

פרשת ויקהל-פקודי / Parshiot Vayakhel-Pikudei

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32:1-32:52 MATSATI.COM / Rightly Dividing The Word of G-d
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The indwelling of the Ruach and the Torah

השבועות הזה קוראים / This Week's Reading

תורה: Exodus 35:1-40:38
הפטרה: 1 Kings 7:40-7:50, 7:51-8:21
הברית: 1 Corinthians 3:11-18, 2 Corinthians 9:6-11,
החדשה Hebrews 1:1-14

10 While dealing with anti-missionaries from the orthodox community there are
several points which are characteristic on the direction of discussion. The point of
discussion usually deals with an attempt to define the nature and purpose of the
messiah. “Who is the Messiah” and “how do you understand the Messiah” with
attempts at contrasting the Torah over against the Ketuvei Shelachim (Apostolic
15 Writings)? The discussion generally proceeds with an attack upon Yeshua while
at the same time trying to discredit the Ketuvei Shelachim (Apostolic Writings)
(i.e. by use of the Torah). This is the result of insufficient scholarship on the part
of the anti-missionary. We find in the Ketuvei Shelachim many principles which
have become fully developed and are expressed without explanation on the source
20 material or development of the mindset. In order to understand the origin of the
doctrine/theology one needs to look for background information, research the
biblical sources beginning with the Tanach and Ketuvei Shelachim. It is also
possible to gain insight by looking at the Targumim, rabbinic literature, and
history, etc. Interestingly, I have found, most anti-missionaries have only a
25 surface knowledge of the rabbinic literature without a full depth of knowledge
which is really necessary for critical interpretation of the Torah. In other words,
they believe what their taught without having the skills for the analysis of the
merits and faults of a work of literature. In this week’s study we look at a
counter-missionary argument on the indwelling of the Ruach Hakodesh (the Holy
30 Spirit). Is the indwelling of G-d’s Spirit a Torah principle or simply a new
element developed to shape a changing faith?

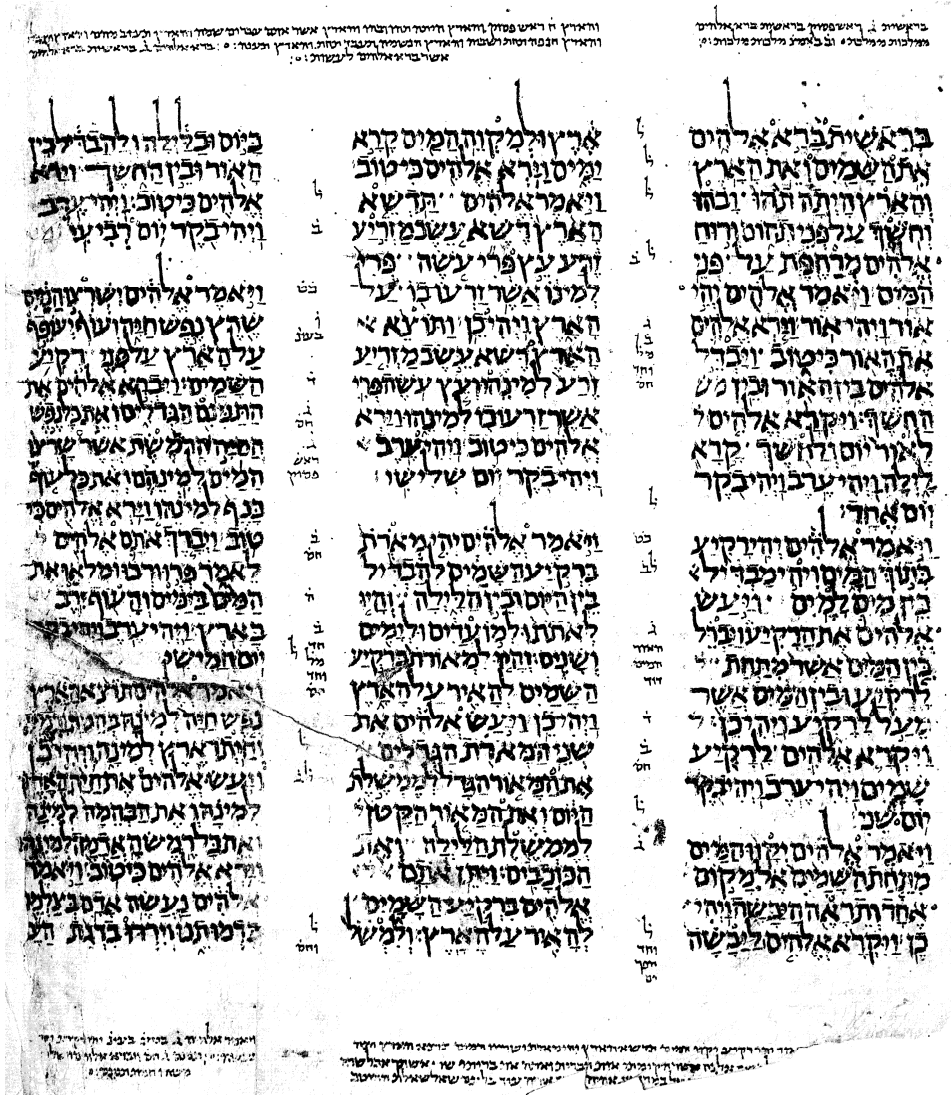
Yeshua taught us that when he leaves he will send the comforter. This is a
designation for the Ruach Hakodesh (the Holy Spirit) of G-d (see *John 14:16, 26;*
15:26; 16:7). This thought is further developed by the Shelachim (Apostles) in
35 that G-d’s Ruach (Spirit) comes to dwell within each believer. This week we find
another piece of the puzzle in the connection between the Torah and the
indwelling of the Ruach Hakodesh. As mentioned earlier, in the Ketuvei
Shelachim we find a lot of fully developed concepts which are not necessarily
well understood in its source of origin especially in the Torah. The Ruach
40 Hakodesh and the concept of the indwelling is one of the most important
principles in a relationship with HaShem. The indwelling of the Ruach Hakodesh
(The Holy Spirit) which is promised to every believer by Yeshua and expounded
upon by the Shelachim (Apostles) has been revealed to us in the Torah. This

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45 relationship by the indwelling can be understood by looking at “How our relationship with HaShem is revealed in the Vav and the Mishkhan (Tabernacle)” in this week’s parsha.

The use of “Vav” to refer to “hooks” occurs only in *Shmot / Exodus 26:32, 37, 27:9-11, 17, 36:36, 38, 38:10-12, 17, 19, and 20* in all the Tanach. The use of the “Vav” refers to the hooks of silver and gold which fasten the curtain (Yeriah) to the posts called “amudim” to enclose the Mishkhan (Tabernacle). The ancient Hebrew understood the Mishkhan as the habitation of G-d while the Yisraelites traveled in the wilderness and similarly the Torah is understood as the habitation of the Word of G-d. As a result, the scribes developed the idea that the Torah scroll was to be constructed in similar fashion as Mishkhan. Therefore, the Torah scroll was called the Yeriah named after the curtains of the tabernacle. Each Torah scroll was to have approximately 50 yeriot per scroll. The Torah was then organized into columns; each column was called the amud, named from the post of the Mishkhan (tabernacle). The Leningrad codex, shown below, illustrates this ancient form or typesetting:

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The Leningrad Codex (or Codex Leningradensis) is one of the oldest manuscripts of the complete Hebrew Bible produced according to the Tiberian mesorah; it is dated approximately 1008 CE according to its colophon. The Aleppo Codex, against which the Leningrad Codex was corrected, was the first such manuscript and is several decades older, but parts of it have been missing since 1947, making the Leningrad Codex the oldest complete codex of the Tiberian mesorah that has survived intact to this day.

65 The laws for writing a Torah scroll are called soferut. There are over 4,000 rules for scribes to prepare a kosher scroll. To list a few examples, the Torah must contain exactly 304,805 well-formed letters in 248 amudim (columns). Each yeriah must come from the hide of a kosher animal that has been specifically prepared for the purpose of writing. Special ink is to be used. When the scribe writes the Name of HaShem he must say the blessing “l’shem k’dushat Hashem” and then dip his quill in fresh ink. A torah scroll must contain no errors of any
 70 kind or it is considered passul (פסול, invalid). Each line of every amud is carefully read by the sofer and compared against a working copy called a tikkun. If an error is detected in a yeria, it must be removed from the scroll and buried in a genizah which is a special repository for sacred texts. The most famous genizah is the Cairo Genizah.

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שמות 38:9-20

9 אָהַל מוֹעֵד: וַיַּעַשׂ אֶת־הַחֲצַר וַיַּעַשׂ אֶת־הַחֲצַר
 לְפָאֵת וַיִּנָּבֵן תִּימְנָהּ קִלְעֵי הַחֲצַר שֵׁשׁ מְשׁוֹר מֵאָה
 10 בְּאַמָּה: עַמּוּדֵיהֶם עֶשְׂרִים וְאֲדָנֵיהֶם עֶשְׂרִים נְחֹשֶׁת וַיְוִי
 11 הָעַמּוּדִים וְחֹשְׁקֵיהֶם כֶּסֶף: וְלִפְאֵת צִפּוֹן מֵאָה בְּאַמָּה
 עַמּוּדֵיהֶם עֶשְׂרִים וְאֲדָנֵיהֶם עֶשְׂרִים נְחֹשֶׁת וַיְוִי הָעַמּוּדִים
 12 וְחֹשְׁקֵיהֶם כֶּסֶף: וְלִפְאֵתֵיהֶם קִלְעִים חֲמִשִּׁים בְּאַמָּה
 עַמּוּדֵיהֶם עֶשְׂרֵה וְאֲדָנֵיהֶם עֶשְׂרֵה וַיְוִי הָעַמּוּדִים
 13 וְחֹשְׁקֵיהֶם כֶּסֶף: וְלִפְאֵת קַדְמָהּ מִזְרְחָהּ חֲמִשִּׁים אַמָּה:
 14 קִלְעִים חֲמִש־עֶשְׂרֵה אַמָּה אֶל־הַכֶּתֶף עַמּוּדֵיהֶם שְׁלֹשָׁה
 15 וְאֲדָנֵיהֶם שְׁלֹשָׁה: וְלִכְתָּף הַשְּׁנִיית מִזֶּה וּמִזֶּה לְשַׁעַר
 הַחֲצַר קִלְעִים חֲמִשׁ עֶשְׂרֵה אַמָּה עַמּוּדֵיהֶם שְׁלֹשָׁה
 16 וְאֲדָנֵיהֶם שְׁלֹשָׁה: כָּל־קִלְעֵי הַחֲצַר סָבִיב שֵׁשׁ מְשׁוֹר:
 17 וְהָאֲדָנִים לְעַמּוּדִים נְחֹשֶׁת וַיְוִי הָעַמּוּדִים וְחֹשְׁקֵיהֶם
 כֶּסֶף וְצִפּוּי רְאִשֵׁיהֶם כֶּסֶף וְהֵם מְחֻשְׁקִים כֶּסֶף כָּל־
 18 עַמּוּדֵי הַחֲצַר: וּמִסָּבִיב שַׁעַר הַחֲצַר מַעֲשֵׂה רַקִּים תְּכַלֵּת
 וְאֲרָגְמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מְשׁוֹר וְעֶשְׂרִים אַמָּה
 אֶרֶץ וְקוֹמָה בְּרַחֵב חֲמֵשׁ אַמּוֹת לְעַמַּת קִלְעֵי הַחֲצַר:
 19 וְעַמּוּדֵיהֶם אַרְבָּעָה וְאֲדָנֵיהֶם אַרְבָּעָה נְחֹשֶׁת וַיְוִי
 20 כֶּסֶף וְצִפּוּי רְאִשֵׁיהֶם וְחֹשְׁקֵיהֶם כֶּסֶף: וְכָל־הַיְתָדוֹת
 לְמִשְׁכַּן וְלַחֲצַר סָבִיב נְחֹשֶׁת:

Shmot / Exodus 38:9-21

38:9 Then he made the court: for the south side the hangings of the court were of fine twisted linen, one hundred cubits; 38:10 their twenty pillars, and their twenty sockets, made of bronze; the hooks of the pillars and their bands were of silver. 38:11 For the north side there were one hundred cubits; their twenty pillars and their twenty sockets were of bronze, the hooks of the pillars and their bands were of silver. 38:12 For the west side there were hangings of fifty cubits with their ten pillars and their ten sockets; the hooks of the pillars and their bands were of silver. 38:13 For the east side fifty cubits. 38:14 The hangings for the one side of the gate were fifteen cubits, with their three pillars and their three sockets, 38:15 and so for the other side. On both sides of the gate of the court were hangings of fifteen cubits, with their three pillars and their three sockets. 38:16 All the hangings of the court all around were of fine twisted linen. 38:17 The sockets for the pillars were of bronze, the hooks of the pillars and their bands, of silver; and the overlaying of their tops, of silver, and all the pillars of the court were furnished with silver bands. 38:18 The screen of the gate of the court was the work of the weaver, of blue and purple and scarlet material and fine twisted linen. And the length was twenty cubits and the height was five cubits, corresponding to the hangings of the court. 38:19 Their four pillars and their four sockets were of bronze; their hooks were of silver, and the overlaying of their tops and their bands were of silver. 38:20 All the pegs of the tabernacle and of the court all around were of bronze. 38:21 This is the number of the things for the tabernacle, the tabernacle of the testimony, as they were numbered according to the command of the Moses, for the service of the Levites, by the hand of Ithamar the son of Aaron the priest. (NASB)

In this week's parsha we find that the Vav (hook) is that which holds the Mishkhan together. Another observation, the Hebrew word "Vav" is used only a few places in the Tanach. The infrequent use of the word "Vav" in the Torah lends itself to have a special significance. Looking at the Hebrew letter "Vav" might help us to understand the significance. The Vav is the sixth letter of the Hebrew alphabet and thus has the numeric value of six. The picture of the Vav is that of a peg hook. The meaning of the word Vav is "hook" and thus gives its connection to this week's parsha being used when the Mishkhan (tabernacle) is being assembled.

The first "Vav" found in the Torah occurs in *Bereshit / Genesis 1:1*:

שָׁם בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ א

It is believed the placement of the Vav in the first verse in the Torah has special significance. The first occurrence of the Vav finding itself located between heaven and earth suggest the Vav makes a connection between the spiritual and earthly matters. It is the 22nd letter from the beginning of the Torah attached to the sixth word א indicating the Vav is that which binds heaven and earth together. It make sense that the Vav is used to hold the Mishkhan together being the dwelling place of G-d, the connecting place where G-d meets mankind. The Vav also is a picture of man (i) man was created on the sixth day, (ii) man works for six days, (iii) there are six millennia before the coming of Moshiach, and (iv) interestingly the beast is identified as the "number of man" with the number six (see *Revelation 13:18*).

So what can we learn from the Vav in this week's parsha? The construction of the Mishkhan was unique, this was the dwelling place of HaShem and the place mankind would be able to commune with the Most High G-d. The Vav (Hook) is used to hold the Mishkhan together and is symbolic of man through the number six. This suggests there is a connection between man, through the Vav and the Mishkhan and HaShem. We are uniquely created in that we are a composition of spirit and body. We are unique in that we are capable of having an intimate and personal relationship with G-d. We have this ability to enjoy the most excellent relationship with the creator. With the connection of the Vav, the Mishkhan, Heaven and Earth, and man, a picture begins to form laying down G-d's ultimate plan. The created purpose of man was to become the living Mishkhan (tabernacle) where G-d's Holy Spirit could dwell (a principle which is fully developed in the Ketuvei Shelachim).

The indwelling is necessary as a result of the nature of mankind. Let me explain. After the fall of Adam and Chavah (Eve) into sin, the essential nature of all mankind, when left to ourselves, we have no hope of salvation, no hope of righteousness, and no hope of finding G-d. The separating mechanism of disobedience creates within us an emptiness which longs to be filled. So, as the

125 Vav becomes the hook which holds together the Mishkhan, each of us should become meeting places of G-d in the world.

The indwelling then becomes The way in which HaShem begins to awaken the soul. According to the scriptures, when HaShem awakens the soul there is a radical change that occurs, the heart is changed, the old man is made new and we are recreated after the image of G-d (see *Romans 6 and Colossians 3*). The radical change that takes place within is what is described as a “new birth” a point has arrived for starting over. This means the Spirit of G-d comes to dwell within the awakened soul and becomes the leading force in the life of a new believer (see *Romans 8:14*). The depravity within a person is removed and he/she becomes able to respond to G-d and to His Spirit. Then, the rebellion that was characteristic of a person prior to this point is replaced with a will that longs to please the Lord. As a result, the new believer “*joyfully concurs with the law of God in the inner man.*” (*Romans 7:22*) The sinful nature that is so ingrained within a believer changes and he/she begins to have a true desire for pursuing the ways of righteousness, the ways of G-d. While the rebirth is the work of HaShem, the process of sanctification becomes a partnership with G-d to grow in holiness. *Philii:6 For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus. (NASB)* This is the mystery of the divine-human cooperative work. Just as in the Mishkhan, there was a divine-human cooperative work between the people, the priests, and the Lord. HaShem has recreated us in such a way that He has enabled us to work together with Him to bring about holiness in our lives.

The Ruach Hakodesh (the Holy Spirit) and the indwelling as developed in the Ketuvei Shelachim is clearly pictured in the construction of the Mishkhan (Tabernacle). Today we are described as the dwelling place of G-d but the question is “does your life picture one that is a habitation of G-d?” If we are fashioned in the manner of the Mishkhan being a place for G-d’s Spirit to dwell we need to begin to live accordingly, this is a very serious matter. If you feel this is a very serious issue that has not been a part of your life, today you can begin the process by placing your faith in Yeshua the Messiah, and becoming the dwelling place of the Ruach Hakodesh (the Holy Spirit). Say the following prayer with me.

160 Heavenly Father,

Today I want to become your dwelling place; I would like to receive your Ruach Hakodesh (Holy Spirit). I begin by placing my faith in your Messiah Yeshua. I acknowledge that the blood of Yeshua was laid down for the forgiveness of my sins and I accept that by faith. Please Yeshua send your comforter, your Holy Spirit to dwell within me. Come into my life, continue to awaken my soul, I want you to become a leading force in my life. Thank you for your mercy and grace.

170 I pray all these things in Yeshua’s name. Amen!

Be Blessed in Yeshua our Messiah!

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הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
“Yeshua” King Messiah forever and ever