

פקודי

PEKUDEI/ACCOUNTS

Shemot/Exodus 38:21 – 40:38

In **Parashat Pekudei** we read of the successful completion of the work for the construction of the Tabernacle. The purpose of building the structure was expressed by יהוה Himself back in **Parashat Terumah**:

Shemot/Exodus 25:8 "And let them make Me a sanctuary, that I may dwell in their midst.

Indeed, it will be mission accomplished as this week we read that the Almighty will “**take up residence**” within it:

Shemot/Exodus 40:34 Then the cloud covered the tabernacle of meeting, and the glory of יהוה filled the tabernacle.

Many commentators note that this demonstration of the “**glory of יהוה filling the tabernacle**” parallels the drama of His revelation at “**Mt. Sinai**”:

Shemot/Exodus 24:15 Then Moshe went up into the mountain, and a cloud covered the mountain. ¹⁶ Now the glory of יהוה rested (shakan - שָׁכַן) on Mount Sinai, and the cloud covered it six days.

How can we better understand the meaning of the “**glory of יהוה**?” In **Revelation 21:23**, the phrase “**glory of God**” is translated as “**God’s Sh’kinah**” in the [Complete Jewish Bible](#):

Revelation 21:22 I saw no temple in it, for Adonai, God of heaven’s armies, is its Temple, as is the Lamb. ²³ The city has no need for the sun or the moon to shine on it, because God’s Sh’kinah gives it light, and its lamp is the Lamb.

The word “**Sh’kinah**” itself is not found in the Hebrew texts, but the concept clearly is. The word most certainly is derived from “**shakan** (שָׁכַן)” which is used to describe the “**resting, abiding, dwelling, or habitation**” of the various physical manifestations of the “**glory of יהוה**”:

- **Cloud**

- **Shemot 40:35** And Moshe was not able to enter the tabernacle of meeting, because the cloud rested (shakan - שָׁכַן) above it, and the glory of יהוה filled the Tabernacle.
- **Bemidbar/Numbers 9:17** Whenever the cloud was taken up from above the Tabernacle, after that the children of Israel would journey; and in the place where the cloud settled (shakan - שָׁכַן), there the children of Israel would pitch their tents. ¹⁸
At the command of יהוה the children of Israel would journey, and at the command of

יהוה they would camp; as long as the cloud stayed (shakan - שָׁכַן) above the Tabernacle they remained encamped.

- **Fire**

- **Shemot 24:17** The sight of the glory of יהוה was like a consuming fire on the top of the mountain in the eyes of the children of Israel.
- **Isaiah 10:16** Therefore Adonai, יהוה of hosts, Will send leanness among his fat ones; And under His glory He will kindle a burning Like the burning of a fire.

- **Light**

- **Isaiah 60:19** " The sun shall no longer be your light by day, Nor for brightness shall the moon give light to you; But יהוה will be to you an everlasting light, And your Elohim your glory.
- **Ezekiel 43:2** And behold, the glory of the Elohim of Israel came from the way of the east. His voice was like the sound of many waters; and the earth shone with His glory.

After the “Sh’kinah glory” filled the Tabernacle, no one was able to “enter”:

Shemot 40:35 And Moshe was not able to enter the Tabernacle of meeting, because the cloud rested above it, and the glory of יהוה filled the Tabernacle.

This scenario would be repeated at the building and dedication of “Solomon’s Temple”:

2 Chronicles 7:1 When Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of יהוה filled the Temple.² And the priests could not enter the house of יהוה, because the glory of יהוה had filled יהוה's house.

In a time of disobedience and rebellion, **Ezekiel** had the vision of the Sh’kinah, the “glory of יהוה,” departing from Israel’s Temple:

Ezekiel 10:18 Then the glory of יהוה departed from the threshold of the Temple and stood over the cherubim.¹⁹ And the cherubim lifted their wings and mounted up from the earth in my sight. When they went out, the wheels were beside them; and they stood at the door of the east gate of יהוה's house, and the glory of the Elohim of Israel was above them.

The “glory” of His Presence left the mercy seat in the Holy of Holies, waited at the “threshold of the temple” to see if Israel would repent, and then left the temple altogether.

Ezekiel 9:3 Now the glory of Elohim of Israel had gone up from the cherub, where it had been, to the threshold of the temple.

Ezekiel also had the vision of the return of the “Sh’kinah glory,” once again filling the house:

Ezekiel 43:2 And behold, the glory of Elohim of Israel came from the way of the east. His voice *was* like the sound of many waters; and the earth shone with His glory... ⁴ And the glory of יהוה came into the Temple by way of the gate which faces toward the east. ⁵ The Spirit lifted me up and brought me into the inner court; and behold, the glory of יהוה filled the Temple.

And what happened when Yeshua came to this earth as a baby?

Luke 2:8 Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night. ⁹ And behold, an angel of Adonai stood before them, and the glory of Adonai shone around them, and they were greatly afraid.

The “Sh’kinah glory” that had been missing from the 2nd Temple returned as an even greater “glory”! We read that Yeshua is the “**brightness**” or the reflected “**Sh’kinah light**” of “**His glory**”:

Hebrews 1:3 (the Son) who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high

John 1:14 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 2:11 This beginning of signs Yeshua did in Cana of Galilee, and manifested His glory; and His disciples believed in Him.

There is a story in the Gospel of **Matthew** of Yeshua taking three of His disciples up on a mountain where they see His “**Sh’kinah glory**”:



Matthew 17:1 Now after six days Yeshua took Peter, James, and John his brother, led them up on a high mountain by themselves; ² and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light. ³ And behold, Moshe and Elijah appeared to them, talking with Him.

These three disciples were granted a foretaste of Yeshua and His kingdom. It is significant that Matthew records that it is “**after six days**.” What happened “**six days**” prior? Yeshua was speaking to His disciples about the cost of discipleship. Yeshua mentions His return and ends with a strange phrase:

Matthew 16:24 Then Yeshua said to His disciples, “If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me.” ²⁵ “For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it.” ²⁶ “For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?” ²⁷ “For the Son of Man will come in the glory of His Father with His angels, and then He will

reward each according to his works. ²⁸ "Assuredly, I say to you, **there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom.**"

Why is it important that in the very next verse, we are told next that it was “**after six days**?”

Matthew 17:1 Now **after six days** Yeshua took Peter, James, and John his brother...

Peter, one of the disciples with Yeshua would later understand the prophetic meaning of “**six days**.” After the resurrection he wrote:

2 Peter 3:8 But, beloved, do not forget this one thing, that with Adonai **one day is as a thousand years, and a thousand years as one day.**

On the Mount of Transfiguration, the message is that “**after six days (or six thousand years)**” Yeshua will return in “**glory**” into the fullness of His Kingdom. At the beginning of the seventh day (or 7th millennium), He will reign (as pictured by the transfiguration). And why are **Moshe and Elijah** there? They represent two groups of people – those who die (**Moshe**) and those who enter into the Kingdom directly (**Elijah** as he was taken in a chariot of fire).

1 Corinthians 15:52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the **dead will be raised** incorruptible, and we shall be changed.

1 Thessalonians 4:15 For this we say to you by the word of Adonai, that **we who are alive and remain** until the coming of Adonai will by no means precede **those who are asleep.** ¹⁶ For Adonai Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of Elohim. And the **dead in Messiah will rise first.** ¹⁷ Then **we who are alive and remain shall be caught up together with them in the clouds to meet Adonai in the air.** And thus we shall always be with Adonai. ¹⁸ Therefore comfort one another with these words.

In the event on the Mount, Peter even hints at that future time period:

Matthew 17:4 Then Peter answered and said to Yeshua, "Adonai, it is good for us to be here; if You wish, **let us make here three tabernacles:** one for You, one for Moshe, and one for Elijah."

Yeshua will come in “**glory**” into the fullness of His kingdom during the “**Feast of Tabernacles**.” The disciples were able to see this future reality, thus making sense of Yeshua’s words –

Matthew 16:28 "Assuredly, I say to you, **there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom.**"

There are other reasons why it was **Moshe and Elijah** with Yeshua. “**Moshe**” is representative of the Torah and “**Elijah**” represents repentance and restoration. Our Father is fully capable of showing us multiple lessons in each recorded piece of history! It is necessary for these things to come together along with the revelation of His Kingdom.

There is one more “**Temple**” to take a look at. We find it described by **John** in the book of **Revelation**. Again, the “**Temple**” is described as being “**filled with smoke from the glory and power of Elohim**”:

Revelation 15:8 The **Temple was filled with smoke from the glory of Elohim and from His power**, and no one was able to enter the Temple till the seven plagues of the seven angels were completed.

No one is able to “**enter this Temple**.” It appears from **Revelation**, that judgment must occur before the people are fully able to dwell in His Presence. We are in a time of growing in His “**glory**”:

2 Corinthians 3:18 But we all, with unveiled face, beholding as in a mirror the **glory of Adonai**, are **being transformed into the same image from glory to glory**, just as by the Spirit of Adonai.

Daniel 12:3 Those who are wise shall **shine Like the brightness of the firmament**, And those who turn many to righteousness **Like the stars** forever and ever.

Philippians 2:14 Do all things without complaining and disputing, ¹⁵ that you may become blameless and harmless, children of Elohim without fault in the midst of a crooked and perverse generation, among whom you **shine as lights in the world**

1 John 3:2 Beloved, now we are children of Elohim; and it has not yet been revealed what we shall be, but we know that **when He is revealed, we shall be like Him, for we shall see Him as He is**.

Colossians 3:4 When Messiah *who is* our life appears, then **you also will appear with Him in glory**.

“**יהוה's glory**” will be upon His servants as a witness to the nations:

Isaiah 60:1 **Arise, shine**; For your light has come! And the **glory of יהוה is risen upon you**. ² For behold, the darkness shall cover the earth, And deep darkness the people; But יהוה will arise over you, And **His glory will be seen upon you**. ³ The **nations shall come to your light**, And kings to the brightness of your rising.

When Yeshua returns, He will be together with His people for a thousand years. And following that, there will be once again, judgment. Those faithful will have access to Him and be able to enter the cloud of His glorious Presence, His heavenly city. John saw the “**holy Jerusalem**” coming down out of heaven, like a beautiful bride. Those who are pure will be entering into its gates. And the “**Sh'kinah glory**” will fill the city, attracting all the nations!

Revelation 21:10 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 Yah, ¹¹ **having the glory of Yah**. Her light *was* like a most precious stone, like a jasper stone, clear as crystal. ¹² 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: ¹³ three gates on the east, three gates on the north, three gates on the south, and three gates on the west. ¹⁴ Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb. ¹⁵ And he who talked with me had a gold reed to measure the city, its gates, and its wall. ¹⁶ 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. ¹⁷ Then he measured its wall: one hundred *and* forty-four cubits, *according* to the measure of a man, that is, of an angel. ¹⁸ The construction of its wall was *of* jasper; and the city *was* pure gold, like clear glass. ¹⁹ 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, ²⁰ the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprane, the eleventh jacinth, and the twelfth amethyst. ²¹ The twelve gates *were* twelve pearls: each individual gate was of one pearl. And the street of the city *was* pure gold, like transparent glass. ²² But I saw no temple in it, for Adonai יהוה Tzva'ot and the Lamb are its temple. ²³ The city had no need of the sun or of the moon to shine in it, for the glory of Yah illuminated it. The Lamb is its light. ²⁴ And the nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honor into it. ²⁵ Its gates shall not be shut at all by day (there shall be no night there). ²⁶ And they shall bring the glory and the honor of the nations into it.

Bereshith/Genesis 1:3 Then Elohim said, "Let there be light"; and there was light.

1 Timothy 1:17 Now to the King eternal, immortal, invisible, to Yah who alone is wise, *be* honor and glory forever and ever. Amen.

Shabbat Shalom!

Ardelle

Be Strong! Be Strong! And may we be Strengthened!

חזק חזק ותנחזק