



Parasha: VAYAK'HEL/AND ASSEMBLED

Torah Portion: SHEMOT 35:1-38:20

Tanak: 1 KINGS 7:40-50, 8:8-22, JEREMIAH 31:31-40

Brit Hadasha: 1 CORINTHIANS 12:1-13, 1 PETER 2:4-10

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The course of events that we have recently observed in the lives of the children of Israel is viewed on the backdrop of their revolution against YHVH. Now we see Moses reassembling the entire congregation to instruct them once again of all the things that Adonai had commanded them. However, before these directives were carried out, Moshe reiterated YHVH's commandment about laboring throughout the week opposed to the *Shabbat*/Sabbath. The task of building the Tabernacle was at hand and this crucial clause of YHVH's covenant was repeated. "Do not labor on the Sabbath." After this reaffirmation, it was now time to collect the raw materials and resources from the people. Thus, Moshe requested the *terumah*/heave offering for the resources which were to be used for the construction of the Tabernacle.

Moshe had assembled the entire congregation of the sons of Israel. Notice there was no distinction between the mixed multitude and the tribes of Israel, but all were assembled equally. There would not be a division of the former Egyptian bringing his ornaments for a contribution from a previous Midianite that brought wool for weaving and dying. All of their resources were gathered for YHVH from one collective people, just as one people had been gathered to hear His words and commands.

YHVH did not require one group of people over another group to give their valuables from Egypt. However, all of the sons of Israel were to ponder what YHVH had asked them and according to how their hearts were stirred, they gave accordingly.

Some interesting relationships can be drawn by this narrative. The people were first instructed about Shabbat standards, prior to giving their freewill offerings. Henceforth, the people were instructed by Moshe to bring their personal belongings of value to sacrifice for the creation of the appointed Tabernacle.

Secondly, the people were not just asked to relinquish their possessions immediately, but were released to go back to their dwellings. Even so, they had the Words of YHVH inscribed within their minds and this Word was celebrated within their hearts as they gave liberally. They eagerly gave what they had for the intent and purpose of building a dwelling place for YHVH in their midst.

Furthermore, many of the people who came forward to work under *Bezalel* (meaning in the shadow of El) and *Oholiab* (meaning Father's tent) were considered apprentices. Yet YHVH placed wisdom, knowledge and understanding predominantly within Bezalel and Oholiab to administer the overall process, so that even the Levites would learn precise artistry, craftsmanship required for the Tabernacle and its appointed articles.

YHVH gave the people the command for a *terumah* and the heart of aspiration to offer it. We see that even within the very names of the two men, YHVH provided vision, direction and calling for the people to witness His hand through them. Thus, the children of Israel had been integrated into a labor of love for their communion with YHVH.

The people did not just abscond Moshe's presence, but they came back, morning after morning, bringing their offerings and their own vigor for the building of the *Miskan*/Dwelling Place. This was a continual cycle that would be established prior to the completion of the Tabernacle. This cycle would be the beginning steps of an ongoing procession from our dwelling places to His. This was a herald for us to never come to Him without a heart to serve Him.

We are called to carry on this appointed cycle. We are to bring to YHVH our talents, our offerings and our praises to Him. We are not to forsake the gathering of ourselves in His Name. We are always to remember to keep the Sabbath holy, our first command, then all of these other aspects of worship begin to fall into place.

Shavu Halacha/Weekly Walking:

*YHVH has much need. This statement sounds like an oxymoron because we all know that YHVH, in truth, has no need. Yet, He did not command the stones, wood, fabric and metal to spring up out of the hillside for the craftsmen to gather which can be likened to going to the local hardware warehouse and picking up raw materials at no cost. The people were summoned to give of their substance in preparation for the building of the Tabernacle. Moreover, the people continued to give each morning and the accumulation of their resources resulted with the skillful laborers telling Moshe to stop the people from contributing their materials. Torah even states that the people were restrained from giving more of the *terumah*/heave or contribution offering.*

We can catch glimpses of this scenario when we have major hurricanes or earthquakes in various parts of the world. Many of the nations rally together to bring support to those that have been traumatized. One could wonder if there really is enough in this day and age to rebuild the kind of infrastructure we now demand as a society; however, the contributions do come. Paradoxically, even within the borders of Christianity, generally, there is gross lack and minimal funds to effectively do the work that YHVH's people are called to accomplish.

*The question before us is this. What has YHVH called upon us to establish; what are the commands and requirements to establish it; and, what do we need to contribute for its establishment? Are we giving what we have and what has been requested by YHVH or are we holding back those contributions for some reason? Listen to the Ruach in what He is asking of you for your *terumah* in the coming days, for the purpose of the coming days. These are not just the tithes that we are to set aside, but these are the gifts, the talents, the costly gems, the materials for the construction of the latter day establishment of the Kingdom of Heaven here on earth.*

Day 1

- PARASHA:
EXODUS 35:1-20
- TORAH STUDY
- PRAYER LEAVES

1. After the re-sanctification of the Covenant between YHVH and the sons of Israel, Moshe assembles the entire congregation. He has already reaffirmed the commandments concerning Shabbat, the Feasts, the first fruits of their offspring and ground and so forth. Now, at the onset of commissioning the people to bring offerings for the constructing the Tabernacle, He made a continual declaration concerning Shabbat. Within the parameters of the Tabernacle construction and beyond, how is Shabbat the premise and sign of the Covenant; and, what aspects of Shabbat continues for us to observe today?

2. The commandment not to kindle a fire of any kind in the dwellings of the sons of Israel on Shabbat seems rather inflexible. Moreover, rabbinical interpretation states that if a fire goes out within a dwelling, it cannot be rekindled for any purpose during Shabbat. In the days of the Exodus, the work of the people necessitated the use of fire. Whether one was a “smith” for metalworking, launderer, baker, fabric dyer, or tanner, etc. a fire was the means by which work was accomplished. Additionally, the tradesman’s labor was generally accomplished from among their dwelling places. They did not have the luxury of working at an office building, but had what we would consider today a cottage industry. From this perspective how should we interpret the command of not kindling a fire on Shabbat?

According to Torah, should we not use fire to heat our homes for Shabbat? Does this also mean that we cannot prepare heated meals for Shabbat?

3. In all the questions that we have discussed, we have not talked about the use of wool with the linen for the curtains and the garments. Why would YHVH ask for the use of the scarlet, blue and purple along with the fine linen and gold, integrated up as checkered work and different materials for the Tabernacle and priestly vestments?

What would this symbolize as a mixture in a sacrosanct setting?

4. For the previous parashas the explanations of the patterns and commands concerning the Tabernacle and all of its furniture and priestly garments have been elaborated. It has taken many days to read through these written segments of the various chapters of instructions for Moshe to direct the people. Moreover, the next few chapters are going to be the same type of explanations concerning the assemblage of the Tabernacle. Yet, here in Shemot 35:10-19, there is an interesting variation to the other two accounts of the Tabernacle. It is given to the people in a consolidated version of what was to be done. Given this observation discuss the following:

Compare the premise of these nine verses to the good news being preached in addition to the pattern of approaching YHVH through all the details of the dimensions and components of the Tabernacle.

Discuss the concise version of the Tabernacle's description as a remnant of words that would correlate to the remnant of people in the last day that will seek after YHVH as prescribed in the extended description of the Tabernacle.

Contrast the simplicity and freedom found in Messiah through His Ruach as we surrender of ourselves to YHVH, in comparison to the comprehensive set of laws of Torah and YHVH's expectations from those of us who seek for His Truth to develop a distinctive lifestyle corresponding to our walking in obedience unto Him.

5. As the people departed from Moshe's presence, they were dismissed in order to meditate upon the Moshe's request and to confer with their family members, neighbors and, most importantly, YHVH. What is the superior characteristic to this approach to receiving offerings in contrast to coercion, guilt or manipulation?

Additionally, all aspects of offerings, goods, materials, time and talents were reserved for offerings to be used within the construction process. Describe the value that the people would place upon their gifts when they have had the time to contemplate their contributions and the labor they would do for a project like this.

Sandals Worshipping in Truth

This world's environment makes it conducive to fall short of our faith in YHVH since we live in a world that is so conditioned for immediate gratification. However, the ways of this world does not excuse us to carry out the directives that we receive from Adonai. Many times we must count the cost and contemplate the effects of our obedience to YHVH and understand that we may not realize an instantaneous reward for our giving. In the final analysis our faith in YHVH will reap a great recompense of reward if we do not throw away our confidence.¹

Moshe did not release the people from the request of the terumah, but released them from feeling uneasy, uncertain and guilty about not having an offering right then and there. Moreover, Moshe did not watch the people walk back to their tents and reflect on a lack of provision for the Tabernacle.

Likewise, if we are genuinely called to do a work for YHVH, then He will provide, in due season, the materials and resources to accomplish that work. The delay of the needed provisions for His appointed work does not mean denial. Yet, we must differentiate between our own passions and desires versus the voice of YHVH speaking His will and purpose into our spirits. When YHVH commissions us to do His work of building up His Tabernacle, He makes provision in His timing. Let us not forget that the sons of Israel were inspired to bring the distinctive articles used to build the Dwelling Place of YHVH lest we grow weary in well doing. YHVH places together people and circumstances to provide His desired purposes and plans. All the pieces collectively fit together to result in His plans, purposes and timing.

We must wait upon YHVH and seek His righteousness, and then all of these things will be added unto us!

¹Hebrews 10:34-39

Day 2

- PARASHA:
EXODUS 35:21-36:7
- TORAH STUDY
- PRAYER LEAVES

1. The request of the *terumah* through the release of the people's freewill offerings had to be processed from the mind to the heart. This process is fundamental to the other principles of Torah. Here we see man beginning to walk in obedience through the application of His word. This progression began from the word of YHVH to the mind of man from his mind into his heart, which produced the action of obedience. In fact, it is through this process when information leaves the mind and enters the heart that the resolve of conviction is made evident. Discuss this process in our walk with Messiah through a Torah lifestyle and the conviction of His commandments lived out.

2. As the people began presenting their offerings, one would have observed the varying social classes bringing their gifts. Even if there was no substantial wealth among the sons of Israel while in Egypt, some of the children of Israel would have been mastered by more affluent residents in contrast to being subjugated to the middle or lower class Egyptians. This affected their treatment and the kind of work they were forced to do resulting with the quality of bounty that they received upon request prior to leaving Egypt. Describe the attributes of how some families with jewels, gold, and silver would be perceived by other families that only had woven works or bronze pieces. Would this have been something to take into consideration by Moshe, YHVH or other families?

The act of bringing the *terumah*/heave offering was not compulsory, but was to be given from the heart. Likewise, when the apostles gathered together in the records of Acts, we see how many sold what they had and brought their money to share with others so that the community's needs of food and clothing, etc were provided. Contrast the two different situations of the *terumah* for the Tabernacle construction and the building of the body of Messiah in Acts.

3. Even though YHVH had already called Aaron and His sons to the perpetual Priesthood, the Levites had not yet been chosen as a set apart tribe for the service of the Tabernacle and the Priesthood. In the depiction given us in this reading and in the chapters that follow, all of Israel is helping to build the Tabernacle and had a part in creating the furniture pieces and vestments of the Priests. Discuss how this reflects YHVH's plan as to how we are to approach Him through Yeshua.

Similarly, what does this say about who YHVH rejects and who He accepts as those that minister to Him and those that minister to those that are ministering to Him?

4. YHVH filled Bezalel with His Ruach of wisdom, understanding, and knowledge in all craftsmanship. Compare this indwelling of the Ruach haKadesh with the passage Shaul writes in 1 Corinthians 12 about the varieties of gifts men receive from the same Ruach.

Additionally, discuss the aspect of YHVH Who placed these gifts within Bezalel's heart to teach Oholiab and all of those who desired to learn from the sons of Israel to perform the same work through the same Ruach.

5. The attributes of all men that had a heart and desire to work on the Tabernacle and come under the tutelage of Bezalel and Oholiab is relevant to all of us. There is never one that is the uppermost except YHVH. We all should seek out a mentor, a teacher, or spiritual instructor to disciple us in the living Way of YHVH. This is not only the principles for building the Tabernacle of YHVH, but the body of Messiah and His kingdom. Compare how these aspects are relational. How should we be part of this process?

Those who are acknowledged as spiritual authorities are responsible for these principles, too. What should this look like within the confines of our communities, groups, and theological associations?

6. Bezalel was from the tribe of Judah. As a result of YHVH placing in him His Ruach, and placing the desire and manner to teach others all that YHVH had given him, Bezalel becomes a larger than life illustration of Judah preserving Torah for us all. This also foreshadows the work of Messiah coming through Judah for the potential redemption of all flesh. Discuss these correlations and what they mean to us in Yeshua.

Midrash Point:

We see the relationship that Bezalel had with the people and what that means to us. We should consider Oholiab in the same measure. He was from the tribe of Dan. The word for Dan from Ya'kov was, "Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent in the way, a horned snake in the path that bites the horse's heels, so that his rider falls backward. For Your salvation I wait, O YHVH." In what ways do you see Oholiab's usefulness by YHVH as fulfilling this word for the tribe of Dan?

Day 3

- PARASHA:
EXODUS 36:8-38
- TORAH STUDY
- PRAYER LEAVES

1. All of Israel brought their articles of gold, silver, bronze and jewelry as requested by YHVH. The craftsmen dismantled and rendered these items for reuse. It is not coincidental that those precious metals which were needed for the Tabernacle had already been refined. This process took place when all of these items were previously fashioned for other purposes and adornments. Now we see those costly metals redeemed by fire and used for YHVH's glory. This process foreshadows our redemption and usefulness by YHVH. Discuss how this course of action parallels to us and how it points to us as part of the spiritual Tabernacle not made with hands.

2. Verse 8 says, "All the skillful men....made the Tabernacle with ten curtains;" and, at the end of the same verse, "Bezalel made them." This should point us to the fact that we are but components of the whole with headship governing us and our work/actions. Here, Bezalel is the appointed headship and is ascribed with the gifts to accomplish YHVH's purpose through His Ruach with the vision within him. Likewise, when YHVH looks at us, He must see Yeshua superimposed upon us because we have no righteousness without Yeshua. Compare the symbolism found in verse 8 with our walk in Messiah and how He is recognized with our deeds and we are qualified with His Spirit.

3. The Ezekiel 28:12-19 lamentations over the king of Tyre is a picture of the fall of haSatan. It depicts the workmanship of YHVH in gold settings and sockets that was in the adversary prior to his complete demise. Not only was haSatan a covering cherub, but was a depiction of the Dwelling Place of YHVH which we find listed as characteristics of the Tabernacle. Contrast how YHVH created haSatan to be a type of Tabernacle for Himself to inhabit versus the construction of a physical Tabernacle here in Shemot 36.

4. We have taken the place of haSatan's role in worship and are in Yeshua as He ministers on our behalf as the High Priest to the Father. How do we keep ourselves pure and not give ourselves over to the way of spiritual pride resulting in corruption and wickedness?

5. In conjunction to haSatan depicting a Dwelling Place for YHVH's use prior to his corruption, we are, also, depicted as YHVH's living Tabernacles. Contrast our role as the Tabernacles of YHVH to what Bezalel is seen building for YHVH. What do the boards, curtains, clasps and construction methods represent in our lives?

6. As we are given the description of the wood boards, overlaid with gold, that are used for the Tabernacle we see a notable comparison. The wood harvested, at one time or another would have been trees. Additionally, we know that we are grafted into the Tree of Life and that same Tree of Life existed in the Garden of Eden. What should the use of wooden boards remind us of and how is that applied to the Tabernacle construction as YHVH dwells inside and calls His Priests to enter in order to minister to Him?

7. *Bezalel*, whose name in Hebrew means *in the shadow of Elohim*, is creating the Tabernacle proper which will include the Holy Place and the Holy of Holies. He, in effect, is making a shadow from materials of wool, linen, goat's hair, leathers, wood and metals. Yet, within this shelter the natural light was shut out and darkness was created within the four walls of the most Holy Place and will only be illuminated by YHVH's presence and by the representation of His Ruach through the continual light of the Menorah within the Most Holy of Holies. Discuss how the Tabernacle becomes the shadow and shelter of the Most High and the significance of Bezalel's name as the person YHVH chose to build this structure.

8. The pillars created for the inside of the Tabernacle were 5 for the entry screen and four for the dividing veil of the Holy of Holies. This is a smaller number of pillars than used for the outer courts or the entry gate (60 total pillars, 20 south, 20 north, 10 west, 3 on either side of the eastern/only gate and 4 for the gate). The pillars are likened to men in the Revelation, as rewards to stand forever within the house of YHVH. What is the significance of these numbers and the declining amount of pillars as one arrives closer to the Throne/Mercy Seat of YHVH?

Day 4

- PARASHA:
EXODUS 37:1-16
- TORAH STUDY
- PRAYER LEAVES

*Sandals
Worshipping in Spirit*

YHVH has given to man the helpmate that is a perfect match for that individual. They correspond together when in His Presence in righteousness as a perfect union. This is comparable to the counterpart we have in Yeshua and the way we are to be in relationship and submissiveness to Him.

The Ark of the Testament was created with a beautiful molding all the way around the top of the box. This was done so that the Mercy Seat would set perfectly upon the Ark without slipping, sliding or scuffed out of place. Without the Mercy Seat, the Ark would be just any other beautifully ornate box that could lose its contents due to thievery or erosion. They were made for each other and worked together for the glory of YHVH and to proclaim His goodness, faithfulness and righteousness...

We are made in the image of YHVH. As such, we are to be crowned by His Presence and His Presence only. We are to be conformed to receive His Glory over us. Our rejection of that covering will cause our testimony to perish or be stolen. By accepting His mantel of authority over our lives, we become the walking and breathing Arks of the Covenant with His sealed Presence covering us and protecting His precious contents within our hearts.

We are likened to portable arks that carry the Ruach within us. We are the Tabernacles of the Living Elohim and He resides within our hearts. As such we are able to make comparisons between ourselves and the Ark of Testament. Today's reading concentrates upon the creation of the Ark and Table of Showbread; therefore, our questions will be comparison questions between these furniture pieces and our lives.

1. The custom of using an ossuary may not have been used until centuries later, however, the size and shape of the boxes may not be coincidence. Especially given the admonishment of Yeshua telling the Pharisees that they were white washed sepulchers filled with dead men's bones. Contrast these two items and give examples of how we resemble each. Specifically, why would YHVH use this shape as a vessel for His Covenant icons?

2. Yeshua told the Pharisees that they were white washed sepulchers filled with dead men's bones. Yeshua also taught that the inside of the cup and dish is to be washed, then the outside will also be clean. By overlaying the inside and outside of the Ark with gold, Bezalel created set apart areas for YHVH's use. Draw comparisons based on this.

3. YHVH views rings as adornment, but He also uses them for the purpose of designating between the slave and the bond-servant (one that chooses to remain and serve the Master). With this in mind, we see how the rings were placed on the feet of the Ark so that it will be moved by the Levites with poles. We should have those spiritual rings upon our hands and feet so that we may be moved by the Ruach and not our own flesh. Discuss the use of rings in our lives and what the Ark's rings represent in our journey to YHVH.

Additionally, the way that the rings were used, they had to become one with the Ark, so as not to be easily torn away. Even though we may backslide or rebel after accepting the Covenant, we still have the marks bearing Who we are accountable to and Who we are to be serving. Correlate this aspect of bearing rings by which to be navigated by the Ruach.

4. The use of poles to transport the Ark was mandated by YHVH, as nobody was to ever touch the Ark or the Mercy Seat. The poles were made of acacia wood and overlaid with gold. They were then placed within the rings on the Ark and not taken out from them. We are to worship YHVH in Spirit and in Truth. The poles of the Ark represent these, along with the Torah and the rod of discipline, the Tree of Life and the Tree of the Knowledge of Good and Evil. What other representations do these poles bear? Furthermore, how should we see ourselves, as YHVH's Arks and moving according to His Spirit?

5. Next, Bezalel created the Mercy Seat of pure gold that matched the dimensions of the Ark so that it would fit on top of it as a cover. If the Ark did not have this cover, then anyone or anything could come along and rob its contents or peer inside to make judgment, accusation and diminish the aspect of faith. Similarly, if we do not have YHVH's Ruach hovering over us and inside us, then we are susceptible to every wind of doctrine and for the birds to snatch up all the seed that is sown in our hearts. How does YHVH cover us with His Presence so that this does not happen and how is that analogous to the Mercy Seat?

6. There was not only one, but two cherub that were to cover the glory of YHVH and protect that Presence on top of the Mercy Seat. This is the earthly representation of the Throne of YHVH. In Torah, there must be two witnesses before the death sentence is commuted upon a guilty individual. Sadly, Yeshua was executed for our sake by the false testimony of witnesses. The two cherubs that protect YHVH's Presence remind us that YHVH and His heavenly hosts are witnesses to Him and His actions for His own sacrifice and our judgment. Additionally, we should be zealous to guard what YHVH has placed within us so that others will not steal it and so it will not be trampled under foot or become common. How do the covering cherubs symbolize our roles as YHVH's Priesthood?

7. Give an account as to why the Mercy Seat is the Throne of YHVH and why it is so sacrosanct to YHVH. Also, discuss the aspect of us sitting with Yeshua in heavenly places within the understanding of the Mercy Seat.

8. The Table of Showbread was fashioned next. We realize that man does not live by bread alone, but by every word that proceeds out of the mouth of YHVH. This should give us an understanding as to why Bezalel made the Table right after the Mercy Seat. Conversely, in the roles that we have in giving others the Bread of Life as Yeshua speaks through us and rendering to YHVH the fruit of our lips, we place ourselves on this Table as an ongoing witness of Who YHVH is in our lives. Discuss our function as the Bread placed upon the Table and the aspect of YHVH being the Bread of Life for us to consume weekly.

The Table is seen as a more readily identifiable furniture piece for us to understand. We use tables on a daily basis. YHVH used His Table as an ongoing display of His Word, the Bread from Heaven. How are we to be a Table only consisting of His Words as His continual substance is placed upon us? Describe this in consideration of His yoke upon us that is easy in contrast to the world's yoke which He removes when we accept His Word.

Midrash Point:

In continuance of the construction of the Tabernacle and its furniture pieces, Bezalel obediently made the Table with its dishes, pans, bowls, and jars all of pure gold. 2 Timothy exhorts us to have the seal of YHVH upon us and that the vessels of a house are gold, silver and wood and earthenware. Some of these vessels are for honor and some are used in dishonor. Therefore, we are the earthen vessels spoken of for the purpose of YHVH's use. Discuss how our being used as vessels of honor or dishonor coincides with the dishes, pans, bowls and jars created for the Table of Showbread.

Day 5

- PARASHA:
EXODUS 37:17-29
- TORAH STUDY
- PRAYER LEAVES

1. After fashioning the Table of Showbread and its utensils, Bezalel forms the Menorah/for the illumination of the Holy Place. It is made of pure gold, along with its base, shaft, cups, bulbs and flowers, it is all one piece. The use of gold gives us some insight as to how YHVH spiritually utilizes these items. The Word and Ruach of YHVH are freely given to us when we ask YHVH for His deliverance and enter into Covenant with Him. Yet, it costs us everything. Likewise, the amount of gold used to create this heavy furniture piece was extremely valuable. It stood as a guiding light to remind the Priesthood of the purity and price paid for the Covenant of which they took part. How does the cost of our lives and the purity of what YHVH calls us to remind us of the Menorah standing as sentry in the Holy Place?

2. With the six branches, three from each side, along with the main shaft, there was a total of seven lamps that were lit on top of the Menorah. Each of these had to be constantly maintained by the Priesthood as they were to trim the lights every morning¹ and have it burning continually.² This is reminiscent of the passage when YHVH created the heavens which commenced the cycles of earth and the ongoing epochs of time from evening to morning each day. Many believe we are living in the last days, with the count of almost a complete set of 6 millenniums past and one more to come that will be the thousand years when Messiah will rule and reign here on earth with man. What kind of connection do you see with the Menorah and this viewpoint?

3. Yeshua told us that He is the vine and we are the branches. If we are grafted into Messiah, as He is the first fruit of all living, then we are His branches. The center shaft, therefore, represents Messiah and the other branches represent us abiding in Him. Since the Menorah also represents YHVH's Light of Truth and the Oil of His Ruach, it gives emphasis to our necessity of worshipping the Father in Spirit and in Truth. Join these concepts together and describe our place as the branches of the Menorah and how this relates to worshipping in Spirit and Truth with the Light of the Menorah above us.

Furthermore, we represent the Menorah which is one solid piece of gold and in the same manner the continual flame of YHVH first set upon us then was internally set within each of us. How did YHVH reveal this aspect of Himself to all of mankind? What did the fire mean which appeared above the men's head on the fulfillment of Shavuot?

4. The Menorah was to resemble an almond tree with its branches and blossoms. Additionally, Aaron's rod budded and produced almonds as a sign of rightful authority and the clarity of YHVH's Word. Give account as to why YHVH used the almond tree in these two different objects.

¹Shemot 30:7
²Shemot 27:20

5. Notice that the Menorah is the only furniture piece that is not made of acacia wood and overlaid with gold, but is made of a solid piece of hammered gold. Rather than taking a physical aspect of the eretz/earth by using a tree to make a structure and give integrity, YHVH commands that only gold is to be used. This, of course, comes from the earth as well, but is refined, burned with very hot fire, and purified prior to using. Compare this to the Word of YHVH and His Ruach. How are they reflected in the use of gold only?
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Moreover, as we are one component with Messiah, as the branches of the Menorah are one piece with it, how do we represent the application of pure gold in this world?

6. The Golden Altar has horns but no sacrifices were to be made upon it. We are to spiritually grab hold of the horns of the Altar as we intercede and make supplication for ourselves, those around us and for YHVH/Yeshua and His Torah. We are to press in and take hold of the promises of YHVH and this comes through travail and adversity. This is likened to a sacrifice of any other redeemable animal as prescribed for the Altar of Sacrifice. Discuss how we must take hold of the horns of the Altar of Incense and not let go. How is this to be incense before YHVH?
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7. In the likeness of the Altar of Incense, we are to be a light unto the world and pray for the lost as we lead them into Truth by the unction of the Ruach haKodesh. This is the fulfillment of the great commission—to make *talmudim*/disciples of all nations. In what ways do you see that we are the real characteristic of the Altar of Incense to YHVH and to men in this regard?
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8. Unlike the Ark of the Testament, there are only two rings made for the Golden Altar; and, those rings are not on the feet but are under its molding. There are still two poles made to carry this Altar, however. It would be likened to balancing-scales to be sure that the Altar did not swing wildly or slide down the poles to one side or the other. Discuss our lives in relationship to this type of treatment. How do we lie in the balance in judgment and acceptance in our prayers and lifestyles?
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9. The use of the set apart anointing oil and pure incense was used on this Altar. They were made specifically for this use. Contrast this to our lives and how we are to be unique, set apart, for worship and the glory of the Creator.
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Sandals Worshipping in Truth

The seven branches of the Menorah represent YHVH's Ruach being poured out upon all men. The Ruach is represented with various attributes as seen in Isaiah 11. Each part is distinct, yet works as One.

The Menorah represents man being joined to YHVH in purity, by the testing of fire in the Ruach haKodesh. YHVH has given His angels charge concerning us in all our ways, according to Psalm 91. Likewise, the Revelation of John reveals that YHVH admonishes and exhorts the seven angels of the seven churches. However, the church of Philadelphia is the only one of the seven that does not receive a comparable rebuke. This is the central shaft of Messiah and the Integrity of His Truth in Torah that is made manifest and all the others will realize as Truth being walked out in Him.

All of the branches of the Menorah represent holiness and righteousness. All of the aspects of YHVH's Ruach are in sum pure and true, set apart from the flesh of man. Yet, man has perverted his way and the Way of YHVH. YHVH allows man to work out his salvation with fear and trembling. His Ruach guides us with the continual light of His Presence, Redemption and Truth. We must accept the reprimand of YHVH as the loving-kindness of the Abba/Father who shows us the way of repentance and enables us to walk in the fullness of His Revelation.

Day 6

- PARASHA:
EXODUS 38:1-20
- TORAH STUDY
- PRAYER LEAVES

1. As the Tabernacle's construction neared completion, Bezalel undertook the Altar of Burnt Offering. This altar varied in the construction perimeters from all of the previous Altars. Specifically, the shape was to be a tall four-sided piece, which extended a little taller than the Ark of the Covenant and the Altar of Incense; and, it was to be overlaid with bronze. This Altar was used prior to taking substance into the Holy Place, with exception of new bread and the trimming of the Menorah lights. We can parallel these elements to ourselves in that we are all unique and become useful to YHVH as we are yielded to Him in our daily responsibilities before the Holy Place. Compare the use of the Altar of Burnt Offering to the way in which YHVH uses us on a daily basis.

2. Instead of gold, the Altar of Burnt Offering is overlaid with bronze. In contrast to bronze, gold is represents the sanctified aspects of the Tabernacle. It stands for the purity of YHVH and the purity of man's heart and hands as he ministers to YHVH. Gold symbolizes the refinement in man that has taken place; whereas, bronze represents the refinement that is taking place. It is a picture of judgment that takes place outside of the Holy Place and Holy of Holies. Discuss the use of bronze on the Altar of Burnt Offering for the purpose of judgment, refinement and purification.

3. The use of the bronze grate under the altar, reaching halfway up the altar is very important. In the physical, it holds the wood and fire, as well as, the sacrifice or offering. It gives stability to the furniture piece, and separates what is being consumed from what has been consumed. These, of course, are also spiritual pictures. Torah describes this as a bronze net, using the Hebrew word *resheth* meaning net. *Resheth* also means: a net for catching, a net of judgment, a net of leaders leading people to sin (entrapment) and network. First, discuss how this net represents Yeshua as a suffering Messiah bearing the sin of the world upon Himself as He died for us.

Second, if we are to enter into the sufferings with Messiah, how do we, as the His Body correlate with the network set into the Altar of Burnt Offering?

Lastly, as the grating separates the offering from the consumed offering, a picture comes to mind of the clean and unclean. Which side of this grating do you see that we are depicted? Moreover, how does this interplay with the Ezekiel 44 passage about the sons of Tzadok teaching the people the difference between the holy and the profane, the clean and the unclean?

4. We have discussed the aspect of horns on the Altar of Incense. Once more, horns are used on the Altar of Burnt Offering. They are one unit with the Altar. What do these horns have to do with this Altar and what are their function? Compare the difference between the horns on the Altar of Burnt Offering to the Altar of Incense.

5. This Altar was also given rings and poles to transport it with the Tabernacle. Yet, there would be another use for moving the altar, given that it is said to have been hollow inside of it, they would have been used for removing ash. This shows the continual cycle that YHVH intended for this Altar and the interaction by men at this Altar. Knowing that we are to bring all of the aspects of our lives and lay them down to be consumed at this Altar, what does the removal of ash mean to us? What does this say about YHVH's intended relationship with man through this Altar?

6. The last furniture piece is not fashioned by Bezalel. It is the Laver; and, it was created from the mirrors of the serving women who served at the doorway of the tent of meeting. The laver was used for ritual purification and served as a reminder of how we are to wash with the Water of the Word of YHVH. How did the Laver remind the Priests, and us, of YHVH's Words and Covenant? Moreover, how did the Laver point to Messiah?

7. The use of the serving women's mirrors has significance as well. They had forsaken the vanity of their appearance with the purpose of gazing upon the reflection of YHVH and to serve Him at the doorway of His Dwelling Place. What does the use of their mirrors for a Laver, which held water that reflected as well, represent in seeing Messiah and point to YHVH as the Priest's washed themselves?

8. The last construction process that takes place is the formation of the court through the hangings surrounding the Tabernacle. This is a similar description of the establishment of the actual Tabernacle and its Holy Place and Holy of Holies area. Even though these are two completely different areas, they would have looked similar and had similar functions. Give an account as to why their constructions are similar to book ends to the building process. Moreover, how do these different curtains do the same job at different places?

Sandals Worshipping in Truth

The use of the same type of curtains for the separation of the Holy of Holies and the Holy Place in contrast to their use for creating boundaries of the outer court has deeper implications of how YHVH sanctifies His people by degrees of sanctification.

The varying distances that were partitioned off according to YHVH's established curtains were to prevent defilement while entering His presence, i.e. from the unclean and to protect the unclean people from entering into the realm of Holiness of YHVH's Presence. Anyone who entered into this realm unqualified and uninvited would surely die. Moreover, the further away one would be from the innermost dividing curtains, the further away from YHVH's Presence one would be; and, the more intermingled one would be within the nations of the earth.

The nations of the earth will exist even into the millennial reign of Messiah. They will be commanded to come up to Jerusalem for the Sukkot/Tabernacles otherwise YHVH will withhold rain from their fields. We know from the writings in Zechariah 14 that YHVH will still consider the nations to be significant in His Kingdom. However, the nations will choose to repent and seek the face of the Father and testify of the redemptive acts of Messiah in contrast to the whole House of Israel who will be gathered back to Jerusalem to abide continually in His presence. The dichotomy of peoples in the millennium will be relegated to the proximity of His throne by the holiness of His dividing will. One step outside of the innermost curtains will result in a diminished aspect of YHVH with the person leaving His presence. May we have fewer and fewer curtains and veils in our way as we journey toward the Presence of our King!

Shabbat

- PARASHA:
EXODUS 35:1-38:20
- RESTORATORY—
MIDRASH
- PRAYER LEAVES

The matter of restoration continues through this week's Torah passages and is depicted in the Tabernacle construction. As we have previously discussed, the idea of restoration is a continual pattern that YHVH presents to us as fallen limbs of His Covenant. Since we are unable to uphold our part of His Covenantal statutes and agreements, YHVH has no choice but to uphold His part of the Covenant in the consequences of apostasy.

Most of us have grown up hearing various teachings of grace and mercy. We, also, have enthusiastically received the forgiveness and mercy of the grace of God. Consequently, many church going individuals and the vast majority of the world simply believe there is a God, but have a cock-eyed point of view of grace, a misrepresented interpretation of mercy, and take YHVH's forgiveness for granted—each of these on a daily, if not hourly, basis.

This is not to say that YHVH does not have compassion, mercy or grace upon those that are in Covenant with Him or with the nations that He calls to Himself. Yet, when Moshe interceded on behalf of the sons of Israel this was not a simple request or a quick reprieve. It was a heart wrenching struggle between YHVH and the will man. Moshe was willing for his own name to be blotted from the Book of Life if YHVH refused to go with the people into the land of promise. As YHVH reestablished the Covenant principles, the people agreed anew to accept the yoke of YHVH's standards, instructions and Covenant upon themselves. Moreover, the uncompromised standard that YHVH had established with man was still maintained and punishment would be obligatory to the guilty party.

Yet again from creation in the Garden where man first fell from grace, we perceive the process of restoration was introduced. We would assume that this was the original premise of everything; however, we know that the Serpent subsisted in the Garden as well. He had already fallen from heaven as a covering cherub and concealed himself in YHVH's new creation. YHVH had created a unique place and a unique species that He would cover while, communally, He was enthroned through their worship. His glory covered their nakedness as they worshipped Him. A regeneration of the heavenly aspect of the throne room of YHVH and His heavenly temple was placed here on earth within the Garden of Eden was the passion of YHVH's purpose set in motion. He had purposed mankind to act as His covering entities in lieu of Lucifer's debauchery. The Tree of Life was the heart of all creation where we see the fullness of Yeshua bearing fruit for all future mankind to partake the seed of Life eternal. Likewise, the Tree of the Knowledge of Good and Evil was also within the Garden. It was the forbidden fruit and represented the pride of having all knowledge and wisdom, just as the Serpent assumed he had prior to the fall.

As caretakers, Adam was placed in charge of taking care of YHVH's Garden for Him, to cultivate it and keep it.¹ After this, Eve was taken from Adam's side to be his helpmate in cultivating and keeping the Garden of YHVH. They were caretakers for the entirety of the Garden, including the Tree of Life, which they could eat from, and the Tree of the Knowledge of Good and Evil.

This is no different than our instruction to live in the world but not be of the world. Adam and Eve had to live in the Garden and cultivate the tree from which the fruit they were forbidden to eat. We are to cultivate relationships—discipleship—from the nations around us. In doing so, we are causing the larger, fallen garden of YHVH to produce fruit in the name of Yeshua through Yeshua. He is the one causing the growth, obedience and faith for new shoots to arise from the ash heaps surrounding us; it is Yeshua that is calling each one by name to Himself. We are merely cultivators and are charged to keep His garden or vineyard while He is away.

In YHVH's original creation He was establishing His kingdom on earth as it already existed in Heaven. Our roles were to pick-up the mantel of the covering Cherub, haSatan, where he left off in spiritual pride with the attempt of usurping YHVH's sovereignty. Each day is a gift given to us, if we listen to the voice of the Ruach haKodesh, we can here the Words of Yeshua reminding us that His Kingdom is at hand. It is right before us each day. We have opportunity to arise from sleeping, proclaim the Words that He has taught us as the Covenant binding us to Him, and go forth into His Kingdom as we exhibit the fruit that He bears in us. Our good fruit is not produced from ourselves and does not belong to us, for we are each branches that exist in the Tree of Life for the sake of bearing much fruit for Messiah. Each fruit belongs to Him as first fruits being offered on the Feast of First Fruits and Shavuot, along with what is waved during the dressing of our tents at Sukkot.

Nothing is new under the sun² and all the aspects of YHVH's Covenant are before us to observe and participate in as Covenant members as we partake in the commonwealth of Israel. All aspects of restitution that we perceive as YHVH's mercy and grace in reality is the restoration work of what YHVH placed within Adam and Eve to keep and cultivate for their future generations. Although we might not recognize the furniture pieces beyond the Tree of Life being the Ark of the Testament with Mercy Seat above it, all the pieces of YHVH's Tabernacle were present at the time of creation. The reinstatement of the Tabernacle in a physical form that we attribute now as being the Tabernacle with furniture pieces made for offerings and sacrifices and atonement is for the establishment of ongoing Covenant obligations due to the fall of man and his sin nature. When we think of the Tree of Life we, generally, do not think of a mercy seat because of the purity and lack of sin in the beginning of creation. Nevertheless, one can perceive the manifestation of Heaven on earth. Through the Tabernacle man needed a visual picture of the effects of the initial sin both on earth and in Heaven. Now it required the shedding of innocent blood for the sake of man to come near to the YHVH of the universe.

The restructure and physical recreation of the pieces of the Tabernacle portrays the restoration of YHVH's plan for creation. The earthly tabernacle serves as a copy and shadow of heavenly things which was erected by the directives of Moshe according to the pattern which was shown to him upon the Mountain. His true tabernacle which

¹B'reisheet 2:15

²Eccl. 3:1

³Hebrews 8:1-6

YHVH pitched, not man, foreshadowed through the tabernacle on earth, shows YHVH's standard of holiness, righteousness and how we are to approach Him through our High Priest, Yeshua.³ The likeness of our YHVH covers the tabernacle as a copy and shadow of heavenly things.

Furthermore, the molten calf is the ensuing and ongoing struggle that YHVH names outright in the days of Noach when He states, "I will never again curse the ground on account of man, for the intent of man's heart is evil from his youth; and I will never again destroy every living thing, as I have done." Instead of recreating the world over again with the vegetation and life after the flood, YHVH chooses to recreate His Heaven on earth through man as a dwelling place among His creation.

One could make the argument that man is dead until Life is breathed into him at the point of redemption, when YHVH calls his name and he responds to the Creator. As such, man exists in a physical dimension, but the soul of man is spiritually dead and destined for continual death which is the existence without YHVH, forever. Complete and utter separation from the Creator for all of eternity is the destination of all mankind in the fallen state that he is in until the clarion call.

This is where YHVH's true mercy and grace comes into play. The return to a way to reach His Throne Room is placed before man so that He may see man through the intermediary of a High Priest and subordinate priests making daily sacrifices on behalf of any who would come to the El Shaddai. It is not at a discounted price; however, it is purchased with the price of redemption and guilt/sin offerings for the sake of being seen by YHVH through that sacrifice. It is the picture of being in the presence of YHVH, uncovered from the evil intent of the flesh nature and clothed by the glory of YHVH. Even as Moshe was clothed with glory so that his face shone and the people could not look upon him. His spirit, alive and well in YHVH, was reflecting the Presence of YHVH to the people who were naked in spirit and truth. All of this culminated to give the order of how to approach YHVH in our unholy attire, until we are fully known, not by our standards of knowing Him, but by His standard of knowing us only through Yeshua. Our Messiah's wings have covered us and made our spiritual nakedness fade away so that our clothing is now the Ruach hovering over us and reflecting YHVH's glory back to Him.

The building of the Tabernacle and the furniture pieces is akin to the application of Torah. It was not that long prior to the construction process that Moshe was given the commands and patterns that would govern the construction and creation process. These instructions

were not given for the sole purpose of physical furniture and curtains and veils, which are all shadows of Messiah and how to live in Him, but were also given as the mandate by which all flesh must come to the Father. With every item found at the Tabernacle, we must pass through them to seek His Presence. The outer gate and curtains dividing the masses and the nations of the earth from the place were the unclean was eliminated and community was restored for man, both in the physical aspect of the Nation of Israel and the spiritual divide between YHVH and man. The Altar of Burnt Offering wafting up the soothing aromas of continual sacrifices for the sin of man, the peace of man, the guilt of man, the cleansing of man and the thanksgiving of man. This is the picture of the Suffering Messiah, who represents the Tree of Life, who gave His Life for all humanity. The cost for the restoration of mankind back to communion of the Garden was His Life.

The Laver sitting in front of the doorway that led into the Holy Place gives us the constant reminder that our thoughts and actions are of spiritual consequence. It only takes a few steps to, once again, be out of the place of cleanness in our hearts, souls and minds before YHVH. We must be constantly vigilant to seek Him with all of our beings. As fallen creatures, stripped from the purest aspect of YHVH's creation in the Garden, we must apply the water of Life to our flesh and remember the Word which washes us as we approach a Jealous Elohim that wants all of our attention and affection.

The next set of curtains leaves us utterly alone and transfigured over the dimension of our time and reality. We are once again, stripped and laid bare before YHVH. If we have pure hearts and motives, if our hands and lips are clean, then we will walk, humbly, into the court of Elohim without shame. We are cut off from the former places of our lives and are new creatures having been resurrected in the likeness of our Messiah at the Laver of His resurrection. Once inside, we see the Menorah lighting the Path of Righteousness and showing us, by the power of the Ruach haKodesh, which way to go, how to worship, what to pray and when to act. It radiates from the Lampstands into our minds, anointing us with Power from on High to be His mouthpiece, to be His hands and feet and to live according to His oracles only--to be a form of His righteousness.

The table of showbread represented the Bread from Heaven provided for the priest to eat at the appointed times. This instructs us not to be self absorbed but to partake only when He gives us Rest in Him. Also, this shows the provisional and conditional aspects of the Covenant as shown with the manna that was collected daily. The

double portion was collected on the sixth day so that bread would be eaten on Shabbat. Even as we keep Covenant and realize that we must cease from our labors, our striving, and the reality that this world exists within, YHVH's everlasting and sustaining nourishment is always present for us. Yet, we must not doubt in that provision. It is ever present before the Throne of YHVH and is available if we ask and have faith.

Our prayers, united to the call of Messiah through His Ruach, are now able to be placed at the Golden Altar. These prayers are not only offered in purity at this point, but added to by the angels themselves, whom He has given charge concerning us. As we gaze upon the burning coals, once again, we are reminded that our lips are to be continually consecrated for His use and not our own. His coals touch our lips and separate them for His use, after which, we may only speak what He says or we risk quenching His Ruach and abandon our place with Him while we replace Him with our pride, even as haSatan did at the beginning.

It is here, standing amid the smoke and glowing radiance of YHVH's Throne, that we may find the work of Messiah complete and fulfilled. We, ourselves find that we have become like Esther and await the Scepter of Righteousness to be tilted toward us, granting us favor to approach the wedding chamber of our King. If we dare to speak or linger, we do so knowing that all of our own righteousness is as filthy rags and the only aspect of righteousness found is that of Yeshua.

All of this is done so that we may dine with YHVH while getting a glimpse of the back of His glory. Furthermore, when He sends us out once more, our countenance shines and our spirit rejoices so that all who see us give praise to Elohim. Even here, however, we must be careful not to allow others to confuse our high praises with that of the people coming in singing the praises as they approach the Altar of Burnt Offering and are being separated from the nations of the earth. For now, our praise is set apart and speaks of the Oneness of YHVH and the oneness we have experienced with Him. Our high praises speak of the future times that we will gladly lay everything aside so that we will once again behold Him face to face. This is due to the creation process that has been restored in our lives as a cycle that will be repeated over and over again as we continually seek the Father. Yet, this is only the beginning for those people just arriving at the gate or have lingered in the courts. We must teach and be examples to others in how to enter into YHVH's courts and intercede for them, as priests, that YHVH would call them to Himself. Thus, restoration is our living reality and, with prayer, will become others, as well.

