

# EMC SHALOM INTERNACIONAL

## PARASHAH 22 VAYAKHEL | SHEMOT 35:1 - 38:20

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You may write to our e-mail at [emc2020adm@hotmail.com](mailto:emc2020adm@hotmail.com)

### Torah Aliyot (when you read VaYakhel separately):

1. 35:1-20
2. 35:21-29
3. 35:30 – 36:7
4. 36:8-19
5. 36:20 – 37:16
6. 37:17-29
7. 38:1-20
8. Maftir: 38:18-20

### Torah Aliyot (when you read VaYakhel together with Pekudei):

1. 35:1-29
2. 35:30 – 37:16
3. 37:17-29
4. 38:1 – 39:1
5. 39:2-21
6. 39:22-43
7. 40:1-33
8. Maftir: 40:34-38

**Haftarah:** 1 Kings 7:40-50 (Ashkenazim);  
7:13-26 (Sephardim)

**Apostolic writings:** Luke 22:47 – 24:53

### VaYakhel

It means “and he assembled”.

### First Aliyah, 35:1-20

35:2 [HNV] **“Six days shall work be done, but on the seventh day there shall be a holy day for you, a Shabbat of solemn rest to the LORD: whoever does any work in it shall be put to death.”**– This is the third time, in this

Sefer (Book), that the commandment of the Sabbath is reaffirmed. This teaches us that it's very important. According to this and other passages, breaking Shabbat is a sin and as a sin its consequence is death. That is why anyone who breaks this holy covenant is worthy of death. Many may think; but pastor, from my birth until I became a Christian, I never kept Shabbat and I have not died! By converting me to Christianity, no one taught me, moreover, I was indoctrinated with the idea that the commandments were abolished. Dear brother, let us remember that scripture is the guide and while we were in crime and sin, the scripture says that we were dead in all the ignorance of the truth (EMET). **Efesiym (Ephesians) 2:1;5** confirms such spiritual death. When we're born again (**Yojanan (John) 3:5**) we start a process of learning and maturity and that order is very clear. **Maaseh (Acts) 15:19-21** *"Therefore my judgment is that we don't trouble those from among the Goyim who turn to God, 20 but that we write to them that they abstain from the pollution of idols, from sexual immorality, from what is strangled, and from blood. 21 For Moshe from generations of old has in every city those who preach him, being read in the synagogues every Shabbat."* We see very clearly that there is a beginning with four responsibilities in verse 20. However, verse 21 is very clear; it shows us how the cycle of maturity must continue, through the words of Moshe and those words are the commandments, "The Torah". Just as traditional Christianity, in which do not immerse in the understanding of the Hebrew roots, ignorance will continue. Such ignorance can exempt from responsibility before the Father;

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but never, from the spiritual consequences of inapplicability of principles, we will always have a reaction, even if we do not know the principles of these laws (cause and effect). The average Christian is not entirely to blame; for those who should educate them in the commandment are unfortunately in the same schemes of ignorance; since the "replacement theology" that for more than 18 centuries has been perfected and consolidated, has succeeded in amputating the Jewish Christianity of the first century, of the Hebrew line that fed them because most of the prophecies point to us who deposit the faith in Yeshua. Today, the faith in Yeshua represents a large segment of the world's population, which has taken the message as a religious movement detached from the Jewish faith and in turn not knowing where they come from; the 12 tribes of Israel.

Now, I speak to those who have already been revealed the commandments and Torah; it is not **"time"** to waste **"time"**. The commandments, Torah, the feasts, Shabbat, and the tzitzit are revelation that is received and you can no longer have the excuses like those who "ignore" (traditional Christian evangelicals) or even those who are zombies, "living dead" (Catholics in all its lines). No dear brethren, you and I already received the commandments and the certainty that we must obey them. **And it was not free**; is the result of true conversion; where we have been able to receive the potential for understanding, since, we were moved in our identity as a people. Today, there is greater understanding of the atoning sacrifice which is Yeshua, the

change of citizenship, the insertion into the cultivated olive tree, the blessing for obedience and the document of legality that establishes us as future holders of the promises for Israel, does this seem little to you? And in the meantime, that the Mashiach makes His second appearance amongst us; we possess the double portion and birthright of Israel. halleluYah!

Spiritual death will come upon all of us if we do not value everything that was done on the stake (traditionally known as cross), so that we can obtain all these blessings. We assure it with confidence "BECAUSE "hasatan" HAS BEEN EXPOSED" he is a deceiver from the beginning and the father of all lies, and the first deception that came out of his mouth was **"you won't surely die"** **Bereshit (Genesis) 3:4** however YHWH said in verse 2:17 **"you will surely die"** Who are you going to believe in? ... it will only be a matter of time.

**35:3 "You shall kindle no fire throughout your habitations on the day of Shabbat."** – Lighting fires **involves work**. It means to search for firewood and light it. In biblical times, where there were no artifacts to produce fire, it involved a rather cumbersome work. The essence of keeping the shabbat's mandate is to forget about chores and everyday life and dedicate yourself only to YHWH. You don't buy, you don't do any landscaping, you don't go the mall, nor to the game; just the YHWH and His work, helping the one in need. Let's allow the owner and the Adon of Shabbat instruct us. **Matityah (Matthew) 12:8** *"For the Son of Man is Lord of the Shabbat."*, is speaking the one who has all authority over

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Shabbat. **Matityah (Matthew) 12:9** *"He departed there and went into their synagogue."* We can go to the synagogue at our Shabbat service. **Matityah (Matthew) 12:10b** *"Is it lawful to heal on the day of Shabbat?"* They asked Yeshua to simply test him, but not because of Torah, but because of the Rabbinical norms. **Matityah (Matthew) 12:11-12** *11 He said to them, "What man is there among you, who has one sheep, and if this one falls into a pit on the day of Shabbat, won't he grab on to it, and lift it out? 12 Of how much more value then is a man than a sheep! Therefore it is lawful to do good on the day of Shabbat."*

**35:5 "Take from among you an offering to the LORD. Whoever is of a willing heart, let him bring it, the LORD's offering: gold, silver, brass."** As seen earlier in Parashah 19, this offering had a special purpose. At this time, the task that YHWH had given To Moshe in **Shemot (Éxodo) 25** was being carried out. That is, in the passage cited in (Shemot (Exodus) 25) Moshe receives the instruction and in this same passage he carries it out. Which teaches us that is not enough to receive the Torah. But we must also obey it, otherwise, it is no use receiving it. Rab Shaul said in **Romiyim (Romans) 2:13** *"For it isn't the hearers of the law who are righteous before God, but the doers of the law will be justified."* And again, we are told in **Yaaqov (James) 1:22-25** *"22 But be doers of the word, and not only hearers, deluding your own selves. 23 For if anyone is a hearer of the word and not a doer, he is like a man beholding his natural face in a mirror; 24 for he sees himself, and goes away, and immediately forgets what kind*

*of man he was. 25 But he who looks into the perfect law, the law of freedom, and continues, not being a hearer who forgets but a doer of the work, this man will be blessed in what he does."* These verses remind us that "a 20/20 Faith" is Obedience.

**35:11 "the tent, its outer covering, its roof, its clasps, its boards, its bars, its pillars, and its sockets."**– Here Moshe is making a general illustration of the work to be carried out. He does it by describing the final project. That is, he informs the people what will be done and how the offering to be collected would be used.

At the level of Remez (second level of interpretation) a description of the life of the servant of YHWH is given to us. The Mishkan (Tabernacle) illustrates the life of the believer in their different levels of holiness. Each one, in their order of priority or greatness. The following verses will discuss this in detail. However, a valuable point of the above verse; is the projection of the leader. We see a very detailed Moshe, concerned about every detail of the design, hinting at the importance and greatness of what had been entrusted to him, and in that same fashion of priority and excellence he gives it to his followers. The work of a minister (leader) of YAHWEH is to be jealous of the designs of the Eternal, not seeking to establish his personal judgment; but rather, trying to instill others with the desires of the Eternal Father. This type of leader or minister manages to reach a special place in the heart of the ABBA KADOSH and from this there is a special exhibition in "The Hall of Faith" in the Scriptures. **Ivrim (Hebrews) 11.**

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35:12 “**the ark, and its poles, the mercy seat, the veil of the screen.**” – Here, we find the description of the elements in the Holy of Holiest. What makes this place so unique is the fact that it is in here that the presence of YHWH is manifested. This is the highest level of holiness. It's where we live an experience with YHWH directly. Nothing compares to this level; is to know him and experience his power working in and through us. It is where we move in the dimension of the supernatural. This level of spirituality is not achieved in the blink of an eye; it has a process of both an intellectual development and time, until touching the thresholds of perseverance; since this really shows the fruit of the Ruaj. Through the word we can define it as such: **Yeshayah (Isaiah) 11:2** “*The Spirit of the LORD shall rest on him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD.*” (Like the 7 arms of the Menorah). **Mishlé (Proverbs) 9:10** “*The fear of the LORD is the beginning of wisdom. The knowledge of the Holy One is understanding.*” **Maaseh (Acts) 1:8** “*But you will receive power when the Ruach HaKodesh has come upon you. You will be witnesses to me in Yerushalayim, in all Yehudah and Shomron, and to the uttermost parts of the eretz.*” **Galatiyim (Galatians) 5:22-23** “*But the fruit of the Spirit is love, joy, shalom, patience, kindness, goodness, faithfulness, 23 gentleness, and self-control. Against such things there is no law.*” **Galatiyim (Galatians) 6:9** “*Let us not be weary in doing good, for we will reap in due season, if we don't give up.*” **Hitgalut**

**(Revelations) 14:12** *Here is the patience of the holy ones, those who keep the mitzvot of God, and the faith of Yeshua.*

This is a clear cycle of spiritual maturity. Dare and execute it! And be part of the "Hall of Faith" in the millennium...**Matityah (Matthew) 5:19** “*Whoever, therefore, shall break one of these least mitzvot, and teach others to do so, shall be called least in the Kingdom of Heaven; but whoever shall do and teach them shall be called great in the Kingdom of Heaven.*”

35:13-15 “**the table with its poles and all its vessels, and the show bread; 14 the menorah also for the light, with its vessels, its lamps, and the oil for the light; 15 and the altar of incense with its poles, the anointing oil, the sweet incense, the screen for the door, at the door of the tent;**” – This is a holy place. That is, the intermediate level of holiness. This could be said that it is the service area to YHWH and others. It is the sphere of community and people of which we are part of and where we belong (KEHILA – MISHPAJA). Only the Levites called Kohanim (Priests) entered this holy place and before entering they had to go through the laver (basin) to wash his hands and feet, a symbolism of TEVILAH, we will connect this commentary with Scripture and demonstrate the allegory of a true conversion. Beforehand, let's look at the



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interesting appearance of the laver (basin) as with mirrors.

**Shemot (Exodus) 38:8** *“He made the basin of brass, and its base of brass, out of the mirrors of the ministering women who ministered at the door of the tent of meeting.”* This teaches us that it is not just ritual washing; rather, it invites us to look at ourselves, "REFLECTION" on how, we are walking and what our works are (feet and hands). **Kefa Alef (1 Peter) 3:21** *“This is a symbol of immersion, which now saves you - not the putting away of the filth of the flesh, but the answer of a good conscience toward God, through the resurrection of Yeshua the Messiah,”*

When we connect this entrance to the holy place, we see an allegorical message of our conversion; without it there is no entry to that place of intimacy with our Elohim, much less to the Holy of Holiest. **Romiyim**

**(Romans) 12:1** *“Therefore I urge you, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service.”* (BTX3) **Yojanan (John) 3:5** *“Yeshua answered, “Most assuredly I tell you, unless one is born of water and spirit, he can't enter into the Kingdom of God!”* **Maaseh (Acts) 2:38** *“Rock said to them, “Repent [teshuvah], and be immersed [Tevilah] everyone of you, in the name of Yeshua the Messiah for the forgiveness of sins, and you will receive the gift of the Ruach HaKodesh.”* **Qorintiyim Alef (1 Corinthians) 6:11** *“Such were some of you, but you were washed. But*

*you were sanctified. But you were justified in the name of the Lord Yeshua, and in the Spirit of our God.”* **Kefa Alef (1 Peter) 2:9** *But you are **a chosen race, a royal priesthood, a holy nation, a people for God's own possession!** Why? “that you may show forth the excellencies of him who called you out of darkness into his marvelous light.”*

35:16 **“the altar of burnt offering, with its grating of brass, it poles, and all its vessels, the basin and its base;”** – This is the atrium. It represents the approach to YHWH, through a sacrifice on the bronze altar. It is where you start to walk with YHWH and get to know him through his Torah. This is the narrow door; where you enter a narrow path that leads to life. It is where the path of the righteous begins, of which Scripture says in

**Mishlé (Proverbs) 4:18** *“But the path of the righteous is like the dawning light, That shines more and more until the perfect day.”* On this bronze altar the first sacrifice of our lives is made, it is the personal decision to leave the world and the fire of lust that destroys, to voluntarily place ourselves on the altar that purifies in fire for eternal life.

**Qorintiyim Bet (2 Corinthians) 2:14-15** *“Now thanks be to God, who always leads us in triumph in Messiah, and reveals through us the sweet aroma of his knowledge in every place. 15 For **we are a sweet aroma of Messiah** to God, in those who are saved, and in those who perish;”*

**Second Aliyah, 35:21-29**

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35:27 **“The rulers brought the shoham stones, and the stones to be set, for the efod and for the breastplate;”** – This verse teaches us that being leaders does not relieve us of the commitments we have with the service to YHWH. In fact, holding leadership positions commits us more than those who do not exercise authority. The word used for chief is "nasi" which means: one exalted, chief, judge, chief, prince, king, etc.. **Luke 12:48b** *“To whoever much is given, of him will much be required; and to whom much was entrusted, of him more will be asked.”*

35:28 **“and the spice, and the oil for the light, for the anointing oil, and for the sweet incense.”** – The leaders also brought what was necessary for the anointing oil. This teaches us that it was their responsibility to provide what is necessary to take the people to a superior level of anointing. The fact of being promoted to a higher level of authority is not to rule over others, but to serve and be a blessing to others. Yeshua said in **Matityah (Matthew) 20:25-28** But Yeshua summoned them, and said, "You know that the rulers of the Goyim lord it over them, and their great ones exercise authority over them. 26 It shall not be so among you, but whoever desires to become great among you shall be your servant. 27 Whoever desires to be first among you shall be your bondservant, 28 even as the Son of Man came not to be served, but to serve, and to give his life as a ransom for many." **Efesiym (Ephesians) 4:11-12** *“He gave some to be apostles; and some, prophets; and some, evangelists; and some, shepherds and teachers; 12 for the perfecting of the holy ones,*

*to the work of serving, to the building up of the body of Messiah;”*

### Third Aliyah, 35:30 – 36:7

35:30-33 **“Moshe said to the children of Yisra'el, "Behold, the LORD has called by name Betzal'el the son of Uri, the son of Hur, of the tribe of Yehudah. 31 He has filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship; 32 and to make skillful works, to work in gold, in silver, in brass, 33 in cutting of stones for setting, and in carving of wood, to work in all kinds of skillful workmanship.”** – This passage teaches us two things:

First, it is YHWH who chooses who will serve him and in what areas. This alerts us not to take the Service onto Him lightly. When someone is chosen by men, not is this upsetting to Elohim, but his work does not last and he is always in fear that someone will replace him. While, if he is chosen by the Most High, his work prospers and he does not fear that someone will replace him, because he is aware that YHWH removes and sets kings, cf. Daniyel (Daniel) 2:21.

Second, to do YHWH's work, even the smallest and apparently insignificant, it is necessary to be filled with the Ruach HaKodesh (Spirit of Holiness).

Now, everything lies in the factor of "time". That's right, time of maturity in knowledge, the understanding received by new

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experiences in Mashiach, Life as a believer goes towards maturity and this will help us relate with the congregation. Everyone who feels deep within their being; that they were called to serve in some area of the ministry, they only have to persevere in the work, because in the time of YHWH your eternal purpose will be clearly established and with them all the gifts required for that purpose.

**Filipiyim (Philippians) 1:6** *“being confident of this very thing, that he who began a good work in you will complete it until the day of Yeshua the Messiah.”*

**36:1 “Betzal'el and Oholi'av shall work with every wise-hearted man, in whom the LORD has put wisdom and understanding to know how to work all the work for the service of the sanctuary, according to all that the LORD has commanded.”–**

In this verse we understand that, in addition to what has been previously stated, it is YHWH who trains and prepares those who will serve him. As someone once said: "YHWH does not choose those that feel prepared, but prepares the elect" Scripture has a number of biographies, so to speak in an academic way, to record the multiple protagonists and the tasks that the Eternal has imposed them to fulfill and thus make his Mighty Name known in the midst of all nations. **Romiyim (Romans) 10:13-15** *For, "Whoever will call on the name of the Lord will be saved."* **14** *How then will they call on him in whom they have not believed? How will they believe in him whom they have not heard? How will they hear*

*without a preacher? 15 And how will they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the Good News of shalom, Who bring glad tidings of good things!"*

### Fourth Aliyah, 36:8-19

**36:13 “He made fifty clasps of gold, and coupled the curtains one to another with the clasps: so the tent was a unit.”–**

Regardless that they were several separate pieces, thanks to the golden clasps, all the parts were united thus forming a single piece. The word unity in Hebrew is “ejad” which means: United, common, first, alone, all, unique, unite, one, (once), etc. This teaches us that although we are many, with different characteristics we are one in Yeshua as Rabbi Shaul said in **Romiyim (Romans) 12:4-5** *“For even as we have many members in one body, and all the members don't have the same function, 5 so we, who are many, are one body in Messiah, and individually members one of another.”*

### Fifth Aliyah, 36:20 – 37:16

**36:20 “He made the boards for the tent of shittim wood, standing up.” –** Wood is a symbol of humanity. The fact of these planks being vertically speaks of firmness and uprightness. At the Remez level (second level of interpretation) we understand two things:

First that is a guarantee. This means that while we are upright in the presence of YHWH, we

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will be firm, for his faithfulness. As the scriptures say in

**Tehilim (Psalms) 37:23-24** *“A man's goings are established by the LORD. He delights in his way. 24 Though he stumble, he shall not fall, For the LORD holds him up with his hand.”*

**Second**, it is an exhortation. That is to say, just as YHWH promises to sustain us, we also must keep ourselves upright and firm in his ways. As Scripture says in **Ivrim (Hebrews) 10:23** *“let us hold fast the confession of our hope unyieldingly. For he who promised is faithful.”*

### Sixth Aliyah, 37:17-29

**37:17 “He made the menorah of pure gold. He made the menorah of beaten work. Its base, its shaft, its cups, its buds, and its flowers were of one piece with it.”**– This wonderful instrument was made entirely by hand, that is, hammered. Doing so required great skill and attention to detail. In the same manner, our service to YHWH should be with great attention to detail; in order to achieve excellence in our service to YHWH. We know that our ELOHIM is an Elohim of order, and all the splendor of His details seal in our minds the beginning of the commitment to excellence that HE demands.

**Ivrim (Hebrews) 12:28-29** *“Therefore, receiving a kingdom that can't be shaken, let us have grace, through which we serve God acceptably, with reverence and awe, 29 for our God is a consuming fire!”*

### Seventh Aliyah, 38:1-20

**38:8 “He made the basin of brass, and its base of brass, out of the mirrors of the ministering women who ministered at the door of the tent of meeting.”** – This Pasuk (verse) is the one we complemented earlier in the first aliyah; when we talk about the new birth, to present ourselves in complete purity before YHWH. This element is also known as “the laver” and we can see that it was kept in the same place to carry out the purification of the kohanim; always, before entering the holy place. Today in Christianity, there are a series of concepts that keep us away from the rituals that YAHWEH designed for our “constant” purification. I speak of TEVILAH, the immersion known among us in western culture as “baptism”; but we note in a general way that both Catholicism and Evangelical Christianity adopted it in a singular way, giving it as a doctrine due to the precarious interpretation given in **Efesiym (Ephesians) 4:5** *“one Lord, one faith, one immersion,”* First mistake is to make doctrine of a single verse and second not to take into account the plurality that shows **Ivrim (Hebrews) 6:2** *“of the teaching of baptisms...”* What is this doctrine, or way of teaching? it is the mandatory purification ritual that every Jew keeps permanently and in excellence. Especially before each MOEDIM (YAHWEH festivities). Coming to the feasts in purity, a fruit of the purification ritual performed in obedience, brings great benefits to all of us who practice it. Today, the way of applying faith borders the mental and mystical, with very little operational; natural and of physical participation.



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**Romiyim (Romans) 2:13** *“For it isn't the hearers of the law who are righteous before God, but the doers of the law will be justified,”*  
**Yaaqov (James) 1:22** *“But be doers of the word, and not only hearers, deluding your own selves.”*  
**Yaaqov (James) 2:22** *“You see that faith worked with his works, and by works faith was perfected;”* The eunuch after receiving the explanation of the scroll from the prophet Isaiah, from the mouth of the Sheilaj (emissary) Philip, automatically requested immersion. And in the following passage we will notice as disciples of Yeshua who believed in Him, through the teaching of Yojanan the immerser, “The whole group RETURNS to be IMMERSED.

**(Acts) 19:4-5** *“Sha'ul said, “Yochanan indeed immersed with the immersion of repentance, saying to the people that they should believe in the one who would come after him, that is, in Yeshua.” 5 When they heard this, they were immersed in the name of the Lord Yeshua.”*

### LET'S GET READY FOR A GLORIOUS IMMERSION BEFORE PESACH!

*In this Parashah we find commandment number 114 of 613:*

114. *The court must not inflict punishment on Shabbat—[Exodus 35:3](#)*

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End of the Parasha

The commentaries are in accordance with the established doctrine of EMC SHALOM

INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put forward in preaching –The Only Gospel- is the same message the first emissaries preached with one purpose: The Restoration of the Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6** and to address the diaspora of the House of Yisrael as written in **Yaaqov/James 1:1; Kefa Alef/1 Peter 1:1**. “ALL THE LOST HOUSE OF EFRAYIM.” Rab Shaul (Apostle Paul), the emissary to the Gentiles, was well aware that the main focus of his preaching was the dispersed twelve tribes of Yisrael known as “the lost sheep of the House of Yisrael” (Mello Ha Goyim), “the just among the nations.” This is fulfillment of that same promise made of YAHWEH unto our fathers unto which promise our **twelve tribes**, instantly serving YAHWEH day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews (**Maaseh Shelujim/Acts 26:6-7**).”

PS: This document is discussed on a weekly basis in our internet classes every Shabbat from 09:00 a.m. to 12:00 m. at [www.gotomeeting.com](http://www.gotomeeting.com) Access ID for the EMC SHALOM INTERNACIONAL is 668-634-365).

It is our wish that this material can further bless you and your loved ones in the comprehension of the Scriptures at a higher level. Leaving behind today's subjective and almost mystic message and pressing for the mark towards an objective message characterized by a better linguistic and idiomatic clarity set in the correct cultural context. Thus allowing us to have a solid interpretation of the biblical texts.

All believers in the Elohim of the Bible have a common denominator and a single desire. And

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it is to establish a "revival" so powerful that it brings the presence of the King of kings and establishes his Kingdom once and for all; but the only thing that will bring this to the congregation of the saints of Yisrael is "THE BIBLE HISTORY" to return to the foundation and initial form of the Hebrew FAITH. And this document, as well as the Torah class of each Shabbat is exactly that; to know the spiritual history of a "YISRAEL" people and to live as if we were the continuation and conclusion of this beautiful love story.

We are very grateful for your contributions to our ministry.

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It is allowing us to go to greater excellence  
SHALOM LEKULAM.