

## Parashat Tezaveh

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### "Tamid" – Continual Service

Parashat Tezave continues with the theme of the Mishkan. However, this week, we move on from architecture to the active service of the Sanctuary. The parasha covers the following topics:

27:20-21	Lighting the Menorah
28:1	Appointment of the Kohanim
28:2-43	The clothes of the priests
29:1-37	The 7 day Miluim service (inauguration /sanctification) of the Kohanim
29:38-46	The daily sacrifice (Korban Tamid)
30:1-10	The golden altar and the daily incense.

As can be easily witnessed from this list, the parasha describes the Mishkan in action as the priests are enrobed, as the candles are lit, the ketoret brought and the korbanot offered.

However, one key features of the drama of Parshat Tetzave is the notion of "Tamid," that the service of God be constant, or perpetual.

Let us examine the evidence (with a quick use of the Bar Ilan program!):

1. וְאִתָּהּ תִצְוֶה אֶת בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זֵית זָךְ כְּתִית לַמָּאֹר  
לְהַעֲלֹת נֵר תָּמִיד: . (כז פסוק כ)
2. וְנָשָׂא אֶהְרֵן אֶת שְׂמוֹת בְּנֵי יִשְׂרָאֵל בְּחֹשֶׁן הַמִּשְׁפָּט עַל לְבוֹ בְּבֹא  
אֶל הַקֹּדֶשׁ לְזָכְרוֹן לִפְנֵי יְקֻוֹק תָּמִיד: (פרק כח פסוק כט)
3. וְנִתְּתָ אֶל חֹשֶׁן הַמִּשְׁפָּט אֶת הָאוּרִים וְאֶת הַתְּמִיִּם וְהָיוּ עַל לֵב אֶהְרֵן  
בְּבֹאוֹ לִפְנֵי ה' וְנָשָׂא אֶהְרֵן אֶת מִשְׁפַּט בְּנֵי יִשְׂרָאֵל עַל לְבוֹ לִפְנֵי  
יְקֻוֹק תָּמִיד: (כח פסוק ל)
4. וְהָיָה עַל מִצַּח אֶהְרֵן ... וְהָיָה עַל מִצְחוֹ תָּמִיד לְרֻצוֹן לָהֶם לִפְנֵי  
יְקֻוֹק: (כח פסוק לח)
5. וְזֶה אֲשֶׁר תַּעֲשֶׂה עַל הַמִּזְבֵּחַ כְּבָשִׂים בְּנֵי שָׁנָה שְׁנַיִם לַיּוֹם תָּמִיד:  
(כט פסוק לח)
6. עֹלֹת תָּמִיד לְדֹרֹתֵיכֶם פֶּתַח אֹהֶל מוֹעֵד לִפְנֵי ה' אֲשֶׁר אֹמֵד לָכֶם  
שָׁמָּה לְדַבֵּר אֵלֶיךָ שֵׁם: (כט פסוק מב)
7. וּבִהְעֲלֹת אֶהְרֵן אֶת הַנֵּר בֵּין הָעֲרֻבִים יְקֻטְרֶנָּה קִטְרֵת תָּמִיד  
לִפְנֵי יְקֻוֹק לְדֹרֹתֵיכֶם: (פרק ל פסוק ח)

2. and 3. **The Breastplate:** "Aharon shall carry the names of the Children of Israel... on his heart ... before God, **at all times.**"

4. **The Tzitz** (headplate) "... and it shall be **continually** upon his forehead..."

5&6. The daily sacrifice (Tamid) "...Year-old lambs, two a day, **for perpetuity** ... a **Tamid (continual)** burnt offering at the entrance to the Tent of Meeting"

7. **Incense:** "a **constant** offering of incense."

The theme of "Tamid" resonates throughout the parsha quite clearly, The impression is that the Mishkan service be continual, without a break, constantly serving God, continually representing Israel's dedication before God.

Interestingly, many of these activities only take place once or twice a day! The Menora is lit each night (Rashi); the priest's clothes are only worn when the High Priest is engaged in Temple service, but not at night, for instance. The Korban Tamid is each morning and evening, as is the incense. These are not continual acts.

There is a difference between a continual, ongoing, uninterrupted phenomenon, and one which is periodic, even if regular. Tamid, interestingly, means an action which is not perpetual, but by being a regular, daily, constant rhythm, it engenders the momentum and power of something which is continual, seemingly without interruption.

The clear upshot of all this is that one of the essential elements of Avodat Hashem (worship of God) is indeed that regular, daily action, which is the essential ingredient of "Tamid." Today, the way that we demonstrate this dedication is through our daily prayers which are modeled on the Temple service, and in their constant thrice-daily tempo, they too generate the energy and power of "Tamid."

#### GOD RECIPROCATES

I decided to look up the word "Tamid" and see where it appears in chumash and in which contexts. I was quite surprised to see the results, which to my mind give us something of a "Hiddush."

The word "Tamid" appears 18 times in Humash. 16 of those instances are clearly related to the avodat HaMishkan, the Temple service, indicative, as we have said, of the constant and continual rhythm of the Mishkan service.

However, there are two other instances. The first relates to the pillar of cloud or fire that hovered above the Mishkan from the moment of its construction:

"On the day that the Tabernacle (Mishkan) was set up, the cloud covered the Mishkan, the Tent of the

1. **The Menora:** "To light a **perpetual** candle"

pact; and in the evening it rested ...in the likeness of fire until morning. It was always so (**Tamid**): The cloud covered it, appearing as fire at night." (Bamidbar 9:15-16)

(טו) וּבַיּוֹם הַקִּיּוֹם אֶת הַמִּשְׁכָּן כַּסֹּה הָעֵנָן אֶת הַמִּשְׁכָּן לְאַהֲלֵי הָעֵדוּת  
וּבְעֶרְבֵי יְהִיֶּה עַל הַמִּשְׁכָּן כְּמֵרָאָה אֵשׁ עַד בֹּקֶר:  
(זט) כֵּן יְהִיֶּה תַמִּיד הָעֵנָן יְכַסֵּנוּ וּמֵרָאָה אֵשׁ לְלֵילָה: **במדבר פרק ט**

This usage of the word "tamid" is powerful. It is as if God reciprocates our dedicated "tamid – perpetual" service, actively demonstrating that His protective presence remains over the Mishkan at ALL TIMES. Our service, Man's constant presence in the Mishkan, stimulates God's ongoing protective presence over Bnei Yisrael.

Interestingly, it is Israel who create FIRE in a perpetual manner every evening by lighting the Menora (and also continually on the Mizbeach לא המזבח על המזבח אש תמיד תוקד על המזבח לא ענן הקטרת – Israel also generates CLOUD – (תכבה ויקרא ו'). We can suggest that there is a visual symmetry, a realistic corollary of man's fire and cloud corresponding with God's fire and cloud.

## ERETZ YISRAEL

But the second (or 18<sup>th</sup>) reference is more exciting still. In reference to the Land of Israel, we read:

It is a land upon which the Lord your God seeks;  
His eyes are constantly (tamid) upon it, from the year's beginning to year's end."(11:12)

אֶרֶץ אֲשֶׁר ה' אֱלֹהֶיךָ דֹרֵשׁ אֹתָהּ תַמִּיד עֵינֵי ה' אֱלֹהֶיךָ בָּהּ  
מֵרֵשִׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה: ס דְּבָרִים פֶּרֶק י"א פסוק יב

In the Wilderness, God responds to our Tamid – our regular commitment - by concentrating His Presence over the Mishkan at the epicentre of the Israelite camp. But this passuk takes it all to a higher level. In the Land of Israel, God extends His providence and protection to the ENTIRE land, which God watches and protects, TAMID – perpetually. In the Land of Israel, the entire land is under God's protective gaze and nourished by His spiritual proximity.

וכן יהי רצון  
שבת שלום!

Written 5771