

How to study Chumash- One book at a time - Shmot class #25

The Mishkan - a House for God or a 'model home' for us -

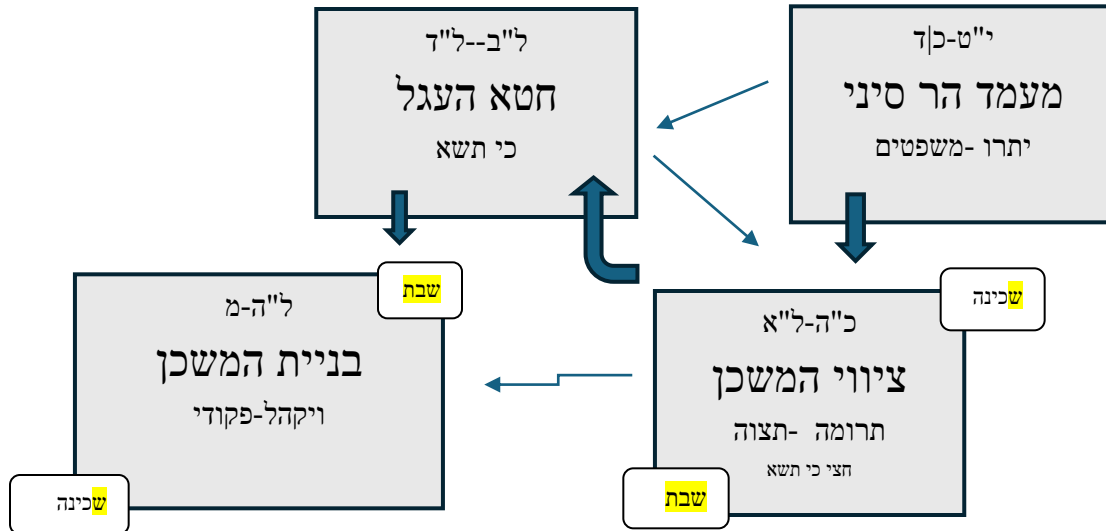
The conclusion of Sefer Shmot - time to dwell, or time to travel?

Source sheet for TIM shiur by Menachem Leibtag/

INTRODUCTION

In the majestic final verses of Sefer Shmot, the Mishkan is complete and God's shchina returns to dwell with His People. Nonetheless, it appears that Moshe has been 'down-graded'. In our final shiur, we examine these psukim to show how what appears to be a conclusion may actually be a beginning of the next stage of Jewish History.

Review- the Four sections of the second half of Shmot:



I. Review the opening and closing lines of the "shchinah" unit

Shmot 25:8-9 [beginning of Parshat Trumah]

ח וַעֲשׂוּ לִי, מִקְדָּשׁ; וְשָׁכַנְתִּי, בְּתוֹכָם.

8 And let them make Me a sanctuary, that I may dwell among them.

ט כָּל, אֲשֶׁר אֲנִי מֵרָאָה אוֹתְךָ,

9 According to all that I show thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it. {S}

אֵת תְּבִנַּת הַמִּשְׁכָּן, וְאֵת תְּבִנַּת כָּל-כֵּלָיו; וְכֵן, תַּעֲשׂוּ.

Shmot 29:44-46 [end of Parshat Tzaveh]

מד וְקִדְשְׁתִּי אֶת-אֹהֶל מוֹעֵד, וְאֶת-הַמִּזְבֵּחַ; וְאֶת-
אֹהֶרֶן וְאֶת-בָּנָיו אֶקְדָּשׁ, לְכַהֵן לִי.

44 And I will sanctify the tent of meeting, and the altar; Aaron also and his sons will I sanctify, to minister to Me in the priest's office.

מה וְשָׁכַנְתִּי, בְּתוֹךְ בְּנֵי יִשְׂרָאֵל;
וְהֵייתִי לָהֶם, לֵאלֹהִים.

45 And I will dwell among the children of Israel, and will be their God.

מו וַיֵּדְעוּ, כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם,
אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם,
לְשֹׁכְנֵי בְּתוֹכָם: אֲנִי, יְהוָה אֱלֹהֵיהֶם.

46 And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them. I am the LORD their God.

II. Shabbat concluding the first Mishkan unit

Note the parallel to Creation & Revelation !

[highlighted by the chiasm!]

שמות פרק לא

וַאֲתָה דִּבֶּר אֶל-בְּנֵי יִשְׂרָאֵל, לֵאמֹר, אַךְ אֶת-שַׁבָּתִתִּי, תִּשְׁמְרוּ:

כִּי אוֹת הוּא בֵּינִי וּבֵינֵיכֶם, לְדֹרֹתֵיכֶם--לְדַעַת, כִּי אֲנִי יְהוָה מְקַדְּשְׁכֶם .

וּשְׁמַרְתֶּם, אֶת-הַשַּׁבָּת, כִּי קֹדֶשׁ הוּא, לָכֶם;

מִחֻלָּה, מוֹת יוֹמָת—כִּי כָל-הָעֲשֵׂה בָּהּ מְלֹאכָה,

וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מִקֶּרֶב עַמִּיהָ .

שֵׁשֶׁת יָמִים, יַעֲשֶׂה מְלֹאכָה, וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת שַׁבְתּוֹן קֹדֶשׁ, לַיהוָה;

כָּל-הָעֲשֵׂה מְלֹאכָה בַּיּוֹם הַשַּׁבָּת, מוֹת יוֹמָת .

וּשְׁמְרוּ בְנֵי-יִשְׂרָאֵל, אֶת-הַשַּׁבָּת, לַעֲשׂוֹת אֶת-הַשַּׁבָּת לְדֹרֹתָם, בְּרִית עוֹלָם .

בֵּינִי, וּבֵין בְּנֵי יִשְׂרָאֵל--אוֹת הוּא, לְעֹלָם:

כִּי-שֵׁשֶׁת יָמִים, עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי, שָׁבַת וַיִּנָּפֶשׁ .

III. Review the order of parshiot in Vayakhel -Pekudei / chapters 35-40

35 - shabbat/ list of what to build [39 or 40 items] - builder

36 - the Tent - ohel moed

37 - The vessels inside the Mishkan - including mizbach ketoret

38 - the chatzer -with the mizbach Olah - including the kiyor

39 -bigdei kehuna

40 putting it all together - and the shchina returning...

IV. The concluding lines of Sefer Shmot / chapter 40

לָג וַיָּקָם אֶת-הַחֲצֵר, סָבִיב לַמִּשְׁכָּן וּלְמִזְבֵּחַ, וַיָּתֵן,
אֶת-מָסַךְ שַׁעַר הַחֲצֵר; וַיָּכַל מֹשֶׁה, אֶת-הַמְּלֹאכָה .

33 And he reared up the court round about the tabernacle and the altar, and set up the screen of the gate of the court. So Moses finished the work. {P}

לָד וַיִּכֶס הָעָנָן, אֶת-אֹהֶל מוֹעֵד; וַיָּכַבֹּד
יְהוָה, מְלֵא אֶת-הַמִּשְׁכָּן .

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

לָה וְלֹא-יָכַל מֹשֶׁה, לָבוֹא אֶל-אֹהֶל
מוֹעֵד--כִּי-שָׁכַן עָלָיו, הָעָנָן; וַיָּכַבֹּד יְהוָה,
מְלֵא אֶת-הַמִּשְׁכָּן .

35 And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.--

לוּ וּבַהֲעֵלוֹת הָעָנָן מֵעַל הַמִּשְׁכָּן, יִסְעוּ בְנֵי

36 And whenever the cloud was taken up from over the tabernacle, the children of Israel went onward, throughout all their

journeys. יִשְׂרָאֵל, בְּכָל, מִסְעֵיהֶם.

37 But if the cloud was not taken up, then they journeyed not till the day that it was taken up. לֹא וְאִם-לֹא יַעֲלֶה, הָעֶנָן--וְלֹא יִסְעוּ, עַד-יוֹם הָעֲלֹתוֹ.

38 For the cloud of the LORD was upon the tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel, throughout all their journeys.-- לֹחַ כִּי עָנָן יְהוָה עַל-הַמִּשְׁכָּן, יוֹמָם, וְאֵשׁ, תִּהְיֶה לַיְלָה בּוֹ--לְעֵינֵי כָל-בֵּית-יִשְׂרָאֵל, בְּכָל-מִסְעֵיהֶם. { ש }

Discuss

Why can't Moshe enter? / good or bad?

One topic or two topics?

V. Shmot chapter 24 / when Moshe ascends for first 40 days

12 And the LORD said unto Moses: 'Come up to Me into the mount and be there; and I will give thee the tables of stone, and the law and the commandment, which I have written, that thou mayest teach them.' יב וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה, עֲלֶה אֵלַי הַהָרָה-וְהִיָּה-שָׁם; וְאֶתַּנְּה לָךְ אֶת-לַחַת הָאֲבֹן, וְהַתּוֹרָה וְהַמִּצְוָה, אֲשֶׁר כָּתַבְתִּי, לְהוֹרֹתָם.

13 And Moses rose up, and Joshua his minister; and Moses went up into the mount of God. יג וַיָּקָם מֹשֶׁה, וַיְהוֹשֻׁעַ מִשְׁרָתוֹ; וַיַּעַל מֹשֶׁה, אֶל-הַר הָאֱלֹהִים.

14 And unto the elders he said: 'Tarry ye here for us, until we come back unto you; and, behold, Aaron and Hur are with you; whosoever hath a cause, let him come near unto them.' יד וְאֶל-הַזִּקְנִים אָמַר שְׁבוּ-לָנוּ בָּזָה, עַד אֲשֶׁר-נָשׁוּב אֵלֵיכֶם; וְהִנֵּה אַהֲרֹן וְחֹור עִמָּכֶם, מִי-בָעַל דְּבָרִים יִגַּשׁ אֲלֵהֶם.

15 And Moses went up into the mount, and the cloud covered the mount. טו וַיַּעַל מֹשֶׁה, אֶל-הָהָר; וַיִּכֶס הָעֶנָן, אֶת-הָהָר.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days; and the seventh day He called unto Moses out of the midst of the cloud. טז וַיִּשְׁכֹּן כְּבוֹד-יְהוָה עַל-הַר סִינַי, וַיִּכָּסְהוּ הָעֶנָן שֵׁשֶׁת יָמִים; וַיִּקְרָא אֶל-מֹשֶׁה בַּיּוֹם הַשְּׁבִיעִי, מִתּוֹךְ הָעֶנָן.

17 And the appearance of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel. יז וּמֵרָאִה כְּבוֹד יְהוָה, כְּאֵשׁ אֹכֶלֶת, בְּרֹאשׁ הָהָר, לְעֵינֵי, בְּנֵי יִשְׂרָאֵל.

18 And Moses entered into the midst of the cloud, and went up into the mount; and Moses was in the mount forty days and forty nights. יח וַיָּבֹא מֹשֶׁה בְּתוֹךְ הָעֶנָן, וַיַּעַל אֶל-הָהָר; וַיְהִי מֹשֶׁה, בָּהָר, אַרְבָּעִים יוֹם, וְאַרְבָּעִים לַיְלָה.

Note the parallel with end of chapter 40

Shmot 40	Shmot 24
לד ויבס הענן, את-אהל מועד ; וכבוד יהוה, מלא את-המשכן.	טו ויעל משה, אל-ההר ; ויבס הענן, את-ההר.
לה ולא-יכל משה, לבוא אל- אהל מועד--כי-שכן עליו, הענן ; וכבוד יהוה, מלא את- המשכן.	טז וישכן כבוד-יהוה על-הר סיני, ויכסהו הענן ששת ימים ; ויקרא אל-משה ביום השביעי, מתוך הענן.
לו ובהעלות הענן מעל המשכן, יסעו בני ישראל, בכל, מסעיהם.	יז ומראה כבוד יהוה, כאש אכלת בראש ההר, לעיני, בני ישראל.
לז ואם-לא יעלה, הענן--ולא יסעו, עד-יום העלתו.	יח ויבא משה בתוך הענן, ויעל אל- ההר ; ויהי משה, בהר, ארבעים יום, וארבעים לילה
לח כי ענן יהוה על-המשכן, יומם, ואש, תהיה לילה בו--לעיני כל- בית-ישראל, בכל-מסעיהם.	

Vayikra chapter 1:

א ויקרא, אל-משה ;

1 And the LORD called unto Moses, and spoke unto him out of the tent of meeting, saying:

וידבר יהוה אליו, מאהל מועד לאמר.

Bamidbar chapter 9:

**טו וביום, הקים את-המשכן, כסה הענן את-
המשכן, לאהל העדת ; ובערב יהיה על-המשכן,
כמראה-אש--עד-בקר.**

15 And on the day that the tabernacle was reared up the cloud covered the tabernacle, even the tent of the testimony; and at even there was upon the tabernacle as it were the appearance of fire, until morning.

טז כן יהיה תמיד, הענן יכסנו ; ומראה-אש, לילה.

16 So it was alway: the cloud covered it, and the appearance of fire by night.

**יז ולפי העלות הענן, מעל האהל--ואחרי כן, יסעו
בני ישראל ; ובמקום, אשר ישכן-שם הענן--שם יחנו,
בני ישראל.**

17 And whenever the cloud was taken up from over the Tent, then after that the children of Israel journeyed; and in the place where the cloud abode, there the children of Israel encamped.

**יח על-פי יהוה, יסעו בני ישראל, ועל-פי יהוה, יחנו ;
כל-ימי, אשר ישכן הענן על-המשכן--יחנו.**

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they encamped: as long as the cloud abode upon the tabernacle they remained encamped.

Discuss the two pointers

To Vayikra & Bamidbar, their logic

Sefer Shmot - Outline of its Basic Units

A. REDEMPTION

1. Yetziat Mitzraim (chapters 1-13)

Fulfillment of Brit Bein ha;Btarim (connecting from Breishit)

Burning Bush & God's 'double plan' for the Exodus

'Let My People Go', or 'Send My People Out'

The Plagues, their purpose - for Egypt & Am Yisrael

Structure 3x3x3 + 1

Korban Pesach, it's purpose and the Seder

Preparation for redemption - connection to Matza / Seder

2. From Egypt to Har Sinai (14-18)

Training in the Desert - purpose of each event

Preparation for Brit Sinai

Amalek vs. Yitro's visit & its purpose

B. COVENANT

3. Maamad Har Sinai (19-24)

Identifying the unit

From Covenant to Commandment

Special Unit of Mitzvot -in Mishpatim

Brit Naaseh v'nishma - importance of chapter 24

Connection to Sefer Devarim

4. Commandment of Mishkan (25-31)

Identifying Units/ large & small

Purpose of Mishkan - perpetuating Har Sinai or Tikun ha'egel

The Extra's in chapters 30-31

5. Chet ha'egel - Midot ha'rachamim (32-34)

Development of Am Yisrael's covenantal relationship with God

Reason for sin based on Shmot 23:20->24:18

This unit, in relation to Mishkan & Har Sinai

6. Building the Mishkan

Purpose and nature of the repetition -

Contrast to chapters 25->31 & reason

. Transition from Shmot to other books / now with "shchina"

Vayirka - Laws relating to God's presence / kedusha

Bamidbar - travelling with shchinah to eretz Yisrael

Devarim - Laws from brit Sinai relating becoming a nation