

Becoming Yahweh's Dwelling Place

By Rabbi Edward L. Nydle
B'nai Avraham

“And they shall make Me a Set-apart Place, and I shall dwell in their midst.” Shemot (Exodus) 25:8

“Having been built upon the *yesod* (foundation) of the *shluchim* (set ones) and *Nevi'im* (prophets), Moshiach Yahshua Himself being the *Rosh Pinah* (Head Cornerstone) in Whom all the *banyan* (building), being fitly joined together, grows into a *Heikel Kadosh b'Yahweh*; in Whom also you are being built together into a *Mishkan* of Yahweh in the *Ruach Hakodesh*.” Eph.2:20-22

“ Or have you no *da'at* (knowledge) that your body is a *Heikel Yahweh* of the *Ruach HaKodesh* in you, whom you have from Yahweh, and you are not your own?” 1 Cor.6:19

In the Torah portion of “*Terumah*-Heave Offering”, Yahweh Elohim commands His people, Yisrael, to make for Him a Set-Apart Dwelling Place (*miqdash*- a consecrated thing or place, a palace, sanctuary, set-apart place, asylum) so that He may dwell (*shakan*- lodge, reside, permanently dwell, abide, inhabit, REMAIN, rest, set) in the midst of the *B'nai Yisrael* (Children of Israel). Teaching us that Yahweh's Presence would dwell in the midst of Yisrael just as it rested upon Mt.Sinai and the Ark of the Covenant. Yahweh Elohim then commands Moshe that the entire tabernacle and its furniture must be made **according to the pattern** he was shown on the Mount. Moshe was to take up an offering or contribution from the Yisraelites to make this Dwelling Place for His Name's sake. The remainder of the book of Shemot is devoted to the subject of the Tabernacle.

The next Torah portion is “*Tetzaveh*-You shall command”. In this *sidrah* Yahweh Elohim gives Yisrael the pattern for the *menorah*, the priesthood garments, the consecration of Aharon and his sons, and the golden altar of incense. Great detail is given in this section about the anointing oil, vestments, and the initiation of the *Kohenim*. The oil is a symbol of the light of wisdom (*chokmah*) and holiness that would illuminate the service of the *Kohenim* to Yahweh. The vestments or garments were to set the priests apart from rest of the people of Yisrael. This is revealing to us that the Renewed Covenant priesthood should be concerned of how we adorn and be aware of our demeanor before the Holy One of Yisrael. The consecration (*milu'iyim*) of the priests took place for seven days and concluded on the first of *Abib* (a renewed moon-or new beginning, a time of restoration and renewal).

In “*Ki Tisa*-When you take” we are given the registration of the children of Yisrael by the giving of the half-sheqel (10 *gerah*) of silver for atonement. Every Yisraelite would share in achieving the goals for the nation by giving up his own personal interests for the sake of building the national Dwelling Place. This brings a unity (*echad*) to the nation in striving towards a united or common purpose. When a people become *echad*-ONE, it reaches a higher plane of spirituality, because every individual merges their talents and virtues with one another.

Parashat “Vayak'hel-And assembled” describes the manner in which Moshe Rabbeinu relates all these commandments concerning the Dwelling Place to the nation of Yisrael, and charges them with the privilege of participating in the construction of the Dwelling Place. Their hearts were to be inspired to assist voluntarily and with their whole heart.

“*Pekudei*-Accounts” describes the completion of the actual construction of the Dwelling Place and its erection on the *Rosh Chodesh Abib*, and the *kevod Yahweh* (glory) filled the Dwelling Place.

Yahweh Elohim was dwelling among and in His people Yisrael! His cloud covering (*chuppah*) and pillar fire would be upon it constantly, before the eyes of all the House of Yisrael.

It is only after the completion of the Dwelling Place that Yahweh, by His Torah, gives Yisrael the instructions for the various sacrifices in *Wayyiqra*.

Since each section in *Shemot* that we just discussed deals with various aspects of the *Mishkan*, we can come to the understanding that each *sidrah* is symbolic of a different concept and stage in the spiritual service that is connected to the Tabernacle.

We must understand that the Tabernacle's construction represents a microcosm of all Yahweh's creation or a blueprint for creation. He was establishing a Dwelling place, a habitat for His Presence. It would become a place where His very essence could be revealed to man on a physical plane of the material world. This is why the construction of this Tabernacle was given right after the giving of His Torah (the blueprint) to Yisrael-the people of His Presence.

Yahweh was bringing together the material and the spiritual into *echad*-ONE. They would no longer be separated. From that time on His Presence would be revealed in the material physical world, elevating it and His people Yisrael to a higher status of holiness.

Therefore we can now understand that the command to “**Make Me a Dwelling Place**” not only applies to the *Mishkan* and later the *Bayit HaMikdash*, but also His new Dwelling Place-the personal tabernacle (body) of every individual Yisraelite and the Body of Messiah as a corporate entity, in our wilderness journey here upon the earth. This has been the goal of Yahweh Elohim since the creation of this world.

This establishment of this Dwelling Place involves many phases as we have seen in each Torah portion we have examined. Let's review again:

- **Terumah**- Yahweh's command to build a Dwelling Place gives Yisrael the potential to construct the Tabernacle using the physicality of this world for a Dwelling Place for the Presence of Yahweh.
- **Tetzaveh**- adds a deeper unity between Yahweh and the world as seen by the word –Command! *Tzavsá* means “connection”, while *V'ata* (you) refers to Moshe. So we can see by obeying the command to construct the Dwelling Place, a connection is established between Yahweh and His people-Yisrael, Moshe (a type of *Moshiach*) and His essence. Also, the kindling of the *menorah* refers to the lighting of “the light of Yahweh, the *neshamah* (higher soul) of man”. This is the inner being of every Yisraelite, which when lit with the fire (*eish*) of His *Ruach*, will be motivated to love Yahweh with all their heart, soul, and might. They will shine, as the *menorah*, as a light to the nations. The light would burn from “evening to morning” implies the continual process of growth in the *mitzvot* and the light generated by the observance of Torah is limited by the boundaries of time. It is also the light of Torah, which establishes the connection between Yisrael and Yahweh, bringing continuous light (revelation) and salvation through the True Light of *Moshiach*-Yahshua.
- **Ki Tisa**- adds the dimension of elevation (when you lift up) of Yisrael from their previous state to a higher level of spirituality by uniting them as *echad*. How can the giving of a coin bring atonement of the being? The sages tell us that Yahweh showed Moshe a “coin of fire from under His throne” and that “this is what they should give” (remember the pattern was shown Moshe on the mount). So, the true source of this coin was spiritual as expressed by the natural half-sheqel. The truth here is that it shows us that there is a potential for a complete UNITY-ECHAD between the spiritual and natural by obedience to the Torah. This is only possible by Yahweh's power and influence. Since Yahweh established the different levels of existence, only He alone can bring them into total unity and fuse the spiritual with the natural. The two cannot be separated, but the unity between them must be complete and equal.

- **Vayak'hel**- mentions Moshe giving the commands to Yisrael, and their obedience to it. This is our actual service to Yahweh by creating that Dwelling Place according to His pattern. *Vayak'hel* means “And he gathered together”. The establishment of community within the nation of Yisrael was a vital part of the Dwelling Place being constructed and for Yahweh’s Presence to dwell there. It was to be a product of the Yisraelite people as a whole unit or community. The Yisraelite people (all 12 tribes) had to be gathered and fused into ONE in Yahweh’s hand for the Dwelling Place to be a reality.
- **Pekudai**- is a summation of all the previous commentary about the construction of the Tabernacle. Notice because of the intense revelation of Yahweh’s glory or *kevod* among them; Mosheh could not enter the tent. But this did not happen UNTIL ALL WAS SET IN PLACE ACCORDING TO THE PATTERN GIVEN BY YAHWEH TO MOSHEH ON THE MOUNT.
- **Wayyiqra** – This explains to us the whole purpose of the construction of the Dwelling Place. The word for sacrifice is *korban* in Hebrew. It is related to the word *-kiruv* (close). The purposes of the sacrifices were to draw the people Yisrael closer to Yahweh and renew their covenant that was given to them. It would be a “sweet savor unto Yahweh”. It would draw the material essence of the physical closer to the spiritual Presence of Yahweh. Their relationship with Yahweh was then restored through the blood sacrifice.

These lessons teach us that the command to make a Dwelling place to Yahweh does not apply to the Tabernacle and Temple alone; but rather it also applies to the incorruptible temple that will be eternal. This will be unlike the material structures that decayed and became dust. It will be an eternal expression of the highest unity –*echad* between the natural and the spiritual, and the ultimate expression of all the lessons contained in the above Torah portions.

Yisrael has longed for the return of *Moshiach* Yahshua and the rebuilding of the *Bayit HaMikdash*. At His return on *Rosh Chodesh Yom Teruah*, we will experience the total redemption that creation is groaning for-the manifestation of the *BNAI ELOHIM*. We will be made in His image-the pattern shown Moshe upon the Mount! Man will once again be made in the image and likeness of Elohim.

Meanwhile, at the present time, we are all participating in the construction of our Dwelling Place by a desire to see the Messianic Redemption and the hearts desire to obey Torah. This includes the study of Torah and the service carried out within the Dwelling Place.

By our service to Yahweh, being doers of the Torah, we are establishing that connection between the material and the spiritual worlds. This is preparing to become transformed into a Dwelling place for Yahweh (*YAHWEH SHAMMAH-YAHWEH IS THERE*).

What it means to us as Yisrael

Yahweh is commanding us as a people to construct for Him a Dwelling Place. He wants to dwell in and among His people-Yisrael. But we must build this Dwelling place according to the pattern given to Moshe on the Mount by Yahweh Elohim. We cannot change the pattern of instruction given to our own liking or to please others. In order for Yahweh to dwell in it with ALL His *KEVOD-the Shekinah*, ALL Yisrael MUST construct it together with hearts on fire with a zeal for Yahweh and His Torah. We must also be willing to sacrifice to see it established in our day. This will take a unity that only can come from Yahweh, as HE makes ALL Yisrael *ECHAD*!

We must also learn the lesson that as we obey the material commands of Yahweh in the Torah (or letter of the law) by the *Ruach of the Torah* (or spirit of Torah) will we truly experience the connection of the heavenly with the material. This connection brings the very Presence of Yahweh into the *mitzvah*, so that it is actually fulfilled. Thus, we as Yisrael will be elevated to a new level of spirituality and growth in *Moshiach*.

Also, as we as a community and as individuals build the character and attributes of Yahshua the *Moshiach* into our lives, we will become a Dwelling Place or Yahweh Shammah. His desire is to dwell in the midst or *tavek*- in the center of, WITHIN –ALL Yisrael as a people and individuals. May Yahweh help us to be that Dwelling Place- YAHWEH SHAMMAH!

- “What agreement does the *Heikel* (Dwelling Place)of Yahweh with *elilim* (idols)?For WE Are the *Heikel* of the Elohim of *Chayyim* as Elohim said,*V’hithallachti B’Tochem*(I will be *Mishkani Alehem* (dwelling place of Me with them) *V’hayu Li’L’am Vaani Eheyeh Lahem Le’Elohim*(and they will be My people and I will be to them as Elohim).!” **2 Cor.6:16**

May Yahweh bless your understanding of this teaching! Rabbi Edward L. Nydle / B’nai Avraham
