



## *The purpose of Man*

### *Parashat p'qudei (23) – Accounts*

**Torah:** *Shemoth* 38:21 tot 40:38

**Haftarah:** *Melaḳim Aleph* 7:40 to 8:21

**Apostolic Writings:** *Ib`rim* 1:1-14

During regular years, when a thirteenth month is not added, we will do this study in conjunction with the previous study, mostly because both are relatively short, but also to ensure that the 54 study passages are completed within one year. We have already completed many repetitions up to now and this week it will continue, but once again with more information.

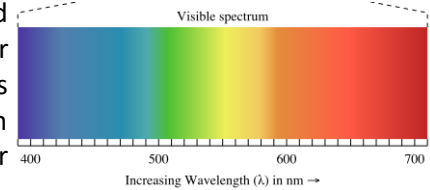
When we studied the inauguration of the priesthood a few weeks ago, we learned about *Aharon's* four sons. This week our *sidrah* starts with an assigned task for the youngest son, *Ithamar*:

*Shemoth* 38<sup>21</sup> These were the appointments of the Dwelling Place, the Dwelling Place of the Witness, which was appointed by the mouth of *Mosheh*, for the service of the *Lěwites*, by the hand of *Ithamar*, son of *Aharon* the priest.

*Ithamar's* first task was to take stock of all the dedicated equipment and the quantities of materials used in the tabernacle. He would later also oversee two priestly families, the *Gěrshonites* and *Merarites* (cf. *Bemidbar* 4:21-33). His priestly lineage would also include the high priest *Ėli* and his descendants. *Ithamar's* family eventually had to relinquish their high priesthood, but still remained a priestly family (cf. *Ezra* 8:2).

The tabernacle was vastly different from the two temples that followed. It survived many years of service and was never stolen or damaged in any way, while both temples were looted, damaged, and demolished. The people who helped build the tabernacle were all part of the people of *Yisra'ěl*, while the temple built by *Shelomoh* was mainly built by non-Hebrews with supervision from only one of their own people. Although *YAH's* Presence was there, decay occurred over time and called for regular renovation, repair and maintenance. The second temple was built by the benevolence of king *Koresh*, but the ark of the covenant never contained the stone tablets, neither did the building ever experience the Presence of *YAH*. Both were plundered and destroyed. Compared to the *mishkan*, much less gold and silver was used in the temples. The tabernacle was much more important for *YAH* than any of the temples, because He did not command them to be built, but they were undertaken by the initiative of men. This is further evidence that *YAH's* Presence will rather rest on impartial sincerity than on luxury.

At the beginning of Creation, YAH first created Light. Light is a small part of the total electromagnetic spectrum which includes low sound waves, such as those we can hear, ranging through the entire group of frequencies that we cannot hear directly, nor see. However, a radio or television receiver can make sense of some of these, after which we move up to microwaves for mobile phones, through to X-rays and eventually gamma rays. The small part that is visible to the human eye lies between infra-red and ultraviolet, both which are invisible to us – making the visible setion extremely limited, as with the audio range. This restriction starts at red, the lowest visible frequency, and ends at violet, the highest visible frequency. This gives us another hidden *menorah*: the seven colours of the rainbow! White light is simply the correct ratio of red, green and blue and is also the basis on which television screens, our screens on mobile phones and similar equipment make images visible for us.



The frequency of colours affect our psyche, therefore most people have a favourite colour, not only because it suits them, but possibly also because garments in that colour look better on them, especially among the fairer sex! The frequency of the colour is in synchronisation with the person's spirit. When *Noah* left the ark after the flood, YAH made a covenant with Him, and gave him the rainbow as a sign, i.e. the entire visible spectrum divided by refraction of light, making the seven basic colours visible. As a result of circumstances before the flood it was impossible to see a rainbow as we currently experience it, although all other colours, such as those of flowers, trees and every other part of creation, was normal. Unfortunately, this study does not permit us the necessary time to discuss this any further.

This is where the choice of the colours for the garments of the priests and curtains are very clearly seen: from the beginning of the spectrum, red, to the end: blue and purple. This means that every other colour, no matter what it may be, is included, just as YAH includes everyone who keeps His covenant in His Kingship. Compare this with the Hebrew idiom we encounter so often:

- 🥂 *Yeshayahu* 44<sup>6</sup> “Thus said יהוה, Sovereign of *Yisra’el*, and his Redeemer, יהוה of hosts, ‘I am the First and I am the Last, besides Me there is no *Elohim*.’
- 🥂 *Hazon* 1<sup>8</sup> “I am the ‘*Aleph*’ and the ‘*Taw*’, Beginning and End,” says יהוה “who is and who was and who is to come, the Almighty.”

When YAH says that He is the beginning and the end, He also includes everything in between. After a beginning, there can't be an end unless something also happens in between. One of the most beautiful examples we can observe regarding colours, is a sunset. The colours we see when the sun goes down and a new day begins, may be captured on canvas or in a photograph, but the most accomplished artist will never do justice to the artwork YAH has created – only the eye of man, that which was made by YAH for us to experience His beauty and wonders, can take in and appreciate the wonder of it.

The אֶפֶד (*e-Fod*), shoulder garment, is made of the same material as the curtains, which means that every other colour (representing people, nations, languages [cf. *Hazon* 5:9]), that respects the rules of YAH, will also be included here. The חֹשֶׁן (*Cho-shen*), which we will discuss shortly, was made in similar fashion and Scripture places it above anything else, considering both the *ephod* and the *choshen* to be “artistic work”. Along with these colours, gold threads were combined, gold that was beaten into very thin plates, rolled up and then cut like yarn to be woven in with the fabrics. Gold represents the heavenly character of *Yeshua*,



while the other colours reflect the frequency of royalty, heavenly testimony and torture. On the shoulders of this garment were the two onyx stones with the names of the twelve tribes, six on each.

The *choshen*, square, like a bag with an opening on one side by folding it in half, and also woven with all the colours and white linen, has twelve stones mounted in gold, each representing a tribe. Scripture is unclear as to which stone would represent which tribe, but we see the order:

- ☪ Row 1: ruby, topaz, emerald;
- ☪ Row 2: turquoise, sapphire, diamond;
- ☪ Row 3: jacinth, agate, amethyst;
- ☪ Row 4: beryl, shoham (onyx), jasper.



Some scholars, even students, have suggested that the stones may have been in the birth order of the sons of Ya'aqob, in which case we would link them as follows:

- ☪ *Re'ubēn* – ruby;
- ☪ *Shim'on* – topaz;
- ☪ *Lěwi* – emerald;
- ☪ *Yehudāh* – turquoise;
- ☪ *Zebulun* – sapphire;
- ☪ *Yissaskar* – diamond;
- ☪ *Dan* – jacinth;
- ☪ *Gad* – agate;
- ☪ *Ashēr* – amethyst;
- ☪ *Naphtali* – beryl;
- ☪ *Yosēph* – shoham (onyx);
- ☪ *Binyamin* – jasper.

Gold chains held the breastplate together, teaching us that it is also eternally on our current High Priest:

*Ib'rim 8* <sup>1</sup>Now the summary of what we are saying is: We have such a High Priest, who is seated at the right hand of the throne of the Greatness in the heavens,

In order to immediately distinguish the high priest from the priests, he wears a blue robe over the white robe, with the *ephod* and *choshen* finally donned over the robes. The turbans also differ slightly, as the high priest's turban contains more colour, as well as the golden plate onto which the following words are engraved: קֹדֶשׁ לַיהוָה, "Set apart to יהוה". The plate is tied to the turban with a blue string.



This earthly high priest represents the reality of our heavenly High Priest. The same words קֹדֶשׁ לַיהוָה, are also on the turban of our High Priest and means "exclusively for service to YAH", complete dedication and surrender. The question arises, as most Christian churches erroneously teach: "If *Yeshua* were indeed YAH, how can he serve the Most High and still be devoted to Him? Can YAH serve himself?" The entire idea of *Yeshua*'s divinity falls through the cracks when we comprehend what his heavenly ministry as a priest entails. He is a man, representing all people on earth before YAH in Whose service he stands, with a spirit of set-apart fear and reverence, something that each of us should have too. It would help to note that *Yeshua*, after his death, resurrection and ascension, now has an incorruptible body, as we will have after his return.

*Yeshua* is currently immortal, clothed in divinity, as our non-*Levitical* high priest, and therefore has the complete *ephod*, breast plate, with all twelve tribes on it. Through generations, false rumours have started circulating that one or more of the tribes no longer existed, or that the church, in some cases only the 'peasant people' (in South Africa they are called 'Boervolk', white Afrikaners), were now the chosen people of *YAH*. This despicable lie from hell must be fought tooth and nail and should be removed from our thoughts. If even only one tribe were to be missing or lost, *Yeshua* would be a false messiah and no one nation, 'Boervolk' included, can consist of or represent all twelve tribes. Believers who do not acknowledge all twelve tribes are removing themselves from the purpose, plan, and empowerment of *Yeshua* and as this will point to an incomplete or unfinished garment, they cannot be part of the bride. *Sha'ul* teaches us:

*Ma'asei* 26 <sup>6</sup>“And now I stand and am judged for the expectation of the promise made by *Elohim* to our fathers, <sup>7</sup>to which our twelve tribes, earnestly serving *Elohim* night and day, expect to attain. Concerning this expectation, O Sovereign Agrippa, I am accused by the *Yehudim*.”

The woven belt of the high priest is fed through the bands of the *ephod* and then tied around his waist. It is also known as the “girdle of truth” and represents *Yeshua*, as it helps to keep all the other garments in place. We therefore also notice the *b'sorah*, good news here, as well as the commands we are taught from *Torah*. Feel free to compare this word with *Yeshayahu* 59:17 and *Eph'siyim* 6:10-17. The armour mentioned here is not something spiritual or a symbol that would represent a Roman soldier, but rather the outfit of a priest, the wedding garment of *Yeshua*.

When all the work on the *mishkan* is completed and made as commanded by *Mosheh*, they bring everything to him for inspection. This includes the hooks, boards, posts, pillars, bases, the covering of rams' skins dyed red, the covering of dugong skins, the veil of the Covering, the ark of the Testimony with its poles, the Covering, the table with all its utensils, the showbread, the clean lampstand with its lamps, the lamps to be put in order, with all its utensils and the oil for the lampstand; the golden altar, the anointing oil, the fragrant incense and the curtain for the entrance to the tent; the bronze slaughter-place and its bronze grating, its poles with all its accessories, the basin and its stand, the screens of the courtyard, its columns and sockets, the covering for the gate of the courtyard, its cords and pegs, and all the equipment for serving in the *mishkan*; the woven garments used in serving in the set-apart place, the set-apart garments of *Aharon*, the priest and the garments of his sons, in which they will serve as priests. After inspecting everything, *Mosheh* is satisfied that it was made as *YAH* had commanded him; he therefore blesses everyone who had a share in it. It reminds us of Creation and the way *YAH* blessed everything after completing it:

*Bereshith* 1 <sup>28</sup>“And *Elohim* blessed them, and *Elohim* said to them, “Be fruitful and increase, and fill the earth and subdue it, and rule over the fish of the sea, and over the birds of the heavens, and over all creeping creatures on the earth.”

Here we find another proof that *Ruach* doesn't speak from two mouths. *Mosheh* received the order from *YAH* to build the *mishkan*; he was the only person to see the complete unit in heaven and passed out assignments as needed. The *Ruach* equipped *Betsal'el*, *Oholiab* and other people to build what only *Mosheh* had seen. Any person who claims that he or she has been convinced by *Ruach* that *YAH* has changed any rules or regulations, is a false prophet and should be avoided, ignored. It is normal that any artistic person will tend to add his or her personal touches to their projects, but in this case we see that everyone made everything only as they were led. This teaches us that nothing in the Word of *YAH* may be added or taken away:

🕯 *Debarim* 4 <sup>2</sup>“Do not add to the Word which I command you, and do not take away from it, so as to guard the commands of יהוה your *Elohim* which I am commanding you.”

🕯 *Hazon* 22 <sup>18</sup>For I witness to everyone hearing the words of the prophecy of this book: If anyone adds to them, *Elohim* shall add to him the plagues that are written in this book, <sup>19</sup>and if anyone takes away from the words of the book of this prophecy, *Elohim* shall take away his part from the Book of Life, and out of the set-apart city, which are written in this Book.

With all the necessary items in place, *Mosheh* is now commanded that everything should be put together. This takes place once again on a specific date, as Scripture clearly teaches us in so many instances: at the beginning of the first month, something we encounter about 6 times in Scripture, the month *Abib* (cf. *Shemoth* 13:4; 23:15; 34:18 [2]; *Debarim* 16:1; *Yehezqel* 3:15), is the start of the gigantic task of setting up the *mishkan*. We see confirmation of this in 40:17. This is an anniversary from the previous year when *Mosheh* received the instruction from *YAH* to change the beginning of the year, in order that it would not correspond to that of the pagan nations. *Mosheh* was chosen by *YAH* for setting up the *mishkan* and now the honour befalls him to put everything together – according to the blueprint shown to him on the mountain. He is also equipped with the task of anointing and consecrating it (40:9), since the priests have not yet been inaugurated. We will study this in a week or two when studying *Wayyiqra* 8. Setting up the *mishkan* was a miracle in itself, both physically and spiritually. Physically, because intricate parts were made in a wilderness with only minimal equipment and tools at their disposal; spiritually because a resting place was made for the *Shechinah*. Human hands built a place where the Presence of *YAH* could rest visibly in the sight of all the people: man, woman and child.

Three times in this chapter we read the words “so they did (the sons of *Yisra’el*) make it” (39:32 [2], 39:43). From this we can learn that the nation denied *Torah* in three ways:

1. in deed, by worshipping the golden calf;
2. in speech, by addressing it as a god;
3. in mind, by believing that it possessed supernatural power.

When the preparatory work for the tabernacle is completed, the people demonstrate their loyalty and devotion to *YAH* in three similar ways:

1. in deed, by their contributions;
2. in mind, by the dedication of their intelligence;
3. in speech, by declaring that this is done for *YAH*’s Kingdom.

As *Mosheh* blessed the people, it is also our duty to thank and praise others for good work done. We must be careful to not constantly point out other people’s mistakes. It happens in an instant that we offend someone with a harsh word, but it could take a lifetime to heal that wound; even forgiveness and kind words afterwards may still leave a spiritual scar. We can learn from the smartest man in the world:

*Mishlê* 12<sup>18</sup> Rash speaking is like piercing of a sword, But the tongue of the wise is healing.

When we constantly say demeaning things to our family, friends, and colleagues, they eventually stop listening to us and even become rebellious toward us. The reverse is also true. The principle is that people are positively influenced by others who always have a kind word for them. This is true in marriages, families, classrooms, places of work and even in our relationship with *YAH*, as it shows our walk with Him:

🪃 *Mizmor* 22<sup>3</sup> Yet You are set-apart, Enthroned on the praises of *Yisra’el*.

🪃 *Wayyiqra* 19<sup>2</sup> “Speak to all the congregation of the children of *Yisra’el*, and say to them, ‘Be set-apart, for I יהוה your *Elohim* am set-apart.

Personal hygiene has always been extremely important in the lives of priests in the ANE<sup>1</sup>. Even pagan nations believed that their gods have an aversion to negative aspects of human life. For this reason it was necessary to use the *kiyor nechoshet*, the copper basin, in order for *Aharon* and his sons to be washed by *Mosheh* and could become spiritually cleansed, something we studied in ch. 29 and will later study in-depth in the book of *Wayyiqra*. *Mosheh* now anoints *Aharon* and his sons, as *YAH* had ordered him. Being anointed is to be filled with *Ruach*, the Spirit of *YAH*, as we it pointing to *Yeshua*:

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1 Ancient Near East



*Yeshayahu 61* <sup>1</sup>The Spirit of the Master יהוה is upon Me, because יהוה has anointed Me to bring good news to the meek. He has sent Me to bind up the broken-hearted, to proclaim release to the captives, and the opening of the prison to those who are bound,

After the tabernacle is assembled, blessed and inaugurated, *Mosheh* places all the equipment inside: the ark of the covenant, the *m'norah*, the table of showbread, the altar of incense, and all the utensils for each. Having done this he lights the lamps, which are not lit for man, but for *YAH*. Although the priests would make use of the light, Scripture never mentions that it was for their benefit. With this we see a lamp in every person, the lamp of life:

🕯 *Mishlĕ 20* <sup>27</sup>The spirit of a man is the lamp of יהוה, Searching all his inmost parts.

🕯 *Yoĥanan 1* <sup>4</sup>In Him was life, and the life was the light of men.

The light of life in our human temple is not there to shine for people so that we can boast about it; it's there to show our dedication to *YAH*. Reputation, materiality, has become a curse in our society. People who want to shine before others to show their own honour and prestige have no idea what life is about. If you want to be noticed and honoured by people, you have a distorted understanding of what life is about. Let your light shine first for *YAH* and He will allow other people to see that light that reveals Him. In this way other people will be able to benefit from your light, like the priests in the tabernacle benefited from the light of the *m'norah*. Someone who shines for *YAH*, is also a light for others.

When *Mosheh* has completed everything, the *Shechinah*, the Presence of *YAH*, comes down on the tabernacle in the shape of a cloud. It fills the entire tent, even preventing *Mosheh* to enter – the *Ruach* of *YAH* fills the earthly *mishkan* as we should be filled: completely. There should be no room for worldly thoughts, for anything that is not of *YAH*. He must take over our lives completely, be in full control every believer.

The presence of *YAH* rested on the tabernacle as a cloud by day and as a pillar of fire by night, like it did with the people's journey to where they now camp at *Sinai*. Only by the cloud lifting, the sign is given that the nation should pack up and move camp. Wherever they have to set up camp again, the cloud would dwell, taking up position on the tabernacle until it was time to move camp again. In a similar way, we are guided by *Ruach* as to how and where *YAH* wants to use us. Only when *Ruach* gives the order, we are to pack up and move on, but until then we rest peacefully and listen to the instructions of *YAH* as to what He needs us for here on earth.

This Presence also serves as a powerful manifestation of forgiveness. Despite the people's transgression with the golden calf, where *Mosheh* had to intercede for them, they are forgiven and the covenant is renewed. *YAH*'s visible and manifesting Presence is a clear sign that they have been forgiven and may move back under His protection. We see another wonderful exception in the original text of v. 38. In most translations we read "the cloud of יהוה was on the Dwelling Place by day, and fire was on it by night", but the Hebrew text uses the word תִּהְיֶה (*tih-Yeh*), which is actually written in the future tense and should be translated as "will be on the Dwelling Place..." This teaches us that *YAH* had already made provision for dark days that would lie ahead for the people during exile as a result of their disobedience. However, we know that fire or light is much better seen in the dark, also in our own lives. When we go through difficult times, experience dark moments, this is where the true Light of *Yeshua* can be experienced at best, when He also intercedes for us before *YAH*. We should praise *YAH* constantly and thank Him for the plans He has for us, regardless of any circumstances; we should always have the clarity to see *Yeshua*'s Light as the outcome whatever is already awaiting us.

Many people, especially those who are not yet on the Way of Truth, are uncertain of what their purpose on earth might be. We hear many people asking the question: “Why am I on earth?” The answer is unequivocally given in Scripture:

- 🥂 *Yeshayahu 43* <sup>21</sup> this people I have formed for Myself, let them relate My praise.
- 🥂 *Yeshayahu 43* <sup>7</sup> all those who are called by My Name, whom I have created, formed, even made for My esteem.”
- 🥂 *Mizmor 86* <sup>9</sup> Let all nations You have made Come and bow themselves before You, O יהוה, And give esteem to Your Name.
- 🥂 *Mizmor 150* <sup>6</sup> Let all that has breath praise Yah. Praise Yah!

Is there a reason why, during Creation, you were set aside, on ice as it were, only to be placed here at this very time and in this very place to be here where you are? YAH has a purpose for each of us and no meeting, no gathering is accidental:

*Romiyim 12* <sup>1</sup> I call upon you, therefore, brothers, through the compassion of *Elohim*, to present your bodies a living offering – set-apart, well-pleasing to *Elohim* – your reasonable worship. <sup>2</sup> And do not be conformed to this world, but be transformed by the renewing of your mind, so that you prove what is that good and well-pleasing and perfect desire of *Elohim*.

In the same way that the people of *Yisra’el* contributed materials and expertise to the construction of the *mishkan*, each of us, to this very day, contributes to the Kingship of YAH. We are all to learn something from one other, to give off a good fragrance, to speak words and exchange thoughts, an interaction of experiencing something to realise that YAH is always in control of everything. Don’t miss your goal. Beg for it on your knees, if necessary, but make sure you know how and where YAH wants to use you, however insignificant it may feel. You may have been given a task for only a day, maybe for a season, maybe for a lifetime, but your contribution should never stop. Be certain that you are available when He calls you.

We should care for each other, look out for one another, build each other up and be strengthened as we say at the end of every book in *Torah*, by saying the following words out loud: חֲזַק! חֲזַק! וְנִתְחַזַּק!

In the original this is pronounced as “Chazak! Chazak! Venitchazek!” and translates as: Be strong! Be strong! And may we be strengthened!

*Shabbat shalom!*

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#### Sources:

Unless otherwise stated, all text is quoted from *The Scriptures* (2009)<sup>2</sup>. Due to personal belief, the word ‘God’ is replaced with the Hebrew ‘*Elohim*’ or sometimes inflections thereof.

You Can Understand the Bible: Study Guide Commentary Series – Dr. Bob Utley

Albert Barnes’ Notes on the Bible

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<sup>2</sup> <https://isr-messianic.org/>

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