

And they brought the Mishkan to Moshe. (39:33)

Rashi explains that the people came to Moshe *Rabbeinu* with a problem: They had formed all of the *Mishkan's* components, but they just could not seem to erect it. Whatever they did – did not endure. Apparently, Hashem wanted Moshe to put the finishing touch on the *Mishkan*. *Rashi* teaches that Moshe had previously not been involved in either contributing towards nor constructing the *Mishkan*. Hashem gave him the opportunity to put the finishing touch on their work. Indeed, without him their work would have been for naught, because it could not achieve viability until it was standing erect.

Furthermore, on his own, Moshe was unable to raise the *Mishkan*, because of the weight of the *Kerashim*, beams. Hashem told Moshe to “involve yourself (engage in erecting the *Mishkan*), and it will appear as if you are erecting it.” In other words, nothing is set up on its own. We always need Hashem.

Perhaps we can derive a deeper lesson from Hashem's insistence that Moshe be the one to raise the *Mishkan*. When Hashem called for contributions for the *Mishkan*, everyone came forward to offer his contribution. When Hashem asked for skilled artisans to construct the *Mishkan's* components, those who felt competent came forward. Now that the work was all done and the *Mishkan* was about to be raised, a setback seemed to impede the seamless progression from dream to reality. Hashem wanted Moshe to assume the administration of the final phase. Why?

There is an important message here for all future generations – not just concerning the *Mishkan*. Money – regardless of the sanctity of its source – does not create an enduring Sanctuary, Torah-oriented edifice, organization or endeavor. The spiritual component which the Torah leader provides determines its durability. The material component is critical, but, without Torah, it will not endure.

To take it one step further, the contributions – the *tzedakah*, charity, generosity of Jews – represent their acts of *chesed*. Torah supersedes *chesed*. Torah guides *chesed*. Acts of lovingkindness which are neither built upon nor inspired by Torah guidance, lack spiritual integrity, and, to a certain extent, are flawed.

Furthermore, the “Moshes” of each generation are acutely aware that every endeavor achieves fruition only through Hashem. Just as Moshe was told to “involve himself by lifting the beams,” and Hashem would do the rest, likewise, the Torah authority knows that he is simply a figurehead. Hashem pulls the strings; He makes it work. The individuals who so generously contribute the funds might be carried away with their material abundance, to the point that they think that they are in charge. Hashem asserts the opposite. They facilitate, but Hashem creates reality.