

**Torah:** Sh'mot (Exodus) 38:21 – 40:38  
**Haftarah:** Yekhezkel (Ezekiel) 45:16-46:18  
**B'rit Hadashah:** Revelation 21:9-27  
 Shabbat HaKhodesh

	<i>yr. 2 38:21-39:21</i>	<i>yr. 3 39:22-40:38</i>
1	38:21 – 23	<b>39:22 - 26</b>
2	38:24 – 27	<b>39:27 – 32</b>
3	38:28 – 39:1	<b>39:33 – 43</b>
4	39:2 – 7	<b>40:1 – 8</b>
5	39:8 – 14	<b>40:9 – 16</b>
6	39:15 – 18	<b>40:17 – 27</b>
7	39:19 – 21	<b>40:28 - 38</b>

and he made the robe of the ephod a work of a weaver totally of blue	<i>va'yá'as et-m'iyl ha'efód ma' aseh oreg k'liyl te'kélet</i>	וַיַּעַשׂ אֶת-מְעִיל הָאֵפֹד מַעֲשֵׂה אָרֶג כָּלִיל תְּכֵלֶת:
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This portion, normally read together with 22 Vayaq'hel, is read alone this year. The Tabernacle is completed as HaShem ordered, presented to Moshe, and inventoried. It is erected and anointed on the first day of the first month of the second year. The priesthood is installed, and the glory of HaShem filled the Tabernacle. The book of Sh'mot/Exodus concludes – Ha'zakh!

The haftarah reading is for *Shabbat HaKhodesh*, and speaks of the offerings and preparations for the soon coming season of Passover (pesakh).

### Highlights

- Ex. 39:22-26** The making of the priestly garments corresponds to chapter 28. In chapter 39, there are seven statements of affirmation, that all items were made according to the instructions of HaShem through Moshe. The 5<sup>th</sup> iteration of this example of obedience appears in v. 26.
- Ex. 39:27-32** The 6<sup>th</sup> and 7<sup>th</sup> affirmations of obedience are made in these verses.
- Ex. 39:33-43** The Tabernacle in all of its components is completed and brought to Moshe to be inspected. The final statement emphasizes the common-unity of the people – their giving spirit, uplifted hearts and selfless dedication to this epic task. The final verse (43) is patterned after the creation narrative in Ge. 1:31 and 2:3. In both cases, the completion of the work evoked affirmation followed by a blessing. This connection indicates that a new era in the life of the people has begun.
- Ex. 40:1-8** HaShem instructs Moshe to set up the Tabernacle, since he is the only person who was shown the original image or pattern while he was on Mt. Sinai. It begins with the most sacred, the Ark of the Testimony (*aron ha'edut* – אָרוֹן הָעֵדוּת) and proceeds outward. This occurs two weeks shy of the first anniversary of the Exodus from Egypt, again indicating a new era. It is 9 months after arriving at Sinai (Ex. 19:1).
- Ex. 40:9-16** Every item was anointed with the sacred anointing oil. Spices and perfumes were a rare and highly prized commodity in the ancient world. They were expensive due to the huge amounts of raw materials required to manufacture the desired quantities, and to transport them over long distances. The Tabernacle was an aromatic experience! Aharon and his sons were likewise anointed, installing them for service as an eternal priesthood. The affirmation of Moshe's obedience is given.
- Ex. 40:17-27** Further assembly/setup, including lighting the menorah and burning incense on that altar, as HaShem had ordered Moshe.
- Ex. 40:28-38** The altar of burnt offerings is setup, along with the basins for washing. Finally, the outer courtyard is erected along with the entrance screen. The Presence appears, as cloud/fire and glory, inaugurating the Tabernacle as a “portable Sinai” (Ex. 24:15-17) through which continued communion with HaShem could be maintained. In the future, a similar event would occur at the dedication of Solomon's Temple (1Ki. 8:10-11). From this time on, throughout the wilderness journey on the way to the promised land, the cloud and the fire would lead them. The children of Israel are assured that day and night, the presence of HaShem would be with them, in their midst guiding their destiny.

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**Thought Focus**


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**A new era:** At the end of this portion, the mode of communication between HaShem and his people has changed from overwhelming spectacle to a more subtle encounter. The presence of HaShem is veiled within the Tabernacle structure: the cloud on the mountain becomes the cloud over the k'ruviym. It is still the divine presence on earth - but different. It is a shift from the supernatural toward the natural.

**Hidden in the ordinary:** Like Israel in the wilderness, we can have revelatory moments that are amazing, incredible, undeniable: the splitting of the sea, manna from heaven, thunder and fire on the mountain. But these moments are a special gift. They are few and far between... and they fade like the glory of HaShem on Moshe's face after he had been in The Presence. The challenge now is how to hold on to faith when HaShem seems distant. Faith today must be perceived in ordinary daily experiences; to see his presence in nature and patterns in history, not in waiting for miracles to happen. Rav Shaul alludes to this when he says that man is without excuse - he just has to look to creation because all the heavens declare his glory (Ro. 1:20). This requires intention and takes training - we have to "want to" find HaShem. The sages say, "Where is HaShem? Wherever you let him in." This is HaShem's divine strategy. He's not chasing "bugs" in the system. He withdraws his presence so that we can grow. We might even say that the presence of HaShem is found in human responsibility, not miracles. How do we respond when he knocks at our door? (Song 5:2, Rev. 3:20)

**Double Concealment:** Later in Torah (De. 31:18) HaShem says that there will come a time when, "I will surely hide my face," a concealment within concealment; hidden twice. This is the era that we are in now. Sages say that the greatest darkness is when one does not even realize that HaShem is hidden. Many people do not even know that HaShem is missing from their lives. To know that something is wrong is revelation in its own right. But not to know - that is darkness. The first step of teshuvah/repentance is to know that something is not right. Crying out is such a powerful thing - it is an expression of faith.

There are some that choose to sit in darkness. It's comfortable. It's known. They may have never known the light, or what it is to "walk in the light." Another example is "exile." When a person has been in exile for so long, they may forget or not even realize that they are in a place where they don't belong. There is a distraction in our modern societies and cultures that provides so much in the material and social world that many indulge and simply lose consciousness. May we walk in the light, focusing on finding the presence of HaShem all around us in the ordinary moments of our lives, especially as we prepare for the coming season.

**Adar is the Month of Purim (the hidden) that gives way to Nisan - the Month of Pesakh (redemption)!**

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**Daily Devotional questions for reflection and application**


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1. (38:1) God clearly calls for sacrifice as a part of worshipping Him. What role does "sacrifice" play in your life? (Exo 20:24-26, Deu 12:5-6, Jam 1:17, Heb 10:10, Rom 12:1, Phil 4:18, Rev 8:3-4, Eph 5:1-4, Mar 12:32-33)
2. (39:2) The people presented their best resources and talents. How do you view what you give to Him? (Rom 12:1, Mal 1:6-14, 1Co 11:20-22)
3. (39:33) God's powerful hand will accomplish His plan. Have you brought what He has given you and laid it before Him so He can work His miracles? (Deu 8:18, Mat 14:17-21, 1Ki 17:8-15, Isa 55:11, Num 11:21-23, Pro 10:22)
4. (40:2) Do you put your trust in God's promise, that He will raise up the "fallen tent of David," for Israel and all who believe in Him? (Amo 9:11-12, Mar 8:31-32, 1Co 15:4-7, Joh 6:40, Isa 60:1-3, Mal 4:2)
5. (40:2) Everyone played a part in the construction of the Tabernacle, and every piece had a purpose. What is your role and where do you fit in? (Mat 17:20, Mar 16:17-18, Joh 14:12, Eph 4:11-13, Act 19:13-16, Rom 15:18-19)