



Because learning Torah is sweet

ל' אָדָר א' - ו' אָדָר ב' תשפ"ד March 10 - 16, 2024

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## מָה בַּפָּרָשָׁה • In This Week's Parashah

- ◆ The artists working on the construction of the מִשְׁכָּן (Mishkan, sanctuary for God) finish all their tasks.
- ◆ Moshe sets up the walls of the Mishkan and all its כֵּלִים (keilim, vessels). He places the לְחוֹת (luhot, tablets) in the אָרוֹן (aron, ark), and he burns the קֶטֶרֶת (ketoret, incense) on the golden מִזְבֵּיחַ (mizbei'ah, altar). A cloud appears and covers the Mishkan, and God's presence fills it.

Pekudei is the last of four parashiyot about building the Mishkan, and also the last parashah in Sefer Shemot. From this point on for almost 500 years, the Mishkan is Benei Yisrael's headquarters for worshipping God.

What else happens to the Mishkan before it becomes the בַּיִת הַמִּקְדָּשׁ (Beit HaMikdash, Holy Temple)? In this week's Devash, we'll learn **the story of the Mishkan!**



## אהל מועד • Ohel Moed

The Mishkan has another name: the אהל מועד (Ohel Moed, Tent of Meeting). (For example, see Shemot 40:34 or Bemidbar 2:2.)

But there's also an Ohel Moed in Parashat Ki Tissa (two weeks ago!), when we read about the חטא העֵגֶל (heit ha-eigel, sin of the golden calf):

### Shemot 33:7

And Moshe would take the ohel (tent) and set it up outside the camp, far from the camp, and called it, "Ohel Moed." Anyone who wanted to seek God would go out to the Ohel Moed that was outside the camp.

### שמות לג:ז

וּמֹשֶׁה יִקַּח אֶת הָאֹהֶל וְנָטָה לוֹ  
מִחוּץ לַמַּחֲנֶה הַרְחֵק מִן הַמַּחֲנֶה  
וְקָרָא לוֹ אֹהֶל מוֹעֵד וְהָיָה כָּל  
מִבְקֵשׁ ה' יֵצֵא אֶל אֹהֶל מוֹעֵד אֲשֶׁר  
מִחוּץ לַמַּחֲנֶה:

This pasuk is surprising because the heit ha-eigel took place **before** the Mishkan was built! So how is there already an Ohel Moed at this point in the Torah?

Ibn Ezra (Spain, 900 years ago) suggests that this pasuk in Ki Tissa is talking about something that would happen in the future, when the Mishkan would be built. The Torah doesn't always describe its events in order.

But Rashi thinks this story about a tent is about an Ohel Moed that existed even before the Mishkan:

### רש"י

יִקַּח אֶת הָאֹהֶל—לְשׁוֹן הוֹנָה הוּא, לוֹקֵחַ אֹהֶלוֹ  
וְנוֹטְהוֹ מִחוּץ לַמַּחֲנֶה... וְהָיָה קוֹרָא לוֹ אֹהֶל  
מוֹעֵד, הוּא בֵּית וְעַד לְמִבְקֵשׁ תּוֹרָה.... אֶפְלוּ  
מִלְּאֲבֵי הַשָּׁרֵת בְּשִׁהִיּוֹ שׁוֹאֲלִין מְקוֹם שְׂכִינָה,  
חֲבִירֵיהֶם אוֹמְרִים לָהֶם: הֲרִי הוּא בְּאֹהֶלוֹ שֶׁל  
מֹשֶׁה.

### Rashi (France, 1,000 years ago)

"Moshe would take the tent"—It was talking about right then. Moshe would take his own tent and set it up outside the camp... and he would call it the "Ohel Moed," which is a place to meet for anyone who wanted to learn Torah.... Even for angels, when they were looking for God's presence, their friends would tell them: God is in Moshe's tent!



- Can you find evidence for Rashi in the pasuk?
- What does Rashi say took place in this Ohel Moed?
- Why was it so important to have a place to study Torah and find God's presence even before there was a Mishkan?
- What can we learn about Moshe from the fact that his own tent became an Ohel Moed? How can you make your own home into a kind of Ohel Moed?



After they built the Mishkan in our parashah, Benei Yisrael traveled with it through the desert for the remainder of the 40 years they were there. Each time they moved, families from the tribe of Levi took apart the Mishkan, carried it, and then set it up again when they stopped to camp (Bemidbar 4).

## מִשְׁכַּן שִׁילֹה • Mishkan Shiloh

**After Benei Yisrael entered Eretz Yisrael, what happened to the Mishkan?**

First it spent 14 years in Gilgal (Yehoshua 18:1). Then Benei Yisrael set up the Mishkan in a place called Shiloh, probably with Pinhas, Aharon's grandson, as כֹּהֵן גָּדוֹל (Kohen Gadol, High Priest) (Shoftim 20:28).

The Mishkan stayed in Shiloh for nearly 400 years (Seder Olam Rabbah 11).

- Why do you think the once-portable Mishkan remained in one place so long after Benei Yisrael settled into their new homes?

The Mishnah (Zevachim 14:6) says that, at Shiloh, they made a permanent building for the Mishkan out of stone. The Gemara (Zevachim 118a) says that it was actually sort of half-tent and half-building.

- Why do you think they might have tried to build a more permanent building for the Mishkan? Why might they have left it partially in tent form?
- How would the experience of visiting the Mishkan be different if it was a tent vs. a more permanent building?



## חַנָּה, אֵלִי, וְשְׁמוּאֵל • Hannah, Eli, and Shmuel

Hundreds of years after Pinhas, the Kohen Gadol at Shiloh was Eli.

According to the beginning of Sefer Shmuel, a man named Elkanah used to come visit the Mishkan in Shiloh with his whole family. Elkanah had two wives, Peninah and Hannah. Peninah had children but Hannah did not, and Peninah teased her about this.

On one family visit to Shiloh, Hannah went to the Mishkan to pray for a child. Eli thought she was drunk because she was praying so quietly—so he tried to kick her out! But when Hannah explained that she was praying for a child, he gave her the berakhah, “Let the God of Yisrael give you what you have asked for” (Shmuel Alef 1:17).

It worked! God gave Hannah a son, and she called him Shmuel. Then, when he grew up a little, she brought him to the Mishkan and told Eli:

### Shmuel Alef 1:27-28

“I prayed for this child, and God gave me what I asked for. So I am lending him to God for as long as he lives.” And she bowed there to God.

### שְׁמוּאֵל א א:כז-כח

אֶל הַנְּעַר הַזֶּה הִתְפַּלֵּלְתִּי וַיִּתֵּן ה' לִי אֶת  
שְׂאֵלְתִי אֲשֶׁר שָׂאֵלְתִי מֵעַמּוֹ: וְגַם אָנֹכִי  
הִשְׂאֵלְתֵהוּ לָהּ כֹּל הַיָּמִים אֲשֶׁר הָיָה הוּא  
שְׂאוּל לָהּ וַיִּשְׁתַּחֲוֶי שָׁם לַה':



- ◆ Why was it so important for Hannah to pray in the Mishkan? What makes a place good for prayer? What are the special places you pray in? What makes them like the Mishkan?
- ◆ The daily Amidah is modeled after Hannah's prayers in the Mishkan! It has to be said quietly just like her prayer. What can we learn from Hannah about praying to God?

## חֲרָבַן שִׁילוֹ • The Destruction of Shiloh

Eli's sons weren't good kohanim. They would try to steal parts of the קִרְבָּנוֹת (korbanot, sacrifices) that people brought to the Mishkan (Shmuel Alef 2:12-17).

God did not want the Mishkan to be run like this, and promised to make it stop. So the armies of Benei Yisrael lost a battle against the Pelishtim, a neighboring enemy nation. After that, the people say:

### Shmuel Alef 4:3

"Let us take the aron brit Hashem (the Ark of covenant with God) from Shiloh and bring it with us into battle so that God will save us from our enemies."

### שמואל א ד:ג

נִקְחָה אֶלֵינוּ מִשְׁלָה אֶת אֲרוֹן  
בְּרִית ה' וַיָּבֵא בְּקִרְבָּנוֹ וַיִּשְׁעֵנו  
מִכַּף אֹיְבֵינוּ:

- Why would the people believe that the presence of the aron would help save them? What does that teach us about the aron?

At first, the Pelishtim were terrified. But then God's promise came true. Even though the aron was there, Benei Yisrael were defeated, Eli's sons were killed, and the aron was captured. When Eli heard about the aron, he immediately fell over and died (4:7-18).

The Gemara (Zevachim 118b) says that the Mishkan in Shiloh was destroyed by the Pelishtim after this. The story of this destruction is not really told in Tanakh, but Yirmiyahu refers to it when God says that the Beit HaMikdash (almost 500 years later) would be destroyed for behavior similar to how Eli's sons acted:

### Yirmiyahu 7:14

God says, "I will do to the Beit HaMikdash—which is called by My name and which you rely on—and to the place that I gave to you and to your ancestors **just like I did to Shiloh.**"

### ירמיהו ז:יד

וְעָשִׂיתִי לְבַיִת אֲשֶׁר נִקְרָא  
שְׁמִי עָלָיו אֲשֶׁר אַתֶּם בֹּטְחִים  
בוֹ וּלְמָקוֹם אֲשֶׁר נָתַתִּי לָכֶם  
וְלְאֲבוֹתֵיכֶם כַּאֲשֶׁר עָשִׂיתִי לְשִׁלוֹ:

- Why would the Mishkan have to be destroyed? And why didn't the aron help Benei Yisrael win their battle?
- What can this teach us about what needs to be done to be worthy of having a Mishkan or to deserve having God's help?



## נוב וגבעון • Nov and Givon

The aron caused trouble for the Pelishtim! They kept it in Ashdod, in the temple of their God Dagon, as a trophy. One morning, the Pelishtim came into their temple and found that the statue of Dagon had fallen over and broken (5:2-4). This was followed by the people of Ashdod getting sick (5:6). They realized that this must all be because God did not want them to keep the aron, and eventually they sent it to Benei Yisrael (6:3).

The Gemara suggests that, after this, the Mishkan was rebuilt in a couple different places:

### Talmud Bavli Zevahim 118b

The Ohel Moed (Tent of Meeting) was in Nov and Givon for 57 years... A Tanna taught that when Eli the Priest died, Shiloh was destroyed. Then the Ohel Moed came to Nov. When Shmuel died, Nov was destroyed. Then the Mishkan came to Givon.

### תלמוד בבלי זבחים דף קיח עמוד ב

אָהֶל מוֹעֵד שָׁבְנוּב וְגִבְעוֹן חֲמִשִּׁים וְשֶׁבַע... וְתָנָא בְּשִׁמְתָא עֲלֵי הַבְּהֵן חֲרָבָה שִׁילֹה וּבָאוּ לְנוּב. בְּשִׁמְתָא שְׁמוּאֵל הָרַמְתִּי חֲרָבָה נוּב וּבָאוּ לְגִבְעוֹן.

According to Shmuel Alef 21, Nov was a city that was full of Kohanim dressed in the clothing used to serve in the Mishkan. So it makes a lot of sense that the Mishkan was rebuilt there!



\*  
See the questions on page 8!

### Parashah Scavenger Hunt Answers:

1. Hur (38:22)
2. The fourth row (39:13)
3. רִמּוֹן (rimon, pomegranate) (39:24-26)
4. מְנוֹרָה (menorah) (39:37)
5. כִּיּוֹר (kiyor, washbasin) (40:7)
6. שֻׁלְחָן (shulhan, table) was first (40:22) and the מְנוֹרָה (menorah) was next (40:22-25)
7. Travel to their next destination (40:36)
8. Fire (40:38)
9. It had a פֶּתִיל תְּכֵלֶת (petil tekhelet, blue cord) attached to it (39:31, and compare to Bemidbar 15:38)
10. Haftarah for Sefardim: 400 (Melakhim Alef 7:42) Haftarah for Ashkenazim: עִיר דָּוִד (Ir David, the City of David) also known as צִיּוֹן (Tziyon) (Melakhim Alef 8:1)

After this, it stayed in a place called Kiryat Ye'arim for 20 years (Shmuel Alef 7:2). During this time, David became king of Israel, and he eventually brought the aron to Yerushalayim.

King David wanted to build a permanent house for God—a בַּיִת הַמִּקְדָּשׁ (Beit HaMikdash, Holy Temple). But God didn't want him to.



## Shmuel Bet 7:6

## שמואל ב ז:

"For I have not lived in a house from the day I brought Benei Yisrael out of Egypt until today; I have traveled in a tent and a Mishkan."

כִּי לֹא יָשַׁבְתִּי בְּבַיִת לְמִיּוֹם הָעֲלֵתִי אֶת  
בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם וְעַד הַיּוֹם הַזֶּה  
וְאָדֹהֶיָה מִתְהַלֵּךְ בְּאֹהֶל וּבְמִשְׁכָּן:

So the Mishkan would be a fine place for God for a little while longer. But God did allow David's son, Shlomo, to build the Beit HaMikdash. You can hear about that in this week's haftarah!

- Why do you think God was happy to have a portable and not permanent home for so long? What's more important to God about that home than the materials it's made out of?
- What can we learn from the story of the Mishkan?



## דְּקָה שֶׁל דִּיּוּ • One-Minute Debate

**Debate: Tents are better than houses.**

Maybe both?



### How to play:

- Here are some arguments to get you started, but try to come up with your own. Then debate someone!
- For a true one-minute debate, give each side 30 seconds to make its best case.

Agree



### Agree!

- If you have a tent, you can go anywhere and see anything. You can fold up your tent and explore the whole world!
- Houses are expensive, tents are affordable.
- Everyone lives in a house. So boring.

Disagree



### Disagree!

- Houses are more comfortable. They keep you warmer in winter and cooler in summer. They contain furniture.
- Houses have toilets!
- Home should feel stable and permanent.



# שאלות השבוע • Parashah Scavenger Hunt

The answers to the first seven questions can be found in the matching numbered aliyah in the Torah reading. The answers to questions 8 and 9 are harder and can come from anywhere in the parashah. The answer to question 10 is in this week's haftarah.

## aliyot:

- 1) Shemot 38:21 to 39:1 2) 39:2 to 39:21
- 3) 39:22 to 39:32
- 4) 39:33 to 39:43
- 5) 40:1 to 40:16
- 6) 40:17 to 40:27
- 7) 40:28 to 40:38

## Haftarah for Sefardim:

Melakhim Alef 7:40 to 7:50

## Haftarah for Ashkenazim:

Melakhim Alef 7:51 to 8:21



Good luck!

1 Who was Betzalel's grandfather?

2 Which row of the חֹשֶׁן (hoshen, breastplate) contained the precious stone called שֹׁהַם (shoham), often translated as lapis lazuli?

3 What fruit is used to describe an object on the edge of Aharon's מְעִיל (me'il, coat)?

4 One of the objects for the Mishkan is described as טְהוֹרָה (tehorah, pure); what is it?

5 What gets placed between the אוֹהֶל מוֹעֵד (Ohel Moed, Tent of Meeting aka the Mishkan) and the מִזְבֵּחַ (mizbe'ah, altar)?

6 Which got set up first, the מְנוֹרָה (menorah) or the שֻׁלְחָן (shulhan, table)?

7 What would Benei Yisrael do when the cloud over the Mishkan rose?

8 What replaced the cloud over the Mishkan at night?



9 The כֹּהֵן גָּדוֹל (kohen gadol, high priest) had a special headband called the צִיץ (tzitz). What did the tzitz have in common with tzitzit (besides the way they're spelled)?

10 **Haftarah for Sefardim:** How many pomegranates were on the columns? **Haftarah for Ashkenazim:** Where did Shlomo get the אָרוֹן (aron, ark) from?

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\* Look for the answers on page 6!