

## Parashat Vayakhel: The Road to Holiness

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# Parashat Vayakhel



**The Road  
to  
Holiness**

Shemoth  
[Exodus]  
35:1- 38:20

**Torah: Shemoth [Exodus] 35:1-38:20, Haftarah: Melekim Aleph [1 Kings] 18:20-39,  
Netzarim Ketuvim: QorintYah Beyth [2 Corinthians] 9:6-11.**

**Today's Reading: Shemoth [Exodus] 35:10-29**

**Introduction:** Our last reading finished with Mosheh returning from the top of the Mount with a New set of tablets he had cut with the words inscribed by YHUH as were written on the first.

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**Mosheh  
Returning With  
The 2<sup>nd</sup> Set of  
Tablets**

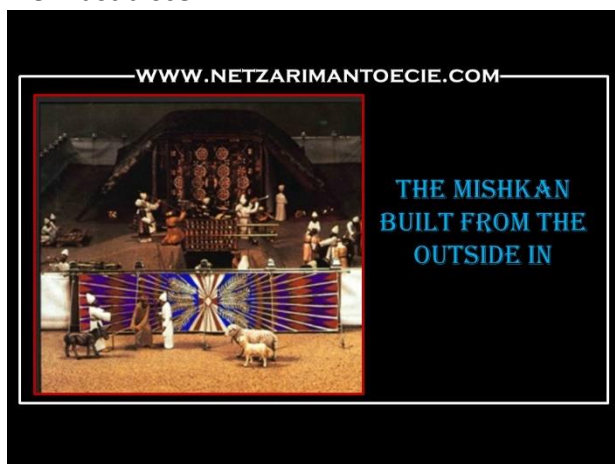
This time however his face shone so much with glory that he placed a veil over his face as the people feared to look at him.



Our reading therefore deals with wise-hearted artisans who diligently implement the instructions to **build the Mishkan** with its furnishings which we remember from our previous readings. We do remember that the turn of events that we have come to is because Mosheh interceded for the people & YHUH forgave the people & now it was time to build the Mishkan.

### Some Discrepancies in our Story:

We might wonder why many of the details have been repeated in this reading & that is what we must discern.

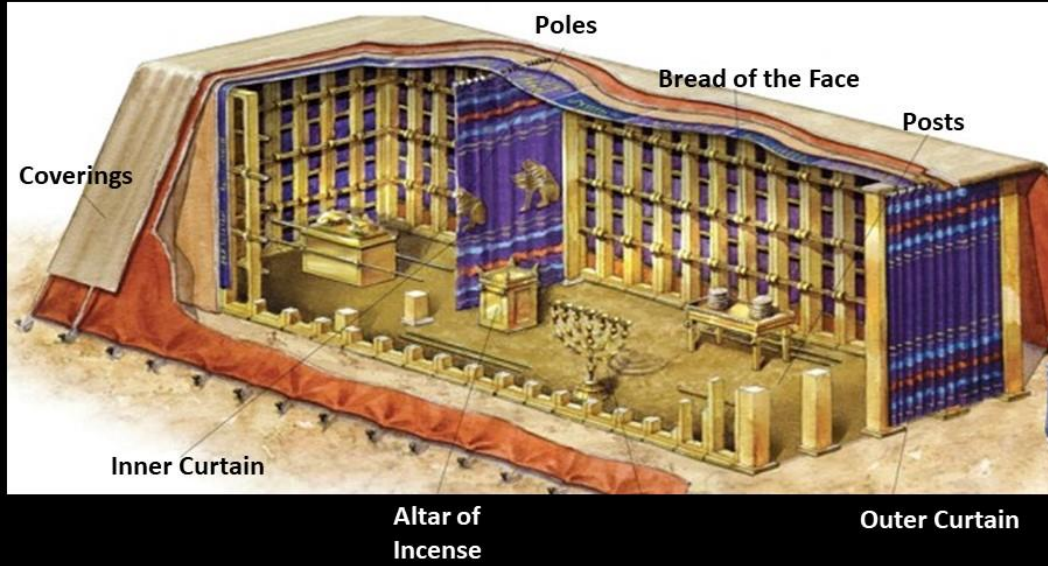


What we should remember from our previous readings is that the instructions are given from the inside out but now when the Mishkan is actually built it is constructed from the outside in. What gives? Why would they build it in the reverse order as were instructed?

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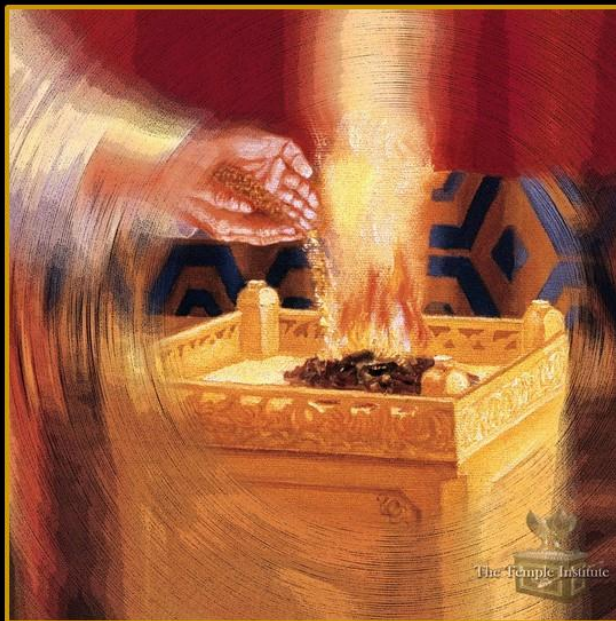
## The Mishkan Cross Section



Also, formerly the **Altar of incense** that would stand before the Holy of Holies is not mentioned until the end as a type of afterthought but now it is included with all the vessels.

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## The Altar of Incense

The Temple Institute

The key might lie with **the incense Altar**! Every day it was used to bring a sweet fragrant incense offering to YHWH but its true moment of esteem is on one unique day: **Yom Kippur the Day of Atonement** once a year when Aharon brought the burning incense into the Holy of Holies where the cloud of the presence rested above the mercy seat and the smoke of the fragrant incense would mix with the cloud of the presence.

What do we find in the **Brit Chadashah [New Covenant]** readings that emulate this to give its meaning?



**Hitgalut [Revelation] 5:8** Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints.



The imagery is awe-inspiring. **Elohim** is not of this world, we associate Him with the heavens, and yet, at Sinai, in a great act of **love** and **intimacy**, He appears in a cloud, and

descends from the heavens, in a grand gesture of revelation. But **YHUH Elohim** is not satisfied with His presence resting on a mountain. A mountain is tall, still above the people, and not truly among them. And that's where **the Mishkan** comes in.

In the Mishkan YHUH hopes to dwell among His people and have a special relationship with His people which is revealed through **the cloud** over the Mercy Seat.

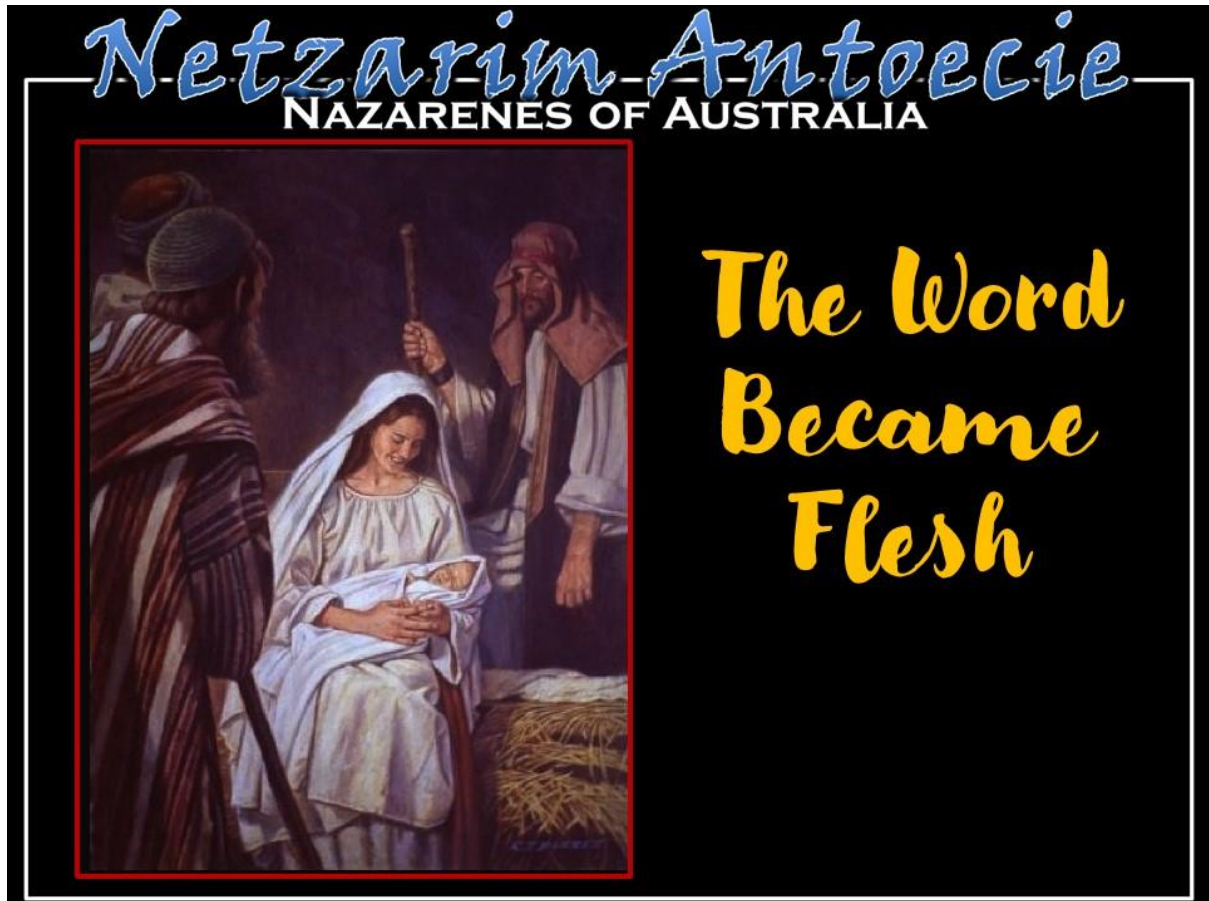


The incense cloud therefore is an earthy cloud that is offered by man, by a **Kohen** our representative in **humanity's** desire to approach Elohim.



Therefore, our former instructions are written from the perspective of Elohim while the incense altar is from mans perspective in approaching Him. As we saw from Mount Sinai His presence would bring death & now the Most Holy Elohim was to dwell in the cloud over the mercy seat and the **Mishkan** [the Tabernacle] was the barrier between man & His presence.

Truly this desire of Elohim to dwell with his people can no better be seen than in the coming of our Master as in:



**Yahuchanan 1:14** And the Word became flesh and pitched His tent [tabernacled] among us, and we saw His esteem, esteem as of an only brought-forth of a father, complete in grace [favour] and truth.

From the perspective of Elohim His Kingdom also manifests from within & radiates out since Yeshua says this in:

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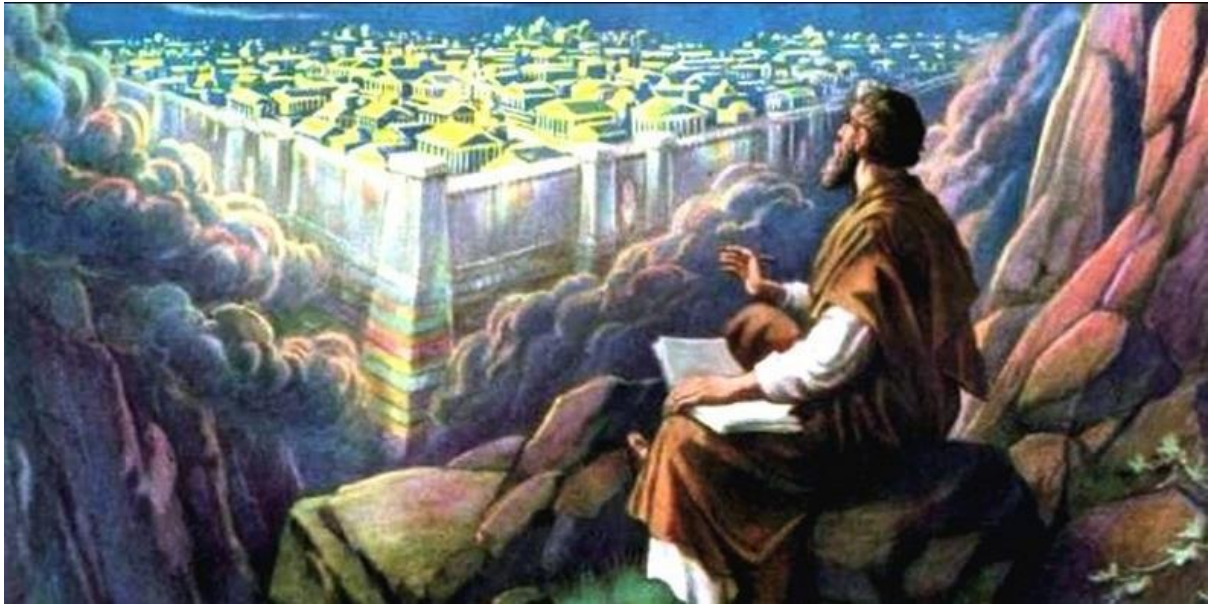
## The Parable of the Mustard Seed

**MatithYahu [Matthew] 13:31-32** Another parable Yeshua put forth to them, saying: “The kingdom of heaven is like a mustard seed, which a man took and sowed in his field, **32** which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a tree, so that the birds of the air come and nest in its branches.”

However, from a human perspective we could say that the Kingdom manifests first with obedience to the commands which then leads to changed character & sanctification of one’s heart which is our approach to being Holy before Elohim since Kepha [Peter] says this in:

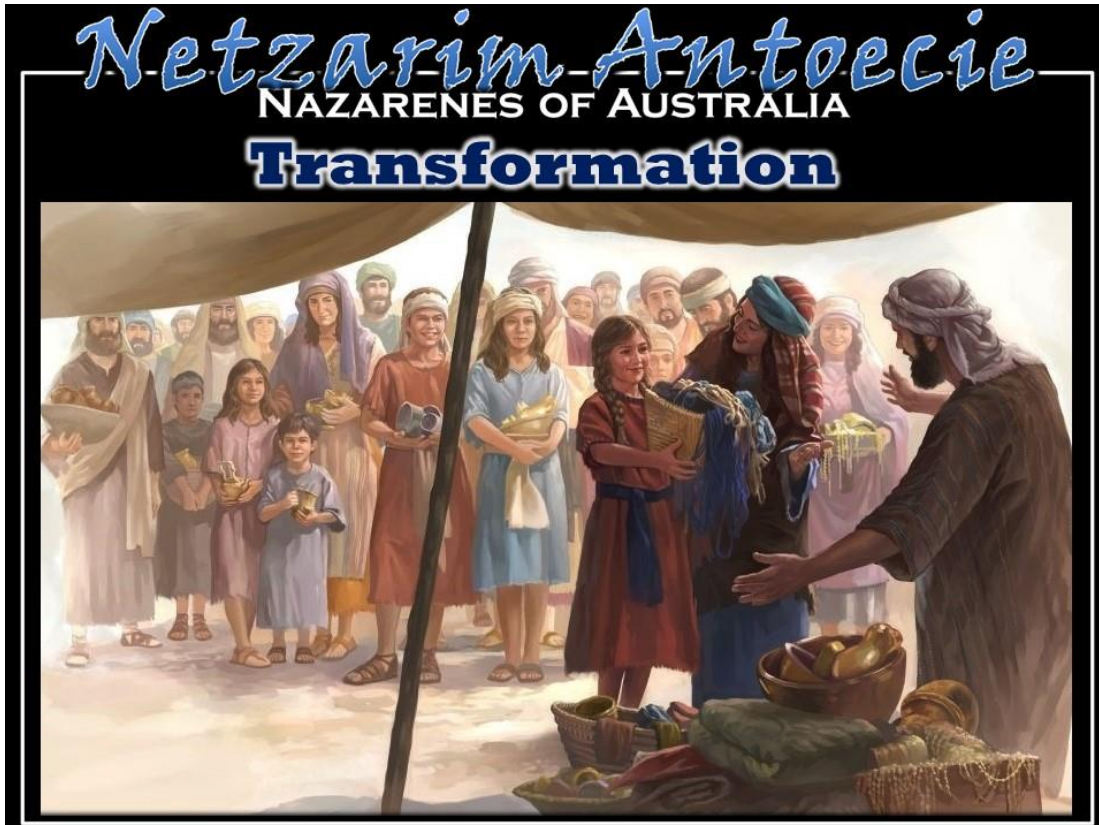
**Kepha Eleph [1 Peter] 1:16** Because it is written, “Be holy, for I am holy.”

Therefore, the whole of Scripture is about YHUH dwelling with His people which will not be fully accomplished until the time we read concerning the **New Yerushalayim [Jerusalem]** in:



**Hitgalut [Revelation] 21:22** And I saw no Dwelling Place [Mishkan] in it, for YHWH Ėl Shaddai and the Lamb are its Dwelling Place. **23** And the city had no need of the sun, nor of the moon, to shine in it, for the esteem of Elohim illuminated it and its lamp is the Lamb **24** And the nations [goyim], of those who are saved, shall walk in its light, and the sovereigns of the earth bring their esteem into it.

### The True Sign of Transformation:



YHWH now through Mosheh now instructs the people to bring **donations** for the building of the glorious **Mishkan** and the people wholeheartedly give all that is needed like **gold**,



silver, and copper; blue-, purple- and red-dyed wool; goat hair; spun linen; animal skins; wood; olive oil; herbs' and precious stones — that Mosheh has to tell them to stop giving. Truly this is the best sign of their repentant over their gross sin.

May each of us be so willing and so wholehearted in our free-will giving to what YHUH Elohim is calling us to do!

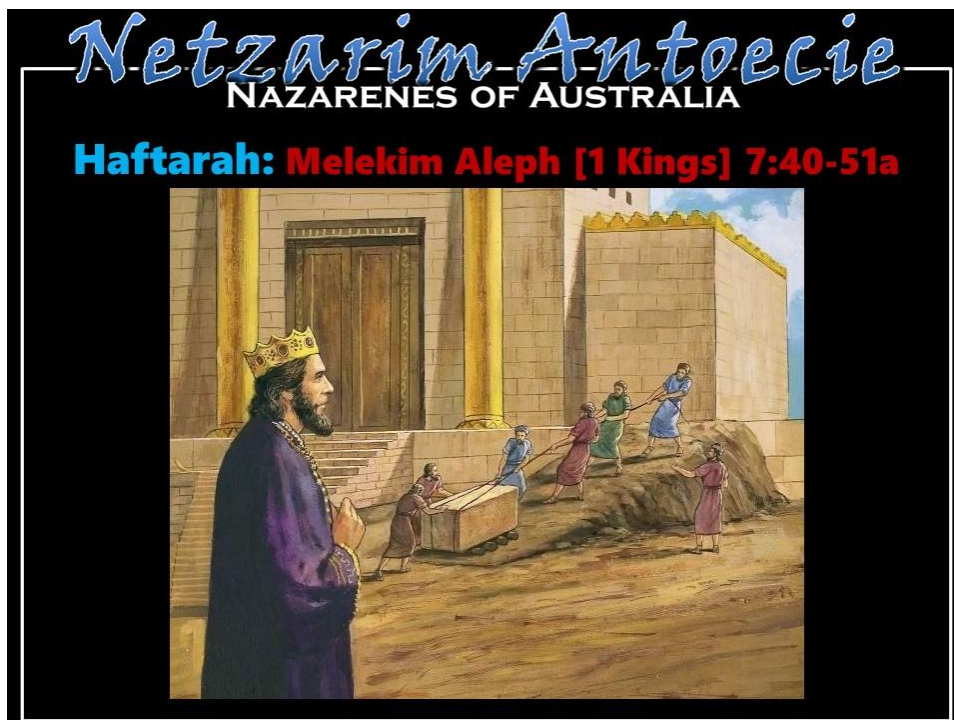
**Francis of Assisi** made this wonderful statement:

**“It is surely in giving that we receive, and it is in dying that we are born to eternal life.”**

### **What We Have Come to Understand:**

The truly unique beauty of the **Mishkan** [the Tabernacle] is that it was to emanate the esteem & magnificence of the Almighty which we find in the Mishkan with the use of all the pure Gold being a picture of the Holiness & exquisiteness of the Presence which must be guarded from the world of commonness & uncleanness. It is with this knowledge that we come to understand the beauty of YHWH who did send His most glorious son to atone for our sins to bring us into His most wonderful presence through his blood. It then is with this knowledge of the Father's goodness to us that Yisrael & now us can with wholeheartedness give of what we have received to further the knowledge of our Elohim & our Saviour to a world in chaos.

**Haftarah: Melekim Aleph [1 Kings] 7:40-51a**

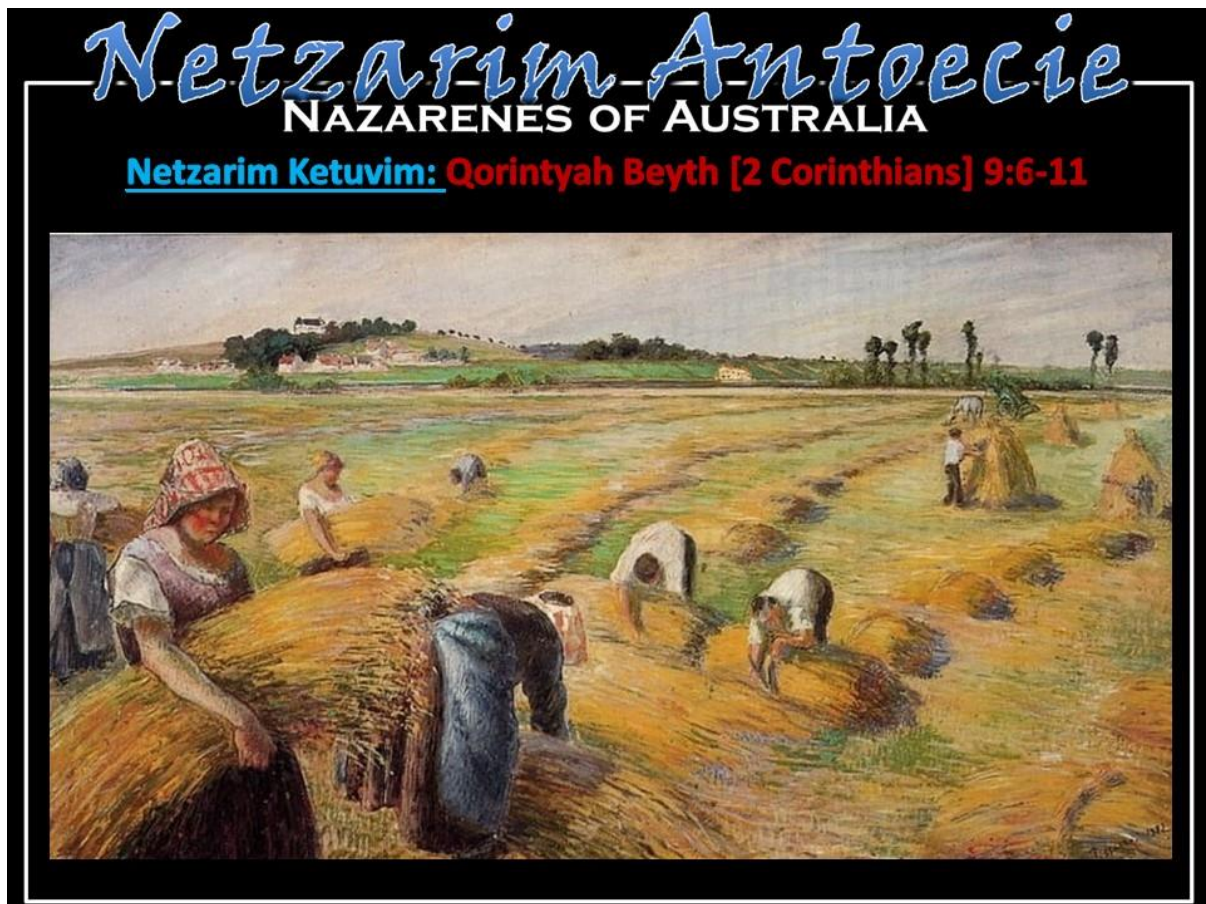


Our reading highlights the construction of **the Hekhel [the Temple]** of YHWH by Sh'lomo **[Solomon]** when he called on **Huram** [Hiram] King of Tyre who was the son of a widow from the tribe of **Naftali** while his father was a man of tyre **[7:13-14]**. This then describes all the unique utensils that were also used in the Mishkan. As with the Mishkan all the beauty of the Hekhel [the Temple] was to display the **honour of YHWH** & how his people revered Him through this most glorious House that would stand as a witness for the whole World. It is therefore for us now to reflect the esteem of our Master & Elohim to the World & how we do that is the challenge of our life. We do read the words of Shaul [Paul] to these effect in:



**CorintYah Aleph [1 Corinthians] 3:16** Do you not know that you are a Dwelling Place [Mishkan/Temple] of Elohim and that the Spirit of Elohim dwells in you?

Netzarim Ketuvim: QorintYah Beyth [2 Corinthians] 9:6-13



**Shaul [Paul]** in our reading uses a simple self-evident **agrarian principle** applying it to our giving in that the harvest is directly proportionate to the amount sown. If YHWH has so richly blessed us by giving his best, what do we do in response is directly proportionate to how much we believe we have been forgiven. The Yisraelites in our Torah understood that & gave abundantly. This reminds me of the account of the woman who anoints the **feet of Yeshua** when he was at the house of a Pharisee. This woman who was a great sinner brought an Alabaster flask of expensive oil weeping and wiping His feet with her hair and even kissing them and anointing them. Her unrestrained love & honour for the Master made Him give this glowing response to her action in:

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**Luke 7:47** “Therefore I say to you, her many sins have been forgiven, because she loved much. But to whom little is forgiven, he loves little.”

May the love we have for our Master cause us to also have a faith like this woman who was unashamed to show it in a most powerful way to the **praise of Yeshua** & all He has done for her and now for us.

**Amein! Shavua Tov Aleykhem [A Good Week Unto You All]**

