

At the end of the Book of Exodus, we get the **Mishkan Moment**. The structure is finished. And then, this mist:

וַיִּכַס הָעָנָן אֶת אֹהֶל מוֹעֵד וַיְכַבֹּד ה' מְלֵא אֶת הַמִּשְׁכָּן	<i>Now the cloud covered the Tent of Appointment, and the Glory of ה' filled the Dwelling.</i> (Exod. 40:34)
---	--

Notice the parallelism in this verse:

Cloud	הָעָנָן	Glory	וַיְכַבֹּד ה'
covered	וַיִּכַס	filled	מְלֵא
Tent	אֹהֶל מוֹעֵד	Dwelling	הַמִּשְׁכָּן

These three parallel pairs are intended to give us a feeling of satisfaction. When we read that **cloud covers the Tent** and **then God's presence fills the dwelling**, we feel that everything is complete. Without that parallelism, we would get no satisfaction. It would feel like we were missing something. Like lying in bed but not falling asleep. The **Mishkan Moment** is very similar to another **misty moment** that took place back at Sinai- the **Sinai Moment**. (Exod. 24:15)



The **Mishkan Moment** is very similar to another **misty moment** that took place back at Sinai- the **Sinai Moment**. (Exod. 24:15)

וַיַּעַל מֹשֶׁה אֶל הַהָר וַיִּכַס הָעָנָן אֶת הַהָר.	<i>So Moses went up the mountain, and the cloud covered the mountain;</i>
--	---

The Mishkan is a portable Sinai. But there is a difference between the **Mishkan** and the **Mount Sinai Moments**:

THE MISHKAN MOMENT Exodus 40:34-38	THE MT. SINAI MOMENT Exodus 24:15-18
	וַיַּעַל מֹשֶׁה אֶל הַהָר
וַיִּכַס הָעָנָן אֶת אֹהֶל מוֹעֵד	וַיִּכַס הָעָנָן אֶת הַהָר
וַיְכַבֹּד ה' מְלֵא אֶת הַמִּשְׁכָּן.	וַיִּשְׁכֵּן כְּבוֹד ה' עַל הַר סִינַי וַיִּכַסְהוּ הָעָנָן
	שֵׁשֶׁת יָמִים וַיִּקְרָא אֶל מֹשֶׁה בַּיּוֹם הַשְּׁבִיעִי מִתּוֹךְ הָעָנָן.
וְלֹא יָכַל מֹשֶׁה לְבֹא אֶל אֹהֶל מוֹעֵד כִּי שָׁכַן עָלָיו הָעָנָן וַיְכַבֹּד ה' מְלֵא אֶת הַמִּשְׁכָּן.	וַיָּבֵא מֹשֶׁה בְּתוֹךְ הָעָנָן וַיַּעַל אֶל הַהָר וַיְהִי מֹשֶׁה בְּהָר אֶרְבָּעִים יוֹם וָאַרְבָּעִים לַיְלָה.

So Moses went up the mountain, and the cloud covered the mountain; the Glory of ה' took up dwelling on Mount Sinai.

AT THE SINAI MOMENT:	AT THE MISHKAN MOMENT:
Moses goes up Mount Sinai.	Moses tries to enter the Mishkan.
When the "covenanting" is over.	When the Mishkan is completed.
To get the rest of the Torah	To try to be with God.
Cloud comes down and covers the Mountain.	Cloud comes down and covers the Mishkan.
Cloud covers the mountain six days	Cloud covers the Mishkan x days.
God calls Moses on the seventh day.	God does not call Moses.
Moses goes in to the cloud.	Moses cannot go in because of the cloud.
Moses stays there for 40 days.	Moses stays outside for x days.

Hmm. What do we make of this? **1. One God = One Sinai Moment.** It is a "founding moment" and there can never be another one. Just like there is only one Creation and one Exodus, there is only moment of contact between God and humanity: the original Sinai. We do have mini-facsimiles of all of those things: Sunrise is a mini-creation. Prophecy is an echo of Sinai. The future redemption of Israel will resemble the Exodus, but won't be the same. The Mishkan is a miniature, portable Sinai. And therefore, the **Mishkan Moment** is a miniature, symbolic **Sinai Moment**. **2. Sinai=Content.**

Mishkan=Symbolism. The purpose of the **Sinai Moment** was the communication of covenant content. The purpose of the **Mishkan Moment** was to symbolize the ongoing symbiotic relationship between God and Israel.

3. God's Space vs. Human Space. When God **fills** a space completely, there is no space for human beings. (Conversely, if a colossal Pharaoh-like human being **fills** a space completely and becomes an object of worship, **there is no space for God**.) For the Mishkan to function, God has to recede - just a little bit. Thus, at its inauguration, God's **presence fills** the space. But that moment passed, and God's presence recedes. Then, and only then, could Moses enter that space. Rashi says it this way: **כָּל זְמַן שֶׁהָיָה עָלָיו הָעָנָן לֹא הָיָה יָכוֹל לְבֹא, נִסְתַּלַּק הָעָנָן וְנִכְנַס - whenever the cloud was on it, he (Moses) couldn't go in; when the cloud left, he could go in and talk to Him.**

4. This is a 'Moses Moment' Too: Moses is described in a few places as a **Man of God**: **מֹשֶׁה אִישׁ הָאֱלֹהִים**. In this instance, by remaining outside the Mishkan he is a **Man of the People**: **אֶחָד הָעָם**.

5. Love. To quote Tina Turner: *What's love got to do, got to do with it?* The answer: God was so in love with the people, and so deeply moved by the generosity and effort of Israel, that He could not restrain Himself and swooped in on the Mishkan. Think of it as a divine hug. In the words of several commentators like Rashbam:

וַיְכַבֹּד ה' מְלֵא אֶת הַמִּשְׁכָּן מִיָּד - לְהִרְאוֹת חֶבְתּוֹ שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא עַל יִשְׂרָאֵל.	<i>and the Glory of ה' filled the Dwelling, immediately - in order for God to show his love for Israel.</i> Rashbam
---	--

THE MIKDASH MOMENT: With the **Sinai** and the **Mishkan Moments** enmeshed in our minds, we recall at another misty moment in biblical memory, when a cloud filled the *Maison Mystique* of the *Master of the Universe*. When Solomon consecrated the Temple (1 Kings 8), he had to bring the Ark of the Covenant from its temporary place in the City of David up to the Temple Mount so that he could finally deposit it in the newly built Holy of Holies.

The cloud covered it for six days, and he called to Moses on the seventh day from amidst the cloud. And the sight of the Glory of ה' was like a consuming fire on top of the mountain in the eyes of the Children of Israel. Moses came into the midst of the cloud, and he went up the mountain. And Moses was on the mountain for forty days and forty nights.



Let's now compare the *Mikdash Moment*, in the Book of Kings, with the *Mishkan Moment* back at the end of the Book of Exodus.

<i>MIKDASH</i> 1 Kings 8:10-11	<i>MISHKAN</i> Exod. 40:34-35
וַיְהִי בַצֵּאת הַכֹּהֲנִים מִן הַקֹּדֶשׁ וַהֲעִנּוּ מִלֵּא אֶת בַּיִת ה'.	וַיִּכַס הָעָנָן אֶת אֹהֶל מוֹעֵד וַכְבוֹד ה' מִלֵּא אֶת הַמִּשְׁכָּן.
וְלֹא יָכְלוּ הַכֹּהֲנִים לַעֲמֹד לְשֵׁרֵת מִפְּנֵי הָעָנָן כִּי מִלֵּא כְבוֹד ה' אֶת בַּיִת ה'.	וְלֹא יָכַל מֹשֶׁה לָּבוֹא אֶל אֹהֶל מוֹעֵד כִּי שָׁכַן עָלָיו הָעָנָן וַכְבוֹד ה' מִלֵּא אֶת הַמִּשְׁכָּן.

THE <i>MISHKAN</i> MOMENT	THE <i>MIKDASH</i> MOMENT
Moses has completed assembling the Mishkan with his chief artisan Betzalel the Judahite.	Solomon has completed building the Temple with his chief artisan, Hiram the Naphtalite.
Ark of the Covenant is inside the Holy of Holies.	Ark of the Covenant is outside the Holy of Holies and needs to be brought from the City of David.
No procession. No sacrifices.	Big procession. Lots of sacrifices.
The Ark was the first thing that Moses brought into the Mishkan structure.	The Ark was the last thing that Solomon has brought into the Mikdash structure.
Moses brought it in himself.	Solomon cannot bring it in himself.
The cloud covers the Mishkan once everything is assembled .	The cloud fills the Temple once the priests exit the Holy area .
Moses cannot go inside the Tent of Meeting.	Priests cannot stand and attend (in the entire Temple area).
Because the cloud "dwells on it."	Because of the cloud just "is" .
God's glory filled the Mishkan.	The House of God was filled with God's glory.

And now, what do we make of these differences?

THE <i>MISHKAN</i> MOMENT	THE <i>MIKDASH</i> MOMENT
Intimacy.	Grandeur. Spectacle.
Moses functions as King, Prophet and Priest.	Solomon is just a King. He will never be a prophet or a priest.
Beginning of a journey.	End of a journey,
Experiencing the Covenant is the main goal. Ark is first inside.	Experiencing the Building is the main goal. Ark is last inside.
The cloud dwells on the Mishkan.	The cloud simply is. It doesn't dwell.
God's presence fills the Mishkan. God's presence is a deliberate act.	Mikdash is filled with God's presence. God's presence is passive.

In the description of Solomon's *Mikdash Moment*, we have plenty of grandeur and spectacle, *but without the parallelism in the text*, we don't get the same sense of "completeness" that we get in the description of the *Mishkan Moment*. There, *the cloud covered the Tent - AND!AND!AND! - the Glory of God filled the Dwelling*. As much as we like to imagine the awe of Solomon's Mikdash, it will never match the intimacy of the Moses' Mishkan. (And neither of them equalled Sinai). As awesome as the Temple rituals must have been, the grandeur was there, but the intimacy was not.

SHABBAT SHALOM!

**TODAY IS DAY 162 OF THE WAR.
MAY GOD PROTECT THE HOSTAGES
AND MAY THEY BE FREED!**

וַיַּעֲלוּ אֶת אֲרוֹן ה' וְאֶת אֹהֶל מוֹעֵד וְאֶת כָּל כְּלֵי הַקֹּדֶשׁ אֲשֶׁר בָּאֵהֶל וַיַּעֲלוּ אֹתָם הַכֹּהֲנִים וְהַלְוִיִּם. וְהַמְלִיךְ שְׁלֹמֹה וְכָל עַדְתֵּי יִשְׂרָאֵל הַנוֹעְדִים עָלָיו אֹתוֹ לִפְנֵי הָאָרוֹן מִזְבְּחִים צֹאן וּבָקָר אֲשֶׁר לֹא יִסְפְּרוּ וְלֹא יִמְנוּ מְרֹב. וַיִּבְאוּ הַכֹּהֲנִים אֶת אֲרוֹן בְּרִית ה' אֶל מְקוֹמוֹ אֶל דְּבִיר הַבַּיִת אֶל קֹדֶשׁ הַקֹּדְשִׁים אֶל תַּחַת כַּנְפֵי הַכְּרוּבִים. כִּי הַכְּרוּבִים פְּרָשִׁים כַּנְפֵיָם אֶל מְקוֹם הָאָרוֹן וַיִּסְכּוּ הַכְּרוּבִים עַל הָאָרוֹן וְעַל בְּדֵי מַלְמַלָּה. וַיִּאָּרְכוּ הַבְּדִים וַיִּרְאוּ רֵאשֵׁי הַבְּדִים מִן הַקֹּדֶשׁ עַל פְּנֵי הַדְּבִיר וְלֹא יִרְאוּ הַחוּצָה וַיְהִי שָׁם עַד הַיּוֹם הַזֶּה. אִין בְּאָרוֹן רַק שְׁנֵי לַחֹת הָאֲבֹנִים אֲשֶׁר הִנַּח שָׁם מֹשֶׁה בַּחֲרֹב אֲשֶׁר כָּרַת ה' עִם בְּנֵי יִשְׂרָאֵל בְּצֵאתָם מֵאֶרֶץ מִצְרָיִם. וַיְהִי בַצֵּאת הַכֹּהֲנִים מִן הַקֹּדֶשׁ וַהֲעִנּוּ מִלֵּא אֶת בַּיִת ה'. וְלֹא יָכְלוּ הַכֹּהֲנִים לַעֲמֹד לְשֵׁרֵת מִפְּנֵי הָעָנָן כִּי מִלֵּא כְבוֹד ה' אֶת בַּיִת ה'.

They brought up the Ark of ה' along with the Tent of Appointment and all the holy vessels that were in the Tent; the priests and the Levites brought them up. Meanwhile, King Solomon and the entire community of Israel who were present with him before the Ark were offering sacrifices of sheep and oxen which could not be numbered or measured in abundance. And the priests brought the Ark of ה's Covenant to its place, to the Rear-Chamber of the House, to the Holiest Holy-Place, beneath the wings of the sphinxes. For the sphinxes were spreading [their] wings to the place of the Ark, so that the sphinxes were sheltering the Ark and its poles from above. And the poles were so long that the heads of the poles could be seen from the Holy-Place in front of the Rear-Chamber, but could not be seen outside; they have been there until this day. There is nothing in the Ark save the two stone tablets that Moshe had put there at Horev, when ה' had cut [a covenant] with the Children of Israel, at their going out from the land of Egypt. And it was, at the priests' going out from the Holy-Place, that the cloud filled the House of ה', and the priests were not able to stand to attend because of the cloud, for the Glory of ה' had filled the House of ה'. 1 Kings 8:4-11

This Parasha Sheet is sponsored by Linda and Barry Diamond to commemorate the 2nd Yahrzeit of Linda's mother, Phyllis Kirschner, z'l.
עם ישראל חי! **שבת שלום!**
 Shabbat Shalom! Am Yisrael Hay!