

Torah: Sh'mot (Exodus) 30:11 – 34:35
Haftarah Shabbat Parah: B'midbar (Numbers) 19:1-22, Yekhezkel (Ezekiel) 36:16-36
B'rit Hadashah: 2 Corinthians 3:4-18

	yr. 1 30:11-31:17	yr. 2 31:18-33:11	yr. 3 33:12-34:35
1	30:11 – 13	31:18 – 32:6	33:12 – 16
2	30:14 – 16	32:7 – 11	33:17 – 23
3	30:17 – 21	32:12 – 14	34:1 – 9
4	30:22 – 33	32:15 – 24	34:10 – 17
5	30:34 – 38	32:25 – 29	34:18 – 21
6	31:1 – 11	32:30 – 33:6	34:22 – 26
7	31:12 – 17	33:7 – 11	34:27 – 35

<p>when you lift the head of the children of Israel to visit (count) them / they shall give, [each] man, atonement for his soul to ADONAI when visiting (counting) them / so that no plague will visit them</p>	<p><i>ki tisa et rosh b'ney Yisrael lifkudeyhém v'natnu ish khófer nafsho la'ADONÁI bifkod otam v'lo yihiyéh va'hém négef bifkod otem</i></p>	<p>כִּי תִשָּׂא אֶת־רֹאשׁ בְּנֵי־יִשְׂרָאֵל לִפְקֻדֵיהֶם וְנָתַנוּ אִישׁ כֹּפֶר נַפְשׁוֹ לַיהוָה בְּפִקֹּד אֹתָם וְלֹא־יְהִיֶּה בָהֶם נֶגֶף בְּפִקֹּד אֹתָם:</p>
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This portion continues the discussion of sacred elements of the Tabernacle, the sin of the Golden Calf, Moses shattering the original Ten Words, and asking to see HaShem's glory.

The haftarah reading is for Shabbat Parah (*parah adumah* - Red Heifer) – beginning formal preparations for Passover.

Highlights

1. **Ex. 30:11-13 The Census:** literally, “to raise the head,” to be taken by having each qualified subject pay a half-shekel “ransom” (*kofer* – כֹּפֶר – cover, atonement, gift for favor). This one-time imposition for building the Tabernacle became an annual contribution taken in the month of Adar during Temple times.
2. **Ex. 30:14-16** Qualified individuals were all males over twenty years old, without regard to their wealth or social status. The funds were to be used to build the Tabernacle (Ex. 39:32) and maintain its service (*avodah* – עֲבֹדָה) as a covering for the souls of the people.
3. **Ex. 30:17-21 The Bronze Laver:** Not included in previous instructions as it is not used in any act of worship, but for washing hands and feet in preparation for service, as it was placed between the entrance of the Tabernacle and the altar for sacrifice. Washing was required for proper service. It was not used in the ordination of the priesthood, and it was not made from contributions previously described. The Bronze Laver was made from mirrors contributed by the women who served at the Tabernacle (Ex. 38:8, 1Sa. 2:22). No dimensions are given.
4. **Ex. 30:22-33 The Anointing Oil:** (Ex. 25:6) Ingredients were rare, highly valued commodities in the ancient world (Ge. 37:25, 1Ki. 10:2, 2Ki. 20:13, Jer. 6:20). Perfumery was an art that required expertise, skill and experience. This specific blend of ingredients was sacred, applied to the articles of service including the priests. The resulting holiness was contagious.
5. **Ex. 30:34-38 Incense:** Four ingredients listed. Galbanum (*khel'benah* – חֶלְבָנָה), when burned alone is malodorous, but intensifies the other ingredients when combined with them. The final mixture was to be salted (*me'mulakh* – מְמֻלָּח), and burned on the altar of incense just outside of the holy-of-holies.
6. **Ex. 31:1-11 Construction Personnel:** B'tzal'el (“in the shadow of God”) from Y'hudah is called out by name as the supervisor, along with Ohaliyav (“the tent is my father”) from Dan, as his assistant. HaShem gives wisdom (*khok'mah* – חֹכְמָה) to the wise at heart (*khakam-lev* – חָכֵם־לֵב – Da. 2:21).

7. **Ex. 31:12-17 Observe Shabbat:** The seventh literary unit of the instructions for the Tabernacle: sanctity of time trumps sanctity of space. It is a memorial to Creation (Ex. 20:8-11).

Thought Focus

HaShem will surely “visit” you: Joseph told his brothers that God would “surely visit you” (Ge. 50:24) and bring Israel up from Egypt to the land promised to the forefathers. This “visitation” has now been fulfilled, HaShem keeps his promises.

Equality of Souls – It seems unnecessary for the Torah to instruct the rich not to give more and the poor not to give less when the command is for each to give a half-shekel as “atonement money” (*kesef ha'kippurim* – כֶּסֶף הַכִּפּוּרִים). This teaches that, in regard to the soul, everyone is equal. Everyone participates in the same way, and as a community in the Tabernacle. No matter how perfect a work, no one person can accomplish anything without others. This also means that no one person is required to complete the task on his own.

Anointing (*ma-shakh* – מָשַׁח) – Prophets (1Ki. 19:16, Is. 61:1), priests (Ex. 30:30) and kings (2Sa. 12:7, 1Ki. 19:15/Is. 45:1) are three offices that require anointing (Ex. 30:30), with theological significance:

- 1) Separation for service, especially to HaShem. Recognition of a position of honor, responsibility and accountability.
- 2) Recognizing of *HaShem* as the authorizing agent.
- 3) Expect/insure divine (Spirit-led) enablement (1Sa. 10:6/16:13) that accompanies obedience.

In a nutshell, to be “anointed” (*ma-shiakh* מָשַׁח) - is to be consecrated (set apart) for divine service. (Ps. 2, Acts 13:32, Heb 1:5, 5:5)

Daily Devotional questions for reflection and application

1. (30:12) The Hebrew word for “census” literally means, “to lift the head.” Do you “count” among the people of God? (Mat 17: 24-27, 1Co 13:12, Exo 33:20, Joh 14:8-9, Luk 12:4-7, Job 22:21-28)
2. (31:18) If the Torah is the “*ketubah*” (marriage contract), how are you preparing for the coming bridegroom? (Isa 61:10, 62:5, Joh 3:29, Eph 1:13-14, 5:21-32, Rev 19:7-9)
3. (33:12) What is the source of Moshe’s boldness? Can you be bold and honest before God? (Luk 18:5, Isa 62:6-9, Luk 11:5-13)
4. (33:17) What does it mean to “find favor” in God’s eyes? Is it completely up to Him? Or are we involved also? (Jud 13:3-4, Luk 1:6, 28, 30, 1 Co 3:9, Mat 9:37-38, Joh 15:15, Mar 16:20, 2Co 6:1)
5. (34:1) Have you offered the blank slate of your heart to God through His mediator? (Jer 31:30, 1Ti 2:5-6, Mat 13:45-46, Joh 15:9-10, Eze 37:24-28)
6. (34:10) Is your God a God of wonders? (Dan 11:36, 1Ki 18:21, 39, Jos 24:14-15, 2Co 4:16-18)
7. (34:27) God and his Torah never changes - but the tablets may. How do you recognize this difference? (Mal 3:6, Gal 3:19, 1Ti 2:5-6, 2Co 3:6, 15-16, Joh 5:39, Heb 4:12, Joh 4:14, 10:10, 14:26, Jer 11:2-5, Mar 4:3-9)