

**Torah:** Sh'mot (Exodus) 27:20 – 30:10  
**Haftarah:** Yechezk'el (Ezekiel) 43:10-27  
**B'rit Hadashah:** Hebrews 9:1-14

	yr. 1 27:20–28:30	yr. 2 28:31–29:18	Yr. 3 29:19–30:10
1	27:20 – 28:5	<b>28:31 – 35</b>	29:19 – 21
2	28:6 – 9	<b>28:36 – 38</b>	29:22 – 25
3	28:10 – 12	<b>28:39 – 43</b>	29:26 – 30
4	28:13 – 17	<b>29:1 – 4</b>	29:31 – 34
5	28:18 – 21	<b>29:5 – 9</b>	29:35 – 37
6	28:22 – 25	<b>29:10 – 14</b>	29:38 – 46
7	28:26 – 30	<b>29:15 – 18</b>	30:1 – 10

and you shall make the robe of the ephod completely blue

*ve'asíyta et-me'íyl ha'efód  
ke'líyl te'kélet*

וַעֲשִׂיתָ אֶת־מְעִיל הָאֶפֹּד  
כָּלִיל תְּכֵלֶת:

This portion continues the discussion of sacred objects, focusing on the priestly garments and the seven-day consecration of the priests.

The haftarah reading, like the full Torah portion, discusses the building and consecration of an Altar.

## Year 2 Aliyah Highlights

- Ex. 28:31-35** A robe biblically represents distinction / high social rank. It is to be entirely blue (*te'khelet* – תְּכֵלֶת), and reinforced like armor. Though not specified, pomegranates symbolize beauty and fertility. The role of the bells is elusive. Awareness of the presence and intention of the High Priest is inferred, both to himself and others around him. That he “may not die” (Ex. 28:43, 30:21, Le. 8:35, 10:7, 16:13) is a conventional formula expressing the seriousness and severity of attention to detail. This refers to this entire section describing the priestly function.
- Ex. 28:36-38** A gold plate (*tzitz* – צִיֵּץ), literally a “rosette” or “blossom,” attached to the high priest’s headwear bears the inscription, “Holy to HaShem” (*kodesh le’ADONÁI* – קֹדֶשׁ לַיהוָה) possibly symbolizing the contrast between the earthly service of the priesthood/Israel, and the enduring word of God (Is. 40:6-7).
- Ex. 28:39-43** Tunics, sashes and headgear for all the priesthood express dignity and splendor. To “ordain” (*mileta et-yadam* – מִלֵּאתָ אֶת־יָדָיו) literally means “to fill the hands.”
- Ex. 29:1-4** Moshe, acting as priest (Ps. 99:6) is to preside over the installation ceremonies, though his name is not mentioned anywhere in this entire portion: Aharon is the focus.
- Ex. 29:5-9** The ordination ceremony and its materials, summarized here, are detailed in Le. 8. Washing the entire body is only required before being dressed the first time. Thereafter it is hands and feet only (Ex. 30:17-21, John 13:10)
- Ex. 29:10-14** The laying-on-of-hands (*sa-makh* – סָמַךְ) literally means “to lean upon.” Participants express identification with the offering in its surrender to HaShem. The root infers the idea of support: the people were to put their trust in HaShem alone, who by his power and word, cares for the righteous (Ps. 37:17, 24, Ps. 119:116) so that we will dwell safe and secure, even in failure (Ps. 145:14)
- Ex. 29:15-18** One of the rams was to be a burnt offering – entirely going up in smoke on the altar.

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## Theme

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**Distinction:** The High Priestly garments mark the unique distinction of the holiest man on earth. This does not mean that all other humans are “less than” – but “distinct from.” The writer of Hebrews (9:14) states the purpose of every human being in this present age: to find his place, *serving the living God* with a conscience purified from works that lead to death. Oneness is not sameness. Unity is not uniformity. Difference is not discrimination.

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## Thought Focus

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**Blue** – The ancients were likely more interested in the brilliance, darkness and/or richness of dyed colors than the exact hue. Blues and purples were prized by kings and those who could afford them. Almost all of the 49 occurrences of the *tekhelet* in Tanakh are used in regard to cloth used in ritual worship. In addition to the Tabernacle and the Priestly garments, the sons of Israel wear this distinctive color in a cord attached to the corners of their garments (Nu. 15:38) in unity/identity as priests (Ex. 19:6, 1Pe. 2:9, Re. 1:6, 5:9-10).

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## Daily Devotional questions for reflection and application

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- (28:4) Aharon literally wore a part of the tabernacle. What does your clothing say about you? (1Ti 2:10, 1Pe 5:5, Col 3:10-15, Eph 6:11-17)
- (28:13-14) Settings display the glory of the object they contain. How do you display the glory of Messiah in you? (Isa 62:3, 2Co 4:6-7, Zec 9:16, 1Co 4:9-13, 2Ti 2:20-21)
- (28:31-32) Yeshua's robe reflect his priestly role. Are you confident that God crafts the details of your life - the big ones and the little ones? (Joh 19:23-24, Psa 22:18(19), Act 2:22-25, Isa 48:5, Pro 16:33)
- (29:1) Do you recognize the unique calling and purpose God has placed on your life? Are you serving Him? (Exo 19:5-6, 1Pe 2:9, Heb 10:24, Eph 2:10, Mic 6:8, Isa 61:1-3, 1Co 3:16-17)
- (29:19) The first ram was a burnt offering, the second ram was used for the priests to “draw near” to God. Have you died to “self” and now draw near to the living God? (Lev 14:14, Joh 10:11, Heb 9:11-12, Phil 2:17, Eph 5:2, Rom 12:1, Phil 2:8-11, Luk 9:23-27, Rom 8:12-17)
- (29:38) Sacrifice was to be a twice-daily affair. How often do you approach the Lord? (1Th 5:18, Eph 5:20, 1Ti 2:1-3, Col 3:17, Phil 4:6, Col 4:2, Psa 55:16-18, Isa 63:7)
- (30:1) Incense was specifically formulated (30:34-35) and, ultimately, represent prayer. How do you formulate your prayer life? (Exo 37:29, Num 17:11-13, Exo 30:6-8, Psa 141:2, Rev 5:8, Rev 8:3-4, Exo 29:45-46, Psa 63:1-8, Luk 24:50-53)