



Vayakel - He Assembled - Exodus 35:1-38:20

P'kudei – Accounts – Exodus 38:21-40:38

Haftarah – 1 Kings 7:40-50, 7:51-8:3

B'rit Hadashah - Hebrews 9:1-11, Hebrews 8:1-12

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God Instructs, Moses Carries Out, The People Give, The Workers Chosen

Parshah Overview: ¹

Moses **assembles** the people of Israel and reiterates to them the commandment to observe the **Shabbat**. He then conveys G-d's instructions regarding the making of the **Mishkan** (Tabernacle). The people **donate** the required materials in abundance, bringing gold, silver and copper; blue-, purple- and red-dyed wool; goat hair, spun linen, animal skins, wood, olive oil, herbs and precious stones. Moses has to tell them to **stop giving**.

A team of **wise-hearted** artisans make the Mishkan and its furnishings (as detailed in the previous Torah readings of **Terumah**, **Tetzaveh** and **Ki Tisa**): **three layers** of roof coverings; 48 gold-plated wall panels, and 100 silver foundation sockets; the *parochet* (**veil**) that separates between the Sanctuary's two chambers, and the *masach* (**screen**) that fronts it; the Ark and its cover with the **Cherubim**; the table and its **showbread**; the seven-branched **menorah** with its specially prepared oil; the golden altar and the **incense** burned on it; the anointing oil; the outdoor altar for **burnt offerings** and all its implements; the hangings, posts and foundation sockets for the **courtyard**; and the basin and its pedestal, made out of copper **mirrors**.

An **accounting** is made of the gold, silver and copper donated by the people for the making of the Mishkan. Betzalel, Aholiav and their assistants make the **eight priestly garments**—the ephod, breastplate, cloak, crown, turban, tunic, sash and breeches—according to the specifications communicated to Moses in the **Parshah of Tetzaveh**.

The Mishkan is completed and all its components are brought to **Moses**, who erects it and anoints it with the holy anointing oil, and initiates **Aaron** and his four sons into the priesthood. A **cloud** appears over the Mishkan, signifying the divine presence that has come to **dwell** within it.

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God Instructs, Moses Carries Out, The People Give, The Workers Chosen²

Sabbath Regulations

Exo 35:1 Moses assembled all the congregation of the people of Israel and said to them, "These are the things that the LORD has commanded you to do.

Exo 35:2 Six days work shall be done, but on the seventh day you shall have a Sabbath of solemn rest, holy to the LORD. Whoever does any work on it shall be put to death.

Exo 35:3 You shall kindle no fire in all your dwelling places on the Sabbath day."

Here the people are reminded again to keep the Sabbath holy. Keeping the Sabbath set apart is mentioned over and over again in scripture. He has given us 6 days to take care of business so when the Sabbath comes we are prepared to rest and enter into His presence. Yet time and time again we see people doing just the opposite, they put the sabbath as an afterthought instead of a priority. We are to schedule everything that needs to be done around His Shabbat and Holy Moadim so that we can honor Him the way He should be honored.

We are not under the "Penalty of Death" as was the case when Israel was a Theocracy, however if we intentionally disobey His Word, when we know the truth it could open the door for the enemy to attack us in our lives. The blessings come by obedience.

Contributions for the Tabernacle

Exo 35:4 Moses said to all the congregation of the people of Israel, "This is the thing that the LORD has commanded.

Exo 35:5 Take from among you a contribution to the LORD. Whoever is of a generous heart, let him bring the LORD's contribution: gold, silver, and bronze;

Exo 35:6 blue and purple and scarlet yarns and fine twined linen; goats' hair,

Exo 35:7 tanned rams' skins, and goatskins; acacia wood,

Exo 35:8 oil for the light, spices for the anointing oil and for the fragrant incense,

Exo 35:9 and onyx stones and stones for setting, for the ephod and for the breastpiece.

Exo 35:10 "Let every skillful craftsman among you come and make all that the LORD has commanded:

Exo 35:11 the tabernacle, its tent and its covering, its hooks and its frames, its bars, its pillars, and its bases;

Exo 35:12 the ark with its poles, the mercy seat, and the veil of the screen;

Exo 35:13 the table with its poles and all its utensils, and the bread of the Presence;

Exo 35:14 the lampstand also for the light, with its utensils and its lamps, and the oil for the light;

Exo 35:15 and the altar of incense, with its poles, and the anointing oil and the fragrant incense,

² All Scriptures from ESV Bible

and the screen for the door, at the door of the tabernacle;

Exo 35:16 the altar of burnt offering, with its grating of bronze, its poles, and all its utensils, the basin and its stand;

Exo 35:17 the hangings of the court, its pillars and its bases, and the screen for the gate of the court;

Exo 35:18 the pegs of the tabernacle and the pegs of the court, and their cords;

Exo 35:19 the finely worked garments for ministering in the Holy Place, the holy garments for Aaron the priest, and the garments of his sons, for their service as priests."

Exo 35:20 Then all the congregation of the people of Israel departed from the presence of Moses.

Exo 35:21 And they came, everyone whose heart stirred him, and everyone whose spirit moved him, and brought the LORD's contribution to be used for the tent of meeting, and for all its service, and for the holy garments.

Exo 35:22 So they came, both men and women. All who were of a willing heart brought brooches and earrings and signet rings and armlets, all sorts of gold objects, every man dedicating an offering of gold to the LORD.

Exo 35:23 And everyone who possessed blue or purple or scarlet yarns or fine linen or goats' hair or tanned rams' skins or goatskins brought them.

Exo 35:24 Everyone who could make a contribution of silver or bronze brought it as the LORD's contribution. And every one who possessed acacia wood of any use in the work brought it.

Exo 35:25 And every skillful woman spun with her hands, and they all brought what they had spun in blue and purple and scarlet yarns and fine twined linen.

Exo 35:26 All the women whose hearts stirred them to use their skill spun the goats' hair.

Exo 35:27 And the leaders brought onyx stones and stones to be set, for the ephod and for the breastpiece,

Exo 35:28 and spices and oil for the light, and for the anointing oil, and for the fragrant incense.

Exo 35:29 All the men and women, the people of Israel, whose heart moved them to bring anything for the work that the LORD had commanded by Moses to be done brought it as a freewill offering to the LORD.

God loves a cheerful giver because giving is a reflection of our love and obedience to the creator and towards one another. God already provided them what was needed and tested their hearts by making it a free will offering. They gave so much, that Moses had to stop them because they had enough.

How wonderful that would be if every Congregation can say the same thing because people love God so much that they give an overabundance of what is needed. Unfortunately this is not the case, in most cases there is usually a deficit instead of abundance so that local Congregations can fulfill the mandate to make Talmidim/Disciples for Yeshua.

Money is not the root of all evil, according to scripture it is the "Love of Money" that is the

root of all evil. Our giving reflects how much we love God and His Kingdom. When people are stingy with their giving it is because they love money more than God. It takes money to have a place to worship, to reach the lost, to print literature etc. and it is up to God's people to support God's work here on Earth.

1Ti 6:10 For the **love of money** is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs.

Heb 13:5 Keep your life free from **love of money**, and be content with what you have, for he has said, "I will never leave you nor forsake you."

whose heart made them willing. +Exo 35:21; +Exo 35:22; +Exo 35:26, Lev 1:3, Jdg 5:2; Jdg 5:9, 2Ki 12:4, *1Ch 29:3; *1Ch 29:6; *1Ch 29:9; *1Ch 29:10; *1Ch 29:14; *1Ch 29:17, Act 5:4; Act 7:23, 1Co 9:17, 2Co 8:3; +*2Co 8:12; **2Co 9:7, **Php 2:12; **Php 2:13 note.

Construction of the Tabernacle

Exo 35:30 Then Moses said to the people of Israel, "**See, the LORD has called by name Bezalel the son of Uri, son of Hur, of the tribe of Judah;**

Exo 35:31 and he has filled him with the Spirit of God, with skill, with intelligence, with knowledge, and with all craftsmanship,

Exo 35:32 to devise artistic designs, to work in gold and silver and bronze,

Exo 35:33 in cutting stones for setting, and in carving wood, for work in every skilled craft.

Exo 35:34 And he has inspired him to teach, both him and Oholiab the son of Ahisamach of the tribe of Dan.

Exo 35:35 He has filled them with skill to do every sort of work done by an engraver or by a designer or by an embroiderer in blue and purple and scarlet yarns and fine twined linen, or by a weaver—by any sort of workman or skilled designer.

It is God who puts gifts and callings within people to do His work. We here that God called Bezalel to do the work of making the articles for the Mishkan. He in turn would train those who God called. He placed His anointing upon them and gave them the skills needed to complete the work. Moses advises the people that these are the men that God has called to do the work.

Here we see the order of God which is repeated time and time again.

God Chose Moses and gives Moses the Torah/Teaching and Instructions and also advises Moses who to appoint.

Moses conveys the instructions to the leaders and people.

1Co 3:10; 1Co 12:4; 1Co 12:11, Jas 1:17.

1Co 3:9 For we are God's co-workers; you are God's field, God's building.

1Co 3:10 Using the grace God gave me, I laid a foundation, like a skilled master-builder; and another man is building on it. But let each one be careful how he builds.

1Co 3:11 For no one can lay any foundation other than the one already laid, which is Yeshua the Messiah.

1Co 3:12 Some will use gold, silver or precious stones in building on this foundation; while others will use wood, grass or straw.

1Co 3:13 But each one's work will be shown for what it is; the Day will disclose it, because it will be revealed by fire—the fire will test the quality of each one's work.

1Co 3:14 If the work someone has built on the foundation survives, he will receive a reward;

1Co 3:15 if it is burned up, he will have to bear the loss: he will still escape with his life, but it will be like escaping through a fire.

1Co 3:16 Don't you know that you people are God's temple and that God's Spirit lives in you?

1Co 3:17 So if anyone destroys God's temple, God will destroy him. For God's temple is holy, and you yourselves are that temple.

1Co 12:4 Now there are different kinds of gifts, but the same Spirit gives them.

1Co 12:5 Also there are different ways of serving, but it is the same Lord being served.

1Co 12:6 And there are different modes of working, but it is the same God working them all in everyone.

1Co 12:7 Moreover, to each person is given the particular manifestation of the Spirit that will be for the common good.

1Co 12:11 One and the same Spirit is at work in all these things, distributing to each person as he chooses.

Jas 1:17 Every good act of giving and every perfect gift is from above, coming down from the Father who made the heavenly lights; with him there is neither variation nor darkness caused by turning.

Materials for the Tabernacle

Exo 38:21 These are the records of the tabernacle, the tabernacle of the testimony, as they were recorded at the commandment of Moses, the responsibility of the Levites under the direction of Ithamar the son of Aaron the priest.

Exo 38:22 Bezalel the son of Uri, son of Hur, of the tribe of Judah, made all that the LORD commanded Moses;

Exo 39:42 According to all that the LORD had commanded Moses, so the people of Israel had done all the work.

Exo 39:43 And Moses saw all the work, and behold, they had done it; as the LORD had commanded, so had they done it. Then Moses blessed them.

The chain of command. Moses records God's instructions for the tabernacle, the Levites are under the direction of Itahmar the son of Aaron the priest. Bezalel son of Uri, son of Ur made all that the LORD COMMANDED MOSES.

tabernacle of testimony. Note (from the *Treasury of Scripture Knowledge*, not in the *Comprehensive Bible*): The word *tabernacle* is used in many different senses, and signifies (1) A tent or pavilion, Num 24:5; Mat 17:4, (2) A house or dwelling, Job 11:4; Job 22:23, (3) A kind of tent, which is designated, to speak after the manner of men, the palace of the Most High, the dwelling of the God of Israel, Exo 26:1; Heb 9:2-3, (4) Messiah's human nature, of which the Jewish tabernacle was a type, wherein God dwells really, substantially, and personally, Heb 8:2; Heb 9:11, (6) Our natural body, in which the soul lodges as in a tabernacle, 2Co 5:1; 2Pe 1:13, (7) The token of God's gracious presence, Rev 21:3, Exo 25:9; Exo 25:16; Exo 26:1; Exo 26:7; Exo 26:30; Exo 26:33; Exo 27:9; Exo 27:19; Exo 27:21; Exo 30:36; Exo 31:7-9; Exo 35:11; Exo 35:15; Exo 35:18; Exo 36:8; Exo 36:13; Exo 36:18; Exo 36:32; Exo 39:32; Exo 40:2-3; Exo 40:5; Exo 40:17; Exo 40:33-34, Lev 1:1; Lev 8:10; Lev 15:31; Lev 17:4; Lev 26:11, *Num 1:50-53; Num 3:7; Num 3:25-26; Num 3:36; Num 3:38; Num 4:16; Num 9:15; Num 10:11; Num 10:17; Num 10:21; Num 17:7-8; Num 17:13; Num 18:2, Jos 18:1; Jos 22:19; Jos 22:29, 2Sa 7:6, 1Ch 6:32; 1Ch 6:48; 1Ch 16:39; 1Ch 21:29; 1Ch 23:26, 2Ch 1:3; 2Ch 1:5; 2Ch 1:13; 2Ch 24:6, Psa 78:60, Eze 37:27, Act 7:44, Heb 8:2; Heb 9:11, Rev 11:19; Rev 15:5; Rev 21:3.

The Glory of the Lord

Exo 40:34 Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle.

Exo 40:35 And Moses was not able to enter the tent of meeting because the cloud settled on it, and the glory of the LORD filled the tabernacle.

Exo 40:36 Throughout all their journeys, whenever the cloud was taken up from over the tabernacle, the people of Israel would set out.

Exo 40:37 But if the cloud was not taken up, then they did not set out till the day that it was taken up.

Exo 40:38 For the cloud of the LORD was on the tabernacle by day, and fire was in it by night, in the sight of all the house of Israel throughout all their journeys.

Do we hunger for His glory?

the glory of the Lord. Exo 16:7; Exo 16:10, Lev 9:4; Lev 9:6, Num 14:10; Num 16:42, Deu 1:33, 2Ch 7:1, Psa 78:61, Eze 3:12; Eze 8:4; Eze 43:5, Mat 17:5, Luk 2:9.

Haftorah Portion

The Ark Brought into the Temple

1Ki 8:1 Then Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the fathers' houses of the people of Israel, before King Solomon in Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

1Ki 8:2 And all the men of Israel assembled to King Solomon at the feast in the month Ethanim, which is the seventh month.

1Ki 8:3 And all the elders of Israel came, and the priests took up the ark.

1Ki 8:4 And they brought up the ark of the LORD, the tent of meeting, and all the holy vessels that were in the tent; the priests and the Levites brought them up.

1Ki 8:5 And King Solomon and all the congregation of Israel, who had assembled before him, were with him before the ark, sacrificing so many sheep and oxen that they could not be counted or numbered.

1Ki 8:6 Then the priests brought the ark of the covenant of the LORD to its place in the inner sanctuary of the house, in the Most Holy Place, underneath the wings of the cherubim.

1Ki 8:7 For the cherubim spread out their wings over the place of the ark, so that the cherubim overshadowed the ark and its poles.

1Ki 8:8 And the poles were so long that the ends of the poles were seen from the Holy Place before the inner sanctuary; but they could not be seen from outside. And they are there to this day.

1Ki 8:9 There was nothing in the ark except the two tablets of stone that Moses put there at Horeb, where the LORD made a covenant with the people of Israel, when they came out of the land of Egypt.

1Ki 8:10 And when the priests came out of the Holy Place, a cloud filled the house of the LORD,

1Ki 8:11 so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of the LORD.

Do we hunger for His presence in our midst?

Brit Hadasha

The Earthly Holy Place³

Heb 9:1 Now the first covenant had both regulations for worship and a Holy Place here on earth.

Heb 9:2 A tent was set up, the outer one, which was called the Holy Place; in it were the menorah, the table and the Bread of the Presence.

Heb 9:3 Behind the second parokhet was a tent called the Holiest Place,

Heb 9:4 which had the golden altar for burning incense and the Ark of the Covenant, entirely covered with gold. In the Ark were the gold jar containing the man, Aharon's rod that sprouted

³ Complete Jewish Bible

and the stone Tablets of the Covenant;

Heb 9:5 and above it were the k'ruvim representing the Sh'khinah, casting their shadow on the lid of the Ark—but now is not the time to discuss these things in detail.

Heb 9:6 With things so arranged, the cohanim go into the outer tent all the time to discharge their duties;

Heb 9:7 but only the cohen hagadol enters the inner one; and he goes in only once a year, and he must always bring blood, which he offers both for himself and for the sins committed in ignorance by the people.

Heb 9:8 By this arrangement, the Ruach HaKodesh showed that so long as the first Tent had standing, the way into the Holiest Place was still closed.

Heb 9:9 This symbolizes the present age and indicates that the conscience of the person performing the service cannot be brought to the goal by the gifts and sacrifices he offers.

Heb 9:10 For they involve only food and drink and various ceremonial washings—regulations concerning the outward life, imposed until the time for God to reshape the whole structure.

Redemption Through the Blood of Christ

Heb 9:11 But when the Messiah appeared as cohen gadol of the good things that are happening already, then, through the greater and more perfect Tent which is not man-made (that is, it is not of this created world),

This does not mean the Torah was done away with, it means now we are In Messiah the perfect Cohen Gadol and we are now the Temple of the Ruach HaKodesh.

Having described the Mosaic Covenant's system of priesthood and sacrifice, the author now addresses his readers' preoccupation with it by showing many ways in which the New Covenant's system and its priest/mediator are better; in vv. 13–14 he makes use of a *kal v. chomer* argument (see Mt 6:30&N):

- (1) With Yeshua arrive **the good things that are happening already** (v. 11; some manuscripts have “the good things yet to come”). The entire discussion that follows, through 10:18, demonstrates that these things are better than what came with the Mosaic Covenant's system of priesthood and sacrifice.
- (2) Yeshua serves in a better **Tent**. It is **greater, more perfect, and not manmade (that is, it is not of this created world)** (v. 11). Moreover, it is not merely a copy of the true Tent, but the heavenly original (8:5, 9:24, 10:1).
- (3) Yeshua, unlike the Mosaic *cohen hagadol* (v. 7a), has **entered into the Holiest Place** (literally, “the Holy Place,” but the context implies “the Holiest Place”; see v. 8 on this) **once and for all** (v. 12a). His single, unique and eternally effective sacrifice and entry into the Holiest Place is discussed further at vv. 25–28, 10:10–18.
- (4) Yeshua's **means** of entry into the Holy Place was better: **his own blood**, not **the blood of goats, calves and bulls** and the **ashes of a heifer** (vv. 12–13; the significance of blood is discussed at vv. 18–22). The blood of any other human being

would not only have been an abomination itself, but would have accomplished nothing useful for others. But because Yeshua was sinless, he was **a sacrifice without blemish**, and God accepted his shed blood (see 7:26–28).

Secondly, his sacrifice was **through the eternal Spirit** (v. 14), that is, authorized by God.

And finally, his death was necessary to **set people free from the transgressions** they have **committed under the first covenant** (v. 15). The ineffectiveness of animal sacrifices in comparison with Yeshua's sacrifice is taken up again at 10:1–4.

(5) What Yeshua's death accomplished is better than what the death of animals accomplishes: **setting people free forever** (v. 12) and **purifying our conscience from works that lead to death, so that we can serve the living God** (v. 14), versus not having our conscience brought to the goal (v. 9) and instead merely restoring **outward purity** (v. 13&N).⁴

Yeshua, High Priest of a Better Covenant

Heb 8:1 Here is the whole point of what we have been saying: we do have just such a cohen gadol as has been described. And he does sit at the right hand of HaG'dulah in heaven.

Heb 8:2 There he serves in the Holy Place, that is, in the true Tent of Meeting, the one erected not by human beings but by Adonai.

Heb 8:3 For every cohen gadol is appointed to offer both gifts and sacrifices; so this cohen gadol too has to have something he can offer.

Heb 8:4 Now if he were on earth, he wouldn't be a cohen at all, since there already are cohanim offering the gifts required by the Torah.

Heb 8:5 But what they are serving is only a copy and shadow of the heavenly original; for when Moshe was about to erect the Tent, God warned him, "See to it that you make everything according to the pattern you were shown on the mountain."

Heb 8:6 But now the work Yeshua has been given to do is far superior to theirs, just as the covenant he mediates is better. For this covenant has been given as Torah on the basis of better promises.

Heb 8:7 Indeed, if the first covenant had not given ground for faultfinding, there would have been no need for a second one.

Heb 8:8 For God does find fault with the people when he says, " 'See! The days are coming,' says Adonai, 'when I will establish over the house of Isra'el and over the house of Y'hudah a new covenant.

Heb 8:9 " 'It will not be like the covenant which I made with their fathers on the day when I took them by their hand and led them forth out of the land of Egypt; because they, for their part, did not remain faithful to my covenant; so I, for my part, stopped concerning myself with them,' says Adonai.

Heb 8:10 " 'For this is the covenant which I will make with the house of Isra'el after those days,'

⁴ Stern, D. H. (1996). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Heb 9:11). Clarksville: Jewish New Testament Publications.

says Adonai: 'I will put my Torah in their minds and write it on their hearts; I will be their God, and they will be my people.

Heb 8:11 "None of them will teach his fellow-citizen or his brother, saying, "Know Adonai!" For all will know me, from the least of them to the greatest,

Heb 8:12 because I will be merciful toward their wickednesses and remember their sins no more.' "

Heb 8:13 By using the term, "new," he has made the first covenant "old"; and something being made old, something in the process of aging, is on its way to vanishing altogether.

The author turns from Yeshua's credentials, character and status as *cohen gadol* (chapter 7) to the nature of his work in the heavenly **Holy Place** as he sits (10:11–14&N, Psalm 110:1) or possibly stands (Ac 7:55–56&N) **at the right hand of God**. His being there was indicated earlier (1:3, 13).

On "*HaG.dulah*" ("the Greatness"), a euphemism for God, see numbered paragraph (7) of 1:2–3.

2–6a That there is a **true Tent of Meeting** or Tabernacle in heaven is proved by the passage cited in v. 5. The Tent constructed in the Wilderness (Exodus 25–31, 35–39), long before there was any thought of a Temple, demonstrated that God dwells with his people; indeed, one of the Hebrew words the *Tanakh* uses for "tent" is "*mishkan*," which is related to both "*shakhen*" ("neighbor") and "*Sh.khinah*" ("God's immanent presence," see Paragraph (3) of 1:2–3).

Not only is Yeshua himself better than the Levitical *cohanim*, as shown in chapter 7, but **the work Yeshua has been given to do is far superior to theirs**, since the place where they serve **is only a copy and shadow of the heavenly original**, referred to in Rv 15:5 as "the Tent of Witness in heaven." The term, "**Tent of Meeting**," speaks of God's communicating with his people; whereas "Tent of Witness" bespeaks God's witness to his own righteousness (compare with Yn 5:37–40 and Ro 3:25–26).

4 There is no conflict between the Levitical priesthood established by the *Torah* of Moses and that of Yeshua as predicted by Psalm 110; it is not necessary to think of Yeshua's priesthood as superseding the Levitical one. The *Torah* says that earthly *cohanim* must be descendants of L'vi, and Numbers 25:12 speaks of God's "covenant of an everlasting priesthood" with Pinchas, the son of Aharon. But since Yeshua serves in heaven, he can be from the tribe of Y'hudah (7:13–14) and can also have an eternal ministry (7:23–25).

6a **Is far superior to theirs, just as the covenant he mediates is better**, literally, "is as far superior to theirs as the covenant he mediates is better." See second paragraph of 1:2–3 and last paragraph of 1:4.

The covenant which Yeshua mediates is the New Covenant spoken of by Jeremiah in the passage quoted below (vv. 8–12). It is **better** than the covenant Moses mediated at Mount Sinai, as proved by vv. 6b–13.

Mediates. On whether the idea of a mediator between God and mankind is Jewish, see Ti 2:5b–6aN.⁵

⁵ Stern, D. H. (1996). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Heb 8:1–6). Clarksville: Jewish New Testament Publications.