

# פרשיות ויקהל / פקודי *Parashat Vayak'hel/Pekudei*

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*Shemot / Exodus 35:1-40:38, Ezekiel 45:16-46:18  
Mark 6:14-29/John 6:1-71*

## **A Reminder to Remain Faithful!**

This week is a double Torah portion, Parshiyot Vayakhel and Pekudei. The final chapters of the book of Shemot / Exodus contains the following: regulations on the Shabbat (*Shemot / Exodus 35:1-3*), materials brought for the Tabernacle (*Shemot / Exodus 35:4-29*), Bezalel and Oholiab chosen as skilled men to make the things for the Tabernacle and its construction (*Shemot / Exodus 35:30-36:7*), listing the individual parts of the Tabernacle (how it was made, *Shemot / Exodus 36:8-38*), the making of the Ark of the Covenant (*Shemot / Exodus 37:1-9*), the table of the presence (*Shemot / Exodus 37:10-16*), the golden lamp stand (*Shemot / Exodus 37:17-24*), the Altar of incense (*Shemot / Exodus 37:25-29*), the Altar for burnt offerings (*Shemot / Exodus 38:1-7*), the basin for washing (*Shemot / Exodus 38:8*), The courtyard of the tabernacle (*Shemot / Exodus 38:9-20*), the materials used for the Tabernacle (*Shemot / Exodus 38:21-31*), The priestly garments (*Shemot / Exodus 39:1*), the Ephod (*Shemot / Exodus 39:2-7*), the breast piece (*Shemot / Exodus 39:8-21*), other things related to the priestly garments (*Shemot / Exodus 39:22-31*), Moshe inspects the parts (*Shemot / Exodus 39:32-43*), and then the actual setting up of the Tabernacle (*Shemot / Exodus 40:1-33*) and lastly, the glory of the Lord appears in a cloud on the Tabernacle (*Shemot / Exodus 40:34-38*).

Now reading through these passages may seem a bit tedious. Someone might even think these passages of Scripture are relatively unimportant besides that it keeps a particular record for how these things were constructed and put into place within the Tabernacle. While reading through these Scriptures, the Lord laid a very important point upon my heart that I would like to discuss that is related and paralleled to this week's double portion. The specific verses that spoke to me from the portion of Scriptures was specifically from, *Shemot / Exodus 36:20-30*,

כ ויעש את-הקִרְשִׁים לְמִשְׁכַּן עֲצֵי שִׁטִּים עֲמֻדִים: כֹּא עָשָׂר אַמַּת אָרְזָה, הַקִּרְשֵׁי וְאַמָּה וְנֹחֲצֵי הָאַמָּה רֹחֵב הַקִּרְשֵׁי הָאֶחָד: כֵּב שְׁתֵּי יָדָת לַקִּרְשֵׁי הָאֶחָד מִשְׁלֹבֵת אַחַת אֶל-אַחַת כֹּן עֲשָׂה לְכָל קִרְשֵׁי הַמִּשְׁכָּן: כֶּג וַיַּעַשׂ אֶת-הַקִּרְשִׁים לְמִשְׁכַּן עֲשָׂרִים קִרְשִׁים לְפָאֵת נֶגֶב תִּמְנָה: כֹּד וְאַרְבָּעִים אֲדָנֵי-כֶסֶף עֲשָׂה תַּחַת עֲשָׂרִים הַקִּרְשִׁים שְׁנֵי אֲדָנִים תַּחַת-הַקִּרְשֵׁי הָאֶחָד לְשְׁתֵּי יָדָתָיו וְשְׁנֵי אֲדָנִים תַּחַת-הַקִּרְשֵׁי הָאֶחָד לְשְׁתֵּי יָדָתָיו: כֶּה וּלְצֹלַע הַמִּשְׁכָּן הַשְּׂנִית לְפָאֵת צָפוֹן עֲשָׂה עֲשָׂרִים קִרְשִׁים: כֹּו וְאַרְבָּעִים אֲדָנֵיהֶם כֶּסֶף שְׁנֵי אֲדָנִים תַּחַת הַקִּרְשֵׁי הָאֶחָד וְשְׁנֵי אֲדָנִים תַּחַת הַקִּרְשֵׁי הָאֶחָד: כֹּז וּלְיָרְכָתֵי הַמִּשְׁכָּן יָמָה עֲשָׂה שְׁשֵׁה קִרְשִׁים: כֶּח וְשְׁנֵי קִרְשִׁים עֲשָׂה לְמַקְצַעַת הַמִּשְׁכָּן בְּיָרְכָתָיו: כֶּט וְהָיוּ תוֹאֲמָם מִלְמַטָּה וְיִנְחָדוּ יִהְיוּ תַמִּים אֶל-רֹאשׁוֹ אֶל-הַטַּבַּעַת הָאֶחָת כֹּן עֲשָׂה לְשְׁנֵיהֶם לְשְׁנֵי הַמַּקְצַעַת: ל וְהָיוּ שְׁמֹנֶה קִרְשִׁים וְאַדְנֵיהֶם כֶּסֶף שְׁשֵׁה עֲשָׂר

36:20 *They made upright frames of acacia wood for the tabernacle. 36:21 Each frame was ten cubits long and a cubit and a half wide, 36:22 with two projections set parallel to each other. They made all the frames of the tabernacle in this way. 36:23 They made twenty frames for the south side of the tabernacle 36:24 and made forty silver bases to go under them—two bases for each frame, one under each projection. 36:25 For the other side, the north side of the tabernacle, they made twenty frames 36:26 and forty silver bases—two under each frame. 36:27 They made six frames for the far end, that is, the west end of the tabernacle, 36:28 and two frames were made for the corners of the tabernacle at the far end. 36:29 At these two corners the frames were double from the bottom all the way to the top and fitted into a single ring; both were made alike. 36:30 So there were eight frames and sixteen silver bases—two under each frame. (NASB)* We note what the text states, וַיַּעַשׂ אֶת- (boards) הַקִּרְשִׁים לְמִשְׁכַּן עֲצֵי שִׁטִּים עֲמֻדִים

of acacia wood which functioned as frames for the tabernacle. Here the NASB translates חֲסִיִּים as “frames” which reminded me of stick frame construction of a house. “Stick framing” is a term, that comes from how builders assemble the exterior and interior walls of a house “stick by stick.” When we think about stick frame construction, generally what comes to mind is solid construction. Traditional stick framing is what most of us envision when we think about building a new home. Dimensional lumber (measured/precut lumber) is readily available at lumber yards in nearly every town and village across America. Note how here carpenters had to individually construct each beam and pole for the frame construction of the Tabernacle. Today however, with traditional stick framing, lumber is brought to a building site upon where a house structure is framed. Stick framing, as a term, comes from framers assembling a house shell “stick by stick.” With stick framing, typically 2×4 or 2×6 pieces of lumber are placed 16 or 24 inches apart to construct a framework for walls, floors, ceilings and roof rafters. Stick frame construction is very solid construction! The reason I am so strongly reminded of this is back a number of years ago I owned a home that was not traditionally stick framed. The two story house was a modular home where the various rooms and floors were prefabricated and then brought to the construction site and a crane was used to lift the pieces into place and the builder simply secured each piece to one another and then the house framing work was completed in just one day saving a lot of time. The builder then simply had to focus upon the insulation, electric and plumbing, dry walling, roof, and siding, etc. Now the reason this construction method is not as solid, is due to what I had been told by my neighbors. All of the homes had been constructed using this modular approach. On a couple of the homes, the builder did not do so good a job of securing the different modular pieces together. What happened was as the foundation and house settled over the course of a few years, the modules separated and produced large cracks in the dry wall which revealed the shoddy construction. Obviously in this case, stick frame construction was a better method of construction as this problem would not have happened! The idea that the Tabernacle was constructed frame-by-frame (36:20-24) parallels stick frame construction and speaks to its enduring qualities. These things have a significant application for our lives

today as we are God's dwelling place, our hearts and lives are the dwelling place of God. Therefore we are not to take a modular approach to our faith and our relationship with God. Let's discuss these things a little further!

The verses we are looking at for this week are from *Shemot / Exodus 36:8-34*.

### ספר שמות פרק לו

ח וַיַּעֲשׂוּ כָל-חֹכֵם-לֵב בַּעֲשׂוֹי הַמְּלָאכָה אֶת-הַמִּשְׁכָּן עֲשׂוֹר יְרִיעֹת  
שֵׁשׁ מִשְׁזָר וּתְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי כָּרְבִים מַעֲשֵׂה חֹשֶׁב עֲשֵׂה  
אַתָּם: ט אַרְבֵּי הַיְרִיעָה הָאֶחָת שְׁמֹנֶה וָעֶשְׂרִים בְּאַמָּה וְרֹחַב אַרְבַּע  
בְּאַמָּה הַיְרִיעָה הָאֶחָת מֵדָה אֶחָת לְכָל-הַיְרִיעֹת: י וַיַּחֲבֵר אֶת-  
חֲמֹשׁ הַיְרִיעֹת אֶחָת אֶל-אַחַת וְחֲמֹשׁ יְרִיעֹת חֵבֵר אֶחָת אֶל-אַחַת:  
יא וַיַּעַשׂ לְלֹאֵת תְּכֵלֶת עַל שְׂפַת הַיְרִיעָה הָאֶחָת מִקְצֵה בַּמַּחְבְּרֹת  
כִּן עֲשֵׂה בַשְּׂפַת הַיְרִיעָה הַקִּיצוֹנָה בַּמַּחְבְּרֹת הַשְּׁנִיִּת: יב חֲמֹשִׁים  
לְלֹאֵת עֲשֵׂה בַיְרִיעָה הָאֶחָת וְחֲמֹשִׁים לְלֹאֵת עֲשֵׂה בַקְצֵה הַיְרִיעָה  
אַשְׁרֵי בַּמַּחְבְּרֹת הַשְּׁנִיִּת מִקְבִּילֹת הַלְּלֹאֵת אֶחָת אֶל-אַחַת: יג וַיַּעַשׂ  
חֲמֹשִׁים קַרְסֵי זָהָב וַיַּחֲבֵר אֶת-הַיְרִיעֹת אֶחָת אֶל-אַחַת בַּקַּרְסִים  
וַיְהִי הַמִּשְׁכָּן אֶחָד: פ יד וַיַּעַשׂ יְרִיעֹת עֲזִים לְאַהֲלֵ עַל-הַמִּשְׁכָּן  
עֲשֻׁתִי-עֲשֻׂרָה יְרִיעֹת עֲשֵׂה אַתָּם: טו אַרְבֵּי הַיְרִיעָה הָאֶחָת שְׁלֹשִׁים  
בְּאַמָּה וְאַרְבַּע אַמּוֹת רֹחַב הַיְרִיעָה הָאֶחָת מֵדָה אֶחָת לְעֲשֻׁתִי עֲשֻׂרָה  
יְרִיעֹת: טז וַיַּחֲבֵר אֶת-חֲמֹשׁ הַיְרִיעֹת לְכַד וְאֶת-שֵׁשׁ הַיְרִיעֹת  
לְכַד: יז וַיַּעַשׂ לְלֹאֵת חֲמֹשִׁים עַל שְׂפַת הַיְרִיעָה הַקִּיצוֹנָה בַּמַּחְבְּרֹת  
וְחֲמֹשִׁים לְלֹאֵת עֲשֵׂה עַל-שְׂפַת הַיְרִיעָה הַחֲבֵרֹת הַשְּׁנִיִּת: יח וַיַּעַשׂ  
קַרְסֵי גְחֹשֶׁת חֲמֹשִׁים לְחֵבֵר אֶת-הָאֵהָל לְהִיֵּת אֶחָד: יט וַיַּעַשׂ מְכֹסָה  
לְאַהֲלֵ עֲרַת אֵילִים מְאֻדָּמִים וּמְכֹסָה עֲרַת תְּחָשִׁים מְלֻמְעָלָה: ס  
[חמישי] כ וַיַּעַשׂ אֶת-הַקַּרְשִׁים לְמִשְׁכָּן עֲצֵי שִׁטִּים עֲמֻדִים: כא  
עֲשׂוֹר אַמַּת אַרְבֵּי הַקַּרְשׁ וְאַמָּה וְחֻצֵי הָאֶמָּה רֹחַב הַקַּרְשׁ הָאֶחָד: כב  
שְׁתֵּי יָדַי לְקַרְשׁ הָאֶחָד מְשֻׁלְבֹת אֶחָת אֶל-אַחַת כִּן עֲשֵׂה לְכָל קַרְשֵׁי  
הַמִּשְׁכָּן: כג וַיַּעַשׂ אֶת-הַקַּרְשִׁים לְמִשְׁכָּן עֲשָׂרִים קַרְשִׁים לְפָאֵת  
גָּב תִּמְנָה: כד וְאַרְבָּעִים אֲדָנִי-כֶסֶף עֲשֵׂה תַחַת עֲשָׂרִים הַקַּרְשִׁים  
שְׁנֵי אֲדָנִים תַּחַת-הַקַּרְשׁ הָאֶחָד לְשְׁתֵּי יָדָיו וְשְׁנֵי אֲדָנִים תַּחַת-הַקַּרְשׁ  
רֵשׁ הָאֶחָד לְשְׁתֵּי יָדָיו: כה וּלְצַלַע הַמִּשְׁכָּן הַשְּׁנִיִּת לְפָאֵת צָפוֹן

עָשָׂה עֲשָׂרִים קַרְשִׁים: כו וְאַרְבָּעִים אֲדָנִיהֶם כֶּסֶף שְׁנֵי אֲדָנִים  
תַּחַת הַקָּרָשׁ הָאֶחָד וּשְׁנֵי אֲדָנִים תַּחַת הַקָּרָשׁ הָאֶחָד: כז וּלְיִרְכַּתֵּי  
הַמִּשְׁכָּן יָמָה עֲשֹׂה שִׁשָּׁה קַרְשִׁים: כח וּשְׁנֵי קַרְשִׁים עֲשֹׂה לְמִקְצָ-  
עַת הַמִּשְׁכָּן בַּיִרְכַּתָּם: כט וְהָיוּ תוֹאֲמִם מִלְמֻטָּה וַיַּחֲדּוּ יְהִיו תַּמִּים  
אֶל-רֵאשׁוֹ אֶל-הַטְּבַעַת הָאֶחָת כֹּן עֲשֹׂה לְשִׁנְיָהֶם לְשִׁנֵּי הַמִּקְצָעַת: ל  
וְהָיוּ שְׁמֹנֶה קַרְשִׁים וְאֲדָנִיהֶם כֶּסֶף שִׁשָּׁה עֲשָׂר אֲדָנִים שְׁנֵי אֶדְ-  
נִים שְׁנֵי אֲדָנִים תַּחַת הַקָּרָשׁ הָאֶחָד: לא וַיַּעַשׂ בְּרִיחֵי עֲצֵי שֹׁטִים  
חֲמֹשֶׁה לְקַרְשֵׁי צָלַע-הַמִּשְׁכָּן הָאֶחָת: לב וְחֲמֹשֶׁה בְּרִיחֵם לְקַרְשֵׁי  
צָלַע-הַמִּשְׁכָּן הַשֵּׁנִית וְחֲמֹשֶׁה בְּרִיחֵם לְקַרְשֵׁי הַמִּשְׁכָּן לַיִרְכַּתָּם:  
יָמָה: לג וַיַּעַשׂ אֶת-הַבְּרִיחַ הַתִּיכֵן לְבָרֵחַ בְּתוֹךְ הַקַּרְשִׁים מִן-הַקְּצָעָה  
אֶל-הַקְּצָעָה: לד וְאֶת-הַקַּרְשִׁים צָפָה זָהָב וְאֶת-טְבַעְתָּם עֲשֹׂה זָהָב  
בְּתֵימִם לְבְּרִיחֵם וַיִּצַּף אֶת-הַבְּרִיחֵם זָהָב:

#### ***Shemot / Exodus 36:8-34***

36:8 All the skillful men among those who were performing the work made the tabernacle with ten curtains; of fine twisted linen and blue and purple and scarlet material, with cherubim, the work of a skillful workman, Bezalel made them. 36:9 The length of each curtain was twenty-eight cubits and the width of each curtain four cubits; all the curtains had the same measurements. 36:10 He joined five curtains to one another and the other five curtains he joined to one another. 36:11 He made loops of blue on the edge of the outermost curtain in the first set; he did likewise on the edge of the curtain that was outermost in the second set. 36:12 He made fifty loops in the one curtain and he made fifty loops on the edge of the curtain that was in the second set; the loops were opposite each other. 36:13 He made fifty clasps of gold and joined the curtains to one another with the clasps, so the tabernacle was a unit. 36:14 Then he made curtains of goats' hair for a tent over the tabernacle; he made eleven curtains in all. 36:15 The length of each curtain was thirty cubits and four cubits the width of each curtain; the eleven curtains had the same measurements. 36:16 he joined five curtains by themselves and the other six curtains by themselves. 36:17 Moreover, he made fifty loops

*on the edge of the curtain that was outermost in the first set, and he made fifty loops on the edge of the curtain that was outermost in the second set. 36:18 He made fifty clasps of bronze to join the tent together so that it would be a unit. 36:19 He made a covering for the tent of rams' skins dyed red, and a covering of porpoise skins above. 36:20 Then he made the boards for the tabernacle of acacia wood, standing upright. 36:21 Ten cubits was the length of each board and one and a half cubits the width of each board. 36:22 There were two tenons for each board, fitted to one another; thus he did for all the boards of the tabernacle. 36:23 He made the boards for the tabernacle: twenty boards for the south side; 36:24 and he made forty sockets of silver under the twenty boards; two sockets under one board for its two tenons and two sockets under another board for its two tenons. 36:25 Then for the second side of the tabernacle, on the north side, he made twenty boards, 36:26 and their forty sockets of silver; two sockets under one board and two sockets under another board. 36:27 For the rear of the tabernacle, to the west, he made six boards. 36:28 He made two boards for the corners of the tabernacle at the rear. 36:29 They were double beneath, and together they were complete to its top to the first ring; thus he did with both of them for the two corners. 36:30 There were eight boards with their sockets of silver; sixteen sockets, two under every board. 36:31 Then he made bars of acacia wood, five for the boards of one side of the tabernacle, 36:32 and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the rear side to the west. 36:33 He made the middle bar to pass through in the center of the boards from end to end. 36:34 He overlaid the boards with gold and made their rings of gold as holders for the bars, and overlaid the bars with gold. (NASB)*

As we read the Torah portion for this week, we read *Shemot / Exodus 36:20-24*, כ וַיַּעַשׂ אֶת-הַקְּרָשִׁים לְמִשְׁכַּן עֲצֵי שֹׁטִים עֲמֻדִים: כֹּא, עֲשׂוּר אַמְת אַרְבֵּי הַקְּרָשׁ וְאַמְה וְחֻצֵי הָאַמְה רַחֵב הַקְּרָשׁ הָאֶחָד: כֵּב שְׁתֵּי יֹדֵת לְקָרָשׁ הָאֶחָד מִשְׁלֵבֵת אַחַת אֶל-אַחַת כֹּן עֲשָׂה לְכֹל קְרָשֵׁי הַמִּשְׁכָּן: כֵּג וַיַּעַשׂ

אֶת-הַקַּרְשִׁים לְמִשְׁכַּן עֲשָׂרִים קַרְשִׁים לְפָאת נֹגֵב תִּימְנָה: כֹּד וְאַרְבָּעִים אַדְּ-  
גִי-כֶסֶף עֲשֶׂה תַחַת עֲשָׂרִים הַקַּרְשִׁים לְשְׁנֵי אַדְנָיִם תַּחַת-הַקַּרֶשׁ הָאֶחָד לְשֵׁמִי  
36:20 *They made up-  
right frames of acacia wood for the tabernacle. 36:21 Each frame was  
ten cubits long and a cubit and a half wide, 36:22 with two projections  
set parallel to each other. They made all the frames of the tabernacle  
in this way. 36:23 They made twenty frames for the south side of the  
tabernacle 36:24 and made forty silver bases to go under them—two  
bases for each frame, one under each projection. (NASB)* This speaks  
to construction with a specific design and purpose. This applies to our  
lives as we learned last week how God has a plan and purpose for our  
lives too. Now in the modern scientific community, most psycholo-  
gists believe that the human body consists simply of the sum of their  
parts. All of the feelings and convictions to sin are simply chemical re-  
sponses in the brain. Those of us who believe in the God of Israel and  
in Yeshua, studying God’s Word and living our lives for him, under-  
stand that people contain both a nefesh (נֶפֶשׁ, soul) and a spirit (רוּחַ).  
We are not simply an agglomeration of chemical processes, we are  
God’s creation made in His image. Now our bodies physical response  
may be generated by chemical reactions, we understand however that  
there is a spiritual dimension involved as well. This is something we  
need to understand as the Scriptures speak to this truth.

The issues of compartmentalizing our faith, or having a modular-  
ized our faith, can be a significant problem. The reason is this leads to  
our only spending part of our time with God and the remainder we for-  
get about Him, His Son, and His word. The question we should ask “*is  
our faith simply one of the things that we do?*” For example, when we  
are at work, doing a hobby, or family, do these things involve faith?  
When we are watching TV, or at a social event, or at rest, or even  
asleep, is faith involved? It is easy to see how some of these things  
definitely involve faith as we determine what we watch based on our  
faith, and we do not allow the masses (Social events) to manipulate  
our behavior because of our faith, etc. On the other hand, when we  
sleep, obviously faith is not involved, right? What do the Scriptures  
say? The Psalmist states the following according to *Tehillim / Psalms*  
*127:1-2.*

ספר תהילים פרק קכז

א שִׁיר הַמַּעֲלוֹת לְשִׁלְמָה אֵם-יְהוָה | לֹא-יִבְנֶה בַּיִת שְׁוֹא |  
עָמְלוֹ בּוֹנְיוֹ בּוֹ אֵם-יְהוָה לֹא-יִשְׁמָר-עִיר שְׁוֹא | שֶׁקֵּד שׁוֹמֵר:  
ב שְׁוֹא לָכֶם | מִשְׁכִּימֵי קוֹם מֵאַחֲרֵי-שָׁבַת אֲכָלִי לָחֶם  
הַעֲצָבִים כֵּן יִתֵּן לִידִידוֹ שְׁוֹא:

***Tehillim / Psalms 127:1-2***

*127:1 Unless the Lord builds the house, They labor in vain who build it; Unless the Lord guards the city, The watchman keeps awake in vain. 127:2 It is vain for you to rise up early, To retire late, To eat the bread of painful labors; For He gives to His beloved even in his sleep. (NASB)*

We note what is written in the Psalm which states שְׁוֹא לִידִידוֹ “He gives to his beloved in sleep” suggests that faith is involved even during our sleep. Paul writes that we are to pray without ceasing (*1 Thessalonians 5:17*) and doing this leads to all our activities being filled with faith. This is why the Scriptures say that God works his will, and makes the most of our lives with every action we take. Faith becomes how we use our time performing every activity, even sleeping. This illustrates how even during the time that we sleep there is a spiritual dimension involved.

Obviously there is a spiritual dimension to the Tabernacle as the the design was for a specific purpose. This is how our bodies are made as well, having a special and specific design and purpose. The thing that sets us apart from the rest of creation is how we are told that we were created in the image of God. We have been given the creative ability to reason, think, apply deduction, using our mental abilities to make our lives better, etc. This is specifically what sets us apart from all the rest of God’s creation. Paul wrote that our bodies are the temple of the Holy Spirit of God paralleling our bodies to the Mishkhan (Tabernacle, *1 Corinthians 6:19-20*) Our modern culture however has a different perspective for our bodies and promotes the idea of practicing many forms of sin in the body. Take for example the slogan “*what happens in Vegas, stays in Vegas.*” This suggests that one has a license to sin in Vegas. One is allowed to do things they would never have



done, or to act differently from what they normally would in sinful ways and in ways they would normally not sin. Irresponsible living in sex and money is what Vegas is all about. The problem is what we are discussing here on compartmentalizing our faith. When one compartmentalizes his or her faith the slogan becomes, “*What happens at the congregation or church, stays at the congregation or church,*” and “*What happens away from the congregation or church, stays away from the congregation or church.*” Many people become perfect on only one day a week. When they don’t feel like living for the Lord, they push that part of their lives aside in order to sin. This hypocrisy is what Anton Lavey creator of the church of Satan points out as leading him to satanism. This is why the Psalmist states “*depart from me, you evildoers, that I may obey the commandments of my God*” (*Tehillim / Psalm 119:115*) and why Yeshua states what he does saying “*Depart from Me, you who are cursed, into the eternal fire prepared for the devil and his angels.*” (*Matthew 25:41, Luke 13:25*)

We are called to be “*faithful*” all of the time and not just faithful only some of the time. We are called to be like the Messiah (*1 John 2:6, 1 Corinthians 11:1, 1 Peter 2:21, Ephesians 5:1-2*) in all of our actions, not just some actions or only part of the time. I am comparing this to the construction of the Tabernacle in the sense of the stick frame construction, solid, for a purpose, well designed, etc and to our lives as either being stick-framed in our faith, or compartmentalized / modular in our faith. Do we take the time to build our faith, carefully ordering out lives according to God’s Word, and modifying our thought life through studying God’s Word daily? When one lives a compartmentalized faith, they do a great job for one day of the week, but come the remainder of the week anything is forgotten. Yeshua was actually thinking the same thing when he taught the parable of the sower. (*Matthew 13:1-23, Mark 4:1-20, Luke 8:4-15*) The Scriptures speak of our being recognized by the fruit that we produce in our lives. (*Matthew 7:16, Matthew 12:33, 2 Peter 2:10-18*) The question we should be asking ourselves is “*what kind of fruit am I producing?*” More importantly, we should ask “*what kind of fruit are others noticing about me when they see me on a daily basis?*” (i.e. your wife and kids, neighbors, etc) A compartment is defined as a space in which an area is subdivided. Our faith should not be subdivided but should

bleed through every area. We live out our faith, at work, with friends, with out enemies, with our spouse and children, online social media accounts, behind closed doors, etc. These things speak to our living out our faith every second of our lives because every breath is given by God. (*Job 33:4*) Note we can avoid sin in our lives, but sometimes we can't as we are living in the flesh therefore we still sin. The point is to repent and turn from the sin and not be a practitioner of sin. The challenge for each and every one of us is to live out our faith 24/7. Those who practice iniquity (sin) will be the one's who do not enter the kingdom of heaven. This is very challenging and the main reason why we need the Lord's help! The biggest challenge is to live out our faith not just when everyone is looking but also when no one is looking!