

Parashat Terumah

פרשת תרומה

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The genuine man of faith.

השבועות הזה קוראים / This Week's Reading

תורה: Exodus 25:1-27:19

הפטרה: Isaiah 66:1-24

הברית: Mark 10-11

החדשה

Triennial cycle: *Shemot / Exodus 25:1-40*

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In this week's reading, the Lord speaks to Moshe saying *Shemot / Exodus 25:2 'Tell the sons of Israel to raise a contribution for Me; from every man whose heart moves him you shall raise My contribution. ... 25:8 'Let them construct a sanctuary for Me, that I may dwell among them. 25:9 'According to all that I am*

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going to show you, as the pattern of the tabernacle and the pattern of all its furniture, just so you shall construct it. (NASB) Here the Lord does not command the children of Yisrael to give but requests that the giving is done from ones heart, as much as their heart moves them to give to the Lord. The building materials acquired for the construction of the temple is taken from the gift contribution of the people. This is a very significant portion of scripture, the reason being that these scriptures make a distinction between a genuine believer and all the other men of the congregation of Yisrael. The honest and sincere giving to God for materials to build His tabernacle illustrates for us that God desires us to *"love from a pure heart and a good conscience and a sincere faith"* (2 Timothy 1:5) and have *"sincere love"* (1 Peter 1:22) for God and for our brethren. The honesty of heart distinguishes the genuine man or woman of faith from all other men. Have you demonstrated honesty and sincerity in faith and love in your life for the Lord?

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שמות 25:1-9

2 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל פֶּרֶשׂ
וַיִּקְחוּ־לִי תְרוּמָה מֵאֵת כָּל־אִישׁ אֲשֶׁר יִדְבְּנוּ לָבוֹ תִקְחוּ
3 אֶת־תְּרוּמָתִי: וְזֹאת הַתְּרוּמָה אֲשֶׁר תִקְחוּ מֵאִתָּם זָהָב
4 וְכֶסֶף וְנִחְשֵׁת: וְתַכְלֵת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ וְעִזִּים:
5 וְעֹרֹת אֵילָם מֵאַדְמִים וְעֹרֹת תְּחָשִׁים וְעֵצֵי שִׁטִּים: שִׁמֹן
6 לְמָאֵר בְּשָׁמִים לְשִׁמֵן הַמְשֻׁחָה וְלִקְטֹרֶת הַסַּמִּים: אֲבָנֵי־
7 שֹׁהַם וְאַבְנֵי מִלֵּאִים לְאַפֶּדֶר וְלַחֹשֶׁן: וְעָשׂוּ לִי מִקְדָּשׁ
8 וְשָׁכַנְתִּי בְּתוֹכָם: כָּכֹל אֲשֶׁר אֲנִי מֵרְאֶה אוֹתְךָ אֵת
9 תְּבִנֹת הַמִּשְׁכָּן וְאֵת תְּבִנֹת כָּל־כֵּלָיו וְכֵן תַעֲשׂוּ:

Shemot / Exodus 25:1-9

25:1 Then the Lord spoke to Moses, saying, 25:2 'Tell the sons of Israel to raise a contribution for Me; from every man whose heart moves him you shall raise My contribution. 25:3 'This is the contribution which you are to raise from them: gold, silver and bronze, 25:4 blue, purple and scarlet material, fine linen, goat hair, 25:5 rams' skins dyed red, porpoise skins, acacia wood, 25:6 oil for lighting, spices for the anointing oil and for the fragrant incense, 25:7 onyx stones and setting stones for the ephod and for the breastpiece. 25:8 'Let them construct a sanctuary for Me, that I may dwell among them. 25:9 'According to all that I am going to show you, as the pattern of the tabernacle and the pattern of all its furniture, just so you shall construct it. (NASB)

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An honest and sincere heart is one that is primarily concerned with one's intimate relationship with God. In *Tehilim / Psalms 51*, David demonstrates this primary concern. David begins by asking God to be gracious to him for the multitude of sins that are within (*Tehilim / Psalms 51:1-9*). David uses the imagery of the Rituals of cleansing and purification in *51:7-8*, asking to be made clean by the use of hyssop and the bones that have been broken rejoicing (see *Vayikra / Leviticus 14*). It is interesting to note that his asking God to cleanse him with hyssop suggests that David is admitting that his sins are as bad as a leper, see *Vayikra / Leviticus 14:20-22*. These scriptures say that if a man who is unclean does not seek purification he is to be cut off from among the people of God showing us that uncleanness cannot correct itself. The unclean man will not just become clean. He must perform what God has commanded to be done in order to be made clean again. In this Psalm David focuses upon God's way for being cleansed from sin and impurity.

לְמַנְצָה מִזְמוֹר לְדָוִד:
כְּבוֹאֵי אֱלֹהֵי נֹחַ וְנִבְיֵי
כַּאֲשֶׁר־כָּא אֶל־בַּת־שֶׁבַע:
הֲגִי אֱלֹהִים כְּחֹסֶדְךָ
כִּכְסֵי רַחֲמֶיךָ מִחַה פִּשְׁעֵי:
דְּרַבָּה בְּכִסְנֵי מַעֲוֵי
וּמִחֲטָאתֵי מִדְּרֵנִי:
כִּי־פִשְׁעֵי אֲנִי אֲדַע
וּחֲטָאתֵי נִגְדֵי תְּמִיד:
לִ40 לְכַדְדֵךְ וּחֲטָאתֵי
וְדָרַע בְּעֵינֶיךָ עֲשֵׂתִי
לְמַעַן תִּצְדַּק בְּדַבְרֶיךָ
תּוֹבָה בְּשִׁפְטֶיךָ:
הַרְבֵּשׁוֹן הַיִּלְלֵתִי
וּבִלְאֵי יְהִמְתֵּנִי אֲמִי:
הַרְאֵמֶת הַפְּצֵת בְּטוֹהֹת
וּבְכִסְתֶם חֲכֵמָה הַיְדִיעֵנִי:
תַּחֲטָאֵנִי בְּאוֹזֵב וְאִמְהָר
תִּכְבֹּסֵנִי וּמְשַׁלֵּן אֲלֵבִין:
הִטֵּאֵנִי שִׁשׁוֹן וְשִׁמְחָה
תִּגְלֵנָה עֲצָמוֹת דְּכִיתִ:
הִסְתֵּר פְּנֶיךָ מִחֲטָאֵי
וּכְלִי־שֹׁנֵתִי מִחַה:

לִבְ מִהוֹר בְּרֵאֵלֵי אֱלֹהִים
וְרוּחַ נְכוֹן חֲדָשׁ בְּקִרְבִּי:
אֶל־תִּשְׁלַכֵּנִי מִלִּפְנֶיךָ
וְרוּחַ קֹדֶשְׁךָ אֶרְחַקֵּךְ מִמֶּנִּי:
הַשִּׁיבָה לִּי שִׁשׁוֹן יִשְׁעֶךָ
וְרוּחַ נְדִיבָה תִּסְמְכֵנִי:
אֶל־מִרְחָה פִּשְׁעֵים דְּרַבִּיךָ
וּחֲטָאִים אֲלֵךְ יִשׁוּבוּ:
הַצִּילֵנִי מִדְּמִים וְאֱלֹהִים אֱלֹהֵי תְּשׁוּבָתִי
תִּרְנֹן לְשׁוֹנֵי צִדְקָתֶךָ:
אֲדַע שִׁפְתֵי תִפְתַּח
וּפִי יִגְדַּל תְּהַלֵּלֶךָ:
כִּי לֹא־תִחַפֵּץ וְכוֹחַ וְאִתְּנָה
עֹלָה לֹא תִרְצֶה:
וּבְחֵי אֱלֹהִים רוּחַ נִשְׁפָּרָה
לִ70 לְשִׁבְרֵךְ וְנִדְבָה אֱלֹהִים לֹא תִבְהֶה:
הַיִּטֵּבָה בְּרִצְוֶיךָ אֶת־צִיּוֹן
תִּבְנֶה חוֹמוֹת יְרוּשָׁלַם:
אֲזוּ תִחַפֵּץ וּבְחִירְצֶדֶק עֹלָה וּכְלִיל
אֲזוּ יִשְׁלוּ עַל־מִזְבְּחֶיךָ פָּרִים:

David goes on to ask the Lord saying “*lev tahor bera-li elohim, ve’ruach nachon chadesh bekirbi*” meaning “*create in me a clean heart God, and a new true/correct spirit within me.*” It is at this point that David distinguishes the differences between formal ritual observance and that of a true and correct heart before God. The honest heart is conscience of wandering thoughts, evil imaginations, the workings of unbelief, pride, rebellion, and anything that sets itself up against God. The honest heart seeks God’s mercy and seeks for God to “*create in me a clean heart*” (*51:10*), “*unite my heart to fear Your name*” (*Tehilim / Psalms 86:11*), “*incline my heart unto Your testimonies, and not to covetousness*” (*Tehilim / Psalms 119:36*). The importance of this is its connection with our relationship with God. Solomon exhorts us in *Mishley / Proverbs* saying *4:23 Watch over your heart with all diligence, For from it flow the springs of life. (NASB)*

The point that I want to get across today is that what God is calling us to do today by drawing a parallel in the text on what God asked the people to do in our reading *Shemot / Exodus 25:2-9* and what David is demonstrating in *Tehilim /*

Tehilim / Psalms 51
51:1 Be gracious to me, O God, according to Your lovingkindness; According to the greatness of Your compassion blot out my transgressions. 51:2 Wash me thoroughly from my iniquity And cleanse me from my sin. 51:3 For I know my transgressions, And my sin is ever before me. 51:4 Against You, You only, I have sinned And done what is evil in Your sight, So that You are justified when You speak And blameless when You judge. 51:5 Behold, I was brought forth in iniquity, And in sin my mother conceived me. 51:6 Behold, You desire truth in the innermost being, And in the hidden part You will make me know wisdom. 51:7 Purify me with hyssop, and I shall be clean; Wash me, and I shall be whiter than snow. 51:8 Make me to hear joy and gladness, Let the bones which You have broken rejoice. 51:9 Hide Your face from my sins And blot out all my iniquities. 51:10 Create in me a clean heart, O God, And renew a steadfast spirit within me. 51:11 Do not cast me away from Your presence And do not take Your Holy Spirit from me. 51:12 Restore to me the joy of Your salvation And sustain me with a willing spirit. 51:13 Then I will teach transgressors Your ways, And sinners will be converted to You. 51:14 Deliver me from bloodguiltiness, O God, the God of my salvation; Then my tongue will joyfully sing of Your righteousness. 51:15 O Lord, open my lips, That my mouth may declare Your praise. 51:16 For You do not delight in sacrifice, otherwise I would give it; You are not pleased with burnt offering. 51:17 The sacrifices of God are a broken spirit; A broken and a contrite heart, O God, You will not despise. 51:18 By Your favor do good to Zion; Build the walls of Jerusalem. 51:19 Then You will delight in righteous sacrifices, In burnt offering and whole burnt offering; Then young bulls will be offered on Your altar. (NASB)

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Psalms 51. This is much more than simply an intellectual assent to the letter of Scripture. God is calling the people, David, and you and me to an authentic faith, a saving faith and not simply an intellectual faith that is based upon scripture alone without the work of God's Ruach HaKodesh (the Holy Spirit). The pursuit of intellectual faith will lead to a false hope, remember what Yeshua taught in *Matthew 7:21* 'Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter (NASB). The one who "does the will of the Father" will be saved. In the Scripture for this week, the people who were moved in their hearts to give were doing the will of the Father. David also in *Tehilim / Psalms 51* realized that only God can cleanse him of his sin and asked the Lord to create in him a new heart and a new spirit. In this day and age, these scriptures call us to a pursuit of a heartfelt faith by God's design in Yeshua the Messiah. (*The redemption of Christ is perfect and his atoning blood is sufficient to cleanse from sin.*) Considering the parable of the Sower in *Luke 8*, Yeshua says that the one who receives the Word "in an honest and good heart" is the only time within the parable that He defines the kind of heart that received the Word. Here again is the decisive factor that fundamentally distinguishes between the men of faith and the men of the world. This week I want you to honestly search yourself whether or not you possess such an honest heart. Note that *Jeremiah 17:9* says "*the heart is deceitful above all things and desperately wicked, ...*" this is referring to the natural heart, the question for us is whether God by His Divine Mercy has imparted to us a heart for Him a spiritual heart that longs to draw near to Him? The Scriptural description of having a heart for the Lord can be illustrated by the men of faith in the bible; (i) Avraham for his faith, (ii) Moshe for his meekness, (iii) Phineas for his zeal, (iv) Job for his patient endurance, and (v) Yeshua for His sacrificially laying down of His life for ours. Does your life demonstrate a faith like Avraham? Do you have a humble and meek heart like Moshe? Are you zealous for the Lord like Phineas (Pinchas)? Are you patiently enduring and seeking the Lord's will for your life daily? Would you lay down your life for others like Yeshua did for you? These are only a few of the fruits of the spirit that should be evident in the life of a believer. Are these the fruit and mark of faith in your life?

Be Blessed in Yeshua, Christ our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
"Yeshua" King Messiah forever and ever