

Parasha 22: VaYak'hel (He Assembled)

Shemot/Exodus 35:1: – 38:20

*All Scripture References from The Orthodox Jewish Bible- Referred to as OJB- unless otherwise noted

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As we begin our study, let me make a clarification on our Torah parasha for this week. As most are aware, on the Hebrew calendar, which is based on 'lunar/moon cycles', rather than 'solar/sun cycles', you have what is known as 'leap years and regular years'. It is designed to keep the Torah calendar in 'rhythm' with the Hebrew year. In 'Hebrew Leap Years', a number of 'parashot/portions' are doubled. However, there are also 'four sets of parashot/portions' that are also doubled in 'regular years'. This year is the Hebrew year 5781 ****[on the Gregorian calendar it is 2021]**, a 'regular year'. Therefore, our Torah reading for this week is doubled. ****(Click [here](#) to read more on this)** The meaning of this week's parasha is 'He Assembled'. It is about the gathering of the congregation of the Children of Yisrael for:

- The bringing of the needed offerings for the building and finishing of the Mishkan/Tabernacle, and...
- Those who would be doing the work, which included both those 'skilled in wisdom' through YHWH's HaRuach HaKodesh/The Spirit of His Holiness, as well as those who were 'general laborers'.

****[[Click For Special End Note On 'Kindling Fire On Shabbat'](#)]**

We have just come through the worst failure of these Yisraelites to date, 'the sin of the 'Golden Calf'. There seems to be a real air of 'genuine teshuvah/repentance' that is permeating the camp. When 'teshuvah/repentance' has done its work, there is a 'sense' within the heart of joy and readiness to be about YHWH's business. You get this very 'sense' as our parasha opens, especially in 'light of the spirit' in which the Yisraelites brought their offerings.

The Shabbat Continued

"And Moshe assembled kol Adat Bnei Yisroel [all the assembly of the Children of Yisrael], and said unto them, These are the Devarim [Words] which Hashem [YHWH] hath commanded, that ye should do them.

Sheshet yamim [Six days] shall work be done, but on the Yom HaShevi'i [seventh day] shall be to you [plural] Kodesh Shabbos Shabbaton [a Holy Shabbat of Complete Rest] to Hashem [YHWH]; whosoever doeth work therein shall be put to death.

Ye shall kindle no eish [fire] throughout your habitations upon Yom HaShabbos [The Day of Shabbat]." (Shemot/Exodus 35:1-3 OJB- definitions mine)

At the outset of our parasha, we find that YHWH is once again reintroducing the subject of His 'Shabbat'. We aren't going to take an in-depth look into this subject here, but only to make a pertinent observation.

The 'Shabbat' has already been introduced to YHWH's fledgling nation in previous parashot/parashas. Let us remember, that during their captivity and slavery in Mitzrayim/Egypt, the 'Shabbat' was something that had fallen into disuse. Now, YHWH is affecting their deliverance and reconstituting them as a nation. One established upon His Torah. He is working to 'renew them' to their 'Hebraic heritage'. The 'Shabbat is a governing principle' of YHWH's Torah. Am Yisrael 'must consistently' be brought back to understand this. The importance of 'celebrating the Shabbat' must not be minimized. It is a 'sign' ****[the wedding ring]** and one that 'sets Yisrael apart' from all other nations. (Shemot/Exodus 31:13; 17) It shows that their hope and trust in 'seeing all their needs supplied', **DOES NOT** rest upon their efforts alone. That day of 'complete ceasing' (the literal meaning of the Hebrew word 'Shabbatot') shows, that Yisrael purposefully 'stop their own efforts to produce' out of loving obedience to their Creator. YHWH will see to it that **ALL THEIR NEEDS** will be met as they honor Him above all.

The reason the 'Shabbat' is again being spoken of at this particular point is for YHWH's purpose of 'added emphasis'. Even in the face of the 'holiness of the Mishkan/Tabernacle' the very 'dwelling place' of YHWH on earth, **NOTHING** must cause the 'veracity of the Shabbat' to be diminished. Even in such 'holy things', **NOTHING** is 'more holy' than the 'day' that YHWH 'gave to His people' as a 'sign' of their love and commitment to Him. The 'Mishkan/Tabernacle' is **NOT** to be a 'monument to man's efforts' to impress His Creator. It's not about 'man's effort, his sacrifice, his cunning and craftwork'. It is about his following the 'tavnit/pattern' provided by the Almighty. If they build it 'according to the tavnit/pattern', by the 'wisdom He provides' and their 'utter trust in His instructions', then the 'crowning achievement' is **NOT** in the 'magnificence of the structure'. It is in that He comes, as He promised, and His 'Sh'khinyah/ Manifest Presence' is seen and **DWELLS AMONG YISRAEL!** The 'Shabbat' is 'testimony' to that... **MAN STOPS!** Everything halts in order to **GIVE GLORY** to the One who has delivered them and is calling them to His Land. YHWH 'purposefully places the Shabbat' in our parasha to cause Yisrael (The Bride) **TO REMEMBER WHOSE** they are and **WHY** they are to 'lovingly observe' this 'set apart day' to Him.

The People Respond With Overwhelming Enthusiasm

Am Yisrael departs and begins the 'process of preparation' for the 'building of the Mishkan/Tabernacle'. I would like to point out a couple of important points within this section.

- 1.) First, we have the 'two young men' from our earlier parasha being brought back into view. There is Betzal'el from Yehudah/Judah (The future 'southern house') and Oholiab from Dan. (The future 'northern house' of Yisrael- the 'house of Yosef-Ephraim') So again, we see the 'Whole House of Yisrael' at work.
- 2.) Second, along with these two young men, there were others who were 'skilled in wisdom'. They were given the 'anointing' of YHWH's HaRuach HaKodesh/The Spirit Of His Holiness. The point being these 'skilled men' were those in whom an 'endowment of the Almighty' was enabling them to 'carry out the skilled work' required. These were **NOT** 'skilled persons trained for years' to become 'learned craftsman'. Up until a few weeks earlier, these persons had been slaves, makers of brick! Betzal'el was by most calculations only about 13 years old! **AGAIN, IT'S NOT ABOUT WHAT ANY ONE PERSON COULD BRING TO THE TABLE. IT WAS ABOUT WHAT YHWH HAD DONE AND WAS DOING IN EACH OF THESE WORKERS. IT WAS ALL ABOUT YHWH's GLORY!**

YHWH *'imparted the wisdom'* for the work to those He had *'chosen'* for that purpose. Others were *'endowed with wisdom'* from YHWH's HaRuach HaKodesh/Spirit of His Holiness to help these young men in the *'artistic crafting'*. The *'whole camp of Yisrael'* was alive with the buzz of joy in accomplishing the work at hand. Am Yisrael had just come through the terrible failure with the *'sin of the Golden Calf'*. The judgment was swift and severe, but the result is becoming clear. The shalom/peace that comes when the *'discipline of YHWH'* reaches its desired end... **THE PEACEABLE FRUIT OF RIGHTEOUSNESS** was apparent. (**Ivrim/Hebrews 12:11**)

This can be seen so clearly in the result of the hearts of those in Am Yisrael who were being moved to bring the *'terumah/elevation offerings'* of needed supplies and materials. Such willingness of heart. Such desire to give all they could. So much so that we find the following *'description and ensuing instruction'* being given by Moshe,

"And they spoke unto Moshe, saying, HaAm [The People] bring much more than enough for the Avodah [Service] of the work, which Hashem [YHWH] commanded to do.

And Moshe gave commandment, and they caused it to be proclaimed throughout the machaneh [camp], saying, Let neither ish [man] nor isha [woman] make any more work for the terumat HaKodesh [elevation offerings for the Holy Place]. So HaAm [The People] were restrained from bringing.

For the work had been sufficient for all the work to do it v'hoter [and more than enough]." (Shemot/Exodus 36:5-7 OJB- definitions mine)

What a problem to have! The people are so full of *'kavanah/passionate intent'* that they *'have to be restrained'* from giving anything else! This is what happens when people's hearts are in the right place as YHWH moves by His HaRuach HaKodesh/The Spirit of His Holiness. There will not only be enough... **THERE WILL BE MORE THAN ENOUGH!**

The Significance of The Furnishings Of The Mishkan/Tabernacle

We will now begin to consider the *'furnishings'* of the *'Mishkan/Tabernacle'* that are provided for us here in our parasha. The *'Mishkan/Tabernacle'* is a *'prophetic parable'* of our redemption. All of the *'furnishings'* point to something more than just the *'physical'*. We are not going to go as in-depth into this as is possible in this commentary. However, we will see that there is much truth and pictures of *'spiritual insight in these furnishings'*. Hopefully, as we touch on the *'furnishings'*, it will provoke you to explore these things further on your own. Our YHWH is great, and His ways are truly unfathomable! Yet, He gives us what we need each step of the way. It will take eternity to take it all in.

The Curtains

"And kol chacham lev [all the hearts with wisdom] among them that wrought the work of the Mishkan [Tabernacle] made ten curtains of fine linen, twisted with turquoise, and purple, and scarlet wool; with keruvim [cherubs] in a woven artistic design made he [Betzal'el] them. The length of each curtain was twenty and eight cubits, and the width of each curtain four cubits; the curtains were all of the one size.

And he joined five curtains one unto another; and the other five curtains he joined one unto another.

And he made loops of turquoise wool on the edge of one curtain at the end of the first set; likewise, he made them along the edge of the end curtains of the second set. Fifty loops made he in one curtain, and fifty loops made he in the end curtain in the second set; the loops were to be opposite one another. And he made fifty hooks of zahav [gold], and joined the curtains one unto another with the hooks; so it became Mishkan Echad [One Tabernacle].” (Shemot/Exodus 36:8-13 OJB-definitions mine)

Our first furnishing is the ‘curtains’. We are told that there are 10. They are joined ‘five curtains’ one to another and the ‘five other curtains’ joined the same. The ‘curtains’ are made of ‘fine linen’, twisted and in three colors. Their length was 28 cubits by 4 cubits wide. There was an ‘artistic design’ of keruvim/cherubs embroidered into them. It is very important that we recognize that all the curtains were of **ONE SIZE**.

The curtains were hung by ‘50 turquoise/blue loops’ attached to the edge of the curtains. There were ‘50 golden hooks’ that held the curtains in place. The most prominent factor in all of this is, the last words of the passage... The ‘Mishkan/Tabernacle’ became **ECHAD OR ONE UNIT!**

The ‘curtains’ were ‘10 altogether’... 5 by 5. ‘Five’ is the ‘number’ of the ‘Torah’ and also of ‘grace’. Yochanon/John in his Besorah/Gospel tells us that ‘the Torah came through Moshe... grace and truth came through Yeshua HaMashiach’. (**Yochanon/John 1:17**) These ‘two concepts’ **ARE NOT** ‘two separate realities’ as we have been taught by the ‘theology of Christendom’. They are **TWO SIDES OF THE SAME COIN** in YHWH’s economy. Just as it is in most earthly monetary systems, both sides of the coin must be intact in order to be considered of legal value. So, it takes both ‘Torah’ joined together by ‘grace and truth’ in order for us to walk in a manner pleasing to YHWH.

The ‘curtains’ were made of ‘fine linen’. Linen is a ‘picture of righteousness’. The ‘three colors’: ‘turquoise/blue’- depicts ‘heaven’; YHWH’s ‘throne’; and ‘the Mashiach’. The ‘purple’ shows forth the ‘royalty’ of our ‘M’lekh Mashiach/King Messiah’. The ‘scarlet’ is our ‘redemption’, purchased by the ‘precious blood’ of YHWH’s own Son. The ‘length of the curtains’ was 28 cubits, which is a product of 7 x 4. ‘Seven is perfection’ and 4 is the ‘number of the Mashiach’. Again, our ‘righteousness’ **IN HIM** is the ‘product’ of His ‘perfect/sinless humanity’. The ‘keruvim/cherubs’ or the ‘living creatures’ are depicted as guarding the throne in heaven. (**Hitgalut/Revelation 4:7-8; Yechezk’el/Ezekiel 1:10**) The ‘keruvim/cherubs’ are embroidered on the ‘linen curtains’ which are seen only in the ‘Kadosh Kadoshim/Most Holy Place’. That’s because, the ‘inner most chamber is a mirror of the Throne Room in the Shomayim/Heavens’.

The ‘turquoise/blue loops’ are a picture of ‘Mashiach Yeshua’. The ‘loop’ is a picture of His ‘eternal existence’ as the ‘Word of YHWH’ who He chose to be ‘brought forth’ ****[not a creation event – a transition event]** ‘first’ in the ‘eternals- eternity past’ (**Michoh/Micah 5:2**), from the ‘bosom/within Abba YHWH’s ‘Eternal Being’ (**Yochanon/John 1:18**). He was then, ‘brought forth a second time’ through the ‘womb of Miriam/Mary’ as our ‘manifestation of YHWH in human flesh... our Kinsman Redeemer’. (**Yochanon/John 1:14**) These ‘blue loops’ were attached to ‘50 golden hooks’ upon which the ‘curtains’ were hung. Interesting, the word for ‘hook’ in Hebrew is ‘keres’. Again a ‘picture’ of our blessed ‘Mashiach Yeshua’. The ‘gold’ is a ‘symbol’ of His **ECHAD/ONE BEING** as a ‘unit of plurality of divinity’. YHWH’s ‘three-fold holiness’. ****[In Hebrew: Kedushah Meshuleshet - This is not the same as the erroneous ‘Trinity doctrine’ taught by the church of Christendom- three gods in one- which is a violation of Torah]****

The word 'keres/hooks', comes from a root word, 'karas meaning... to bend or stoop down'. Which is the picture of what Mashiach did in order to 'take on human form'. (**Philippians 2:7**) The 'gold' testifies that He **DID NOT** cease being 'YHWH The Word', only that He 'changed His 'mode of existence', **NOT HIS ESSENCE!** (**Malachi/Malachi 3:6**) The 'golden hooks' hold the 'linen curtains' in place, showing YHWH's **PLURALITY OF DIVINITY** in His 'manifestation' as **THE SON**, Yeshua HaMashiach. The 'golden hooks' (**His divinity**) 'supports His righteousness'. This caused the 'Mishkan/Tabernacle' to reflect the **ONENESS** of the Creator. It also signifies the 'true heavenly Mishkan/Tabernacle' of which the 'earthly one is only a representation'.

“And he made curtains of goat hair for the Ohel [Tent] over the Mishkan [Tabernacle]; eleven curtains he made them.

The length of one curtain was thirty cubits, and four cubits was the width of one curtain; the eleven curtains were of the one size.

And he joined five curtains into a set, and six curtains into a set.

And he made fifty loops upon the uttermost edge of the curtain at the end of the set, and fifty loops made he upon the edge of the curtain of the other set.

And he made fifty hooks of nechoshet [bronze] to attach the Ohel [Tent] together, that it might be ECHAD (ONE).” (Shemot/Exodus 36:14-18 OJB- definitions/emphasis mine)

Now, over the 'linen curtains' were hung 'curtains of goat hair'. Please note, that it is not 'goat skin but goat hair'. Why is this important? Because the 'hair' is that which 'separates the skin' from the 'outside elements'. The common color of goat hair used for these purposes was 'black or of a dark variety'. One of the other 'common uses of this type of material' was in the making of 'sackcloth'. This speaks of 'sorrow and mourning'. The 'darkness symbolizes sin' and the fact that Mashiach Yeshua came to **BEAR OUR SINS** ****[not BECOME sin as the 'theology of Christendom' erroneously teaches]** as the 'Man of Sorrows'. (**Yeshayahu/Isaiah 53:3**) Yet, His 'flesh' was only in the **LIKENESS OF SINFUL FLESH**. (**Romans 8:3**) Mashiach Yeshua had **NO SIN**. The 'incorruptible human skin' of our blessed Master acted as a 'separator' between His 'inner glorious nature', as **YHWH THE WORD**, and the 'sinful contamination of the fallen world' He walked in.

There were 'eleven of these curtains', and like the linen ones, they are 'divided into two groups'. There was 'one group of six' and the other 'group of five'. The 'length of the curtains' was 30 cubits by 4 cubits. The 'number 6' is the 'number of man'. 'Five' again is either 'Torah or grace'. It could also be a 'composite of both'. Torah reveals the 'sinfulness in man and grace is YHWH's answer for it'. Again 'four is the number of Mashiach'. Thirty is how old Master Yeshua was when He began His ministry. It is important again to see that these curtains too are of **ONE SIZE**.

The 'curtains' were joined in sets of 'five and then six'. Again, there are 'fifty loops' (**presumably of the turquoise/blue color**) placed upon the 'edge of both sets' by which they were to be 'hung in place'. Only this time, the 'hooks are made of bronze not gold'. Bronze is a 'picture of judgment'. As we stated, the 'goat hair was dark and alluded to the likeness of sinful flesh' which Mashiach **APPEARED TO HAVE BUT... DID NOT!** Thus, the 'goat hair curtain was suspended upon the hooks of bronze', which 'symbolized the judgment' He took on our behalf as 'payment for the all too real sinfulness' our flesh **DID** have! To again prove that this 'likeness of sinful flesh' was **ONLY AN APPEARANCE**. Actual sin causes **FRAGMENTATION**. Instead, this 'goat hair curtain' suspended according to YHWH's pattern, actually causes the 'Ohel/tent of the mishkan/tabernacle'... **TO BE ONE!**

“And he made a Mikhseh (Cover) for the Ohel [Tent] of dyed red ram skin, and a tachash hide Mikhseh [Cover] above that.” (Shemot/Exodus 36:19 OJB- definitions mine)

The third thing mentioned in our parasha is the ‘mikhseh/covering’ placed over these ‘hanging curtains’. These were made of ‘ram skin’. The use of the ‘ram’ of course, immediately points to Avinu/our father Abraham and Yitzchak/Isaac on Mt. Moriah. **(B’resheet/Genesis 22)** YHWH ‘provides the offering’ for Abraham by the ‘ram’ caught in the thicket. The ‘ram’ was used as a ‘trespass or asham/guilt korban/offering’ as one of the ‘five korbanot/offerings’ spoken of in the sefer/book of Wayikra/Leviticus. It was also used as a ‘korban/offering in the ordination of the Levitical/Aaronic priests’. All of the ‘korbanot/offerings’ of the animals point to Mashiach Yeshua as our ‘final Substitute in our eternal redemption’. The ‘red dye’ speaks clearly of ‘redemption’, the ‘sinless blood’ of which our blessed Mashiach Yeshua gave Himself on our behalf.

The ‘final covering’ is that of the ‘tachash hide’. There is some discussion among scholars as to just what kind of animal provided this skin. Some say it was a ‘badger, others a dolphin’, some even say a ‘sheep’. More than likely it was a ‘badger’. YHWH used ‘badger skin’ in His prophetic word to Yehudah/Judah concerning His ‘deliverance and redemption’ of Jewish Yisrael when He found them in the bloodiness of their sin and nakedness in Yechezk’el/Ezekiel 16. Nonetheless, here’s the ‘picture’ that is being provided. By the time this ‘last covering’ is applied, there is nothing really appealing about it. You cannot see the ‘colorful linen curtains and their embroidery’ beneath them. The more exposed this ‘last covering’ becomes to the elements of the desert/wilderness, the more faded and worn will be its appearance. It is a ‘perfect picture of the covering of the flesh’ of our blessed Mashiach Yeshua when He walked among us in His day. The navi/prophet Yeshayahu/Isaiah ‘prophesied’ of Him,

“...he hath NO FORM NOR COMELINESS; and when we shall see him, there is NO BEAUTY that we should desire him.” Yeshayahu/Isaiah 53:2b OJB- emphasis mine)

The Boards And Crossbars

“And he made kerashim (planks) for the Mishkan [Tabernacle] of acacia wood, standing erect.

The length of a keresh (plank) was ten cubits, and the width of a keresh [plank] one cubit and a half.

One keresh had two yadot (projections, tenons), equally distant one from another; thus did he make for all the kerashim [planks] of the Mishkan. [Tabernacle]

And he made kerashim (frames/planks) for the Mishkan [Tabernacle]; twenty kerashim [planks] for the negev (south) side southward;

And arba'im [forty] sockets of kesef [silver] he made under the twenty kerashim [planks]; two sockets under one keresh [plank] for its two tenons,

and two sockets under another keresh [plank] for its two tenons. And for the other side of the Mishkan [Tabernacle], which is toward the north, he made twenty kerashim [planks],

And their arba'im sockets of kesef [silver]; two sockets under one keresh [plank], and two sockets under another keresh [plank].

And for the sides of the Mishkan [Tabernacle] westward he made six kerashim [planks].

And two kerashim [planks] made he for the corners of the Mishkan [Tabernacle] in the back.

And they were doubled at the bottom, and joined together; at the top thereof, there was one ring; thus he did to both of them in both the corners.

And there were eight kerashim [planks]; and their sockets were sixteen sockets of kesef [silver], under every keresh [plank] two sockets.
And he made crossbars of acacia wood; five for the kerashim [planks] of the one side of the Mishkan [Tabernacle], And five crossbars for the kerashim [planks] of the other side of the Mishkan [Tabernacle],
And five crossbars for the kerashim [planks] of the Mishkan [Tabernacle] for the sides westward.
And he made the middle crossbar to extend within the kerashim [planks] from the one end to the other.
And he overlaid the kerashim [planks] with zahav [gold], and made their rings of zahav [gold] to be housing for the crossbars, and overlaid the crossbars with zahav [gold].”
((Shemot/Exodus 36:20-34 OJB- definitions mine))

Next, we will look at the ‘planks or boards’ that were used to close in the Mishkan/Tabernacle. The ‘boards’ were made of ‘wood’. Wood speaks of ‘humanity’. Please notice, these ‘boards were fitted’ causing them to ‘stand erect’. This is a ‘direct allusion to resurrection’. The Hebrew word is ‘techiyah’ and it literally means, ‘to stand up’. This is an ‘inference’ to our Mashiach Yeshua who was ‘raised from the dead’; and to those who have ‘believed upon him’. Those who have ‘believed upon Mashiach Yeshua’ have also had their ‘spirits raised out of the deadness of sins and trespasses’. (**Ephesians 2:1**)

The boards were ‘10 cubits by 1 ½ cubits’. The number ten is ‘one basically multiplied by itself ten times showing infinity or perfection and unity’. The **ONE** is our Mashiach. He is truly **ECHAD/ONE** and there is **NO FRAGMENTATION** in Him. He is **WITHOUT** sin. The ‘half’ is us. Like the ‘half shekel’ we have been studying. It represents our ‘incompleteness’ that can only be ‘made complete in our oneness’ together. **NO ONE IN YISRAEL IS COMPLETE IN HIS OR HER OWN SELF.** The ‘one and a half’ speaks of us ‘in (union with) Mashiach’. The ‘boards’ are **MASHIACH YESHUA**, but they are also **US, IN (union with) HIM**. In this, we remember, the ‘Hebraic idiom’ that causes us to remember all of Yisrael’s ‘interconnectedness’...

Kol Yisrael areivim zeh lazeh...
All Yisrael is responsible for each other

The ‘boards’ were designed with ‘two tenons/projections’ each. Two is the ‘number of witness’. We are called ‘to witness to the ‘redemption’ made ours in Mashiach. The ‘tenons/projections’ were made ‘to fit securely in silver sockets top and bottom’. Silver speaks of ‘redemption’. Mashiach Yeshua ‘secured our redemption’ through His death, burial and resurrection. We are ‘made to stand up’ by our resurrection with Mashiach in His ‘power over death and are secured in that redemption’ by the four tenons/projections on the boards at the top and bottom. ****[Four is the number of ‘Mashiach’. We are secure ‘in Him’]**

It is interesting to see that when referencing the ‘corners in the Mishkan/Tabernacle’, they were ‘reinforced’. A ‘corner’ is a naturally weak place. YHWH knows, in our ‘journey of redemption’ there will be times when we will ‘turn many corners’ These are times when we are ‘being changed’ from ‘faith to faith and from glory to glory’. He has ‘made provision’ for those times. Thus, the ‘reinforcement of the corners’ picture His ‘added strength’. The guarantee **WE WILL MAKE IT THROUGH** to His desired end by ‘looking away unto Him’ in trusting faithfulness! (**Ivrim/Hebrews 12:2**)

Now, these ‘standing boards’, while steadied in the sockets, are still somewhat ‘unstable’ due to their height. Therefore, ‘crossbars’ were made to ‘run at the top and one directly through the middle of the boards’. There was a total of ‘five each for each side’ East and West. Again, ‘five’ here speaks of ‘grace’. It is the ‘grace’ of YHWH that ‘secures our redemption and salvation’, but then there is the ‘one cross bar’ running the ‘entire length of the boards’. This particular ‘cross bar’ is set ‘within the boards’ themselves. This is the ‘Torah’, the Word of YHWH... ‘The Living Torah’, our **MASHIACH YESHUA!** *Gold* speaks of two things.

- 1.) The ‘divinity of YHWH’, our Mighty One
- 2.) It also speaks of the ‘purity’ of His love that He loves us with

The ‘ten crossbars’ (**5 and 5**) overlaid with ‘gold’ running along the top and bottom of the boards, is the **LOVE OF YHWH** He has for us. The ‘middle crossbar overlaid with gold’, which runs directly through the ‘center of the boards’ is our **MASHIACH** who is **IN US - IN UNION** with us. He is the **LIVING TORAH**, and He is **MAKING SURE** that the Torah is **IN OUR HEART** and is **READY TO BE WRITTEN THERE** as we live and move ‘in Him’.

The ‘boards are overlaid with gold’, which speaks of two things...

- 1.) First, the ‘boards are Mashiach’ who is ‘YHWH in the flesh’ in His **PURE AND SINLESS** humanity. The ‘gold’ speaks of the ‘love’ that Abba YHWH, our Mighty One, has for us. He ‘manifested’ Himself ‘in flesh’ and called that ‘manifestation’ His Son! (**Yochanon/John 3:16**) Now, ‘in union’ through Mashiach, we have been ‘reconciled/brought to Shalom/Peace/Completion’ with our Creator. (**11 Cor. 5:19**)
- 2.) Secondly, the ‘boards’ are also us, the ‘kahal [in Hebrew]/assembly/congregation’. The ‘ekklesia/called out ones’ ****[Greek sister word to ‘kahal’]** of Mashiach... YHWH’s ‘chosen nation of Yisrael’. Our ‘humanity is covered’ by the ‘love of YHWH’ and thus, we are ‘hidden in Mashiach’ in **UNION** with ‘YHWH Himself, our Mighty One!’ (**Colossians 3:3**)

The Veil, Pillars And Screen For The Tent Of Meeting

“And he made a Parochet [**Veil**] of turquoise, and purple, and scarlet wool, and twisted fine linen; with keruvim [**cherubs**] made he it of artistic embroidery.
 And he made thereunto four ammudim [**pillars**] of acacia wood, and overlaid them with zahav [**gold**]; their hooks were of zahav [**gold**]; and he cast for them four sockets of kesef [**silver**].
 And he made a Masach [**Screen**] for the petach [**entrance**] of the Ohel [**Tent**] of turquoise, and purple, and scarlet wool, and twisted fine linen, the work of artistic embroidery;
 And the five ammudim [**pillars**] of it with their hooks; and he overlaid their tops and their bands with zahav [**gold**]; but their five sockets were of nechoshet. [**bronze**]” (Shemot/Exodus 36:35-38 **OJB- definitions mine**)

The ‘paraochet/veil’ which hung between the ‘Kodesh/Holy Place and the Kodesh Kodashim/Most Holy Place’ is our next focus. The first thing to notice is, the ‘difference in the order of the material of the veil, its colors and those of the curtains within the Kodesh Kodashim/Holy Place’. Instead of the ‘keruvim/cherubs’ being embroidered on the ‘white linen of the curtains’, they were ‘embroidered on the blue background on the veil’. The ‘rest of the colors’ were used in ‘forming the figures of the keruvim/cherubs’.

There is an importance also to the placing of the *‘keruvim/cherubs on the entrance veil to the Kodesh Kodashim/Most Holy Place’*. It brings us back to the *‘Gan Eden/Garden of Eden’* and the *‘expulsion’* of Adam and Chava/Eve. YHWH set *‘two keruvim/cherubs at the entrance to the Garden with flaming swords’* to keep man out after the fall. The *‘image of the two keruvim/cherubs on the veil’* with the rites established by YHWH for the *‘Kohen HaGadol/High Priest’* on Yom HaKippurim/Day of Atonements shows, that *‘blood is required for reentry’* into YHWH’s *‘full rectification’* from the fall.

The *‘four pillars of acacia wood are different from the five pillars’* that come later. They are *‘overlain with gold’* like the boards. There are the *‘hooks of gold’*, but they are *‘set in sockets of silver again speaking of redemption’*. The *‘five pillars’* are set in *‘five sockets of bronze, speaking of judgment’*. The *‘four pillars’* speak both of *‘Mashiach Yeshua and of us’* like the boards. *‘Four’* is the *‘number of Mashiach’* and it is *‘through Him’* that our *‘redemption’* is purchased and upon which *‘we stand secure in that redemption’*. The *‘four pillars’* may also be a *‘picture of the four Besorot/Gospels of the Messianic Writings’* (**Matthew-Revelation**), through which our *‘redemption and salvation’* are revealed. We too are *‘pictured in those pillars covered with gold’*. It is a *‘picture’* of our being *‘in ****[meaning ‘in union with’]** Mashiach’*. This is why there are *‘five pillars’* (**chesed/grace**) and are *‘set in the silver sockets’* (**redemption**). We also have this word from Hitgalut/Revelation,

“The one who wins the nitzachon (victory) I will make an amud (pillar) in the Beis Hamikdash of Elohai [House of The Sanctuary of my Mighty One] ...” (Hitgalut/Revelation 3:12a OJB- definitions mine)

The scene shifts to the *‘Masach/Screen’* that provides *‘entrance into the Kodesh/Holy Place’* from the outer court. It too is made of *‘fine linen/righteousness’* with the same *‘three colors’* we have seen already. Only the *‘Levitical/Aaronic priests and the Kohen HaGadol/High Priest’* were allowed to enter into the actual *‘second compartment’*. Only the *‘Kohen HaGadol/High Priest’* was allowed to enter the *‘third compartment of the Mishkan/Tabernacle, the Kodesh Kodashim/Most Holy Place’*, and then only on the *‘Mo’ed/Appointed Time of Yom HaKippurim/Day of Atonements’*.

Next, are the *‘five pillars, each crowned with gold and set in sockets of bronze’*. This is a *‘picture’* of our Mashiach Yeshua in His *‘redemptive glory’*. Five again is a *‘picture of grace’*, of which, as we have seen, has come to us through Mashiach Yeshua. (**Yochanon/John 1:17**) Our salvation is a product of YHWH’s grace. (**Ephesians 2:8-9**) It was Mashiach Yeshua’s *‘willing obedience to humble Himself to death on the physical execution stake, which bought our redemption’*. For that obedience, He was *‘crowned with glory’* ****[the picture of the golden crown on top of the pillar]** and is *‘sat down’* ****[showing the ‘work of redemption’ is finished]** at the *‘right hand’* (**strength/dominion**) of YHWH’s throne.

“Fixing our gaze on the Mekhokek (Founder) of our [Orthodox Messianic Jewish] faith, and the One who makes it Shleimut [complete/perfect]—Yehoshua [Yeshua is shortened form in Aramaic], who because of the simcha [joy] set before him, endured HaEtz HaMoshiach [Tree/Stake of The Messiah], disregarding its bushah (shame), and “sat down at the right hand of the throne of G-d” TEHILLIM 110:1). [A ‘Hebrew idiom’ for the King Messiah of YHWH enthroned in the heavens]” (Ivrim/Hebrews 12:2 OJB- definitions mine)

The *‘bronze sockets’* spoken of above, are the *‘sufferings of judgment’* endured by Mashiach Yeshua, which rightfully was our own to suffer. **NO ONE CAN SHARE IN THAT WORK.** Yet,

YHWH, in His *'abundant grace'* manifested a portion of Himself as The Word/Son, the **WORD MADE FLESH**, who *'willingly humbled'* Himself to become *'obedient to that death'* on the terrible *'physical execution stake'* as our *'Go'el/Kinsman Redeemer'*. At the appointed time (**the third day**) **YHWH RAISED OUR MASTER YESHUAH FROM THE DEAD** and *'caused Him'* to **TECHIYAH/STAND UP ALIVE IN THE GRAVE AND SET HIM ON HIGH!** Worthy is the **SEH ELOHIM/LAMB OF OUR MIGHTY ONE** to receive **GLORY AND HONOR** forever. Amein!

The Mishkan/Tabernacle: A Full Revelation Of Redemption And Rectification

Beloved, I am going to stop here at this point in our looking into the *'parable of YHWH's redemptive glory'* as expressed through the *'Mishkan/Tabernacle'*. I trust you have seen and been provoked to *'grasp the glory'* YHWH has enclosed within His *'Mishkan/Tabernacle'* for us. I hope that you will continue to press on ahead and pull out these *'hidden truths'*... **HIDDEN NOT FROM US, BUT FOR US!** The rest of the furnishings discussed in the remaining verses of our Torah parasha are *'full of these wonderful truths'* we have seen thus far. There are even further depths of these things we haven't even touched on yet. But... **THEY ARE THERE... WAITING FOR ALL TO FIND.** May YHWH bless you, as you *'continue to seek Him'* and the glory contained in His Torah. The *'fullness of our redemption and our ultimate rectification'* are awaiting each of us and all Yisrael! Amein!

We say the following blessing as we continue each week's study of Torah...

*Chazak u'Barukh...
Strength and Blessing!*

****Click the link below to listen to the mp3 audio-reading of our parasha**

[Parasha 22: Vayak'hel](#)

****Continue To End Note Below****

Insight Into Shemot/Exodus 35:3

"Ye shall kindle no eish [fire] throughout your habitations upon Yom HaShabbos [Day of the Sabbath]." (Shemot/Exodus 35:3 OJB- definitions)

The above verse is from our Torah parasha for this week. Over time, it has produced some of the saddest mistranslations in all of Scripture. Coupled with this, those mistranslations have also resulted in untold numbers of believers from both Judaism, as well as Christianity, finding themselves in varying degrees of insufferable bondage. From not turning on lights, heaters for warmth during times of cold, to not cooking or heating up food on the weekly Sabbath. All in the desire to be pleasing to YHWH. While all this may seem commendable, we are not called to such *'zealous extremism'* in this effort. Please read over this insight and allow YHWH through His HaRuach HaKodesh/The Spirit of His Holiness to breathe a fresh breath of life over His Torah.

One that will allow His Word to do what all Scripture applied under His anointing is designed to do...

“And you will have da'as of HaEmes (intimate knowledge of the Truth) and HaEmes [the intimate knowledge of The Truth] will give you CHERUT (COVENANT FREEDOM).”
(Yochanon/John 8:32 OJB- definitions mine)

As we begin, we are not going to attempt a full discussion here. Instead, I believe that YHWH would simply have us go directly to some of the major points guided by His HaRuach HaKodesh/The Spirit of His Holiness. The atmosphere among so many is in desperate need of release, balance and liberty only His Truth can affect. I hope to post something more detailed at a future time. May Abba grant grace and mercy as we continue.

First, let me quote the actual Hebrew transliteration of the above verse...

“La tishba’aru esh b’chal moshab techem be’a yom HaShabbat.”

Now, let me quote how it is translated in most instances by various Bible translations...

“Do not kindle a fire in any of your dwellings on the Sabbath day”.

Here is how the literal translation of the Hebrew reads...

“Not you burn fire in all ones being seated (in the assembly) of you on day of the sabbath.”

As you read over the above, I will go ahead and make a few comments. First, as you read through the parasha for this week, you will find that those being addressed were not **INDIVIDUAL** Yisraelites, but the **CONGREGATION** of Yisrael as a whole. This is a **VERY IMPORTANT** distinction, because the way that this verse has been translated and applied causes what should be understood by Yisrael on a ‘community’ level, to become an unintended ‘forced interpretation’ on an ‘individual level’. This is where the trouble begins.

In understanding ‘Hebrew translation’, you must pay attention to the ‘grammatical rules’ that are a part of the ‘process’. The Hebrew word that is translated as ‘kindle’, is ‘tishba’aru’. The root word of ‘tishba’aru’, is the word ‘ba’ar’. It can mean, ‘burn, kindle, destroy, consume’...etc. Another important part of factoring in how this word is used, is that it may also be understood both in the ‘literal’ as well as the ‘figurative sense’. This means, that the ‘fire’ in question maybe one that literally ‘burns, is kindled, destroys, or consumes’. Or, it may be used in the ‘sense of anger or rage that causes feelings, emotions, relationships’... etc., to be injured or destroyed’.

With the above in mind, let’s zero in on what the crux of the issue is. In looking at the ‘literal transliteration’ of our verse, let’s pay close attention to ‘who is being addressed’. It’s **NOT** as we have been led to believe. Please note, in the literal translation of the Hebrew it does not say, the ‘fire being kindled’ is ‘**in any of YOUR dwellings**’. This ‘subtle error’ is what has caused the ensuing ‘thought process to seemingly be of an individual concern’. However, what is being addressed is meant to be understood in a ‘corporate setting’. It’s the ‘community of Yisrael’ as the ‘assembly of YHWH’ **NOT** the ‘individual Yisraelite’s home’. If it was, then the proper Hebrew word to identify the ‘dwelling in question’ would be ‘bateicha’, meaning ‘your house’. Instead, the word used is ‘moshab’, meaning, ‘the assembly’, with the added identification being, ‘the place of sitting’! Sitting is the posture most associated when ‘instruction/teaching’ is being given.

Whether it was a *'calculated effort or an unfortunate mistake'* on the *'rabbinic level'* within Judaism, or by the scribes of the *'church of Christendom'*, the damage has been done. Beloved, Yisrael, in our present Torah portion celebrated the *'weekly Shabbat'* within their *'individual tents'* and within their *'encampments'*. Just as we today celebrate the *'weekly Shabbat'* as both *'individuals'* and as *'families'* in our homes. However, Yisrael also celebrated the *'weekly Shabbat'* within their *'corporate encampments'*. We also do the same in our congregations, synagogues and even in assemblies in homes... etc. What do you suppose was an integral part of their *'corporate'* gathering? Receiving *'instruction'* on the Torah? Maybe from Moshe, as well as the other Levi'im? This is why the word *'moshab'* is used, which has the connotation of *'sitting in the assembly'*. Whether there was a *'literal sitting or not'*, the word is used to *'provide a conscious attitude of respect'* toward what was being experienced... **THE INSTRUCTION IN THE TORAH!** In like manner, part of our *'weekly Shabbat celebrations'* also includes receiving Torah instruction from those anointed to teach. So, what about the **FIRE**? Was it *'literal or figurative'*? **WHAT IF IT WAS BOTH???** Keep an open mind.

Remember our previous Torah parasha/portion *'Terumah'*? What was it about? YHWH gave instruction through Moshe for all of Yisrael who had a *'willing heart'* to bring offerings from among all that they had received from the Mitzrim/Egyptians before their departure to leave for the Land of Promise. They were to *'elevate these contributions by lifting them up'* with their hands to YHWH. Among all that had been given, what was included in their offerings? Items of gold, silver and brass. These were to be used in the fashioning of many items within the Mishkan/Tabernacle, as well as for ornamental purposes on those furnishings. How was the gold, silver and brass going to be incorporated into that process? They would have to be *'smelted down'*, so they could be shaped and formed as needed. How? **BY FIRE!**

This is why in our present Torah parasha/portion, YHWH *'instructs'* Am Yisrael, through Moshe, in an important prohibition. All work ****[Heb. *'m'lachah'*- specific constructive/creative work, demonstrating man's mastery over nature. Pointing toward completion of an end product]** showing man's *'creative prowess'* on building the Mishkan/Tabernacle was to cease. Why? **BECAUSE IT PLACED MAN'S GLORY IN COMPETITION WITH YHWH'S! ON SHABBAT, THE FOCUS IS ONLY TO BE UPON YHWH'S GLORY!**

Therefore, the prohibition of the use of *'fire within the corporate camp'* of Am Yisrael had to do with:

- That which pertained to *'constructive/creative work'* in the building of the Mishkan/Tabernacle
- **NOT** to the use of fire within the *'personal beit/home'* of any individual Yisraelite
- Or the use of fire specifically within the *'individual Yisraelites beit/house'* for cooking, heating, providing light... etc. **THIS WAS NOT THE POINT OF YHWH'S INSTRUCTION IN OUR TORAH PARASHA/PORTION THEN OR NOW!**

There is one last point to bring into focus as we end. The understanding of fire in a *'figurative sense'*. Human emotions can be very volatile. We may have personal opinions, ideas, thoughts... etc., that we hold with strong determination. However, Shabbat is **NOT THE TIME TO ARGUE** those ideals. If there is something passionate we may hold to, there is a time when those ideas, opinions and ideals maybe argued. The Hebraic allows for this, **BUT NOT ON SHABBAT!** We may and should set a time when those things maybe shared, challenged, argued for or against.

Sometimes change does not come easy. We must always remember, regardless of whether we are for or against, **LOVE MUST COVER ALL WE DO!**

I remember a number of years ago when in Yisrael, a dear Jewish brother with whom I had become friends, gave this piece of profound advice. It was on the weekly Shabbat and a discussion had begun. There were some strong emotions that began to surface. In the midst of it, this dear brother gave this timely, wise admonition. He smiled and said, *'Don't kindle a fire on Shabbat my brothers'*. Immediately the conviction of YHWH by His HaRuach HaKodesh/The Spirit of His Holiness fell. The emotions settled. There was a time to have this discussion, but not then... **NOT ON SHABBAT!**

I trust that YHWH's wisdom has come through in what has been said. I pray also that the terrible error that has been perpetrated by the enemy to impose *'unsanctioned restrictions'* never intended by YHWH through His Torah, has also been brought to light. May The Mighty One let His Truth prevail, and His Shalom be our portion forever. Amein!