



Va'yakhel / Pekudei
And He Assembled / Accounts Of
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This week, we have a “**Double Parsha**” (or *parashot*). In all of our activity, it kind of snuck up on us this time. So, we have a “**Torah Double Portion**”, or, another of our *Ephraimite Specials*, seeing as how Ephraim was given the blessing of *multiplicity* and through him, Yosef was given a *double portion*.

Now, our *parsha* “**Va'yakhel ~ And He Assembled**” begins this week with **Shemot / Exodus 35:1-3**, we read; **And Moshe assembled all the congregation of the children of Yisra'el, and said to them, “These are the Words which YHVH has commanded you to do: “Work is done for six days, but on the seventh day it shall be set-apart to you, a Sabbath of rest to YHVH. Anyone doing work on it is put to death. Do not kindle a fire in any of your dwellings on the Sabbath day.”** Now, this is nothing new. Moshe has spoken these words to B'nei Yisra'el before. But, why *here*, before a section of Scripture on the Tent of Meeting, the Tabernacle? First, Yahweh reminds us to do our work in six days. But, the seventh day is to set-art to Him, a Sabbath of rest to Him; on punishment of death. Then, He adds; **“Do not kindle a fire in any of your dwellings on the Sabbath day.”**

We've looked at this before. From the Hebrew, there are a couple of ways to read this. **“La t'ba'aroo esh b'chal moshav techem be'a yom ha Shabbat”**. Most read this as, **“Do not kindle a fire in any of your dwellings on the Sabbath day”**. If we look at this command using the definitions translated throughout the Hebrew TaNaK; we see that the word for “**kindle**” is “**ba'ar**”. Here, it is preceded by “**lamed-aleph**” or “**La**” which means “**do not**” or “**NO!**” By adding the “**vav**” or “**oo**” on the end, referring to “**you**”, we read **“Do not kindle you...”** Now, the root word here “**ba'ar**” also translates as “**to burn**”, as in *fire* or *wrath* and “**be stupid**” or “**be barbaric**”. “**Aleph-shin**”, spelling “**esh**” or “**ish**” also has a number of meanings and connotations, such as; “**fire**”, “**anger**”, “**wrath**”, “**strife**” and “**destruction**” as well as “**man**” or followed by a “**hey**”, “**woman**”. The Scriptural phrase “**kindle a fire**” (in English) is used five times in the TaNaK to speak of Yahweh specifically bringing destruction, as in **Yirmeyahu / Jeremiah 17:27-28**; **“But if you do not obey Me to set apart the Sabbath day, and not to bear a burden when entering the gates of Yerushalayim on the Sabbath day, then I shall kindle a fire in its gates, and it shall consume the palaces of Yerushalayim, and not be quenched.”** Interestingly, He's speaking here of destruction for not keeping the Shabbat. Hmmm. You can also look at **Yirmeyahu 21:14, 49:27, 50:32** and **Amos 1:14**.

Eighteen times in the TaNaK, Yahweh speaks of kindling His wrath against His enemies or the House of Ya'acob. **Mishle / Proverbs 26** speaks to us about who not to be. In **verses 20-21** we read; **For lack of wood, the fire goes out. And without a slanderer, strife ceases. As**

charcoal is to burning coals, and wood to fire, So is a contentious man to kindle strife. Yahshua said, in **Luke 12:49-53**; *“I came to send fire on the earth, and how I wish it were already kindled! But I have an immersion to be immersed with, and how afflicted I am until it is accomplished! Do you think that I came to give peace on earth? I say to you, no, but rather division. For from now on five in one house shall be divided, three against two, and two against three – father shall be divided against son, and son against father, mother against daughter, and daughter against mother, mother in-law against her daughter in-law, and daughter-in-law against her mother in-law.”* Just doing a word search of “kindled” in the Strong’s concordance; we find it appears in Scripture 65 times. And, only two of these are about “kindling a real fire. The rest, save one, are about “kindled anger” or “destruction in wrath”.

And that one other verse is found in **Hoshea 11:8**, Yahweh also speaks of **“kindling compassion”** as He speaks to the House of Yisra’el; *“How could I give you up, Ephrayim? How could I hand you over, Yisra’el? How could I make you like Admah? How could I set you like Tseboyim? My heart turns within Me, all My compassion is kindled. I shall not let the heat of My wrath burn, I shall not turn to destroy Ephrayim. For I am El, and not man, the Set-apart One in your midst, and I shall not come in enmity.”* This term, “kindling” and the phrase “kindling a fire” most often applies to the welling up of emotions and letting those emotions out in a very public way.

Now, before we look at the Dyslexic Hebrew Version and how it might read; I want to look at the term **“in any of your dwellings”**. It’s important here also. The Hebrew phrase is **“b’chal moshav techem”** literally translates as **“in your colonies”** or **“in your cities”**. This is not about one’s tent, house or even their farm. This is about living in community.

OK. Now, let’s look at the DHV **Shemot 35:1-3**, I read these verses as; **And Moshe assembled all the congregation of the B’nei Yisra’el, and said to them, “These are the Words which YHVH has commanded you to do: “Work is done for six days, but on the seventh day it shall be set-apart to you, a Sabbath of rest to YHVH. Anyone doing work on it is put to death. Do not kindle strife in any of your colonies on the Sabbath day.”** Instead of **“kindle”**, you can also use **“be stupid”** and for **“strife”**, you can use **“anger”**, **“wrath”** or **“destruction”** in that last verse. In other words; **“Don’t be stupid with anger in your colonies on Shabbat.”** Remember, **“Love Yahweh”** and **“Love your Neighbor”** as yourself; or at least, love him enough to let him have Shabbat Shalom and set the day apart to Yahweh as He commanded.

Let’s look at **Shemot 35:4-9**; **And Mosheh spoke to all the congregation of the children of Yisra’el, saying, “This is the word which YHVH commanded, saying, ‘Take from among you a contribution to YHVH. Everyone whose heart so moves him, let him bring it as a contribution to YHVH: gold, and silver, and bronze, and blue, and purple, and scarlet material, and fine linen, and goats’ hair, and ram skins dyed red, and fine leather, and acacia wood, and oil for the light, and spices for the anointing oil and for the sweet incense, and shoham stones, and stones to be set in the shoulder garment and in the breastplate.** Yahweh told Moshe to take up a contribution, **“terumah”** for the Tent of Meeting, the Dwelling Place of Yahweh. But, according to the **“heart”** of the people. What I found intriguing about the phrase **“Everyone whose heart so moves him...”** in **verse 5**, was is that it appears five times in this context.

Let’s go on with **verses 10-29**; **‘And let all the wise-hearted among you come and make all that YHVH has commanded: the Dwelling Place, its tent and its covering, its hooks and its boards, its bars, its columns, and its sockets, the ark and its poles, the lid of atonement and the veil of the covering, the table and its poles, and all its utensils, and the showbread, and the lampstand for the light, and its utensils, and its lamps, and the oil for the light, and**

the incense altar, and its poles, and the anointing oil, and the sweet incense, and the covering for the door at the entrance of the Dwelling Place, the altar of burnt offering with its bronze grating, its poles, and all its utensils, the basin and its stand, the screens of the courtyard, its columns, and their sockets, and the covering for the gate of the courtyard, the pegs of the Dwelling Place, and the pegs of the courtyard, and their cords, 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.’ ” And all the congregation of the children of Yisra’el withdrew from the presence of Mosheh. And everyone whose heart lifted him up and everyone whose spirit moved him came, and they brought the contribution to YHVH for the work of the Tent of Meeting, and for all its service, and for the set-apart garments. 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 YHVH. 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. Everyone who would make a contribution to YHVH of silver or bronze, brought it. And everyone with whom was found acacia wood for any work of the service, brought it. 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. And all the women whose hearts lifted them up in wisdom spun the goats’ hair. And the rulers brought shoham stones, and the stones to be set in the shoulder garment and in the breastplate, and the spices and the oil for the light, and for the anointing oil, and for the sweet incense. The children of Yisra’el brought a voluntary offering to YHVH, all the men and women whose hearts moved them to bring all kinds of work which YHVH, by the hand of Mosheh, had commanded to be done.

I want us to look at these English phrases, “**as their hearts lifted them**” and “**the spirit moved them**”. In the interest of time today, I’m going to focus on **Chapter 35, verse 21**; **And everyone whose heart lifted him up and everyone whose spirit moved him came, and they brought the contribution to YHVH for the work of the Tent of Meeting, and for all its service, and for the set-apart garments.** The beginning of this verse reads in Hebrew, “**V’bo chal’ esh asher na’sah levah v’chal asher nadabah ruacha atah ha’beyah et terumah Yahweh...**” Or, in English, “**And came everyone whose heart lifted him up and all who impelled by their spirit, they brought the contribution to Yahweh...**”

First here is the word “**levah**” for “**heart**”. “**Lev**” is the root word meaning “**heart**”. It’s where the name “**Levi**” comes from. The heart is the seat of emotions and conscience in Hebrew thought. The word “**levah**” literally means the “**inner man**”. The next word here for “**lifted up**” is “**na’sah**” which has many wonderful variations on this thought of “**lifting up**”, such as; “**to take hold of**”, “**to raise one’s spirit**”, “**to be exalted**” and most notably “**to lift up one’s countenance**” or “**face**”. As we declare the Aharonic blessing on our congregation each week, we pray that “**Yahweh lift up His Countenance upon you, and give you Shalom.**” So, this giving of the contribution is to be as the “**inner man lifts up his face to Yahweh**”.

This next one is great; “**And whose spirit moved him**” or “**v’chal asher nadabah ruacha atah**”. The key here is “**nadabah**” which is from the root “**nadab**” which means to “**impel oneself to freely give**” or literally “**to spontaneously give oneself freely**”. The idea here is that the spirit within us impels us to give ourselves to Yahweh freely, without hesitation and without limits. It’s no coincidence that one of the sons of Aharon who offered “**strange fire**” and was consumed was named Nadab. His spontaneity, probably induced by wine, was actually of himself and against Yahweh’s conditions of worship.

Even in the word for “**contribution**”, “**terumah**” we see this theme play out. We studied this in the *parsha* named “**Terumah**”. Remember, in **Shemot 25:2**, Yahweh says; “**Speak to the children of Yisra’el, that they take up a contribution for Me. From everyone whose heart moves him you shall take up My contribution.**” There are several Hebrew words that can be used for “**offering**” or “**contribution**”. What’s so different about “**terumah**”? The word “**terumah**” (*tav-reish-yud-mem-hey*) is Strong’s #8641 and means “**offering**” or “**contribution**” as in a “**heave or wave offering**” because it’s from the root word “**ruhm**” which means “**to elevate**” or “**raise or lift up high**”. There’s much more to this. But, you get the idea.

So, as our heart, our inner man is “**lifted up**” and we give freely of ourselves to Yahweh, so is the “**contribution**”, the “**terumah**” “**elevated**” or “**lifted up**”. It’s a wave offering to Yahweh, as **Chapter 35:22** tells us. And, that giving of ourselves is simply giving the very talents and giftings that Yahweh has given us to help build His Dwelling Place. Yahweh says in **Shemot 25:8**; “**And they shall make Me a Set-apart Place, and I shall dwell in their midst.**” As we’re seeing in this week’s *parashot*, all of the Children of Yisra’el played a part in the building of the Dwelling Place of Yahweh and He did dwell in their midst because of it. All who had money and the appropriate materials brought them. Some were given extraordinary talents, not only to design and make the Tent of Meeting and all the components for the service of worship; but, they were given the gift of teaching others how to do their part.

Now, as we move to the second half of our *double header*, “**Pekudei ~ Account Of**”, we should also recognize that today is called “**Shabbat Shekalim**”, or the *Sabbath of Shekels*. This is because of the half sheqel of the “**counting**” or “**census**” for the atonement of those counted, or “**lifted up**” to Yahweh; and also, for the five sheqels for redemption of the first-born and the weights of all the gold, silver and precious metals that would be used for the service of the “**Mishkan**” or “**Dwelling Place**” of Yahweh’s presence or “**hashra’at ha Shechinah**”.

This *parsha* begins with (in the ISR Scriptures) **Shemot / Exodus 38:21**; **These were the appointments of the Dwelling Place, the Dwelling Place of the Witness, which was appointed by the command of Mosheh, for the service of the Lewites, by the hand of Ithamar, son of Aharon the priest.** This really isn’t the best translation; as the Hebrew word used here for “**appointments**” is “**pekudei**” (*pey-kuf-vav-dalet-yud*) and literally means “**accountings**” or “**reckonings**”. What’s interesting is that “**pekudei**” comes from the root “**pakad**”; which is the word we read two weeks ago in *Parsha Ki Tisa*, when we read about the “**census**”, which means “**to count**” or “**register**” or “**to lift up**” (as if for inspection). If you’ll remember, the context there was the “**counting**”, or “**registering**” of the Children of Yisra’el (*all the males over 20 years old*).

So, here, Moshe gives a detailed accounting of the “**terumah**”, “**contribution**” or “**elevation offering**” and the half shekel of the “**pakad**” or “**counting**” and how they were used in the construction of the Mishkan (Tabernacle or Dwelling Place). In studying these words, I saw a little thing that is kind of neat. In the Hebrew word “**Mishkan**” (*Mem-shin-kaf-nun*), by changing the vowel points, this also spells the word “**mashkon**”, which is “**security**”. The rabbis teach that “**Mishkan**” is repeated in verse 21 above to emphasize this double meaning. To paraphrase, we have “**the reckoning of the Mishkan; then the security of the Witness, which was appointed by the command of Moshe, for the service of the Levites, etc.**” The numerical value of the letters in “**Mishkan**” is 410 which equals “**I’meespar**” or “**according to the number of**” or “**according to the accounting**”. 410 also equals “**d’ror**” or “**liberty**” and “**Kadosh**” or “**set-apart**”.

In **Shemot 38:25-28** we read; **And the silver from the ones counted of the congregation was one hundred talents and one thousand seven hundred and seventy-five shekels, according to the shekel of the set-apart place: a beqa, half a shekel for a head, according to the**

shekel of the set-apart place, for everyone passing over to those counted, from twenty years old and above, for six hundred and three thousand, five hundred and fifty men. And the hundred talents of silver were for casting the sockets of the set-apart place and the bases of the veil: one hundred sockets from the hundred talents, a talent for each socket. And of the one thousand seven hundred and seventy-five shekels he made hooks for the columns, and overlaid their tops, and made bands for them.

Now, before we go on, I want to recap what we covered two weeks ago in our look at Ki Tisa regarding the ½ shekel. In fact, I would advise you to reread that teaching. In **Shemot 30:11-16**, Yahweh tells Moshe how to number the Children of Yisra'el; *And YHVH spoke to Mosheh, saying, “When you take the census of the children of Yisra'el, to register them, then each one shall give an atonement for his life to YHVH, when you register them, so that there is no plague among them when you register them. Everyone among those who are registered is to give this: half a shekel according to the shekel of the set-apart place, twenty gerahs being a shekel. The half-shekel is the contribution to YHVH. Everyone passing over to be registered, from twenty years old and above, gives a contribution to YHVH. The rich does not give more and the poor does not give less than half a shekel, when you give a contribution to YHVH, to make atonement for yourselves. And you shall take the silver for the atonement from the children of Yisra'el, and give it for the service of the Tent of Meeting. And it shall be to the children of Yisra'el for a remembrance before YHVH, to make atonement for yourselves.”*

In order to properly understand this commandment, we need to understand what was happening with the Children of Yisra'el that brought about this commandment. First, in **Shemot 20** we have the giving of the Ten Commandments at Har Sinai. This is when Yahweh personally spoke these words to the Children of Yisra'el. In **verses 2 and 3** we read; *“I am YHVH your Elohim, who brought you out of the land of Mitsrayim, out of the house of slavery. You have no other mighty ones against My face.* Now, that seems pretty straight up. It's the First Commandment. Now, the Children of Yisra'el have recently witnessed the awesome power Yahweh Almighty, as He visited 10 plagues on the people and elohim of Mitsrayim, including the death of the “first-born” and the covering of Yisra'el's first-born. They passed through the Yam Suf (Reed Sea) and saw the death of Pharaoh and his army, as they pursued Yahweh's chosen. The list of miracles and deliverances goes on and on here, up to and including what was happening at and on Mt. Sinai. Then Moshe ascends into the thick cloud atop Har Sinai to speak further with Yahweh and to receive the instructions written in stone by the Finger of Yah and the instructions for the building of the “Mishkan”.

Then, we read in **Shemot 31:1-2**; *And when the people saw that Mosheh was so long in coming down from the mountain, the people gathered together to Aharon, and said to him, “Arise, make us mighty ones who go before us. For this Mosheh, the man who brought us up out of the land of Mitsrayim, we do not know what has become of him.” And Aharon said to them, “Take off the golden earrings which are in the ears of your wives, your sons, and your daughters, and bring them to me.”* In spite of all that had just happened, when they feared that something had happened to Moshe, they sought their own solution. They turned to Aharon to make them an idol, the image of a mighty one that they could see and carry in front of the people, as they had witnessed in pagan Egypt. They took the credit and honor and esteem for their deliverance away from Yahweh and transferred it to Moshe as *“the man who brought us up from the land of Mitsrayim.”*

So Aharon, Moshe's own brother and mouthpiece of Elohim throughout this whole deliverance, proceeded to make an idol; despite the words he clearly heard Yahweh speak from Sinai in **Shemot 20:4-6**; *“You do not make for yourself a carved image, or any likeness of that*

which is in the heavens above, or which is in the earth beneath, or which is in the waters under the earth, you do not bow down to them nor serve them. For I, YHVH your Elohim am a jealous El, visiting the crookedness of the fathers on the children to the third and fourth generations of those who hate Me, but showing kindness to thousands, to those who love Me and guard My commands.” So, even Aharon, who had seen and experienced so much first hand, fell into sin that day. Sha’ul warns us that these events are recorded as a warning to us in **1 Corinthians 10:11-12**; *And all these came upon them as examples, and they were written as a warning to us, on whom the ends of the ages have come, so that he who thinks he stands, let him take heed lest he fall.*

When the idol was finished, Aharon and the people committed the grievous sin of giving esteem, owed to Yahweh, to this false mighty one. **Shemot 32:4-6** further tells us; *And he took this from their hand, and he formed it with an engraving tool, and made a moulded calf. And they said, “This is your mighty one, O Yisra’el, that brought you out of the land of Mitsrayim!” And Aharon saw and built an altar before it. And Aharon called out and said, “Tomorrow is a festival to YHVH.” And they rose early on the next day, and offered burnt offerings, and brought peace offerings. And the people sat down to eat and drink, and rose up to play.* They committed outright idolatry, then they mixed the worship of Yahweh with the traditions and practices of the **pagans**; saying it was a Feast unto Yahweh. I don’t know about you; but, I’m seeing shades of our past here. They were saying that it was acceptable, even preferable, to worship the creation of man and say it is to Elohim.

Yahweh’s reaction was swift. **Shemot 32:7-10** tells us; *And YHVH said to Mosheh, “Go, get down! For your people whom you brought out of the land of Mitsrayim have corrupted themselves. They have turned aside quickly out of the way which I commanded them. They have made themselves a moulded calf, and have bowed themselves to it and slaughtered to it, and said, ‘This is your mighty one, O Yisra’el, who brought you out of the land of Mitsrayim!’ ” And YHVH said to Mosheh, “I have seen this people, and see, it is a stiff-necked people! And now, let Me alone, that My wrath might burn against them and I consume them and I make of you a great nation.”* Scripture goes on to tell us how Moshe intervened with Yahweh and He did not wipe them all out. However, 3,000 were killed and the people had to also deal with Moshe’s wrath by drinking their idol after it had been burned and ground into powder.

Yahweh called them “**stiffed necked people**”. This term is used to describe someone who is stubborn and rebellious. What does He think about these character traits among His people? The prophet Samuel reminds us in **1 Shemu’el 15:22-23**; *Then Shemu’el said, “Does YHVH delight in burnt offerings and slaughterings, as in obeying the voice of YHVH? Look, to obey is better than an offering, to heed is better than the fat of rams. For rebellion is as the sin of divination, and stubbornness is as wickedness and idolatry. Because you have rejected the word of YHVH, He also does reject you as sovereign.”*

When we worship false mighty ones, the works of our hands, our habits, our fleshly pursuits and passions, we divide our loyalty and our dedication to Yahweh. We scatter our favors, our devotion, under every “**green tree**” and “**high hill / mountain**”. These are both scriptural references to idolatry, which is adultery, against our Elohim and Maker. In other words, when we commit idolatry, we whore.

Hebrew thought explains that the commanded half-shekel offering was to serve as atonement for the sin of the golden calf (*idolatry & whoring*). This is logical in that the Children of Yisra’el had just received the Ten Commands (the *Backbone of Torah*). Then, exactly forty days later, the first sin they sinned was to break the very first command. Forty, in Hebrew thought, is the number of

testing. I'd say they failed the test. Now, there are two Hebrew words used for "**atonement**" in all of these scriptures about the half-shekel. First, in **Shemot 30:15**; "**The rich does not give more and the poor does not give less than half a shekel, when you give a contribution to YHVH, to make atonement for yourselves.**" The word used here for atonement is "**Kaphar**", Strong's 3722 and means "**atonement**", "**reconciliation**" and "**to cover**". Then, in **Shemot 30:16**; **And you shall take the silver for the atonement from the children of Yisra'el, and give it for the service of the Tent of Meeting. And it shall be to the children of Yisra'el for a remembrance before YHVH, to make atonement for yourselves.**" Here, the word is "**Kippur**", Strong's #3725 meaning "**atonement**" or "**expiation**". The spelling of each is the same; just a difference in vowel points. They are spelled (Kaf-pey-reish) = **His Palm is Here on your Head**). The numeric value of "**Kaphar**" and "**Kippur**" is 300 (a perfect or prime number) which equals "**ransom**", "**forgive**", "**uncircumcised**", "**for your sake**" and "**pomegranates**". What Yahweh is saying here is that this half-shekel is a symbol of our seeking and accepting this "**atonement**" (Yahshua's eternal act of atonement), even in our *uncircumcision* and that He *ransomed us for our sake*. The *pomegranates* were placed on the garment of the High Priest as a reminder of this.

In the giving of the commandment of the half-shekel to be given "**for the service of the Tent of Meeting**", Elohim has provided a means of making atonement for the sin of idolatry that we have participated in. Think about it. What is the Tent of Meeting? **Shemot 25:8** says; "**And they shall make Me a Set-apart Place, and I shall dwell in their midst.** **Shemot 29:44-45** goes on to say; "**And I shall set apart the Tent of Meeting and the altar. And Aharon and his sons I set apart to serve as priests to Me. And I shall dwell in the midst of the children of Yisra'el and shall be their Elohim.**" Just as a bride and groom come together to dwell in a home, Yahweh dwells with His people, Yisra'el in His Set-apart Dwelling Place. First, it was the Tent of Meeting, followed by the two Temples. Since Messiah Yahshua's death and resurrection, we have become the dwelling places of Yahweh as told in **2 Corinthians 6:16**, where Sha'ul writes; **And what union has the Dwelling Place of Elohim with idols? For you are a Dwelling Place of the living Elohim, as Elohim has said, "I shall dwell in them and walk among them, and I shall be their Elohim, and they shall be My people."**

We also know from Scripture that Yisra'el became estranged from Elohim because she broke her marriage contract (*Ketubah*) with her idolatry and whoring. **Yirmeyahu 3:8** explains; "**And I saw that for all the causes for which backsliding Yisra'el had committed adultery, I had put her away and given her a certificate of divorce; yet her treacherous sister Yehudah did not fear, but went and committed whoring too.**" Yehudah would later repent. However, the House of Yisra'el would not. Thereby Yahweh divorced her. Under Torah, a man cannot remarry his divorced wife (**Debarim 24:1-3**) during his lifetime; even if she is later divorced from the man she is with or he dies and leaves her a widow. In order to be able to restore the broken marriage and remarry His divorced bride, Yahweh, Himself, had to die. This He accomplished in and through Yahshua our Messiah. With the death and resurrection of Yahshua, Elohim could once again betroth Yisra'el as His bride and He will consummate that marriage covenant at the Marriage Supper of the Lamb.

Here on earth, when a broken marriage is restored, the dwelling place of the couple has to be restored also. As in the natural, so in the spiritual. In fact, it happens first in the spiritual. This is part of what Yahshua meant when He was teaching us how to pray in Mattityahu 6:9-10, when He said; "**This, then, is the way you should pray: 'Our Father who is in the heavens, let Your Name be set-apart, let Your reign come, let Your desire be done on earth as it is in heaven.'**" Yahweh is in the process of rebuilding the "**fallen Tabernacle of David**" with the regathering of the Two Houses of Yisra'el. And, He will rebuild His physical Dwelling Place when Moshiach builds His Millennial Temple in Jerusalem. **Amos 9:11** says; "**In that day I shall raise**

up the booth of Dawid which has fallen down. And I shall repair its breaches and raise up its ruins. And I shall build it as in the days of old,...

Shemot 30:16 tells us that the contribution of the half-shekel is to go towards the service of the Tent of Meeting. Today, that means the restored Temple to be built in Jerusalem. The Levites who have restored the Temple Half-Shekel are collecting them throughout the year, from around the world. So, how do we fit in? Yahshua atoned for me. He paid the price. Well, yes He did. Moshe intervened with Yahweh on behalf of the Children of Yisra'el also. And, Yahweh covered the people. But, He still commanded Moshe take a **census** (*Ki Tisa*). Remember, **Ki Tisa** also means when you "**lift up**" the Children of Yisra'el. When Moshe numbered them, he was to take up the half-shekel as an atonement for them. Brethren, are we not being "**lifted up**" Children of Yisra'el today? Yahweh, Himself, is calling us from all walks of life, from all forms of misguided worship, and giving us knowledge and understanding as to who we are..... Yisra'el. Now is the time, when He calls us, and we are seeking to learn and follow His Torah, that we need to give the half-shekel contribution to the service of His Dwelling Place to make atonement for our idolatry and adultery. Yahshua said in **Yohanan 14:15**; "*If you love Me, you shall guard My commandments.*" Now is the time.

Coming up is Passover and the Feast of Unleavened Bread, followed by the counting of the **Omer**, then Shavu'ot (the giving of the Torah & Ruach HaKodesh). For seven weeks, we will be counting the **omer**. I'll be teaching much on this when the time comes. But, there's a beautiful picture I want to show you now. An **omer** is equal to seven pints, 1/10 of an **ephah** of 70 pints (or nations). An **omer** is also equal to 1/100 of a homer (a dry measure equal to 10 ephahs, or 70 pints). In **Wayyiqra 27:16**, we are told that the value of a homer of barley seed is set at 50 shekels. In Hebrew thought, barley (grain) represents man. If an **omer** is 1/100 of a homer, then an **omer** is worth ½ shekel, the price of redemption for all Yisra'elites.

Then, **Shemot 38:25-28** says; *And the silver from the ones counted of the congregation was one hundred talents and one thousand seven hundred and seventy-five shekels, according to the shekel of the set-apart place: a beqa, half a shekel for a head, according to the shekel of the set-apart place, for everyone passing over to those counted, from twenty years old and above, for six hundred and three thousand, five hundred and fifty men. And the hundred talents of silver were for casting the sockets of the set-apart place and the bases of the veil: one hundred sockets from the hundred talents, a talent for each socket. And of the one thousand seven hundred and seventy-five shekels he made hooks for the columns, and overlaid their tops, and made bands for them.*

Someone once said that Elohim is in the details. Well, in this accounting of the half-shekel offering, He does indeed confirm His Word. Scripture says that the silver of those counted equaled 100 talents and 1,775 shekels, a beqa (½ shekel per head) according to the shekel of the Sanctuary. So, let's look at the accounting. First we have "**100 talents**". 100 is the numeric value of the letter "**Kuf**" which means "**to surround**" or "**strength**". It is also the numeric value of "**v'padah**" (*and let her be redeemed*) from **Shemot 21:8**. Now "**talent**" is the Hebrew word "**kikkar**" which means "**a round weight**", "**a district**" or "**a loaf**". Remember the "**loaves of Shewbread**" relating to the twelve tribes. Bear with me here a minute. "**Kikkar**" is spelled "**kaf-kaf-reish**", which represents both palms on the head. With **100**, this represents both of Elohim's palms surrounding, or upon, our head, as in laying His Hands upon our head to impart His strength, or blessing. Next, we have "**one thousand seven hundred and seventy five**". "**One thousand**", like one, equals "**aleph**" which is "**oxen**" or "**master**". Then we're given **700**, which equals "**t'kaphar**" or "**you shall make atonement**". And finally, we have **75** which equals "**Kohen**" or "**priest**". When I read this all together, the hair on my arms stood up; because, I saw Yahweh

placing both of His Hands on my head, saying, ***“The Master says, ‘make atonement for yourself to the priest.’”***

A talent equals 3,000 shekels. So, adding it all up, we have 301,775 shekels. At ½ shekel per head, this gave Moshe the count of all those registered and numbered (***Ki Tisa***, or ***lifted up***), 603,550 men twenty years old and above. Six hundred is a number of man; but also equals ***“qeresh”***, which were the boards of the Mishkan in **Shemot 26:18**; and a ***“thousand”***, which is ***“aleph”*** or ***“master”***. ***“Five hundred”*** equals ***“natan”*** which means ***“to give”*** or ***“gave”*** and ***“fifty”*** equals ***“damah”*** or ***“his blood”***. In other words, the ***boards*** or ***foundation*** of the Dwelling Place, or Mishkan, is the ***“master gave His blood”***.

This is how a census of the Children of Yisra’el is to be conducted according to the Torah of our Elohim. David, as we read two weeks ago, forgot this and 70,000 Yisra’elites died by the plague.

The half-shekel of silver (*remember, silver represents our love for Yahweh*) was commanded by Him, as the redemption price for the nefesh, or soul, of each Yisra’elite. And, similarly, one omer equals an Yisra’elite. In other words, one day, each of us must walk out the giving of the half-shekel and our omer journey in our exodus from ***“Mitzrayim”*** and ***“Babylon”***. As each Yisra’elite scattered among the nations wakes up by the call of the Father, he must turn from his idolatry and return to Elohim and His Torah. In walking this journey out, he needs to give the half-shekel for an atonement for his idolatry and be counted as B’nei Yisra’el (*the omer*).

As we walk our journey out, we have the opportunity to become spiritually mature (7 pints = 1 omer), to fulfill our role in becoming the completeness of the nations, according to **B’reshith 48:19**, as 1/10 (an omer) of the 70 pints/nations. The counting of the omer ends at Shavu’ot celebrating the giving of the Torah (1,500 BCE) and the giving of Ruach HaKodesh of the Living Torah (28 CE).

As our *parsha* closes for this week, we read in **Shemot 40:33b-38**; ***And Mosheh completed the work. And the cloud covered the Tent of Meeting, and the esteem of YHVH filled the Dwelling Place. And Mosheh was not able to come into the Tent of Meeting, because the cloud dwelt on it, and the esteem of YHVH filled the Dwelling Place. And when the cloud was taken up from above the Dwelling Place, the children of Yisra’el went onward in all their journeys. But if the cloud was not taken up, then they did not set out till the day that it was taken up. For the cloud of YHVH was on the Dwelling Place by day, and fire was on it by night, before the eyes of all the house of Yisra’el, in all their journeys.***

I love how this ends. ***For the cloud of YHVH was on the Dwelling Place by day, and fire was on it by night, before the eyes of all the house of Yisra’el, in all their journeys.*** We will see the ***“cloud of Yahweh”*** by day. Remember what we’ve studied out before; from the Greek and the Aramaic; it’s the same ***“cloud”*** where we’ll meet Yahshua, as **1 Thessalonians 4:17** describes. And ***“fire”*** will be on it by night. Yahweh’s consuming fire will cause all darkness to flee from before us. We will not live in darkness, even though darkness covers the earth in ***“Ya’aqob’s Trouble”***, ***“the Day of Yahweh”***. And, the ***“eyes”*** of all the house of Yisra’el, ***“kol beit Yisra’el”*** will see it happen in all our ***“journeys”***. The word translated here as ***“journeys”*** is ***“massa’im”***; which literally means ***“the breaking of camp to leave”*** and the ***“stations”*** or ***“stops along a journey”***. Wherever He calls us, He will dwell among us as the ***“Cloud”*** and the ***“Fire”***. Wherever He calls us, *family*, follow with all your heart. Be that ***“heave offering”***, elevated as your heart and spirit lift you, as ***“your inner man lifts up his face to Yahweh”!***

Baruch HaShem Yahweh !