

Everyone Has a Role

For: Roeh Israel—Abilene

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I. Introduction

- 1) In the portions **Vayakhel** and **Pekudei**, the Torah describes the building of the **Mishkan (Tabernacle)**, the dwelling place of the Almighty among Israel.
- 2) What stands out in these chapters is that the Mishkan was **not built by one person**.
- 3) Not even Moses could build it alone.
- 4) Instead, the entire nation participated. The Torah repeatedly emphasizes that **many different people contributed in many different ways**.
- 5) This teaches an important principle for the people of the Almighty:
- 6) **Everyone has a role.**

II. The Assembly of the People

A. Exodus 35:1 begins:

a. וַיִּקְהַל מֹשֶׁה

Vayakhel Moshe

b. “Then Moses assembled...”

B. This verb comes from the root קָהַל (**qahal**) — to gather or assemble a community.

C. This is the same root from which we get the word קָהָל (**qahal**) meaning *congregation or assembly*.

D. The Mishkan project begins with **the whole community gathered together**.

E. **Teaching Insight** — The work of the Almighty is not meant to be carried by a few individuals. It is something done by the **whole congregation of Israel**.

III. The Willing Heart

A. Exodus 35:21 says:

כָּל נָדִיב לֵב

kol nediv lev

“Everyone whose heart was willing.”

B. Key Words

1. נָדִיב (nediv)

Meaning: *generous, willing, noble.*

2. לֵב (lev)

Meaning: *heart, inner motivation.*

3. This phrase appears repeatedly in these chapters.

C. The contributions to the Mishkan were **not forced**. They came from people whose hearts were **moved to participate**.

D. The Almighty does not desire reluctant participation. The work of the Kingdom is done best by people whose **hearts are willing**.

IV. Those Whose Hearts Lifted Them

A. Exodus 35:10 says:

כָּל־חֲכָמִים־לֵב בְּכֶם

kol chakham lev bakhem

“Every wise-hearted person among you.”

B. Exodus 35:26 uses another interesting phrase:

כָּל אִשָּׁה חַכְמַת־לֵב

kol ishah chakmat-lev

“Every woman whose heart was wise...”

1. In Hebrew thought, wisdom is not just intellectual knowledge. It is **skill**

applied to real work.

2. These women spun yarn and contributed essential materials.

C. The Torah specifically recognizes the contributions of women in building the Mishkan.

D. No individuals work was not secondary. It was **essential**.

V. The Spirit-Filled Craftsmen

A. Exodus 35:31 speaks of **Bezalel**.

1. The text says the Almighty:

וַיִּמְלֵא אֹתוֹ רוּחַ אֱלֹהִים

vayemale oto ruach Elohim

2. “He filled him with the Spirit of God.”

B. The result was skill in:

1. carving

2. metalworking

3. design

4. craftsmanship

C. Key Word — מְלָאכָה (melakhah)

1. skilled work or craftsmanship.
2. This same word is used for **creative work** in Genesis.

D. Teaching Insight

1. The Spirit of the Almighty does not only empower prophecy or leadership. It can empower **practical skills**.
2. Artisans, craftsmen, and workers were just as necessary as leaders.

VI. Many Different Types of Contributions

A. The Torah describes multiple groups contributing:

1. Leaders bringing precious stones (Exod. 35:27)
2. Craftsmen building structures
3. Women spinning yarn
4. The people donating gold, silver, and fabrics

5. Skilled workers assembling the pieces

B. The Mishkan required **many different kinds of abilities**.

C. No single person had every skill needed.

D. Teaching Insight—A healthy congregation works the same way.

1. Some teach.

2. Some serve.

3. Some organize.

4. Some give.

5. Some encourage.

E. Every role is necessary.

F. Key Words

1. **כָּל (kol)**

Meaning: *all, every, the whole*.

2. **אִישׁ וְאִשָּׁה (ish ve'ishah)**

“man and woman.”

- G. The Torah intentionally specifies **both men and women**. This stresses that the project was not limited to leaders or craftsmen. The entire nation participated.
- H. This is not the usual way Torah identifies mixed gender groups.
- I. It also highlights something important: the work of the Almighty includes **the gifts of both men and women**.

VII. The Work Was Completed Together

1. Exodus 39:32 says:

וַתֵּכֶל כָּל־עֲבֹדַת מִשְׁכָּן

vatekhel kol avodat haMishkan

2. “Thus all the work of the Mishkan was finished.”

- A. Notice the phrase:

כָּל־עֲבֹדָה (kol avodah) — *all the work*.

- B. The Mishkan could not be completed until **every role was fulfilled**.

C. Only then could the next step occur.

VIII. The Presence of the Almighty

A. After the Mishkan was finished, we read in Exodus 40:34:

“The glory of the LORD filled the Mishkan.”

B. The presence of the Almighty came after the community completed the work together.

C. Teaching Insight—The Mishkan became a dwelling place for the Almighty because the people of Israel worked together in obedience.

D. This is also true of the Temple—Only after it was finished did the presence of The Almighty come down and light the fire on the altar.

E. This symbolized the Almighty’s acceptance of the work done.

IX. Application for Our Congregation

A. The lesson for us is clear. The work of the Almighty is not meant for a few leaders to carry alone.

B. A congregation functions best when **every person participates according to the gifts they have been given.**

1. Some may teach.

2. Some may help organize.

3. Some may encourage others.

4. Some may give financially.

5. Some may quietly serve behind the scenes.

C. But when everyone participates, the congregation becomes stronger and healthier.

Closing Thought

- 1) The Mishkan was not built by Moses alone.
- 2) It was built by a **community of willing hearts, skilled hands, and generous spirits.**
- 3) And when every person fulfilled their role, the result was that **the glory of the Almighty filled the Mishkan.**
- 4) The Torah describes the building of the Mishkan using phrases like “every man and woman,” “all the wise of heart, ” and “everyone whose heart lifted them. ” The message is clear: the dwelling place of the Almighty was built by a community where everyone participated according to the gifts placed within them.
- 5) The same principle applies today:
- 6) **When everyone participates in the work of the Almighty, the community becomes a place where His presence can dwell.**

Ha Sof