

5783 - Exodus 35-38 – Vayak'hel (And he assembled)
—Exodus 38-40 – Pekudei (Accounts)

^{35:20}Then the whole Israelite community withdrew from Moses' presence, ²¹and everyone who was willing and **whose heart moved them** came and brought an offering to the LORD for the work on the tent of meeting, for all its service, and for the sacred garments. ²²All who were willing, **men and women alike**, came and brought gold jewelry of all kinds ... They all presented their gold as a wave offering to the LORD. ²³**Everyone** who had blue, purple or scarlet yarn or fine linen, or goat hair, ram skins dyed red or the other durable leather brought them. ²⁴Those presenting an offering of silver or bronze brought it as an offering to the LORD, and **everyone** who had acacia wood for any part of the work brought it. ²⁵**Every skilled woman** spun with her hands and brought what she had spun—blue, purple or scarlet yarn or fine linen. ²⁶And **all the women** who were willing and had the skill spun the goat hair. ²⁷The leaders brought onyx stones and other gems to be mounted on the ephod and breastpiece. ²⁸They also brought spices and olive oil for the light and for the anointing oil and for the fragrant incense. ²⁹**All the Israelite men and women who were willing brought to the LORD freewill offerings for all the work the LORD** through Moses had commanded them to do.

1. (v. 20) וַיֵּצְאוּ כָּל-עֶדְת בְּנֵי-יִשְׂרָאֵל מִלִּפְנֵי מֹשֶׁה—*The entire assembly of the Children of Israel left Moses' presence.* The expression, וַיֵּצְאוּ ... מִלִּפְנֵי מֹשֶׁה, *left Moses' presence*, can have a pejorative meaning, as in וַיֵּצֵא קַיִן מִלִּפְנֵי ה' *Cain left the presence of Hashem* (Gen 4:16). It would then indicate that the Children of Israel furtively departed from before Moses when asked to make their contribution. However, **the rest of the passage contradicts this view.** Quite the contrary, notes *Ohr HaChaim*, **they left together in haste in order to fetch their gifts, and no one wanted to be later than his neighbor.**¹

2. (v. 21) וְכָל אֲשֶׁר נָדְבָה רוּחוֹ אֹתוֹ—*Everyone whose spirit motivated him.* According to *Ramban* and *Ibn Ezra*, this refers to the craftsmen. **Deprived of experience and professional training, due to their slavery in Egypt, the artisans had to be motivated with a holy fervor before undertaking a task for which they were unprepared.** The remainder of the verse refers to the generous donors.

a. Acts 2:4-11

⁴All of them were filled with the Holy Spirit **and began to speak in other tongues as the Spirit enabled them.**

⁵Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. ⁶When they heard this sound, a crowd came together in bewilderment, because **each one heard their own language being spoken.** ⁷Utterly amazed, they asked: "Aren't all these who are speaking Galileans?" ⁸Then how is it that each of us hears them in our native language? ⁹Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, ¹⁰Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome ¹¹(both Jews and converts to Judaism); Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!"

1) Matthew 10:18-20

¹⁸On my account you will be brought before governors and kings as witnesses to them and to the Gentiles. ¹⁹But when they arrest you, do not worry about what to say or how to say it. At that time **you will be given what to say,** ²⁰for **it will not be you speaking, but the Spirit of your Father speaking through you.**

b. 2Corinthians 9:6-9

⁶Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. ⁷Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, **for God loves a cheerful giver.** ⁸And God is able to bless you abundantly, so that in all things at all times, having all that you need, you will abound in every good work. ⁹As it is written: "They have freely scattered their gifts to the poor; their righteousness endures forever."

3 (v. 22) וַיָּבֹאוּ הָאֲנָשִׁים עִלְיָהֶן—***The men came with the women.*** The men came along with the women, following close after them (*Rashi*). This interpretation implies that **the women were even more zealous than the men as they donated their finest ornaments in honor of Hashem's sanctuary. When the Golden Calf was erected, the men had divested themselves of their golden pendants, unlike the women, who refused to give towards it.** For their loyalty to God on these two occasions, says R Eliezer, they were rewarded in this world and in the next (*Pirkei D'Rabbi Eliezer* ch. 48). In this world they were rewarded with the celebration of the day of *Rosh Chodesh* (the New Moon), on which women traditionally abstain from certain types of work activities. But reward also awaits women in the next world, for they are promised eternal youthfulness ...

CJB, JPS, KJV, NJB, NKJ, NAS, RSV, TNK—They came **both men and women** ...

1 Rabbi Elie Munk, *The Call of the Torah, Shemos*, (Mesorah Publications, Ltd.), pp. 510-515.

LXX—**And the men**, even every one to whom it seemed good in his heart, **brought from the women** ...

OKE, YLT—And they came, **the men with the women** ...

PJE—And **with the men came the women** ...

a. Mark 5:21-23 (see also vv. 35, 36, 38; cf. Luke 8:49)

²¹When Yeshua had again crossed over by boat to the other side of the lake ... ²²one of the **synagogue rulers** named Jairus, came there. Seeing Yeshua, he fell at his feet ²³and pleaded earnestly with him, “My little daughter is dying. Please come and put your hands on her so that she will be healed and live.”

- 1) **avrcisunagw,gwn** (*archisynagōgos*) (Heb. **ts,nEK.h;-tyBe yvear**" [*rashei beit-ha-k'nesset*])—*leader or president of a synagogue, a lay person* whose duty it was to take care of the physical arrangements for the worship services.
- 2) “Head (or Ruler) of the synagogue”—Greek term used in Hellenistic and Roman times for the official in charge of the synagogue, **who also served as head of the Jewish community**. His functions were wide-ranging, both in regard to the synagogue building and services and also within the community as a whole. The term is found in many inscriptions, from *Eretz Israel* to Rome ... Other inscriptions have been found mentioning a *Pater Synagogae* (Lat. “father of the synagogue”), another form of *Archisynagogos* ... **The designation *Mater Synagogae* (“mother of the synagogue”) is also found.**²
- 3) Women served as leaders in a number of synagogues during the Roman and Byzantine periods. The evidence for this consists of nineteen Greek and Latin inscriptions **in which women bear the titles ‘head of the synagogue,’ ‘leader,’ ‘elder,’ ‘mother of the synagogue,’ and ‘priestess’**—these inscriptions range in date from 27 BCE to perhaps the sixth century CE and in provinces from Italy to Asia Minor, Egypt and (Israel).³
- 4) In the time of (Yeshua) there was no separation of the sexes in the synagogue⁽¹⁾ and **women could be counted as part of the ten individuals needed for a religious quorum**. This allowed women to be much more active in the religious life of the community than they are today.”⁴

(1) The modern custom of separating men and women in the synagogue is perhaps due to the influence of Islam, from approximately the seventh century CE onward.

- 5) Women had prominent roles in the ministry of (Yeshua). In Luke 2:36-38 we read of Anna, a prophetess who first proclaimed (Yeshua) as Messiah. Mary, the sister of Lazarus, sat at (Yeshua's) feet (Luke 10:39). **The Hebrew idiom of sitting at someone's feet means being a student, a disciple, (talmid)**. This idiom is used in rabbinic literature. We read in Avoth, for example, ‘let thy house be a meeting-house for the Sages and sit amid the dust of their feet and drink in their words with thirst?’⁶ The idiom also is used in Acts 22:3 where Rabbi Gamliel is the teacher at whose feet Paul studied. Many women are mentioned in the Gospels as traveling with (Yeshua) and helping support him and his disciples from their own means (Luke 8:1-3). These women and many others can clearly be considered disciples; this parallels the accounts of Jewish traditions in which women studied with scholars and teachers.”⁵

^{40:1}Then the LORD said to Moses: ²“Set up the tabernacle, the tent of meeting, **on the first day of the first month**. ³Place the ark of the covenant law in it and shield the ark with the curtain. ⁴Bring in the table and set out what belongs on it. Then bring in the lampstand and set up its lamps. ⁵Place the gold altar of incense in front of the ark of the covenant law and put the curtain at the entrance to the tabernacle. ⁶“Place the altar of burnt offering in front of the entrance to the tabernacle, the tent of meeting; ⁷place the basin between the tent of meeting and the altar and put water in it. ⁸Set up the courtyard around it and put the curtain at the entrance to the courtyard. ⁹“Take the anointing oil and anoint the tabernacle and everything in it; consecrate it and all its furnishings, and it will be holy ...

1. (v. 2) **בְּיוֹם־הַחֹדֶשׁ הָרִאשׁוֹן בְּאֶחָד לַחֹדֶשׁ**—*On the day of the first month, on the first of the month*. In his commentary to Leviticus (9:1), *Rashi* notes that Rosh Chodesh Nissan occurred on the eighth and final day of the consecration of the Tabernacle (see also Numbers 7:1). However, *Ibn Ezra* disagrees, contending that **the first day of Nissan coincided with the first day of the consecration**.⁶

Since the work of the Tabernacle had been completed earlier, on the 25th day of *Kislev*, why was the consecration delayed until Nissan? The Talmud (*Shabbos* 87b) stresses the importance of this delay **in order to join the day on which the Tabernacle was erected with the first of Nissan in the second year of the Exodus**. It was

2 <http://www.answers.com/archisynagogos?gwp=11&ver=2.4.0.651&method=3>

3 Bernadette J. Broton, *Women Leaders in the Ancient Synagogue*, (Scholar's Press, 1982), p. 1.

4 Shmuel Safrai, “The Place of Women in First-century Synagogues” (Jerusalem Perspective Online), p. 1.

5 Rachel D. Levine, “Women Disciples,” *Yavo Digest* 1, no. 5 (1987), p. 4.

6 Rabbi Elie Munk, *The Call*—, pp. 542-545.

the day distinguished by the following ten crowns: (1) the first of Nissan was a Sunday, the anniversary of the first day of Creation; (2) it was the first day that the leaders of the twelve tribes offered their gifts to inaugurate the Tabernacle; (3) on that day the Kohanim began their priestly duties; (4) the daily sacrifices commenced on this day; (5) the fire from Heaven descended to consume the sacrifices; (6) the partaking of the meat of the sacrifices inside the Sanctuary began on this day; (7) the *Shechinah* came to dwell upon the Aron; (8) the Kohanim started to offer the priestly blessing to the people on the same day; (9) it was now forbidden to sacrifice on the high places; and (10) **the counting of the months began** [*Nissan* being the first of the months of the year].

This great day was predestined to begin a new era. It marked the commencement of the springtime renewal in nature combined with the beginning of the new era for the Jewish people as a free nation. For Israel, the renewal of nature and their rebirth as a nation gained full significance only with the presence of the *Shechinah* in their midst. The synchronizing of these three fundamental factors attests to the deep harmony of the Jewish ideal, which embraces the unfolding of nature, Israel's existence as a nation, and the Divine spirit of the Jewish people.

The Sages of the Midrash, provide another reason for the postponement of the consecration until the first of Nissan. The inauguration was set by Hashem for **the month in which the patriarch Isaac was born**. The unique connection between Isaac and the Tabernacle is explained in terms of his historic role as one of the founders of the Jewish people. **It was Isaac who personified, in its most perfect form, the idea of sacrifice in honor of God, and it is precisely this notion which would henceforth reign over the newly erected Tabernacle.** Through the Akeidah [sacrificial altar], Isaac offered himself as a gift to Hashem, and this limitless devotion gave humanity an immortal lesson in sacrifice even unto death for the love of God. That is why the Sanctuary draws inspiration from the sublime example of Isaac. It is dedicated, as it were, to Isaac's memory and it is consecrated on a day recalling his birth.

In the Midrash, R' Chanina notes that since Chanukah was not established until much later, the 25th day of *Kislev* was deprived of any celebration at that time. In compensation, Hashem established its role in the inaugurating of the Tabernacle. Later, at the time of the Hasmoneans, the Altar which was profaned by the Greeks was rededicated on that date. The festival of Chanukah, which was instituted then, lasted eight days, a reminder of the eight-day consecration of the Tabernacle (*Yalkut, Kings*, ch. 184).

a. *It was Isaac who personified, in its most perfect form, the idea of sacrifice in honor of God, and it is precisely this notion which would henceforth reign over the newly erected Tabernacle.*

1) Genesis 22:2, 6-8

²Then God said, "Take your son, your only son, whom you love—Isaac—and go to the region of Moriah. Sacrifice him there as a burnt offering on a mountain I will show you" ...

⁶Abraham took **the wood for the burnt offering and placed it on his son Isaac**, and he himself carried the fire and the knife. As the two of them went on together, 'Isaac spoke up and said to his father Abraham, "Father?" "Yes, my son?" Abraham replied. "The fire and wood are here," Isaac said, "but where is the lamb for the burnt offering?" ⁸Abraham answered, **"God himself will provide the lamb for the burnt offering, my son."** And the two of them went on together.

CJB, JPS, KJV, LXX, RSV—"God will provide himself the lamb for a burnt offering ...

JTE—The Word of the Lord will prepare for me a lamb; and if not, then thou art the offering, my son!

NAS, NKJ, PJE, YLT—"God will provide **for** Himself the lamb for the burnt offering ...

NJB—"My son, God himself will provide the lamb for the burnt offering ...

OKE—The lamb for the burnt offering is revealed before the Lord ...

TNK—"God will see to the sheep for His burnt offering ...

a) John 3:16

"For God so loved the world that **he gave his one and only Son**, that whoever believes in him shall not perish but have eternal life.

b) 1John 4:9 (Cf., Romans 8:32)

This is how God showed his love among us: He sent **his one and only Son** into the world that we might live through him.

c) Hebrews 11:17

By faith Abraham, when God tested him, offered Isaac as a sacrifice. He who had received the promises was about to sacrifice his one and only son, ¹⁸**even though God had said to him, "It is through Isaac that your offspring will be reckoned."** ¹⁹**Abraham reasoned that God could raise the dead, and figuratively speaking, he did receive Isaac back from death.**

1] 1Corinthians 6:14

¹⁴By his power God raised the Lord from the dead, and he will raise us also.

2) John 19:16-17

¹⁶Finally Pilate handed him over to them to be crucified. So the soldiers took charge of Yeshua.

¹⁷**Carrying his own cross**, he went out to the place of the Skull (which **in Aramaic** is called Golgotha).

Greek: Ἑβραϊστί (*Hebraisti*)—in the Hebrew language

Συριοστί (*Syristi*)—(Syrian [*Aramaic*])—in the Syrian (*Aramaic*) language

CJB, MIT—(in Aramaic, *Gulgolta*).

KJV, NAS, NJB, NKJ, YLT—in the Hebrew Golgotha:

3) John 1:29

²⁹The next day John saw Yeshua coming toward him and said, "Look, **the Lamb of God, who takes away the sin of the world!**

4) 1Peter 1:18-21

¹⁸For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, ¹⁹but with the precious blood of Messiah, **a lamb without blemish or defect**. ²⁰He was chosen before the creation of the world, but was revealed in these last times for your sake. ²¹Through him you believe in God, **who raised him from the dead** and glorified him, and so your faith and hope are in God.

5) Tanhuma, Va-vera, 22-23; Tanhuma B, Va-vera, 46; B. Sanh 89b
Then Isaac said, **"Father, hurry, do the will of your Maker ...**

When Abraham was about to begin the sacrifice, Isaac said, "Father, **bind my hands and my feet, for the urge to live is so willful that when I see the knife coming at me, I may flinch involuntarily [causing the knife to cut improperly] and thus disqualify myself as an offering**. So I beg you, bind me in such a way that no blemish will befall me." So Abraham "bound his son well" (Gen. 22:9).

a) Matthew 26:38-39

³⁸Then he said to them, "My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me."

³⁹Going a little farther, he fell with his face to the ground and prayed, **"My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will."**

⁶While they (Yosef and Miriam) were there, the time came for the baby to be born, ⁷and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no room for them in the inn.

⁸And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. ⁹An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. ¹⁰But the angel said to them, "Do not be afraid. I bring you good news of great joy that will be for all the people. ¹¹Today in the town of David (*i.e.*, **Bethlehem**) a Savior **has been born** to you; **he is Messiah** the Lord.

MT/Genesis 35:19-21

¹⁹And Rachel died, and was buried in the way to **Ephrath**, which *is Bethlehem*. ²⁰And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave unto this day.

²¹And Israel journeyed, and spread his tent beyond the **tower of Eder**.

MT/Isaiah 9:5-6 (6-7)

⁵For unto us **a child is born**, unto us a son is given: and the government is upon his shoulder: and his name shall be called Wonderful, Counselor of the Mighty God, of the Everlasting Father, Prince of Peace. ⁶Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.⁷

a) Targum Pseudo-Jonathan/Genesis 35:21

And Jacob moved on, and pitched his tent onward to the tower of Eder, the place whence the **King Messiah** is destined to reveal himself at the end of days.

b) That the Messiah was to be born in Bethlehem, was a settled conviction. Equally so was the belief, that He was to be revealed from *Migdal Eder*, 'the tower of the flock.' This *Migdal Eder* was not the watchtower for the ordinary flocks which pastured on the barren sheep ground beyond **Bethlehem**, but lay close to the town, on the road to Jerusalem. A passage in the Mishnah (*Shekalim* 7:4) leads to the conclusion, that **the flocks, which pastured there, were destined for Temple-sacrifices**, and accordingly, that **the shepherds, who watched over them, were not ordinary**

b. Nissan (*is*) ... the month in which the patriarch Isaac was born

1) Luke 2:6-11

shepherds. This same Mishnaic passage **(puts) these flocks ... in the fields thirty days before the Passover.**⁸

c) Deuteronomy Rabba 1:20

... 'I have yet to raise up the Messiah,' of whom it is written,
For a child is born to us (Isa. ix, 5).

d) Targum Jonathan/Isaiah 9:5-6

⁵The prophet announced to the house of David that: "A boy has been born unto us, a son has been given unto us, who has taken the Torah upon himself to guard it; and his name has been called by the One who gives wonderful counsel, the Mighty God, He who lives forever: '**Messiah,**' in whose day peace shall abound for us.

⁶He shall make great the dignity of those who labor in the Torah and of those who maintain peace, without end; on the throne of David and over his kingdom, to establish it and to build it in justice and in righteousness, from this time forth and forever. This shall be accomplished by the **Memra** of the Lord of Hosts."

a) In the Targumim we meet yet another expression ... the *Memra*, Logos, or 'Word.' Not that the term is exclusively applied to the Divine Logos. But it stands out as perhaps the most remarkable fact in this literature, that God—not as in His permanent manifestation, or manifest Presence—but as revealing Himself, is designated **Memra**. Altogether that term, as applied to God, occurs in the Targum Onkelos 179 times, in the so-called Jerusalem Targum 99 times, and in the Targum Pseudo-Jonathan 321 times.⁹

A critical analysis shows that in 82 (of the 179) instances in Onkelos (46%), in 71 (of the 99) instances in the Jerusalem Targum (72%), and in 213 (of the 312) instances in the Targum Pseudo-Jonathan (68%), **the designation Memra is not only distinguished from God, but evidently refers to God as revealing Himself.**

b) John 1:1

¹In the beginning was the Word, and the Word was with God, and the Word was God.

CHAZAK! CHAZAK! V'NITCHAZEK!

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

⁸ Edersheim, Alfred, *The Life and Times of Jesus the Messiah* (MacDonald Publishing Company), p. 186-187.

⁹ Ibid., pp. 46-47.