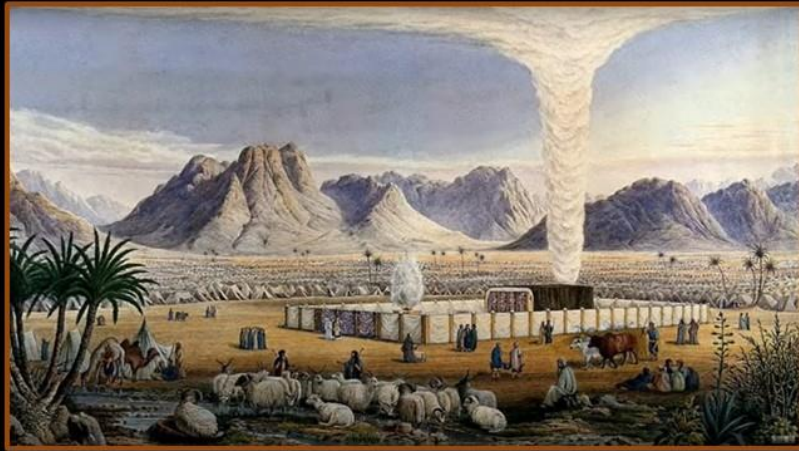


Parashat Pequdey- The Mystery of the Presence

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Parashat Pequdey



**The
Mystery
of the
Presence**

Shemoth
[Exodus] 38:21-
40:38

**Torah: Shemoth [Exodus] 38:21-40:38; Haftarah: Melekim Aleph [1 Kings] 7:51-8:21;
Netzarim Ketuvim: Ivri'im [Hebrews] 8:1-13:**

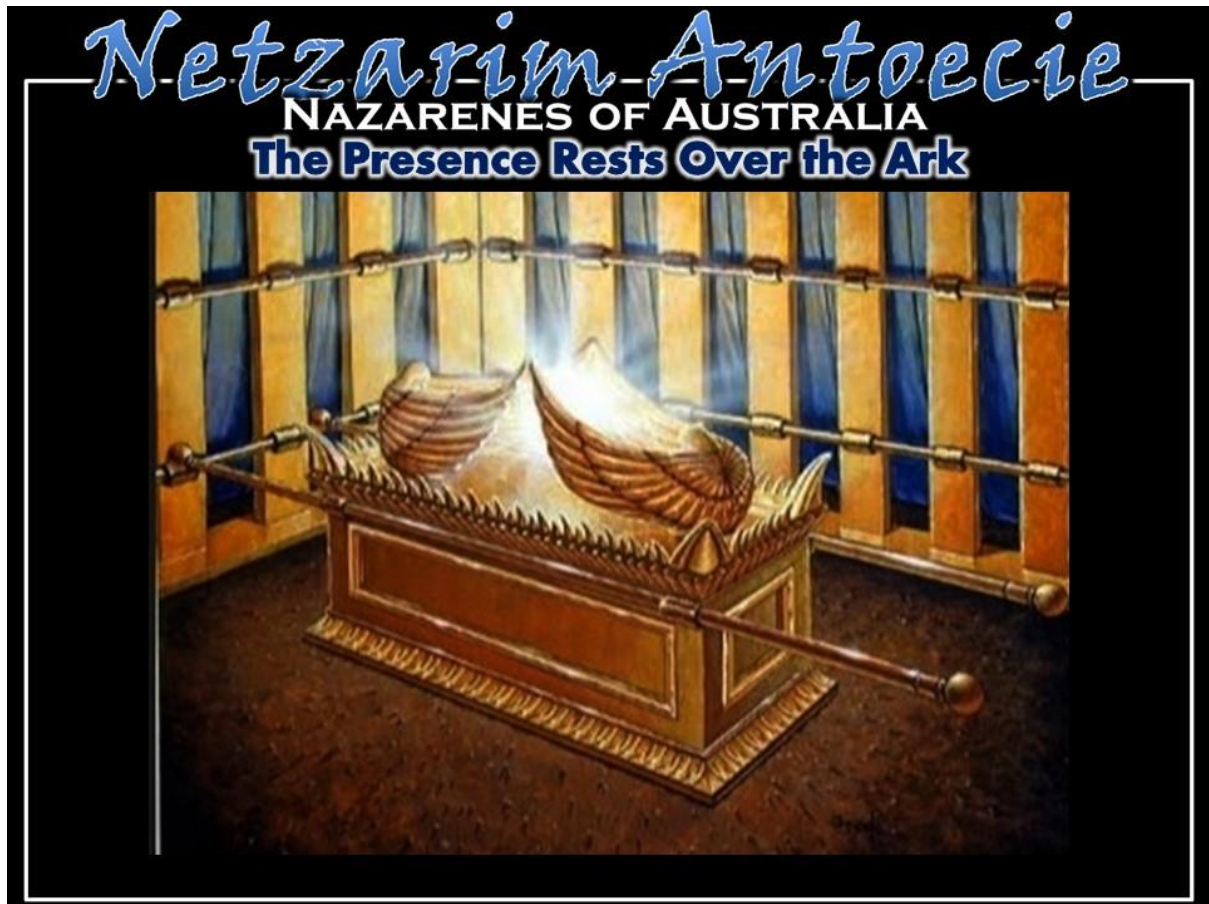
We saw in our last Parashat that the people lavished their gifts towards the building of the **Mishkan** [Tabernacle] so much so that Mosheh needed to tell them to stop. Much of the building was then made under the direction of **anointed** craftsmanship so now we come to complete that exquisite work in this reading which completes the book of **Shemoth [Exodus]**. Our reading is called Pequdey which means to make an account meaning that Mosheh does his final inspection to make sure all is made according to the requirements of YHUH and all is complete. At the completion of our reading, we see the Cloud of the Presence resting over the Mishkan & when it lifted it was the indication that the whole Congregation was to arise & move to a new location.

The Summary of Our Reading:

1. An account of all the gold, silver, copper is detailed with all the vessels & materials outlined.
2. The Ephod [an exquisite apron like garment] with the breastplate and other garments like the tunics, turbans, sashes & breeches are meticulously detailed.
3. Mosheh inspects the finished products & then blesses the Artisans.
4. YHUH now instructs Mosheh to erect the Mishkan on the 1st of Aviv [Nissan] & anoints & sanctifies all the vessels.

5. Aharon & his sons are then clothed in the Priestly garments & Mosheh anoints them.
6. Finally, when the Mishkan is complete & the cloud of Glory [the **Shekinah**] rests on it but when it lifts it becomes the signal that the Congregation must arise & leave.

The Mystery of Elohim:



Our reading addresses the mystery of how an unlimited Elohim the creator of all & the eternal one who transcends time & space can limit himself to a man-made structure. So unbelievable was the glory of the presence that Mosheh was unable to enter. What we come to see with the Mishkan and now the exquisite attire of the Kohanim [the Priests] is that all of this exquisiteness is only a shadow of the Heavenly Sanctuary in which our Master ministers since we read this in:



Ivri'im Hebrews 8:1-4 Now this is the crowning point of what we are saying: We have a magnificent Kingly High Priest who ministers for us at the right hand of YHWH Elohim. He is enthroned with honour next to the throne of the Majesty on high. **2** He serves in the holy sanctuary in the true heavenly tabernacle set up by Elohim, and not by men. **3** Since every high priest is appointed to offer both gifts and sacrifices, so the Messiah also had to bring some

sacrifice. **4** But since he didn't qualify to be an earthly priest, since there are already priests who offer sacrifices prescribed by the Torah (law), he offered in heaven a perfect sacrifice.

If the earthly Sanctuary with all its exquisite furnishings & the rich beauty of the Priestly Attire was Glorious how much more the Heavenly Sanctuary.

There is but still another great and awesome mystery! Which is that the Eternal one in His exceeding desire to break down the separation that we saw at Mount Sinai & now at the Mishkan did the unthinkable. In His hope to restore mankind He limited Himself once again coming in the likeness of Man in the person of Yeshua our Master. We therefore read this in:


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Philippians 2:6 Who, being in the form of Elohim, did not regard equality with Elohim a matter to be grasped, **7** but emptied Himself, taking the form of a servant and came to be in the likeness of men. **8** And having been found in fashion as a man, He humbled Himself and became obedient unto death, death even on a Crossbeam.

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This is the ultimate mystery of Elohim as seen in our Master whom Scripture equates to being the picture of Elohim, so we have these wonderful expressions of His person though in appearance he is observed as a welcomed teacher, so we read this:

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The Exceeding Esteem of Yeshua



Colossians 1:15 He is the image of the invisible Elohim, the firstborn over all creation.

Colossians 2:9 For in Him, all the fullness of Divinity dwells in Him bodily.

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The Exquisiteness of the Priestly Garments:

To fully grasp just how beautiful & wondrous was the service in the Mishkan we must look to the uniqueness of the Garments that clothed the Priests & especially the **Kohen Ha Gadol** [The High Priest].

The High Priest's garment is the **Ephod** being an elegant apron like garment as seen in the image:

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The Priestly Garments



The Kadosh (**sacred**) Garments worn by the Kohanim (**the Priests**) include:

1. The linen Tunic (**ketonet**).
2. The linen Turban (**mitznefet**).
3. The Sash (**avnet**).
4. The linen Breeches (**michnasayim**).

Additional Garments worn by the Kohen Ha Gadol (**the High Priest**):

1. The Breastplate (**choshen**).
2. The Apron (**ephod**).
3. The Robe (**me'il**).
4. The Head plate with the name YHWH (**tzitz**).

Further details are given then for the Shoulder pads with two stones with the names of the tribes engraved with the thought that the High Priest would bear the sins of the tribes upon his shoulders which surely is the picture of our mediator & Saviour Yeshua:

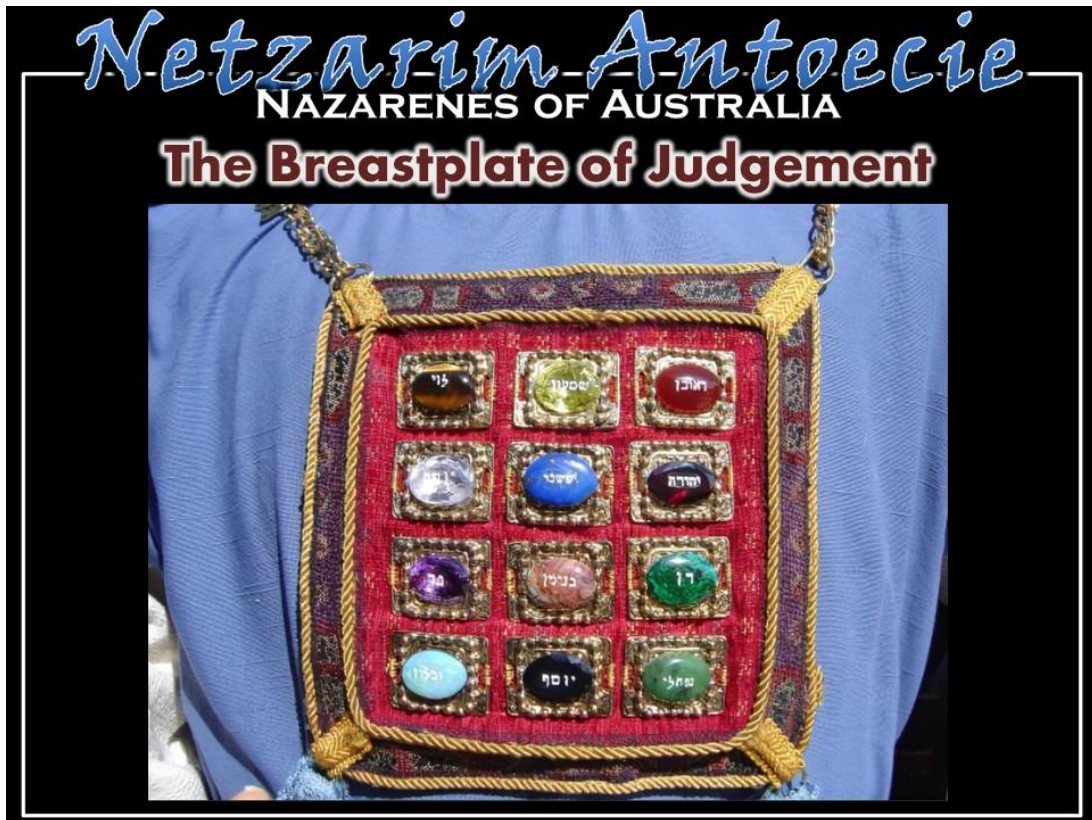
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The Shoulder Pads



The Breastplate of Judgement is then detailed with precious stones set in 4 rows with each stone relating to one of the tribes as shown:



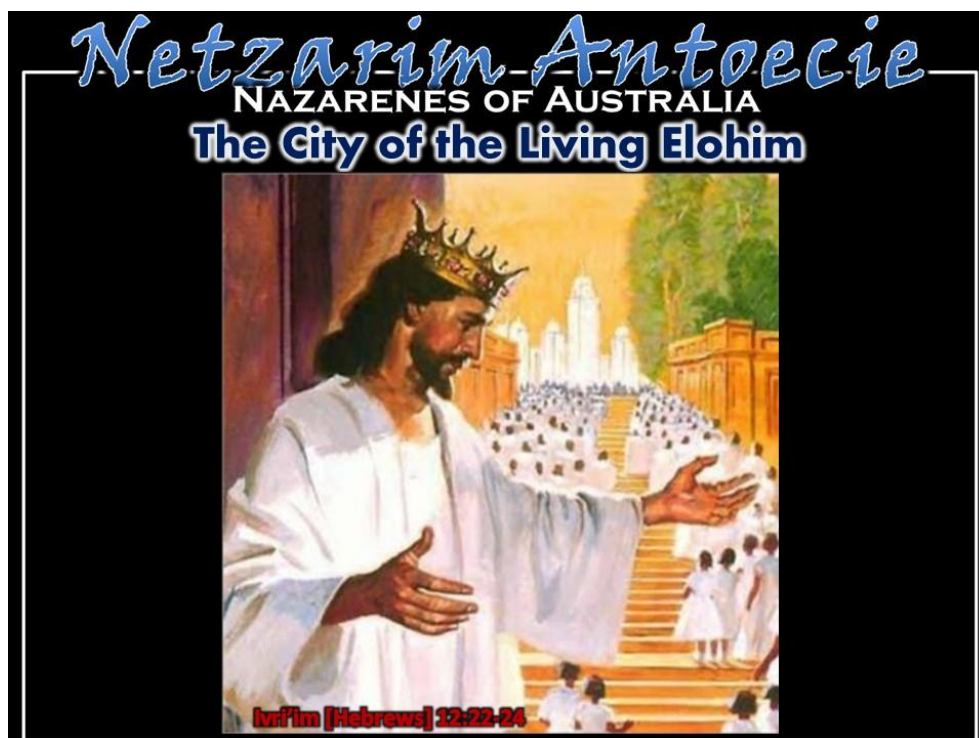
Then we have a blue robe for the Ephod & upon its hem pomegranates with bells of Gold between them:



A linen turban with a plate of clean gold is engraved with "Holiness to YHUH" on it as shown:



With all these unique & exquisite garments we can surely see the beauty of the **Mishkan** with all its wonderful details which help us to visualize how glorious is our creator and to understand that absolutely nothing common or unholy could possibly enter His presence lest it be destroyed. For us today we are surely aware how exceedingly merciful YHUH has been through the blood of Yeshua in that we are now given the most gracious gift of His **Ruach [Spirit]** and are able to bring our requests direct to Him without fear of death as Yisrael was for we now read in:



Ivri'im [Hebrews] 12:22-24 But you have drawn near to Mount Tsiyon and to the city of the living Elohim, to the heavenly Yerushalayim, to myriads of messengers [angels], **23** to the entire gathering and assembly of the first-born having been enrolled in heaven and to Elohim the Judge of all and to the spirits of righteous men made perfect, **24** and to Yeshua the Mediator of a new covenant and to the blood of sprinkling which speaks better than the blood of Hebel [Abel].

The Mystery of the Day the Mishkan was Erected:



The final thought for our reading is whether the day of the erection of the **Mishkan [the Tabernacle]** had a special purpose. Today we know that many generally follow a Lunar Calendar but there is much evidence to suggest that formally it was not so, because we know that the word for moon is not **"Kodesh"** as in Rosh Kodesh so we will now see if a Solar year may fall in line with the erection of the Mishkan. We are surely aware that it is only the sun that determines the beginning of a year & in Hebrew this is called the **"Tequfah."**

Literally it means, **("turn" or "cycle")** therefore the meaning is when something **e.g. The earth** returns to the same point in time. The four seasons of the year are recognized by Talmud writers as relating to the **Tequfot [plural]**. According to **Samuel Yarḥinai**, each **"tekufah"** marks the beginning of a period of 91 days.

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Exo 40:2 “On the **first day** of the **first month**, you are to **raise up** the **Dwelling Place** of the **Tent of Meeting**.”



Exo 40:16 And Mosheh did according to all that יהוה had commanded him, so he did.

Exo 40:17 And it came to be in the first month of the second year, on the **first day of the month**, that the Dwelling Place was raised up.

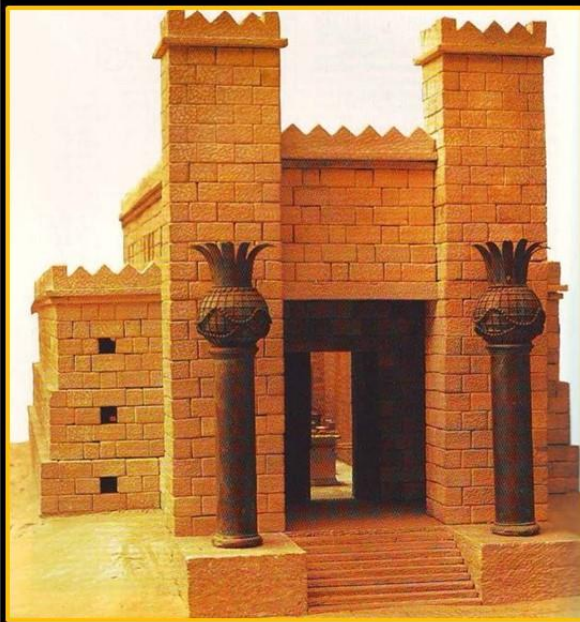
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Tekufat Aviv [Nisan], is the vernal equinox, which is the beginning of spring, or "**eit hazera**" (**seedtime**), when day and night are equal. This is always around **March 20**.

The question arises as to whether there is a valid reason to wait until a specific cycle of the year to lay out the foundation for setting up the Wilderness Tabernacle.

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The
Pillars of
Yakin
and Boaz

The importance of orienting the dwelling place is clearly understood from **Sh'lomo's [Solomon's] Hekhel** [Temple]. The light on the Tequfah cycle was to enter into the Qodesh [Holy] place. This can be understood from Solomon's Temple with the two Entrance Pillars of **Yakin** and **Boaz**.

It is thought that Mosheh staked out the measurements on the ground according to the shadow light for proper Tent of Meeting orientation.



We see the concept of the shadow as relating to the Sundial as reappearing with **Hezekiah** in YeshaYahu [Isaiah] from which the renewing of the year & seasons could be calculated.

We find in chapter 40 the directions that the **Mishkan** [Tabernacle] was to face with the **table of Showbread** on the north side & **the Menorah** on the south side with the orientation of the Mishkan so that it faced precisely east according to the time of year being the **Tequfah of Aviv** [Nissan] so we now see the precision employed to correctly aligning the Mishkan according to the purpose of YHWH since we know the Temple faced east as well and amazingly Yeshua will return in his second coming through the eastern gate since we read this in:

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The Prophecy of Zecharyah [Zechariah]



ZekarYah [Zechariah] 14:4 And in that day His feet will stand on the Mount of Olives, which faces Yerushalayim [Jerusalem] on the east. And the Mount of Olives shall be split in two, from east to west, making a very large valley; Half of the mountain shall move toward the north and half of it toward the south.

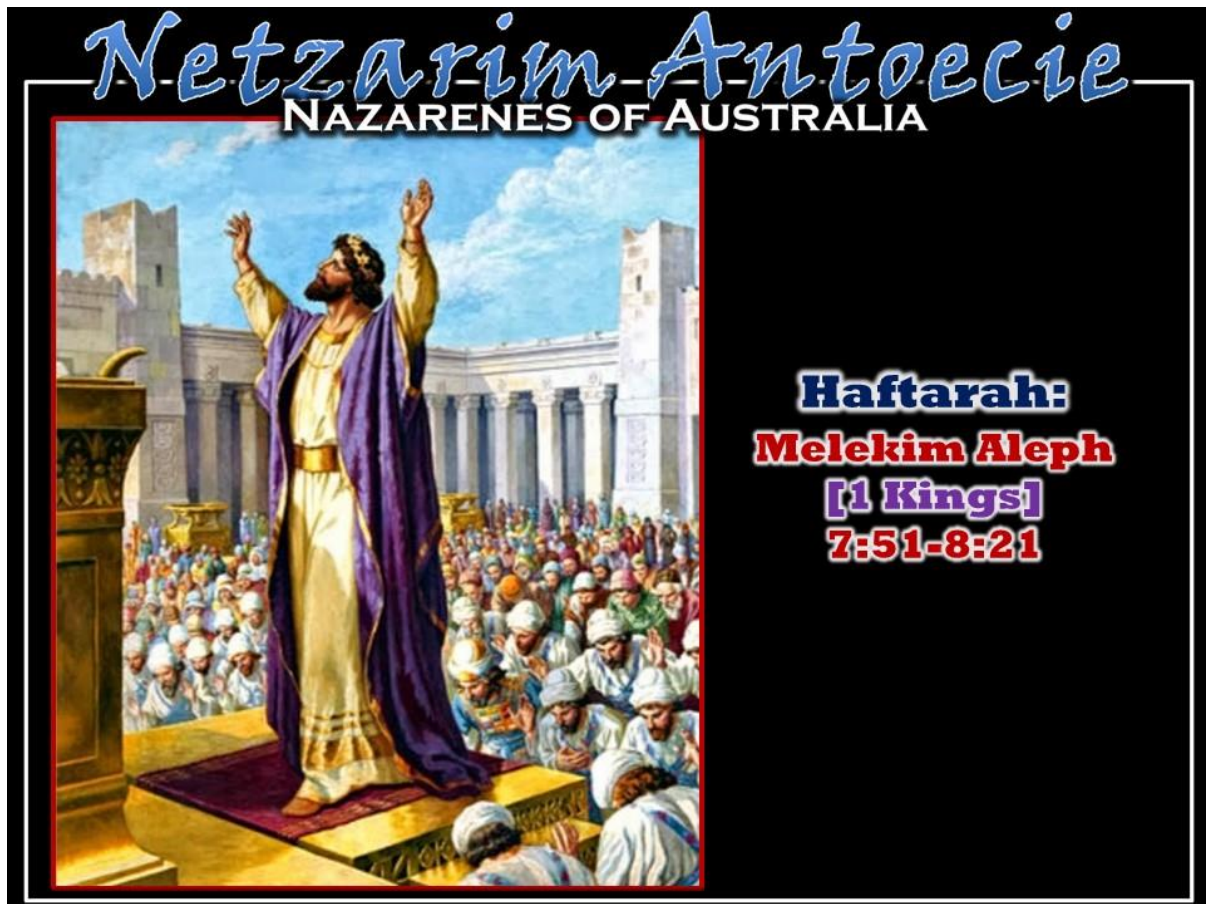
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From these readings we can clearly see that the orientation & timing of the Mishkan played a unique role which also has a relationship to return of our Master in His second coming.

The Crowning Point Of What We Are Saying:

Through the erecting of the **Mishkan** & later the **Beyth Ha Mikdash** [the Temple] we see the clear desire of Elohim to dwell among His people. As glorious as the Mishkan was it still required separation of the People from the most **Kadosh** [Holy] Presence as did the Temple but now through the most precious sacrifice of Yeshua we have the hope & promise of nearness to the most Holy Elohim without the fear & terror that Yisrael endured. It is through His work & Him alone that our hope resides, through knowing that we are enrolled in Heaven with the spirits of righteous men made perfect to the praise of our beloved Elohim & Saviour. **Amein!**

Haftarah: Melekim Aleph [1 Kings] 7:51-8:19



In **Sh'lomo's [Solomon]** desire to honour the Almighty we see the lengths he went to in sacrificing sheep & oxen without number. This celebration took place on the great **Chag [Feast]** of Tabernacles with the whole Nation gathering with **Sh'lomo** or **Solomon** dedicating the **Hekhel** [the Temple] with great honour, so much so that the cloud of the presence filled the House so that the **Kohanim** [the Priests] could not continue to minister since the Glory of **YHWH** filled the House. We must remember that the Presence that rested upon the Mishkan had departed in the days of **Eli [1 Samuel 3]** and now the Glory of YHWH had returned revealing how great this House was & how special the Celebration was since all the Nation had gathered with great fanfare for this grand inauguration in the 7th month.

Netzarim Ketuvim: Ivri'im [Hebrews] 8:1-13



Our reading emphasises the crowning point, since we have a superior **Kingly High Priest** of the order of **Melki-Tsedek [Righteous King]** fulfilling all that was foreshadowed in the Tanakh [Old Testament]. He therefore is also a Mediator of a better Covenant with better promises. Many have however misunderstood that the fault lay not in the **Covenant utterances** but in the people themselves. The difference that our reading poses is that rather than written on stone with unchanged hearts, with this new covenant YHWH would write His Laws in their minds & engrave them upon their hearts which does not suggest the removal of the Torah [Law] but a transformation of the heart of His people.

Amein! Shavua Tov Aleychem [A good Week Unto You]