

## Pekudei 5785

### Genesis 30:1-6

1) When Rachel saw that she had borne Jacob no children, she became envious of her sister; and Rachel said to Jacob, "Give me children, or I shall die." 2) Jacob was incensed at Rachel, and said, "Can I take the place of God, who has denied you fruit of the womb?" 3) She said, "Here is my maid Bilhah. Consort with her, that she may bear on my knees and that through her I too may have children." 4) So she gave him her maid Bilhah as concubine, and Jacob cohabited with her. 5) Bilhah conceived and bore Jacob a son. 6) And Rachel said, "God has vindicated me; indeed, [God] has heeded my plea and given me a son." Therefore she named him Dan.

### Rashi on Deuteronomy 33:22

DAN IS A LION'S CUB — He, too, lived close to the border, and therefore it compares him to a lion (Sifrei Devarim 355:12).

### Exodus Rabbah 51:4

What is "the Testimony"? Rabbi Shmuel ben Rabbi Yishmael said: It is testimony for all who enter the world that there is forgiveness for Israel. Alternatively, it is testimony for the entire world that [Moses] was appointed by the Holy One blessed be He. So too, the Holy One blessed be He loved Israel and brought them before Mount Sinai. He gave them the Torah and called them a kingdom of priests, as it is stated: "You will be for Me a kingdom of priests" (Exodus 19:6). Forty days later, they sinned. At that moment, the idolaters said: He will never again be reconciled with them, as it is stated: "They said among the nations: They will not reside here anymore" (Lamentations 4:15). When Moses went to ask for mercy for them, the Holy One blessed be He immediately forgave them, as it is stated: "The Lord said: "I have forgiven in accordance with your statement" (Numbers 14:20). Moses said: 'Master of the universe, I am satisfied that You have pardoned Israel, but proclaim before the eyes of all the nations that there is no residual resentment in Your heart against them.' The Holy One blessed be He said to him: 'As you live, I will rest My Divine Presence in their midst,' as it is stated: "They shall craft a Sanctuary for Me [and I will dwell among them]" (Exodus 25:8), 'and they will recognize that I have pardoned them.' That is, "the Tabernacle of Testimony," as it is testimony for Israel that the Holy One blessed be He has pardoned them.

### Ohr HaChaim on Exodus 38:21

The use of the word אלה may reflect yet another consideration. Seeing that Moses (alone) had made the count of the materials contributed for the Tabernacle, the Torah testifies that his count was indeed accurate. The Torah goes out of its way by stating that it accepted Moses' count by using the words על פי משה, "according to what Moses said;" the reason the Torah did not write אשר פקד משה, was to demonstrate that Moses needed no witnesses to confirm the accuracy of his count. We encounter something of a similar nature in Leviticus 23,2 where G'd employs the word אלה מועדי השם calling the dates fixed by the Sanhedrin for certain festivals to occur "My festivals." G'd does not doublecheck the calculations of the Sanhedrin. We live by the Torah Moses has handed down to us orally. It would have been an insult to send in "auditors" to check his calculations. The Torah has made it clear in 36,3 that Moses alone accepted all the donations.

**Rabbeinu Bachye on Exodus 40:2**

Betzalel, Oholiiv, and all the artisans were endeavoring to erect the Tabernacle but were unable to do so. This is the meaning of the words in 39,33: “they brought the Tabernacle to Moses.” The reason they brought it to Moses was their inability to erect it so that it would remain standing. Moses felt very badly about all this, seeing he had not had a personal share in working on the Tabernacle. G’d consoled him telling him that no other human being would be able to put up the Tabernacle, whereas as soon as Moses would begin to busy himself with erecting it, it would erect itself. This would teach the Jewish people that if Moses would be unable to erect the Tabernacle it would never become functional. G’d told him that He would record in the Torah that the Tabernacle had been erected by Moses personally, unassisted. This is the meaning of our verse in which Moses is instructed to erect the Tabernacle on the date mentioned. After hearing this, Moses said to G’d: “I do not know how to put it up.” G’d answered him: “you begin to busy yourself with it, and seeing that you have been shown it when it stood, it will stand by itself corresponding to the vision you have had.”