

# TORAH TEACHINGS



Understanding YAH's Likes and dislikes

# # 22 Vayakhel (וַיַּקְהֵל) – Hebrew for “and he assembled,”

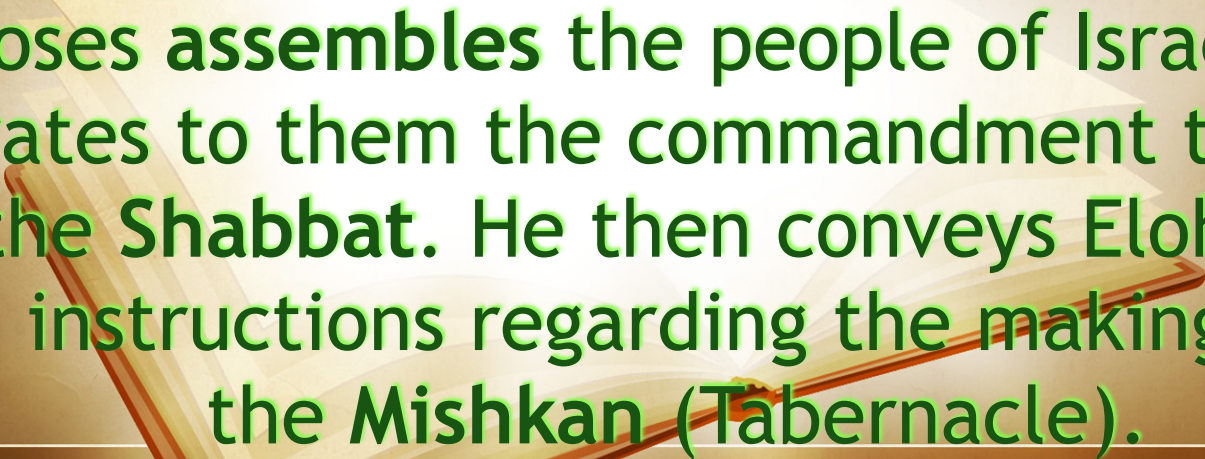
Torah: Exodus 35:1-38:20  
Haftarah: I Kings 7:51-8:21



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Moses assembles the people of Israel and reiterates to them the commandment to observe the Shabbat. He then conveys Elohim's instructions regarding the making of the Mishkan (Tabernacle).



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

The people donate with unified “willing hearts” the required materials in bringing gold, silver and copper; blue-, purple- and red-dyed wool; goat hair, spun linen, animal skins, wood, olive oil, herbs and precious stones... so giving were their willing hearts that Elohim mentions it four times like a proud father and Moses has to tell them to stop giving!



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

A team of wise-hearted artisans make the Mishkan and its furnishings (as detailed in the previous Torah readings of Terumah, Tetzaveh and Ki Tisa): three layers of roof coverings; 48 gold-plated wall panels, and 100 silver foundation sockets; the parochet (veil) that separates between the Sanctuary's two chambers, and the masach (screen) that fronts it; the Ark and its cover with the Cherubim; the table and its showbread;

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

the seven-branched menorah with its specially prepared oil; the golden altar and the incense burned on it; the anointing oil; the outdoor altar for burnt offerings and all its implements; the hangings, posts and foundation sockets for the courtyard; and the basin and its pedestal, made out of copper mirrors.



# Sabbath Regulations

Exo 35:1 And Mosheh assembled all the congregation of the children of Yisra'ĕl, and said to them, “These are the Words which יהוה has commanded you to do:

Exo 35:2 “Work is done for six days, but on the seventh day it shall be set-apart to you, a Sabbath of rest to יהוה. Anyone doing work on it is put to death.

Exo 35:3 “Do not kindle a fire in any of your dwellings on the Sabbath day.”

# Contributions for the Tabernacle

Exo 35:4 And Mosheh spoke to all the congregation of the children of Yisra'el, saying, "This is the word which יהוה commanded, saying,

Exo 35:5 'Take from among you a contribution to יהוה. Everyone whose heart so moves him, let him bring it as a contribution to יהוה: gold, and silver, and bronze,

Exo 35:6 and blue, and purple, and scarlet material, and fine linen, and goats' hair,



Exo 35:7 and ram skins dyed red, and fine leather,  
and acacia wood,

Exo 35:8 and oil for the light, and spices for the  
anointing oil and for the sweet incense,

Exo 35:9 and shoham stones, and stones to be set  
in the shoulder garment and in the breastplate.

Exo 35:10 'And let all the wise-hearted among you  
come and make all that **יְהוָה** has commanded:

Exo 35:11 the Dwelling Place, its tent and its covering, its hooks and its boards, its bars, its columns, and its sockets,

Exo 35:12 the ark and its poles, the lid of atonement and the veil of the covering,

Exo 35:13 the table and its poles, and all its utensils, and the showbread,

Exo 35:14 and the lampstand for the light, and its utensils, and its lamps, and the oil for the light,



Exo 35:15 and the incense slaughter-place, and its poles, and the anointing oil, and the sweet incense, and the covering for the door at the entrance of the Dwelling Place,

Exo 35:16 the slaughter-place of ascending offering with its bronze grating, its poles, and all its utensils, the basin and its stand,

Exo 35:17 the screens of the courtyard, its columns, and their sockets, and the covering for the gate of the courtyard,

Exo 35:18 the pegs of the Dwelling Place, and  
the pegs of the courtyard, and their cords,

Exo 35:19 the woven garments to do service in  
the set-apart place, the set-apart garments for  
Aharon the priest and the garments of his sons to  
serve as priests.’ ”

Exo 35:20 And all the congregation of the  
children of Yisra'ěl withdrew from the presence  
of Mosheh.



Exo 35:21 And everyone whose heart lifted him up  
and everyone whose spirit moved him came, and  
they brought the contribution to יהוה for the work  
of the Tent of Appointment, and for all its service,  
and for the set-apart garments.

Exo 35:22 And they came, both men and women,  
all whose hearts moved them, and brought earrings  
and nose rings, and rings and necklaces, all golden  
goods, even every one who made a wave offering of  
gold to יהוה.

Exo 35:23 And every man, with whom was found blue and purple and scarlet material, and fine linen, and goats' hair, and rams' skins dyed red, and fine leather, brought them.

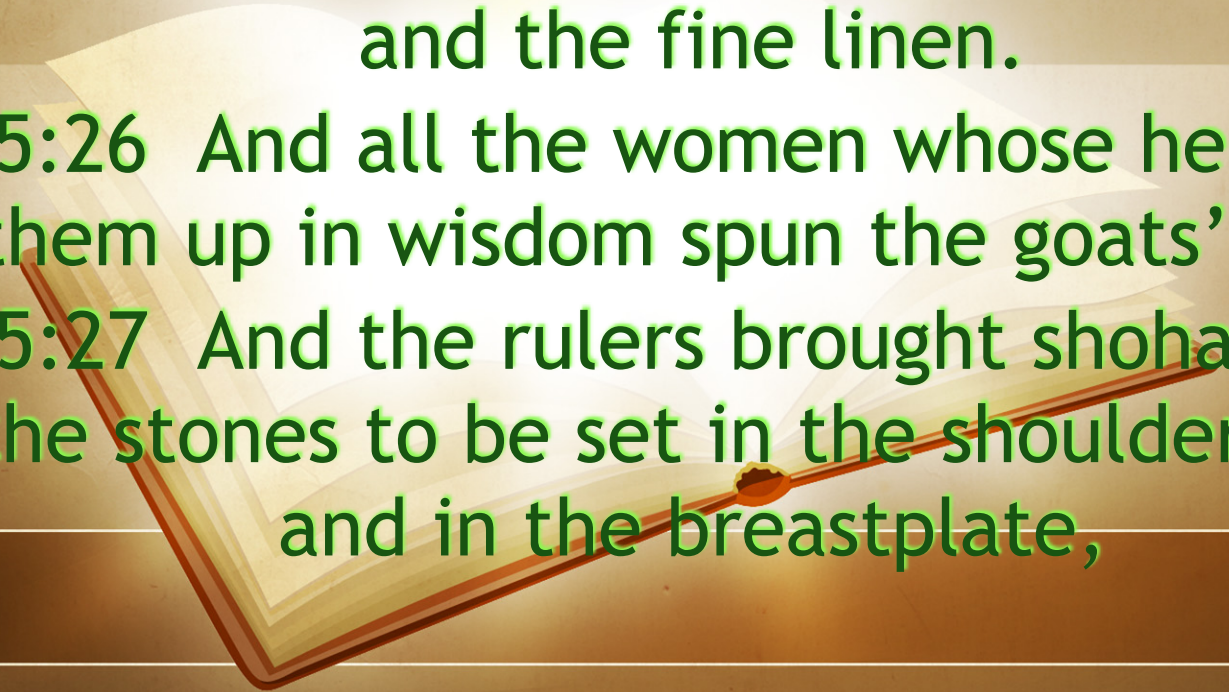
Exo 35:24 Everyone who would make a contribution to יהוה of silver or bronze, brought it. And everyone with whom was found acacia wood for any work of the service, brought it.



Exo 35:25 And all the wise-hearted women spun yarn with their hands, and brought what they had spun, the blue and the purple, the scarlet material, and the fine linen.

Exo 35:26 And all the women whose hearts lifted them up in wisdom spun the goats' hair.

Exo 35:27 And the rulers brought shoham stones, and the stones to be set in the shoulder garment and in the breastplate,



Exo 35:28 and the spices and the oil for the light,  
and for the anointing oil, and for the sweet incense.

Exo 35:29 The children of Yisra'ěl brought a  
voluntary offering to יהוה, all the men and women  
whose hearts moved them to bring all kinds of work  
which יהוה, by the hand of Mosheh, had commanded  
to be done.



# Construction of the Tabernacle

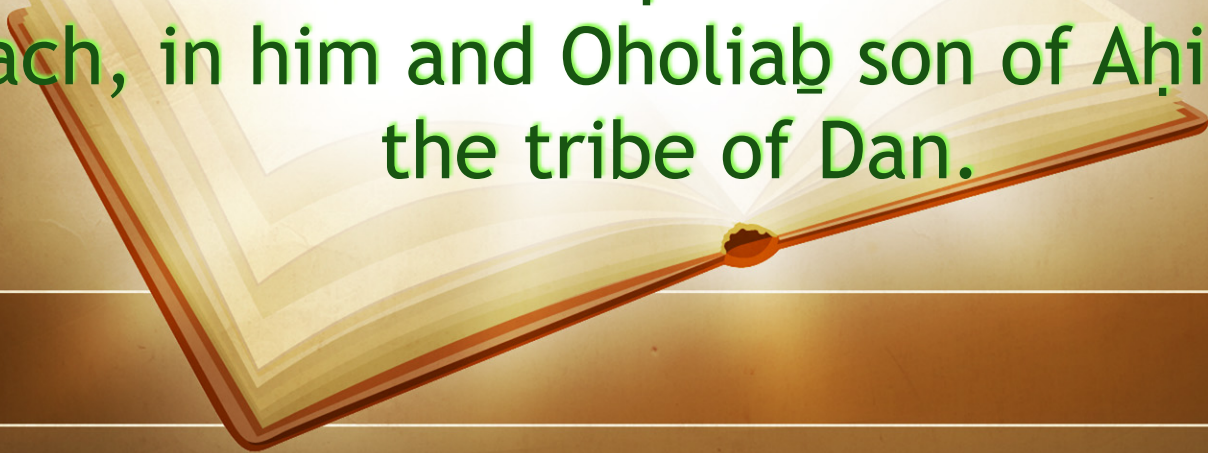
Exo 35:30 And Mosheh said to the children of Yisra'ěl, “See, יהוה has called by name Betsal'ěl son of Uri, son of H̱ur, of the tribe of Yehudāh,

Exo 35:31 and He has filled him with the Spirit of Elohim, in wisdom, in understanding, and in knowledge, and in all work,

Exo 35:32 to make designs, to work in gold and in silver and in bronze,

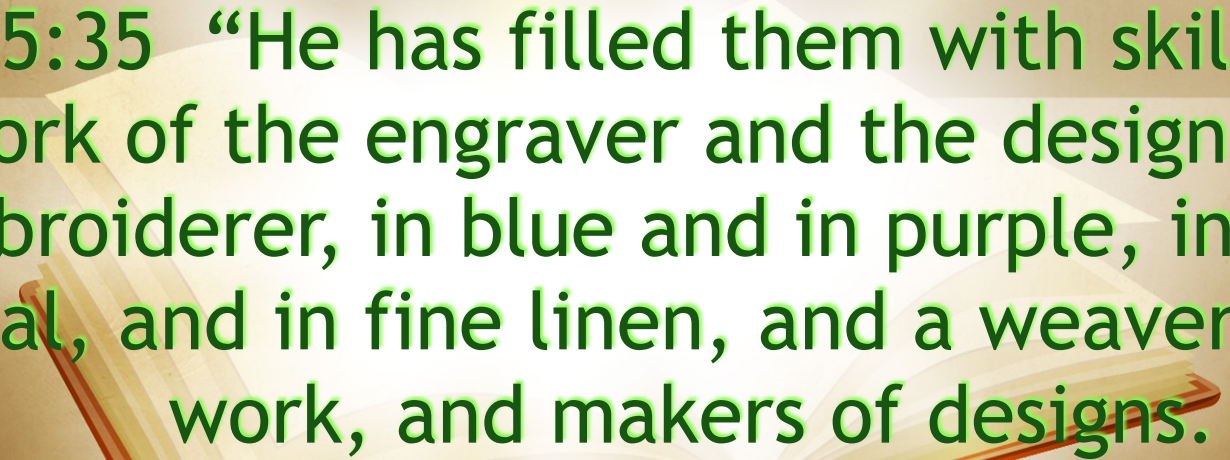
Exo 35:33 and in cutting of stones for setting, and  
in carving wood, and to work in all workmanship  
of design.

Exo 35:34 “And He has put in his heart the ability  
to teach, in him and Oholiab son of Ahisamak, of  
the tribe of Dan.





Exo 35:35 “He has filled them with skill to do all work of the engraver and the designer and embroiderer, in blue and in purple, in scarlet material, and in fine linen, and a weaver, doing any work, and makers of designs.

An open book is positioned at the bottom of the frame, its pages fanned out. A bright, warm light emanates from the center of the book, creating a lens flare effect that spreads across the background. The background itself is a textured, parchment-like surface in shades of tan and brown. The text is overlaid on this background, with the first part of the verse on the left and the rest of the verse on the right, following the curve of the book's pages.

The name of this week's Torah portion is וַיִּקְהַל -  
vayyaqhel which means, 'And he assembled' and  
the root word that is used here, in verse 1, for  
'assembled' is קָהַל qahal('kaw-hal') - Strong's H6950  
and means 'to gather as an assembly or  
congregation' and so, this is a word that we  
typically hear when speaking of an assembly or a  
group of people who gather for the Shabbat and  
Feast days of יְהוָה, known as the 'qahal'.



One of the reactions that tends to happen, when reading this Torah portion, is that some may say, “Haven’t we read this already?” And what certainly does sound like a repetition, of what has been read in the past 2 Torah portions, is in fact more than just a repetition.

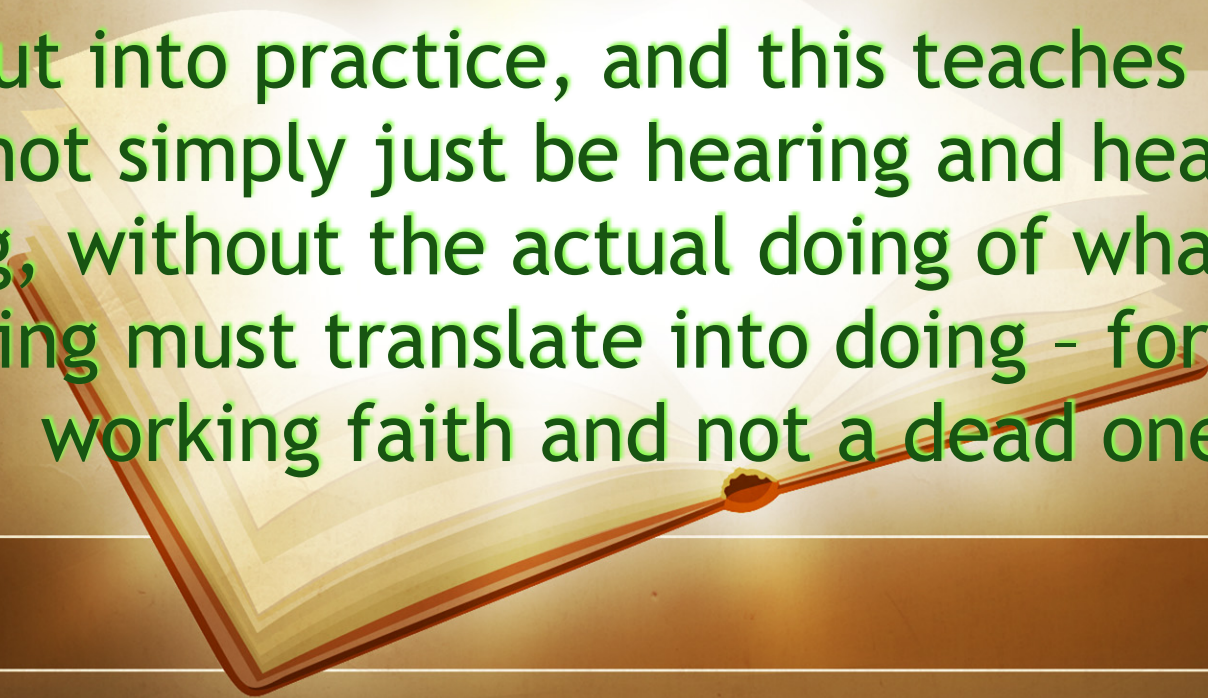
This is not simply a re-run of what has been instructed - but rather, this is now the ‘real deal’, so to speak, where now, the ‘drawing’ becomes a reality, or rather, the instructions get done.

It is no longer just about what יהוה says but rather it is a case of: now that we have heard we must guard to do!

Another thing we should note, is that it is through repetition that we establish to memory, that which we are to do. When we meditate on the Word, which is to continually think upon and fill our minds with the Word, then it helps establish our memory and equips us to function properly!



So, as we go through this Torah portion, we find a great lesson of how the Words of instruction are now put into practice, and this teaches us that we cannot simply just be hearing and hearing and hearing, without the actual doing of what we hear - hearing must translate into doing - for that is a working faith and not a dead one!!!



# CHAPTER 35

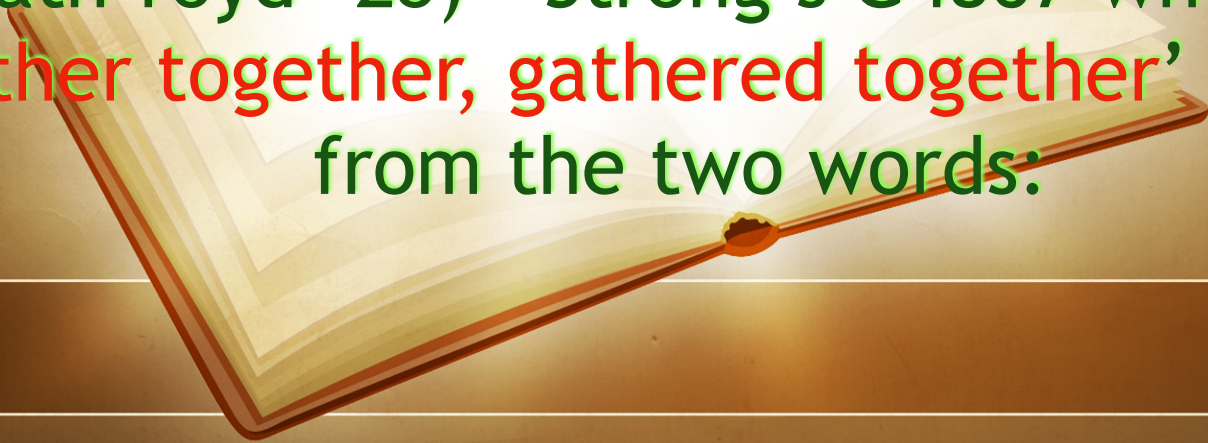
Mosheh assembles the people:

After having seen how the face of Mosheh had shone, and how the people were unable to look upon his face, what we now clearly know, is that the people recognised the authority of Mosheh, which was certainly now firmly established.

Mosheh then calls them all together, to once again go over the commands that יהוה had given them to do.

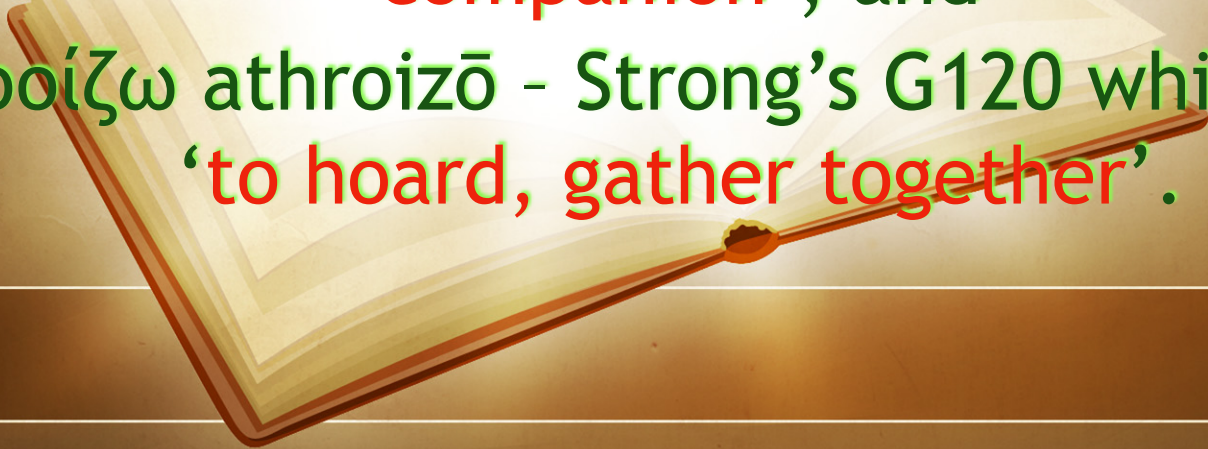


The Greek word that is used in the LXX (Septuagint  
- Greek translation of the Tanak - O.T.) for  
‘assembled’ is συναθροίζω sunathroizō  
(soon-ath-royd’-zo) - Strong’s G4867 which means,  
‘to gather together, gathered together’ and comes  
from the two words:



1) σύν sun(soon) - Strong's G4862 which is a primary preposition meaning, 'with, together with (expresses association with), accompany, companion', and

2) ἀθροίζω athroizō - Strong's G120 which means, 'to hoard, gather together'.



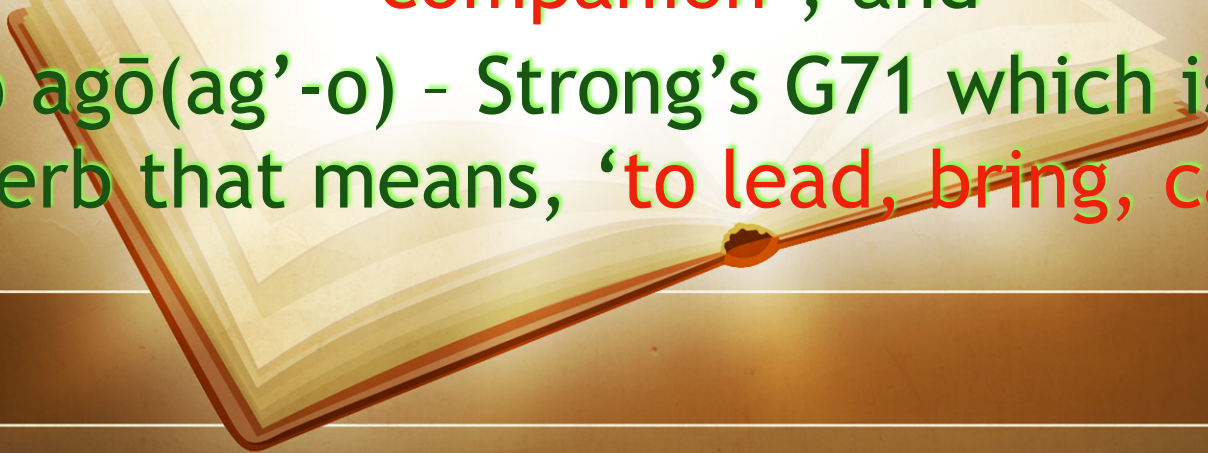


The Greek word that is used in the LXX for ‘congregation’ is συναγωγή sunagōgē (soon-ag-o-gay) - Strong’s G4864 which means, ‘a bringing together, an assembling’ and comes from the verb συναγώ sunagō (soon-ag’-o)

- Strong’s G4863 meaning, ‘to gather, assemble, be assembled, come together’, which is derived from two words:

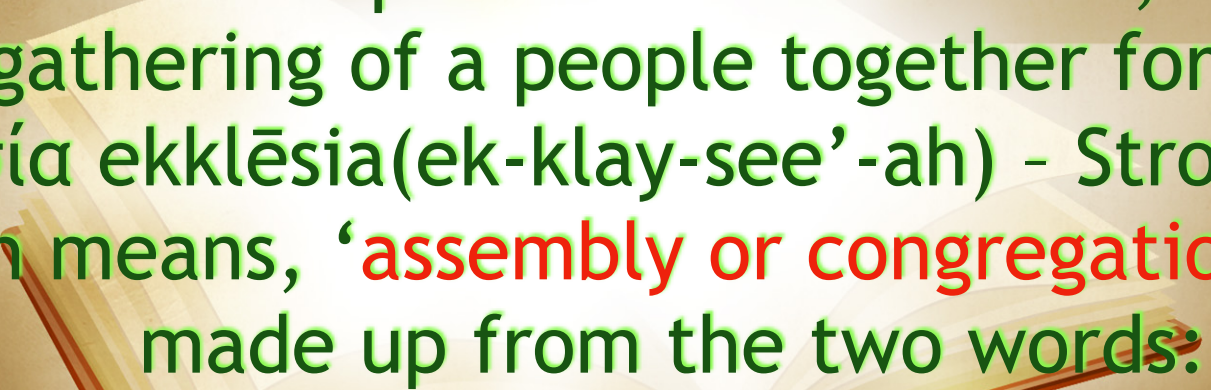
1) σύν sun(soo) - Strong's G4862 which is a primary preposition meaning, 'with, together with (expresses association with), accompany, companion'; and

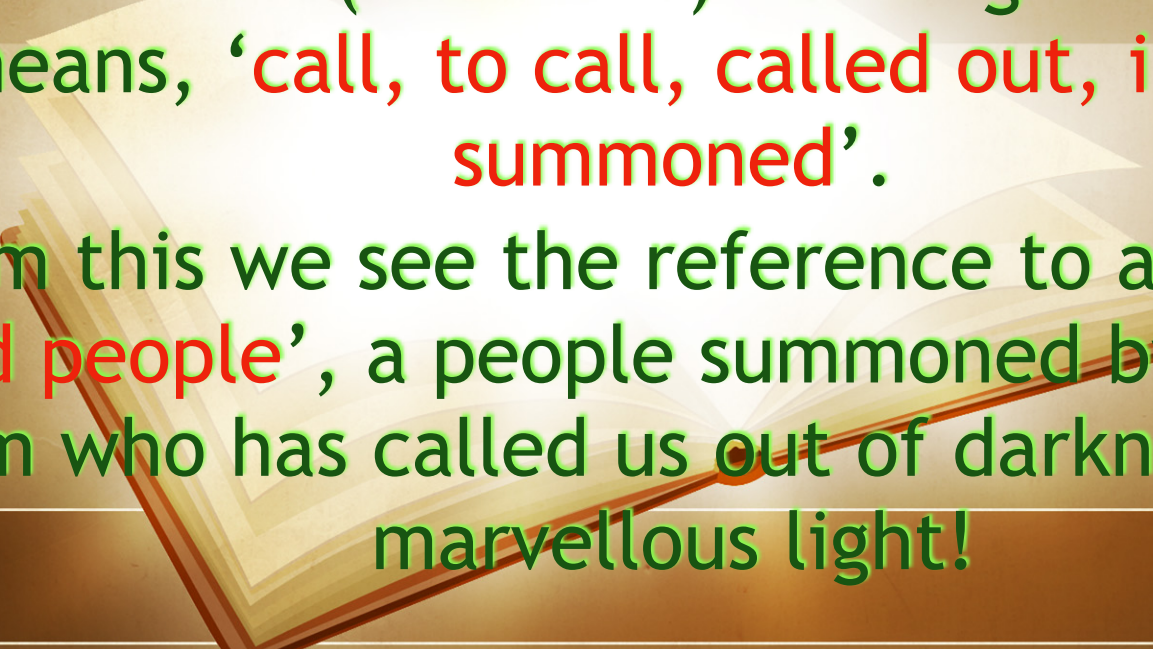
2) ἄγω agō(ag'-o) - Strong's G71 which is a primary verb that means, 'to lead, bring, carry'.





Another Greek equivalent of this word, that speaks of the gathering of a people together for service, is ἐκκλησία *ekklēsia* (ek-klay-see'-ah) - Strong's G1577 which means, 'assembly or congregation' and is made up from the two words:



- 
- 1) ἐκ ek(ek) - Strong's G1537 which means, 'from, from out of, belonging' and
  - 2) καλέω kaleō(kal-eh'-o) - Strong's G2564 which means, 'call, to call, called out, invited, summoned'.


So, from this we see the reference to a 'called out, invited people', a people summoned by His Name, by Him who has called us out of darkness into His marvellous light!



So, when speaking of **קהל qahal** ('kaw-hal')  
- Strong's H6950 or **ἐκκλησία ekklēsia**  
(ek-klay-see'-ah) - Strong's G1577, in a  
Scriptural context, we are speaking of the Bride/  
Body of Messiah - a called out chosen people -  
Yisra'el - to which we have been grafted into. by  
the Blood of Messiah!


Neither **קהל qahal**- Strong's H6950 or **ἐκκλησία ekklēsia** - Strong's G1577 means a building.

The purpose for me sharing this, is simply to emphasise what is being called for in Scripture, with regards to the necessity of our being obedient in gathering/assembling as a group or body of believers at the Appointed Times of our Maker and how we are to be urgent in our encouraging each other, as well as others, to do so... as we see the Day of יהוה coming near!





**Ib'rim/Hebrews 10:23-25** “Let us hold fast the confession of our expectation without yielding, for He who promised is trustworthy. 24 And let us be concerned for one another in order to stir up love and good works, 25 not forsaking the assembling of ourselves together, as is the habit of some, but encouraging, and so much more as you see the Day coming near.”

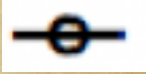


As we consider the root word קָהַל qahal(‘kaw-hal’)  
- Strong’s H6950 in the ancient pictographic form,  
we are able to see the clear call to be a people that  
gather unto our Master, as this root word is pictured  
as follows:






## Quph - קָ:

This is the letter 'quph', which is pictured as , and is a 'horizon' and depicts the elements of 'time', as it pictures the sun in its rising and setting. It therefore carries the meaning of 'circle' or 'to go around', representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times and can render understanding of 'gather, gathering'.

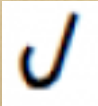
# Hey - ה:

The ancient script has this letter pictured as , which is 'a man standing with his arms raised out'.

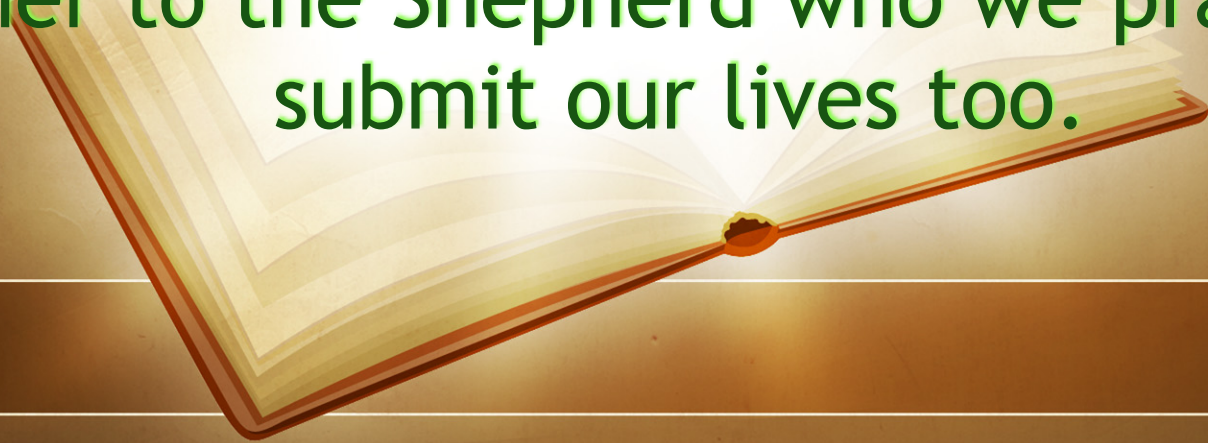
The Hebrew word letter “hey” means “behold, breath, sigh”, as when looking at a great sight, and can also give the understanding of ‘reveal or revelation’; from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!



## Lamed - ל:

The ancient script has this letter as , and is pictured as a 'shepherd's staff', can give the meaning of 'to or toward' and can represent that which pushes or pulls a flock in a direction, and can speak of authority or a yoke that is used to lead and guide, as well as the ability to bring back by Authority. This represents our Good Shepherd and His authority which yokes us.

As we consider these pictographs, in terms of gathering, it is pretty clear that these pictures help us recognise how we are to continually gather to the Shepherd who we praise and submit our lives too.





# **GATHERING TO PRAISE THE SHEPHERD**

or

# **GATHERING THE PEOPLE TO THE SHEPHERD**

This gathering to the shepherd, is done in accordance to His rule and authority of His Word, which leads us and guides us!

The point I want to make here, is that we are a called-out people, chosen and set-apart unto the Master יהושע and when we see here that Mosheh 'assembled' the people - we must realise that this is nowhere near the picture of a church meeting or reference to the Church!

What is a powerful reality here, is 'how' יהוה assembles or gathers His people together: and the wonderful answer we can get from this account is that: Mosheh assembled!



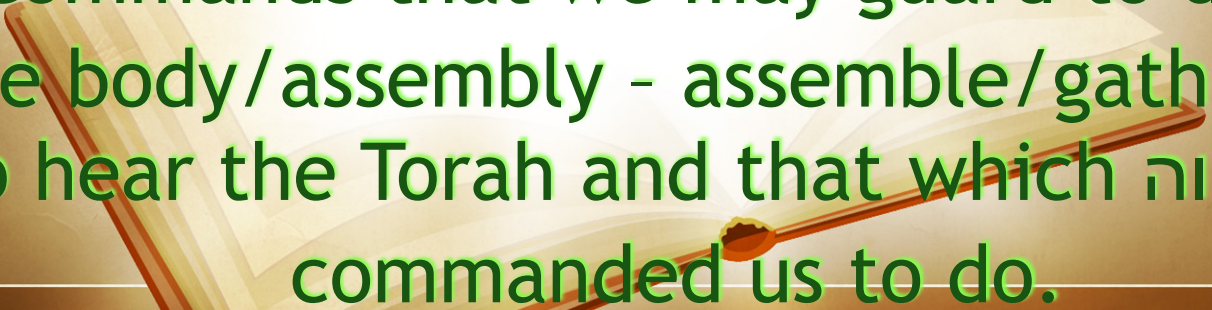
Mosheh, as a picture for us in Scripture of the Torah  
is what calls us together as a body:

**Ma'asei/Acts 15:21** “For from ancient generations  
Mosheh has, in every city, those proclaiming him -  
being read in the congregations every Sabbath.”



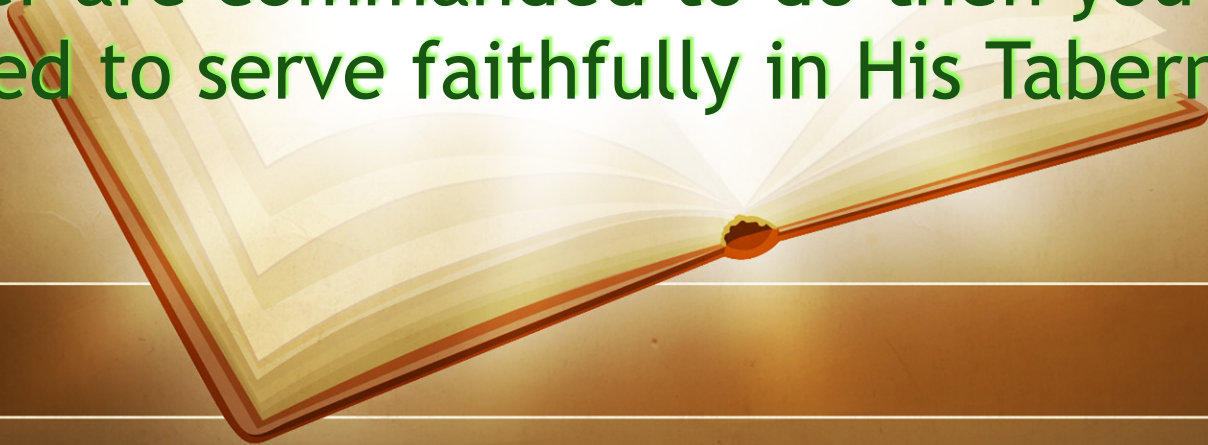
Every Sabbath we assemble, as commanded in Wayyiqra/Leviticus 23, as a set-apart gathering and Mosheh (Torah) is read and this is how we begin to learn and grow in the instructions of יהוה and hear His commands that we may guard to do them!

We - the body/assembly - assemble/gather together to hear the Torah and that which יהוה has commanded us to do.





The fact is clear - when you refuse to gather and assemble together and hear that which you as a believer are commanded to do then you will not be equipped to serve faithfully in His Tabernacle/Body!



## Verse 2 - The Sabbath

The very first matter that Mosheh discusses with the assembly, is that for 6 days work is to be done but on the seventh day the Sabbath must be kept, which brings order to the world and proper focus to our unity, for this is when we gather together and where we begin to learn how we are to be building the Tabernacle of יהוה.



Anyone who claims to be building the Kingdom of Elohim, yet does not remember to keep Sabbath, is only deceiving himself and others to whom he is falsely proclaiming!

While this may sound repetitive, especially as we discussed the importance of Sabbath in the last Torah portion, we take note that repetition of the commands highlights our need to be learning and grasping the understanding of how important the Sabbath is.

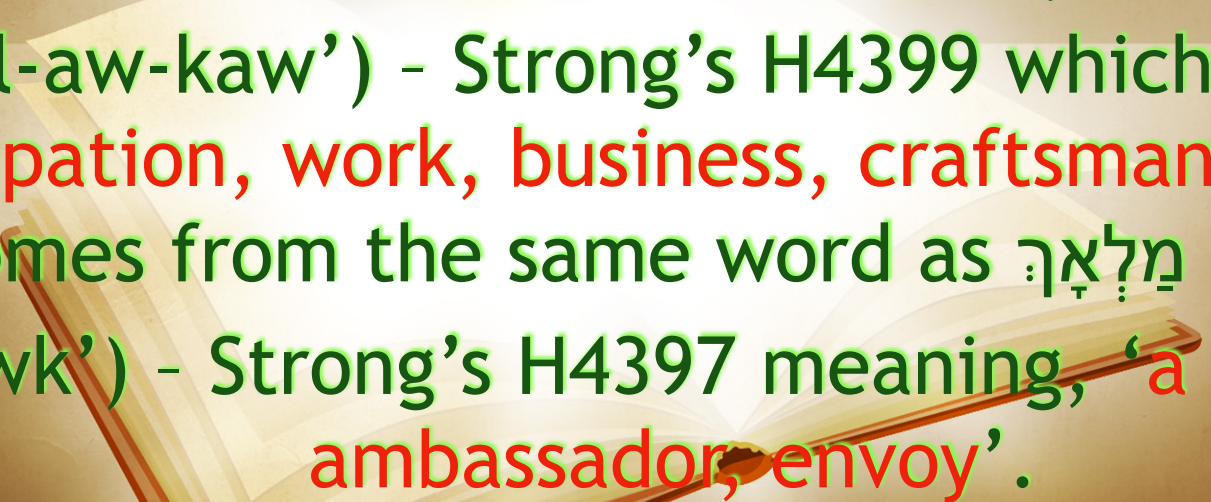
The emphasis here, is the necessity of placing Sabbath as the key for unlocking the ability to understanding the commands of Elohim, as well as it becoming our sign/mark of worship as a people belonging to יהוה.





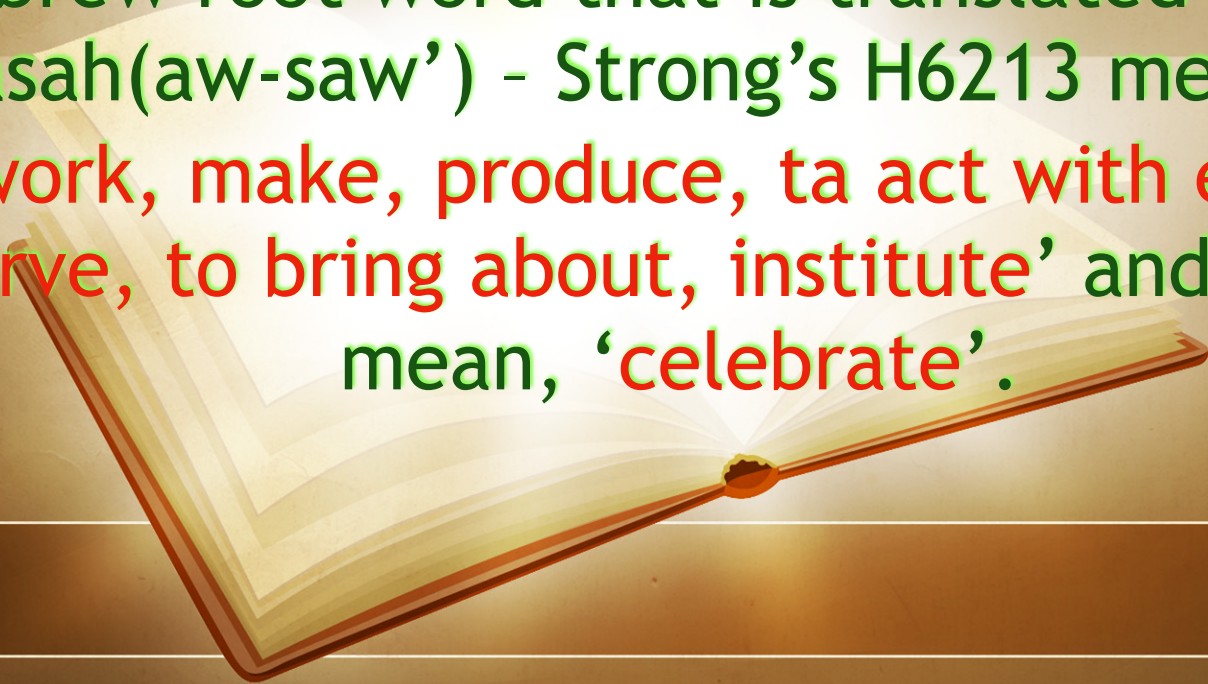
Yeshayahu/Isaiah 58:13-14 “If you do turn back your foot from the Sabbath, from doing your pleasure on My set-apart day, and shall call the Sabbath ‘a delight,’ the set-apart day of יהוה ‘esteemed,’ and shall esteem it, not doing your own ways, nor finding your own pleasure, nor speaking your own words, 14 then you shall delight yourself in יהוה. And I shall cause you to ride on the heights of the earth, and feed you with the inheritance of Ya'aqob your father. For the mouth of יהוה has spoken!”

The Hebrew root word that is used in Shemoth/  
Exodus 35:2 for 'work' is מְלָאכָה melak<sub>ah</sub>  
(mel-aw-kaw') - Strong's H4399 which means,  
'occupation, work, business, craftsmanship' and  
comes from the same word as מַלְאֲכָה malak<sub>ah</sub>  
(mal-awk') - Strong's H4397 meaning, 'a messenger,  
ambassador, envoy'.





The Hebrew root word that is translated as 'done' is  
עָשָׂה asah(aw-saw') - Strong's H6213 meaning, 'to  
do, work, make, produce, to act with effect, to  
observe, to bring about, institute' and can also  
mean, 'celebrate'.



The emphasis on how important the proper keeping of Sabbath is made clear, as we take note that the command comes with a devastating consequence for those who choose to neglect to guard the command to keep the Sabbath.

Anyone doing work on the Sabbath is put to death.





The Hebrew word translated as 'death' comes from the root verb מוּת muth(mooth) - Strong's H4191 which means, 'to die, bring about my death, put to death'.

We have been delivered from death, in order to walk in the light of life and the way we continue to work out our deliverance with fear and trembling is to guard the Sabbath day and do no occupational work on it!

It is very clear - **DO NO WORK ON THE SABBATH** - that is that you do not do your normal 'occupation' or trade, nor do anything in regards to your daily business and work-related dealings that you would be involved in during the rest of the week!

The emphasis is on the 'doing' and on the 7th day you must not be found 'doing' your weekly work!

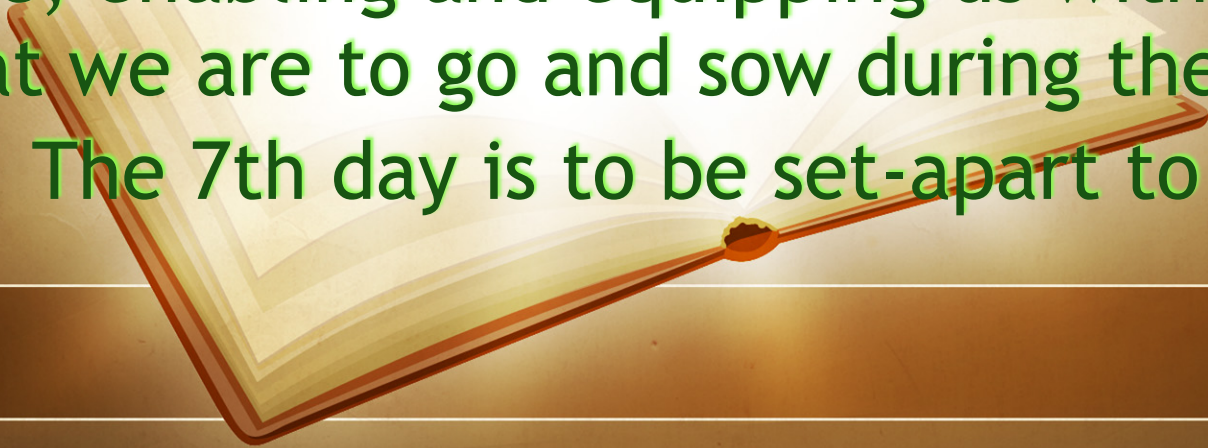


What is also very clear is how we are not only to be doing our day to day work on the other 6 days of the week, but in regards to us being ambassadors, we are also to be about sowing seed in proclaiming the Besorah (Good News) wherever we find ourselves working during the first 6 days of the week.



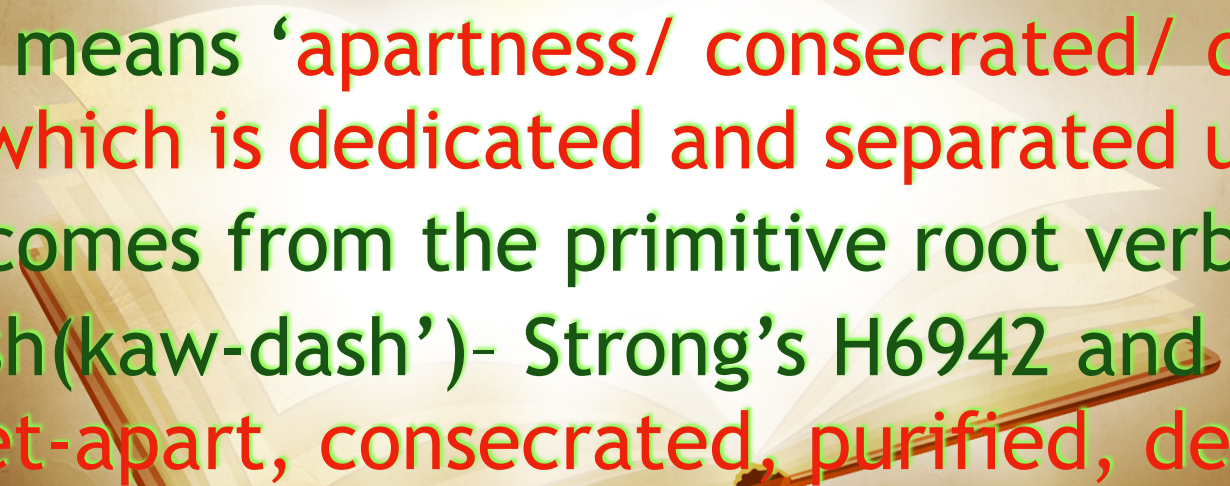
On the seventh day we cease from that as we come together as a Bride to be immersed in the presence of our King and be refreshed in His Word that gives us life, enabling and equipping us with the seed that we are to go and sow during the week!

The 7th day is to be set-apart to us!





The Hebrew root word that is used for 'set-apart' is the noun קֹדֶשׁ qodesh(ko'-desh) - Strong's H6944 which means 'apartness/ consecrated/ dedicated/ that which is dedicated and separated unto יְהוָה', comes from the primitive root verb קָדַשׁ qadash(kaw-dash')- Strong's H6942 and means 'to be set-apart, consecrated, purified, dedicated'.




In the ancient pictographic letter/symbols, these Hebrew words, for set-apart, look as follows:






## Quph - ק:

This is the letter 'quph', which is pictured as , and is a 'horizon' and depicts the elements of 'time', as it pictures the sun in its rising and setting. It therefore carries the meaning of 'circle' or 'to go around', representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times.

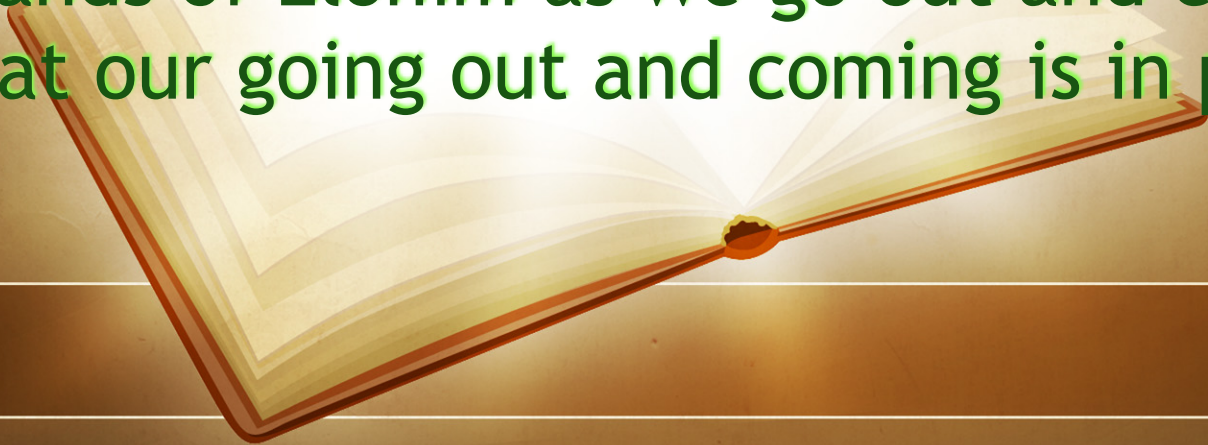
## Dalet - ד:




This is the letter 'dalet' which is pictured as , which is a 'tent door'. It can also have the meaning of a back and forth movement, as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of 'dangle' or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access. And we also know that Messiah is 'The Door', for we only are able to have access into the Kingdom through Him!



The commands are also to be written on the doorposts teaching us to remember to guard the commands of Elohim as we go out and come in, so that our going out and coming is in peace!

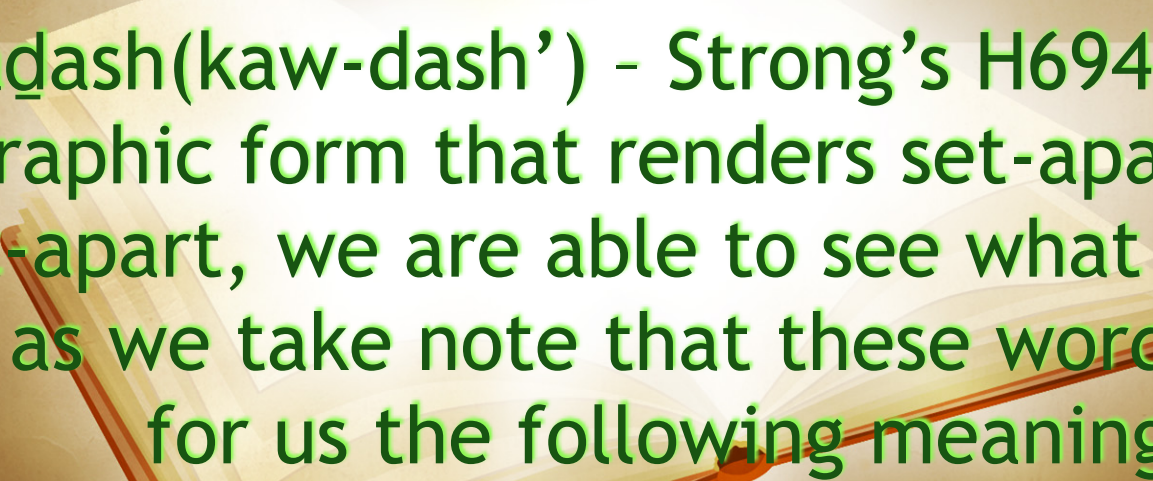


## Shin - ש:

This is the letter 'shin' which in the ancient script is pictured as, , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying - as teeth do to food.



Looking at the rendering of the Hebrew noun קֹדֶשׁ qodesh(ko'-desh) - Strong's H6944 and verb קָדַשׁ qadash(kaw-dash') - Strong's H6942 in the pictographic form that renders set-apartness or to be set-apart, we are able to see what this clearly implies as we take note that these words can render for us the following meaning:




**CONTINUALLY COMING TO THE  
DOOR OF APPOINTMENT  
TO MEDITATE ON THE WORD!**






Our ability to be properly set-apart involves our ability to properly meditate on the Word on a daily basis as well as making sure that we do not neglect the set-apart Appointed Times that are clearly commanded as 'set-apart gatherings', which are All the Appointed Times of יהוה, as outlined and instructed in Wayyiqra/Leviticus 23, which includes the weekly Sabbath!

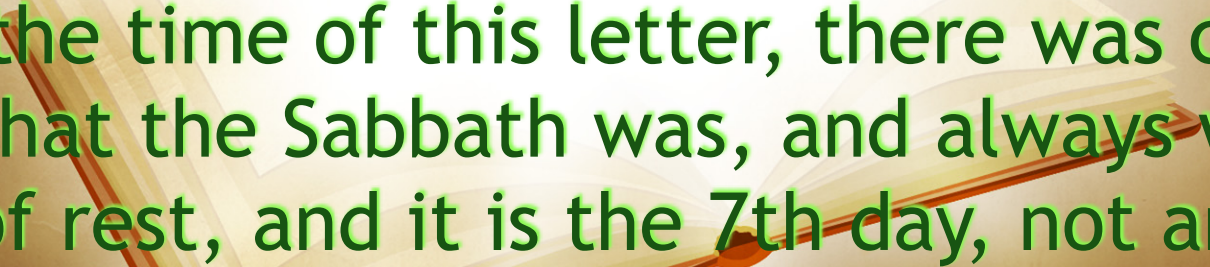


The proper observance of setting apart the 7th day, the Sabbath, is what sets us apart and causes us to learn how we are to live completely set-apart lives, as we give ear to hear the Torah of Elohim!

Ib'rim/Hebrews 4:9 "So there remains a Sabbath-keeping for the people of Elohim."







The Greek Word for Sabbath-keeping is σαββατισμός sabbatismos(sab-bat-is-mos') - Strong's G4520 and clearly refers to a keeping of the Sabbath as it means 'Sabbath rest, a keeping of the Sabbath', and at the time of this letter, there was certainly no doubt that the Sabbath was, and always will be, the day of rest, and it is the 7th day, not any other!

In the account given to us in Berěshith/Genesis 2 on creation we do not see the specific word שַׁבָּת *shabbâth*(shab-bawth') - Strong's H7676 being used, however we do see the root from which the word is derived in chapter 2:2-3:

Berěshith/Genesis 2:2-3 “And on the seventh day Elohim completed His work which He had done, and He rested on the seventh day from all His work which He had made. And Elohim blessed the seventh day and set it apart, because on it He rested from all His work which Elohim in creating had made.”



The Hebrew word used here for 'seventh' is שְׁבִיעִי shâbiy`iy (sheb-ee-ee') - Strong's H7637 which simply means 'seventh'.

What seventh?

The word for 'day', in Hebrew, is yôm (yome)  
- Strong's H3117.

Elohim completed His work on the 7th day and then rested on it the Hebrew word for 'rested' used here in verse 3 is שָׁבַת shâbath (shaw-bath')

- Strong's H7673) meaning 'rest' - that is to desist from exertion - or to desist from the normal day to day workings.

The difference between שַׁבָּת shabbâth (shab-bawth') - Strong's H7676 and שְׁבִיעִי shâbiy`iy (sheb-ee-ee') - Strong's H7637 is that שַׁבָּת shabbâth (shab-bawth') - Strong's H7676 is the intensive form coming from שְׁבִיעִי shâbiy`iy (sheb-ee-ee') - Strong's H7637 which means 'to rest or observe', and the intensive form of שַׁבָּת shabbâth (shab-bawth') - Strong's H7676 refers specifically to 'the' Sabbath as in 'the' 7th day of the week.



It was on this very day - the 7th day of the week that Elohim set-apart one day from the others and very specifically He blessed this 7th day to be a day of rest in Him.

This has greater implications for us as we understand how the creation week itself gives us great insight in His redemptive plan and appointed times and so to misunderstand or incorrectly recognise the 7th day as a clear marker for us could be detrimental to us knowing Him and walking fully in Him.