

Notes: March 13 2021

Start: 10 AM

Order of service:

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tovv
4. Open in Prayer for service
5. Liturgy – Sh'ma +
6. Announcements
7. Praise and Worship Songs
8. Message
9. Aaronic Blessing
10. Kiddush
11. Oneg

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: Willing and Stirred

This week we conclude the book of Sh'mot (Exodus) with a double parshah comprising Vayakhel and Pekudei and the actual construction of the Mishkan.

This would be the maiden building of the Mishkan and thus the final instructions pertaining to "staging" the furnishings. This would be a replica of the original and thus everything must be placed as was originally instructed.

Its assembly would take place from the inside working outward. We first read of the ark of the testimony being put in place and then concealed with the curtain, the parokhet. We last read of the courtyard, the altar and the screen for the entrance.

With the Mishkan was complete. From revelation of the design to the contributions of the people, to the elements associated with the Cohen Ha Gadol, to the construction and then assembly all the mitzvot associated with this one time project were honored by the people for whom Adonai spoke to directly.

For which I reminded of probably one of the most familiar phrases ever uttered by a President of the United States. Keeping in mind that I was not born at the time these words were uttered, none the less these words and the film of him saying them are etched in my mind. January 20th 1961, Inauguration day, the newly sworn in 35th president of the United States conveyed these words to his audience:

"Ask not what your country can do for you, ask what you can do for your country."

These words still remembered to this day and invoked on occasion to encourage service in the military, service in the peace corps. It has been an often used rallying cry to a people when a nation was in need of their contribution.

So, let me paraphrase this infamous quote in relation with today's parshah

"Ask not what Adonai can do for you, ask what you can do for Adonai."

This is what struck me when for the last fifteen chapters of Sh'mot, (Exodus) the focus was on the Mishkan. Throughout these chapters we have read about the people being encouraged to contribute to this community centered building project.

Exo 25:2 "Tell the people of Isra'el to take up a collection for me—accept a contribution from anyone who wholeheartedly wants to give.

We first read of the mitzvah Adonai conveys to Moshe, thus instructing the people..."take up a collection for me"

"Ask not what Adonai can do for you, ask what you can do for Adonai."

Likewise, we read of others who's service is requested by Adonai...

Exo 28:1 "You are to summon your brother Aharon and his sons to come from among the people of Isra'el to you, so that they can serve me as cohanim—Aharon and his sons Nadav, Avihu, El'azar and Itamar.

Exo 31:1 Adonai said to Moshe,

Exo 31:2 "I have singled out B'tzal'el the son of Uri the son of Hur, of the tribe of Y'hudah.

Exo 31:3 I have filled him with the Spirit of God—with wisdom, understanding and knowledge concerning every kind of artisanry.

"Ask not what Adonai can do for you, ask what you can do for Adonai."

Thus what have we seen so far regarding Adonai's intention with the people. In the case of Aharon and his sons were chosen because Adonai knows the heart of the person.

What about B'tzal'el?

Exo 31:4 He is a master of design in gold, silver, bronze,

Exo 31:5 cutting precious stones to be set, woodcarving and every other craft.

He was chosen for the gifts He had been endowed with by His creator and thus His creator has called upon him to use his giftings.

What about the people from Sh'mot 25? Consider these next verses...

Exo 35:29 Thus every man and woman of the people of Isra'el whose heart impelled him to contribute to any of the work Adonai had ordered through Moshe brought it to Adonai as a voluntary offering.

Other translations use "willing heart"

Exo 36:2 Moshe summoned B'tzal'el, Oholi'av and every craftsman to whom Adonai had given wisdom,

everyone whose heart stirred him, to come and take part in the work.

Other translations use "wise hearted"

Adonai chose those whose desire to contribute was wholehearted, that is without reservation and with utmost sincerity.

Adonai chose those whose heart was willing to contribute.

And Adonai chose those whom He had instilled a wise heart within.

Adonai was looking for people who were sincere in heart and thus willing to give.

"Ask not what Adonai can do for you, ask what you can do for Adonai."

Remember what occurs in the midst of these chapters whereby the Mishkan is being revealed to the children of Isra'el, the golden calf. Thus we are talking about the condition of one's heart in relation to Adonai.

How are the phrases willing hearts and wise hearted thematically related?

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

Therefore, we conclude that the Torah is interested in showing us a picture of the hearts of the people AFTER the incident of the golden calf and the events that followed it!

Now, within the context for what is transpiring, why might the Torah continually repeat that those with willing hearts donated to the Mishkan?

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

Within the context for what has transpired, why might the Torah continually repeat that those with wise hearts built the Mishkan?

Could it be to show that the people have learned a valuable lesson from the incident of the golden calf?

Pro 9:10 The fear of Adonai is the beginning of wisdom, and knowledge of holy ones is understanding.

Perhaps the fear brought about by near annihilation has brought true fruits of repentance and WISDOM, which now motivates the people, offering them a second chance, a do over in honoring Adonai.

Does this not extend to another aspect that is found within these last 15 chapters of Sh'mot (Exodus) where in chapter 34: 6 – 7 Adonai conveys to Moshe...

Exo 34:6 Adonai passed before him and proclaimed: "YUD-HEH-VAV-HEH!!! Yud-Heh-Vav-Heh (יהוה)
[Adonai] is God, merciful and compassionate, slow to anger, rich in grace and truth;

Exo 34:7 showing grace to the thousandth generation, forgiving offenses, crimes and sins; yet not exonerating the guilty, but causing the negative effects of the parents' offenses to be experienced by their children and grandchildren, and even by the third and fourth generations."

Thus truly revealing the magnitude of Adonai's mercy. Yet it was not truly revealed to the people until the

people took the first step, thus revealing their transformed hearts. This is a consistent manner by which Adonai responds to His people who have called upon His name, having been redeemed.

Mal 3:7 Since the days of your forefathers you have turned from my laws and have not kept them. Return to me, and I will return to you," says Adonai-Tzva'ot. "But you ask, 'In respect to what are we supposed to return?'

Thus we must be willing to humble ourselves in coming to Adonai. 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!

The writer of Hebrews conveys...

Heb 9:13 For if sprinkling ceremonially unclean persons with the blood of goats and bulls and the ashes of a heifer restores their outward purity;

and...

Heb 9:19 After Moshe had proclaimed every command of the Torah to all the people, he took the blood of the calves with some water and used scarlet wool and hyssop to sprinkle both the scroll itself and all the people;

Heb 9:20 and he said, "This is the blood of the covenant which God has ordained for you."

Heb 9:21 Likewise, he sprinkled with the blood both the Tent and all the things used in its ceremonies.

Heb 9:22 In fact, according to the Torah, almost everything is purified with blood; indeed, without the shedding of blood there is no forgiveness of sins.

Thus the writer of Hebrews 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 Ruach HaKodesh [Holy Spirit]/Spirit of Messiah, etc.) could dwell within us!

As Sh'mot (Exodus) concludes we read...

Exo 40:34 Then the cloud covered the tent of meeting, and the glory of Adonai filled the tabernacle.

Exo 40:35 Moshe was unable to enter the tent of meeting, because the cloud remained on it, and the glory of Adonai filled the tabernacle.

Exo 40:36 Whenever the cloud was taken up from over the tabernacle, the people of Isra'el continued with all their travels.

Exo 40:37 But if the cloud was not taken up, then they did not travel onward until the day when it was taken up.

Exo 40:38 For the cloud of Adonai was above the tabernacle during the day, and fire was in [*the cloud*] at night, so that all the house of Isra'el could see it throughout all their travels.

The Mishkan's construction has been completed and Adonai resides within the Mishkan, but it has not yet been consecrated to where the people can approach. We will see the consecration of everything that has been made in Vayikra (Leviticus).

And yet the function of the Mishkan, yet to be consecrated, for bringing the people's sacrifices, which we will learn more about in our Torah study of Vayikra, is not yet operational. The very community center that is to be the center of the community has not yet become operational. The very place, the only place Adonai will accept one of the five distinct sacrifices, whereby we learn of the dual purpose of the Mishkan, a place where Adonai will reside within the parameters of the nation and the Cohen will intercede on behalf of the people through the

sacrificial system.

Thus, when the authors of the Brith Hadoshah write about Sacrifice this is the framework by which they speak to their audience. Yet, it is not just about the sacrifice for which the Mishkan will operate, but at its very heart of its operation is the heart of the people that are to be served by the Mishkan. Yet in order to partake in it, they first had to offer their own sacrifices, not of goats and bulls, but of themselves, their hearts had to be offered to Adonai.

This sacrifice remains consistent...

Php 2:12 So, my dear friends, just as you have always obeyed when I was with you, it is even more important that you obey now when I am away from you: keep working out your deliverance with fear and trembling,

Php 2:13 for God is the one working among you both the willing and the working for what pleases him.

Php 2:14 Do everything without kvetching or arguing,

Php 2:15 so that you may be blameless and pure children of God, without defect in the midst of a twisted and perverted generation, among whom you shine like stars in the sky,

Php 2:16 as you hold on to the Word of Life. If you do this, I will be able to boast, when the Day of the Messiah comes, that I did not run or toil for nothing.

Php 2:17 Indeed, even if my lifeblood is poured out as a drink offering over the sacrifice and service of your faith, I will still be glad and rejoice with you all.

Php 2:18 Likewise, you too should be glad and rejoice with me.

Heb 13:15 Through him, therefore, let us offer God a sacrifice of praise continually. For this is the natural product of lips that acknowledge his name.

Heb 13:16 But don't forget doing good and sharing with others, for with such sacrifices God is well pleased.

A willing heart, a contrite heart, a stirred heart, a heart that could be cleansed by Adonai through atoning blood.

Heb 10:1 For the Torah has in it a shadow of the good things to come, but not the actual manifestation of the originals. Therefore, it can never, by means of the same sacrifices repeated endlessly year after year, bring to the goal those who approach the Holy Place to offer them.

Heb 10:2 Otherwise, wouldn't the offering of those sacrifices have ceased? For if the people performing the service had been cleansed once and for all, they would no longer have sins on their conscience.

Heb 10:3 No, it is quite the contrary—in these sacrifices is a reminder of sins, year after year.

Heb 10:4 For it is impossible that the blood of bulls and goats should take away sins.

Heb 10:5 This is why, on coming into the world, he says, "It has not been your will to have an animal sacrifice and a meal offering; rather, you have prepared for me a body.

Heb 10:6 No, you have not been pleased with burnt offerings and sin offerings.

Heb 10:7 Then I said, 'Look! In the scroll of the book it is written about me. I have come to do your will.' "

Heb 10:8 In saying first, "You neither willed nor were pleased with animal sacrifices, meal offerings, burnt offerings and sin offerings," things which are offered in accordance with the Torah;

Heb 10:9 and then, "Look, I have come to do your will"; he takes away the first system in order to set up the second.

Heb 10:10 It is in connection with this will that we have been separated for God and made holy, once and for

all, through the offering of Yeshua the Messiah's body.

Heb 10:11 Now every cohen stands every day doing his service, offering over and over the same sacrifices, which can never take away sins.

Heb 10:12 But this one, after he had offered for all time a single sacrifice for sins, sat down at the right hand of God,

Heb 10:13 from then on to wait until his enemies be made a footstool for his feet.

Heb 10:14 For by a single offering he has brought to the goal for all time those who are being set apart for God and made holy.

Heb 10:15 And the Ruach HaKodesh too bears witness to us; for after saying,

Heb 10:16 " 'This is the covenant which I will make with them after those days,' says Adonai: 'I will put my Torah on their hearts, and write it on their minds . . . ,' "

Heb 10:17 he then adds, " 'And their sins and their wickednesses I will remember no more.' "

Heb 10:18 Now where there is forgiveness for these, an offering for sins is no longer needed.

And thus conclude with the words of Sha'ul...

Rom 12:1 I exhort you, therefore, brothers, in view of God's mercies, to offer yourselves as a sacrifice, living and set apart for God. This will please him; it is the logical "Temple worship" for you.

Rom 12:2 In other words, do not let yourselves be conformed to the standards of the `olam hazeh. Instead, keep letting yourselves be transformed by the renewing of your minds; so that you will know what God wants and will agree that what he wants is good, satisfying and able to succeed.

Your heart has been stirred by Adonai and thus you are hear today honoring Him on His day. In doing so, likewise you have embraced His son Yeshua because this is not a traditional synagogue but a Messianic Synagogue that embraces Him.

Your heart is contrite in that you have come to realize that you were once separated from Adonai but have now been brought near through the sacrifice of Yeshua by the Mishkan, the Temple not made by human hands but by that which is the original.

And now your heart has become wise, not through your own strength but by the means by which Adonai has revealed Himself to you through His Word. Thus His Word becoming flesh and dwelling amongst us has revealed to us that which was hidden. Thus revealing that which was once hidden belongs to us.

Deu 29:28 "Things which are hidden belong to Adonai our God. But the things that have been revealed belong to us and our children forever, so that we can observe all the words of this Torah.

Thus being empowered to observe the Words of Torah, not only do we honor Him, but we have become cleansed to be with Him. And with that a stirred and will heart asks..."Ask not what Adonai can do for you, ask what you can do for Adonai."