

**Torah:** Sh'mot (Exodus) 25:1 – 27:19  
**Haftarah:** M'lakhim Alef (1 Kings) 5:26-6:13  
**B'rit Hadashah:** Revelation 21:1-7

	year 1 25:1– 40	year 2 26:1-30	year 3 26:31-27:19
1	25:1 – 5	26:1 – 3	26:31 – 33
2	25:6 – 9	26:4 – 6	26:34 – 37
3	25:10 – 16	26:7 – 11	27:1 – 3
4	25:17 – 22	26:12 – 14	27:4 – 8
5	25:23 – 30	26:15 – 21	27:9 – 12
6	25:31 – 33	26:22 – 25	27:13 – 16
7	25:34 – 40	26:26 – 30	27:17 – 19

and the tabernacle you shall make; ten linen curtains finely-twisted / and blue; and purple; and (of worm) crimson-yarns / cherubs [the] work of a skilled craftsman you shall make them	<i>ve'et ha'mish'kan ta'aséh éser ye'riyot shesh mosh'zar ut'ekélet ve'ar'gaman ve'tolá'at shaniy Keruviym ma'aséh khoshev ta'aséh otam</i>	וְאֶת-הַמִּשְׁכָּן תַּעֲשֶׂה עֶשֶׂר יְרִיעֹת שֵׁשׁ מְשֻׂזָּר וּתְכֵלֶת וְאַרְגָּמָן וְתִלְעַת שָׁנִי כְרֻבִים מַעֲשֵׂה חֹשֶׁב תַּעֲשֶׂה אֹתָם:
--	---	--

Moses is on Mount Sinai where HaShem continues describing the building of the *Mikdash* (מִקְדָּשׁ - sanctuary) / *Mishkan* (מִשְׁכָּן – dwelling place). Details for the Tent itself and the placement of its contents are described.

The haftarah describes King Solomon building the Temple, the permanent structure built in Jerusalem that replaced the portable Tabernacle in the wilderness.

### Year 2 Aliyah Highlights

- Ex. 26:1-3 The first layer** of the Tabernacle roof consists of TEN layers comprised of TWO sets of FIVE sheets. A precursor to the two tablets of the Ten Words to come, housing the relationship between man and HaShem. The imagery of “cherubs – the work of an artisan” (*keruviym ma'aséh khoshev* – כְּרֻבִים מַעֲשֵׂה חֹשֶׁב) artfully represents the *keruvim* guarding the entry to the Tree of Life (Ge. 3:24).
- Ex. 26:4-6** The words “loops” (*lula'ot* – לִלְאָת) and “clasps” (*qeres* – קֶרֶס) are only used regarding the Tabernacle. The two sets of five sheets are bound together as one (*ekhad* – אֶחָד), unifying the Tabernacle. Gold fasteners match the gold of the objects sheltered by this first layer.
- Ex. 26:7-11 The second layer** of the Tabernacle roof is to be made from goats hair, a layer of protection over the plant-based ornamental fine linen. Bronze fasteners reflect the earthly, connecting the first and second layers.
- Ex. 26:12-14** Portions of the second layer overhang the first. **The third and fourth layers** are of ram skins (*orot eylim* – עֹרֹת אֵילִם) dyed red, and the water-resistant skins of sea cows (*orot t'khashim* – עֹרֹת תְּחָשִׁים). This would require animal sacrifice, here, a reminder of the animal world, and the covering that HaShem made for humans when they left The Garden (Ge. 3:21). No dimensions are specified for these layers.
- Ex. 26:15-21** The supporting frame is made of Acacia wood planks connected by silver sockets. Acacia trees are not fruit-bearing.
- Ex. 26:22-25** The northern, southern, and western side is enclosed, the eastern side was open. The Levitical clan of Merari would be provided ox-drawn carts to transport such a heavy load.
- Ex. 26:26-30** Crossbars, most often used to secure doors and gates, are overlain with gold. The vision and the goal of the Tabernacle is to be the physical manifestation of the spiritual reality that *is* being revealed (causative action, passive voice) in the Mt. Sinai experience.

---

## Theme

---

**The Physical/Spiritual paradox:** We are ordered not to make “graven images” (Ex. 20:4), yet in the holiest of places we are to make two golden figurines with wings. An interpretation says the figurines are male and female, and when his people are at odds with HaShem, they face back-to-back. But when there is unity and harmony, they would be entwined in a loving embrace. If one represents us, the other must be... HaShem. What if the images are not the problem? What if what he really despises is anything that we place between himself and us? Then the image of these two figurines would be the opposite of idolatry. HaShem is saying when we are wrestling with our world, with our problems, with our loneliness, don't come to anyone but him. There is no better metaphor for this union than that of the physical union of two lovers (Ge. 1:27, Pr. 5:18, etc.).

---

## Thought Focus

---

**A statement of logic** – *If* God created man in his image, *and* it is not good for man to be alone, *then* it is not good for God to be alone. Our purpose in life is to have a relationship with God. We do this by making a safe/sacred “place” for him in this world. God not only exists, but he desires relationship. Through this relationship, heaven (spiritual) and earth (physical) are connected – think Jacob's Ladder. God's detailed instructions, like the blueprints for the Tabernacle provide vision and goals to accomplish this.

“Without concrete vision, your goals and daily tasks will lack the power to change you and the world around you.” (R' Feuer)

---

## Daily Devotional questions for reflection and application

---

1. (25:2) How does scripture shape the way you give and handle the resources God has placed in your care? (1Ch 29:14, Act 20:35, 1Co 16:2, 2Co 9:7)
2. (25:17) How does the Ark of the Covenant portray God's glory in Messiah Yeshua resting upon you? (Jer 31:31-33, Eph 1:13, 1Co 3:16)
3. (26:1) God reveals Himself in many ways. How do you “see” Him? (Exo 25:40, Isa 6:1-2, Eze 1:10, Mat 13:17, Luk 4:40-41, Heb 11:13-16, 1Pe 1:10-12)
4. (26:15) Much of the beauty and strength in the construction of the Tabernacle was not “seen” by most, and understood primarily by the artisans that created it. How does this speak of our lives today? (Mat 6:3-6, Eph 2:19-22, Heb 6:10)
5. (26:31) What separates you from entering into the very presence of God? (Amo 8:11-12, Isa 59:2, Heb 9:7, Eph 2:12-14, Heb 9:12, Heb 6:19-20, Mar 15:38)
6. (27:1) We are to be a “living” sacrifice (Rom 12:1), what details describe the altar of our lives? (Eze 43:15, Lev 19:2, Heb 9:22, Hos 6:6, Deu 6:4-5, Gal 2:20, Heb 4:14, Rev 5:8, Exo 20:24-26, Heb 13:10-13)
7. (27:9) The tabernacle courtyard enclosure was very easily permeable material - possibly see-through. Are you standing within the security of it's boundary? (Joh 10:28, Rom 8:38-39, Heb 6:4-6, Act 2:38-39, Phil 3:9, 2Pe 3:14, Pro 8:29, Jos 23:16, 1Ti 1:16)