

Torah: Sh'mot (Exodus) 25:1 – 27:19
Haftarah: M'lakhim Alef (1 Kings) 5:26-6:13
B'rit Hadashah: Mark 12:37-13:1

	<i>Year 1</i>	<i>Year 2</i>	<i>Year 3</i>
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

<p>speak to the sons of Israel and let them take for me a contribution / from every man whose heart prompts him / you shall take my contribution.</p>	<p><i>daber el b'ney Yisraél v'yiq'khu li t'rumah me'et khol ish ashér yidvenu libo tikkhu et t'rumatiy</i></p>	<p>דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְיִקְחוּ-לִי תְרוּמָה מֵאֵת כָּל-אִישׁ אֲשֶׁר יִדְבְּנוּ לְבוֹ תִקְחוּ אֶת-תְּרוּמַתִּי:</p>
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Moses is on Mount Sinai where *HaShem* describes the extensive offerings to be collected for the building of the *Mikdash* (מִקְדָּשׁ - sanctuary) / *Mishkan* (מִשְׁכָּן – dwelling place). It provides detailed specifications for this portable tabernacle and various accoutrements, including the Ark of the Covenant, Table of Bread, Menorah, Tent, Courtyard, and Altar.

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

This Week's Highlights

- Ex. 25:1-5** HaShem tells Moses to tell the people to take a voluntary (from the heart) offering of seven material categories: metals, colored yarns, fabrics, timber, oil, spices, and precious stones. Mixture of wool and linen are required for coverings and screens, and for the High Priest's adornments.
- Ex. 25:6-9** *The Oil for Anointing* (*mishkchah* – מִשְׁחָה) first mentioned. Purpose of the *mikdash*: “so that I may dwell [*shakan* – שָׁכַן] in them” (not “it”), emphasizing the tangible concept of the presence of *HaShem* to which people can focus their hearts and minds.
- Ex. 25:10-16** *The Ark of the Covenant*: permanent house for the stone tablets of the Ten Words. This was a common legal tradition of the time. It represents a dimension of spoken relationship between God and humanity. The directive, “*they* shall make” indicates that the spiritual and moral environment is a corporate responsibility. The poles, though removeable, are not to be removed (1Ki. 8:8, Pr. 3:18).
- Ex. 25:17-22** *The kapporet* (כַּפֶּרֶת – cover, atonement) and the *k'ruvim* (כְּרֻבִים – cherubs): Traditionally, the *mercy-seat* in English. *K'ruvim* are first mentioned in Ge. 3:24, guarding the way to the Tree of Life (Pr. 3:18, 15:4, Re. 2:7, 22:1-2, 14-15) in the Garden of Eden. Imagery of enthronement (Ps. 80:2, 99:1, 1Sa. 4:4, Is. 37:16, 1Ch. 13:6) and movement (2Sa. 22:11, Ps. 18:11, Eze. 1:6-11, 10:14-22) are employed.
- Ex. 25:23-30** The Table (*shul'khan* – שֻׁלְחָן) and its utensils: Primarily used for the “bread of the presence” (*lechem paniym* – לֶחֶם פָּנִים).
- Ex. 25:31-33** The Menorah (מְנֹרָה): Seven-branched lampstand; only item referred to as “pure” (Ex. 31:8, 39:35-37); provides light (Ps. 36:10, 44:4, 56:14). Mysteriously, no dimensions are given, only the specification of its weight in gold.
- Ex. 25:34-40** The Menorah unmistakably evokes the image of an almond tree (*shaked* – שָׁקַד – to be watchful, wakeful, vigilant). Its purpose was utilitarian (Ex. 25:37, 27:21, 35:14, 39:37, 2Ch. 13:11), yet its light is testimony that the invincible power of the presence of *HaShem* resides in the midst of

Israel (Zec. 4:6). The reference, “on the mountain,” could connect Moses’ burning bush experience to this current fulfillment of HaShem’s promise (Ex. 3:12).

Thought Focus

The Tabernacle and Creation: There are seven subsections to the instructions for the components of the Tabernacle, each introduced with the phrase “and HaShem spoke to Moses saying...” (*va’yedaber ADONÁI el Moshé* - וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר – Ex. 25:1, 30:11, 17, 22, 34, 31:1, 12). The appearance of *k’ruvim* embroidered on the three screens separating three sections of the Tabernacle can be compared to the three separations (*havdiyl* – הַבְּדִיל – Ge. 1:4 light/darkness, 6 waters above/below, 14 day/night) of Creation. The *k’ruvim*, only appear in Torah on these screens, and as guardians of the Tree of Life in the *Gan Eden* – the Garden of Eden (Ge. 3:24).

Offerings to HaShem elevate us – The Hebrew word *t’rumah* (תְּרוּמָה) often translated as “gift” or “offering” comes from the root verb meaning “to arise” (*rum* – רוּם). But what can we give to The Creator of the universe who owns it all? (Is. 66:1, 1Ki. 8:27) What if it is not the gift that “arises” to HaShem, but we ourselves that are elevated as we voluntarily offer what he humbly (vulnerably?) requests? It seems that HaShem loves us, trusts us, believes in us – that we will provide what is needed to complete what he intended from the beginning: a place where he can dwell amongst his creation forever (Ex. 25:8).

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)