

Mishpachah Beit Midrash

An Introduction to the Parashat HaShavuah
(Weekly Torah Portion)

Understanding the Torah From a Thematic Perspective

Terumah
(Offering)



By Tony Robinson

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

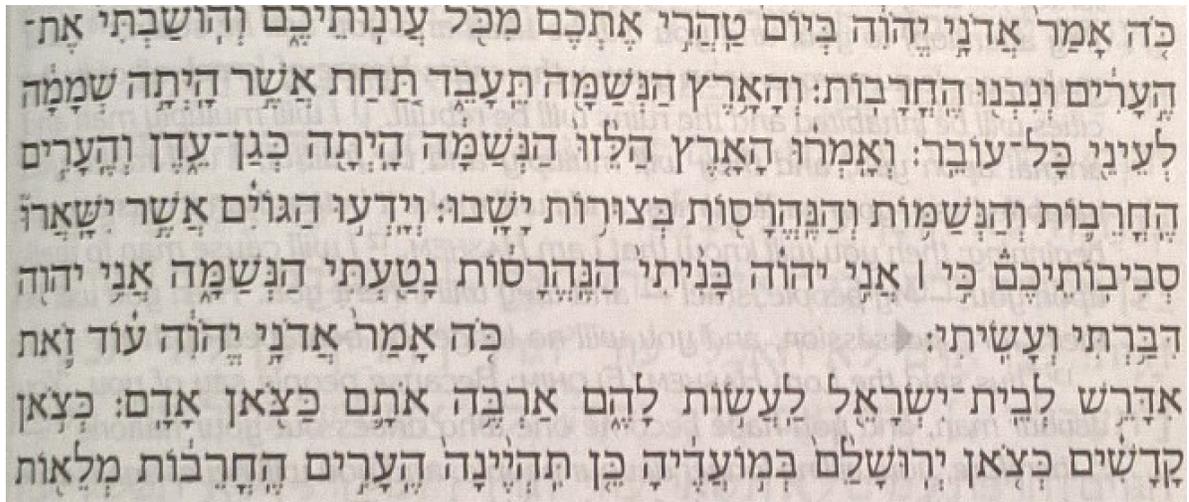
Welcome to Mishpachah Beit Midrash, the Family House of Study. Each Shabbat¹ we gather in our home and study the Scriptures, specifically the Torah.² It's a fun time of receiving revelation from the Ruach HaKodesh³. Everyone joins in—adults and children—as we follow the Parashat HaShavuah⁴ schedule. 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.

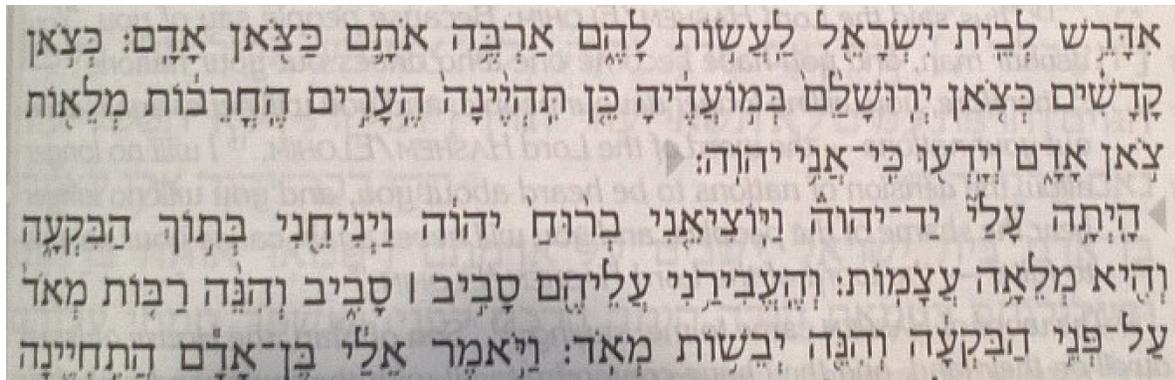
Thematic analysis of Scripture is based on the following premises. 1) Moses wrote the Torah as five *separate* books as the Ruach HaKodesh inspired him. 2) Since Adonai had him separate those words into five separate books, we surmise that each book has a unique message or theme. 3) Within each book, 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 ...

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—

תְּרוּמָה
Terumah
(Offering)

Shemot 25:1 – 27:19
(Exodus 25:1 – 27:19)

- 1 Shemot 25:1 – 25:9 ם
- 2 Shemot 25:10 – 25:22 ם
- 3 Shemot 25:23 – 25:30 ם
- 4 Shemot 25:31 – 25:40 ם
- 5 Shemot 26:1 – 26:14 ם
- 6 Shemot 26:15 – 26:30 ם
- 7 Shemot 26:31 – 26:37 ם
- 8 Shemot 27:1 – 27:8 ם
- 9 Shemot 27:9 – 27:19 ם

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 ***Terumah*** at the end of the question. Answers are also provided as footnotes for those who choose to print the article.

Understanding the Parsha
[Exodus 25:1-27:19](#)

Objective—Learn how to 1) identify a prominent theme in the Parashat HaShavuah and 2) connect that theme to earlier events in the Torah.

The Ultimate Back to the Future

- I. In introductory article number five of this series entitled, *Miscellaneous Tools For Studying the Parashat HaShavuah*, we learned that many events in the lives of the Fathers were prophetic pictures of future events. In other words, the stories of the Torah were not one-time events of the past with no practical relevance to future generations. The sages of Israel

put it this way—events that occurred in the lives of the forefathers will also occur in the lives of their descendants. This is probably one of the most important, yet least understood aspects of Hebraic thought. Every event in the Torah has numerous levels of interpretation and fulfillment. At the most basic level, stories of the Torah can be broken down into three levels of relevance.

- Historical
- Prophetic
- Messianic

Historical—At the historical level, a story in the Torah is just that, history. It is simply an account of an actual event that occurred in the past. These are real events that occurred to real people.

Prophetic—At the prophetic level, a story in the Torah has prophetic significance. The event is not isolated in time and is the ultimate example of *Back to the Future*. The events in the lives of the Fathers are prophetic foreshadows of the future of their descendants. By studying the Torah, we actually study the blueprint for Adonai's dealings with man *for all of eternity*. This is why Isaiah could say that Adonai is the one who tells the end from the beginning. Did you know that through the stories found in just the first five books of the Scriptures we are informed concerning 1) the destruction of both Temples, 2) most of the themes found in the book of Revelation, 3) the triune nature of Adonai, 4) the Assyrian and Babylonian captivities and 5) the separation of Israel into two houses? That's right. Through very simple analysis, according to Hebraic thought, you will clearly be able to see these things. When you see them you will be amazed at the wisdom of our Elohim (God). In a nutshell, the lives of the Fathers are prophecies!

Messianic—At the Messianic level, a story in the Torah has Messianic significance. The events that occurred in the lives of the Fathers actually tell the story of the person and work of Yeshua the Messiah and the nature of God. Did you know that the stories of the Torah describe 1) the virgin birth, 2) the resurrection of the Messiah on the third day, 3) His second coming and much more?

In this study, we will thematically connect the Torah portion with events that occur in Genesis and to events yet in the future! The themes are amazingly accurate.

II. Identifying the primary theme in the Parashat HaShavuah—Read the Torah portion and pay attention to any statements that are repeated.

A. According to Exodus 25:8, what are these instructions going to be used for?⁸

1. The Hebrew word for Sanctuary is Mikdash—מִקְדָּשׁ . It is taken from the root, קדש, which means holy or set-apart. The nature of the Sanctuary is that it is the set apart place where man comes to meet with a holy God. Note that the Sanctuary refers to the whole structure.

B. What statement is repeated three times in the reading?⁹ There are no idle words in the Torah. If the Torah repeats a word or phrase, it's for a reason. Adonai wants us to understand that the instructions in this section of Scripture are a pattern. There are many patterns in the Scripture. This is one of the primary methods Adonai uses to impart

wisdom and understanding to us. This is why thematic analysis is so important. Thematic analysis will help you see the patterns so that you can gain more of the wisdom Adonai has for you. Remember, this is a pattern for construction of the Sanctuary, however, there are probably hundreds of other patterns provided to teach us many other lessons.

- C. What other phrase or theme concerning the purpose of the Sanctuary is mentioned twice in the Parashat?¹⁰ Now we know that Adonai wants to dwell with Israel and speak to them from the Sanctuary. What is the thematic significance of the fact that Adonai will dwell in and speak from the Sanctuary? Thematically, the Sanctuary will not only be Adonai's dwelling place, it will be a place of Divine revelation!
- D. Examining the Parshiot:
1. Shemot 25:10 – 25:22 פ—What is the topic of this Parsha?¹¹
 2. Shemot 25:23 – 25:30 פ—What is the topic of this Parsha?¹²
 3. Shemot 25:31 – 25:40 ס—What is the topic of this Parsha?¹³
 4. Shemot 26:1 – 26:14 פ and Shemot 26:15 – 26:30 ס —What is the topic of these Parshiot?¹⁴ What is the meaning of the word Tabernacle? It is the Hebrew word, Mishkan—מִשְׁכָּן. The Hebrew root for this word is comprised of the letters, שִׁכַּן. From this root we also get the Hebrew word for dwell. In Exodus 25:8, Adonai says “and I will dwell among them.” In Hebrew the phrase, *and I will dwell*, is derived from the word, וְשִׁכַּנְתִּי. Do you see the root שִׁכַּן within that word? In other words, the word for Tabernacle and the word to dwell have the same root. As you progress through the Tanakh you will notice that the term Mishkan is usually used with reference to the portable dwelling place for Adonai, whereas the term Mikdash is usually used with reference to the permanent Temple (to be built later by King Solomon).
 5. Shemot 26:31 – 26:37 ס—What is the topic of this Parsha?¹⁵
 6. Shemot 27:1 - 27:8 ס—What is the topic of this Parsha?¹⁶
 7. Shemot 27:9 – 27:19 ס—What is the topic of this Parsha?¹⁷
 8. Do you notice any progression in the ordering of the parts of the Sanctuary?¹⁸
- E. If you read further, you see that the Sanctuary was built to be a portable dwelling place for Adonai. Furthermore, in the book of Deuteronomy you will learn that Adonai will eventually establish His dwelling place in one particular location called, *the place where I cause my Name to dwell*—[Deut. 12:5, 11, 14; 14:23, 24; 16:2, 6, 11; 26:2](#). In other words, the portable Sanctuary will be replaced by a permanent structure.
1. What are some of the themes associated with that place?
 - It is a dwelling place for Adonai.
 - It is a place where His Name YHVH is located.
 - It is a place where Israel will offer sacrifices.

This will be the Temple of Solomon! In fact, we will see later in this study that the Temple was called a *House for God*!

In Summary, the books of Exodus through Deuteronomy teach us the following concerning the Sanctuary.

- The Sanctuary will be a place where Adonai will dwell with Israel.
- The Sanctuary will be a place where Adonai will reveal or appear before Israel.
- After entering the courtyard of the Sanctuary, the first object is the altar.
- The Sanctuary is a portable dwelling place.
- Eventually, Adonai will have Israel build a permanent Temple (in Jerusalem).
- The permanent structure in Jerusalem will become identified as *the place where I cause My Name to dwell*.
- This permanent structure will be called a House of God.
- The portable Sanctuary and the permanent Temple have altars for sacrifice.

III. Back to Genesis—Now let’s go back to the book of Genesis and discover how Adonai used the lives of the Fathers (Avot) to teach the same themes concerning a place of rest and revelation from Adonai.

- Adonai appeared many times to the Fathers and made himself known. Let’s examine some of those appearances thematically. Browse over [Genesis 8:20-21](#). What two things did Noah do?¹⁹
- Read [Genesis 12:7-8](#). What did Adonai do once Abram reached the land of Canaan (verse 7A)?²⁰ What two things did Abram do *in response* to Adonai’s appearance?²¹ Also read [Genesis 13:4, 18; 22:9; 26:25; 33:20; 35:1, 3, 7](#). Hint: Note how the altar and the appearance of Adonai are linked!
- Does Abram build an altar in one place and then return to that place, or does he build altars in different places?²²
- Although Abram built altars as he traveled, is there one particular place that seems to be more significant than the others?²³ What is the meaning of the name *Bethel*, which is where Abram built his most significant altar?²⁴
- Concerning the altars that Jacob built, how are they thematically connected to the altar Abram built?²⁵ What did Jacob, Isaac’s chosen son, vow to do in [Genesis 28:10-22](#)?²⁶

In summary, these verses teach that the following are thematically related.

- A portable altar, yet preference given to one place.
- The altar is thematically connected to the city *Bethel* (House of God).
- Sacrifice of clean animals.
- Calling out in Adonai’s Name, YHVH.
- Appearances and/or revelations from Adonai.

IV. Putting it All Together—Look at the summary statements of sections I and II. Do they look familiar? Yes, they do.

Concerning a Portable Altar—

- From Genesis—The Fathers built altars as they traveled. They sacrificed on the altar.
- From Exodus—Israel will build the Mikdash, a portable Sanctuary. They sacrificed on the altar.

Concerning the Appearances/Revelations From Adonai—

- From Genesis—Adonai made numerous appearances and gave revelations at the site of the altars.
- From Exodus—Adonai will appear and give revelation from the Tabernacle (Mishkan) from above the mercy seat.

Concerning a Permanent Altar—

- From Genesis—The altar at Bethel seemed to be a particularly significant altar.
- From Deuteronomy—Israel will build the Beit HaMikdash (Solomon's Temple), a permanent Temple during the days of Solomon.

Concerning the Name, YHVH—

- From Genesis—The Fathers call out in the Name of YHVH at the altars they built.
- From Exodus—Adonai caused His Name to dwell in the Mishkan and the Beit HaMikdash.

Concerning Bethel, a House for Adonai—

- From Genesis—Jacob, the son of Isaac (a type of Messiah), vows to build a House of God.
- From Exodus—Although David wanted to build a house for Adonai ([2 Samuel 7](#)), Solomon, the son of David (a type of Messiah), actually builds the House of God.

From these thematic connections you should be able to see that the lives of the Fathers were prophetic acts of events to occur in the lives of their descendants. ***The construction of altars*** by the Fathers ***were prophetic acts*** laying a foundation for future events, specifically, ***construction of the Mishkan and Beit HaMikdash***. As you can see, the instruction that Israel is now receiving concerning the Sanctuary was already taught through the lives of the Fathers! That's why it's important to watch the actions of the Fathers, because they speak of things to come!

V. The Importance of the Altar and Divine Revelation—So, one may ask, "If the Fathers were acting prophetically, why didn't they build a complete Sanctuary?" To answer this question, you must understand the concept of progressive revelation. The Scriptures teach that Adonai has revealed Himself and His plan of redemption progressively, or in stages. In all doctrines (e.g., a dwelling place for Him), He initially presents a little information (the altars of the Fathers), and then progressively reveals more (e.g., the Mishkan, then the Beit HaMikdash, then our bodies as the Temple of God, etc.). The presence of an *altar* and the *presence of Adonai (His appearances)* are the most important aspects of the House of God as taught by the lives of the Fathers.

A. The Importance of the Altar—Of all of the furnishings in the Sanctuary, why is the altar the one Adonai had the Fathers construct as a type of the House of God? In the Mikdash, the altar is in the outer court. It is the first thing a person is confronted with when approaching the presence of Adonai. The altar is where sacrifice for sin occurred. Therefore, the altar is the most important part of the Mikdash as far as man is concerned. His responsibility is to approach Adonai through blood sacrifice.

B. The Importance of Adonai's Appearances/Revelations—Of all of the activities that occurred at the altars the Fathers built, why do you think the appearances and revelations were such an important element? According to Exodus 25:8, 22, the purpose of the Mishkan is to provide a ***dwelling place for Adonai where He can reveal Himself***. This element speaks of Adonai's "responsibility." Adonai dwelled above the mercy seat in the

Holy of Holies of the Tabernacle (Mishkan). His Holiness was another reason why the altar was the most important furnishing in the Mikdash. Man cannot approach Him apart from blood sacrifice. Now we see that the two most important aspects of the Tabernacle—an altar upon which man can sacrifice, and a dwelling place for Adonai, where He can appear and reveal Himself—are the two elements most clearly taught by the lives of the Fathers!

Searching the Parshiot

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

According to the Pattern

- I. When reading through the first six Parshiot did you notice a particular phrase that was mentioned three times?²⁷ Remember, many times in Torah, a repeated phrase can act like bookends to encapsulate a teaching. Let's make a general outline of the topics in the first six Parshiot using the phrase concerning the *pattern* as a divider.

Exodus 25:9—First Mention of the Pattern

- Exodus 25:10-22—Parsha 2; Instructions concerning the ark.
- Exodus 25:23-30—Parsha 3; Instructions concerning the Table of Showbread.
- Exodus 25:31-40—Parsha 4; Instructions concerning the Menorah.

Exodus 25:40—Second Mention of the Pattern

- Exodus 26:1-26:30—Parshiot 5 and 6; Instructions concerning the covering of the Tabernacle.

Exodus 25:40—Third Mention of the Pattern

- A. Using the statements admonishing Moses to perform everything according to the pattern, we can see two distinct units. The first unit describes three furnishings found in the Holy Place. The second unit describes how the cover was made for the Tabernacle.
- B. If our division of the Parshiot into these two main sections means anything, we should expect that the ark, the table of Showbread and the Menorah are thematically related.
- C. Concerning the Menorah, notice (Exodus 25:34-35) that the six side branches are related to each other. In other words, there is a pattern of three sets of two branches.
- D. In Section IV, *Messiah in the Parsha*, we will return to the significance of points B and C above.

Thematic Connections Concerning the Table of Showbread

- I. The Chumash teaches us that 1) the Showbread was replaced every Sabbath by the priests, 2) it was only lawful for the priests to eat it, 3) there were twelve loaves of bread placed on the Table, 4) the loaves were baked every Friday and put on the Table on the Sabbath when the old loaves were removed and divided among the priests and 5) miraculously, the Showbread remained fresh the entire week!
 - A. Concerning the freshness of the Showbread, can you think of another instance in Torah where “bread” was kept fresh miraculously?²⁸ This detail thematically links the Showbread to the manna. We will see the importance of this in Section IV, *Messiah in the Parsha*.
 - B. Concerning the fact that it was only lawful for a priest to eat the Showbread in a holy place, can you think of a story (recorded in the history book of I Samuel) thematically connected to those prohibitions?²⁹ We will see the importance of this in Section IV, *Messiah in the Parsha*.

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 Haftarah reading is found in [I Kings 5:12 \[26\]-6:13](#). In order to receive the full benefit of the connection between the Haftarah and the Torah portion, we must first thematically connect the Haftarah portion to the story in [Genesis 26:1-33](#), concerning the wells Isaac built.

The Wells Isaac Built

- I. Genesis 26:1-33 is one entire Parsha stumah. What does this mean?³⁰ How do verses 1-19 describe the relationship between Isaac and his neighbors?³¹ How do the events in verses 19-21 demonstrate the bad relationship?³² Compare and contrast the stories of the wells in verses 19-22³³.
 - A. After obtaining peace with his neighbors (symbolized by lack of strife at a well), what significant event happens to Isaac (verses 23-25)?³⁴ What significant event occurs between Isaac and Abimelech after building the altar to Adonai?³⁵ Does there seem to be a connection between the building of the altar (and calling out to Adonai) and the covenant with Abimelech?³⁶ As we learned in Genesis, “calling out” in the Name of YHVH refers to making the name of YHVH known to others! The Ramban expressed this understanding in his comments on Genesis 12:8, where Abraham is said to have called out in the Name of YHVH—“. . . and Avraham would call out there in front of the altar and make known God's existence to all mankind . . .” Remember from Genesis, this

is the ultimate purpose for Israel. They are to be a model nation leading all other nations to worship the one and only true God!

- B. Why has the Torah spent this time relating to us the stories of these wells? The sages of Israel teach that the story of the wells is the story of the three Temples. Just as the first two wells were built amidst strife and conflict with Isaac's neighbors, Israel's neighbors eventually destroyed the first two Temples! The third well, which was characterized by peace between Isaac and his neighbors, is similar to the third Temple to be built when Messiah comes. It will be built at a time when Israel is at peace with her neighbors and it will not be destroyed. Now, let's relate this passage to the Haftarah passage in order to see the thematic connections between the wells of Isaac and the temple more clearly.

II. Read the [I Kings 5:26-6:13](#)

- A. How is I Kings 5:26 thematically related to the story of Isaac's wells?³⁷ How are verses 27-28 thematically related to the Torah portion?³⁸ What is the general theme of the Haftarah portion and how does it relate to the Torah portion?³⁹ How does verse 13 relate to the Torah portion?⁴⁰
- B. Read [Deuteronomy 12:8-11](#). How does this passage support the theme, taught in the story of Isaac's wells, that the permanent Temple will only be built during a time of peaceful existence with Israel's neighbors?⁴¹
- C. Lastly, how does [I Chronicles 22:1-19](#) (especially verse 9) support these connections?⁴²

In summary, the story of the wells of Isaac teach us that before Israel can be a light to the nations and teach them about Adonai, they must achieve peaceful relations with their neighbors! This makes sense. How can Israel lead the nations to repentance and acknowledgment of the one true God if she is at war with her neighbors and if they despise her? Peace with Israel's neighbors is the prerequisite. That's why David wasn't allowed to build the Temple. Therefore, the story of Isaac's wells was a prophecy of how one day, Israel would build the Temple after achieving peace with its neighbors.

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

Objective—Learn how the Torah teaches about the life and ministry of Yeshua HaMashiach. Yeshua said that Moses wrote about Him⁴³. Since the Torah never even mentions the word Messiah, this section will help you see the Messiah in the Torah. This can only be done using thematic analysis and midrash.

Messianic Significance of the Ark, Showbread and Menorah

- II. In Part II, *Searching the Parsha*, we saw that the first the ark, table of Showbread and Menorah were thematically related. Furthermore, we saw that the Showbread was thematically linked to the manna that was supernaturally supplied to feed Israel. Lastly, we read the story about David and his men eating the Showbread, which only priests were allowed to eat. Let's look at the Messianic significance of these topics.
- A. Significance of the Ark—Read Exodus 25:21-23. Where does Adonai say He will meet with Moses?⁴⁴ Therefore, we conclude that the ark is a furnishing of the Tabernacle that is associated with Adonai.
- B. Significance of the Table of Showbread—We have already seen that the manna from heaven is a picture of Yeshua, who was sent down from heaven to be the bread of life ([John 6](#)). Therefore, the thematic connection between the Showbread and manna leads us to conclude that the Table of Showbread has Messianic relevance! The twelve loaves of bread represent Yeshua as the bread of life for all twelve tribes of Israel. Read John 6. After feeding five thousand people with only five barley⁴⁵ loaves, how many baskets of bread were picked up? Twelve! How is this thematically related to the Table of Showbread?⁴⁶ Finally, Exodus 25:24 states that the Table had a crown around it. What is a crown a symbol of?⁴⁷ Yeshua is the coming King. Therefore, through these specific thematic connections, we should conclude that the Table of Showbread is associated with the Messiah Yeshua! Further evidence that the Showbread is connected to the Messiah is the fact that David, a type of King Messiah, was allowed to eat from the Showbread (Mark 2:23-27), which was only lawful for a priest.
- C. Significance of the Menorah— In Part II, *Searching the Parsha*, we saw (Exodus 25:34-35) that the six side branches of the Menorah were related to each other in three sets of two pairs. We also see the number seven associated with the Menorah (seven branches). In [Revelation 4:5 and 5:6](#) there are two references to the number seven and the Spirit of God! How is Revelation 4:5 thematically related to the Menorah?⁴⁸ How is Revelation 5:6 related to the Menorah?⁴⁹ Now read Isaiah 11:1-2. How is this passage related to the Menorah?⁵⁰ Just as the Menorah has a single middle branch surrounded by three sets of two branches, so likewise the Spirit of God is described as a singular Spirit as well as three sets of two manifestations.

The Spirit of God		
The Spirit of wisdom	1st Pair	The Spirit of understanding
The Spirit of counsel	2nd Pair	The Spirit of might
The Spirit of knowledge	3rd Pair	The Spirit of the fear of YHVH

The Menorah is a picture of the Spirit of Adonai! What goes into the Menorah to keep it burning? Oil, another symbol for the Spirit of God! The significance of the first three furnishings in the Mikdash is that they represent the triune nature of our God! Adonai the Father sits enthroned upon the mercy seat over the ark. Yeshua is the bread of life on the Table of Showbread and the Spirit is represented by the Menorah. As I've stated before, the Torah teaches us everything about Yeshua, the Kingdom of God *and the nature of God*. This is one of many examples showing how the Torah teaches about the nature of our triune God through pictures and thematic connections.

The House Yeshua is Building

I. In Section III, we saw how the Haftarah was thematically linked to the Torah portion. Furthermore, we saw that the Haftarah was also linked to the story of Isaac's wells. Isaac's actions were a prophetic picture of the building of three Temples. The first two have already been destroyed. The last one will be built by King Yeshua! Therefore, we should expect thematic connections between the Haftarah/Torah portions and Yeshua.

A. We learned in Genesis that Abraham's life foreshadowed events that would eventually happen to Israel leading up to and including the deliverance from Egypt. Isaac's life was a picture of the work of the Messiah. And Jacob's life was a picture of the dispersion of all of Israel into the nations and their re-gathering to Israel in the last days. The account of the Akeida clearly pictured Yeshua as the suffering servant. In that account, Abraham the father was willing to offer his only son as a whole burnt offering. Many times, the Torah teaches that the events in the lives of a Father and Son are Messianic in significance. How so? In Hebrew, the word for stone is eben, אֶבֶן, pronounced evan. It is a contraction of two Hebrew words—Father אָב, and son בֶּן.

$$\text{בֶּן} + \text{אָב} = \text{אֶבֶן}$$

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.

B. Read [I Chronicles 22](#) with special attention to verse 10.

He shall build a house for My name, and he shall be *My son*, and I will be *his Father*; and I will establish the throne of his kingdom over Israel forever.

At the level of Pashat, this is a prophecy concerning the father-son, David and Solomon. However, at a deeper level, it is a prophecy of THE Father and Son! Yeshua the Messiah, Adonai's Son would build a house for Him! This prophecy has at least two levels of interpretation. When Yeshua returns He will build the third physical Temple. However, He is currently building a house for Adonai with living stones!

C. Read [I Peter 2:5](#), [Ephesians 2:19-22](#), and [Acts 15:13-17](#)—How are these verses thematically linked to the prophecy above?⁵¹ This theme of a house for God, a Temple, extends all the way to the book of Revelation (Revelation 21:1-2)⁵². The theme of a Mishkan is presented in John 1 when John tells us that Yeshua came to dwell (tabernacle/שֹׁכֵן) with us, etc. And there are many more examples. The main point I want to convey is that the foundation for these important doctrines was first given by Moses, the greatest prophet of the Messiah!

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. Click on the link entitled, *The Weekly Torah Portion Crossword Puzzles and Word Searches*.

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 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.

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 They will be used to construct a Sanctuary.

⁹ Make it according to the pattern shown to you on the mountain (Exodus 25:8-9, 40; 26:30).

¹⁰ In Exodus 25:8, 22 it states that the Sanctuary was built so that Adonai could dwell amongst Israel. Furthermore, it states that Adonai will speak to Moses from the Sanctuary and give Israel commandments.

¹¹ Construction of the ark.

¹² Construction of the table of showbread or literally, bread of the faces.

¹³ Construction of the Menorah.

¹⁴ Construction of the Tabernacle.

¹⁵ Construction of the partition (veil) and placement of the Tabernacle furnishings.

¹⁶ Construction of the altar.

¹⁷ Construction of the courtyard.

¹⁸ Yes, the Sanctuary is being described from the inside (Holy of Holies) out (courtyard)!

¹⁹ He built an altar and made sacrifices on it.

²⁰ He made an appearance to Abram.

²¹ He built an altar and called upon the name of Adonai.

²² As he traveled he built altars in different places.

²³ Yes, there appears to be an emphasis on the altar at Bethel.

²⁴ It is a contraction of the word for house and God. Bethel means house of God.

²⁵ He seemed to give priority to the altar built at Bethel.

²⁶ He vowed to build a house of God (Bethel) on the stone monument he erected.

²⁷ Yes. Three times, in Exodus 25:9, 40 and 26:30 Adonai admonishes Moses to make everything according to the pattern shown in the mountain.

²⁸ Yes, when Adonai gave the Israelites manna (bread from heaven) they had to gather only enough for each day. On the Sabbath, they gathered twice as much. If more than a one-day supply was gathered during the first five days of the week it got worms in it and began to stink. However, the extra portion on day six remained fresh well into the Sabbath!

²⁹ Yes, I Samuel 21 records that David and his men ate the Showbread that was only lawful for priests to eat.

³⁰ It means that all of the events in that section of Scripture are related by a common theme or topic.

³¹ His relationship with his neighbors was not good. His relationship with them was marked by strife.

³² Isaac and his neighbors quarreled over wells he dug.

³³ After the first two wells, Isaac quarreled with his neighbors. After building the third well, there was peace.

³⁴ He builds an altar and “calls out” to Adonai.

³⁵ Abimelech wants to enter into a covenant of peace with Isaac.

³⁶ Yes, by placing these stories next to each other, the Torah hints at a cause and effect relationship between them. It is only after Isaac seeks Adonai by building the altar that his neighbor Abimelech seeks to enter into a covenant with Isaac.

³⁷ Isaac is at peace with his neighbors and enters a covenant with them. So likewise, Solomon is at peace with his neighbors and enters a covenant with one of them.

³⁸ Solomon's levy of a tax to gather manpower for securing wood for the Temple is thematically related to the main action of this Torah portion, Terumah. Terumah means offering. Just as Moses collected an offering, Solomon collected a tax.

³⁹ The Haftarah portion mentions materials used to build the Temple, whereas the Torah portion mentions materials used to build the Mikdash.

⁴⁰ The purpose for building the Mikdash was to provide a place for Adonai to dwell within Israel!

⁴¹ Verse 10 states that Adonai will cause His Name to dwell in a particular place when, "He gives you rest from all your enemies round about, so that you dwell in safety."

⁴² Adonai told David that his son would build the Temple after He has given him peace with and rest from all of his enemies!

⁴³ 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.

⁴⁴ Above the ark.

⁴⁵ We will learn later that barley grain is a Messianic symbol!

⁴⁶ The twelve baskets of bread are thematically related to the twelve loaves of bread—one for each tribe—in the Table of Showbread!

⁴⁷ Kingship.

⁴⁸ The seven lamps of fire are the seven lamps of the Menorah before the throne of God. Rev 4:5 informs us that the seven lamps are the seven Spirits of God.

⁴⁹ Again, a connection is made between the number seven and the Spirit of God.

⁵⁰ The Spirit of God is referred to as the Spirit, and as three sets of two manifestations of the Spirit!

⁵¹ Just as Solomon, the son of David, built a House for God, the Temple, so too, Yeshua, the Son of God, is building a Temple made from living stones.

⁵² Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. ²Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.