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Q1: Haven't we heard about the Sabbath before? Are any new aspects revealed in this iteration? Why is it stated as a preface to the building of the tabernacle?

Q2: In what way are these donations voluntary? Doesn't God command them? Doesn't the tabernacle need to be built? (Compare with the compulsory shekel tax from last week).

Q3: Why the repeated specification of "men and women" in the process of donation?

Q4: Where does Bezalel's skill come from? To what extent is this project a creative venture of the creative people involved?

Q5: The voluminous account of this construction is split between instruction and assembly by the incident of the golden calf. How is the fulfillment of this task influenced by the intervening event?

Q6: What is gained by repeating the painstaking specifics of the tabernacle, the execution of exactly what was ordered? Why not, instead, "and so they did"?

Q7: The end of the tabernacle's construction strikingly resembles the language of creation. What is the significance of this comparison? Examine all the parallels you can find.

Q8: The lamps are lit as soon as the lampstand is in place. The table is set right away. Why does the rollout of the tabernacle happen in this way, piece by piece?

Q9: Wait, why can't Moses enter? Is this a meeting place, or not?

Q10: Is God taking up physical space in the tabernacle? How is it possible to go in to light lamps, offer sacrifices, and everything that's meant to be done there?

Q11: What else intrigues you, about this or the rest of the book of Exodus?