

## PEKUDEI – “ACCOUNTS”

### EXODUS (SHEMOT) 38:21 – 40:38

#### INTRODUCTION

1. These chapters describe the concluding stages of the *mishkan*'s construction.
  - a. An accounting of all the metals used.
2. Moses, Betzalel etc were considered to be men of integrity, nevertheless, a full accounting of proceeds is given.
  - a. Teaches us that leaders should be beyond reproach.
3. Interestingly, the Tabernacle remained intact and was never captured or desecrated.
  - a. Unlike the two Temples, both looted and destroyed.
  - b. Solomon's Temple built in large part by Gentiles.
  - c. Second Temple built thanks to goodness of King Cyrus (no tablets).
4. Stone's notes that silver and gold of *mishkan*, compared to the Temples, was insignificant.
  - a. Yet surpassed both in holiness.
  - b. Indicating God does not respond to wealth but to righteousness – e.g. Moses
  - c. Exile was not complete until they returned to the spiritual level of their fathers.
  - d. Yet, only Joshua (Ephraim) and Caleb (Judah) able to cross over into the land.
5. Thus the temple is not to be restored until the people, as they did in the wilderness, repent and comes back to the relationship they had before – return to the fathers.
6. Elijah is the one sent to prompt Israel to do this – Malachi 4:5
7. This apparently happens because the Scripture tells us that:

**“According to the word that I covenanted with you when you came out of Egypt, so my Spirit remains among you; do not fear. For thus says the LORD of hosts: Once more (it is a little while) I will shake heaven and earth, the sea and dry land; and I will shake all nations, and they shall come to the Desire of All Nations, and I will fill this temple with glory, says the LORD of hosts. The silver is mine, and the gold is mine, says the LORD of hosts. The glory of this latter temple shall be greater than the former, says the LORD of hosts. And in this place I will give peace, says the LORD of hosts.” - Haggai 2:5-9**

8. Like the previous Torah portion, there will be repetition which we will be bypass.

#### THE ACCOUNTING (EX. 38:21 – 31)

1. Verse 21: “Tabernacle of the testimony”: *mishkan ha'edut* (tabernacle of the witnesses.)
  - a. Presumably because the tablets of the testimony are stored within.
2. Verse 22-23: Tribute paid to Betzalel (in the shadow of El) and Oholiav (tent of father).
  - a. They are the principal architects.
  - b. Representing the “first and last.”
  - c. It is the First and Last who brought it into being.
3. It is the First and Last who brought the Creation (of which *mishkan* represents) into being.
  - a. God's desire from beginning was to build a “house” – the *beit* of Creation.

- b. Tabernacle was a manifestation of that desire.
- c. Y'shua is a greater manifestation of that desire – He is the First and Last.

**“He is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist.” – Colossians 1:15-17**

4. Therefore, we see that *mishkan* “fleshes out” the desire of the Creator – to build a house- and that it culminates with His glory being seen by all Israel as He tabernacles among them.

**“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. . . . And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.” – John 1:1-3, 14**

- 5. Ultimately, this is brought to fruition in the New Jerusalem.
- 6. But as the process manifests we see their first has to be a “gathering” of things collected in order to build the house.
- 7. The amount of metals collected was enormous.
  - a. e.g. the amount of brass alone was approximately three tons.

### **THE GARMENTS (Ex 39:1-26)**

- 1. Verse 7: Mentions the memorial stones “for the children of Israel” worn upon shoulders.
- 2. Verse 9: Speaks of the breastplate *choshen* as being “foursquare.”
  - a. It is adorned with the twelve precious stones that represent the tribes of Israel.
  - b. This was upon the “heart” of the High Priest.
- 3. Interesting to compare the “foursquare” breastplate with its 12 stones to New Jerusalem.

**“Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, ‘Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God.’” – Revelation 21:2-3**

4. This calls to mind the intent of the *mishkan* and the desire of Creator to have a house in which He and His beloved could commune.

**“The city is laid out as a square; its length is as great as its breadth. And he measured the city with the reed: twelve thousand furlongs. Its length, breadth, and height are equal.”  
- Revelation 21:16**

- 5. Notice it is prepared as a “bride adorned for her husband.”
  - a. Revelation 21:9 NJ is called the “bride, the lamb’s wife.” (Rev. 21:9)
  - b. The garments of the priests were to be clean and could not be defiled in any way.

- c. Likewise, the body of Messiah (his congregation) “bride” is to be spotless (Eph 5:27).
  - d. We are to have clean, white garments (Rev. 3:5).
6. Notice New Jerusalem is equivalent to the Tabernacle of God and He will dwell with them.
    - a. The purpose of the *mishkan* was to “dwell in them.”
    - b. His holiness in their presence was to challenge them to holiness and their calling.
    - c. The calling was to be a light unto the nations – hints at *urim v’tummim*.
  7. Thus, *mishkan* and New Jerusalem speak equally of God dwelling in His people.
    - a. This is equivalent to groom and bride being one together.
    - b. Is the bride a city or is the city representing more than meets the eye?
  8. Like the *choshen*, the city is laid out foursquare – actually a cube.
    - a. The cube-like shape hints at the dimensions and shape of Holy of holies.
    - b. Ten cubits square, forming a cube alluding to 26 or יהוה YHVH.
    - c. That God Himself will dwell with them suggests there are no barriers.
    - d. New Jerusalem may be one enormous “holy of holies.”
  9. Can’t mention the *choshen* without mentioning the *urim v’tummim* – “lights and perfection.”
    - a. I believe is equivalent the collective 12 stones of the breastplate.
    - b. It is perfect light providing for clear answers from the Creator.
  10. Notice the description of the city.

**“And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God, having the glory of God. Her light was like a most precious stone, like a jasper stone, clear as crystal. Also she had a great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which are the names of the twelve tribes of the children of Israel.” - Revelation 21:10-12**

11. Terminology that reminds us of the foursquare *choshen* with 12 stones – *urim v’tummim*.
  - a. “light like a precious stone” – “glory of God” seen.
  - b. Gates are named after the 12 tribes.

**“Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb. . . . The foundations of the wall of the city were adorned with all kinds of precious stones: the first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst.” - Rev 21:14, 19-20**

12. Twelve precious stones that comprise its foundations named after 12 apostles.
  - a. Remember that we are:

**“But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;” – 1 Peter 2:9**

13. “Special people” synonymous with “special treasure to me above all people.”
  - a. *S’gulah*, “jewels” in Exodus 19:5.

14. Where the *urim v'tummim* is concerned, was used in conjunction with light of Menorah to provide the “light” of illumination when faced difficult questions.

15. In New Jerusalem we see:

**“But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple. The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light.” - Rev 21:22-23**

16. There would be no need of temple because the very purpose of mishkan was to manifest God’s desire to dwell in His people.

- a. In New Jerusalem, His people will experience what Moses desired to see – His glory.
- b. Mishkan was patterned after what Moses shown in the mountain – the original.
- c. No sun (primary light) and no moon (secondary) light because that is pattern.
- d. The primary light is the Son reflecting off the faces of His people – foundation stones.
- e. Reminding of *urim v'tummim* – stones

17. New Jerusalem mentioned in Rev 3 concerning Philadelphia and inscribing names.

**“He who overcomes, I will make him a pillar in the temple of my God, and he shall go out no more. I will write on him the name of my God and the name of the city of my God, the New Jerusalem, which comes down out of heaven from my God. And I will write on him my new name.” - Rev 3:12**

- a. Philadelphia is the congregation that “keeps His Word” and does not “deny My name.”
- b. All of this is to say, that the pattern of choshen with 12 stones hints at New Jerusalem.

### **THE EPHOD AND MEMORIAL STONES (Ex 28:5-14)**

1. Verse 30: Holy Crown – reserved for the High Priest.

- a. Those who received crowns – 24 elders – 12 tribes/apostles cast their thrones down.
- b. Signifying the one truly worthy to wear the crown is the High Priest of heaven.

2. Verse 32: Thus was finished all the work of the tabernacle; everything in its proper place.

- a. Sounds familiar to the completion of Creation.

**“Thus the heavens and the earth, and all the host of them, were finished. And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.” Gen 2:1-3**

3. Creation is seen as a house - ב *beit* of בראשית *b'reshiyt* – corresponding to *mishkan*.

- a. “That I may dwell in them.”
- b. When all the work was finished, He rested and blessed that which completed the task.

4. Verses 42-43: When Israel finished *mishkan* where He would dwell with them, Moses blessed.

5. Creation began with wisdom and understanding (Jer. 51:15) – then spoken into existence.

6. *Mishkan* began in same way: wisdom and understanding given to Betzalel.

- a. Israel did the work and when finished, a blessing was bestowed to hallow it.

7. Moses did not pronounce blessing at beginning of construction.

- a. Beginning are easy, completions are hard as they are rare.
8. Traditionally blessing of Moses is Psalm 90 which begins:

**“LORD, You have been our dwelling place in all generations.... (and ends) Establish thou also upon us the work of our hands.”**

### **THE SETTING UP OF THE SANCTUARY (Ex 40:1-38)**

1. Verse 2: It is set up on 1 Aviv – the beginning of months.
  - a. Nine months after they arrived at Sinai (received seed)
  - b. Germinated until manifest in His presence among them 1 Aviv.
  - c. Actual work took 4 months.
2. Verse 3: Placed the furniture in its proper order:
  - Ark
  - Table of showbread
  - Menorah
  - Golden Altar
  - Brazen Altar
  - Laver
  - Court
3. Interestingly, there are seven primary things mentioned in setting up of *Mishkan*.
  - a. Corresponding to seven days of Creation?
4. Verse 15: Only the High Priest had in every case to be anointed when inducted into his office.
5. Verse 17: Set it up on 1 Aviv.
  - a. Miracle they had been able to fashion the building and its intricate parts in wilderness.
  - b. God’s Presence rested on the handiwork of man.
  - c. Made possible by their repentance and gifts.
  - d. Built with their hands and set up by their leader.
  - e. Holy Presence rested there and filled it with a cloud.
6. The tabernacle and all it represents is built in the wilderness, not in Jerusalem.
  - a. Prophetically speaking to the restoration occurring in wilderness, then on to Jerusalem.
7. Verse 20: Put the testimony in the ark – *literally ha’edut* – “the witnesses” in the ark.
  - a. Tradition declares that the broken pieces of first tables also deposited in ark.
  - b. Both broken and renewed (*chadashah*) – because written exactly the same.
8. If mingling caused tablets to be broken, will “coming out of Babylon” result in their restoration?
  - a. Elijah gathered up scattered stones of the altar of God which had been broken down.
  - b. Does Elijah restore what Moses broke? 1 Kings 18, Matthew 17 – restores all things.
  - c. The first was broken due to spiritual adultery; Israel made to drink the bitter waters.
9. Verse 33: Moses finished the work.
  - a. But it had been dependent upon everyone else doing their job.
10. Verse 34: When he finished the work given to do, then the glory of YHVH filled the house.
  - a. This happened at dedication of Temple (*haftarah* for this portion).
11. Most want glory before the work is done.
  - a. Suffering before the glory (Rom 8:17).
  - b. Y’shua endured suffering for the glory that was set before Him (Heb. 12:2).

12. The cloud screened the glory of God; was a visible symbol to people of His presence.
13. The Hebrew is: וּכְבוֹד יְהוָה מִלֵּא *“ukhvod YHVH milah et-ha'mishkan.”*
14. Verse 35: Not even Moses could enter – no flesh shall glory.
  - a. Compare to priests not being able to stand and minister at dedication of Temple.
15. Verse 36: Cloud was a signal when to halt and when to move out.
  - a. “Arise O LORD and let your enemies be scattered.”
16. Verse 38: Moses’ intercession had been successful; His presence would be in their midst and lead them to the destination.

## CONCLUSION OF THE BOOK

1. Book ends with culmination of building the *mishkan* when glory of the LORD fills the place.
  - a. This lets us know they had truly been redeemed.
2. Exile not over until they saw that He was in their midst to abide with (in) them continuously.
3. We will know that we have been redeemed when we see Him face to face.
  - a. The redemption of the body (Rom. 8:23) individually and corporately.
4. Corruption puts on incorruption, mortal puts on immortality.
  - a. The gold, silver, skins, wood, linen (all corruptible things) became holy (incorruptible) when consecrated and when *sh'kinah* rested upon the house.
  - b. Never was looted or desecrated.
5. We will know we are redeemed when His glory is seen upon us.

**“Arise, shine; for your light has come! And the glory of the LORD is risen upon you. For behold, the darkness shall cover the earth, and deep darkness the people; but the LORD will arise over you, and His glory will be seen upon you. The Gentiles shall come to your light, and kings to the brightness of your rising. Lift up your eyes all around, and see: they all gather together, they come to you; your sons shall come from afar, and your daughters shall be nursed at your side. Then you shall see and become radiant, and your heart shall swell with joy; because the abundance of the sea shall be turned to you, the wealth of the Gentiles shall come to you. The multitude of camels shall cover your land, the dromedaries of Midian and Ephah; all those from Sheba shall come; they shall bring gold and incense, and they shall proclaim the praises of the LORD. All the flocks of Kedar shall be gathered together to you, the rams of Nebaioth shall minister to you; they shall ascend with acceptance on my altar, and I will glorify the house of My glory.” - Isaiah 60:1-7**

6. Ultimately, this speaks of the restoration of Zion, Jerusalem – might it be New Jerusalem?
  - a. Work of Messiah leads us to New Jerusalem.
7. The tabernacle ends up in Jerusalem.
  - First at Shiloh.
  - After Eli was removed to Nov in district of Benjamin, not far from Jerusalem.
  - In time of David taken to Gibeon.
  - Brought from there by Solomon to Jerusalem at dedication of temple.
8. It had performed according to its purpose until the place where the LORD established His name was attained.
9. Be strong, be strong and let us strengthen one another.