

Vayakhel (and he assembled) Torah Portion 22 Exodus 35:1-38:20

Background: This Torah portion begins after Moses had come down from the mountain after he had asked forgiveness for the nation because of the sin of the golden calf. He returned again to the camp from the mountain with the **second set of Tablets**. It is believed that he came down on **Yom Kippur**, thus showing that **יהוה** had heard his pleading for the nation and forgiveness was evident as **יהוה** instructed Israel to build Him a place to dwell among them. This second set of Tablets is a foreshadowing of the **New** or **Renewed Covenant** of Yeshua's time that was foretold in Jeremiah 31:31-33

Vayakhel (ויקהל) = and he assembled

Events in this Torah portion:

- Moses gathered the people and told them what **יהוה** had commanded: No work was to be done on the Sabbath and do not kindle a fire in your dwellings on Sabbath
- Moses took an offering of the people; gold, silver, copper, blue, purple, scarlet thread, fine linen, goats hair, ram skin dyed red, badger skins, acacia wood, oil, sweet incense, onyx stones,
- People who are artisans are invited to come and build the articles of the Tabernacle
- The people left Moses and returned with gifts
- Moses told the people that **יהוה** had called Bezalel and Oholiab and filled them with knowledge and workmanship for the work
- Moses gave the gifts of the people to Bezalel and Oholiab and all the artisans
- Moses was told that the people had given more than enough, so he commanded the people to stop bringing gifts
- The work began on the curtains, coverings, boards, silver sockets, bars, veil, the Ark, Mercy Seat, Table of Show bread, dishes, cups, bowls, pitchers, Menorah, Altar of Incense, Holy Anointing oil, Copper Altar, Copper Laver.
- Bezalel assembled the Outer Court

No work on the Sabbath

Exodus 35:1-3 And Moses gathered all the congregation of the children of Israel together, and said to them, These *are* the words which **יהוה** 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 holy day, a Sabbath of rest to **יהוה**: whoever does work there on shall be put to death. 3 You shall not kindle a fire throughout your habitations on the Sabbath day

Comment: These are the things **יהוה** has commanded, to do them He didn't say these are the things you are to believe. If we believe in Him we will do them if we don't, we do not believe in Him. If we say we believe in Him but don't do them, that is just religious talk. The most important things are listed first. The very first thing is to honor **יהוה's** command to keep the Sabbath. The death penalty was the punishment for breaking the Sabbath. This may very well be the punishment for breaking the Sabbath during the thousand year reign of Yeshua. He would

Vayakhel (and he assembled) Torah Portion 22 Exodus 35:1-38:20

be inconsistent if He didn't give the same punishment. You shall not kindle a **fire** in any of your dwellings. This does not prevent you from lighting candles before the sun goes down on Friday and letting them burn out. It does forbid you from lighting candles after sundown on Friday. **יהוה** has not commanded us to light candles on Friday before sunset or any day. The blessing that is said is Rabbinic, meaning that it is adding to **יהוה's** Torah (takanot). We can say blessed are You Oh **יהוה** our Elohim who has sanctified us and commanded us to **HONOR THE SHABBAT**, (not commanded us to light the Shabbat candles). Refer back to Torah portion 21 Ki Tisa to see the things that were added to the Torah that were not commanded by **יהוה**.

Schottenstein Edition Interlinear Chumash (page 581) The commandments of the Tabernacle are introduced with yet another exhortation to observe the Sabbath. In its plain meaning, this was to inform the nation that, despite the transcendent importance of the Tabernacle, it may not be built on Sabbath (Rashi), because the day that testifies to the existence of God supersedes the Tabernacle, where He is served. Acknowledgment of God must precede service.

Material to be given for the Tabernacle

Exodus 35:4-9 And Moses spoke to all the Congregation of the children of Israel, saying, This *is* the thing which **יהוה** commanded, saying, 5 Take from among you an offering to **יהוה**: whoever *is* of a **willing heart**, let him bring it, an offering of **יהוה**; gold, and silver, and brass, 6 And blue, and purple, and scarlet, and fine linen, and goats' *hair*, 7 And rams' skins dyed red, and badgers' skins, and acacia wood, 8 And oil for the light, and spices for anointing oil, and for the sweet incense, 9 And Shoham (*onyx*) stones, and stones to be set for the Ephod, and for the Breastplate.

Comment: Those with willing hearts bring gifts. The **Shoham stone** is the only one mentioned by name. This again points to Joseph who foreshadowed the work of Messiah and this also points to the sons of Joseph (Ephraim and Manasseh including the rest of the ten tribes) who are the nation of Israel who was scattered and will be regathered in the end of days.

Skilled Volunteers are to build the Tabernacle

Exodus 35:10-19 And every wise hearted among you shall come, and make all that **יהוה** has commanded; 11 The Tabernacle, its tent, and its covering, its taches, and its boards, its bars, its pillars, and its sockets, 12 The Ark, and the staves, *with* the Mercy Seat, and the vail of the covering, 13 The Table, and its staves, and all its vessels, and the Showbread, 14 The **Menorah** also for the light, and its furniture, and its lamps, with the oil for the light, 15 And the Altar of Incense, and its staves, and the Anointing oil, and the sweet Incense, and the hanging for the door at the entering in of the Tabernacle, 16 The Altar of Burnt Offering, with its Brazen grate, its staves, and all its vessels, the Laver and its foot, 17 The hangings of the court, its pillars, and their sockets, and the hanging for the door of the court, 18 The pins of the Tabernacle, and the pins of the court, and their cords, 19 The cloths of service, to do service in the Holy *Place*, the Holy garments for Aaron the priest, and the garments of his sons, to minister in the Priest's office.

Vayakhel (and he assembled) Torah Portion 22 Exodus 35:1-38:20

Menorah = lampstand (s# 4501 מנרה) (maw-nora') from (s# 5216 נר) (neer) from a primitive root [see H5214; H5135] properly, meaning to glisten

Comment: Every **wise hearted** person is to **build**. Two types of people for different jobs. The **willing** bring gifts. The **wise** use the gifts to build the Tabernacle.

Related Scripture: The Gathering of the Greater Exodus

Jeremiah 23:6-8 In his days Judah shall be saved, and Israel shall dwell safely: and this *is* His name whereby He shall be called, **THE LORD OUR RIGHTEOUSNESS**. 7 Therefore, behold, the days come, says **יהוה**, that they shall no more say, **יהוה** lives, which brought up the children of Israel out of the land of Egypt; 8 But, **יהוה** lives, which brought up and which led the seed of the house of Israel out of the north country, and **from all countries where I had driven them**; and they shall dwell in their own land.

Related Scripture: Renewed Covenant made in Greater Exodus

Ezekiel 20:33-38 I live, says Adonai **יהוה**, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: 34 And I will bring you out from the people, and will **gather you out of the countries where you are scattered**, with a mighty hand, and with a stretched out arm, and with fury poured out. 35 And I will bring you into the wilderness of the people, and there will I plead with you face to face. 36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, says Adonai **יהוה**. 37 And **I will cause you to pass under the rod, and I will bring you into the bond of the Covenant**: 38 And I will **purge out from among you the rebels**, and those that transgress against Me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and you shall know that I *am* **יהוה**.

Vayakhel (and he assembled) Torah Portion 22 Exodus 35:1-38:20

The people bring the material to build the Tabernacle

Exodus 35:20-29 And all the congregation of the children of Israel departed from the presence of Moses. 21 And they came, everyone whose heart stirred him up, and everyone whom his spirit made willing, *and* they brought יהוה's offering to the work of the Tabernacle of the congregation, and for all its service, and for the holy garments. 22 And they came, both men and women, as many as were willing hearted, *and* brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered an offering of gold to יהוה. 23 And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*. 24 Everyone that offered an offering of silver and brass brought יהוה'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 spun with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen. 26 And all the women whose heart stirred them up in wisdom spun goats' *hair*. 27 And the rulers brought Onyx stones, and stones to be set, for the Ephod, and for the Breastplate; 28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense. 29 The children of Israel brought a willing offering to יהוה, every man and woman, whose heart made them willing to bring for all manner of work, which יהוה had commanded to be made by the hand of Moses.

Work = work (making something), workmanship, business (s# 4399 מלאכה) (mel-aw-kaw)

Willing = voluntary, generous, noble, prince, willing (s# 5081 נדיב) (nadiyb)

Heart = heart, feelings, will, intellect (s# 3820 לב) (leb)

Wise = wise, intelligent, skillful, artful (s# 2450 חכם) (chakam)

Woman = woman (s# 802 אשה) (ishah)

Comment: The Shoham stone is the only stone that is mentioned by name. This is the second time it is mentioned and no other stone is mentioned by name. This could be related to the meaning of the name **Joseph = will do again**. This points to the fact that Joseph and Yeshua have a dual nature. Messiah will come twice, first as Messiah ben Joseph and later as Messiah ben David. Joseph will also have a dual nature. His descendants have disappeared from history but we know that when Jacob blessed Ephraim and Manasseh in Genesis chapter 48, he said they would have abundant offspring and will be revealed in the **End Of Days**. The Shoham stone that represented Joseph was in the middle of the bottom row of the Breastplate. This would be over the Navel of the High Priest. The Naval is the location of the beginning of life. יהוה would build His house (have a son) through the seed of Joseph. (Thoughts from Brenda my wife)

Related Scripture: Jacob's blessing of the sons of Joseph

Genesis 48:16-20 The Malach (Angel) who redeemed me from all evil, bless the lads; and let my name Yisrael be named on them, and the name of my ahvot (fathers) Avraham (Abraham) and Yitzchak (Isaac); and let them grow into a **multitude like fish in the midst of the earth**. 17. And when Yoseph (Joseph) saw that his abba (father) laid his right hand on the head of

Vayakhel (and he assembled) Torah Portion 22 Exodus 35:1-38:20

Ephraim, it displeased him: and he held up his abba's hand, to remove it from Ephraim's head to Manasseh's head. 18. And Yoseph said to his abba (father), Not so, my abba: for this is the bachor (first born); put your right hand on his head. 19. And his abba refused, and said, I know it my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than him, and his zera (seed) shall become the **fullness of the nations (gentiles) (melo ha-goyim)**. **Reference:** Restorations Scripture page 53

Related Scripture: Paul wrote about this same thing in Romans:

Romans 11:25-26 For I would not, brothers, that you should be ignorant of this mysterious secret, lest you should be wise in your own pride and conceit; that partial blindness has happened to Yisrael until the **fullness of the nations (gentiles) (melo hagoyim)** has come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Tzion (Zion) the Deliverer, and shall turn away wickedness from Yaakov (Jacob) **Reference:** Restorations Scripture page 1197

Joseph = another son (will do again) (s# 3130 יוסף)

Manasseh = causing to forget (s# 4519 מכשה) Elohim has made me forget all my hardship and all my father's household

Ephraim = I shall be doubly fruitful (s# 669 אפרים) Elohim has made me fruitful in the land of my suffering

Related Scripture: Joseph's name is spelled different in Psalms 81

Psalms 81:1-7 Sing aloud to Elohim our strength: make a **joyful noise** to the Elohim of Yaakov (Jacob). 2. Take a psalm, and bring here the tambourine, the pleasant harp with the guitar. 3. **Blow the Shofar on Rosh Chodesh, at the concealed moon, on our solemn feast day.** 4. For this was a **statute-chuk** for Israel, and a Torah-mishpat (ordinance) of Elohim of Yaakov. 5. This He ordained in **Yahoseph** for a testimony when He went out through the land of Mitzrayim (Egypt): where I heard a language that I understood not. 6. I removed his shoulder from the burden: his hands were delivered from the pots. 7. You called in trouble, and I delivered you; I answered you in covering of thunder: I proved you at the mayim (water) of Meribah (bitterness). Selah **Reference:** Restorations Scripture page 737

Comment: Joseph's name related to יהוה's name

This is referring to Yom HaKesseh (the hidden day) Rosh HaShanah also called Yom Teruah or the Feast of Trumpets. This is the day that Messiah will return to gather the scattered seed of Joseph and reunite them with Judah. This regathering of both houses of Israel on Yom Teruah is both a chuk (a required statute with a hidden meaning) and an mishpat (eternal right ruling that makes perfect sense) it is eternally binding on Israel and Joseph. Joseph is normally spelled yud vav samech peh sofit (יוסף). However here it is spelled yud **hey** vav samech peh sofit (יהוסף) with the added letter **hey** (ה) or the breath of **יהוה**. This unusual spelling indicates the very breath of **יהוה** coming into the House of Joseph or the ten tribes of the northern kingdom in order to revive them after 2,700 so they can enter the Kingdom. The added hey is representative of both eternal life and the kingdom as the inheritance for Joseph. According to Hebrew tradition Joseph was released from prison and appointed viceroy of Egypt on Yom Teruah, the

Vayakhel (and he assembled) Torah Portion 22 Exodus 35:1-38:20

first day of the seventh month. This spelling is a witness to Joseph that he will not remain in the nations and separate from Judah forever. **Reference:** Restorations Scripture page 737

Bezaleel and Oholiab are appointed as craftsmen

Exodus 35:30-35 And Moses said to the children of Israel, See, **יהוה** has called by name **Bezaleel** the son of **Uri**, the son of **Hur**, of the tribe of Judah; 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 to devise inventive works, to work in gold, and in silver, and in brass, 33 And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of inventive work. 34 And he has put in his heart that he may teach, *both* he, and **Oholiab**, the son of Ahisamach, of the tribe of Dan. 35 To Them he has filled with wisdom of heart, to work all manner of work, of the engraver, and of the inventive 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 work, and of those that devise inventive work.

Bezaleel = in the image of El (God) (s# 1212 **בצלאל**)(g# 153)

Uri = fiery (s# 221 **אורי**) (oo-ree') (g# 217)

Hur = to bore, crevice of serpent, prison cell, white linen (s# 2354 **חור**) (khour)

Oholiab = tent of his father (s# 171 **אהליאב**) (o-hol-e-ab)

Ahisamach = My brother is support (has support), a Danite, father of Oholiab, a workman of the Tabernacle (s# 294 **אחיסמך**) (akh-ee-saw-mawk')

Comment: This is the second time that **יהוה** has said "See, I have called **by name**, Bezaleel...." He called Bezaleel before in **Exodus 31:2**. Does this imply that there will be a second Tabernacle built in the future? This seems to be calling attention to this name. **יהוה** has called Bezaleel (in the Image of El) to build the Tabernacle. The Tabernacle is in the Image of El (God), It is a picture of Messiah and also a picture of us in Messiah. The three divisions of Holy of Holies, Holy place and Outer Court are representative of our Heart, Mind and Body. Our Heart determines what our Mind will think about and our Body will obey our Mind.

Fullness of the Gentiles and 153 fish (study of Bezaleel & John 21)

Near the end of the book of Genesis, Jacob was near death. He had come to Egypt when he learned that Joseph was still alive. Joseph had been sold into slavery by his brothers and through **יהוה**'s divine plan had ascended to become the Viceroy of Egypt and had saved the world from starvation. Jacob believed Joseph was dead, but after twenty two years he was reunited with his son. Seventeen years had past since that reunion and now Jacob wanted to bless Joseph's two sons, Ephraim and Manasseh. Jacob adopted the sons of Joseph so that they would be counted as his own sons. This would cause them to be heads of their own tribes. This made Joseph receive the birthright because he would now receive the double portion. The meaning of their names is as follows;

Manasseh = causing to forget (s# 4519 **מנשה**) Elohim has made me forget all my hardship and all my father's household.

Vayakhel (and he assembled) Torah Portion 22 Exodus 35:1-38:20

Ephraim = I shall be doubly fruitful (s# 669 אפרים)

Joseph brought his sons before Jacob so that Jacob's right hand would be on Manasseh's head because he was the first born. Jacob crossed his hands so that Ephraim would be covered by his right. Jacob explained to Joseph that Manasseh would be a great nation but that Ephraim would be even greater. Jacob said;

Related Scripture: The Blessing of Joseph's sons

Genesis 48:16 May the angel who redeems me from all evil, bless the lads, and may my name be declared on them, and the names of my forefathers Abraham and Isaac, and may they proliferate **abundantly like FISH in the midst of the Earth.**

Comment: Most English bibles do not translate this verse correctly because fish **do not multiply in the midst of the earth.** Fish multiply in the midst of the sea, however the Hebrew says "**multiply like fish in the midst of the earth.**" I believe that this is a prophecy of the future descendants of Ephraim and Manasseh who would **forget their father's house** (that they were descendants of Jacob) and would multiply greatly thinking they were gentiles. I believe they are like **fish** because this is the symbol of Christianity. Christianity in general does not feel connected to the Hebrew people or the Torah (first five books of the Bible).

Related Scripture: The Blessing of Joseph's sons

Genesis 48:19b ...yet his younger brother (Ephraim) shall become greater than he, and his offspring will **fill the nations.**

Comment: The phrase "fill the nations" in Hebrew is (מלא־הגוים) (melo ha Goem) this means the **fullness of the gentiles.** This reminds us of what Paul said in the book of Romans;

Related Scripture: Blindness of Israel & Judah will be taken away

Romans 11:25-29 For I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceits; that **blindness** in part is happened to Israel, until the **fullness of the Gentiles be come in.** And so all Israel shall be saved: as it is written, There shall come out of Sion (*Zion*) the Deliverer, and shall turn away ungodliness from Jacob (*Judah & Israel*): For this [is] My Covenant to them, when I shall take away their sins. As concerning the gospel, [they are] enemies for your sakes: but as touching the election, [they are] beloved for the fathers' sakes. For the gifts and calling of Elohim [are] without repentance.

What blindness was Paul talking about? Lets look back into the history of the nation of Israel.

Comment: History of Israel and Judah: Solomon turned away from following יהוה during his last years. Elohim told David that He would divide the kingdom when his grandson Rehoboam reigned. The nation was split into two countries the tribes of Judah and Benjamin became the **nation of Judah** and the other ten tribes became the **nation of Israel.** Jeroboam became king of Israel. He was from the **tribe of Ephraim.** He soon turned the people away from Elohim by making two golden calve idols and placing one in Bethel and one in the city of

Vayakhel (and he assembled) Torah Portion 22 Exodus 35:1-38:20

Dan. The Prophet Hosea was told to marry a harlot to show the spiritual condition of the nation of Israel.

Related Scripture: Prophecy of the Scattering of the Nation of Israel

Hosea 1:1-11 The word of יהוה that came to Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. 2 The beginning of the word of יהוה by Hosea. And יהוה said to Hosea, Go, take to you a wife of whoredom and children of whoredom: for the land has committed great whoredom, *departing* from יהוה. 3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son. 4 And יהוה said to him, Call **his name** Jezreel; for yet a little *while*, and I will avenge the blood of Jezreel on the house of Jehu, and **will cause to cease the kingdom of the house of Israel (ten Tribes)**. 5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel. 6 And she conceived again, and bare a daughter. And Elohim said to him, **Call her name Loruhamah: for I will no more have mercy** on the house of Israel; but I will utterly take them away. 7 But I will have mercy on the house of Judah, and will save them by יהוה their Elohim, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. 8 Now when she had weaned Loruhamah, she conceived, and bare a son. 9 Then said Elohim, **Call his name Loammi: for you are not My people**, and I will not be your Elohim. 10 Yet the number of the **children of Israel shall be as the sand of the sea**, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said to them, You *are* not My people, *there* it shall be said to them, *You are* the sons of the living Elohim. 11 Then shall the **children of Judah** and the **children of Israel** be gathered together, and appoint themselves one head, and they shall come up out of the land: **for great shall be the day of Jezreel**.

Comment: The Shoham stone being used three times in the High Priest's garment shows the plan to use the descendants of Joseph to increase the house of those who follow יהוה by dividing His house as Jacob divided his house to save them from Esau and his descendants. The nation would be divided into Judah and Israel and Israel would be scattered to the nations after they had turned away from obeying the commandments of יהוה. Israel would multiply greatly while they were in the nations while they no longer knew that they were descendants of Abraham. Then when the number of them reached the number that was predetermined by יהוה, then they would understand who they were and that they were of Abraham's seed. They would then turn back to the truth of the word of יהוה and follow His commandments. Then He would gather them from all the nations where He had scattered them and lead them to a mountain to make a Covenant, just like He did in the first exodus. Then He would bring them back to the land of Israel. This is all prophesied in Jeremiah and Ezekiel, two prophets who lived hundreds of years after the first exodus. We see how the descendants of Abraham increased greatly when they were out of the land of Israel. When Jacob fled from his brother Esau and went to Haran, he returned with a large family and much wealth. Later when they went to Egypt with only seventy descendants of Jacob they multiplied greatly and left in the 1st exodus with about 1.8 million people. The Greater Exodus will make this seem like very small numbers.

Vayakhel (and he assembled) Torah Portion 22 Exodus 35:1-38:20

Comment: Israel was conquered by Assyria and taken into captivity in 721 BC. Since they were not keeping the Torah (instructions of יהוה) they soon became as the gentiles. These ten tribes never returned from captivity, they were scattered or sown to the ends of the earth. They no longer knew that they were descendants of Jacob. **They forgot their father's house.**

Comment: Blindness until Fullness: This tells us that the **blindness** that has happened to the descendants of Joseph (Ephraim & Manasseh) would continue until the nations were **filled** with their descendants. When that number was reached, and only יהוה would know when, then the blindness would be taken away and they would understand that they were descendants of Jacob. This would imply that they would realize that they are connected to the Hebrew people and the Torah. I believe that time, has come. I see more and more people coming back to Torah, and they are keeping the Festivals that יהוה has ordained in Leviticus chapter 23. They want to know about the Hebraic roots of Christianity.

Comment: History of "Christians" after the death and resurrection of Messiah. Many believers lived in Rome, as we see from Paul's letter to the Roman. Those who believed in Messiah would not bow to the Roman Emperor to acknowledge that he was a god. This made them enemies of those who were in power. In 64 AD Rome burned and Nero blamed the Christians. It is believed that Nero actually issued the order to burn the city. This caused all who followed Messiah to be subjected to having their property seized and stoned or sent to die in the Coliseum by wild animals. Those who were found out, needed to be able to find other believers who could hide them until they could escape the city. Those who were willing to help them decorated their houses with artistic symbols on their houses which was a common custom at the time, but they included a drawing of a fish with a hidden meaning. This seemingly unimportant decoration to their houses was the secret message that saved many lives. This set the stage for understanding this passage in John related to the gathering of the fish back to the land. Those who believed in Yeshua and followed the Torah would be gathered to the land of Israel in the end times.

Ιησους Χριστος Θεου Υιος Σωτηρ

Yeshua Messiah of God Son Saviour

The first letter of each of the Greek words above describing Messiah, forms the Greek word for FISH.

ΙΧΘΥΣ = FISH

Reference: Smithsonian Channel

Definition of a gentile is one who has his back to Elohim and is spiritually facing west

Related Scripture: Restoration of lost 10 Tribes begins

Vayakhel (and he assembled) Torah Portion 22 Exodus 35:1-38:20

Matthew 5:5-6 These twelve Yeshua sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter not: 6 But go rather to the **lost sheep of the house of Israel**.

Related Scripture: Messiah was sent to the Lost 10 Tribes of Israel

Matthew 15:22-28 And, behold, a woman of Canaan came out of the same coasts, and cried to Him, saying, Have mercy on me, O Adonai, *thou* Son of David; my daughter is grievously vexed with a devil. 23 But He answered her not a word. And His disciples came and asked Him, saying, Send her away; for she cries after us. 24 But **He answered and said, I am not sent but to the lost sheep of the house of Israel**. 25 Then she came and worshiped Him, saying, Adonai, help me. 26 But He answered and said, It is not proper to take the children's bread, and to cast *it* to dogs. 27 And she said, Truth, Adonai: yet the dogs eat of the crumbs which fall from their masters' table. 28 Then Yeshua (Jesus) answered and said to her, O woman, great *is* your faith: be it to you even as you will. And her daughter was made whole from that very hour.

What does this have to do with 153 fish? You may remember the story in John chapter 21 about seven disciples going fishing after Yeshua (Jesus) had been crucified;

Related Scripture: Fisher of Men

John 21:1-11 After these things Yeshua showed Himself again to the disciples at the sea of Tiberias; and on this way He showed [Himself]. There were together Simon Peter, and Thomas called Didymus, and Nathaniel of Cana in Galilee, and the [sons] of Zebedee, and two other of His disciples. Simon Peter said to them, I am going fishing. They said to him, We also will go with you. They went and entered into a ship immediately; and that night they caught nothing. But when the **morning** was now come, Yeshua stood on the shore: but the disciples knew not that it was Yeshua . Then Yeshua said to them, Children, have you any meat (Fish)? They answered Him, No. And He said to them, **Cast the NET on the right side of the ship**, and you shall find. They cast therefore, and now they were not able to draw it for the **multitude of fish**. Therefore that disciple whom Yeshua loved said to Peter, It is Adonai. Now when Simon Peter heard that it was Adonai, he put [his] fisher's coat [on him], (for he was naked,) and cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were **two hundred cubits**,) dragging the net with fish. As soon as they came to **land**, they saw a fire of coals there, and fish laid on it, and bread. Yeshua said to them, Bring of the fish which you have now caught. Simon **Peter** went up, and drew the net **to land** full of great fishes, an **hundred and fifty and three**: and for all there were so many, yet the net was **not** broken.

Comment: We need to think about this story. I don't believe Yeshua performed this miracle just to impress the disciples. He was teaching as always. They had fished all night and caught nothing. When they put the **net** on the **right** side of the boat they caught a great number of fish and for some reason they gave the actual count. We need to understand why they always fished on the sea of Galilee at night. The water is so clear that the fish can see the net in the day time. Their nets were not made of clear string as ours are today. We also have to remember that the

Vayakhel (and he assembled) Torah Portion 22 Exodus 35:1-38:20

fish are unseen, the disciples could not see them even though they were right there. Notice in the story it was morning. This should have been a time when they could not catch anything, but they did when they cast the net on the **right side** of the boat. I recently learned from my friend Dwight Castle that in ancient times rudders were not at the back of the boat. The **board** that was used for a rudder was always on the right side of the boat. That is why the right side of a boat was called “**starboard**” and the left side of the boat was called “**port.**” The boat was always against the dock or port so that the rudder would not get damaged. That is why fishermen even in New Testament times never cast their nets on the right side of the boat, because the net would get tangled up with the starboard. There seems to be four things that stand out in this story, the **RIGHT SIDE**, the **NET**, **200 CUBITS** and **ONE HUNDRED FIFTY THREE FISH**. Lets look at them one at a time;

The Right side: We can see from the story of the blessing of Ephraim that the right side is the side of mercy and blessing. Ephraim would be blessed even though Elohim knew that his tribe would lead Israel into idol worship and he would grow to become a multitude of nations. That is mercy and blessing. **Notice that they caught the fish only after they obeyed His command.**

The Net: To understand this we need to look into the Hebrew word for net. The word for net in Hebrew is Rashet (רשת). It is composed of three letters, Resh, Shen and Tav. These letters are the 20th, 21st and 22nd letters of the Hebrew alphabet, the last three letters of the alphabet. If we look in the book of Genesis we see that Abraham was the 20th generation from Adam, Isaac was the 21th generation from Adam and Jacob was the 22nd generation from Adam. This is implying that Abraham, Isaac and Jacob form a net to gather fish. What Scripture do we have that would help us to understand how this will work?

Related Scripture: Blessings for the descendants of Abraham

Genesis 12:1-3 Now יהוה had said to Abram: "Get out of your country, From your family and from your father's house, To a land that I will show you. I will make you a great nation; I will bless you and make your name great; And you shall be a blessing. **I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed.**"

Comment: The first word for **curse** (s# 779 ארר) is a different Hebrew word from the second word for **curse** (s# 7043 קלל). The first word means a bitter curse from יהוה, the second word means anyone who lightly esteems you. יהוה is saying I will place a יהוה type curse on anyone who does not honor Abraham and his descendants. The final word **Blessed** (s# 1288 ברך) in Hebrew is also translated in other places as **ingrafted**. This could be read; "**in you all the families of the earth shall be ingrafted.**" The blessing of Abram (**Abraham**) would be repeated to **Isaac** and **Jacob**, and it would affect all of their future descendants. We can see how Elohim cast his **NET** on the world when the nation of Israel was scattered to the four corners of the earth. The blessing of Abraham was ingrafted on the world of those who would bless Abraham and his descendants. We saw in the book of Hosea how this might work. יהוה told Hosea that He would scatter Israel to the world because they had turned away from Him. Those of Israel are the descendants of Abraham so they would still carry the connection to the blessing of Abraham even in their fallen state as they were being punished for their sin. **Elohim had**

Vayakhel (and he assembled) Torah Portion 22 Exodus 35:1-38:20

cast the nation of Israel to the ends of the earth (like a net) and they are scattered even to this day. But then יהוה said that He will increase their numbers and bring them back to the land and they would be His people again. In fact He says that they would be in His image, just as Adam was in His image before the fall.

Related Scripture: 10 Tribes cursed in Israel, descendants will be blessed there
Hosea 1:10 Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that in the place where it was said to them, You are not My people, there it shall be said to them, You are the sons of the living Elohim.*

Comment: The Ten Tribes known as Ephraim were cursed by Elohim through the prophet Hosea but their future descendants in the end of days will be brought back to the land of Israel and they will be called "Sons of the Living Elohim" because they will be following Torah. They will be true sons (and daughters) of Elohim. The time of returning to the Land of Israel will only happen when the net (connection to Abraham, Isaac and Jacob) would be drawn in and the fish would be gathered and יהוה's mercy would be shown to them. Our return back to our connection to Abraham, Isaac and Jacob and the Covenant that was made with Abraham is the way we will be brought into the net and taken to the Land.

The Hundred Fifty Three Fish: To understand this number we need to know a little more about the Hebrew Alphabet. The Hebrew language does not have a separate number system. They use letters for numbers, much in the same way that the Greeks and Romans did in their day. Each letter is assigned a numerical value. The first ten letters are one through ten. The next nine letters are twenty through one hundred, and the last three letters are two hundred to four hundred. This was the only Hebrew number system used at the time the Scriptures were written. You may not have thought about it but this means that every word in Hebrew has a numerical value equal to the simple sum of all the letters. The study of these numerical values in the Hebrew Scriptures is known as Gematria. It has been discovered that many different words and phrases that have the same meaning often have the same numerical value even though they are formed of different letters and words. In order to understand what the number one hundred fifty three means, we need to look at words or phrases that have a Gematria of 153. The name Bezaleel is found in Exodus 31:2. Bezaleel was the craftsman who יהוה called to build the Tabernacle.

Related Scripture: Bezaleel is called

Exodus 31:1-5 And יהוה spoke to Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: And I have filled him with the spirit of Elohim, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, To devise cunning works, to work in gold, and in silver, and in copper, And in cutting of stones, to set [them], and in carving of timber, to work in all manner of workmanship.

Bezaleel = in the image of El (Elohim) (s# 1212 בצלל)

Gematria of Bezaleel (30=ל, א = 1, 30=ל, צ=90, ב =2) = 153

Vayakhel (and he assembled) Torah Portion 22 Exodus 35:1-38:20

"in the image of El" The beth (ב) on the beginning (Hebrew reads right to left) means "in." The Tzaddi (צ) and Lamed (ל) mean "image", and the Aleph (א) and Lamed (ל) mean "El" or Elohim. This reminds us of the Scripture in Romans

Related Scripture: יהוה Plan to conform us to Messiah's image

Romans 8:28-29 And we know that all things work together for good to those who love Elohim, to them who are called according to *His* purpose. 29 For Those He foreknew, He also predestined to be **conformed to the image of His Son**, that He might be the firstborn among many brethren.

Comment: Those who יהוה foreknew (Abraham and his descendants) He would transform them into the Image of His Son. He fore knew Israel so He will transform those who are willing, into the image of His Son, even if they do not deserve it. They would be as Bezaleel, "in the image of Elohim." That again is speaking of Blessing and Mercy.

Let's put it all together; This story in John 21 is telling us that:

1. **When** the Fullness of the Gentiles is come in, (Melo ha Goyem) (the multitude of fish is full/the nations are filled with the offspring of Abraham and those who honor Abraham), the **blindness** will be taken away and they will know they are of the seed of Abraham. (Galatians 3:29). **They will remember their Father's House.** (meaning of the name Manasseh), they will understand they are to receive the promises to Abraham. The timing of this future event is symbolically shown as days after the night that Messiah died, which is related to after the darkness of the Tribulation in the End of Days. In the story in John it is a time when fish are not normally caught because they can see the net in the sun light. In our new understanding from our study of the time after the Tribulation it will be when those who have been obedient throughout this most difficult time will be rewarded by being returned to the land of Israel to live with Messiah when He returns as Matthew 25 describes.

Related Scripture: Those of Messiah receive the promises to Abraham

Galatians 3:29 And if you *are* Messiah's, then you are Abraham's seed, and heirs according to the promise.

2. **Then** Elohim will **harvest the multitude of fish (Israel/Christians) using the NET (The blessing of those who blessed Abraham)** Those who curse Abraham or who lightly esteem him will not be in the NET. Genesis 12, Those who love and keep יהוה commandments as Abraham did like the fish will be drawn to **The Land.** (The Land of Israel)

3. **They** will be on the **Right side** of the boat (they obeyed His command to cast the net on the right side) (The right side is the **Side of mercy, Blessing and Obedience** (those in the net were close to the rudder showing they are under His guidance) **יהוה will say you are the sons of the living Elohim**) They will come back to the Land of Israel obedient to His commands.

Vayakhel (and he assembled) Torah Portion 22 Exodus 35:1-38:20

4. **They** will be conformed to the **image of El** (Elohim/Son) (**Bezaleel/153**) and be brought to the land (**land of Israel**).

5. **Then** the Tabernacle of David (The House of David, twelve Tribes) will be restored (**The kingdom will be united under King David and the world will be ruled by Yeshua**). No longer will there be two countries of Judah and Israel.

Related Scripture: **The House of Judah & House of Israel Unite**
Jeremiah 3:18-22 In those days the **house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance to your fathers.** 19 But I said, How shall I put you among the children, and give you a pleasant land, a good heritage of the hosts of nations? and I said, You shall call Me, My father; and shall not turn away from Me. 20 **Surely as a wife treacherously departs from her husband, so have you dealt treacherously with Me, O house of Israel, says יהוה.** 21 A voice was heard on the high places, weeping *and* supplications of the children of Israel: for they have perverted their way, *and* they have forgotten יהוה their Elohim. 22 **Return, you backsliding children, and I will heal your backslidings.** Behold, we come to You; for You *are* יהוה our Elohim.

Related Scripture: **The House of Judah & House of Israel Unite**

Amos 9:8-15 Behold, the eyes of Adonai יהוה [are] on the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, says יהוה. For, Behold, I will command, and **I will sift the house of Israel among all nations**, like as [grain] is sifted in a sieve, **yet shall not the least grain fall on the earth.** All the sinners of My people shall die by the sword, which say, The evil shall not overtake nor prevent us. In that day will **I raise up the Tabernacle of David (all 12 Tribes)** that is fallen, and close up the gaps of it; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of **all the gentiles, which are called by My name**, says יהוה that does this. Behold, the days come, says יהוה, that the plowman shall overtake the reaper, and the treader of grapes him that sows seed; and the mountains shall drop sweet wine, and all the hills shall melt. And **I will bring again the captivity of My people of Israel**, and they shall build the waste cities, and inhabit [them]; and they shall plant vineyards, and drink the wine of them; they shall also make gardens, and eat the fruit of them. And **I will plant them on their land, and they shall no more be pulled up out of their land which I have given them**, says יהוה your Elohim.

Comment: Notice that **Israel is not replacing Judah or the Jewish people**, we are re-joining them in the land so that all twelve tribes will be present. This is part of the restoration of all things that will take place when Messiah returns.

Vayakhel (and he assembled) Torah Portion 22 Exodus 35:1-38:20

Related Scripture: The Time of Restoring All Things

Acts 3:19-21 Repent you therefore, and be converted, that your sins may be blotted out, when the **times of refreshing shall come** from the presence of Adonai; 20 And He shall send Yeshua the Messiah, which before was preached to you: 21 Who the heaven must receive until the **times of restitution of all things**, which Elohim has spoken by the mouth of all His holy prophets since the world began.

The Jewish people pray three times a day for the return of the lost ten tribes

Let's use Thematic analysis to compare and contrast the story in John chapter 21 with the related Scripture and prophecy

The story of 153 fish of John chapter 21	Related to Scripture and Promises from the TANAK (Old Testament)
When Yeshua returns after His death, when the "fullness of the gentiles has come in." The timing is related to the distance from the shore. Two hundred cubits may relate to 2,000 years.	The fish will be gathered to the land of Israel in the last days. Paul says this will take place when the <u>fullness of the gentiles</u> has come in. These are the very words of Jacob when he blessed Ephraim.
The harvest is early in the morning after the "night."	Matthew 24:29-30 Immediately <u>after</u> the tribulation (night) of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn (<i>not tribes of Israel</i>), and they shall see the Son of man coming in the clouds of heaven with power and great glory.
Those who were gathered were on the <u>right side</u> of the boat, the side of blessing.	Jacob blessed Ephraim above his older brother by placing his <u>right hand</u> on Ephraim's head.
The disciples <u>could not see</u> the fish even though they were there	<u>Those of Israel are hidden</u> in all the lands of the earth where Elohim has scattered them. (The words hidden and north are spelled the same in Hebrew)

Vayakhel (and he assembled) Torah Portion 22 Exodus 35:1-38:20

The story of 153 fish of John chapter 21	Related to Scripture and Promises from the TANAK (Old Testament)
The Disciples (Jews) drew the net full of fish (Israel) <u>to the land</u>	Jeremiah 3:18-22 In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north <u>to the land</u> that I have given for an inheritance to your fathers.
The <u>fish did not know that they would be brought to the land</u>	Israel has been scattered and they have forgotten that they are Israel. Like the name Manasseh means " causing to forget all my father's household." <u>They do not know that they are connected to Abraham and the land</u> Elohim has promised him and his descendants
Though there was a great number of fish, the net was not torn. <u>Not one person was missing</u>	This is the fulfilling of יהוה 's promise to Abraham. All the nations will be blessed or in-grafted in him. Amos 9 ...I will sift the house of Israel among all nations, like as [grain] is sifted in a sieve, <u>yet shall not the least grain fall on the earth.</u>
The NET	The word for net in Hebrew is Rshet רשת . These letters are the 20th, 21st and 22nd letters of the Hebrew alphabet We see that Abraham was the 20th generation from Adam, Isaac was the 21th and Jacob was the 22nd generation. The net is the plan of יהוה through Abraham, Isaac and Jacob to save those who love Him.
The Land	Those who love יהוה and keep His commandments and understand their connection to Abraham will be drawn to the land of Israel in the last days. Hosea 1 <u>In the place</u> where it was said to them...

Vayakhel (and he assembled) Torah Portion 22 Exodus 35:1-38:20

The story of 153 fish of John chapter 21	Related to Scripture and Promises from the TANAK (Old Testament)
<p>153 fish</p> <p>The 153 fish is not related to how many people are brought to the Land, it is related to a what will happen to them when they are brought to the Land. They will become as "Bezaleel" (in the image of El or Elohim or in other words they will be sons (and daughters) of the living God..</p>	<p>Bezaleel = in the image of El (Elohim) (s# 1212 בצלאל)</p> <p>Gamatria of Bezaleel = 153</p> <p>Hosea 1 "In the place where it was said to them "you are not My people," There it shall be said to them, You are <u>sons of the Living Elohim.</u>"</p> <p><u>We will be conformed to His image</u></p> <p>I John 3:1-2 Behold, what manner of love the Father has bestowed on us, that we should be called the sons of Elohim: therefore the world does not know us, because it did not know Him. 2 Beloved, now are we the sons of Elohim, and it does not yet appear what we shall be: but we know that, <u>when He shall appear, we shall be like Him</u>; for we shall see Him as He is.</p>

May **יהוה** bless you and conform you to His image as you keep His commands and may you be in the NET as you honor the Covenant as Abraham, Isaac and Jacob did and may you be brought to **The LAND** of Israel when Messiah returns to reign for a thousand years.

References: Avi Ben Mordachai audio teaching
Eddie Chumney of Hebraic Heritage

Bezaleel, Oholiab and other craftsmen receive the material

Exodus 36:1-3 Then wrought Bezaleel and Oholiab, and every wise hearted man, in whom **יהוה** put wisdom and understanding to know how to work all manner of work for the service of the holiness, according to all that **יהוה** had commanded. 2 And Moses called Bezaleel and Oholiab, and every wise hearted man, in whose heart **יהוה** had put wisdom, *even* everyone whose heart stirred him up to come to do the work: 3 And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the holiness, to make it. And they brought yet to him more free offerings every morning.

Vayakhel (and he assembled) Torah Portion 22 Exodus 35:1-38:20

The people are told to stop bringing material

Exodus 36:4-7 And all the wise men, that performed all the work of the sanctuary, came every man from his work which they made; 5 And they spoke to Moses, saying, The people bring much more than enough for the service of the work, which יהוה commanded to make. 6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman bring any more material for the offering of the sanctuary. So the people were restrained from bringing. 7 For the stuff they had was sufficient for all the work to make it, and too much.

Schottenstein Edition Interlinear Chumash (page 587) *They took from before Moses.* The contributions for the Tabernacle had been brought to Moses' tent in great quantity on the first day he made the appeal, and he instructed Bezalel and the others to take them to the site where they would be working. In their zeal to have a share in the construction, the people continued to bring their gifts to Moses, who had them taken to the work site. After a few days, the artisans informed Moses that there was already more than enough, so Moses called a halt to the contributions. The sequence of events is a tribute to all concerned. The generosity of the people was unlimited. The artisans were scrupulously honest, refusing to accept more than they needed. And Moses, unlike typical rulers, was uninterested in the self-aggrandizement of amassing huge treasures that would be at his disposal.

Schottenstein Edition Interlinear Chumash (page 588) If there was enough for them, then how was there extra? - There was only an insignificant amount of leftover material, and it was put away for future repair work, or it was used to make additional vessels for the Tabernacle service (Ramban).

The Linen Curtains are made

Exodus 36:8-13 And every wise hearted man among them that did the work of the Tabernacle made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work he made them. 9 The length of one curtain *was* twenty eight cubits, and the width of one curtain four cubits: the curtains *were* all of one size. 10 And he coupled the five curtains one to the other: and *the other* five curtains he coupled one to the other. 11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second. 12 Fifty loops he made in one curtain, and fifty loops he made in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to the other. 13 And he made fifty taches of gold, and coupled the curtains one unto another with the hook: so it the tabernacle became one.

Comment: These curtains were made of Linen, the same material that the Priest's garments were made of. This material is made from the fibers of flax. It is light and helps to prevent the Priests from sweating.

Vayakhel (and he assembled) Torah Portion 22 Exodus 35:1-38:20

The Goat hair Curtains are made

Exodus 36:14-19 And he made curtains *of goats' hair* for the tent over the Tabernacle: eleven curtains he made them. 15 The length of one curtain *was* thirty cubits, and the breadth four cubits of each curtain: the eleven curtains *were* of one size. 16 And he coupled five curtains by themselves, and six curtains by themselves. 17 And he made fifty loops on the outermost edge of the curtain in the coupling, and fifty loops he made on the edge of the curtain which coupled the second. 18 And he made fifty hooks *of* brass to couple the tent together, that it might be one. 19 And he made a covering for the tent *of* rams' skins dyed red, and a covering *of* **tachash**' skins above *that*

Tachash = Probably of a foreign derivation; a (clean) animal with fur, probably a species of antelope - badger (s# 8476 טחש) (takh'-ash)

Comment: There are two standard lengths for a cubic. A standard cubic is 17.6 inches and a royal cubit is 23.65 inches.

Vine's complete Old Testament Expository Dictionary - Cubit

Some scholars maintain that Israel's system of linear measurement was primarily based on the Egyptian system. In view of the history of Israel, this is a reasonable position. A "cubit" ordinarily was the distance from one's elbow to the tip of the middle finger. Since this distance varied from individual to individual, the "cubit" was a rather imprecise measurement. Yet the first appearance of 'ammâ (Gen. 6:15) refers to the measurement of Noah's ark, which implies that the word must refer to a more precise length than the ordinary "cubit." There was an official "cubit" in Egypt. In fact, there were both a shorter "cubit" (17.6 inches) and a longer "cubit" (20.65 inches). The Siloam inscription states that the Siloam tunnel was 1,200 "cubits" long. This divided by its measurement in feet (1,749) demonstrates that as late as Hezekiah's day (cf. 2 Chron. 32:4) the "cubit" was about 17.5 inches or the shorter Egyptian cubit.

Boards of Acacia wood are made for the Tabernacle

Exodus 36:20-30 And he made boards for the Tabernacle *of* acacia wood, standing up. 21 The length of a board *was* ten cubits, and the breadth of a board one and a half cubits. 22 One board had two tenons, equally distant one from another: thus he made for all the boards of the Tabernacle. 23 And he made boards for the Tabernacle; twenty boards for the south side southward: 24 And forty sockets of silver he made under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its two tenons. 25 And for the other side of the Tabernacle, *which is* toward the north corner, he made twenty boards, 26 And their forty sockets of silver; two sockets under one board, and two sockets under another board. 27 And for the sides of the Tabernacle westward he made six boards. 28 And two boards he made for the corners of the Tabernacle in the two sides. 29 And they were coupled beneath, and coupled together at their head to one ring: thus he did to both of them in both of the corners. 30 And there were eight boards; and their sockets *were* sixteen sockets of silver, under every board were two sockets.

Comments: Acacia wood is very strong and it does grow in dessert places. however this species does not grow tall and straight like pine trees. Its branches are curved and a branch that is long

Vayakhel (and he assembled) Torah Portion 22 Exodus 35:1-38:20

enough and straight enough to make the boards for the Tabernacle would be a very rare thing in our present day. There are at least three possibilities of how they could make the boards for the Tabernacle from this wood. First possibility would be that the ancient trees were of such huge dimensions that they could cut straight boards the length they needed from these large limbs. These trees could have been growing for thousands of years or more, like the Redwood trees in California. Another possibility is that they could have taken many pieces of wood and glued and or nailed them together with some glue that they made. These boards were covered with metal so glued or nailed together would work because the nails would be hidden by the covering. We also see that the wooden bars that held the boards in place had to be straight to go through the middle of the large boards. This makes us think of another possible answer to the problem of the crooked wood. The answer may have been that the wood was steamed and straightened in some kind of large vise. The wood would remain straight after it was cooled and had dried out.

Bars of Acacia wood are made

Exodus 36:31-34 And he made bars of acacia wood; five for the boards of the one side of the Tabernacle, 32 And five bars for the boards of the other side of the Tabernacle, and five bars for the boards of the Tabernacle for the side westward. 33 And he made the middle bar to shoot through the boards from the one end to the other. 34 And he overlaid the boards with gold, and made their rings *of gold to be* places for the bars, and overlaid the bars with gold.

Comment: The round bars that went through the middle and on both sides of the standing boards was most likely straightened with steam and made in lengths that were screwed together. They were covered with a thin layer of gold. The shorter links allowed them to be carried easily by two men. They may have been covered by a long cloth bag when they were being transported.

The Vail is made for the entrance to the Holy of Holies

Exodus 36:35-36 And he made a vail *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims he made it of woven work. 36 And he made there four pillars *of* acacia wood, and overlaid them with gold: their hooks *were of* gold; and he cast for them four sockets of silver.

Comment: All the sockets that hold up the Pillars around the Tabernacle are made of Brass, however the sockets that hold up the screen at the entrance of the Holy of Holies are made of Silver. These four Pillars are not evenly spaced across the ten cubits opening into the Holy Place. The Ark of the Covenant is carried into the Holy of Holies and the carrying poles are left attached to the Ark. If the Pillars were evenly spaced the opening would not be wide enough to allow the Ark to be brought in. Therefore, two pillars are closer to each other on both sides and the middle opening is large enough to allow the Ark to enter. See the drawing of the Tabernacle.

Related Scripture: The staves (carrying poles) of the Ark of the Covenant

1 Kings 8:1-9 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, to king Solomon in Jerusalem, that they might bring up the **Ark of the Covenant** of יהוה out of the city of David, which *is* Zion. 2 And all the men

Vayakhel (and he assembled) Torah Portion 22 Exodus 35:1-38:20

of Israel assembled themselves to king Solomon at the feast in the month Ethanim (*Tabernacles or Sukkot*), which is the seventh month. 3 And all the elders of Israel came, and the priests took up the Ark. 4 And they brought up the Ark of יהוה, and the Tabernacle of the congregation, and all the holy vessels that were in the Tabernacle, even those did the priests and the Levites bring up. 5 And king Solomon, and all the congregation of Israel, that were assembled to him, were with him before the Ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. 6 And the priests brought in the Ark of the Covenant of יהוה to His place, into the oracle of the house, to the most Holy place, (*Holy of Holies*) even under the wings of the cherubims. 7 For the cherubims spread forth their two wings over the place of the Ark, and the cherubims covered the Ark and the staves thereof above. 8 And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are to this day. 9 There was nothing in the Ark except the two tables of stone, which Moses put there at Horeb, when יהוה made a Covenant with the children of Israel, when they came out of the land of Egypt.

The Vail is made for the Entrance to the Holy Place

Exodus 36:37-38 And he made a Screen for the Tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework; 38 And the five pillars of it with their hooks: and he overlaid the upper part and their **fillets** with gold: but their five sockets were of brass.

Fillets = attached, a fence rail or rod connecting the pillars: (s# 2838 פֶּשֶׁק) (khaw-shook')

Comment: Here again the Pillars that were made for the entrance to the Holy place were not arranged to be equally spaced across the opening. Two pillars were placed together on each side of the Tabernacle wall and one pillar was placed in the middle of the entrance to the Holy place. This middle pillar was known as “**Yotaid**”. The Hebrew word Yotaid means nail or peg. This pillar is different from all the other pillars in that it is covered with pegs to hold the Golden Vessels that were used in the Tabernacle. The Sages saw this as symbolic reference to the Messiah from Isaiah 22 & 23. The Nail is “Yotaid” in that verse.

Related Scripture: The Yotaid (the Nail = Messiah)

Isaiah 22:20-25 And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: 21 And I will clothe him with your robe, and strengthen him with your belt, and I will commit your government into His hand: and He shall be a father to the inhabitants of Jerusalem, and to the house of Judah. 22 And the key of the house of David will I lay on His shoulder; so He shall open, and none shall shut; and He shall shut, and none shall open. 23 And I will fasten Him as a **nail** in a sure place; and he shall be for a glorious throne to His father's house. 24 And they shall hang on Him all the glory of His father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. 25 In that day, says יהוה of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was on it shall be cut off: for יהוה has spoken it.

Vayakhel (and he assembled) Torah Portion 22 Exodus 35:1-38:20

Nail = From an unused root meaning to *pin* through or fast; a *peg*: - nail, paddle, pin, stake.
(s# 3489 יתד) (yaw-thade')

The Ark of the Covenant is made

Exodus 37:1-5 And Bezaleel made the **Ark** of acacia wood: two **cubits** and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: 2 And he overlaid it with pure gold within and without, and made a crown of gold to it all around. 3 And he cast for it four **rings** of gold, *to be set* by the four corners of it; even two rings on the one side of it, and two rings on the other side of it. 4 And he made **staves** of acacia wood, and overlaid them with gold. 5 And he put the staves into the rings by the sides of the Ark, to carry the Ark.

Ark = ark, sense of gathering (s# 727 ארון) (aw-rone) from s# 717 to pluck, to gather

Cubit = unit of measure, forearm, a door base (s# 520 אמה) (am-maw) (18" to 23.6") The 18" is the normal length for most things. The 23.6" is the royal cubit.

Cherub) cherub, cherubim (plural), 1a) an angelic being/ 1a1) as guardians of Eden / 1a2) as flanking God's throne /1a3 as an image form hovering over the Ark of the Covenant/ 1a4) as a the chariot of Jehovah (figuratively), part of speech: noun masculine (BDB# 3742 כרוב) (keru-oob')

The Mercy Seat is made for the Ark

Exodus 37:6-9 And he made the **Mercy Seat** of pure gold: two and a half cubits *was* the length of it, and one and a half cubits the width of it. 7 And he made two **cherubims** of gold, beaten out of one piece he made them, on the two ends of the Mercy Seat; 8 One cherub on the end on this side, and another cherub on the *other* end on that side: out of the Mercy Seat he made the cherubims on the two ends of it. 9 And the cherubims spread out *their* wings on high, *and* covered with their wings over the Mercy Seat, with their faces one toward the other; *even* to the Mercy Seat were the faces of the cherubims.

Mercy Seat = mercy-seat, place of atonement 1a) the golden plate of propitiation on which the High Priest sprinkled the seat 7 times on the Day of Atonement symbolically reconciling Jehovah and His chosen people 1a1) the slab of gold on top of the Ark of the Covenant which measured 2.5 by 1.5 cubits; on it and part of it were the two golden cherubim facing each other whose outstretched wings came together above and constituted the throne of God, Part of Speech: noun feminine (BDB# 3727 כפרת) (kap-po-reth)

Cherub) cherub, cherubim (plural), 1a) an angelic being/ 1a1) as guardians of Eden / 1a2) as flanking God's throne /1a3 as an image form hovering over the Ark of the Covenant/ 1a4) as a the chariot of Jehovah (figuratively), part of speech: noun masculine (BDB# 3742 כרוב) (keru-oob')

Vayakhel (and he assembled) Torah Portion 22 Exodus 35:1-38:20

The Table of Show Bread is made

Exodus 37:10-16 And he made the **Table** of acacia wood: two cubits *was* the length of it, and a cubit the width of it, and a cubit and a half the height of it: 11 And he overlaid it with pure gold, and made there a Crown of gold around it. 12 Also he made there a border of a handsbreadth around it; and made a Crown of gold for the border around it. 13 And he cast for it four rings of gold, and put the rings on the four corners that *were* in its four feet. 14 Over against the border were the rings, the places for the staves to bear the Table. 15 And he made the Carrying Poles of acacia wood, and overlaid them with gold, to carry the Table. 16 And he made the vessels which *were* on the Table, its dishes, and its **spoons**, and its **bowls**, and their **covers** to cover them all, of pure gold.

Table (of Show Bread) = The Shulchan (table) (s# 7979 שלחן) (shool-khawn)

Shelving tubes = Shelving tubes, from an unused root meaning to be round (s# 7184 קשוה) (kaw-saw')

Bowls = side panels, supports, sacrificial basin (s# 4518 מנקית) (men-ak-keeth')

Covers = to be round; a jug (from its shape); cover, cup (s# 7184 קשה) (kaw-saw')

Spoons = a dissolution; concr. a ruin, or (abstr) consternation; destruction, dismaying, terror, sense of removal, a pan for live coals, censer, firepan, snuffdish (s# 4289 מחתתיה) (mekh-it-taw')

The Menorah is made

Exodus 37:17-24 And he made the **Menorah** of pure gold: of beaten work, he made the Menorah; its shaft, and its **branch**, its **bowls**, its **spheres**, and its **flowers**, were all the same: 18 And six branches going out of the sides of it; three branches of the Menorah out of the one side, and three branches of the Menorah out of its other side: 19 Three bowls made after the fashion of **almonds** in one branch, a sphere and a flower; and three bowls made like almonds in another branch, a sphere and a flower: so throughout the six branches going out of the Menorah. 20 And in the Menorah *were* four bowls made like almonds, its spheres, and its flowers: 21 And a sphere under two branches of the same, and a sphere under two branches of the same, and a sphere under two branches of the same, according to the six branches going out of it. 22 Their spheres and their branches were of the same: all of it *was* one beaten work of pure gold. 23 And he made its **seven lamps**, and its **snuffers**, and its snuffdishes, of pure gold. 24 Of a **talent** of pure gold he made it, and all its vessels.

Menorah = seven branched gold lampstand, oil lampstand (s# 4501 מנורה) (men-o-raw)

Branches = a reed (as erect); by resemblance a rod (esp. for measuring), shaft, tube, stem, the radius (of a arm), beam (of a steelyard): balance, bone, branch, calamus, cane, reed, spearman, stalk (s# 7070 קנה) (kaw-neh')

Bowls = from unused root to be convex, a goblet; by anal. the calyx of a flower, house, cup, pot (s# 1375 גבעים) (gheb-ee'-ah)

Vayakhel (and he assembled) Torah Portion 22 Exodus 35:1-38:20

Spheres = unused root to encircle, a caplet; used only in anarchitectonic sense, capital of a column or a wreath-like button or disk on the Menorah (s# 3730 **כפתר**) (kaf-tore')

(cardinal g# 700) (ordinal g# 70)

Flower = bloom, blossom, bud, flower (s# 6525 **פרח**) (peh'-rakh)

Decorated like Almonds = to be or make almond-shaped (s# 8246 **משקדים**) (shaw-kad')

Seven = a primary cardinal number (masc.); seven (as sacred full one), seven times; a week; by extension an indefinite number, seven fold, seventeen, seventeenth, seven times (s# 7650

שבעה) (shib-aw')

Lamps = to glisten, a lamp, light (lit or fig) (s# 5216 **נרות**) (nay-raw') from (s# 5214 **ני**) the gleam of a fresh furrow, to till the soil

Snuffers = (only in dual) tweezers, snuffers, tongs (s# 4457 **מלקח**) (mel-kawkl')

Talent = a *circle*, that is, (by implication) a circumjacent *tract* or region, especially the *Ghor* or valley of the Jordan; also a (round) *loaf*; also a *talent* (or large (round) coin): - loaf, morsel, piece, plain, talent. (s# 3603 **ככר**) (kik-kawr')

Weights And Measures from Smith's Bible Dictionary

The *Hebrew talent* or talents and divisions. A talent of silver is mentioned in Exodus, which contained 3000 shekels, distinguished as "the holy shekel," or "shekel of the sanctuary." The gold talent contained 100 manehs, 10,000 shekels. The silver talent contained 3000 shekels, 6000 bekas, 60,000 gerahs. The significations of the names of the Hebrew weights must be here stated.

The chief unit was the **Shekel** (that is, *weight*), called also the *holy shekel* or *shekel of the sanctuary*; subdivided into the *beka* (that is, *half*) or *half-shekel*, and the *gerah* (that is, a *grain* or *beka*).

The Incense Altar is made

Exodus 37:25-29 And he made the **Incense Altar** of acacia wood: the length of it was a cubit, and the breadth of it a cubit; it was square; and two cubits was the height of it; the **horns** of it were the same. 26 And he overlaid it with pure gold, both the top of it, and the sides of it all around, and the horns of it: also he made on it a crown of gold around it. 27 And he made two rings of gold for it under the crown there, by its two corners, on the two **sides** of it, to be places for the staves to carry it. 28 And he made the staves of acacia wood, and overlaid them with gold. 29 And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

Incense = Fumigation; - (sweet) incense, perfume (s# 7004 **קטרת**) (ket-o'-reth)

Altar = an altar (s# 4196 **מזבח**) (miz-bay'-akh)

Vayakhel (and he assembled) Torah Portion 22 Exodus 35:1-38:20

Horns = From H7160; a *horn* (as *projecting*); by implication a *flask*, *cornet*; by resemblance an elephant's *tooth* (that is, *ivory*), a *corner* (of the altar), a *peak* (of a mountain), a *ray* (of light); figuratively *power*: - X hill, horn. (s# 7161 קרן) (keh'-ren)

Sides = fem of 3409, the flank (fig), rear or recess, border, coast, part, quarter, side (s# 3411 ירכה) (yer-ay-kaw') (s# 3409 ירך) (yaw-rake') to be soft; the thigh (from softness), generative parts; fig. a shank, flank, side

The Burnt Offering Altar is made

Exodus 38:1-7 And he made the Altar of Burnt Offering of acacia wood: five cubits was the length of it, and five cubits the width of it ; *it was square*; and three cubits its height. 2 And he made horns on the four corners of it; the horns were of the same: and he overlaid it with brass. 3 And he made all the vessels of the Altar, the pots, and the shovels, and the basons, *and* the fleshhooks, and the firepans: all of its vessels he made of brass. 4 And he made for the Altar a brazen grate of network under the rim of it below the middle of it. 5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves. 6 And he made the staves of acacia wood, and overlaid them with brass. 7 And he put the staves into the rings on the sides of the Altar, to carry it; he made the Altar hollow with boards.

The Laver is made

Exodus 38:8 And he made the laver of brass, and the foot of it of brass, from the looking glasses of *the women of the* assembling, which assembled at the door of the Tabernacle of the congregation.

Comment: It is interesting that no dimensions are given for the Laver. In fact we have no idea of its shape or the volume of water that it held or whether there was any decorative art work on it. We only know that it was composed of a vessel that held water and a base that it set on. We know that the Priests had to wash their hands and feet with water from the Laver every time they came to the Altar and every time they came to the Tabernacle under penalty of death.

Related Scripture: Aaron and sons must wash or die

Exodus 30:17-21 And יהוה spoke to Moses, saying, 18 You shall also make a laver of brass, and his foot also of brass, to wash *withal*: and you shall put it between the Tabernacle of the congregation and the Altar, and you shall put water in it. 19 For Aaron and his sons shall wash their hands and their feet there: 20 When they go into the Tabernacle of the congregation, they shall wash with water, that they do not die; or when they come near to the Altar to minister, to burn offering made by fire to יהוה: 21 So they shall wash their hands and their feet, that they die not: and it shall be a statute forever to them, *even* to him and to his seed throughout their generations.

Vayakhel (and he assembled) Torah Portion 22 Exodus 35:1-38:20

The Hangings for the Courtyard are made

Exodus 38:10-16 And he made the court: on the **south** side southward the hangings of the court *were of fine twined linen*, a hundred cubits: 10 Their pillars *were* twenty, and their brass sockets twenty; the hooks of the pillars and their **fillets** *were of silver*. 11 And for the **north** side *the hangings were* a hundred cubits, their pillars *were* twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets *of silver*. 12 And for the **west** side *were* hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets *of silver*. 13 And for the **east** side eastward fifty cubits. 14 The hangings of the one side *of the gate were* fifteen cubits; their pillars three, and their sockets three. 15 And for the other side of the court gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three. 16 All the hangings of the court round about *were of fine twined linen*.

Fillets = *attached*, that is, a fence rail or rod connecting the posts or pillars: - fillet.

(s# 2838_קשן) (*khaw-shook*)

The Sockets, Pillars and the hangings for the Court

Exodus 38:17-20 And the sockets for the pillars *were of brass*; the hooks of the pillars and their fillets *of silver*; and the overlaying of their chapters *of silver*; and all the pillars of the court *were filleted with silver*. 18 And the hanging for the gate of the court *was needlework, of blue, and purple, and scarlet, and fine twined linen*: and twenty cubits *was the length*, and the height in the breadth *was five cubits*, answerable to the hangings of the court. 19 And their pillars *were* four, and their sockets *of brass four*; their hooks *of silver*, and the overlaying of their tops and their fillets *of silver*. 20 And all the pins of the Tabernacle, and of the court round about, *were of brass*.