

## Vayakhel (And He Gathered)

Exodus 37:1 - 38:20, 1 Kings 8:8-22, 1 Peter 2:4-10

Tonight's parsha, is all about the exact instructions to build the Tabernacle (which can be tedious and hard to comprehend) also Bryan did a great job in previous parsha's showing us the symbolism in all the Tabernacle/Temple and what all the dimensions represent, and what all the colors and metals mean, so we are going to focus on what the "large scope" purpose of the Torah was and still is... to reveal **Yeshua HaMashiach**, what He did, and what **He will do**, a picture of the heavenly!

**Rev 21:22** *I saw no Temple in the city, for YHWH, Elohim of heaven's armies, is its Temple, as is the Lamb.*

Torah pictures are analogies/metaphors used in the Torah where a physical/natural object/or earthly phenomenon is used to describe or teach concerning a spiritual/supernatural thing/or Heavenly phenomenon. Yeshua referred to this analogy when he chastised Nicodemus for not understanding spiritual truth based on physical/natural truth...

**John 3:12** *If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?*

So with this in mind, lets start in Exodus 37:1...

**Exo 37:1-29** *B'tzal'el made the ark of acacia-wood three-and-three-quarters feet long, two-and-a-quarter feet wide and two-and-a-quarter feet high. He overlaid it with pure gold inside and outside and put a molding of gold for it around the top. He cast four gold rings for it at its four feet, two rings on each side. He made poles of acacia-wood and overlaid them with gold. He put the carrying-poles for the ark in the rings on the sides of the ark. He made a cover for the ark of pure gold, three-and-three-quarters feet long and two-and-a-quarter feet wide. He made two k'ruvim (an angel with four faces, that of a Lion, Man, Eagle, and Bull. One for each of the lead tribes of Israel) of gold; he made them of hammered work for the two ends of the ark-cover — one keruv for one end and one keruv for the other end; he made the k'ruvim of one piece with the ark-cover at its two ends. The k'ruvim had their wings spread out above, so that their wings covered the ark; their faces were toward each other and toward the ark-cover. He made the table of acacia-wood, three feet long, eighteen inches wide and eighteen inches high. He overlaid it with pure gold and put a molding of gold around the top of it. He made around it a rim a handbreadth wide and put a molding of gold around the rim. He cast for it four gold rings and attached the rings to the four corners, near its four legs. The rings to hold the carrying-poles for the table were placed close to the rim. He made the carrying-poles for the table of acacia-wood and overlaid them with gold. He made the utensils to be put on the table — its dishes, pans, bowls and pitchers — of pure gold. He made the menorah of **pure gold**. He made it of hammered work; its base, shaft, cups, rings of outer leaves and flowers were a single unit. There were six branches extending from its sides, three branches of the menorah on one side of it and three on the other. On one branch were three cups shaped like almond blossoms, a ring of outer leaves and petals; likewise on the opposite branch three cups shaped like almond blossoms, a ring of outer leaves and petals; and similarly for all six branches extending from the menorah. On the central shaft of the menorah were four cups shaped like almond blossoms, each with its ring of outer leaves and petals. Where each pair of branches joined the central shaft was a ring of outer leaves of one piece with the pair of branches — thus for all six branches. Their rings of outer leaves and their branches were of one piece with the shaft. Thus the whole menorah was one piece of hammered work made of pure gold. He made its seven lamps, its tongs and its trays of pure gold. The menorah and its utensils were made of sixty-six pounds of pure gold. He made the altar on which to burn incense of acacia-wood, eighteen inches square and three feet high; its horns were a single unit. He overlaid it with pure gold — its top, all around its sides and its horns; and he put around it a molding of gold. He made two gold rings for it under its molding at the two corners on both*

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sides, to hold the carrying-poles. He made the poles of acacia-wood and overlaid them with gold. He made the holy anointing oil and the pure incense of aromatic plant substances as would an expert perfumemaker. He made the altar for burnt offerings of acacia-wood, seven-and-a-half feet long and seven-and-a-half feet wide — it was square — and four-and-a-half feet high. He made horns for it on its four corners, the horns were of one piece with it, and he overlaid it with bronze. He made all the utensils for the altar — its pots, shovels, basins, meat-hooks and fire pans; all its utensils he made of bronze. He made for the altar a grate of bronze netting, under its rim, reaching halfway up the altar. He cast four rings for the four ends of the bronze grate to hold the poles. He made the poles of acacia-wood and overlaid them with bronze. He put the carrying-poles into the rings on the sides of the altar; he made it of planks and hollow inside. He made the basin of bronze with its base of bronze from the mirrors of the women serving at the entrance to the tent of meeting. He made the courtyard. On the south side, facing southward, the tapestries for the courtyard were made of finely woven linen, 150 feet long, supported on twenty posts in twenty bronze sockets; the hooks on the posts and the attached rings for hanging were of silver. On the north side they were 150 feet long, hung on twenty posts in twenty bronze sockets, with the hooks on the posts and their rings of silver. On the west side were tapestries seventy-five feet long, hung on ten posts in ten sockets, with the hooks on the posts and their rings of silver. On the east side were tapestries seventy-five feet long. The tapestries for the one side [of the gateway] were twenty-two-and-a-half feet long, hung on three posts in three sockets; likewise for the other side — on either side [of the gate] were tapestries twenty-two-and-a-half feet long on three posts in three sockets. All the tapestries for the courtyard, all the way around, were of finely woven linen; the sockets for the posts were of bronze; the hooks on the posts and their rings were of silver; the capitals of the posts were overlaid with silver; and all the posts of the courtyard were banded with silver. The screen for the gateway to the courtyard was the work of a weaver in colors, of blue, purple and scarlet yarn and finely woven linen. Its length was thirty feet and its height seven-and-a-half feet all the way along, like the tapestries of the courtyard. It had four posts in four bronze sockets, with silver hooks, capitals overlaid with silver and silver fasteners. The tent pegs for the tabernacle and for the courtyard around it were of bronze.

- B'tzal'el seems to be a one-man show here 19 of 29 (in Ch 37) verses begin with “He {B'tzal'el} made/cast/ or overlaid” so I am intrigued by B'tzal'el, the craftsman assigned to the building of the tabernacle, its furniture, vessels and priestly garments. We rarely notice him as we read through chapter after chapter concerning the details of the tabernacle. The fact that he is the main builder of this tabernacle should alert us to the possibility that he is a **shadow of the Messiah**. The Messiah came to **build his assembly...His body**. B'tzal'el built the **tabernacle**, which we have learned is a picture of the **body of the Messiah**. In prior commentaries we have seen that the **completed body/bride** appears in **Revelation 21 as the New Jerusalem...**

**Rev 21:1-3** Then I saw a new heaven and a new earth, for the old heaven and the old earth had passed away, and the sea was no longer there. Also I saw the **holy city, New Yerushalayim**, coming down out of heaven from **Elohim**, prepared like a **bride beautifully dressed for her husband**. I heard a loud voice from the throne say, "See! **Elohim's Sh'khinah** is with mankind, and he will live with them. They will be his people, and he himself, **Elohim-with-them**, will be their **Elohim**.

Yeshua alludes to that **body** in the book of **John...**

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*John 2:19-22* Yeshua answered them, "Destroy this temple, and in three days I will raise it up again." The Judeans said, "It took 46 years to build this Temple, and you're going to raise it in three days?" But the "temple" he had spoken of was his body. Therefore, when he was raised from the dead, his talmidim remembered that he had said this, and they trusted in the **Tanakh** and in what Yeshua had said.

If one of the things he is alluding to is the **body of believers**, then He is saying that **within three days...within three thousand years (Psa 84:10, Psa 90:4, & 2Pe 3:8) He will repair that sanctuary...His body** made up of His **people**, His **bride**. Verse 21 verifies that He is speaking of **His body**. We tend to think of that as **His physical earthly body** and that is true, but there are layers of meaning to Scripture. Look at verse 22 where it says that His disciples remembered and believed "**the Scripture**". What **Scripture** did they believe? There was no New Testament Scripture. Did they believe the Scriptures concerning the **building/rebuilding of the Tabernacle**? We are at **the beginning of the 3rd day** since the time of Yeshua. The millennial period completes the 3rd thousand years and ends with that **completed sanctuary/bride/body** in Revelation.

*Hos 6:2* After two days, he will **revive us**; on the third day, he will raise us up; and we will live in his presence.

We are on the brink of Him "**reviving us**"! What these scriptures are referencing is the **restoration of Israel** and the the rebuilding of a physical **Temple in Jerusalem!** Consider the following...

*Act 15:15-18* And the words of the Prophets are in complete harmony with this for it is written, ' "After this, I will return; and I will rebuild the fallen tent of David. I will rebuild its ruins, I will restore it, so that the rest of mankind may seek the Lord, that is, all the Goyim who have been called by my name," says **YHWH**, who is doing these things.' All this has been known for ages.

Acts 15 is referencing/quoting the book of Amos...

*Amos 9:9-12* "For when I give the order, I will shake the house of Isra'el, there among all the Goyim, as one shakes with a sieve, letting no grain fall to the ground. All the sinners among my people who say, 'Disaster will never overtake us or confront us,' will die by the sword. "When that day comes, I will raise up the fallen sukkah (tent) of David. I will close up its gaps, raise up its ruins and rebuild it as it used to be, so that Isra'el can possess what is left of Edom and of all the nations bearing my name," says **YHWH**, who is doing this. V15... I will plant them on their own soil, no more to be uprooted from their land, which I gave them," says **YHWH your Elohim**.

*Isa 11:10-16* On that day the root of Yishai, which stands as a banner for the peoples — the Goyim will seek him out, and the place where he rests will be glorious. On that day **YHWH** will raise his hand again, a second time, to reclaim the remnant of his people who remain from Ashur, Egypt, Patros, Ethiopia, `Eilam, Shin`ar, Hamat and the islands in the sea. He will hoist a banner for the Goyim, assemble the dispersed of Isra'el, and gather the scattered of Y'hudah from the four corners of the earth. Efrayim's jealousy will cease — those who harass Y'hudah will be cut off, Efrayim will stop envying Y'hudah, and Y'hudah will stop provoking Efrayim. They will swoop down on the flank of the P'lishtim to the west. Together they will pillage the people to the east — they will put out their hand over Edom and Mo'av, and the people of `Amon will obey them. **YHWH** will dry up the gulf of the Egyptian Sea. He will shake his hand over the [Euphrates] River to bring a scorching wind, dividing it into seven streams and enabling people to cross dryshod. There will be a highway for the remnant of his people who are still left from Ashur, just as there was for Isra'el when he came out from the land of Egypt.

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So from among the “nations” and “gentiles” he will bring Israel back to his land! Now back to B'tzal'el, there is yet more imagery left in his name alone... In the last parsha names were listed about who had gifts to build the Tabernacle...

**Exodus 35:30** *And Moses said to the children of Israel, "See, **YHWH** has called by name **B'tzal'el** the son of **Uri**, the son of **Hur**, of the tribe of **Judah**; "and He has filled him with the **Spirit** of Elohim, in **wisdom** and **understanding**, in **knowledge** and all manner of workmanship, "to design artistic works, to work in gold and silver and bronze, "in cutting jewels for setting, in carving wood, and to work in all manner of artistic workmanship. **V34** "And **He has put in his heart the ability to teach**, in him (B'tzal'el) and **Aholiav** the son of **Ahisamach**, of the tribe of **Dan***

- B'tzal'el – In the shadow of El (Elohim)
  - Uri – My light
  - Hur – Whiten
  - Judah – Praise Yah
- Aholiav – The Father's tent
  - Dan – judgment
- Ahisamach – My brother is close

These names are a perfect imagery of the whole house of Israel and the Temple/Tabernacle!

Now compare what B'tzal'el was given, to what Yeshua has...

**Isa 11:1-3** *But a branch will emerge from the trunk of Yishai, a shoot will grow from his roots. The Spirit of **YHWH** will rest on him, the **Spirit** of **wisdom** and **understanding**, the Spirit of counsel and power, the Spirit of **knowledge** and fearing **YHWH** —he will be inspired by fearing **YHWH**. He will not judge by what his eyes see or decide by what his ears hear,*

Many years later, **YHWH** would give to **Hiram** these same gifts that would enable him **to build the temple** during the reign of Solomon:

**1 Kings 7:13-14** *Now King Solomon sent and brought **Huram** from Tyre. He was the son of a widow from the tribe of Naphtali, and his father was a man of Tyre, a bronze worker; **he was filled with wisdom and understanding and knowledge** in working with all kinds of bronze work. So he came to King Solomon and did all his work.*

It took **wisdom, understanding, and knowledge** to build the tabernacle and the temple...the **earthly dwellings for the Almighty**. Why? Because we know that the **tabernacle** was a picture of **Yeshua** – both the **head** and the **body** of **Messiah**...and He is the **personification** of those **characteristics**.

**1 Timothy 3:15** *but if I am delayed, I write so that you may know how you ought to conduct yourself in **the house of Elohim, which is the assembly of the living Elohim**, the pillar and ground of the **truth**.*

**Colossians 2:1-3** *For I want you to know what a great conflict I have for you and those in Laodicea, and for as many as have not seen my face in the flesh, that their hearts may be encouraged, being knit together in love, and attaining to all riches of the full assurance of **understanding, to the knowledge of the mystery of YHWH**, both of the Father and of **Messiah**, in whom are hidden all the treasures of **wisdom and knowledge**.*

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What B'tzal'el was building was a tabernacle symbolic of the head and the body of Messiah which would house the Spirit of **YHWH** We too, are **individual tabernacles**, building on **our foundation**:

**1 Corinthians 3:12-13** *Now if anyone builds on this **foundation** with **gold, silver, precious stones, wood, hay, straw**, each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is.*

Not only are we **individual tabernacles**, but we are also being built into **one united spiritual household** (picture of the **Tabernacle**) and this is pictured in the following verses:

**1 Peter 2:5-7** *you also, as **living stones**, are being built up **a spiritual house**, a holy priesthood, to offer up spiritual sacrifices acceptable to **YHWH** through Messiah Yeshua. Therefore it is also contained in the Scripture, "Behold, I lay in Zion a chief cornerstone, elect, precious, and he who believes on Him will by no means be put to shame." Therefore, to you who believe, He is precious; but to those who are disobedient, "The stone which the builders rejected has become the chief cornerstone,"*

B'tzal'el is a prophetic picture of the Messiah who, in the end, is going to build the **heavenly tabernacle** as pictured in Revelation:

**Rev 21:1-5** *Then I saw a new heaven and a new earth, for the old heaven and the old earth had passed away, and the sea was no longer there. Also I saw the **holy city, New Yerushalayim**, coming down out of heaven from **Elohim**, prepared like a **bride beautifully dressed for her husband**. I heard a loud voice from the throne say, "See! **Elohim's Sh'khinah** is with mankind, and he will live with them. They will be his people, and he himself, **Elohim-with-them**, will be their **Elohim**. He will wipe away every tear from their eyes. There will no longer be any death; and there will no longer be any mourning, crying or pain; because the old order has passed away." Then the One sitting on the throne said, "Look! I am making everything new!" Also he said, "Write, 'These words are true and trustworthy!'"*

In v3 the greek word "skay-nay" is used, which means "Tent/Tabernacle" so v3 should read (as it does in the KJV & NASB) as... *Behold, the tabernacle of **Elohim** is with men, and he will dwell with them...*

B'tzal'el's name which means "in the shadow of El", is a description of **one who is covered by the shadow of the Almighty**. Throughout the Scriptures, **living in the shadow of Elohim** is the best place to be. **His shadow is His Spirit**. (read *Psa 17:8, Psa 57:1, Psa 63:7, & Psa 91:1*)

This imagery comes from...

**Genesis 1:2** *The earth was without form, and void; and darkness was on the face of the deep. And **the Spirit of Elohim was hovering over the face of the waters.***

**Deuteronomy 32:11** *As an eagle stirs up its nest, **hovers over its young, spreading out its wings, taking them up, carrying them on its wings,***

**The hovering is done by the Spirit**. In one of the most well known stories of the Scriptures, Miriam/Mary is **overshadowed by the Spirit of the Almighty**:

**Luke 1:35** *And the angel answered and said to her, "**The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of Elohim.**"*

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Just as B'tzal'el, **Miriam was building a tabernacle for Yeshua to dwell** for the next nine months. Then again in Revelation...

*Rev 12:14 But the woman was given the two wings of the great eagle, so that she could fly to her place in the desert, where she is taken care of for a season and two seasons and half a season, away from the serpent's presence.*

In Hebrew, Letters represent numbers, B'tzal'el's name amounts to 153 which draws an interesting correlation...

*John 21:3-6 Shim'on Kefa said, "I'm going fishing." They said to him, "We're coming with you." They went and got into the boat, but that night they didn't catch anything. However, just as day was breaking, Yeshua stood on shore, but the talmidim didn't know it was he. He said to them, "You don't have any fish, do you?" "No," they answered him. He said to them, "Throw in your net to starboard and you will catch some." So they threw in their net, and there were so many fish in it that they couldn't haul it aboard. **V11** Shim'on Kefa went up and dragged the net ashore. It was full of fish, **153** of them; but even with so many, the net wasn't torn.*

So using Yeshua's metaphor of making us "Fishers of men" (**Mat 4:19 & Mark 1:17**) correlates to "bringing Israel out of the nations" that we read about earlier in **Isaiah 11**...

*Jer 16:14 "Therefore," says, 'the day will come when people will no longer swear, "As YHWH lives, who brought the people of Isra'el out of the land of Egypt,"but, "As YHWH lives, who brought the people of Isra'el out of the land to the north and out of all the countries where he drove them"; for I will bring them back to their own land, which I gave to their ancestors." 'Look,' says YHWH, 'I will send for many **fishermen**, and they will **fish** for them. Afterwards, I will send for many hunters; and they will hunt them from every mountain and hill and out of caves in the rocks.*

So what I'm saying is that "**153** fish" fish represent Israel from amongst the nations coming into the "Tabernacle"(Temple/Land) that Yeshua/B'tzal'el built. It is also interesting that **153,000** "foreigners" lived in Israel during Solomon's reign (**2Ch 2:17**)

B'tzal'el is a pretty significant person in the Bible, even though he doesn't attract a lot of attention. I'd like to end with this very interesting bit of information. From 1 Chronicles we can get the family tree of B'tzal'el.

***1 Chronicles 2:19** When Azubah died, **Caleb** took Ephrath as his wife, who bore him **Hur**.  
And Hur begot **Uri**, and Uri begot B'tzal'el.*

B'tzal'el's great grandfather was **Caleb**, one of the spies who came back with a positive report concerning the Land of Israel. Because of his **faithfulness**, he was allowed to go into the Promised Land without dying in the wilderness. He and his entire household would be included in this blessing:

***Deuteronomy 1:36** 'except **Caleb** the son of Jephunneh; **he shall see it, and to him and his children I am giving the land** on which he walked, because he wholly followed **YHWH**.'*

That means B'tzal'el survived the 40 years in the wilderness! He and his family were later given **Hebron** in the Promised Land! Today Hebron is one of the most fought over pieces of property in the whole world. It is the burial site of the patriarchs, Abraham, Isaac, and Jacob...and possibly even Adam and Eve. It is also where David reigned for the first few years of His kingship. Is it any wonder that today satan would like to have this city under his control?

***1Ki 8:8-23** The poles were so long that their ends could be seen from the Holy Place in front of the sanctuary, but they could not be seen from outside; they are there to this day. There was nothing in the ark except the two tablets of stone which Moshe put there at Horev, when **YHWH** made the covenant with the people of Isra'el at the time of their leaving the land of Egypt. When the cohanim came out of the Holy Place, the cloud filled the house of **YHWH**, so that, because of the cloud, the cohanim could not stand up to perform*

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*their service; for the glory of **YHWH** filled the house of **YHWH**. Shlomo said, " **YHWH** said he would live in thick darkness. But I have built you a magnificent house, a place where you can live forever." Then the king turned around and blessed the whole community of Isra'el. The whole community of Isra'el stood as he said: "Blessed be **YHWH**, the **Elohim** of Isra'el, who spoke to my father David with his mouth and fulfilled his promise with his hand. He said, 'Since the day I brought my people Isra'el out of Egypt, I chose no city from any of the tribes of Isra'el in which to build a house, so that my name might be there; but I did choose David to be over my people Isra'el.' Now it was in the heart of David my father to build a house for the name of **YHWH** the Elohim of Isra'el; but **YHWH** said to David my father, 'Although it was in your heart to build a house for my name, and you did well that it was in your heart, nevertheless you will not build the house. Rather, you will father a son, and it will be he who will build the house for my name.' Now **YHWH** has fulfilled this spoken word of his; for I have succeeded my father and sit on the throne of Isra'el, as **YHWH** promised; and I have built the house for the name of **YHWH** the **Elohim** of Isra'el. And there I have made a place for the ark containing the covenant of **YHWH**, which he made with our ancestors when he brought them out of the land of Egypt." Then Shlomo stood before the altar of **YHWH** in the presence of the whole community of Isra'el, spread out his hands toward heaven, and said, "**YHWH**, Elohim of Isra'el, there is no God like you in heaven above or on earth below. You keep covenant with your servants and show them grace, provided they live in your presence with all their heart.*

**1Pe 2:4-12** *As you come to him, the living stone, rejected by people but chosen by **Elohim** and precious to him, you yourselves, as living stones, are being built into a spiritual house to be cohanim set apart for Elohim to offer spiritual sacrifices acceptable to him through Yeshua the Messiah. This is why the Tanakh says, "Look! I am laying in Tziyon a stone, a chosen and precious cornerstone; and whoever rests his trust on it will certainly not be humiliated." Now to you who keep trusting, he is precious. But to those who are not trusting, "The very stone that the builders rejected has become the cornerstone"; also he is a stone that will make people stumble, a rock over which they will trip. They are stumbling at the Word, disobeying it — as had been planned. But you are a chosen people, the King's cohanim, a holy nation, a people for **Elohim** to possess! Why? In order for you to declare the praises of the One who called you out of darkness into his wonderful light. Once you were not a people, but now you are Elohim's people; before, you had not received mercy, but now you have received mercy. Dear friends, I urge you as aliens and temporary residents not to give in to the desires of your old nature, which keep warring against you; but to live such good lives among the pagans that even though they now speak against you as evil-doers, they will, as a result of seeing your good actions, give glory to **Elohim** on the Day of his coming.*

Shabbat Shalom!

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\*With excerpts Ardelle Brody  
from Living Waters Fellowship [www.yourlivingwaters.com](http://www.yourlivingwaters.com)