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**כאשר** דבר השם עם ישראל פנים בפנים עשרת הדברות, וצוה אותם על ידי משה קצת מצות שהם כמו אבות למצותיה של תורה, כאשר הנהיגו רבותינו עם הגרים שבאים להתייחד (יבמות מז:), וישראל קבלו עליהם לעשות כל מה שיצום על ידו של משה, וכרת עמהם ברית על כל זה, מעתה הנה הם לו לעם והוא להם לאלהים כאשר התנה עמהם מתחלה ועתה אם שמוע תשמעו בקולי ושמרתם את בריתי והייתם לי סגולה (שמות י"ט:ה'), ואמר ואתם תהיו לי ממלכת כהנים וגוי קדוש (שם יט ו), והנה הם קדושים ראויים שיהיה בהם מקדש להשרות שכינתו ביניהם... וסוד המשכן הוא, שיהיה הכבוד אשר שכן על הר סיני שוכן עליו בנסתר וכמו שנאמר שם (שמות כ"ד:ט"ז) וישכן כבוד ה' על הר סיני, וכתוב (דברים ה כא) הן הראנו ה' אלהינו את כבודו ואת גדלו, כן כתוב במשכן וכבוד ה' מלא את המשכן (שמות מ'ל"ד). והזכיר במשכן שני פעמים וכבוד ה' מלא את המשכן, כנגד "את כבודו ואת גדלו"; והיה במשכן תמיד עם ישראל הכבוד שנראה להם בהר סיני.

Now that G-d had told Israel face to face the Ten Commandments, and had further commanded them through Moses some of the precepts which are like general principles to the [individual] commandments of the Torah — in the same way that our Rabbis were accustomed to deal with strangers who come to be converted to the Jewish faith — and now that the Israelites accepted upon themselves to do all that He would command them through Moses and He made a covenant with them concerning all this, from now on they are His people and He is their G-d. This is in accordance with the condition He made with them at the beginning: *Now, therefore, if ye will indeed hearken unto My voice, and keep My covenant, then ye shall be Mine own treasure* (Exodus 19:5), and He said further: *and ye shall be unto Me a kingdom of priests, and a holy nation* (Ibid., verse 6). They are now holy, in that they are worthy that there be amongst them a Sanctuary through which He makes His Divine Glory dwell among them...

The secret of the Tabernacle is that the Glory which abode upon Mount Sinai [openly] should abide upon it in a concealed manner. For just as it is said there, *And the glory of the Eternal abode upon Mount Sinai* (Ibid., 24:16), and it is further written, *Behold, the Eternal our G-d hath shown us His glory and His greatness* (Deuteronomy 5:21), so it is written of the Tabernacle, *and the glory of the Eternal filled the Tabernacle* (Exodus 40:34). Twice is this verse [and the next (*i.e.*, Exodus 40:35)], and the glory of the Eternal filled the Tabernacle mentioned in connection with the Tabernacle, to correspond with His glory and His greatness. Thus Israel always had with them in the Tabernacle the Glory which appeared to them on Mount Sinai.

**(Nachmanides Exodus 25:1)**

**וידבר**. בעלותו אל ראש ההר דבר לו על דבר המשכן. והטעם שיעשו מקדש לשם הנכבד וישכון בתוכו. ושם ידבר עם משה ולא יעל' אל ההר:

[And God] **spoke**: when he went up to the top of the mountain, He spoke to him about the matter of the Tabernacle. And the reason was that they should make a Tabernacle for the sake of the Revered, that He should dwell within it. And there He would speak with Moses, and he would no [longer have to] ascend the mountain.

(Ibn Ezra, *loc. cit.*)

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**ויתן אל משה וגו'**. אין מקדם ומאחר בתורה – מעשה העגל קדם לצווי מלאכת המשכן ימים רבים קרה – שקרי בי"ז בתמוז נשתפרו הלוחות, וביום הכפורים נתרצה הקב"ה לישראל, ולמחרת התחילו בנדבת המשכן והיקם באחד בניסן (תנחומא):

AND HE GAVE UNTO MOSES etc. — There is no “earlier” or “later” (no chronological order) in the events related in the Torah: in fact, the incident of the golden calf [related in chapter 31] happened a considerable time before the command regarding the work of the Tabernacle was given [chapter 25 and the following chapters]. For on the seventeenth of Tammuz were the Tablets broken (when the people were worshipping the calf), and on the Day of Atonement God became reconciled with Israel [after Moses had prayed 80 days for forgiveness], and on the next day, they began to bring their contributions for the Tabernacle which was set up on the first of Nisan.

(Rashi, Exodus 31:18)

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מזבח אדמה תעשה לי ותבחת עליו את עלת תידי ואת שלמידי ואת צאנה ואת בקרה בכל המקום אשר אזכיר את שמיי אבוא אליה וברכתיה: ואם מזבח אבנים תעשה לי לא תבנה אתהו גזית פי חרבנ הנפת עליה ותחללה:

Make for Me an altar of earth and sacrifice on it your burnt offerings and your sacrifices of well-being, your sheep and your oxen; in every place where I cause My name to be mentioned I will come to you and bless you. And if you make for Me an altar of stones, do not build it of hewn stones; for by wielding your tool upon them you have profaned them.

(Exodus 20:21-22)

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Many precepts in our Law are the result of a similar course adopted by the same Supreme Being. It is, namely, impossible to go suddenly from one extreme to the other: it is therefore according to the nature of man impossible for him suddenly to discontinue everything to which he has been accustomed. Now God sent Moses to make [the Israelites] a kingdom of priests and

a holy nation (Exod. 19:6) by means of the knowledge of God. Comp. “Unto thee it was showed that thou mightest know that the Lord is God (Deut. 4:35); “Know therefore this day, and consider it in thine heart, that the Lord is God” (ibid. 5:39). The Israelites were commanded to devote themselves to His service; comp. “and to serve him with all your heart” (ibid. 11:13); “and you shall serve the Lord your God” (Exod. 23:25); “and ye shall serve him” (Deut. 13:5). But the custom which was in those days general among all men, and the general mode of worship in which the Israelites were brought up, consisted in sacrificing animals in those temples which contained certain images, to bow down to those images, and to burn incense before them; religious and ascetic persons were in those days the persons that were devoted to the service in the temples erected to the stars, as has been explained by us. It was in accordance with the wisdom and plan of God, as displayed in the whole Creation, that He did not command us to give up and to discontinue all these manners of service; for to obey such a commandment it would have been contrary to the nature of man, who generally cleaves to that to which he is used; it would in those days have made the same impression as a prophet would make at present if he called us to the service of God and told us in His name, that we should not pray to Him, not fast, not seek His help in time of trouble; that we should serve Him in thought, and not by any action.

**(Maimonides, Guide to the Perplexed III.32)**

וּפָרְעָה הַקָּרִיב וַיִּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־עֵינֵיהֶם וַהֲגִה מִצְרַיִם | נֹסַע אַחֲרֵיהֶם וַיִּירְאוּ מְאֹד וַיִּצְעֲקוּ  
בְנֵי־יִשְׂרָאֵל אֶל־יְהוָה:

As Pharaoh drew near, the Israelites caught sight of the Egyptians advancing upon them. Greatly frightened, the Israelites cried out to the LORD.

**(Exodus 14:10)**

וַעֲשׂוּ לִי מִקְדָּשׁ וְשִׁכַנְתִּי בְתוֹכְכֶם (שמות כה, כח). אֵימְתִי נֶאֱמְרָה לְמֹשֶׁה הַפְּרֹשֶׁה הַזֶּה שֶׁל מִשְׁכַּן, בְּיוֹם  
הַכַּפּוּרִים עֲצֹמוֹ, אַף עַל פִּי שֶׁפְּרֹשֶׁת הַמִּשְׁכָּן קוֹדֶמֶת לְמַעֲשֵׂה הָעֵגֶל. אָמַר רַבִּי יְהוּדָה בְּרַבִּי שְׁלוֹם: אֵין  
מִקְדָּם וּמֵאַחֵר בַּתּוֹרָה, שֶׁנֶּאֱמַר: נָעוּ מֵעִגְלוֹתֶיהָ לֹא תִדַע (משלי ה, ו) מְטִלְטְלוֹת הֵן שְׁבִילֶיהָ שֶׁל תּוֹרָה  
וּפְרֹשִׁיּוֹתֶיהָ. הֵיוּ, בְּיוֹם הַכַּפּוּרִים נֶאֱמַר לְמֹשֶׁה וַעֲשׂוּ לִי מִקְדָּשׁ... אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא: יָבֵא זָהָב  
שֶׁבַמִּשְׁכָּן וַיִּכְפֹּר עַל זָהָב שֶׁנַּעֲשָׂה בּוֹ אֶת הָעֵגֶל, שֶׁכָּתוּב בּוֹ: וַיִּתְּפָרְקוּ כָּל הָעָם אֶת גִּזְמֵי הַזָּהָב וְגו' (שמות  
לב, ג). וַיִּלְכְּדוּ מִתְּכַפְּרִין בַּזָּהָב, וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאֲתָם זָהָב. אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא: כִּי אֶעֱלֶה  
אֲרָכָה לָךְ וּמִמְכּוֹתֶיךָ אֲרַפְּאֶךָ (ירמיה ל, יז).

**And let them make Me a sanctuary, that I may dwell among them** (Exod. 25:8). On which day did He relate to Moses the portion relating to the Tabernacle? It was on the Day of Atonement. That was so despite the fact that the Torah portion describing the Sanctuary precedes the incident of the golden calf. R. Judah the son of R. Shalum said: There is actually no such thing as preceding or following in the Torah, as is said: Lest she should walk the even path of life, her

ways wander, but she knoweth it not (Prov. 5:6). This verse refers to the arrangement of the Torah and its sections. Hence, it was on the Day of Atonement that He told Moses: Make Me a Sanctuary... The Holy One, blessed be He, declared: Let gold be placed within the Sanctuary to atone for the gold with which the golden calf was fashioned, as it is said: And all the people broke off the golden rings (Exod. 32:3). Thus they atoned with gold; And this is the offering which ye shall take of them: gold (ibid. 25:2). The Holy One, blessed be He, said: For I will restore health unto thee, and I will heal thee of thy wounds (Jer. 30:17).

**(Tanchuma Terumah 8)**

בְּנֵי לְחֻמְתֵּי הַקְּוֹשִׁיבָה לְתַבּוּנָתִי הִטְאַזְנָה: לְשֹׁמֵר מְזֻמּוֹת וְדַעַת שְׁפָתֶיךָ יִנְצְרוּ: כִּי נִפְתַּת תִּטְפְּנָה שְׁפָתַי זָרָה  
וְחִלַּק מִשְׁמֹן חֲפָה: וְאַחֲרֵיהָ מָרָה כְּלַעֲנָה חֲדָה כְּחֶרֶב פְּיוֹת: רַגְלֶיהָ יִרְדּוּת מְוֹת שְׂאוֹל צְעָדֶיהָ יִתְמַכּוּ: אֲרֻח  
חַיִּים פְּוֹת־פֶּלֶס נְעוּ מְעַגְלֹתֶיהָ לֹא תִדַּע:  
וְעַתָּה בְּנִים שְׁמַעוּ-לִי וְאַל-תִּסְוּרוּ מֵאַמְרֵי-פִי: הִרְחַק מֵעֲלֵיהָ דַרְבָּךְ וְאַל-תִּקְרַב אֶל-פֶּתַח בֵּיתָהּ:

My son, listen to my wisdom; Incline your ear to my insight, that you may have foresight, while your lips hold fast to knowledge. For the lips of a forbidden woman drip honey; Her mouth is smoother than oil; But in the end she is as bitter as wormwood, Sharp as a two-edged sword. Her feet go down to Death; Her steps take hold of the grave. She does not chart a path of life; Her course meanders for lack of knowledge.

So now, sons, pay heed to me, And do not swerve from the words of my mouth. Keep yourself far away from her; Do not come near the doorway of her house.

**(Proverbs 5:1-8)**

וַיֵּשׁ לָהּ מִקַּח שְׂמִי שְׁמֹכְרוּ נִמְכַּר עִמּוֹ, אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל, מְכַרְתִּי לָכֶם תּוֹרָתִי, כְּבָכּוֹל  
נִמְכַרְתִּי עִמָּה, שְׁנַאֲמַר: וַיִּקְחוּ לִי תְרוּמָה, מִשָּׁל לְמִלְךָ שֶׁהִיָּה לוֹ בֵּת יְחִידָה, בָּא אֶחָד מִן הַמְּלָכִים וַיִּטְלֶהָ,  
בְּקֶשׁ לִילָךְ לוֹ לְאַרְצוֹ וְלִטַּל לְאַשְׁתּוֹ. אָמַר לוֹ: בְּתִי שְׁנַתַּתִּי לָךְ יְחִידִית הִיא, לְפָרֵשׁ מִמֶּנָּה אֵינִי יָכוֹל, לוֹמַר  
לָךְ אֵל תִּטְלֶהָ אֵינִי יָכוֹל לְפִי שֶׁהִיא אֲשֶׁתִּי, אֲלֵא, זֹו טוֹבָה עֲשֵׂה לִי, שְׁכַל מְקוֹם שְׁאַתָּה הוֹלֵךְ קִיטוֹן אֶחָד  
עֲשֵׂה לִי, שְׁאַדוֹר אֶצְלָכֶם, שְׁאַיִנִי יָכוֹל לְהַנִּיחַ אֶת בְּתִי. כִּךָ אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל, נִתַּתִּי לָכֶם  
אֶת הַתּוֹרָה, לְפָרֵשׁ הִימָנָה אֵינִי יָכוֹל, לוֹמַר לָכֶם אֵל תִּטְלוּהָ אֵינִי יָכוֹל, אֲלֵא בְּכָל מְקוֹם שְׁאַתֶּם הוֹלְכִים  
בֵּית אֶחָד עֲשׂוּ לִי שְׁאַדוֹר בְּתוֹכוֹ, שְׁנַאֲמַר (שְׁמוֹת כה, ח): וְעֲשׂוּ לִי מִקְדָּשׁ.

Is there such a thing as a sale in which the salesperson is sold alongside that which he sells? The Holy One, blessed be He, said to Israel, I have sold you my Torah, and I have, so to speak, sold myself [to you] alongside her. As it is said, "And they shall bring me gifts" (Exodus 25:2 [which can be read, "And they shall take me, as a gift"]). This can be compared to a King who had an only daughter. A foreign King came and married her. He wanted to go, with his [new] wife, to his homeland. The King said to [his new son-in-law]: "My daughter, who I gave to you is my only daughter. To separate from her is impossible for me. Nor can I tell you not to go with her, since she is you wife. But do me this favour. Everywhere you go, make me a small room, so that I can

reside with you, for I cannot leave my daughter. So said the Holy One, blessed be He, to Israel. I gave you the Torah. To separate from her, I cannot do, nor can I tell you not to take her. Rather, everywhere you go, make me one home in which I can reside, as it says (Exodus 25:5), "Make for me a Tabernacle".

**(Shemot Rabba 33:1)**