

Torah: Sh'mot (Exodus) 27:20 – 30:10
Shabbat Zakor
Haftarah: Sh'muel Alef (1 Samuel) 15
B'rit Hadashah: Acts 5:1-11

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

and you shall take the second ram and they shall lay, Aharon and his sons, their hands on the head of the ram	<i>ve'laqakh'tá et ha'áyil ha'sheniy ve'samakh Aharón u'vanayiv et-ye'deyhém al-rosh ha'áyil</i>	וְלָקַחְתָּ אֶת הָאֵיל הַשֵּׁנִי וְסָמַךְ אֹהֲרֹן וּבָנָיו אֶת-יְדֵיהֶם עַל-רֹאשׁ הָאֵיל:
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Tetzaveh (“You Shall Command”) begins with HaShem instructing Moshe to appoint Aharon and his sons as priests. Included are details on how to make the priestly clothing, how to sanctify the priests and offer sacrifices during the seven days of inauguration in the Tabernacle, and how to build the golden altar.

In the special Haftarah for Shabbat Zakor, King Saul is sent to destroy the Amalekites. Against the wishes of HaShem, he spares the king, Agag, and his men took spoils. The enemy of Israel in the Purim story is a descendant of the king that was spared.

Highlights

1. **Ex. 29:19-21** The Second Ram of Ordination: Putting the blood on the ear, hand, and foot symbolizes the idea that the priestly duty is to attune himself to hear the word of HaShem and respond to it in his actions and direction in service to the people.
2. **Ex. 29:22-25** The right thigh of the ram is normally the priest’s portion, but because it is the priesthood that is being ordained here, it is included as a part of the burnt offering.
3. **Ex. 29:26-30** Vs. 27-30 explain that the previous instructions apply only to this initial inauguration. Different instructions will apply in the future. Because of this, Moshe is the recipient of the priestly portion of the shared sacrifice. Priestly garments were to be passed on to following generations (Nu. 20:22-29). The “wave” (*nuf* – נָפַח) offering creates visual imagery. The verb carries the meaning of wielding a tool (De. 23:26, 27:5), shaking a sieve (Is. 30:28), waving a banner (Is. 13:2), or brandishing a weapon (Is. 30:32). This infers tangible results from physical motion: a transformative moment. It has been suggested that this ritual moment signifies when the “waved” object passes from the domain of the owner to the domain of HaShem.
4. **Ex. 29:31-34** The inaugural ordination of the priesthood included the peace offering meal as described in Le. 7:15. The emphasis on not leaving the remainder is to ensure that the meal is not put off but eaten in immediate, full celebration.
5. **Ex. 29:35-37** It seems that the installation ceremony is to be repeated each day for seven days. Interestingly, the altar is described as “holy of holies.” Holiness is contagious.
6. **Ex. 29:38-46** The twice-daily continual burnt offering is core of the sacrificial system, a point of contact between HaShem, priesthood, Israel, and all mankind; a restoration of Gan Eden!
7. **Ex. 30:1-10** The altar of incense

Thought Focus

Moshe not named: This is the only Parashah in which Moshe’s name is not mentioned – from his birth in Parashah Sh’mot until the end of Torah. One explanation is that this Parashah uniquely focuses on the

role of the priesthood, Aharon and his sons. Moshe was not part of the priesthood. Torah, therefore, deliberately shifts focus away from him. While Moshe's name may be missing, he is still present in the Parashah as the direct agent of HaShem. In Ex. 27:20, the phrase, “*ve'atah*” (וְאַתָּה), literally, “and you yourself,” refers to Moshe, showing his central role without explicitly mentioning his name. This agency is passed on generationally through the “anointing” that is the Messianic hope. (Ps. 133)

Blood on the ear, thumb, toe: As a part of the consecration of Aharon and his sons into the priesthood, Moshe is commanded to apply some of the blood of the ram to three specific places on the priests:

1. The right ear – perception: hearing and obedience (sh'ma); to listen to the commandments of HaShem and take them to heart. Sages say that the ear is the gateway to the soul.
2. The right thumb – action: the master of dexterity; the power of the opposable thumb allowing the hand to grasp; to act in service to HaShem and to the people.
3. The right big toe – movement/purpose/mission: walking on the righteous path; the toe provides stabilizing balance required to provide direction in motion (Ps. 94:18).

By applying blood to the right side, Torah emphasizes that the priestly service must be led in strength, honor, kindness and favor (Ps. 118:16, Ge. 48:14, Ps. 118:15), ensuring that his hearing (ear), actions (thumb) and path (toe) are pure, and in alignment with the will of HaShem. The blood represents life and atonement (Le. 17:11).

The purification process for *Metzora* (leper – Le. 14:14-17) provides a striking parallel. This connection reveals a deep symbolism regarding atonement, purification and (re)dedication to HaShem. This parallel emphasizes that both service to HaShem and personal purification require commitment in thought (ear), action (hand), and path (foot), reflecting a complete transformation in one's connection to holiness.

Daily Devotional questions for reflection and application

1. (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)
2. (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)
3. (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)
4. (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)
5. (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)
6. (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)
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)