

Instruction and Construction of Tabernacle/Furnishings		
Item	Instruction	Construction
Contributions	Exodus 25:1–9	Exodus 35:4–29
Ark	Exodus 25:10–22	Exodus 37:1–9
Table	Exodus 25:23–30	Exodus 37:10–16
Menorah	Exodus 25:31–40	Exodus 37:17–24
Tabernacle	Exodus 26:1–37	Exodus 36:8–38
Altar of Sacrifice	Exodus 27:1–8	Exodus 38:1–7
Tabernacle Court	Exodus 27:9–19	Exodus 38:9–20
Lamp	Exodus 27:20–21	Numbers 8:1–4
Priestly Garments	Exodus 28:1–43	Exodus 39:1–31
Ordination Ritual	Exodus 29:1–46	Leviticus 8:1–9:24
Altar of Incense	Exodus 30:1–10	Exodus 37:25–28
Laver	Exodus 30:17–21	Exodus 38:8
Anointing Oil	Exodus 30:22–33	Exodus 37:29
Incense	Exodus 30:34–38	Exodus 37:29
Craftspeople	Exodus 31:1–11	Exodus 35:30–36:7
The Sabbath	Exodus 31:12–17	Exodus 35:1–3



תצווה Tetzaveh You Command
[Exodus 27.20—30.10](#), [1 Samuel 15.2—15.35](#), [Mark 12](#)

Tabernacle This portion gives further commands concerning God’s House: the Lamp, Priestly Garments, Ordination of Priests, and the Altar of Incense, highlighted at left. In the Church, we tend to think that hardly any of these details matter anymore. But [Hebrews 8.5](#) quotes [Exodus 25.40](#), declaring that the design for the Tabernacle and its furnishings is based on the Tabernacle which Moses saw in heaven. We can learn valuable insights from the instructions given.

Moses’ Name Blotted Out In [Exodus 32.32](#), Moses pleads with God to forgive **ישראל Yisra’el** Israel, or if not, to blot his own name **מספרך m’sef’rekhah** out of Your Book. The root word is **ספר sepher** book. The prefix **מ mem** from/out of and the suffix **כ khaf** (final form **ך**), Your. So **ספרך** means Your Book. But because **כ** has the numerical value 20, it could also mean 20th Book. **תצווה** is the 20th Book or Torah portion, and it does not contain Moses’ name!

Olives are Beaten for Light The first verse of this portion, [Exodus 27.20](#), says that the olive oil for the menorah which burns continually must be **כתית khateet** beaten. Pressure creates the pure oil for the holy light. In the same way, pressure in our lives causes us to seek God and be a light to others that burns continually. **ישוע Yeshua** Jesus/salvation says in [Matthew 5.16](#) to let our light shine so that men see the light and praise God.



Two Natures [Exodus 28](#) describes the garments worn by the priests. Blue, red, and purple are woven into various garments. Blue is a reminder of blue sky and heaven, red of blood and mortal life, and purple a combination, that man is made in the image of God, yet subject to sin and death. Biblical life emphasizes the heavenly nature while caring for the mortal needs of others.

Blaise Pascal, famous French poet, philosopher, and mathematician who committed his life to God, wrote of a vision after a near-death experience in his early 30s, “Fire. God of Abraham, God of Isaac, God of Jacob, not of the philosophers and the scholars...” and quoted [Psalm 119:16](#): “I will delight myself in Thy statutes. I will not forget Thy word. Amen.” He sewed a reminder of his commitment to God into the lining of his coat, found there upon his death in 1662. About man’s two natures Pascal wrote in his work *Pensees and The Provincial Letters*, Random House, New York (1941), p. 132:

It is dangerous to make man see too clearly his equality with the brutes without showing him his greatness. It is also dangerous to make him see his greatness too clearly, apart from his vileness. It is still more dangerous to leave him in ignorance of both. But it is very advantageous to show him both. Man must not think that he is on a level either with the brutes or with the angels, nor must he be ignorant of both sides of his nature; but he must know both.



The possession of two natures, symbolized in the colors of the priestly garments, is best illustrated in [Philippians 2.5-11](#). **ישוע** holds God’s nature completely, yet made Himself nothing, took the form of a servant, and humbled Himself to death on a cross. God exalted Him, and at the name of **ישוע**, “every knee should bow, every tongue confess, that Jesus Christ is Lord, to the glory of God the Father,” words taken from [Isaiah 45.23](#), where God is speaking about Himself. Ridley Chaim Herschell, an orthodox rabbi born in 1807, understood from [Genesis 3.15](#) that the Seed of woman who would conquer sin must be both God and man, and this eventually led Herschell to accept **ישוע** as Lord.

Remembering ישראל [Exodus 28.29-32](#) says that the high priest has the names of the sons of **ישראל** on the **חֹשֶׁן** *choshen** breastplate over his heart, plus the Urim and Thummim, for going into the holy place, as a continual memorial to **יהוה** *YHVH* The LORD. [Hebrews 9.24-28](#) says that **ישוע** entered the original Tabernacle in heaven once for all as High Priest, so **ישוע** likely carries the names of the sons of **ישראל**—quite the opposite of replacement theology, that God has replaced **ישראל** with the Church.

*Is the name for the breastplate, with twelve precious stones representing **ישראל**, a pun in the title of [The Chosen](#), a book about Jews by Chaim Potok?

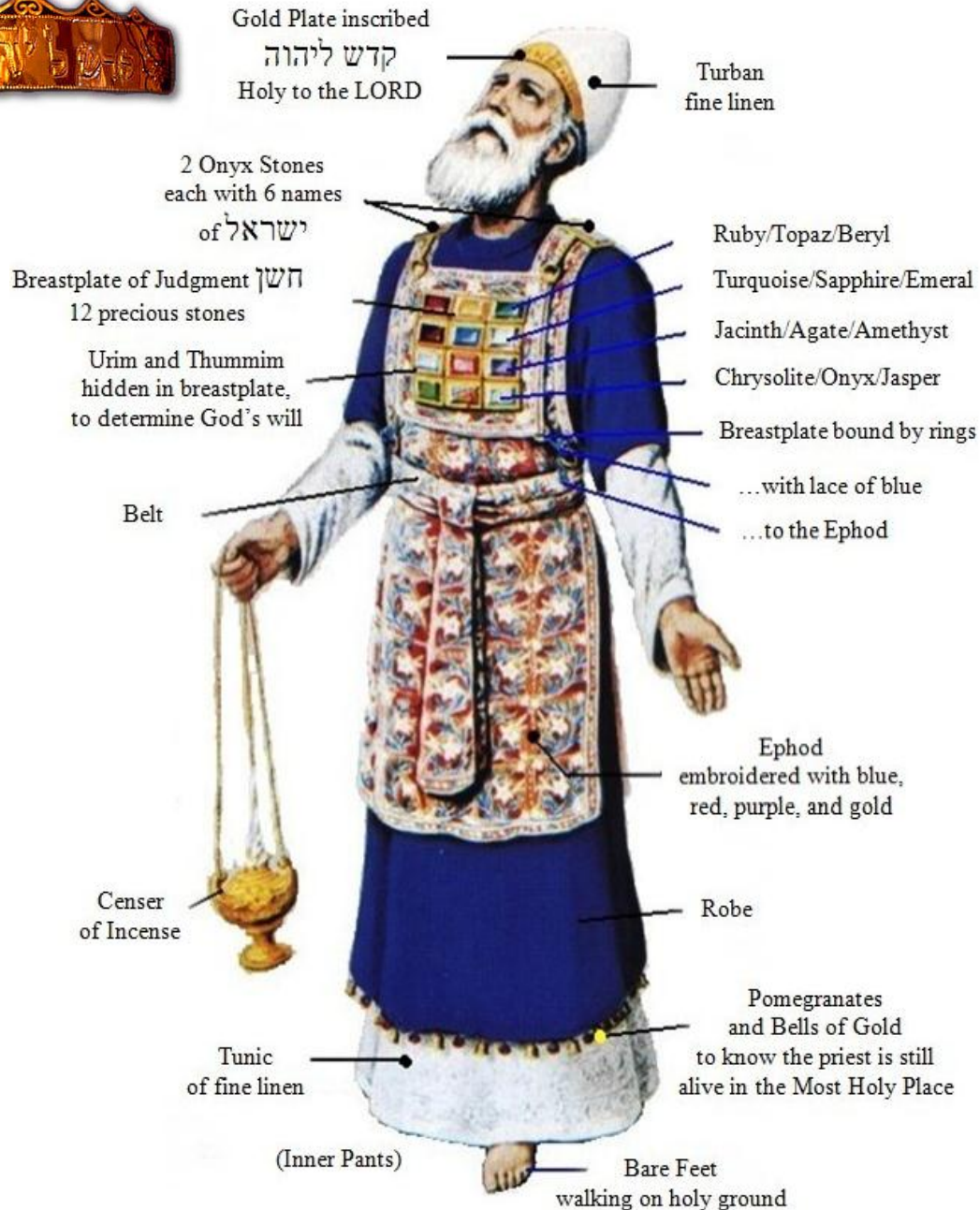
Garments A priest normally wears four items: turban, inner pants, tunic, and belt. The high priest wears these four on the Day of Atonement, and four more every other day: gold plate on forehead, robe, ephod, and breastplate, [Exodus 28](#). 700 years before [ישוע](#) and Roman soldiers in Jerusalem, [Isaiah 52.7](#) exclaims how beautiful are the feet of him that brings good tidings, a synonym for the good news (Gospel), and publishes peace, good tidings, and [ישועה](#) *Yeshuah* salvation! Again in [Isaiah 59.17](#), God brings salvation and righteousness: righteousness as a breastplate and a helmet of [ישועה](#)!



Gold Plate inscribed
קדש ליהוה
Holy to the LORD

So when Paul writes about God's armor in [Ephesians 6.10-18](#), many of his listeners would be thinking not of a Roman soldier, but of the High Priest now in heaven, with feet of [ישועה](#), wearing a breastplate representing the 12 tribes of [ישראל](#), a belt of truth ([Isaiah 11.5](#)), a helmet of [ישועה](#), and the sword of the Spirit from His mouth ([Isaiah 49.2](#) and [Revelation 1.16](#)), which is the Word of God (by which Paul means [תורה](#) *Torah* Law/Instruction, since there was no New Testament yet).

We should be like David, who turned down Saul's armor and instead trusted in God, [1 Samuel 17.37-39](#).



Holy Garments Then and Now [Leviticus 21.10](#) says that the high priest shall not tear his clothes (yet the high priest in [Matthew 26.65](#) tears his clothes). When the priests' clothes become soiled, stained, or torn, they are twisted together to make wicks for the 75-foot tall golden lamps during the feast of סוכות Sukkoth. But the used high priest's robes are stored away in a special room and not burned. Ezekiel [44.18-19](#) specifies that the priests in the Temple shall wear linen to avoid sweat, symbolic of work of the flesh. They cannot take their holy garments home with them, but leave them at the Temple.

Jude warns in [1.23](#) that we should hate even the clothing stained by corrupted flesh. In [Revelation 3.4](#), the Angel commends those in Sardis who have not soiled their robes and will be clothed in white. In [Isaiah 61.10](#), the prophet rejoices that God clothes him with garments of ישׁע *yesha* salvation. In [Matthew 22.1-14](#), ישׁע tells the parable of a King who invites servants to His Son's wedding feast. This feast is like a מועד *moed* appointed place/appointed time/appointed meeting/appointed sign/signal, and translated feast in [Leviticus 23.2](#). It is an appointed time to meet with God, but those invited don't care. Of those who are rounded up and brought in, one is not wearing the right clothes and is thrown out into the darkness. This parable is nearly a quote of [Zephaniah 1.6-8](#), when God punishes in the day of His sacrifice all who are clothed in strange clothes. Wear clothes with the right label: ישׁע!

[1 Peter 1.19](#) says that we are saved by the precious blood of ישׁע, a Lamb without blemish or defect. ישׁע desires to present us to the Father in His garments of priestly righteousness, spotless like Him, [Ephesians 5.25-27](#). As [2 Chronicles 6.41](#) says, "Let Thy priests, O יהוה God, be clothed with תשועה *Teshuah* Salvation, and let Thy saints rejoice in goodness!"





Tent of Meeting or World of Chance

[Exodus 27.21](#) begins with באהל מועד (In the *ohel* (tent) *mow'ed* (appointed place/appointed time/meeting) Tent of

Meeting. מועד is the same word translated in [Leviticus 23.2](#) as feast. When we hear in church, “Those are just feasts of the Jews,” they are really God’s appointed times, when we are to meet Him—at the Tabernacle.

Purim, the feast associated with the book of [Esther](#), usually occurs near this portion תצווה. The enemy who wants to destroy all the Jews is Haman, who is introduced in [Esther 3.1](#) as an Agagite. Agag was king of the Amalekites, killed by Samuel when Saul fails to do so in [1 Samuel 15](#). The hatred of Amalek for ישראל begins in [Genesis 27.41](#), when Esau, (grandfather of Amalek, [Genesis 36.12](#)), promises to kill Jacob. In [Exodus 17.8-16](#), the Amalekites make war on ישראל in the wilderness, Joshua defeats them, and God promises one day to destroy the memory of Amalek. [Deuteronomy 25.17](#) says to remember Amalek, and [Deuteronomy 25.18](#) adds that Amalek קרה *qarah* encounters/meets/befalls/happens upon ישראל, attacking from the rear and striking the feeble when ישראל is weak. So when Haman is called an Agagite, it means Haman is a descendant of those at war with ישראל for 1,000 years.

Remembering Amalek means not just what, but how. Amalek קרה happens upon ישראל, then strikes from behind and attacks the weak. *Living by chance and showing disdain for the weak*—the philosophy of the world system. A complete contrast to *meeting with God at appointed times and places and protecting the weak*. ישראל and Amalek represent two world views that will always be at war with each other until the memory of Amalek is destroyed.

Another possible reading of [Deuteronomy 25.18](#), אשר קרך *asher karkha* how he happened upon you (root קרה) is אשר קרך *asher karkha* how he chilled you (root קר *kar* cold). Combined with Amalek attacking the feeble, faint, and weary, this is exactly how terrorists work today: they attack the weak and cause the majority not to want to fight anymore. They chill the will to fight back. We see this in ישראל and the U.S.



“It Just So Happens” The book of [Esther](#) is the only book of the Bible that doesn’t mention God. One suggestion is that this is a literary device to make us think about all the things that “just so happen,” resulting in salvation for **ישראל**. God is visible in the string of coincidences:

- It just so happens Queen Vashti refuses to come before the king
- It just so happens a secretly Jewish girl, Esther, becomes queen in Vashti’s place
- It just so happens Mordecai, Esther’s uncle, hears of a plot to kill the king
- It just so happens Haman should turn his rage against Mordecai toward all Jews
- It just so happens the king can’t sleep and wants a book read to him
- It just so happens he hears that Mordecai was never rewarded for saving his life
- It just so happens Haman walks in when the king decides to reward Mordecai
- It just so happens Haman falls on the queen just as the king walks back in
- It just so happens Haman builds a gallows in time for his own execution

In memory of all these happenstances, the feast itself is called **פורים** *Purim* after the **פור** *pur* lot cast by Haman in [Esther 3.7](#) to set the date for the destruction of the Jews.

Haman to Hitler Haman’s ten already-dead sons were hung by special request of Queen Esther in [Esther 9.13-14](#). The sons’ names are listed in [Esther 9.7-10](#), and set apart in a special configuration as shown at right. Four of the Hebrew letters in the list of Haman’s sons are written

differently. The **ת**, **ש**, and **ז** are written smaller than normal, and the **ל** is written larger than normal. In Hebrew, letters are also numbers, so each letter has a value. **ת** = 400, **ש** = 300, and **ז** = 7. Their total is 707.

The **ל** = 6 and since it is oversized, a meaning given to the numbers is the sixth millennial occurrence of the year 707. In order they would be 707, 1707, 2707, 3707, 4707, and finally 5707. A Jewish tradition is that Esther’s request to hang Haman’s dead sons is a prophecy that ten more “sons of Haman” would die in the future in the year 5707.

פרשתא ואת
דלפון ואת
אספתא ואת
פורתא ואת
אדליא ואת
ארידתא ואת
פרנשתא ואת
אריסי ואת
ארידי ואת
ויזתא

The Jewish year of 5707 is AD 1946. Hitler, like Haman, attempted to destroy the Jews. The Nazis were aware of the biblical feast days and used them to provoke the Jews. *Der Stürmer*, a Nazi propaganda paper, wrote about Purim in 1935 and a Nazi propaganda film, *The Eternal Jew*, highlighted Purim. In 1946, 12 Nazis, agents of Hitler, were sentenced to death by hanging at the Nuremberg Trials. Martin Bormann was sentenced in absentia and Herman Goering committed suicide in his cell. Of the remaining 10, one made a curious claim as he was about to hang. Julius Streicher, editor of *Der Stürmer*, yelled, “Dies ist mein Purimfest 1946!” (“This is my Purim feast 1946!”) Streicher himself made the connection between Haman’s ten sons and ten agents of Hitler, all hung on a gallows for trying to destroy the Jews.

Jewish tradition is that Haman also had a daughter who committed suicide. Oddly, Herman Goering, who committed suicide in his cell, was known for his habit of extravagant dress.

Glossary, in order of appearance:

תצווה	<i>tetzaveh</i>	you command
ישראל	<i>Yisra'el</i>	Israel
מספרך	<i>m'seef'rekhah</i>	out of Your Book
ספר	<i>sepher</i>	book
מ	<i>mem</i>	(prefix) from/out of
כ (final form ך)	<i>khaf</i>	(suffix) your
כתית	<i>khateet</i>	beaten
ישוע	<i>Yeshua</i>	Jesus/salvation
חשן	<i>choshen</i>	breastplate
יהוה	<i>YHVH</i>	The LORD/God's holy Name
ישועה	<i>yeshuah</i>	salvation
תורה	<i>Torah</i>	Law/Instruction
סכות	<i>Sukkoth</i>	Feast of Tabernacles
ישע	<i>yeshua</i>	salvation
מועד	<i>moed</i>	appointed place/appointed time/ appointed meeting/appointed sign/signal/ feast
תשועה	<i>teshuah</i>	salvation
באהל מועד	<i>b'ohel mow'ed</i>	in the Tent of Meeting
קרה	<i>qarah</i>	encounters/meets/befalls/happens upon
פורים	<i>Purim</i>	feast of God's deliverance through Esther
פור	<i>pur</i>	lot
ת	<i>tav</i>	400
ש	<i>sheen</i>	300
ז	<i>zayin</i>	7
ו	<i>vav</i>	6