

NJPS 35 Moses then convoked the whole Israelite community and said to them:

These are the things that the LORD has commanded you to do: ²On six days work may be done, but on the seventh day you shall have a sabbath of complete rest, holy to the LORD; whoever does any work on it shall be put to death. ³You shall kindle no fire throughout your settlements on the sabbath day.

RASHI 35:1 Moses then convoked the whole Israelite community. On the day after the Day of Atonement, on which he had come down the mountain.

2 On six days work may be done. Moses precedes the commandment to make the Tabernacle with the Sabbath commandment, to let them know that the building of the Tabernacle does not supersede the Sabbath.

3 You shall kindle no fire. Some of our Sages say that this particular form of work is

NAHMANIDES 35:1 Moses then convoked the whole Israelite community.

This included both men and women, for they all contributed to the construction of the Tabernacle. After having told Aaron, the chieftains, and all the male Israelites what God had commanded him on Mount Sinai (34:31-32), Moses put the veil over his face and then convened "the whole community," men, women, and children. This may have occurred on the day after he came down from the mountain. He then told them everything that he had been commanded about the Tabernacle before the breaking of the tablets, for at this point the Holy One was once again reconciled with them, and had given him a second set of tablets and made a new covenant with him. They thus returned to their previous relationship with God ("The devotion of your youth, your love as a bride," as Jer. 2:2 has it), one in which He desired that "they should make Me a sanctuary that I may dwell among them" (25:8). So Moses now gives them all the instructions about the Tabernacle that he was originally given. **These are the things that the LORD has commanded you to do.** This refers to the Tabernacle and its furnishings. The subsequent commandment about the Sabbath is to make clear that the building of the Tabernacle does not supersede the observance of the Sabbath. Again, this rule is derived from v. 2, "On six days work may be done" on the Tabernacle, and not from the use of "nevertheless" in 31:13, as I have explained in my comment to that verse.

3 You shall kindle no fire throughout your settlements on the sabbath day. Since fire as a kind of work has already been prohibited on the Sabbath, the point of this verse is

For example, the punishment for one who insults the deaf is not the same as that for a murderer.

3 You shall kindle no fire. Since it has already been made clear in the manna episode that food is not to be prepared on the Sabbath (and there is no way to prepare food without lighting a fire), this is to warn the Israelites that they must not light a fire even though the priests do light fires and lamps on the Sabbath. May God double the reward of Saadia, who (in a charming book) completely refuted the

[A] The numerical value of *elleh*, the Hebrew word for "these," is 36; the plural "things" implies two more, and "the" things is understood to imply another. So rabbinic tradition interprets this phrase to mean that 39 separate categories of work are prohibited on the Sabbath.

ADDITIONAL COMMENTS 35:1 Moses then convoked the whole Israelite community. So that no one would be able to complain, "We did not have a chance to contribute, because we were not told until those who knew had already contributed everything necessary" (Bekhor Shor). At his Tent of Meeting, outside the camp (Abarbanel). **These are the things.** This Hebrew phrase occurs only six times in the Bible: here, 19:6, at the beginning of the Book of Deuteronomy, Isa. 42:16, Jer. 30:4, and Zech. 8:16 (Masorah). This phrase refers back to the things Moses has previously told them; all of these are the things God has commanded for the six days on which work may be done (Sforno).

2 Whoever does any work on it shall be put to death. Even the holy work of building the Tabernacle (Bekhor Shor). Note that Moses gives the Israelites the Sabbath commandment, which God had given him at the end of the instructions about the Tabernacle, before he tells them about the Tabernacle. This was to make clear that the making of the Tabernacle did not supersede observance of the Sabbath (Gersonides).

3 You shall kindle no fire. This had to be mentioned specially because it does not seem so much like work. A metalworker might

OJPS 35 And Moses assembled all the congregation of the children of Israel, and said unto them:

"These are the words which the LORD hath commanded, that ye should do them. ²Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of solemn rest to the LORD; whosoever doeth any work therein shall be put to death. ³Ye shall kindle no fire throughout your habitations upon the sabbath day."

לָהּ וַיִּקְהַל מֹשֶׁה אֶת-כָּל-עַדְת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם

אֵלֶּה הַדְּבָרִים אֲשֶׁר-צִוָּה יְהוָה לַעֲשׂוֹת אִתְּכֶם: ²שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי יִהְיֶה לָכֶם קֹדֶשׁ שַׁבָּת שַׁבְתוֹן לַיהוָה כִּלְיֵהוָה בּוֹ מְלָאכָה יִמָּקֵט: ³לֹא-תִבְעְרוּ אֵשׁ בְּכָל מִשְׁבְּתֵיכֶם בַּיּוֹם הַשַּׁבָּת: פ

ABARBANEL'S QUESTIONS + If Moses has convoked the community to give them the commandments about the Tabernacle, why does he begin with the Sabbath commandment (vv. 2-3), which has already been given many times? + Why is the Sabbath commandment given in ch. 31 at the end of the instructions for the Tabernacle, and again here at the beginning of the actual construction of it?

RASHBAM 35:1 Moses then convoked the whole Israelite community. To get the half-shekel per head from them, and also to give them the commandments about the Tabernacle.

3 You shall kindle no fire. Since with regard to festivals we are told, "Only what

IBN EZRA 35:1 Moses then convoked the whole Israelite community. Having come down with the second set of tablets, he now told them about the construction of the Tabernacle. The "whole community" was responsible for paying a ransom for themselves for the service of the Tabernacle. **These are the things.** Saadia explains the use of "these" with reference to the Sabbath (instead of "this is the thing") as implying that the Sabbath is worth all the other commandments put together. Or it may refer to the 39 different categories of work that are prohibited on the Sabbath. [A] But in my opinion it refers to the instructions about the Tabernacle and its furnishings; that is why it adds to do.

2 Six days. God has indeed commanded that you make a Tabernacle, but you must make it only on six days of the week. **Whoever does any work on it, even though what he does is God's work, shall be put to death.** He has already forbidden them in the covenant to do any work on the Sabbath, but here He specifies the punishment for violating this particular commandment—for the prohibitions vary in the punishment connected with them.

NJPS ⁴Moses said further to the whole community of Israelites:

This is what the LORD has commanded: ⁵Take from among you gifts to the LORD; everyone whose heart so moves him shall bring them—gifts for

RASHI specifically singled out to make it a mere misdemeanor rather than a capital violation of the Sabbath; others think the specific mention implies that each of the 39 categories of work that might be performed on the Sabbath would be a separate violation.

4 This is what the LORD has commanded me to tell you. OJPS "saying" is literally "to say": This is what He commanded me "to say" to you.

5 Gifts for the LORD. I have already explained the contributions for the Tabernacle, and the work to be done for it, in the passage where God gives the command to Moses.

NAHMANIDES undoubtedly to prohibit food preparation, for which fire is indispensable. This was necessary because of the subtle distinction between our v. 2 and the prohibition of Sabbath work in the Ten Commandments. That verse says "you shall not do any work" (20:10), while our v. 2 (despite the English translations) literally says "anyone who does work." Since our v. 2 does not specifically prohibit any work, we might deduce that this was intended to leave a loophole permitting the preparation of food, just as is permitted on festivals. For with regard to the Festival of Unleavened Bread too Deut. 16:8 says merely "you shall not do work"—not "you shall not do any work." So our passage makes clear that this reasoning does not apply to the Sabbath. R. Nathan makes the same argument in the Mekilta, coming close to what we have said previously, that the prohibition in v. 2 did not include "work" that was done for one's physical pleasure. It is clear from the instructions about the Friday portions of manna, "Bake what you would bake and boil what you would boil" (16:23), that food preparation is ruled out on the Sabbath. But this would leave all sorts of other things permissible as part of one's Sabbath enjoyment: lighting a lamp or a fire, or washing with hot water. "You shall kindle no fire" prohibits all these, however.

5 Shall bring them—gifts for the LORD. It is quite common for the Bible to use a pronoun and only afterwards specify what the pronoun refers to (see, e.g., the Hebrew texts of 2:6; Ezek. 10:3; Jer. 27:8; Josh. 1:2; and many others). But according to the True interpretation, *et* is not the direct object marker here, but the word "with." They should bring their contributions "with" gifts for the Lord—the higher gifts referred to in the secret meaning of "Tell the Israelite people to bring Me gifts" (25:2). I have explained this in my comment to 25:3. Our Sages midrashically interpret 2:3 the same way: "She opened it, and saw it *with* the child"—"it" being the Shekhinah.

explained this in my comment to that verse.) [B] At this point, the Karaite was quite befuddled. He came back to me a few days later, citing "whoever eats leavened bread from the first day to the seventh day, that person shall be cut off from Israel" (12:15). But I replied to this also. [C] He went off disgusted with himself. A month later he came back in an extremely cheerful mood, having found the verse, "This is a day of good news" (2 Kings 7:9), which continues, "If we wait until the light of morning, we shall incur guilt." I replied, "Is that the only place in the Torah you could find nighttime referred to as 'day'? What about 'on the day that I smote all the first-born in the land of Egypt' (Num. 3:13)? The smiting of the first-born took place at midnight!" In fact, the Hebrew word *yom* has two meanings: first, the 24-hour "day," and second, a period of time. Thus "in that day" (Isa. 17:4) means "at that time, on that occasion." I have mentioned all these things because people of understanding can explain biblical verses in many different ways. That is why, when it comes to the commandments, we require tradition and the Oral Law, as I explained at the beginning of my Torah commentary.

4 Moses said further. "Further" is not in the Hebrew text; but NJPS is correct to add it. I would have said, "Afterward." **This is what the LORD has commanded.** With regard to the Tabernacle.

5 Shall bring them—gifts for the LORD. The latter phrase is in apposition, an explanatory addition.

[B] We omit a string of other verses referring to "day," "evening," and "night" that Ibn Ezra cites for the Karaite. [C] With regard to the "days" of Passover too Ibn Ezra bests him in argument.

ADDITIONAL COMMENTS think, I will do no work on the Sabbath, but I will get the fire going so that I can start work immediately after the Sabbath ends. So it is made clear that even preparation for work is forbidden on the Sabbath (Bekhor Shor). Since burning is one of the four methods of capital punishment, we learn that such punishment, though it fulfills a commandment, is not to be carried out on the Sabbath. For (as with the Tabernacle) the commandment to inflict capital punishment is not linked to a specific date (Gersonides). Ordinarily fire is destructive, not constructive; but it is prohibited because it is used in all, or at least most, of the prohibited categories of work (Sforno). **Throughout your settlements.** But in the sanctuary it is permissible (Hizkuni). Whether in the land of Israel or outside it (Abarbanel).

5 Everyone whose heart so moves him shall bring them—gifts for the LORD. Moses did not ask for a specific minimum gift from

OJPS ⁴And Moses spoke unto all the congregation of the children of Israel, saying:

וַיֹּאמֶר מֹשֶׁה אֶל-כָּל-עַדְת בְּנֵי-יִשְׂרָאֵל לֵאמֹר
זֶה הַדְּבָר אֲשֶׁר-צִוָּה יְהוָה לֵאמֹר: 5 קָחוּ
מֵאִתְּכֶם תְּרוּמָה לַיהוָה כֹּל כִּי יִבֹּ
יְבִיאֶה אֶת תְּרוּמַת יְהוָה זָהָב וְכֶסֶף

ABARBANEL'S QUESTIONS ♦ Why does Moses repeat "This is what the LORD has commanded" (v. 4)?

"This is the thing which the LORD commanded, saying: ⁵Take ye from among you an offering unto the LORD, whosoever is of a willing heart, let him bring it,

RASHBAM every person is to eat, that alone may be prepared for you" (12:16), it is clear that fire may be kindled on festivals for baking or cooking. But with regard to the manna gathered on Friday, the Israelites were told, "Bake what you would bake and boil what you would boil" (16:23)—while it is still day. So we are specifically warned here not to kindle fire on the Sabbath even for cooking purposes. It goes without saying that all the other kinds of work, which are prohibited even on festivals, are prohibited on the Sabbath as well.

IBN EZRA position of the Karaites, who prohibit even having an existing fire on the Sabbath. A Karaite got friendly with me once, and I said to him, "Let's forget about rabbinic tradition, and follow nothing but the written Torah." Naturally, he was happy to hear me say this. So I asked him, "Who prohibited us from lighting the lamp on Sabbath eve after sunset?" He replied, "'You shall kindle no fire.'" I responded, "That verse says only 'on the sabbath day.' You certainly agree that circumcision 'on the eighth day' (Lev. 12:3) means that the child cannot be circumcised during the night!" He replied, "'And there was evening and there was morning, one day' (Gen. 1:5). Both the evening and the morning together are called 'day,' and the evening that goes with the morning is the one preceding it." "That cannot be," I said. "For the same verse says, 'God called the light Day, and the darkness He called Night.' How can you say that He called the darkness Day?" (I have already

He came back to me a few days later, citing "whoever eats leavened bread from the first day to the seventh day, that person shall be cut off from Israel" (12:15). But I replied to this also. [C] He went off disgusted with himself. A month later he came back in an extremely cheerful mood, having found the verse, "This is a day of good news" (2 Kings 7:9), which continues, "If we wait until the light of morning, we shall incur guilt." I replied, "Is that the only place in the Torah you could find nighttime referred to as 'day'? What about 'on the day that I smote all the first-born in the land of Egypt' (Num. 3:13)? The smiting of the first-born took place at midnight!" In fact, the Hebrew word *yom* has two meanings: first, the 24-hour "day," and second, a period of time. Thus "in that day" (Isa. 17:4) means "at that time, on that occasion." I have mentioned all these things because people of understanding can explain biblical verses in many different ways. That is why, when it comes to the commandments, we require tradition and the Oral Law, as I explained at the beginning of my Torah commentary.

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ADDITIONAL COMMENTS think, I will do no work on the Sabbath, but I will get the fire going so that I can start work immediately after the Sabbath ends. So it is made clear that even preparation for work is forbidden on the Sabbath (Bekhor Shor). Since burning is one of the four methods of capital punishment, we learn that such punishment, though it fulfills a commandment, is not to be carried out on the Sabbath. For (as with the Tabernacle) the commandment to inflict capital punishment is not linked to a specific date (Gersonides). Ordinarily fire is destructive, not constructive; but it is prohibited because it is used in all, or at least most, of the prohibited categories of work (Sforno). **Throughout your settlements.** But in the sanctuary it is permissible (Hizkuni). Whether in the land of Israel or outside it (Abarbanel).

5 Everyone whose heart so moves him shall bring them—gifts for the LORD. Moses did not ask for a specific minimum gift from

NJPS the LORD: gold, silver, and copper; ⁶blue, purple, and crimson yarns, fine linen, and goats' hair; ⁷tanned ram skins, dolphin skins, and acacia wood; ⁸oil for lighting, spices for the anointing oil and for the aromatic incense; ⁹lapis lazuli and other stones for setting, for the ephod and the breastpiece.

¹⁰And let all among you who are skilled come and make all that the LORD has commanded: ¹¹the Tabernacle, its tent and its covering, its clasps and its planks, its bars, its posts, and its sockets; ¹²the ark and its poles, the cover, and the curtain for the screen; ¹³the table, and its poles and all its utensils; and the bread of display; ¹⁴the lampstand for lighting, its furnishings and its lamps, and the oil for lighting; ¹⁵the altar of incense and its poles; the anointing oil and the aromatic incense; and the entrance screen for the entrance of the Tabernacle; ¹⁶the altar of burnt offering, its copper grating, its poles, and all its furnishings; the laver and its stand; ¹⁷the hangings of the enclosure, its posts and

RASHI 11 The Tabernacle. The undermost strips of cloth, those that are visible inside, are called "the Tabernacle." **Its tent.** These are the cloths of goats' hair that are made to be the roof. **Its covering.** This is the cover of ram skins and "dolphin" skins. [A]

12 The curtain for the screen. The curtain of separation. Etymologically, the "screen" is related to a root that implies creating a barrier, whether it is "screened" vertically or "covered" horizontally. Other words from this root are found in "It is You who have fenced him round" (Job 1:10) and "Assuredly, I will hedge up her roads with thorns and raise walls against her" (Hosea 2:8).

13 The bread of display. I have already explained that the literal name for this "face" bread is based on the fact that it showed a "face" in either direction, being made in the shape of a box with two of its sides broken out.

14 Its furnishings. Tongs and fire pans. **Its lamps.** The dishes in which the oil and wicks are put. **The oil for lighting.** This too required the services of skilled artisans, being different from regular oils, as is explained on M. Men. 8:4 and B. Men. 86a: It is made of olives picked from the top of the tree—clear oil of beaten olives. [B]

15 The entrance screen. The curtain on the east side, where there were neither planks nor cloths.

17 Its posts and its sockets. The first "its" treats the word "enclosure" as if it were grammatically masculine, the second as if it were grammatically feminine. But there are many such cases. **The screen for the gate of the court.** A curtain that stretched across the middle 20 cubits of the east side of the enclosure, which was 50 cubits wide. The 15 cubits to [A] See Rashi's comment on the NJPS translation "dolphin" at 25:5. [B] See Rashi's comment to this phrase at 27:20.

NAHMANIDES 11 The Tabernacle, its tent and its covering, etc. Moses had to tell the whole community all the details that God had instructed him, to let them know that they would have to bring a large amount of gifts, for there was a lot of work to be done. He mentions every item, though only in general terms. When he says "the" Tabernacle, "the" Ark (v. 12), "the" table (v. 13), and so forth, he means, "the" Tabernacle and "the" furnishings whose details and dimensions we will specify for the experts who are to make them." At this point, speaking to the community as a whole, he merely refers to them by their general names.

ADDITIONAL COMMENTS each one, nor would collectors go from tent to tent to get the gifts (Abarbanel). Rather, "shall bring them with the [obligatory half-shekel] contribution for the Lord" mentioned in ch. 25 (Sforno).

10 Let all among you who are skilled come and make all that the LORD has commanded. For the work of skilled artisans is also a contribution (Abarbanel).

11 The Tabernacle, its tent and its covering, and so forth. Moses listed each item individually, so that the artisans would be able to volunteer for each different item as it was called out (Abarbanel).

14 Its lamps. The Hebrew word *ner* sometimes refers to the burning wick and sometimes to the dish in which it burns (Kimhi).

17 Its posts and its sockets. See Rashi's comment. The change in the gender of "its" in the Hebrew is not uncommon with reference

OJPS the LORD's offering: gold, and silver, and brass; ⁶and blue, and purple, and scarlet, and fine linen, and goats' hair; ⁷and rams' skins dyed red, and sealskins, and acacia-wood; ⁸and oil for the light, and spices for the anointing oil, and for the sweet incense; ⁹and onyx stones, and stones to be set, for the ephod, and for the breastplate.

¹⁰And let every wise-hearted man among you come, and make all that the LORD hath commanded: ¹¹the tabernacle, its tent, and its covering, its clasps, and its boards, its bars, its pillars, and its sockets; ¹²the ark, and the staves thereof, the ark-cover, and the veil of the screen; ¹³the table, and its staves, and all its vessels, and the showbread; ¹⁴the candlestick also for the light, and its vessels, and its lamps, and the oil for the light; ¹⁵and the altar of incense, and its staves, and the anointing oil, and the sweet incense, and the screen for the door, at the door of the tabernacle; ¹⁶the altar of burnt-offering, with its grating of brass, its staves, and all its vessels, the laver and its base; ¹⁷the hangings of the court, the pillars thereof, and their sockets,

RASHBAM 8 For the aromatic incense. More precisely: "for the incense, [bring] aromatics."

IBN EZRA 8 Oil for lighting. Rather, "oil for the light" (OJPS); having specified this, there was no need to add that it was "oil of clear, beaten olives."

13 The bread of display. For which the table was made. [D]

14 The oil for lighting. For which the lampstand was made. [E]

16 The laver. The laver and its stand have no poles. Perhaps they were transported on the carts. [F]

17 Its posts and its sockets. Ordinarily the Hebrew word translated "enclosure" is [D] Ibn Ezra thinks the phrase is explanatory, rather than saying that the first set of loaves was baked as part of the making of the Tabernacle. [E] See previous note. [F] See Num. 7:3,6-7.

NJPS and its sockets; ³⁴the covering of tanned ram skins, the covering of dolphin skins, and the curtain for the screen; ³⁵the Ark of the Pact and its poles, and the cover; ³⁶the table and all its utensils, and the bread of display; ³⁷the pure lampstand, its lamps—lamps in due order—and all its fittings, and the oil for lighting; ³⁸the altar of gold, the oil for anointing, the aromatic incense, and the screen for the entrance of the Tent; ³⁹the copper altar with its copper grating, its poles and all its utensils, and the laver and its stand; ⁴⁰the hangings of the enclosure, its posts and its sockets, the screen for the gate of the enclosure, its cords and its pegs—all the furnishings for the service of the Tabernacle, the Tent of Meeting; ⁴¹the service vestments for officiating in the sanctuary, the sacral vestments of Aaron the priest, and the vestments of his sons for priestly service. ⁴²Just as the LORD had commanded Moses, so the Israelites had done all the work. ⁴³And when Moses saw that they had performed all the tasks—as the LORD had commanded, so they had done—Moses blessed them.

40 And the LORD spoke to Moses, saying:

²On the first day of the first month you

RASHI hands?" He replied, "Just look as if you are doing it, and it will set itself up." So "the Tabernacle was set up" (40:17) on its own. This is from Midrash Tanhuma.

43 Moses blessed them. He said to them, "May it be God's will that the Shekhinah rest upon the work of your hands, and 'May the favor of the LORD, our God, be upon us; let the work of our hands prosper' (Ps. 90:17)." This is one of the 11 psalms in the section "A prayer of Moses." [C]

[C] The beginning of Psalm 90 is labeled "A prayer of Moses"; since Psalms 91-100 have no label, they are assumed to fall into this category also.

NAHMANIDES were the tent (26:7). The same syntax is found in 35:11. It is true that sometimes the entire building is called the "Tent" of Meeting (e.g., 31:7), for (as God told Moses) it was the place "where

I will meet with you" (30:6). V. 40 in our chapter also refers to the entire Tabernacle as "the Tent of Meeting."

37 Lamps in due order. It may be that lamps were sometimes put into other lampstands merely for ornamentation, or for additional light on special occasions. But this was not so of the holy lampstand in the Tabernacle, which had only seven lamps. They were "to be set in order" (OJPS) every night at twilight. [D]

42 So the Israelites had done all the work. All the work of constructing the Tabernacle. But the word used for "work" here is not *melakhah* (as when work is prohibited on the Sabbath), but *avodah*, the word used for the "service" of God. For that was why they made the Tabernacle, to follow the commandment, "You shall serve the LORD your God" (23:25); "serve none but Him" (Deut. 13:5). It could be that "all the work" here refers to the utensils, comparable to "all the furnishings for the service [*avodah*] of the Tabernacle" (v. 40). This would imply that, even with the smallest details, the Israelites took great care; afterward, in v. 43, "Moses saw that they had performed all the tasks" (reverting to the standard word *melakhah*) to refer to the completion of the entire project.

40:2 On the first day of the first month you shall set up the Tabernacle of the Tent of Meeting. According to our Sages, this

[D] According to Nahmanides, our verse is saying that there was no discretion in the use of the lampstand in the Tabernacle—all seven lamps must be lit every evening.

ADDITIONAL COMMENTS 37 The pure lampstand. "Pure" because it was made "of pure gold" (25:31). The gold in every item in the Tabernacle was equally pure, but the lampstand was the only object that was made entirely of gold without any additional wood (Bekhor Shor). "Pure" because no blood was sprinkled on it (Hizkuni).

43 When Moses saw that they had performed all the tasks as the LORD had commanded ... Moses blessed them. We learn from this that a leader ought to bless those under his direction when they obey him, so that they will be the readier to do his

OJPS and its sockets; ³⁴and the covering of rams' skins dyed red, and the covering of sealskins, and the veil of the screen; ³⁵the ark of the testimony, and the staves thereof, and the ark-cover; ³⁶the table, all the vessels thereof, and the showbread; ³⁷the pure candlestick, the lamps thereof, even the lamps to be set in order, and all the vessels thereof, and the oil for the light; ³⁸and the golden altar, and the anointing oil, and the sweet incense, and

the screen for the door of the Tent; ³⁹the brazen altar, and its grating of brass, its staves, and all its vessels, the laver and its base; ⁴⁰the hangings of the court, its pillars, and its sockets, and the screen for the gate of the court, the cords thereof, and the pins thereof, and all the instruments of the service of the tabernacle of the tent of meeting; ⁴¹the plaited garments for ministering in the holy place; the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office. ⁴²According to all that the LORD commanded Moses, so the children of Israel did all the work. ⁴³And Moses saw all the work, and, behold, they had done it; as the LORD had commanded, even so had they done it. And Moses blessed them.

40 And the LORD spoke unto Moses, saying:

²On the first day of the first month

IBN EZRA 40:2 On the first day of the first month. This is the beginning of the world, and it is a great mystery. [B]

[B] In rabbinic tradition, there is a dispute about whether the world was created on the 1st of Nisan or the 1st of Tishrei. Ibn Ezra's comment is thought to be based on his astrological views. In the long commentary, Ibn Ezra explains at length that "the first day of the first month" was not the *last* day of the eight days of the priests' ordination, but the *first* of the eight days. This leads him to a long, inconclusive discussion of biblical events that would seem to have fallen on the Sabbath—for example, one of the seven days during which the Israelites marched around Jericho—though the Sabbath is not mentioned. Passover does not present the same problem, because Ibn Ezra believes that the Israelites had no need to observe a seven-day Festival of Unleavened Bread while they were eating manna, but only "when the LORD has brought you into the land of the Canaanites" (see 13:5).

בְּרִיחֵיו וְעַמֻּדָיו וְאֲדָנָיו: ³⁴ וְאֶת־מִכְסֵה עוֹרֹת הָאֵילִם הַמְאֻדָּמִים וְאֶת־מִכְסֵה עֶרְת הַתְּהוֹשִׁים וְאֶת פְּרֻכַת הַמִּסְכָּה: ³⁵ אֶת־אֲרֹן הָעֵדוּת וְאֶת־בְּדָיו וְאֶת הַכַּפְּרֹת: ³⁶ אֶת־הַשְּׁלֹחַן אֶת־כַּלְבָּלָיו וְאֶת לֶחֶם הַפָּנִים: ³⁷ אֶת־הַמְנֻרָה הַשְּׂהֻרָה אֶת־נִרְתִיבָה נִרְתִיבָה גֵרַת הַמַּעֲרֻכָה וְאֶת־כַּלְבָּלֶיהָ וְאֶת שְׁמֹן הַמֵּאֹר: ³⁸ וְאֶת מִזְבַּח הַזָּהָב וְאֶת שְׁמֹן הַמִּשְׁחָה וְאֶת קְטֹרֶת הַסַּמִּים וְאֶת מִסַּךְ פֶּתַח הָאֹהֶל: ³⁹ אֶת מִזְבַּח הַנְּחֹשֶׁת וְאֶת־מִכְבָּר הַנְּחֹשֶׁת אֲשֶׁר־לוֹ אֶת־בְּדָיו וְאֶת־כַּלְבָּלָיו אֶת־הַבִּיָּר וְאֶת־כַּנּוֹ: ⁴⁰ אֶת קַלְעֵי הַחֹצֵר אֶת־עַמֻּדֶיהָ וְאֶת־אֲדָנֶיהָ וְאֶת־הַמִּסְכָּה לְשַׁעַר הַחֹצֵר אֶת־מִיתְרָיו וְיִתְרֵיהֶם וְאֶת־כַּלְבָּלָיו עֲבֹדַת הַמִּשְׁכָּן לְאֹהֶל מוֹעֵד: ⁴¹ אֶת־בְּגָדֵי הַשָּׂרָד לְשָׂרְת בְּקֹדֶשׁ אֶת־בְּגָדֵי הַקֹּדֶשׁ לְאֹהֲרֹן הַכֹּהֵן וְאֶת־בְּגָדֵי בָנָיו לְכַהֵן: ⁴² כָּכֹל אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה בְּכֹן עָשׂוּ בְנֵי יִשְׂרָאֵל אֶת כָּל־הָעֲבֹדָה: ⁴³ וַיִּרְא מֹשֶׁה אֶת־כָּל־הַמְּלָאכָה וְהִנֵּה עָשׂוּ אֹתָהּ כַּאֲשֶׁר צִוָּה יְהוָה בְּכֹן עָשׂוּ וַיְבָרַךְ אֹתָם מֹשֶׁה: פ

מ וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ² בְּיוֹם־הַחֹדֶשׁ הָרִאשׁוֹן בְּאֶחָד לַחֹדֶשׁ

ABARBANEL'S QUESTIONS + Why are all the items that have already been mentioned so many times listed again (vv. 33-41) after "they brought the Tabernacle to Moses"?