

עץ חיים

ETZ HAYIM

TORAH AND COMMENTARY

THE RABBINICAL ASSEMBLY
THE UNITED SYNAGOGUE OF CONSERVATIVE JUDAISM



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Moses then convoked the whole Israelite community and said to them:

These are the things that the LORD has commanded you to do: ²On six days work may be done, but on the seventh day you shall have a sabbath of complete rest, holy to the LORD; whoever does any work on it shall be put to death.

ויקהל
לה

ויקהל משה את־כָּל־עַדְת בְּנֵי
יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם
אֵלֶּה הַדְּבָרִים אֲשֶׁר־צִוָּה יְהוָה לַעֲשׂוֹת
אַתֶּם: ²שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה
וּבַיּוֹם הַשְּׁבִיעִי יִהְיֶה לָכֶם קֹדֶשׁ שַׁבַּת
שְׁבִתוֹן לַיהוָה כֹּל־הָעֹשֶׂה בּוֹ מְלָאכָה

THE TABERNACLE, PART II: CONSTRUCTION (35:1–40:38)

See Comment prior to the start of Part I (25:1).

THE CONVENING OF THE PEOPLE (35:1–19)

The covenant between God and Israel has been renewed (Exod. 34), and the construction of the tabernacle proceeds. God's previous instructions about constructing the tabernacle concluded with

the law of *Shabbat* rest (31:12ff.). That narrative now continues with the same theme. See Comments to 31:12–17.

1. whole Israelite community The construction of the tabernacle is to be an enterprise that will involve all the Israelites.

2–3. The injunction is a repetition, with slight variations, of 31:15.

This relatively brief *parashah* is almost entirely a recapitulation of the instructions for fashioning the tabernacle and its furnishings. This is puzzling to commentators, who are accustomed to the Torah being sparing in its use of words. One commentator suggests that God so loved the idea of having a permanent home amid the Israelites that the details were repeated. Another suggests that the earlier version of the instructions represents God's commands, reflecting the enthusiasm descending from on high for this link with God; and that this version represents Israel's carrying out those commands, showing the corresponding enthusiasm welling up from below.

There is a tradition that the sin of the Golden Calf and God's forgiving the people happened on *Yom Kippur*, the great annual day of forgiveness and reconciliation. Based on that tradition, Rashi sees the events of *Va-yak-hel* taking place on the day after *Yom Kippur*. Moses urges the people to translate their sense of a renewed relationship with God, of having been cleansed and forgiven, into action by keeping *Shabbat* (vv. 2–3), and by contributing to the fashioning of the tabernacle (v. 5ff.).

CHAPTER 35

1. convoked The verb translated here as

"convoked" (*hak-hel*) is used only for assembling human beings. Other verbs are used for gathering herds of animals.

the whole Israelite community This is to restore the sense of unity and shared purpose that had existed at Mount Sinai, before the incident of the Golden Calf introduced divisiveness and disillusionment (*Eretz Hemdah*). Rabbinic tradition has it that the Second Temple was destroyed because of baseless hatred of one Jew for another (*sin-at hinnam*). Moses gathers the people together for the enterprise of establishing the sanctuary so that it will rest on a base of Jewish unity. "Every Jew depends on . . . fellow Jews for the energy, resources, and courage wherewith to be a Jew" (M. Kaplan).

2. shall be put to death One commentator would not take these words literally. He understood them to mean that those who ignore *Shabbat* forfeit their souls. That is, they become dead to the spiritual dimension of life (J. Eybeschütz). According to Jewish lore, on *Shabbat* a person acquires an additional, deeper soul (*n'shamah y'terah*). At *Shabbat's* end, it is taken away, to be restored the following *Shabbat*. A person who makes no distinction between *Shabbat* and the weekday forfeits that gift.

³You shall kindle no fire throughout your settlements on the sabbath day.

⁴Moses said further to the whole community of Israelites:

This is what the LORD has commanded: ⁵Take from among you gifts to the LORD; everyone whose heart so moves him shall bring them—gifts for the LORD: gold, silver, and copper; ⁶blue, purple, and crimson yarns, fine linen, and goats' hair; ⁷tanned ram skins, dolphin skins, and acacia wood; ⁸oil for lighting, spices for the anointing oil and for the aromatic incense; ⁹lapis lazuli and other stones for setting, for the ephod and the breastpiece.

¹⁰And let all among you who are skilled come and make all that the LORD has commanded: ¹¹the Tabernacle, its tent and its covering, its clasps and its planks, its bars, its posts, and its sockets; ¹²the ark and its poles, the cover, and the curtain for the screen; ¹³the table, and its poles and all its utensils; and the bread of display; ¹⁴the lampstand for lighting, its furnish-

יֹמָת: ³לֹא־תִבְעֲרוּ אֵשׁ בְּכָל מִשְׁכְּתֵיכֶם בְּיוֹם הַשַּׁבָּת: פ

⁴וַיֹּאמֶר מֹשֶׁה אֶל־כָּל־עֵדֶת בְּנֵי־יִשְׂרָאֵל לֵאמֹר

זֶה הַדְּבָר אֲשֶׁר־צִוָּה יְהוָה לֵאמֹר: ⁵קְחוּ מֵאִתְּכֶם תְּרוּמָה לַיהוָה כֹּל נָדִיב לִבּוֹ יְבִיאֶהָ אֶת תְּרוּמַת יְהוָה זָהָב וְכֶסֶף וְנִחְשֶׁת: ⁶וּתְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ וְעִזִּים: ⁷וְעֹרֹת אֵילִם מֵאֲדָמִים וְעֹרֹת תַּחֲשִׁים וְעִצֵּי שִׁטִּים: ⁸וְשֶׁמֶן לַמָּאֹר וּבִשְׁמִים לְשֶׁמֶן הַמִּשְׁחָה וְלִקְטֹרֶת הַסָּמִים: ⁹וְאַבְנֵי־שֹהֵם וְאַבְנֵי מְלֵאִים לְאַפֹּד וְלַחֹשֶׁן:

¹⁰וְכָל־חֲכָם־לֵב בְּכֶם יָבֹאוּ וַיַּעֲשׂוּ אֶת כָּל־אֲשֶׁר צִוָּה יְהוָה: ¹¹אֶת־הַמִּשְׁכָּן אֶת־אֹהֶלוֹ וְאֶת־מִכְסָּהוּ אֶת־קַרְסָּיו וְאֶת־קַרְשָׁיו אֶת־בְּרִיחֹו בְּרִיחָיו אֶת־עַמֻּדָיו וְאֶת־אֲדָנָיו: ¹²אֶת־הָאָרֶן וְאֶת־בִּדְיוֹ אֶת־הַכַּפֹּרֶת וְאֶת פָּרְכַּת הַמָּסָךְ: ¹³אֶת־הַשְּׁלֶחֶן וְאֶת־בִּדְיוֹ וְאֶת־כָּל־כֵּלָיו וְאֶת־לֶחֶם הַפָּנִים: ¹⁴וְאֶת־מִנְרַת הַמָּאֹר וְאֶת־

throughout your settlements Abравanel suggests that the intent of this clause is to apply the prohibition universally, wherever Jews reside.

A CALL FOR CONTRIBUTIONS (vv. 4–19)

4–9. Moses issues a call for donations of

materials in accordance with 25:1–9. He specifies the various materials and explains how they are to be used.

12. curtain for the screen See 26:31–33.

3. You shall kindle no fire This is interpreted to include the fire of anger. Arguments and angry shouts are as much a disruption of *Shabbat* as working and spending money.

5. everyone whose heart so moves him shall

bring them The last words of this citation read literally, “shall bring it.” This prompted a comment that the people did not only bring material gifts, but brought their willing hearts (*S’fat Emet*).

HALAKHAH L'MA'ASEH

35:3. kindle no fire Lighting, extinguishing, or transferring a fire on *Shabbat* is forbidden under Jewish law. Some scholars liken electricity to fire, therefore prohibiting turning on or off all electrical devices on *Shabbat*. Others in the Conservative movement maintain that electricity is not fire according to either science or Jewish law and that it does not violate the prohibition of building on *Shabbat* (*boneh*) either, for the electrician who installed the switch is the one who built it. They, therefore, permit switching on and off a light, likening it to the permitted action of tying a temporary knot. Nevertheless, activities prohibited on other grounds—such as shaving, cooking, or doing laundry—remain prohibited even if done electrically.

ings and its lamps, and the oil for lighting; ¹⁵the altar of incense and its poles; the anointing oil and the aromatic incense; and the entrance screen for the entrance of the Tabernacle; ¹⁶the altar of burnt offering, its copper grating, its poles, and all its furnishings; the laver and its stand; ¹⁷the hangings of the enclosure, its posts and its sockets, and the screen for the gate of the court; ¹⁸the pegs for the Tabernacle, the pegs for the enclosure, and their cords; ¹⁹the service vestments for officiating in the sanctuary, the sacral vestments of Aaron the priest and the vestments of his sons for priestly service.

²⁰So the whole community of the Israelites left Moses' presence. ²¹And everyone who excelled in ability and everyone whose spirit moved him came, bringing to the LORD his offering for the work of the Tent of Meeting and for all its service and for the sacral vestments. ²²Men and women, all whose hearts moved them, all who would make an elevation offering of gold to the LORD, came bringing brooches, earrings, rings, and pendants—gold objects of all kinds. ²³And everyone who had in his possession blue, purple, and crimson yarns, fine linen, goats' hair, tanned ram skins, and dolphin skins, brought them; ²⁴everyone who would make gifts of silver or copper brought them as gifts for the LORD; and everyone who had in his possession acacia wood for any work of the service brought that. ²⁵And all the skilled women spun with their own hands, and brought what they had spun, in blue, purple,

כליה ואת־נרתיה ואת שמן המאור: ¹⁵ ואת־מזבח הקטרת ואת־בדיו ואת שמן המשחה ואת קטרת הסמים ואת־מסך הפתח לפתח המשכן: ¹⁶ את מזבח העלה ואת־מכבד הנחשת אשר־לו ואת־בדיו ואת־כל־כליו ואת־הפיר ואת־כנפו: ¹⁷ את קלעי החצר ואת־עמדיו ואת־אדניה ואת מסך שער החצר: ¹⁸ את־יתדות המשכן ואת־יתדות החצר ואת־מיתריהם: ¹⁹ את־בגדי השרד לשרת בקדש ואת־בגדי הקדש לאהרן הכהן ואת־בגדי בניו לכהן:

²⁰ ויצאו כל־עדת בני־ישראל מלפני משה: ²¹ ויבאו כל־איש אשר־נשאו לבו וכל אשר נדבה רוחו אתו הביאו את־תרומת יהוה למלאכת אהל מועד ולכל־עבודתו ולבגדי הקדש: ²² ויבאו האנשים על־הנשים כל נדיב לב הביאו חח וזוזם וטבעת וכומז כל־כלי זהב וכל־איש אשר הניף תנופת זהב ליהוה: ²³ וכל־איש אשר־נמצא אתו תכלת וארגמן ותולעת שני ושש ועגים ועורת אילים מאדמים ועורת תחשים הביאו: ²⁴ כל־מרים תרומת כסף ונחשת הביאו את תרומת יהוה וכל אשר נמצא אתו עצי שטים לכל־מלאכת העבודה הביאו: ²⁵ וכל־אשה חכמת־לב בידיה טוו ויביאו מטוה את־התכלת ואת־הארגמן

15. entrance screen The curtain that partitions off the Holy Place (the outer sanctum) from the outer court (see 26:36–37).

17. screen for the gate of the court The curtain on the east side, at the entrance from the outer perimeter (see 27:9–19; especially v. 16).

THE PEOPLE'S RESPONSE (vv. 20–29)

The people—men and women alike—respond with great generosity to Moses' call and freely contribute their most precious possessions as well as their skilled services.

25. skilled women Throughout our history, devoted Jewish women have contributed to *hiddur mitzvah*—the practice of giving the

mitzvot an esthetically pleasing context in their homes and synagogues—through the skilled and creative work of their hands.

and crimson yarns, and in fine linen. ²⁶And all the women who excelled in that skill spun the goats' hair. ²⁷And the chieftains brought lapis lazuli and other stones for setting, for the ephod and for the breastpiece; ²⁸and spices and oil for lighting, for the anointing oil, and for the aromatic incense. ²⁹Thus the Israelites, all the men and women whose hearts moved them to bring anything for the work that the LORD, through Moses, had commanded to be done, brought it as a freewill offering to the LORD.

³⁰And Moses said to the Israelites: See, the LORD has singled out by name Bezalel, son of Uri son of Hur, of the tribe of Judah. ³¹He has endowed him with a divine spirit of skill, ability, and knowledge in every kind of craft ³²and has inspired him to make designs for work in gold, silver, and copper, ³³to cut stones for setting and to carve wood—to work in every kind of designer's craft—³⁴and to give directions. He and Oholiab son of Ahisamach of the tribe of Dan

אֶת־תּוֹלַעַת הַשָּׁנִי וְאֶת־הַשֵּׁשׁ: ²⁶וְכָל־
הַנָּשִׁים אֲשֶׁר נָשָׂא לִבָּן אֶתְנָה בְּחָכְמָה
טָווּ אֶת־הָעֵינִים: ²⁷וְהַנְּשָׂאִם הֵבִיאוּ
אֶת אַבְנֵי הַשֹּׁהַם וְאֶת אַבְנֵי הַמַּלְאִים
לְאַפֹּד וְלַחֹשֶׁן: ²⁸וְאֶת־הַבֶּשֶׂם וְאֶת־
הַשָּׁמֶן לְמָאֹר וְלַשָּׁמֶן הַמִּשְׁחָה וְלַקְטֹרֶת
הַסַּמִּים: ²⁹כָּל־אִישׁ וְאִשָּׁה אֲשֶׁר נָדַב
לִבָּם אֹתָם לְהֵבִיא לְכָל־הַמְּלָאכָה אֲשֶׁר
צִוָּה יְהוָה לַעֲשׂוֹת בְּיַד־מֹשֶׁה הֵבִיאוּ
בְנֵי־יִשְׂרָאֵל נִדְבָה לַיהוָה: פ

³⁰וַיֹּאמֶר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל רְאוּ קָרָא
יְהוָה בְּשֵׁם בְּצַלָּאֵל בֶּן־אוּרִי בֶן־חֹור
לְמִטָּה יְהוּדָה: ³¹וַיִּמְלֵא אוֹתוֹ רוּחַ אֱלֹהִים
בְּחָכְמָה בְּתַבּוּנָה וּבְדַעַת וּבְכָל־מְלָאכָה:
³²וְלַחֲשֹׁב מַחֲשָׁבֹת לַעֲשׂוֹת בְּזָהָב
וּבַכֶּסֶף וּבַנְּחָשֶׁת: ³³וּבַחֲרָשֶׁת אֲבָן
לְמַלְאֵת וּבַחֲרָשֶׁת עֵץ לַעֲשׂוֹת בְּכָל־
מְלָאכַת מַחֲשָׁבֹת: ³⁴וְלַהוֹרֹת נָתַן בָּלְבוֹ
הוּא וְאַהֲלִיאֵב בֶּן־אֲחִיסָמָךְ לְמִטָּה־דָן:

שלישי
[שני]

27. The chieftains of the tribes contributed the precious stones on which the names of the tribes are to be incised, in accordance with the instructions of 28:9–12,21,29.

MASTER CRAFTSMEN (35:30–36:1)

After the donation of materials had begun,

Moses informed the people of God's designation of Bezalel and Oholiab as the chief artisans and supervisors of the entire project (see 31:1–11).

34. and to give directions They are endowed with the ability to instruct others, which is a divinely bestowed gift.

30. singled out by name The name Bezalel is taken to mean *b'tzel el*, "in God's shadow" or "God seen in shadow." In the religious structure that he will build, people will be able to glimpse, in limited manner, the presence of God. Prompted by this verse, the Midrash speculates on the importance of having a good name, a good reputation. A person's first "name," we are told, is based on the reputation of his parents and family. But one can go only so far based on inherited merit. A person then acquires a second "name," based on his or her communal activity. But community-based reputation can be the result of superficial factors, so ultimately it is only our living a good life that establishes our name.

Bezalel, son of Uri son of Hur Hur is de-

scribed in *midrash* as having sacrificed his life in an effort to prevent the sin of the Golden Calf. See Comment to 32:5. The selection of his grandson to build the Ark was Hur's ultimate vindication (Exod. R. 48:3).

31. skill, ability, and knowledge Rashi defines "skill" (*hokhmah*) as what a person learns from others, "ability" (*t'vunah*) as the result of one's own insight and experience, and "knowledge" (*da-at*) as divine inspiration, ideas that suddenly come to a person from an unknown source. In the *Amidah* prayer recited on weekdays, we pray to be blessed by God with these qualities, among others.

32. It takes great wisdom to be able to use gold and silver for worthy purposes (Y. Avida).

³⁵have been endowed with the skill to do any work—of the carver, the designer, the embroiderer in blue, purple, crimson yarns, and in fine linen, and of the weaver—as workers in all crafts and as makers of designs. ¹Let, then, **36** Bezalel and Oholiab and all the skilled persons whom the LORD has endowed with skill and ability to perform expertly all the tasks connected with the service of the sanctuary carry out all that the LORD has commanded.

²Moses then called Bezalel and Oholiab, and every skilled person whom the LORD had endowed with skill, everyone who excelled in ability, to undertake the task and carry it out. ³They took over from Moses all the gifts that the Israelites had brought, to carry out the tasks connected with the service of the sanctuary. But when these continued to bring freewill offerings to him morning after morning, ⁴all the artisans who were engaged in the tasks of the sanctuary came, each from the task upon which he was engaged, ⁵and said to Moses, “The people are bringing more than is needed for the tasks entailed in the work that the LORD has commanded to be done.” ⁶Moses thereupon had this proclamation made throughout the camp: “Let no man or woman make further effort toward gifts for the sanctuary!” So the people stopped bringing: ⁷their efforts had been more than enough for all the tasks to be done.

³⁵מִלֵּא אֹתָם חֲכֵמֵי-לֵב לַעֲשׂוֹת כָּל-מְלָאכֶת חָרָשׁ וְחֹשֶׁב וְרָקֵם בְּתִבְכֵּלֶת וּבִאֲרָגָמָן בְּתוֹלַעַת הַשָּׁנִי וּבִשְׂשׁ וְאֲרָג עָשִׂי כָל-מְלָאכָה וְחֹשֶׁבִי מִחֲשָׁבֶת: **לו** ¹וַעֲשֵׂה בְּצִלָּאֵל וְאַהֲלִיאֵב וְכָל אִישׁ חָכֵם-לֵב אֲשֶׁר נָתַן יְהוָה חֲכֵמָה וּתְבוּנָה בְּהִמָּה לַדָּעַת לַעֲשׂוֹת אֶת-כָּל-מְלָאכֶת עֲבֹדַת הַקֹּדֶשׁ לְכָל אֲשֶׁר-צִוָּה יְהוָה:

²וַיִּקְרָא מֹשֶׁה אֶל-בְּצִלָּאֵל וְאַל-אַהֲלִיאֵב וְכָל-כָּל-אִישׁ חָכֵם-לֵב אֲשֶׁר נָתַן יְהוָה חֲכֵמָה בְּלִבּוֹ כָּל אֲשֶׁר נִשְׁאוּ לִבּוֹ לְקָרְבָה אֶל-הַמְּלָאכָה לַעֲשׂוֹת אֹתָהּ: ³וַיִּקְחוּ מִלִּפְנֵי מֹשֶׁה אֶת כָּל-הַתְּרוּמָה אֲשֶׁר הֵבִיאוּ בְנֵי יִשְׂרָאֵל לַמְּלָאכֶת עֲבֹדַת הַקֹּדֶשׁ לַעֲשׂוֹת אֹתָהּ וְהֵם הֵבִיאוּ אֵלָיו עוֹד נְדָבָה בִּבְקָר בִּבְקָר: ⁴וַיָּבֹאוּ כָּל-הַחֲכָמִים הָעֹשִׂים אֶת כָּל-מְלָאכֶת הַקֹּדֶשׁ אִישׁ-אִישׁ מִמְּלָאכְתּוֹ אֲשֶׁר-הִמָּה עֹשִׂים: ⁵וַיֹּאמְרוּ אֶל-מֹשֶׁה לֵּאמֹר מְרִבִּים הָעָם לְהֵבִיא מִדֵּי הָעֲבֹדָה לַמְּלָאכָה אֲשֶׁר-צִוָּה יְהוָה לַעֲשׂוֹת אֹתָהּ: ⁶וַיֵּצֵאוּ מֹשֶׁה וַיַּעֲבִירוּ קוֹל בְּמִחְנֶה לֵאמֹר אִישׁ וְאִשָּׁה אַל-יַעֲשׂוּ-עוֹד מְלָאכָה לַתְּרוּמַת הַקֹּדֶשׁ וַיִּפְּלָא הָעָם מִהֵבִיא: ⁷וְהַמְּלָאכָה הִיתָה דִּים לְכָל-הַמְּלָאכָה לַעֲשׂוֹת אֹתָהּ

רביעי וְהוֹתֵר: ס

OVERABUNDANCE OF DONATIONS

(vv. 2–7)

The outpouring of donations produced materi-

als far in excess of what was needed, and so the people had to be persuaded to discontinue their contributions.

CHAPTER 36

2. The Hebrew translated as “skilled” (*hakham lev*) literally means “wise-hearted.” A Hasidic master comments, “Wisdom of the mind alone, without wisdom of the heart, is worthless” (Aaron of Karlin).

3. morning after morning The repetition of the word “morning” (*boker*) is interpreted to mean that the people brought their gifts at dawn’s first light, when no one could see them, to emphasize that they were contributing out of love for God, with no wish to be recognized for it (David Shoham).

⁸Then all the skilled among those engaged in the work made the Tabernacle of ten strips of cloth, which they made of fine twisted linen, blue, purple, and crimson yarns; into these they worked a design of cherubim. ⁹The length of each cloth was twenty-eight cubits, and the width of each cloth was four cubits, all cloths having the same measurements. ¹⁰They joined five of the cloths to one another, and they joined the other five cloths to one another. ¹¹They made loops of blue wool on the edge of the outermost cloth of the one set, and did the same on the edge of the outermost cloth of the other set: ¹²they made fifty loops on the one cloth, and they made fifty loops on the edge of the end cloth of the other set, the loops being opposite one another. ¹³And they made fifty gold clasps and coupled the units to one another with the clasps, so that the Tabernacle became one whole.

¹⁴They made cloths of goats' hair for a tent over the Tabernacle; they made the cloths eleven in number. ¹⁵The length of each cloth was thirty cubits, and the width of each cloth was four cubits, the eleven cloths having the same measurements. ¹⁶They joined five of the cloths by themselves, and the other six cloths by themselves. ¹⁷They made fifty loops on the edge of the outermost cloth of the one set, and they made fifty loops on the edge of the end cloth of the other set. ¹⁸They made fifty copper clasps to couple the Tent together so that it might become one whole. ¹⁹And they made a covering of tanned ram skins for the tent, and a covering of dolphin skins above.

THE WORK OF CONSTRUCTION (36:8–38:20)

This lengthy and detailed account of the work repeats the instructions already given. The account here differs from the account in Exod. 26 in that

רביעי ⁸ וַיַּעֲשׂוּ כָל-חֹכֵם-לֵב בְּעֹשֵׂי הַמְּלָאכָה אֶת-הַמִּשְׁכָּן עֹשֶׂה יְרִיעֹת שֵׁשׁ מִשְׁזָר וּתְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי כְּרֻבִים מַעֲשֶׂה חֹשֵׁב עָשָׂה אֹתָם: ⁹ אָרְךְ הַיְרִיעָה הָאֶחָת שְׁמֹנֶה וָעֶשְׂרִים בָּאַמָּה וְרֹחַב אַרְבַּע בָּאַמָּה הַיְרִיעָה הָאֶחָת מִדָּה אֶחָת לְכָל-הַיְרִיעֹת: ¹⁰ וַיַּחְבֵּר אֶת-חֲמִשָּׁה הַיְרִיעֹת אֶחָת אֶל-אֶחָת וְחֲמִשָּׁה יְרִיעֹת חָבַר אֶחָת אֶל-אֶחָת: ¹¹ וַיַּעַשׂ לַלָּאֵת תְּכֵלֶת עַל שְׁפַת הַיְרִיעָה הָאֶחָת מִקְצֶה בַּמַּחְבֶּרֶת כֵּן עָשָׂה בְּשֵׁפֶת הַיְרִיעָה הַקִּיצוֹנָה בַּמַּחְבֶּרֶת הַשֵּׁנִית: ¹² חֲמִשִּׁים לַלָּאֵת עָשָׂה בַּיְרִיעָה הָאֶחָת וְחֲמִשִּׁים לַלָּאֵת עָשָׂה בַקֶּצֶה הַיְרִיעָה אֲשֶׁר בַּמַּחְבֶּרֶת הַשֵּׁנִית מִקְבִּילַת הַלָּאֵת אֶחָת אֶל-אֶחָת: ¹³ וַיַּעַשׂ חֲמִשִּׁים קְרָסִי זָהָב וַיַּחְבֵּר אֶת-הַיְרִיעֹת אֶחָת אֶל-אֶחָת בְּקְרָסִים וַיְהִי הַמִּשְׁכָּן אֶחָד: ¹⁴ וַיַּעַשׂ יְרִיעֹת עֹזִים לְאַהֶל עַל-הַמִּשְׁכָּן עֲשֶׂתִּי-עֶשְׂרֵה יְרִיעֹת עָשָׂה אֹתָם: ¹⁵ אָרְךְ הַיְרִיעָה הָאֶחָת שְׁלֹשִׁים בָּאַמָּה וְאַרְבַּע אַמּוֹת רֹחַב הַיְרִיעָה הָאֶחָת מִדָּה אֶחָת לַעֲשֶׂתִּי עֶשְׂרֵה יְרִיעֹת: ¹⁶ וַיַּחְבֵּר אֶת-חֲמִשָּׁה הַיְרִיעֹת לִבָּד וְאֶת-שֵׁשׁ הַיְרִיעֹת לִבָּד: ¹⁷ וַיַּעַשׂ לַלָּאֵת חֲמִשִּׁים עַל שְׁפַת הַיְרִיעָה הַקִּיצוֹנָה בַּמַּחְבֶּרֶת וְחֲמִשִּׁים לַלָּאֵת עָשָׂה עַל-שְׁפַת הַיְרִיעָה הַחֲבֶרֶת הַשֵּׁנִית: ¹⁸ וַיַּעַשׂ קְרָסִי נְחֹשֶׁת חֲמִשִּׁים לַחְבֵּר אֶת-הָאֶהָל לְהִיֵּת אֶחָד: ¹⁹ וַיַּעַשׂ מִכְסֵּה לְאַהֶל עֹרֹת אֵילִם מֵאֲדָמִים וּמִכְסֵּה עֹרֹת תַּחְשִׁים מִלְּמַעְלָה: ²⁰

the verbs used here indicate completed action. Furthermore, the various items listed are presented in a different sequence. The earlier instructions began with the furnishings and ended with the structure of the tabernacle; here the order is reversed.

²⁰They made the planks for the Tabernacle of acacia wood, upright. ²¹The length of each plank was ten cubits, the width of each plank a cubit and a half. ²²Each plank had two tenons, parallel to each other; they did the same with all the planks of the Tabernacle. ²³Of the planks of the Tabernacle, they made twenty planks for the south side, ²⁴making forty silver sockets under the twenty planks, two sockets under one plank for its two tenons and two sockets under each following plank for its two tenons; ²⁵and for the other side wall of the Tabernacle, the north side, twenty planks, ²⁶with their forty silver sockets, two sockets under one plank and two sockets under each following plank. ²⁷And for the rear of the Tabernacle, to the west, they made six planks; ²⁸and they made two planks for the corners of the Tabernacle at the rear. ²⁹They matched at the bottom, but terminated as one at the top into one ring; they did so with both of them at the two corners. ³⁰Thus there were eight planks with their sockets of silver: sixteen sockets, two under each plank.

³¹They made bars of acacia wood, five for the planks of the one side wall of the Tabernacle, ³²five bars for the planks of the other side wall of the Tabernacle, and five bars for the planks of the wall of the Tabernacle at the rear, to the west; ³³they made the center bar to run, halfway up the planks, from end to end. ³⁴They overlaid the planks with gold, and made their rings of gold, as holders for the bars; and they overlaid the bars with gold.

חמישי ²⁰ ויעש את־הקִרְשִׁים לַמִּשְׁכָּן עֲצֵי שִׁטִּים עֹמְדִים: ²¹ עֶשֶׂר אַמּוֹת אָרְךְ הַקֶּרֶשׁ וְאַמָּה וְחֲצִי הָאֵמָה רֹחַב הַקֶּרֶשׁ הָאֶחָד: ²² שְׁתֵּי יָדָת לַקֶּרֶשׁ הָאֶחָד מִשְׁלֶבֶת אַחַת אַחַת בֶּן עֶשֶׂה לְכָל קִרְשֵׁי הַמִּשְׁכָּן: ²³ ויעש את־הקִרְשִׁים לַמִּשְׁכָּן עֲשָׂרִים קִרְשִׁים לַפָּאָת נֹגֵב תִּימָנָה: ²⁴ וְאַרְבָּעִים אֲדָנֵי־כֶסֶף עֶשֶׂה תַּחַת עֲשָׂרִים הַקִּרְשִׁים שְׁנֵי אֲדָנִים תַּחַת־הַקֶּרֶשׁ הָאֶחָד לְשְׁתֵּי יָדָתָיו וּשְׁנֵי אֲדָנִים תַּחַת־הַקֶּרֶשׁ הָאֶחָד לְשְׁתֵּי יָדָתָיו: ²⁵ וְלִצְלַע הַמִּשְׁכָּן הַשְּׁנִית לַפָּאָת צָפוֹן עֶשֶׂה עֲשָׂרִים קִרְשִׁים: ²⁶ וְאַרְבָּעִים אֲדָנִיהֶם כֶּסֶף שְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הָאֶחָד וּשְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הָאֶחָד: ²⁷ וְלִירְכָתֵי הַמִּשְׁכָּן יָמָה עֶשֶׂה שְׁשֶׁה קִרְשִׁים: ²⁸ וּשְׁנֵי קִרְשִׁים עֶשֶׂה לַמִּקְצֶעַת הַמִּשְׁכָּן בִּירְכָתָיו: ²⁹ וְהָיוּ תוֹאֲמִם מְלֻמָּטָה וְיִחָדּוּ יִהְיוּ תַּמִּים אֶל־רֹאשׁוֹ אֶל־הַטְּבַעַת הָאֶחָת בֶּן עֶשֶׂה לְשְׁנֵיהֶם לְשְׁנֵי הַמִּקְצֶעַת: ³⁰ וְהָיוּ שְׁמֹנֶה קִרְשִׁים וְאֲדָנֵיהֶם כֶּסֶף שְׁשֶׁה עֶשֶׂר אֲדָנִים שְׁנֵי אֲדָנִים שְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הָאֶחָד:

³¹ ויעש בְּרִיחֵי עֲצֵי שִׁטִּים חֲמִשָּׁה לַקִּרְשֵׁי צֶלַע־הַמִּשְׁכָּן הָאֶחָת: ³² וְחֲמִשָּׁה בְּרִיחִים לַקִּרְשֵׁי צֶלַע־הַמִּשְׁכָּן הַשְּׁנִית וְחֲמִשָּׁה בְּרִיחִים לַקִּרְשֵׁי הַמִּשְׁכָּן לִירְכָתָיו יָמָה: ³³ ויעש את־הַבְּרִיחַ הַתֵּיכֵן לַבְּרִיחַ בְּתוֹךְ הַקִּרְשִׁים מִן־הַקְּצָה אֶל־הַקְּצָה: ³⁴ וְאֶת־הַקִּרְשִׁים צָפָה זָהָב וְאֶת־טְבַעְתָּם עֶשֶׂה זָהָב בָּתִּים לַבְּרִיחִים וַיִּצַּף אֶת־הַבְּרִיחִים זָהָב:

26. The word for "sockets" (*adanim*) is like the name of God (*Adonai*). This similarity hints to us that just as those sockets served to hold the upper and the lower sections of the

tabernacle together, the divine Presence holds the upper (i.e., spiritual) and the lower (i.e., material) worlds together (Menaḥem Naḥum of Chernobyl).

³⁵They made the curtain of blue, purple, and crimson yarns, and fine twisted linen, working into it a design of cherubim. ³⁶They made for it four posts of acacia wood and overlaid them with gold, with their hooks of gold; and they cast for them four silver sockets.

³⁷They made the screen for the entrance of the Tent, of blue, purple, and crimson yarns, and fine twisted linen, done in embroidery; ³⁸and five posts for it with their hooks. They overlaid their tops and their bands with gold; but the five sockets were of copper.

37 Bezalel made the ark of acacia wood, two and a half cubits long, a cubit and a half wide, and a cubit and a half high. ²He overlaid it with pure gold, inside and out; and he made a gold molding for it round about. ³He cast four gold rings for it, for its four feet: two rings on one of its side walls and two rings on the other. ⁴He made poles of acacia wood, overlaid them with gold, ⁵and inserted the poles into the rings on the side walls of the ark for carrying the ark.

⁶He made a cover of pure gold, two and a half cubits long and a cubit and a half wide. ⁷He made two cherubim of gold; he made them of hammered work, at the two ends of the cover: ⁸one cherub at one end and the other cherub at the other end; he made the cherubim of one piece with the cover, at its two ends. ⁹The cherubim had their wings spread out above, shielding the cover with their wings. They faced each

³⁵וַיַּעַשׂ אֶת־הַפָּרֹכֶת תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מְשׁוֹר מַעֲשֵׂה חֹשֶׁב עָשָׂה אֹתָהּ כְּרֻבִּים: ³⁶וַיַּעַשׂ לָהּ אַרְבָּעָה עַמּוּדֵי שֹׁטִים וַיִּצְפֹּם זָהָב וַיִּיהָם זָהָב וַיִּצֶק לָהֶם אַרְבָּעָה אֲדָנִי־כֶסֶף:

³⁷וַיַּעַשׂ מָסָךְ לַפֶּתַח הָאֹהֶל תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מְשׁוֹר מַעֲשֵׂה רֶקֶם: ³⁸וְאֶת־עַמּוּדָיו חֲמִשָּׁה וְאֶת־וַיִּיהָם וַצִּפָּה רֹאשֵׁיהֶם וַחֲשָׁקֵיהֶם זָהָב וְאֲדָנֵיהֶם חֲמִשָּׁה נְחֹשֶׁת: פ

לז וַיַּעַשׂ בַּצֵּלָאֵל אֶת־הָאָרֹן עֲצֵי שֹׁטִים אֲמָתִים וַחֲצִי אַרְכּוֹ וְאַמָּה וַחֲצִי רָחְבּוֹ וְאַמָּה וַחֲצִי קִמְתּוֹ: ²וַיִּצְפֹּהוּ זָהָב טָהוֹר מִבֵּית וּמִחוּץ וַיַּעַשׂ לוֹ זֶר זָהָב סָבִיב: ³וַיִּצֶק לוֹ אַרְבַּע טַבַּעֲתֹת זָהָב עַל אַרְבַּע פַּעֲמֻתָיו וּשְׁתֵּי טַבַּעֲתֹת עַל־צִלְעוֹ הָאֶחָת וּשְׁתֵּי טַבַּעֲתֹת עַל־צִלְעוֹ הַשֵּׁנִית: ⁴וַיַּעַשׂ בְּדֵי עֲצֵי שֹׁטִים וַיִּצֹּף אֹתָם זָהָב: ⁵וַיָּבֵא אֶת־הַבָּדִים בְּטַבַּעֲתֹת עַל צִלְעֹת הָאָרֹן לָשֵׂאת אֶת־הָאָרֹן:

⁶וַיַּעַשׂ כִּפְּרֹת זָהָב טָהוֹר אֲמָתִים וַחֲצִי אַרְכָּהּ וְאַמָּה וַחֲצִי רָחְבָּהּ: ⁷וַיַּעַשׂ שְׁנֵי כְּרֻבִּים זָהָב מְקֻשָּׁה עָשָׂה אֹתָם מְשֻׁנֵּי קִצּוֹת הַכִּפְּרֹת: ⁸כְּרוֹב־אֶחָד מְקַצֵּה מִזֶּה וּכְרוֹב־אֶחָד מְקַצֵּה מִזֶּה מִן־הַכִּפְּרֹת עָשָׂה אֶת־הַכְּרֻבִּים מְשֻׁנֵּי קִצּוֹתָיו: ⁹וַיִּהְיוּ הַכְּרֻבִּים פְּרָשֵׁי כְּנָפִים לְמַעַלָּה סֹכְכִים בְּכַנְפֵיהֶם עַל־הַכִּפְּרֹת וּפָנֵיהֶם

THE MANUFACTURE OF THE FURNITURE AND ACCESSORIES (37:1–38:20)

The order of narration reflects descending gradations of holiness. The Ark, to be located in the Holy of Holies, comes first, followed by the three items that belong in the Holy Place—the table, the *m'norah*, and the altar of incense. Next are the

anointing oil and aromatic incense, because both are needed in the Holy Place. And last are the altar of burnt offering and the laver, both of which are placed in the outer court.

1–9. Construction of the ark, which corresponds to 25:10–21, where the instruction reads, “They shall make an ark.”

other; the faces of the cherubim were turned toward the cover.

¹⁰He made the table of acacia wood, two cubits long, one cubit wide, and a cubit and a half high; ¹¹he overlaid it with pure gold and made a gold molding around it. ¹²He made a rim of a hand's breadth around it and made a gold molding for its rim round about. ¹³He cast four gold rings for it and attached the rings to the four corners at its four legs. ¹⁴The rings were next to the rim, as holders for the poles to carry the table. ¹⁵He made the poles of acacia wood for carrying the table, and overlaid them with gold. ¹⁶The utensils that were to be upon the table—its bowls, ladles, jugs, and jars with which to offer libations—he made of pure gold.

¹⁷He made the lampstand of pure gold. He made the lampstand—its base and its shaft—of hammered work; its cups, calyxes, and petals were of one piece with it. ¹⁸Six branches issued from its sides: three branches from one side of the lampstand, and three branches from the other side of the lampstand. ¹⁹There were three cups shaped like almond-blossoms, each with calyx and petals, on one branch; and there were three cups shaped like almond-blossoms, each with calyx and petals, on the next branch; so for all six branches issuing from the lampstand. ²⁰On the lampstand itself there were four cups shaped like almond-blossoms, each with calyx and petals: ²¹a calyx, of one piece with it, under a pair of branches; and a calyx, of one piece with it, under the second pair of branches; and a calyx, of one piece with it, under the last pair of branches; so for all six branches issuing from it. ²²Their calyxes and their stems were of one piece with it, the whole of it a single hammered piece of pure gold. ²³He made its seven lamps,

אִישׁ אֶל-אָחִיו אֶל-הַכֹּפֶתֶת הָיוּ פָּנֵי
הַכֶּרֶבִּים: פ

¹⁰וַיַּעַשׂ אֶת-הַשֻּׁלְחָן עֲצֵי שֹׁטִים אֲמָתִים
אַרְבֹּו' וְאַמָּה רָחֳבּוֹ וְאַמָּה וְחָצִי קָמָתּוֹ:
¹¹וַיִּצַּף אֹתוֹ זָהָב טָהוֹר וַיַּעַשׂ לוֹ זֶרֶז וְזָהָב
סָבִיב: ¹²וַיַּעַשׂ לוֹ מִסְגֶּרֶת טֶפַח סָבִיב
וַיַּעַשׂ זֶרֶז-זָהָב לְמִסְגֶּרֶתוֹ סָבִיב: ¹³וַיַּצֵּק
לוֹ אַרְבַּע טַבַּעֲתֹת זָהָב וַיִּתֵּן אֶת-הַטַּבַּעֲתֹת
עַל אַרְבַּע הַפָּאֵת אֲשֶׁר לְאַרְבַּע רַגְלָיו:
¹⁴לְעִמָּת הַמִּסְגֶּרֶת הָיוּ הַטַּבַּעֲתֹת בְּתֵימֹם
לְבָדִים לְשֵׁאת אֶת-הַשֻּׁלְחָן: ¹⁵וַיַּעַשׂ אֶת-
הַבָּדִים עֲצֵי שֹׁטִים וַיִּצַּף אֹתָם זָהָב לְשֵׁאת
אֶת-הַשֻּׁלְחָן: ¹⁶וַיַּעַשׂ אֶת-הַכֵּלִים אֲשֶׁר
עַל-הַשֻּׁלְחָן אֶת-קַעְרָתָיו וְאֶת-כַּפֹּתָיו
וְאֵת מְנֻקְתָּיו וְאֶת-הַקְשׁוֹת אֲשֶׁר יִסֹּף
בָּהֶן זָהָב טָהוֹר: פ

¹⁷וַיַּעַשׂ אֶת-הַמְּנֹרָה זָהָב טָהוֹר מִקְשָׁה
עֲשָׂה אֶת-הַמְּנֹרָה יִרְכָה וְקִנָּה גְבִיעִיָּה
כַּפְתֻּרִיָּה וּפְרָחִיָּה מִמֶּנָּה הָיוּ: ¹⁸וְשֵׁשֶׁה
קִנִּים יִצְאִים מִצְדֵּיהָ שְׁלֹשָׁה אֶל קִנֵּי מְנֹרָה
מִצְדָּהּ הָאֶחָד וְשְׁלֹשָׁה קִנֵּי מְנֹרָה מִצְדָּה
הַשְּׁנִי: ¹⁹שְׁלֹשָׁה גְבָעִים מְשֻׁקָּדִים בְּקִנָּה
הָאֶחָד כַּפְתֹּר וּפָרַח וְשְׁלֹשָׁה גְבָעִים
מְשֻׁקָּדִים בְּקִנָּה אֶחָד כַּפְתֹּר וּפָרַח בֵּין
לְשֵׁשֶׁת הַקִּנִּים הַיִּצְאִים מִן-הַמְּנֹרָה:
²⁰וּבַמְּנֹרָה אַרְבַּעָה גְבָעִים מְשֻׁקָּדִים
כַּפְתֻּרִיָּה וּפְרָחִיָּה: ²¹וְכַפְתֹּר תַּחַת שְׁנֵי
הַקִּנִּים מִמֶּנָּה וְכַפְתֹּר תַּחַת-שְׁנֵי הַקִּנִּים
מִמֶּנָּה לְשֵׁשֶׁת הַקִּנִּים הַיִּצְאִים מִמֶּנָּה:
²²כַּפְתֻּרִיָּהֶם וְקִנְתָּם מִמֶּנָּה הָיוּ כָּלָה
מִקְשָׁה אֶחָת זָהָב טָהוֹר: ²³וַיַּעַשׂ אֶת-
נִרְתִּיָּה שְׂבָעָה וּמִלְקָחִיָּה וּמִחֻתִּיָּה זָהָב

ששי
[שלישי]

10–16. Construction of the table, which corresponds to 25:23–30.

17–24. Construction of the *m'norah*, which corresponds to 25:31–40.

its tongs, and its fire pans of pure gold. ²⁴He made it and all its furnishings out of a talent of pure gold.

²⁵He made the incense altar of acacia wood, a cubit long and a cubit wide—square—and two cubits high; its horns were of one piece with it. ²⁶He overlaid it with pure gold: its top, its sides round about, and its horns; and he made a gold molding for it round about. ²⁷He made two gold rings for it under its molding, on its two walls—on opposite sides—as holders for the poles with which to carry it. ²⁸He made the poles of acacia wood, and overlaid them with gold. ²⁹He prepared the sacred anointing oil and the pure aromatic incense, expertly blended.

38 He made the altar for burnt offering of acacia wood, five cubits long and five cubits wide—square—and three cubits high. ²He made horns for it on its four corners, the horns being of one piece with it; and he overlaid it with copper. ³He made all the utensils of the altar—the pails, the scrapers, the basins, the flesh hooks, and the fire pans; he made all these utensils of copper. ⁴He made for the altar a grating of meshwork in copper, extending below, under its ledge, to its middle. ⁵He cast four rings, at the four corners of the copper grating, as holders for the poles. ⁶He made the poles of acacia wood and overlaid them with copper; ⁷and he inserted the poles into the rings on the side walls of the altar, to carry it by them. He made it hollow, of boards.

טָהוֹר: ²⁴כָּפֶר זָהָב טָהוֹר עָשָׂה אֹתָהּ וְאֵת כָּל־כְּלִיָּהּ: פ

²⁵וַיַּעַשׂ אֶת־מִזְבֵּחַ הַקְטֹרֶת עֲצֵי שִׁטִּים אֹמֶה אָרְכּוֹ וְאֹמֶה רָחְבּוֹ רְבֹועַ וְאַמֹּתַיִם קָמָתוֹ מִמֶּנּוּ הָיוּ קָרְנָתָיו: ²⁶וַיִּצֶף אֹתוֹ זָהָב טָהוֹר אֶת־גָּגוֹ וְאֶת־קִירָתוֹ סָבִיב וְאֶת־קָרְנָתָיו וַיַּעַשׂ לוֹ זָר זָהָב סָבִיב: ²⁷וַשְׁתִּי טַבַּעַת זָהָב עָשָׂה־לוֹ מִתַּחַת לְזָרוֹ עַל שְׁתֵּי צִלְעָתָיו עַל שְׁנֵי צַדָּיו לְבָתִּים לְבָדִים לְשָׂאת אֹתוֹ בָּהֶם: ²⁸וַיַּעַשׂ אֶת־הַבָּדִים עֲצֵי שִׁטִּים וַיִּצֶף אֹתָם זָהָב: ²⁹וַיַּעַשׂ אֶת־שֶׁמֶן הַמִּשְׁחָה קָדֹשׁ וְאֶת־קְטֹרֶת הַסַּמִּים טָהוֹר מִעֲשֵׂה רֶקֶח: פ

לח שביעי [רביעי] וַיַּעַשׂ אֶת־מִזְבֵּחַ הָעֹלָה עֲצֵי שִׁטִּים חֲמֵשׁ אַמּוֹת אָרְכּוֹ וְחֲמֵשׁ־אֹמּוֹת רָחְבּוֹ רְבֹועַ וְשֵׁלֶשׁ אַמּוֹת קָמָתוֹ: ²וַיַּעַשׂ קָרְנָתָיו עַל אַרְבַּע פְּנֵתָיו מִמֶּנּוּ הָיוּ קָרְנָתָיו וַיִּצֶף אֹתוֹ נְחֹשֶׁת: ³וַיַּעַשׂ אֶת־כָּל־כְּלֵי הַמִּזְבֵּחַ אֶת־הַסִּירֹת וְאֶת־הַיָּעִים וְאֶת־הַמִּזְרְקֹת אֶת־הַמִּזְלָגֹת וְאֶת־הַמַּחְתֹּת כָּל־כְּלָיו עָשָׂה נְחֹשֶׁת: ⁴וַיַּעַשׂ לְמִזְבֵּחַ מִכָּבֶד מִעֲשֵׂה רֶשֶׁת נְחֹשֶׁת תַּחַת כַּרְכָּבוֹ מִלְמָטָה עַד־חֲצִיו: ⁵וַיִּצֶק אַרְבַּע טַבַּעֹת בְּאַרְבַּע הַקְּצֹצוֹת לְמִכָּבֶד הַנְּחֹשֶׁת בָּתִּים לְבָדִים: ⁶וַיַּעַשׂ אֶת־הַבָּדִים עֲצֵי שִׁטִּים וַיִּצֶף אֹתָם נְחֹשֶׁת: ⁷וַיָּבֵא אֶת־הַבָּדִים בְּטַבַּעַת עַל צִלְעֹת הַמִּזְבֵּחַ לְשָׂאת אֹתוֹ בָּהֶם נְבוֹב לָחֹת עָשָׂה אֹתוֹ: ס

25–28. Construction of the altar of incense, which corresponds to 30:1–10. incense; this verse summarizes 30:22–33, 34–37.

29. Preparation of the anointing oil and the offering, which corresponds to 27:1–8. **38:1–7.** Construction of the altar of burnt

⁸He made the laver of copper and its stand of copper, from the mirrors of the women who performed tasks at the entrance of the Tent of Meeting.

⁹He made the enclosure:

On the south side, a hundred cubits of hangings of fine twisted linen for the enclosure—¹⁰with their twenty posts and their twenty sockets of copper, the hooks and bands of the posts being silver.

¹¹On the north side, a hundred cubits—with their twenty posts and their twenty sockets of copper, the hooks and bands of the posts being silver.

¹²On the west side, fifty cubits of hangings—with their ten posts and their ten sockets, the hooks and bands of the posts being silver.

¹³And on the front side, to the east, fifty cubits: ¹⁴fifteen cubits of hangings on the one flank, with their three posts and their three sockets, ¹⁵and fifteen cubits of hangings on the other flank—on each side of the gate of the enclosure—with their three posts and their three sockets.

¹⁶All the hangings around the enclosure were of fine twisted linen. ¹⁷The sockets for the posts were of copper, the hooks and bands of the posts were of silver, the overlay of their tops was of silver; all the posts of the enclosure were banded with silver.—¹⁸The screen of the gate of the en-

⁸וַיַּעַשׂ אֶת הַכִּיּוֹר נְחֹשֶׁת וְאֶת נִחְשֹׁתָּהּ בְּמִרְאֹת הַצְּבָאוֹת אֲשֶׁר צָבְאוּ פֶתַח אֹהֶל מוֹעֵד: ס

⁹וַיַּעַשׂ אֶת־הֶחָצֵר

לְפָאֵת א | נֶגֶב תִּימָנָה קִלְעֵי הַחֲצֵר שֵׁשׁ מִשּׁוֹר מֵאָה בָּאַמָּה: ¹⁰עַמּוּדֵיהֶם עֶשְׂרִים וְאַדְנִיָּהֶם עֶשְׂרִים נְחֹשֶׁת וְוֵי הָעַמּוּדִים וְחֲשָׁקֵיהֶם כֶּסֶף:

¹¹וּלְפָאֵת צָפוֹן מֵאָה בָּאַמָּה עַמּוּדֵיהֶם עֶשְׂרִים וְאַדְנִיָּהֶם עֶשְׂרִים נְחֹשֶׁת וְוֵי הָעַמּוּדִים וְחֲשָׁקֵיהֶם כֶּסֶף:

¹²וּלְפָאֵת־זֵם קִלְעִים חֲמִשִּׁים בָּאַמָּה עַמּוּדֵיהֶם עֶשְׂרֵה וְאַדְנִיָּהֶם עֶשְׂרֵה וְוֵי הָעַמּוּדִים וְחֲשָׁקֵיהֶם כֶּסֶף:

¹³וּלְפָאֵת קִדְמָה מִזְרָחָה חֲמִשִּׁים אַמָּה:

¹⁴קִלְעִים חֲמִשֶׁ־עֶשְׂרֵה אַמָּה אֶל־הַכֶּתֶף

עַמּוּדֵיהֶם שְׁלֹשָׁה וְאַדְנִיָּהֶם שְׁלֹשָׁה:

¹⁵וּלְכַתֵּף הַשְּׂנִית מִזֶּה וּמִזֶּה לְשַׁעַר הַחֲצֵר

קִלְעִים חֲמִשׁ עֶשְׂרֵה אַמָּה עַמּוּדֵיהֶם

שְׁלֹשָׁה וְאַדְנִיָּהֶם שְׁלֹשָׁה:

¹⁶כָּל־קִלְעֵי הַחֲצֵר סָבִיב שֵׁשׁ מִשּׁוֹר:

¹⁷וְהָאֲדָנִים לְעַמּוּדִים נְחֹשֶׁת וְוֵי הָעַמּוּדִים

וְחֲשָׁקֵיהֶם כֶּסֶף וְצָפוּי רֹאשֵׁיהֶם כֶּסֶף

וְהֵם מְחֻשָּׁקִים כֶּסֶף כָּל עַמּוּדֵי הַחֲצֵר:

¹⁸וּמִסָּךְ שַׁעַר הַחֲצֵר מַעֲשֵׂה רָקִם תְּכֵלֶת מִפְטִיר

8. This verse summarizes 30:17–21 and provides additional information about the material of which the laver was made as well as the source of the donation.

copper Better: bronze. See Comment to 25:3.

mirrors In the ancient world, mirrors were mainly hand-held, highly polished disks of metal (copper or bronze), fitted with handles made of metal, wood, faience, or ivory. Egypt was the center of their manufacture for the entire Near East. Because of the high cost of metal in Egypt, metal objects were not discarded but were melted down and reused, as is done here.

women who performed tasks Nothing is known about this class of women, who are men-

tioned again only in 1 Sam. 2:22. It is likely that they performed a range of duties, including menial labor. Even women at the bottom of the occupational and social scale displayed unselfish generosity and devotion in donating their valuable mirrors for the tabernacle.

entrance of the Tent of Meeting At this stage, however, the tent had not yet been erected. Ramban understood this as referring to Moses' private tent (described in 33:7), which was situated outside the camp.

9–20. Construction of the enclosure, which corresponds to 27:9–19. These verses mark the completion of the report about construction of the edifice, furniture, and appurtenances.

closure, done in embroidery, was of blue, purple, and crimson yarns, and fine twisted linen. It was twenty cubits long. Its height—or width—was five cubits, like that of the hangings of the enclosure. ¹⁹The posts were four; their four sockets were of copper, their hooks of silver; and the overlay of their tops was of silver, as were also their bands.—²⁰All the pegs of the Tabernacle and of the enclosure round about were of copper.

וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מִשּׁוֹר
וְעִשְׂרִים אַמָּה אָרְךָ וְקוֹמָה בְּרוּחַ חֲמִשָּׁה
אַמּוֹת לְעֹמֶת קִלְעֵי הַחֹצֵר: ¹⁹וְעַמּוּדֵיהֶם
אַרְבָּעָה וְאַדְנִיֵּיהֶם אַרְבָּעָה נְחֹשֶׁת וְיֵיהֶם
כֶּסֶף וְצַפּוּי רָאשֵׁיהֶם וְחֲשֻקֵּיהֶם כֶּסֶף:
²⁰וְכָל־הַיְתִידוֹת לַמִּשְׁכָּן וְלַחֹצֵר סָבִיב
נְחֹשֶׁת: * ס

* For the haftarah for this Torah portion, see selections starting on p. 573.