



*“Again, the kingdom of heaven is like a merchant in search of fine pearls,
46 and upon finding a single pearl of great value, he went and sold all that he had and bought it.
Matthew 13:45*

12th Feb 2020 11Adar 1 5782

Tetzaveh - ‘You Shall Command’

Exodus 27:20 -30:10

Shabbat Shalom Talmidim,
May Abba’s grace and favour be with you this week.

In this week’s Parsha, we begin by reading the last part of chapter 26.

Exodus 27:20 “You are to order the people of Isra’el to bring you pure oil of pounded olives for the light, and to keep a lamp burning continually. 21 Aharon and his sons are to put it in the tent of meeting, outside the curtain in front of the testimony, and keep it burning from evening until morning before *Adonai*. This is to be a permanent regulation through all the generations of the people of Isra’el.

We finished reading last week’s parsha by seeing the exact dimensions of the altar of burnt offering, the utensils to be used during and after the offering and the courtyard measurements. We will see in this parsha that YHVH has picked those who will oversee the manufacture of specific items. These will include items used by the priests and for the daily offering or ‘Tamid’.

We focus on the preparation for a seven day period of consecration of the tabernacle.

As we begin our reading, our attention is drawn to the manufacture of the oil for lighting the menorah and other lamps. Note that these lamps are commanded to remain lit by the Israelites for all time.

However, we know that this has not been the case for many centuries. The destruction of the second temple in 70AD put an end to daily activities of the priests and the sacrifices.

We are informed however, that one day these will resume, and the millennial reign will be a time for its resumption. In the meantime, modern day authorities like the Temple Institute in Israel are pursuing the rebuilding of the third temple and preparing the reinstatement of the Kohanite priests and the sacrifices. There is much support in this scheme. Will this be the literal temple spoken of in the scriptures or a precursor?

I have seen the artefacts personally on my visits to Israel. They are indeed beautiful things; replicas or near copies of the original. The gold menorah stands encased in thick glass, a little way opposite the Kotel, or the western wall.

Though many evangelicals, prominent Jews, supporters of Israel have invested in the idea of building a temple, they see this as a gathering point for all faiths - a house of prayer for all nations.

In this ideological scheme we must be aware that the temple, which will be built will not be kosher, so to speak. The sanctuary designed by YHVH was for the worship of Him and not to other faiths. Many will be drawn to the site and attracted to the site and its development believing that they are fulfilling the prophecy of the rebuilding of the temple. In one sense, they are of course, but what they are building is something that will not be consecrated to the single purpose of the worship of YHVH.

In addition the Abrahamic covenant is a push to unite the faiths of Judaism, Christianity and Islam through the foundation of the Noahide laws or the Brit Noah. Though these laws reflect the commandments of God, each faith has a different concept of YHVH and at least two find no room for the pivotal person and deity of Christ Yeshua, Jesus.

John 1: In the beginning was the Word, and the Word was with God, and the Word was God. **2** He was with God in the beginning. **3** Through him all things were made; without him nothing was made that has been made. **4** In him

was life, and that life was the light of all mankind. **5** The light shines in the darkness, and the darkness has not overcome it.

Rejecting the light and maker of creation leaves the gathering of these three faiths, and probable every other one that might attend the open arena of faith in contention. How then can this be reconciled? Well, a great compromise must take place and a false peace ensue.

As we continue in our study, we see that the priests are identified by name.

28 “You are to summon your brother **Aharon** and his sons to come from among the people of Isra’el to you, so that they can serve me as *cohanim* — Aharon and his sons **Nadav, Avihu, El’azar and Itamar.** **2** You are to make for your brother Aharon garments set apart for serving God, expressing dignity and splendour. CJB

We are never told why Aaron was given the role of high priest but we can see that YHVH is establishing the tribe of Levi as the priesthood lineage. El’azar will one day take over the role from his father, and Phineas after him.

Numbers 20: **25** Take Aaron and Eleazar his son and bring them up to Mount Hor. **26** And strip Aaron of his garments and put them on Eleazar his son. And Aaron shall be gathered to his people and shall die there.” **27** Moses did as the Lord commanded. And they went up Mount Hor in the sight of all the congregation. **28** And Moses stripped Aaron of his garments and put them on Eleazar his son. **Translation**

The passage in Exodus 28, describes to us the vestments that will be prepared for the High priest Aaron. YHVH now gives Moses the command to instruct all those who have been gifted with certain skills. The gifting of extraordinary skills was considered to be the favour of wisdom.

We often see the priest dressed in this fashion. It’s hard to see the detail and understand the craftsmanship that went into the making of the garments, after all they had never been made before.

There is great significance to every part of it. The ephod is familiar to us and focuses our attention upon the person. It is as if the wearer does not exist at all. He is just the appointed carrier of these sacred items. However, we see that the person and the uniform come as a complete package. We must take notice of



them all. The two shoulder pieces are to be made from gold, with blue, purple and crimson yarns and linen . These pads shall house two lazuli stones, each will bear the inscribed names of the 12 sons of Israel.

The work of a lapidary would be employed. This graphic, I believe would be a pretty near representation of the engraved stones set with the breast piece. Note that the stones are written in Paleo Hebrew, a progression from the ancient pictograph writing, and not the modern version of Hebrew.



The shoulder pieces would act as the stones of remembrance.

The positioning of these items upon the shoulders declares in essence the weight of the position of high priest. The ephod or breast-piece, replicates the shoulder pieces but allocates twelve separately engraved stones bearing the tribal names.

The breast-piece is also called the ‘breast-piece of decision,’ containing within it the Urim and the Thummim. This must be worn at all times by Aaron or the high priest during his time in the presence of the Lord.

The Urim and the Thummim were almost an answering device for the judgements of God, in matters and important questions. Where decisions were difficult to arrive at, the Urim and the Thummin were used. It seems strange that a lot type system would be used in deciding the outcome of things.

See this passage:

Numbers 27:23 “He is to present himself to El’azar the *cohen*, who is to find out by means of the *Urim* what *Adonai*’s will is for Y’hoshua’s decisions. Then, at his word they will go out, and at his word they will come in, both he and all the people of Isra’el with him, the whole community.”

Ezra 2:63 The Tirshata (governor) told them not to eat any of the especially holy food until a *cohen* appeared who could consult the *Urim* and *Tumim*.

But what were these strange items?

It is not known for sure what the Urim and Thummim were. Writers such as Josephus, Rashi and Nachmanides or Rambam, the 13th century Jewish philosopher, all explain them differently. Rashi sees them in document form but Josephus and Nachmanides portray them as illuminating stones where the letters would shine or protrude and thus spell out the answer.

Interpreting Urim to mean "those whose words give light" and Thummim as "those whose words are fulfilled," the rabbis explain that the oracle was effected by rays of light shining on the letters, or protruding from them and forming themselves into groups (Yoma 73b), so that the high priest could read them.

The Jewish virtual library, and the Jewish encyclopaedia, for further study, both give very good insights into these peculiar items. We conclude, that such were the importance of the Urim and Thummim that the decision could not be retracted and superseded by prophecy. Prophecy, was generally given as warning and was dependent upon human response.

Here is another strange item. The Kohen Gadol or high priest, must wear *this* item as he comes before the Lord in the tent of meeting.

28: **31** "You are to make the robe for the ritual vest entirely of blue. **32** It is to have an opening for the head in the middle. Around the opening is to be a border woven like the neck of a coat of mail, so that it won't tear. **33** On its bottom hem make pomegranates of blue, purple and scarlet; and put them all the way around, with gold bells between them all the way around — **34** gold bell, pomegranate, gold bell, pomegranate, all the way around the hem of the robe. **35** **Aharon is to wear it when he ministers, and its sound will be heard whenever he enters the Holy Place before Adonai and when he leaves, so that he won't die.**

Hang on, Aaron will die if he forgets to wear the pomegranates and the bells! What is this about?



Pomegranates were symbolic of fertility within the land and were carried back by the spies to Moses and the people.



Numbers 13: 23 They came to the Eshkol Valley; and there they cut off a branch bearing one cluster of grapes, which they carried on a pole between two of them; they also took pomegranates and figs.

So why the death penalty? The understanding is really quite simple. It is a matter of protocol. The protocol requires the sounding of the approach of the High priest entering the Holy of Holies. It will also make the other priests aware that the high priest is in attendance.

One cannot help but ask why, when YHVH would know whether He had an appointment or not.

The deeper meaning shows us that the garments and the one carrying the weight upon his shoulders, represents the whole community of Israel. It is as if the community is coming before the Lord. The noise of the bells upon the 'hem' resounds as the community with all its busyness and clatter makes its own noise. Noise is of course the opposite of silence. It resists the peace and quiet. Strong's Hebrew 1991 is the word 'Hem'. It means, moaning, wailing, wealth. H1992 means 'they'. Additionally the word 'Shul' H7757 means not only 'school' but 'hem'.

We cannot get away from the fact that YHVH is constantly addressing us as a family or community. Individuals are representatives of the many.

The seeds of the pomegranates can also represent an individual within a community. Each seed is wrapped in its own covering but connected to others within the shell of the fruit.

How can we hear the still voice of the father in the secret place when the world and all its vibrations and frequencies invade that space?

YHVH is sovereign God and King. This demands the highest of protocols. Consecration, sacrifice, atonement and forgiveness are part of these protocols. As believers we must observe all of these and as such we stand as priests before the Lord.

We must not take our approach toward God with familiarity. Even though we get an invitation to His house it does not mean that we can walk straight in.

What I find intriguing is that the Lord has covered every area for our attention. Even listening and obeying precise instructions are part of protocol. We simply can't have a makeshift approach as to how YHVH wants

things done. In the instructions for the priestly garments the Lord even sees to things that can't be seen, namely the undergarments.

I am struck with the image of the man who gatecrashed the wedding feast inappropriately dressed in Matt 22.

There is always more that we can attend to. All things are done and shown to us for a purpose.

Finally, we approach another item. The Altar of Incense. Burning incense was part of the daily activities of the priests. Maimonides noted that the fragrance in the form of a thick cloud, perhaps masked the smell of the blood and of the dead animals.

The altar was to be purified once a year on the day of atonement. The offering of strange or alien fire upon it was prohibited. We read this in verse 30:9. In Leviticus 10. We see that Aaron's sons offered alien fire to the Lord, a direct breach of the rule and in absolute presumption. As a result the fire consumed them. We will approach this subject again when we get to Parsha Shemini.

As believers we are called to be holy because God is Holy. In addition we are to be separate, consecrated and have a dedicated life, subject to YHVH. Some might ask, 'How is all this possible?'

Our quest through our own wilderness journey is to be enjoined with the priest hood and work out our salvation in accordance with YHVH's holy laws. His grace is sufficient for us. We must know that we can do none of this by ourselves.

The opening sequence of the film 'Mission Impossible' gives the secret agent the choice to accept the mission or not. Taking on the co-mission with YHVH promises us a future with an out of this world experience for eternity. As I have said, God could have made the Tabernacle and all its accoutrements Himself, but He chose to have man build it for Him. He did not ask man to work it out for himself but gave him the instructions to follow. All he had to do was listen and do, live and learn. YHVH will do the rest.

What can we offer our creator? What can we possibly give Him? All the world is His and we are His. YHVH is preparing us to live in a heavenly kingdom that will one day manifest before our eyes. The tabernacle on earth, and priestly garments represent the home and community we will occupy.

This parsha is completely dedicated to the instructions given by YHVH to Moses. Not once is the name of Moses mentioned. In it we see something

unique. The importance of Israel as a people and the work that YHVH will do with them is shown to him. Moses as the head chief among the tribes of Israel suddenly has the enormity of the task pointed out to him. These people are his people or he is part of them.

The weapons and clothing of warfare.

Ephesians 6:11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;15 And your feet shod with the preparation of the gospel of peace;16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

This passage in the book of Ephesians often conjures up the idea of a soldier in armour – possibly something like this: its image has been propagated through the Christian Church for a very long time. The meaning of the verse in the understanding of the Church could not be further from the truth.

What if the armour designed for us by YHVH actually resembles the priestly garments?



The priest of YHVH fundamentally became a reminder that YHVH has emblazoned the names of Israel in sacred stone. The word of the covenant stands before Israel as a living person, called as an intermediary High priest before God. In this sense we see that the priest wears the breast plate of righteousness, the shield of faith— the ephod, the sash of truth, the turban or helmet of salvation. His role is to present ministry, sacrifice, worship and prayer to YHVH and thus maintain a righteous and faithful relationship with God. In doing this, YHVH remains close and will not depart from His people. Believe it or not, I have heard it said by believers that they actually go through a ritual every morning in dressing themselves in a spiritual armour, something like our friend on the left.

Friends , if only we took a little more time to understand, how much more effective we would be.

Scripture tells us to submit to God, resist the devil and He will flee.

James 4: **7** Therefore, submit to God. Moreover, take a stand against the Adversary, and he will flee from you. **8** Come close to God, and he will come close to you. Clean your hands, sinners; and purify your hearts, you double-minded people! **9 Wail, mourn, sob!** Let your laughter be turned into mourning and your joy into gloom! **10** Humble yourselves before the Lord, and he will lift you up.

In other words, keeping close to God keeps the evil far from us. But have you noticed v9. Is this a reference to the 'hem'? Remember the word 'hem' signifies a wailing or moaning.

This passage on the spiritual armour finishes with these word:

v18 as you pray at all times, with all kinds of prayers and requests, in the Spirit, vigilantly and persistently, for all God's people.

This is the activity of the priest — to stand before YHVH as a minister presenting prayer for Israel. We must always pray for God's plan and purpose for His people.

Hebrews 4:**14** Therefore, since we have a great high priest who has ascended into heaven, Jesus the Son of God, let us hold firmly to the faith we profess. **15 *For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet he did not sin.*** **16** Let us then approach God's throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.

In this passage we understand that a better covenant now prevails. The High Priest cannot present His own sacrifice because of personal sin, because He did not commit any. Yeshua came from heaven to earth to fulfil the requirement of sin and to empathise with us. Yeshua knows all our ways and is acquainted with our struggles and sorrows. Yeshua prayed for His people and so too, must we in our priestly roles. Often times, we may need to go before our Great God and stand and petition on behalf of others and that may include our nations and those who do not, will not and may not yet believe.

Before we finish our study, I want to draw our attention to two events.

Matt 14:**34** When they had crossed over, they came to the land of Gennesaret. **35** And when the men of that place recognised Him, they sent out into all that surrounding region, brought to Him all who were sick, **36 and begged Him that they might only touch the hem of His garment.** And as many as touched *it* were made perfectly well.

Luke 8:**40** Now as Jesus was returning (to Galilee), the people welcomed Him, for they had all been expecting Him. **41** Now a man named Jairus, a synagogue official, came (to Him); and he fell at Jesus' feet and *began* begging Him to come to his house; **42** for he had an only daughter, about twelve years old, and she was dying. But as Jesus went, the people were crowding against Him [almost crushing Him].

43 And a woman who had (suffered from) a haemorrhage for twelve years (and had spent all her money on physicians), and could not be healed by anyone, **44 came up behind Him and touched the fringe of His outer robe**, and immediately her bleeding stopped. **45** Jesus said, "Who touched Me?" While they all were denying it, Peter (and those who were with him) said, "Master, the people are crowding and pushing against You!" **46** But Jesus said, "Someone did touch Me, because I was aware that power (to heal) had gone out of Me." **47** When the woman saw that she had not escaped notice, she came up trembling and fell down before Him. She declared in the presence of all the people the reason why she had touched Him, and how she had been immediately healed. **48** He said to her, "Daughter, your faith [your personal trust and confidence in Me has made you well. Go in peace (untroubled, undisturbed well-being)." AMP

Why do you think that these people needed to touch the 'hem' of Yeshua's robe? What's the importance here?

The hem in this instance, refers to the Tzitzit, the blue and white tassels that hung from the corner of Yeshua's coat. The coat would be in fact a large

version of a prayer shawl. The tassels were reminders of YHVH's word and covenant to Israel.



Deut 22:12 Thou shalt make thee gedilim (fringes, tzitzis, twisted threads) upon the four corners of thy garment, wherewith thou coverest thyself. OJB

Numbers 15:37 Adonai said to Moshe, 38 "Speak to the people of Isra'el, instructing them to make, through all their generations, tzitziyot on the corners of their

garments, and to put with the tzitzit on each corner a blue thread. 39 It is to be a tzitzit for you to look at and thereby remember all of Adonai's mitzvot and obey them, so that you won't go around wherever your own heart and eyes lead you to prostitute yourselves; 40 but it will help you remember and obey all my mitzvot and be holy for your God.

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400	10	90	10	90
Total: 600				

There are traditions in the way the tzitzit is tied. One way describes them being tied in this fashion: with 8 strings and 5 knots. When added to the numeric value of the word 'Tzitsit' which is 600, we get 613 which is the number of mitzvot.

Yeshua embodied the living word among the people. To them, the Word was walking amongst the crowds. As we look a little further into Luke 8, we read in V42 that the people were 'crowding' against Him. You would expect that many people who touched Him received their healing, but the emphasis is upon the woman who touched the 'hem' of His garment. We see this highlighted in Matthew 14:36.

Amongst the crowd we also see how the word 'hem' can be used to describe the noise and wailing among the people as they struggle to get near to Messiah.

In reading this next verse in Zech 8: 3 This is what the Lord Almighty says: "In those days ten people from all languages and nations will take firm hold of one Jew by the hem of his robe and say, 'Let us go with you, because we have heard that God is with you.'

We could in fact be witnessing the beginning of or a partial fulfilment of the prophecy. We can imagine a people, who having been dispersed among the nations, were being reminded of the covenant, and so we witness a returning, a pursuit to be healed and restored not only by the words of the covenant but by the covenant maker Himself.

Today, we use the term 'hem' to signify something that is restricting. It is not hard to see that the many decisions we have to make in our lives can be affected by circumstances which hem us in. We become unable to move or be decisive. We are affected by opinions of others as we conflict with faith and the secular world. As Yeshua walked among the people He symbolised their freedom and deliverance. They had to use faith and struggle through the crowd.

Have you ever seen crowds of fans that follow their idol. Sometimes you see them faint when they come near them, or if they get to touch them. They all express how amazing the experience was. Friends, all of that is an illusion and nothing but a memory will result. Idols cannot deliver you from your sickness or your confinement. Idols cannot save you or change your life's outcome. Drawing near to Yeshua, despite the conflict and the danger that you may be trampled under foot by the crowd, is the only way a person can be saved, or receive salvation. Yeshua wants all men to be drawn to Him and to receive their forgiveness. He does not want us to walk around in our sickness and oppression. He wants us, you, to be free from all of that.

If something is hemming you in, and you need to hear the silence, then you have to make the effort to push through. Set yourself aside, fast and call out to Him. Ask for help.

YHVH will hear us and answer because we put our request to Him through Yeshua's name. We are declaring that His Word is mightier than anything in us or around us.

Finally, In the study of the garments, understanding is in the detail. We see the tribes gathered by their names engraved upon the priestly garment, signifying YHVH's desire to maintain their bond and unity through a priestly covenant. Let us therefore continue to pray for the plan and purpose of YHVH for all us.

Until next time.

Numbers 6:

24 'Y'varekh'kha Adonai
v'yishmerekha.

[May Adonai bless you and keep
you.]

25 Ya'er Adonai panav eleikha
vichunekka.

[May Adonai make his face shine on
you and show you his favour.]

26 Yissa Adonai panav eleikha
v'yasem l'kha shalom

[May Adonai lift up his face toward
you and give you peace.]



Shabbat Shalom

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Additional reading for the week:

Ezekial 43:10-27, Matt 5:13 -44, Philipians 4:10 -20

Glossary

Midrash: In Judaism, the *Midrash* is the genre of rabbinic literature which contains early interpretations and commentaries on the Written Torah and Oral Torah (spoken law and sermons), as well as non-legalistic rabbinic literature (*Aggadah*) and occasionally the Jewish religious laws (*halakha*), which usually form a running commentary on specific passages in the Hebrew Scripture (*Tanakh*)

Targum: Targum Onkelos (or Onqelos), is the official eastern (Babylonian) Targum (Aramaic translation) to the Torah. However, its early origins may have been western, in Israel. Its authorship is attributed to Onkelos, a famous convert to Judaism in Tannaic times (c. 35-120 CE)

Targum Jonathan: Targum Jonathan), otherwise referred to as Targum Yonasan/Yonatan, is the official eastern (Babylonian) Targum to

the Nevi'im/Prophets. Its early origins, however, are western (i.e. from the Land of Israel), and the Talmudic tradition attributes its authorship to Jonathan ben Uzziel of Jerusalem in the time of King Herod

Tannaim: Tannaim were the Rabbinic sages whose views are recorded in the Mishnah, from approximately 10-220 CE. The period of the Tannaim, also referred to as the Mishnaic period, lasted about 210 years.

Talmud: The **Talmud** means "instruction, learning", "teach, study") is a central text of Rabbinic Judaism. The term "Talmud" normally refers to the collection of writings named specifically the **Babylonian Talmud** (*Talmud Bavli*), although there is also an earlier collection known as the Jerusalem Talmud (*Talmud Yerushalmi*) or Palestinian

The Talmud has two components:

1. The Mishnah (c. 200 CE), the first written compendium of Judaism's Oral Law;
2. The Gemara (c. 500 CE), an elucidation of the Mishnah and related Tannaitic writings that often ventures onto other subjects and expounds broadly on the Hebrew Bible

Jubilees: The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years, seven "year-weeks", into which all of time has been divided

Vulgate: This is the Latin Bible. Translated from the Hebrew and Aramaic by Jerome between 382 and 405 CE, this text became known as the 'versio vulgata', which means 'common translation'.

Rashi, whose real name is Shlomo Yitzchaki was born in France in the 11th century. Rashi wrote a comprehensive commentary on the Talmud and commentary on the Hebrew Bible.

Moses ben Maimon, also known as Maimonides became better known by the acronym Rambam. He was born in 1138 in Cordoba, Spain. He was a Sephardic Jew and influential philosopher. He is considered to be among the greatest of Torah Scholars.

Nachmanides- 13th century French Jewish Philosopher, commonly known by the acronym; Rambam.