



Shabbat Message for 3-2-19
VaYakhel-And He Assembled
Exodus 35:1-38:20
2 Kings 12:1-17
Revelation 21:23-25

Introduction

The people join in the work of construction, sewing, and building, and Bezalel turns to fashioning the furniture and accessories of the Tabernacle: the ark, the table, the menorah, the altar of incense, the anointing oil and incense, the altar of burnt offering, the laver, and the enclosure.

Exodus 37:17-24

17 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. ¹⁸ There were six branches extending from its sides, three branches of the *menorah* on one side of it and three on the other. ¹⁹ 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*. ²⁰ On the central shaft of the *menorah* were four cups shaped like almond blossoms, each with its ring of outer leaves and petals. ²¹ 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. ²² 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. ²³ He made its seven lamps, its tongs and its trays of pure gold. ²⁴ The *menorah* and its utensils were made of sixty-six pounds of pure gold. (CJB)

There are different insights we can glean from the menorah. The menorah has six branches that come from the central support, much like a tree with its branches. The middle stem with its cup on the top is called the *Shamash* or helper. It is from the central cup that we light the other cups with this seventh cup and stem much like the Shabbat is the seventh day of the week, and while it provides us a day to rest from our everyday tasks, it helps to bring us into a closer relationship with our Creator. On top of that, it also prepares us to enter back into the work week. So, as we gaze at the lights of the menorah, there are so many things for which we should give thanks. One of those things, or I should say person, is the Messiah Yeshua. He could be the center helper on the menorah in a different way; we could also see the *Ruach HaKodesh* as the *Shamash*. The *Ruach* is the Father's helper, or could we possibly say, helper? Could we see the *Ruach* as the helper just as Chavah was Adam's helper? Does the Father require a helper? Yet, isn't Yeshua

a helper? Was not Yeshua and the Spirit there from the very beginning of Creation? Isn't it the responsibility of the *Ruach* to aid mankind in finding their way to Yeshua? Why Yeshua and not simply the Father as traditional Judaism believes? Because we have always had intermediaries between us and the Father. Adam was representative of the Father and failed in his calling because he did not come to the aid of his wife when she was being tested by the serpent. There are times when we are called to stand on our own to see if we can walk the right road the Almighty wants us on, or will we look to take the shortcut, to avoid walking in the light our Creator shines upon us? Do we want to walk in darkness? Darkness is there to test us to see which way we will go. Will we walk towards the light or continue into the darkness? Is there an actual darkness we see, or is it a case of the spirit within us becoming disconnected from His Spirit? Do we begin to pull away from our Redeemer Yeshua and feel there is something different? Does the *Shamash* begin to flicker out because we have chosen to go down a different path?

Exodus 25:31 "You shall make a lampstand of pure gold. The lampstand shall be made of hammered work: its base, its stem, its cups, its calyxes, and its flowers shall be of one piece with it. ³² And there shall be six branches going out of its sides, three branches of the lampstand out of one side of it and three branches of the lampstand out of the other side of it; ³³ three cups made like almond blossoms, each with calyx and flower, on one branch, and three cups made like almond blossoms, each with calyx and flower, on the other branch-- so for the six branches going out of the lampstand. ³⁴ And on the lampstand itself there shall be four cups made like almond blossoms, with their calyxes and flowers, ³⁵ and a calyx of one piece with it under each pair of the six branches going out from the lampstand. ³⁶ Their calyxes and their branches shall be of one piece with it, the whole of it a single piece of hammered work of pure gold. ³⁷ You shall make seven lamps for it. And the lamps shall be set up so as to give light on the space in front of it. ³⁸ Its tongs and their trays shall be of pure gold. ³⁹ It shall be made, with all these utensils, out of a talent of pure gold. (ESV)

This passage is an earlier description of the same menorah and how it is to be made. The menorah was made of gold, one piece of gold, one talent of pure gold.

*When used as a measure of money, it refers to a **talent-weight of gold** or of silver. The **gold talent** is reported as weighing roughly the same as a person, and so perhaps 50 kg (110 lb avoirdupois). Some authorities say that the **talent** typically weighed about 33 kg (75 lb) varying from 20 to 40 kg.*

The menorah was lit in front of the Holy of Holies from dusk to dawn to cast light in the darkness upon the curtain of the Holy of Holies. Could this be a reference to us to think of Messiah in all His glory on the Mount of Transfiguration or to light the path in the darkness to the Ark of the Covenant which was inside of the Holy of Holies? So many ways to approach this, perhaps all wrong or all right or some right and some wrong? Out of all of this, we should take away from the menorah a picture of the Sabbath rest on the seventh day with the help of the Shamash, the seventh bowl or a picture of Messiah in the seventh day, talking about the Messianic Age and the time we will spend with Him there.

2 Kings 12:1-3

1 In the seventh year of Jehu, Jehoash began to reign, and he reigned forty years in Jerusalem. His mother's name was Zibiah of Beersheba. ² And Jehoash did what was right in the eyes of the LORD all his days, because Jehoiada the priest instructed him. ³ Nevertheless, the high places were not taken away; the people continued to sacrifice and make offerings on the high places. (ESV)

During the reign of Jehoash, he did what was right in the eyes of the Lord because Jehoiada the priest instructed him. But there was one glaring problem in his reign. He did not remove the high places where the people could sacrifice and worship pagan gods. The king also planned to repair the temple of the Holy One of Israel. What were the priests of the Holy One doing during all this time? Why didn't they get the people back on the right track? Even after the king wanted the High Priest to repair the temple with the money they were given, they did not do it until the king confronted the priest over it. Then he took a special box, cut a hole in it, locked it, and would check it to see how much money was in it. That was also used to have repairs done and get the Temple up and running again. Israel struggled over and over with walking according to God's way and men. This would be a constant struggle even down to our day, but it was not unique with Israel. Mankind always has struggled with their Creator.

His ways are not good enough for us, or they are too hard to follow, or His covenant has been replaced with a covenant based on love. God's covenant is based on love. He loved us so much He gave His only begotten Son to die for our sins. What caused this sin nature? The breaking of the Torah – His covenant! It's not just a covenant of laws, they are the teachings and instructions from a loving Father to His children – us! It has always been a relationship based on love, but He provided instructions how to put that love into motion. Get rid of the high places in your hearts to make room for the love of God to take root there.

Revelation 21:23

23 The city has no need for the sun or the moon to shine on it, because God's *Sh'khinah* gives it light, and its lamp is the Lamb. ²⁴ The nations will walk by its light, and the kings of the earth will bring their splendor into it. ²⁵ Its gates will never close, they stay open all day because night will not exist there. (CJB)

Here is the living Menorah whose light will shine forever in the city of our God – the New Jerusalem. We will no longer have any need for the lampstand because the Father and the Son will be sitting on their thrones with their glory outshining the sun, moon, and stars. There is no mention of the *Ruach HaKodesh*, but I would assume the Spirit will be there as it was in the beginning. Our God is a unique Being, one in three, and three in one. They exist in unity unlike us, but who knows how things will be in a world ruled over by the one who created all of it? Things will be different, my friends. Indeed, they will – Amen!

Torah Man says: "When you have nothing left but God, then for the first time you become aware that God is enough."

Blessings in Messiah Yeshua,

Mordecai Silver, Rabbi

Etz Chayim-Tree of Life Messianic Congregation, Las Cruces, NM

TORAH: LEARN IT, LOVE IT, LIVE IT AS YESHUA DID! PSALM 119

