

**Torah:** Sh'mot (Exodus) 25:1 – 27:19  
 (Shabbat Sheqalim)  
**Haftarah:** M'lakhim Bet (2 Kings) 11:17-12:7  
**B'rit Hadashah:** Mattityahu (Matthew) 17:24-27

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

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:
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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.

*Shabbat Sheqalim* occurs today, on *Rosh Khodesh Adar* (the month before *Nisan*). According to tradition, the half-shekel census was taken on the first of *Nisan*, and the reading is a reminder of the upcoming census.

### Highlights

1. **Ex. 26:31-33 The Inner Curtain:** The innermost section (15'x15') of the Tabernacle, the Holy of Holies, was surrounded by a dividing “veil” (*pa-ro-qet* – פָּרֻקֶת), with *K'ruviym* (כְּרֻבִים) artfully included. It contained the “Ark of the Testimony” (*a-ron ha-eh-dut* – אֲרוֹן הָעֵדוּת) and its “cover” (*ka-poret* – כַּפֹּרֶת). All together this creates the image of *k'ruviym* guarding the way to the tree of life in the Garden (Ge. 3:24).
2. **Ex. 26:34-37 The Outer Curtain:** An outer room (15'x30') stood adjacent to the Holy of Holies, surrounded by similar curtains, minus the *k'ruviym*, in bronze rather than silver sockets. The incense altar, table and Menorah were placed in this tent.
3. **Ex. 27:1-3 The Outer Bronze Altar of Sacrifices:** The patriarchs built altars, as did Moshe (Ex. 17:15, 24:4). Horned altars were not only functional (Ps. 118:27) but symbols of strength, power and fertility. Five “utensils” for service are listed.
4. **Ex. 27:4-8** More detailed design instructions for the altar, including poles for portorage.
5. **Ex. 27:9-12 The Enclosure/Courtyard:** The final separation between sacred and profane is demarked – 150'by 75'.
6. **Ex. 27:13-16** Directional indicators are given – facing east is literally toward the rising sun. The exact location of the Tabernacle proper within the enclosure is not given.
7. **Ex. 27:17-19** Summation: Tabernacle (*mish'kan*) here refers to the entire compound, not the Tabernacle proper, in which the accessories were of gold, not bronze.

### Thought Focus

**Communion with HaShem:** The Tabernacle was designed as the central place where Israelites could meet with HaShem, a powerful symbol of communion with him. This is expressed in several key ways:

- HaShem's greatest desire to dwell in and amongst human beings (Ex. 25:8)
- Model of priestly mediation; a High Priest interceding for people before HaShem, especially on Yom Kippur, foreshadowing the Ultimate High Priest enabling direct access to HaShem (Heb. 4:14-16).
- Imagery for a journey of communion:
  - Outer enclosure symbolizing repentance and cleansing (altar, laver)
  - Outer court/Holy Place representing spiritual sustenance (table of bread), enlightenment (lampstand), and intercession (incense altar)
  - Holy of Holies: the place of ultimate communion where the High Priest meets with HaShem
- Blood Atonement
  - Sacrificial system allowing cleansing from sin, making communion with HaShem possible
  - Yeshua's example of sacrifice fulfilling this role (Heb. 10:19-22)
- Model for Worship and Prayer
  - Teaches a pattern of drawing near to HaShem through repentance, worship and intimate fellowship
  - Incense symbolizing prayer rising to HaShem (Rev. 8:3-4) reinforcing the idea of ongoing spiritual communion.

The Tabernacle expresses communion with HaShem through his presence, priestly mediation, structured approach to worship, and reconciliation that allows human beings to draw near to him.

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### Daily Devotional questions for reflection and application

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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)