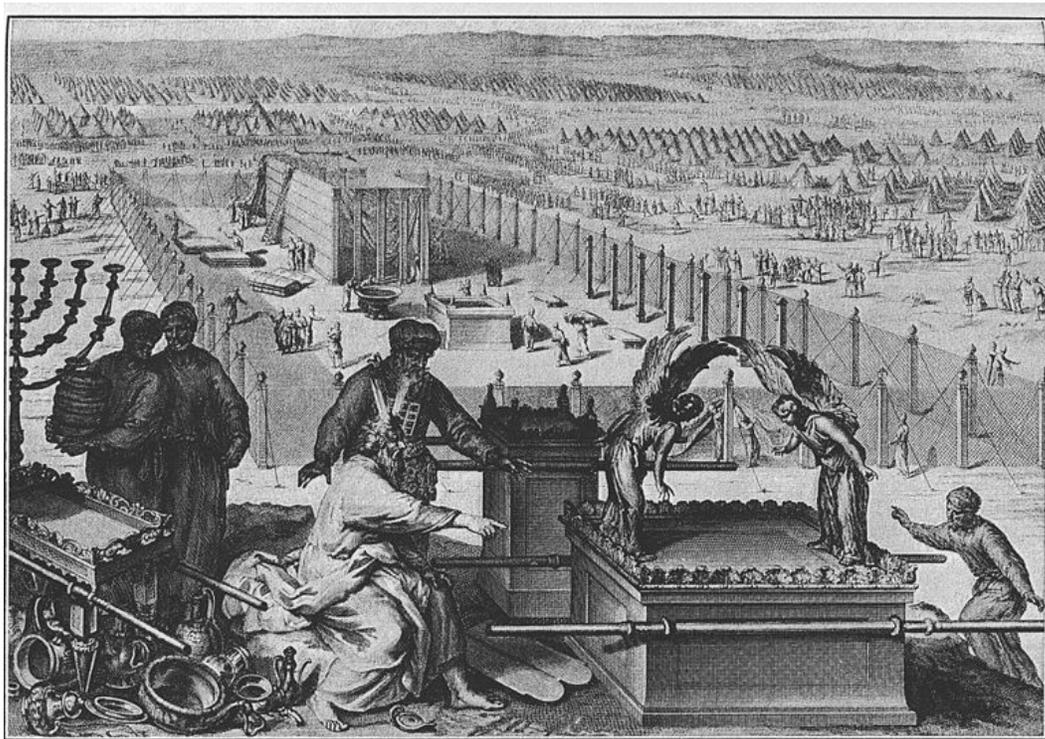


Vayak'hel (He Assembles) and P'kudei (Accounts)

The Erection of the Tabernacle



11-64

The Erection of the Tabernacle and the Sacred Vessels (illustration from the 1728 *Figures de la Bible*)

In this portion, Moses addresses the entire nation and charges them with the privilege of building the Tabernacle. Much of the text is a repetition of the directions given in the previous chapters. Israel's ability to create a setting for יהוה's Presence is a measure of its greatness and, indeed, a primary reason for its very existence. Its future history would revolve around its worthiness to have the Temple in its midst. When Israel was unfaithful to its trust, יהוה's Presence would depart from the Temple, leaving it an empty shell, devoid of its inner sacredness. Once that happened, destruction and national exile came quickly.

Exodus 35:1 And gathered together Moses **את** all the congregation of *the* Children of Israel and said to them, *These are* the words which יהוה has commanded that you should do **אתם** *them*. **2** Six days will work be done, but the seventh day will be a sacred day, a Sabbath of rest to ליהוה: whoever does work on it will be put to death. **3** You will kindle no fire throughout your dwellings upon the Sabbath day.

Question: Why does the Torah place the commandment to cease work on Shabbat next to the work of the Tabernacle? It is to teach the Israelites that nothing is more important than keeping Sabbath, even completing the Tabernacle. Thus the Tabernacle not only defines the type of work forbidden on Shabbat, but also the type of work the Israelite is engaged in on the other six days of the week: the work of building a home for יהוה out of the materials of our own physical life. (Chumash)

Question: Are you in need of a Sabbath rest?

1. We rarely turn off our electronically/digitally charged lives causing us “techno-stress”. Even though technology enables us to do many things at the same time, our brains become overloaded. We call this 'Multitasking Madness' and we are seeing more and more of it every day. We have fallen into the trap of, 'Because we can, we do.' We find ourselves unable to think clearly and we become forgetful and incapable of having a restful sleep as the stimulation from the overload keeps our brain working overtime.

2. We have more stress than ever before.

Common effects of stress ...		
On your body	On your mood	On your behavior
Headache Muscle tension or pain Chest pain Fatigue Change in sex drive Stomach upset Sleep problems	Anxiety Restlessness Lack of motivation or focus Irritability or anger Sadness or depression	Overeating or under eating Angry outbursts Drug or alcohol abuse-self medicating Tobacco use Social

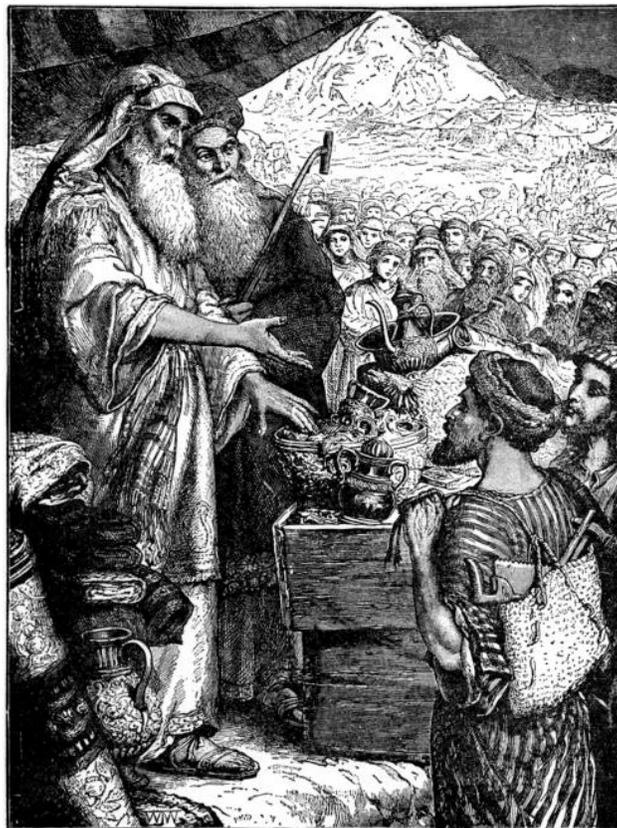
3. We are addicted to the pride of busy-ness. Do you always have to be busy? Do you always have to be entertained? Are you uncomfortable when you are quiet without music or people?

Spiritual Exercise: Have a real Sabbath rest...cut off the phone, computer, music, connection with the world, and rest your mind and body. Find refreshment in יהוה and reenergize. The remainder of the week will be much better.

Question: What does it mean that you are not to kindle a fire? This verse comes right after the law to not work on Sabbath. The word “kindle” means to start a fire by lighting wood or paper. Only collecting and gathering wood for a fire is considered work. Cooking would be forbidden, if you must work by collecting wood to start a fire. There is no prohibition against enjoying the light and heat of a candle or other source of light where work is not involved.



4 And Moses spoke to all the congregation of *the* Children of Israel saying, This is the thing which יְהוָה commanded saying, 5 Take an *offering* to לַיהוָה: whoever is of a willing heart let him bring it אֵת an offering for יְהוָה; gold and silver and brass, 6 And blue, purple, scarlet, fine linen and goats hair, 7 And rams skins dyed red, badgers skins and acacia wood, 8 And oil for the light, spices for anointing oil and the sweet incense, 9 And onyx stones and stones to be set for the ephod and the breastplate.



Moses takes the contributions of the people

Question: Did יהוה need the contributions of the people to build the Tabernacle? יהוה is in no need of our contributions -- but the giver's sincere inner desire to give elevates and unites himself with Him.

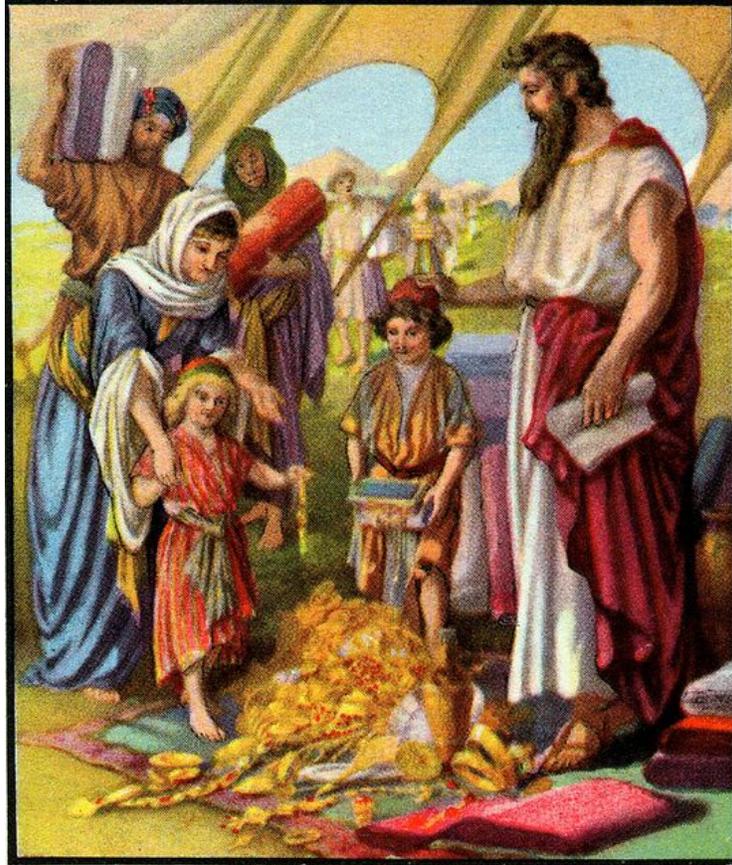


Question: What type of giver are you? There were two types of givers: those whose spirit motivated them to give what they could afford, voluntarily and wholeheartedly. There was an even nobler category of people, whose heart inspired them to do more than they could afford.

Spiritual Exercise: Does giving to the poor and needy bring us closer to יהוה? Give to others this week and see how יהוה blesses you.

10 And every skillful *man* among you will come and make **את** all that יהוה has commanded; **11** **את** The Tabernacle (*mishkan*), **את** his tent **את** and his covering, **את** his clasps **את** and his boards, **את** his bars, **את** his pillars **את** and his sockets, **12** **את** The Ark **את** and the poles for it, **את** the mercy seat **את** and the vail to cover it, **13** **את** The table **את** and his poles **את** and all his vessels **את** and the showbread, **14** **את** And menorah also for the light **את** and his furniture **את** and his lamps **את** and with the oil for the light, **15** **את** And the incense altar **את** and his poles **את** and the anointing oil **את** and incense, the sweet **את** and the hanging for the door at the entrance of the Tabernacle, **16** **את** The altar of burnt offering **את** and with the brazen grate, **את** his poles **את** and all his vessels, **את** the laver **את** and his base, **17** **את** The hangings of the court, **את** his pillars **את** and their sockets **את** and the hanging for the door of the court, **18** **את** The pegs of the Tabernacle **את** and the pegs of the court **את** and their cords, **19** **את** The garments for officiating while servicing in the sacred place, **את** garments sacred for Aaron the priest **את** and the garments of his sons to minister in the priest's office.

Question: Whose mark is on all the furnishings in the Tabernacle? From Exodus 35:1 we see that the congregation actually belongs to **את** and notice the Messiah **את** mark on all the furnishing for the Tabernacle starting in Ex 35:11 through verse 35:19, including the offering (Ex 35:21), the linen (Ex 35:25) and the stones and breastplate (Ex 35:27). Throughout the rest of Exodus Chapter 36, through 40 we see numerous **את** again on all the temple furnishings including the sacred anointing oil in Ex 37:29. Please note there are more **את** in these sections of scripture concerning the covenant temple furnishings than any other place in the Tanakh. (C-MATS)



20 And all the congregation of *the* Children of Israel departed from the presence of Moses. **21** Everyone whose heart stirred אָתוֹ *within him* and everyone whose spirit made אָתוֹ *him* willing and they brought אֹתָּהּ *offering to יהוה for* the work of the Tabernacle of the Congregation and for all his service and for the consecrated garments.

Question: Who came to offer their service to build the Tabernacle? Due to the conditions in Egypt, there were no Hebrew artisans, since the Egyptians did not train them or permit them to develop their talent for the finer skills. Nevertheless, there were Hebrews who, though unskilled, had natural ability, and they were inspired and uplifted to volunteer for whatever had to be done, confident that יהוה would help them to do His will properly.

Question: Do you think a person can be truly happy without discovering and expressing his unique abilities? Our unique abilities are more than just external accessories; they express the very essence of our souls. As long as we fail to recognize or suppress our abilities, we will feel unfulfilled on the deepest level. Our goal as completed humans is to discover our unique abilities and then channel them to bring positive influence into our lives and the world.

Spiritual exercise: Right now, take a few minutes and list five of your favorite activities or things you are good at. Now try to determine what these activities have in common. Quite likely you have just discovered one of your unique abilities. If you are unsure of your abilities, then ask יהוה to reveal them to you and help you develop them for His service.



The Tabernacle

22 And they came both men and women, as many as were willing and brought bracelets, earrings, rings, belts, all *kinds of gold jewelry*: and every man *brought an offering of gold* to ליהוה. **23** And every man who had blue, purple, scarlet, fine linen, goats *hair and red skins of rams and badgers skins brought them*. **24** Everyone contributing silver and brass brought את offerings to יהוה: Every man אתו with him who had acacia wood suitable for any work of the service brought it.

Question: It's nice to give away something we don't really want anyway for a good cause. But it's a *great* thing to give away something we do want. The Torah gives special praise to the women who even contributed their favorite jewelry to help build the sanctuary to יהוה. We, too, do a great thing when we're willing to give to others even that which we'd like to keep for ourselves. What can you learn from this? While any giving for a good cause is great - it's super great when we can actually give away something we'd like to keep for ourselves.

Question: Do you think a rich person and a poor person who both contribute the same amount of money to a charitable cause have done equally noble deeds? While the 'bottom line' - what the recipient receives - is the same, the poor person has given much more of him or herself and therefore acted more nobly and spiritually.

Question: Should a person always give away the best things that they have? It's fine to keep and enjoy our own things. However, when the opportunity arises to help out others, we should consider helping in the best way we can.

25 And all the women *that were* skillful spun with their hands and brought that which they had spun -את blue -את and purple -את scarlet -את and fine linen. 26 And all the women whose heart stirred them to use their skill spun -את goat's hair. 27 And the rulers brought את stones onyx את and stones to be set for the ephod and the breastplate.

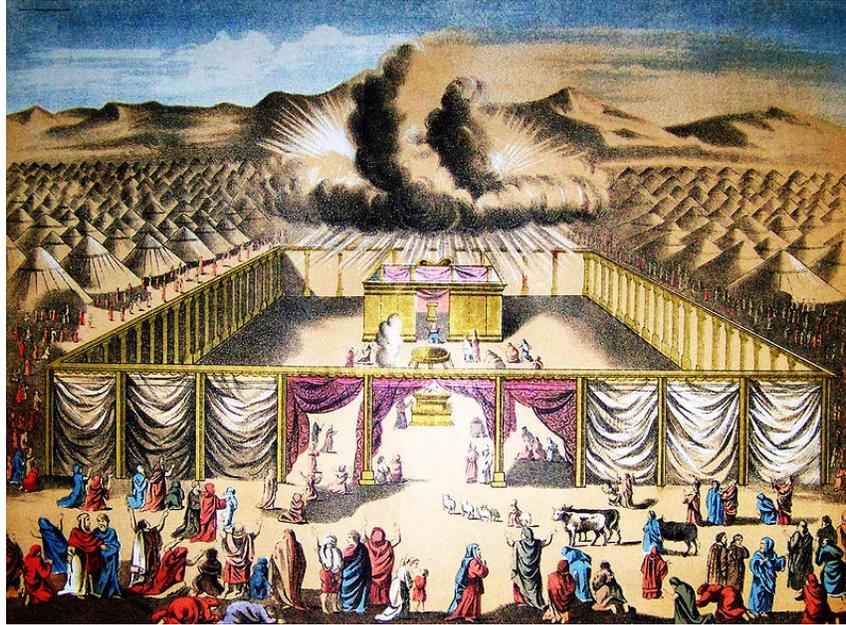
Question: Why did the rulers bring the stones for the breastplate? When the Hebrews were about to leave Egypt and Moses ordered them to request various items from the Egyptians, it was natural that everyone would ask for things according to his taste and station in life. The leaders, therefore, would want precious stones, which they now contributed for the needs of the Tabernacle. Since these stones were to have the names of the tribes inscribed on them to be a remembrance before יהוה, it was natural that the leaders wished to be the ones who would contribute the stones for their own tribes. (Chumash)

28 את and spices את and oil for the light, anointing oil and the sweet incense. 29 The Children of Israel brought a voluntary offering to ליהוה every man and woman whose heart made אתם them willing to bring anything which יהוה had commanded to be made by the hand of Moses. 30 And Moses said to the Children of Israel, יהוה has called by name Bezaleel, the son of Uri, the son of Hur of the tribe of Judah 31 And He has filled אתו him with the Spirit of Elohim with wisdom, understanding and knowledge concerning every kind of craftsmanship 32 To devise interlaced works of gold, silver and brass 33 And in the cutting of stones to be set in woodcarving and every other skillful craft. 34 And has also given Aholiab the son of Ahisamach of the tribe of Dan, the ability to teach others. 35 (יהוה) Has filled אתם them with the skill needed for all manner work, by the engraver, the skillful workmanship of the embroiderer in blue, purple, scarlet and fine linen of the weaver; they have the skill for every kind of work and design.

Question: Who did יהוה give the ability to teach? יהוה gave Bezaleel the ability and mission to teach others his special crafts. So too, each of us knows valuable and useful ideas and skills we can share with others to help them - and become teachers, too! It is said that the best way to learn is to teach. How do you understand that idea? To teach something properly, we have to first have it very clear and organized in our minds. Having to teach something also motivates us to work harder to understand it- than we might have otherwise.

Question: Do you think that it is possible to learn from everybody? There is no one who doesn't have something worthwhile to teach; if not from his knowledge, then from his behavior - even if it is teaching us how not to act.

Spiritual Exercise: What can you learn from the people around you today? Be humble and listen to what others are saying to you. If you are arrogant and think you can't learn from the members of your family, then you are missing יהוה's voice.



The Tabernacle in the Wilderness
(illustration from the 1890 Holman Bible)

Exodus 36:1 Bezaleel and Aholiab and every craftsman in whom יהוה put wisdom and understanding to know *how* to work את all kinds of work needed for the service of the sanctuary, according to all that יהוה had commanded.

Question: Who gives the anointing of wisdom and understanding to men? In Ex 36:1 we see it is יהוה Father, by His Spirit, that gives His anointing of Wisdom and Understanding to certain men who were chosen as craftsmen to do the physical work to create את furnishings to be used in the service in His Sanctuary. (C-MATS)

2 And Moses called Bezaleel and Aholiab and every skilled man in whose heart יהוה had put wisdom, everyone whose heart stirred within him to come to the work and do אתה it (her). 3 And they received from Moses את all the offerings, which the Children of Israel had brought for the work of the sanctuary to build אתה it (her). And they brought also to him free will offerings every morning. 4 And all the skilled men that performed את all the work of the sanctuary came, every man came from his work; 5 And they spoke to Moses saying, The people brought much more than enough to do the work which יהוה commanded us to make אתה it (her). 6 And Moses gave a commandment and they caused it to be proclaimed throughout the camp saying, Let neither man nor woman bring any more offerings for the sanctuary. So the people were restrained from bringing additional contributions.

Question: Even though they were asked to stop giving, were they kept from receiving the blessing of giving? When one is asked not to do a good deed (blessing), it is considered a blessing even though the act was not carried through because the giver's heart was righteous. (Chumash)

7 For what they had brought was more than sufficient for all the work to make אתה it (her), really too much.

Question: What tribute should we give to the people who gave to the Tabernacle? The generosity of the people was unlimited. The artisans were scrupulously honest, refusing to accept more than they needed. And Moses, unlike typical rulers, was uninterested in the self-important of amassing huge treasuries that would be at his disposal. (Chumash)

Question: What was done with the leftover materials? In order that every contributor would have his gift used for the Tabernacle, and not be embarrassed by the return of his gift, a miracle happened and everything that was "extra" was incorporated into the Tabernacle and its parts, without making them any bigger than they were required to be. Every giver was allowed to be part of the Tabernacle. (Chumash)

Question: How is cooperation important? Goals that would be overwhelming or impossible to reach alone can become easier to reach when we cooperate. The precise and very complicated construction of the Tabernacle was completed by the cooperation of all the Israelites. Many people cooperated to reach a common goal - which is a power we can tap into today!

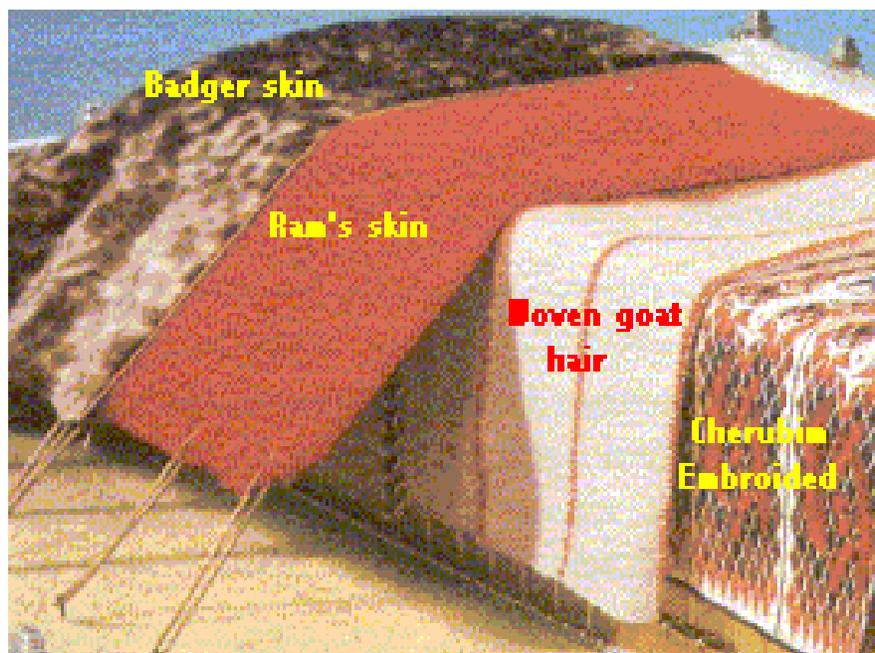
Question: How do you think the world would change if people willingly shared their talents and cooperated with each other? It would be a completely different world. יהוה has given each of us certain abilities, or strengths as well as certain deficiencies, or weaknesses. If people freely cooperated, offering to give to others with their strengths and would receive help with their weaknesses it would be like paradise on earth.

Question: Why do you think things are not like that now? There is a part of human nature that wants to get ahead of others - to take and not to give. It is part of how יהוה made us, however, He also wants us to try to overcome that part of ourselves, as much as we healthily can, and try to give and cooperate more. Someday the world will indeed transform to a beautiful place, where we will all cooperate freely and happily for each other's good. Yet we can bring that ideal world closer by cooperating more now, even when it's difficult.

8 And every skilled *man* among them that performed the work on **את** the Tabernacle made ten curtains of fine woven linen of blue, purple and scarlet with cherubim of weaved work make he **אתם** them. **9** The length of **האֶתֶּה** the one curtain was 28 cubits (42 ft.) and the width of **האֶתֶּה** the one curtain was 4 cubits (6 ft.): the curtains were **האֶתֶּה** one size. **10** And he joined **את** five curtains **האֶתֶּה** one to **האֶתֶּה** one: and the other five curtains he joined **האֶתֶּה** one to **האֶתֶּה** one. **11** And he made loops of blue on the edge of **האֶתֶּה** the one outermost curtain in the first set: likewise he did the same on the edge of the outermost curtain in the second set. **12** He made 50 loops on **האֶתֶּה** the one curtain and 50 loops on the edge of the curtain on the second set: the loops joined **האֶתֶּה** one to **האֶתֶּה** one. **13** And he made 50 clasps of gold and joined **את** the curtains **האֶתֶּה** one to **האֶתֶּה** one with the clasps: so it became one Tabernacle. **14** And he made curtains of goat's hair for the tent over the Tabernacle: he made **אתם** them eleven curtains. **15** Length of **האֶתֶּה** the one curtain was 30 cubits (45 ft.) and four **אמֹת** cubits (6 ft.) was width of **האֶתֶּה** the one curtain: the eleven curtains were **האֶתֶּה** one size. **16** And he joined **את** five curtains by themselves **את** and six curtains together. **17** He made 50 loops upon the outermost edge of the curtain in the first set and 50 loops upon the edge of the curtain which joins the second set. **18** And he made 50 clasps of brass to join together **את** the tent, so that it might be one unit. **19** He made a covering for the tent of rams skins dyed red and an outer covering of badger's skins.



The Curtains



Question: What coverings are used to go over the Tabernacle?
Badger's skin, ram's skin, woven goat hair, woven linen.

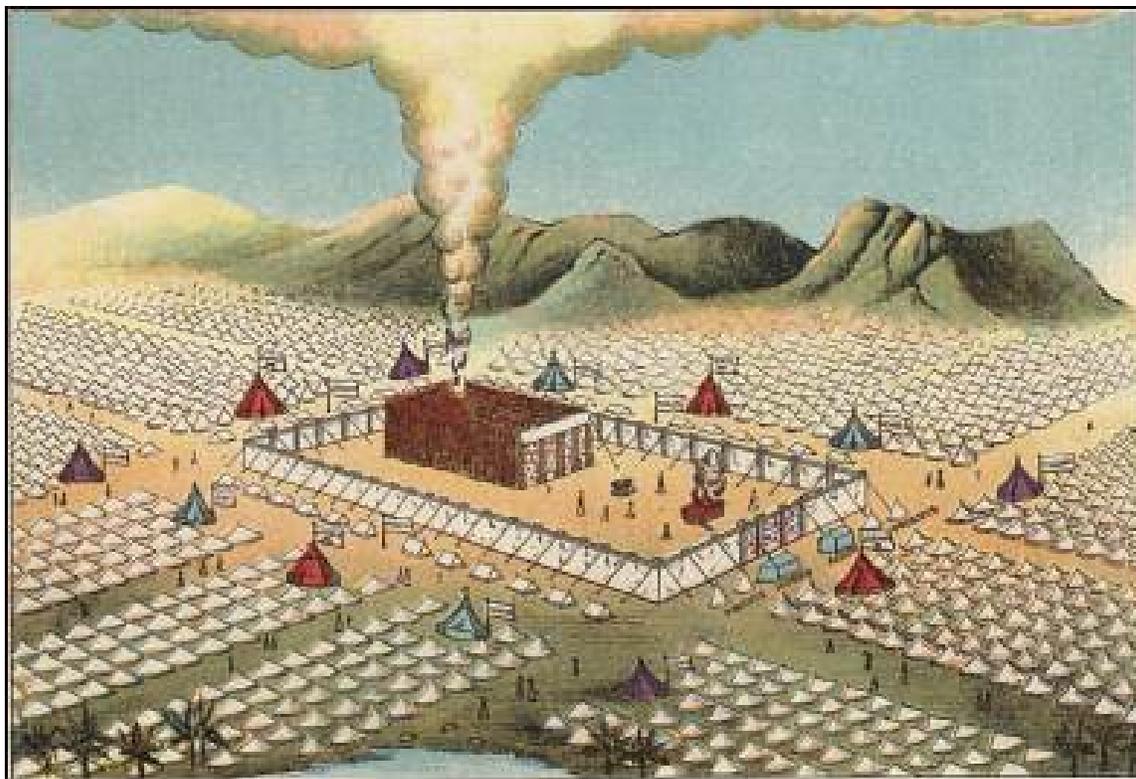
Question: What does “badger” mean in this verse, “**He made a covering for the tent of rams skins dyed red and an outer covering of badger’s skins.**”? This word is found in Exodus 25:5; 26:14; 35:7, 23; 36:19; 39:34; Numbers 4:6, etc. The tabernacle was covered with badgers' skins; the shoes of women were also made of them (Ezek. 16:10). Our translators seem to have been misled by the similarity in sound of the Hebrew tachash_ and the Latin _taxus, "a badger." The revisers have correctly substituted "seal skins." The Arabs of the Sinaitic peninsula apply the name tucash to the seals and dugongs which are common in the Red Sea, and the skins of which are largely used as leather and for sandals. Though the badger is common in Palestine, and might occur in the wilderness, its small hide would have been useless as a tent covering. The dugong, very plentiful in the shallow waters on the shores of the Red Sea, is a marine animal from 12 to 30 feet long, something between a whale and a seal, never leaving the water, but very easily caught. It grazes on seaweed, and is known by naturalists as *Halicore tabernaculi*. *Easton’s Bible Dictionary*



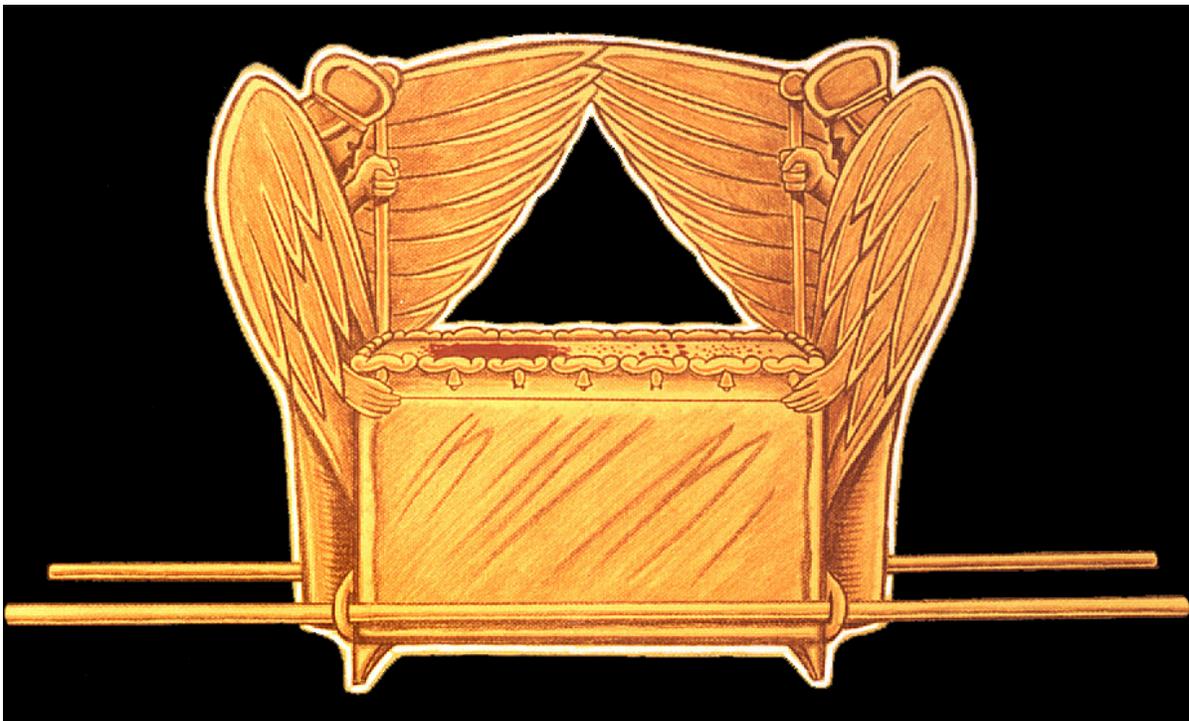
Dugong

The Book of Leviticus, chapter 11, forbids touching the carcasses of all animals that walk on paws, because they are **טָמֵא** *tame* unclean. This is no trivial matter, as יהוה Himself is thus represented in the KJV as commanding the handling and use of skins He forbids the Israelites to touch, and as commanding them to cover the tabernacle and the ark of the covenant with unclean skins and then commanding them to remove from the camp all that is unclean so that nothing unclean will be seen by Him in the camp (Numbers 5:2-3; Deuteronomy 23:14). They are forbidden to defile the tabernacle, the sanctuary of יהוה. (Leviticus 20:2-3; 21:10-12), and they are commanded to cover it with **טָמֵא** *tame* unclean/polluting/defiling "badgers' skins" (KJV). This is not accurate, and it presents a serious difficulty. *Encyclopaedia Judaica*

20 He made אֲתָנֹת boards for the Tabernacle of acacia wood standing up. 21 The length of a board was 10 cubits (15 ft.) and the width of a board was 1 ½ cubits (1 ¼ ft.). 22 Each board had two tenons and were joined אֶתְּ אֶתְּ one to אֶתְּ אֶתְּ one: this is how he made all the boards for the Tabernacle. 23 He made אֲתָנֹת boards for the Tabernacle as follows: 20 boards for the south side facing southward: 24 And 40 sockets of silver he made under the 20 boards; two sockets under one board for its two projections and two sockets under another board for its two projections. 25 And for the other side of the Tabernacle towards the north, he made 20 boards, 26 And their 40 sockets of silver; two sockets under one board and two sockets under another board. 27 And for the sides of the Tabernacle facing westward, he made six boards. 28 And he made two boards for the corners of the Tabernacle in the rear. 29 Double from the bottom all the way to the top, but joined at אֶתְּ אֶתְּ the one single ring: so he did the same with both of them in both the corners. 30 And there were 8 boards with their sockets of silver, 16 sockets, two sockets under every board. 31 And he made crossbars of acacia wood; five for the boards of אֶתְּ אֶתְּ the one side of the Tabernacle, 32 And five crossbars for the boards of the other side of the Tabernacle and five crossbars for the boards of the Tabernacle on the westward side. 33 And he made אֲתָנֹת crossbar for the middle so that it extended from one end of the boards to the other. 34 אֲתָנֹת And he overlaid the boards with gold אֲתָנֹת and their rings made of gold for them through which the crossbars could pass and overlaid אֲתָנֹת the crossbars with gold. 35 And he made אֲתָנֹת the veil of blue, purple, scarlet and fine woven linen with Cherubims made he אֶתְּ אֶתְּ it (her) of skillful work. 36 And he made four pillars of acacia wood and overlaid them with gold: their hooks were of gold; and he cast for them four sockets of silver. 37 And he made a hanging of needlework for the Tabernacle door of blue, purple, scarlet and fine woven linen, 38 אֲתָנֹת And pillars with it the five posts אֲתָנֹת and their hooks: and he overlaid their capitals and their attached rings with gold: but their five sockets were of brass.



Exodus 37:1 And made Bezaleel אֶת־ the Ark of acacia wood: 2 ½ cubits (3 ¾ ft.) in length, 1 ½ cubits (2 ¼ ft.) in width and 1 ½ cubits (2 ¼ ft.) in height: 2 And he overlaid it with pure gold inside and outside and made a crown molding of gold around the top. 3 And he cast for it four rings of gold to be set on its four corners; two rings on אֶת־ the one side and two rings on the other side of it. 4 And he made poles of acacia wood and overlaid אֶת־ them with gold. 5 And he put אֶת־ the poles into the rings on the side of the Ark to carry אֶת־ the Ark. 6 And he made the mercy seat of pure gold: 2 ½ cubits (3 ¾ ft.) in length and 1 ½ cubits (2 ¼ ft.) in width. 7 And he made two cherubim of gold hammered out of one piece of gold he made אֶת־ them for the two ends of the mercy seat; 8 One cherub on the end of one side and another cherub on the other end on the other side: he made אֶת־ the cherubim of one piece with the mercy seat at its two ends. 9 And the cherubim spread out their wings above, so that their wings covered over the mercy seat, their faces towards one another and towards the mercy seat. 10 And he made אֶת־ the table of acacia wood: two cubits (3 ft.) in length and one cubit (18 in.) in width and 1 ½ cubit (2 ¼ ft.) in height: 11 And he overlaid אֶת־ it (him) with pure gold and made a crown molding of gold around the top. 12 Also he made a rim around it and made a crown molding of gold around the rim. 13 And he cast for it four rings of gold and put אֶת־ the rings on the four corners of the four feet. 14 The rings for the poles to carry אֶת־ the table were placed close to the rim. 15 And he made אֶת־ the poles of acacia wood and overlaid אֶת־ them with gold to carry אֶת־ the table. 16 And he made אֶת־ the vessels which were upon the table, אֶת־ its dishes, אֶת־ and pans, אֶת־ and bowls אֶת־ and pitchers of pure gold.



The Ark of the Covenant

Question: What was the Mercy Seat? According to the Books of Samuel, these cherubim together formed a seat for יהוה (1 Samuel 4:4 So the people sent men to Shiloh, and they brought back the ark of the covenant of the LORD Almighty, who is enthroned between the cherubim.)

17 And he made אֶת־ the menorah of pure gold: of beaten work made he אֶת־ the menorah; his shaft and his branch, his bowls, his knops and his flowers, were of the same: 18 Six branches come out of its sides; three branches of the menorah on one side of it and three branches of the menorah on the other side of it: 19 On one branch were three cups shaped like almond blossoms, a ring of outer leaves and flower petals; and likewise on the opposite branch three cups shaped like almond blossoms, a ring of outer leaves and flower petals, the same for all six branches coming out of the menorah. 20 And on the central shaft of the menorah were four cups shaped like almond blossoms, a ring of outer leaves and flower petals: 21 Where each pair of branches joined the central shaft was a ring of outer leaves of one piece with the pair of branches, thus for all the six branches coming out of it. 22 Their rings of outer leaves and their branches were made of אֶת־ one hammered work of pure gold. 23 And he made אֶת־ his lamps, seven and its snuffers and firepans of pure gold. 24 Of a talent (66 lbs.) of pure gold he made אֶת־ it (her) (the menorah) אֶת־ and all its vessels.



The Menorah

25 And he made אֶת־ the incense altar of acacia wood: a cubit (18 in.) square and 2 cubits (3 ft.) high; the horns were a single unit. 26 And he overlaid אֹתוֹ it (him) with gold pure אֶת־ the top of it אֶת־ and sides all around אֶת־ and its horns: he made a crown molding of gold around it. 27 And he made two rings of gold for it under the crown molding at its two corners on both sides, to hold the poles to carry אֹתוֹ it (him). 28 And he made אֶת־ the poles of acacia wood and overlaid אֹתָם them with gold. 29 And he made אֶת־ oil, the sacred anointing אֶת־ and incense of sweet spices pure according to the work of the perfumer.



Incense altar

Exodus 38:1 And he made את־ the altar of burnt offering of acacia wood: 5 אַמּוֹת cubits (7 ½ ft.) was the length thereof and 5 אַמּוֹת cubits the breadth, it was foursquare and 3 אַמּוֹת cubits (4 ½ ft.) high. 2 And he made the horns on the four corners; the horns were of one piece with it: and he overlaid אתוֹ it (him) with brass. 3 And he made את־ all the vessels of the altar, את־ the pots, וְאֵת־ and the shovels, וְאֵת־ and the basins, את־ flesh hooks וְאֵת־ and the firepans of brass. 4 And he made for the altar a grate of brass netting under its rim, reaching halfway up the altar. 5 And he cast four rings for the four ends of the brass grate to hold the poles. 6 And he made את־ the poles of acacia wood and overlaid אֹתָם them with brass. 7 And he put את־ the poles into the rings on the sides of the altar to carry אתוֹ it (him); he made the altar hollow with boards inside he made אתוֹ him.



The brass altar

8 And he made אֶת the laver of brass אֶת and the foot (base) of it of brass and the mirrors of the women who served at the door of the Tabernacle of the Congregation.



The laver

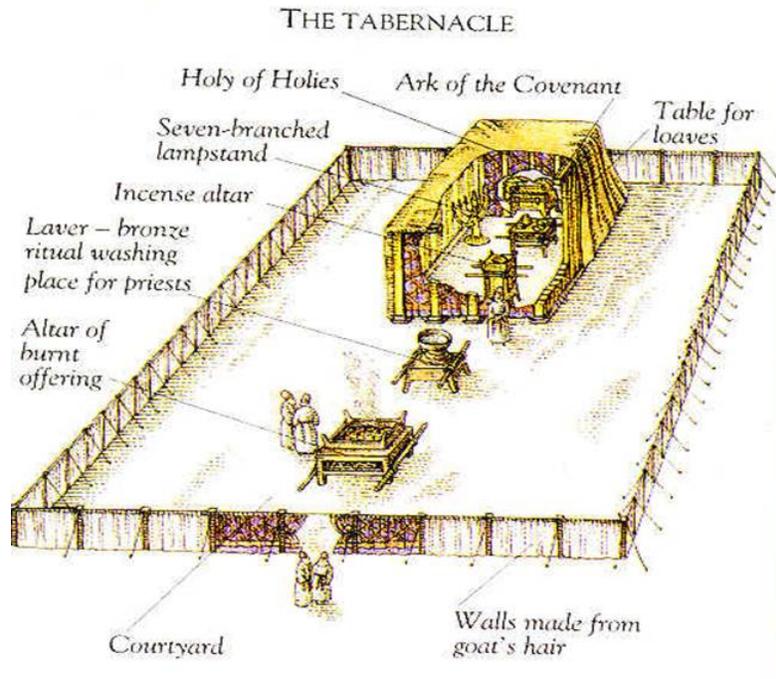
Question: From what materials was the Laver made? Our verse tells us that the Laver was made exclusively from the brightly polished sheets of copper that women used as mirrors, in those days. When the call went out for contributions, the women came with their copper mirrors and piled them up at Moses' dwelling. Moses was reluctant to accept such gifts for the Tabernacle, because they had been used to incite lust. יהוה told him he was wrong, however, because these very same mirrors had been instrumental in the survival of the nation. In Egypt, the men had come home at night exhausted from a long day of backbreaking labor in the fields, and the women had used their mirrors to help entice them to continue normal family life. Thanks to this, legions of Hebrew children were born. To the contrary, יהוה said, not only should the mirrors be accepted, they should be used in their entirety to make the Laver. The reason the Torah does not give a specific size for the Laver is that every single mirror had to go into it, no matter how big it would become -- so sacred were those mirrors. The Laver was unique in that its water would be used in the future to bring peace between husband and wife by proving the innocence of women accused of adultery (see Numbers 5:17, 28). Thus, the implements that brought husbands and wives together in Egypt were used exclusively to fashion the utensil that would end suspicion and animosity within families. (Chumash)

9 And he made **תָּהָא** the courtyard: on *the south side facing southward*, the tapestries of the court *were of fine woven linen*, 100 cubits (150 ft.): 10 Supported on 20 posts with 20 brass sockets; the hooks for the posts and their rings *were of silver*. 11 And on *the north side the tapestries were* 100 cubits (150 ft.), supported on 20 posts with 20 brass sockets; the hooks for the posts and their rings *were of silver*. 12 And on *the west side were* tapestries of 50 cubits (75 ft.) supported by 10 posts and 10 sockets; the hooks for the posts and their rings *were of silver*. 13 And on *the east side facing eastward*, 50 cubits (75 ft.). 14 The tapestries of one side *of the courtyard gate were* 15 cubits (22 ½ ft.) hung on 3 posts and their 3 sockets. 15 And on *both sides of the courtyard gate were* tapestries of 15 cubits (22 ½ ft.) hung on 3 posts and their 3 sockets. 16 All the hangings around the courtyard *were of fine woven linen*.



The Tailor (watercolor circa 1896–1902 by [James Tissot](#))

17 And the sockets for the posts *were of brass*; the hooks for the posts and their rings *were of silver*; and the overlaying of their capitals of silver; and all the posts of the courtyard *were banded with silver*. 18 And the tapestry for the gate of the courtyard *was needlework of blue, purple, scarlet and fine woven linen*: 20 cubits (30 ft.) in length and 5 **אֲמֹרֶת** cubits (7 ½ ft.) in width all the way around like the tapestries of the court. 19 It had 4 posts and 4 sockets of brass; their hooks *were of silver* and the overlaying of their capitals and rings *were of silver*. 20 And all the pegs of the Tabernacle and the courtyard around it *were of brass*.



Exodus 38:21 This is the sum of the Tabernacle, the Tabernacle of Testimony, as it was recorded, according to the commandment of Moses, by the service of the Levites, under the direction of Ithamar, son to Aaron the priest.

Question: Everybody gave the money that was needed to Moses, and he was in charge of the whole project. Even though everyone trusted Moses and knew he was totally honest, Moses made sure to show the people exactly how every penny was spent and put to good use. This teaches us an important lesson: that we should always be extra careful and honest with other people's money and things. Who handled the Tabernacle funds? Moses and Ithamar. Always appoint at least two people together as trustees over public funds. Even Moses, who enjoyed the full trust of יהוה--as it is written (Numbers 12:7), "In all My house, he is trusted"--figured the accounts of the Sanctuary together with others, as it says: "By the hand of Ithamar the son of Aaron." For it is a man's duty to be free of blame before men as before יהוה, as it is said "And be guiltless towards יהוה and towards Israel." (Chumash)

Discuss: When handling (or counting) other people's money, should you always have someone with you to protect you from criticism?

Question: Why should a person be honest? There are many reasons why 'honesty is the best policy'. On a societal level, things work much more smoothly when people are on the level with each other. On a personal level, one will feel much better about himself if he knows he behaves honestly. But there is an even deeper reason. יהוה revealed to us in the Torah the mode of conduct which will bring us to the highest level of personal and spiritual development. One of the most important of these guidelines is to behave with impeccable honesty in every situation.

Question: What inner messages can a person tell himself that will encourage him to increase his level of honesty? He can try to visualize how good it felt in the past when he made the decision to act honestly, and how it didn't feel so good when he didn't. He can also remind himself that יהוה is watching out for him and will certainly provide him with whatever he needs through honest means.

Question: What are some other situations that a person could mistakenly justify as being alright and honest but really aren't? For instance taking too many packs of hot sauce or ketchup from a fast-food restaurant, or getting back extra change and not returning it, or having a cashier not ring up one of your items and not bringing it to the cashier's attention, you are not acting honestly. If someone gives you money to buy something, you can make sure to give them back the exact change. You can be careful not to take home the supplies from your work place (unless you have permission). Things like this might seem minor and harmless, but in fact they are not right and a person who wants to be honest won't do them.

Question: It's so important to be honest and careful not to misuse other people's money. Can you think of some ways you end up misusing things? You can try extra hard to not leave lights or fans on after you leave the room. You can try very hard not to waste water or food that others have to pay for with their money. Things like this might seem so little, but in fact it is not right to misuse others' money. יהוה watches how you use others' money and counts it as righteousness when you do your best to conserve and not waste.

Spiritual Exercise: Respect others by being careful not to misuse their money or possessions. Help them save money instead of taking from them.

Question: What do you think it means to be responsible? It means earning people's trust and acting in the right way even when no one will know.

Question: What does it mean that "with power comes responsibility"? How does it apply to our Torah portion? When people elect or choose someone to represent them, they often give him the power to do things he couldn't do on his own. It's up to him not to abuse this power and act in a responsible and trustworthy way. In our Torah portion Moses had the money and the power to make the Tabernacle, but he was careful to show everyone how the money was spent.

Question: How was the Tabernacle different from the First and Second Temple? Unlike the two Temples that were sacked and destroyed, Moses' Tabernacle remained intact and was never captured or desecrated. Those who led the work, as represented by Bezaleel, were men of distinguished lineage and outstanding righteousness. Solomon's Temple, by contrast, was built [in great measure] by non-Hebrew workmen. Consequently, although the Shechinah rested upon it, its parts became worn with time and required repair and replacement. The Second Temple was built only thanks to the benevolence of King Cyrus, and it never had the Tablets or the Shechinah. Both Temples fell into enemy hands, were looted, and destroyed. Compared to the gold and silver that were used in the Temples of Solomon and Herod, the amounts listed in the Tabernacle were insignificant. Nevertheless, the Tabernacle surpassed both Temples in importance to יהוה. This proves that יהוה rests His Presence not where there is wealth, but where there is righteousness. (Chumash)

Question: Who was Ithamar? Ithamar was appointed over the Levi tribe to assign each Levite family a specific job in the sanctuary and specific parts of the Tabernacle to carry when they traveled.



Bezaleel (watercolor circa 1896–1902 by James Tissot)

22 And Bezaleel, the son of Uri, the son of Hur of the tribe of Judah, made אֵת all that commanded יְהוָה אֶת־ Moses.

Question: What does the name Bezaleel mean? It means “in the shadow of יְהוָה”. So great was Bezaleel that he did not act only at Moses' command; Bezaleel even knew instructions that יְהוָה had commanded Moses, but that Moses had not conveyed to Bezaleel. "You must have been in יְהוָה's shadow when He spoke to me," Moses said to Bezaleel. (Chumash)

23 וְאִתּוֹ And with him was Aholiab, son of Ahisamach of the tribe of Dan, an engraver and a skillful workman and an embroiderer in blue, purple, scarlet and fine linen. 24 All the gold used for the work in everything needed for the sacred place, the gold of the offering was 29 talents and 730 shekels (1,930 lbs.), using the shekel of the sanctuary. 25 And the silver given by the community was 100 talents and 1775 shekels (6,650 lbs.), using the shekel of the sanctuary: 26 A bekah (half a shekel) for every man, or half a shekel (1/5 oz.), using the shekel of the sanctuary, for everyone 20 years old or older counted in the census, 603,550 men.

Question: What is a bekah? A bekah is a half-shekel or 1/5 of an ounce of silver

Question: What does a half-shekel look like? Printed on one side is "Jerusalem the Set apart" with a sprig of three pomegranates. Printed on the other side is "Shekel of Israel" with an Omer cup with a pearled rim. (66-70 AD)



Question: What does a shekel look like? (This coin was probably used during the Second Temple period.)



An ancient and rare shekel denomination coin discovered in a Jerusalem drainage channel.
(Photographic credit: Clara Amit, Israel Antiquities Authority)

Question: Every man was asked to bring a half-shekel for the Tabernacle whether the man was rich or poor. Do you think it is preferable to be rich or poor? Although the answer may seem obvious - it isn't. As we said, life is about growth. Each situation we find ourselves in gives us different growth opportunities. A rich person has one set of tests and challenges; not to be greedy, not to look down on others, etc. A poor person has other challenges; to remain honest, not to feel jealous, etc. The person who grows from his life situation and passes his tests is the winner in life. Whether he or she is rich or poor is irrelevant.

Spiritual Exercise: Do you believe that all your money was given to you by יהוה for a purpose? Do not waste your money but use it to fulfill יהוה's purpose for you.

Question: Are we allowed to spend our money in any way that we please? When we have money in our hands it's tempting to just blow it on whatever comes our way. But money is a valuable gift from יהוה we should appreciate and use carefully and wisely.



Question: Do you think a man is happier when he spends money or he saves his money? A man receives much more pleasure out of planning, saving, and at last fulfilling the dream that יהוה has given him.

Question: If someone's really rich and has essentially unlimited money, is there any reason for him not to just wildly spend it however he feels? While he can afford it financially, he can't really afford it spiritually. That is - יהוה puts us in the world and gives us what He gives us as tools to develop ourselves into better, more spiritual people and prepare for the spiritual world of the afterlife. If a rich person learns to share his money generously, or even just to appreciate it and spend it wisely - he has grown as a person. If he just wildly spends it, he learns nothing and ends up missing the point of life.

Spiritual Exercise: How do you waste money? Think of ways to use the money יהוה has given you so that you will not waste it. Make some plans today to stop your bad habits of spending money.

27 And from the 100 talents of silver were cast אַתְּ the sockets for the sanctuary אַתְּ and the sockets of the veil; 100 sockets made from the 100 talents, a talent for a socket.

Question: What is a talent? A talent is 66 pounds of silver

28 אַתְּ And of the 1775 shekels (50 lbs.) he made hooks for the posts and overlaid their capitals and banded אַתְּ them. 29 And the brass from the offering was 70 talents and 2400 shekels (4680 lbs.). 30 And with it, he made אַתְּ the sockets for the door to the Tabernacle of the Congregation, אַתְּ and altar, the brazen, אַתְּ and grate, the אַתְּ brazen, for it and all the vessels for the altar, 31 אַתְּ And sockets of the courtyard round about, אַתְּ and the sockets of the gate אַתְּ and all the pegs for the Tabernacle אַתְּ and all the pegs around the courtyard.

Exodus 39:1 And from the blue, purple, scarlet *yarn*, they made clothes for officiating to do service in the sacred *place* and *they* made אֶת־ garments sacred for Aaron as commanded יהוה אֶת־ Moses. 2 And he made אֶת־ the ephod of gold, blue, purple and scarlet *yarn* and fine woven linen.



Blue, purple, scarlet yarn

3 And they hammered אֶת־ into thin plates the gold and cut *it* into wires to weave *it* in the blue, purple, scarlet *yarn* and the fine linen *crafted with skillful work*. 4 They made shoulder pieces for it joined together by the two ends. 5 And the decorated belt of his ephod *used to fasten it* was of the same workmanship; of gold, blue, purple, scarlet *yarn* and fine woven linen as commanded יהוה אֶת־ Moses. 6 And they crafted אֶת־ stones onyx mounted in settings of gold with the names of *the Children of Israel* engraved on *them*, as signets are engraved. 7 And he put אֹתָם *them* on the shoulders of the ephod to be stones calling to mind *the Children of Israel* as commanded יהוה אֶת־ Moses. 8 And he made אֶת־ the breastplate of skilled work, *just like the work of the ephod*; of gold, blue, purple, scarlet *yarn* and fine woven linen.

Question: What materials were used to make the breastplate? gold, blue, purple, scarlet *yarn*, and fine woven linen.



9 They made **את** the breastplate *folded* double and it was square; a hand span *in* length and width. 10 And they set in it four rows of stones: *in the first row were* a ruby, a topaz and a carbuncle. 11 And *in* the second row, an emerald, a sapphire and a diamond. 12 And *in* the third row, an amber, an agate and an amethyst. 13 And *in* the fourth row, a beryl, an onyx and a jasper; *they were* mounted in settings of gold. 14 And the stones corresponded to the names of the 12 Children of Israel. They were engraved as a seal would be engraved, each name representing one of the twelve tribes. 15 And they made on the breastplate *two chains of pure gold braided like cords*. 16 And they made two settings of gold and two gold rings; and *they put את* two rings at the two ends of the breastplate. 17 And they put the two braided chains of gold in the two rings on the ends of the breastplate. 18 **את** And the two ends of the two braided chains they fastened to the two settings and put them on in front of the shoulder pieces of the ephod. 19 And they made two rings of gold and put *them on the* two ends of the breastplate, at its edge, on the side *facing* toward the ephod. 20 And they made two *other* golden rings and put them on *the* two sides of the ephod low on the front part of the ephods shoulder pieces near the seam above *the* decorated belt. 21 And they bound **את** the breastplate by its rings to the rings of the ephod with a lace of blue, that it might be above *the* decorated belt of the ephod and *that* the breastplate might not be loosed from the ephod; as commanded **את** יהוה Moses. 22 And he made **את** *the* robe of the ephod woven of entirely blue. 23 And there was a hole in the middle of the robe, like the hole of a habergeon (*coat of mail*), with a band around the hole *so* it would not tear. 24 And they made on the hem of the robe pomegranates of blue, purple, scarlet and woven linen. 25 And they made bells of pure gold and put **את** the bells between the pomegranates on the hem of the robe, 26 A bell and a pomegranate, a bell and a pomegranate, all around the hem of the robe to minister *in*; as commanded **את** יהוה Moses. 27 And they made **את** coats of finely woven linen for Aaron and for his sons,



28 **את** And a turban of fine linen **את** and splendid bonnets (*caps*) of fine linen **את** and breeches of finely woven linen, 29 **את** And a sash of finely woven linen of blue, purple and scarlet yarn, the work of a weaver; as commanded **את** יהוה Moses. 30 And they made **את** *the* plate for the sacred crown of pure gold and wrote on it *like* the engravings of a signet, CONSECRATED TO ליהוה. 31 And they tied to it a lace of blue to fasten *it* to the front of the turban; as commanded **את** יהוה Moses.



High priest wearing the breastplate and Levite priests c.1861-1880.
THE HISTORY OF COSTUME By Braun & Schneider

32 Then all the work of the Tabernacle of the tent of the congregation was done: and *the* Children of Israel did all accordingly as commanded יהוה את- Moses. 33 And they brought את- the Tabernacle to Moses, את- the tent את- and all its furniture, clasps, boards, *crossbars*, posts and sockets, 34 את- and the covering of rams skins dyed red, את- and the covering of badger's skins את- and the veil for the screen, 35 את- The Ark of the Testimony את- and the poles for it את- and the mercy seat, 36 את- The table and את- all the vessels for it את- and the showbread, 37 את- The menorah, the pure את- lamps thereof *even with the lamps* to be set in order את- and all the vessels for it את- and oil for the light, 38 את- And the golden altar, את- and oil, the anointing, את- and incense, the sweet את- and the tapestries for the Tabernacle door, 39 את- Altar, the brazen את- and grate of brass, his את- poles את- and all his vessels, את- the laver את- and his base, 40 את- The tapestries of the courtyard, את- his posts את- and his sockets את- and the tapestry for the gate, the courtyard, את- his cords, his pegs את- and all the vessels for the service in the Tabernacle for the tent of the congregation, 41 את- The clothes of officiating to minister in the sacred *place*, את- garments consecrated for Aaron the priest את- and garments of his sons to minister in the priest's office. 42 According to all that commanded יהוה את- Moses, so made *the* Children of Israel את- all the work. 43 And looked upon Moses את- all the work and they had done אתה it (*her*) as יהוה had commanded and Moses blessed את- them.



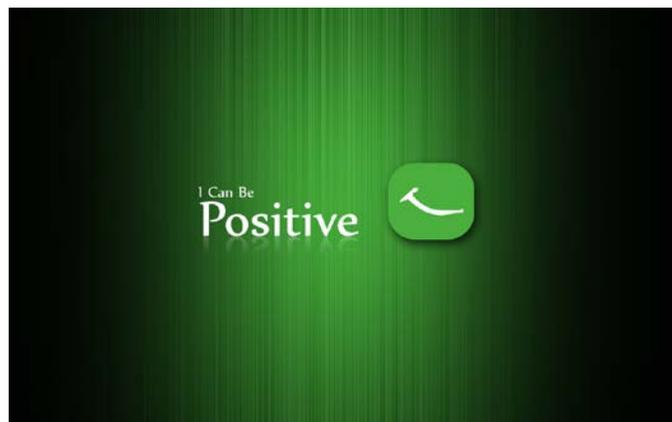
Question: Should you always tell people what they do wrong? Don't just tell people when they've done something wrong - tell them when they've done something right! Moses takes note of the great job the people did in building the Tabernacle/sanctuary and blesses them for it. We, too, should make a point to notice the good things people do and make them feel good by praising them for it.

Question: Why should we be careful to point out the good in others and not their faults? **Proverbs 12:18** **There is that speaks rashly like the piercings of a sword; but the tongue of the wise is health.** It only takes a moment to cut somebody with a sword, but it takes a long time to heal, and is aided by ointment, and even then it might leave a scar. Affirmations are like ointment that can assist the healing.

Question: What happens when we do not praise others? When we don't affirm those around us enough, they stop hearing our corrections, eventually stop listening to us altogether and perhaps become oppositional toward us. Conversely, affirmations gain a hearing for us. The principle is this: people tend to be influenced by those who praise them. It's true in marriages, families, classrooms, workplaces, and even true in our relationship with יהוה. What does יהוה inhabit? He inhabits the praises of His people.

Affirmation is the purpose of the universe – specifically affirmation of יהוה.

Spiritual Exercise: Honor יהוה and refresh others by commending the work יהוה is doing in them.



Question: What happens when we criticize others? When we criticize and put people down - even if we think it's for a good reason or for their own good - we usually only make them feel worse about themselves and hardly ever motivate them to do better. However, when we point out the good things about them and that they do, not only do we make them feel good, but we inspire them to be even better.

Question: Is there ever a place for put-downs and criticism? At times, there can be a need to let someone know where his behavior is lacking, but even at these times, we should do our best to inform him in a private and gentle way - couching our word with others of sincere praise. You should praise a man seven times before you ever point out one of weaknesses.

Question: Is there something praiseworthy to be found in everyone? While in some people it is easy to find and in others it is harder, every person has at least one good point that we can build him or her up with by identifying and praising.

Question: What does יהוה think about us being so critical of others? **Matthew 7:1 Judge not, that you be not judged. 2 For with what judgment you judge, you shall be judged: and with what measure you mete, it shall be measured to you again. 3 And why behold you the mote that is in your brother's eye, but consider not the beam that is in your own eye? 4 Or how will you say to your brother, Let me pull out the mote out of your eye; and, behold, a beam is in your own eye? 5 You hypocrite, first cast out the beam out of your own eye; and then shall you see clearly to cast out the mote out of your brother's eye.**

Spiritual Exercise: Look at yourself and consider what you need to change in yourself before you ever criticize someone else.

Question: How can you become a more productive and fulfilled person? יהוה gave instructions to Moses regarding what steps to take in setting up the Tabernacle and preparing it for use. One thing we can learn from here is the value of following through and *actually doing* what יהוה asks us to do. This is one of the most important secrets of how to become a more productive and fulfilled person.... Following through and not procrastinating.

Question: How can strengthening our relationship with יהוה make us more effective at following through and getting things done? For one thing, we can come to realize that the entire burden of accomplishment is not on our shoulders. In fact, יהוה is the real force behind anything we are able to accomplish. We need only put in whatever effort we are capable of, and He can make these efforts go much further than we ever could on our own. Also, we can gain greater confidence and motivation when we set out to do things to further יהוה's agenda of making the world and ourselves more spiritual, just, and loving. We tap into a power greater than ourselves and can move mountains.

Spiritual Exercise: What is one thing that you keep putting off and you know you should have already finished this task? Make a commitment to yourself today not to procrastinate any longer and take the steps you need to finish the task. יהוה will bless you for your hard work in the end.

Question: How long did it take to finish the Tabernacle? Jasher 82:35 And the work of the sanctuary of the tabernacle was completed at the end of five months, and the children of Israel did all that יהוה had commanded Moses.



Exodus 40:1 And יהוה spoke to Moses saying, **2** On the first day of the first month you will set up את the Tabernacle (*mishkan*) of the tent of the congregation.

Question: When was the Tabernacle erected? On the day of the first new moon, on the first of the month, the Tabernacle was erected permanently, which was Rosh Chodesh Nissan. From then on, it would be disassembled only when the nation traveled. (Chumash)

Question: How long had the Israelites been in the wilderness when the Tabernacle was erected? Jasher 83:4 In the second year from the Israelites' departure from Egypt, Moses erected the sanctuary, and Moses put up all the furniture of the tabernacle and all the furniture of the sanctuary, and he did all that יהוה had commanded him.



Question: Being successful and achieving goals in life requires many things, but one of the most important is working hard. The Torah tells us about all the hard work that went into achieving the goal of building the Tabernacle and its holy vessels. What can we learn from this? The Torah way is to find goals worth reaching and then working hard to get there. Many of us have big goals and want good things in our lives, but it's important to remember that the only true way to reach these goals is to be willing to work hard and put in the effort to get there.

Question: Do you think a person gains anything by earning what they have versus having it handed to them? Even though *externally* the end result is the same, *internally* a person feels much better about that which he's honestly earned. He has more appreciation for it and a greater sense of self-esteem.

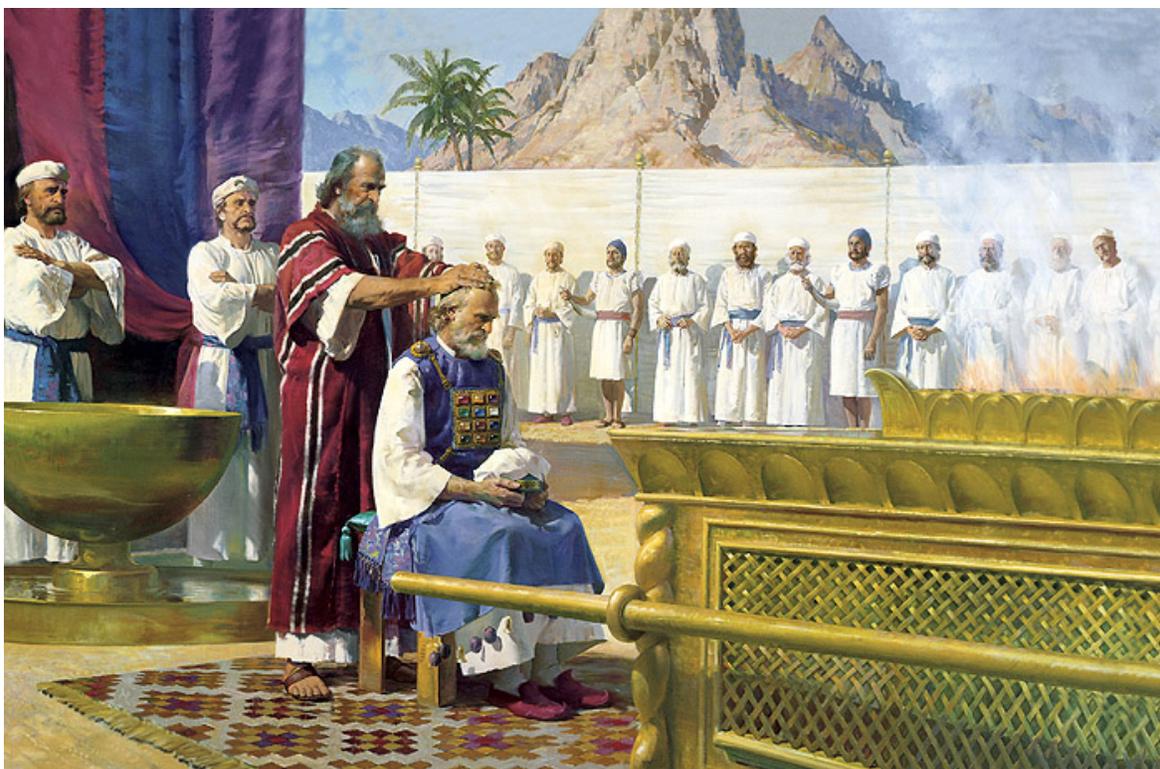
Question: Do you think a person feels better when he 'gets away' with doing something halfway, or when he puts in the extra effort to do it right? You might think the former - after all it's less work. But a person has a built in need to feel accomplished, and can only really feel good about himself when he knows he's put in his full effort.

Question: How do you think this concept might relate to our relationship with יהוה? יהוה loves each of us and wants to give us the best possible good. Therefore he created our lives in two parts. The first part - in the world we live in now - is a world of earning. יהוה wants us to work hard to become the best we can, by studying true wisdom and improving our character traits. This work 'earns' for us a great reward in the second stage of life - the unending world to come, which will give us far more pleasure than if we had just received it as a 'free gift' at the outset.

Question: A certain wise and successful man said that when he wanted to get something done, he never asked himself 'if it could be done,' but rather 'whether it needed to be done.' What do you think he meant? Often when we have a task in front of us, we have no idea how we will be able to accomplish it. If we look to our abilities or experience alone it may seem beyond us. But this is limiting. Instead of focusing on our abilities, we should focus on whether our goal is what יהוה wants us to do; if so, jump in and let יהוה help us do what we never thought possible.

Spiritual Exercise: What task is before you that you must finish? Work as hard as you can and watch how יהוה will bless you and give you the ability to finish your goal.

3 And you will put in it אַתְּ Ark of the Testimony and cover the Ark with אַתְּ the veil. **4** And you will bring in אַתְּ the table and arrange its display אַתְּ the things that are to be set in order upon it; and you will bring in אַתְּ the menorah and light אַתְּ the lamps. **5** And you will set אַתְּ the altar of gold for the incense before the Ark of the Testimony and put up אַתְּ the tapestry for the door to the Tabernacle. **6** And you will set אַתְּ the altar for the burnt offering before the door of the Tabernacle of the tent of the congregation. **7** And you will set אַתְּ the laver between the tent of the congregation and the altar and you will put water in the laver. **8** And you will set up אַתְּ the courtyard all the way around and hang up אַתְּ the tapestry at the courtyard gate. **9** And you will take אַתְּ oil, the anointing and anoint אַתְּ the Tabernacle אַתְּ and all that is in it and will consecrate אֹתוֹ it (him) אַתְּ and all the vessels for it: and it will be sacred. **10** And you will anoint אַתְּ the altar for the burnt offering אַתְּ and all its vessels and sanctify אַתְּ the altar: and it will be a most sacred altar. **11** And you will anoint אַתְּ the laver אַתְּ and its base and sanctify אֹתוֹ it (him).



Moses anoints Aaron for the priesthood

12 And you will bring **את־** Aaron **וְאֶת־** and his sons to the door of the Tabernacle of the Congregation and wash **אתֶם** them with water. 13 And you will put on **את־** Aaron **אֵת** garments, the sacred and anoint **אֹתוֹ** him and sanctify **אֹתוֹ** him, so that he may minister to Me in the priest's office. 14 **וְאֶת־** and you will bring his sons and clothe **אתֶם** them with tunics: 15 And you will anoint **אתֶם** them as you did anoint **את־** their father, so that they may minister to Me in the priest's office: for their anointing will signify an everlasting priesthood throughout *all* their generations. 16 So Moses did according to all that commanded **אֹתוֹ** יְהוָה **הִמ**. 17 And it came to pass in the first new moon in the second year on the first day of the month *that* the Tabernacle was raised up.

Question: How was erecting the Tabernacle a miracle? A miracle had happened, both physically and spiritually: physically, because they had been able to fashion the building and all its intricate parts in a wilderness; spiritually, because on earth they had been able to create a resting place for the Shechinah. The process was climaxed by as phenomenal an occurrence as human beings have ever been able to bring about: The glory of יְהוָה rested upon the handiwork of Man, in full sight of every Hebrew man, woman, and child. Until then, יְהוָה had shown them His miracles and embraced them in His closeness, but that was an undeserved or barely deserved gift. Now, they would see their Tabernacle enveloped in sacredness, the Tabernacle that was built with their gifts, made by their hands, erected by their prophet, made possible by their repentance, assuring them that יְהוָה's Presence would forever remain in their midst -- if they would but continue to make it welcome. (Chumash)



18 And raised up Moses **את** the Tabernacle and fastened **את** his sockets and set up **את** *the* boards and put **את** in the *crossbars* and raised up **את** his posts.

Question: Who erected the Tabernacle? Moses

19 And he spread **את** *the* covering of the tent above it as commanded **את** יהוה Moses. 20 And he took and put **את** the Testimony into the Ark and set **את** the poles in the Ark and put **את** the mercy seat on the Ark: 21 And he brought **את** the Ark into the Tabernacle and set up **את** *the* veil of the covering and covered the Ark of the Testimony as commanded **את** יהוה Moses. 22 And he put **את** the table in the tent of the congregation on the side of the Tabernacle *facing* northward, outside the veil. 23 And he set the bread in a row upon the table before יהוה; as had commanded **את** יהוה Moses. 24 And he put **את** the menorah in the tent of the congregation across from the table on the side of the Tabernacle *facing* southward. 25 And he lit the lamps before יהוה as commanded **את** יהוה Moses. 26 And he put **את** altar, the golden in the tent of the congregation before the veil: 27 And he burnt sweet incense on it as commanded **את** יהוה Moses. 28 And he set up **את** *the* tapestry at the door of the Tabernacle. 29 **ואת** And he put the altar of burnt offering by the door of the Tabernacle of the tent of the congregation and offered upon it **את** the burnt offering **ואת** and the grain offering as commanded **את** יהוה Moses. 30 And he set **את** the laver between the tent of the congregation and the altar and put water there to wash *with*. 31 And washed thereat, Moses Aaron and his sons **את** their hands **ואת** and feet: 32 When they went into the tent of the congregation and when they came near the altar they washed as commanded **את** יהוה Moses. 33 And he erected **את** the courtyard around the Tabernacle and the altar and set up **את** *the* hanging tapestries of the courtyard gate. So finished Moses **את** the work. 34 Then a cloud covered **את** *the* tent of the congregation and the glory of יהוה filled **את** the Tabernacle. 35 And Moses was not able to enter into the tent of the congregation, because the cloud remained on it and the glory of יהוה filled **את** the Tabernacle.



Question: When could Moses enter the Tabernacle? The glory of יהוה was so intense that Moses could not enter, but a later verse (Numbers 7:89) states that he would regularly enter the Tent of Meeting. A third verse, the second phrase of this verse, resolves the contradiction: for the cloud rested upon it ... Thus, when the cloud rested upon the Tabernacle, Moses could not enter, but when the cloud lifted, he could enter to speak to יהוה. In the plain meaning of the verses, however, when יהוה wished to speak to Moses, He summoned him, and Moses stood outside the Tent of Meeting, so that he did not enter the place that was filled with יהוה's glory (Chumash).

36 And when the cloud was taken up from over the Tabernacle, *the* Children of Israel moved onward in all their journeys:

Question: When did the cloud lift above the Tabernacle? Only when the nation was being shown that it was to travel did the cloud lift; at all other times it rested on the Tent in all its intensity. This was a greater degree of Divine Presence than was found in the Tabernacle at Shiloh or in either Temple. But in the Third Temple, may it soon be built; the degree of the Shechinah will be even greater. (Chumash)

37 But if the cloud was not taken up, then they did not journey until the day that it was taken up. 38 The cloud of יהוה *was* on the Tabernacle by day and fire was on it *by* night in the sight of all *the* House of Israel throughout all their journeys.

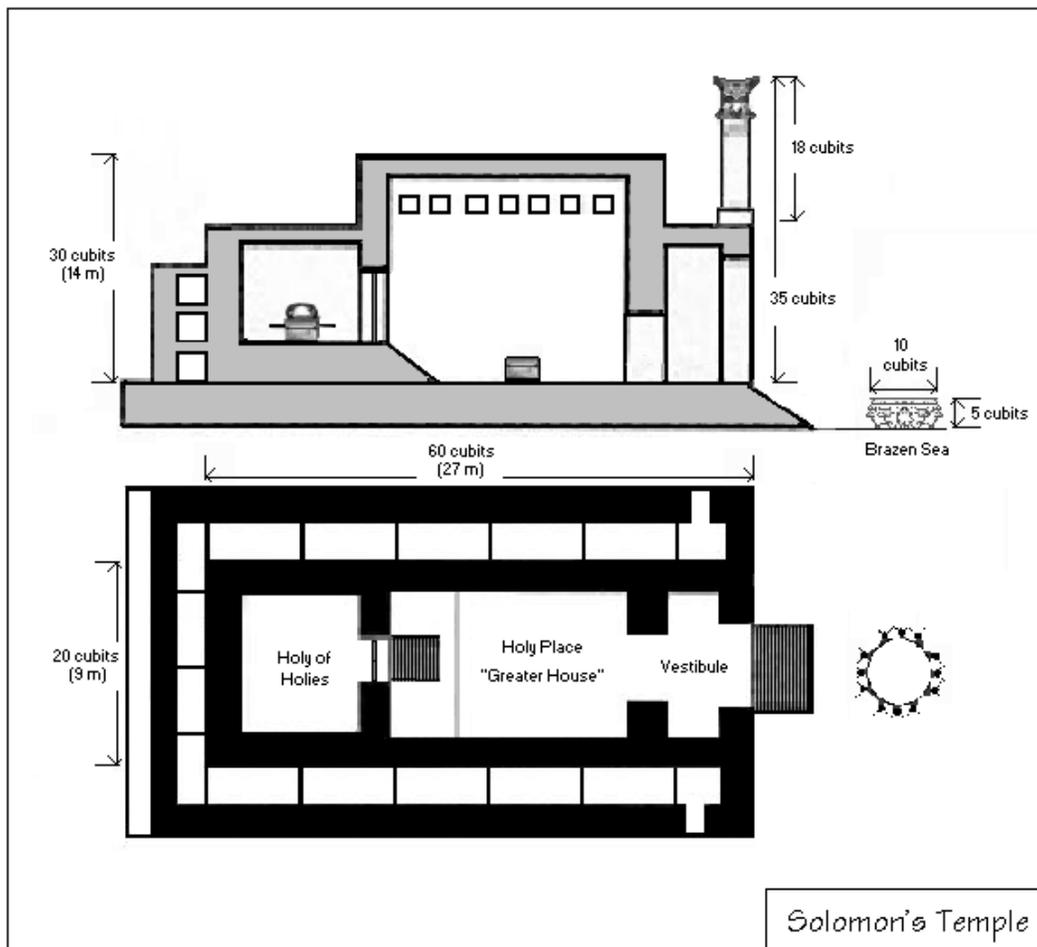


Do You Know?

1. The laver for the Tabernacle was made from the women's ____.
2. 3 types of metals used in the Tabernacle
3. 3 colors used in the Tabernacle
4. You gather wood to make a ____ in your dwellings on Sabbath.
5. Moses took ____ from the people for the Tabernacle.
6. There were ____ coverings for the Tabernacle. (how many?)
7. The ark was made of ____ wood and covered in gold.
8. Every man was asked to bring a ____ to the Tabernacle.
9. A half-shekel was 1/5 ounce of ____.
10. A talent is ____ pounds of silver.
11. The Tabernacle was finished in ____ months.
12. The Israelites were in the Wilderness ____ year(s) before the Tabernacle was built.
13. ____ erected the Tabernacle. (Who?)
14. The ____ built the Tabernacle. (Who?)
15. The cloud of יהוה was on the Tabernacle by ____ and fire by _____. (when?)

Answers:

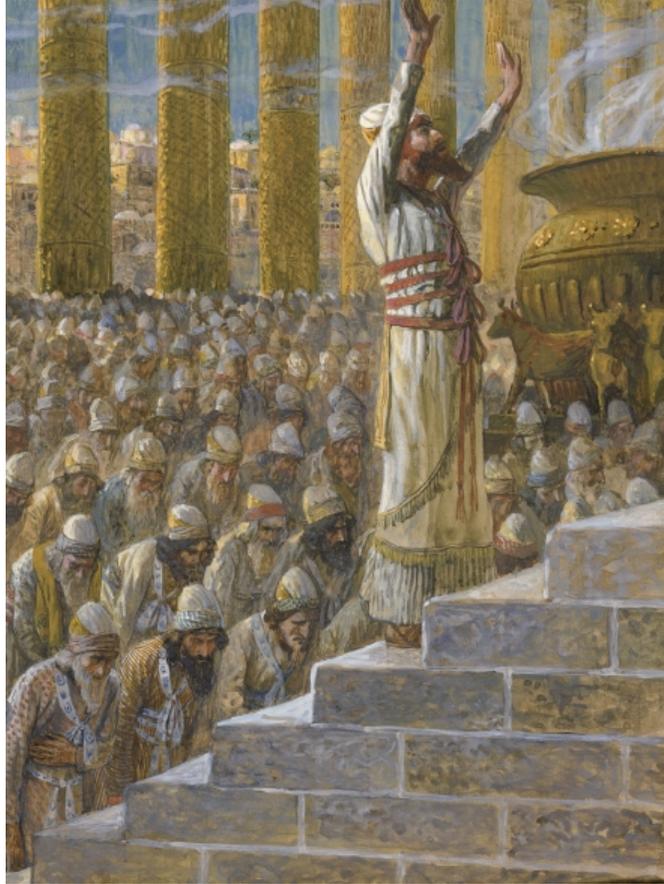
1. mirrors
2. gold, silver, brass
3. blue, purple, scarlet
4. fire
5. contributions
6. four
7. acacia
8. half-shekel
9. silver
10. 66
11. 5
12. one
13. Moses
14. Israelites
15. day, night



Haftorah

This week's Haftorah describes the construction of several components of the Temple by the wise craftsman Hiram of Tyre, paralleling the Torah portion which describes the construction of the Tabernacle by the wise Bezaleel and his crew of craftspeople. King Solomon called for Hiram, an expert coppersmith, to create copper columns to flank the largest doorway of the Temple. The columns were eighteen cubits (approx. 30 feet) high and were topped by two capitals which were intricately carved with pomegranates and palm leaves. The right column was named Jachin, and the left one was called Boaz. Hiram also built a copper basin -- or "sea" as it's called in the text: In this basin -- a large *mikvah* -- the priests would immerse before they served in the Temple.

1 Kings 7:13 And King Solomon sent and brought **את** Hiram out of Tyre. **14** He *was* a widow's son of the tribe of Naphtali and his father *was* a man of Tyre, a worker in brass: and he was filled with **את** wisdom **את** and understanding **את** and craftsmanship to work all works in brass. And he came to King Solomon and had done **את** all his work. **15** For he cast **את** two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass about **את** the column both of them. **16** And he made two capitals of molten brass, to set upon the tops of the pillars: the height of **האֶתֶּה** the one capital *was* five **אֲמֹת** cubits and the height of the other capital *was* five **אֲמֹת** cubits: **17** And nets of checker work and wreaths of chain work, for the capitals which *were* upon the of the pillars; seven for **האֶתֶּה** the one capital and seven for the other capital. **18** And he made **את** the pillars and two rows round about upon **האֶתֶּה** the one network, to cover **את** the capitals that *were* upon the top, with pomegranates: and so did he for the other capital. **19** And the capitals that *were* upon the top of the pillars were of lily work in the porch, four **אֲמֹת** cubits. **20** And the capitals upon the two pillars *had* pomegranates also above, over against the belly which *was* by the network: and the pomegranates *were* two hundred in rows round about upon the other capital. **21** And he set up **את** the pillars in the porch of the temple: and he set up **את** pillar, the right and called **את** the name of it Jachin (*he will establish*): and he set up **את** pillar, the left and he **את** called the name of it Boaz (*in his strength*). **22** And upon the top of the pillars *was* lily work: so was the work of the pillars done. **23** And he made **את** a sea molten, ten cubits from the one brim to the other: *it was* round all about and his height *was* five cubits: and a line of thirty cubits did compass **אתו** it (*him*) about. **24** And under the brim of it round about *there were* knops compassing **אתו** it (*him*), ten in a cubit, compassing **את** the sea round about: the knops *were* cast in two rows, when it was cast. **25** It stood upon twelve oxen, three looking toward the north and three looking toward the west and three looking toward the south and three looking toward the east: and the sea *was set* above upon them and all their hindquarter parts *were turned inward to the center*. **26** And it *was* a hand width thick and the brim of it was crafted like the brim of a cup, *with* flowers of lilies: it contained two thousand baths.



Solomon Dedicates the Temple at Jerusalem (watercolor circa 1896–1902 by James Tissot)

1 Kings 7:40 And Hiram made **את** the lavers **את** and the shovels **את** and the basins. So an end of Hiram made **את** all the work that he made King Solomon for the House of יהוה: 41 The two pillars and the two bowls of the capitals that were on the top of the two pillars; and the two networks, to cover **את** two bowls of the capitals which were upon the top of the pillars; 42 **את** And pomegranates four hundred for the two networks, even two rows of pomegranates for one network, **האחת** the one to cover **את** two bowls of the capitals that were upon the pillars; 43 **את** And the ten bases **את** and ten lavers on the bases; 44 **את** And one sea **את** and twelve oxen under the sea; 45 **את** And the pots **את** and the shovels **את** and the basins: **את** and all these vessels, which Hiram made to King Solomon for the House of יהוה, were of bright brass. 46 In the plain of the Jordan did the king cast them, in the clay ground between Succoth and Zarthan. 47 And left Solomon **את** all the vessels unweighed, because they were exceedingly many: neither was the weight of the brass determined. 48 And made Solomon **את** all the vessels that pertained to the House of יהוה **את** altar of the gold **את** and the table of gold, which was upon the showbread, 49 **את** And the menorah of pure gold, five on the right side and five on the left, before the sanctuary, with the flowers and the lamps and the tongs of gold, 50 And the bowls and the snuffers and the basins and the spoons and the firepans of pure gold; and the hinges of gold, both for the doors of the inner house, the Most Sacred Place and for the doors of the house, of the temple. 51 So was ended all the work that King Solomon made for the House of יהוה. And brought in Solomon **את** the things which had dedicated David his father; even **את** the silver **את** and the gold **את** and the vessels, did he put among the treasures of the House of יהוה.

1 Kings 8:1 Then assembled Solomon אֶת־ elders of Israel and אֶת־ all the heads of the tribes, the chief of אֲבוֹתֵי הַאֲבוֹת the fathers of the Children of Israel, to King Solomon in Jerusalem, that they might bring up אֶת־ the Ark of the Covenant of יְהוָה out of the City of David, which is Zion. 2 And all the men of Israel assembled themselves to King Solomon at the feast in the month Ethanim, which is the seventh month. 3 And all the elders of Israel came and took up the priests אֶת־ the Ark. 4 And they brought up אֶת־ ark of יְהוָה אֶת־ and the Tabernacle of the Congregation אֶת־ and all the sacred vessels that were in the Tabernacle, even those did the priests and Levites bring אֹתָם them up. 5 And King Solomon and all the congregation of Israel that were assembled to him were אִתּוֹ with him before the Ark, sacrificing sheep and oxen that could not be counted or numbered for multitude. 6 And brought in the priests אֶת־ Ark of the Covenant of יְהוָה to his place, into the sanctuary of the house, to the most sacred place, even under the wings of the cherubim. 7 For the cherubim spread forth אֶת־ their two wings over the place of the Ark and the cherubim covered the Ark and the poles of it above. 8 And they drew out the poles that the ends of the poles were seen out in the sacred place before the sanctuary and they were not seen without: and there they are to this day. 9 There was nothing in the Ark save the two tablets of stone, which Moses put there at Horeb, when יְהוָה made a covenant with the Children of Israel, when they came out of the land of Egypt. 10 And it came to pass, when the priests had come out of the sacred place, that the cloud filled אֶת־ House of יְהוָה, 11 So that the priests could not stand to minister because the cloud had filled the glory of אֶת־ יְהוָה House of יְהוָה. 12 Then spoke Solomon; יְהוָה said that He would live in thick darkness. 13 I have certainly built you a house to live in, a settled place for you to abide in forever. 14 And turned about the king אֶת־ his face and blessed אֶת all the congregation of Israel: and all the congregation of Israel stood; 15 And he said, Blessed is יְהוָה Elohim of Israel, which spoke with His mouth to אֶת David my father and has with His hand, fulfilled it, saying 16 Since the day that I brought forth אֶת־ My people אֶת־ Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that My name might be within it; but chose David to be over My people Israel. 17 And it was in the heart of David my father to build a house for the name of יְהוָה Elohim of Israel. 18 And יְהוָה said to David my father, Even though it was in your heart to build a house to My name, you did well that it was in your heart. 19 However אַתָּה you will not build the house; but your son that will come forth out of your loins, he will build the house to My name. 20 And has performed אֶת־ יְהוָה His word that He spoke and I am risen up in the room of David my father and sit on the throne of Israel, as יְהוָה promised and have built a house for the name of יְהוָה Elohim of Israel. 21 And I have set there a place for the Ark, in which is the covenant of יְהוָה, which He made with our fathers, when He brought אֹתָם them out of the land of Egypt.

Brit Chadasha

2 Corinthians 9:6 But this I say, He which sows sparingly shall reap also sparingly; and he which sows bountifully shall reap also bountifully. 7 Every man according as he purposes in his heart, so let him give; not grudgingly, or of necessity: for Elohim loves a cheerful giver. 8 And Elohim is able to make all grace abound toward you; that you, always having all sufficiency in all things, may abound to every good work: 9 As it is written, He has dispersed abroad; he has given to the poor: his righteousness remains forever. 10 Now he that ministers seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness; 11 Being enriched in everything to all bountifulness, which causes through us thanksgiving to Elohim.

Hebrews 9:1 Then the first *covenant* had also ordinances of divine service, and a worldly sanctuary. **2** For there was a tabernacle made; the first was the candlestick, and the table, and the shewbread; which is called the sanctuary. **3** And after the second veil, the tabernacle which is called the Holiest of all; **4** Which had the golden censer, and the ark of the covenant overlaid with gold, within was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; **5** And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. **6** Now when these things were ordained, the priests went into the first tabernacle, accomplishing the service of Elohim. **7** But into the second went the high priest only once every year, carrying blood which he offered for himself, and for the sins of the people: **8** The Ruach haKodesh this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: **9** Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; **10** Which stood only in meats and drinks, and various washings, and carnal ordinances, imposed on them until the time of reformation. **11** But Mashiach being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; **12** Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. **13** For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifies to the purifying of the flesh: **14** How much more shall the blood of Mashiach, who through the eternal Spirit offered himself without spot to Elohim, purge your conscience from dead works to serve the living Elohim?

Revelations 11:1 And there was given me a reed like a rod: and the angel stood saying, Rise, and measure the temple of Elohim, and the altar, and them that worship therein. **2** But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty-two months. **3** And I will give power to my two witnesses, and they shall prophesy one thousand two hundred and sixty days, clothed in sackcloth. **4** These are the two olive trees, and the two candlesticks standing before the Elohim of the earth. **5** And if any man will hurt them, fire proceeds out of their mouth, and devourers their enemies: and if any man will hurt them, he must in this manner be killed. **6** These have power to shut heaven, that it does not rain in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. **7** And when they have finished their testimony, the beast that ascends out of the bottomless pit shall make war against them, and shall overcome them, and kill them. **8** And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Master was crucified. **9** And the people of all languages and nations shall see their dead bodies three and one half days, and shall not allow their dead bodies to be put in graves. **10** And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. **11** And after three and one half days the Spirit of life from Elohim entered into them, and they stood upon their feet; and great fear fell upon them who saw them. **12** And they heard a great voice from heaven saying to them, Come up here. And they ascended up to heaven in a cloud; and their enemies saw them. **13** And in the same hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake seven thousand men were killed: and the remnant was afraid, and gave glory to the Elohim of heaven.

Rev 15:5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: 6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. 7 And one of the four beasts gave to the seven angels seven golden vials full of the wrath of Elohim, who lives forever and ever. 8 And the temple was filled with smoke from the glory of Elohim, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Following Through

A person can have the greatest ideas and make the best plans, but they really don't count for very much until he follows through and puts them into action. In this week's Torah portion, יהוה gives instructions to Moses regarding what steps to take in setting up the Tabernacle and preparing it for use. Then, the Torah almost seems to repeat itself, telling us that Moses indeed took each of these steps. One thing we can learn from here is the value of following through and *actually doing* the good and worthwhile things that we become inspired to do. This is one of the most important secrets of how to become a more productive and fulfilled person.

"FIRST AID"

The whole school was buzzing over the shocking story that fortunately had a happy ending.

Mr. Simmons, the aging science teacher, had suddenly collapsed in the middle of giving a class. While everyone else was panicking, one boy kept his wits about him and started to give him CPR, which, according to the medical technician who arrived on the scene, had kept the man alive until the ambulance arrived.

The teacher was now recovering nicely in the hospital, but the incident had left a strong impression on everyone involved. In response, the school planned to offer free CPR classes after school to anyone who was interested.

Sammy and Johnny, two boys who saw the entire incident in the classroom, were discussing what happened on the bus ride home.

"Wow, what a hero that kid was, huh?" said Sammy.

"Yeah," Johnny agreed, "I wouldn't have had any idea where to begin. It's a good thing he knew CPR. What do you say we sign up to learn it too? It could be a matter of life and death."

Sammy shook his head enthusiastically. "No doubt about it. Let's do it right away."

The next day in school, the boys met up. "Did you sign up yet?" asked Sammy. "The list is on the wall by the gym. Mine is the first name there!"

Johnny was impressed with his friend's quick action. "No, not yet", he said. "But I plan to. I'm definitely into it."

But as the days passed, and Johnny got involved with everything else going on in his life, he forgot all about the CPR class - until he bumped into his friend Sammy who was carrying a thick book on first aid.

I'm on my way to CPR class now. You wanna come with? The instructor is great and they said last week that anyone who didn't sign up and missed the first lesson could still come today and make it up."

Johnny considered his friend's offer. He was impressed that Sammy had actually begun the course. It certainly was an important thing to do. A really great idea ... but somehow he just wasn't in the mood. "I'll take a pass this time," he said. "I think I heard that another class may be starting in a couple of weeks. I plan to jump into that one right from the start."

"Okay, suit yourself. I've gotta run. I don't want to be late."

The long, late-winter weeks passed and the boys would bump into each other from time to time. Sammy would always talk about how great his CPR training was going, and Johnny would reaffirm his desire to do it to, even though nothing was, as of yet, happening.

It was nearly time for spring break. The school put up notices for the final assembly before vacation. There was going to be a band concert, and the highlight of the assembly was going to be the presentation of CPR certificates by the Mayor to all those who successfully completed the course.

"Wow, they finished already?" thought Johnny, as he read the notice.

The next day at the assembly, Johnny watched the CPR certificates passed out to Sammy, and the others with great fanfare. The kids all looked so happy and proud. Johnny's mind wandered and he thought back to the day when he and his friend both decided to take the course. "Wow, Sammy actually did it, and in the end I only thought about doing it."

He felt really sorry that he let such a great opportunity go and decided that from then on whenever he had a good idea, he was going to do whatever it takes to make it happen. "Good ideas are great," he thought, "but they're not enough without action".

Question: How did Johnny feel when he and his friend first heard about the CPR course? He felt enthusiastic to do it, but didn't do anything about it.

Question: How did he feel when he saw that his friend, Sammy had graduated the course? He realized how much his friend had gained by following through on his plans, and told himself that from now on he would as well.

Question: Both boys were equally inspired to learn CPR. Why do you think Sammy accomplished his goal and Johnny didn't? Sammy did something very important. He took his inspiration, and immediately turned it into action. Many times we can have the best ideas and biggest plans, but if we don't act on them right away, we can find ourselves putting them off, getting distracted, and losing out on a valuable opportunity to accomplish.

Question: How can a person learn to become more action-oriented? Many times, the best way to become accustomed to a new habit is to simply start by doing it, even mechanically at first, until we get more used to it. In this case, it would mean making a conscious effort to follow through and put whatever good ideas we have into action right away, even if we don't 'feel' like it. It's best to start with something small. After doing this a few times, we will see it start to become more natural and easy for us, and we will get more done than we ever thought we could.

Question: Can you think of a good idea you are inspired to do? What's a good first step to take?

Money Matters

Money is a gift from יהוה. Like any gift, we shouldn't waste it, but rather appreciate it and treat it with care. This week's Torah portion includes a detailed tally of exactly how much money was contributed for the construction of the Tabernacle and how it was spent. We know the Torah only mentions something if there is a lesson in it for us; and one lesson we can learn from this is that just as the Torah treats money matters carefully, so should we.

BACK-PEDALING

"Where you headed, Zack?" Dennis asked, pulling up to his friend's driveway on his beat-up old bike and a sack of fast food from McDonald's. "I'm going out. Allowance day for you, huh Denny?" Zack smiled, looking at the McDonald's bag. He always knew when it was the day his buddy got his weekly allowance, because it immediately went straight into the cash register of the local fast food store. "You bet! But what's with you, man? How come you never get allowance?" "Sure I do - and the same amount as you. Remember, we talked about it." Dennis stuck a French fry in his mouth, and answered, "Yeah, I remember. But seems to me you were just putting me on, cuz that was months ago and I never see you buying anything. "That's the thing, Denny. I try not to waste my allowance cash on that kind of junk. What's the point? It's just here today and gone tomorrow." "I doubt any of this junk food is even going to *make it* 'til tomorrow, man", Dennis chuckled. "But that's what money's for, having fun." "Could be, Denny. But it could also be there's more than one way to have fun. Come on, wanna ride with me?" Zack said, jumping on his bike, which was old and in bad shape just like Dennis' bike was. "Where you goin'?" Dennis asked. "Come along and see." Zack lead the way and the two kids rode into town and pulled over in front of the local bike shop. "What do you need, a new chain or something?" Dennis asked. "Something like that - come on in with me." "It's all ready for you, Zack," smiled Mr. Landry, the owner of the bike store. He wheeled a gleaming new ten-speed bike towards Zack. Dennis's mouth dropped open and then dropped almost all the way to his shoes as he watched Zack pull a big wad of cash from his pocket, hand it to the man, and jump on the brand new bike. "What'd you do? Rob a bank, man?" Dennis asked, shaking his head. "I'm no bank-robber! That was my allowance money." "Oh, come on. That bike cost big bucks.

You don't get that kind of money for a weekly allowance!" "You're right. Like I said, I only get the same as you do. But it adds up when you save it up - instead of just *eating* it up. My parents work hard for this money and I appreciate that they - and יהוה - give it to me, so I wanted to use it for something worthwhile. Let's ride." Dennis looked at his junk food. Suddenly it didn't taste so good. As he pedaled hard on his old bike, to try to keep up with Zack's fast new one, Dennis had some ideas about his allowance - and the value of the gift of money - that he never had before.

Question: What life-lesson do you think someone could learn from this story? When we have money in our hands it's tempting to just blow it on whatever comes our way. But money is a valuable gift from יהוה we should appreciate and use carefully and wisely.

Question: Which kid do you think made a better choice about how to use his allowance? Why? Dennis got some immediate pleasure out of impulsively stuffing himself with junk food each week, but at the end of the day he had nothing to show for it - except maybe some extra pounds. Zack got much more pleasure out of planning, saving and at last getting a valuable new bike.

Spiritual Exercise: What can you give up this week to save money? Coffee, soft drinks, fast food, snacks?? Think ahead and bring a knapsack filled with food from home, so you can beat the high cost of food on the go.

Resources:

The Stone Edition of The Chumash

The Complete Messianic Aleph Tav Scriptures C-MATS www.AlephTavScriptures.com

"Weekly Torah Portion" from www.aish.com

Book of Jasher or Book of the Just Man (Hebrew: סֵפֶר הַיָּשָׁר; transliteration: sēfer hayyāšār)

Josh 10:13 And the Sun stood still and the Moon stayed, until the nation had avenged themselves of their enemies. *Is not this written in the book of Jashar? And the Sun stayed in the midst of heaven and delayed not going down about a whole day.*

2 Sam 1:18 And he bade them teach the Children of Judah *the song of the bow*: surely, it is written in the book of Jashar.

(The Septuagint translation renders *sefer hayashar* in both cases as 'Book of the Just'. The reference to the bow is here missing, so that the text reads: And he gave orders to teach it the sons of louda: behold it is written in the Book of the Just.)