



Parasha: PEKUDEI/AMOUNTS OF*

Torah Portion: SHEMOT 38:21-40:38

Tanak: .. 1 KINGS 3:15-4:1, ISAIAH 11:2-9, 29:1-16, 50:10-52:11,
JEREMIAH 42:7-17, 43:8-14Brit Hadasha: REVELATION 7:1-17, 21:9-27,
MATT. 6:19-24, LUKE 9:46-48

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*Most years, Pekudei is read as a
double portion with Vayakhel.

Our parasha this week usually is combined with Vayak'hel. Only during leap years, when there are more weeks during that particular year, is this parasha read alone. This is known as a double portion of the Torah. As such, resTorahories is writing a condensed version for studying. This will be the case for other parashot that are double portions, as well, since a single week's studies would be doubled when this occurs.

We are continuing on with the finishing of all of the priestly garments this week, along with the actual erection of the Tabernacle. At the point of completion, the Glory of YHVH is made manifest in the form of the cloud that overtakes the Tent of Meeting.

It is fitting that the name of this week's portion means *amounts of*. It starts with the accounting of the silver and bronze that was used to create various sockets and bands. It continues with the completion of the vestments for Aaron and his sons and goes through the completion of the Tabernacle when YHVH makes it His dwelling place.

While the accounting of silver and bronze and the such is impressive for wondering nomads, it is ironic that Torah describes these metals that are used for holding the Tent of Meeting together. The truth of matter is plain, however. The Ruach haKodesh that manifests Himself in the cloud is what makes the accounting complete. Without His presence, all the gold, silver, bronze, precious jewels and any other material was all for not. The Tabernacle would only be complete when the Breath of YHVH filled it.

Our lives are no different. We are living, breathing tabernacles for the use of YHVH. We amass much

knowledge and intellect along the journey of life. Our wisdom, hopefully, grows as we age, so that we make better decisions based on life's journey and not that knowledge alone. We gather possessions that shimmer and shine and exchange pleasantries upon completion of various stages of growth. Yet, all of this without the presence of the Lifegiver is complete and utter vanity. There is no real value, substance, knowledge or wisdom if there is no place for YHVH to dwell in us.

The aspects of placing the pieces of the Tabernacle are for us to learn how YHVH desires to dwell in us. The placement of the Mercy Seat first is the secret of making YHVH first in our hearts. Surrounding that area that is set apart for Him alone, is the veil so that nobody may steal Him or His Word from us. Further out is the Truth that He feeds us with as the Bread of Life, while the Ruach illuminates the darkness of our heart so that we can see that Truth as it is inscribed on the walls of our heart. The prayers that He leads us in, from the depths of hearts are positioned as our heart gives orders to our body. And we continuously keep that body in check by the ongoing sacrifices of dying to our flesh and serving YHVH with all of our being. We are then cleansed by the continual renewing of our minds and bodies as our Messiah pours over us His living water.

It is only at this point that we are ready to minister to others. The majority of our time should be spent ministering to YHVH; and, as such, He ministers to us and leads us completely and fully. Take this time to all the Ruach to dwell in you so that you may be the living, walking, talking Tabernacle of Elohim!

Shavu Halacha/Weekly Walking:

Hearing YHVH and doing exactly as He says to do is our deepest challenge. Yet, this challenge is the heart of His Covenant. The establishment of the Tabernacle was the outward sign that sons of Israel were willing to listen and obey the voice of Elohim. By implementing all that He said to do, the people acknowledged YHVH's voice and right to tell them how to live, eat, sleep, work and rest. Most of us would say that we have hard enough time trying to hear YHVH's voice, little alone obey it. However, He does speak to us, by voice, by others, by circumstances and any other way that He desires. Not only must we have ears to hear, but we have to have eyes to see and spiritual ears and eyes, as well.

Take time to listen to the Voice of your Creator. He longs to spend time with you, if only you will slow down, clear your time and doubts, your fears and anxiousness long enough to be spoken to. Then, you will have ample opportunity to walk in obedience to what His Ruach says to do. It is not complicated, we make it hard by our standards and our boxes that we have placed YHVH within. Most likely, He is waiting on you to just be so that He may give you marching orders. You are His hands and feet, He needs you to listen and obey.

Days 1-6

- PARASHA:
EXODUS 38:21-40:38
- TORAH STUDY
- PRAYER LEAVES

1. When we make plans for the future, we have great ideas, come up with measurements, materials lists and the cost. If we are really serious about our project, then we begin to make plans and set dates to work on and complete the task at hand. We recruit helpers and may begin to gather the supplies we will need. All of it finally culminates to the point when we begin the job. Either we break ground, cut some wood, or some activity that is the very first act of getting the project underway. Part of walking in integrity is making excellent plans, then following through with excellence in execution. That is where we are in Torah. YHVH gave the plans, they were excellent in deed. It was up to man to carry out those plans to remain faithful to the Covenant while working through the pattern given. Not only did this show that Bezalel was a good steward, but that the people were willing to work for YHVH.

YHVH has asked us to be like Bezalel in the building of His Tabernacle within our hearts. We are to carry out the tasks that are set before us in Torah and we are taught how to carry out those tasks by the Ruach haKodesh. Discuss this comparison and how we are to be like Bezalel in building up a Tabernacle suitable for YHVH's Presence to dwell.

2. The follow through in creating the Tabernacle, furniture and Priestly garments was of incredible importance to YHVH. We know that in Torah if a matter is repeated twice that it is a matter that has been decided on by YHVH and it will happen. Whether the Tabernacle on earth ever took place or not, it was still in existence and was used by Messiah. Moreover, it is a picture of what we are and are becoming for Him as His sanctified dwelling places. Why would it be so important to YHVH to repeat the process in which the Tabernacle and all was created?

3. Moshe is the Yeshua figure for the sons of Israel. Upon completion of the Tabernacle construction, he examined all the work and it had been accomplished just the way that YHVH had commanded. So, Moshe blessed the people. We earnestly seek the blessing of the Messiah in our lives. This blessing is a seal on our lives as we walk out our salvation from day to day. It is the breath of Yah being breathed into us each morning. As faithful servants, we live to hear His words of "Well done, My good and faithful servant." Compare the two blessings from Moshe and from Messiah and describe how they parallel each other.

4. The Tabernacle was erected on the first day of the first month of the second year while the sons of Israel were in the wilderness. This would have been on the day when they new moon was spotted, after the aviv had been sighted so that First Fruits could take place in the first month. It would become the beginning of the new year for the nation of Israel. Why would YHVH choose this time in contrast to any other *hamoedim*/feast date?

5. Moshe doing the first set-up of the Tabernacle, along with arranging the Bread, lighting the candles of the Menorah and burning incense on the Gold Altar. He was acting as the High Priest prior to Aaron; moreover, we see this even more clearly as Moshe used to meet with YHVH at a Tent of Meeting outside of camp. Why would YHVH not use Moshe as the High Priest instead of Aaron?

6. Once again, YHVH repeats in Torah the way in which He wanted Moshe to set-up the Tabernacle, then He repeats it with the action of Moshe setting it up. What is the significance of YHVH repeating this, one right after the other?

7. The precise order of how the furniture was placed and anointed to set apart. It is a clear aspect of how we are to approach YHVH, beginning with at the end of what Moshe did to the Holy of Holies. It bears YHVH's signature of what is closest to Him and what is regarded as outside of His Presence in regard to the Tabernacle and how to approach Him. Discuss how we should approach YHVH in our lifestyles, prayer time, worship time and our community time with other believers. Is the pattern clear in as much as how we are to humble ourselves and how we are to fear Him?

8. Upon completion of the set-up, the glory of YHVH filled the Tabernacle. So much so, in fact, that Moshe could not enter the Tent of Meeting. Find other Torah passages that indicate whether or not Moshe ever entered into the Holy Place again or if verse 40:35 indicates that this was the last time Moshe entered while the cloud was settled on it.

9. The cloud of the Glory of YHVH is we should look for when we know there is a move or transition ahead. To act in our own timing is to leave YHVH behind or to go before Him. How do we see that cloud now? Moreover, how do we stay within that cloud in a lost and dying world?

Sandals Worshipping in Spirit

The anointing of Aaron and his sons is repeated far into the future at the day of Shavuot/Pentacost and farther into our day, as well. We will see how, in future readings, YHVH will tell Aaron and his two remaining sons that the anointing oil was still upon them, and not to defile themselves for the sake of their sons or brothers.

The disciples had the day in the upper room where the Ruach haKodesh came upon them like a might rushing wind and then lighted upon each of them like tongues of fire. That same anointing of YHVH existed back in the days of the Tabernacle and forward into our own time. We each have the ability to be indwelt by the Ruach. That Ruach, that hovered over the surface of the deep, hovered over the Tabernacle when the cloud ascended and stayed there. The people all knew that the cloud represented YHVH's Presence and that they were to follow that cloud wherever He would lead them.

Yeshua's disciples, likewise, knew to wait until the Presence of YHVH came upon them, as living Tabernacles. At that point, they were moved to go and teach and make disciples of all nations. Our times are no different. We must wait for the anointing oil from heaven to come upon us with the same might as in all those times in the past. He is the same YHVH, with the same Ruach. He does not change. We must accept Him in that power so that we will be led into the next movement that He has in store for us and His remnant.

Shabbat

- PARASHA:
EXODUS 38:21-40:38
- RESTORATORY—
MIDRASH
- PRAYER LEAVES

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