

וַיַּקְהֵל

VaYak'hel

Exodus 35:1-38:20: *Mishkan* and Shabbat

Haftarah: Ezekiel 45:16-46:18; 45:18-46:15 Sephardic rite: Sacrifices in the future Temple

Moshe assembled, *va-yak'hel* וַיַּקְהֵל, the whole community of the people of Israel and said to them, "These are the things which Adonai has ordered you to do. On six days work is to be done, but the seventh day is to be a holy day for you, a Shabbat of complete rest in honor of Adonai. Whoever does any work on it is to be put to death. You are not to kindle a fire in any of your homes on Shabbat. Exodus 35:1-3

The building of the *Mishkan* is about to start. *Moshe* came down from Mount Sinai with the new Tables on the day of Atonement, Yom Kippur (see Parasha KiTissa); forgiveness has been granted to the sons of Israel.

In the previous Parasha, G-d had given the laws of Shabbat right after the ones given for the building of the *Mishkan*, but this time they will precede them and draw the people close to *Moshe*.

For us to understand this change in the order, we need to know the function of the *Mishkan* and the link that is between it and Shabbat.

Both had a common purpose: that of uniting the people. On one hand, there was the practical building of the *Mishkan*, and on the other, the worship of the same G-d in one place at the same time with the Shabbat. Unity was the common factor.

When the people of Israel received the Torah, heaven and earth witnessed the miraculous unity of the people, who with one heart, one

spirit had proclaimed: *Naaseh veh nishma*, “We will do and we will listen”¹, deeds and obedience joined together.

Naaseh, ‘we will do,’ stands for the works we do and the commandments we follow to honor G-d, and the *nishma*, ‘we will listen,’ stands for the knowledge and obedience from the heart.

This *Matan Torah*, gift of the Torah, united a whole people around his G-d and on that day, the mountain shook. They received the Shema (Listen) Israel, which clearly called and still calls the Jews to be a witness of G-d on earth; we can see this in the two enhanced Hebrew letters, *ayin* and *dalet* in the original text:

Sh'ma, Yisrael (prince of G-d)! ADONAI Eloheinu, ADONAI echad
{Hear, Yisrael! ADONAI our God, ADONAI is one} Deuteronomy 6:4

שְׁמַע יִשְׂרָאֵל; יְהוָה אֶל־הֵינוּ יְהוָה אֶחָד

The two enhanced letters spell the word **ED**, which means: witness!

The devil immediately sought to destroy this unity and its resulting power and led the sons of Israel to sin with the Golden calf. Consequently, they lost the “ECHAD” concept of Adonai, Who does not give His glory to another and keeps far from idolatry.

Idolatry brings separation from the Source. The sons of Israel denied the function of the *Mishkan*, which was to create a dwelling place for G-d to dwell among them. They brought an unholy fire.

Moshe assembled... *Moshe* will then assemble the people to recreate this unity, only this time it will be through the laws of Shabbat. As we have seen, the Shabbat is linked to the *Mishkan* for the common purpose of bringing unity and worship of the ONE G-d: All united in Him and around Him, at the time of His choosing.

¹ Exodus 24:7

They will then recreate a human Tabernacle with the Shabbat through obedience, and hopefully as the Shechina, G-d's Presence comes down, will turn back to the Source of life, to the Creator.

Shabbat is a sign in this world, the sign of G-d's Presence and a sign between G-d and Israel.²

This concept of unity is favored in the Bible and is always the common idea in all the Feasts: all of them speak of a gathering around G-d. This is what *Moshe* will teach the people: to gather around Him:

- The *Michkan* had to be built by all the people:
They are to make me a sanctuary, so that I may live among them.
Exodus 25:8

- With the offerings of the whole people:
'Take up a collection for Adonai from among yourselves--anyone whose heart makes him willing is to bring the offering for Adonai: gold, silver and bronze. Exodus 35:5

The Golden calf scattered the sons of Israel and let the thief in...

The *Mishkan* was the foreshadowing of Solomon's Temple and also the foreshadowing of the Temple of our hearts in which the Creator of the universe longs to dwell; this is a time to build the temple of our hearts, and is it *naasseh*, we will do which in turn gives birth to a time to listen to His heart; this special time is Shabbat, *nishma*, we will listen.

The forbidden works on Shabbat all relate to the 39 works for the building of the *Mishkan* up to the oral Law. Everything is linked, but He is still the Master.

He is the Master, and before each work of sanctification meant to work for His kingdom or purify the temple of our hearts, we must **rest at His feet, on His heart** in order to draw the rest and required anointing to gloriously fulfill the task to which we are called:

To be the witnesses of the One G-d manifested in *Yeshua HaMashiach!*

² Exodus 31:17

While they were still praying, the place where they were gathered was shaken. They were all filled with the *Ruach HaKodesh*, and they spoke God's message with boldness. All the many believers were one in heart and soul, and no one claimed any of his possessions for himself, but everyone shared everything he had. With great power the emissaries continued testifying to the resurrection of the Lord *Yeshua*, and they were all held in high regard. Acts 4:31-33

By reminding them of the laws of Shabbat, *Moshe*, will gather the people, wounded by the sin of the Golden Calf and bind them back together. They will respond with enthusiasm and the offerings will overflow.

The people are bringing far more than is needed to do the work Adonai has ordered done. Exodus 36:5

But this desire to "shape" G-d will still be in the hearts of men until the Living Torah comes and changes the hearts by engraving the commandments into man's soul.

Mishkan or Shabbat, sacrifice or feast, everything has been given to us for a unique purpose: To love the L-rd with all our heart, with all our soul, with all our strength and to be one in Him.

He is the Master of all and is looking for obedient hearts and He is also the Master of the Shabbat:

One Shabbat during that time, *Yeshua* was walking through some wheat fields. His talmidim were hungry, so they began picking heads of grain and eating them. On seeing this, the *P'rushim* said to him, "Look! Your talmidim are violating Shabbat!" But he said to them, "Haven't you ever read what David did when he and those with him were hungry? He entered the House of God and ate the Bread of the Presence!" - which was prohibited, both to him and to his companions; it is permitted only to the cohanim. "Or haven't you read in the Torah that on Shabbat the cohanim profane Shabbat and yet are blameless? I tell you, there is in this place something greater than the Temple! If you knew what 'I want compassion rather than animal-sacrifice' {#Ho 6:6} meant, you would not condemn the innocent. For the Son of Man is Lord of Shabbat!"

Matthew 12:1-8

Those were the qualities of heart G-d was looking for and He will call both Betzal-El, **בְּצַלְאֵל** (in the shadow of G-d) and Oholiav **אֹהֲלִיָּאָב** (tent of the father) who are filled with wisdom:

Betzal-el **בְּצַלְאֵל** and Oholiav, **אֹהֲלִיָּאָב** along with all the craftsmen whom Adonai has endowed with the wisdom and skill necessary to carry out the work needed for the sanctuary, are to do exactly according to everything Adonai has ordered. Exodus 36:1

In this shadow *Betzal-el* will be inspired and reproduce exactly, the model of G-d's dwelling place, the Sanctuary.

We find this "shadow" in the beginning, when man was created in G-d's image:

So God created humankind in his own image, *betzalmo*, **בְּצַלְמוֹ**, the word *tzal*, **צַל** is the root of the word image; in the image of God he created him: male and female he created them. Genesis 1:27

The Holy Ark also sheltered the shadow of the ALMIGHTY and this Presence will also cover, centuries later, a young Jewish girl waiting for the promise, and the miracle of the Creation will occur one more time through *Yeshua HaMashiach*:

The angel answered her, "The *Ruach HaKodesh* will come over you, the power of *Ha'elyon* will cover, **overshadow**, you. Therefore the holy child born to you will be called the Son of God. Luke 1:35

This divine "shadow" covered man at his creation and inspired *Betzal-El* to pierce the mystery of the Arch and its sacred objects which were also the shadow of the revelation of the Messiah and His work.

The next verse takes then its full meaning:

Now if he were on earth, he wouldn't be a cohen at all, since there already are cohanim offering the gifts required by the Torah. But what they are serving is only a copy and **shadow** of the heavenly original; for when *Moshe* was about to erect the Tent, God warned him, "See to it that you make everything according to the pattern you were shown on the mountain." {#Ex 25:40} Hebrews 8:4 -5

In the same way *Betzal-El* was called to receive inspiration and revelation, wisdom and intimate knowledge in the shadow of the commandments of His Torah, let us come to the Source of this Torah so the shadow unveils fully in our hearts the One sheltered and in Whom dwells fully, the divinity.

Later, with the building of the Temple, a neighboring nation and friend to Israel, will also participate in the divine work with *Churam*, the son of a Tyrian, but linked to the tribe of Dan through his mother like *Oholiav*.

A time to build the Temple of our hearts through sanctification and a time to listen in the Shabbat of His presence, but also a time to listen in the Shabbat and a time to accomplish His works.

It is this constant dual between our desire to do and to stop doing which trains and leads us slowly, to enter fully into the perfect anointing of the Shabbat meant for the people of G-d, where everything can be resumed because of those words, uttered and claimed two thousands years ago, as a thunder in the tormented sky:

It is accomplished! John 19:30



All rights reserved

No part of this publication may be translated, reproduced, without prior permission in writing from the publisher and copyright holder.

Sukkat David Ministry/Editions SoucatDavid Parashat Hashavuah

copyright ©2006/5767 All rights reserved

www.sukkatdavid.net

Sefer Bereshit