

Vayak'hel (He Assembles)



Moses inspects the Tabernacle

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

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

Question: What does it mean, “**You will kindle no fire throughout your dwellings upon the Sabbath day**”? This verse comes right after the law to not work on Sabbath. The word “**kindle**” means to start a fire by lighting wood or paper. Only collecting and gathering wood for a fire is considered “work”. Cooking from scratch would be forbidden, if you must work by collecting wood to start a fire. Reheating food left over from the Sabbath meal seems not to be prohibited. We are expected to make every possible effort to prepare for the Sabbath ahead of time to keep it from being just another day of laborious work. There is no prohibition against enjoying the light and heat of a candle or other source of light where work is not involved.

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

Question: Are you in need of a Sabbath rest?

1. We rarely turn off our electronically/digitally charged lives causing us “techno-stress”. Even though technology enables us to do many things at the same time, our brains become overloaded. We find ourselves unable to think clearly and we become forgetful and incapable of having a restful sleep as the stimulation from the overload keeps our brain working overtime.
2. We have more stress than ever before.

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

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

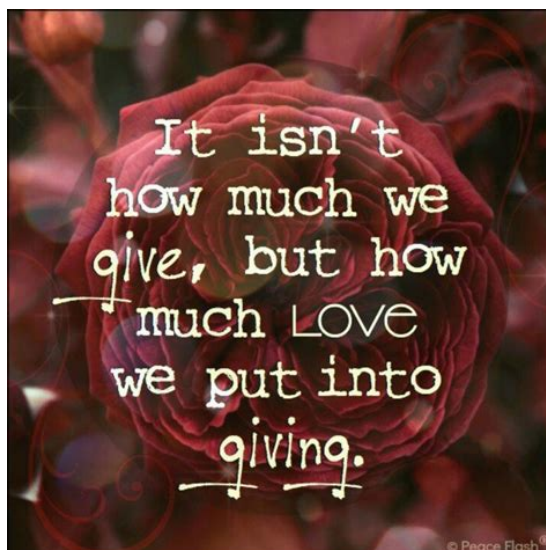
Spiritual Exercise: Have a real Sabbath rest...cut off the phone, computer, music, connection with the world, and rest your mind and body. Find refreshment in יהוה and reenergize. The remainder of the week will be much better. What you give to יהוה on Sabbath, He will give back to you the rest of the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

Exodus 35:4 And Moses spoke to all the congregation of *the* Children of Israel saying, This *is* the thing which יהוה commanded saying, 5 Take an *offering* to ליהוה: whoever *is of* a willing heart let him bring it **את** an *offering* for יהוה; gold and silver and brass, 6 And blue, purple, scarlet, fine linen and goats *hair*, 7 And rams skins dyed red, badgers skins and acacia wood, 8 And oil for the light, spices for anointing oil and the sweet incense, 9 And onyx stones and stones to be set for the ephod and the breastplate. C-MATS



Moses takes the contributions of the people

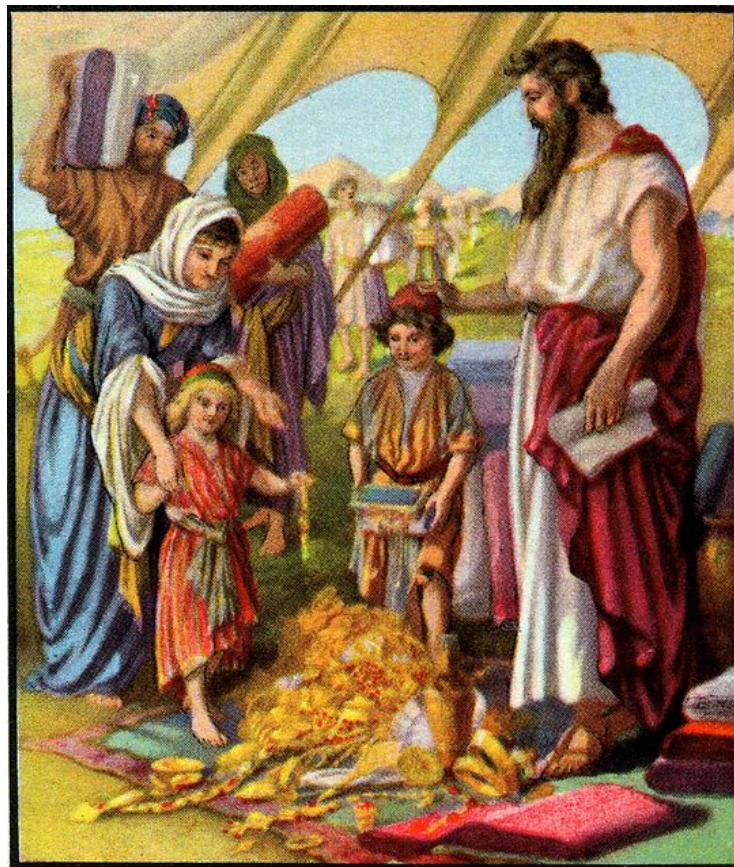
Question: Did יהוה need the contributions of the people to build the Tabernacle? יהוה is in no need of our contributions -- but the giver's sincere inner desire to give elevates and unites himself with Him.



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

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

Exodus 35:10 And every skillful *man* among you will come and make אֵת all that יהוה has commanded; 11 אֵת The Tabernacle (*mishkan*), אֵת his tent אֵת and his covering, אֵת his clasps אֵת and his boards, אֵת his bars, אֵת his pillars אֵת and his sockets, 12 אֵת The Ark אֵת and the poles for it, אֵת the mercy seat אֵת and the vail to cover it, 13 אֵת The table אֵת and his poles אֵת and all his vessels אֵת and the showbread, 14 אֵת And menorah also for the light אֵת and his furniture אֵת and his lamps אֵת and with the oil for the light, 15 אֵת And the incense altar אֵת and his poles אֵת and the anointing oil אֵת and incense, the sweet אֵת and the hanging for the door at the entrance of the Tabernacle, 16 אֵת The altar of burnt offering אֵת and with the brazen grate, אֵת his poles אֵת and all his vessels, אֵת the laver אֵת and his base, 17 אֵת The hangings of the court, אֵת his pillars אֵת and their sockets אֵת and the hanging for the door of the court, 18 אֵת The pegs of the Tabernacle אֵת and the pegs of the court אֵת and their cords, 19 אֵת The garments for officiating while servicing in the sacred *place*, אֵת garments sacred for Aaron the priest אֵת and the garments of his sons to minister in the priest's office. C-MATS



The Israelites bring their offerings for the tabernacle.

Question: Whose mark is on all the furnishings in the Tabernacle? From Exodus 35:1 we see that the congregation actually belongs to **את** and notice the Messiah **את** mark on all the furnishing for the Tabernacle starting in Exodus 35:11-27. Throughout the rest of Exodus Chapter 36-40 we see numerous **את** again on all the temple furnishings. Please note there are more **את** in these sections of scripture concerning the covenant temple furnishings than any other place in the Tanakh. (C-MATS)

Exodus 35:20 And all the congregation of *the* Children of Israel departed from the presence of Moses. 21 Everyone whose heart stirred **אתו** *within him* and everyone whose spirit made **אתו** *him* willing and they brought **אתו** *offering to יהוה* for the work of the Tabernacle of the Congregation and for all his service and for the consecrated garments. C-MATS

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

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

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



The Tabernacle

Exodus 35:22 And they came both men and women, as many as were willing and brought bracelets, earrings, rings, belts, all *kinds of* gold jewelry: and every man brought an *offering* of gold to ליהוה. 23 And every man who had blue, purple, scarlet, fine linen, goats *hair and* red skins of rams and badgers skins brought *them*. 24 Everyone contributing silver and brass brought אֶת offerings to יהוה: Every man אִתּוֹ with him who had acacia wood suitable for any work of the service brought it. C-MATS

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

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

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

Exodus 35:25 And all the women *that were* skillful spun with their hands and brought that which they had spun אֶת blue אֶת and purple אֶת scarlet אֶת and fine linen. 26 And all the women whose heart stirred them to use their skill spun אֶת goat's hair. 27 And the rulers brought אֶת stones onyx אֶת and stones to be set for the ephod and the breastplate. C-MATS

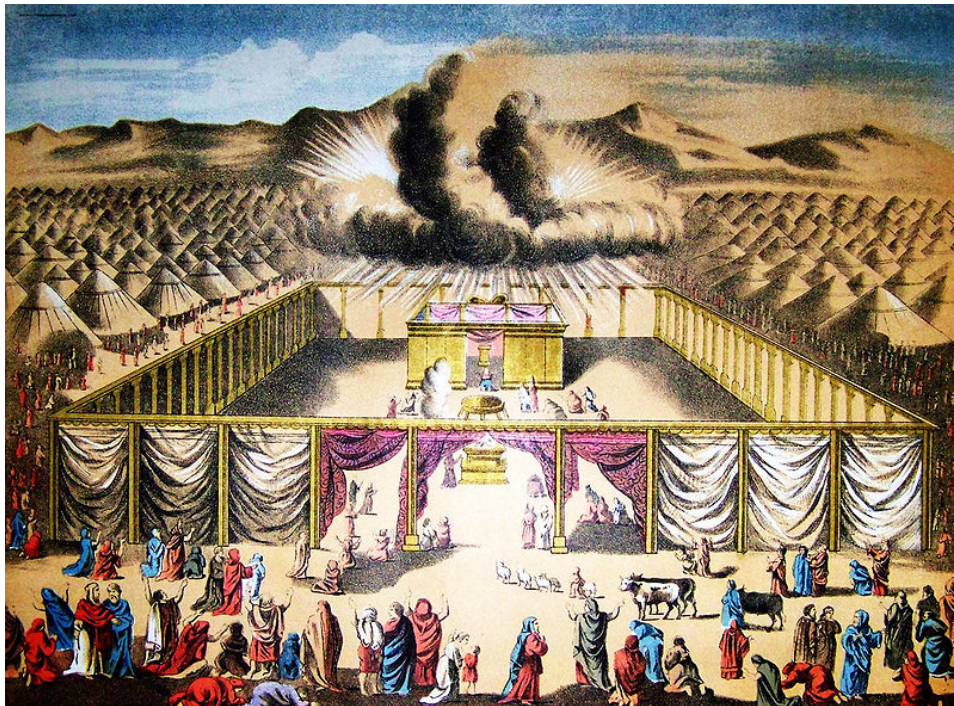
Question: Why did the rulers bring the stones for the breastplate? When the Hebrews were about to leave Egypt and Moses ordered them to request various items from the Egyptians, it was natural that everyone would ask for things according to his taste and station in life. The leaders, therefore, would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

Exodus 35:28 אֶת and spices אֶת and oil for the light, anointing oil and the sweet incense. 29 The Children of Israel brought a voluntary *offering* to ליהוה every man and woman whose heart made אֹתָם them willing to bring anything which יהוה had commanded to be made by the hand of Moses. 30 And Moses said to the Children of Israel, יהוה has called by name Bezaleel, the son of Uri, the son of Hur of the tribe of Judah 31 And He has filled אֹתוֹ him with the Spirit of Elohim with wisdom, understanding and knowledge concerning every kind of craftsmanship 32 To devise interlaced works of gold, silver and brass 33 And in the cutting of stones to be set in woodcarving and every other skillful craft. C-MATS

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

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

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



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

Exodus 35:34 And has also given Aholiab the son of Ahisamach of the tribe of Dan, the ability to teach others. 35 (יהוה) Has filled אֹתָם *them* with the skill needed *for* all manner work, *by* the engraver, the skillful workmanship of the embroiderer in blue, purple, scarlet and fine linen of the weaver; *they* have the skill for every kind of work and design.

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

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

Exodus 36:2 And Moses called Bezaleel and Aholiab and every skilled man in whose heart **יהוה** had put wisdom, everyone whose heart stirred within him to come *to* the work and do **אתה** *it (her)*. **3** And they received from Moses **את** all the offerings, which *the* Children of Israel had brought for the work of the sanctuary to build **אתה** *it (her)*. And they brought also to him free *will* offerings every morning. **4** And all the skilled men that performed **את** all the work of the sanctuary came, every man came from his work; **5** And they spoke to Moses saying, The people brought much more than enough *to do* the work which **יהוה** commanded *us* to make **אתה** *it (her)*. **6** And Moses gave a commandment and they caused it to be proclaimed throughout the camp saying, Let neither man *nor* woman bring any more offerings for the sanctuary. So the people were restrained from bringing *additional contributions*. C-MATS

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

Exodus 36:7 For what they had *brought* was *more than* sufficient for all the work to make **אתה** *it (her)*, *really too much*. C-MATS

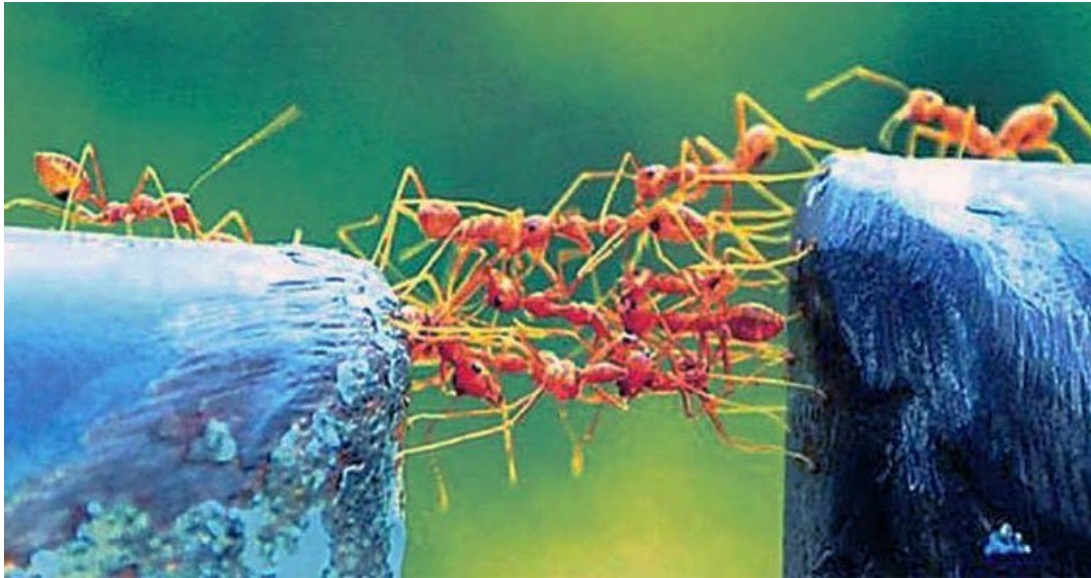
Question: What tribute should we give to the people who gave to the Tabernacle? The generosity of the people was unlimited. The artisans were scrupulously honest, refusing to accept more than they needed. And Moses, unlike typical rulers, was uninterested in the self-important of amassing huge treasures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

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

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

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

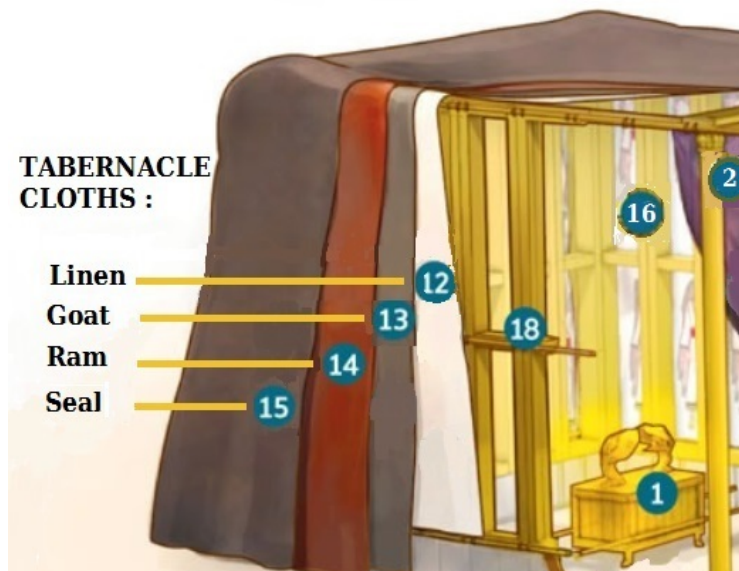
Question: Why do you think things are not like that now? There is a part of human nature that wants to get ahead of others - to take and not to give. It is part of how יהוה made us, however, He also wants us to try to overcome that part of ourselves, as much as we healthily can, and try to give and cooperate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



Cooperation

Exodus 36:8 And every skilled *man* among them that performed the work on אֶת־ the Tabernacle made ten curtains of fine woven linen of blue, purple and scarlet with cherubim of weaved work make he אֲנֵם them. 9 The length of אֶת־ the one curtain was 28 cubits (42 ft.) and the width of אֶת־ the one curtain was 4 cubits (6 ft.): the curtains were אֶת־ one size. 10 And he joined אֶת־ five curtains אֶת־ one to אֶת־ one: and the other five curtains he joined אֶת־ one to אֶת־ one. 11 And he made loops of blue on the edge of אֶת־ the one outermost curtain in the first set: likewise he did the same on the edge of the outermost curtain in the second set. 12 He made 50 loops on אֶת־ the one curtain and 50 loops on the edge of the curtain on the second set: the loops joined אֶת־ one to אֶת־ one. 13 And he made 50 clasps of gold and joined אֶת־ the curtains אֶת־ one to אֶת־ one with the clasps: so it became one Tabernacle. 14 And he made curtains of goat's hair for the tent over the Tabernacle: he made אֲנֵם them eleven curtains. 15 Length of אֶת־ the one curtain was 30 cubits (45 ft.) and four אַמֹּת cubits (6 ft.) was width of אֶת־ the one curtain: the eleven curtains were אֶת־ one size. 16 And he joined אֶת־ five curtains by themselves אֶת־ and six curtains together. 17 He made 50 loops upon the outermost edge of the curtain in the first set and 50 loops upon the edge of the curtain which joins the second set. 18 And he made 50 clasps of brass to join together אֶת־ the tent, so that it might be one unit. 19 He made a covering for the tent of rams skins dyed red and an outer covering of badger's skins. C-MATS

Question: What coverings are used to go over the Tabernacle? Ram's skin, woven goat hair, woven linen and "badger's skin" (not translated correctly).



Question: What does “badger” mean in this verse, “**He made a covering for the tent of rams skins dyed red and an outer covering of badger’s skins.**”? This word is found in Exodus 25:5; 26:14; 35:7, 23; 36:19; 39:34; Numbers 4:6, etc. The tabernacle was covered with badgers' skins; the shoes of women were also made of them (**Ezekiel 16:10 I clothed you also with brodered work and shod you with sealskin and I girded you about with fine linen and covered you with silk.**). 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 could יהוה ask His people to use unclean skins on His Tabernacle? The Book of Leviticus forbids touching the carcasses of all animals that walk on paws, because they are טמא *tame* unclean. (Leviticus 11:27 And whatever walks upon his paws, among all animals that walk on *all* fours, these *are* unclean to you: whoever touches its carcass will be unclean until the evening.) This is no trivial matter, as יהוה Himself is thus represented as commanding the handling and use of skins He forbids the Israelites to touch, and as commanding them to cover the tabernacle and the ark of the covenant with unclean skins and then commanding them to remove from the camp all that is unclean so that nothing unclean will be seen by Him in the camp (Deuteronomy 23:14 Because יהוה your Elohim walks around in your camp to deliver you and to hand over your enemies to you; therefore, your camp must be set apart (*sacred*): so that He sees no unclean thing among you and turns away from you.). They are forbidden to defile the tabernacle, the sanctuary of יהוה (Leviticus 20:3 And אֶתִּי I will set אֶתִּי My face against that man and will cut אֹתוֹ *him* off from among his people; because he has given his children to Molech to defile אֶתִּי My sanctuary and to profane אֶתִּי Name, My sacred Name), and they are commanded to cover it with טמא *tame* unclean/polluting/ defiling "badgers' skins" (KJV). This is not accurate, and it presents a serious difficulty. *Encyclopedia Judaica*



Badger is unclean because he has paws.

Exodus 36:20 He made אֶתִּי boards for the Tabernacle of acacia wood standing up. 21 The length of a board was 10 cubits (15 ft.) and the width of a board was 1 ½ cubits (1 ¼ ft.). 22 Each board had two tenons and were joined אֶתִּי one to אֶתִּי one: this is how he made all the boards for the Tabernacle. 23 He made אֶתִּי boards for the Tabernacle as follows: 20 boards for the south side facing southward: 24 And 40 sockets of silver he made under the 20 boards; two sockets under one board for its two projections and two sockets under another board for its two projections. 25 And for the other side of the Tabernacle towards the north, he made 20 boards, 26 And their 40 sockets of silver; two sockets under one board and two sockets under another board. 27 And for the sides of the Tabernacle facing westward, he made six boards. 28 And he made two boards for the corners of the Tabernacle in the rear. 29 Double from the bottom all the way to the top, but joined at אֶתִּי the one single ring; so he did the same with both of them in both the corners. C-MATS

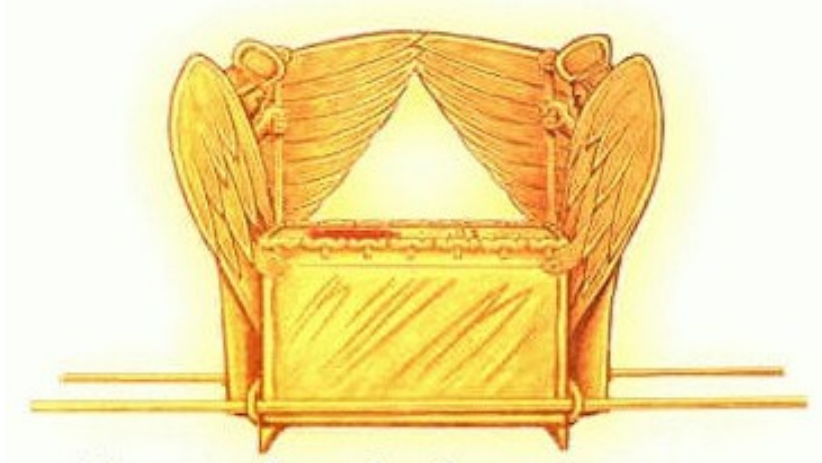
Exodus 36:30 And there were 8 boards with their sockets of silver, 16 sockets, two sockets under every board. 31 And he made *crossbars* of acacia wood; five for the boards of אָתָּה the one side of the Tabernacle, 32 And five *crossbars* for the boards of the other side of the Tabernacle and five *crossbars* for the boards of the Tabernacle on the westward side. 33 And he made אָתָּה crossbar for the middle so that it extended from one end of the boards to the other. 34 אָתָּה And he overlaid the boards with gold אָתָּה and their rings made of gold for them through which the crossbars could pass and overlaid אָתָּה the crossbars with gold. 35 And he made אָתָּה the veil of blue, purple, scarlet and fine woven linen with Cherubims made he אָתָּה it (her) of skillful work. 36 And he made four pillars of acacia wood and overlaid them with gold: their hooks were of gold; and he cast for them four sockets of silver. 37 And he made a hanging of needlework for the Tabernacle door of blue, purple, scarlet and fine woven linen, 38 אָתָּה And pillars with it the five posts אָתָּה and their hooks: and he overlaid their capitals and their attached rings with gold: but their five sockets were of brass. C-MATS



Exodus 37:1 And made Bezaleel אָתָּה the Ark of acacia wood: 2 ½ cubits (3 ¾ ft.) in length, 1 ½ cubits (2 ¼ ft.) in width and 1 ½ cubits (2 ¼ ft.) in height: 2 And he overlaid it with pure gold inside and outside and made a crown molding of gold around the top. 3 And he cast for it four rings of gold to be set on its four corners; two rings on אָתָּה the one side and two rings on the other side of it. 4 And he made poles of acacia wood and overlaid אָתָּה them with gold. 5 And he put אָתָּה the poles into the rings on the side of the Ark to carry אָתָּה the Ark. 6 And he made the mercy seat of pure gold: 2 ½ cubits (3 ¾ ft.) in length and 1 ½ cubits (2 ¼ ft.) in width. 7 And he made two cherubim of gold hammered out of one piece of gold he made אָתָּה them for the two ends of the mercy seat; 8 One cherub on the end of one side and another cherub on the other end on the other side: he made אָתָּה the cherubim of one piece with the mercy seat at its two ends. 9 And the cherubim spread out their wings above, so that their wings covered over the mercy seat, their faces towards one another and towards the mercy seat. C-MATS



Question: What was the “mercy seat”? According to the Books of Samuel, these cherubim together formed a seat for יהוה. 1 Samuel 4:4 So the people sent to Shiloh; and they brought from there את Ark of the Covenant of יהוה of צבאות Hosts, who sits between the cherubim. C-MATS



Exodus 37:10 And he made את the table of acacia wood: two cubits (3 ft.) in length and one cubit (18 in.) in width and 1½ cubit (2 ¼ ft.) in height: 11 And he overlaid את it (him) with pure gold and made a crown molding of gold around the top. 12 Also he made a rim around it and made a crown molding of gold around the rim. 13 And he cast for it four rings of gold and put את the rings on the four corners of the four feet. 14 The rings for the poles to carry את the table were placed close to the rim. 15 And he made את the poles of acacia wood and overlaid את them with gold to carry את the table. 16 And he made את the vessels which were upon the table, את its dishes, ואת and pans, ואת and bowls ואת and pitchers of pure gold. C-MATS



The Menorah

Exodus 37:17 And he made **אֶת־** the menorah of pure gold: of beaten work made he **אֶת־** the menorah; his shaft and his branch, his bowls, his knops and his flowers, were of the same: 18 Six branches come out of its sides; three branches of the menorah on one side of it and three branches of the menorah on the other side of it: 19 On one branch were three cups shaped like almond blossoms, a ring of outer leaves and flower petals; and likewise on the opposite branch three cups shaped like almond blossoms, a ring of outer leaves and flower petals, the same for all six branches coming out of the menorah. 20 And on the central shaft of the menorah were four cups shaped like almond blossoms, a ring of outer leaves and flower petals: 21 Where each pair of branches joined the central shaft was a ring of outer leaves of one piece with the pair of branches, thus for all the six branches coming out of it. 22 Their rings of outer leaves and their branches were made of **אֶת־** one hammered work of pure gold. 23 And he made **אֶת־** his lamps, seven and its snuffers and firepans of pure gold. 24 Of a talent (66 lbs.) of pure gold he made **אֶת־** it (her) (the menorah) **אֶת־** and all its vessels. C-MATS



Incense altar

Exodus 37:25 And he made **אֹתוֹ** the incense altar of acacia wood: a cubit (18 in.) square and 2 cubits (3 ft.) high; the horns were a single unit. 26 And he overlaid **אֹתוֹ** it (him) with gold pure **אֹתוֹ** the top of it **אֹתוֹ** and sides all around **אֹתוֹ** and its horns: he made a crown molding of gold around it. 27 And he made two rings of gold for it under the crown molding at its two corners on both sides, to hold the poles to carry **אֹתוֹ** it (him). 28 And he made **אֹתוֹ** the poles of acacia wood and overlaid **אֹתָם** them with gold. 29 And he made **אֹתוֹ** oil, the sacred anointing **אֹתוֹ** and incense of sweet spices pure according to the work of the perfumer. C-MATS



The brass altar

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



Exodus 38:8 And he made אֶת־ the laver of brass וְאֶת־ and the foot (base) of it of brass and the mirrors of the women who served at the door of the Tabernacle of the Congregation. C-MATS

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

Exodus 38:9 And he made **תָּנִיחַ** the courtyard: on *the* south side *facing* southward, the tapestries of the court *were of* fine woven linen, 100 cubits (150 ft.): 10 *Supported* on 20 posts with 20 brass sockets; the hooks for the posts and their rings *were of* silver. 11 And on *the* north side *the tapestries were* 100 cubits (150 ft.), *supported* on 20 posts with 20 brass sockets; the hooks for the posts and their rings *were of* silver. 12 And on *the* west side *were* tapestries of 50 cubits (75 ft.) *supported by* 10 posts and 10 sockets; the hooks for the posts and their rings *were of* silver. 13 And on *the* east side *facing* eastward, 50 cubits (75 ft.). 14 The tapestries of one side *of the courtyard gate were* 15 cubits (22 ½ ft.) *hung on* 3 posts and their 3 sockets. 15 And on *both* sides of the courtyard gate *were* tapestries of 15 cubits (22 ½ ft.) *hung on* 3 posts and their 3 sockets. 16 All the hangings around the courtyard *were of* fine woven linen. C-MATS



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

Exodus 38:17 And the sockets for the posts *were of* brass; the hooks for the posts and their rings *were of* silver; and the overlaying *of* their capitals of silver; and all the posts of the courtyard *were* banded *with* silver. 18 And the tapestry for the gate of the courtyard *was* needlework of blue, purple, scarlet and fine woven linen: 20 cubits (30 ft.) in length and 5 **תָּנִיחַ** cubits (7 ½ ft.) in width *all the way around like* the tapestries of the court. 19 It had 4 *posts* and 4 sockets of brass; their hooks *were of* silver and the overlaying *of* their capitals and rings *were of* silver. 20 And all the pegs of the Tabernacle and the courtyard around it *were of* brass. C-MATS

Do you know?

1. You should work for ____ days and rest on the ____ day.
2. The laver for the Tabernacle was made from the women's ____.
3. 3 types of metals used in the Tabernacle
4. 3 colors used in the Tabernacle
5. You should not kindle a ____ in your dwellings on Sabbath.
6. Moses took ____ from the people for the Tabernacle.
7. There were ____ coverings for the Tabernacle. (how many?)
8. The ark was made of ____ wood and covered in gold.
9. The ____ had two cherubim on top that formed a seat for יְהוָה.
10. The ____ brought the stones for the breastplate. (who?)

Answers:

1. 6, 7th
2. mirrors
3. gold, silver, brass
4. blue, purple, scarlet
5. fire
6. contributions
7. four
8. acacia
9. Mercy Seat
10. Rulers of Israel



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

Haftorah

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

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

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

Brit Chadasha

2 Corinthians 9:1 For as touching the ministering to the saints, it is superfluous for me to write to you: 2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal has provoked very many. 3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, you may be ready: 4 Lest hope if they of Macedonia come with me, and find you unprepared, we that we say not, you should be ashamed in this same confident boasting. 5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof you had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness. 6 But this I say, He which sows sparingly shall reap also sparingly; and he which sows bountifully shall reap also bountifully. 7 Every man according as he purposes in his heart, so let him give; not grudgingly, or of necessity: for Elohim loves a cheerful giver. 8 And Elohim is able to make all grace abound toward you; that you, always having all sufficiency in all things, may abound to every good work: 9 As it is written, He has dispersed abroad; he has given to the poor: his righteousness remains forever. 10 Now he that ministers seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness; 11 Being enriched in everything to all bountifulness, which causes through us thanksgiving to Elohim. 12 For the administration of this service not only supplies the want of the saints, but is abundant also by many thanksgivings unto Elohim; 13 Whiles by the experiment of this ministration they glorify Elohim for your professed subjection unto the gospel of Mashiach, and for your liberal distribution unto them, and unto all men; 14 And by their prayer for you, which long after you for the exceeding grace of Elohim in you. 15 Thanks be unto Elohim for his unspeakable gift. C-MATS

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

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

C-MATS

Following Through

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

"FIRST AID"

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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