

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
אֱלֹהֵי הַדְּבָרִים אֲשֶׁר־צִוָּה יְהוָה לַעֲשׂוֹת
אַתֶּם: ²שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה
וּבַיּוֹם הַשְּׁבִיעִי יִהְיֶה לָכֶם קֹדֶשׁ שַׁבַּת
שַׁבְּתוֹן לַיהוָה כָּל־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-

יִוָּמַת: ³ לֹא־תִבְעֵרוּ אֵשׁ בְּכָל מִשְׁבְּתֵיכֶם בְּיוֹם הַשַּׁבָּת: פ

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

זֶה הַדְּבָר אֲשֶׁר־צִוָּה יְהוָה לֵאמֹר: ⁵ קְחוּ מֵאִתְּכֶם תְּרוּמָה לַיהוָה כֹּל נָדִיב לְבָבוֹ יְבִיאֶהָ אֵת תְּרוּמַת יְהוָה זָהָב וְכֶסֶף וְנֹחָשׁת: ⁶ וְתַכְלֵת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ וְעֵצִים: ⁷ וְעֹרֹת אֵילִם מְאֻדָּמִים וְעֹרֹת תְּחָשִׁים וְעֵצֵי שִׁטִּים: ⁸ וְשֶׁמֶן לְמָאֹר וּבִשְׂמִים לְשֶׁמֶן הַמִּשְׁחָה וְלִקְטֹרֶת הַסַּמִּים: ⁹ וְאַבְנֵי־שֹהַם וְאַבְנֵי מְלֵאִים לְאַפֹּד וְלַחֹשֶׁן:

¹⁰ וְכָל־חֲכָם־לֵב בְּכֶם יָבֵאוּ וַיַּעֲשׂוּ אֵת כָּל־אֲשֶׁר צִוָּה יְהוָה: ¹¹ אֵת־הַמִּשְׁכָּן אֵת־אֹהֶלוֹ וְאֵת־מִכְסֵהוּ וְאֵת־קַרְסֵיוֹ וְאֵת־קַרְשָׁיו אֵת־בְּרִיחָיו וְאֵת־עַמֻּדָיו וְאֵת־אֲדָנָיו: ¹² אֵת־הָאֲרֹן וְאֵת־בְּדָיו אֵת־הַכַּפֹּרֶת וְאֵת פְּרֻכַת הַמִּסְךָ: ¹³ אֵת־הַשְּׁלֶחַן וְאֵת־בְּדָיו וְאֵת־כְּלָיו וְאֵת־לֶחֶם הַפָּנִים: ¹⁴ וְאֵת־מִנְרֶת הַמָּאֹר וְאֵת־

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,

כִּלְיָהּ וְאֶת־נִרְתִּיהָ וְאֶת שֶׁמֶן הַמָּאֹר׃
¹⁵ וְאֶת־מִזְבַּח הַקְּטֹרֶת וְאֶת־בְּדִיּוֹ וְאֶת־
 שֶׁמֶן הַמְּשֻׁחָה וְאֶת קְטֹרֶת הַסַּמִּים וְאֶת־
 מִסְכַּף הַפֶּתַח לַפֶּתַח הַמִּשְׁכָּן׃ ¹⁶ אֶת
 מִזְבַּח הָעֹלָה וְאֶת־מִכְבַּר הַנְּהֻשֶׁת אֲשֶׁר־
 לוֹ אֶת־בְּדִיּוֹ וְאֶת־כָּל־כְּלָיו אֶת־הַכִּיֹּר
 וְאֶת־כַּנּוֹ׃ ¹⁷ אֶת קַלְעֵי הַחֹצֵר אֶת־עַמֻּדָיו
 וְאֶת־אֲדָנֶיהָ וְאֶת מִסְכַּף שַׁעַר הַחֹצֵר׃
¹⁸ אֶת־יִתְדֵי הַמִּשְׁכָּן וְאֶת־יִתְדֵי הַחֹצֵר
 וְאֶת־מִיתְרֵיהֶם׃ ¹⁹ אֶת־בִּגְדֵי הַשָּׂרָד
 לְשָׂרֵי בִקְדָשׁ אֶת־בִּגְדֵי הַקֹּדֶשׁ לְאַהֲרֹן
 הַכֹּהֵן וְאֶת־בִּגְדֵי בָנָיו לְכַהֵן׃

²⁰ וַיֵּצְאוּ כָל־עַדְת בְּנֵי־יִשְׂרָאֵל מִלִּפְנֵי
 מֹשֶׁה׃ ²¹ וַיָּבֵאוּ כָל־אִישׁ אֲשֶׁר־נִשְׁאָו לִבּוֹ
 וְכָל אֲשֶׁר נָדְבָה רִוְחוֹ אֹתוֹ הֵבִיאוּ אֶת־
 תְּרוּמַת יְהוָה לְמַלְאכַת אֹהֶל מוֹעֵד
 וּלְכָל־עֲבֹדָתוֹ וּלְבִגְדֵי הַקֹּדֶשׁ׃ ²² וַיָּבֵאוּ
 הָאֲנָשִׁים עַל־הַנָּשִׁים כָּל אֲנָשִׁים לֵב הֵבִיאוּ
 חָח וְנֹזֶם וְטַבַּעַת וְכוּמָז כָּל־כְּלֵי זָהָב
 וְכָל־אִישׁ אֲשֶׁר הֵנִיף תְּנוּפֶת זָהָב לַיהוָה׃
²³ וְכָל־אִישׁ אֲשֶׁר־נִמְצָא אֹתוֹ תְּכֵלֶת
 וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ וְעֻזִּים וְעֹרֹת
 אֵילִם מְאָדָּמִים וְעֹרֹת תַּחֲשִׁים הֵבִיאוּ׃
²⁴ כָּל־מְרִים תְּרוּמַת כֶּסֶף וְנֻחֶשֶׁת הֵבִיאוּ
 אֶת תְּרוּמַת יְהוָה וְכָל אֲשֶׁר נִמְצָא אֹתוֹ
 עֵצֵי שֵׁטִים לְכָל־מַלְאכַת הָעֲבֹדָה הֵבִיאוּ׃
²⁵ וְכָל־אִשָּׁה חַכְמַת־לֵב בִּידֶיהָ טָווּ
 וַיָּבִיאוּ מִטְוֵה אֶת־הַתְּכֵלֶת וְאֶת־הָאַרְגָּמָן

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: ²⁶ וְכָל־
הַנָּשִׁים אֲשֶׁר נָשָׂא לִבָּן אֶתְנָהּ בַּחֲכֹמָה
טָווּ אֶת־הָעֵזִים: ²⁷ וְהַנְּשָׂאִם הֵבִיאוּ
אֶת אַבְנֵי הַשֹּׁהַם וְאֶת אַבְנֵי הַמַּלְאִים
לְאִפּוֹד וְלַחֹשֶׁן: ²⁸ וְאֶת־הַבֹּשֶׂם וְאֶת־
הַשֶּׁמֶן לְמָאֹר וְלַשֶּׁמֶן הַמִּשְׁחָה וְלַקְטֹרֶת
הַסַּמִּים: ²⁹ כֹּל־אִישׁ וְאִשָּׁה אֲשֶׁר נָדַב
לִבָּם אֹתָם לְהֵבִיא לְכָל־הַמְּלָאכָה אֲשֶׁר
צִוָּה יְהוָה לַעֲשׂוֹת בְּיַד־מֹשֶׁה הֵבִיאוּ
בְנֵי־יִשְׂרָאֵל נְדָבָה לַיהוָה: פ
³⁰ וַיֹּאמֶר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל רְאוּ קָרָא
יְהוָה בְּשֵׁם בְּצַלְאֵל בֶּן־אוּרִי בֶן־חֹר
לְמֹטֶה יְהוּדָה: ³¹ וַיִּמְלֵא אֹתוֹ רוּחַ אֱלֹהִים
בַּחֲכֹמָה בְּתַבּוּנָה וּבְדַעַת וּבְכָל־מְלָאכָה:
³² וְלַחֲשֹׁב מַחְשְׁבֹת לַעֲשׂוֹת בְּזָהָב
וּבַכֶּסֶף וּבַנְּחֹשֶׁת: ³³ וּבַחֲרֹשֶׁת אֲבָן
לְמַלְאֵת וּבַחֲרֹשֶׁת עֵץ לַעֲשׂוֹת בְּכָל־
מְלָאכֶת מַחְשְׁבֹת: ³⁴ וְלְהוֹרֹת נָתַן בְּלִבּוֹ
הוּא וְאַהֲלִיאֵב בֶּן־אֲחִיסָמָךְ לְמֹטֶה־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.

³⁵מֵלֵא אַתֶּם חֲכַמַת־לֵב לַעֲשׂוֹת כָּל־
מְלָאכַת חֶרֶשׁ וְחֹשֶׁב וְרָקֵם בַּתְּכֵלֶת
וּבְאַרְגָּמָן בַּתּוֹלַעַת הַשָּׁנִי וּבִשְׁשׁ וְאַרְגָּ
עֲשִׂי כָּל־מְלָאכָה וְחֹשְׁבֵי מַחְשְׁבוֹת׃
לו וְעָשָׂה בְּצִלְאֵל וְאַהֲלִיאֵב וְכָל־
אִישׁ חֲכָם־לֵב אֲשֶׁר נָתַן יְהוָה
חֲכָמָה וּתְבוּנָה בְּהִמָּה לְדַעַת לַעֲשׂוֹת
אֶת־כָּל־מְלָאכַת עֲבֹדַת הַקֹּדֶשׁ לְכָל־
אֲשֶׁר־צִוָּה יְהוָה׃

²וַיִּקְרָא מֹשֶׁה אֶל־בְּצִלְאֵל וְאֶל־אַהֲלִיאֵב
וְאֶל־כָּל־אִישׁ חֲכָם־לֵב אֲשֶׁר נָתַן יְהוָה
חֲכָמָה בְּלִבּוֹ כֹּל אֲשֶׁר נִשְׂאוּ לְבֹו לְקַרְבָּה
אֶל־הַמְּלָאכָה לַעֲשׂוֹת אֹתָהּ׃ ³וַיִּקְחוּ
מִלִּפְנֵי מֹשֶׁה אֶת־כָּל־הַתְּרוּמָה אֲשֶׁר
הֵבִיאוּ בְנֵי יִשְׂרָאֵל לַמְּלָאכַת עֲבֹדַת
הַקֹּדֶשׁ לַעֲשׂוֹת אֹתָהּ וְהֵם הֵבִיאוּ אֵלָיו
עוֹד נְדָבָה בְּבֹקֶר בְּבֹקֶר׃ ⁴וַיָּבֵאוּ כָּל־
הַחֲכָמִים הָעֹשִׂים אֶת־כָּל־מְלָאכַת הַקֹּדֶשׁ
אִישׁ־אִישׁ מִמְּלָאכְתּוֹ אֲשֶׁר־הִמָּה עֹשִׂים׃
⁵וַיֹּאמְרוּ אֶל־מֹשֶׁה לֵאמֹר מְרֵבִים הָעָם
לְהֵבִיא מִדֵּי הָעֲבֹדָה לַמְּלָאכָה אֲשֶׁר־צִוָּה
יְהוָה לַעֲשׂוֹת אֹתָהּ׃ ⁶וַיִּצַו מֹשֶׁה וַיַּעֲבִירוּ
קוֹל בְּמַחֲנֶה לֵאמֹר אִישׁ וְאִשָּׁה אֶל־
יַעֲשׂוּ־עוֹד מְלָאכָה לַתְּרוּמַת הַקֹּדֶשׁ
וַיִּכְלָא הָעָם מִהֵבִיא׃ ⁷וְהַמְּלָאכָה הִיְתָה
דַּיִם לְכָל־הַמְּלָאכָה לַעֲשׂוֹת אֹתָהּ

רביעי והותר: ט

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-חֹכְמֵי לֵב בְּעֵשִׂי הַמְּלָאכָה אֶת-הַמִּשְׁכָּן עֶשֶׂר יְרִיעֹת שֵׁשׁ מִשׁוֹר וּתְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי כְּרִבִּים מַעֲשֵׂה חֹשֶׁב עָשָׂה אֹתָם: ⁹ אַרְבֵּי הַיְרִיעָה הָאֶחָת שְׁמֹנֶה וְעֶשְׂרִים בְּאַמָּה וְרֹחַב אַרְבַּע בְּאַמָּה הַיְרִיעָה הָאֶחָת מִדָּה אֶחָת לְכָל-הַיְרִיעֹת: ¹⁰ וַיַּחְבֵּר אֶת-חֲמֵשׁ הַיְרִיעֹת אֶחָת אֶל-אֶחָת וְחֲמֵשׁ יְרִיעֹת חִבְר אֶחָת אֶל-אֶחָת: ¹¹ וַיַּעַשׂ לְלֹאֲת תְּכֵלֶת עַל שַׁפַּת הַיְרִיעָה הָאֶחָת מִקְצֵה בְּמַחְבֵּרַת בֵּן עָשָׂה בְּשַׁפַּת הַיְרִיעָה הַקִּיצוֹנָה בְּמַחְבֵּרַת הַשְּׁנִית: ¹² חֲמֵשִׁים לְלֹאֲת עָשָׂה בַיְרִיעָה הָאֶחָת וְחֲמֵשִׁים לְלֹאֲת עָשָׂה בַקְצֵה הַיְרִיעָה אֲשֶׁר בְּמַחְבֵּרַת הַשְּׁנִית מִקְבִּילֹת הַלְּלֹאֲת אֶחָת אֶל-אֶחָת: ¹³ וַיַּעַשׂ חֲמֵשִׁים קְרָסֵי זָהָב וַיַּחְבֵּר אֶת-הַיְרִיעֹת אֶחָת אֶל-אֶחָת בְּקְרָסִים וַיְהִי הַמִּשְׁכָּן אֶחָד: ¹⁴ וַיַּעַשׂ יְרִיעֹת עֲזִים לְאֹהֶל עַל-הַמִּשְׁכָּן עֲשָׂתֵי-עֶשְׂרֵה יְרִיעֹת עָשָׂה אֹתָם: ¹⁵ אַרְבֵּי הַיְרִיעָה הָאֶחָת שְׁלֹשִׁים בְּאַמָּה וְאַרְבַּע אַמּוֹת רֹחַב הַיְרִיעָה הָאֶחָת מִדָּה אֶחָת לְעֲשָׂתֵי עֶשְׂרֵה יְרִיעֹת: ¹⁶ וַיַּחְבֵּר אֶת-חֲמֵשׁ הַיְרִיעֹת לְבָד וְאֶת-שֵׁשׁ הַיְרִיעֹת לְבָד: ¹⁷ וַיַּעַשׂ לְלֹאֲת חֲמֵשִׁים עַל שַׁפַּת הַיְרִיעָה הַקִּיצוֹנָה בְּמַחְבֵּרַת וְחֲמֵשִׁים לְלֹאֲת עָשָׂה עַל-שַׁפַּת הַיְרִיעָה הַחֹבֶרֶת הַשְּׁנִית: ¹⁸ וַיַּעַשׂ קְרָסֵי נְחֹשֶׁת חֲמֵשִׁים לְחַבֵּר אֶת-הָאֹהֶל לַהֲיֹת אֶחָד: ¹⁹ וַיַּעַשׂ מִכְסֵּה לְאֹהֶל עֶרְת אֵילִם מְאֹדָּמִים וּמְכֹסֵה עֶרְת תְּחָשִׁים מִלְּמַעְלָה: ^ס

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 וַיַּעַשׂ אֶת־הַקְּרָשִׁים לַמִּשְׁכָּן עֲצֵי שֵׁטִים עֹמְדִים: ²¹ עָשָׂר אַמּוֹת אַרְבֵּי הַקְּרָשׁ וְאַמְהָ וְחֲצֵי הָאַמְהָ רֹחַב הַקְּרָשׁ הָאֶחָד: ²² שְׁתֵּי יָדָי לַקְּרָשׁ הָאֶחָד מְשֻׁלְבֹת אַחַת אַחַת בְּנֵן עֲשֵׂה לְכָל קְרָשֵׁי הַמִּשְׁכָּן: ²³ וַיַּעַשׂ אֶת־הַקְּרָשִׁים לַמִּשְׁכָּן עֲשָׂרִים קְרָשִׁים לַפָּאֵת נֹגַב תִּימְנָה: ²⁴ וְאַרְבָּעִים אֲדָנֵי־כֶסֶף עֲשֵׂה תַּחַת עֲשָׂרִים הַקְּרָשִׁים שְׁנֵי אֲדָנִים תַּחַת־הַקְּרָשׁ הָאֶחָד לְשְׁתֵּי יָדָיו וְשְׁנֵי אֲדָנִים תַּחַת־הַקְּרָשׁ הָאֶחָד לְשְׁתֵּי יָדָיו: ²⁵ וּלְצַלַּע הַמִּשְׁכָּן הַשְּׁנִית לַפָּאֵת צָפוֹן עֲשֵׂה עֲשָׂרִים קְרָשִׁים: ²⁶ וְאַרְבָּעִים אֲדָנֵיהֶם כֶּסֶף שְׁנֵי אֲדָנִים תַּחַת הַקְּרָשׁ הָאֶחָד וְשְׁנֵי אֲדָנִים תַּחַת הַקְּרָשׁ הָאֶחָד: ²⁷ וּלְיָרְכְּתַי הַמִּשְׁכָּן יָמָה עֲשֵׂה שְׁשֵׁה קְרָשִׁים: ²⁸ וְשְׁנֵי קְרָשִׁים עֲשֵׂה לַמְּקַצֶּעַת הַמִּשְׁכָּן בִּירְכָתַיִם: ²⁹ וְהָיוּ תוֹאֲמִם מִלְּמִטָּה וְיִחַדּוּ יִהְיוּ תַמִּים אֶל־רֵאשׁוֹ אֶל־הַטְּבַעַת הָאֶחָת בְּנֵן עֲשֵׂה לְשְׁנֵיהֶם לְשְׁנֵי הַמְּקַצֶּעַת: ³⁰ וְהָיוּ שְׁמֹנֶה קְרָשִׁים וְאַדְנֵיהֶם כֶּסֶף שְׁשֵׁה עֲשָׂר אֲדָנִים שְׁנֵי אֲדָנִים שְׁנֵי אֲדָנִים תַּחַת הַקְּרָשׁ הָאֶחָד: ³¹ וַיַּעַשׂ בְּרִיחֵי עֲצֵי שֵׁטִים חֲמִשָּׁה לְקְרָשֵׁי צַלַּע־הַמִּשְׁכָּן הָאֶחָת: ³² וְחֲמִשָּׁה בְּרִיחֵם לְקְרָשֵׁי צַלַּע־הַמִּשְׁכָּן הַשְּׁנִית וְחֲמִשָּׁה בְּרִיחֵם לְקְרָשֵׁי הַמִּשְׁכָּן לְיָרְכְּתַיִם יָמָה: ³³ וַיַּעַשׂ אֶת־הַבָּרִיחַ הַתֵּיכֵן לְבָרִיחַ בְּתוֹךְ הַקְּרָשִׁים מִן־הַקְּצָה אֶל־הַקְּצָה: ³⁴ וְאֶת־הַקְּרָשִׁים צִפָּה זָהָב וְאֶת־טְבַעְתָּם עֲשֵׂה זָהָב בְּתִים לְבְּרִיחֵם וַיִּצַּף אֶת־הַבְּרִיחֵם 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 מְשׂוּר מַעֲשֵׂה חֹשֶׁב עָשָׂה אֹתָהּ כְּרֻבִים: ³⁶וַיַּעַשׂ לָהּ אַרְבָּעָה עַמּוּדֵי שֹׁטִים וַיְצַפֵּם זָהָב וַיַּהַב וַיִּצַק לָהֶם אַרְבָּעָה אֲדָנֵי־כֶסֶף:

³⁷וַיַּעַשׂ מִסָּךְ לַפֶּתַח הָאֹהֶל תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מְשׂוּר מַעֲשֵׂה רֻקְם: ³⁸וְאֶת־עַמּוּדָיו חִמְשָׁה וְאֶת־וַיַּהַב וַיְצַפֵּה רֹאשֵׁיהֶם וְחֲשָׁקֵיהֶם זָהָב וְאֲדָנֵיהֶם חִמְשָׁה נְחֹשֶׁת: פ

לו וַיַּעַשׂ בַּצִּלְאֵל אֶת־הָאָרֶן עֲצֵי שֹׁטִים אֲמָתַיִם וְחֻצֵי אַרְכּוֹ וְאִמָּה וְחֻצֵי רֹחַבּוֹ וְאִמָּה וְחֻצֵי קִמְתּוֹ: ²וַיְצַפֶּהוּ זָהָב טְהוֹר מִבַּיִת וּמְחוּץ וַיַּעַשׂ לוֹ זָר זָהָב סָבִיב: ³וַיִּצַק לוֹ אַרְבַּע טַבַּעֹת זָהָב עַל אַרְבַּע פַּעֲמַתָּיו וּשְׁתֵּי טַבַּעֹת עַל־צִלְעוֹ הָאֶחָת וּשְׁתֵּי טַבַּעֹת עַל־צִלְעוֹ הַשְּׁנִיָּת: ⁴וַיַּעַשׂ בְּדֵי עֲצֵי שֹׁטִים וַיְצַף אֹתָם זָהָב: ⁵וַיָּבֵא אֶת־הַבָּדִים בְּטַבַּעֹת עַל צִלְעֹת הָאָרֶן לְשֵׂאת אֶת־הָאָרֶן:

⁶וַיַּעַשׂ כַּפֹּרֶת זָהָב טְהוֹר אֲמָתַיִם וְחֻצֵי אַרְפָּה וְאִמָּה וְחֻצֵי רֹחַבָּה: ⁷וַיַּעַשׂ שְׁנֵי כְּרֻבִים זָהָב מִקְשָׁה עָשָׂה אֹתָם מִשְׁנֵי קִצּוֹת הַכַּפֹּרֶת: ⁸כְּרוֹב־אֶחָד מִקְצֵה מִזֶּה וְכְרוֹב־אֶחָד מִקְצֵה מִזֶּה מִן־הַכַּפֹּרֶת עָשָׂה אֶת־הַכְּרֻבִים מִשְׁנֵי קִצּוֹתָיו: ⁹וַיְהִיו הַכְּרֻבִים פְּרָשֵׁי כְּנָפַיִם לְמַעַלָּה סֹכְכִים בְּכְנֻפֵיהֶם עַל־הַכַּפֹּרֶת וּפְנֵיהֶם

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,

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

אִישׁ אֶל-אָחִיו אֶל-הַכַּפֹּרֶת הָיוּ פָּנָיו
הַכְּרָבִים: פ

¹⁰וַיַּעַשׂ אֶת-הַשֻּׁלְחָן עֲצֵי שִׁטִּים אֲמָתַיִם
אָרְכוֹ וְאַמְדָּה רֹחְבוֹ וְאַמְדָּה וְחֻצֵי קָמְתָו:
¹¹וַיִּצַף אֹתוֹ זָהָב טָהוֹר וַיַּעַשׂ לוֹ זֶרֶז זָהָב
סָבִיב: ¹²וַיַּעַשׂ לוֹ מִסְגֶּרֶת טַפַּח סָבִיב
וַיַּעַשׂ זֶרֶז-זָהָב לְמִסְגֶּרֶתוֹ סָבִיב: ¹³וַיִּצַק
לוֹ אַרְבַּע טַבְּעוֹת זָהָב וַיִּתֵּן אֶת-הַטַּבְּעוֹת
עַל אַרְבַּע הַפְּאֵת אֲשֶׁר לְאַרְבַּע רַגְלָיו:
¹⁴לְעֵמֶת הַמִּסְגֶּרֶת הָיוּ הַטַּבְּעוֹת בְּתֵימָם
לְבִדָּיִם לְשֵׂאת אֶת-הַשֻּׁלְחָן: ¹⁵וַיַּעַשׂ אֶת-
הַבִּדָּיִם עֲצֵי שִׁטִּים וַיִּצַף אֹתָם זָהָב לְשֵׂאת
אֶת-הַשֻּׁלְחָן: ¹⁶וַיַּעַשׂ אֶת-הַבְּלִיָּם אֲשֶׁר
עַל-הַשֻּׁלְחָן אֶת-קְעֻרָתוֹ וְאֶת-כַּפְתָּו
וְאֵת מִנְקִיָּתוֹ וְאֶת-הַקְּשׁוֹת אֲשֶׁר יִסֹּף
בָּהֶן זָהָב טָהוֹר: פ

¹⁷וַיַּעַשׂ אֶת-הַמְּנֹרָה זָהָב טָהוֹר מִקְשָׁה
עֲשָׂה אֶת-הַמְּנֹרָה יִרְכָה וְקִנָּה גְבִיעֵיהָ
כַּפְתָּרֶיהָ וּפְרָחֶיהָ מִמְּנָה הָיוּ: ¹⁸וְשֵׁשֶׁה
קָנִים יִצְאִים מִצְדֵיהָ שְׁלֹשָׁה אֶל קִנֵּי מְנֹרָה
מִצְדֵיהָ הָאֶחָד וְשֵׁלֹשָׁה קִנֵּי מְנֹרָה מִצְדֵיהָ
הַשֵּׁנִי: ¹⁹שְׁלֹשָׁה גְבָעִים מְשֻׁקָּיִם בְּקִנָּה
הָאֶחָד כַּפְתָּר וּפְרָח וְשֵׁלֹשָׁה גְבָעִים
מְשֻׁקָּיִם בְּקִנָּה אֶחָד כַּפְתָּר וּפְרָח בֵּין
לְשֵׁשֶׁת הַקָּנִים הַיִּצְאִים מִן-הַמְּנֹרָה:
²⁰וּבַמְּנֹרָה אַרְבַּעָה גְבָעִים מְשֻׁקָּיִם
כַּפְתָּרֶיהָ וּפְרָחֶיהָ: ²¹וְכַפְתָּר תַּחַת שְׁנֵי
הַקָּנִים מִמְּנָה וְכַפְתָּר תַּחַת שְׁנֵי
הַקָּנִים מִמְּנָה וְכַפְתָּר תַּחַת שְׁנֵי הַקָּנִים
מִמְּנָה לְשֵׁשֶׁת הַקָּנִים הַיִּצְאִים מִמְּנָה:
²²כַּפְתָּרֶיהֶם וְקִנְתָּם מִמְּנָה הָיוּ כְּלָה
מִקְשָׁה אֶחָד זָהָב טָהוֹר: ²³וַיַּעַשׂ אֶת-
רִתְּוֶיהָ שִׁבְעָה וּמִלְקָחֶיהָ וּמַחְתָּתֶיהָ זָהָב

ששי
[שלישי]

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.

טְהוֹר: ²⁴כָּפַר זָהָב טְהוֹר עָשָׂה אֹתָהּ וְאֵת כָּל־כְּלֵיָהּ: פ

²⁵וַיַּעַשׂ אֶת־מִזְבַּח הַקְטֹרֶת עֲצֵי שִׁטִּים אֲמָה אֶרְכּוֹ וְאֲמָה רְחִבּוֹ רְבֹועַ וְאֲמָתַיִם קָמְתּוֹ מִמֶּנּוּ הָיוּ קַרְנֹתָיו: ²⁶וַיִּצַּף אֹתוֹ זָהָב טְהוֹר אֶת־גִּגְוֹ וְאֶת־קִירְתָּיו סָבִיב וְאֶת־קַרְנֹתָיו וַיַּעַשׂ לוֹ זָר זָהָב סָבִיב: ²⁷וְשָׁתֵי טַבְעֹת זָהָב עָשָׂה־לוֹ | מִתַּחַת לְזָרוֹ עַל שְׁתֵּי צַלְעֹתָיו עַל שְׁנֵי צַדָּיו לְבָתַיִם לְבָדִים לְשֵׂאת אֹתוֹ בָּהֶם: ²⁸וַיַּעַשׂ אֶת־הַבָּדִים עֲצֵי שִׁטִּים וַיִּצַּף אֹתָם זָהָב: ²⁹וַיַּעַשׂ אֶת־שֶׁמֶן הַמְשָׁחָה לְקֹדֶשׁ וְאֶת־קְטֹרֶת הַסַּמִּים טְהוֹר מֵעֵשָׂה רִקְחָ: פ

לח וַיַּעַשׂ אֶת־מִזְבַּח הָעֹלָה עֲצֵי שִׁטִּים חֲמֵשׁ אַמּוֹת אֶרְכּוֹ וְחֲמֵשׁ־אֲמּוֹת רְחִיבוֹ רְבֹועַ וְשֹׁלֵשׁ אַמּוֹת קָמְתּוֹ: ²וַיַּעַשׂ קַרְנֹתָיו עַל אַרְבַּע פְּנֵתָיו מִמֶּנּוּ הָיוּ קַרְנֹתָיו וַיִּצַּף אֹתוֹ נְחֹשֶׁת: ³וַיַּעַשׂ אֶת־כָּל־כְּלֵי הַמִּזְבֵּחַ אֶת־הַסִּירֹת וְאֶת־הַיָּעִים וְאֶת־הַמְזֻרְקֹת אֶת־הַמְזֻלְגֹת וְאֶת־הַמְחַתֹּת כָּל־כְּלָיו עָשָׂה נְחֹשֶׁת: ⁴וַיַּעַשׂ לְמִזְבֵּחַ מִכָּפָר מֵעֵשָׂה רֶשֶׁת נְחֹשֶׁת תַּחַת כַּרְכָּבוֹ מִלְמַטָּה עַד־חֻצּוֹ: ⁵וַיִּצַּק אַרְבַּע טַבְעֹת בְּאַרְבַּע הַקְּצוֹת לְמִכָּפָר הַנְּחֹשֶׁת בָּתַיִם לְבָדִים: ⁶וַיַּעַשׂ אֶת־הַבָּדִים עֲצֵי שִׁטִּים וַיִּצַּף אֹתָם נְחֹשֶׁת: ⁷וַיָּבֵא אֶת־הַבָּדִים בְּטַבְעֹת עַל צַלְעֹת הַמִּזְבֵּחַ לְשֵׂאת אֹתוֹ בָּהֶם נְבוּב לְחַת עָשָׂה אֹתוֹ: ס

שביעי
רביעי

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.**

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-

8 וַיַּעַשׂ אֶת הַכִּיּוֹר נְחֹשֶׁת וְאֶת בְּנוֹ נְחֹשֶׁת 8
בְּמִרְאוֹת הַצַּבָּאוֹת אֲשֶׁר צָבְאוּ פֶתַח אֹהֶל
מוֹעֵד: ט

9 וַיַּעַשׂ אֶת־הַחֲצֵר
לְפָאֵת א | נִגְבַּב תִּימְנָה קְלָעֵי הַחֲצֵר שֵׁשׁ
מְשׁוֹר מֵאָה בְּאֹמֶה: ¹⁰ עֲמוּדֵיהֶם עֲשָׂרִים
וְאֲדָנֵיהֶם עֲשָׂרִים נְחֹשֶׁת וְוֵי הָעֲמֻדִים
וְחֻשְׁקֵיהֶם כֶּסֶף:

¹¹ וְלְפָאֵת צְפוֹן מֵאָה בְּאֹמֶה עֲמוּדֵיהֶם
עֲשָׂרִים וְאֲדָנֵיהֶם עֲשָׂרִים נְחֹשֶׁת וְוֵי
הָעֲמוּדִים וְחֻשְׁקֵיהֶם כֶּסֶף:

¹² וְלְפָאֵת־יָם קְלָעִים חֲמִשִּׁים בְּאֹמֶה
עֲמוּדֵיהֶם עֲשָׂרָה וְאֲדָנֵיהֶם עֲשָׂרָה וְוֵי
הָעֲמֻדִים וְחֻשְׁקֵיהֶם כֶּסֶף:

¹³ וְלְפָאֵת קִדְמָה מִזְרְחָה חֲמִשִּׁים אֹמֶה:

¹⁴ קְלָעִים חֲמִשֶׁ־עֲשָׂרָה אֹמֶה אֶל־הַכֶּתֶף
עֲמוּדֵיהֶם שְׁלֹשָׁה וְאֲדָנֵיהֶם שְׁלֹשָׁה:

¹⁵ וְלַכֶּתֶף הַשְּׂנִית מִזָּה וּמִזָּה לְשַׁעַר הַחֲצֵר
קְלָעִים חֲמֵשׁ עֲשָׂרָה אֹמֶה עֲמֻדֵיהֶם
שְׁלֹשָׁה וְאֲדָנֵיהֶם שְׁלֹשָׁה:

¹⁶ כָּל־קְלָעֵי הַחֲצֵר סָבִיב שֵׁשׁ מְשׁוֹר:

¹⁷ וְהָאֲדָנִים לְעֲמֻדִים נְחֹשֶׁת וְוֵי הָעֲמוּדִים

וְחֻשְׁקֵיהֶם כֶּסֶף וְצְפוּי רְאִשֵׁיהֶם כֶּסֶף

וְהֵם מְחֻשְׁקִים כֶּסֶף כָּל עַמֻּדֵי הַחֲצֵר:

¹⁸ וּמִטָּף שַׁעַר הַחֲצֵר מַעֲשֵׂה רִקְם תְּכֵלֶת מַפְטִיר

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
וְעֶשְׂרִים אַמָּה אָרְךָ וְקוֹמָה בְּרֹחַב חֲמִישׁ
אַמּוֹת לְעֵמֹת קַלְעֵי הַחֹצֵר: ¹⁹ וְעַמּוּדֵיהֶם
אַרְבַּעַה וְאַדְנֵיהֶם אַרְבַּעַה נְחֹשֶׁת וְוֵיהֶם
כָּסֶף וְצִפּוּי רִאשֵׁיהֶם וְחֻשְׁקֵיהֶם כָּסֶף:
²⁰ וְכָל-הַיְתִדּוֹת לְמִשְׁכָּן וְלַחֹצֵר סְבִיב
נְחֹשֶׁת: * ס

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

הפטרות ויקהל

HAFTARAH FOR VA-YAK-HEL

1 KINGS 7:40–50 (*Ashk'nazim*)

הפטרות פקודי

HAFTARAH FOR P'KUDEI

1 KINGS 7:40–50 (*S'fardim*)

This *haftarah* includes a summary of constructing furnishings for the house of the Lord. It comes after an account of building the Temple and a trade agreement for goods and services made with Hiram, king of Tyre (1 Kings 5:15–26, 6:1–7:12), as well as a description of the copper work cast for the Temple executed by another Hiram, a master craftsman also from Tyre (1 Kings 7:13–46).

The contrast between the craftsman Hiram, who works in bronze for objects found outside the most sacred area, and Solomon, the (inspired) Judean who works in gold on objects having more sacred or special status, is not accidental. In the wilderness tabernacle, degrees of sanctity are correlated with the value of metals used; the same is true in the Temple. Moreover, both the furniture and objects of the Outer Court were bronzed, whereas those in the inner holy space were plated with “pure” or refined gold. In the tabernacle, the Ark in the Holy of Holies was gold plated inside and out, whereas the Ark cover (*kaporet*) was a solid slab of pure gold. Correspondingly (according to an earlier report) King Solomon overlaid “the entire House” and its “floor” with gold, including “the entire altar of the Shrine”; “the cherubim”; and even the cherubim, palms, and calyxes on the walls of the house and on the double doors of the entrance of the Shrine and Great Hall (1 Kings 6:21–22, 28–29, 32, 35).

Pilgrims rejoiced at the thought of ascending to the Temple in Jerusalem (Ps. 122:1); the pious yearned for its glories and its spiritual benefits.

Speaking for many, one psalmist prayed: “One thing I ask of the LORD, / only that do I seek: / to live in the house of the LORD / all the days of my life, / to gaze upon the beauty of the LORD, / [and] to frequent His Temple” (Ps. 27:4).

RELATION OF THE HAFTARAH TO THE PARASHAH

This *haftarah* is recited by *Ashk'nazim* and *S'fardim* for Torah portions that focus on construction details of the tabernacle erected in the wilderness. In the *haftarah*, the language that describes the building of the Temple echoes that which described the building of the tabernacle. The tabernacle was built by Bezalel, who was “singled out” by God and “endowed” with “a divine spirit of skill (*hokhmah*), ability (*t'vunah*), and knowledge (*da-at*) in every kind of craft (*u-v'khol m'lakhah*)” (Exod. 35:31). Likewise, the brass work of the Temple is the work of Hiram, “endowed with skill (*hokhmah*), ability (*t'vunah*), and talent (*da-at*) for executing all work (*kol m'lakhah*) in bronze” (1 Kings 7:14).

The *haftarah* contains other linguistic echoes of the Torah portions *Va-yak-hel* and *P'kudei*. Thus the verb used about Bezalel in his work on the tabernacle objects and Hiram and Solomon in their work on the Temple is *va-ya-as* (he made). This verb also echoes part of the Creation account in Genesis (1:7, 16, 25). This suggests a link between the Creation, the tabernacle, and the Tem-

ple. The correlation is reinforced by the repetition of other keywords. The tabernacle report concludes with the comment that “Moses finished (*va-y'khal*) the work (*et ha-m'lakhah*)” (Exod. 40:33). The Temple description notes that “Hiram finished (*va-y'khal la-asot*) all the work (*et kol ha-m'lakhah*) he had been doing (*asher asah*) for King Solomon” (7:40). Both of these recall summaries of the Creation account: “On the seventh day God finished (*va-y'khal*) the work (*m'lakhto*) He had been doing (*asher asah*)” (Gen. 2:2). It may be added that “God blessed” (*va-y'varekh*) that day “and declared it holy” (*va-y'kaddesh*, 2:3). Correspondingly, “when Moses saw that [the people] had performed all the tasks (*kol ha-m'lakhah*) . . . Moses blessed (*va-y'varekh*) them” (Exod. 39:43), and “declared holy” (*va-y'kaddesh*) the tabernacle immediately upon its completion (Num. 7:1).

The sages of old, aware of such linguistic patterns, offered rich developments on the theme. A *midrash* suggests that the features of the tabernacle fully corresponded to the works of Creation (Tanḥ. P'kudei 2). Included are correlations of the curtains with the heavens; the brazen tank with the waters of the sea, the golden candlesticks with the lights in the firmament, and the winged cherubs with the fowl in the firmament of heaven. A more elaborate example of this symbolism occurs later in *Midrash Tadshei*, which conflates the tabernacle and the Temple into one ensemble. This establishes a correlation of the Creation, the tabernacle, and the Temple. Using other recurrent terms, a *midrash* extends this correlation to include the future Temple at the end of days (Tanḥ. Va-yak-hel 5).

7 ⁴⁰Hiram also made the lavers, the scrapers, and the sprinkling bowls.

So Hiram finished all the work that he had been doing for King Solomon on the House of the LORD: ⁴¹the two columns, the two globes of the capitals upon the columns; and the two pieces of network to cover the two globes of the capitals upon the columns; ⁴²the four hundred pomegranates for the two pieces of network, two rows of pomegranates for each network, to cover the two globes of the capitals upon the columns; ⁴³the ten stands and the ten lavers upon the stands; ⁴⁴the one tank with the twelve

ו ⁴⁰וַיַּעַשׂ חִירֹם אֶת־הַכְּבִיּוֹת וְאֶת־
הַיָּעִים וְאֶת־הַמְזֻרְקוֹת

וַיַּכֵּל חִירֹם לַעֲשׂוֹת אֶת־כָּל־הַמְּלָאכָה
אֲשֶׁר עָשָׂה לַמֶּלֶךְ שְׁלֹמֹה בֵּית יְהוָה:
עַמֻּדִים שְׁנַיִם וְגִלְתֵּי הַכְּתָרֹת אֲשֶׁר־עַל־
רֹאשׁ הָעַמֻּדִים שְׁתֵּי וְהַשְּׂבָכוֹת שְׁתֵּי
לְכַסּוֹת אֶת־שְׁתֵּי גִלְתֵּי הַכְּתָרֹת אֲשֶׁר
עַל־רֹאשׁ הָעַמֻּדִים: ⁴²וְאֶת־הַרְמָנִים
אַרְבַּע מֵאוֹת לְשְׁתֵּי הַשְּׂבָכוֹת שְׁנַיִ־טוּרִים
רַמְנִים לְשְׂבָכָה הָאֶחָת לְכַסּוֹת אֶת־שְׁתֵּי
גִלְתֵּי הַכְּתָרֹת אֲשֶׁר עַל־פְּנֵי הָעַמֻּדִים:
וְאֶת־הַמְּכָנוֹת עֶשֶׂר וְאֶת־הַכְּבִיּוֹת
עֶשֶׂרָה עַל־הַמְּכָנוֹת: ⁴⁴וְאֶת־הַיָּם הָאֶחָד

1 Kings 7:40. Hiram The son of a widow from the tribe of Naphtali, whose father was a Tyrian coppersmith. Called Hiram in 2 Chron. 2:12. According to 2 Chron. 2:13, he was “the son of a Danite woman, his father a Tyrian.” In the Midrash, the genealogy in Chronicles served as the basis for a comparison between the artisans of the tabernacle and of the Temple. Just as

Bezalel the Judean, and his assistant Oholiab, from the tribe of Dan (Exod. 31:2,6), were the chief craftsmen in the construction of the tabernacle, Solomon the Judean and Hiram the Danite were responsible for the artwork of the Temple. The “two tribes [Judah and Dan] were [thus] partners” in both affairs (PR 6).

44. the . . . tank Hebrew: *ha-yam*, literally,

oxen underneath the tank;⁴⁵the pails, the scrapers, and the sprinkling bowls. All those vessels in the House of the LORD that Hiram made for King Solomon were of burnished bronze.⁴⁶The king had them cast in earthen molds, in the plain of the Jordan between Succoth and Zarethan.⁴⁷Solomon left all the vessels [unweighed] because of their very great quantity; the weight of the bronze was not reckoned.

⁴⁸And Solomon made all the furnishings that were in the House of the LORD: the altar, of gold; the table for the bread of display, of gold;⁴⁹the lampstands—five on the right side and five on the left—in front of the Shrine, of solid gold; and the petals, lamps, and tongs, of gold;⁵⁰the basins, snuffers, sprinkling bowls, ladles, and fire pans, of solid gold; and the hinge sockets for the doors of the innermost part of the House, the Holy of Holies, and for the doors of the Great Hall of the House, of gold.

“the sea.” This was an enormous drum, about 18 feet (10 cubits) in diameter and about 9 feet (5 cubits) deep. There were also 10 smaller basins (v. 43), each called *kiyor*. The large tank was supported by 12 brazen oxen, 3 facing each of the cardinal points (vv. 23–26). Moreover, the separate basins had insets engraved with images of lions, oxen, and cherubim (vv. 28–29) and were set on the likes of “chariot wheels” (v. 33). This iconography recalls the chariot of the divine glory in Ezek. 1, supported at the corners by four beings with four faces: human, lion, bull, and eagle (1:10–11). Ezekiel calls the beings “cherubim” (10:1ff). In ancient Near Eastern art it was common for such animals, or composites of human shapes with animal faces, to serve as pedestals for images of gods or supports for divine or royal chariots. It is possible that “the sea” and its supports symbolically refer to the lower world, whereas the Throne and its supports refer to the upper realm. Alternatively, given the existence of

וְאֶת־הַבָּקָר שְׁנַיִם־עָשָׂר תַּחַת הַיָּם :
וְאֶת־הַסִּירֹת וְאֶת־הַיָּעִים וְאֶת־
הַמְזֻרְקוֹת וְאֶת כָּל־הַכֵּלִים הָאֵלֶּה הָאֱלֹהִים
אֲשֶׁר עָשָׂה חִירָם לְמִלְכָּה שְׁלֹמֹה בֵּית יְהוָה
נְחֹשֶׁת מְמֹרֶט: ⁴⁶ בְּכִבְר הַיַּרְדֵּן יִצְקֵם
הַמֶּלֶךְ בְּמַעֲבַה הָאֲדָמָה בֵּין סְכוֹת וּבֵין
צָרְתָן: ⁴⁷ וַיִּנְחַח שְׁלֹמֹה אֶת־כָּל־הַכֵּלִים
מְרַב מְאֹד מְאֹד לֹא נִחְקַר מִשְׁקָל
הַנְּחֹשֶׁת:

⁴⁸ וַיַּעַשׂ שְׁלֹמֹה אֶת כָּל־הַכֵּלִים אֲשֶׁר בֵּית
יְהוָה אֶת מִזְבֵּחַ הַזָּהָב וְאֶת־הַשְּׁלֵחָן אֲשֶׁר
עָלָיו לֶחֶם הַפָּנִים זָהָב: ⁴⁹ וְאֶת־הַמְנֹרֹת
הַחֵמֶשׁ מִיָּמִין וְחֵמֶשׁ מִשְּׂמָאוֹל לְפָנַי הַדְּבִיר
זָהָב סָגוֹר וְהַפָּרָח וְהַנֶּרֶת וְהַמְּלָקָחִים
זָהָב: ⁵⁰ וְהַסְּפוֹת וְהַמְּזֻמְרֹת וְהַמְזֻרְקוֹת
וְהַכְּפֹת וְהַמְּחַתָּוֹת זָהָב סָגוֹר וְהַפְּתוֹת
לְדַלְתוֹת הַבַּיִת הַפְּנִימִי לְקֹדֶשׁ הַקְּדוּשִׁים
לְדַלְתֵי הַבַּיִת לְהִיכָל זָהָב: פ

an upper sea in ancient Israelite cosmology (Gen. 1:7), “the sea” may have cosmic symbolism and refer to the supports and waters of the heavenly realm.

48. the altar, of gold This is the altar of incense, which was gilded.

49. the lampstands—five on the right side and five on the left According to tradition, these lampstands were set to the right and to the left of the original candelabrum of the tabernacle made by Moses (Rashi, Radak).

lamps These were receptacles for the oil and wicks (Rashi).

tongs For the removal of the wicks (Rashi).

50. sprinkling bowls Hebrew: *mizrakot*. These were the receptacles for the blood of the sacrifices (Rashi, Ralbag).

fire pans Used to carry the glowing coals from the outer altar to the inner one, on which the incense was burned (Rashi, Ralbag).

הפטרות ויקהל

HAFTARAH FOR VA-YAK·HEL

1 KINGS 7:13–26 (*S'fardim*)

This *haftarah* delineates in detail some of the brasswork done for the Temple by the craftsman Hiram of Tyre as commissioned by King Solomon. The text presents Hiram as a person of extraordinary skill—like Bezalel, the grand artisan of the tabernacle, although he lacks Bezalel's divine inspiration (Exod. 35:31). The details of Hiram's work described in the *haftarah* attest to the high level of design and brasswork he and his guild had achieved.

A large tank was supported by 12 brazen oxen, 3 facing each of the cardinal points (1 Kings 7:23–26). The separate lavers (not mentioned in the *haftarah*) had inserts engraved with images of lions, oxen, and cherubim (vv. 28–29) and were set on the likes of “chariot wheels” (v. 33). This imagery recalls the chariot of the divine glory in Ezekiel 1, supported at the corners by four beings with four faces: human, lion, bull, and eagle (1:1–11). Thus the large tank (literally, “sea,” *yam*) may symbolize the lower earthly realm and its supports, just as the divine Throne in the upper realm had its supports. Alternatively, given the existence of an upper sea in ancient Israelite cosmology (Gen. 1:7), “the sea” may have cosmic

symbolism and refer to the supports and waters of the heavenly realm.

RELATION OF THE HAFTARAH TO THE PARASHAH

The Sages found a deep connection between the Creation (divine wisdom), the tabernacle (Bezalel's wisdom), Solomon's Temple (Hiram's wisdom), and the new Temple to be built in the end of days (Tanḥ. Va-yak-hel 5). This connection is based on the themes and words of the respective texts. The tradition further connects the basin of the tabernacle described in the *parashah* with the gathered waters of Creation (Tanḥ. P'kudei 2). This basin (Exod. 38:8) corresponds to the giant tank (“sea”) in the Temple, set on 12 oxen (1 Kings 7:23–26). An extended interpretation relates the solid “sea” to the world itself, and correlates its dimensions to various old Rabbinic accounts about the distance between the earth and the firmament (Mid. Tad. 2). In a further comment, the 12 oxen are deemed to symbolize “the twelve constellations by which the earth is governed.”

7 ¹³King Solomon sent for Hiram and brought him down from Tyre. ¹⁴He was the son of a widow of the tribe of Naphtali, and his father had been a Tyrian, a coppersmith. He was endowed with skill, ability, and talent for executing all work in bronze. He came to King Solomon and executed all his work. ¹⁵He cast two

ו ¹³ וַיִּשְׁלַח הַמֶּלֶךְ שְׁלֹמֹה וַיִּקַּח אֶת־
חִירָם מִצֹּר: ¹⁴ בֶּן־אִשָּׁה אֲלֻמְנָה הוּא
מִמַּטֵּה נַפְתָּלִי וְאָבִיו אִישׁ־צֹרִי חֲרָשׁ
נְחֹשֶׁת וַיִּמְלֵא אֶת־הַחֲכֵמָה וְאֶת־
הַתְּבוּנָה וְאֶת־הַדָּעַת לַעֲשׂוֹת כָּל־
מְלָאכָה בְּנְחֹשֶׁת וַיָּבֹא אֶל־הַמֶּלֶךְ שְׁלֹמֹה

1 Kings 7:14. Hiram . . . son of a widow of the tribe of Naphtali In 2 Chron. 2:12 this same individual is called Hiram, described in

2:13 as the “son of a Danite woman, his father a Tyrian.” Rabbinic tradition preferred the second genealogy traced to the tribe of Dan, because

columns of bronze; one column was 18 cubits high and measured 12 cubits in circumference, [and similarly] the other column. ¹⁶He made two capitals, cast in bronze, to be set upon the two columns, the height of each of the two capitals being 5 cubits; ¹⁷also nets of meshwork with festoons of chainwork for the capitals that were on the top of the columns, seven for each of the two capitals. ¹⁸He made the columns so that there were two rows [of pomegranates] encircling the top of the one network, to cover the capitals that were on the top of the pomegranates; and he did the same for [the network on] the second capital. ¹⁹The capitals upon the columns of the portico were of lily design, 4 cubits high; ²⁰so also the capitals upon the two columns extended above and next to the bulge that was beside the network. There were 200 pomegranates in rows around the top of the second capital.

²¹He set up the columns at the portico of the Great Hall; he set up one column on the right and named it Jachin, and he set up the other column on the left and named it Boaz. ²²Upon the top of the columns there was a lily design. Thus the work of the columns was completed.

it establishes a connection between the tabernacle and the Temple. Bezalel the Judean and his assistant Oholiab the Danite (Exod. 31:2,6), were the chief craftsmen in the construction of the tabernacle. Correspondingly, Solomon the Judean and Hiram the Danite were responsible for the artwork of the Temple. According to the Midrash, the “two tribes [Judah and Dan] were [thus] partners” in both institutions (PR 6).

21. Jachin . . . Boaz The names of the two monumental pillars, set up to the right and the left of the portico. Their exact nature is unclear, because of uncertainties about the meaning of the terms and the various formulations found in the Bible and ancient translations. Nevertheless, it is known that freestanding columns were part of an-

וַיַּעַשׂ אֶת־כָּל־מְלֵאכֶתּוֹ: ¹⁵ וַיַּצַּר אֶת־שְׁנֵי הָעַמּוּדִים נְחֹשֶׁת שְׁמֹנֶה עֶשְׂרֵה אַמָּה קוֹמַת הָעַמּוּד הָאֶחָד וְחוּט שְׁתֵּים־עֶשְׂרֵה אַמָּה יָסַב אֶת־הָעַמּוּד הַשֵּׁנִי: ¹⁶ וּשְׁתֵּי כִתְרֹת עֲשָׂה לָתֵת עַל־רֵאשֵׁי הָעַמּוּדִים מִצֶּק נְחֹשֶׁת חֲמֵשׁ אַמּוֹת קוֹמַת הַכִּתְרֹת הָאֶחָת וְחֲמֵשׁ אַמּוֹת קוֹמַת הַכִּתְרֹת הַשֵּׁנִית: ¹⁷ שְׁכָכִים מַעֲשֵׂה שְׁבָכָה גְדֻלִים מַעֲשֵׂה שְׂרָשׁוֹת לְכִתְרֹת אֲשֶׁר עַל־רֵאשׁ הָעַמּוּדִים שְׁבַע לְכִתְרֹת הָאֶחָת וּשְׁבַע לְכִתְרֹת הַשֵּׁנִית: ¹⁸ וַיַּעַשׂ אֶת־הָעַמּוּדִים וּשְׁנֵי טוּרִים סָבִיב עַל־הַשְּׁבָכָה הָאֶחָת לְכִסּוֹת אֶת־הַכִּתְרֹת אֲשֶׁר עַל־רֵאשׁ הָרְמֹנִים וְכִן עֲשָׂה לְכִתְרֹת הַשֵּׁנִית: ¹⁹ וְכִתְרֹת אֲשֶׁר עַל־רֵאשׁ הָעַמּוּדִים מַעֲשֵׂה שׁוֹשַׁן בְּאוֹלָם אַרְבַּע אַמּוֹת: ²⁰ וְכִתְרֹת עַל־שְׁנֵי הָעַמּוּדִים גַּם־מִמַּעַל מְלַעֲמַת הַבֶּטֶן אֲשֶׁר לְעֵבֶר שִׁבְכָה וְהָרְמֹנִים מֵאֲתֵיב טָרִים סָבִיב עַל הַכִּתְרֹת הַשֵּׁנִית: ²¹ וַיִּקְּם אֶת־הָעַמּוּדִים לְאֵלֶם הַהֵיכָל וַיִּקְּם אֶת־הָעַמּוּד הַיְמָנִי וַיִּקְרָא אֶת־שְׁמוֹ יָכִין וַיִּקְּם אֶת־הָעַמּוּד הַשְּׂמָאלִי וַיִּקְרָא אֶת־שְׁמוֹ בּוֹז: ²² וְעַל רֵאשׁ הָעַמּוּדִים מַעֲשֵׂה שׁוֹשַׁן וְתַתָּם מְלֵאכֶת הָעַמּוּדִים:

cient Temple architecture. Cultic objects of clay have been unearthed from the Israelite (Middle) Bronze period (10th to 9th century B.C.E.), with pillars represented outside the portal.

The significance of the names Jachin and Boaz in ancient Judea is unknown. Midrashic expositors, attempting to portray the Temple as a microcosm of the world, give the names symbolic significance. It has been suggested that Jachin (*yakhin*, “he establishes”) stands for the moon, because the moon establishes (*mekhin*) the festivals of Israel, and that Boaz (*bo·az*) corresponds to the sun, which comes out in power and in strength (*b'oz*) (Mid. Tad.). Others attempted to correlate the Temple objects to the human body (as microcosm), associating the pillars with eyes, for

²³Then he made the tank of cast metal, 10 cubits across from brim to brim, completely round; it was 5 cubits high, and it measured 30 cubits in circumference. ²⁴There were gourds below the brim completely encircling it—ten to a cubit, encircling the tank; the gourds were in two rows, cast in one piece with it. ²⁵It stood upon twelve oxen: three facing north, three facing west, three facing south, and three facing east, with the tank resting upon them; their haunches were all turned inward. ²⁶It was a handbreadth thick, and its brim was made like that of a cup, like the petals of a lily. Its capacity was 2,000 *baths*.

23 וַיַּעַשׂ אֶת־הַיָּם מוֹצֵק עֲשָׂר בְּאַמָּה מִשְׁפָּתוֹ עַד־שְׁפָתוֹ עָגֹל | סָבִיב וְחָמֵשׁ בְּאַמָּה קוֹמָתוֹ וְקוֹה וְקוֹ שְׁלֹשִׁים בְּאַמָּה יָסַב אֹתוֹ סָבִיב: 24 וּפְקָעִים מִתַּחַת לְשְׁפָתוֹ | סָבִיב סָבִיב אֹתוֹ עֲשָׂר בְּאַמָּה מִקְפָּיִם אֶת־הַיָּם סָבִיב שְׁנַי טוֹרִיִּם הַפְּקָעִים יִצְקִים בִּיצְקָתוֹ: 25 עֹמֵד עַל־שְׁנַי עֲשָׂר בְּקָר שְׁלֹשָׁה פָּנִים | צְפוֹנָה וּשְׁלֹשָׁה פָּנִים | לְמַזְרְחָה וּשְׁלֹשָׁה | פָּנִים מִזְרְחָה וְהַיָּם עֲלֵיהֶם מְלֻמְעָלָה וְכָל־אַחֲרֵיהֶם בֵּיתָה: 26 וְעַבְיָו טֶפַח וּשְׁפָתוֹ כְּמַעֲשֵׂה שְׁפַת־בֹּס פָּרַח שׁוֹשֵׁן אֲלֵפִים בַּת יָכִיל: פ

“just as eyes are placed high in the head, so were these pillars high.”

23. the tank Hebrew: *ha-yam*, literally, “the sea.” This was an enormous drum, about 18 feet (10 cubits) in diameter and about 9 feet (5 cubits) deep. The object was supported by 12 brazen oxen. It served for the priests to wash in, according to 2 Chron. 4:6.

24. gourds These were beneath the brim. The Targum describes them as egg shaped, but according to 2 Chron. 4:3 “beneath were figures of oxen set all around it.” Radak synthesizes the two, stating that the body was round like an egg and the head resembled an ox.

26. baths A “bath” (*bat*) is a liquid measure equivalent to about 8 gallons (30 L).