelling with His people 1) in the earthly Mishkan, 2) in the Temple, 3) in our bodies and 4) in the eternal state! As we can see, this one promise has numerous fulfillments and manifestations. But what was the origin/foundation of this blossoming understanding? The Torah.

Comment: The Mishkan is the vehicle through which Adonai will dwell among Am Yisrael.

Comment: It implies that the sum of the individuals comprising the nation of Israel can be likened unto a house. This opens the possibility that people can be a house of God (Bethel).

Comment: Incense as a symbol of prayer immediately reminds us of the Altar of Incense. The evening sacrifice (olah) as a symbol of surrender and submission to the commandments of Adonai remind us of the morning and evening perpetual sacrifices of the Mishkan.

Comment: Our bodies ARE the olah (whole burnt offerings) of our earthly Mishkan as we offer ourselves in obedience to Adonai's commandments.

Comment: We ARE the drink offering of our earthly Mishkan as we pour out our lives on behalf of others.

Comment: Our giving IS a sacrifice of our earthly Mishkan as we give to the needs of others.

Comment: Our praise IS a sacrifice of our earthly Mishkan.

Comment: All of these Scriptures liken our bodies to a house, specifically the House of God.

Comment: Just as Israel was collectively considered a house, so likewise, Renewed Covenant Israel (the body of Messiah) is collectively likened unto a house, specifically the House of God.

II. The teaching of the Mishkan is as relevant today as it was in Moses' time. In II Corinthians 6, Paul taught that our bodies are the Mishkan/Temple. Let's follow the development of this idea that a person could be a tabernacle.

- A. How does the phrase *House of Israel* teach us about the Mishkan?³⁴
- B. How does [Psalm 141:2](#) imply that certain aspects of the service in the Mishkan can be performed within the context of a human tabernacle?³⁵
- C. Read the following Scriptures. How do they thematically connect the Mishkan to our bodies?

1. Romans 12:1-2³⁶
2. Philippians 2:17³⁷
3. Philippians 4:18³⁸
4. Hebrews 13:15³⁹

- D. What do the following verses teach us concerning our bodies as an earthly Mishkan?⁴⁰
1. II Corinthians 5:1-2.
 2. I Peter 2:5.

E. What is the thematic connection between the phrase House of Israel and the concept being taught in Ephesians 2:19-22?⁴¹

III. Thematically, the Torah teaches us that when we see pictures of 1) life from the dead, 2) resurrection and 3) deliverance from impending death, we are about to see a picture of the

person and/or work of the Messiah! This theme is especially strengthened when coupled with the number three! I call these themes of *The Resurrection and the Life*. For example:

- A. The first **LIVING** things (plants, grass, etc.) were created on day **THREE!**
- B. The Torah's picture of the RESURRECTION of the Messiah is found in the Holy Days. The Holy Day that is a shadow of Yeshua's RESURRECTION is the **THIRD** Holy Day, the Day of the Omer Wave Offering!
- C. Jonah, who was in the belly of a great fish, should have been dead. But on the **THIRD** day he came forth **ALIVE!**
- D. The Akeida (binding of Isaac) found in Genesis 22—Abraham was supposed to offer Isaac as a whole burnt offering. Although Adonai prevented him from actually sacrificing Isaac on the **THIRD** day, the manner in which the Torah relates the story hints that Isaac died and was **RESURRECTED**. That's why Hebrews 11:17-19 says that Abraham received Isaac from the dead through RESURRECTION figuratively!
- E. Now let's see how Yeshua confirms this understanding in John 2:18-22 as He teaches us concerning the relationship of His body and a Mishkan/Temple.

¹⁹Jesus answered and said to them, "Destroy this temple [*death*], and in three days I will raise it up [*resurrection*]." ²⁰Then the Jews said, "It has taken forty-six years to build this temple, and will You raise it up in three days?" ²¹*But He was speaking of the temple of His body.* ²²Therefore, when He *had risen from the dead*, His disciples remembered that He had said this to them;^[2] and they believed the Scripture and the word which Jesus had said (John 2:18-22, emphasis mine).

As we can plainly see, the pattern of the Mishkan is as relevant in our Renewed Covenant faith as it was in the book of Exodus. Those who teach that the Torah has been abolished are totally mistaken. As we can see, even the Mishkan ritual service is relevant as we perform these functions as priests of the Renewed Covenant in the Tabernacle/Mishkan of our bodies! The pattern of the Exodus of Israel from Egypt is the same pattern for us today.

1. Just as Israel was saved from Egyptian slavery, so likewise, we are saved from slavery to sin.
2. Just as Israel was given the Torah on tablets of stone, so likewise, the Torah is now written on our hearts by the Spirit.
3. Just as Israel went about building the Mishkan so that they could function as a holy nation and a royal priesthood to show forth the glory of the one and only true God, so likewise, we are to be busy, building the Mishkan within our bodies, ordering its furniture and establishing its services so that we can be witnesses of the one and only true God! The pattern is easily seen.

The Importance of the Mishkan/Tabernacle

- I. I wish to show you how important is the theme of a House for God—a place where He can dwell with mankind. Of course we need to go back to Genesis. Remember, Adam and Chava (Eve) walked in the Garden of Eden with Adonai. They had continual, unbroken relationship and access to His presence. After their sin, that access was broken and separation occurred. The rest of the entire Bible deals with the steps Adonai has taken to restore the broken relationship between the Himself and mankind. I would like to assert that

thematically, the Scripture teaches us that the Mishkan/Tabernacle is the primary vehicle Adonai has chosen to teach us about restoring and maintaining relationship with Him! The teaching of the Mishkan is foundational and that's why the Torah emphasizes it.

The Scripture teaches us that in the beginning, Adonai dwelled with man until sin entered the world (Genesis 1-3). Adonai tried to encourage mankind to seek Him for restoration; however, mankind continually failed to reach out to Him (Cain, the generation of the flood, and the tower of Babel, Genesis 4-11). Realizing that mankind—as a whole—would not seek restoration with Adonai, He chose Abraham and His descendants to be a model nation so that they could be a witness to the one and only true God, leading the nations to repentance and faith in Adonai (Genesis 12). Let's continue to follow the theme of the Mishkan/Tabernacle.

- A. We've already seen that the altars built by the Fathers were prophetic shadows of the Mishkan/Tabernacle and Temple (Beit HaMikdash). They were the places where mankind (Abraham and his descendants) could draw near to a holy God. The primary activities associated with those altars involved olah offerings (whole burnt offerings) by man and Adonai's disclosure to man of His nature, purposes and plans. This is where the Fathers drew near to Adonai. Remember, we have already learned that the olah offering is a picture of the worshipper offering themselves in complete obedience and submission to the commandments of Adonai. Therefore, we could say that the primary activities associated with those altars were 1) men offering themselves in complete obedience and submission to the commandments of Adonai, and 2) Adonai's disclosure to man of His nature, purposes and plans.
- B. The pattern of the Mishkan is also a picture of the throne of God in heaven! Read [Hebrews 8:5 and 9:23](#). Why was it important for Moses to build the Mishkan exactly as Adonai commanded?⁴²
- C. The book of Shemot (Exodus) teaches us that Am Yisrael was chosen to be a model nation. A nation among whom Adonai would dwell via the earthly Mishkan [Exodus 25:8; 29:45-46](#). The primary activities associated with the earthly Mishkan were men offering themselves in complete obedience and submission to the commandments of Adonai, and Adonai's disclosure to man of His nature, purposes and plan ([Exodus 25:8, 22](#)). This is where Am Yisrael drew near to Adonai.
- D. The gospels teach us that Yeshua took upon Himself an earthly Mishkan/tent/tabernacle/body and dwelled among us, manifesting the glory of Adonai. The primary activities associated with those who came to Yeshua (who was the glory of Adonai in an earthly Tabernacle) were 1) men offering themselves in complete obedience and submission to His commandments (the same commandments of Adonai found in the Torah), and 2) Adonai's disclosure to man of His nature, purposes and plan through Yeshua ([John 1:18; 6:46 and 14:9](#)). This is where Yeshua's disciples drew near to Adonai.
- E. The epistles teach us that we are the Temple of the Holy Spirit ([II Corinthians 6:16](#)). In other words, our bodies, like Yeshua's, are living mishkans/tabernacles/tents where Adonai is manifesting Himself to the world through us ([II Corinthians 4:7](#)). When we show forth the Father's glory to the unsaved world, they get saved through our testimony. The primary activities associated with those who lead others to repentance involves 1) men offering themselves in complete obedience and submission to the commandments of

Comment: Because the Mishkan was patterned after the actual Temple in heaven itself!

Adonai, and 2) Adonai's disclosure to man of His nature, purposes and plan through our testimony. When we lead people in the sinner's prayer, we, as earthly tabernacles of the Holy Spirit, help men draw near to Adonai.

- F. The book of Revelation teaches us that in the millennium and eternal state Adonai will once again dwell with mankind as in the garden! In our perfected state we will simply enjoy Adonai's continuing eternal revelation of Himself. Sin will no longer be a barrier to a holy God.

All of these examples utilize the teaching of the Mishkan as their foundation! From Genesis to Revelation Adonai's dealings with man involve man drawing near to Him through repentance and sacrifice. It is only then that our holy God can reveal Himself (through the activities of the Mishkan) to His creation.

For Your Little Ones

[Hidden Message Word Search](#)—This is a word search for older children that contains a hidden message within it. After circling all of the words, begin using the un-circled letters to fill in the hidden message character spaces. All of the words (25-30) are taken from this week's sidra (portion). Important—*Adjust the text size of your browser so that the entire puzzle and hidden message prints on one page. The software at Discovery has a tendency to print the wrong number of character spaces (in the hidden message) when it needs to print on two pages.*

[Word Search for Little Ones](#)— This is a word search for younger children. All of the words (9-12) are taken from this week's sidra (portion).

Shabbat Shalom!

¹ Shabbat is Hebrew for Sabbath.

² In its most limited form, the Torah comprises the first five books of Moses.

³ Holy Spirit.

⁴ Parashat HaShavuah, or weekly Parashat, are the weekly readings from the Torah. Each week, beginning on the Shabbat, we read specific selections from the Torah, such that we complete the entire Torah each year.

⁵ Tanakh is the entirety of what is commonly called the Old Testament. It is a Hebrew acronym taken from the three major divisions of the Tanakh: the Torah, Prophets (Neviim) and Writings (Khetuvim).

⁶ Brit Chadasha is commonly known as the New Testament Scriptures.

⁷ This paragraph-like division is called a Parsha (Parshiot, plural).

⁸ Yes, the phrase, "whose heart motivated him."

⁹ It states that the *ones whose hearts motivated* them are to bring an offering for the construction of the Mishkan.

¹⁰ Yes, the phrase, “wise-hearted.”

¹¹ They are the ones who built the Mishkan.

¹² Willing hearts.

¹³ The offering given by the people with willing hearts.

¹⁴ Yes. Verse 22 states that men and women came. Then verses 23-24 describe the offerings of the men. Verses 25-26 describe the offerings of the women. Verses 27-28 describe the offering of the leaders. Finally, we have a concluding sentence in verse 29.

¹⁵ No. Exodus 36:2 states, “whose hearts inspired them,” not “willing hearts.”

¹⁶ Wise heart.

¹⁷ The two types of people who will build the Mishkan are those with willing hearts (who will donate materials) and those with wise hearts (who will build the Mishkan). The phrase, “willing heart” was used from Exodus 35:4-29, because that section only describes those who *donated* materials. Now, the Torah uses the phrase, “wise heart” over and over because it is now describing those who *built* the Mishkan, and they are the ones characterized by wise hearts.

¹⁸ Yes, Exodus 35:10-19 lists every item almost in the exact order!

¹⁹ The Artscroll Stone Edition of the Chumash, page 517, Copyright 1993, 1994, 2000 by Mesorah Publications, Ltd. Brooklyn, N.Y. 11232.

²⁰ Both phrases are linked by an attitude of the HEART of the people.

²¹ Maybe it is a sign of willingness of heart based on true repentance from the sin of the golden calf. Since repentance is an issue of the heart, maybe the Torah uses this word to indicate repentance and readiness to perform appropriate works to express that repentance.

²² Maybe it is to show that the people have learned a valuable lesson from the incident of the golden calf. The Scripture states that the fear of the Lord is the beginning of wisdom. Perhaps the fear brought about by near annihilation has brought true fruits of repentance and WISDOM, which now motivates the people to undo their “anti-covenant” made at the golden calf incident.

²³ Moses communicated the plan for the Mishkan to Bezaleel just as King Solomon communicated his plan for the Temple to Hiram.

²⁴ Both were filled with wisdom and insight to perform their tasks in building the Mishkan/Temple.

²⁵ Both speak of construction of parts of the Temple/Mishkan.

²⁶ Yeshua said in John 5:46 that Moses spoke about him. Psalm 40:6-8, speaking of the Messiah said that the book is written about Him. Paul said that all of the feasts were prophetic shadows of Messiah Yeshua.

²⁷ Obviously, Moses and Bezaleel aren't father and son. Therefore, we must look for some other connection. Remember, David was the one who actually received the plans for the Temple from Adonai. He then transmitted them to Solomon his son. So likewise, Moses received the plans from Adonai but transmitted them to Bezaleel for their accomplishment.

²⁸ This is also an expression of how the Father and Son Yeshua are working. Our Heavenly Father has commissioned His Son to build Bethel, House of God, beginning with Yeshua as the chief cornerstone just as David commissioned Solomon and Moses commissioned Bezaleel (of the tribe of Judah, like Messiah). See I Corinthians 15:24-28.

²⁹ He is the one who will build the Mishkan. The Mishkan is the place where Adonai dwells. Therefore, those who draw near to the Mishkan draw near to Adonai where they can be in Adonai's shadow.

³⁰ He made.

³¹ Bezaleel.

³² It is different because it PURPOSEFULLY AND SPECIFICALLY states that Bezaleel made it!

³³ The Mishkan is the vehicle through which Adonai will dwell among Am Yisrael.

³⁴ It implies that the sum of the individuals comprising the nation of Israel can be likened unto a house. This opens the possibility that people can be a house of God (Bethel).

³⁵ Incense as a symbol of prayer immediately reminds us of the Altar of Incense. The evening sacrifice (olah) as a symbol of surrender and submission to the commandments of Adonai remind us of the perpetual morning and evening sacrifices of the Mishkan.

³⁶ Our bodies ARE the olah (whole burnt offerings) of our earthly Mishkan as we offer ourselves in obedience to Adonai's commandments.

³⁷ We ARE the drink offering of our earthly Mishkan as we pour out our lives on behalf of others.

³⁸ Our giving IS a sacrifice of our earthly Mishkan as we give to the needs of others.

³⁹ Our praise IS a sacrifice of our earthly Mishkan.

⁴⁰ All of these Scriptures liken our bodies to a house, specifically the House of God.

⁴¹ Just as Israel was collectively considered a house, so likewise, Renewed Covenant Israel (the body of Messiah) is collectively likened unto a house, specifically the House of God.

⁴² Because the Mishkan was patterned after the actual Temple in heaven itself!