

Parashah #20

(Updated for 2.12.11)

Tetzaveh ~ תצווה ~ You are to order

Torah: Sh'mot/Exodus 27:20 ~ 30:10

Haftarah: Yechezk'el/Ezekiel 43:10-27

B'rit Hadashah: Philippians 4:10-20

As much as last weeks Parashah detailed the *Mishkan/Tabernacle*, so this week's portion details the clothing the (Ko-hah-neem) *Cohanim/Priests* are to wear in the Holy Temple. I'm talking about a virtual fashion show from the top of their head to the hem of their robe. Forget about the shoes, they were Hebrew hillbillies and went barefoot! (No disrespect intended.)

CHAPTER 27

Let's take a look at **verses 20-21**. It is commanded pure olive oil be used for the *Menorah / Lamp*. There was to be no additive of any kind and no olive sediment in the oil. When I was in Israel, we went to the Garden of (Gaht Sh'mah-neem) *Gat Sh'manim/Gethsemane*. There were many olive trees there and I learned the purest of oil came from placing very ripe olives into a porous bag, which was hung on a branch or some other object. The weight of the olives pressing against themselves would cause the oil to drip into a vessel. This requirement of absolute purity is fitting since it precedes the selection of (Ah-ha-roan) *Aharon/Aaron* and his sons as (Koe-ha-neem) *Cohanim/Priests*. They are also to remain pure and separate from the rest of the nation. They were not to allow unauthorized people to take part in the service of the Tabernacle.

We need to remember (B'nay Isra'el) *Bnei Israel/Children of Israel* were not yet in the Promised Land and there were no olive trees at this point. Consequently, they had to use oil prepared in (Mitz-rah-yeem) *Mitzrayim/Egypt*. This oil had to be brought to *Moshe/Moses*. He had to certify its purity on a continuous basis not just during the initial ceremonies of the Tabernacle.

Verse 20 begins "now you" in the Chumash, which indicates *Moshe/Moses* is now personally involved in . . .

- the preparation of the oil
- the designation of the *Cohanim/Priests*
- the selection of the wise and talented people to make the vestments
- the selection of those to build the Tabernacle

This same verse indicates the *Menorah/Lamp* is to burn continually; however, in the following **verse (21)**, we are told it is to remain lit from evening to morning. **It was continual because it was kindled each day**, even on Shabbat.

Last week, when we were given all the particulars concerning the *Mishkan/Tabernacle*, there was commentary concerning an individual's home becoming one's own "temple". Individuals would serve as the priest in their "temple". I am sharing this because of a ritual I remember from my paternal grandparents' home and later in Branson in my father's home.

Each evening, a particular lamp was turned on as night time approached. I had always thought of it as a "night light". Of course, each morning it was turned off. As a child, I had no reason to give it a second thought. Then, when I moved to take care of my dad, I realized he continued with this "tradition". Again, I thought nothing of it, only that it was a "night light" in case he needed to get up during the night.

However, when I began to study Torah and then learned I really do have Hebrew heritage on both sides of my family, I remembered this tradition. **It was continual because it was kindled each day.** Perhaps this was their way of acknowledging their faith without opening themselves to persecution. No one in our family ever spoke of our heritage.

CHAPTER 28

According to **verse 1**, it is my understanding only *Aharon/Aaron* and his four sons, (Nah-dahv) *Nadav/Nadab*, (Ah-vee-hu) *Avihu/Abihu*, (El-ah-zahr) *El'azar/Elazar* and (Itah-mahr) *Itamar/Ithamar* were anointed as *Cohanim/Priests*. Therefore any children born to them later would automatically be Cohanim. However, according to the Chumash commentary, any current grandsons were not included in this appointment.

The purpose of the Cohen's clothing was for (kah-vode veh tee-feh-reht) *kavod veh tifferet / glory and splendor*. It exemplified the glory of G~d and lent splendor to the high priest (**verse 2**). Torah teaches the type of clothes we wear speaks volumes about our honor and glory as beings created in the image of HaShem.

One commentary gave the example: Any Torah scholar going out in public with a stain on his clothes is subject to divine retribution. Judaism takes a strict stand because clothes don't just cover; they also reveal the inner self. It's true what they say: clothes make the man or woman. When we dress in a dignified manner, we are treated that way. When in Corporate Banking, I well understood the saying "dress for success". If you were interested in advancement, you needed to dress like it! Do you suppose this scripture is where the term "dress for success" originated?

One lesson of this week's Parashah is . . . clothes have the power to communicate. We need to be sensitive to the message we send out.

Holiness permeates the entire theme of the *Mishkan/Tabernacle* and the priestly functions. The golden breastplate, containing the 12 precious stones represents the Twelve Tribes of Israel.

It speaks of the “chosen-ness” of the offspring of Abraham and so HaShem placed the stones close to the heart of the priest wearing the breastplate. HaShem wanted each and every man and woman to know they were created to fellowship with Him. Israel’s “chosen-ness” is a picture of this fellowship to the rest of humanity. Just as Aharon and his four appointed sons were the only ones permitted to enter into the Holy Place, our High Priest, Yeshua, is the only one able to approach the Holy Place in heaven.

The Vestments Of The High Priest (verses 4-43)

The Cohen had to wear certain vestments while performing the Temple service otherwise any service performed was invalid. These vestments were to set him apart from all others. Verse 4 lists six of the *Cohen Gadol’s/High Priest’s* eight garments.

- | | | |
|------------------|----------------------|-------------|
| 1. A breastplate | 3. A robe | 5. A turban |
| 2. A ritual vest | 4. A checkered tunic | 6. A sash |

Those omitted are the breeches (v 42), because they were worn for modesty instead of a visible garment of honor and the gold Headplate (v 36) because it was not a garment, but a symbol of holiness.

Then in verse 5 we learn they are to use gold; blue, purple and scarlet yarn; and fine linen. We then are told the ritual vest is to be made of gold, of blue, purple and scarlet yarn, and of finely woven linen (verse 6). The decorated belt in verse 8 says it is to be made of gold; blue, purple and scarlet yarn; and finely woven linen. Gosh! Do I hear an echo in these verses???

- **The Ephod/Apron:** (pronounced Eh-fode) (Verses 6-12) *Aharon/Aaron* wore this garment over his tunic and robe. Similar to an apron, it was worn on his back and tied in the front between his waist and heart. It extended from below the rib cage to the ground. The shoulder straps were attached to the Ephod in the back and came up, just covering the shoulders in front. On each shoulder rested a precious stone. Each was engraved with the names of six tribes in the order of their birth** (verse 10-11). The Ephod was woven from a multi-stranded thread of white linen with red, blue and purple wool. In addition, a sheet of gold was beaten very thin and narrow thread-like strands were cut and added to the colored ones to atone for idolatry.

** The birth order of the tribes is as follows. The first six would have been worn on one shoulder . . .

- | | |
|-------------------------------|-----------------------------|
| 1. Re’uven/Reuben (רֹבֵן) | 4. Y’hudah/Judah (יְהוּדָה) |
| 2. Shim’on/Simeon (שִׁמְעוֹן) | 5. Dan (דָּן) |
| 3. Levi/Levy (לֵוִי) | 6. Naftali (נַפְתָּלִי) |

. . . the remaining six, on the other shoulder.

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|-----------------------------------|------------------------------------|
| 7. Gad (גַּד) | 10. Z'vulun/Zebulun (זְבוּלוֹן) |
| 8. Asher (אֲשֵׁר) | 11. Yosef/Joseph (יוֹסֵף) |
| 9. Yissakhar/Issachar (יִשָּׂכָר) | 12. Binyamin/Benjamin (בְּנֵימִין) |

- **The Choshen/Breastplate:** (Verses 15-30) Worn over the apron, it was woven from linen and three colors of wool, with settings for 12 precious stones arranged in four rows of three. Each stone was engraved with one of the names of the Twelve Tribes. The breastplate was connected to the belt of the apron and fastened with blue straps and gold chains.

One commentary indicated the Breastplate also had the Patriarch's names and the words "tribes of the L~rd" in order to contain all the letters of the *Aleph Bet*. I couldn't find this in Torah so I doubt its authenticity. However, I do find it interesting, should it be true.

Specifically, **verse 15** says this Breastplate is to be made of gold; blue, purple and scarlet yarn and finely woven linen. Does any of this sound familiar? This is the FOURTH time in eleven verses we are told about **gold, blue, purple** and **scarlet yarn**. I have been told when something is repeated four times it is an allusion to HaMashiach/The Messiah.

I have always been taught the (oo-reem) *urim* (אֲוִרִים) and (too-meem) *tumim* (תְּמִיִּם) were the two stones used for judging. These two Hebrew words mean *lights* and *perfections* respectively and are equal to "perfect knowledge". The breastplate, we are told, atones for corrupt justice.

There are strange commentaries out there about the urim and tumim. Personally, I prefer the purity of **verse 30**, all by itself. "You are to put the urim and the tumim in the breastplate for judging; they will be over Aharon's heart when he goes into the presence of Adonai. Thus Aharon will always have the means for making decisions for the people of Isra'el over his heart when he is in the presence of Adonai."

Oh my gosh!!!! I just love it when HaShem reveals nuggets!!! In **Revelation 22:13** Yeshua says, "I am the Alpha and the Omega, the First and the Last, the Beginning and the End". Since Yeshua is Jewish I'm just positive when He said these words, instead of Alpha and Omega (Greek words), He would have said the Hebrew words **Alef** and **Tav**. These are the **first** and **last** letters of the Hebrew alef-bet (alphabet).

I was curious how urim and tumim were spelled in Biblical Hebrew so I went to the Stone Edition of the Artscroll Chumash. As shown above, Urim begins with an alef (א) and Tumim

begins with a tav (ת). In addition, each word is preceded with the untranslated Alef (א) and Tav(ת) and a hyphen! See! There are shadows of Yeshua all the way through Torah!!!

- **The Robe/Cloak:** According to **verses 31-35** this item was worn over the tunic. The cloak was four cornered and made entirely of died blue wool. It had a hole in the middle and was double stitched so it wouldn't tear going over the head. On its hem hung golden bells with red, blue and purple ornaments shaped like pomegranates. When the *Cohen Gadol/High Priest* walked, you could hear the bells ringing. This garment atoned for slanderous speech.
- **The Kesones/Tunic:** (**verse 39**) The pure white linen Tunic was worn directly on the skin and was knitted in such a way there were box-like indentations in the material, which looked like the settings of jewels. It extended from the neck to the toes with sleeves to the wrist, modestly covering the entire body. Tradition indicates not even a bandage would be permitted between his skin and his vestments. The Talmud indicates this garment atones for murder.
- **The Belt/Sash:** (**verse 39**) Worn over the tunic, it was very long and also made of the above-mentioned colors. Wrapped many times around the body, it was near the heart and atones for evil thoughts, according to the Talmud.
- **The Turban:** (**verse 39**) Atoning for haughtiness, it is made of white linen and wrapped around the head many times. One commentary indicated the turban of the regular priest came to a point, while the High Priest's turban was flat on top. Scripturally, I didn't find anything to back this up. Oh well . . .!!!!
- **The Gold Plate/Tzitz:** (**verses 36-38**) This gold plate rested on the forehead of the High Priest and was worn over the turban. It was fastened to the turban and tied to the back of the head with blue straps. We are told the headplate atones for brazenness. It was engraved with the words "*Kadosh l'Adonai/Holy to G~d*".
- **The Pants:** Made of pure white linen, reaching from the waist to the thighs, are not mentioned in the list of garments called "honor and glory". Their purpose is "common decency" (**verse 42**) and represent atonement for adultery.

A regular *Cohen/priest* wore four garments:

- Tunic
- Turban
- Belt
- Pants.

On Yom Kippur, before entering the Holy of Holies, the High Priest changed into an all-white linen tunic, turban, belt and pants. He wore no gold as a reminder of the Golden Calf sin, a display of idolatry inappropriate to “mention” in the Holy of Holies.

THE COLORS

The five colors used for the *Cohanim/Priests* robes are repeated several times. They are also the colors used to make the Tabernacle. They connect the priest to the Tabernacle and make him an intimate part of it. There are various interpretations of the colors. Here is one of them:

- **Gold** is the purest of all metals and is often used in connection with royalty. I believe it shows the *Cohen Gadol/High Priest* and the priesthood as royal.
- **Blue** is considered to represent heaven. It is the same color as the *tzitzit/fringes* the Holy One tells us to wear on the four corners of our garments. However, there is no indication the *Cohen Gadol/High Priest* had tzitzit. The blue thread reminded *Bnei Israel / Children of Israel* to follow the Covenant, to follow Torah.
- **Purple** is a combination of blue and scarlet and is another symbol of royalty.
- **Scarlet** reminds us of our human nature. It is the color of blood and by wearing this color, the *Cohen Gadol/High Priest* was representing man before the (Kah-dosh Eh-kahd) *Kadosh Echad/Holy One*.
- **White** always represents purity.

Symbolism Of The Garments ~ Based on Rabbi Hirsch

- Gold symbolizes purity of the heart.
- Linen represents the vegetable aspect of man ~ totally sensuous.
- Red wool corresponds to the animal aspect ~ slightly higher.
- Blue wool conveys the Heavenly ~ spirituality.

- Purple wool is a combination of blue and red, symbolizing man is both physical (animal) and spiritual (G~dly).

The regular priest represents man striving to reach G~d. The tunic has box stitches like the setting of a ring to imply his readiness to reach the final goal. The belt's function is girding oneself in preparation (as at the Exodus when the Hebrews ate the Passover sacrifice with their belts on, ready to travel.) The turbans came to a point, as if to proclaim: "I'm on my way up!"

The High Priest represents humanity's highest spiritual level. His turban is flat ~ i.e. "I reached the top!" This is only symbolic and doesn't mean the High Priests were "infallible". In the First Temple, they were great men . . .

. . . however, in the Second Temple there was a period when the position was sold by the Roman governor to the highest bidder. Of course, when these unscrupulous men entered the Holy of Holies on Yom Kippur, they died on the spot and had to be dragged out by a rope tied around their waists. In spite of this, they still vied for the honor and privilege of being in G~d's presence.

Pay close attention to the fact during the Second Temple, the position was **SOLD** by the Roman governor.

- First of all, the *Cohen Gadol* would **NOT** have had a rope tied to himself period!
- Secondly, there was supposed to be no one else around when he entered the Holy of Holies.

This is how nasty rumors get started!!!

White linen represents the purely physical aspect, which must be pure and untarnished. Therefore, as previously mentioned . . .

- the pants "atoned" (the collective responsibility) for sexual transgressions, i.e. adultery;
- the turban atoned for conceited thoughts and haughtiness;
- the tunic covered the entire body and atoned for murder.

These were all made of white linen. The first step to perfection, the vegetable aspect must be pure. This corresponds to the outer courtyard of the Tabernacle which was surrounded with curtains of white linen.

The belt and apron also contained . . .

- red wool (animal aspect)
- purple wool

(human aspect)

• blue wool

(G~dly aspect)

. . . corresponding to the covering of the Tabernacle which contained all these colors. In addition, since this is the human manifestation of these concepts, it also contained a strip of gold to stress the purity of heart required to serve HaShem properly. The belt atoned for immoral or evil thoughts and the apron for idolatrous intentions.

What was the goal of all the colors? The totally blue cloak represented being totally immersed in spirituality. There were pomegranates on the bottom of the cloak, teaching we eat the “fruits” of our efforts down here in this world (besides the principle which remains for the [Oh-lahm Hah-bah] *Olam Ha-ba/World to Come*). Also on the bottom of the cloak were gold (purity) bells, proclaiming our beliefs for all to hear.

The Talmud says the cloak atoned for evil gossip or slanderous speech. This is why its collar was double-stitched, hinting the two barriers, teeth and lips, protecting the tongue. Also, the bells made noise, hinting at the atonement of sins done by speech.

Now we come to the breastplate and the Hebrew people. Here we unite all the tribes of Israel (something like Friday night at the Western Wall!). Each tribe is a precious stone contributing to the nation as a whole. The straps fastening the breastplate are blue (heavenly), and the chains are gold (purity). The breastplate atoned for misjudgments of the courts, in other words, corrupt justice.

Finally, we arrive at the Holy of Holies, the gold plate on the High Priest’s forehead, atoning for misguided chutzpah or brazenness. It is secured over the turban with (heavenly) blue straps and is made of solid gold (purity). It is inscribed “Holy to HaShem”. This represents the essence of the highest spiritual level.

CHAPTER 29

In **Sh’mot/Exodus 29**, we are given very specific instructions for the consecration process of the *Cohanim/Priests*. It is to last seven days, symbolic of spiritual perfection and completeness. The Stone Edition of the Artscroll Chumash indicated it began on the 23rd of Adar, climaxing on the first of Nissan.

One commentary indicated in **verse 1** the young bull to be sacrificed was atonement for Aaron’s involvement in the Golden Calf ordeal. The two rams were for his sons, Elazar and Itamar. As we will learn later, HaShem was aware of the future actions of Avihu and Nadab so there was no offering for them.

In **Ephesians 2:13** we read, “But now, you who were once far off have been brought near through the shedding of the Messiah’s blood.” In Hebrew, there is a play on words, which I

found interesting. The Hebrew word for *sacrifice* is (kore-bahn) *korban* and the Hebrew word for *near* is (Kah-rove) *karov*. The people had to take their offering to the priest at the altar. The sacrifice brought the people near to their G~d and brought G~d near to His people. Further, because of the *sacrifice/korban* of Yeshua, we have been brought *near/karov* to our Holy G~d. This blood sacrifice thing started in **B' resheet/Genesis 3:21** with the shedding of innocent blood for HaShem to cover Adam and Eve with animal skins. Ever since then, there has been a “scarlet thread” running through the entire Bible.

Obviously, we can see the importance of the blood sacrifice. HaShem is a G~d of covenants and they are sealed with the shedding of blood. You know the Christian song “There’s Power In The Blood”? It says it all . . . blood IS where the power is!!! The reason there is power is because there is LIFE in the blood. Torah teaches this concept explicitly.

Whoever said we are not under the sacrificial system anymore?! Of course we are!!! We are under the blood sacrifice of the Spotless Lamb of G~d, Yeshua! Human sacrifice? No, because of adultery, the bride had to die, but out of love, the Bridegroom stepped up and gave himself.

There are three types of bread or *matzah* mentioned in **verse 2**.

- One is made without oil
- One is mixed with oil
- One is spread with oil

Oil represents the anointing of the (Rue-ahk Hah Koe-deh-sh) *Ruach HaKodesh/the Holy Spirit* and it seems the three kinds of matzah may symbolize the triune nature of HaShem. However, I am sure there is more than what I have right now. If you have some insights into this passage, please share it!

Yeshua warned not to get into the leaven of the Pharisees, the sin of man that adds to the pure bread of G~d. Yeshua is the bread of Life that has come down from heaven. There is the bread that is just the flour and water, which to me represents the word of G~d given without the anointing of the Ruach. There is the bread of life that has the oil, Ruach, mixed within it, and then the matzah, bread of Life that has the Ruach spread on top of it. These are 3 different ways the Bread of Life can be ministered to us, or ministered through us! Mary Daily-Ladwig

Of course, **verse 4**, refers to a mikveh, which we know takes place when there is a change in ones life or ministry. Doesn’t this parallel Yeshua’s going to the *Yarden/Jordan* River where he was “mikvehed” just prior to beginning His ministry? (**Mattiyahu/Matthew 3:13 & 14**)

According to **verse 7**, with regard to anointing with oil, obviously, “a little dab” won’t do ya! It seems so very clear. “You shall take the anointment oil and pour it on his head.” However, due to the turban and the gold head plate, there are several commentaries concerning just how and where the oil was applied. I do remember the first time, shortly after I began my Hebrew Roots walk, oil was poured on my head. It was an incredible, spiritual experience!!!

The different Consecration offerings are:

- A young bull (verse 10) which was offered, according to verse 14, as a sin offering
- One ram (verse 15) was offered whole as a burnt offering
- A second ram (verse 19) along with bread was a wave offering, made by fire

The blood from the second ram was used to consecrate the Cohanim by placing some of it on their right ear, right thumb, and right big toe (verse 20). We are told . . .

- through the ear, one hears and understands
- through the hand, one acts
- through the feet, one moves about.

All three are consecrated to show the Cohen dedicates ALL of his being to the service of HaShem.

The (tah-meed) tamid-offering is outlined in verses 38-46. The Hebrew word (tah-meed) *tamid* means *always*. This was a perpetual offering, every day. A young bull was offered for a sin offering, two lambs, a year old; one in the morning and one at dusk along with the appropriate oil and libation offerings. A side note concerning the word *tamid/always* . . . in some translations, it appears 35 times in Torah; eight times in *Sh'mot/Exodus* and seven of those eight times in this parashah!

CHAPTER 30

Again, in verses 1-5, we have specific directions; this time for the construction of the Altar of Incense. This is the last piece of Tabernacle furniture and is called

- the Incense Altar
- the Golden Altar
- the Inner Altar

Remember in 27:21, we were told the Menorah was to be lit continually? Here is the rest of the explanation about it burning continually. Continually does mean seven days a week, even on Shabbat. However, here in verse 7, we see Aharon is to burn fragrant incense twice a day; once every morning when he is preparing the lamps and again in the evening when he lights the lamps.

One commentary tells us the priests have been out of work since the destruction of the Temple, but they could be called back to work if the Temple was ever rebuilt. The priests today await the rebuilding of the holy Temple in Jerusalem, knowing they will then be called up for duty. One day they will be! According to the prophet *Yirme'yahu/Jeremiah*, G~d's promise to restore the Aaronic priesthood is inseparably linked with His promise to send the Davidic

Messiah: **Yirme'yahu/Jeremiah 33:20-21** “Here is what Adonai says: ‘If you can break my covenant with the day and my covenant with the night, so that daytime and nighttime no longer come when they are supposed to, then my covenant with my servant David also can be broken, so that he will not have a descendant to reign from his throne or L’vi’im who are cohanim to minister to me.”

Tetzaveh ~ תצווה ~ You are to order
Haftarah: Yechezk’el/Ezekiel 43:10-27

Yechezk’el/Ezekiel was a priest like Jeremiah and Zechariah and his name means *G~d strengthens*. We are told his name is most appropriate because his task was to strengthen and encourage the exiled remnant of Israel in Babylon. About *Yechezk’el/Ezekiel*, Rabbi Hertz wrote: “He is at once a priest and prophet, preacher and writer, inspirer of the nation and pastor of individual souls.”

Commentary from the Stone Edition of the Artscroll Chumash shares at the beginning of this book, *Yechezk’el/Ezekiel* was shown how the (Sheh-key-nah) *Shechinah/Presence of G~d*, was withdrawing from the Temple, leaving it an empty shell and prone to destruction by Babylon’s army. However, we are told, HaShem removes His Presence from places, **not** from His people. Throughout *Yechezk’el/Ezekiel’s* sad task of warning the wayward nation of their consequences, HaShem told him . . .

- Israel would remain His people
 - He would share their exile
- He would bring them home again

In the latter chapters of the book, *Yechezk’el* saw the vision, the architecture, the dimensions, and the vision of the Shechinah’s return – the same Shechinah whose departure he had witnessed twenty years earlier.

Our Haftarah begins with *Yechezk’el’s* vision of the Altar, where the Children of Israel, upon their return, would bring the offerings to signify their closeness to HaShem. The passage includes a description of the offerings which would “cleanse” the Altar, preparing it for its holy task. Consequently, this is an excellent companion to Tetzaveh, with its instructions for the Tabernacle and the Cohanim and with the procedure of offerings which would consecrate them and the Altar.

Other comments concerning this haftarah are very interesting, as well. As they mentioned, it is fun to compare the Torah portion with the haftarah. We know from the Torah portion Moshe gave Israel the instructions he received from HaShem concerning the building of the Mishkan. Then, at the end of the parashah, he tells them about the Cohanim, including their clothing and

their functions. In essence, the same thing happens in the haftarah. Instead of it taking place in the *Mishkan/Tabernacle*, or even the First and Second Temples, Ezekiel is predicting the establishment of the Third Temple where these services will be performed.

I have been taught there will be four purposes for the Third Temple:

- A place for HaShem to dwell
- A place for people to repent
- A place for sin to be atoned
- A place for sinners to be accepted

Tetzaveh ~ תצווה ~ You are to order
B'rit Hadashah: Philippians 4:10-20

I believe we find the parallel to our Parashah in **verse 18**. The “sacrifice” causing “a fragrant aroma” here, being the “offerings” of financial support to Sha’ul’s work for the kingdom of HaShem.

Contextually, this passage begins in verse 6. **Verse 7** gives us some additional information. Some church doctrines say HaShem is done with Israel and the Church has replaced Israel. Notice, HaShem says, “I will dwell in the midst of the Children of Israel **forever** . . .” What part of **forever** is not being understood? Abba goes on to say they will sin no more. Obviously, this is an end times prophecy and Israel is still “the apple of His eye”.

However, the church is there. *Sha’ul/Paul* says believers become citizens of the commonwealth of Israel (Ephesians 2:11-13). Although they claim to be exclusive of Israel, Sha’ul says they are included IN Israel.

The corresponding Psalm for this Torah portion is: Psalm 65

Next week’s Parashah #21

Ki Tissa ~ כִּי תִשָּׂא ~ When you take

Torah: Sh’mot/Exodus 30:11~34:35

Haftarah: M’lakhim Alef/1st Kings 18:1-39

B’rit Hadashah: Luke 11:14-20; Acts 7:35-8:1;

1 Corinthians 10:1-13; 2nd Corinthians 3:1-18

Shavuah Tov (Have a good week)!!!

Who fills his mind with Torah clears it of fear and folly.

Rabbi Chanina Sgan HaKohanim