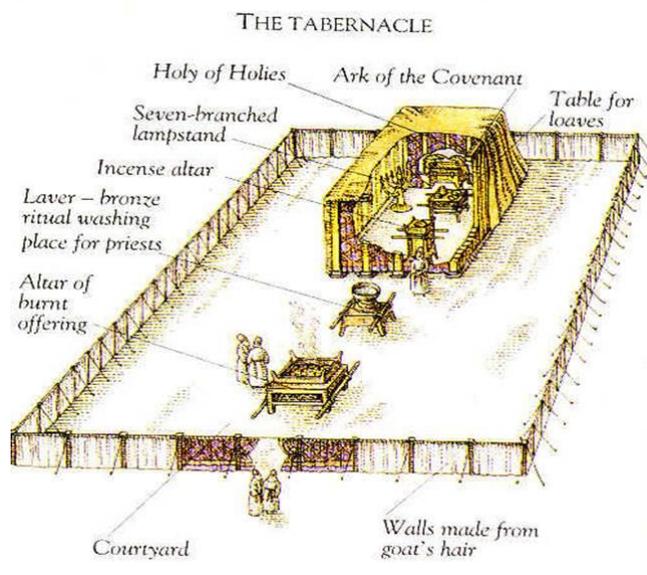


P'Kudei (Accounts)



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

Question: Who was Ithamar? Ithamar was the youngest of the four sons of Aaron (Exodus 6:23). He was consecrated as a priest along with his father and three brothers - Nadab, Abihu and Eleazar (Exodus 28:1). His job was to number the articles collected for the Tabernacle (Ex.38:21) and to supervise two priestly families, the Gershonites and the Merarites (Numbers 4:21-33). The priestly family founded by him included the high priest Eli and his descendants. Although Ithamar's family eventually lost the high priesthood, it continued as a priestly family after the Babylonian captivity (Ezra 8:2).

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

Question: Everybody gave the money that was needed to Moses, and he was in charge of the whole project. Even though everyone trusted Moses and knew he was totally honest, Moses made sure to show the people exactly how every penny was spent and put to good use. This teaches us an important lesson: that we should always be extra careful and honest with other people's money and things. Who handled the Tabernacle funds? Moses and Ithamar did. Always appoint at least two people together as trustees over public funds. Even Moses, who enjoyed the full trust of יהוה--as it is written Numbers 12:7), "**But it is not so with My servant Moses, who is the only faithful one in My entire house.**"--figured the accounts of the Sanctuary together with others, as it says: "By the hand of Ithamar the son of Aaron." For it is a man's duty to be free of blame before men as before יהוה, as it is said "**be guiltless before מיהוה and before Israel.**" Numbers 32:22 (Chumash)

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

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

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

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

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

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

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

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



Bezaleel made the Ark of the Covenant

Exodus 38:22 And Bezaleel, the son of Uri, the son of Hur of the tribe of Judah, made **את** all that commanded **אתי יהוה** Moses. C-MATS

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

Bezaleel was filled with **יהוה**'s Spirit, a rare occurrence in Old Testament times. **(I have called by name Bezaleel the son of Uri, the son of Hur of the tribe of Judah, and I have filled אתו him with the spirit of Elohim, in wisdom, understanding, knowledge and in all manner of craftsmanship. Exodus 31:2-3)** **יהוה**'s Spirit empowered Bezaleel with talent and intelligence, giving them the ability to work in every kind of crafting, including woodworking, stonework, metalwork, engraving, embroidery, and weaving. The Spirit's empowering gave Bezaleel skill to work with the raw materials and to form the artistic designs. Bezaleel himself constructed the Ark of the Covenant (**Exodus 37:1** And made Bezaleel **אתי** the Ark of acacia wood). In addition, **יהוה** inspired Bezaleel to teach all the other craftsmen who had been given special skill by **יהוה**. Together the craftsmen were able to complete the Tabernacle according to **יהוה**'s specifications.

Exodus 38:23 אהרן And with him was Aholiab, son of Ahisamach of the tribe of Dan, an engraver and a skillful workman and an embroiderer in blue, purple, scarlet and fine linen. 24 All the gold used for the work in everything needed for the sacred place, the gold of the offering was 29 talents and 730 shekels (1,930 lbs.), using the shekel of the sanctuary. 25 And the silver given by the community was 100 talents and 1775 shekels (6,650 lbs.), using the shekel of the sanctuary: 26 A bekah (half a shekel) for every man, or half a shekel (1/5 oz.), using the shekel of the sanctuary, for everyone 20 years old or older counted in the census, 603,550 men. C-MATS

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

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



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



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

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

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

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

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

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

Question: How does יהוה want you to spend your money? The Torah teaches us to live our lives different from the world. And that's especially true when it comes to money.

The world says: You will be happy if you have more possessions.

יהוה says: Be content and don't covet other people's things.

Hebrews 13:5 Be content with such things as you have. C-MATS

Exodus 20:17 You will not covet ... anything that is your neighbors.

The world says: Do whatever it takes to get rich. Money is more important than anything.

יהוה says: Worship יהוה above all else, and do not worship idols.

Exodus 20:3 You will have no other gods before Me. C-MATS

Matthew 6:24 You cannot serve Elohim and mammon. (money) C-MATS

The world says: You only live once! Indulge first and save later.

יהוה says: Save for the future. *Then* enjoy the fruits of your labor.

Proverbs 21:20 There is precious treasure and oil in the dwelling of the wise. C-MATS

Proverbs 13:22 A good man leaves an inheritance to his children's children. C-MATS

The world says: Spend all of your money on *you*. Love yourself first.

יהוה says: Honor Him with your possessions and give to others.

Proverbs 3:9 Honor יהוה אֱתֵיךָ with your substance and with the first-fruits of all your increase. C-MATS

Luke 6: 30 Give to every man that asks of you. Give, and it shall be given unto you; For with the same measure that you measure withal it shall be measured to you again. C-MATS

Giving isn't a priority in the world, but it's a priority to יהוה .

The world says: Debt can be a tool to buy things you couldn't otherwise have.

יהוה says: Debt is bad. There's no such thing as good debt.

Proverbs 22:7 The borrower is servant to the lender. C-MATS

Romans 13:8 Owe no man anything, but to love one another: for he that loves another has fulfilled the Torah. C-MATS

It's okay to have some fun with your money, and do some of the things you want to do. Make sure you put some of your money into savings, and you do not have to borrow money to get the things you want.

Spiritual Exercise: Are you spending your money wisely? Think of better ways to use the money יהוה has given you, so that you will not waste it. Plan to get out of debt and start saving.

Exodus 38:27 And from the 100 talents of silver were cast אֶת the sockets for the sanctuary אֶת and the sockets of the veil; 100 sockets made from the 100 talents, a talent for a socket. C-MATS

Question: What is a talent? A talent is 75 US pounds of silver. 1 pound of pure silver = \$287.92. For one talent 75 pounds X \$287.92=\$21,546. 100 talents=\$2,154,600 (based on 2/2022 standards)

Exodus 38:28 אֶת And of the 1775 shekels (50 lbs.) he made hooks for the posts and overlaid their capitals and banded אֶת them. 29 And the brass from the offering was 70 talents and 2400 shekels (4680 lbs.). 30 And with it, he made אֶת the sockets for the door to the Tabernacle of the Congregation, אֶת and altar, the brazen, אֶת and grate, the אֶת brazen, for it and all the vessels for the altar, 31 אֶת And sockets of the courtyard round about, אֶת and the sockets of the gate אֶת and all the pegs for the Tabernacle אֶת and all the pegs around the courtyard. Exodus 39:1 And from the blue, purple, scarlet yarn, they made clothes for officiating to do service in the sacred place and they made אֶת garments sacred for Aaron as commanded יהוה אֶת Moses. 2 And he made אֶת the ephod of gold, blue, purple and scarlet yarn and fine woven linen. C-MATS

Question: What is the significance of the אֶת in these two verses? We see that the priestly garments in Exodus 39:1 and the ephod in Exodus 39:2 are sacred and they are made for אֶת to wear as Aaron stands in His stead as High Priest to serve יהוה Father. This shows the strength of covenant with the Almighty. The same could be said about all the sacred vessels and furnishings throughout Exodus Chapters 38 through 40. Yahusha our Messiah has His אֶת (mark), as the Strength of the Covenant, on everything pertaining to יהוה Father's Tabernacle including His covenant children. C-MATS

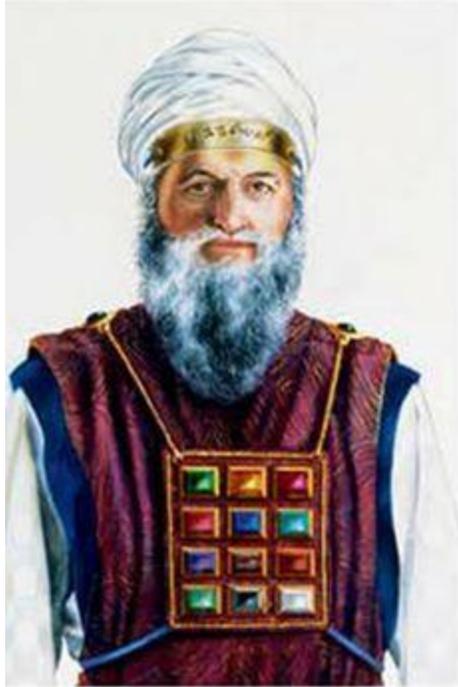


Exodus 39:3 And they hammered **את** into thin plates the gold and cut *it into* wires to weave *it* in the blue, purple, scarlet *yarn* and the fine linen *crafted with skillful work*. 4 They made shoulder pieces for it joined together by the two ends. 5 And the decorated belt of his ephod *used to fasten it* was of the same workmanship; *of gold, blue, purple, scarlet yarn* and fine woven linen as commanded **את** יהוה Moses. 6 And they crafted **את** stones onyx mounted in settings of gold with the names of *the Children of Israel* engraved *on them, as signets* are engraved. 7 And he put **אתם** *them* on the shoulders of the ephod to be stones calling to mind *the Children of Israel* as commanded **את** יהוה Moses. 8 And he made **את** the breastplate *of skilled work, just like the work of the ephod; of gold, blue, purple, scarlet yarn* and fine woven linen. C-MATS

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



Exodus 39:9 They made **את** the breastplate *folded double* and it was square; a hand span *in* length and width. 10 And they set in it four rows of stones: *in the first row were* a ruby, a topaz and a carbuncle. 11 And *in* the second row, an emerald, a sapphire and a diamond. 12 And *in* the third row, an amber, an agate and an amethyst. 13 And *in* the fourth row, a beryl, an onyx and a jasper; *they were* mounted in settings of gold. 14 And the stones corresponded to the names of the 12 Children of Israel. They were engraved as a seal would be engraved, each name representing one of the twelve tribes. 15 And they made on the breastplate *two chains of pure gold braided like cords*. 16 And they made two settings of gold and two gold rings; and *they put* **את** two rings at the two ends of the breastplate. 17 And they put the two braided chains of gold in the two rings on the ends of the breastplate. 18 **ואת** And the two ends of the two braided chains they fastened to the two settings and put them on in front of the shoulder pieces of the ephod. 19 And they made two rings of gold and put *them on the* two ends of the breastplate, at its edge, on the side *facing* toward the ephod. 20 And they made two *other* golden rings and put them on *the* two sides of the ephod low on the front part of the ephods shoulder pieces near the seam above *the* decorated belt. 21 And they bound **את** the breastplate by its rings to the rings of the ephod with a lace of blue, that it might be above *the* decorated belt of the ephod and *that* the breastplate might not be loosed from the ephod; as commanded **את** יהוה Moses. 22 And he made **את** *the* robe of the ephod woven of entirely blue. 23 And there was a hole in the middle of the robe, like the hole of a habergeon (*coat of mail*), with a band around the hole so it would not tear. 24 And they made on the hem of the robe pomegranates of blue, purple, scarlet and woven *linen*. 25 And they made bells of pure gold and put **את** the bells between the pomegranates on the hem of the robe, 26 A bell and a pomegranate, a bell and a pomegranate, all around the hem of the robe to minister *in*; as commanded **את** יהוה Moses. 27 And they made **את** coats of finely woven linen for Aaron and for his sons. C-MATS



Exodus 39:28 **וְאֵת** *And a turban of fine linen* **וְאֵת** *and splendid bonnets (caps) of fine linen* **וְאֵת** *and breeches of finely woven linen,* 29 **וְאֵת** *And a sash of finely woven linen of blue, purple and scarlet yarn, the work of a weaver; as commanded* **אֵת** *יהוה* Moses. 30 *And they made* **אֵת** *the plate for the sacred crown of pure gold and wrote on it like the engravings of a signet, CONSECRATED TO* **אֵת** *ליהוה*. 31 *And they tied to it a lace of blue to fasten it to the front of the turban; as commanded* **אֵת** *יהוה* Moses.
C-MATS



The garments of the high priest

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

Question: This is the third time in the chapter that this expression is used, “they had done אתהּ *it*.” What does this mean? This may allude to three elements of the sin of the Golden Calf, for which the Hebrews atoned by making the Tabernacle. They expressed their denial of the Torah

- 1) in deed [by worshiping the calf];
- 2) in speech [by calling it a god];
- 3) in thought [by believing it to have divine power].

In performing their duty to make the Tabernacle, they showed their loyalty to יהוה in the same three ways:

- 1) in deed, by contributing;
- 2) in thought, by dedicating their intelligence to the task;
- 3) in speech, by declaring throughout the work that they were doing it for the sake of Heaven (Chumash)

“It is usually best to be **generous** with praise, but **cautious** with criticism.”

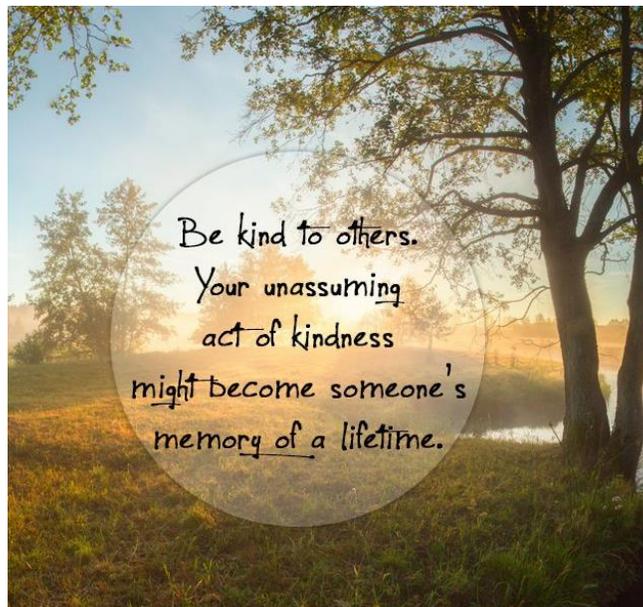
Author Unknown

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

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

Question: What happens when we do not praise others? When we don't affirm those around us enough, they stop hearing our corrections, eventually stop listening to us altogether and perhaps become oppositional toward us. Conversely, affirmations gain a hearing for us. The principle is this: people tend to be influenced by those who praise them. It's true in marriages, families, classrooms, workplaces, and even true in our relationship with יהוה. What does יהוה inhabit? He inhabits the praises of His people. **O You that inhabits the praises of Israel. Psalm 22:3.**

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



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

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

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

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

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

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

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

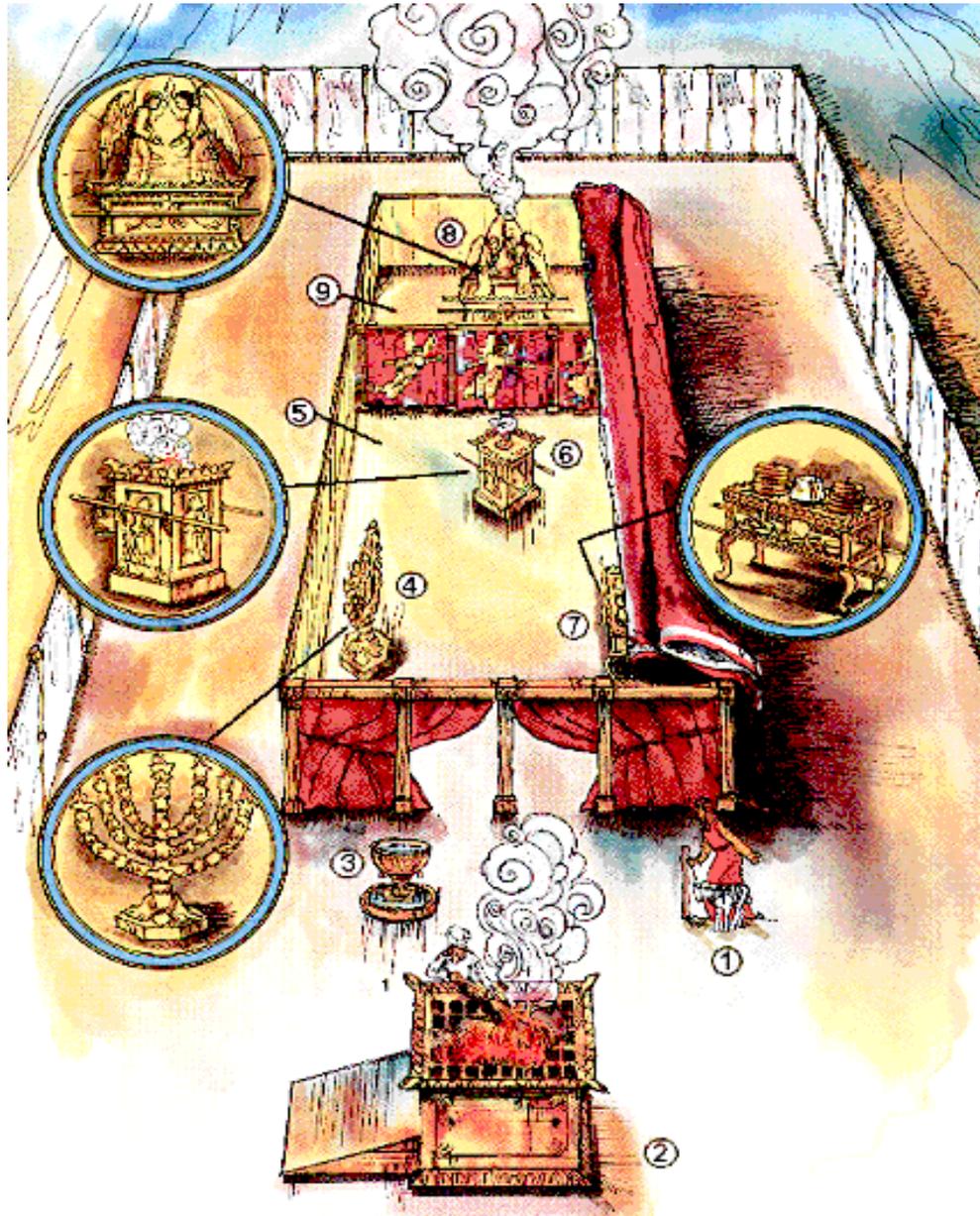
Spiritual Exercise: What is one thing that you keep putting off and you know you should have already finished this task? Make a commitment to yourself today not to procrastinate any longer and take the steps you need to finish the task. יהוה will bless you for your hard work in the end.

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

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

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

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





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

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

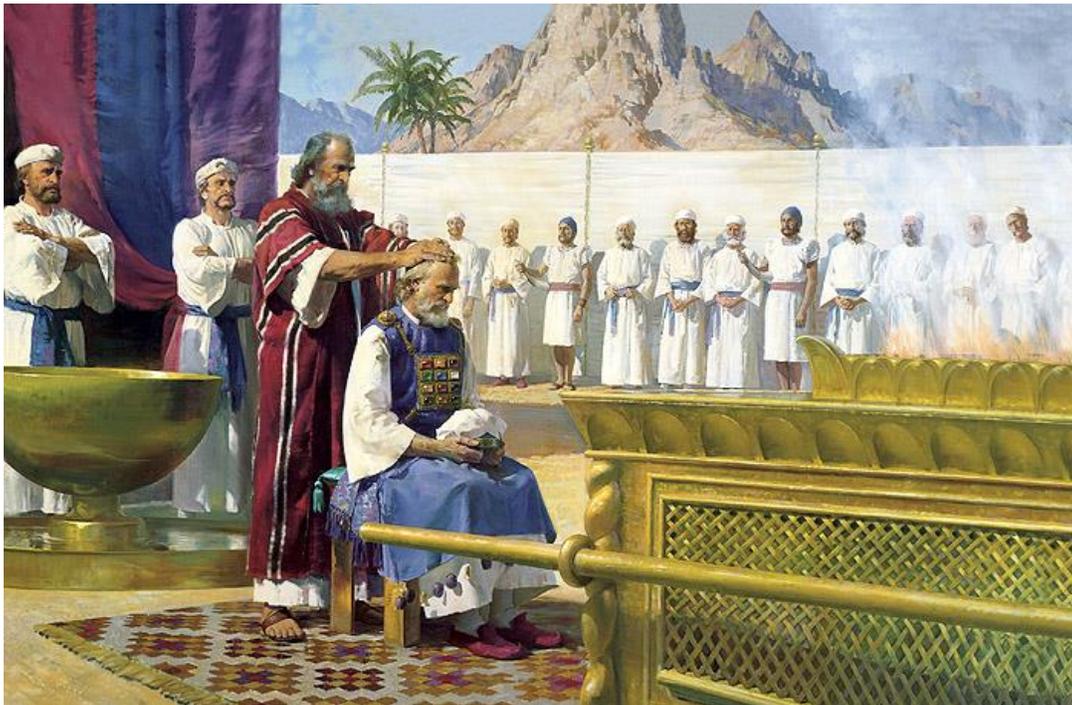
Question: Do you think a person feels better when he 'gets away' with doing something halfway, or when he puts in the extra effort to do it right? You might think the former - after all it's less work. But a person has a built in need to feel accomplished, and can only really feel good about himself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

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

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

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

Exodus 40:3 And you will put in *it* את Ark of the Testimony and cover the Ark *with* את the veil. 4 And you will bring in את the table and arrange its display את the things that are to be set in order upon it; and you will bring in את the menorah and light את the lamps. 5 And you will set את the altar of gold for the incense before the Ark of the Testimony and put up את the tapestry for the door to the Tabernacle. 6 And you will set את the altar for the burnt offering before the door of the Tabernacle of the tent of the congregation. 7 And you will set את the laver between the tent of the congregation and the altar and you will put water in the laver. 8 And you will set up את the courtyard all the way around and hang up את the tapestry at the courtyard gate. 9 And you will take את oil, the anointing and anoint את the Tabernacle את and all that is in it and will consecrate את it (him) את and all the vessels for it: and it will be sacred. 10 And you will anoint את the altar for the burnt offering את and all its vessels and sanctify את the altar: and it will be a most sacred altar. 11 And you will anoint את the laver את and its base and sanctify את it (him). C-MATS



Moses anoints Aaron for the priesthood

Exodus 40:12 And you will bring את Aaron את and his sons to the door of the Tabernacle of the Congregation and wash את them with water. 13 And you will put on את Aaron את garments, the sacred and anoint את him and sanctify את him, so that he may minister to Me in the priest's office. 14 את and you will bring his sons and clothe את them with tunics: 15 And you will anoint את them as you did anoint את their father, so that they may minister to Me in the priest's office: for their anointing will signify an everlasting priesthood throughout all their generations. 16 So Moses did according to all that commanded יהוה את him. 17 And it came to pass in the first new moon in the second year on the first day of the month that the Tabernacle was raised up. C-MATS

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



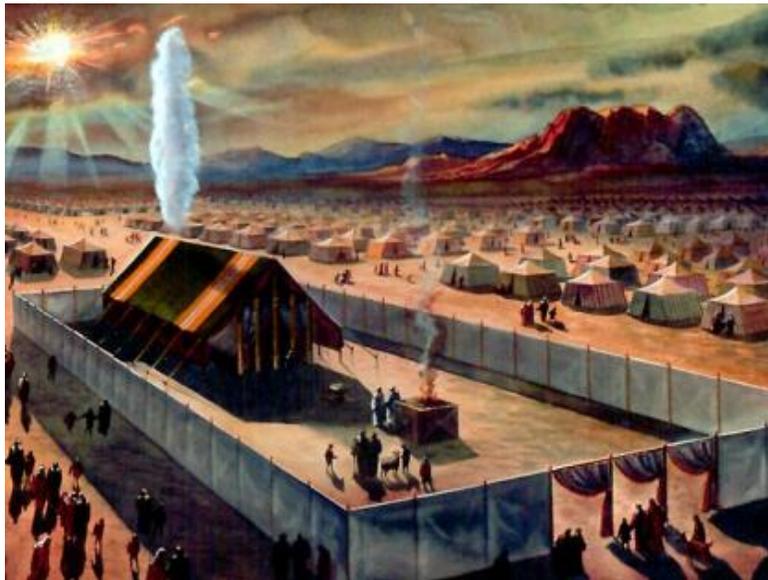
Exodus 40:18 And raised up Moses את the Tabernacle and fastened את his sockets and set up את the boards and put את in the crossbars and raised up את his posts. C-MATS

Question: Who erected the Tabernacle? Moses

Exodus 40:19 And he spread את the tent over the Tabernacle and put את the covering of the tent above it as commanded יהוה את Moses. **20** And he took and put את the Testimony into the Ark and set את the poles in the Ark and put את the mercy seat on the Ark: **21** And he brought את the Ark into the Tabernacle and set up את the veil of the covering and covered the Ark of the Testimony as commanded יהוה את Moses. **22** And he put את the table in the tent of the congregation on the side of the Tabernacle facing northward, outside the veil. **23** And he set the bread in a row upon the table before יהוה; as had commanded יהוה את Moses. **24** And he put את the menorah in the tent of the congregation across from the table on the side of the Tabernacle facing southward. **25** And he lit the lamps before יהוה as commanded יהוה את Moses. **26** And he put את altar, the golden in the tent of the congregation before the veil: **27** And he burnt sweet incense on it as commanded יהוה את Moses. C-MATS

Exodus 40:28 And he set up **את** the tapestry at the door of the Tabernacle. 29 **ואת** And he put the altar of burnt offering by the door of the Tabernacle of the tent of the congregation and offered upon it **את** the burnt offering **ואת** and the grain offering as commanded יהוה **את** Moses. 30 And he set **את** the laver between the tent of the congregation and the altar and put water there to wash with. 31 And washed thereat, Moses Aaron and his sons **את** their hands **ואת** and feet: 32 When they went into the tent of the congregation and when they came near the altar they washed as commanded יהוה **את** Moses. 33 And he erected **את** the courtyard around the Tabernacle and the altar and set up **את** the hanging tapestries of the courtyard gate. So finished Moses **את** the work. 34 Then a cloud covered **את** the tent of the congregation and the glory of יהוה filled **את** the Tabernacle. 35 And Moses was not able to enter into the tent of the congregation, because the cloud remained on it and the glory of יהוה filled **את** the Tabernacle. C-MATS

Question: When could Moses enter the Tabernacle? The glory of יהוה was so intense that Moses could not enter, but a later verse states that he would regularly enter the Tent of Meeting. Numbers 7:89 And when Moses went into the Tabernacle of the Congregation to speak **אֵלָיו** with Him, then he heard **את** the voice speaking to him from above the mercy seat that was on the Ark of Testimony, from between the two cherubim: and He spoke to him. A third verse, the second phrase of this verse, resolves the contradiction: for the cloud rested upon it ... Thus, when the cloud rested upon the Tabernacle, Moses could not enter, but when the cloud lifted, he could enter to speak to יהוה. In the plain meaning of the verses, however, when יהוה wished to speak to Moses, He summoned him, and Moses stood outside the Tent of Meeting, so that he did not enter the place that was filled with יהוה's glory (Chumash).



Exodus 40:36 And when the cloud was taken up from over the Tabernacle, the Children of Israel moved onward in all their journeys. C-MATS

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



Exodus 40:37 But if the cloud was not taken up, then they did not journey until the day that it was taken up. **38** The cloud of יהוה *was* on the Tabernacle by day and fire was on it *by* night in the sight of all *the* House of Israel throughout all their journeys. C-MATS

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

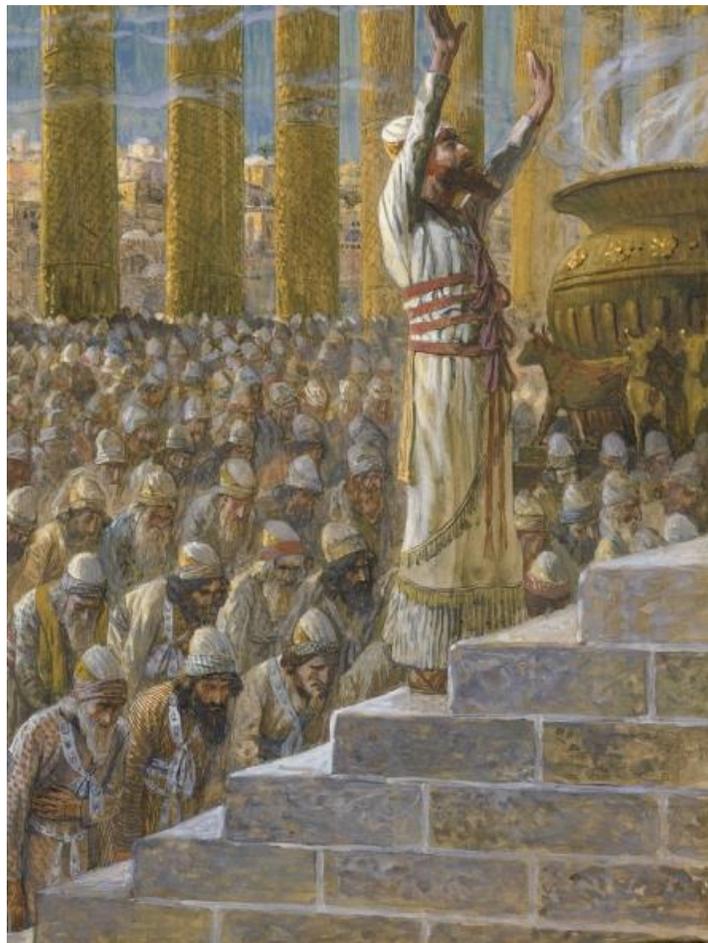
Do you know?

1. The Tabernacle funds were handled by ____ and ____.
2. 3 types of metals used in the Tabernacle
3. 3 colors used in the Tabernacle
4. Moses took ____ from the people to build the Tabernacle.
5. Every man was asked to contribute a ____ to the Tabernacle.
6. The Tabernacle was finished in ____ months.
7. The Israelites were in the Wilderness ____ year(s) before the Tabernacle was built.
8. ____ erected the Tabernacle. (Who?)
9. The ____ built the Tabernacle. (Who?)
10. The cloud of יהוה was on the Tabernacle by ____ and fire by _____. (when?)

Answers:

1. Moses and Ithamar
2. gold, silver, brass
3. blue, purple, scarlet
4. contributions
5. half-shekel
6. 5
7. one
8. Moses
9. Israelites
10. day, night

Haftarah



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

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

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

1 Kings 8:19 However **אתה** you will not build the house; but your son that will come forth out of your loins, he will build the house to My name. 20 And has performed יהוה **אתי** His word that He spoke and I am risen up in the room of David my father and sit on the throne of Israel, as יהוה promised and have built a house for the name of יהוה Elohim of Israel. 21 And I have set there a place for the Ark, in which *is* the covenant of יהוה, which He made with our fathers, when He brought **אתם** them out of the land of Egypt. C-MATS

Brit Chadashah

Question: Why was the veil torn down the middle when Mashiach was resurrected? Corinthians 3:7 But if the ministration of death, written and engraved in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: 8 How shall not the ministration of the spirit be rather glorious? 9 For if the ministration of condemnation be glory, much more does the ministration of righteousness exceed in glory. 10 For even that which was made glorious had no glory in this respect, by reason of the glory that excels. 11 For if that which is done away was glorious, much more that which remains is glorious. 12 Seeing then that we have such hope, we use great plainness of speech: 13 And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: 14 But their minds were blinded: for until this day remains the same veil untaken away in the reading of the old testament; which veil is done away in Mashiach. 15 But even unto this day, when Moses is read, the veil is upon their heart. 16 Nevertheless when it shall turn to יהוה, the veil shall be taken away. 17 Now יהוה is that Spirit: and where the Spirit of יהוה is, there is liberty. 18 But we all, with open face beholding as in a glass the glory of יהוה, are changed into the same image from glory to glory, even as by the Spirit of יהוה. C-MATS

Question: Should you love money and put making money your priority? Luke 16:1 And he said also unto his disciples, **There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.** 2 And he called him, and said unto him, How is it that I hear this of you? give an account of your stewardship; for you may be no longer steward. 3 Then the steward said within himself, What shall I do? for my master takes away from me the stewardship: I cannot dig; to beg I am ashamed. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. 5 So he called every one of his master's debtors unto him, and said unto the first, How much owe you unto my master? 6 And he said, An hundred measures of oil. And he said unto him, Take your bill, and sit down quickly, and write fifty. 7 Then said he to another, And how much owe you? And he said, An hundred measures of wheat. And he said unto him, Take your bill, and write fourscore. 8 And the master commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. 9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when you fail, they may receive you into everlasting habitations. 10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. 11 If therefore you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? 12 And if you have not been faithful in that which is another man's, who shall give you that which is your own? 13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve Elohim and mammon. C-MATS

Question: What is mammon? The word *mammon* comes from the Greek word *mammonas*. Similar root words exist in Hebrew, Latin, Aramaic, Chaldean and Syriac. They all translate to “money, wealth, and material possessions.” It was sometimes used to describe all lusts and excesses: gluttony, greed, and dishonest worldly gain. Ultimately, *mammon* described an idol of materialism, which many trusted as a foundation for their world and philosophy. Mammon cannot produce peace in us, and it certainly cannot produce righteousness. A love of money shows we are out of balance in our relationship to יהוה. Proverbs 8:17 speaks of true, lasting riches: **“I love them that love me; and those that seek me diligently shall find me. Riches and honor are אֶתִּי with Me; yes, durable wealth and righteousness.”** Yahusha teaches us in Matthew 6:19–34 to not worry about our physical needs, about houses or clothes or food, but to **“seek you first the kingdom of Elohim, and his righteousness; and all these things shall be added unto you.”** C-MATS

Money Matters

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

BACK-PEDALING

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

Dennis looked at his junk food. Suddenly it didn't taste so good. As he pedaled hard on his old bike, to try to keep up with Zack's fast new one, Dennis had some ideas about his allowance - and the value of the gift of money - that he never had before.

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

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

Spiritual Exercise: What can you give up this week to save money? Coffee, soft drinks, fast food, snacks???. Think ahead and grab some snacks or lunch from home, so you can beat the high cost of food on the go.

Resources:

The Stone Edition of The Chumash

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

"Weekly Torah Portion" from www.aish.com

Book of Jasher or Book of the Just Man

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

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

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