



Vayyaqhel

(and assembled)

Shemot [Exodus] 35:1- 38:20

A Shabbat Commandment

Shemot [Exodus] 35:1-3

1 And Moshe assembled all the congregation of the children of Israel, and said to them, “These are the words which YHWH has commanded, that you should do them.

2 ‘Six days shall work be done; but on the seventh day there shall be to you a set-apart day, a Shabbat of complete rest to YHWH; whosoever does any work therein shall be put to death.

3 You shall kindle no fire throughout your habitations upon the Shabbat day.’”

There is a lot of discussion as to what it means in verse three above, when YHWH says that we are not to kindle a fire upon the Shabbat. There are many different types of fire. Does this mean any fire at all: fire for working, or cooking, or heating, or something else? Is there anything in this verse or this context that can help us to have an understanding that is in line with its meaning and its intent?

First, notice that in the subsequent verses, it is dealing with the building of the Mishkan. This would show to us that the Shabbat includes a rest from building religious buildings, as well as secular work. So in the building of the Mishkan, they were to rest and not do any work towards the completion of this most worthy task.

The NTC’s Hebrew and English Dictionary lists the word “moshav,” which is translated in many English versions as “dwellings,” but here most probably should be translated as a “cooperative settlement” or “community.” So this commandment would be saying that the work fire in the community must be put out for the Shabbat rest and not rekindled until Shabbat is over.

So, basically, all those activities which are work-related in the community must stop for Shabbat. Of course, there is the Torah commandment to take care of our animals even on Shabbat, as they are completely dependent upon their owners. But, even this can be minimized. However, it should never be to the harm of the livestock which depend upon us for their sustenance.

What this commandment is not dealing with, is heating our homes and being comfortable (warm). Would we be resting if we were cold? Of course not. What kind of glory and honor is given to our heavenly Father, if our heating fire goes out during the night, and we sit around shivering and miserable? What does this teach our children, whose only thought is, “Why is

Daddy not doing something to make us warm?” How can we teach our children that YHWH loves us, if we sit in the cold and force our children to be miserable? Please consider this passage.

Matityah [Matthew] 12:11-12

11 And He said to them, “What man shall there be of you, that shall have one sheep, and if this fall into a pit on the Shabbat day, will he not lay hold on it, and lift it out?”

12 How much more then is a man of more value than a sheep! Therefore it is lawful to do good on the Shabbat day.”

As important as the Shabbat is, and as carefully as we should guard the Shabbat to keep it a set-apart day, saving a life is the highest mitzvah. This mitzvah is so high, that Yeshua agrees that even saving the life of an animal is so great, that one should do what is necessary, even on the Shabbat. Then Yeshua asks the question: is not a man of much greater value than an animal? The question is somewhat rhetorical, and the answer is obvious from the context, that man is indeed more valuable than the Shabbat, for with His very next action Yeshua healed the man upon the Shabbat.

Now let us consider what it means to save a life. From the context above we know that it is speaking of the physical life of animals and of mankind. However, can we not extend this to the spiritual life? Should we not extend this to the spiritual life of man? It would seem prudent that we do this. Therefore, would it not be the highest of all the mitzvot to help another human to come into the World to Come? To be sure! Can we not see then, that not causing our own children to stumble is a great mitzvah in and of itself?

Let us carefully walk before all men, but especially before our own families, that we gently and lovingly encourage them to have a part in the World to Come.

Take an Offering

Shemot [Exodus] 35:4-9

4 And Moshe spoke to all the congregation of the children of Israel, saying, “This is the thing which YHWH commanded, saying,

5 ‘Take from among you an offering to YHWH; whosoever is of a willing heart, let him bring it, YHWH's offering; gold, and silver, and brass,

6 and blue, and purple, and scarlet, and fine linen, and goats',

7 and rams' skins dyed red, and tachash skins, and acacia wood,

8 and oil for the light, and spices for the anointing oil, and for the sweet incense,

9 and shoham stones, and stones to be set, for the ephod, and for the breastplate.”

YHWH gave the commandment to take up an offering for the building of the Mishkan with its furnishings and for the garments of the Kohanim. It is interesting to note, that YHWH specifies exactly the kinds of things that should be given in this offering.

Please note, that in verse five above, an offering was to be given by those who had a willing heart. YHWH does not want us to force people to give. YHWH does not want us to coerce people to give. YHWH does not want us to trick people into giving. What YHWH wants to see, is

hearts that are so filled with love for Him, that we want to give to support His work, wherever and whatever that may be!

Qorintyah Bet [2nd Corinthians] 9:7

Let each man do according as he has purposed in his heart; not grudgingly, or of necessity; for YHWH loves a cheerful giver.

I cannot imagine being anything but a cheerful giver. Let's face reality here, brethren. It all belongs to Him, anyway. So, of whatever He blesses us with, just asking for a portion in return, why would we be greedy with that? Whatever we give to Him, He turns right around and gives more back to us than we could ever give to Him!

But the problem creeps in, when a person stops giving out of love, and begins to give in order to get. When this becomes a person's motivation, then that person has really missed it. May we guard our hearts carefully and diligently, so that what we are doing is from love for Him only!

The Wise-hearted

Shemot [Exodus] 35:10-19

10 "And let every wise-hearted man among you come, and make all that YHWH has commanded;

11 the tabernacle, its tent, and its covering, its clasps, and its boards, its bars, its pillars, and its sockets;

12 the ark, and the staves thereof, the mercy-seat, and the veil of the screen;

13 the table, and its staves, and all its vessels, and the showbread;

14 the candlestick also for the light, and its vessels, and its lamps, and the oil for the light;

15 and the altar of incense, and its staves, and the anointing oil, and the sweet incense, and the screen for the door, at the door of the tabernacle;

16 the altar of burnt-offering, with its grating of brass, its staves, and all its vessels, the laver and its base;

17 the hangings of the court, the pillars thereof, and their sockets, and the screen for the gate of the court;

18 the pins of the tabernacle, and the pins of the court, and their cords;

19 the finely wrought garments, for ministering in the set-apart place, the set-apart garments for Aharon the priest, and the garments of his sons, to minister in the priest's office."

Please note, that in Shemot 35:10 above, YHWH calls for all who are wise-hearted to come and build all which YHWH has commanded to be built. As we keep this in mind, let us relate the following passage of Scripture with the above paragraph.

Qorintyah Aleph [1st Corinthians] 3:10

According to the grace of YHWH which was given to me, as a wise master builder I laid a foundation; and another builds upon. But let each man take heed how he builds upon it.

YHWH once again called forth wise-hearted men to come and build all that He had commanded to be built. This is what the shaliachim (apostles) set out to do: was to build what Yeshua had

called them to build. But what was it that He had called them to build? Was it a church? Was it something different than what YHWH had called the wise-hearted of old to build?

Qorintyah Aleph [1st Corinthians] 3:16

Do you not know that you are a temple of YHWH, and that the Spirit of YHWH dwells in you?

All His talmidim together are the Temple of YHWH.

Ephesians 2:19-22

19 So then you are no longer strangers and sojourners, but you are fellow-citizens with the set-apart ones, and of the household of YHWH,

20 being built upon the foundation of the apostles and prophets, Mashiach Yeshua Himself being the chief corner stone;

21 in whom each several building, fitly framed together, grows into a set-apart temple in YHWH;

22 in whom you also are build together for a habitation of YHWH in the Spirit.

Shaul states in his letter to the talmidim at Qorintyah, that he was working as a wise master builder in constructing the Temple of YHWH. He elaborates a bit more on this concept in his letter to the talmidim at Ephesus. Here, he teaches us that we are all a part of the set-apart habitation of YHWH's Spirit. We as a whole are the Temple of YHWH, a place for His Spirit to dwell.

Notice also in verse 19, that we are no longer strangers and aliens. Rather, we are now fellow citizens with the rest of Israel! We do not replace Israel; we expand it!

Each piece of YHWH's Temple is being precisely fitted together according to His will.

Today, YHWH is once again calling forth the wise-hearted to build all that YHWH has called us to build. Some of His wise-hearted are called to build (train) prayer warriors, which may easily be related to the sweet smelling aroma of the incense, as the prayers of the set-apart ones ascend before His throne as a sweet smelling aroma. Others are called to give light to the true meaning of His Written Word as the menorah was made to give light in the sanctuary of the Most High!

Each wise-hearted master builder today is serving the function that He has called him to serve in. Let us be careful to allow YHWH to work in each person's life as He sees fit, recognizing that we are not all called to be an eye or an ear.

Stirred Up

Shemot [Exodus] 35:20-29

20 And all the congregation of the children of Israel departed from the presence of Moshe.

21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and brought YHWH's offering, for the work of the tent of meeting, and for all the service thereof, and for the set-apart garments.

22 And they came, both men and women, as many as were willing-hearted, and brought brooches, and ear-rings, and signet-rings, and armlets, all articles of gold; even every man that offered an offering of gold to YHWH.

23 And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' and rams' skins dyed red, and tachash skins, brought them.

24 Every one that did offer an offering of silver and brass brought YHWH's offering; and every man, with whom was found acacia wood for any work of the service, brought it.

25 And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, the blue, and the purple, the scarlet, and fine linen.

26 And all the women whose heart stirred them up in wisdom spun the goat hair.

27 And the rulers brought the shoham stones, and the stones to be set, for the ephod, and for the breastplate;

28 and the spice, and the oil; for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a freewill-offering to YHWH; every man and woman, whose heart made them willing to bring for all the work, which YHWH had commanded to be made by Moshe.

I find it quite interesting, that in these days of restoration, YHWH is doing much the same thing today. As it says in verse 21 above, everyone whose heart was stirred up and who was willing, gave to the building of the Mishkan. Likewise, today once again, YHWH is stirring up His people and they are coming forward with a willing heart to build His Mishkan, particularly the spiritual one.

Yeshayah [Isaiah] 11:12

And he will set up an ensign for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Notice that YHWH raises His banner among all the nations of the world to call forth the outcasts of Israel and to gather the dispersed of Yehudah (Judah). Israel is referred to as outcasts, because when he was taken into captivity, he never repented and never returned en masse back to the land. But in these last days, YHWH will raise the banner to call forth not only the outcasts of Israel, but also the dispersed of Yehudah from the four corners of the earth.

Matithyah [Matthew] 24:31

“And He shall send forth His messengers with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.”

Yeshua refers to this same concept in the above verse. Traditionally, Christianity has taught that it was His “angels” that did the gathering. However, the Hebrew word “malakim” and the Greek word “angelous” can mean either a spiritual messenger or a human messenger. In fact, in the majority of places in both the Tanak and the Brit, this word should actually be understood as a human messenger. There are times in which it could rightly be understood as a spiritual being. So the question before us is this: which does Yeshua mean here? Please consider this next passage.

Yeshayah [Isaiah] 49:22

“Thus says Adonai YHWH, ‘Behold, I will lift up My hand to the nations, and set up My ensign to the Gentiles; and they shall bring your sons in their bosom, and your daughters shall be carried upon their shoulders.’”

Notice that it is the very same concept once again, as is being spoken of in Yeshayah 11:12. However, here we are given some additional information as to who will be bringing the outcasts of Israel and the dispersed of Yehudah. It will be the “Gentiles.” Actually, it will be the descendants of the outcasts of Israel, who have lost their identity as Israelites, and have been awakened to this truth, and are returning to YHWH and His Torah. And as they return, they teach their sons and daughters their true identity; and that they are the sons and daughters of Israel spoken of here. As these return back to the land they will also bring with them the dispersed of Yehudah.

As we read through this portion, what we will find, is that every single person of this new Nation contributed something to the furnishings of the Mishkan and for the garments of the Kohenim. Please note the following passages.

Shemot 35:20-29

20 Then all the congregation of the sons of Yisrael departed from Moshe’s presence.

21 Everyone whose heart stirred him and everyone whose spirit moved him came and brought YHWH’s contribution for the work of the tent of meeting and for all its service and for the holy garments.

22 Then all whose hearts moved them, both men and women, came and brought brooches and earrings and signet rings and bracelets, all articles of gold; so did every man who presented an offering of gold to YHWH.

23 Every man, who had in his possession blue and purple and scarlet material and fine linen and goats’ hair and rams’ skins dyed red and tachash skins, brought them.

24 Everyone who could make a contribution of silver and bronze brought YHWH’s contribution; and every man who had in his possession acacia wood for any work of the service brought it.

25 All the skilled women spun with their hands, and brought what they had spun, in blue and purple and scarlet material and in fine linen.

26 All the women whose heart stirred with a skill spun the goats’ hair.

27 The rulers brought the shoham stones and the stones for setting for the ephod and for the breastpiece;

28 and the spice and the oil for the light and for the anointing oil and for the fragrant incense.

29 The Yisraelis, all the men and women, whose heart moved them to bring material for all the work, which YHWH had commanded through Moshe to be done, brought a freewill offering to YHWH.

It is significant, that in this paragraph, it is recorded for our instruction that everyone, every man, every woman, the leaders, all whose hearts moved them to bring a contribution, did so. No one was left out.

It is interesting to note that the leaders gave only the stones, the spices, and the oil. It is taught in Judaism, that the rulers sat back and had the thought that they would allow the people to give until they didn't want to give anymore, and then the leaders would step in and make up the difference. The leaders were thinking that the people would not give all that much.

However, the people gave beyond the expectations of the leaders. HalleluYah! The leaders of Yisrael had to step in quickly at the last moment and give something, otherwise they would have been excluded from the blessing of participating in this offering for the Mishkan, its furnishings, and for the garments of the Kohanim.

The Leaders of the Wise-hearted

Shemot [Exodus] 35:30-35

30 And Moshe said to the children of Israel, "See, YHWH has called by name B'tzalel the son of Uri, the son of Hur, of the tribe of Yehudah.

31 And He has filled him with the Spirit of Elohim, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 and to devise skillful works, to work in gold, and in silver, and in brass,

33 and in cutting of stones for setting, and in carving of wood, to work in all manner of skillful workmanship.

34 And He has put in his heart that he may teach, both he, and Ahaliav, the son of Achisamach, of the tribe of Dan.

35 Them has He filled with wisdom of heart, to work all manner of workmanship, of the engraver, and of the skillful workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any workmanship, and of those that devise skillful works.

YHWH filled two men with His Spirit to lead, guide, and direct the work of building the Mishkan and all of its furnishings. The name of one was B'tzalel (בְּצַלְאֵל) which consists of two words, "בצל" and "אל" ("batzal" and "El"), which gives us the meaning: "to uncover El". What this may teach us is that YHWH chose this man to build the Mishkan and its furnishings, so that YHWH could reveal (or uncover) Himself to His people. What an important work this man was given to do!

The other man's name was Ahaliav (אֲהֲלִיאֵב) which also consists of two words, "אהל" and "אב" ("ahal" and "av"). "Av" is the Hebrew word for "father" and "ahal" means to radiate in all directions, which by extension, gives us the picture of a tent in which the stakes and ropes holding up the tent (אהל - ohel) radiate in all directions. Thus we have the meaning of this man's name as the "Father's tent."

Thus, the meaning of these two men's names together, would mean that they were to reveal YHWH to His people through their work, so that they could, in turn, dwell in His tent. May each one of us see our work that He has called us to do, with equal clarity and foresight of purpose; and fulfill that which YHWH has called each one of us to do for His Kingdom.

Qorintyah [1st Corinthians] 12:11

But one and the same Spirit works all these things, distributing to each one individually just as He wills.

When we understand that each one of us has a part in building His Kingdom, and that each one of us does not fulfill the same duty or function in His Kingdom, then perhaps we will have more compassion and understanding towards our fellow talmidim.

ABBA YHWH, we surrender our lives to You to do with us as You will; in the Name of Yeshua our Mashiach. Amein.

Shabbat Shalom

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