

Torah: Sh'mot (Exodus) 27:20 – 30:10
Haftarah: Yechezk'el (Ezekiel) 43:10-27
 Shabbat Zakhor: 1 Sh'mu'el (Samuel) 15:2-34
B'rit Hadashah: Hebrews 9:1-14

	Year 1	Year 2	Year 3
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 – 29:43	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 - you shall command the children of Israel / and they shall take to you pure olive oil beaten / to cause the light to go up, a continual lamp	<i>ve'atah tetzaveh et b'ney Yisrael v'yikkhu eleykha shemen tzayit tzakh kha'tiyt la'ma'or l'ha'alot ner tamid</i>	וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כִּתִּית לְמָאוֹר לְהַעֲלֹת נֵר תָּמִיד:
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This portion continues the discussion of sacred objects, including the *ner tamid* (נֵר תָּמִיד – continual light), and the priestly garments. It describes the seven-day consecration of the priests. Instructions for The Altar of Incense, the final component of the Tabernacle, concludes this portion.

The haftarah reading is for *Shabbat Zakhor*, the Shabbat of Remembrance, where King Saul is sent to destroy the Amalekites, but he and his men disobey God, sparing king Agag and taking spoils that were banned. This week we remember Purim, where the villain Haman is an Agagite.

Aliyah Highlights

1. **Ex. 27:20-28:5** Pure olive oil is specified for the collective light in Tabernacle (Le. 24:2-4). “Continually” literally means with unflinching regularity. In this case, from evening to morning every day. The Tabernacle is referred to as the Tent of Meeting (*ohel mo'ed* – אֹהֶל מוֹעֵד) stressing the relational aspect of spoken communication with HaShem. Officiants are required. Aaron and his sons are appointed, creating a hereditary office (1Ch. 23:13). Ritual clothing for Aaron and his sons are specified (no footwear included), for “glory” (*kavod* – כְּבוֹד) and “splendor” (*tiferet* – תִּפְאֶרֶת).
2. **Ex. 28:6-9** Ephod (אֶפֶד – sacred garment) is the foundational garment including all five colors.
3. **Ex. 28:10-12** The names of all twelve tribes are to be engraved on gems and affixed to the garment, reminding the wearer of his position as representative of the entire house of Israel before HaShem.
4. **Ex. 28:13-17** The Breastpiece of Judgment (*khoshen mish'pat* – חֹשֶׁן מִשְׁפָּט) with twelve stones (4x3).
5. **Ex. 28:18-21** Nine of the twelve stones are listed in Eze. 28:13 as found in the Garden of Eden.
6. **Ex. 28:22-25** Fastening instruction for the breastplate.
7. **Ex. 28:26-30** The *Uriym* (אֲזָזִים) and *Tumiym* (תְּמִימִים) were supernatural instruments of decision that were already existing and well known (Le. 8:8, Nu. 27:21, De. 33:8; 1Sa. 28:6, 1Sa. 14:37-41, Ezra 2:63, Neh. 7:65)

Thought Focus

Seeing HaShem in one another: We know from last week’s portion that the building of the Tabernacle was so that HaShem will dwell among his people. As we eavesdrop on the conversation between HaShem and Moshe, HaShem says, “and you, bring near to you Aaron your brother and his sons with him...” (Ex. 28:1). What if the key to eliminating the separation between HaShem and us is to see his beauty and his glory not merely within ourselves, but within one another (Ex. 6:26-27, Ex. 28:2)? And what if the one person who could see HaShem’s glory and beauty in his younger brother (Ps. 133:2), without any trace of

jealousy, with undiluted joy (Ex. 4:14), was the perfect candidate to be the first man to lead this revelation?

Light in the Tabernacle – The Tabernacle is a direct revelation of concepts of The Creation. There were three “divisions” (*badal* – בָּדַל): light/darkness (light), waters above/below (space), day/night (time). All the sons of Israel were responsible for bringing the purest olive oil “for the light,” but it was Aaron and his sons that were responsible for maintaining that light. Just as HaShem separated light from darkness, so he separated Aaron and his sons to the service of the holy things (1Ch. 23:13), the Levi’im for the priesthood (De. 10:8), and Israel as the Heritage of HaShem (1Ki. 8:53).

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)