

Parashah # 23
(Updated 3.08.08)

P'kudei ~ פְּקֻדֵי ~ Accounts
Torah: Sh'mot/Exodus 38:21 ~ 40:38
Haftarah: M'lakim Alef/1st Kings 7:40 ~ 8:21
B'rit Hadashah: Revelation 15:5-8

With P'kudei (say P'koo-day), we've reached our final parashah in the book of **Sh'mot/Exodus**. Remember, **sh'mot** means **names** and is the plural form of the word **shem**, meaning **name**.

CHAPTER 38 (CON'T)

Again, as it has been all this year, there are many avenues to travel but today I want to look at just a couple; one being that of integrity and accountability. No where in Torah do we see HaShem requesting or requiring a detailed public accounting of all that was donated and used in the building of the **Mishkan/Tabernacle**. Yet, in **36:8-38:20**, Moshe does so voluntarily. **Verses 24-29** tell us that the metals (gold, silver and bronze) alone weighed 13,310 pounds, which is equivalent to 6.66 tons, and doesn't include the weight of the material and skins for the curtains nor the planks for making the outer court and braces for the structure itself. Can you begin to imagine the amount of time it took to tear down the Tabernacle, transport it until the cloud came to a rest again and then to set it up again?

INTEGRITY AND ACCOUNTABILITY

Integrity is actually a two-way street. Others had the responsibility to judge Moshe favorably but at the same time it was his responsibility to avoid creating a situation where others may draw the wrong conclusion. We, each and every one of us, should be sensitive to this as well but it is all the more so, concerning those in leadership, in my opinion.

Because Moshe had a position of prominence, he knew that all eyes were upon him. Among his many talents was that of being a foremost fundraiser in Israel and he chose to give a detailed accounting of what came in and how it was used. This is true even in this day and age concerning any charitable organization. If you are giving into a not-for-profit organization, they should be willing to give you an accounting of how their funding is spent and rightly so, I might add.

Too often we hear someone say "I don't care what anybody thinks – I know I'm doing the right thing." However, I believe the Torah approach is to do what is right in the eyes of Adonai and not give the wrong impression to our brothers and sisters. In fact, **Mishlei/Proverbs 3:4** states: "You shall find favor and understanding in the eyes of G~d and mankind." We would do well to take inspiration from Moshe and think about steps to enhance our integrity and accountability.

In one of the commentaries, the Rabbi spoke about taking this same approach with our personal lives. The Hebrew words for "**spiritual accounting is "Cheshbon Hanefesh"** and the example he used was if someone is trying to stop **gossiping (Lashon Hara)**, they should keep track (account) of the number of times they gossip during the day. If that person performs a **Cheshbon (accounting)** for 80 consecutive days, they will become a new person. As I read this I thought "how interesting!" In the secular world, we've been taught that if we have a bad habit and will refrain from it for 90 days, the habit will be broken and conversely if we want to establish a good habit, do it for 90 days and it will become a part of your being. Like drinking water . . . I wouldn't think of being without my water bottle. It's become a habit. **It's all so Jewish!!!**

Another matter of accountability: The Ethics of the Fathers, Chapter 1:16, states "One should establish a relationship with a Rabbi and one should acquire a friend." I have learned that no matter how much I mature or how much I learn, I need these other two relationships in order to function in a healthy fashion. We all need the covering of a Rabbi or Pastor and we need at least one very close friend for accountability. As I thought on that, **Kohelet/Ecclesiastes 4:12** came to mind. "Moreover, an attacker may defeat someone who is alone, but two can resist him; and a three-stranded cord is not easily broken." Then I started thinking about other "threes":

- Triune nature of G~d: Father, Son and Holy Spirit (**Mattit'yahu/Matthew 28:19**)
- Tabernacle: Outer Court, Holy Place, Holy of Holies(**Sh'mot/Exodus 26-36**)
- Tabernacle Metals: Bronze, Gold, Silver (**Sh'mot/Exodus 25:3**)
- Tabernacle Colors: Scarlet, Blue, Purple (**Sh'mot/Exodus 25:4**)
- Feasts: Pesach, Shavuot, Sukkot (**D'varim/Deuteronomy 16:16**)
- Virtues: Faith, Hope, Love (**1Corinthians. 13:13**)p>
- Man: Body, Soul, Spirit (**1 Thessalonians 5:23**)

- Physical Development: Child, Teen, Adult (Alef Yochanan/1st John 2:12-14)
- Gifts for Yeshua: Gold, Frankincense, Myrrh (Mattit'yahu/Matthew 2:11)
- Gifts for the Prodigal: Robe, Sandals, Ring (Luke 15:22)
- Testify: Water, Spirit, Blood (Alef Yochanan/1st John 5:8)
- Heavenly bodies: Sun, Moon, Stars (1st Corinthians 15:41)t>
- Stages of growth: Blade, head, full grain (Mark 4:28)
- Abundance: Grain, Wine, Oil (Yirme'yahu/Jeremiah 31:12 & Yo'el/Joel 2:19)
- Yeshua: The Way, the Truth, the Life (Yochanan/John 14:6)
- Angels cry: Holy, holy, holy (Yeshu'yahu/Isaiah 6:3 & Revelation 4:8)
- Patriarchs: Avraham, Y'itz'chak, Ya'akov (Sh'mot/Exodus 3:15)
- Time: Past, present, future (Revelation 1:19)

Anyway, while it is important for us to have a covering and a close friend, HaShem expects us to try to do our best to make decisions based on His will. When it comes to truly significant issues that concern us, we should think in terms of what He would want us to do.

CHAPTER 39

We are told about the ornament for the holy turban in **verse 30**. It was inscribed with (say Kah-dosh L'Ah-doe-nigh) **Kadosh L'Adonai**/"Set apart for Adonai" in my Complete Jewish Bible and is rendered "**Holy to the Lord**" "Holiness to the Lord" or "Consecrated to the Lord" in other translations. In **Sh'mot/Exodus 28:38** we are told that it was worn on Aaron's forehead. I couldn't help but think about **1st Peter 2:9** where we, as Believers, are called "a royal priesthood". Just think about it. If we were to wear such an ornament on our foreheads 24/7 would we act differently than we do now? Would I be kinder to my family and friends like I am to total strangers? Am I really "set apart for Adonai" 24/7?

Verse 32 says ". . . the people of Israel doing **everything** exactly as Adonai had ordered Moshe." And again in **verse 42** "the people of Israel did **all** the work just as Adonai had ordered Moshe." It occurred to me that as miraculous as our Abba Father is, He could have made other arrangements for the building of the **Mishkan/Tabernacle** and all its appointments, as well as the garments for the priests. Instead, He chose to involve **B'nei Isra'el**, whom He loved so much. It was a joint effort; His planning and provision, their sharing (His provision) and labor. **Verse 43** states "they had done it", two times! And Moshe blessed them." Blessing the nation was something he would do only one more time just prior to his death.

CHAPTER 40

Adonai tells Moshe in **verse 2** to set up the Tabernacle on the "first day of the first month". Then in **verse 17** it actually happened on the "first day of the first month of the second year". The first month of the Hebrew calendar is **Nisan**, which is a very important month. The first of Nisan was when . . .

- The water dried up from the flood of Noah's time
- The time of exile from Egypt
- The erection of the Tabernacle and
- The beginning of (say Pay-sahk) **Pesach/Passover**

. . . and I'm sure there are others. There are some who believe it is the anniversary of creation as well.

We know that the cloud moves from Mt Sinai to the Tabernacle (**verse 34**). Can you imagine? Can you begin to comprehend what an awesome sight that must have been? To watch the cloud, the **Shechinah**, (pronounced sheh-key-nah), which represented the **presence of Elohim/Almighty G~d**, that once covered Mt Sinai move from there to the Tabernacle and know that it was because He wanted to dwell among His people. That would be pretty overwhelming!!!

P'kudei ~ פקודי ~ Accounts
Haftarah: M'lakim Alef/1st Kings 7:40 ~ 8:21

These verses bring us the completion of **Shlomo's/Solomon's** Temple in Jerusalem and is filled with references to the traditions of the past which are based on the Patriarchs as well as the Torah revealed at Mount Sinai.

Solomon brings into the Temple treasury his father's wealth which had been accumulated for the construction and upkeep of the Temple. We are told that the procession to the new Temple included not only the Ark which contained the Tablets but the Tent of Meeting that was built in the Wilderness. It was believed that the Temple was merely a continuation of the Tabernacle.

P'kudei ~ פקודי ~ Accounts
B'rit Hadashah: Revelation 15:5-8

Revelation 15:5-8 Verse 8, in particular, refers to the sanctuary being filled with smoke from HaShem's (say Sheh-key-nah) **Sh'khinah/Shekinah**, representing His power and no one could enter the sanctuary. This is a direct parallel with **Sh'mot/Exodus 40:34**.

The corresponding Psalm for this Torah portion is: **Psalm 45**