

<sup>38:21</sup>These are the amounts of the materials used for the tabernacle, the tabernacle of the covenant law, which were recorded at Moses' command by the Levites under the direction of Ithamar son of Aaron, the priest.

<sup>22</sup>(Bezalel son of Uri ... of the tribe of Judah, made everything the LORD commanded Moses; <sup>23</sup>with him was Oholiab son of Ahisamak, of the tribe of Dan—an engraver and designer, and an embroiderer in blue, purple and scarlet yarn and fine linen.)

1. 21. אֵלֶּה פְּקֻדֵי—*These are the accountings (reckonings)*. The phrase אֵלֶּה

פְּקֻדֵי which introduces a summary of the holy work performed by the Israelites comes in response to another phrase, אֵלֶּה אֱלֹהֵי יִשְׂרָאֵל, *this is your god, O Israel*, the people's exclamation when the Golden Calf was formed (32:4). **The last *sidrah* of Exodus thus heralds the moral rehabilitation of the nation.** In just a few months **the sin had been cleansed thanks to Moses' intervention**, and Exodus ends on one of the most glorious chapters of Jewish history.<sup>1</sup>

a. Intervention—the act of interfering with the outcome or course especially of a condition or process (as to prevent harm or improve functioning).

b. Exodus 32:21-35

<sup>21</sup>(Moses) said to Aaron, "What did these people do to you, that you led them into such great sin?" <sup>22</sup>"Do not be angry, my lord," Aaron answered. "You know how prone these people are to evil. <sup>23</sup>They said to me, 'Make us gods who will go before us. As for this fellow Moses who brought us up out of Egypt, we don't know what has happened to him.' <sup>24</sup>So I told them, 'Whoever has any gold jewelry, take it off.' Then they gave me the gold, and I threw it into the fire, and out came this calf!"

<sup>25</sup>Moses saw that the people were running wild and that Aaron had let them get out of control and so become a laughingstock to their enemies. <sup>26</sup>So he stood at the entrance to the camp and said, "Whoever is for the LORD, come to me." And **all the Levites rallied to him.** <sup>27</sup>Then he said to them, "This is what the LORD, the God of Israel, says: 'Each man strap a sword to his side. Go back and forth through the camp from one end to the other, each killing his brother and friend and neighbor.'" <sup>28</sup>The Levites did as Moses commanded, and that day about three thousand of the people died.

<sup>29</sup>Then Moses said, "You have been set apart to the LORD today, for

you were against your own sons and brothers, and he has blessed you this day."

<sup>30</sup>The next day Moses said to the people, "You have committed a great sin. But **now I will go up to the LORD; perhaps I can make atonement for your sin.**" <sup>31</sup>So Moses went back to the LORD and said, "Oh, what a great sin these people have committed! They have made themselves gods of gold. <sup>32</sup>But now, **please forgive their sin—but if not, then blot me out of the book you have written.**"

<sup>33</sup>The LORD replied to Moses, "**Whoever has sinned against me I will blot out of my book.**" <sup>34</sup>Now go, lead the people to the place I spoke of, and my angel will go before you. However, **when the time comes for me to punish, I will punish them for their sin.**"

<sup>35</sup>And the LORD struck the people with a plague because of what they did with the calf Aaron had made.

1) Deuteronomy 5:1-8

<sup>1</sup>Moses summoned all Israel and said: Hear, Israel, the decrees and laws I declare in your hearing today. Learn them and be sure to follow them. <sup>2</sup>The LORD our God made a covenant with us at Horeb ... <sup>5</sup>(At that time **I stood between the LORD and you** to declare to you the word of the LORD, because you were afraid of the fire and did not go up the mountain.) And he said:

<sup>6</sup>"I am the LORD your God, who brought you out of Egypt, out of the land of slavery.

<sup>7</sup>"You shall have no other gods before me.

<sup>8</sup>"You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below. <sup>9</sup>You shall not bow down to them or worship them ...

2) Deuteronomy 5:27

<sup>27</sup>Go near and listen to all that the LORD our God says. Then **tell us whatever the LORD our God tells you. We will listen and obey"**

3) 1Timothy 2:5-6

<sup>5</sup>For **there is one God and one mediator between God and mankind, the man Messiah Yeshua**, <sup>6</sup>who gave himself as a ransom for all people. This has now been witnessed to at the proper time.

The *Zohar* develops this theme further. It makes a connection between the word פְּקֻדֵי, *accountings*, and פָּקַד פְּקֻדָּתִי, *I have indeed taken account of you* (3:16), a phrase which symbolized **God's imminent intervention** at the start of Moses' mission.

Another meaning of פָּקַד, *counted*, as the *Zohar* notes, also means *to visit* (Psalms 17:3 and see Targum). Moses announced to the Children of Israel in the midst of their exile פָּקַד פְּקֻדָּתִי that after their ex-

<sup>1</sup> Rabbi Elie Munk, *The Call of the Torah, Shemos*, (Mesorah Publications, Ltd.), pp. 530-550.

odus from Egypt God would visit i.e. dwell amongst them. **Now, at the conclusion of Exodus, the Torah proclaims how this promise was fulfilled** through the building of the *Mishkan* (Tabernacle). This is **פְּקוּדֵי הַמִּשְׁכָּן**, *the visit of the Tabernacle, the Tabernacle of the Testimony* [of God's love for His people], **אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה**, *a visit which came about according to the words of Moses*. The word **מִשְׁכָּן**, derived from **קָשַׁן**, *to draw near*, implies that Moses was able to draw the *Shechinah*, the Divine Presence, closer and insure Its residence among the Children of Israel.

c. 2Corinthians 6:14-16 (NAS)

<sup>14</sup>Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness? <sup>15</sup>Or what harmony has Messiah with Belial, or what has a believer in common with an unbeliever? <sup>16</sup>Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, "**I will dwell in them and walk among them; And I will be their God, and they shall be My people** (**Exo 29:45**).

d. John 14:23

<sup>23</sup>Yeshua replied, "Anyone who loves me will obey my teaching. My Father will love them, and **we will come to them and make our home with them**.

2. **הַמִּשְׁכָּן**—*Of the Tabernacle*. Rashi notes that the word *Mishkan* [Tabernacle] is written twice, an allusion to the Temple in Jerusalem which was taken as a pledge (**מִשְׁכָּן**, *pledge*) when it was twice destroyed for the sins of Israel. **Just as the Tabernacle is being joyously inaugurated, this somber forewarning seems to bring in a tragic note**. The Torah, according to the Sages quoted by Rashi, wanted to point out that instead of destroying the Jewish nation, heavenly justice would take the Temple as a pledge (Rashi to Psalms 79:1). Thus, the historic role of the Sanctuary was clearly stated from its inception: **to protect the Israelites, and bear witness that there is atonement for Israel**, as the Sages interpreted the words **מִשְׁכָּן הָעֵדוּת**, *Tabernacle of Testimony*. Indeed, a pledge can be redeemed, it is never completely lost. The Jewish people still cherish the hope that the time will come when they will be able to redeem the pledge and return to the Temple, which was taken away from them because of their sins.

a. Ezekiel 43:4-5 (cf. 44:4)

<sup>4</sup>The glory of the LORD entered the temple through the gate facing east. <sup>5</sup>Then the Spirit lifted me up and brought me into the inner court, and **the glory of the LORD filled the temple**.

3. 22. **וּבֶזֶלֶל בֶּן־אֹרִי**—*Bezalel, son of Uri*. Sforno comments that each of the holy objects in the Tabernacle deserves to be mentioned specifically, to highlight its unique and priceless value. Furthermore, although the Tabernacle was poorer in design and structure than the two Temples in Jerusalem, both internally and externally, **it was never destroyed by Israel's enemies** like the two Temples. This distinction was due to the conditions mentioned in the first three verses of the *sidrah*: the Tabernacle was a **מִשְׁכָּן הָעֵדוּת**, *Tabernacle of Testimony, containing the Tablets of the Law*. It was built at Moses' command and all its parts were in the custody of the Levites under the direction of Issamar, Aaron's son. Furthermore, its artisans were Bezalel and Oholiab, two of the most righteous people of that generation. These circumstances were not present during the construction of the two Temples. One was built by the workers of Tyre (1Kings 6), while the other was built by the grace of King Cyrus, but without the Tablets of the Law and the *Shechinah*.

a. During the conquest of Canaan, the main Israelite camp was at Gilgal (Jos 4:19; 5:8–10) and the tabernacle was probably erected within the camp: Jos 10:43 (ESV) ... "and returned into the camp" (*see* Num 1:52–2:34 "... they shall camp facing the tent of meeting on every side").<sup>2</sup>

After the conquest and division of the land among the tribes, the tabernacle was moved to Shiloh in Ephraimite territory (Joshua's tribe) to avoid disputes among the other tribes (Jos 18:1; 19:51; 22:9; Psalms 78:60). It remained there during the 300-year period of the biblical judges (the rules of the individual judges total about 350 years "(1Kgs 6:1; Acts 13:20), but most ruled regionally and some terms overlapped). According to Judges 20:26–28, the Ark, and thus possibly the tabernacle, was at Bethel while Phinehas, grandson of Aaron, was still alive.

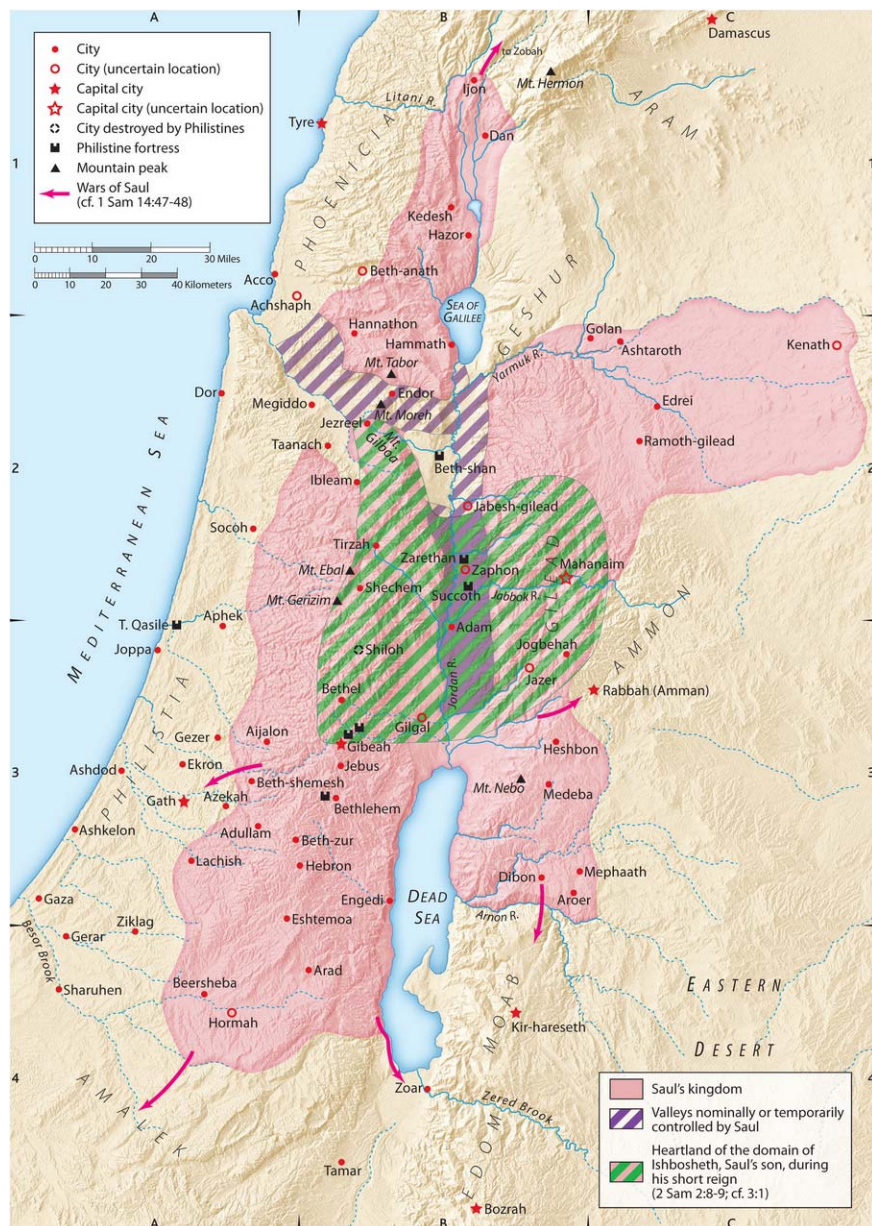
The subsequent history of the structure is separate from that of the Ark of the Covenant. After the Ark was captured by the Philistines, King Saul moved the tabernacle to Nob, near his home town of Gibeah, but after he massacred the priests there (1Sam 21–22), it was moved to Gibeon, a ... hill-shrine (1Chr 16:39; 21:29; 2 Chr 1:2–6, 13). Just prior to David's moving the ark to Jerusalem, the ark was located in Kiriath-Jearim (1Chr 13:5–6).

The Ark was eventually brought to Jerusalem, where it was placed "inside the tent David had pitched for it" (2Sam 6:17; 1Chr 15:1), not in the tabernacle, which remained at Gibeon. The altar of the tabernacle at Gibeon was used for sacrificial worship (1Chr 16:39; 21:29; 1Kgs 3:2–4), until Solomon finally brought the structure and its furnishings

<sup>2</sup> <https://en.wikipedia.org/wiki/Tabernacle#:~:text=After%20the%20conquest%20and%20division,%3B%20Psalm%2078%3A60>.



to Jerusalem to furnish and dedicate the Temple (1Kgs 8:4). **There is no mention of the tabernacle in the Tanakh after the destruction of Jerusalem and the Temple by the Babylonians in c. 587 BCE.**



Barry J. Beitzel, *The New Moody Atlas of the Bible*, (The Moody Bible Institute of Chicago)—BibleWorks "Resources."

## b. 1Kings 8:1-11

<sup>1</sup>Then King Solomon summoned into his presence at Jerusalem the elders of Israel, all the heads of the tribes and the chiefs of the Israelite families, **to bring up the ark of the LORD's covenant from Zion, the City of David.** <sup>2</sup>All the Israelites came together to King Solomon at the time of the festival in the month of Ethanim, the seventh month. <sup>3</sup>When all the elders of Israel had arrived, the priests took up the ark, <sup>4</sup>**and they brought up the ark of the LORD and the tent of meeting and all the sacred furnishings in it.** The priests and Levites carried them up ... <sup>6</sup>**The priests then brought the ark of the LORD's covenant to its place in the inner sanctuary of the temple, the Most Holy Place,** and put it beneath the wings of the cherubim. <sup>7</sup>The cherubim spread their wings over the place of the ark and overshadowed the ark and its carrying poles. <sup>8</sup>These poles were so long that their ends could be seen from the Holy Place in front of the inner sanctuary, but not from outside the Holy Place; and they are still there today. <sup>9</sup>**There was nothing in the ark except the two stone tablets that Moses had placed in it at Horeb, where the LORD made a covenant with the Israelites after they came out of Egypt.** <sup>10</sup>When the priests withdrew from the Holy Place, the cloud filled the temple of the LORD. <sup>11</sup>**And the priests could not perform their service because of the cloud, for the glory of the LORD filled his temple.**

1) King Josiah,<sup>3</sup> foreseeing the destruction of the Temple, hid the Holy Ark with the broken tablets in order to guard them against desecration at the hands of the enemy (Yoma 52b).<sup>4</sup>

## c. Ezra 5:13-16

<sup>13</sup>However, in the first year of Cyrus king of Babylon, King Cyrus issued a decree to rebuild this house of God. <sup>14</sup>**He even removed from the temple of Babylon the gold and silver articles of the house of God, which Nebuchadnezzar had taken from the temple in Jerusalem and brought to the temple in Babylon.** Then King Cyrus gave them to a man named Sheshbazzar, whom he had appointed governor, <sup>15</sup>and he told him, 'Take these articles and go and deposit them in the temple in Jerusalem. And rebuild the house of God on its site.' <sup>16</sup>**So this Sheshbazzar came and laid the foundations of the house of God in Jerusalem. From that day to the present it has been under construction but is not yet finished."**

3 Josiah (or Yoshiyahu) was the 16th king of Judah (c. 640-609 BCE) who, according to the Hebrew Bible, instituted major religious reforms by removing official worship of gods other than HaShem.

4 <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/tablets-law>

d. Ezra 6:14-15

<sup>14</sup>So the elders of the Jews continued to build and prosper under the preaching of Haggai the prophet and Zechariah, a descendant of Iddo. **They finished building the temple according to the command of the God of Israel and the decrees of Cyrus, Darius and Artaxerxes, kings of Persia.** <sup>15</sup>The temple was completed on the third day of the month Adar, in the sixth year of the reign of King Darius (515 BCE).

e. Ezra 6:16-22

<sup>16</sup>Then the people of Israel—the priests, the Levites and the rest of the exiles—**celebrated the dedication of the house of God with joy** ... <sup>18</sup>And they installed the priests in their divisions and the Levites in their groups for the service of God at Jerusalem, according to what is written in the Book of Moses.

<sup>19</sup>On the fourteenth day of the first month, the exiles celebrated the Passover. <sup>20</sup>The priests and Levites had purified themselves and were all ceremonially clean. The Levites slaughtered the Passover lamb for all the exiles, for their relatives the priests and for themselves. <sup>21</sup>So the Israelites who had returned from the exile ate it ...

**<sup>22</sup>For seven days they celebrated with joy the Festival of Unleavened Bread, because the LORD had filled them with joy by changing the attitude of the king of Assyria so that he assisted them in the work on the house of God, the God of Israel.**

4. עָשָׂה אֶת כָּל-אֲשֶׁר-צִוָּה יְהוָה אֶת-מֹשֶׁה—*Did everything that HASHEM commanded Moses.* Rashi comments that **the text does not state, everything that Moses commanded, but everything that Hashem commanded Moses.** Even those laws which his teacher did not tell him, **were known to Bezalel as a result of his own insight**, which was in accord with what was told to Moses at Sinai. (See the commentary to 35:31.)

a. בְּחָכְמָה בְּתִבּוּנָה וּבִדְעָת—(Betzalel was filled) *with wisdom, insight, and knowledge.* Rashi(to31:3) explains that חָכְמָה, *wisdom*, refers to learning that is received from others; תִּבּוּנָה (or בִּינָה) *insight*, is the intelligence to grasp something using one's mind, based on wisdom previously learned; דְּעָת, *knowledge*, is רוּחַ הַקֹּדֶשׁ, *Divine inspiration*. This definition is also shared in general by the Kabbalists. However, according to some, חָכְמָה, *wisdom*, represents the gift of intelligence; בִּינָה, *insight*, being closer to reason, implies the comprehension resulting from intellectual analysis and reasoning; and דְּעָת, designates knowledge in its highest, most perfect form. This

view, in broad outline, is shared by *Sefer Halkkarim*<sup>5</sup> (1:16) and *Me-iri* (*Avos* 3:24). In either case, Bezalel possessed all three aspects of wisdom; he grasped the very attributes by which the plans for Creation were established (Pro 3:19-20) The Talmud adds that Bezalel knew how to combine the letters by which the heavens and earth were created (*Berachos* 55a). According to *Ramban*, Bezalel's understanding of the structure of Creation enabled him to make the architecture of the Tabernacle correspond to the architecture of the universe (see the commentary to 25:8).

b. אָרְךְ הַיְרִיעָה הָאֶחָת שְׁלֹשִׁים בָּאַמָּה—*The length of a single curtain thirty cubits.* R' Nechemiah in the Midrash observes that each curtain was formed of a single miraculously huge goatskin. In fact, Hashem created goats of such a size specifically for this purpose, and they were never seen again (*Tanchuma*). The presence of shittim wood in the Wilderness was another miracle. Even the basic structure of the Tabernacle depended on a miracle. The middle reinforcing bar passed through all the vertical boards which formed the walls of the Tabernacle on three sides. That implies that this single bar rounded the corners and took on the form of a "U" (*Shabbos* 89b). Many other supernatural phenomena occurred in the Tabernacle, as described by the Talmud in *Yoma* (21a) and *Megillah* (10b) ... **Clearly, the laws governing the Tabernacle, over which hovered the cloud of the *Shechinah*, are not the same as those that govern the natural world in which we live. The laws of the Tabernacle bear the stamp of the spiritual world.**

1) Hebrews 9:23-28

<sup>23</sup>It was necessary, then, for **the copies of the heavenly things** to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these. <sup>24</sup>For Messiah did not enter a sanctuary made with human hands **that was ... a copy of the true one**; he entered heaven itself, now to appear for us in God's presence. <sup>25</sup>Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own. <sup>26</sup>Otherwise Messiah would have had to suffer many times since the creation of the world. But he has appeared once for all at the culmination of the ages to do away with sin by the sacrifice of himself. <sup>27</sup>Just as people are destined to die once, and after that to face judgment, <sup>28</sup>so Messiah was sacrificed once to take away the sins of

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5 *Sefer Halkkarim* ("Book of Principles") is a fifteenth-century work by rabbi Joseph Albo. It is an eclectic, popular work, whose central task is the exposition of the principles of Judaism.

many; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.

2) John 14:25-26

<sup>25</sup>"All this I have spoken while still with you. <sup>26</sup>But the Advocate, **the Holy Spirit**, whom the Father will send in my name, **will teach you all things and will remind you of everything I have said to you.**

c. *Ya'aros Devash* (homiletic sermons) offers another insight. For Moses, who was removed from earthly considerations, dwelling as it were in the brilliant sunshine of pure spirit, the Torah which incarnated this ideal did not need a protective covering. The Holy Ark in which the Torah resided could exist without the dwelling-place of the Tabernacle. But Bezalel, who lived **בצל**, *in the shadow of*, everyday reality knew that **in this darkened world the ideal cannot be maintained without being soundly and securely protected.** Even temporarily the Holy Ark could not exist without a dwelling place.

1) Hebrews 8:3-5

<sup>3</sup>Every high priest is appointed to offer both gifts and sacrifices, and so it was necessary for this one also to have something to offer. <sup>4</sup>If he were on earth, he would not be a priest, for there are already priests who offer the gifts prescribed by the law. <sup>5</sup>**They serve at a sanctuary that is a copy and shadow of what is in heaven.** This is why Moses was warned when he was about to build the tabernacle: "See to it that you make everything according to the pattern shown you on the mountain" (Exo 25:40).

2) 1Corinthians 13:12 (KJV)

<sup>12</sup>For **now we see through a glass, darkly**; but then face to face: now I know in part; but then shall I know even as also I am known.

***CHAZAK! CHAZAK! V'NITCHAZEK!***

"Be strong! Be strong—and may we be strengthened!"