

# Parasha 20: Tetzaveh (You Shall Command)

## Shemot/Exodus 27:20 – 30:10

\*All Scripture References from The Orthodox Jewish Bible- Referred to as OJB- unless otherwise noted

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The ‘menorah’ is traditionally the most recognized ‘symbol of Yisrael’. It is this way on a few levels of interest. First, because it is the ‘instrument’ that provides ‘natural light’ within the ‘second compartment of the Mishkan/Tabernacle’. (**The Holy Place**) Second, it is the source of ‘spiritual light’ not only in the ‘Mishkan/Tabernacle’, but to Yisrael and ultimately to the whole world! Lastly, it is a ‘direct representation’ of the Mashiach. It is interesting that the ‘menorah’ was known among Yisrael as ‘The Light of the World’. When Rebbe Yeshua spoke this of Himself every Jewish ear knew immediately what He was saying.

**“Then again he spoke to them, saying, Ani Hu HaOhr HaOlam Hazeh [I Am He the Light of The World]. The one following me will never walk in choshech [darkness], but will have the Ohr HaChayyim [Light of the Life].” (Yochanon/John 8:12 OJB- definitions mine)**

**“As long as I am in the Olam Hazeh [Present World], I am the Ohr HaOlam. [The Light of The World]” (Yochanon/John 9:5 OJB- definitions mine)**

Now, in the opening verses of our parasha we find that YHWH is ‘instructing’ all of Yisrael to be responsible for the bringing of the olives from which the oil for the ‘Ner Tamid/Perpetual Light’ was to be made. Most of the oil that was used for burning in the lamps at this time was made from animal fat. The light produced was not clear like that of the oil from the olive, and it produced a ‘residue’ that was dirty. Even the way in which the oil was to be extracted from the olive was important. It was to be ‘pressed not crushed’. This insured that the oil was ‘clear of residue’. This process was tedious. By ‘pressing’ the olive each effort only produced a few drops of the actual oil. These ‘initial drops’ when packaged are what is known as ‘virgin olive oil’. This oil is very precious and the most expensive. These first drops of oil are called ‘Mother Drops’.

## The Light Of The Menorah Is The Torah

**“For the mitzvah [commandment] is a ner (lamp); and torah [instructions] an ohr [light]; and tokhakhot musar (reproofs of discipline) are the Derech Chayyim. [Path of Life]” (Mishle/Proverbs 6:23 OJB- definitions mine)**

Beloved, there have been ‘translation errors’ committed by the ‘scribes of the church of Christendom’ regarding the ‘Messianic Scriptures’. (**Matthew-Revelation**) Whether it was a ‘purposeful effort to obscure the truth’ about the Torah through ‘prejudice’, or one that ‘occurred

at random' due to 'ignorance' of the 'Hebraic mindset' it has happened. The end result has been a major cause of confusion. Regardless, it doesn't 'change the trustworthiness' of the 'original manuscripts'. With a little added effort, we can overcome the 'skewing of the true meaning' reflected in many of the translations of the Bibles we have today. However, in the process, we **MUST NOT** make the mistake which some have made of 'discounting the authenticity' of the 'Messianic Writings' (**Matthew-Revelation**) themselves. It simply should make us 'more diligent' to search out the 'true intended meaning' of those passages against the 'whole of Scripture' within their 'Hebraic setting'. One of the reasons the so called 'New Testament/Covenant Scriptures' look so different from its 'older counterpart' **\*\*[the TaNaKh/Torah-Prophets-Writings-The Hebrew Scriptures- erroneously referred to as the 'Old Testament/Covenant']** is, the latter is YHWH's 'intended source of defining' the words of all Scripture. When the Torah is ignored or rejected, then you are 'forced to make new definitions' for the Messianic Writings. (**Matthew-Revelation**) This is the unfortunate case with the 'theology of the church of Christendom'. The 'intended meanings' are lost or skewed and so the **ONENESS** of the 'whole of Scripture becomes fragmented'. It's when we put the Scriptures back into their 'intended Hebraic setting' that the 'intrinsic unity' is recovered.

The above Scripture verse shows us how YHWH 'defines His light originating' from the Torah. The 'mitzvah or commandment' is **A LAMP** and 'Torah' is **THE LIGHT**. It is as we allow YHWH to 'discipline' us through the **LIGHT OF TORAH** by His HaRuach HaKodesh/The Spirit of His Holiness that the path leading to life (**His will**) becomes clear to us. The 'enlightenment/revelation' that comes from this 'process' is **HOW** the 'path of life' becomes real to our heart and mind. The 'light of YHWH' is **NOT JUST** 'a' light. The 'words' of YHWH's Torah **IS HIS LIGHT!** Torah is not merely an 'option' that we can either 'choose or ignore'.

## **Oil: A Picture Of The Anointing Of The HaRuach HaKodesh**

Oil in the Scriptures speaks of 'anointing'. In the economy of YHWH's Kingdom, the Torah **MUST** have the 'anointing of YHWH' by His 'HaRuach HaKodesh/The Spirit of His Holiness'. Without it Torah will become 'rigid... legalistic'. Rav Sha'ul uses a well-known 'Hebraic idiom' in his day to bring this point across in his letter to the Corinthian assembly.

*"Not that we are competent from [within] ourselves to claim anything 'as of ourselves', but our competence is from Hashem [YHWH], [2 Cor. 2:16]*

*Who also made us competent as klei kodesh mesharetim (holy vessels- ministers) of a Brit Chadasha [ReNewed Covenant]- not of chumra (not of strict adherence to the LETTER of the law, legalism), but of the Ruach Hakodesh [Spirit of Holiness]: **FOR THE CHUMRA (LETTER OF THE LAW) KILLS, BUT THE RUACH HAKODESH [Spirit of Holiness] GIVES CHAYYIM (LIFE).**" (11 Corinthians 3:5-6 OJB- emphasis/definitions mine)*

You can be 'technically correct' with the Torah or Scripture as a whole and **STILL BRING DEATH!** It is only as YHWH by His HaRuach HaKodesh/The Spirit of His Holiness 'enlightens', that our words are 'enlivened and bring life'. Our 'awakened spirit' can recognize the 'anointing of YHWH'. It is an 'inward monitor that recognizes' when it comes into contact with 'YHWH's Manifest Presence'. This is what Yochanon/John is speaking of in his epistle,

*“And the [RUACH HAKODESH/YHWH’s SPIRIT OF HOLINESS] mishcha (anointing) which you received from Him [YHWH] makes its maon [dwelling] in you, and you are not nitzrach (needy) that anyone should be your “moreh,” [teacher] but as the same [RUACH HAKODESH/YHWH’s SPIRIT OF HOLINESS] mishcha (anointing) teaches you, concerning everything and is Emes [Truth] and is not kazav (lie, falsehood), and as He taught you, keep your maon [dwelling] in Him.” (Yochanon Alef/1 John 2:27 OJB- emphasis/definitions mine)*

In the actual Torah parasha, I have chosen to ‘underline’ the above references to the ‘HaRuach HaKodesh/The Spirit of His Holiness’ which the ‘Orthodox Jewish Bible’ inserts **\*\*[other translations may capitalize the ‘S’ for the same reason]** because the word ‘spirit’, as found in most translations, does not necessarily mean the ‘HaRuach HaKodesh/The Spirit of YHWH’s Holiness’. It could and most likely does refer to an ‘attribute of the enlivened human spirit’ which comes about because of YHWH’s HaRuach HaKodesh/The Spirit of His Holiness’ raising the ‘human spirit’ out of the ‘deadness of trespasses and sin’. Our ‘enlivened spirit’ has its own ‘set of faculties’. **\*\*[conscience, communion, intuition]** One of those ‘faculties’, the ‘conscience’, has the ability to ‘discern/sense the condition’ of other ‘human spirits’. It may also ‘discern/sense the presence of angelic or demonic spirits’, the realms of life and death’ and whether ‘words spoken are true or false’. **\*\*[This is not the same as the ‘gift of the discerning of spirits’ listed in 1 Corinthians 12:10. This ‘gift’ actually ‘opens the realm of spirit’, so the activity is actually ‘seen’ by the person involved in either ‘open or inward vision form’]** This ability to ‘discern/sense’ is what is meant by Rav Sha’ul’s words in Romans,

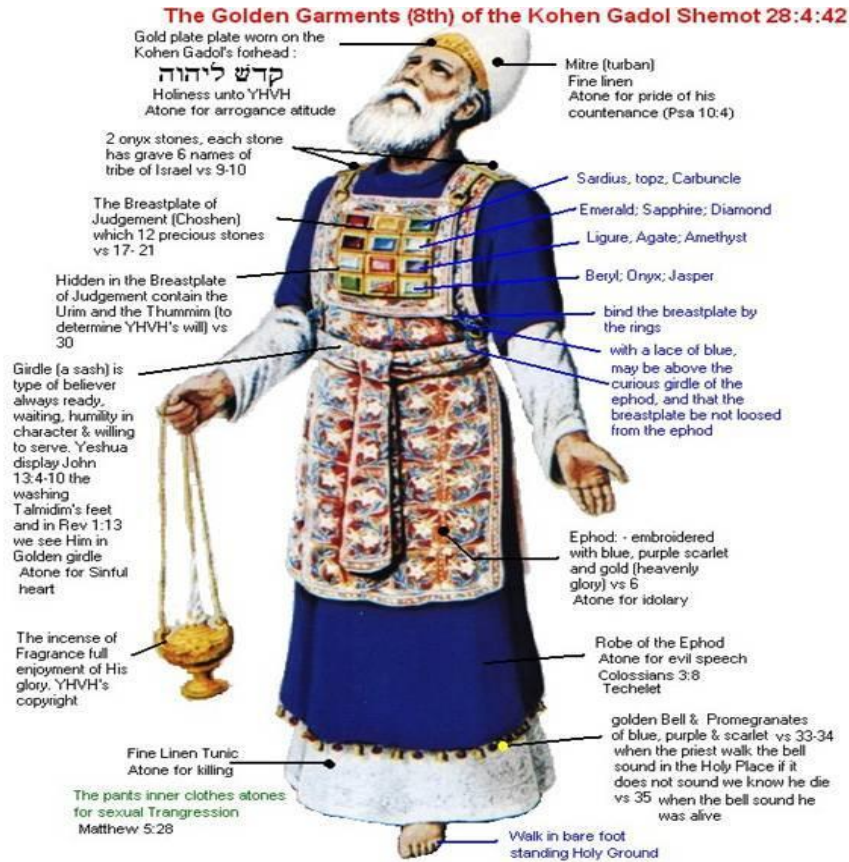
*“I speak HaEmes [The Truth] in Moshiach, I do not speak sheker [a lie], MY MATZPUN (CONSCIENCE) BEARING ME EIDUS (WITNESS) IN THE RUACH HAKODESH [YHWH’s SPIRIT OF HOLINESS],” (Romans 9:1 OJB- emphasis/definitions mine)*

The ‘enlivened human spirit can know independently’ of the soul’s ability to ‘learn and understand’ by study. It can either ‘witness to or against the situations and circumstances’ we may encounter. It doesn’t require that another man ‘teach it’. There are ‘teachers’ given as ‘ministry gifts’ (see **Ephesians 4:11**) to the Body of Mashiach, but the ‘enlivened human spirit’ has the ability to ‘bear witness/confirm the validity or false conditions’ of words spoken, either as ‘simple communication or teaching’ given by one who gives a discourse. We haven’t time here to discuss this further, but it gives the reader the ‘revelation’ that the ‘oil of the menorah’ is a ‘picture’ of the ‘anointing’, the ‘spiritual ability within our enlivened spirit to discern spiritual activity and conditions’ we may encounter.

## **The Eight Pieces Of The Kohen HaGadol/High Priest’s Garment**

In our Torah parasha we have the ‘instruction’ concerning the ‘garments of the Kohen HaGadol/High Priest’, as well as those of the ‘regular kohanim/priests’. We will look first at those of the ‘Kohen HaGadol/High Priest’. These garments were said to be for ‘kavod/glory, tifferet/honor and beauty’. They were also known as ‘Garments of Light’. As we are going through each of the garments keep in mind that each ‘represent’ some aspect of our perfect ‘Kohen HaGadol/High Priest’, Mashiach Yeshua. Because the ‘Kohen HaGadol/High Priest’ is said to

'bear the iniquities of the congregation of Yisrael', each of his garments in some way act as an 'atonement/covering for a particular sin'.



The 'first piece' we will consider is the 'ephod or shoulder garment'. It was made of 'twisted white linen with red, blue and purple wool'. A 'sheet of gold was beaten very thin and cut into strips'. These 'strips' were then woven into the 'multi-colored wool'.

The 'ephod' was essentially an 'apron'. It was made in such a way that it covered the back completely, came up toward the front and was worn atop the other articles of clothing underneath. The 'ephod' covered the entire back and went down to the heels. The 'covering' ensured that the 'kidneys', which represented the 'innermost being' (**heart/spirit**), were covered. As a result, the 'ephod atoned for idolatry'. The function of the innermost being/the reborn human spirit is 'that of worship'. It is our 'spirit' that must be 'guarded and kept clean' in order to 'approach' YHWH in the 'intimacy of worship'.

A 'cheishev or belt' was used to hold the 'two sides of the front of the ephod' together. The 'belt' was woven into the entire length of the 'ephod's upper hem'. There were 'two shoulder straps' that were a part of this 'belt' that came up just over the shoulders and upon which 'two onyx stones' were attached. On the 'onyx stones' were to be 'engraved the names of the tribes of Yisrael'. The 'shoulder' speaks of 'government and authority'. The 'Kohen HaGadol/High Priest' was to 'bear the names' of the 'tribes of Yisrael'. It is a 'picture of intercession' before YHWH when He went to minister in the 'HaChodesh HaKedoshim/Most Holy Place'.

Next is the *'breastplate'* or in Hebrew, *'choshen mishpat'*, which means *'breastplate of judgment'*. It was on this that the *'different colored stones'* representing the Twelve Tribes of Yisrael (**four rows of three stones**) were kept. The breastplate *'covered the heart of the Kohen HaGadol/High Priest'* as a picture of *'constant intercession'*. The *'stones'* also represented Yisrael as YHWH's *'peculiar treasure'* (**Heb. segullah**) from among the nations. (**Shemot/Exodus 19:5**) The breastplate *'atones/covers for errors in judgment'*.

There was an *'inner fold'* beneath the *'breastplate'*. This is where the *'urim and tummim or lights and perfections'* were kept. When inquiry was made to YHWH, the *'urim and tummim'* would cause the *'stones of the breastplate to light up in particular patterns'*. We are not given much detail as to exactly how this operated. So, there has been *'much speculation'* as to the exact order of their operation. That there was communication provided is confirmed.

The third garment is the *'me'il or robe'*. It was to be made all of blue. An opening was made in the top in order for it to slip over the head. It was *'double stitched'* around the opening to prevent the material from tearing. As we look at this *'robe'*, it does recall the *'special robe'* that Rebbe Yeshua wore. It was *'woven and seamless'*. (**Yochanon/John 19:23**) There is much that can be seen in this, but we limit our comments as follows.

The *'seamlessness'* of the robe *'speaks of unity'*. There is no *'disunity'* in YHWH. **HE IS ONE MANIFESTATION OF PLURAL DIVINITY**. As Rebbe Yeshua came as the *'Divine Representative'* of mankind who are *'broken and fragmented'*, He wore the *'robe of unity'* for our *'deliverance to wholeness'*. The Mashiach is the *'continuous manifestation'* of YHWH in the flesh (**humanity**) as revealed in the Messianic Scriptures/Ketuvim HaNotzrim/Writings of the Nazarenes. Whereas, He was the *'momentary manifestation'* of YHWH in the time of the TaNaKh/Hebrew Scriptures. (**Angel of YHWH**) He alone is the One who could *'atone and restore unity to the new creation of redeemed humanity'*, which was to proceed out from Him. The *'Kohen HaGadol/High Priest'* also wore a *'seamless robe'* to testify of YHWH's ability to *'atone and restore'* Yisrael from the *'brokenness of their sins'*.

At the bottom of the robe were sewn *'pomegranates'* made of blue, purple and scarlet wool. Spaced in between each *'pomegranate was a bell'* made of pure gold. As the *'Kohen HaGadol/High Priest'* moved, the *'bells would bounce'* between the *'pomegranates'* causing a *'tinkling, melodic sound'* to be heard. The *'pomegranates'* point to the *'fruit of YHWH's HaRuach HaKodesh/The Spirit of Holiness'*. Each pomegranate has *'12 inner chambers with seeds in a red liquid'*. This testifies to the *'12 tribes of Yisrael'*. The *'red liquid'*, a picture of the *'pure blood of our Master Yeshua'*. The golden bells point to the *'anointing and giftings of YHWH's HaRuach HaKodesh/The Spirit of His Holiness'*. All point to the *'manifestations of Mashiach Yeshua'* in and through the *'enlivened human spirit'*. It takes the *'fruit along with the gifts'* working in unison for there to be a *'balanced display'* of YHWH's *'Presence and power'*.

A very interesting study that can be done is, to take the *'fruit of the enlivened ruach/human spirit'* as given by Rav Sha'ul/Paul in Galatians chapter five, with the listing of the *'gifts of YHWH's HaRuach HaKodesh/The Spirit of His Holiness'* in 1 Corinthians chapter 12. Use the *'list of the gifts'* just as they are given in chapter 12 of 1 Corinthians. Then take the *'first fruit'* listed in Galatians 5. Place it *'between the first and second gift'*. You will need to take the *'last fruit'* and place it *'between the last gift and the first one'* (eg. *'self-control'* – *'interpretation of tongues* –

*love – word of wisdom – joy ... etc.*). When finished, you will have a ‘*picture of which gifts and fruit work together*’ in a believer’s life to help produce a ‘*glorifying sound of YHWH’s power and Presence*’!

The ‘*robe*’ is said to ‘*atone for lashon hara or the evil tongue*’. The ‘*unity of the robe*’ accompanied by the ‘*pomegranates and bells*’ are expressed by ‘*words*’ that come from the ‘*mouth and out of the heart*’. **WORDS OF THE ENLIVENED RUACH/HUMAN SPIRIT CAN BRING LIFE AND UNITY. THEY CAN BRING POWER AND BLESSING.** However, **WORDS OF A DEFILED RUACH/HUMAN SPIRIT WILL BRING DEATH, STRIFE AND DISUNITY.** **(Luke 9:54-55)** The ‘*Kohen HaGadol/High Priest*’ would utter the ‘*Memorial Name*’ [YHWH] as he would minister before The Mighty One on Yom HaKipurim/Day of Atonements. YHWH is always the ‘*Name of mercy*’ associated with our redemption.

The next piece is the ‘*ketonet or tunic*’. It was made of ‘*pure white linen*’. It clung close to the Kohen HaGadol’s/High Priest’s body and extended from the neck down to just above the ankles. The sleeves ran from the shoulders down to the wrists. Each ‘*tunic*’ was made according to the ‘*exact measurement of each Kohen HaGadol/High Priest*’. Again, there is a ‘*picture of unity*’ because there was ‘*no sewing or seams*’ except at the place where the ‘*sleeves were joined to the body of the tunic*’. This points back to the ‘*ketonet pasim/tunic of checkered embroidery*’ worn by Yosef/Joseph **(B’resheet/Genesis 37:3)**, which his abba Ya’akob/Jacob gave him. **(B’resheet/Genesis 37:3)** It designated him as the ‘*kinsman redeemer of the family... a priest*’. The ketonet ‘*atoned for killing*’, which is a ‘*direct allusion*’ to the ‘*tunic*’ Yosef/Joseph wore. His brothers took this ‘*tunic*’ after they sold Yosef/Joseph, tore and dipped it in the blood of a goat. **\*\*[An allusion to the Mo’ed Appointed Time of Yom HaKippurim/Day of Atonements/Coverings]** It was then used to make Ya’akob/Jacob believe Yosef/Joseph was dead.

This brings us to the ‘*turban or mitznepheth*’ in Hebrew. It was made of ‘*white linen and wrapped round and round*’ like a bandage. The ‘*turban*’ of the Kohen HaGadol/High Priest was made more ‘*flat at the top*’ while the regular priest’s ‘*turban*’ was made more ‘*conical*’. It ‘*atoned/covered for haughtiness and sins in thought*’.

Attached to the turban was a ‘*golden crown or nezer hakodesh/holy crown*’. There was to be an ‘*inscription*’ engraved into it that read: ‘*Kadosh L’ YHWH or Holy unto YHWH*’. It was tied to the back of the head with a ‘*blue strap*’. **(a tzitz)** It of course is directly related to the ‘*tzitziyot/fringes*’ which were to be worn on the ‘*four corners*’ of all the Yisraelite garments. **(Bamidbar/Numbers 15:38-39)** It was a ‘*testimony*’ to the fact that each Yisraelite was ‘*redeemed*’ by YHWH his Mighty One. Thus, the ‘*tzitz on the crown*’ also speaks of ‘*the mind of the Kohen HaGadol/High Priest being under the redemptive covering*’ of YHWH. All thoughts were to be by YHWH’s HaRuach HaKodesh/The Spirit of His Holiness in ‘*humility and YHWH’s Word*’. **(Tehillim/Psalms 19:14; Philippians 4:8)** The ‘*crown*’ atoned/covered for ‘*arrogance*’.

Next, is the ‘*belt or avnet*’. It was made of ‘*linen*’ and was ‘*embroidered in a floral pattern*’ with the wool ‘*dyed in three colors*’: blue, dark reddish purple and crimson. The ‘*mixture of linen and wool*’ is normally forbidden by the Torah regarding instructions against ‘*mixing*’ **\*\*[see Wayikra/Leviticus 19:19]**, but in this case the priests, including the ‘*Kohen HaGadol/High Priest*’, were instructed to do so. Why? Because they ‘*bore the iniquity/torahlessness*’ of the children of Yisrael. Their ministry brought ‘*atonement/covering*’ for that. Thus, in this instance it

was 'permitted' because the priests offered a 'mixture of both animal, plants and grain in the korbanot/offerings'. The 'belt' was wrapped numerous times around the 'waist of the priest'. It also 'covered the heart'. As a result, this 'piece of the garment atoned/covered for the sins of the heart'.

The eighth and last 'piece of garment' is that of the 'pants or mikhnisei'. These were the 'undergarments made of linen'. They reached from the waist down to the knees. They were different from the rest of the 'priest's garments' in that they were solely for the 'purpose of modesty'. The pants simply 'covered the priest from inadvertently exposing his flesh' while bending and bowing as he ministered. Therefore, the pants 'atoned/covered for sexual sins'.

## The Armor Of Light

The latter four pieces of the clothing of the 'Kohen HaGadol/High Priest' were also worn daily by the regular 'kohanim/priests' too. This being said, I would like to take a moment to possibly propose a 'slight nuance' in thought concerning Rav Sha'ul's words in the Ketuvim HaNotzrim/Writings of the Nazarenes (**Messianic Scriptures**).

In the book of Ephesians chapter six, Rav Sha'ul speaks about our 'spiritual warfare'. He lists for us some of the 'battle clothing and weapons' which YHWH has provided. It was not until YHWH brought me to the understanding of the 'restoration of the Whole House of Yisrael' and the resultant need to view Scripture from a 'Hebraic mindset' that the following insights started to become a consideration. Bear with me here as we progress.

Almost invariably within the 'theology of Christendom', when Ephesians six is discussed the 'image' used to project the parts of our 'spiritual armor' is that of a Roman soldier. However, YHWH seemed intent on posing the following thought to me: 'Since Rav Sha'ul was schooled in the Hebraic understanding and mindset, would he actually use the 'image of a Roman soldier' to get his point across?' I know it seems logical since most of the geographical area where Rav Sha'ul labored in his missionary journeys was under Roman occupation. The uniform and armor of these soldiers would therefore be easily recognized. But, was that 'really' what he would have settled for? Besides, the 'Hebrew warrior' also had 'physical armor' too as these pictures show.



Rav Sha'ul was using the 'analogy of armor' to underscore that just as those in 'physical warfare' have 'protection and weapons' to fight with, even so do we. YHWH has provided for our needs in 'spiritual warfare' too. At the same time as we have seen, the 'garments' of the 'Kohen HaGadol/High Priest' were known as 'Garments of Light'! In 'light of this' (**pun intended**), keep this in mind, as we see Rav Sha'ul's words in his letter to the Roman assembly.

In the passage below from our earlier Torah parasha 'Yitro/Jethro' we read,

*“Now therefore, if ye will obey My voice very carefully, and be shomer [on guard] over My brit [covenant], then ye shall be a segullah (treasured possession) unto Me above all people; for kol ha'aretz [all the earth] is Mine;  
And ye shall be unto Me a MAMLECHET KOHANIM, AND A GOY KADOSH [KINGDOM OF PRIESTS AND A HOLY NATION]. These are the words which thou shalt recount unto the Bnei Yisroel [Sons/Children of Yisrael].” (Shemot/Exodus 19:5-6 OJB- emphasis/definitions mine)*

Here we find the 'Bnei/Children of Yisrael' are identified as a 'royal priesthood and a holy nation' before YHWH in the Torah. At the same time, we see in the 'Messianic Writings' (**Matthew-Revelation**) believer's in Yeshua HaMashiach are also referred to by Kefa/Peter (**Kefa Alef/I Peter 2:5; 9**) and also by Yochanon/John (**Hitgalut/Revelation**) by the same description (**1:6; 5:10**) as a 'royal/kingly priesthood'. Is that because in both instances, the subject is the same... Yisrael and not a 'replacement entity called church'? Please note, that the navi/prophet Yeshayahu/Isaiah uses the 'imagery of armor' in the passages below about Mashiach. He, Master Yeshua, is of course a 'priest after the order of Melkhi-Tzedek/Melchisedec'.

*“For He put on tzedakah [righteousness] as breastplate armor, and a helmet of Yeshuah (Salvation, Saving Power) upon His rosh [head]; and He put on the bigdei nakam (garments of vengeance) for a uniform, and was clad with kinah (zeal) as a me'il (mantle, cloak).” (Yeshayahu/Isaiah 59:17 OJB- definitions mine)*

*“How beautiful upon the mountains are the feet of the Mevasser (bringer of Good Tidings, the Evangelist), that publisheth shalom [peace]; that bringeth good tidings of tov [good], that publisheth Yeshuah (Salvation); that saith unto Tziyon [Zion], Thy G-d/Mighty One reigneth!” (Yeshayahu/Isaiah 52:7 OJB- definitions mine)*

*“And tzedek [righteousness] shall be the ezor (belt) of His loins, and emunah (faithfulness) the ezor [belt] of His waist” (Yeshayahu/Isaiah 11:5 OJB-definitions mine)*

*“And He hath made My mouth like a sharpened cherev [sword]; in the tzel (shadow) of His Yad [Hand] hath He concealed Me, and made Me a polished arrow; in His quiver hath He hid Me;” (Yeshayahu/Isaiah 49:2 OJB- definitions mine)*

Here is a thought. 'Do we really have to go outside of the Hebraic mindset to provide illustrations for the truth of YHWH'? Considering Rav Sha'ul's background in the Torah and the 'Hebraic mindset', would he have resorted to using 'Roman military attire' to illustrate his point to the Ephesians? Was it necessary to do so? This thought may not be too far off base when you consider his words in the letter to the Roman assembly. He exhorts his readers,

*The Lailah (Night) (of the old epoch) is far advanced, and HaYom [Yom HaDin, the Day of Judgment] is imminent, at hand. Let us therefore take off the dark cloak of the deeds of choshech [darkness], ridding ourselves of it, and let us put on THE NESHEK (WEAPONS/ARMOR Eph.6:13) OF OHR (LIGHT).” (Romans 13:12 OJB- emphasis/definitions mine)*



As we are thinking this through, remember what we have seen. As I commented above, the ‘garments of the priests’ in our present Torah parasha are called ‘Garments of Light’. So, in the above verse, Rav Sha’ul describes the ‘weapons of our warfare’ as **WEAPONS/ARMOR OF LIGHT**. We have also seen the ‘Messianic Writings’ (**Matthew-Revelation**) refer to us as ‘believers upon Mashiach’ as a ‘kingdom of priests’ after the ‘order of Melkhi-Tzedek/Melchisedec’. It does seem that there is a ‘clear connection’ between the ‘armor’ Rav Sha’ul is writing about to the Ephesian and Roman assemblies and that of the ‘clothing of the priests’ in the days of the TaNaKh/Hebrew Scriptures.

I do not mean to say that to use the ‘image of a Roman soldier’ should be considered an error. However, the more I become acclimated to the reality of the ‘Hebraic mindset and its intrinsic nature of unity’, the more I find myself leaning away from the ‘traditional Christian mindset and its essence of fragmentation’. I simply desire to put forth the above idea as a means to provide an ‘equally viable thought process’ to what has become the norm in ‘church theology’. If you don’t accept the possibility of this ‘thought process’, no problem. It’s not a ‘salvation issue’. Just a challenge to consider the possibility. The worst that could happen is you might just find another ‘piece of the puzzle’ to recovering a ‘unified mindset’ in the process!

One last thing. In the verses quoted above, describing the ‘armor’ from the Hebrew Scriptures (**TaNaKh**), there is one part of the ‘armor’ not mentioned: the sword. However, if we go to the book of Nechemyah/Nehemiah, we find a very interesting account. Here, the Yisraelites from Yehudah/the house of Judah, who had returned from Babylonian captivity to The Land of Yisrael, were working under the oversight of Ezra and Nechemyah/Nehemiah. As they were laboring to ‘rebuild the wall’ around Yerushalayim/Jerusalem and the Heikhal/Temple, they were met with resistance. Though they faced great opposition, Nechemyah/Nehemiah refused to stop the work. Instead, he set an ‘armed guard’ around the wall. He also exhorted his men doing the work to ‘labor with one hand’ and **HAVE THEIR SWORD GIRD BY THEIR SIDE**. Even so, we too must labor ‘in our priesthood and this restoration’ following after our ‘Kohen HaGadol/High Priest’, Yeshua HaMashiach! **WE MUST ALWAYS BE READY**. Our ‘armor on and swords ready’ knowing that our ‘adversary’ is close at hand. Amen! (**Nechemyah/Nehemiah 4:16-18**)

## The Altar Of Burnt Offering And The Tamid

Now, we will look briefly at the ‘Mizbe’ach/Altar of burnt offerings’ and the ‘Mitzvah/Commandment’ of YHWH concerning the ‘tamid/continual offering of the two lambs’. The ‘Mizbe’ach/Altar’ itself was to be ‘consecrated’. There was to be an ‘atonement/covering’ made for it for seven days. At the end of that time, the ‘Mizbe’ach/Altar’ would become ‘completely kadosh/set apart’ to YHWH and considered ‘most holy’.

**“Shivat yamim [seven days] thou shalt make a kapporah [atonement/covering] for the Mizbe’ach [Altar], and set it apart as kodesh [holy]; and it shall be a Mizbe’ach kodesh kodashim [Altar most holy]; whatsoever toucheth the Mizbe’ach [Altar] shall be kodesh [holy].” (Shemot/Exodus 29:37 OJB- definitions mine)**

We haven’t taken the time to discuss in much depth the importance of the ‘tavnit/pattern’ as to how the ‘Mishkan/Tabernacle’ was actually laid out. However, I think it pertinent to address the ‘Mizbe’ach/Altar of burnt offering’ at this moment and YHWH’s placement.

Once you entered the 'Outer Court of the Tabernacle' the very first piece of furniture you encounter is the 'Mizbe'ach/Altar of burnt offering'. You could go no further into the 'Mishkan/Tabernacle' until you have dealt with it. It was here the 'korbanot/offering' of YHWH were placed upon the fire. The blood of the animals was sprinkled and poured out. Thus, the 'atonement/covering' was provided. **\*\*[We will cover the 'five korbanot/offering' when we reach our third Sefer/Book of the Torah... Wayikra/Leviticus]** The Levi'im/Levites and the Levitical priests, sons of Aharon, had to pass this 'Mizbe'ach/Altar' every day when they worked **BEFORE** they could assume their daily duties and progress further into the 'Mishkan/Tabernacle' itself. They had to offer the prescribed 'korbanot/offering' for their own selves **FIRST**. Then, they could 'attend to the ministry' of the other Yisraelites who would come.

This 'Mizbe'ach/Altar' speaks to its 'counterpart' in the Besorot/Gospels of the 'Messianic Writings... the Execution Stake'. As we have discussed before, the 'execution stake is central as a physical object', as well as a 'working principle' in all of YHWH's 'eternal and redemptive purposes'. **YOU CANNOT CIRCUMVENT IT!** Thus, the 'Mizbe'ach/Altar of burnt offering' **BLOCKED THE WAY** of further entrance into the 'Mishkan/Tabernacle'. **YOU HAD TO DEAL WITH IT.** Even as today, our 'entrance' into YHWH's 'redemption' through Mashiach Yeshua requires that we start at His placement on the 'historical/physical execution stake' upon which He died. We **MUST ACCEPT** the fact that He died 'in our place'. We were the ones that should have been there. We were the 'guilty, lawless/torahless ones' of whom the Seh Elohim/Lamb of The Mighty One took our place.

In His death, our 'believing upon Him and His redemptive work' we are able to move on into YHWH's 'eternal purpose' for each of our lives. That's the 'negative side' of the 'execution stake'. The 'positive side' is the 'resurrection'. He gave His life for us that upon our 'believing upon His finished work' we might receive His life... **ETERNAL LIFE! \*\*[not a 'length of life', a 'kind of life'... THE LIFE OF YHWH]** This is what the 'Mizbe'ach/Altar' of the 'Mishkan/Tabernacle' ultimately pointed towards. Having once encountered and dealt with the 'historical execution stake', we then must come to face the 'spiritual principle' of that stake as a 'DAILY mitzvah/command'. **(Luke 9:22-23)** The 'execution stake is central' and **ABSOLUTELY NECESSARY** to every step we take in YHWH's 'redemptive plan'.

## The Tamid/Continual Daily Offering

Having looked at the 'Mizbe'ach/Altar of burnt offering', now we will consider the 'continual/twice daily offering of the two kevasim/lambs'. This 'daily offering' was known as the 'Tamid/Continual Korban/Offering' as Moshe was instructed by YHWH.

*"Now this is that which thou shalt offer upon the Mizbe'ach [Altar]: two kevasim (lambs) of the first year each day tamid (continually).*

*The one lamb thou shalt offer in the boker [morning]; and the other lamb thou shalt offer in the afternoon;*

*And with the one lamb a tenth ephah of fine flour mixed with the fourth part of a hin of beaten shemen [oil]; and the fourth part of a hin of yayin [wine] for a nesekh (drink offering).*

*And the other lamb thou shalt offer in the afternoon, and shalt do thereto according to the minchah [grain offering] of the boker [morning], and according to the nesekh [drink offering]*

*thereof, for a re'ach hannichoach [sweet aroma], an offering made by eish [fire] unto Hashem [YHWH].*

*This shall be an olat tamid [continual ascension offering] throughout your dorot [generations] at the petach [opening] of the Ohel Mo'ed [Tent of Meeting] before Hashem [YHWH]; where I will meet you, to speak there unto thee.*

*And there I will meet by appointment with the Bnei Yisroel [Sons/children of Yisrael], and it shall be set apart as kodesh [holy] by My Kavod [Glory].” (Shemot/Exodus 29:38-43 OJB-definitions mine)*

The interesting thing about the ‘Tamid Offering’ is how it was to be placed on the ‘Mizbe’ach/Altar of burnt offering’. The ‘first Tamid keves/lamb’ was to be placed on the ‘Mizbe’ach/Altar’ BEFORE any other ‘korban/offering’. Then, ALL the other ‘korbanot/offerings’ of the day could follow. Each following ‘korban/offering’ was actually ‘placed on top’ of that ‘first Tamid keves/lamb’ and all remained there burning, going through the process of turning to ash. Finally, the ‘last Tamid keves/lamb’ was placed ‘on top of the rest’ and was ‘completely burned’. It eventually ‘turned to ash’ as it burned through the night. In the morning, a priest would remove the ashes and the process was begun again. Have you ever wondered why YHWH commanded the ‘Tamid’ to be done in this manner, and why it was to be a ‘perpetual/forever instruction’?

Well, here is the important point that needs to be made. All of the ‘korbanot/offerings’ on the ‘Mizbe’ach/Altar’ pointed to our blessed Master Yeshua. Yet, in the case of the ‘Tamid’, there is an especially powerful reality. As many of you will remember one of the titles of YHWH is...

*“Thus saith Hashem Melech Yisroel [YHWH King of Yisrael], and His Go’el [Redeemer], Hashem Tzva’os [YHWH of Hosts]; I AM THE RISHON [FIRST], AND I AM THE ACHARON [LAST]; and apart from Me there is no Elohim [Mighty One].” (Yeshayahu/Isaiah 44:6 OJB- emphasis/definitions mine)*

You will also remember, that this is the ‘title’ used of Yeshua HaMashiach in the book of Hitgalut/Revelation. In the Greek it reads as transliterated into English,

*“Saying, I am Alpha and Omega, the first and the last...” (Hitgalut/Revelation 1:11a KJV)*

In turn, the transliterated Hebrew says,

*“Saying, Ani Hu [I Am] the ALEPH and the TAV [First and Last- these are the first and last letters of the Hebrew Alef-Bet: ], HARISHON (THE FIRST) and HAACHARON (THE LAST).” (Hitgalut/Revelation 1:11a OJB- emphasis/definitions mine)*

Only if you know the significance of the placement of the ‘Tamid’ korbanot/offering on the ‘Mizbe’ach/Altar of burnt offerings’ would you get the visual. There is such a profound meaning behind the title ‘Alef-Tav’ - אָב – (read right to left) ‘The First and The Last’. Our Master Yeshua IS the ‘Olat Tamid’! He is the FIRST korban/offering and He is the LAST. This is even of greater import when you realize that on the ‘day of Pesach/Passover’, Master Yeshua is not only our ‘Pesach/Passover Lamb, but in type’, He is also the FIRST LAMB to be placed on the ‘Mizbe’ach/Altar’ in the Heikhal/Temple. He is also the LAST LAMB offered at the end of the day! This is why He bears the title ‘I Am the First and the Last’. It is also ‘proof’ that Master

Yeshua **IS YHWH'S MANIFESTATION IN THE FLESH!** Abba YHWH calls Himself by this same title through the navi/prophet Yeshayahu/Isaiah as cited above! **YHWH ALONE IS THE REDEEMER OF YISRAEL.** He accomplished our 'redemption' Himself! He manifested 'enough' of His 'essence in physical form', and then 'named that Manifestation'... **THE SON ...** Yeshua HaMashiach/The Messiah. HalleluYAH! To YHWH be ALL the glory!

*“Davka (specifically), that Hashem [YHWH] was in [in Union with] Moshiach [placing enough (not all) of His Essence [DNA] to manifest Himself in human form- The Word made flesh (Yochanon/John 1:14)] reconciling the Olam [World] to himself, [Ro 3:24-25; Co 1:19-20] Not reckoning their [our] avonot [iniquities/torahlessnesses] against them [us] and putting in us the Dvar HaRitzuy (Message of Reconciliation).” (II Corinthians 5:19 OJB-my comments/definitions mine)*

## The Golden Altar Of Incense

This brings us to our final 'piece of furniture' in this parasha. It is called the 'Mizbe'ach Zahav Tahor Ketonet/Pure Golden Altar of Incense'. This 'Mizbe'ach/Altar' was placed directly before the 'veil' that separates the 'Holy Place' from the 'Most Holy Place'.

Aharon was to burn the 'ketonet/incense' on it every morning as he was cleaning the lamps on the Menorah. He was also to do it again in the afternoon. Coals from the 'Mizbe'ach/Altar of burnt offering' were to be used to 'burn the incense'.

When the 'incense' was placed on this 'mizbe'ach/altar' the fire would cause a sort of 'eruption'. The smoke would plume 'upward' forming a kind of 'cloud or canopy' that Aharon would work under. On Yom HaKipurrim/The Day of Atonements, the 'incense cloud' would filter over the 'curtain' from the 'Holy Place' into the 'Most Holy Place'. This 'cloud' provided an 'atonement/covering' in the 'Most Holy Place' for the 'Kohen HaGadol/High Priest' as he ministered before the 'Ark of the Covenant' for Yisrael. YHWH, whose 'Sh'khinyah/Manifest Presence' was between the 'Cheruvim/Cherubs' atop the Ark would not be able to look 'directly down' upon the 'Kohen HaGadol/High Priest' as he performed his tasks. The 'cloud from the burning incense' acted as a sort of 'shield/protection' for him until the blood could be placed on the 'Kapporet/Top Cover' of the Ark, known as the 'Mercy Seat'. The blood was 'sprinkled' and finally 'poured out' before the Ark resulting in YHWH's acceptance. The 'Mishkan/Tabernacle', all its furnishings, utensils and the entire nation of Yisrael's sins were 'atoned/covered' for another year.

The burning of the 'incense' is seen in two Scriptures, one in Tehillim/Psalms and the other in the book of Hitgalut/Revelation as 'prayer or intercession'.

*“Let my tefillah [prayer] be set forth before Thee like ketoret [incense]; and the lifting up of my hands as the minchat erev [evening offering].” Tehillim/Psalms 141:2 OJB-definitions mine)*

*“And another malach [angel] came and stood at the Mizbe'ach (altar), having a golden mikteret (fire pan), and there was given to him much ketoret (incense, TEHILLIM/Psalms*

*141:2) to offer with the tefillos (prayers) of all the Kadoshim [Holy Ones] at the golden Mizbe'ach [Altar] before the Kes (Throne). And the smoke of the ketoret [incense] ascended with the tefillos [prayers] of the Kadoshim [Holy Ones] out of the hand of the malach (angel) before Hashem [YHWH].” (Hitgalut/Revelation 8:3-4 OJB- definitions mine)*

Let the picture of this be *'internalized'* in your spirit. It will change the way you approach *'prayer and intercession'*. There is a definite *'spiritual effect'* that happens in the *'Shomayim/Heavens'* when we pray. May YHWH help us to *'realize and utilize'* what we are seeing here. Amein.

We say the following blessing as we continue each week's study of Torah...

*Chazak u'Barukh...  
Strength and Blessing!*

**\*\*Click the link below to listen to the mp3 audio-reading of our parasha...**

**[Parasha 20: Tetzaveh](#)**