



## Mordekhi's Drash for Shabbat March 8, 2008 / II Adar 1, 5768

### Parashah #23

Torah: *P'kudei* (Accounts), *Sh'mot* (Exodus) 38.21-40.38

Haftorah: *M'lakhim Bet* (2 Kings) 11.17-12.17

Suggested Messianic Writings: Hebrews 8.1-12

Shalom,

The last few chapters of the book of *Sh'mot* deal with the actual construction of the Tabernacle and its furnishings; earlier chapters dealt with Moshe receiving the instructions for such. Some of the reading can seem tedious and repetitious, but the fact that we are given these words should hopefully make us aware that the Tabernacle at that time was to be the most important and holy spot on the planet; not only that, but it was a copy of the Tabernacle in Heaven. We read that fact in Hebrews 8.5, which references *Sh'mot* 25.40, wherein HaShem commanded Moshe to build the Tabernacle according to the design he was shown on the mountain. The Holy One Himself – living among man, among the people of Israel, and Moshe made certain that great detail was given in the written account of the Tabernacle construction. The parashah opens noting that *Itamar* (Ithamar), son of Aharon, was either (depending upon which Scripture version you read) in charge of the labor of the Levites; was in charge of the accounting of all the materials; or was the historian who wrote the account of the Tabernacle construction. The latter is the most likely, and it is very possible that he helped Moshe write down at least part of the words of Torah.

The head constructionists came from the tribes of Y'hudah and Dan. *B'tzal'el* (Bezalel), from Y'hudah, was the grandson of Hur, who was Aharon's assistant. *B'tzal'el* בצלאל means, "in the shadow of El, or G-d." I find that to be a fitting name for the man who was the chief Tabernacle builder. His assistant was *Oholi'av* (Oholiab), from the tribe of Dan. *Oholi'av* אהליאב means, "in my father's tent," another appropriate name. These men represented two of the four dominant tribes of Israel at that time, the other two being *Re'uven* (Reuben) and *Efrayim* (Ephraim), as we will read later on in *B'Midbar* (Numbers) chapter 2.

The people of Israel had given freely to the needed items for the Tabernacle to the extent that the amount of gold given was nearly a ton, in the measurement of our day; the silver was over 3 tons; the brass / bronze / copper was over 2 tons. Measurement was done by what was called the sanctuary shekel; the terms used, shekel, talent, etc, were units of weight measurement. A shekel at that time was *not* a coin; in fact coin usage in Israel did not occur until around eight centuries after this time. Paying a half-shekel for the redemption of a first-born son, for example, meant weighing a certain amount of silver out on a scale. Coin usage in Israel began around the time of Ezra and Nehemiah. The word *shekel* comes from the root *shah-kahl* שקל which means, "to suspend [i.e., to hang], especially in trade; to weigh."

*Sh'mot* 39 deals with the manufacture of the garment of the *Kohen HaGadol*, the High Priest. The colors used – blue, purple, and scarlet red – were very rare and expensive. The blue, *t'khe-let* תכלת, and the crimson red, *toh-lah-ah* תולעת, came from a snail and a grub respectively. Great description is given of the design of the High Priestly garments, and I would recommend going to [www.templeinstitute.org/begeg/priestly\\_garments-12.htm](http://www.templeinstitute.org/begeg/priestly_garments-12.htm) to see what the outfits very possibly looked like. The Temple Institute in Jerusalem has done much research on the Tabernacle and Temple periods, with the desire to be prepared when Messiah comes and the third Temple is built.

The Tabernacle was set up on the first day of the first month. We should note here that this does not mean Rosh Hashanah, which is the first day of the first month in the civil calendar, Tishrei, in the fall. The first month of *Sh'mot* 40 means the first month of the Hebrew scriptural calendar, Nisan, in the spring. During those days, Nisan was known as *Aviv*, or *Abib*, as seen in *Sh'mot* 34.18 and other verses. In fact, the Tabernacle was erected just 14 days shy of one year since the departure from Egypt, or just 14 days prior to the one-year anniversary of *Pesakh*, Passover, which is on Nisan/Aviv 14.

When the Tabernacle and its surroundings were finally put up, we are told that the Cloud of HaShem came and covered the Tent of Meeting, and the Glory of Hashem filled the Tabernacle. Moshe himself was unable to enter the Tabernacle because the Glory was so great. The former Tent of Meeting of *Sh'mot* 33.7, which was outside the camp, was probably either de-commissioned, or if it was indeed Moshe's personal tent, possibly became just his home again.

I write the following with all due respect. Anyone who has ever tried to gather eggs from the nest of a setting hen understands the difficulty of getting close to the nest. I think we possibly have an image of HaShem protecting His nest here as the Glory came upon the Tabernacle, for when He “settled in” no one could get close. When the chicks get “big enough,” they could and often did escape on their own, and therefore we get a picture of what Yeshua meant in *Mattityahu* (Matthew) 23.37 when He declared to *Yerushalayim* (Jerusalem), “How often I wanted to gather your children, just as a hen gathers her chicks under her wings, but you refused.” Many places in *Tehillim* (Psalms) speak of finding shelter under G-d’s wings. Psalm 90 is attributed to Moshe, and some scholars believe that Psalm 91 is a continuation, thus also by Moshe. In Psalm 91 we can understand that it is *our choice* to seek shelter under G-d’s wings, for the Psalm is directed to “You who live in the shelter of *Elyon* (the Most High), who spend your nights in the shadow of *Shaddai* (the Almighty)... [because you do so,] He will cover you with His pinions, and under His wings you will find refuge....”

And so we finish the book of *Sh’mot*, Exodus.

וְיִתְחַזְקוּ! וְיִתְחַזְקוּ! וְיִתְחַזְקוּ! *Kha-zakh! Kha-zakh! V’neet-kha-zayk!*  
Be strong! Be strong! And let us be strengthened!

שְׁאַלוּ שְׁלוֹם יְרוּשָׁלַיִם – *Sha’alu shalom Yerushalayim* – Pray for the peace of Jerusalem!

## B'rakhot v'todah rabbah

(Blessings & thank you very much)

### Mordekhi (Marc)

This Yeshua, who has been taken away from you into heaven, will come back to you in just the same way as you saw him go into heaven.

(Acts 1.11 CJB)