



T'Rumah– Contributions- Exodus 25:1-27:19

Haftarah – 1 Kings 5:26-6:13

B'rit Hadashah- 2 Cor. 9:1-15

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Contributing To God's House

Parshah Overview: ¹

The people of Israel are called upon to contribute **thirteen materials**—gold, silver and copper; **blue-**, **purple-** and **red-**dyed wool; flax, goat hair, animal skins, wood, olive oil, spices and gems—out of which, G-d says to Moses, “They shall make for Me a Sanctuary, and I shall **dwell** amidst them.”

On the **summit** of Mount Sinai, Moses is given detailed instructions on how to construct this dwelling for G-d so that it could be readily **dismantled, transported and reassembled** as the people journeyed in the desert.

In the Sanctuary's inner chamber, behind an artistically woven curtain, was the **ark** containing the tablets of testimony engraved with the Ten Commandments; on the ark's cover stood two winged **cherubim** hammered out of pure gold. In the outer chamber stood the seven-branched **menorah**, and the table upon which the “**showbread**” was arranged.

The Sanctuary's three walls were fitted together from 48 upright wooden boards, each of which was overlaid with gold and held up by a pair of **silver foundation** sockets. The roof was formed of three layers of coverings: (a) tapestries of multicolored wool and linen; (b) a covering made of goat hair; (c) a covering of ram and *tachash* **skins**. Across the front of the Sanctuary was an embroidered screen held up by five posts.

Surrounding the Sanctuary and the copper-plated **altar** which fronted it was an enclosure of linen hangings, supported by 60 wooden posts with silver hooks and trimmings, and reinforced by **copper stakes**.

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Ccontributions for the Sanctuary

Exo 25:1 Adonai spoke to Moses saying,

Exo 25:2 Tell Bnei-Yisrael to take up an offering for Me. From anyone whose heart compels him you are to take My offering.

Exo 25:3 These are the contributions which you are to receive from them: gold, silver and bronze;

Exo 25:4 blue, purple and scarlet cloth; fine linen and goat hair;

Exo 25:5 ram skins dyed red, sealskins, acacia wood;

Exo 25:6 oil for the light, spices for the anointing oil and for the sweet incense;

Exo 25:7 onyx stones and setting stones for the ephod and for the breastplate.

Exo 25:8 “Have them make a Sanctuary for Me, so that I may dwell among them.

Exo 25:9 You are to make it all precisely according to everything that I show you—the pattern of the Tabernacle and the pattern of all the furnishings within—just so you must make it.

Here God asks His people to donate or contribute to the building of the Holy Tabernacle so He could dwell among his people. He had already provided what was needed when they left Egypt but He wanted it to be a free will offering from their hearts. What they had as theirs to give or not to give, but we will see in the upcoming Torah portions that they were so eager to give, that they had to tell them to stop giving because they had what they needed!

No topic causes more controversy then tithing and reveals what is in a person’s heart regarding money and the Kingdom. Whenever a Pastor or Rabbi endeavors to bring up money to the Congregation they are made to feel guilty and condemned or made to feel like beggars or robbers.

You can find all kinds of articles and teaching for and against, however, man’s opinions are secondary to the truth of the Word! From many of the articles I have read the ones against tithing, are not heads of Congregations but make their money wither writing books or speaking engagements. They have no idea what it means to run a ministry relying on the support of others to keep it going. Yes Virginia, it takes money to preach the Gospel and teach Torah!

Yes, you can do a Google search and find articles both pro and con from Jewish and Christian sources regarding tithing. However, the bottom line is, tithing was given by God to make sure that His Word would go forth throughout the earth and that takes money.

I really believe our attitude towards money is a direct reflection on our attitude towards God. Why, if we truly want to serve Him and reach people, feed the poor, clothe the naked, teach and train Talmidim/Disciples for the Kingdom are we fighting over whether we should financially support these endeavors?

³⁰ “A tithe of everything from the land, whether grain from the soil or fruit from the trees, belongs to the LORD; it is holy to the LORD. ³¹ If a man redeems any of his tithe, he must add a fifth of the value to it. ³² The entire tithe of the herd and flock—every tenth animal that passes under the shepherd’s rod—will be holy to the LORD. ³³ He must not pick out the good from the bad or make any substitution. If he does make a substitution, both the animal and its substitute become holy and cannot be redeemed.’ ”

27:30–33 In addressing what may be vowed, dedicated, or devoted to the Lord, the instruction finally turns to the tithe, for the tithe pertains to everything from the land (27:30). The word “tithe” (*ma’ăšēr*) is related to the number “ten” (*‘eśer*) and thus refers to a tenth. The concept of a tithe was not a new one for the Israelites, since we observe the practice before the giving of the Law (Gen 14:20; 28:20–22). Thus what we have in Leviticus 27 is a systematization of an earlier practice.¹⁸ In these texts from Genesis, as is the case also in this legislation from Leviticus, the tithe is taken from among the animal possessions (see Deut 12:17; 14:23).

There were three tithes for the ancient Israelites: (1) the general tithe (Lev 27), (2) the tithe of the sacred meal with the Levite (Deut 14:22–27), and (3) the tithe paid every three years to the poor (Deut 14:28–29). This text addresses the general tithe.¹⁹ Apparently the tithe was determined by counting every tenth animal that passed under the shepherd’s rod (27:32). This counting method appears to be the basis of Jer 33:13 and Ezek 20:37. The tithe was taken to maintain the Levites (Num 18:21–24), who in turn tithed their gifts to the priests (Num 18:25–32). The subject of tithes is addressed in Neh 10:38–39; 13:5, 12; 2 Chr 31:5–6, 12. In Amos 4:4 the people placed an imbalanced value on the giving of the tithe, while in Mal 3:8–10 they neglected it. As with vows, the tithed items could be repurchased based on the value of the object plus 20 percent (27:31).²

Leviticus- Types of Offerings

2:11 Forbidden Offerings

“Every grain offering you bring to the LORD must be made without yeast, for you are not to burn any yeast or honey in an offering made to the LORD by fire.”

¹⁸ J. Raven, *The History of the Religion of Israel* (Grand Rapids: Baker, 1979), 118.

¹⁹ I.e., the tithe paid to the Levites who in turn tithed their portion to the priests (Num 18:21). R. Averbeck argues that Num 18 deals with the issue of the tithe from the perspective of the Levites and priests, while Deut 14 views the tithe from the perspective of the nation as a whole (מַעֲשֵׂר [ma’ăšēr], NIDOTTE 2:1041). The giving of the tithe was practiced by many ancient cultures (R. White, “Tithe, Tithing,” *Baker Encyclopedia of the Bible*, 2:2071).

² Rooker, M. F. (2000). *Vol. 3A: Leviticus*. The New American Commentary (327–328). Nashville: Broadman & Holman Publishers.

It is believed that the reason yeast and honey were forbidden in this offering was that they both ferment under certain conditions. For this reason, honey may have been associated with corruption. Because yeast (leaven) also permeates, it is used almost without exception to symbolize the insidious spread of evil. In Mark 8:15, it's recorded that Jesus told his disciples: "And he charged them, saying, Take heed, beware of the leaven (yeast, NIV) of the Pharisees, and of the leaven (yeast, NIV) of Herod" (KJV).

2:13 Use of Salt

"Season all your grain offerings with salt. Do not leave the salt of the covenant of your God out of your grain offerings; add salt to all your offerings."

Salt stands for permanence and incorruption. Thus when salt is used in a "covenant of salt," it always signifies an everlasting covenant, with the salt being an emblem or symbol of perpetuity. The use of salt in an offering, would therefore signify the everlasting relation between God and His people—they everlastingly belong to Him, and He everlastingly belongs to them. For this reason, salt and permanence were always associated in a covenant; 2 Chronicles 13:5 states: "Don't you know that the LORD, the God of Israel, has given the kingship of Israel to David and his descendants forever by a covenant of salt?" (See also Numbers 13:19.)

6:9 Burnt Offering

"These are the regulations for the burnt offering: The burnt offering is to remain on the altar hearth throughout the night, till morning, and the fire must be kept burning on the altar."



Burnt offering

The different animals for the burnt offering were bullocks, sheep, goats, turtle doves, and young pigeons. The person making this voluntary offering, laid his hand on the head of the offering so that it was accepted on his behalf as an atonement, and then slew it. The priests took the blood and sprinkled it around the great altar. In Solomon's Temple there was a red line half way up the

sides of the great altar, and some of the blood was sprinkled above and some below this line. After the blood was sprinkled, the person who brought the offering skinned the animal and cut it in pieces. This was apparently changed later so that it was the priest that performed this task, sometimes helped by others when there were too many offerings, as shown in 2 Chronicles 29:34—“The priests, however, were too few to skin all the burnt offerings; so their kinsmen the Levites helped them until the task was finished and until other priests had been consecrated, for the Levites had been more conscientious in consecrating themselves than the priests had been.” The entire offering was then burned by the priests. If the offering consisted of a goat, a sheep, or fowls, the ceremony was slightly changed.

The burnt offering was the only offering that was entirely burned. Thus it is sometimes called the “whole” burnt offering (Deuteronomy 33:10; Psalm 51:19). The burning was to be so gradual that it should last from morning to evening, or from one daily sacrifice to the next. It was commanded that the fire on the altar should never go out. The emphasis, however, was not on the fire, but on the continual burnt offering, which symbolized the consecration of the nation unto God.

The burnt offering is described in detail in Leviticus 1:1–17; 6:8–13. The purpose of the burnt offering is not clearly stated in the Bible, but most consider it as a symbol of entire and perpetual consecration to God. It was self-dedication, following upon and growing out of pardon and acceptance with God.

6:14 Meat Offering

“These are the regulations for the grain (*meat, KJV*) offering: Aaron’s sons are to bring it before the LORD, in front of the altar.”

This offering was wholly vegetable in its nature, and was sometimes presented in a raw state and sometimes baked. Specific directions were given concerning the ceremonies to be observed in either case. A portion only was consumed in the fire, and the rest was given to the priest. Neither leaven (yeast) or honey was allowed to be mixed with it. It usually accompanied and was subsidiary to the sin and burnt offerings, and the quantity offered was graduated according to the animal offered as a burnt offering (Numbers 15:4–5, 6, 9).

It is believed by some that oil was used to give the grain offering a grateful relish, and frankincense to make a sweet odor in the court of the Tabernacle. Paul alludes to a fragrant offering (odor of a sweet smell, KJV) in Philippians 4:18. Full directions for the grain (*meat, KJV*) offering are given in Leviticus 2:1–16; 6:14–23.

6:25 Sin Offering

“These are the regulations for the sin offering: The sin offering is to be slaughtered before the LORD in the place the burnt offering is slaughtered; it is most holy.”

There were two kinds of sin offering: one for the whole congregation and the other for individuals. For the first kind, a young bullock was brought into the outer court of the Tabernacle, where the elders laid their hands upon his head and he was killed. The high priest then took the blood into the Holy Place and sprinkled it seven times before the veil, putting some on the horns of the golden altar of incense. The remainder of the blood was then poured out at the foot of the altar of burnt offering. The fat of the animal was burned upon the altar, and the rest of the body was taken outside the camp and burned (Leviticus 4:13–21).

Of the second kind of sin offering, there were three varieties. The first was for the high priest. The ceremonies only slightly varied from those just described (Leviticus 4:3–12). The second was for any of the rulers of the people. A kid (young goat) was killed instead of a bullock. The priest did not enter the Holy Place, but merely put some of the blood on the horns of the altar of burnt offering, and poured the rest out by the foot of the altar. The fat was burned upon the altar. (Leviticus 4:22–26). The third was for any of the common people. A female kid or lamb was brought and treated as in the case just described (Leviticus 4:27–35). If poverty prevented the procuring of a young goat or lamb, two turtle doves or two young pigeons could be substituted. For the very poorest, a small offering of flour was acceptable (Leviticus 5:7–13).

What was left of the sin offering for one of the rulers or one of the common people was not burned outside the camp, as in the other instances, but was eaten by the priests and their sons. It was considered peculiarly holy, and special directions were given concerning the vessels in which it was cooked (Leviticus 6:24–30). The sin offering was offered for sins of ignorance against negative precepts (Leviticus 4:2, 23, 22, 27).

7:1 Trespass Offering

“These are the regulations for the guilt (*trespass, KJV*) offering, which is most holy.”

The trespass offering was similar to the sin offering, yet there were several important points of distinction. In the trespass offering, rams were offered, and the blood was sprinkled around the altar of burnt offering (Leviticus 5:18; 7:2). The priest was required to make a special evaluation of the offered ram (Leviticus 5:15–16).

The trespass offering was offered in cases of trespass committed in holy things, dishonesty or falsehood in a trust, robbery coupled with deceit, and dishonesty and falsehood in reference to things found (Leviticus 5:15–6:7).

The “pan” (Hebrew *marchesheth*) was a deep vessel of iron used for boiling meat, and which could also be used for baking bread. The “griddle” was a thin flat plate of iron on which bread could quickly be baked as on modern griddles. This is the utensil referred to in Ezekiel 4:3.

7:11 Peace Offering

“These are the regulations for the fellowship (*peace, KJV*) offering a person may present to the LORD.”

Peace offerings were of three kinds: 1. Thank offerings. 2. Freewill offerings. 3. Offerings for vows. (Leviticus 7:12, 16) The peace offering might be either of the herd (cattle) or of the flock (sheep), and either male or female (Leviticus 1, 7, 12). The offerings were accompanied by laying of hands on the animal, and by sprinkling blood around the great altar, on which the fat and the parts accompanying were burned (Leviticus 3:1–5). When offered for a thanksgiving, the offering was accompanied by an offering of “cakes of bread made without yeast and mixed with oil, wafers made without yeast and spread with oil, and cakes of fine flour well-kneaded and mixed with oil” (Leviticus 7:12–13). A peculiarity of the peace offering was that the breast was waved and the shoulder heaved (“heave offering” from Hebrew *terumah*)—it could mean simply “lifted up” or just presented to the Lord (Leviticus 7:34).

According to Jewish tradition this ceremony was performed by the parts on the hands of the offerer, then putting his hands again underneath, and then moving them in a horizontal direction for the waving, and in a vertical direction for the heaving. This is believed to have been intended as a presentation of the parts to God as the supreme Ruler on earth and in heaven.

The “wave breast” and the “heave shoulder” were the perquisites (payment or right) of the priests (Leviticus 7:31–34). The remainder of the offering, except for what was burned, was consumed by the offerer and his family, under certain restrictions (Leviticus 7:19–21).

In Leviticus 7:13, it states that the bread is to be made *with* leaven (yeast). Since leaven customarily symbolizes sin and evil, some have suggested that its use in this offering reflects the biblical truth that a believer can be at peace with God without attaining sinless perfection.

23:18 Drink Offering

“They will be a burnt offering to the LORD, together with their grain offerings and drink offerings.”

Accompanying other offerings was the drink offering, which consisted of a certain quantity of wine, proportioned to the nature of the sacrifice. This was taken by the priest and poured out like the blood at the foot of the altar of burnt offering. For a bullock, half a hin (about two quarts) of wine was used. For a ram, a third of a hin. For a lamb or young goat, a fourth of a hin. (See Numbers 15:4–12.) In the temple service, the pouring out of the wine of the drink offering at the morning and evening sacrifice was the signal for the priests and Levites to begin their song of praise to God.

27:25 Shekel and Gerah

“Every value is to be set according to the sanctuary shekel, twenty gerahs to the shekel.”



Shekel

The shekel was the common standard both of weight and value among the Hebrews. It's estimated at 220 English grains, or a little more than half an ounce. The "shekel of the sanctuary," (Exodus 30:13; Numbers 3:47) was believed to be equal to twenty gerahs (Ezekiel 45:12). There were shekels of gold (1 Chronicles 21:25), of silver (1 Samuel 9:8), of brass (1 Samuel 17:5), and of iron (1 Samuel 17:7). A shekel eventually became a coined piece of money. Six gold shekels, according to the later Jewish system, were equal in value to fifty silver ones.

The gerah was the smallest weight known to the Hebrews, and the smallest piece of money used by them. It weighed between eleven and twelve grains (grain = 0.002285 ounce (0.065 gram)).

27:32 Tithing Rod

The entire tithing of the herd and flock—every tenth animal that passes under the shepherd's rod—will be holy to the LORD.

The reference here is to the Jewish mode of tithing sheep. As the sheep passed through a narrow gate, one by one, the person counting stood by, holding in his hand a rod (probably a shepherd's rod) coated with ochre (orange-yellow color). Every tenth one he touched with his rod and put a mark on him. Jeremiah alludes to this method of counting sheep in chapter 33:13. So does Ezekiel in chapter 20:37.

From an Article by Bishop Dominique Bierman

SOWING RIGHT!

The Apostle Shaul-Paul tells us that giving financially is like "sowing" and he uses farming terms to describe the way that giving affects us!

Now this I say, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. 2 Corinthians 9:6

Any farmer will tell you that there is no way to reap if we do not sow and that the abundance of the crop depends on the **quality** and **quantity** of the seed sown!

The quality of the seed is determined by the attitude of the giver. If it is given in obedience to Yah's (God's) Commandments (see prescribed giving and sacrificial giving) and with a cheerful, generous heart or not.

Each one must do just as he has purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver. 2 Corinthians 9:7

The quantity of the seed is also important and it depends on the means of everyone. The widow that gave one mite (the smallest coin) gave more than the rich people that put thousands into the treasury for her mite was ALL she had to give!

It provoked Yeshua's attention!

And He sat down opposite the treasury, and began observing how the people were putting money into the treasury; and many rich people were putting in large sums. A poor widow came and put in two small copper coins, which amount to a cent. Calling His disciples to Him, He said to them, "Truly I say to you, this poor widow put in more than all the contributors to the treasury; for they all put in out of their surplus, but she, out of her poverty, put in all she owned, all she had to live on. Mark 12:41-44



We do not know what happened with that widow but most probably she got miraculously blessed for she had sowed in quality and quantity bountifully! If she would have eaten her seed instead of sowing the little she had she would have stayed poor forever! Any farmer will tell you that you should not eat your seed! When people tell me "I cannot tithe", "I cannot give for I am very poor", I know that that person is in terrible deception of unbelief and he/she has been eaten their seed. The Word of God says that He gives seed to the sower! In other words if you are not a sower, you will have no seed because you will eat it up! And if you are not a sower do not expect to be a reaper!

Now He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness. 2 Corinthians 9:10

He can only multiply the seed that is SOWN, not the seed that you have eaten! If you become a sower, YHVH will give you seed, but be careful not to eat it but to sow it!

WHO, HOW MUCH, WHEN?

Priests and Levites-Tithes, First Fruits, Offerings, Feast Offerings

Widows, Orphans, Strangers, Poor- Alms, Corners of the Field and Third Year Tithe

Ourselves and our families- Feast Tithes

PRIESTS AND LEVITES

The Torah is clear about giving to those who officiate in the work of the Tabernacle. Those are likened unto the Five Fold Ministries today and they are the modern day Priests and Levites! Just imagine your life with no Pastors, Teachers, Evangelists and so forth. Some of us got saved because of an Evangelist, some of us got baptized in the Holy Spirit because an Apostle or Prophet ministered to us. Some of us got delivered from evil spirits when a Bishop or a pastor prayed for us and so many more examples of spiritual and practical blessings into our lives happened because God's Ministers were in their position!

And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Messiah.
Ephesians 4:11, 12



In order to keep these Servants, Ministers “Body Builders” in shape and in their position the Almighty established a system of giving which I will call Holy Giving! In the world people also give bountifully to their “gurus”, favorite football team, singers, psychic readers and the like which is unholy giving. They give hefty sums to those that “build them up”, how is it that in the Body of Yeshua it is not clearly understood that Holy Giving to God's Servants is mandatory if they are to perform their duties? Paul warns us not to be deceived about this issue as it will cause mockery to the Living God!

The one who is taught the word is to share all good things with the one who teaches him. Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. Galatians 6:6

FIRST FRUITS

*The **first** of all the **first fruits** of every kind and every contribution of every kind, from all your contributions, shall be for the **priests**; you shall also give to the **priest** the **first** of your dough **to cause a blessing to rest on your house.*** Ezekiel 44:30

This is the first offering mentioned in the Holy Scriptures when Abel offered it to YHVH!

*So it came about in the course of time that Cain brought an offering to YHVH of the fruit of the ground. Abel, on his part also brought of the **firstlings** of his flock and of their fat portions. And the LORD had regard for Abel and for his offering.* Genesis 4:3,4

Notice that YHVH received with favor the offering of Abel as it was a first fruits offering and Cain's He did not receive because it was “an offering” or whatever Cain wanted and not what is prescribed!

The First Fruits Offering is an offering of HONOR! We honor YHVH with it!

Honor YHVH from your wealth and from the first of all your produce; So your barns will be filled with plenty and your vats will overflow with new wine. Proverbs 3:9,10



The First Fruits offering has to be given to the Priest so he can bless you!

In other words, when we give the First Fruits to Elohim's Ministers that are assigned to bless us, it is Elohim Himself that we are honoring in that Minister! The promise is dual:

1. Your barns (bank accounts!) will be filled with PLENTY!
 2. Your vats (spiritual life) will be filled with NEW WINE (newness in the spirit and revival!)
- How do you calculate First Fruits in a non- agricultural society?

MONTHLY FIRSTFRUITS

Whether you are a business person or receive a salary: Divide your income per 28 moon days (the moon cycle or the monthly cycle is 28 days!). The best time to give it is during the Rosh Chodesh (New Moon- see Jewish calendar or site the moon!) or at the start of every month!

RANDOM FIRST FRUITS

Those are special blessings that occur once in a while. For example when I received the FIRST check in my life with royalties for one of my songs, it was a First- Fruits so I gave it all to Yah (God). When you start a new job, your FIRST pay check or a new business your FIRST revenue etc. When I print a new book that I have never printed before normally the first box or the first book I give away to Ministers as First Fruits. As you are sensitive to the Holy Spirit Yah will show you what are these special occasions!

SACRIFICIAL FIRST FRUITS

This is when Elohim requires the BEST or ALL that you have. This particular First Fruit is the MOST powerful kind of giving for it provokes a "cosmic" response from Heaven that can change the course of history. It is called A POTENT SEED! It engages the Almighty in such a way that the benefits of these particular First Fruits can be reaped for many generations to come and forever! Isaac was the First Fruits of Abraham from Sarah, his wife! Elohim required this extravagant First Fruit and when Abraham speedily obeyed him, it engaged the Almighty in releasing ALL His blessing unto Abraham and ALL His generations and to send us Elohim's own Son to save us all! **Think about it the next time that He requires from you the BEST or ALL that you have!**



