

Beth Tephila Messianic Jewish Congregation
(Under same management for over 5785 years)

SHABBAT SERVICE

March 22nd 10:30AM Lolo Community Synagogue

12:30PM Oneg Shabbat & Interactive Torah Discussion

Blessed are those whose way of life is blameless;

who live by the Torah of Adonai.

Blessed are those who observe His instruction;

who seek Him with all their heart.



VaYakhel - Exodus 35:1

וַיִּקְהַל מֹשֶׁה אֶת-כָּל-עֵדֻת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם

Va-yakhel Mosheh et-kol-adat b'nei Yisra'el va-yomer alehem

And Moses assembled all the congregation of the sons of Israel, and said to them,

אֵלֶּה הַדְּבָרִים אֲשֶׁר-צִוָּה יְהוָה לַעֲשׂוֹת אֲתֶם:

eleh ha-d'varim asher-tsivah Adonai la'asot otam.

These (are) the words that commanded the lord to do them.

Haftarah – 1 Kings 7:13-14,51

Now King Solomon sent and brought Hiram from Tyre. He was a.... worker in bronze; and he was filled with wisdom and understanding and skill for doing any work in bronze. So he came to King Solomon and performed all his work. Thus all the work that King Solomon performed in the house of the Lord was finished. And Solomon brought in the things dedicated by his father David, the silver and the gold and the utensils, and he put them in the treasuries of the house of the Lord.

B'rit Chadasha – Hebrews 9:1- 5, 9-14

Now even the first covenant had regulations of divine worship and the earthly sanctuary. For there was a tabernacle prepared, the outer one, in which were the lampstand and the table and the sacred bread; this is called the holy place. And behind the second veil, there was a tabernacle which is called the Holy of Holies, having a golden altar of incense and the ark of the covenant. Covered on all sides with gold, in which was a golden jar holding the manna, and Aaron's rod which budded, and the tables of the covenant. And above it were the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail.... Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience, since they relate only to food and drink and various washings, regulations for the body until a time of reformation. But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; and not through the blood of goats and calves, but through His own blood, He entered the holy place once and for all, having obtained eternal redemption. For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled, sanctify for the cleansing of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God cleanse your conscience from dead works to serve the living God?

Looking Back

In Parsha Yitro, five weeks ago, we read from **Exodus, Chapters 19 & 20**. God's people, Israel, had arrived on the plain of Sinai and heard the voice of God through Moses, "...if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples.... and you shall be to me a kingdom of priests and a holy nation." When the people heard God's words through Moses, they replied, "All that the Lord has spoken, we will do" (We will do, and we will hear) (**Ex.19:5,6,8**). Yet when God called Moses to climb Mt. Sinai to receive the Ten commandments and kept him there for forty days, the people took their focus away from the visible and audible manifestations of God on top of the mountain. Instead, much like today, the peoples' focus was on their own "predicament; what's happening to me. With Moses gone, they were leaderless. **Their concept of worship, again much like today, changed from what they were willing to do for God to what they would receive for themselves.** They wanted to worship like the other peoples of their area, so they had an idol made for themselves and worshiped it. Their concomitant immoral activities paralleled that of the surrounding Canaanite nations. When Moses returned and saw their idolatry and unbridled immoral activity, he was enraged. He was carrying two tablets of God's law representing God's written covenant with his people. The covenantal basis of God's law was the fidelity of the people to God exclusively. God's people had already broken their covenant with God before even having seen the written Commandments! As the people repented with great mourning, it took the intercession of Moses with God to prevent the destruction of the people and for God's continued

presence to remain among them. Even so, the 3,000 who took part in the immorality of the idolatry were killed. We remember the intercession of Messiah, Yeshua for us as stated in **Romans 5:8**: "But God demonstrates His own love for us, in that while we were yet sinners, Messiah died for us."

God spoke to Moses about building a tabernacle, where He desired to dwell among His people and be their God. In **Exodus, Chapters 25-30**, God gave Moses very specific and detailed instructions for the construction of His tabernacle, giving Moses a vision of the heavenly tabernacle, its furniture, and the clothing of the priests "as a pattern" to follow (**Exodus 25:9,40**); (**Acts 7:44, Hebrews 8:2,5**). God's people today should take special note of the construction of God's tabernacle because one day, all those who have apprehended for themselves the sacrificial atonement of Messiah, will worship with Messiah in the heavenly tabernacle!!



Building God's Tabernacle

This week's Torah portion begins with **vaYakhel**, "and he assembled." **Rabbi Jonathan Sacks said**, "The episode of the Golden Calf began with these words: "When the people saw that Moses was so long in coming down from the mountain, they gathered themselves [**vayikahel**] around Aaron ..." (**Ex. 32:1**). At the beginning of this week's parsha, having won God's forgiveness and having brought down a second set of tablets, Moses began the work of rededicating the people: "Moses's assembled [**vayakhel**] the entire Israelite congregation ..." (**Ex. 35:1**). They had sinned as a community. Now they were about to be reconstituted as a community. **Jewish spirituality is a communal spirituality.**" Moses assembled all the people together to instruct them to obey all God's commandments concerning the keeping of God's Sabbath and the construction of God's tabernacle. Moses made it clear to the people that even while construction of the tabernacle was in progress, God's Sabbath of complete rest on the seventh day would be observed. No "work" was to be done on the Sabbath; not even cooking or heating one's shelter (35:2-3). "For six days work may be done, but on the seventh day you shall have a holy day, a Sabbath of complete rest to the Lord." God's people, who entered into covenant with God to do what He commanded, were not expected to only listen to the message — they were expected to follow through with it, apply it to their own lives, and turn from their former ways. Likewise, we are not just to be hearers of the Word of God, we are also to do what He has commanded us: "Prove yourselves doers of the word, and not merely hearers, who delude themselves" (**James 1:22**). If we think that we are keeping God's communication with us just because we have heard it, read it, or memorized it, then we deceive ourselves. **We show that we are keeping God's words to us** when we are

doing them by walking in obedience to God's commands. In the same way, Yeshua said, "If you love Me, you will keep My commandments" (**John 14:15**).

There has been much Rabbinic commentary on what constitutes "work." It seems that in every generation exceptions are made, as technology advances. For example, old texts of Rabbinic commentary suggest how many paces one may walk before walking was considered "work." Today some congregations close their parking lots on the Sabbath, so that congregants cannot drive the whole way for services but must walk at least a minimal distance. It is generally agreed that "work" constitutes anything that is one's regular job or anything that might be considered laborious. For example, a housewife should not be making meals and cleaning the house on the Sabbath. The principle is that for this one day of the week, **God gives His people a day for physical and spiritual refreshment.** Even labor that would be considered "God's work" like constructing the tabernacle, was prohibited on the Sabbath. **Mark 2:27** states that "The Sabbath was made for man, and not man for the Sabbath." This Shabbat we will discuss contemporary customs of Sabbath observance among Orthodox, Conservative, Reformed, and Messianic Jews with those of various denominations of the Church. We will also compare Biblical admonitions for Sabbath observance with contemporary customs.

In comparing scriptural admonitions concerning Shabbat with contemporary customs, we must consider the balance between wisdom (**chochma**) and Torah (instruction, law). **Wisdom** is our inherited understanding of reality, while **Torah** is **God's instruction** for how His people should live **in obedience to Him**. In the example above where some congregations close their parking lots during Shabbat in obedience to God's law but rent a parking lot across the street for those who do drive for services, it could be argued that **there is wisdom (chochma) in doing so.** For the reality of today is that most people live far enough away from synagogue that they cannot walk to services as prescribed by the "do no work" aspect of Shabbat law. If synagogues want their people to attend Shabbat services, there is wisdom in allowing them to drive. **The balance between wisdom and God's law must be considered. While the reality of today's living must be considered, it must always enhance the spirit of God's law, never completely negating it.**

In **Chapters 35 through 40**, the people implement God's instructions to Moses from **Chapters 25-30** in the fabrication of clothing and materials for the construction of the tabernacle. In these last Chapters in Exodus, we find greater detail given about tabernacle construction. For example, in **Chapter 35** there is greater detail given about the "free-will" contribution that was received from the people. Gold, silver, and bronze as well as precious stones and fine material were given by those "whose hearts moved them" to contribute towards the materials necessary to build the tabernacle. There was repeated use of the words "whoever," "everyone," "every man," "men," "all the men," "women," "all the skilled women," "all the men and women," and "rulers." It is obvious that **God moved the hearts of all of His people to make a contribution.** How different from our worship today, where we ask **whether** we should contribute to God's work, rather than **how much** we should contribute. These former slaves possessed the necessities to build the tabernacle only because God had given His people the wealth

of Egypt (11:2-3), before leading them out of Egypt. Therefore the people were simply returning for God's use a portion of the wealth God had given them. The same principle applies today! God provides us **more** than our necessary financial resources, and **we willingly return a portion** to Him for His ministry. In fact, in **Chapter 36** we read that the people **willingly contributed more** than was needed. Moses had to issue an order for the people to stop their contributions!

Beth Tephila for years had a special fund for the purchase of a kosher Torah Scroll, for which many contributed. Now we have and are using our very own Torah! Then we saved for the beautiful ark and **ner tamid** that we currently use in our services to honor God.



A Bezalel Terracotta Plaque - Early 20th Century

In **Chapter 35:30**, **Bezalel** was "called by name" by God to be **filled with the Spirit of God**, so that he could lead in the construction and fabrication of the tabernacle and its furniture. In 1906 in the spirit of Bezalel the **Bezalel Academy of Art and Design in Jerusalem** was opened and now exists within the Hebrew University campus on Mt. Scopus. **Oholiab** was also chosen by God to work as an engraver, designer, embroiderer, and a weaver. These men served as the master craftsmen, who instructed others who worked with them. They were given supernatural skill, so that they were capable of performing their work **exactly as required by God**. Today, as well, God's

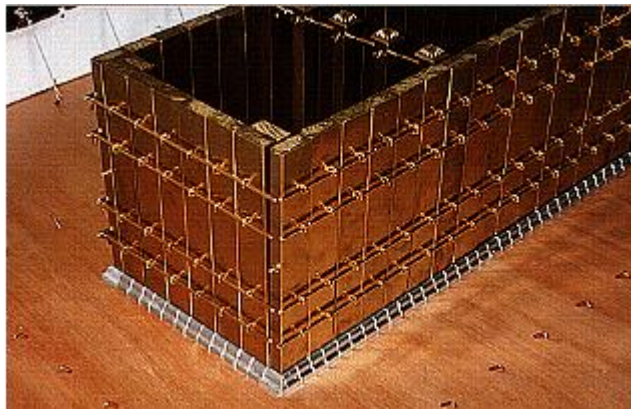
people, who have been given His **Ruach** (Spirit), are capable of performing God's work to His standards. All that is necessary is for us to be willing to do so.

President Kennedy's memorable statement was, "Ask not what your country can do for you. Ask what you can do for your country." Because God has called every believer in Him by name and implanted into us His Ruach, we should say, "Ask not what God and your congregation can do for you. Ask what you and your congregation can do for God." Are we willing to ask this of God?

Finished Products for the Tabernacle



Inner Curtains with Cherubim



Tabernacle Upright Boards & Securing Bars



Veil between Holy of Holies & Holy Place



Showbread Table



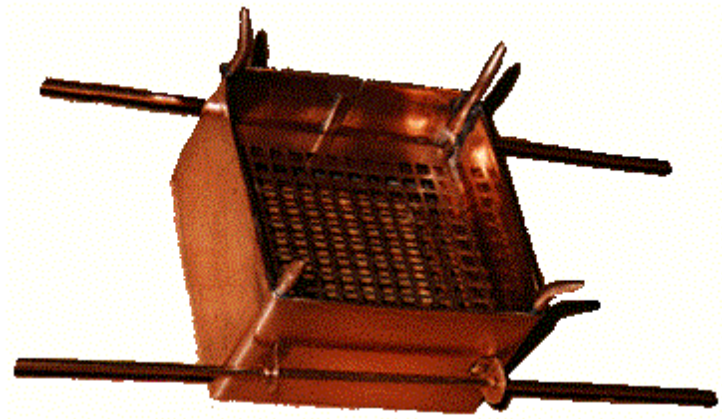
Lampstand



Altar of Incense



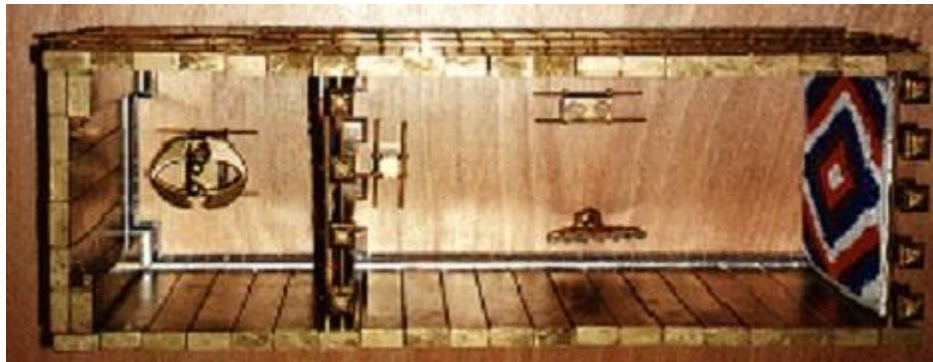
Ark of the Covenant & Mercy Seat



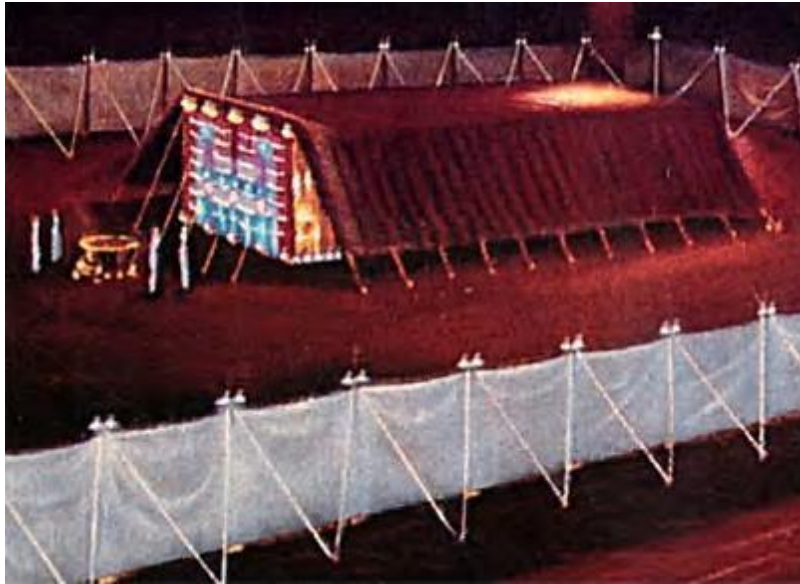
Bronze Altar of Sacrifice



Bronze Laver



View from Above



Tabernacle & Outer Court

And now excerpts from [Stuart Dauermann](#)

If we believe that congregations of God's people are the divinely ordained means of God accomplishing His will in the world, and that these congregations constitute a witness to His majesty, then what question should we be asking about ourselves and our congregation? One of the usual questions people reflexively ask is "**What am I getting out of my congregation?**" But if our congregations are meant to be the means of glorifying God and accomplishing His will, shouldn't our question rather be "**What is my congregation getting out of me?**" If we take a close look at today's Torah reading, we will see how very much the community was occupied with **serving God** and seeing that **He** got the glory He deserved. We see **nothing** here of "**What's in it for me?**" Instead, we find the **people investing** their **time**, **talents**, and **treasures** in building something for God. They bring various building materials, of various kinds, from very expensive to less so. Then people of various skill levels came together to make all that the Lord had commanded. The participants included young and old, male and female, rich and poor. Also involved were those who were especially skilled, the craftspeople. At the head of the project were the especially talented **Bezalel and Oholiab**. And **Bezalel was skilled not only in doing the work, but in teaching others** to do so. There is not a syllable here of the kind of "What's in it for me?" mentality so prevalent in our day. Neither was there coercion. Rather, there was widespread communal "buy in." People rose to the occasion, and the occasion was splendid. So much so, that we read in **Chapter 36:4-6**, "**All the artisans** who were engaged in the tasks of the sanctuary came, each from the task upon which he was engaged, and said to Moses, "The people are bringing more than is needed for the tasks entailed in the work that the Lord has commanded to be done." Moses thereupon had this proclamation made throughout the camp: "Let no man or woman make further effort toward gifts for the sanctuary!" So the people stopped bringing. Their efforts had been **more than enough** for all the tasks to be done." **Community building** is a **community effort!** Nowadays people evaluate congregations from a consumer

mentality - "What is the best congregation to meet my needs with the least cost or inconvenience to myself?" If we trust the Bible as our guide for right living, we should develop the habit of asking ourselves, "Is my congregation getting enough out of me?" Everyone has a part to play! In union with the Messiah we comprise one body, with each of us belonging to the others (Romans 12:5)." Each of us means every single one of us belongs to the other! Membership in a congregation is like a marriage. It is a covenant relationship in the sight of God; one which entails responsibilities for each other. And "every single one of us. . . each of us". . . belongs to one another. Excuses: "I'd like to be more involved, but I am too busy." And you are right, you are too busy. If you cannot be genuinely and consistently involved in contributing to the life of your congregation by a combination of your treasures, your talents, and your time, then your life is spiritually dysfunctional, and you need to cut back somewhere, so that you might get it in better balance. Make sure that you can honestly say, "I contribute to the life of my congregation with a combination of my treasures, my talents, and my time." Romans 12:4-6, "For just as there are many parts that compose one body, but the parts don't all have the same function. So there are many of us, and in union with the Messiah we comprise one body, with each of us belonging to the others. But we have gifts that differ and which are meant to be used according to the grace that has been given to us." Membership in a community of God's people is anything but a spectator sport. Get involved! Ask yourself this question, "What is my congregation getting out of me?" Are you contributing to the life of your congregation? This is not to be the occupation of just the professionals and a few others. As in our Torah reading, it is all the people giving as their hearts move them, it is all of the people joining themselves with the priests. Every one of us belongs to the others, and these imperatives are addressed to every single one of us. If you see that something needs doing, or someone needs help, volunteer. Let's restore spiritual balance to our lives. Let's ask ourselves, "Is my congregation getting enough out of me?" For in giving of yourself to your congregation, you are giving to God!

SHABBAT SHALOM

Congregation Passover Seder April 22nd, 6:30 PM
Please make Passover Reservations NOW Call Cary
Reservation Deadline: March 31st

Purim in Jerusalem

