

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 אֶת־ My offering אֶת־ 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.

Exodus 25:3 תאֲרָיָהּ 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 also found in Exodus 26:14.; 35:7, 23; 36:19; 39:34; Numbers 4:6, etc. as a “covering for the tent (Tabernacle) an outer covering of badger’s skins (*fine leather*).” The shoes of women were also made of them (**Ezekiel 16:10 I clothed you also with brodered work and shod you with sealskin.**) 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

Question: How did they dye the wool? The wool was dyed blue, purple, and scarlet from the secretion of a rare amphibious animal known as a chillazon [snail], whose exact identity has become forgotten with the passage of time. The color is similar to that of the sea.



Dying goat's hair in Europe



Rams skins dyed red



Acacia Tree



Handcrafted from Acacia wood

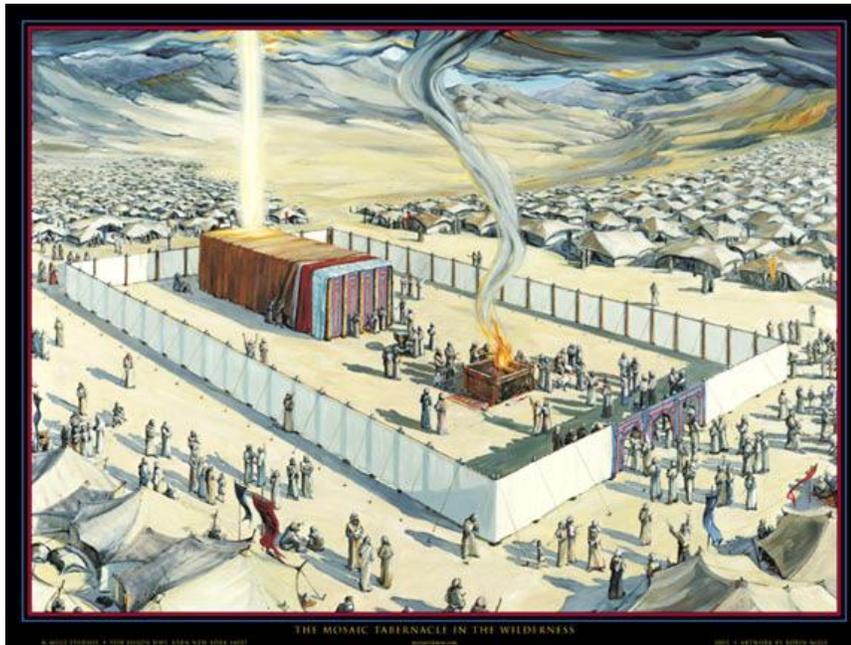
Exodus 25:6 Oil for the light, spices for anointing oil and for sweet incense, 7 Onyx stones and stones to be set in the ephod and in the breastplate. C-MATS

12 STONES FOR EACH 12 TRIBES/ BREASTPLATE			
REUBEN  SARDIUS	SIMEON  TOPAZ	LEVI  CARBUNCLE	JUDAH  EMERALD
ZEBULON  SAPPHIRE	ISSACHAR  DIAMOND	DAN  LIGURE	GAD  AGATE
ASHER  AMETHYST	NAPHTALI  BERYL	JOSEPH  ONYX	BENJAMIN  JASPER

Exodus 25:8 And let them make Me a sanctuary so that I may live among them. C-MATS

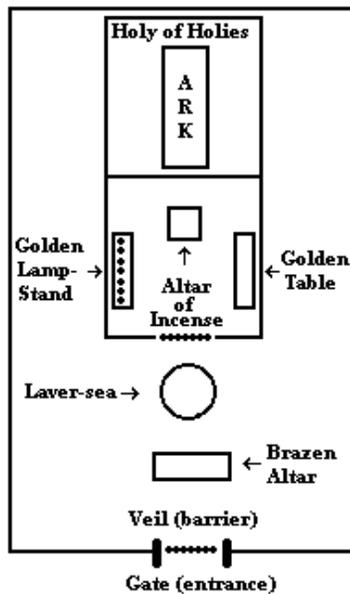
Question: What does this verse really mean? The verse does not say, "and I will dwell within it," but "I may live among them"—יהוה ייהוה will dwell within each and every one of them. *Chumash*

Exodus 25:9 According to all that I show **אֶתְּךָ** you **אֶת** after the pattern of the Tabernacle **וְאֶת** and pattern of all the instruments thereof you will make it. C-MATS



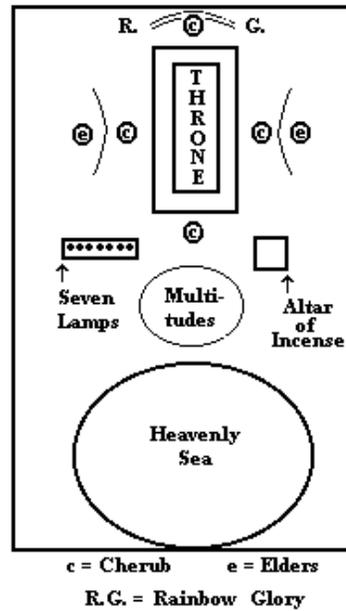
Question: How did יהוה show Moses the pattern? יהוה showed Moses the Heavenly Tabernacle and wanted the earthly Tabernacle to be exactly like the heavenly one. *Chumash*

The Earthly Tabernacle and Temple as a Type of the Heavenly Temple:



Earthly Tabernacle

(not to scale)



c = Cherub e = Elders
R.G. = Rainbow Glory

Heavenly Temple

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 Brazen Altar: There is also no corresponding item of furniture for the brazen 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 Corinthians 12:2 I knew a man in Mashiach above fourteen years ago, whether in the body, I cannot tell; or whether out of the body, I cannot tell: Elohim knows; such an one caught up to the third heaven.** This is a place where יהוה looks down on the earth at all the inhabitants.

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

The Golden Lamp Stand: 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

Holy of Holies-where יהוה dwells

The Ark with the Mercy Seat on top-יהוה's throne

Hebrews 8:1 Now of the things which we have spoken this is the sum: We have such an 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: for, See, said he, that you make all things according to the pattern showed to you in 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. 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. Hebrews 10:1 For the Torah having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.
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. *Chumash*

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. **(Esther 8:15 And Mordecai went forth from the presence of the king in royal apparel of blue and white and with a great crown of gold and with a robe of fine linen and purple; Luke 16:19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day.)**



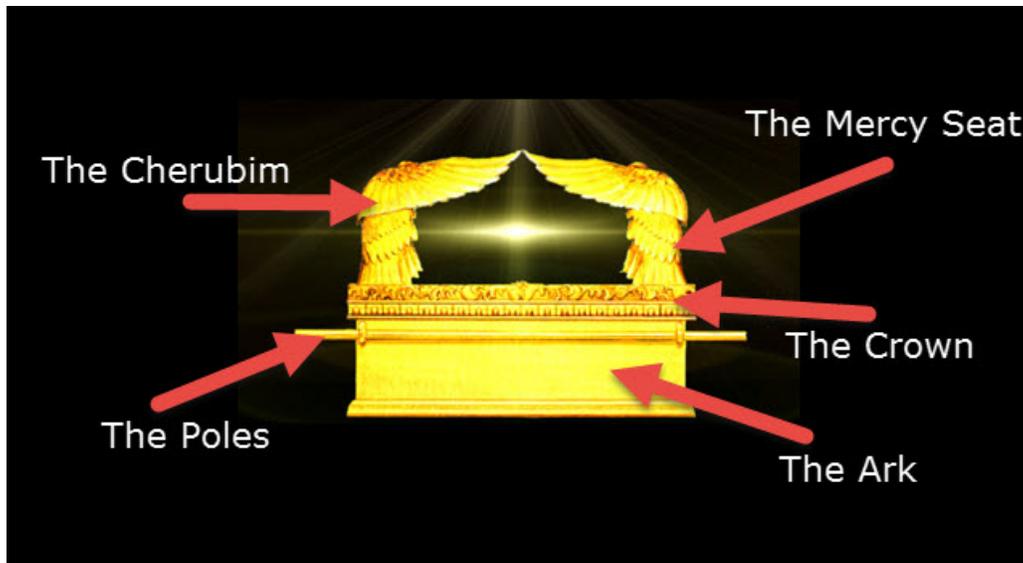
Coccus ilicis. The Scarlet worm



Murex trunculus makes purple dye

Exodus 25:10 And they will make an ark of acacia wood: two cubits and a half *in* length (3 ³/₄ ft.) and a cubit and a half (2 ¹/₄ ft.) in width and a cubit and a half (2 ¹/₄ ft.) in height. C-MATS

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.



This image shows the cherubim with two wings each, but the cherubim have four wings. The wings of the cherubim formed the judgment seat for יהוה.

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*

Exodus 25:11 And you will overlay **אתו** 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*. C-MATS

Question: What symbolism does verse 11 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 masks 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.

Exodus 25:12 And you will cast four rings of gold for it and put *them on the four corners (feet)*; and two rings will be on **אחתה** 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 **אתם** them with gold. 14 And you will put **אתה** the poles into the rings on the sides of the Ark so that they may carry **אתה** the Ark with them. 15 The poles will be in the rings of the Ark: they will not be taken out of the rings. C-MATS

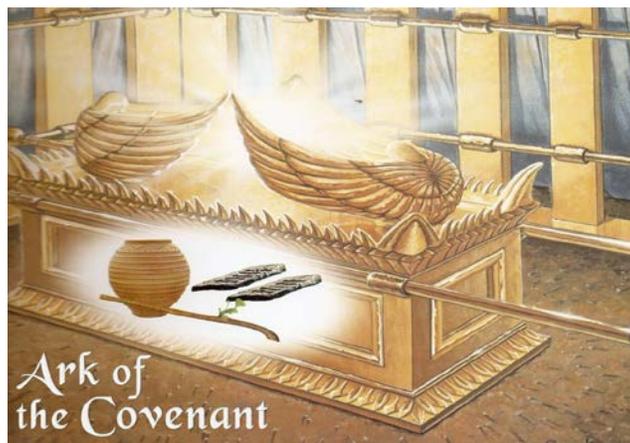
Question: What symbolism does verse 15 have? This is actually one of the commandments of the Torah--- never to remove the carrying poles from the ark, even when the Tabernacle is in a state of rest, as it often was for several months at a time. Indeed, the poles remained in the Ark for the more than 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*

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

Exodus 25:16 And you will put into the Ark אֶת the testimony (witness) which אֲנִי I will give you. C-MATS

Question: What was kept in the Ark?

- 1) Tablets of the Ten Commandments written on stone. **Exodus 25:16** And you will put into the Ark אֶת the testimony (witness) which אֲנִי I will give you. (Stone represents permanence)
- 2) Jar of manna (**Exodus 16:33** And Moses said to Aaron, Take אֶת one pot and put an omer full of Manna in it and lay אֹתוֹ it (him) up before יהוה to be kept for your generations to see.)
- 3) Staff of Aaron that blossomed almonds (**Numbers 17:10** And יהוה said to Moses, bring אֶת staff of Aaron before the testimony and keep it as לְאוֹת sign against the rebels.)



Exodus 25:17 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 אַתְּ cherubim וְאֵת and with flaming sword which turned every way to guard אֶת way of the Tree of Life. C-MATS**

Prior to his rebellion, Satan was a cherub. **Ezekiel 28:14 אַתְּ (You) are the anointed cherub that covers: 15 אַתְּ You were perfect in your ways from the day that you were created, until unrighteousness was found in you. C-MATS**

Chapters 1 and 10 of the book of Ezekiel describe the “four living creatures” or the cherubim. **Ezekiel 1:5 And out of the midst there came the likeness of four Living Creatures. And this was their appearance: they had the likeness of a man. 6 And everyone had four faces and every one of them had four wings. 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. Ezekiel 10:20 This is the Living Creature that רָאִיתִי I saw under the Elohim of Israel by the river Chebar; and I knew that they were cherubim. C-MATS**

The imagery of Revelation 4:6-9 also seems to be describing cherubim. **And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. 7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. 8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, יהוה Elohim Almighty, which was, and is, and is to come. 9 And when those beasts give glory and honor and thanks to him that sat on the throne, who lives forever and ever.** 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?

Exodus 25:19 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 another verse (II Chronicles 3:13) it says, "The wings of these cherubim spread themselves forth twenty **אֲמֹת** cubits: and they stood on their feet 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*



Exodus 25:21 And you will put **אֶת־** the mercy seat on top of the Ark; and in the Ark you will put **אֶת־** the testimony that **אֶתֶן** 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 **אִתְּךָ** 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*



Exodus 25:23 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 אָהֹרִי (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 אָתָּה 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 אָתָּה the table. 28 And you will make אָתָּה the poles of acacia wood and overlay אֹתָם them with gold, so that they may carry with them אָתָּה 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*

Exodus 25:31 And you will make a menorah of pure gold of hammered work, its shaft, branches, bowls, knobs 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*



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.

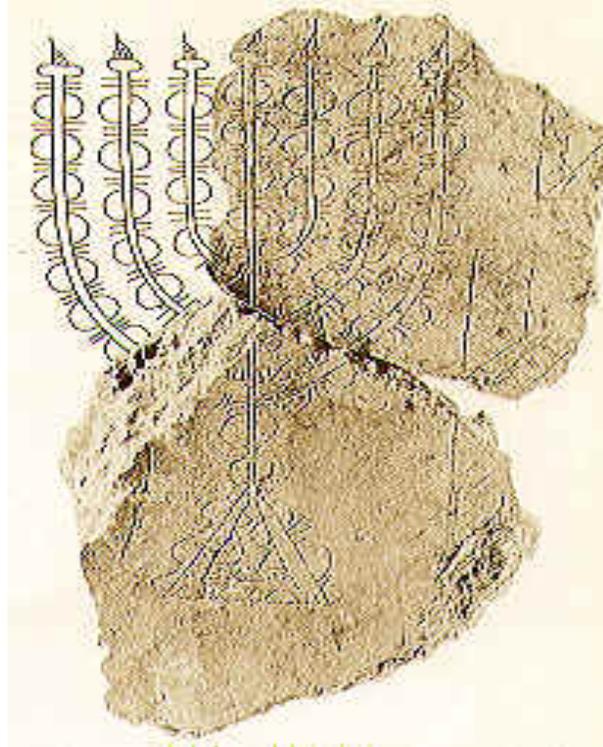
Exodus 25:32 And six branches will come out of the sides of it; three branches of the menorah out of one side and three branches of the menorah out of the other side. C-MATS

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." The curved branches are only one of many inaccuracies in this Menorah, which differs in numerous ways from the Torah's specifications.



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.

Exodus 25:33 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 אֶתְהָא one hammered work of pure gold. 37 And you will make אֶתְהָא lamps for it: seven for the menorah and they will light אֶתְהָא the lamps so that they may give light to the *space in front of it*. 38 And the tongs and the fire pans *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.

Exodus 25:39 He will make אֶתְהָא it (*her*) with אֶתְהָא 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 אֶתְהָא you on the mountain. C-MATS

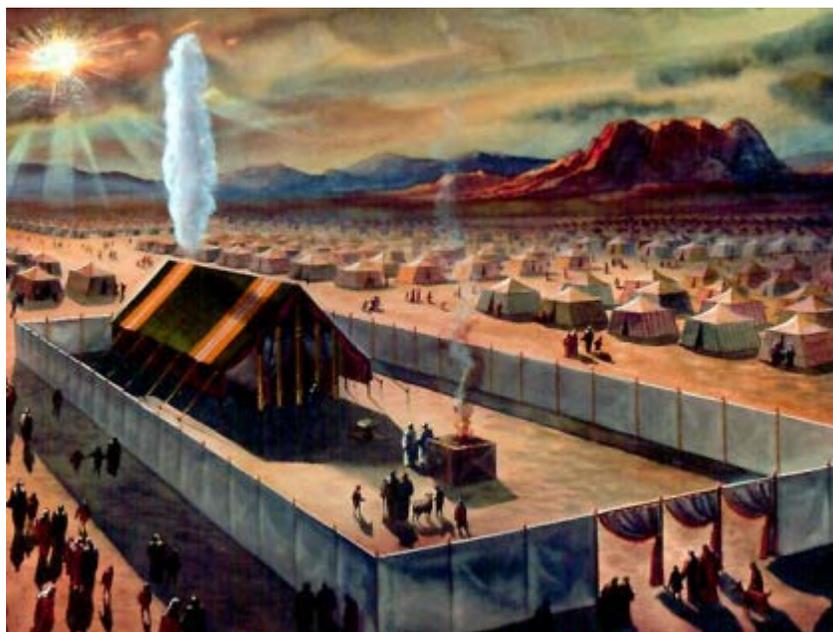


Exodus 26:1 וְאֶתְהָא and the Tabernacle with ten curtains of finely woven linen of blue, purple and scarlet with cherubim woven in of skilled work, you will make אֶתְהָא them. C-MATS

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.

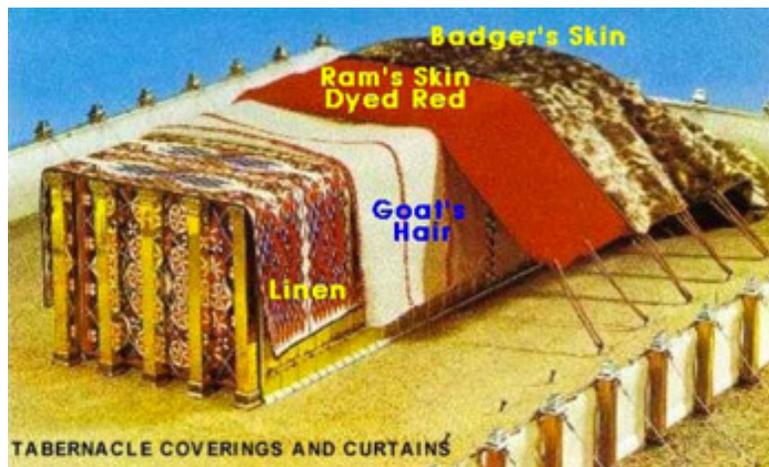


Exodus 26:2 The length of **אֶתְּ** the one curtain will be 28 cubits (42 ft.) and the width four cubits (6 ft.) and every **אֶתְּ** one of the curtains will have **אֶתְּ** the one (same) measure. 3 The five curtains will be joined one to another; and other five curtains will be joined one to another. 4 And you will make loops of blue upon the edge of the outermost curtain from **אֶתְּ** 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 **אֶתְּ** 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 **אֶתְּ** 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*

Exodus 26:7 And you will make 11 curtains of goat's hair as a covering for the Tabernacle, you will make אֶתֵם them. 8 The length of אֶתֵם the one curtain will be 30 cubits (45 ft.) and the width four cubits (6 ft.) and אֶתֵם the one [will have] אֶתֵם one (same) measure for 11 curtains. 9 And you will join אֶתֵם 5 curtains together אֶתֵם and 6 curtains together and will fold double אֶתֵם the sixth curtain in the front of the Tabernacle. 10 And you will make 50 loops on the edge of אֶתֵם 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 אֶתֵם the clasps (fasteners) into the loops and join אֶתֵם 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 three or four covers, one on top of the other, two of them were made of fabric and the other(s) of animal hides.



Exodus 26:15 And you will make אֶתֵם boards upright for the Tabernacle of acacia wood. 16 10 אֶתֵם cubits (15 ft.) will be the length and a cubit and a half (2 1/4 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 אֶתֵם 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 אֶתֵם 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*

Exodus 26:29 וְאַתָּה וְאַתָּה and you will overlay the boards with gold וְאַתָּה and make gold rings for the crossbars to pass: and you will overlay וְאַתָּה the crossbars with gold. 30 And you will raise up וְאַתָּה the Tabernacle according to the fashion which was shown to you on the mountain. 31 And you will make a veil of blue, purple and scarlet of finely woven linen of skilled work: with cherubim worked into וְאַתָּה it (her): 32 וְאַתָּה 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 וְאַתָּה the veil below the clasps, so that you may bring within the veil וְאַתָּה the Ark of the Testimony: and the veil will divide the sacred place from the most sacred. 34 You will put וְאַתָּה the mercy seat on the Ark of the Testimony in the most sacred place. 35 You will set וְאַתָּה 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 וְאַתָּה 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*

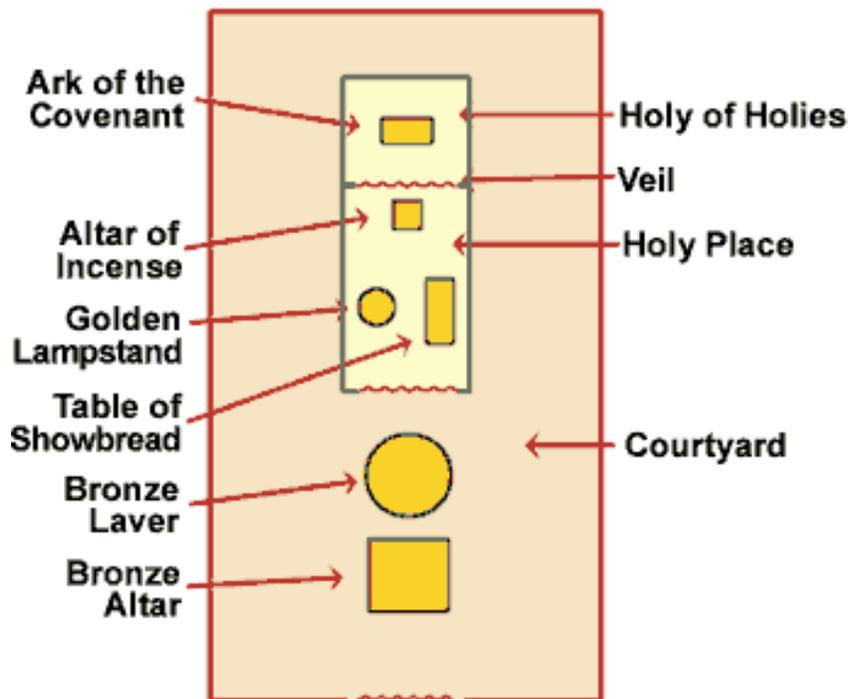
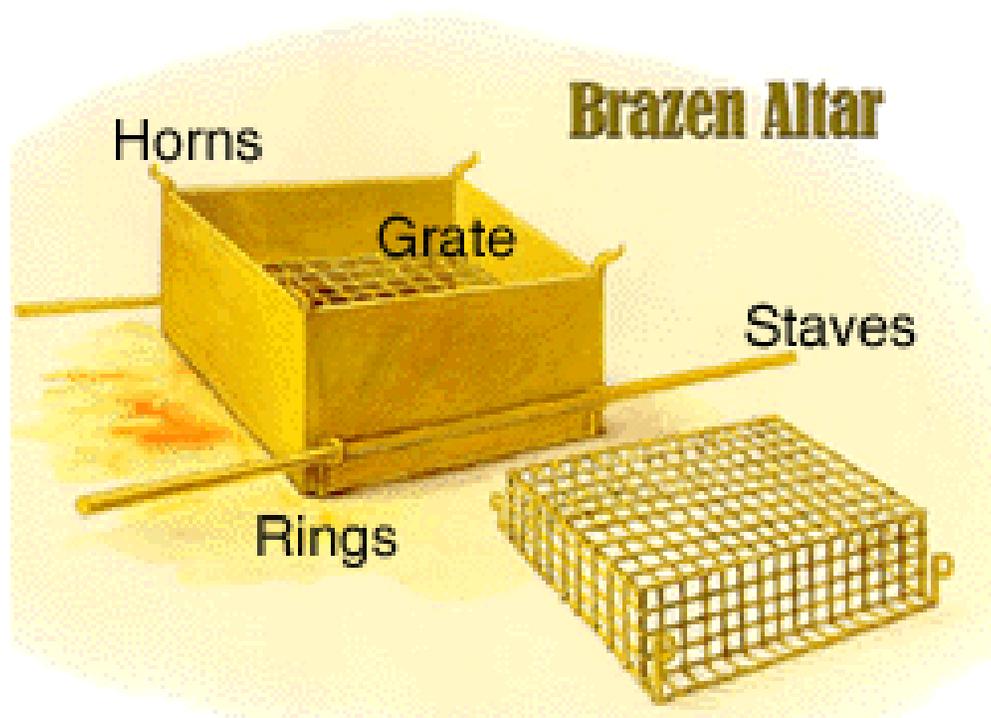


Diagram of the Tabernacle

Not to scale



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

Exodus 27:2 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.

Exodus 27:3 And you will make pans to remove ashes, shovels, basins, flesh hooks and fire pans: 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

Exodus 27:4 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. *Chumash*

Exodus 27:5 And אָתָּה 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 אֹתָם them with brass. 7 And will be put אֶת־ the poles into the rings and the poles will be upon the two sides of the altar to carry אֹתוֹ it (him). 8 Hollow with boards shall you make אֹתוֹ it (him): as it was shown אֶתָּה 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 אֹתוֹ it (him).” The dirt could be removed and cleaned from all the drippings of the meat. *Chumash*

Exodus 27:9 And you will make אֶת 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 אֶת־הָאֶזְרָא 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*

Exodus 27:10 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 אַמּוֹת 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: 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, Table of Showbread, and the Altar were carried by ___ on the priests' shoulders.
7. The cherubim have ___ 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 ___ branches.
12. The Tabernacle was made up of ___ curtains with ___ woven on them.
13. The Tabernacle had ___ coverings on top to protect it from the weather.
14. A ___ divided the Most Sacred place in the Tabernacle from the rest of the Tabernacle.
15. The altar was made of ___ and had ___ horns on it.
16. 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, cherubim
13. 4
14. Curtain
15. brass, 4
16. 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 stones quarried: 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 את 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 את the house and finished it; and covered את the house with beams and boards of cedar. **10** And then he built את chambers against the entire house, five אמות cubits high: and they rested on את the house with timber of cedar. **11** And the word of יהוה came to Solomon, saying, **12** Concerning this house which אתה you are building, if you will walk in My statutes את and My judgments observe and keep את all My commandments to walk in them; then will I perform את word of Mine את with you, which I spoke to David your father: **13** And I will live among the Children of Israel and will not forsake את My people Israel. C-MATS

Brit Chadashah

Question: Should you make an oath? **Matthew 5:33** Again, you have heard that it has been said by them of old time, You shall not swear falsely yourself, but shall perform unto יהוה your oaths: **34** But I say unto you, Swear not at all; neither by heaven; for it is Elohim's throne: **35** Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. **36** Neither shall you swear by your head, because you cannot make one hair white or black. **37** But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these come from evil. C-MATS

Question: With what attitude should you give your offerings to יהוה? **Mark 12:35** And Yahusha answered and said, while he taught in the temple, How say the scribes that Mashiach is the Son of David? **36** For David himself said by the Ruach haKodesh, יהוה said to my Adonai, Sit you on my right hand, till I make your enemies your footstool. **37** David therefore himself calls him Adonai; and whence is he then his son? And the common people heard him gladly. **38** And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, **39** And the chief seats in the synagogues, and the uppermost rooms at feasts: **40** Which devour widows' houses, and for a pretense make long prayers: these shall receive greater damnation. **41** And Yahusha sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. **42** And there came a certain poor widow, and she threw in two mites, which make a farthing. **43** And he called unto him his disciples, and said unto them, Verily I say unto you, That this poor widow has cast more in, than all they which have cast into the treasury: **44** For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. 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.

"What a Mess!"

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 Xbox 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 Xbox.

"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 - 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, 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 from יהוה 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

“Weekly Torah Portion” from www.aish.com