

*Shiur L'Yom Chamishi*¹

[Thursday's Study]

READINGS: ***Torah Pekudei:*** Exodus 40:1-15
 Haftarah: I Kings 8:10-11
 B'rit Chadasha: I Corinthians 3:16-17

On the first day of the first month raise up the Mish'kan
[Exodus 40:2]

Today's Meditation is Psalm 90:13-15;
This Week's Amidah Prayer Focus is the *Gevurot*, Part II

B'yom-ha-chodesh ha-rishon b'echad l'chodesh – on the first day of the first month ...
takim et-Mishkan ohel-mo'ed – you are to raise up the Tabernacle/Tent of perpetual witness. Exodus 40:1-2.

The Holy One is visiting those He has Redeemed – just as Yosef promised He would. Genesis 50:24-25. Moshe is finally settling into the role of ‘friend of the Bridegroom’ to the Creator of the Universe. The mercy, compassion, and covenant-furthering forgiveness download the Holy One gave him in the cleft of the rock – punctuated by the presentation of a Ketuvah pulsing with the Heavenly energy of Creator-Script - is working miracles in and calling beauty forth all those with wise and willing hearts. The witness throng of B'nei Yisrael has undergone a marvelous turnaround from the dark days of the golden calf. Murmuring and complaining are ‘out’ – humility, gratitude, and awe are ‘in’. Shalom, joy, hope, and faithfulness to Covenant are trending. We are no longer wasting precious time fretting over evildoers. We are no longer giving the time of day to the great disinformation stream the purveyors of which deceptively call ‘*the news*’. We are no longer freaking out over situational challenges that the Holy One has allowed – if not designed - to make us calmer, wiser, stronger, and more effective ambassadors for the Kingdom. We are no longer shocked or offended by human weakness –in us or in others. We no longer look at the world through the divisive, paranoia-infused lens of our or anyone else’s ethnicity. We are no longer getting worked up over words. We are no longer the least bit impressed – much less seduced – by pseudo-science, by philosophy, by any ideology, by social fads masquerading as ‘movements’, by politically-motivated propaganda campaigns masquerading as ‘science’, or by any elitism campaign falsely-labeled a ‘social justice’ crusade. We are done with emotional manipulation, religious hype, leaders with God-complexes, pie-in-the-sky dreams and visions conjured up by the corrupted minds of human beings, and all the perverse viral mutations that each of

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these things is wont to produce. We are no longer stressing and obsessing about things, people, or ideas that the Holy One has not assigned to both our [a] calling as agents of redemption instead of judgment, and [b] our direct zone of favor/sphere of influence. We have declared a moratorium on nit-picking, blame-casting, over-reacting, judging and labeling. We have nixed inflammatory political rhetoric. We have put abstract theological arguments on the back burner. We have actually gotten busy DOING the Torah instead of just studying and talking about it. We have focused our attention on building what the Holy One redeemed us to build – exactly according to the blueprint the Holy One gave Moshe on the mountain. As a result, we have never been *so happy, so alive, so energized, so productive, so motivated, and so totally free*. A wonderful *season of Divine Stirring* is in full swing. And behold how good and how pleasant it is for brothers to dwell together in unity! This is truly the season of the shining face.

***There is An Invasion Afoot!
The Kingdom of Heaven Is Coming To Earth***

After all, wonder of wonders, a motley throng of refugees is getting the chance to participate in by far the greatest building project in the history of mankind. A bunch of people who were walking dead men on Pharaoh's hit-list a few months ago are now participating in a Divinely orchestrated and supervised plan to bring the very Throne Room of Heaven down to earth. These redeemed slaves have been given the inestimable privilege of constructing an earthly embassy for the Kingdom of Heaven. They have been commissioned and empowered to build a series of Divinely engineered courts and chambers and furnishings and vessels and garments and ointments and incense concoctions modeled after eternal truths of Heaven in the midst of which the Divine Bridegroom of Heaven has promised to make Himself right at home amongst ordinary men, women and children. They are actively engaged in the glorious process of preparing both their camp and their hearts to host the King of Glory. What could be better than that?

I personally picture in my mind's eye the whole community singing joyfully while they work – perhaps words like unto those found in Psalm 24:7-10:

*Lift up your heads, O you gates;
and be lifted up, you everlasting doors;
and the King of glory will come in.*

*Who [is] this King of glory? The Holy One, strong and mighty,
the Holy One, mighty in battle.*

Lift up your heads, O you gates!

Lift up, you everlasting doors - and the King of glory will come in.

Who is this King of glory? The Holy One of hosts, He [is] the King of glory.

Selah

According to tradition all the work of construction was done between *Yom Kippur*

of the year of the Exodus and sometime in the twelfth month of the same year – in the month most people today know as *Adar*, in which *Purim* is celebrated. That means that the entire *Mish'kan* project was somehow miraculously completed in a period of *just a little over 4 lunar months*.

With the construction process finally complete all that remains to do now is to assemble the *mish'kan's* component parts according to the pattern the Holy One showed Moshe on the mountain, dedicate it to the Divine purposes for which it designed, consecrate ourselves ... and ... well ... dare we say it ... *wait expectantly for the Holy One to come*. Yes Beloved, that is exactly what we are doing. And that leads us right into the prophetic details described in today's aliyah. It is, you see, the appointed time for Moshe to have another encounter with the Creator of the Universe! How do we know? The Torah tells us plainly. Our readings begin with the now familiar recitation that signals the beginning of a new session of Divine Impartation: "***Vayadaber Adonai el-Moshe l'emor*** [i.e. *And the Holy One spoke to Moshe, saying ...*]. What does the Great Bridegroom-King of Heaven have on His Mind now? Relative to what specific Divine strategies and matters of timing does He want to brief Moshe today? What will the Voice that created the Heavens and the Earth say to the duly appointed '*Friend of the Bridegroom*' this time? Up to now *Pekudei* has consisted solely of the inventory/accounting made relative to the construction materials used in the *Mish'kan*. But that inventory/accounting is now complete. And now the Divine Bridegroom interrupts Moshe and Itamar's reverie and sets a 'date' – and a protocol - for the first of many Betrothal Period interactions He wants to have with His Bride-to-be at this very special venue. The Holy One therefore appears and speaks to Moshe for the first time since the prophet returned to the camp with the second set of tablets. He specifically declares a critical matter of timing. He tells Moshe how he is to observe 1 *Aviv/Nisan* – i.e. the Biblical New Year. The Voice of the Creator of the Universe is calling out. Who will *sh'ma*?

B'yom-ha-chodesh ha rishon b'echad l'chodesh

In the season of the 1st month [i.e. the month of shaking], on the 1st day of that 1st month,

taqim et-Mish'kan ohel-mo'ed

raise up the Mish'kan, the Tent of Meeting.

[Exodus 40:1-2]

An *exciting new era of God-man relations* is about to be inaugurated. Some critically foundational protocols for developing and maturing relationship with the Bridegroom-King are about to be placed in operation. This will be a day to remember. And *what a day the Holy One has chosen!* He wants to conduct His first chaperoned Betrothal Period interaction with His Beloved in the newly created *Mish'kan* for 'New Year's Day' – i.e. the day of the new moon which initiates the month most today call *Nisan* or *Aviv*.

In regard to any spiritual endeavor, you see, there is not only the matter of *Divine design* to be considered - there is also the critical matter of *Divine timing*. Time is most definitely of the essence in all the Holy One's interactions with Creation.

***To Everything There is A Season -
And A Time For Every Purpose Under Heaven***

The Holy One does all things according to a schedule – a schedule formulated before the Foundation of the World. In other words, the Holy One does all things according to a schedule formulated before time began. According to the calendar in use in most of the world today the ‘first day of the first month’ would be January 1 – and the day would begin the second after midnight. But when the Holy One told Moshe to raise up the *Mish'kan* on the first day of the first month He was not talking about January 1. And He was not talking about a day that began in the middle of the night.

We who want to understand and flow in and cooperate with the Holy One's timing absolutely must learn that the Holy One computes time according to a dramatically different calendar than most earthlings do. The calendars in Heaven – if there were any - would not start with January 1. The calendars in the Messianic Kingdom will not start with January 1 either.

***The Creator of the Medium We Call Time
Reserves the Right To Define Its Beginnings and Its Ends***

The Holy One created the medium we know as time. See **Genesis 1:3-5 and 1:16-19**. As the Creator of time He reserves the right to determine its beginnings and its endings – and the length and purpose of every interval in between. He sits on His Throne in Heaven and laughs at silly human methods of computing ‘dates’ and ‘times’ and ‘new years’ and such.

Angels must marvel that human beings in unbridled arrogance actually think that a Pope using the name ‘Gregory’ [the founder of the modern ‘Gregorian/Christian’ calendar] in the 1580s - at the zenith of the first modern age of humanism - knew more about how to measure and calculate time than the One who dreamt the idea of time up and spoke it into existence to begin with? Most humans are, you see, fully content to mark their days on earth according to Pope Gregory XIII's so-called ‘Christian’ calendar. Since childhood most of us have been programmed by the world's political, economic and educational systems to think of the Gregorian calendar as the eternal, unquestionable standard by which time on earth should be measured. But it is simply not so. The reality is that where time is concerned we have been lied to, brainwashed, hoodwinked, and defrauded. The Holy One has a

calendar, and it is most definitely *not* Pope Gregory's. The Holy One schedules all things relative to His Kingdom according to *His* calendar, not according to the 'Christian' calendar. The sooner we understand this truth the sooner we will all quit giving the time of day to people who prophesy that the Messiah will return on 8-8-1988, or 9-9-1999, or 10-10-2010 or 12-12-2012 or 12-13-2014 or whatever. The Holy One is simply not going to use the Gregorian calendar as the basis for anything He does.

So how can those who 'get' this truth understand and start focusing their attention on the Holy One's calendar instead of Pope Gregory's calendar? It requires us to step out of the world system and become a counterculture. We have to quit marching alongside the majority on the 'broad path that leads to destruction', and get in rhythm with the Kingdom's beautiful dance of love, life, shalom, and wholeness.

Getting in Rhythm With the Prophetic Calendar of the Great King

The secret to understanding the Holy One's prophetic calendar is found in the Book of Torah we are reading. As you will recall, earlier in the narrative of *Sefer Sh'mot*, back when our ancestors were still in Egypt preparing for the plague of the firstborn the Holy One instructed Moshe that Israel was to establish a ***new calendar*** for the Redeemed Community – a calendar in which the first month would be the month in which the Exodus occurred. The month in which the Exodus occurred – the 'first' month of the only calendar ever inaugurated by Heavenly instruction – has since the Babylonian captivity been known to the Hebrews mostly by the name *Nisan*.

We will study much more about the dates on this very special divinely designed calendar later, when we get into *Sefer Vayikra* [the Book of Leviticus]. For now it is sufficient to know that according to Torah all events of spiritual timing are to be reckoned from and considered in relation to the 1st day of the lunar month in which the Exodus occurred.

The first day of the first month – the day Moshe was to erect the *Mish'kan* – therefore, was the new moon of the month in which the Exodus occurred. For the Holy One made it clear to Moshe and Aharon in Exodus 12:1-2:

Ha-chodesh hazeh lachem rosh chodashim rishon

This month shall be the head month to you

hu lachem l'chodeshei ha-shanah

It shall be the first month of the year.

[Exodus 12:1-2]

For those who understand the calendar the Holy One has ordained it should come

as no surprise whatever that the new spiritual reality revealed ‘*on earth as it is in Heaven*’ through the *Mish’kan* was Divinely-ordained to be inaugurated on, you guessed it, *Nisan 1* – the first day of the first month of the Biblical calendar.

Happy New Year, my dear friends - and happy New Era of God-man relations.

The Stunning Series of Events That Torah Tells Us All Took Place on the 1st of Nisan

Torah considers the first day of Nisan in the year following the Exodus so important that its spectacular events are recorded in the narrative of three different books. Tomorrow we will read the account of the events of this very special day as those events are recorded in the book of Exodus. Naturally, since this is the theme of the book, the Exodus account will focus upon the assembling and anointing of the *mish’kan*.

We are, however, also going to be provided a very different account of the events of this very special day in *Sefer Vayikra* [the book of Leviticus]. The focus of that account will be slightly different. In line with the general theme of the Book of Leviticus that account will focus upon the sanctification ceremony for Aharon and his sons, the presentation of a series of special *korbanot* on the brazen altar out in the *Mish’kan*’s outer court – *and* of the marring of the day by the shocking deaths of Nadav and Avihu. See **Leviticus chapters 8 through 10**.

A third account of the events of this special day will be provided for us in *Sefer B’midbar* [the book of Numbers]. That account will focus upon the bringing by the leaders of the various tribes of special transportation devices for the use of the Levi’im in transporting those parts and vessels of the *mish’kan* that the Holy One had not specifically instructed be carried on human shoulders. See **Numbers 7:1 ff**.

Whew! The first of Nisan promises to be a very, very, busy prophetic day!

Some Assembly Required

Here is how the Holy One instructed Moshe regarding the procedure He wants us to follow in connection with the assembly of the *mish’kan*’s components. The *assembly instructions* went something like this:

Step 1: Placement of the Ark

... Put the ark of the testimony in it,

Step 2: Closing The Veil

... screen the ark with the veil.

Step 3: Setting Up and Setting Bread On the Table

... Bring in the table, and set in order the things that are on it.

Step 4: Setting Up and Lighting the Menorah

... Bring in the menorah, and light the lamps of it.

Step 5: Setting Up and Inaugurating the Golden Altar of Incense

... Set the golden altar for incense before the ark of the testimony, and put the screen of the door to the tent.

Step 6: Setting Up and Inaugurating the Brazen Altar

... Set the altar of burnt offering before the door of the tent of the tent of meeting.

Step 7: Setting Up, Filling with Water, and Inaugurating the Bronze Laver

... Set the basin between the tent of meeting and the altar, and put water therein.

Step 8: Setting Up the Outer Court and the 'Way'

... Set up the court around it, and hang up the screen of the gate of the court.

Please notice that the Holy One's assembly instructions start from the *inside* and work their way out. You did realize that 'from the inside out' is the way spiritual things are supposed to work, didn't you? His Kingdom always starts at the epicenter.

***Everything in the Mish'kan is Anointed
With Messiah's Signature Scent of Fragrant Oil***

The Holy One tells Moshe that after the assembly is complete he is to go throughout the structure liberally applying the precious, specially formulated *shemen ha-mishchah* [oil for anointing] - to everything the Holy One's presence is going to touch. The oil He is talking about is pure hand-crushed olive oil expertly compounded with four different precious spices: myrrh, cinnamon, sweet cane, and cassia. See **Exodus 30:22-25**. It was expensive and time consuming to acquire these ingredients. It required the '*skill of a perfumer*' to make. It was *precious oil* indeed. It was similar in costliness at least to the oil Mary of Bethany poured upon the feet of Y'shua of Natzeret. **John 12:1-5**.

Torah refers to the fragrant oil the Holy One wanted Moshe to spread throughout the *Mish'kan* on the first day of the first month as ***ha-shemen mishchah kodesh*** – i.e. *the holy oil of anointing and/or smearing and/or spreading*. The Holy One's instructions were to *not be stingy* with the precious oil and spice mixture the craftsmen had worked so hard to produce. Moshe was therefore instructed to:

V'lakachta et-shemen ha-mishchah

Take the anointing oil,

umashachta et-ha-Mish'kan v'et-kol-asher-bo

and anoint the tabernacle and all that go in it

v'kidashta oto

You will thus sanctify/consecrate it

v'et-kol-kelav v'hayah kodesh
and all its things, and it will be holy.
[Exodus 40:9]

The anointing process is to follow a specific order and protocol as well. This time the process is to start in the outer court. First Moshe is to *anoint the altar of burnt offering, with all its vessels.* Exodus 40:10. Then he is told to *anoint the basin and its base, and sanctify it.* Exodus 40:11.

Then, while still in the outer court area Moshe is told to *put on Aharon the holy garments, and anoint him, and sanctify him, that he may minister to me as kohanim.* Exodus 40:13. Moshe is then told to *bring [Aharon's] sons, and put coats on them. Anoint them, as you anointed their father that they may minister to me as kohanim.* Exodus 40:15.

That's A Lot of Oil! And That is Quite an Aroma!

In case you haven't noticed – *that's a lot of oil!* And that is *quite an aroma!* And we haven't even gotten into the *Mish'kan's* inner chambers yet. We have not yet spoken of the oil to be placed upon the Menorah, and the Table of Showbread, and the golden altar of incense. We have not yet considered the oil that was to be poured upon the ark of the testimony, and on its mercy seat.

Apparently the Holy One wants the precious fragrant oil He inspired Betzalel to apothecate² EVERYWHERE. Hmmmmn. *Why is this anointing with oil so important?* Why did everything in the *mish'kan* – and all who entered it – have to be smeared with oil before being accepted for Divine service? Why will the Holy One not descend upon and touch anything—or anyone – on earth that is not covered in this very special oil? The answer to the foregoing questions really should not surprise anybody who has been participating in this study. The Holy One wanted the entire *Mish'kan* – indeed the whole camp of the Redeemed - to be *awash in the sweet fragrance this oil carried.* This was, after all, to be *the fragrance of the Bridegroom.* This is Messiah's signature oil – and it carries His unique fragrance. It is with this fragrance – and the state of wholeness, wellness, and shalom it engenders - that He marks all things and all people who are set apart to Him and Him alone. This fragrant oil carried – and cast over us all - the *aroma of Messiah.*

Do you know the fragrance of Messiah? Does it fill up *your senses* the way it does mine?

² See Exodus 37:1 and 29. “Then Betzalel made the ark of acacia wood He also made the holy anointing oil and the pure incense of sweet spices, according to the work of the perfumer.”

Through the Oil Brightly

As we have discussed over and over in these studies, the *Mish'kan* erected by B'nei Yisrael at Mount Sinai was a scale model on earth of the Throne Room of Heaven. The earthly *Mish'kan*, its furnishings, its priesthood, and its service, were not designed to have any efficacy in and of themselves. The only relevance such things had to the redemptive plan of the Holy One was purely covenant-associated. The *Mish'kan* was merely a gift to covenant partners in the form of a 'portal' through which the Redeemed could peer to see the Heavenly realities after which the earthly *mish'kan*, its priesthood, and its service were modeled.

Because the essence of the Heavenly *Mish'kan* was the work of Messiah – the *Anointed One* of the Holy One – it was essential that everything about the earthly *Mish'kan* receive the sign of Messiah's coming – i.e. the oil of His anointing. Once that oil was applied the Holy One looked upon what went on at the earthly *Mish'kan through the filter of the oil* - and saw not flesh and blood, worshippers and priests, animals and grain surrogates presented on an altar of bronze or of gold - but Messiah's finished work.

The *shemen ha-mishchah* [oil of anointing] was, is, and will always be the key to effectively re-connecting Heaven and earth. The Holy One promised, you see, that He would look not at the *Mish'kan* - and those who came to appear before Him there - through a glass darkly as do we, but would see it and them *through the oil brightly*. And you would be absolutely amazed how beautiful you and your neighbor are to the Holy One when He looks at you *through the oil brightly*. As Shaul of Tarsus put it:

***[W]e are to God the fragrance of Mashiach
among those who are being saved and among those who are perishing.
[II Corinthians 2:15]***

So, Dear Reader, here are the questions our study places upon the Kingdom Table for meditation today:

1. Does the scent you carry forth from your times of meditation, study, praise, prayer, worship and ministry fill every room, every conversation, and every interaction you enter with the aroma of Messiah?
2. Does the aroma of Messiah resting upon you calm agitated hearts? Does it quiet troubled minds? Do your body language, attitude and words tend to relax the tense muscles of the people around you, and ease both their physical and emotional pain?
3. Do conversations with you tend to stimulate the natural human

senses of sight, hearing, smell, touch, and taste of those with whom you interact, thereby heightening their enjoyment of ordinary things of life?

4. Does the sense of awe, wonder, wisdom and kindness you carry from intimate communion with the Bridegroom-King empower those with whom you come in contact to see, appreciate, and marvel at the intricate colors and images that burst forth from works of both earthly and Divine artistry?

5. Does your presence, speech, and behavior inspire others to look at every human being as a work of Art in progress, to view every feature of geography as a Masterpiece under construction, and to visualize every village or city or street as a mystery waiting to be explored?

Our world does not need to know what facts and details about religion, politics, or ideology excite or outrage us. What the world – our world – needs is to have someone who has been in the presence of and is covered with the fragrance of the special oil of Mashiach - model what it is like to look at and deal with every person, every situation, and every challenge, *through the oil brightly*.

Questions For Today's Study

1. To get started in our study today, answer the following questions relating to the aliyah you have just read:

[A] Look up the words “*hallow*” and “*sanctify*” in Strongs and in Gesenius, and write the Hebrew words so translated and describe the Hebraic word pictures they present;

[B] What was to be done by Moshe to “hallow” the parts of the Tabernacle?

[C] What was to be done by Moshe to “sanctify” the priests?

2. Today's reading also establishes the date that the service of the *Mish'kan* was inaugurated.

[A] On what date did the Holy One tell Moshe that the parts of the Mish'kan were to be assembled as a unit and dedicated?

[B] This date is now celebrated by the name *Shabbat HaChodesh*. On the Shabbat immediately before this day, or on the day itself if it falls on a Shabbat, a special Torah reading is commanded - Exodus 12. Read Exodus 12:1-2.

[C] How does the Tabernacle commemorate the Passover Lamb?

3. In Exodus 40:9-15 the Holy One directs Moshe as to what he is to do to “hallow” and/or “sanctify” the parts of the Tabernacle before it is put into use, and to “sanctify” Aharon and his sons before they assumed their priestly duties.

[A] Look up the words “hallow” and “sanctify” in Strongs, and write the Hebrew words so translated and their definitions;

[B] what was to be done to “hallow” the parts of the Tabernacle?

[C] what was to be done to “sanctify” the priests?

4. Today’s haftarah describes the marvelous events that transpired at the conclusion of the dedication of the Temple, after the ark of the testimony was installed in the *k’dosh k’doshim* [holy of holies].

*It came to pass,
when the Kohanim [Aharonic priests] were come out of the holy place,
that the anan [cloud] filled the house of the Holy One,
so that the Kohanim could not stand to minister by reason of the cloud;
for the k’vod l’Adonai [i.e. the glory of the Holy One]
filled the house of the Holy One.*

[I Kings 8:10-11]

[A] What event ‘triggered’ - or at least directly preceded - the Divine manifestation?

[B] In Strong’s Concordance and Gesenius’ Lexicon look up the Hebrew verb translated as ‘filled’ in this passage. Write the Hebrew word in Hebrew letters with appropriate vowel sounds. Then, after reviewing Gesenius’ notes, and considering the images cast by the Hebrew letters that make up that word, describe the Hebraic word picture that word presents.

[C] As an exercise read this Hebraic word picture into the word ‘fulfill’ as used by Yeshua in Matthew 5:17. If this is the picture of what Yeshua was saying He came to do to the Torah, how does that change your interpretation of that verse?

[D] Write a one-page essay on what from a covenant standpoint you think it meant that the Holy One consented to let His cloud fill the partially pagan-inspired, partially-Torah inspired, and partially-ego inspired structure Shlomo built? [Before answering you may wish to read I Kings 9:1-9, where the Holy One explains this to Shlomo in the course of a dramatic ‘God-encounter’ similar to those experienced by Avraham, Yitzchak, Ya’akov, Moshe, and Y’hoshua].

5. In today’s reading from the apostolic scriptures Shaul spells out clearly the Holy One’s ultimate choice for a dwelling place on earth in the dimension of time and space. It is not a part pagan-inspired, part Torah-inspired, part-ego inspired building. It is *you and me*, and all who surrender their life and will to Messiah [and are thus anointed with the oil the Holy One agrees to look upon with favor], and who as a natural outgrowth of their relationship with Messiah commit to adopt His Torah as their lifestyle.

*Don't you know that you are a temple of the Holy One
and that the Ruach Elohim lives in you?*

*If anyone destroys the temple of the Holy One, the Holy One will destroy him;
for the Holy One's temple is holy, which you are.*

[I Corinthians 3:16-17]

[A] What do you think it means that you are ‘a temple of the Holy One’?
Note: Before answering you may wish to read Isaiah 57:17 and 66:1-2.

[B] In Strong’s Concordance look up the Greek word translated as ‘destroys’ and ‘destroy’ in verse 17. Write the Greek word and give its definitions. Then search out the Hebrew verb having a similar meaning, write that word, and, after reading Gesenius’ notes on that word, and considering the Hebraic picture presented by its letter sequence, describe the Hebraic word picture you see developing.

[C] In light of what you found in response to subpart [B], what do you Shaul was talking about when he spoke of someone ‘destroying’ the temple of the Holy One?

May your life be a fitting habitation for the Holy One,

The Rabbi’s Son

Meditation for Today’s Study

Psalm 90:13-15

Return, O Holy One!

How long? Bring consolation to your servants!

*Satisfy us in the morning with your **chesed** [covenant-based lovingkindness],*

That we may rejoice and be glad all our days.

Make us glad for as many days as you have afflicted us,

For as many years as we have seen evil.