



*“Again, the kingdom of heaven is like a merchant in search of fine pearls,  
46 and upon finding a single pearl of great value, he went and sold all that he had and  
bought it.*

*Matthew 13:45*

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## **Vayak’hel -He Assembles**

Exodus 35:1-38:20

Shabbat Shalom Talmadim,  
Blessings for a great Shabbat, and for the week ahead. From Shabbat to Shabbat may  
the name of the Lord be praised.

In this week’s parsha, we begin by reading how Moses reiterates the command of YHVH  
to the whole Israelite assembly to observe the Sabbath — an ordinance that must be  
observed even throughout the manufacturing of the temple elements.

Let us read.

**Ex 35:1 Moshe assembled the whole community of the people of Isra’el and said to them, “These are the things which Adonai has ordered you to do. 2 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. 3 You are not to kindle a fire in any of your homes on Shabbat.”**

**4 Moshe said to the whole community of the people of Isra’el, “Here is what Adonai has ordered: 5 ‘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; 6 blue, purple and scarlet yarn; fine linen, goat’s hair, 7 tanned ram skins and fine leather; acacia-wood; 8 oil for the light, spices for the anointing oil and for the fragrant incense; 9 onyx stones and stones to be set, for the ritual vest and the breastplate.**

**10 “Then let all the craftsmen among you come and make everything Adonai has ordered: 11 the tabernacle with its tent, covering, fasteners, planks, crossbars, posts and sockets; 12 the ark with its poles, ark-cover and the curtain to screen it; 13 the table with its poles, all its utensils and the showbread; 14 the menorah for the**

light, with its utensils and lamps, and the oil for the light; 15 the incense altar with its poles; the anointing oil; the fragrant incense; the screen for the entranceway at the entrance to the tabernacle; 16 the altar for burnt offerings, with its poles and all its utensils; the basin with its base; 17 the tapestries for the courtyard, with their posts and sockets; the screen for the gateway of the courtyard; 18 the tent pegs for the tabernacle; the tent pegs for the courtyard, with their ropes; 19 the garments for officiating, for serving in the Holy Place; and the holy garments for Aharon the cohen and the garments for his sons, so that they can serve in the office of Cohen.”  
CJB

As we begin we read the words ‘Moses assembled’. As we go through this parsha we will come to realise that the ‘assembling’ refers to the gathering of YHVH’s people. They not only come to hear about what must be done in the making of the temple furniture, but they must hear something that will hold them together for all time.

What stands out in the first passage is that the observance of the Sabbath must be kept and that on this day not even a fire can be kindled. Look at this sentence again:  
**2** 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.’CJB

Can you see something here?

As we have discussed in previous studies, we see that the days of the week are not referred to with names but as numbers.

Sunday....Yom Rishon/one  
Monday....Yom Sheni/two  
Tuesday....Yom Shlishi/three  
Wednesday..Yom Revi’i/four/  
Thursday...Yom Chamishi/five  
Friday.... Yom Shishi/six  
**Saturday....Shabbat./seven or ‘rest’**

What follows the sixth day is the seventh day.

Today, we view the Sabbath as the day that occurs at sundown on Friday and finishes on Saturday at sundown. Remember the days begin in the evening in the Hebrew calendar. The sixth day then finishes on Friday at sundown. In the passage however, the text tells us that the seventh day is to be a Sabbath. The seventh day is something that becomes the Sabbath.

## שבת שלום Shabat Shalom

The Hebrew word ‘Shabat’ means ‘rest’ and thus the seventh day is given a specific character. It is a day when everything living, man and beast must rest. In the beginning

everything existed in the seventh day. YHVH rested from all that He had done. There was no more work to be done. Creation in essence was completed and rest or peace from work ensued. However, the fall of man broke the peace, shattering the finished work of YHVH. When God looked at what He had made and to the covenant He made with Adam, He found that nothing was wrong with the covenant. What was wrong or what had become wrong was man.

Hebrews 8:6 Now, however, Jesus has received a much more excellent ministry, just as the covenant He mediates is better and is founded on better promises. 7 For if that first covenant had been without fault, no place would have been sought for a second. 8 **But God found fault with the people** and said: 31:27 “The days are coming,” declares the LORD, “when I will sow the house of Israel and the house of Judah with the seed of man and of beast. 28 Just as I watched over them to uproot and tear down, to demolish, destroy, and bring disaster, so I will watch over them to build and to plant,” declares the LORD.

Jeremiah 31 (27) “Here, the days are coming,” says *Adonai*, when I will sow the house of Isra’el and the house of Y’hudah with the seed of humans and the seed of animals.

**27 (28)** At that time, just as I used to watch over them with the intent to uproot, break down, overthrow, destroy and do harm; so then I will watch over them to build and plant,” says *Adonai*. **28 (29)** “When those days come they will no longer say, ‘The fathers have eaten sour grapes, and the children’s teeth are set on edge.’

**(30)** Rather, each will die for his own sin; every one who eats sour grapes, his own teeth will be set on edge.

**30 (31)** “Here, the days are coming,” says *Adonai*, “when I will make a new covenant with the house of Isra’el and with the house of Y’hudah. **31 (32)** It will not be like the covenant I made with their fathers on the day I took them by their hand and brought them out of the land of Egypt; because they, for their part, **violated my covenant**, even though I, for my part, was a husband to them,” says *Adonai*. CJB

These passages tell that man was the one that violated YHVH’s covenant. The creation of a new world would be YHVH’s restoration of the Sabbath day. YHVH would make a series of covenants with His created ones and will ultimately restore the glory that once was their covering.

We see that YHVH, could if He had wanted, have made the whole of creation in a single day but He chose to make creation over a period of six days. We can see that He sealed each day with His pleasure and gave a set of rules as to how each day should function. The covenants are: Edenic, Adamic, Noahic, Abrahamic, Moses, David, Yeshua. Between Eden and the kingdom of Messiah Yeshua, are five kings.

Adam will pass through the waters of Noah where a new world will begin. From Noah will come Abraham, the patriarchs of patriarchs and from which will arise Israel, a chosen people. Moses will establish the process of change, consecration, rule, priesthood and the tabernacle. David in turn will establish the lineage of an everlasting throne upon which Yeshua will sit as King of the kings. CJB

2 Samuel 7 :11 “The Lord declares to you that the Lord himself will establish a house for you: **12** When your days are over and you rest with your ancestors, I will raise up your offspring to succeed you, your own flesh and blood, and I will establish his kingdom.

**13** He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever. NIV

Isaiah 9: **(6)** For a child is born to us, a son is given to us; dominion will rest on his shoulders, and he will be given the name Pele-Yo'etz El Gibbor, Avi-'Ad Sar-Shalom [Wonder of a Counselor, Mighty God, Father of Eternity, Prince of Peace], **(7)** in order to extend the dominion and perpetuate the peace of the throne and kingdom of David, to secure it and sustain it through justice and righteousness henceforth and forever. The zeal of *Adonai-Tzva'ot* will accomplish this. CJB

The word shabbat is written with the 'Shin': press, sharp, two, eat. 'Bet': tent floor or the fathers house. Tav: Mark, sign, monument, signal.



In the pictograph we can interpret the letters to reveal the message relayed in the word. However the 'Shin' has a double meaning. The teeth can represent the eating of food and also the dividing that comes from its actions. It can also mean 'two', as when two people come together and unite, however the opposite is also true. Instead of being united two can be divided. 'Press' Strong's H213 'uts': can mean to shut/close or make narrow. 'Sharp' Strong's H2300 'chadad', can mean sharp as in the way of speech, and also with the intention to go one way or the other. Strong's H258 'achad' can also mean to unify or to go separate ways. However the word 'Echad' Strong's H259 means 'One' as in the unification of substance.

We now see that what is suggested in the 'Shin', is that two people can wish to be in the same place. They can share things, possessions, thoughts and understanding, especially of God's ways. In this way they can have a spirit of unity, yet they can still have the option to separate and thus they are not truly 'One'. They do not have the Unity that come by the Spirit.

Overall the message in the word 'Shabbat' tells us that those who are chosen by YHVH are given a mark that allows one to be in covenant with Him. Thus we can enter the house of the Father and dine with Him, but the entrance to the house is narrow and only those who love and obey Him and have also consecrated themselves through His word are able to unite with Him and become 'One' as a bride becomes one with her husband.

We see also that for those who do not believe and who disobey, YHVH cannot enter into His house. For them the door is too narrow and is closed or pressed shut.

The word Shabbat precedes or is the doorway to the Blessings. We use the greeting 'Shabbat Shalom'. Shalom means peace and thus we cannot enter God's peace unless we first agree to the terms of entry.

We declare this understanding when we meet together on Shabbat, and as we formally accept and invite each other to come into the presence of the Lord.

We are commanded by YHVH to keep the Sabbath. What are we commanded?  
We are commanded to 'Rest' from our work just as YHVH rested from His.

The sentence of the death penalty for someone who breaks the Sabbath seems very harsh. Why such a sentence?

The Sabbath is a seal upon creation. As we now understand, the covenants are rules that hold each day together. The Sabbath is the divine rule that holds every week together in harmony. Thus the breaking of the Sabbath is a violation of God's law, and thus the covenant rules are breached because the links that hold the days together are broken. The Sabbath is therefore a blessing of peace. The violation of the Sabbath breaks the peace.

Imagine if we could observe this ideal law today. What a different world it would be! If we did we would see all of humanity blessed and prospering in an almost perfect world.

As believers, we know that the world we were meant to live in will return in newness, and balance will be restored in the heavens. Unfortunately, there are many people who believe no such thing. They will experience imperfection, imbalance and destruction. They will never enter God's rest.

Do we desire that all men should know this peace and receive the salvation that certifies their entry into Father's house? I pray we do. The work of the Holy Spirit fulfils the Father's will. Throughout time, our family has increased and many have been given the promise of His rest. However, the full number has not yet come in. Still however, many will not, despite hearing the gospel, repent and turn to God.

Hebrews 3:7

**7** Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, **8** Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: **9** When your fathers tempted me, proved me, and saw my works forty years. **10** Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. **11** So I swear in my wrath, They shall not enter into my rest.) KJV

Deuteronomy 6:**16** "You shall not put the Lord your God to the test, as you tested Him at Massah. **17** You shall diligently keep [foremost in your thoughts and actively do] the commandments of the Lord your God, and His testimonies and His statutes which He has commanded you. **18** You shall do what is right and good in the sight of the Lord, so that it may be well with you and that you may go in and possess the good land which the Lord swore to [give] your fathers, **19** by driving out all your enemies from before you, as the Lord has spoken. AMP

YHVH is dealing with the separation that has occurred through the disobedience of His people. Israel is symbolic of YHVH's house. The house is divided, but YHVH tells us in His word that His house will one day be united. The House of Jacob shall become one when the two sticks of Judah and Joseph are joined together

The message of the gospel is the vehicle that will carry the scattered nations home to Zion, the mountain of the Lord. Zion means 'sign' and thus the gathering of all God's

children and the unification of His family and house, serves as a sign to heaven and earth, that peace' the Sabbath', will resume and be restored once again.

YHVH has chosen His people to be the sign of His covenant to all nations. However, there are many, especially within the Christian Church and elsewhere who fail to see the significance of the Sabbath. They have changed the days and meanings and have become separated in the process. Yes, the breaking of the Sabbath does really mean that death will come to those who have departed from and broken the law. We can argue that Yeshua is indeed the Lord of the Sabbath, and that if we are in Him then we are united with Him also and thus fulfill the Sabbath in spirit. We can also argue that we, as Christians, are no longer under the law but only have to observe the spirit of the law. These two aspects are long in discussion and are set for another time.

For each of us, we can only interpret that which is given to us by understanding and revelation. They come by seeking the face of the Lord. Prov 2:3,5

Show me and teach me your ways David says

Psalm 83:11

Teach me your way, Lord,  
that I may rely on your faithfulness;  
give me an undivided heart,  
that I may fear your name.  
12 I will praise you, Lord my God, with all my heart;  
I will glorify your name forever.

And again

Psalm 25:

In you, Lord my God,  
I put my trust.  
2 I trust in you;  
do not let me be put to shame,  
nor let my enemies triumph over me.  
3 No one who hopes in you  
will ever be put to shame,  
but shame will come on those  
who are treacherous without cause.  
4 Show me your ways, Lord,  
teach me your paths.  
5 Guide me in your truth and teach me,  
for you are God my Savior,

Listen to what Moses asks YHVH.

Exodus 33

**12** Moses said to the Lord, "See, You say to me, 'Bring up this people,' but You have not let me know whom You will send with me. Yet You have said, 'I know you by name, and you have also found favor in My sight.' **13 Now therefore, I pray you, if I have found favor in Your sight, let me know Your ways so that I may know You [becoming more deeply and intimately acquainted with You, recognizing and understanding Your ways more clearly] and that I may find grace and favor in Your sight. And consider also, that this nation is Your people."**

**14 And the Lord said, “My presence shall go *with you*, and I will give you rest [by bringing you and the people into the promised land].”**

Friends, there is a promise that comes when we observe the Sabbath. Observing the ways that David asks for, brings acceptable worship and the blessings of the covenant — it brings victory over our enemies so that we will not be ashamed. Moses, before David ever wrote the psalms, said that he knew the Lord and that he found the favour of the Lord. ‘Let me know Your ways and you intimately,’ he asked. That is the favour of YHVH upon all those who love Him with all their hearts, souls, minds and strength. We cannot say ‘well of course, I already do this’, that is to love the Lord of course, and then cherry pick what we will and won’t do. We cannot and must not compromise the truth. If we do, then we will our whole belief system and faith compromised and corrupted too.

The ‘Ways’ of the Lord are just and true and are given to everyone to observe. They are not burdensome.

1 John 5: 1 Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the Father also loves those born of Him. 2 By this we know that we love the children of God: when we love God and keep His commandments. 3 For this is the love of God, that we keep His commandments. **And His commandments are not burdensome,** 4 because everyone born of God overcomes the world. And this is the victory that has overcome the world: our faith.

Deut 7:9

Know therefore that the LORD thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations.

We find living in the way God desires of us difficult because our hearts and minds are not synchronised with His culture. What also makes them difficult is how the laws are interpreted and enforced through legalism.

Yeshua said in Matt 11:30

“For My yoke is easy and My burden is light.”

And again in

Matt 23: **2** Saying The scribes and the Pharisees sit in Moses' seat:

**3** All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

**4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders;** but they themselves will not move them with one of their fingers. KJV

Walking in repentance and understanding, in other words; having realised our sin, allows us to continue our process of salvation through faith and by God’s grace, knowing that we have been forgiven. We can’t do this and won’t succeed in anything by any other way. The precious gift of salvation is for everyone but the promise remains for those who endure to the end.

In this study, I have tried once again to pick out a pearl. I pray that we can understand the profound meaning of the Sabbath a little more. I encourage you to study more about it

and look how the *times* and dates of the Lord have been changed by doctrine and tradition, not only within the Christian faith but within Judaism which fails to see Messiah Yeshua intrinsically linked to them.

The rest of the parsha focuses upon the making of the Mishkan furniture. We will see how wisdom is given to the craftsmen to make them according to the pattern. On closer inspection we come to understand that knowledge, thus far unknown, had to be gifted to them by the Lord. The things they were about to fashion, had never been made before.

As we look through the Mishkan furnishings, my thoughts turn to the menorah. You might want to look at the symbolism hiding between its various branches throughout the week.

Be blessed and walk in the Light of His love and may this shabbat bring harmony and peace to your week.  
Until next time.



Numbers 6:

24 'Y'varekh'kha Adonai v'yishmerekha.

[May Adonai bless you and keep you.]

25 Ya'er Adonai panav eleikha vichunekka.

[May Adonai make his face shine on you and show you his favour.]

26 Yissa Adonai panav eleikha v'yasem l'kha shalom

[May Adonai lift up his face toward you and give you peace.]

Shabbat Shalom  
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Additional reading: 2 kings 12:1 -17, Matt 17:22 - 27

## Glossary

Midrash: In Judaism, the **Midrash** is the genre of rabbinic literature which contains early interpretations and commentaries on the Written Torah and Oral Torah (spoken law and sermons), as well as non-legalistic rabbinic literature (*Aggadah*) and occasionally the Jewish religious laws (*halakha*), which usually form a running commentary on specific passages in the Hebrew Scripture (*Tanakh*)

Targum: **Targum Onkelos** (or **Onqelos**), is the official eastern (Babylonian) Targum (Aramaic translation) to the Torah. However, its early origins may have been western, in Israel. Its authorship is attributed to Onkelos, a famous convert to Judaism in Tannaic times (c. 35–120 CE)

Targum Jonathan: **Targum Jonathan**), otherwise referred to as **Targum Yonasan/ Yonatan**, is the official eastern (Babylonian) Targum to the Nevi'im/Prophets. Its early origins, however, are western (i.e. from the Land of Israel), and the Talmudic tradition attributes its authorship to Jonathan ben Uzziel of Jerusalem in the time of King Herod

Tannaim: Tannaim were the Rabbinic sages whose views are recorded in the Mishnah, from approximately 10-220 CE. The period of the Tannaim, also referred to as the Mishnaic period, lasted about 210 years.

Talmud: The **Talmud** means "instruction, learning", "teach, study") is a central text of Rabbinic Judaism. The term "Talmud" normally refers to the collection of writings named specifically the **Babylonian Talmud** (*Talmud Bavli*), although there is also an earlier collection known as the Jerusalem Talmud (*Talmud Yerushalmi*) or Palestinian

The Talmud has two components:

1. The Mishnah (c. 200 CE), the first written compendium of Judaism's Oral Law;
2. The Gemara (c. 500 CE), an elucidation of the Mishnah and related Tannaitic writings that often ventures onto other subjects and expounds broadly on the Hebrew Bible

Jubilees: The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years, seven "year-weeks", into which all of time has been divided

Vulgate: This is the Latin Bible. Translated from the Hebrew and Aramaic by Jerome between 382 and 405 CE, this text became known as the 'versio vulgata', which means 'common translation'.

Rashi , whose real name is Shlomo Yitzchaki was born in France in the 11th century. Rashi wrote a comprehensive commentary on the Talmud and commentary on the Hebrew Bible.

Moses ben Maimon, also known as Maimonides became better known by the acronym Rambam. He was born in 1138 in Cordoba, Spain. He was a Sephardic Jew and influential philosopher. He is considered to be among the greatest of Torah Scholars.

Nachmanides- 13th century French Jewish Philosopher, commonly known by the acronym; Rambam.