

# Mishpachah Beit Midrash

An Introduction to the Parashat HaShavuah  
(Weekly Torah Portion)

Understanding the Torah From a Thematic Perspective

*Pekudei*  
(Reckonings)



By Tony Robinson

## —The Family House of Study— Examining the Parashat HaShavuah by Thematic Analysis

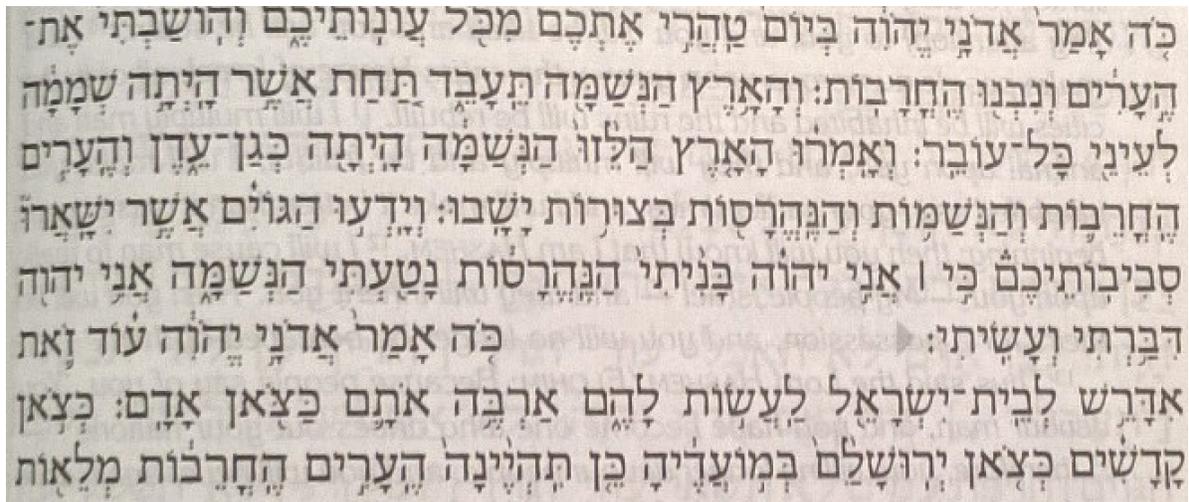
Welcome to Mishpachah Beit Midrash, the Family House of Study. Each Shabbat<sup>1</sup> we gather in our home and study the Scriptures, specifically the Torah.<sup>2</sup> It's a fun time of receiving revelation from the Ruach HaKodesh<sup>3</sup>. Everyone joins in—adults and children—as we follow the Parashat HaShavuah<sup>4</sup> 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 Tanakh<sup>5</sup> and the Brit Chadasha.<sup>6</sup> 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.

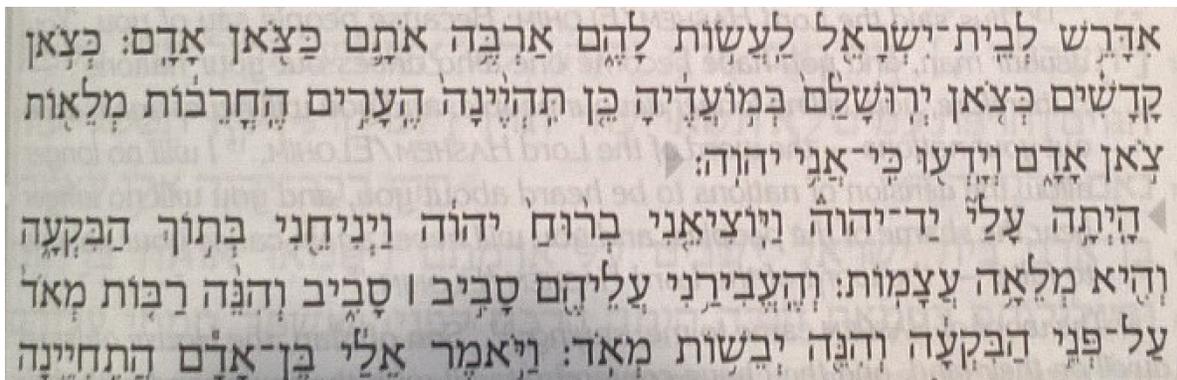
Thematic analysis of Scripture is based on the following premises. 1) Moses wrote the Torah as five *separate* books as the Ruach HaKodesh inspired him. 2) Since Adonai had him separate those words into five separate books, we surmise that each book has a unique message or theme. 3) Within each book, the words are written with two paragraph-like divisions<sup>7</sup> 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 ...

ס—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.



פ—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)



# —Parashat HaShavuah—

פֶּקֻדֵי

## Pekudei

*(Reckonings)*

*Shemot 38:21-40:38*

*(Exodus 38:21-40:38)*

### **This Week's Parshiot**

- 1 Shemot 38:21-23 ם
- 2 Shemot 38:24-39:1 פ
- 3 Shemot 39:2-5 ם
- 4 Shemot 39:6-7 פ
- 5 Shemot 39:8-21 פ
- 6 Shemot 39:22-26 ם
- 7 Shemot 39:27-29 ם
- 8 Shemot 39:30-31 ם
- 9 Shemot 39:32 פ
- 10 Shemot 39:33- 43 פ
- 11 Shemot 40:1-16 ם
- 12 Shemot 40:17-19 ם
- 13 Shemot 40:20-21 ם
- 14 Shemot 40:22-23 ם
- 15 Shemot 40:24-25 ם
- 16 Shemot 40:26-27 ם
- 17 Shemot 40:28-29 ם
- 18 Shemot 40:30-32 ם
- 19 Shemot 40:33 פ
- 20 Shemot 40:34-38 פ

*Understanding the Parsha*

[Exodus 40:1-16](#)

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*Objective—Learn how to interpret the main theme of a Parsha.*

## ***Moses the Faithful Servant***

- I. As I've stated before, the Torah is not vainly repetitious. The Torah repeats words and phrases for reasons. Therefore, whenever we see the Torah use repetition, we should pay attention, knowing that a thematic lesson is at hand. Read Parsha 11, Exodus 40:1-16 **ו**.
  - A. What simple phrase is repeated many times in Parsha 11?<sup>8</sup> What is the main theme associated with all of the verses utilizing that phrase?<sup>9</sup> How is verse Exodus 40:16 related to the usage of the phrase "you shall"?<sup>10</sup> What is the thematic lesson we should learn from the theme of verses 1-15 and the theme of verse 16?<sup>11</sup> The primary theme of this Parsha teaches us that Moses was a faithful servant.

## ***Searching the Parshiot***

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**Objective**—Learn how to 1) uncover the theme of a passage, 2) relate it to other passages and 3) gain new insight on how to interpret the original passage based on its thematic connection to those other passages.

- I. Read through Parshiot 12-17. What phrase is repeated many times?<sup>12</sup> Is there a thematic connection between these verses and what we learned in *Understanding the Parsha*?<sup>13</sup>
- II. Finally, read Parsha 19. Remember, we've stated that each Parsha, no matter how long or how short, was written to convey a unique thought, theme or concept. What is the unique theme, thought or concept being taught in this Parsha?<sup>14</sup> As you can see, the theme of Moses' faithfulness has emerged as a dominant theme in this last section of Parashat Pekudei. By successfully building the Mishkan according to the pattern shown to him on the mountain, Moses proved himself to be a faithful servant. We will see the significance of this in the *Messiah in the Parsha* section.

## ***Making the Connection Between the Parashat HaShavuah and the Haftarah***

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**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 Haftarah reading is found in [I Kings 7:51-8:21](#). I will list some verses from the Haftarah reading. Your job will be to relate them thematically to the Parashat HaShavuah reading.

## ***Making the Connection Between the Parashat HaShavuah and the Haftarah***

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- I. How is I Kings 7:51a thematically connected to this week's Torah portion?<sup>15</sup> Concerning the sages who chose this particular section of Scripture as the Haftarah portion, what do you think they saw as one of the dominant themes in the Torah portion?<sup>16</sup>
- II. In which two ways is I Kings 8:10-11 thematically related to the Torah portion?<sup>17</sup>
- III. How is I Kings 8:14 related to the Torah portion?<sup>18</sup>

If you would like to explore more information about connections between the Torah portion and the Haftarah reading, then go to the *Haftarah Connections* link on our website under *The Weekly Torah Portion*. You will be able to download a document that will show you numerous Scriptures from the Haftarah reading so that you can determine how they are thematically connected to the Torah portion. The answers are provided as endnotes. This is an excellent exercise to help you begin thinking thematically.

## ***Messiah in the Parsha***

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**Objective**—*Learn how the Torah teaches about the life and ministry of Yeshua HaMashiach. Yeshua said that Moses wrote about Him<sup>19</sup>. 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.*

### ***Moses, the Picture of Messiah Yeshua***

- I. We have repeatedly seen that Moses is a picture or shadow of the Messiah. In *Understanding the Parsha*, we saw that Parshiot 12-19 emphasized Moses' faithfulness to obey Adonai and complete the work given to him. Now read [Hebrews 3:1-6](#). Note how Paul makes a thematic connection between Moses' and Yeshua's faithfulness in Hebrews 3:2. What phrase in this week's sidra do you think Paul may have considered in order to make this connection?<sup>20</sup> List another passage that could be the basis for the thematic connection between Moses and Yeshua made by Paul?<sup>21</sup>
  - A. What connection is Paul trying to make in Hebrews 3:5?<sup>22</sup>

- B. What connection is Paul trying to make in Hebrews 3:6?<sup>23</sup> As we learned in last week's lesson, the construction of the Mishkan was a picture of many future events, one of which is the construction of the body of Messiah—or House of God—made with living stones, by the Messiah.
- C. Which passages from the Torah do you think probably influenced Paul the most when he wrote Hebrews 3:1-6?<sup>24</sup>

### *Solomon, the Picture of Messiah Yeshua*

- A. In I Kings 8:15-21 of the Haftarah portion, Solomon, the son of David, was chosen to build the Beit HaMikdash, or Temple. We've noted in the past that some Father-Son relationships are used as pictures of the work of the Messiah. In Hebrew, the word for stone is eben, אֶבֶן, pronounced evan. It is a contraction of two Hebrew words—Father אב, and son בן.

$$\text{בן} + \text{אב} = \text{אבן}$$

Read [Isaiah 28:16](#). Now that you know the Hebrew word for stone is a contraction of Father-Son, does this verse take on more significance? Sure it does. The cornerstone of our faith rests on the importance of the heavenly Father and Son. This same Father-Son dynamic is at work in King David and Solomon. Therefore, the father-son dynamic in the story of the Temple of Solomon should be a clue that David and Solomon's actions were Messianic in significance. We saw this in Genesis 22 when Abraham was willing to offer (the Akeida) his only begotten son. This was a picture of our Heavenly Father, Who was willing to offer Yeshua, His only Son, as a ransom for our sins. How does the relationship between David and Solomon teach us about the work of the Messiah?<sup>25</sup>

### *The Mishkan, a Pattern of the Earthly Tabernacle of Our Body*

- I. In introductory article number four, *PaRDeS*, we saw that a single prophecy may have multiple fulfillments throughout history. Furthermore, in Parashat Vayakhel, we saw that Adonai's promise to dwell amongst Am Yisrael (the people of Israel) and be their God had multiple levels of fulfillment. Many do not understand this principle of multiple fulfillments. Therefore, they conclude that the Torah has been abolished when in fact, the very basis for everything pertaining to the Renewed (New) Covenant is found in the Torah. For example, the fact that the Spirit of God dwells within our body is NOT a "New Testament" concept! The basis for the teaching that our bodies are the temple of the Holy Spirit is found in the promises made to Am Yisrael.
- 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).

How do we know this? Because the Apostle Paul quotes these verses as the basis for this concept!

<sup>16</sup>And what agreement has the temple of God with idols? For *you are the temple of the living God. As God has said*, "I will dwell in them and walk among them. I will be their God, and they shall be My people (II Corinthians 6:16, emphasis mine)."

Paul's interpretation clearly demonstrates that we need to look to the Torah as a foundation for the true essence of our relationship to Adonai.

- A. It is a general principle that Adonai's promises made in the Torah have numerous levels of fulfillment. Let's use the Remez interpretation rule (see article entitled PaRDeS on this web page) to gain more understanding concerning our present priesthood. Read [Exodus 19:5-6](#). What three roles did Adonai promise Am Yisrael would fulfill if they would keep His covenant?<sup>26</sup> Does the promise of these roles seem to apply to the entire nation or to particular individuals?<sup>27</sup>
  - B. Let's concentrate on the promise to become a royal priesthood. We have now reached the end of the book of Exodus. Adonai has given Am Yisrael numerous laws concerning the priesthood that will function in the Mishkan. Who will function as priests in the Mishkan, the entire nation or selected individuals?<sup>28</sup> Is this consistent with the promise made in Exodus 19:5-6?<sup>29</sup> As you can see, the Torah's implementation of the Levitical priesthood instead of a priesthood consisting of the entire nation (consistent with the promise of Exodus 19:5-6) hints—Remez—that the actual fulfillment of this role will not be completely realized until a later time. In other words, the priesthood promised in Exodus 19:5-6, where the entire nation will function as priests, was not implemented in its fullness with the Levitical priesthood! The fulfillment of that promise, consisting of the *entire nation of Israel* functioning as priests, began when the Holy Spirit was poured out to indwell our bodies as Temples of God!
  - C. Read [I Peter 2:5,9-10](#). Does Peter's usage of the phrases *royal priesthood, a holy nation, and special people* look familiar? Of course they do. They're taken directly from Exodus 19:5-6! The next level of fulfillment of Exodus 19:5-6 prophetically refers to Renewed Covenant Israel—consisting of Jew and non-Jew united together through the Messiah (us)! Once again we see that the promises of the Torah have multiple levels of fulfillment. These verses are thematically linked to II Corinthians 6:16 because a Scriptural priesthood is always associated with a Tabernacle/Mishkan, the only difference being that the tabernacle is the tabernacle of our bodies.
  - D. In previous lessons, we learned that access to Adonai's presence was extremely limited. It was the work of Messiah Yeshua that enabled our bodies to become recipients of the Spirit of God. Furthermore, it was the work of Messiah Yeshua that destroyed the veil/partition limiting access to the Holy of Holies, thereby allowing us access to the very throne of God where we can take on the role of priests, offering sacrifices to Adonai.
- II. We have already seen that our bodies are the new temporary dwelling place for Adonai. We have also seen that we are called to be priests. Let us now look at the furnishings of the Mishkan to gain insight concerning their function in our lives as a royal priesthood.
- A. The Ark—In previous lessons we learned that the Ark was the most important furnishing in the Mishkan. Remember, it is the very place where Adonai's Spirit dwelled. Read [Ephesians 3:17](#). Where does the Messiah Yeshua dwell now?<sup>30</sup> Relate Adonai's current dwelling place within our hearts to His dwelling place in the earthly Mishkan.<sup>31</sup> We know that the Ark was the throne of God; therefore, the Scriptures teach us that Adonai's

throne currently resides within our hearts! This was pictured for us in the earthly Mishkan.

1. What was the most important article associated with the Ark?<sup>32</sup> Read [II Corinthians 3:3](#). What thematic connection is Paul making between the Ten Commandments within the earthly Mishkan and our bodily Mishkan?<sup>33</sup> How is this thematic connection strengthened by [Jeremiah 31:31-33](#)?<sup>34</sup> The picture is clear. The earthly Mishkan was a blueprint of Adonai's purposes for the New Covenant! One may rightfully ask, "Why didn't Adonai dwell within the people back then?" This question has a two-fold answer:
    - a. Remember all of the teachings we've learned concerning Adonai's Holiness? The other side of that teaching is man's sinfulness! It is impossible for the presence of a Holy God to dwell within sinful man. At the time of the giving of the Torah, Adonai was only able to dwell within a structure that could be deemed Holy through sanctification.
    - b. A human body needs to be cleansed and made holy before a Holy God can dwell in it. The blood of Yeshua the Messiah accomplished this cleansing! [Hebrews 9-10](#) informs us that just as the blood of bulls and goats was able to purify the elements of the *earthly Mishkan* so that the people could approach Adonai's presence, so likewise, Yeshua's blood has the ability to cleanse *our tabernacle of the body* (including heart/spirit) so that Adonai's presence (in the form of the Holy Spirit/Spirit of Messiah, etc.) could dwell within us!
  2. With this understanding, read [John 7:37-39](#). Now we can appreciate why the Spirit couldn't be given *until* Yeshua was glorified. ***The indwelling of the earthly Mishkan by the Spirit of God is a picture of the indwelling by the Spirit of each New Covenant believer!*** Just as the earthly Mishkan couldn't be filled with Adonai's presence until it had been properly cleansed and sanctified through the blood of bulls and goats, so too, we could not receive the outpouring of the Holy Spirit into our bodies until Yeshua had properly cleansed and sanctified our spirit, soul and body through His own blood!
- B. The Menorah and the Altar of Incense—We have already seen the strong thematic evidence that the Menorah is a picture of the Ruach HaKodesh (Holy Spirit). Furthermore, we have also seen that the Altar of Incense was a picture of the ministry of intercession. Read [Exodus 30:7-8](#). Which service of the Mishkan is connected to the service of the Altar of Incense?<sup>35</sup> These verses thematically connect the Altar of Incense and the Menorah. Aaron was supposed to offer the incense *when* he tended the lamps of the Menorah! The association between the services of the Menorah and the Altar of Incense was a shadow of the ministry of the Ruach HaKodesh in our prayers. Consider the following.
1. Read [Mark 14:38](#). What does Yeshua say is a hindrance to effective prayer?<sup>36</sup> Read [Romans 8:1-11](#) and [Romans 8:26-27](#). According to Romans 8:1-11, what is one of the ministries of the Ruach?<sup>37</sup> According to Romans 8:26-27, what is another ministry of the Ruach?<sup>38</sup> How are Romans 8:1-11 and 26-27 thematically related to Mark 14:38?<sup>39</sup> Thus, we can clearly see the connection between the ministry of the Ruach (Menorah) and the ministry of intercession (Altar of Incense).
  2. Read [Acts 4:31](#). How are the ministry of prayer (Altar of Incense) and the ministry of the Ruach (Menorah) thematically connected in this passage?<sup>40</sup>

3. Read [Acts 8:15](#). How are the ministry of prayer (Altar of Incense) and the ministry of the Ruach (Menorah) thematically connected in this passage?<sup>41</sup>
4. Read [I Corinthians 14:14-15](#). How are the ministry of prayer (Altar of Incense) and the ministry of the Ruach (Menorah) thematically connected in this passage?<sup>42</sup>
5. Read [Ephesians 6:18](#). How are the ministry of prayer (Altar of Incense) and the ministry of the Ruach (Menorah) thematically connected in this passage?<sup>43</sup>
6. Read [Philippians 1:19](#). How are the ministry of prayer (Altar of Incense) and the ministry of the Ruach (Menorah) thematically connected in this passage?<sup>44</sup>
7. Read [Jude 1:20](#). How are the ministry of prayer (Altar of Incense) and the ministry of the Ruach (Menorah) thematically connected in this passage?<sup>45</sup>

All of these New Covenant passages reinforce the connection between the Ruach and prayer. This is the ministry we are called to now—a daily ministry of prayer at the Menorah and the Altar of Incense! Paul exhorted believers numerous times to pray that utterance will be given to him to spread the Gospel. We fulfill our destiny as a royal priesthood ([I Peter 2:9](#)) through the ministry of the Menorah and Altar of Incense!

- C. Showbread—We have already seen that the Table of Showbread is a symbol of the Messiah Yeshua. He is the bread of life that we are to partake of on a daily basis ([John 6:33,35,48 and 51](#)). The daily provision of manna in the wilderness was given as a symbol to teach this lesson ([John 6:49-58](#)). What thematic connection exists between [John 1:1-4](#) and [Deuteronomy 8:3](#)?<sup>46</sup> What does this thematic connection teach us?<sup>47</sup> Yeshua is the provision for us. The Table of Showbread is the symbol that teaches us these things.

### ***A Thematic Midrash Concerning the Work of the Messiah***

In Parashat Terumah, the Table of Showbread was thematically connected to the daily manna that Israel ate. Adonai provided Israel's daily provision of bread, which was symbolized by the Table of Showbread. Furthermore, although the bread on the Table was replaced only on the Shabbat, it was always fresh and never stale. This is also thematically related to the fact that the extra manna collected on the sixth day remained fresh until the Shabbat. Therefore, the Table of Showbread is also thematically connected to the manna through the theme of Shabbat and preservation. What was the manna a substitute for?<sup>48</sup> Where did the manna come from?<sup>49</sup> How much work was involved in sowing and reaping in order to produce this manna?<sup>50</sup> Can you think of a passage of Scripture that conveys the opposite message of the themes noted above, i.e., bread originating from the earth that one would need to work hard to produce?<sup>51</sup> Knowing that the manna and Showbread are symbols of the work of the Messiah, we see that these symbols teach us that the Messiah will undo the effects of the curse pronounced in Genesis 3 as a result of sin entering the world! Instead of having to work by the sweat of one's face to produce bread, one simply needs to trust in the provision of the Messiah who will freely give bread that will lead to eternal life! We rest (Shabbat) in His finished work, which redeems us from the curse.

- D. The Altar of Burnt Offering—The most basic offering placed on the altar was the olah (whole burnt offering). In Parashat Mishpatim, we saw strong thematic connections

between the olah, obedience and the law of the bondservant. The olah is an offering that symbolizes the worshipper giving themselves in complete obedience to the commandments of Adonai. The thematic connections relating the olah to obedience and service are beautifully pictured for us in Psalm 40:6-8, a Messianic passage:

*<sup>6</sup>Sacrifice and offering You did not desire; **My ears You have opened. Burnt offering [olah] and sin offering You did not require.** <sup>7</sup>Then I said, "Behold, I come; In the scroll of the book it is written of me. <sup>8</sup>**I delight to do Your will, O my God, And Your law is within my heart** (Psalm 40:6-8, emphasis mine)."*

The olah is the most basic sacrifice that we are to offer to Adonai today! It consists of us offering ourselves (daily) in service to Adonai, fulfilling his will through obedience to His commandments—[Romans 12:1-2](#)!

1. The connection between the olah and our faithful service through obedience to the commandments as well as our ministry of prayer is beautifully pictured for us in [Psalm 141:2](#), where David asks that his prayers be seen as incense, and the lifting of his hands as the evening sacrifice (olah). In [Matthew 16:24-27](#), Yeshua states the same principle. We must offer ourselves as a living sacrifice by **denying ourselves and taking up our execution stakes**. We must walk in servant-like obedience to the commandments of Adonai by **following** Him!

### **Summary**

In summary, by describing how the Ark, Altar of Incense, Menorah, Table of Showbread and Altar of Burnt Offering function in the Mishkan of our bodies, we have described the basic services of the earthly Mishkan as described in Parashat Tetzaveh ([Exodus 29:38-30:10](#))! This ministry is as relevant today as it was in Moses' time. The thematic connections allow us to clearly see their importance and applicability. Once again, we see that the Torah serves as the foundation for our New Covenant faith and practice.

Now, I'd like to analyze a story that occurs in the book of Acts. We are all familiar with the conversion of the first Gentile, Cornelius. Until Acts 10, the New Covenant congregation was totally Jewish! There were no Gentile converts from Acts 1-10, which comprises approximately ten years. Jewish people viewed Gentiles as unclean. Adonai used two methods to show Peter that salvation was also to be offered to the Gentiles. First, He gave him the vision concerning the unclean animals ([Acts 10:9-16](#)). The purpose of the vision was to teach Peter that Gentiles were no longer to be excluded from the congregations. The second method is recorded for us in [Acts 10:44-48](#). After seeing the Ruach HaKodesh indwell the Gentiles, Peter realized that their hearts had also been purified and cleansed. Now, to understand how profound this event was to Peter, we must think as he thought. Peter knew that just as Adonai had cleansed, set apart and sanctified the earthly Mishkan to receive His presence, so likewise, He had cleansed, set apart and sanctified the bodies of the Jewish New Covenant believers to receive His presence. In Parashat Sh'mini, we will see that after the inauguration of the Mishkan, the glory of Adonai will miraculously appear and fill the Mishkan. Now that we know the earthly Mishkan was a picture of the Mishkan of our

bodies, it's not difficult to understand that the filling of the Mishkan with the Ruach and glory of Adonai was a picture of the baptism in the Ruach HaKodesh of Acts 2! Yeshua's work of redemption paid the price necessary for our earthly bodies to be cleansed and capable of receiving the Ruach HaKodesh. Now think back concerning all that we've studied concerning the Holiness of Adonai and how death awaited those who had not been properly prepared to enter His presence. Remember how unapproachable is His presence? Yet, the work of the Messiah actually allows the presence of Adonai to dwell within us just as the work of Moses and Aaron prepared the way for the Ruach to be able to indwell the earthly Mishkan.

With this understanding, imagine how powerful a witness it was for Peter to see the glory of Adonai fill Gentiles! To Peter, the indwelling of the Gentiles by the Ruach HaKodesh was akin to the indwelling of the earthly Mishkan by the presence of Adonai! That's why he was so convinced by the witness of the Ruach falling upon them. Furthermore, that's why in [Acts 15:6-11](#), he comes to the conclusion that the Gentiles need not fulfill any other manmade commandments in order to be accepted into the congregation. After the glory of Adonai fell on the Mishkan, could an Israelite have said to Moses that they needed to fulfill some other manmade command before the Mishkan was really filled by the Ruach? How ridiculous. So likewise, the indwelling of the Gentiles by the Ruach was the most perfect and powerful sign to Peter that they had had their hearts purified by faith just as the Jews had!

## *Fun For the Whole Family*

Okay, time to show what you've learned. Word searches and crossword puzzles are available for you to test your understanding. The word search for adults (and older children) consists of 20-30 words taken from this week's sidra (portion). Some of the words may be common Hebrew words or English phrases. The crossword puzzle for adults (and older children) may also contain common Hebrew words or English phrases. There is also a **word search for the little guys!** And of course, the answer key is provided for the crossword puzzle.

Adult and children's crossword puzzles and word searches are available on Restoration of Torah's website: [www.restorationoftorah.org](http://www.restorationoftorah.org). Click on the link entitled, *The Weekly Torah Portion Crossword Puzzles and Word Searches*.

As we state at the end of each book of the Torah...

חֲזַק! חֲזַק! וְנִתְחַזַּק!

***Be Strong! Be Strong! And May We Be Strengthened!***

## *Shabbat Shalom!*

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<sup>1</sup> Shabbat is Hebrew for Sabbath.

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

<sup>3</sup> Holy Spirit.

<sup>4</sup> The 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.

<sup>5</sup> 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).

<sup>6</sup> Brit Chadasha is commonly known as the New Testament Scriptures.

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

<sup>8</sup> You shall...

<sup>9</sup> The primary theme connected to all of the verses using the phrase, “You shall,” is that Adonai has given Moses commandments that he needs to fulfill.

<sup>10</sup> Exodus 40:16 states that Moses did EVERYTHING that Adonai commanded him.

<sup>11</sup> Taken together, these verses teach that Moses was a faithful servant! Moses built the house/Mishkan that Adonai commanded him to build, according to every detail.

<sup>12</sup> “. . . as YHVH had commanded Moses.”

<sup>13</sup> Yes. In *Understanding the Parsha* we learned that thematically, Parsha 11 taught about Moses’ faithfulness. These Parshiot reinforce that teaching by repeating that Moses did everything that Adonai commanded him.

<sup>14</sup> Once again, the theme is clearly that Moses, as a faithful servant, had completed the work Adonai had given Him.

<sup>15</sup> It mentions that King Solomon had finished all of the work of the House of Adonai just as the Torah portion mentions that Moses had finished everything Adonai had commanded concerning the Mishkan.

<sup>16</sup> Obviously, they saw Moses’ faithfulness as a dominant theme in Parashat Pekudei. That’s why they chose a Haftarah reading that emphasizes the same theme; one in which a leader faithfully finished the task given to him.

<sup>17</sup> After the Temple was finished—by placing the ark in the Temple—the glory of Adonai, in the form a cloud, filled the House of Adonai just as the cloud filled the Mishkan. The priests were not able to enter the Temple just as Moses was not able to enter the Mishkan because of the presence of Adonai.

<sup>18</sup> King Solomon blessed the people just as Moses blessed the people after they had completed the work of the Mishkan according to the commands of Adonai.

<sup>19</sup> 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.

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<sup>20</sup> The phrase “as YHVH had commanded Moses” is a phrase that clearly speaks of Moses’ faithfulness to Adonai’s commands. Moses made sure everything was done exactly as Adonai had commanded. Yes, he was faithful.

<sup>21</sup> Exodus 40:33. <sup>33</sup>And he raised up the court all around the tabernacle and the altar, and hung up the screen of the court gate. SO MOSES FINISHED THE WORK.

<sup>22</sup> He is specifically stating that Moses was a picture/type/foreshadow of the Messiah Yeshua.

<sup>23</sup> He is specifically stating that there is a thematic connection between the building of the Mishkan by Moses and the body of Messiah (His house) being built by Messiah Yeshua!

<sup>24</sup> Possibly all of the verses we studied in the first two sections of this study (Understanding the Parsha and Searching the Parsha). The thematic lesson we learned from Exodus 40:1-33 was that Moses was faithful to build the Mishkan (House of God). The possibility that Paul used Exodus 40:1-33 as the basis of his teaching in Hebrews 3:1-6 is very compelling.

<sup>25</sup> Solomon, the son of David, is the one who built the Temple or House of God, just as Yeshua, the Son of God, is the One building the Temple out of living stones.

<sup>26</sup> They would be 1) His special treasure, 2) a kingdom of priests and 3) a holy nation.

<sup>27</sup> To the entire nation.

<sup>28</sup> Only the Levites.

<sup>29</sup> It doesn’t seem to be consistent with the promise of Exodus 19:5-6. Those verses list three roles for the ENTIRE NATION. The promise states that the ENTIRE NATION will be a 1) special treasure, 2) a royal priesthood and 3) a holy nation. Limiting the priesthood ONLY to the Levites seems to imply that the promise isn’t yet fulfilled.

<sup>30</sup> He dwells within our hearts.

<sup>31</sup> In the earthly Mishkan, Adonai dwelled between the cherubim over the ark; therefore, our hearts represent the location of the ark within our bodies.

<sup>32</sup> The tablets containing the Ten Commandments.

<sup>33</sup> II Corinthians 3:3 teaches us that the writing of the Torah on tablets of stone was a picture of Adonai’s ultimate purpose—the writing of the Torah on our hearts!

<sup>34</sup> This connection is strengthened by Jeremiah 31:31-33 because Jeremiah states that in the New Covenant, the Torah (Ten Commandments) will be written on the hearts of Am Yisrael.

<sup>35</sup> The lighting of the Menorah is connected to the burning of incense.

<sup>36</sup> Weakness of the flesh.

<sup>37</sup> The Spirit is given to help us overcome the weakness of the flesh!

<sup>38</sup> This Ruach helps us overcome the weakness of our flesh by interceding for us according to the will of Adonai!

<sup>39</sup> Mark 14:38 states that **WEAKNESS OF THE FLESH** is a hindrance to **EFFECTIVE PRAYER**. The passages in Romans specifically state that the Ruach has come to **HELP OUR WEAKNESSES** by **PRAYING FOR US** according to the will of Adonai!

<sup>40</sup> Through the ministry of prayer (Altar of Incense) the disciples were filled with the Ruach.

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<sup>41</sup> The gift of the Ruach was given after the ministry of prayer.

<sup>42</sup> Praying in tongues enables one's spirit to pray.

<sup>43</sup> We are exhorted to pray "***IN THE SPIRIT.***"

<sup>44</sup> Paul expects deliverance from the combination of prayer and the working of the Ruach.

<sup>45</sup> Once again we are exhorted to pray "***IN THE SPIRIT.***"

<sup>46</sup> Both passages state that life was given by words. In John 1 the Word was Yeshua. In Deuteronomy 8, the words were ***the Torah.***

<sup>47</sup> Yeshua is the living Torah, a tree of life to everyone.

<sup>48</sup> It was essentially a substitute for bread.

<sup>49</sup> It came from heaven down to earth. It appeared as a frost each morning.

<sup>50</sup> None. It was given freely by Adonai.

<sup>51</sup> Remember the garden? <sup>19</sup>In the sweat of your face you shall eat bread (Genesis 3:19).