



Parasha Vaya'khel

February 26, 2022

Torah: Exodus 35:1-38:20

Haftarah: 1Kings 7:40-50

Ketuvim Shlichim: Mark 5:25-34

“Yeshua, Our Jewish Messiah, Part 7”

We continue today with “Yeshua, Our Jewish Messiah, Part 7. But first, a bit about our *parasha*. *Vaya'khel* is primarily about the actual construction of the Tabernacle, the *Mishkan*. The meaning of *mishkan* is “dwelling place,” and refers to the place to which ADONAI would come down and dwell on earth, an earthly picture of His Tabernacle in heaven. The overall theme of this *parasha* is about the collection of the offerings and the construction of ADONAI’s dwelling, Israel’s place to worship Him. The *parasha* opens with the command regarding *Shabbat*. It was also given last week, but the rabbis believe that it was given again at this point to make clear that work on the Tabernacle was not to occur on *Shabbat*. The words “Work is to be done for six days,” in Hebrew, ,שֵׁשֶׁת יָמִים, תַּעֲשֶׂה מְלָאכָה, *sheshet yamim te'aseh melachah*, comes before the command to collect offerings and to construct the Tabernacle. *Melachah*, work, is the key word here. By describing every possible kind of work that was done to construct the Tabernacle, the ancient rabbis determined what is work and is to be prohibited on the Sabbath day. They identified thirty-nine categories of work known as the 39 *Melachot*, the plural of *melacha*. These are the activities which are forbidden to be done on *Shabbat* in strict Judaism. For example, the lighting of a fire was prohibited and this has transitioned into the modern requirement that cars are not to be driven nor electrical switches turned on. Our belief is very obviously different in many ways. What you believe depends upon your *halacha*, the interpretation of Scripture by your particular community. ADONAI has given the authority to determine how to walk not only to Orthodox Jews, but also Reform Jews, Messianic Jews and Christians. We look forward to the day that Yeshua will unify our *halacha* and we will walk in unity.

We continue today with “Yeshua, Our Jewish Messiah.” We begin with the *Ketuvim Shlichim* reading from our *Torah* service, Mark 5:25-34. Please read it again as you study. There was a woman who had a disorder which caused her to have an abnormal menstrual cycle and blood flow never stopped for twelve years. Instead of a week of flow each month, the normal, she continued to bleed. In addition to her medical problem, the blood was also causing her a spiritual problem. She was in a constant state of ritual uncleanness, *niddah* in Hebrew. 25 “Now if a woman has a discharge of her blood for many days not during her *niddah* or if she has a discharge beyond the time of her *niddah* all the days of the discharge of her uncleanness shall be as in the days of her *niddah*. She is unclean.” (Leviticus 15:25 TLV). Reading this in the New International Version, the word translated in the TLV as *niddah* would be “her period.” *Niddah*, נִדָּה, means impurity. Being in this condition would cause this woman to be an outcast, unable to touch anything used by others and unable to participate in synagogue or Temple worship. She was so desperate to be healed of this condition that she chose to enter a crowd and to try and touch Yeshua’s robe and also very

likely make many of the other people unclean in the process. She touched Yeshua's *himation* (him-at'-ee-on) in the Greek, his outer robe, believing that if she did, she would be healed.

But, why would she think that she would be healed by doing this? Perhaps it was because she knew what *Torah* required, *Torah* which prevented her, a *niddah*, from interacting in the community. But, she also knew the words of the Prophets. Malachi prophesied of a great future day: 19 *"For behold, the day is coming —it will burn like a furnace— when all the proud and every evildoer will become stubble. The day that is coming will set them ablaze"* —says Adonai-Tzva'ot— *"leaving them neither root nor branch."* (Malachi 3:19 TLV). That coming day is ADONAI's future day of judgment on evildoers. 20 *"But for you who revere My Name, the sun of righteousness will rise, with healing in its wings. Then you will go forth and skip about like calves from the stall."* (Malachi 3:20 TLV). In Christian Bibles, these verses are 4:1-2. This woman knew that the Day of ADONAI had not arrived, but yet she saw in Yeshua the promise of healing. Who or what is "the sun of righteousness," *shemesh tzedakah?*" It's Yeshua, the One who is to come on the white horse: 11 *"Then I saw heaven opened, and behold, a white horse! The One riding on it is called Faithful and True, and He judges and makes war in righteousness."* (Revelation 19:11 TLV). Righteousness is the key. Yeshua is further identified in Jeremiah: 6 *"In His days Judah will be saved, and Israel will dwell in safety; and this is His Name by which He will be called: Adonai our righteousness."* (Jeremiah 23:6 TLV). "Sun," s, u, n, not s, o, n, is used to refer to Yeshua's rising on that coming day.

But, that day had not yet come when the woman took her leap of faith. She obviously saw Yeshua as the fulfilment of that prophecy and being desperate, took a chance. But, there is more to the Malachi prophecy which led her to do what she did. 20 *"But for you who revere My Name, the sun of righteousness will rise, with healing in its wings."* (Malachi 3:20a TLV). Yeshua, the sun of righteousness, rose for her ahead of the great and terrible day of ADONAI. He rose with "healing in it's wings": *ū·mar·pē bik·nā·pē·hā, וּמַרְפֵּא בְּכַנְפָּיהָ, Pe'ha* comes from *kanaph*, meaning wings or extremity. This is a reference to the border or corner of a garment. "It's wings" refers to the wings of His robe. But, what was attached to the *kanaph*, the corner of Yeshua's garment, is what was important to the woman. We believe she touched His *tzitzit*, the fringes on His robe. Her flow of blood stopped immediately and she knew that she was healed. Yeshua felt power go out from Him and asked who touched His clothes. The frightened woman fell down before Him and said that it was she. He replied: 34 *...., "Daughter, your faith has made you well. Go in shalom and be healed from your disease."* (Mark 5:34b TLV).

The woman was not only healed but although it is not stated, she would have followed *Torah* requirements for cleansing. Before her healing, she was a *zavah*, a woman with an irregular flow of blood as opposed to blood from regular menstruation or from childbirth. Leviticus 15:25 describes her condition. Read it later. After being healed and her blood flow had ceased, she would have had to have seven days of no blood flow and then on the eighth day make the necessary offering before a *kohen* according to Leviticus 15:28-31.

The further question is, why did touching Yeshua's *tzitzit* cause her to be healed? The answer seems to be in *Torah* for *tzitzit*. 37 *Adonai spoke to Moses saying,* 38 *"Speak to Bnei-Yisrael. Say to them that they are to make for themselves tzitzit on the corners of their garments throughout their generations, and they are to put a blue cord on each tzitzit. 39 It will be your own tzitzit—so whenever you look at them, you will remember all the mitzvot of Adonai and do them and not go spying out after your own hearts and your own eyes, prostituting yourselves."*

40 *This way you will remember and obey all My mitzvot and you will be holy to your God.*" (Numbers 15:37-40 TLV). When we wear *tzitzit* and look at them, we are reminded of ADONAI's *mitzvot*, His commandments, that we might do them. The result of our doing them is righteousness. It's not the ultimate righteousness of salvation through faith in Yeshua, but nevertheless, righteousness. Doing what ADONAI requires brings *zedakah*, righteousness. This is something which every person who wears a *tallit* or *tzitzit* of any kind should remember. The purpose of wearing them is to remind the wearer of all of ADONAI's *mitzvot* that we should do them. What these specific *mitzvot* are is another lesson, one which we have covered many times. Yeshua and His *tzitzit* are the embodiment of ADONAI's righteousness. Healing is a part of the righteousness which Yeshua purchased for us with His own body. Even though Yeshua had not yet gone to the stake at that time, that He had already paid the price for her was a reality, something done for this woman from before creation. *24 He Himself bore our sins in His body on the tree, so that we, removed from sins, might live for righteousness. "By His wounds you were healed."* (1Peter 2:24 TLV).

Another way that we show the Jewishness of Yeshua is through His emphasis on the *Shema*. He described it as the "first commandment of all." Yeshua said: *29, "The first is, 'Shema Yisrael, Adonai Eloheinu, Adonai echad. Hear, O Israel, the Lord our God, the Lord is One. 30 And you shall love Adonai your God with all your heart, and with all your soul, and with all your mind, and with all your strength."* (Mark 12:29-30 TLV). It has been the *Shema*, meaning "Hear," since long before Yeshua's days on earth. Taken from Deuteronomy 6:4-5, He also spoke about it in Luke 10:25-28 and in Matthew 22:37, calling it the "greatest commandment." Yeshua's calling of attention to the *Shema* calls us to make it important in our lives, but also demonstrates that He was in tune with the Judaism of His day.

Another way that Yeshua followed Jewish tradition was by making a *b'racha*, a blessing. He did this before feeding both the 5,000 and the 4,000. Knowing what to look for, we can even see it in the King James Version: *19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.* (Matthew 14:19 KJV). The TLV makes it even clearer: *19 Ordering the crowd to recline on the grass, He took the five loaves and the two fish; and looking up to heaven, He offered the bracha. After breaking the loaves, He gave them to the disciples, and the disciples gave them to the crowds.* (Matthew 14:19 TLV). A *b'racha* is a blessing. Its purpose is to acknowledge ADONAI as the source of the blessing. It usually begins, *Barukh atah ADONAI...*, Blessed are You, ADONAI. Yeshua would have said: "*Barukh atah ADONAI, Eloheinu Melekh haolam, hamotzi lechem min haaretz.*" Blessed are You, ADONAI our G-d, King of the universe who brings forth bread from the earth." There is no commandment which requires a *b'racha* before eating, but Yeshua, following Jewish tradition, did it, and we follow His example. There is a command, the meaning of which is to give thanks for food after you have eaten. Moses was describing the Land of Promise which Israel would soon inherit and said: *10 "So you will eat and be full, and you will bless Adonai your God for the good land He has given you."* (Deuteronomy 8:10 TLV). In the feeding of the 5,000 and the 4,000, Yeshua was following tradition and we follow His example today. We also bless ADONAI before partaking of wine as a part of Jewish tradition, a tradition which Yeshua followed during His Passover *seder*. *17 And when He had taken a cup and offered the bracha, He said, "Take this and share it among yourselves."* (Luke 22:17 TLV).

John 9:1-34 is about Yeshua's healing of a man blind since birth. In response to His disciple's question, *2 ... "Rabbi, who sinned, this man or his parents, that he should be born*

blind?” (John 9:2b TLV), Yeshua responded that the man’s blindness was not due to anyone’s sin, but 9... “so that the works of God might be brought to light in him.” (John 9:3b TLV). Yeshua continued: 4 “We must do the work of the One who sent Me, so long as it is day! Night is coming when no one can work. 5 While I am in the world, I am the light of the world.” 6 *Having said these things, He spat on the ground, made mud with the saliva, and spread the mud on the blind man’s eyes. 7 He told him, “Go, wash in the Pool of Siloam” (which is translated Sent). So he went away, washed, and came back seeing.*” (John 9:4-7 TLV).

Why would Yeshua spit on some dirt and make mud which He put on the blind man’s eyes? Was it just to show that He could heal the man’s blindness any way that He wished? No. I believe that He did it to show that He could take a Jewish fable and make it come true. The Oral Torah was just that in Yeshua’s day and was not written down until 200 CE, long after Yeshua’s time on earth. Eventually, those things were commented on by the rabbis and became part of the *Talmuds* (Jerusalem and Babylonian) even years later. When Yeshua healed the blind man with His own saliva, there were those who would have taken notice, those who knew the ancient belief. Even today, those who study *Talmud* can take notice of Yeshua healing with His saliva. It is a sign in the *Talmuds* as a witness to Yeshua and His truth even today.

There is another case of Yeshua healing a blind man with saliva in the Gospels. 22 *They come to Bethsaida. Some people bring a blind man to Yeshua and beg Him to touch the man. 23 Taking the blind man by the hand, Yeshua brought him outside the village. After spitting on the man’s eyes and laying His hands on him, Yeshua asked the man, “Do you see anything?” 24 The man looked up and said, “I see men! They look like trees walking about.” 25 Then Yeshua put His hands on the man’s eyes again. The man looked intently, his sight was restored, and he began to see everything clearly.*” (Mark 8:22-25 TLV). What do these two accounts have to do with a Jewish fable? The *Mishnah* records this: “For eye trouble spittle was commonly used, but we are told ‘there is a tradition that the spittle of the first-born son of a father has healing powers, but not of the first-born son of a mother.’” (*Bava Batra 126b* as reported in *Everyman’s Talmud* by Abraham Cohen). We can only conclude that Yeshua knew of the tradition and used it, not only to heal both men, but also to say to His doubters without words, that He was the first-born Son of G-d.

Why did Yeshua have to touch the man’s eyes twice? In 1970, the early days of the Charismatic Movement, Australian evangelist Keith Miller wrote a book entitled “A Second Touch.” In it, he proposed that G-d’s healing could be progressive and could require a second or a third touch. As we pray for healing or for other reasons, we may see small changes which should inspire us to seek a second touch.

In a similar vein, we have words which were spoken about a generation before Yeshua and on which He commented. *Hillel HaZaken*, Hillel the Elder, was one of the great Pharasaic rabbis whose life crossed two centuries. Said to have been born in Babylon about 110 BCE and died in Jerusalem in 10 CE, he was recognized as the highest authority among the Pharisees. Famous for his wise sayings, he was once approached by a non-Jew who said “Make me a convert on the condition that you teach me the whole *Torah* while I stand on one foot.” This man had previously asked this same question of *Rabbi Shammai*, *Rabbi Hillel’s* contemporary, who repulsed him with the builder’s cubit which he had in his hand. Rather than respond in that way, Hillel patiently said: “That which is hateful to you, do not do to your fellow. That is the whole *Torah*; the rest is commentary; go and learn it.” Near the end of His Sermon on the Mount, Yeshua said: 12 “So in all things, do to others what you would

want them to do to you—for this is the Torah and the Prophets.” (Matthew 7:12 TLV). (Also found in Luke 6:31). This is very similar to what *Hillel* said, except that Yeshua reversed it, making it a positive statement; do; rather than don't do. And, He also essentially said what *Hillel* said: “Go and learn the *Torah* and the Prophets.” And, He said it again after He quoted the first and greatest commandment from Deuteronomy 6:4-5: 37 “You shall love Adonai your God with all your heart, and with all your soul, and with all your mind.’ 38 This is the first and greatest commandment. 39 “And the second is like it, ‘You shall love your neighbor as yourself.’ 40 The entire Torah and the Prophets hang on these two commandments.” (Matthew 22:37b-40 TLV). These statements of Yeshua in Matthew 7 and Matthew 22 are a direct application of *Hillel*'s words, words known by those listening. Yeshua was a Jew speaking in the Jewish terms of His day. And, the Pharisees and *Torah* teachers would have taken notice.

You have heard this discussion many times, but it is necessary that you hear it again. No discussion of the Jewishness of Yeshua would be complete without this discussion. It is about *Torah*, a word unknown to many in His body and also a word rejected by many in His body. Our discussion today begins in John chapter one: 1 *In the beginning was the Word. The Word was with God, and the Word was God. 2 He was with God in the beginning. 3 All things were made through Him, and apart from Him nothing was made that has come into being.* (John 1:1-3 TLV). In the beginning, the Word, the *logos* in Greek, was with G-d and was G-d. *Logos*, meaning reason, is personified in Yeshua and expresses the divine order in the universe. The words “In the beginning” lead us to Genesis chapter one: 1 *In the beginning God created the heavens and the earth.* (Genesis 1:1 TLV). This is a reference to Yeshua, the Creator of everything. *Sha'ul* agreed with John and described Yeshua in even greater detail: 16 “For by Him all things were created—in heaven and on earth, the seen and the unseen, whether thrones or angelic powers or rulers or authorities. All was created through Him and for Him.” (Colossians 1:16 TLV).

There is a great mystery here, one which we will not fully understand until Yeshua comes back to earth. It is that there is One G-d, but He has a Son, Yeshua, who created everything. The mystery of the G-dhead is that they are *echad*, one. *Echad* is referred to as a compound oneness. Another example is that in marriage a man and wife become *basar echad*, one flesh, two people, yet one. The Hebrew word *yachid* means only; complete oneness. Nowhere in Scripture is ADONAI described as *yachid*, a solitary one. Scripture says: 4 “Hear O Israel, the Lord our God, the Lord is one.” (Deuteronomy 6:4 TLV). The Hebrew behind “one” is *echad*. Within the oneness of *echad* is the Father, the Son and the *Ruach Kodesh*, the Holy Spirit. They are “one G-d.”

How do we go from here to *Torah*? We do it very logically. If Yeshua created everything, He wrote *Torah*. John said: 3 *All things were made through Him, and apart from Him nothing was made that has come into being.* (John 1:3 TLV). How do we understand the word *Torah*, תורה? Following the Exodus, ADONAI said: 49 “The same Torah applies to the native as well as the outsider who dwells among you.” (Exodus 12:49 TLV). Strong's concordance defines *torah* as “direction, instruction, law. This verse about *Torah* was given during ADONAI's instructions about the Passover lamb just before the plague causing the death of the firstborn. At that time, many Gentiles had already gathered into the Hebrew homes for protection and would eat the Passover with their Hebrew neighbors. From that point forward, including *Torah* given at Sinai, *Torah* was for native Israel and the Gentiles sojourning with them. How that applies to today's follower of Yeshua is a part of our discussion next *Shabbat*.

But, we cannot separate *Torah* from Yeshua. He discussed it in His Sermon on the Mount. He said: <17 “*Do not think that I came to abolish the Torah or the Prophets! I did not come to abolish, but to fulfill.*” (Matthew 5:17 TLV). What this means is widely misunderstood. To begin with, it is a Jewish idiom which was in use in the 1st century. Yeshua was speaking idiomatically. David Bivin, a member of the Jerusalem School of Synoptic Research writing in the publication, *Jerusalem Perspective* on June 18, 2021 spoke about this verse. He renders the literal translation of the Greek as: “Do not think that I came to destroy the law or the prophets. I did not come to destroy, but to fill.” He then reconstructs it into Hebrew. Remember our premise that Matthew was originally written in Hebrew: ם לקיים אל תחשבו שבאתי לבטל את התורה ואת הנביאים לא באתי לבטל אלא לקיים (al takhshevu shebati levatel et hatorah ve-et hanevi'im lo bati levatel ela lekayem). His literal translation of the Hebrew construction is: “Do not think that I have come to cancel the Torah [the five books of Moses] and the Prophets [the second section of the Hebrew canon]. I have not come to cancel, but to sustain.” He then gives a dynamic translation of the Hebrew reconstruction: “Do not suppose that I have any intention of undermining Scripture by misinterpreting it. My purpose is to establish and maintain the knowledge and observance of God’s Word, not undermine it.” You will find this very same, essential understanding among numerous authorities today. It is clear that Yeshua said that *Torah* remains in effect and that He came to correctly interpret it.

But many people still believe that Yeshua fulfilled the Law, thereby cancelling it for them. This is what is known as an antinomian view of Scripture, the view that law has been done away with. How could Yeshua, the Creator of everything, cancel what He created? He did not. As He, Himself, said: 18 “*Amen, I tell you, until heaven and earth pass away, not the smallest letter or serif shall ever pass away from the Torah until all things come to pass.*” (Matthew 5:18 TLV).

Antinomianism is a result of a faulty understanding of grace and the New Covenant which Yeshua mediated. *Sha’ul*, who received his knowledge directly from Yeshua on the Damascus Road said: 1 “*What shall we say then? Are we to continue in sin so that grace may abound?*” (Romans 6:1 TLV). No, we don’t continue to sin! He then goes on to say: 14 “*For sin shall not be master over you, for you are not under law but under grace.* 15 *What then? Shall we sin because we are not under law but under grace? May it never be!*” (Romans 6:14-15 TLV). *Sha’ul* had previously explained the purpose of the *Torah* in Romans 3. 20 “*For no human, on the basis of Torah observance, will be set right in His sight—for through the Torah comes awareness of sin.*” (Romans 3:20 TLV). That’s very clear: “We can’t obtain righteousness, salvation if you prefer, by obeying the Laws found within ADONAI’s *Torah*.” He is correct. We believe that! You can’t work your way to heaven. But, continuing his discussion, *Sha’ul* says: 28 “*For we consider a person to be set right apart from Torah observance.* 29 *Is God the God of the Jewish people only? Is He not also the God of the Gentiles? Yes, of the Gentiles also.* 30 *Since God is One, He will set right the circumcised by faith and the uncircumcised through faith.*” (Romans 3:28-30 TLV). This makes it even clearer. Setting right apart from *Torah* observance means salvation through faith in Yeshua. That’s G-d’s grace, a gift that we did not earn and do not deserve. And then, *Sha’ul* concludes: 31 “*Do we then nullify the Torah through faithfulness? May it never be! On the contrary, we uphold the Torah.*” (Romans 3:31 TLV).

What does *Sha’ul* mean by “upholding *Torah*?” He means that it is our guide. It is ADONAI’s way, Yeshua’s way, of teaching us how to live under His principles. This is confirmed by John, the same John who affirmed Yeshua as Creator. He said: 3 “*For this is*

the love of God—that we keep His commandments. And His commandments are not burdensome.” (1John 5:3 TLV). The Ten Commandments are His commandments, but so also are all of the other commandments in the *Torah*, the five books of Moses, and also those in the writings of Yeshua’s disciples. But, not all are applicable to us today. ADONAI has graciously eliminated a huge portion of them through the Roman destruction of the Temple in the year 70. They are still in His Word, the *Torah*, but presently inactive. I’m speaking of every commandment which requires the Temple and Levitical priesthood to be carried out. They are inactive for us today because they “can’t be carried out.” Whether ADONAI will ever make them active again, we don’t know. Also inactive for us are the commands which can be observed today, but only in Israel. We’re not there and are not expected to obey them. If you believe what has just been said, it is up to you to find out those commands which are for you today.

We are no longer under the Levitical priesthood, but under the Priesthood of *Yeshua HaMashiach*, the priesthood after the order of *Malkitzedek*. Our High Priest Yeshua is the Mediator of the New Covenant which ADONAI made with Israel about which He said: 32 “*But this is the covenant I will make with the house of Israel after those days*” —it is a declaration of Adonai— “*I will put My Torah within them. Yes, I will write it on their heart. I will be their God and they will be My people.*” (Jeremiah 31:32 TLV). This covenant was made with Israel, but it is open to both Jews and non-Jews. We must accept Yeshua, the Mediator of the covenant, as a sacrifice for our sins in order to become a covenant member. Yeshua has written His *Torah* on our hearts. The desire to be faithful to Him and His words are within those of us who have trusted Him. As we read earlier in Matthew 5:18, our obedience to His active commands shall not pass away before heaven and earth pass away! These are Yeshua’s instructions to those of us who are covenant members of the New Covenant. The commands relating to Temple and Levitical priesthood are still here, but inactive. It may be ADONAI’s plan to once again make them active when Yeshua returns as King Messiah. We don’t know, but the Book of Ezekiel makes us wonder.

Yeshua, our Jewish Messiah, the author of *Torah*, is not antinomian, but upholds all of *Torah* and the Prophets. *Shabbat shalom!*