

Torah: Sh'mot (Exodus) 35:1 – 38:20 Shabbat Parah: B'midbar (Numbers) 19:1-22 Haftarah: Yechezk'el (Ezekiel) 36:16-38 B'rit Hadashah: Mattityahu (Matthew) 23:25-28 Ya'aqov (James) 4:7-10		<i>yr. 2 35:1-36:19</i>	<i>yr. 3 36:20-38:20</i>
	1	35:1 – 3	36:20 - 30
	2	35:4 – 10	36:31 - 38
	3	35:11 – 20	37:1 - 16
	4	35:21 – 29	37:17 - 24
	5	35:30 – 35	37:25 – 29
	6	36:1 – 7	38:1 – 8
	7	36:8 – 19	38:9-20

and he made the frames for the tabernacle of acacia wood as uprights	<i>va'yá'as et-haq'rashiym la'mish'kan atzéy shitiym om'diym</i>	וַיַּעַשׂ אֶת-הַקְּרָשִׁים לְמִשְׁכָּן עֲצֵי שִׁטִּים עֹמְדִים:
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This portion, normally read together with 23 Pequdei, is read alone this year. It begins with Moshe gathering all the people and issuing the commandment (*tza-vah* – צַוָּה) of Shabbat. This is immediately followed by the commencement of the building of the tabernacle. The people are instructed to voluntarily contribute the material previously described to construct the Tabernacle. Some really *gave* generously, more that was needed. The appointed, skilled and Spirit-filled artisans, led by B'tzal'el and Oholi'av, build the components as HaShem has instructed Moshe.

The Maftir/Haftarah reading is for *Shabbat Parah*. It is a reminder of the purification needed in preparation for the soon coming Passover (*Pesakh*). The Red Heifer (*Parah Adumah*) provides purification from contact with the dead.

Highlights

- Ex. 36:20-30** Forty acacia wood planks were made, twenty for each side, north and south, of the Tabernacle. Eight were made for the rear, south side.
- Ex. 36:31-38** Fifteen acacia wood crossbars, overlaid with gold, were made
- Ex. 37:1-16** The making of the Ark here corresponds with 25:10-21. Those instruction say, “They shall make an ark...” whereas here it says *B'tzal'el* made the ark. In De. 10:3, *Moshe* says, “I made the ark...”
- Ex. 37:17-24** The making of the Menorah corresponds with 25:31-40
- Ex. 37:25-29** The making of the Altar of Incense corresponds with 30:1-10, and the Anointing Oil and Incense is a summary of 30:22-33 and 34-38.
- Ex. 38:1-8** The Altar of Burnt Offering corresponds with 27:1-8. Mirrors, in ancient times were mostly small, highly polished disks of copper or bronze fitted with metal, wood or ivory handles. Not much is known of the women who donated their mirrors, or of the nature of their service. The inference here is simple, generous, sacrificial devotion. (The only other mention of such women and service is 1Sa. 2:22) Since the Tabernacle was not yet functional, this could refer to Moshe's private “tent of meeting” outside the camp (33:7), or refer to a later role for these women who desired to serve in the Tabernacle
- Ex. 38:9-20** The making of the enclosure, the outer courtyard, corresponds to 27:9-19. This marks the completion of the construction report documenting the making of all the components of the Tabernacle, its furnishings and utensils.

Thought Focus

Repairing Time and Space: *Why is the building of the tabernacle different than the building of the Golden Calf?* The Golden Calf was the result of a distorted perception of time - “collapsing a higher dimensional experience into a crude physical representation.” It represents the human desire to confine the infinite into the finite. It was driven by fear, not love.

To the contrary, the building of the tabernacle is motivated by the hearts of the people (see last year, part 2), not their fears. They are creating a sacred physical focal point as opposed to the idolatrous (perverted) imagery of the Golden Calf. On an even deeper level, the building of the tabernacle is a *tikkun*, a fixing/repairing a people's broken

relationship with time. “Timing is everything.” This is the challenge of humanity: the insecurity that comes from not being in control of time. This goes all the way back to The Garden. It was not yet time for Adam and Havah to eat from The Tree of Life. Adam’s disfunction was his rush to partake of something before its time.

In a similar way, the disfunction of children of Israel in the Golden Calf was that they could not wait for Moshe to return. They forced their desire for a real experience onto their own timetable and terms.

This is the same as the Tower of Babel - the people were trying to reach a state of redemption, a higher place - God’s place before it was time for redemption. In the Sin of the Spies, they saw the land and knew they did not yet have the maturity to trust HaShem and take that land. They preferred “the devil you know” (Egypt) to the incremental and sometimes painful growth that would provide the maturity to accomplish the plan of HaShem on HIS timetable. It is poetic justice that their “punishment” was to “wander” for 40 years in the wilderness. Last week, we read about King Sha’ul who could not wait just one week for Sh’mu’el to arrive.

So, The Tabernacle now would provide a structured regulated time: the divine service would restore order to time. Time itself would be sanctified. Holiness is not about forcing immediate satisfaction but submitting to the rhythm of divine timing. This is why Shabbat is emphasized in connection to the building of the Tabernacle.

But how does a physical structure accomplish this? Isn’t space and time separate? The Tabernacle is the conjunction of both Time and Space, separate but integrally linked – two aspects of the same reality. Einstein devised the term, “time/space continuum.” He argued that gravity “bends” this continuum and therefore time/space is not fixed, but “relative.” Time is not static, but can be shaped by consciousness, holiness, divine energy. Einstein was catching up to the truth expressed in Torah: Shabbat reveals holiness in time, and the Tabernacle reveals holiness in space. Just as gravity (mass!) warps/bends space/time, so holiness (glory!) warps space/time. The Tabernacle becomes the place where Time and Space meet, where eternity meets measured time.

No where else is this more applicable than the greatest time distortion of all: death. Death brings impurity because it is a lie. Why? Because the soul is eternal. Consider the implications of *Shabbat Parah*. Through the Red Heifer, comes purification from death – time is redeemed. Through the Tabernacle time is sanctified.

Daily Devotional questions for reflection and application

1. (35:1) God is the one who calls and gathers His people. Thank Him today that you are one of His chosen (if indeed you are!)! (Deu 4:20, 26:18-19, Mat 10:6, 28:19, Tit 2:14, 1Pe 2:9-10, Exo 34:8-9, Eph 1:13-14)
2. (35:21) Where the heart leads, the body will follow. Where is your heart leading you? (Exo 25:2, Jer 17:9-10, Mar 7:21-22, Luk 8:12, 15, Rom 10:9, Mat 15:15-20, Mat 12:33-37)
3. (36:22) Making 48 identical planks was repetitive and not glamorous, especially since they would be covered with gold. How do you see the work to which God has called you? (Jer 29:5-6, Mat 10:23, Mat 24:45-46, Luk 12:37-38, Mat 16:27-28, Mar 13:9-13)
4. (37:17, 22) After the Golden Calf incident, the creation of God’s dwelling place among His people happens. How does this speak of God’s restoration in your walk with Him? (1Ki 19:9-18, Joh 21:15-22)
5. (38:1) God clearly calls for sacrifice as a part of worshipping Him. What role does “sacrifice” play in your life? (Exo 20:24-26, Deu 12:5-6, Jam 1:17, Heb 10:10, Rom 12:1, Phil 4:18, Rev 8:3-4, Eph 5:1-4, Mar 12:32-33)
6. (39:2) The people presented their best resources and talents. How do you view what you give to Him? (Rom 12:1, Mal 1:6-14, 1Co 11:20-22)
7. (39:33) God’s powerful hand will accomplish His plan. Have you brought what He has given you and laid it before Him so He can work His miracles? (Deu 8:18, Mat 14:17-21, 1Ki 17:8-15, Isa 55:11, Num 11:21-23, Pro 10:22)