

*Shiur L'Yom Revi'i*¹

[Wednesday's Study]

READINGS: ***Torah Pekudei:*** **Exodus 38:21 – 39:31**
 Haftarah: **I Kings 7:51-8:8**
 B'rit Chadasha: **I Corinthians 3:7-11**

*Betzal'el the son of Uri, son of Hur, of the tribe of Y'hudah,
made all that the Holy One commanded Moshe.*

[Exodus 38:22]

Today's Meditation is Psalm 90:1-2;
This Week's Amidah Prayer Focus is the *Gevurot*, Part II

Eleh pekudei ha-Mishkan – These are the accounts/inspection reports of the Tabernacle ...
Mishkan ha-edut – a Tabernacle of witness testimony ... *asher pukad al-pi Moshe* –
which were inspected/accounted for /reported by direction of Moshe **Exodus 38:21.**

Welcome to the 23rd parsha of Torah, *Pekudei*. It is with this parsha that the Writer of Torah will bring *Sefer Sh'mot* [i.e. the Book the Western world calls 'Exodus'] to its awe-inspiring conclusion.

The Hebrew Name By Which this Week's Parsha Has Become Known

Pekudei is a construct noun² derived from the Hebrew verb root *paqad*³. In its *qal* form this verb generally means *to visit; to pay attention to, or closely observe; to muster; to review, to evaluate, to take account regarding something, or to cause to someone or something to pass in review*. Gesenius interprets the essential meaning of the verb root as 'to strike upon or against any person or thing'⁴. As Gesenius' notes make clear however, the touch suggested by the verb root *paqad* is not violent in nature but is more akin to poking, probing, or palpating. The first Biblical usage of this verb is found in Genesis 21. There we are told:

*the Holy One paqad [visited] Sarah as he had said,
and the Holy One did to Sarah as he had spoken.
Sarah conceived, and bore Avraham a son in his old age,*

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² In Hebrew when two or more nouns appear together in a phrase they are said to be in a "construct relation" to one another. The first noun [in this case, *pekudei*] is being spoken of in relationship to the second noun [in this instance, *ha-Mish'kan*]. Hence to translate such a Hebrew phrase into English the first word of the pair should be translated with "of" or 'relative to' following it.

³ This verb is formed with the Hebrew letters *peh*, *qof*, and *dalet*. Strong's Hebrew word #6485, it is pronounced *paw-kawd*'.

⁴ Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*, Reprinted July, 2000, by Baker Books, Grand Rapids, Michigan, at page 686.

at the set time of which the Holy One had spoken to him.

[Genesis 21:1-2]

The word picture presented by the verb ***paqad*** is that of a *visitation* for a *specific purpose*. ***Pekudei*** is a visitation whereby someone, or something, is reviewed or made to pass under the rod and is *closely inspected, evaluated and judged*. Consider the image of *a shepherd inspecting his sheep by having each one pass under his rod*⁵. As each animal in his charge passes through a gate or narrow opening the shepherd stops the animal with his rod making it hold still [more or less] while he *inspects it*. As each animal halts under his rod a shepherd does several things. First of all, the shepherd *takes special note of the animal's overall health*. Secondly, he *analyzes how much the animal has grown since last inspection*. Thirdly, *he pokes, probes and palpates the animal looking for any problems or blemishes* [or, in the case of a ewe that is with lamb, to determine, the progress of the pregnancy]. And finally, before moving on to the next animal in line the shepherd then *does for or to the animal in question whatever he thinks appropriate for its continued development in light of whatever he has found during the inspection*. If the animal needs balm or salve or de-worming, he addresses the specific need. If the animal needs disinfecting or removal of parasites, he takes care of that. If the shepherd thinks the animal needs its hooves trimmed he pulls out his flint knife and starts cutting. And so on and so forth *ad infinitum* as in the shepherd's judgment the best interest of the *individual animal and the flock as a whole* requires. All the while the shepherd is talking - or singing - to the animal, calming its fears, training it to know and trust his voice. The purpose is always to take the relationship involved to a deeper, more fruitful, level.

As you can see from this illustrative use of the word, ***pekudei*** involves much more than the usual English translation '*accounting*' connotes. What is involved with *pekudei* is intimate *accountability*. The moment of *pakading* is a '*moment of truth*'. It is a *vivid experience of the Holy One's most intimate gaze*. It is *evaluation for the purpose of promotion ... or correction*. We all desperately need this. Approach the Great Shepherd with awe and reverence; but we never need to fear His visitation, His inspection, or His touch. Embrace the accountability, Beloved. Surrender in complete trust to the Divine Hand under which you are called to pass.

The Over-Riding Theme of This Parsha

The purpose of the narrative of this particular section of Torah is to describe for us the concluding days of the physical construction of the *mish'kan*. The days

⁵ In modern agriculture, a working pen and '*squeeze chute*' apparatus is used for this purpose. Animals are herded through a series of increasingly narrow chutes until they are single file. At the end of the chutes is a mechanical device large enough to hold one animal. As an animal enters it, the operator pulls a lever, causing doors at the front and back of the device to close, locking the animal in place.

chronicled in this parsha mark the high point thus far of our fledgling nation's existence. Why is this construction period considered the high point of the nation's existence? Because it is the only time recorded in Torah when all Israel perfectly *sh'ma*-ed, *sh'mar*-ed, and *asah*-ed the instructions of the Holy One. No misunderstanding. No resistance. No distraction. No rebellion. No drama. We followed the blueprint to a tee. We stayed within the specs. We finished on budget, on time, according to plan.

Having finally received, processed, and appropriated the wonder of our Divine Bridegroom's mercy after the calf incident we poured forth our love for Him. For 5 ½ glorious months we threw ourselves enthusiastically into the joyous task of preparing a dwelling place in our midst for Him. With a lot of help from His Empowering Breath, we prepared that dwelling place exactly as He instructed us to. Twenty-two glorious times in the concluding chapters of Exodus the narrative will repeat the following words, which constitute the over-riding theme of parsha *Pekudei*:

... *ka'asher tzivah Adonai et-Moshe*
... *exactly as the Holy One instructed⁶ Moshe*

This has been a watershed period for us. It foreshadows another 'bookend' season in time, at the end of days, when Am Yisrael will be once again overcome with passion for our King, and as a result will once again perfectly *sh'ma*, *sh'mar*, and *asah* the instructions of Torah. See **Deuteronomy 30:1-6; Isaiah 59:20-21; and Zechariah 13:1-2.**

Over a period of 5 1/2 wonderful months of *bayit shalom* we have recreated on earth, with physical materials, a perfect scale model of the Throne Room of Heaven. With Divine empowerment, we have made every single aspect of the *mish'kan* – down to the last detail - ***ka'asher tzivah Adonai et-Moshe*** – *exactly as the Holy One instructed Moshe*. Not one person has complained about the heat, the dust, the food, the working conditions or the leadership. There has not been a single argument over doctrine, theology, semantics, or *halakah*. There has not been even one skirmish over turf, authority, or who has said or done something

⁶ The traditional translation of *tzivah* is *commanded*. Because the connotation of the English word *commanded* carries baggage that tends to confuse the modern reader, I have replaced it with the word 'instructed', although that is not a completely satisfactory translation either. The essence of the word *tzivah*, from the Hebrew verb root *tzavah*, is the establishment of a blueprint to follow or a target at which to aim. The Holy One showed Moshe a blueprint, a pattern, to follow – both in regard to the *mish'kan* and in regard to life in general. That blueprint, or pattern, is like a target at which we are to aim our lives. The beauty of the Hebrew word ***tzivah*** is that it pictures the imputation of righteousness to the one who aims at the target. The emphasis is not on the efforts of the one aiming, but on the Holy One alone. Doing what Torah says does not make one righteous; submitting to the essence of Torah – *sh'ma*-ing the Holy One and forsaking all other voices - allows Messiah's righteousness to be imparted.

that insulted and disrespected someone else. Not a single person has wiped out, fleshed out, wimped out, freaked out or bailed out. No one has gone postal. No one has gone prima donna. No one has gone AWOL. As a result we have seen amazing things accomplished in our midst. Moshe, Betzalel, Oholiav and hundreds of thousands of ordinary men, women and children with willing hearts [see **Exodus 35:21-29 and 36:2-3**], empowered by the ***Ruach Elohim*** [spirit of God], have flowed together in a stream of supernatural wisdom, understanding, and knowledge.

How was this possible? How could we – or for that matter ANY human beings after the Serpent in the Garden debacle - ever do anything ***exactly*** as the Holy One instructed? One thing, and one thing alone, has made this possible - the Empowerment of our Bridegroom-King's Own Breath. See **Exodus 36:1-3**. Breathing in the sweet breath of our Creator, carrying His Own, amazingly creative *neshama*, is what has enabled our humble group to *do the humanly impossible*. This is the mystery of Divine Empowerment. It is why it is such a delight –instead of a 'work' – to co-laboring with the Holy One as a partner in Covenant. In a mere 5 1/2 months – in the middle of a desert - ordinary men and women working with a mixture of Bridal Passion and Divine Empowerment have actually recreated a perfect scale model of the Throne Room of Heaven. And we have made every single aspect of the *mish'kan* – down to the last detail - ***ka'asher tzivah Adonai*** – exactly as the Holy One instructed.

The Winds of Change Are Blowing Again

The past five and a half months have been a very special season. The Camp of the Redeemed has enjoyed ***Bayit Shalom*** [household unity, wellness and peace] at a stunning level. From old to young, tribe to tribe, and those of pure Hebrew lineage to the vast mixed multitude who accompanied them out of Egypt, the *Mish'kan*-building project has brought cooperation, camaraderie, and a sense of common purpose and destiny that the world has not often seen. Not one person has complained about the heat, the dust, the food, the working conditions or the leadership. There has not been a single argument over doctrine, theology, semantics, or *halakah*. There has not been even one skirmish over turf, authority, or who has said or done something that insulted and disrespected someone else. Not a single person has wiped out, fleshed out, wimped out, freaked out or bailed out. No one has gone postal. No one has gone prima donna. No one has gone AWOL. As a result we have seen amazing things accomplished in our midst. Moshe, Betzalel, Oholiav and hundreds of thousands of ordinary men, women and children with willing hearts [see **Exodus 35:21-29 and 36:2-3**], empowered by the ***Ruach Elohim*** [spirit of God], have flowed together in a stream of supernatural wisdom, understanding, and knowledge. And now the project is almost done. All the detailed work of constructing is complete. All the component parts of the

Mish'kan are in place and ready to put into operation. The focus of the narrative is therefore ready to shift to a focus on *final inspection* – and the inspired report that details the results of that inspection. This is not just for beancounters and bookkeepers. This is for posterity. This is the story of what a humble, openhearted, surrendered, and fully engaged group of people can accomplish when they receive and flow in Divine Empowerment, stick to the script, and do not fall *out along the way*.

Can I get a Witness?

Meanwhile, did you note how the *mish'kan* was described in the opening verse of parsha *Pekudei*? It was described as *ha-Mish'kan, mish'kan ha-edut*. In English this is usually translated as '*the Tabernacle, the Tabernacle of the Testimony*'. What meaneth *this*? What did the *mish'kan* have to do with '*testimony*'?

The structure the Redeemed Community built at the foot of Mount Sinai was properly described as the *mish'kan ha-edut* [the *Tabernacle of the Testimony*] because of what the *Mish'kan* contained as its cores and essence. At the spiritual epicenter of the *mish'kan* was the *aron* [ark], containing the tablets of the Torah, in Hebrew called *luchot ha-edut*. These tablets of Torah, inscribed in stone by the Finger of God and physically delivered after the sin of the golden calf, testified to the world of the Holy One's *forgiveness*, His *unfailing love*, His *unshakeable covenant*, and His *absolute commitment to the redemption and restoration of such of mankind as would sh'ma His Voice*. Even beyond this however the *mish'kan* was properly called the *Tabernacle of the Testimony* because it was the stage upon which the drama of the redemptive plan of the Holy One for mankind was played out, year after year. The atoning death of the Lamb slain before the foundation of the world, in *a realm outside of time*, was there, within the *mish'kan's* enclosures, pictured and dramatically recreated day after day, Shabbat after Shabbat, Festival after Festival, and year after year, for all mankind who were interested to see.

The innocent blood poured out on the altar of the *mish'kan* on such occasions cried out with a ringing testimony, just as the innocent blood of the Lamb Slain Before the Foundation of the World cried out with a ringing testimony. Of what did the innocent blood testify? The testimony consisted basically of *seven statements*:

I thirst!

My God, My God, why have you forsaken Me?

Father, forgive them! They know not what they do.

Woman, behold, your son; and you, behold, your mother!

I tell you truly, today you will be with me in paradise!

Father, Into Your Hands I commend My Spirit.

It is finished.

This is the testimony of the two great witnesses at the heart of the *Mish'kan*. It is the testimony of the witnesses of Heaven, echoing in and through the substances of earth. And if you listen closely you can hear this same testimony ringing out from these two great witnesses even today.

Eleh Ha-Pekudei – These are the Inspection Reports ...

The subject matter of today's aliyah is a detailed inventory/tally/accounting of all the various materials that the Redeemed Community utilized in the *Mish'kan*'s construction. Not long ago Moshe, under the inspiration of the Divine Bridegroom, called for the people of the Camp to make tremendous sacrifices for the common mission of building the *Mish'kan*. Upon the completion of the *Mish'kan*'s component parts Moshe decides he should make an inspection, take inventory of the materials used, and make *an accounting*. Among other things this accounting will accomplish, Moshe wants the hundreds of thousands of people whose extravagant gifts – and whose blood, sweat, tears and talent – have been employed in the great *Mish'kan* project to know where every single contribution they made wound up.

The person Moshe assigned to be responsible for the taking and recording of this inventory/tally/accounting was none other than his own nephew, *Itamar*, son of Aharon. Itamar conducted the inspection, took the inventory, and reported what he found to his uncle Moshe. Then, under the inspiration of the *Ruach HaQodesh*, Moshe recorded his nephew's inventory for posterity. That is what we are privileged to read – and meditate at and marvel about - in today's aliyah. Contained within the verses we read today will be the heart and soul of Itamar's *detailed inventory/tally/accounting of all the precious metals that were utilized in the Mish'kan's construction*.

Repurposed Gold

The first substance inspected and inventoried was the most valuable from an earthly standpoint – gold [Hebrew *zahav, zayin, hey, veit*]. The narrative reveals that:

*All the gold that was used for the work in all the work of the sanctuary,
even the gold of the terumah, was twenty-nine talents and seven hundred thirty shekels,
after the shekel of the sanctuary.*

[Exodus 38:24]

Okay – 29 talents, 730 shekels of gold. So what, you say? Who cares? Well, *our Divine Bridegroom does!* That's why He had Moshe record the amount *in Torah* – rather than on the rock walls of some Sinai desert canyon. The Holy One believed the amount of gold (and other materials) the rag tag slaves He had redeemed from

Egypt contributed toward, and incorporated in, the building of the *Mish'kan* in the desert is relevant and valuable information for us.

Let's see why He might think that. Each "talent" of gold, according to historians, weighed at least 75 and probably closer to 250 *pounds*. A talent of silver, which weighed at least 75 and probably closer to 125 *pounds*, was considered the equivalent of two years' wages. A talent of gold would be about double that – four years' wages. To put that into perspective, let's extrapolate this measurement into today's American society. The United States Government tells us that the average adult male in America earns a little over \$25,000.00 per year. Multiply that by 4, to get the value of one talent of gold, and you get one talent = \$100,000.00. Multiply that times 29 (*i.e.* the number of talents used in the *mish'kan*), and you get \$2,900,000.00 – in today's dollars! And that is not counting the 730 shekels [shekel means "weight"] of gold that were used in addition to the 29 talents.

Think about that – a group of slaves, who had not worked in months, donate *over \$3,000,000.00* (in modern US dollars) JUST IN GOLD, for the *Mish'kan*!

A Silver Lining

What about silver? How much silver was incorporated into the *Mish'kan*?

The silver of those who were numbered of the congregation was one hundred talents, and one thousand seven hundred seventy-five shekels, after the shekel of the sanctuary:

[Exodus 38:25]

As we have discussed each talent of silver was the equivalent of two years' wages. In modern American society that would equate to about \$50,000.00. 100 talents would therefore equate to about \$5,000,000.00 - plus an abundant supply of shekels. So our tally so far is over USD \$8,000,000.00 in modern terms. Let's go further. What about Bronze?

The Bronze of the Mish'kan

The third type of metal incorporated into the *mish'kan* was *nachoshet*, which is translated as copper. The laver and altar in the outer court were both covered with this metal.

Unlike gold and silver, copper does not occur naturally in Creation. It has to be forged. After copper and tin or nickel ore are mined, high levels of heat]are applied to both separately so as to separate out the precious metals from their encasing rock. The molten liquids are then mixed together in a mold according to a functional formula, established by man through trial and error. The mixture is then heated again until the bonding of the elements is complete. The alloy is then

removed from the mold and allowed to cool. Then it has to be hammered into usable sheets or forms. The most common usages for copper in the time of the building of the Mish'kan would probably have been for weaponry, for armor, for cutting edges, and for chariot and wagon parts.

How much copper did the Redeemed Community have before the project started? Probably not much. Certainly they were able to confiscate some copper-containing weapons, armor, chariot and wagons parts taken from the Egyptians after the incident at the Sea of Reeds and from the Amaleki at the battle of Refidim. But they surely had to re-forge this – and possibly forge some afresh – to make the quantities and quality of copper that were necessary for the Mish'kan project. After all, according to Itamar's bookkeeping entry:

*The copper of the terumah was seventy talents,
and two thousand four hundred shekels.*
[Exodus 38:29]

A talent of copper would equate in today's economy to approximately one year's wages. In modern America that would mean about \$25,000.00. There were seventy talents of copper brought for the project, so that would bring the present-day value up to more than one million, seven hundred and fifty thousand US Dollars⁷.

The Bottom Line

The final tally of the gold, silver, and bronze brings the value of the raw materials of the *mish'kan* – just in precious metals – to an amount equivalent to over TEN MILLION DOLLARS in modern United States Currency. And we have not even discussed the elaborate fabrics, the precious oils and spices, the precious and semi-precious stones, the shittim wood, or the tremendous quantities of exotic animal pelts necessary to complete the project – easily another \$5,000,000.00 worth in today's money. So we have a minimum of \$15,000,000.00, in today's money spent by a generation of nothing but SLAVES for - a *TENT*! Does that put the miracle in perspective a little bit for you? Talk about extravagance! The crown jewel of all the earth – a 'wonder of the world' far greater in its time than the Great Pyramids, the *Taj Mahal*, the Great Wall of China or the Hanging Gardens of Babylon, in the midst of a refugee camp of former slaves in the Sinai desert. We have this treasure in earthen vessels – in *living stones*, fitly joined together, and given life, breath and a testimony by the Empowering Spirit of the Bridegroom of Heaven.

Remember He Who Gives to Man the Ability to Acquire Wealth

Where, one may legitimately wonder, did a bunch of recently freed slaves get this kind of wealth? Where did they locate all this stuff in the middle of a vast desert?

⁷ Seven talents of bronze times \$25,000.00 per talent = \$1,750,000.00 USD. In addition, there were 2,400 shekels, so the amount was probably of a value which in present day would be worth a little over \$2,000,000.00.

They carried a good part of it – at least the gold and silver portions - with them from Egypt, of course. This was the bulk, if not all, of the wealth the Egyptians had showered upon the Redeemed Community as they left on the night of the Death of the Firstborn. Remember?

*The people took their dough before it was leavened,
their kneading-troughs being bound up in their clothes on their shoulders.*

*The children of Yisra'el did according to the word of Moshe;
and they asked of the Mitzrim jewels of silver, and jewels of gold, and clothing.*

*The Holy One gave the people favor in the sight of the Mitzrim,
so that they let them have what they asked. They despoiled the Mitzrim.*

[Exodus 12:34-36]

The Redeemed at that time surely thought this would be their “grubstake” – that with which they would establish their new life in the land to which they were going. But *not so*. They gladly gave it all away – trading a grubstake in a new land – for what? They gladly traded everything they had of value in the world – for the opportunity to have the Manifest Presence of the Holy One travel in their midst. A contemporary songwriter has said it this way:

*Ah, but I'd trade it all, even mountains of diamonds!
To sing before kings would not sway me at all!
My time which is precious I would pour out like oil!
Foolish perhaps – but then, maybe not!
Oh, to be the Friend of God!
[Kevin Prosch, “Friend of God”]*

I suspect that we have *much* to learn about what is foolish ... and what is *wise*!

Garments For Beauty and for Honor

Later in today's aliyah we also see ordinary people given special Divine empowerments and giftings to make the garments that the Holy One instructed be made for the *kohen gadol* [high priest]. Our text tells us in Exodus 39:1:

Umin-ha-t'chelet v'ha-argaman v'tola'at ha-shani

And out of the sky-blue, dark red and crimson wool,

asu vigdei-s'rad l'sharet b'kodesh

they made plaited cloths for use in the service of holiness

vaya'asu et-bigdei ha-kodesh asher l'Aharon

And they [also] made the holy garments for Aharon to wear,

ka'asher tzivah Adonai et-Moshe

- exactly as the Holy One had instructed/enjoined Moshe.

We were first introduced to the garments that the Holy One had designed for the *Kohen Gadol* to wear back in parsha ***Tetzaveh***. At that time the Holy One utilized a whole chapter of Torah [Exodus 28] to instruct Moshe very specifically about the

garments He wanted Aharon and his sons to wear when they engaged in their assigned duties in the *mish'kan*.

The Holy One specifically instructed Moshe at that time that Aharon, as *kohen gadol*, was to wear eight garments “*echavod u'letiferet* [i.e. for glory and for honor]” when ministering. The Holy One also instructed Moshe how to reproduce on earth, to the extent possible considering the earthly limitations of time and space and materials, the garments the Great High Priest of Heaven wears. The earthly materials/colors to be used in reproducing these garments on earth for the earthly *kohanim* that were to function as ‘shadows’ of the Heavenly Kohen are identified in Exodus 28:6, as *zahav* [gold], *techelet* [sky blue (thread)], *argaman* [dark red (thread)] *tola'at shani* [crimson (thread)], and *shesh* [linen].

The nine adornments the *kohen gadol* was to wear consisted of:

1. A breastplate;
2. An efod;
3. a robe;
4. a tunic;
5. a turban;
6. a sash;
7. shorts made of linen;
8. a ‘crown’ made of gold, and
9. the *urim* and *tumim*.

The Holy One then described each of these special garments/adornments to Moshe in intricate detail. As we discussed at the time, the High Priest was to *dress for success*. No matter how sinful he might be, the contagion of kedusha [holiness] was in effect. If he just put on all the garments/adornments the Holy One provided, *righteousness was imputed to him because of those garments/adornments*. Whose righteousness? The righteousness of the great high priest of Heaven, of course – i.e. the righteousness of Messiah Yeshua, high priest after the pattern of Melki-tzedek.

The garments that the Holy One made for Adam and Chava, and the garments the Holy One directed Israel to make for Aharon, were, you see, merely prophetic remembrances – things the Holy One agreed as He looked upon them would *remind Him of Messiah’s perfect priesthood, His perfect ‘ministry’ and His perfect ‘offering’*. Like the bow in the cloud mentioned in Genesis 9:11-17 and like the blood on the doorposts mentioned in Exodus 12:21-23 these garments were *signs of a covenant*. The Holy One promised that when He saw such things – when His appointed representatives of His people clothed themselves in them in accordance with His instructions – He would impute righteousness to them and forgive their

sin and would therefore not visit them with judgment.

As the representative and first fruit offering of ascended and glorified humanity, Messiah the *Kohen Gadol* of Heaven wears on our behalf *garments for beauty and for honor*. To the extent we are ‘*in Messiah*’ we are clothed in those garments as well. As a result, His righteousness is imputed to us. Abiding *in Messiah*, and therefore wrapped up in his *garments for beauty and for honor*, we are enabled to constantly experience and draw strength from intimate relationship with the Divine Bridegroom of Heaven. United with Messiah and clothed in His garments of righteousness *all our prayers are acceptable* and *all our offerings and sacrifices are a sweet savor to the Holy One*. Hence the garments that are to be worn by the *kohanim* in the earthly scale model of the *Mish'kan* – the part anchored in the physical realm – must be of both Divine design *and* Divinely empowered construction. There is no room for improvement upon the Holy One’s way or His Word.

Questions Concerning Today’s Study

1. The name of this week’s second parsha is “*Pekudei*”.

[A] What does that mean in English? [Hint: find the first significant word in today’s verses in the King James Version; then, look up that word in Strong’s.]

[B] In what verse is that word found?

2. Of which of the three metals used in the construction of the *mish'kan* was the greatest quantity used? Of which metal was the least quantity used?

3. There is one phrase repeated at the end of each series of verses in chapter 39.

[A] What is that phrase?

[B] Make a list of the verses where that phrase appears.

[C] Why do you think that phrase is repeated so often?

4. Moshe turns his attention to the order and manner in which the garments of the priests were constructed.

[A] Make two columns on your paper. On the left side, list the various priestly garments in the order they were given by the Holy One [Sh’mot 28].

[B] On the right side, list the various priestly garments in the order they were constructed.

[C] Are there any differences? If so, what and why?

5. Focus on the stones or gems that the high priest’s garments contained.

[A] On what garments were stones or gems placed?

[B] What kind(s) of stones were used in each such garment?

[C] Look up the names of these stones/gems in as many books on symbolism and dream interpretation as you can find and write a brief summary of what you think each kind of stone symbolizes.

[D] What, if anything, was inscribed on each such stone/gem?

6. In the Haftarah for today Shlomo assembles the elders [*zakenim*] and princes [*nasim*] of the tribes of Israel to the City of His Father – on *Har Tzion* [Mount Zion]. A procession is then held from *Har Tzion* to *Har Moriyah* [Mount Moriah]. What a day! Let's read the account:

*Thus all the work that king Shlomo worked
in the house of the Holy One was finished.
Shlomo brought in the things which David his father had dedicated,
[even] the silver, and the gold, and the vessels,
and put them in the treasuries of the house of the Holy One.*

*Then Shlomo assembled the Zakenim of Yisra'el,
and all the heads of the tribes,
the princes of the fathers' [houses] of the children of Yisra'el,
to king Shlomo in Y'rushalayim,
to bring up the ark of the covenant of the Holy One
out of the city of David, which is Tziyon.*

[I Kings 7:51 – 8:2]

[A] What time of year did Shlomo's assembly occur?

[B] In connection with what Biblical Festival was the transportation of the *aron* [ark] accomplished?

[C] Did Shlomo follow Moshe's example and order a *pekudei* [accounting] of the gold, silver, and other materials used in the construction of the *Mik'dash*?

[D] There was no gold, silver, or other materials 'left over' in connection with the construction of the *mish'kan*. Why were the silver, gold, and vessels donated by David 'left over' and put in the 'treasuries' of the House of The Holy One? How did this happen – and what prophetic significance do you think it has?

[E] Get out your Bible atlas, or check another source for a map of ancient Jerusalem [in David and Shlomo's time]. How far did Shlomo have to move the ark?

[F] Was Shlomo's presentation of animal sacrifices all along the route the ark traveled Torah submissive? Why or why not? [Before answering, read Deuteronomy 12]

7. In I Corinthians 3:7-9 Shaul of Tarsus also speaks on the theme of constructing a place for the Holy One to dwell:

*So then neither he who plants is anything, nor he who waters,
but God who gives the increase.
Now he who plants and he who waters are the same,
but each will receive his own reward according to his own labor.

For we are God's fellow workers.*

You are God's farm - God's building.

[I Corinthians 3:7-9]

[A] What place of dwelling for the Holy One is Shaul talking about?

[B] Look back at I Corinthians 3:1-6. What problem is Shaul addressing in this week's Brit Chadasha passage?

[C] What does Shaul mean when he says: "*Each will receive his own reward according to his own labor*"? Relate that to Torah.

[D] Shaul mixes his metaphor at the end of this aliyah – saying we are both "God's farm" and "God's building". Write a one-page essay consisting of two paragraphs, the first being how you are 'God's farm', and the second being how you are 'God's building'.

8. In II Corinthians 3:10-11 Shaul continues his reprimand of Messiah's followers in the Greek city of Corinth, whose eyes were, like many today, on the *ministers* of the Holy One rather than on the Holy One Himself. Shaul had spent quite a bit of time in Corinth, in the company of two Messianic Jews [Aquila and Priscilla]. After Shaul left, however, the fledgling group of young believers quickly split into factions, competing with each other, each attaching himself/herself to a particular teacher. Shaul scolds them for this, reminding them:

***According to the grace of God which was given to me,
as a wise master builder I laid a foundation, and another builds on it.
But let each man be careful how he builds on it.
For no one can lay any other foundation
than that which has been laid, which is Yeshua the Messiah.***

[I Corinthians 3:10-11]

[A] In Strong's and Gesenius look up the Hebrew word ***yesod***, translated into English as 'foundation' [Strong's Hebrew word #3245, spelled *yod, samech, dalet*, pronounced *yaw-sode*]. Describe the word picture you see developing around this word as you read about it in Strong's, Gesenius, and in Richard's [or Vine's] Expository Dictionary of Bible Words.

[B] When and in what way did Shaul lay a 'foundation' [Hebrew, ***yasod***] for the people of Corinth? [Read Acts 18:1-18 before answering].

[C] Shaul indicates that there can be no other ***yesod*** [foundation] laid by men than Yeshua the Messiah. Explain how Yeshua the Messiah functions as a *foundation* for your life?

May we all see the marvels of His House established in our lifetime.

The Rabbi's son

Meditation for Today's Study

Psalm 90:1-6 [*A Prayer by Moshe, the man of God*]

Lord, you have been our dwelling place for all generations.

Before the mountains were brought forth,

Or ever you had formed the eretz and the world,

Even from everlasting to everlasting, you are God.

You turn man to destruction, saying,

"Return, you children of men."

For a thousand years in your sight

Are but as yesterday when it is past, as a watch in the night.

You sweep them away as they sleep.

In the morning they sprout like new grass.

In the morning it sprouts and springs up.

By evening, it is withered and dry.