

# TERUMAH (*offerings*)



**Exodus 25:1** And יהוה spoke to Moses saying, **2** Speak to *the* Children of Israel so that they *will* bring Me an *offering*: you will take אהר My offering תארה from every man who gives it willingly *from* his heart. C-MATS

**Question:** There are four basic personality types in relation to their possessions. What is your opinion of each of these attitudes?

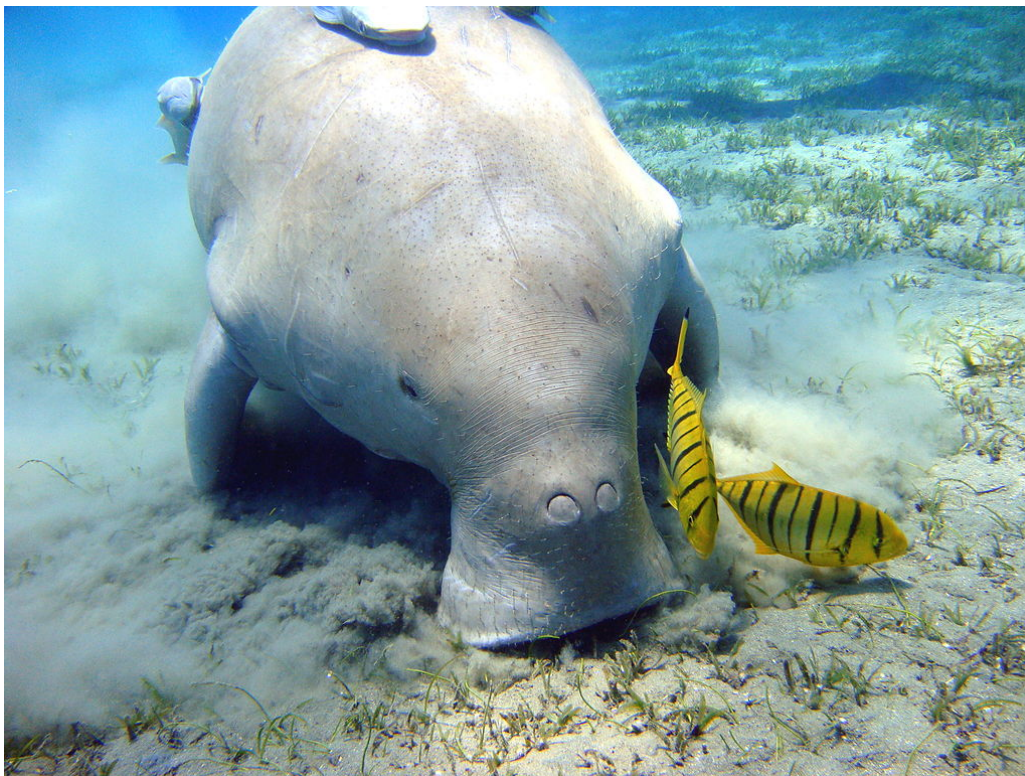
1. A person whose attitude is *"What's mine is mine and what's yours is yours."* While this attitude may seem fair, it is not particularly growth oriented since it closes a person off from giving to others, which is a source of great spiritual pleasure and growth.
2. One whose attitude is *"What's mine is yours and what's yours is mine."* On the surface this also sounds fair. But in fact it is impractical since people often need their boundaries respected, which this doesn't allow for. Besides this it still involves a lot of taking (i.e. "what is yours is mine").
3. A person whose attitude is *"What's mine is yours and what's yours is yours."* This is an ideal level which combines a great respect for other's boundaries with a willingness to stretch our own in order to help others. A person who lives this way has truly discovered how much more satisfying it is to give than to take.
4. One who says *"What's yours is mine and what's mine is mine."* This is a self-centered attitude which will likely leave a person both unsatisfied and at odds with the people around him.

**Spiritual Exercise:** Which of these attitudes best describes you? Try this week to be a generous giver to those in need.

**3 וְזֹאת וְזֹאת** *and this is the offering which you will take from them; gold, silver and brass, 4 And blue, purple and scarlet fine linen and goats hair, 5 And rams skins dyed red and badgers skins and acacia wood. C-MATS*

**Question:** What does “badgers” mean in this verse? 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



Drying of dyed sheep skins in Fez tannery, Morocco



Acacia Tree



Handcrafted from Acacia wood

6 Oil for the light, spices for anointing oil and for sweet incense, 7 Onyx stones and stones to be set in the ephod and in the breastplate. C-MATS



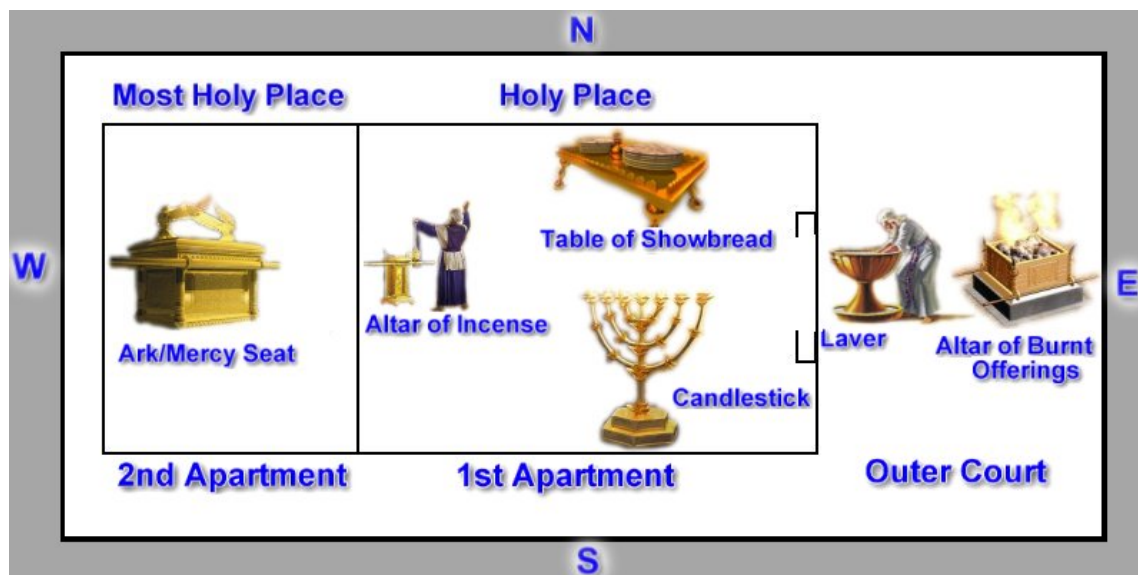
8 And let them make Me a sanctuary so that I may live among them. C-MATS

**Question:** What does this verse really mean? The verse does not say, "and I will dwell within it," but "I may live among them"—יהוה will dwell within each and every one of them.

9 According to all that I show את you את after the pattern of the Tabernacle את and pattern of all the instruments thereof you will make it. C-MATS



**Question:** How did יהוה show Moses the pattern? יהוה showed Moses the Heavenly Tabernacle and wanted the earthly Tabernacle to be exactly like the heavenly one.



**Question:** How is Yahusha seen in the Tabernacle?

**The Gate (entrance):** The sanctified community of believers on earth who have entered through the gate (Yahusha as "The Door"), accepting His sacrifice which confronts them at the point of entry in the form of the brazen altar (a type of the stake).

**The Altar of Burnt Offerings:** There is also no corresponding item of furniture for the bronze altar in the heavenly temple. That is because this altar represents the stake -the place of Yahusha's sacrifice on our behalf, which sacrifice was accomplished *on earth*.

**The Laver is the "Heavenly Sea":** There are three heavens. **First heaven** - The firmament, Earth's atmosphere. **Second Heaven** - the starry heavens, where our atmosphere ends. It is the heavens in which the sun, moon, and stars are fixed in orbit. **Third Heaven** - This is where יהוה and the holy angels (and creatures) dwell. The third heaven is beyond the space and stars where no man has seen by telescope. This heaven is the dwelling-place of יהוה, to which Paul was taken, and whose wonders he was permitted to behold-this region where יהוה dwells. It is specifically named "the third heaven" by Paul in 2 Cor.12:2. This is a place where יהוה looks down on the earth at all the inhabitants. The laver was a place of daily cleansing by the priests before entering the Sacred Place for the service of יהוה and communion with יהוה. Here you find Sanctification and temporary forgiveness of sins before you enter the Presence of יהוה.

**The Golden Table of Showbread:** Yahusha as "the Bread of Life"

**The Golden Candlestick:** The Holy Spirit, "the Light of the world"

**The Golden Altar of Incense:** Yahusha the intercessor-our advocate-emitting a sweet savor rising up into the throne.

**Most Holy Place:** Where יהוה dwells. Yahusha is the Word personified.

**The Ark with the Mercy Seat on top:** יהוה's throne. The blood of Yahusha delivers from the penalty and power of sin.

**Hebrews 8:1** Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; **2** A minister of the sanctuary, and of the true tabernacle, which יהוה pitched, and not man. **3** For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man has somewhat also to offer. **4** For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the Torah: **5** Who serve unto the example and shadow of heavenly things, as Moses was admonished of Elohim when he was about to make the tabernacle: He said that you make all things according to the pattern showed to you on the mount. **6** But now has he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. C-MATS

**Hebrews 9:23** It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. **24** For Mashiach is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of Elohim for us. C-MATS

**Question:** Why did יהוה tell Moses how to make the Ark of the Covenant first and not the Tabernacle? The word of יהוה is infinitely more important than the building where it is stored. The Tablets are the reason for the building, not vice versa. The Tabernacle was made first and then the Ark was made to house the Tablets. *Chumash*

**Question:** The Tabernacle was the 'home,' which the people built for יהוה to dwell with them as they traveled through the desert. Our homes too can be loving, happy sanctuaries, where we truly feel at home. What do you think makes a 'house' a 'home'? It had to do with people, and priorities. If we realize that our family is more than just people we happen to live with, but can be our closest source of support and companionship - and we make it our priority to invest in that relationship - we will likely soon see that our home and family give us something we can't get anywhere else.

**Question:** What materials were used to build the Tabernacle? The Torah tells us that the Tabernacle was constructed of:

- 1) Metals: (a) gold, (b) silver, and (c) copper.
- 2) Textiles: (a) linen, (b) wool dyed red - with the blood of a worm, (c) wool dyed blue - with the dye of the Chilazon sea mollusk, and (d) wool dyed purple.
- 3) Skins: (a) goat fleece, (b) ram skins dyed red, (c) "Tachash" skins (dugong)
- 4) Cedar wood - planted in Egypt from Israeli saplings by the patriarch Jacob, and transported to the desert by the people.
- 5) Accessories: (a) olive oil for the Menorah and for anointing, (b) incense, and (c) precious stones.

**Question:** Where did the Israelites get the sources of their dyes? Blue-The manufacture of the blue yarn involved extracting dye from the Chilazon sea mollusk, but the origin of this creature has been lost at some point following the Roman destruction of the Second Temple. Scarlet-The word translated scarlet literally mean *worm of scarlet*. Coccus scarlet and crimson dyes had as their source the oldest dyestuff known, a parasitic homopterous insect of the family Coccidae (the *Coccus ilicis*). This insect is found throughout the Middle East. Only its eggs contain the purplish-red dyestuff, rich in kermesic acid. Purple-Purple dye was obtained from shellfish or mollusks such as the *Murex trunculus* and *Murex brandaris*. In the neck of these creatures there is a small gland containing but a single drop of fluid called the flower. Initially it has the appearance and consistency of cream, but upon exposure to air and light it gradually changes to a deep violet or reddish purple. These shellfish are found along the shores of the Mediterranean Sea. Since the amount of fluid acquired from each shellfish was quite small, accumulating a considerable amount was a costly process. Hence, this dye was expensive, and garments dyed purple became the mark of wealthy persons or those in high station. (Es 8:15; Lu 16:19)

**Question:** What creature could the Chilazon Sea Mollusk be that gave the blue color to build the Temple? The chilazon, the source from which the tekhelet dye was obtained according to rabbinic tradition, is described in the Talmud. We are told its body is the color of the sea, its form is that of a fish, it appears every seventy years (or every seven years according to Masechet Tzitzit), its blood is used for tekhelet, and it is expensive. Many have tried to find this creature. Here are the three leading candidates. None of these have fulfilled all the requirements to be the lost creature.



Sepia Officinalis "cuttle fish"



Murex trunculus snail



Janthina

**Question:** What creature does the Rabbis accept as the Chilazon Sea Mollusk? The Murex trunculus, a sea snail, is the currently accepted source of the tekhelet dye. The first Chief Rabbi of Israel, Rabbi Yitzhak Halevi Herzog, wrote his doctoral thesis in 1913 on the tekhelet and named the Murex snail as the most likely candidate for the source of the dye. The Murex fulfilled many of the Talmudic criteria, but his inability to consistently obtain blue dye from the snail became a major obstacle. However, in the 1980's a chemist, Otto Elsner, discovered that if a solution of the dye was exposed to sunlight, blue instead of purple was consistently produced. In 1993, the Ptil Tekhelet Foundation was formed for mass production of this tekhelet, as well as to continue further research. Many are uneasy with the fact that the dye is obtained from an unclean or non-kosher animal. The Bible (Torah) says that **"But everything in the seas and rivers that does not have fins and scales, of all the small water-creatures and all living creatures in the waters, they will be an abomination to you: (Lev.11:10)** It further tells us that **"and their carcasses you will detest."**

According to these verses, sea creatures such as the Murex snail, the cuttlefish, or Janthina were an “**abomination**” and even their carcasses were to be considered an “**abomination**” and anyone simply touching them became unclean. Men continue to search for this creature. This creature may not be revealed to us until after the Second Exodus, when we are keeping the commandments as a nation devoted to יהוה.



The Incredible Crimson Worm

**Question:** What is important about the Coccus ilicis or Kermes ilicis called “the crimson worm”? Yahusha equates Himself with the crimson worm in **Psalm 22:6 But I am a worm and no man; a reproach of men and despised of the people.** When the momma worm is ready to lay her eggs she climbs up a tree. She attaches herself to the tree and builds a hard red shell around herself. Inside this crimson shell she lays her eggs. She keep her eggs under her body to protect them. After hatching the baby worms feed on the body of the mother for three days. During these three days the mother worm oozes a bright crimson red fluid. This red fluid stains the tree and the young worms are covered and permanently stained with it. After three days the young worms are ready to leave the shell. The mother is still attached to the shell and to the tree and she dies so that she can birth a family. On day four the mother worm’s tail pulls up to her head into a heart shape, and the heart is no longer red-it turns into a snow white wax. The snow white looks like a little patch of wool on the side of the tree and begins to flake off and drop to the ground like snow. **Isaiah 1:18 Come now and let us reason together says יהוה: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.** While the worm’s remains and shell are still red and attached to the tree they are scraped off and used, to this day, to make Royal Red Dye. *Dr. Jobe Martin*





The mucous secretion of a *Murex trunculus*: the snails use the discharge for hunting and to protect their eggs from microbes.

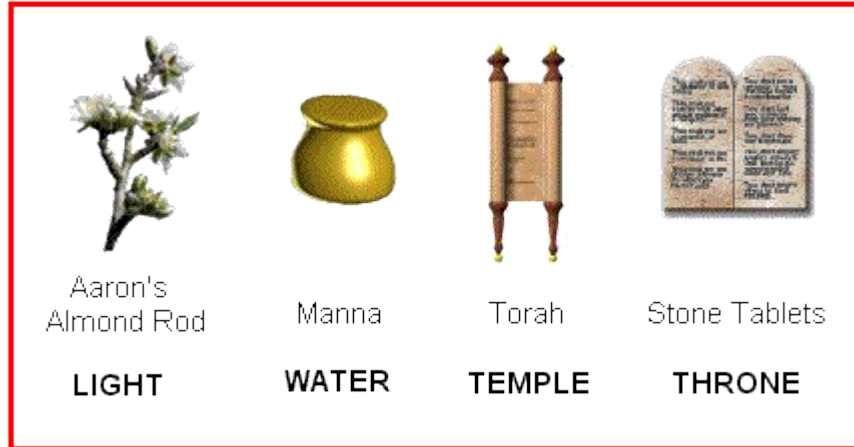
**10 And they will make an ark of acacia wood: two cubits and a half *in* length (3  $\frac{3}{4}$  ft.) and a cubit and a half (2  $\frac{1}{4}$  ft.) in width and a cubit and a half (2  $\frac{1}{4}$  ft.) in height. C-MATS**



Ark of the Covenant

**Question:** How was the ark made? The wooden Ark was to be covered within and without with gold. Three boxes were made. The primary one was of acacia wood. A second larger box of gold was made, into which the wooden one was placed, and a third smaller golden one was made to put inside the wooden box. The main box was covered with gold inside and out. *Chumash*

## Contents of the Ark of the Covenant



**Question:** What was kept in the Ark?

- 1) Tablets of the Ten Commandments written on stone. (Stone represents permanence)
- 2) The original tablets that Moses broke.
- 3) Jar of manna (see Ex.16:13).
- 4) Staff of Aaron that blossomed almonds (see Numbers 17:23).
- 5) Torah scroll written by Moses before his death (see end of Deut.).

**Question:** What symbolism does this verse have? We can learn an important lesson from this: try to make sure that our *insides* - the way we act and feel - are just as good and precious as our *outsides* - the way we speak and present ourselves to others. Words are only meaningful when they are backed up with deeds.

**Question:** Is it ever justified to say things we really don't feel inside? There are rare times when peace takes precedence over truth, and we may have to stretch the truth a bit to avoid hurting people's feelings, etc. However, it is never justified to misrepresent ourselves just because it's easier or in order to get ahead.

**Question:** What is the benefit of being consistent inside and out? If a person's inner self and outer mask (that he shows to the world) are totally different, he is never going to be at peace. Even if nobody else knows, he will always feel as if he's living a lie. Worse, he may even come to believe his own act, and lose touch with his true self. The mark of spiritual development is inner and outer consistency.

**11 And you will overlay אָרָה it (him) with pure gold, inside and outside you will overlay it and you will make on it a crown (molding) of gold around the top of it. 12 And you will cast four rings of gold for it and put them on the four corners (feet); and two rings will be on אַרְבָּתַיִם the one side of it and two rings on the other side of it. 13 And you will make poles of acacia wood and overlay אָרָה them with gold. 14 And you will put אָרָה the poles into the rings on the sides of the Ark so that they may carry אָרָה the Ark with them. C-MATS**

**Question:** How was the Ark carried? Although its bearers held the poles on their shoulders and seemed to be carrying the Ark, in reality the Ark bore them. When it moved, they were lifted with it, because it is the Torah that sustains the Hebrew people. The ark weighed approximately 330-440 pounds. *Chumash*

**Question:** What does the word "ark" mean in Hebrew? The very name of the Ark is derived from light, because the Torah is the light of the world and the Ark was made to house the Tablets of the Law.

**15 The poles will be in the rings of the Ark: they will not be taken out of the rings. C-MATS**

**Question:** How as the Ark carried? The Ark was carried by 2 wooden poles, covered with gold, that were never allowed to be removed from the Ark.

**Question:** What symbolism does this verse have? This is actually one of the commandments of the Torah--never to remove the carrying poles from the ark, even when the Tabernacle is in a state of rest, as it often was for several months at a time. Indeed, the poles remained in the Ark for the more than 380 years that it stood in the Sacred Place in the Temple in Jerusalem! This particular law applies only to the Ark, and not to any of the other vessels of the Tabernacle. The Ark, which served as the depository of the Torah, was the most secluded of the Tabernacle's vessels, expressing the ideal that the Torah scholar (who serves as an "Ark" for the Torah) must remove himself from all worldly endeavors. At the same time, however, he must be in a constant state of "portability"--even more so than the other "vessels." If there is a soul thirsting for the word of **יהוה** in the ends of earth, the Torah scholar must be prepared to leave his inner chamber to transport the Torah to that place. So even when he sits in his "Sacred Place," he must have his "carrying poles" inserted in his "rings"--always at the ready to venture out at a moment's notice, constantly aware of his responsibilities toward the world outside. *Chumash*

**16 And you will put into the Ark אֵת the testimony (witness) which אֲתֶנָּה I will give you. 17 And you will make a mercy seat of pure gold: two cubits and a half (3 ¾ ft.) in length and a cubit and a half (2 ¼ ft.) in width. 18 And you will make two cherubim of gold of hammered work shall you make אֹתָם them on the two ends of the mercy seat. C-MATS**





Cherubim

**Question:** What are Cherubim? Cherubim/cherubs are angelic beings involved in the worship and praise of יהוה. The cherubim are first mentioned in the Bible in Genesis 3:24, “**So He drove out אָדָם Adam; and He placed at the east of the Garden of Eden וָאֵת cherubim וְאֵת and with flaming sword which turned every way to guard אֶת way of the Tree of Life.**” Prior to his rebellion, Satan was a cherub as described in Ezekiel 28:14, “**You are the anointed cherub that covers: and I set you, so that you were upon the Sacred mountain of Elohim; you have walked up and down in the midst of the stones of fire. 15 אָתָּה You were perfect in your ways from the day that you were created, until unrighteousness was found in you.**” Cherubim are described in Ezekiel 1:5, “**And out of the midst there came the likeness of four Living Creatures (cherubim according to Ezekiel 10:20). And this was their appearance: they had the likeness of a man. Chapters 1 and 10 of the book of Ezekiel describe the “four Living Creatures.” They had the likeness of man. They each had four faces-As for the likeness of their faces, they had the face of a man; and each of the four had the face of a lion on the right side; and the four had the face of an ox on the left side; the four had also the face of an eagle—and each had four wings two for flying and two for covering their bodies “two wings of everyone were joined one to another and two covered אֶת their bodies.” Ezekiel 1:10-11. Under their wings the cherubim appeared to have the form, or likeness, of a man's hand- “And they had the hands of a man under their wings on their four sides.” Ezekiel 1:8. The imagery of Revelation 4:6-9 also seems to be describing cherubim. The cherubim serve the purpose of magnifying the holiness and power of יהוה. This is one of their main responsibilities throughout the Bible. In addition to singing יהוה's praises, they also serve as a visible reminder of the majesty and glory of יהוה and His abiding presence with His people.**

**Discuss:** Did the Cherubim have four faces (heads) at one time or did the faces change to fit the function at the time of service?

19 And make one cherub on one end and the other cherub on *the* other end: you will make אֶת־ the cherubim of one piece with the mercy seat on its two ends. 20 And the cherubim will stretch forth their wings on high (above) covering the mercy seat with their wings and their faces will look towards each other and towards the mercy seat. C-MATS

**Question:** This verse says that the cherubim faced each other, but in II Chronicles 3:13 it says, "**and their faces were toward the house**"? Which verse is correct? When the people of Israel fulfilled יהוה's will, the cherubim would face each other; and when the people of Israel did not fulfill יהוה's will, the cherubim would face the walls of the room. *Chumash*

21 And you will put אֶת־ the mercy seat on top of the Ark; and in the Ark you will put אֶת־ the testimony that אֶת־ I will give you. 22 And there I will meet אִתְּךָ with you and I will commune with you from above the mercy seat, from between the two cherubim which are upon the Ark of the Testimony, concerning אֵת all things which I will give אֹתְךָ you in commandments to the Children of Israel. C-MATS

**Question:** Where did יהוה speak with Moses? Moses would enter the Tabernacle and as soon as he came within the doorway, a voice would descend from heaven to the top of the cover from between the cherubim. The voice would radiate to where Moses stood in the outer chamber of the Tent of Meeting. *Chumash*



23 You will also make a table of acacia wood: two cubits (3 ft.) in length and a cubit (18 in.) in width and a cubit and a half (2 ¼ ft.) in height. 24 And you will overlay אֹתוֹ it (him) with pure gold and make a crown (molding) of gold around the top of it. 25 And you will make a border (rim) a hand width around it and you will make a golden crown (molding) around the border (rim). 26 And you will make for it four rings of gold and put אֶת־ the rings on the four corners near its four feet. 27 Close to the border (rim) will be the rings for the poles to carry אֶת־ the table. 28 And you will make אֶת־ the poles of acacia wood and overlay אֹתָם them with gold, so that they may carry with them אֶת־ the table. 29 And you will make the dishes, spoons, covers and bowls for it of pure gold, you will make אֹתָם them. 30 And you will set showbread (Bread of Presence) upon the table before Me always. C-MATS



**Question:** How many loaves of showbread were always on the table? The table had 12 specially baked loaves of show-bread on it at all times in two columns of six loaves each. They were baked on Friday and put on the table on the Sabbath when the old loaves were removed and divided among the priests.  
*Chumash*

**Question:** How was the showbread made? The bread was made in the shape of a type of box without a cover. It had a flat bottom and it would be bent upward on both sides forming something similar to walls. Therefore, it is called, literally, the bread of faces, because it has faces looking in both directions-toward the sides of the Tabernacle. A golden form (pan) and an iron form (pan) were made for the showbread. The showbread was baked on Fridays in the iron form, and when it was taken out of the oven, it would be placed in the golden form until the next day, which was the Sabbath, when it would be arranged on the table. There were two spoons of frankincense that rested on the uppermost loaves throughout the week.  
*Chumash*

**31 And you will make a menorah of pure gold of hammered work, its shaft, branches, bowls, knops and flowers will be of one piece. C-MATS**

**Question:** How was the Menorah formed? It should not be made out of sections, and its branches and lamps should not be made piecemeal and welded together. Rather, it should originate in its entirety as a single piece [of gold], which should be hammered and spliced into shape, and the branches bent in either direction. This is a symbol to us that our life must be constructed entirely from one set of values. It may not be a hodge-podge of separate bits and pieces, grafted together to suit anyone's convenience. All areas of life must derive from the same set of beliefs. *Chumash*



The Temple Institute in Jerusalem Menorah

**Question:** How was Moses able to make a Menorah from one piece of gold? Once יהוה showed Moses how the Menorah was to be made he actually began to make it—otherwise what was the purpose of the commandment and the demonstration?—but then יהוה assisted him, so that when the ingot was cast into the fire as part of the normal process of crafting it, the work was completed miraculously. This is how יהוה typically performs miracles. First man must do what he can, and then יהוה comes to his aid. Similarly at the time of the splitting of the sea, יהוה commanded Moses to split the water by raising his staff and it was only after Moses had done so that יהוה performed the awesome miracle. In Egypt and throughout the years in the Wilderness, Moses performs acts that resulted in miracle: clearly only יהוה makes miracles, but He wants man to initiate them. *Chumash*

**Question:** Why was the Menorah hammered from one piece of gold? The Menorah is symbolic of the Holy Spirit. The Holy Spirit constantly taps us and shapes us everyday, just like the craftsman gently tapped the gold to shape and form the Menorah. When יהוה the Master Craftsman finishes molding us, then we will be a new creature in Him.

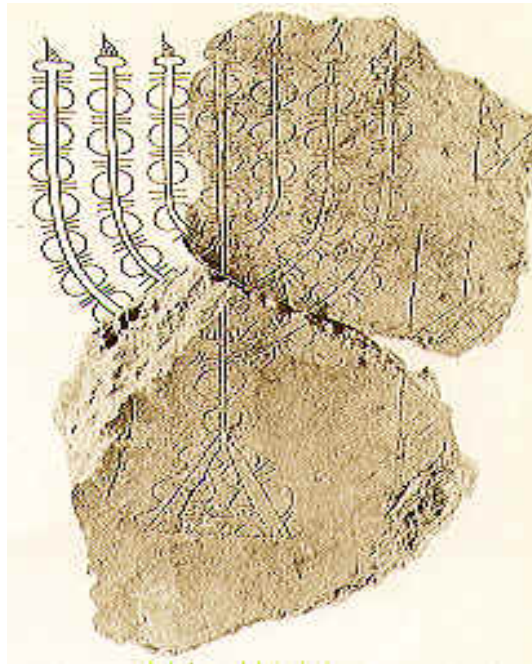
**32 And six branches will come out of the sides of it; three branches of the menorah out of one side and three branches of the menorah out of the other side. C-MATS**

**Question:** How was the Menorah designed? Torah teachers disagree on how the Menorah was designed. Following the basic meaning of the text, states that the branches of the Menorah extended upward from its main stem in straight, diagonal lines—not curved, as commonly depicted. This reading of the text is supported by an illustration in Maimonides' own hand, which likewise shows straight, diagonal branches.



Sketch of Menorah by Maimonides' hand from manuscript of his *Mishneh Torah*

The common practice of depicting the Menorah with curved branches derives from the infamous "Arch of Titus," erected by the Roman emperor to celebrate his defeat of the Jews and his destruction of the Temple, in which a Menorah (with curved branches) is shown being triumphantly carried off to Rome, and which bears the inscription "Judah Captive."



Menorah depiction found in the Jewish Quarter. This image was found a few hundred yards from where the Menorah stood in the *Bais HaMikdash*. It was made while the Temple still stood. Notice the three-footed base.





The oil pitcher is used to replenish the oil for the menorah. The design pictured above is based on an ancient coin from the Second temple period. This pitcher contains 3.5 *lug*, (2 liters) of oil.

**33** On one branch *are* three bowls made to *look* like almonds *with* a knob (*ring-outer leaves*) and flower *petals*; and three bowls made like almonds on the other branch *with* a knob (*ring-outer leaves*) and flower *petals*: *similarly* for all the six branches extending out of the menorah. **34** And on *the center shaft* of the menorah *will be* four bowls made to *look* like almonds *with* their knobs (*ring-outer leaves*) and their flower *petals*. **35** Where each pair of branches join *the center* shaft will be a knob (*ring-outer leaves*) of one piece with the pair of branches, *thus the same* for all the six branches. **36** Their knobs (*ring-outer leaves*) and their branches will be of  $\text{הָאֶחָד}$  *one* hammered work of pure gold. **37** And you will make  $\text{לָאֵרוֹת}$  lamps for it: seven *for the menorah* and they will light  $\text{אֵת}$  *the* lamps so that they may give light to the *space in front* of it. **38** And the tongs and the firepans *will be* of pure gold. C-MATS

**Question:** What were the tongs and spoons used for? The priests would grip the wicks to place them in the oil. The spoons were used to remove the previous day's ash and other residue, so that the lamps could be prepared for the new day's lighting.

**39** He will make  $\text{אֹתָהּ}$  *it (her)* *with*  $\text{אֶת}$  all its utensils *from* a talent (66 lbs) of pure gold. **40** And be careful that you make *them* after the pattern, which was showed to  $\text{אֶתְּךָ}$  *you* on the mountain. C-MATS



Tabernacle by day



Tabernacle by night

**Exodus 26:1** וְאַתָּה *and the Tabernacle with ten curtains of finely woven linen of blue, purple and scarlet with cherubim woven in of skilled work, you will make אֹתָם them.* C-MATS

**Question:** What type of skilled work was on the tapestries? All four materials mentioned in this verse—linen and the three colors of wool—were spun the same way. Six strands of each type were spun into a single thread, and the four threads, one of each material, were twisted tightly to make twenty-four strand yarn. The curtains were then woven from those thick threads of yarn. "**Skilled work**" means that the images were not embroidered, but of the weave itself, and done in such a way that one figure showed on one side and a different figure on the other. *Chumash*

**Question:** How do we use יהוה's gifts to their fullest potential? יהוה wants us to 'lift up' the beautiful and precious things in our lives, such as our special talents and cherished possessions. Rather than only using them for our own pleasure, we should also think of ways to use them to help others, and benefit the world around us. Then we're using יהוה's gifts to their fullest potential, which is the greatest beauty of all.

**Spiritual Exercise:** What's a special talent you have that you could share with others? This week try to use this talent to benefit those around you.

**2** The length of הָאַרְבָּעָה *the one curtain will be 28 cubits (42 ft.) and the width four cubits (6 ft.) and every אֶחָד one of the curtains will have הָאַרְבָּעָה the one (same) measure.* **3** The five curtains will be joined one to another; and other five curtains will be joined one to another. **4** And you will make loops of blue upon the edge of the *outermost* curtain from הָאַרְבָּעָה *the one* corner of the seam in the first set; and likewise you will make loops on the outermost edge of the curtain in the seam of the second set. **5** 50 loops you will make הָאַרְבָּעָה *the one curtain in the first set* and 50 loops you will make on the edge of the curtain that is in the seam of the second set; so that the loops are opposite one another. **6** And you will make 50 clasps of gold and couple אֶת the curtains together with the clasps: and it will form one Tabernacle. C-MATS

**Question:** What did the fasteners look like? As seen from the inside of the Sanctuary, the golden fasteners imbedded in the tapestries were like stars glittering in the heavens. *Chumash*

**7** And you will make 11 curtains of goat's hair as a covering for the Tabernacle, you will make אֹתָם *them.* **8** The length of הָאַרְבָּעָה *the one curtain will be 30 cubits (45 ft.) and the width four cubits (6 ft.) and הָאַרְבָּעָה the one [will have] אֶחָד one (same) measure for 11 curtains.* **9** And you will join אֶת 5 curtains together אֶת and 6 curtains together and will fold double אֶת the sixth curtain in the front of the Tabernacle. **10** And you will make 50 loops on the edge of הָאַרְבָּעָה *the one* outer-most curtain that is in the first set and 50 loops on the edge of the curtain in the second set. **11** And you will make 50 clasps of brass and put אֶת the clasps (*fasteners*) into the loops and join אֶת the tent together, so that it is one. **12** And the remnant that remains from the curtains of the tent, the half curtain that remains will hang over the back of the Tabernacle. **13** And a cubit (18 inches) on one side and a cubit (18 inches) on the other side of that which remains in the length of the curtains of the tent will hang over the sides of the Tabernacle to cover it. **14** And you will make a covering for the tent of rams skins dyed red and an outer covering of badger's skins (*fine leather*). C-MATS

**Question:** How many coverings did the Tabernacle have? The Tabernacle had four covers, one on top of the other, two of them were made of fabric and the others of animal hides.



**15** And you will make אֹתֶיךָ upright boards for the Tabernacle of acacia wood. C-MATS

**Question:** How did the Children of Israel obtain wood in the desert? Our father Jacob foresaw through יהוה that Israel was destined to build a Sanctuary in the desert; so he brought cedars to Egypt and planted them there. When Jacob was dying, he commanded his sons to bring them up with them when they left Egypt. He told them that יהוה was destined to command them to make a Tabernacle of acacia wood in the desert. *Chumash*

**16** 10 אַמּוֹת cubits (15 ft.) will be the length and a cubit and a half (2 ¼ ft.) will be a cubit width of one board. **17** Two tenons (projections) will be on each board and the boards will be joined together one to another: so you will make all the boards of the Tabernacle. **18** And you will make אֹתֶיךָ the boards for the Tabernacle, 20 on the south side facing southward. **19** And you will make 40 silver sockets under the 20 boards; two sockets under one board for its two tenons and two sockets under another board for its two tenons. **20** And for the second side of the Tabernacle on the north side there will be 20 boards: **21** And their 40 silver sockets; two sockets under one board and two sockets under another board. **22** And for the westward side of the Tabernacle, you will make 6 boards. **23** And you will make two boards for the corners of the Tabernacle on the two sides. **24** And they will be joined together from the bottom and they will be joined together at the top to אֶחָדָה the one ring: do the same for both of them; they will form the two corners. **25** And there will be 8 boards and their 16 silver sockets; two sockets under one board and two sockets under another board. **26** And you will make crossbars of acacia wood; five for the boards of the one side of the Tabernacle; **27** And five crossbars for the boards of the other side of the Tabernacle and five crossbars for the boards of the side of the Tabernacle for the two westward sides. **28** And the middle crossbar halfway up the boards will extend from end to end. C-MATS

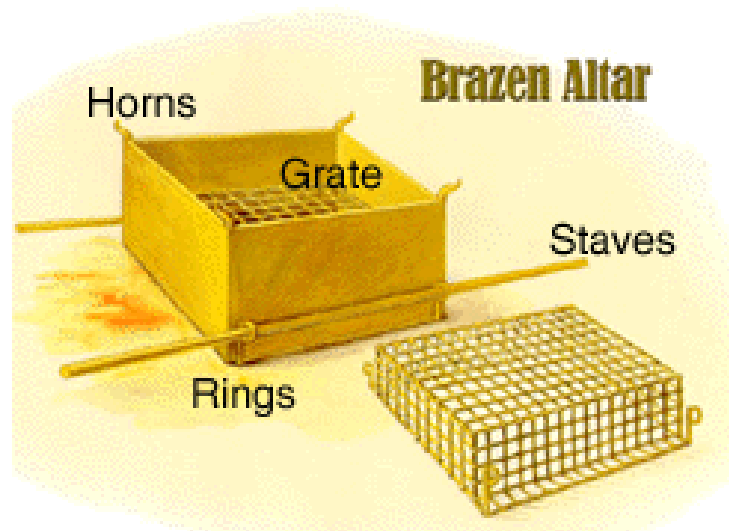
**Question:** How did the bar reach from end to end? It lay there by miracle. (It was a single, 72-cubit long bar which passed through the three walls; the necessary bending between the angles of the walls was miraculously done by itself). *Chumash*

**29** וְאַתָּה *and you will overlay the boards with gold* וְאַתָּה *and make gold rings for the crossbars to pass: and you will overlay* אֶתְּ the *crossbars with gold.* **30** And you will raise up אֶתְּ the *Tabernacle according to the fashion which was shown to you on the mountain.* C-MATS

**Question:** Whose Tabernacle is Moses commanded to build? Moses is commanded to build אֶתְּ Tabernacle (Ex 26:30) and we notice that יהוה Father through אֶתְּ shows Moses the pattern (Ex 25:9) and all the furnishings belong to אֶתְּ from the Ark (Ex 25:14), the mercy seat (Ex 25:21), the table of showbread (Ex 25:27), the menorah (Ex 25:31-40), the altar of sacrifice (Ex 27:1-8), the priestly garments (Ex 28:3), the priest breastplate (Ex 28:28), the Urim and the Thummim (Ex 28:30), the altar of incense (Ex 30:3) and everything else is made for and belongs to אֶתְּ יהוה the Yah-head. C-MATS

**31** And you will make a veil of blue, purple and scarlet of finely woven linen of skilled work: with cherubim worked into אֶתָּה it (her): **32** אֶתָּה you will hang it with gold hooks upon four pillars of acacia wood overlaid with gold: standing in the four sockets of silver. **33** You will hang up אֶתְּ the veil below the clasps, so that you may bring within the veil אֶתְּ the Ark of the Testimony: and the veil will divide the sacred place from the most sacred. **34** You will put אֶתְּ the mercy seat on the Ark of the Testimony in the most sacred place. **35** You will set אֶתְּ the table outside the veil וְאַתָּה *and the menorah opposite the table on the side of the Tabernacle toward the south: and you will put the table on the north side.* **36** And you will make a hanging (screen) for the door of the tent of blue, purple and scarlet yarn and finely woven linen by the work of a weaver. **37** You will make for the hanging (screen) five pillars of acacia wood and overlay אֶתָּם them with gold and their hooks will be of gold and you will cast five sockets of brass for them. C-MATS

**Question:** How many walls did the Tabernacle have? There was no wall at the east of the Tabernacle, only the Screen hanging from the posts. The other three walls were made of wood, but hidden by the three of four coverings over the Tabernacle. *Chumash*



**Exodus 27:1** And you will make אֹתָהּ an altar of acacia wood, 5 אַמּוֹת cubits (7 ½ ft.) long and 5 אַמּוֹת cubits (7 ½ ft.) wide; the altar will be square: and the height of it will be 3 אַמּוֹת cubits (4 ½ ft.).

**C-MATS**

**Question:** Where was the altar located? This altar was located outside in the Tabernacle Courtyard. No offering was valid unless at least the most essential part of its service-the blood service- was performed on the Altar. *Chumash*

**2** And you will make horns on the four corners of it: the horns will be the same: and you will overlay אֹתוֹ it (him) with brass. **C-MATS**

**Question:** Why was the altar made of brass? Just like brass tarnishes and then can be scrubbed clean, so the people of Israel, although they sin, they repent and are forgiven. *Chumash*

**Question:** Why were the horns placed on the altar? The blood of the sin-offerings was placed on them.

**3** And you will make pans to remove ashes, shovels, basins, flesh hooks and firepans: all the vessels you will make of brass. **C-MATS**

**Question:** How were the shovels, basins, flesh hooks and fire pans used? When ashes accumulated on the Altar, they were removed with shovels, which looked like dustpans, and placed in the pans. After a sacrificial animal was slaughtered, its blood was accepted in basins, from which it was placed on the Altar. In order to properly burn the parts that were on the Altar, they were turned over and placed on the flames with forks. The incense that was placed twice a day on the Inner Altar had to be burned on coals that were taken from the Outer Altar. These glowing coals were taken on fire-pans. *Chumash*



Basin, pan, flesh hook, bras shovel, fire pan

**4 And you will make a grate of brass netting; and upon the four corners of the netting you will make four bronze rings. C-MATS**

**Question:** How was the bronze netting used? The sacrifice was lifted up and then down on the bronze grating by the priest where it remained lifted up from the earth.

**5 And you will put it under the rim of the altar so that the netting reaches halfway up the altar. 6 And you will make poles for the altar of acacia wood and overlay them with brass. 7 And will be put the poles into the rings and the poles will be upon the two sides of the altar to carry it (him). 8 Hollow with boards shall you make it (him): as it was shown you in the mountain shall they make it. C-MATS**

**Question:** Why was the altar hollow inside? The altar was not a solid wooden square, but a hollow box. Its interior was filled with earth whenever the people encamped and reassembled the Tabernacle. Thus we are fulfilling the command “Hollow with boards shall you make it (him).” The dirt could be removed and cleaned from all the drippings of the meat.

**9 And you will make the courtyard of the Tabernacle: on the south side facing southward there will be hangings for the courtyard of finely woven linen of 100 cubits long (150 ft.) for the one side. C-MATS**

**Question:** How was the Courtyard of the Tabernacle made? The courtyard was made of linen curtains that were suspended from rods attached to wooden posts. *Chumash*

**10 Supported on 20 pillars in 20 bronze sockets; the hooks of the pillars and their bands (rings) will be of silver. 11 And likewise for the north side in length there will be hangings of 100 cubits (150 ft.) long on 20 pillars in 20 sockets of brass; the hooks of the pillars and their bands (rings) of silver. 12 And for the width of the court on the west side will be hangings of 50 cubits (75 ft.) on 10 pillars in 10 sockets. 13 And the width of the court on the east side facing eastward will be 50 cubits (75 ft.). 14 The hangings (tapestries) of one side of the gateway will be 15 cubits (22 ½ ft.) on 3 pillars in 3 sockets. 15 And on the other side will be hangings (tapestries) 15 cubits (22 ½ ft.) on 3 pillars in 3 sockets. 16 And for the gateway of the courtyard will be a hanging (tapestries) of 20 cubits (30 ft.) of blue, purple and scarlet yarn and finely woven linen made by a weaver on 4 pillars in 4 sockets. 17 All the pillars around the courtyard will be banded with silver; their hooks will be of silver and their sockets of brass. 18 The length of the courtyard will be 100 cubits (150 ft.) and 50 cubits (75 ft.) wide and the height is 5 cubits (7 ½ ft.). The tapestries and screen are of finely woven linen and their sockets are of brass. 19 All the utensils of the Tabernacle for all the service in the Tabernacle, as well as all the tent pegs for the Tabernacle and all the tent pegs for the courtyard will be of brass. C-MATS**

**Question:** “All the tent pegs for the Tabernacle and all the tent pegs for the courtyard will be of brass.” What were the pegs used for in the Tabernacle? These “pegs” served to hold down the coverings of the Tabernacle and the walls of the Enclosure so that they should not lift in the wind. They were secured by ropes tied to pegs that were driven into the ground. *Chumash*

**Question:** What is the lesson of the metals in the hooks of the Tabernacle? The pillars holding the curtains in the outer courtyard had copper bases with silver hooks. In the courtyard the altar and basin are made of copper. The walls of the inner sanctuary are gold on silver bases, and inside the sanctuary everything is gold. Lesson: As one comes closer to יהוה, there is a progression from the copper to the silver to the gold. Purifying ones intentions is a prerequisite for approaching the Almighty. Chumash

## Do You Know?

1. Every man gave an \_\_\_ to build the Tabernacle.
2. The colors of the Tabernacle coverings were \_\_\_, \_\_\_, and \_\_\_.
3. The Tabernacle furniture was made of \_\_\_ wood.
4. The Earthly Tabernacle was built like the \_\_\_ Tabernacle.
5. The Ark of the Covenant had two \_\_\_ on top of it.
6. The Ark was carried by \_\_\_ on the priests' shoulders.
7. Each cherubim has \_\_\_ wings and the faces of a man, ox, eagle, and a \_\_\_.
8. The Table of Showbread had \_\_\_ loaves of bread on it.
9. The Menorah was made in \_\_\_ piece(s).
10. The Menorah was made of \_\_\_ pounds of pure gold.
11. The Menorah had \_\_\_ lamps.
12. The Tabernacle was made up of \_\_\_ curtains.
13. A \_\_\_ covered the Most Sacred place in the Tabernacle.
14. The altar was made of \_\_\_ and had \_\_\_ horns on it.
15. The altar was hollow and was filled with \_\_\_.

**Bonus:** List the 6 pieces of furniture in the Tabernacle and Courtyard

### Answers:

1. offering
2. blue, purple, scarlet
3. acacia
4. heavenly
5. cherubim
6. poles
7. 4, lion
8. 12
9. one
10. 66
11. 7
12. 10
13. veil
14. bronze, 4
15. earth

**Bonus:** Menorah, Table of Showbread, Altar of Incense, Laver, Altar, Ark of the Covenant



## Haftorah

**Question:** What does this week's Haftorah tell us about Solomon's Temple? It describes the construction of the Temple under the direction of King Solomon, echoing this week's Torah portion which discusses the construction of the Desert Tabernacle. The Haftorah discusses the manpower that Solomon recruited for the building of the Temple. Also discussed are the hewing and transportation of the stone, the laying of the foundation, as well as the dimensions of the Temple, its components and materials. The Haftorah ends with יהוה's word to King Solomon.

**1 Kings 5:12** And יהוה gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and the two made a treaty together. **13** And King Solomon raised a labor force out of all Israel; and the labor force was thirty thousand men. **14** And he sent them to Lebanon ten thousand a month by shifts: a month they were in Lebanon and two months at home: and Adoniram *was* over the labor force. **15** And Solomon had seventy that carried burdens and eighty thousand stone cutters in the mountains; **16** Beside the chief of Solomon's officers which *were* over the work, three thousand and three hundred, which ruled over the people that were doing the work. **17** And the king commanded and they brought great stones, costly stones and cut stones, to lay the foundation of the house. **18** And Solomon's builders and Hiram's builders did cut *them* and the stonesquarers: so they prepared timber and stones to build the house. C-MATS

**1 Kings 6:1** And it came to pass in *the* four hundred and eightieth year after *the* Children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that he began to build the House of יהוה. **2** And the house which King Solomon built for יהוה, the length of it *was* threescore cubits and the width of it twenty *cubits* and the height of it thirty cubits. **3** And the porch before the temple of the house, twenty cubits *was* the length of it, according to the width of the house; and ten cubits *was* the width of it before the house. **4** And for the house he made windows of narrow lights. **5** And against the wall of the house he built chambers round about, *against* אֶת walls of the house round about, *both* of the temple and of the sanctuary: and he made chambers round about: **6** The nethermost chamber *was* five cubits broad and the middle *was* six cubits broad and the third *was* seven cubits broad: for without *in the wall* of the house he made narrowed rests round about, that *the beams* should not be fastened in the walls of the house. **7** And the house, when it was in building, was built *of* stone made ready before it was brought *there*: so that there was neither hammer *nor* axe nor any tool of iron heard in the house, while it was in building. **8** The door for the middle chamber *was* in the right side of the house: and they went up with winding stairs into the middle *chamber* and out of the middle into the third. **9** So he built אֶת the house and finished it; and covered אֶת the house with beams and boards of cedar. **10** And then he built אֶת chambers against the entire house, five אַמֹּת *cubits* high: and they rested on אֶת the house with timber of cedar. **11** And the word of יהוה came to Solomon, saying, **12** *Concerning* this house which אַתָּה *you* are building, if you will walk in My statutes אֶת and My judgments observe and keep אֶת all My commandments to walk in them; then will I perform אֶת word of Mine אֶת *with you*, which I spoke to David your father: **13** And I will live among *the* Children of Israel and will not forsake אֶת My people Israel. C-MATS

## Righteous Giving

**Question:** How can we make our own possessions sacred? This week's portion teaches us the amazing idea that we can make everyday things and possessions sacred by using them for a higher purpose. In the Tabernacle, gold, silver and other materials were made into the sacred utensils which helped people feel closer to יהוה. So too, we can make our own possessions sacred by using them to do good things.

Steve felt like he had to walk through the Wal-Mart sporting goods department every time he wanted to get to his closet. He'd just finished wading through the usual jungle of his brother's old tennis rackets, roller blades, hockey sticks and pads (regular plus goalie) and balls of every shape and size, when he decided it was time to put his foot down - that is if he could find any empty space on the floor where to put it. "Lar-rry!" he yelled out in a voice that let his brother - and roommate - know he meant business even before he burst into the living room. "Yeah, Steve - what's up?" Larry said, looking up from his book and hoping for the best. "What's up is that I've had it!" "Had what?" "I've had it with all that junk you've accumulated in our room - the sports equipment you don't even look at anymore, the piles of unused games. I want it out - and I want it out now!" Larry tensed. His 'stuff' had been a point of friction between the two of them for a while now, and it seemed like Steve had finally reached the boiling point. "But a lot of it is good stuff," Larry countered. "Maybe I *am* going to use it - some day. And besides what am I supposed to do with it anyhow?" "That's your problem. Store it somewhere; chuck it in the dumpster for all I care, but if you don't get rid of that *mess* by today you can forget about any math help for your midterms and forget about using my Playstation forever!" Threats like that were too big to ignore. He had been counting on his math whiz brother to help him pull his grade up from a C minus to a more respectable B. To think things over without letting his brother know he'd 'won,' Larry stormed out the door in a huff. He'd been walking for quite a while, not paying much attention to where he was, when he heard what sounded like a bunch of kids playing. He looked up and saw he'd wandered right next to the playground fence of the local children's home, where orphans and other kids who needed help all lived together. Curious, he watched for a while and noticed that they hardly had anything to play with. A lot of kids were waiting in line to shoot just one worn-looking basketball and some others were playing street hockey, but only about half the kids had real hockey sticks. The rest were using what looked like broom handles or even just kicking the hockey ball with their feet. '*Funny,*' he thought to himself. '*Here I am, not knowing what to do with all my extra stuff, while these kids...*' Suddenly, Larry had an idea. He walked over to a man standing by the gate who looked like one of their teachers, and a few quiet words later, ran home, smiling. "Um, Steve" Larry said to his brother, who was playing with his Playstation. "Yeah?" he raised a suspicious eyebrow. "Can you help me load up all my extra toys and stuff into the car?" "You've finally come to your senses and are going to chuck the stuff out, huh? For that, I'll gladly help!" The boys loaded the car and Steve figured he'd follow Larry out to the dumpster, just to make sure the kid didn't chicken out in the end. He was surprised when Larry drove the car straight past the dumpster and down the block. Soon Larry stopped in front of the gate of the orphanage's playground where a smiling man seemed to be waiting for him. "Son," the man said, looking through the toy and equipment-laden car, "you are going to make a lot of kids, who don't always have all that much to be happy about, really happy with this gift of yours!" "Wow!" said Steve, blown away by what he'd just seen, and with a whole new appreciation of his brother. "Larry, I think you just took a mess and made it a blessing."

**Question:** What life lesson do you think someone could learn from this story? When Larry's stuff sat unused and scattered in his room it was truly being wasted and bothersome - however, when he took that *same stuff* and gave it to the underprivileged kids, it became a source of great kindness and happiness. It's the same way with all material possessions - their true, spiritual value all depends on how we chose to use them.

**Question:** Does that mean there is something 'wrong' about enjoying our stuff ourselves instead of giving it away? Not at all. However, even as we enjoy our possessions we should try to do it in a positive way - by being careful not to waste them, nor use them to hurt others or make them jealous. By feeling gratitude to whoever gave them to us as well as to **יהוה**, the ultimate source of all we have. Of course we should also keep in mind ways to let others benefit from our things, by sharing and lending them out, or as in the story, giving them away to others when we no longer need them.

**Question:** Do you think the way we use something has any spiritual effect on others? Actually it does. It is a deep concept, but the point to remember is that our decision of whether to do good, directly affects our souls and the whole world.

**Question:** What does the term 'righteous' mean to you? Righteous means to stand in righting stand with **יהוה**. The Torah teaches us how to become righteous by making every aspect of our lives righteous.

**Spiritual Exercise:** Are any of your possessions not being used? Clean out your room and keep only the things you really need and give the rest to the poor.

## Respecting Food

**Question:** How can we make the table where we eat like an altar? Our food is not just something to eat - it is something to respect. In this week's Torah Portion we learn about the altar on which the Hebrew priests would make food sacred in the Tabernacle (Temple). Even though we don't have the Temple or the altar today, the table where we eat can be like an altar. When we show our appreciation to **יהוה** by eating and treating the food that He gives us respectfully, we make the food sacred and the act of eating a righteous act.

## FOOD FOR THOUGHT

"Hey, catch!" Jon shouted as he Frisbee-flung his half-eaten mini-pizza across the long table to his friend, Alan. Well, Alan missed, but the pizza did manage to hit Chuck right on the sleeve of his new, white pullover; which of course led him to retaliate by fork-flinging a gooey piece of chocolate cake Jon's way, thus beginning a full-fledged food-fight. The battle was just getting going when Mr. Isaacs, the school custodian, walked in, caught sight of it and began moving fast the boys' way. The kids knew that even though the custodian was old he was tough, so they called an immediate cease-fire and quickly retreated toward the safe territory of the schoolyard, leaving a giant-sized mess behind. As Jon was about to duck out, something made him turn back and take one last peek. He'd expected to see the man either angrily shaking his fist at them, or maybe just quietly starting to clean up, but he saw neither.

Instead he saw Mr. Isaacs holding his head between his two hands and crying! *Wow - we must have really gone too far this time*, Jon thought. *It must be just too big a mess for the older man to handle and he broke down over the thought of all that work.* Jon liked to play around, but he didn't like to hurt people. Even though he'd get yelled at, he decided he was going to go back and help the custodian clean up the mess. He sidled closer to the man, who was still weeping with his eyes closed. "Ahem," he cleared his throat. "I'm, um really sorry about this mess ... I know it's a huge clean-up job and I'm going to help, just ... um ... please don't cry because of the mess, um ... we made." Mr. Isaacs turned to him and gave Jon a look that felt like it was going right through him. Not angry - just intense and very sad. "Well," he said. "I see you're a good, honest boy who's not afraid to own up to what he's done. So I'll tell you the truth. I wasn't crying because I have to clean up your mess." "You're not?" Jon asked, surprised. The man shook his head. "No, I realize kids will be kids and besides, in my life I've done work so hard, that it would make this seem like a picnic in the park." "So, then, um, why..." "Why was I crying? I was crying to see such a terrible disrespect for food. You may not understand this - and maybe it's good that you don't - but when I was a boy your age..." he paused and sighed, "...I was in a terrible place. A place where people had barely enough food to survive ... sometimes not even that." Jon felt goose bumps as the man, who had begun silently weeping again, went on. "But thanks to יהוה, I somehow made it out of there, and now, just like you, I have all the food I could ever eat. But..." he looked Jon straight in the eye, "...unlike you, because of what I went through, I realize every bit of food is a precious gift from - a precious gift of life. So when I saw you boys treating food like a toy, or like worthless garbage, it just sort of made me remember all those old feelings of hunger and fright from way back when, and that's when the tears started to come." "I'm really sorry, Mr. Isaacs," Jon said with his head low. "I didn't mean to..." "Of course you didn't," the man said, now with a clear, forgiving smile. "You go out and play now - I'll take care of this. Just promise me that the next time you feel like acting disrespectfully to a piece of food, you'll try to think of the boy who didn't have any - and what a precious gift it is, that you do." Jon had lots to think about as he walked out of the cafeteria that day, but one thing he knew already - that he had just been part of the last food-fight of his life.

**Question:** What life-lesson do you think Jon learned from what happened? Though he was a good kid, he didn't think twice about playing with food. But after talking with a man who had learned to appreciate it the hard way, he realized that food is a precious gift that deserved respect.

**Question:** What are some ways we can show respect for food? We can try not to waste food. We should only take what we think we will eat and not overeat. Also, if there is food on the floor (especially bread) we shouldn't step on it. It should be picked up and thrown away or placed off to the side where no one else will step on it. It's better to sit calmly and eat, rather than to eat 'on the run.' It's also a good practice to take a moment before we eat and after, to appreciate the gift of food and thank יהוה for giving it to us.

**Question:** What do you think it means to make one's eating 'sacred'? Righteousness comes when we use the things in the right way for the right purposes. We can make our eating sacred by eating in a calm, respectful way, by trying to eat clean healthy food in the right amount and not overeat. We should try to remember and appreciate the gift of food, and express that appreciation to יהוה, as well as using the energy our food gives us for worthwhile things. A person who does all this is well on the way to being righteous.

**Question:** Does respect for food mean that a person must always eat everything they're served and never throw out edible food? No. We should only eat when we are hungry and we should always eat clean food. However, we should take care to have a respectful attitude toward food and to try to understand what a precious gift it is.

**Spiritual Exercise:** At least one time today, take a moment to thank **יהוה** for your food before you eat it. Food is a precious gift.

**Resources:**

*The Stone Edition of The Chumash*

*The Complete Messianic Aleph Tav Scriptures* **C-MATS** [www.AlephTavScriptures.com](http://www.AlephTavScriptures.com)

“Weekly Torah Portion” from [www.aish.com](http://www.aish.com)