

פרשת
פקודי
Parashat Pekudei

Shemot / Exodus 38:21-40:38, 1 Kings 7:51-8:21
Luke 16:1-13

The Glory of God in Us

This week's Torah portion (Parashat Pekudei) tells us the Tabernacle was put together in the first month of the year (Nissan) and summarizes the construction of the Tabernacle according to the previous chapters. After the Tabernacle was constructed, we are told the following according to *Shemot / Exodus 40:33-38*, וַיִּקַּם אֶת-הַחֹצֵר, לֵג סָבִיב לַמִּשְׁכָּן וְלַמִּזְבֵּחַ וַיִּתֵּן אֶת-מָסַךְ שַׁעַר הַחֹצֵר וַיִּכַּל מֹשֶׁה אֶת-הַמְּלָאכָה: פ [מפטיר] לֵד וַיִּכַּס הָעֲנָן אֶת-אֹהֶל מוֹעֵד וַיִּכְבֹּד יְהוָה מְלֵא אֶת-הַמִּשְׁכָּן: לה וְלֹא-יָכַל מֹשֶׁה לָּבוֹא אֶל-אֹהֶל מוֹעֵד כִּי-שָׁכַן עָלָיו הָעֲנָן וַיִּכְבֹּד יְהוָה מְלֵא אֶת-הַמִּשְׁכָּן: לו וַבְּהֶעֱלוֹת הָעֲנָן מֵעַל הַמִּשְׁכָּן יִסְעוּ בְּנֵי יִשְׂרָאֵל בְּכָל מַסְעֵיהֶם: לז וְאִם-לֹא יֵעָלֶה הָעֲנָן וְלֹא יִסְעוּ עַד-יוֹם הָעֲלֹתוֹ: לח כִּי עָנַן יְהוָה עַל-הַמִּשְׁכָּן יוֹמָם וְאִשׁ תִּהְיֶה לְיָלֶה בּוֹ לְעֵינַי כָּל-בֵּית-יִשְׂרָאֵל בְּכָל-מָסַךְ-עֵינָם: *40:33 He erected the court all around the tabernacle and the altar, and hung up the veil for the gateway of the court. Thus Moses finished the work. 40:34 Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle. 40:35 Moses was not able to enter the tent of meeting because the cloud had settled on it, and the glory of the Lord filled the tabernacle. 40:36 Throughout all their journeys whenever the cloud was taken up from over the tabernacle, the sons of Israel would set out; 40:37 but if the cloud was not*

taken up, then they did not set out until the day when it was taken up. 40:38 For throughout all their journeys, the cloud of the Lord was on the tabernacle by day, and there was fire in it by night, in the sight of all the house of Israel. (NASB) After Moshe had finished putting the Tabernacle together as he was instructed up on the mountain of Sinai, we see the cloud of God's glory descending upon it. *Shemot / Exodus 40:38* suggests that the cloud of God's presence literally was upon the Tabernacle day and night. The Lord told Moses, "*No man may see me and live*" (*Shemot / Exodus 33:20*). This was the reason the Lord only allowed Moshe to see his back side in passing (*Shemot / Exodus 33:22–23*). We read when the cloud of God's glory was encountered, men bowed down humbling themselves and they were often unable to approach it (compare *Shemot / Exodus 40:34–35, 2 Chronicles 7:2, and 1 Kings 8:11*). This was the reason for the manifestation of the cloud, a physical sign of God's presence because man was not able to see God and live. We read in the Apostolic Writings Yeshua stated that to see and know Him is to see the glory of God the Father. He told His followers in *John 11:40*, "*Did I not tell you that if you believe, you will see the glory of God?*" He also said, "*Anyone who has seen me has seen the Father*" (*John 14:9*). Yeshua himself stated that if we believe in Him the Lord God Almighty will send His Spirit to dwell in our hearts. From this we understand He has given His children the Holy Spirit, and consequentially we carry the glory of God with us everywhere we go (see *1 Corinthians 6:19 and 2 Corinthians 5:5*). The parallel's to the life of Yeshua, the giving of the Spirit of God, and His presence going with us each day may be found here in this week's Torah portion.

The rabbis question the verse from *40:35* on Moshe not being able to enter the Mishkhan (Tabernacle) saying the following according to *Or HaChaim on Shemot / Exodus 40:35 Part 1* "וְלֹא-יָכַל מֹשֶׁה לָבוֹא אֶל-אֹהֶל מוֹעֵד, etc. It seems strange that the "cloud" prevented Moses from entering the Tent seeing that the Torah had told us in *Exodus 24,18* that "Moses went inside the cloud, etc." The difference is clear. In *Parshat Mishpatim* Moses entered the cloud after G'd had summoned him. In this instance no summons from G'd had been forthcoming." The point is in the way God had manifested Himself, here He had not

called Moshe to enter the Tabernacle, where previously the Lord had called unto him to enter the cloud by the call to ascend the mountain. At the revelation of God at the Mountain of Sinai it is written the cloud had enveloped the top portion of the mountain and it is written that it burned and was on fire and smoke rose up to heaven. Concerning the Mishkhan, the cloud descending is an attribute of the Lord and His glory kevod (כְּבוֹד) filled the Tabernacle. The verse is written in this way (40:34):

וַיִּכֶס הָעֲנָן אֶת-אֹהֶל מוֹעֵד וְכְבוֹד יְהוָה מָלֵא
אֶת-הַמִּשְׁכָּן:

The way this verse is written, it says the “*cloud*” (הָעֲנָן) covered or concealed (וַיִּכֶס) the Tent of Meeting and the glory (וְכְבוֹד) of God filled the Mishkhan. So the idea here is the attribute of glory was within the cloud which in turn was within the Mishkhan (Tabernacle). On the mountain of Sinai we are told that Moshe approached the dark cloud within which God was present. Here the Torah states that Moshe was unable to enter into the Tabernacle because the cloud rested upon it and the attribute of glory filled the Tabernacle. This tells us that unless God called Moshe inviting him to enter the cloud, he was not to do so.

According to the Book of Hebrews we are told the following, *Hebrews 1:1 God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, 1:2 in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. 1:3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high, 1:4 having become as much better than the angels, as He has inherited a more excellent name than they. (NASB)* What is being revealed to us here is how we are being invited to believe in Yeshua the Messiah, to receive God’s Spirit into our hearts, and then being filled with His glory. Nachmanides on *Shemot / Exodus 40:35* writes that it is quite possible that the second verse which speaks about the attribute כְּבוֹד filling (מָלֵא) the

Tabernacle alludes to His glory which resides within that attribute. We find something very similar in connection with the Lord sending His Spirit to dwell within us. According to *2 Chronicles 7:1-2*, the construction of the Temple, when Solomon had finished praying (during the consecration ceremonies) fire descended from heaven and consumed the burnt-offering and the meat-offerings, and we are told the attribute of the **כְּבוֹד** of the Lord filled the House. This resulted in the priests being unable to enter the House of the Lord as the attribute of **כְּבוֹד** had filled the House of the Lord. There is a parallel to what we read here with Moshe not being able to enter the Tabernacle. This was what is known as “*the Sinai experience of the Jewish people,*” describing what the people experienced during the inauguration of the Tabernacle. In the book of Acts, we also see a type of Sinai experience, *Acts 2:1 The festival of Shavu’ot arrived, and the believers all gathered together in one place. 2:2 Suddenly there came a sound from the sky like the roar of a violent wind, and it filled the whole house where they were sitting. 2:3 Then they saw what looked like tongues of fire, which separated and came to rest on each one of them. 2:4 They were all filled with the Ruach HaKodesh and began to talk in different languages, as the Spirit enabled them to speak. (CJB)* The description of the disciples receiving the Holy Spirit of God, the earth shook, the wind blew, the filling of the house, and tongues of fire resting upon them, the disciples were having a Sinai experience that parallels what has happened with king Solomon and Moshe.

The Scriptures we are looking at for this week are from *Shemot / Exodus 40:1-38*.

Shemot / Exodus 40:1-38

40:1 Then the Lord spoke to Moses, saying, 40:2 ‘On the first day of the first month you shall set up the tabernacle of the tent of meeting. 40:3 ‘You shall place the ark of the testimony there, and you shall screen the ark with the veil. 40:4 ‘You shall bring in the table and arrange what belongs on it; and you shall bring in the lampstand and mount its lamps. 40:5 ‘Moreover, you shall set the gold altar of incense before the ark of the testimony, and set up the veil for the doorway to the tabernacle. 40:6 ‘You shall set the altar of burnt offering in front of the doorway of the tabernacle

of the tent of meeting. 40:7 'You shall set the laver between the tent of meeting and the altar and put water in it. 40:8 'You shall set up the court all around and hang up the veil for the gateway of the court. 40:9 'Then you shall take the anointing oil and anoint the tabernacle and all that is in it, and shall consecrate it and all its furnishings; and it shall be holy. 40:10 'You shall anoint the altar of burnt offering and all its utensils, and consecrate the altar, and the altar shall be most holy. 40:11 'You shall anoint the laver and its stand, and consecrate it. 40:12 'Then you shall bring Aaron and his sons to the doorway of the tent of meeting and wash them with water. 40:13 'You shall put the holy garments on Aaron and anoint him and consecrate him, that he may minister as a priest to Me. 40:14 'You shall bring his sons and put tunics on them; 40:15 and you shall anoint them even as you have anointed their father, that they may minister as priests to Me; and their anointing will qualify them for a perpetual priesthood throughout their generations.' 40:16 Thus Moses did; according to all that the Lord had commanded him, so he did. 40:17 Now in the first month of the second year, on the first day of the month, the tabernacle was erected. 40:18 Moses erected the tabernacle and laid its sockets, and set up its boards, and inserted its bars and erected its pillars. 40:19 He spread the tent over the tabernacle and put the covering of the tent on top of it, just as the Lord had commanded Moses. 40:20 Then he took the testimony and put it into the ark, and attached the poles to the ark, and put the mercy seat on top of the ark. 40:21 He brought the ark into the tabernacle, and set up a veil for the screen, and screened off the ark of the testimony, just as the Lord had commanded Moses. 40:22 Then he put the table in the tent of meeting on the north side of the tabernacle, outside the veil. 40:23 He set the arrangement of bread in order on it before the Lord, just as the Lord had commanded Moses. 40:24 Then he placed the lampstand in the tent of meeting, opposite the table, on the south side of the tabernacle. 40:25 He lighted the lamps before the Lord, just as the Lord had commanded Moses. 40:26 Then he placed the gold altar in the tent of meeting in front of the veil; 40:27 and he burned fragrant incense on it, just as the Lord had commanded Moses. 40:28 Then he set up the veil

for the doorway of the tabernacle. 40:29 He set the altar of burnt offering before the doorway of the tabernacle of the tent of meeting, and offered on it the burnt offering and the meal offering, just as the Lord had commanded Moses. 40:30 He placed the laver between the tent of meeting and the altar and put water in it for washing. 40:31 From it Moses and Aaron and his sons washed their hands and their feet. 40:32 When they entered the tent of meeting, and when they approached the altar, they washed, just as the Lord had commanded Moses. 40:33 He erected the court all around the tabernacle and the altar, and hung up the veil for the gateway of the court. Thus Moses finished the work. 40:34 Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle. 40:35 Moses was not able to enter the tent of meeting because the cloud had settled on it, and the glory of the Lord filled the tabernacle. 40:36 Throughout all their journeys whenever the cloud was taken up from over the tabernacle, the sons of Israel would set out; 40:37 but if the cloud was not taken up, then they did not set out until the day when it was taken up. 40:38 For throughout all their journeys, the cloud of the Lord was on the tabernacle by day, and there was fire in it by night, in the sight of all the house of Israel. (NASB)

א וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: ב בַּיּוֹם-הַחֲדָשׁ הָרִאשׁוֹן בָּאֲחָד
לְחֹדֶשׁ תִּקְיִם אֶת-מִשְׁכַּן אֹהֶל מוֹעֵד: ג וְשִׁמְתָּ שָׁם אֶת אֲרוֹן הָעֵדוּת
וְסִפְתָּ עַל-הָאָרֶץ אֶת-הַפְּרָכֶת: ד וְהִבַּאתָ אֶת-הַשִּׁלְחָן וְעָרַכְתָּ אֶת-
עָרְכוֹ וְהִבַּאתָ אֶת-הַמְּנִרָה וְהִעַלִּיתָ אֶת-נִרְתִּיָּה: ה וְנִתְתָּה אֶת-מִזְבֵּחַ
הַזֶּהָב לְקַטֹּרֶת לְפָנַי אֲרוֹן הָעֵדוּת וְשִׁמְתָּ אֶת-מָסַךְ הַפֶּתַח לְמִשְׁכַּן:
ו וְנִתְתָּה אֶת מִזְבֵּחַ הָעֹלָה לְפָנַי פֶּתַח מִשְׁכַּן אֹהֶל-מוֹעֵד: ז וְנִתְתָּ
אֶת-הַכִּיּוֹר בֵּין-אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ וְנִתְתָּ שָׁם מַיִם: ח וְשִׁמְתָּ
אֶת-הַחֶצֶר סָבִיב וְנִתְתָּ אֶת-מָסַךְ שַׁעַר הַחֶצֶר: ט וְלָקַחְתָּ אֶת-שֶׁמֶן
הַמִּשְׁחָה וּמִשַּׁחְתָּ אֶת-הַמִּשְׁכָּן וְאֶת-כָּל-אֲשֶׁר-בּוֹ וְקִדַּשְׁתָּ אֹתוֹ וְאֶת-כָּל-
כֵּלָיו וְהָיָה קֹדֶשׁ: י וּמִשַּׁחְתָּ אֶת-מִזְבֵּחַ הָעֹלָה וְאֶת-כָּל-כֵּלָיו וְקִדַּשְׁתָּ
אֶת-הַמִּזְבֵּחַ וְהָיָה הַמִּזְבֵּחַ קֹדֶשׁ קֹדָשִׁים: יא וּמִשַּׁחְתָּ אֶת-הַכִּיּוֹר וְאֶת-
כַּנּוֹ וְקִדַּשְׁתָּ אֹתוֹ: יב וְהִקְרַכְתָּ אֶת-אֹהֶרֶן וְאֶת-בָּנָיו אֶל-פֶּתַח אֹהֶל
מוֹעֵד וְרַחַצְתָּ אֹתָם בַּמַּיִם: יג וְהִלַּבַשְׁתָּ אֶת-אֹהֶרֶן אֶת בְּגָדֵי הַקֹּדֶשׁ
וּמִשַּׁחְתָּ אֹתוֹ וְקִדַּשְׁתָּ אֹתוֹ וְכֹהֵן לִי: יד וְאֶת-בָּנָיו תִּקְרִיב וְהִלַּבַשְׁתָּ
אֹתָם כְּתוּנֹת: טו וּמִשַּׁחְתָּ אֹתָם כַּאֲשֶׁר מִשַּׁחְתָּ אֶת-אַבְיָהֶם וְכֹהֲנֵי לִי

וְהִיְתָה לְהִיֵּת לָהֶם מְשַׁחֲתֵם לְכַהֲנַת עוֹלָם לְדוֹרָתָם: טז וַיַּעַשׂ מֹשֶׁה
 כָּכָל אֲשֶׁר צִוָּה יְהוָה אֹתוֹ כִּן עָשָׂה: ס [שש"י] יז וַיְהִי בַחֲדָשׁ
 הָרִאשׁוֹן בַּשָּׁנָה הַשְּׁנִיִּית בְּאֶחָד לַחֲדָשׁ הַיּוֹקֵם הַמִּשְׁכָּן: יח וַיְקַם מֹשֶׁה
 אֶת-הַמִּשְׁכָּן וַיִּתֵּן אֶת-אֲדָנָיו וַיִּשֶׂם אֶת-קַרְשָׁיו וַיִּתֵּן אֶת-בְּרִיחָיו וַיְקַם
 אֶת-עַמּוּדָיו: יט וַיִּפְרֹשׂ אֶת-הָאֹהֶל עַל-הַמִּשְׁכָּן וַיִּשֶׂם אֶת-מְכֹסָה
 הָאֹהֶל עָלָיו מִלְמַעְלָה כְּאֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה: ס כ וַיִּקַּח
 וַיִּתֵּן אֶת-הָעֵדוּת אֶל-הָאָרֶץ וַיִּשֶׂם אֶת-הַבְּדִים עַל-הָאָרֶץ וַיִּתֵּן אֶת-
 הַכַּפֹּרֶת עַל-הָאָרֶץ מִלְמַעְלָה: כא וַיָּבֵא אֶת-הָאָרֶץ אֶל-הַמִּשְׁכָּן וַיִּשֶׂם
 אֶת פְּרֹכֶת הַמָּסָךְ וַיָּסֹף עַל אַרְוֹן הָעֵדוּת כְּאֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה:
 ס כב וַיִּתֵּן אֶת-הַשְּׁלֶחָן בְּאֹהֶל מוֹעֵד עַל יָרֵךְ הַמִּשְׁכָּן צַפְנָה מִחוּץ
 לַפְּרֹכֶת: כג וַיַּעֲרֹף עָלָיו עֲרֹף לָחֶם לִפְנֵי יְהוָה כְּאֲשֶׁר צִוָּה יְהוָה
 אֶת-מֹשֶׁה: ס כד וַיִּשֶׂם אֶת-הַמְּנֹרָה בְּאֹהֶל מוֹעֵד נֹכַח הַשְּׁלֶחָן עַל
 יָרֵךְ הַמִּשְׁכָּן נֹגֵבָה: כה וַיַּעַל הַנֵּרֹת לִפְנֵי יְהוָה כְּאֲשֶׁר צִוָּה יְהוָה אֶת-
 מֹשֶׁה: ס כו וַיִּשֶׂם אֶת-מִזְבַּח הַזֹּהֵב בְּאֹהֶל מוֹעֵד לִפְנֵי הַפְּרֹכֶת: כז
 וַיִּקְטֹר עָלָיו קֹטֹרֶת סַמִּים כְּאֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה: ס [שביעי]
 כח וַיִּשֶׂם אֶת-מָסַךְ הַפֶּתַח לַמִּשְׁכָּן: כט וְאֵת מִזְבַּח הָעֹלָה שָׁם פֶּתַח
 מִשְׁכָּן אֹהֶל-מוֹעֵד וַיַּעַל עָלָיו אֶת-הָעֹלָה וְאֶת-הַמְּנֹחָה כְּאֲשֶׁר צִוָּה יְהוָה
 אֶת-מֹשֶׁה: ס ל וַיִּשֶׂם אֶת-הַפִּיר בֵּין-אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ וַיִּתֵּן
 שְׁמָה מִים לְרִחְצָה: לא וַרְחֲצוּ מִמֶּנּוּ מֹשֶׁה וְאַהֲרֹן וּבְנָיו אֶת-יְדֵיהֶם
 וְאֶת-רַגְלֵיהֶם: לב בְּבֹאֵם אֶל-אֹהֶל מוֹעֵד וּבְקִרְבָּתְכֶם אֶל-הַמִּזְבֵּחַ
 יִרְחֲצוּ כְּאֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה: ס לג וַיְקַם אֶת-הַחֲצֵר סָבִיב
 לַמִּשְׁכָּן וְלַמִּזְבֵּחַ וַיִּתֵּן אֶת-מָסַךְ שַׁעַר הַחֲצֵר וַיִּכַּל מֹשֶׁה אֶת-הַמְּלָאכָה:
 פ [מפטיר] לד וַיִּכַּס הָעֲנָן אֶת-אֹהֶל מוֹעֵד וַיִּכְבֹּד יְהוָה מְלֵא אֶת-
 הַמִּשְׁכָּן: לה וְלֹא-יָכַל מֹשֶׁה לְבֹא אֶל-אֹהֶל מוֹעֵד כִּי-שָׁכַן עָלָיו הָעֲנָן
 וַיִּכְבֹּד יְהוָה מְלֵא אֶת-הַמִּשְׁכָּן: לו וּבַהֲעֹלוֹת הָעֲנָן מֵעַל הַמִּשְׁכָּן יִסְעוּ
 בְּנֵי יִשְׂרָאֵל בְּכָל מְסַעֵיהֶם: לז וְאִם-לֹא יַעֲלֶה הָעֲנָן וְלֹא יִסְעוּ עַד-
 יוֹם הָעֲלֹתוֹ: לח כִּי עָנַן יְהוָה עַל-הַמִּשְׁכָּן יוֹמָם וְאִשׁ תִּהְיֶה לַיְלָה בּוֹ
 לְעֵינֵי כָל-בֵּית-יִשְׂרָאֵל בְּכָל-מְסַעֵיהֶם: פ פ פ

What these things are teaching us is in the kingdom of God, it takes faith to see the glory of God. The glory of God is visible in the way that he works in our lives and by the physical presence according to this week's Torah portion. In the Torah, the glory appeared as a cloud, smoke or fire. Rashi writes about the cloud that was upon the Tabernacle in the following way:

Rashi on Shemot / Exodus 40:38 Part 1

לְעֵינֵי כָל בֵּית יִשְׂרָאֵל בְּכָל מַסְעֵיהֶם [THE CLOUD WAS ON THE TABERNACLE] ... IN THE SIGHT OF ALL THE HOUSE OF ISRAEL, THROUGHOUT ALL THEIR JOURNEYS — At every מַסְעֵי which they made (according to Rashi this means: at every station at which they stopped) the cloud rested upon the Tabernacle in the place where they encamped. A place where they encamped is also called מַסְעֵי (the literal meaning of which is “journey”). Similar is, (Genesis 13:3) “And he went on to his resting places (לְמַסְעָיו)” (cf. Rashi on this verse); similar also is, (Numbers 33:1) “These are the מַסְעֵי” — “the places of encampment”. Because from the place of encampment they always set out again on a new journey therefore all the different stages of their journeys (including the places where they encamped) are called מַסְעוֹת.

The word מַסְעֵי is a noun meaning “journey” and Rashi describes *Shemot / Exodus 40:38* as every place the people camped the glory of the Lord would dwell upon His Tabernacle. There is a parallel to *1 Corinthians 10:31* *Whether, then, you eat or drink or whatever you do, do all to the glory of God.* (NASB) here Paul had a Torah based perspective of the Lord God dwelling in our midst and therefore we are to give glory to God in our journey of life. The nation of Israel saw God’s glory when He came down to meet them on the Mountain of Sinai. *Shemot / Exodus 24:17* says, “The sight of the glory of the Lord was like devouring fire on the top of the mount.” (KJV) We read in the prophets that the prophet Habakkuk got a glimpse of that fiery glory of God too. He described it as like the sun, blazing in the sky saying, “His brightness was as the light; he had horns [or shafts] coming out of his hand: and there was the hiding of his power” (*Habakkuk 3:4*). It was by the same power of God that raised Yeshua from the dead. This was the glory of God that manifested itself as fire by night and a cloud by day in the wilderness (*Shemot / Exodus 13:21*). It may be suggested This same glory separated Israel and the land of Goshen from the rest of Egypt when there was light in the land

of Goshen, but not in Egypt (*Exodus 10:23*, כב וַיֵּט מֹשֶׁה אֶת-יָדוֹ עַל- הַשָּׁמַיִם וַיְהִי חֹשֶׁךְ-אֲפֹלָה בְּכָל-אֶרֶץ מִצְרַיִם שְׁלֹשֶׁת יָמִים: כג לֹא-רָאוּ אִישׁ אֶת-אָחִיו וְלֹא-קָמוּ אִישׁ מִמַּחֲתָיו שְׁלֹשֶׁת יָמִים וְלֹכַל-בְּנֵי יִשְׂרָאֵל הָיָה אֹר: (בְּמוֹשְׁבֹתָם). What was that light (אור)? Was this the glory of God's presence? Note how the text writes וַיְהִי חֹשֶׁךְ-אֲפֹלָה בְּכָל-אֶרֶץ מִצְרַיִם saying there was darkness in all of the land of Egypt, but yet there was light in Israel. The most likely cause of this is due to the presence of God's glory!

The rabbis say that the attribute of mercy belongs to the day and the attribute of justice belongs to the night in relation to the glory of God descending and dwelling upon the Mishkhan. What this teaches us is that the Torah consists both of the attribute of Mercy and the attribute of Justice. The rabbis say that this is how the Torah is divided, the Written Torah and the Oral Torah (Mishnah) as the attribute of Mercy and Justice, respectively. Because of the cloud of the glory of God dwelling upon the Tabernacle (Mishkhan), and the attribute of Mercy and Justice, we get the idea that the Shekhinah glory of God cleaving to God's people. The Ohel Moed (Tent of Meeting) is connected here to both the Shekhinah of God and the people dwelling in tents where Bilam spoke of the glory of the tents in *Bamidbar / Numbers 24:8* saying *"how goodly are your tents oh Jacob"* and what we read in Parashat Ki Tisa (*Shemot / Exodus 33:8*) of *"each man stood at the entrance to his tent"* when Moshe went to the Tabernacle. This speaks of the present reality of our high priest Yeshua the Messiah entering into the Tabernacle in heaven and making atonement on our behalf, and the Shekhinah glory of God dwelling in our midst. Note how the Children of Israel adjust their journeys in the desert to the movements of the cloud. This is what the rabbis call the הִדְבָּקוּת, *"the adhering or cleaving"* of the Shekhina to God's people. Here in *Shemot / Exodus 40:38* *For throughout all their journeys, the cloud of the Lord was on the tabernacle by day, and there was fire in it by night, in the sight of all the house of Israel. (NASB)* the cloud is associated with כָּל-בֵּית-יִשְׂרָאֵל בְּכָל-מַסְעֵיהֶם, *"the entire house of Israel in all their journeys."* The Children of Israel were mentioned twice in close succession seeing that the Torah had mentioned both the cloud (glory) and the fire of God. The visibility of the cloud, of the glory of God to

The Torah and the Gospel Message Series

all the people testifies to the purity and sanctity of all the people at that time. These things teach us how in the Messiah Yeshua, we too receive a Sinai experience just as the people have received here. In *John 14:15-31* we are told how Yeshua Promises the power and the presence of God through the Holy Spirit *“If you love me, you will keep my commands.”* (*John 14:15*) Our Father in heaven will send His presence into our lives through His Spirit in Yeshua’s name (*15:26*) and Yeshua told us this before it happens so that we will believe (*15:29*). By the Spirit of God indwelling us, His Shekhinah will go with us and we will adjusted our journey according to the leading of God’s Spirit just as we see is happening here in the wilderness journey. Parashat Pekudei is a fantastic picture of what God is doing in our lives in His desire to dwell in our midst. It is in this way that the Torah and the Gospel Message are intimately connected!