

PORTION	DATE	HEB DATE	TORAH	NEVIIM	KETUVIM
Pekudei	9 Mar., 2019	2 Adar II 5779	Exod. 38:21-40:38	1Kings 7:51-8:21	Luke 16:1-13

In this week's Torah portion, Pekudei (accounting) concludes the construction of the Tabernacle. It also concludes the Book of Shemot (Exodus). The sages taught that the construction of the Tabernacle is like the creation of the world. That the Tabernacle is a miniature model of all creation. We find such clue in Shemot 40:33 which says, "Moshe finished the work." In Hebrew, "מֹשֶׁה, אֶת-הַמִּלְאָכָה וַיַּכֵּל" *Vay·chal Mo·sheh, et-ham-me-la-chah*" and it has a gematria (numerical value) of 913 (5+20+1+30+40+5+ 400+1+ 5+300+40+30+20+10+6) which has same gematria of *B'resheet* (Genesis) 1:1, "בְּרֵאשִׁית" *Be-re·sheet*. 400+10+300+1+200+2). In Sefer Yetzirah (Book of Formation) says that "the end is wedged into the beginning and the beginning into the end." Meaning, the purpose of creation is contained within the very first word of the Torah which is the *Be-re·sheet*.

The reason that Hashem created the world is to construct for Him a dwelling place below. It contains all of our Divine service of Hashem in this world. Because the construct of the Tabernacle is not just to make a physical abode, but it is a spiritual Tabernacle in one's heart for Hashem to be able to dwell continually in the consciousness of our hearts. That *Be-re·sheet*, the purpose of creation is that Moshe who is an all-inclusive of all the Yisraelites succeeds in constructing the Tabernacle and completing all of the work. That is looking at it from "*Be-re·sheet*" to "*Vay·chal Mo·sheh, et-ham-me-la-chah*" in one direction. The conclusion is already contained in the beginning! Because Hashem foresees the purpose of creation.

It can also be understood in the opposite direction, how the beginning is included and wedged into the end. What does that mean? That very moment, after all the tremendous effort and devotion that went into the construction of the Tabernacle, at the very moment of the conclusion, the consummation, Moshe had an experience, a revelation of Bereisheet, of "In the beginning." A new world is now being created.

As we said before, the Tabernacle is a replica of all of creation. Now that it's complete, we observe, we experience a new beginning from this point onward. How do we know this? "And Moshe was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of YHWH filled the tabernacle." (Exo. 40:35) The key word here is "not able" or rather "unable." That word "able" in Hebrew is "*ve-lo-ya·chol*" (וְלֹא-יָכֹל) which is actually the same two letter sub-root as "*vay·chal*" (וַיַּכֵּל). Moshe just now this very second completed the construction of the Tabernacle and at that moment that he completed the cloud of Glory covered the Tabernacle. And because of that, he was unable to enter. Thus, now he stands now, before the beginning, before a new service, before creating a new world.

We know that the Torah is eternal. It can't never be changed. If it is missing one single letter, that is in Hebrew, it is considered as unkosher. As our Messiah, Yahushua said in Yohanan 12:50, "And I know that His command is everlasting life." We also know that the First Temple stood for 410 years and the Second Temple for 420 years. Both were destroyed on the Ninth of Av. And we know that the Second Temple was not rebuilt again. The cause for such destruction were the sins between man to man, such as baseless hatred, gossip, slanders, etc. The First Temple was destroyed for the murders committed against Hashem, but it was rebuilt one generation later (70 years). Since the Second Temple was not rebuilt, we can see that the sins between man to man was far worse than the sins of the First Temple.

Now, we also have Miskhan, a portable Temple that was built in the desert for the generation that came out of Mitzrayim (Egypt). The Torah explains in detail how to build, the materials to use, even Hashem showed Moshe how to make the Menorah. A question we should be asking is why is the Torah going in so much

detail to build a Mishkan with so many verses throughout the Book? The sages taught that the Tabernacle was never destroyed by the enemies for four reasons: (1) as the Tabernacle of Testimony contained the Tablets were the symbols of Hashem's communion with Yisrael; (2) it was built as Moshe's bidding; (3) the service of the Levites proved their loyalty after the Golden Calf incident; (4) it was the men of distinguished lineage and righteousness of those who performed the work. For these reasons, the Tabernacle stood for 480 years before the First Temple and it was never destroyed.

In *pashat* (literal) sense, Moshe was the best accountant. He kept details of all the money he gathered and how it was used to build the Tabernacle. (Shemot 38:21) It listed exact amount of gold and silver used to build the Tabernacle, and how it was exactly used. Why did Moshe keep detailed records of what came in and what went out? If a business does not keep track of its financial records, then it cannot make a good financial decision without detailed records of revenue and expenses. It eventually could lead to the closing of the business.

In *remez* (hint) sense, as Moshe kept detailed financial records to build a physical Tabernacle, we are responsible for keeping track of spiritual Tabernacle. As said, "Do you not know that you are a Dwelling Place of Elohim and that the Spirit of Elohim dwells in you?" (1Cor 3:16) We are called the Tabernacle or the Temple. Therefore, like Moshe we are to keep record of ourselves that everything is in order. How do we keep records? We have to ask ourselves: how much time did I spend in prayers this week? Or study the Scriptures? Or help others? Compare these with watching televisions, or spent time on YouTube watching useless clips, or mindlessly scrolling through the social media. So, we are to do a spiritual audit that everything is in order.

We all need to do self-examination. As said, "Examine yourselves whether you are in the belief – prove yourselves. Or do you know that yourselves, that Yahushua Messiah is in you, unless you are disapproved." (2Cor. 13:5) As Paul said, we are to reflect ourselves, to examine ourselves, and make sure we are using our time wisely in Hashem.