

—Vayakhel-Pekudei—

Saturday Morning Torah Study

Shabbat March 18, 2023

(Plaut pp. 668-70)

Exodus 35:1-3:

א וַיִּקְהַל מֹשֶׁה אֶת־כָּל־עֵדֻת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֱלֹהִים הַדְּבָרִים
אֲשֶׁר־צִוָּה יְהוָה לַעֲשׂוֹת אִתְּכֶם: ב שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם
הַשְּׁבִיעִי יִהְיֶה לְכֶם קֹדֶשׁ שַׁבָּתוֹן לַיהוָה כָּל־הָעֲשֵׂה בּוֹ מְלָאכָה
יוֹמָת: ג לֹא־תִבְעֲרוּ אֵשׁ בְּכָל מִשְׁבְּתֵיכֶם בְּיוֹם הַשַּׁבָּת:

Moses then convoked the whole Israelite community and said to them: These are the things that God has commanded you to do: On six days work may be done, but on the seventh day you shall have a Sabbath of complete rest, holy to the Eternal One; whoever does any work on it shall be put to death. You shall kindle no fire throughout your settlements on the Sabbath Day.

Commentary of Nachmanides (Rabbi Moshe ben Nachman: 1195?-1270):

א ויקהל משה את כל עדת בני ישראל. יכלול "כל עדת בני ישראל" האנשים והנשים, כי כלם התנדבו במלאכת המשכן. והנה משה אחר שצוה לאהרן והנשיאים וכל בני ישראל האנשים כל אשר דבר ה' אתו בהר סיני אחרי שבור הלוחות, ונתן על פניו המסוה, חזר וצוה והקהילו אליו כל העדה אנשים ונשים. ויתכן שהיה זה ביום מתרת רדתו. ואמר לכולם ענין המשכן אשר נצטוו בו מתחלה קודם שבור הלוחות, כי כיון שנתרצה להם הקב"ה ונתן לו הלוחות שניות וכרת עמו ברית חדשה שילך השם בקרבם, הנה חזרו לקדמותם ולאהבת כלולותם, ובידוע שתהיה שכינתו בתוכם כענין שצוהו תחלה, כמו שאמר (לעיל כה ח) ועשו לי מקדש ושכנתי בתוכם, ולכן צוה אותם משה עתה בכל מה שנצטוו מתחלה:

1. Moses then convoked the whole Israelite community. This included both men and women, for they all contributed to the construction of the Tabernacle. After having told Aaron, the chieftains, and all the male Israelites what God had commanded him on Mount Sinai (34:31-32), Moses put the veil over his face and then convened, "The whole community," men, women, and children. This may

have occurred on the day after he came down from the mountain. He then told them everything that he had been commanded about the Tabernacle before the breaking of the tablets, for at this point the Holy One was once again reconciled with them, and had given him a second set of tablets and made a new covenant with him. They thus returned to their previous relationship with God, one in which God desired that, “They should make Me a sanctuary that I may dwell among them.”(25:8) So Moses now gives them all the instructions about the Tabernacle that he was originally given. **These are the things that God has commanded you to do.** This refers to the Tabernacle and its furnishings. The subsequent commandment about the Sabbath is to make clear that the building of the Tabernacle does not supersede the observance of the Sabbath. Again, this rule is derived from v. 2, “On six days work may be done,” on the Tabernacle, and not from the use of “nevertheless,” in 31:13, as I have explained in my comment on that verse.

Commentary of Bekhor Shor (Joseph ben Isaac Bekhor Shor 12th Century):

לא תבערו אש בכל מושבותיכם. לכן הזהיר על הבערה בהדיא יותר משאר מלאכות לפי שאינה נראית מלאכה כ"כ שמא יאמרו לא נעשה מלאכה בשבת אבל נזמין הכל ונבעיר בפחמין בחנות הצורפין לעשות בכסף בזהב ובנחושת מיד כשיצא שבת לכך נאמר לא תבערו אש שאפי' להזמין בשבת אסור ורבות' נחלקו איכא למ"ד ללאו יצאת ואיכא למ"ד לחלק יצאת:

3. You shall kindle no fire. This had to be mentioned specially because it does not seem so much like work. A metalworker might think, “I will do no work on the Sabbath, but I will get the fire going so that I can start work immediately after the Sabbath ends.” So it is made clear that even preparation for work is forbidden on the Sabbath.

Exodus 35:4-9:

ד וַיֹּאמֶר מֹשֶׁה אֶל-כָּל-עַדְת בְּנֵי-יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר-צִוָּה יְהוָה לֵאמֹר: ה קָחוּ מֵאֲתֶכֶם תְּרוּמָה לַיהוָה כֹּל נְדִיב לְבוֹ יְבִיאֶהָ אֶת תְּרוּמַת יְהוָה זָהָב וְכֶסֶף וְנַחֲשֶׁת: ו וּתְכַלֶּת וְאַרְגְּמוּ וְתוֹלַעַת שָׁנִי וְשֵׁשׁ

וְעִזִּים: ז וְעֹרֹת אֵילָם מְאֻדָּמִים וְעֹרֹת תְּחָשִׁים וְעֻצֵי שֹׁטִים: ח וְשֵׁמוֹ
לְמַאֲוֹר וּבִשְׂמִים לְשֵׁמוֹ הַמִּשְׁחָה וְלִקְטֹרֶת הַסַּמִּים: ט וְאַבְנֵי-שֹׁהַם
וְאַבְנֵי מְלֵאִים לְאַפֹּד וְלַחֲשׂוֹן:

Moses said further to the whole community of Israelites: This is what the Eternal One has commanded: Take from among you gifts to the Eternal; everyone whose heart so moves him shall bring them—gifts for the Eternal: gold, silver, and copper; blue, purple, and crimson yarns, fine linen, and goats' hair; tanned ram skins, dolphin skins, and acacia wood; oil for lighting, spices for the anointing oil and for the aromatic incense; lapis lazuli and other stones for setting, for the ephod and the breastpiece.

Exodus 35:10-19:

י וְכָל-חֹכְמֵי לֵב בְּכֶם יָבֹאוּ וַיַּעֲשׂוּ אֶת כָּל-אֲשֶׁר צִוָּה יְהוָה:
יא אֶת-הַמִּשְׁכָּן אֶת-אֹהֶלוֹ וְאֶת-מִכְסֵהוּ וְאֶת-קַרְסָיו וְאֶת-קַרְשָׁיו
אֶת-בְּרִיחָו אֶת-עַמֻּדָיו וְאֶת-אֲדָנָיו: יב אֶת-הָאָרֶן וְאֶת-בַּדָּיו אֶת-הַכַּפֹּרֶת
וְאֶת פְּרֻכַת הַמָּסַךְ: יג אֶת-הַשֻּׁלְחָן וְאֶת-בַּדָּיו וְאֶת-כָּל-כֵּלָיו וְאֶת לֶחֶם
הַפָּנִים: יד וְאֶת-מִנְרֹת הַמָּאֹר וְאֶת-כְּלֵיהֶן וְאֶת-נִרְתֵיהֶן וְאֶת שֵׁמוֹ
הַמָּאֹר: טו וְאֶת-מִזְבַּח הַקְּטֹרֶת וְאֶת-בַּדָּיו וְאֶת שֵׁמוֹ הַמִּשְׁחָה וְאֶת
קְטֹרֶת הַסַּמִּים וְאֶת-מָסַךְ הַפֶּתַח לַפֶּתַח הַמִּשְׁכָּן: טז אֶת | מִזְבַּח
הָעֹלָה וְאֶת-מִכְבַּר הַנְּחֹשֶׁת אֲשֶׁר-לוֹ אֶת-בַּדָּיו וְאֶת-כָּל-כֵּלָיו אֶת-הַכִּיֹּר
וְאֶת-כַּנּוֹ: יז אֶת קַלְעֵי הַחֹצֵר אֶת-עַמֻּדָיו וְאֶת-אֲדָנֵיהֶן וְאֶת מָסַךְ שַׁעַר
הַחֹצֵר: יח אֶת-יִתְדֵת הַמִּשְׁכָּן וְאֶת-יִתְדֵת הַחֹצֵר וְאֶת-מִיתְרֵיהֶם:
יט אֶת-בַּגְּדֵי הַשָּׂרָד לְשָׂרֵי בִקְדָשׁ אֶת-בַּגְּדֵי הַקֹּדֶשׁ לְאַהֲרֹן הַכֹּהֵן
וְאֶת-בַּגְּדֵי בָנָיו לְכַהֵן:

And let all among you who are skilled come and make all that God has commanded: the Tabernacle, its tent and its covering, its clasps and its planks, its bars, its posts, and its sockets; the Ark and its poles, the cover, and the curtain for the screen; the table, and its poles and all its utensils; and the bread of display; the lampstand for lighting, its furnishings and its lamps, and the oil for lighting; the altar of incense and its poles; the anointing oil and the aromatic incense; and the entrance screen for the entrance of the Tabernacle; the altar of burnt offering, its copper grating, its poles, and all its furnishings; the laver and its stand; the hangings of the enclosure, its posts and its sockets, and the screen for the gate of the

court; the pegs for the Tabernacle, the pegs for the enclosure, and their cords; the service vestments for officiating in the sanctuary, the sacral vestments of Aaron the priest and the vestments of his sons for priestly service.

Commentary of Abarbanel (Don Isaac Abarbanel (1437-1508):

10. Let all among you who are skilled come and make all that God has commanded. For the work of skilled artisans is also a contribution.

11. The Tabernacle, its tent, and its covering, and so forth. Moses listed each item individually, so that the artisans would be able to volunteer for each different item as it was called out.

19. The service vestments. Rashi may be correct, but more likely these are cloths to be used for cleaning and polishing the various furnishings of the Tabernacle. Those things that were directly commanded by God were symbolic, while the others, like these service vestments, were strictly utilitarian.

Commentary of Rashi (Rabbi Shlomo ben Yitzhak: 1040-1105):

יט בְּגָדֵי הַשָּׂרָד. לְכִסּוֹת הָאָרוֹן וְהַשְּׁלֶחֶן וְהַמִּזְבֵּחַ וְהַמִּזְבְּחוֹת בְּשַׁעַת סְלוּק מִפְּעוֹת:

19. The service vestments. To cover the Ark, the table, and the lampstand, and the altars when they are packed up for travel.

Exodus 35:20-29:

כ וַיֵּצְאוּ כָּל־עַדְת בְּנֵי־יִשְׂרָאֵל מִלִּפְנֵי מֹשֶׁה: [שְׁנִי] כֹּא וַיָּבֹאוּ כָּל־אִישׁ אֲשֶׁר־נִשְׂאוֹ לְבוֹ וְכָל אִשׁ נְדָבָה רוּחוֹ אֹתוֹ הֵבִיאוּ אֶת־תְּרוּמַת יְהוָה לְמִלְאכַת אֹהֶל מוֹעֵד וְלְכָל־עֲבֹדָתוֹ וּלְבִגְדֵי הַקֹּדֶשׁ: כב וַיָּבֹאוּ הָאֲנָשִׁים עַל־הַנָּשִׁים כָּל | נְדִיב לֵב הֵבִיאוּ חָח וְנָזֶם וְטַבַּעַת וְכוּמָז כָּל־כְּלֵי זָהָב וְכָל־אִישׁ אֲשֶׁר הֵנִיף תְּנוּפֹת זָהָב לַיהוָה: כג וְכָל־אִישׁ אֲשֶׁר־נִמְצָא אֹתוֹ תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ וְעִזִּים וְעֹרֹת אֵילָם מְאָדָּמִים וְעֹרֹת תְּחָשִׁים הֵבִיאוּ: כד כָּל־מֵרִים תְּרוּמַת כֶּסֶף וְנִחֲשֶׁת הֵבִיאוּ אֶת תְּרוּמַת יְהוָה וְכָל אִשׁ אֲשֶׁר נִמְצָא אֹתוֹ עֲצֵי שִׁטִּים לְכָל־מִלְאכַת הָעֲבֹדָה הֵבִיאוּ: כה וְכָל־אִשָּׁה חַכְמַת־לֵב בְּיָדֶיהָ טוּוּ וַיָּבִיאוּ מִטּוֹה אֶת־הַתְּכֵלֶת וְאֶת־הָאַרְגָּמָן אֶת־תוֹלַעַת הַשָּׁנִי וְאֶת־הַשֵּׁשׁ: כו וְכָל־הַנָּשִׁים אֲשֶׁר נָשָׂא לְבוֹ אֶתְנָה בְּחֻכְמָה טוּוּ אֶת־הָעִזִּים: כז וְהַנְּשָׂאִים הֵבִיאוּ אֶת אַבְנֵי

הַשֶּׁהֶם וְאֵת אַבְנֵי הַמַּלְאִים לְאַפֹּד וְלַחֶשֶׁן: כַּח וְאֵת־הַבָּשָׂם
וְאֵת־הַשָּׁמֶן לְמֵאֹר וְלַשָּׁמֶן הַמְּשֻׁחָה וְלַקְטֹרֶת הַשָּׁמַיִם: כֵּט כָּל־אִישׁ
וְאִשָּׁה אֲשֶׁר נָדַב לִבָּם אֹתָם לְהָבִיא לְכָל־הַמְּלָאכָה אֲשֶׁר צִוָּה יְהוָה
לַעֲשׂוֹת בְּיַד־מֹשֶׁה הַבִּיאוּ בְנֵי־יִשְׂרָאֵל נְדָבָה לַיהוָה:

So the whole community of the Israelites left Moses' presence. And everyone who excelled in ability and everyone whose spirit moved him came, bringing to the Eternal One his offering for the work of the Tent of Meeting and for all its service and for the sacral vestments. Men and women, all whose hearts moved them, all who would make an elevation offering of gold to God, came bringing brooches, earrings, rings, and pendants—gold objects of all kinds. And everyone who had in his possession blue, purple, and crimson yarns, fine linen, goats' hair, tanned ram skins, and dolphin skins, brought them; everyone who would make gifts of silver or copper brought them as gifts for the Eternal One; and everyone who had in his possession acacia wood for any work of the service brought that. And all the skilled women spun with their own hands, and brought what they had spun, in blue, purple, and crimson yarns, and in fine linen. And all the women who excelled in that skill spun the goats' hair. The chieftains brought lapis lazuli and other stones for setting, for the ephod and for the breastpiece; and spices and oil for lighting, for the anointing oil, and for the aromatic incense. Thus the Israelites, all the men and women whose hearts moved them to bring anything for the work that God, through Moses, had commanded to be done, brought it as a freewill offering to the Eternal One.

Commentary of Abarbanel:

24. Everyone who had in his possession acacia wood. Whether this was cut from the forest near Mount Sinai or purchased from the gentile merchants who came to the Israelite Camp to sell their wares, there cannot have been much of it.

Commentary of Rashbam (Rabbi Samuel ben Meir 1085-1174):

והנשיאים הביאו את אבני השם - שהרי שמות שבטיהם כתובים עליהם.

27. The chieftains brought lapis lazuli. On which the names of their tribes were to be written.

Exodus 35:30-35:

ל וַיֹּאמֶר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל רְאוּ קָרָא יְהוָה בְּשֵׁם בְּצַלְאֵל בֶּן־אוּרִי
בֶן־חִיור לְמִטֵּה יְהוּדָה: לֹא וַיִּמְלֵא אֹתוֹ רוּחַ אֱלֹהִים בְּחָכְמָה בְּתַבּוּנָה
וּבְדַעַת וּבְכָל־מְלָאכָה: לֵב וּלְחָשֵׁב מִחֻשְׁבֵּת לַעֲשׂוֹת בְּזָהָב וּבַכֶּסֶף
וּבַנְּחֹשֶׁת: לֵג וּבַחֲרֹשֶׁת אָבֹן לְמִלָּאת וּבַחֲרֹשֶׁת עֵץ לַעֲשׂוֹת בְּכָל־מְלָאכֶת
מִחֻשְׁבֵּת: לֹד וְלַהוֹרֹת נָתַן בְּלִבּוֹ הוּא וְאַהֲלִיאֵב בֶּן־אַחִיסַמָּךְ לְמִטֵּה־דָן:
לֵה מִלֵּא אֹתָם חָכְמַת־לֵב לַעֲשׂוֹת כָּל־מְלָאכֶת חֲרָשׁ | וְחָשֵׁב וּרְקָם
בְּתַכְלֵת וּבְאַרְגָּמֹן בְּתוֹלַעַת הַשָּׁנִי וּבַשֵּׁשׁ וְאַרְגָּ עֹשֵׂי כָל־מְלָאכָה וְחָשְׁבֵי
מִחֻשְׁבֵּת:

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

Commentary of Rashi:

לֹד וְאַהֲלִיאֵב. מִשְׁבֵּט דָּן, מִן הַיְרִידִין שְׁבַשְׁבָּטִים, מִבְּנֵי הַשְּׁפָחוֹת, וְהַשְּׁוֹהוּ הַמְּקוּם
לְבַצְלָאֵל לְמִלָּאכֶת הַמְּשָׁכָן וְהוּא מְדוּלֵי הַשְּׁבָטִים, לְקַיֵּם מֵה שֶׁנֶּאֱמַר "וְלֹא נִכְרַ
שׁוּעַ לְפָנַי דָּל" (אִיּוֹב לֹד: יט; תַּנְחוּמָא יג):

34. Oholiab. From the tribe of Dan, one of the lowliest of the tribes, being descended from one of the maidservants. Yet in the construction of the Tabernacle God made him the equivalent of Bezalel, who was from Judah, one of the greatest of the tribes, all to fulfill the verse, “He is not partial to princes; the noble are not preferred to the wretched; for all of them are the work of His hands.”(Job 34:19)