



MATTHEW 6

The Lilies of The Valley

Terumah

Heave offering – תְּרוּמָה

TERUMAH - THE GIFT THAT ELEVATES

YHVH made provision to ensure that His people will remain in communion with Him, so He commands Moshe (Moses) to build the Sanctuary as a visible reminder that YHVH dwells among them.

The word Terumah is generally used for an offering to YHVH. Both types of offering occur together in Exodus 29:27 and in Leviticus 7:30-34: from the sacrificed ram, the breast with its fat constituted a wave offering and the right thigh constituted a heave .

YHVH had given instructions on how to build the tabernacle, and Moses relayed what supplies were needed for its construction. The people responded as their hearts stirred them, bringing jewelry, fine yarn, tanned skins, silver, bronze, acacia wood, onyx stones, spices, and oil. These items were all donated “as a freewill offering to tYHVH ” (Exodus 35:29).

Inside the Sanctuary we find a place of Holiness. The sacred devine place AliYah where YHVH is exalted. AliYah means to ascend, or go up..

Inside the Holy place, the *bimah*, the platform in the center of the room from where the Torah scroll is read, is elevated above the rest.

The act of *mesirut nefesh*, (giving over the soul or self surrender), we are taught that it means that it is a process of to transcend above our own self-centeredness; in the spiritual devotion. Standing on the bimah place us in a very Devine place being completely elevated while reading from the Torah.

The altar of incense was called “**most holy to YHVH**” .” On the Day of Atonement, the high priest was to take some of the incense into the holy of holies, the cloud of smoke rising from the censer intended to cover the ark of the covenant.”

The **Levitical tithe** was the most important of the tithes. The Levitical tithe was considered a contract with YHVH.

During our deepest prayer, we seek to break open the self-protective walls of our hearts, to make ourselves truly vulnerable to the indwelling of the divine presence.

According to Numbers 18, all the things offered by the people of Israel were referred to as wave offerings and heave offerings.

These are not two kinds of offerings but one offering with two aspects: the wave aspect and the heave aspect. The word *wave* implies a back and forth movement, and the word *heave* means to lift up. "AliYah"

The wave offering signifies the resurrected Messiah, and the heave offering signifies the ascended Messiah. Yeshua HaMashiach offered Himself in His death, and He became the resurrected and ascended One.

The indwelling Spirit enables us not to live for ourselves in anything but to live for YHVH in everything. Yeshua HaMashiach then becomes a living offering within us as we live by Him, taking Him as our life.

In Exodus 25, the contribution is for the construction of a holy Sanctuary (Mikdash). The Torah teaches that YHVH gave clear instructions for the building of the Tabernacle and its furnishings.

Exodus 25, the Hebrew word for sanctuary is mikdash. This word comes from the Hebrew root K-D-SH. Many other words derived from the root of Mikdash. In Mikdash we find sanctify and holiness arise, being elevated as "kadosh", which means holy, consecrated, or set apart for sacred purpose, and kedusha, which means holiness.

In Exodus 25:2, YHVH commanded Moses to "tell the sons of Israel to [take] a contribution for Me."

The word translated as "contribution" is *terumah*. In the Torah, *terumah* refers to a certain type of offering dedicated to the Temple, a tithe or firstfruits offering.

Exodus 25:9

"Make this tabernacle [mishkan] and all its furnishings exactly like the pattern I will show you."

Exodus 25:16

You shall put into the ark the testimony which I shall give you.

The ark of the covenant was at the heart of the Tabernacle. As such, it corresponds to the heart of man. Just as the ark was YHVH's throne in the Tabernacle, we need to make our hearts a suitable throne for Him in our lives

The Hebrew here is **mishkan**, and it comes from a Hebrew root word **SH-KH-N** meaning to dwell. Derived from this root is the word **Sh'chinah**, which is the word for the Divine presence or "Shechinah glory" of YHVH.

The heart represents a person's thoughts, intellect and will. The root word used for neighbor (**shochen**), one who dwells close to us.

The Torah says, "Every intent of the thoughts of [man's] heart was only evil continually" (Genesis 6:5) and "The intent of man's heart is evil from his youth" (Genesis 8:21).

The prophet Jeremiah says, "The heart is more deceitful than all else and is desperately sick; who can understand it?" (Jeremiah 17:9).

If this is the state of the human mind, how can we ever hope to change? How can we have pure hearts? "Who can say, 'I have cleansed my heart, I am pure from my sin '?" (Proverbs 20:9).

YHVH promises that He will change our hearts from within. This is the promise of His new covenant. In Jeremiah 31:33, He said He would make a new covenant with His people Israel, and as a part of the new covenant, He would change their hearts by writing His Torah on them:

"But this is the covenant which I will make with the house of Israel after those days," declares YHVH, "I will put My Torah within them and on their heart I will write it; and I will be their Elohim, and they shall be My people." (Jeremiah 31:33)

The prophet Ezekiel promises that in the Messianic redemption YHVH will give us new hearts: The concept of placing the Torah in our hearts is illustrated by the ark of the covenant. The ark was made to house the two tablets of the covenant. So too the Torah is to be placed in our hearts.

Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. (Ezekiel 36:26)

When we commit ourselves to be followers of Yeshua and recipients of His cleansing, the Spirit of YHVH begins the process of recreating our hearts. We should pray toward this end with the words of King David, who said, "Create in me a clean heart, O YHVH" (Psalm 51:10). Then we may declare along with him, "I delight to do Your will, O my Elohim; Your Torah is within my heart" (Psalm 40:8).

The Torah can be likened to a marriage contract (*ketubah*). In Jewish tradition, the *ketubah* is placed somewhere within the family home as a continual reminder of the marriage obligations.

In the days of Moses, the Tabernacle stood in the center of the encampment of the tribes of Israel. The focal point of the Tabernacle was an inner chamber called the Holy of Holies, in which stood the ark of the covenant.

The two tablets of the Ten Commandments were inside the ark. In that regard, the Torah, YHVH's *ketubah* with Yisrael, was at the center of the home.

Tetzaveh means "You shall command," as in the first verse of the reading, which says, "You shall [command] the sons of Israel, that they bring you clear oil of beaten olives for the light, to make a lamp burn continually" (Exodus 27:20). This Torah portion continues to narrate the instructions for the construction of the Tabernacle, focusing particularly on the priesthood that was to serve in that sanctuary. The Israelites

are commanded to make special garments for Aaron and his sons to wear while ministering as priests. After describing the priestly garments, the portion concludes with instructions for the ritual inauguration of Aaron and his sons into the priesthood.

The Hebrew word for "priest" is *kohen* (כֹּהֵן). If you are Jewish and have a last name like Cohen, Kowen, Kahan or Koen, you are probably a descendant of Moses' brother Aaron and his sons. Your ancestors served as priests in the Tabernacle and in the Temple in Jerusalem.

Then bring near to yourself Aaron your brother, and his sons with him, from among the sons of Israel, to minister as priest to Me—Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. (Exodus 28:1)

In the Bible, only the descendants of Aaron could be priests. They were born into the position. Priests did not undertake vows of celibacy. Instead, priesthood was passed on through families.

The descendants of Aaron have attempted to preserve their family lineage through the generations. The priests are a special family group within the Israelites. Most communities have several families that belong to the priesthood.

To this day, the priests retain their priestly status. Descendants of the Aaron are still subject to special restrictions and laws of Torah that applied to the biblical

priesthood. Moreover, the priests enjoy special privileges in the synagogue and serve in certain ritual functions.

As example, if a priest is present on Sabbath, he is given the first opportunity to read from the Torah scroll. At the end of the Sabbath prayers, he is called up to offer the priestly blessing over the congregation.

Priests are also responsible for ritual functions in the community like the redemption of firstborn sons. Despite these modern functions, the Aaronic priesthood isn't what it used to be. In the days when the Tabernacle (or Temple) stood, the priesthood was a crucial component in the service of YHVH

They were responsible for worship services. They handled the sacrifices and took care of the altar fires, lit the menorah, burned the sacred incense, baked the bread of the Presence and did all the service of the Tabernacle.

They carried out the divine service on behalf of the entire nation of Israel. Moreover, they were responsible for teaching the people Torah.

The priesthood illustrates our relationship to YHVH. Like the common Israelite in the days of the Tabernacle, we are unable to enter directly into the presence of YHVH. Instead, we need a go-between an intermediary. In the Tabernacle and the Temple, the intermediaries were called priests.

They facilitated the relationship between YHVH and the people of Israel. In a similar way, we disciples of Yeshua regard our Savior as our intermediary with YHVH.

He is the go-between who acts as a priest for us in the heavenly Temple.

The priesthood of our Master is a spiritual one, and does not supplant the worldly, eternal priesthood promised to the sons of Aaron.

The priests have been out of work since the destruction of the Temple, but they could be called back to work if the Temple was ever rebuilt.

The priests today await the rebuilding of the holy Temple in Jerusalem, when they will be called up for duty. One day they will be.

According to the prophet Jeremiah, YHVH's promise to restore the Aaronic priesthood is inseparably linked with his promise to send the Davidic Messiah:

Jeremiah 33:20-21

Thus says YHVH, "If you can break My covenant for the day and My covenant for the night, so that day and night will not be at their appointed time, then My covenant may also be broken with David My servant so that he will not have a son to reign on his throne, and with the Levitical priests, My ministers."

When we take Yeshua HaMashiach as our life, we will have a refined daily life in our behavior and conduct. We will be fine and pure in our humanity like the fine flour of the meal offering. This offering is composed of fine flour mingled with oil. It signifies how Christ lives in us so that we may have a proper, refined, and balanced human life. This is pleasant and sweet to YHVH and man.

Yeshua as the peace offering signifies Yeshua HaMashiach as the fellowship. When we have Yeshua in our living, this Messiah who is the perfect example of our fellowship with YHVH and others.

With Yeshua HaMashiach as our sin offering. We thank him that he have died for us and have been made sin for us. We apply his blood for our cleansing.” This is the offering of Yeshua HaMashiach as the sin offering.

Yeshua becoming our complete offering. We can take him as our most refined, even, balanced, and pure life. Thank You that we can be pleasant, not by ourselves but by You as our life. Amein

Lesson continue

Be blessed and stay blessed 🌷