

Tetsaveh (You shall command) Torah Portion 20 Exodus 27:20-30:10

Background: This Torah portion begins after **יהוה** had told Moses to make the Ark of the Covenant, the Table of Show Bread, the Menorah, the Boards for the walls of the Holy Place and the Holy of Holies, the Brazen Altar and the Curtains for the Courtyard. The list of items continues in this Torah Portion. Olive oil was to be given for the Menorah and garments were to be made for Aaron and his sons. They were to take a taval, (ritual cleansing) and the Brazen and Golden Altar were to be made as instructed. The procedure for Yom Kippur was described.

Tetsaveh (תצוה) = You shall command

Events in this Torah portion:

- Israel was commanded to bring olive oil for the Menorah
- Moses was told to make Holy garments for Aaron and his sons the Priests
- Moses was to offer sacrifices for Aaron and his sons
- Aaron and his sons were to take a taval (baptism) and put on the Priestly Garments
- Moses was told to make a Brazen Laver
- Moses was told to make Holy Anointing Oil and anoint the Tabernacle & Priests
- Moses was told to make a Holy Incense Altar
- Aaron shall make atonement once a year (Day of Atonement)

Israel is to bring pure Olive oil

Exodus 27:20-21 And you shall command the children of Israel, that they bring pure olive oil beaten for the light, to cause the lamp to burn always. 21 In the Tabernacle of the congregation outside the vail, which is before the Testimony, Aaron and his sons shall order it from evening to morning before **יהוה**: *it shall be* a statute forever to their generations on the behalf of the children of Israel.

1. **The oil for the Menorah was of the most pure olive oil.** The olives were gently pressed not crusted to produce only pure clear oil. They could later be crusted to make oil for other uses. The Menorah was lit each evening and burned only at night.
2. Aaron and his sons were also anointed with this oil.
3. The selection of those who would make the priestly garments.

Comment: This shows the importance of these tasks because they will be done in **יהוה** presence. If these tasks are done improperly they will result in death of the priest. This is the location of the greatest level of holiness. The oil is symbolic of the Spirit and the doctrine of **יהוה**, this is to be made pure by the teaching of the priests. Only things that are in **יהוה**'s word are to be taught as doctrine by any of His servants. We can tell others things that are to be avoided because they are not wise, but we can not say that these things are sinful. The Torah makes clear that there are different requirements of obedience in relation to the nearness to the Holy of Holies. If Aaron's two sons had brought strange fire to a pagan altar on some mountain top in Israel they might not have been killed instantly. **יהוה** would have judged their acts but not in the way that happened before the Altar when the Tabernacle was being dedicated.

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Holy Spaces

- Some commands are only required if a person is in the Land.
- Peace and Thanksgiving offerings can only be eaten in the city of Jerusalem
- Every person who would go up on the Temple mount must be immersed in a mikvah, if you did not, יהוה would take your life because you were defiling the Temple. A woman could not go up on the Temple mount during the time of her uncleanness.
- Normal people could approach the Priests in the Temple to bring their animals for sacrifice. They could not go past the Altar.
- Normal people who were not Priests could approach the Altar to fulfill their nazirite vow. This is the highest level of Holiness that could be achieved by people who were not priests.
- Only Priests, sons of Aaron, could approach the Altar to offer up the sacrifices. Normal people were not allowed to. One of the kings of Judah tried to offer them and יהוה caused him to have Tzaraas the rest of his life.
- Only selected Priests could go into the Holy place. That privilege was granted as they drew lots for the service that they would perform during their week of duty. John the Baptist's father drew the lot to offer up the incense on the Altar of Incense in the Holy place. This is when he saw the angel and was told his wife would have a son. A Priest could only offer this incense once in their life time.
- Only the High Priest could go into the Holy of Holies and then only on Yom Kippur. He was required to offer a bull to atone for his sins before he could enter. He was also required to go through a very strict procedure with mikvah's and changes of clothing etc. This is the highest level of holiness or set apartness for priests of יהוה.
- The highest level of holiness has not taken place yet. That is when Yeshua takes His bride. She must be perfect in every way. Only those who now strive to obey His commandments will be taken to this higher level of holiness by an act of Messiah when He comes at the blowing of the shofar.

Related Scripture: We will be made Holy

I John 3:2 Beloved, now are we the sons of Elohim, and it does not yet appear what we shall be: but we know that, **when He shall appear, we shall be like Him**; for we shall see Him as He is.

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The High Priest's garments

Exodus 28:1-8 And take to you Aaron your brother, and his sons with him, from among the children of Israel, that he may minister to Me in the Priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. 2 And you shall make holy garments for Aaron your brother for glory and for beauty. 3 And you shall speak to all *that are* wise hearted, who I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister to Me in the priest's office. 4 And these *are* the garments which they shall make; a **Breastplate**, and an **Ephod**, and a **Robe**, and a embroidered **coat**, a **Miter**, and a **Belt**: and they shall make Holy garments for Aaron your brother, and his sons, that he may minister to Me in the Priest's office. 5 And they shall take gold, and blue, and purple, and scarlet, and fine linen. 6 And they shall make the Ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning work. 7 It shall have the two shoulder pieces that are joined at the two edges of it; and *so* it shall be joined together. 8 And the **woven** Belt of the Ephod, which *is* on it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen.

Breastplate = to contain, sparkle, pocket (s# 2833 חֶשֶׁן) (kho-shen)

The Breastplate is a very thick cloth that is one cubit by one half cubit, twice as long as it is wide. The cloth is folded to form a square approximately nine (9) by nine (9) inches. The twelve stones for the twelve sons of Israel are placed on the outer part in four rows of three stones each. A pocket is formed by folding the cloth, which is used to store the Urim and Thummim. Two gold rings are placed on the upper corners. Gold chains are used to connect these rings with the Shoham stones on the Ephod straps. Two other gold rings are placed at the bottom of the Breastplate and connected to the Ephod by Turquoise wool ropes near the waist to keep the breastplate from moving out of place. See the drawing at the end of this chapter.

Ephod = girdle, shoulder piece, image (s# 646 אֶפֹד) (ay-fode')

The Ephod is a very thick cloth apron that goes completely around the waist and down on the upper legs. It has two straps that go up to the top of the shoulders and connects to the gold chain of the Breastplate near the two Shoham stones that are engraved with six of the sons of Israel on each stone. The thread that was used to make the Ephod and Breastplate was made by twisting six (6) strands of turquoise wool with one (1) thin strand of gold (metal) to make a seven (7) strand thread. The same was done with purple wool, scarlet wool and linen. These four (4) stranded threads were twisted together to form a twenty eight (28) stranded thread. The Ephod and Breastplate were then made by weaving this heavy thread. See the drawing at the end of this Torah portion.

Robe = mantle, robe, upper & outer garment (s# 4598 מְעִיל) (meh-eel)

The Robe is full length outer garment made entirely of Turquoise wool. It is made from one long piece of narrow material that is folded over the shoulders with a opening for the head. The Edge of the head opening is to be folded and sown to reinforce it. The bottom hem of the Robe is to have seventy two turquoise, purple and scarlet wool pomegranates alternating with seventy two gold bells for a total of **one hundred forty four (144) attachments**. Eating a pomegranate is like studying the Torah when you do either you can do nothing else at the same time. You can drive a car or read the newspaper while you eat an apple or an orange but not a pomegranate. The Robe has no sleeves and is worn over the Tunic. יהוה said it shall not be torn but, the High Priest tore this garment when Yeshua confirmed that He was the Messiah. Matthew 26:64-65

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Only Rashbam believed that the Robe with the bells was worn into the Holy of Holies. See ArtScroll Machzor for Yom Kippur page 344 for sequence of events.

Tunic of box-like knit = checkered stuff, reticulated (s# 8665 תִּשְׁבֵּץ) (tash-bates)

The Tunic is a full length **covering that is woven as one piece without seams**. It has sleeves but not pants legs. It is open at the bottom near the feet. This garment was worn directly on the skin. The weave of this linen cloth was such that it appeared to have box like indentations like that which is used to set jewels in.

Miter = turban of king or High Priest (s# 4701 מִצְנֶפֶת) (mits-neh-feth)

The Turban was made of plain linen without any embroidering. No description is given of the size or dimensions of the material used to make it.

Belt = belt, sash, waistband, part of speech masculine (s# 73 אֲבֵנֵי) (ab-nate')

Woven = A primitive root; properly to *plait* or interpenetrate, that is, (literally) to *weave* or (generally) to *fabricate*; figuratively to *plot* or contrive (usually in a malicious sense); hence (from the mental effort) to *think, regard, value, compute*: - (make) account (of), conceive, consider, count, cunning (man, work, workman), devise, esteem, find out, forecast, hold, imagine, impute, invent, be like, mean, purpose, reckon (-ing be made), regard, think. (s# 2803 חָשַׁב) (khaw-shab')

Comment: Vestments for Glory and Splendor The Special clothing was to put a difference between the Priest of יהוה and the other people. This was to point to the fact that they were to maintain the highest level of purity in all their dealings with other people and to show that יהוה had placed them in this position for His glory. They were to be a peculiar people. They were not to come before יהוה in their regular clothes. They put a difference between the Holy and the profane or common. They glorified יהוה before the people in what they did and the clothes they wore. The Priestly garments were only worn inside the Temple. They changed to their regular clothes when they left the Tabernacle or Temple.

The Names of the Tribes engraved

Exodus 28:9-12 And you shall take two onyx stones, and engrave on them the names of the children of Israel: 10 Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth. 11 With the work of an engraver in stone, *like* the engravings of a signet, shall you engrave the two stones with the names of the children of Israel: you shall make them to be set in ouches of gold. 12 And you shall put the two stones on the shoulders of the Ephod *for* stones of memorial to the children of Israel: and Aaron shall bear their names before יהוה on his two shoulders for a memorial.

Shoham (onyx) = from an unused root meaning to blanch, pale green color or black (s# 7718 שֹהַם) (sho'-ham)

Ouches = From H7660; a *brocade*; by analogy a (reticulated) *setting* of a gem: wrought. (s# 4865 מִשְׁבָּצָה) (mish-bets-aw')

Remembrance (memorial) = memorable thing (s# 2146 זָכְרוֹן) (zik-rone') from

(s# 2142 זָכַר) (zaw-kar') to mark, to remember, to mention, to be male, remember, to put in remembrance, act or speak on behalf of

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Related Scripture: The Holy Spirit will remind us of Messiah's words

John 14:26: But the Comforter, which is the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and **bring all things to your remembrance**, all that I have said to you.

Comment: Remembrance stones - Mentioning stones The High Priest would carry the names of the twelve tribes into the presence of יהוה, Just as leaders and all believers are to carry the needs of others into the presence of יהוה and lift them up in prayers of intercession. What are we and what is יהוה's suppose to remember? Are we to remember the twelve tribes and what **He said in Hosea that He would scatter Israel and that "we" would be regathered?** Has יהוה placed the names of the twelve tribes on these stones so that He will remember (begin to act or speak on behalf of) as part of the way to show us that His Covenant with us is written in stone and He will never forget the descendants of Jacob? One of the things that He has said that the Holy Spirit will bring to our remembrance is that we are part of Israel and we must return to the Covenant?

Related Scripture: Messiah will establish the Renewed Covenant

Hosea 2:18-23 And in that day will I make a Covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword and battle out of the earth, and will make them to lie down safely. 19 And **I will betroth you to Me forever**; yes, I will betroth you to Me in righteousness, and in judgment, and in lovingkindness, and in mercies. 20 I will even betroth you to Me in faithfulness: and you shall know יהוה. 21 And it shall come to pass in that day, I will hear, says יהוה I will hear the heavens, and they shall hear the earth; 22 And the earth shall hear the grain, and the wine, and the oil; and they shall hear Jezreel. 23 And I will sow her to Me in the earth; and I will have mercy on her that had not obtained mercy; and I will say to *them which were* not My people, you *are* My people; and they shall say, *You are* my Elohim.

Related Scripture: David is directed by יהוה to use the Ephod

I Samuel 30:1-20 And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire; 2 And had taken the women captives, that [were] there they slew not any, either great or small, but carried [them] away, and went on their way. 3 So David and his men came to the city, and, behold, [it was] burned with fire; and their wives, and their sons, and their daughters, were taken captives. 4 Then David and the people that [were] with him lifted up their voice and wept, until they had no more power to weep. 5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. 6 And David was greatly distressed; for the people spoke of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but **David encouraged himself in יהוה** his Elohim. 7 And David said to Abiathar the priest, Ahimelech's son, **bring me the Ephod**. And Abiathar brought the Ephod to David. 8 And David enquired at יהוה, saying, Shall I pursue after this troop? shall I overtake them? And He answered him, Pursue: for you shall surely overtake [them], and without fail recover [all]. 9 So David went, he and the six hundred men that [were] with him, and came to the brook Besor, where those that were left behind stayed.

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10 But David pursued, **he and four hundred men**: for two hundred stayed behind, which were so faint that they could not go over the brook Besor. 11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he ate; and they made him drink water; 12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drank [any] water, **three days and three nights**. 13 And David said to him, To whom do you belong? and from where are you? And he said, I [am] a young man of Egypt, servant to an **Amalekite**; and my master left me, because three days ago I fell sick. 14 We made an invasion [on] the south of the Cherethites, and on [the coast] which [belongs] to Judah, and on the south of Caleb; and we burned Ziklag with fire. 15 And David said to him, Can you bring me down to this company? And he said, Swear to me by Elohim, that you will neither kill me, nor deliver me into the hands of my master, and I will bring you down to this company. 16 And when he had brought him down, behold, [they were] spread abroad on all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah. 17 And David attacked them from twilight even to the evening of the next day: and there escaped not a man of them, except **four hundred young men**, which rode on camels, and fled. 18 And David recovered all that the Amalekites had carried away: and David rescued his two wives. 19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any [thing] that they had taken to them: David recovered all.

Comment: The Ephod is called for, not the Breastplate. This might actually mean the Breastplate since they were both made of the same twenty four strand thread they both could have been called this. Also the Breastplate was not worn with out the other vestments. The Robe that the High Priest wore was called "**the Robe of the Ephod**." Notice that David went on with four hundred men. This makes a total of four hundred and one men. The Gamatra of (אָת) is 401. **This is a veiled hint of the work of Messiah when He returns from the battle with the Amalekites and recovers all that is His.** Not one will be lost that is His own. The timing of this battle will take place when the descendants of Jacob return to the land as shown by Genesis 32:7. Esau came to meet Jacob with 400 men. This again is a total of 401. This tells us that this event and the battle David fought with the Amalekites are foreshadowing the future battle when Messiah returns to destroy the enemy and save all Israel. Notice the number three is used many times in this passage. Even the phrase "three days and three nights." This may also tell us that the Ephod and the Urim and Thummim will be found along with the Ark of the Covenant and the Tabernacle just before the return of Messiah and the establishment of the nation of Zion.

Related Scripture: **The True followers of יהוה will receive glowing stones**
Revelations 2:17 He that has an ear, let him hear what the Spirit says o the congregations; To him that overcomes will I give to eat of the hidden manna, and will give him a **white stone**, and in the stone a new name written, which no man knows except he that receives [it].

Comment: The Greek text for **Revelations 2:17** actually says I will give him a **GLOWING STONE**. It is believed that the stones of the Breastplate would actually glow to communicate יהוה's answer to questions asked of Him. The Urim and Thummim (lights and truth) may have been a way יהוה communicated with man.

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The Stones of the Breastplate (from right to Left)

Exodus 28:13-21 And you shall make ouches of gold; 14 And two chains of pure gold at the ends; of wreathen work shall you make them, and fasten the wreathen chains to the ouches. 15 And you shall make the breastplate of judgment with cunning work; after the work of the ephod you shall make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shall you make it. 16 Foursquare it shall be being doubled; a span shall be the length of it, and a span shall be the width of it. 17 And you shall set in it settings of stones, even four rows of stones: the first row shall be a **sardius**, a **topaz**, and a **carbuncle**: this shall be the first row. 18 And the second row shall be an **emerald**, a **sapphire**, and a **diamond**. 19 And the third row a **ligure**, an **agate**, and an **amethyst**. 20 And the fourth row a **beryl**, and an **onyx**, and a **jasper**: they shall be set in gold in their inclosings. 21 And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; everyone with his name shall they be according to the twelve tribes.

first Row

(1st son Ruben) **Odem** = redness, ruby, garnet, sardius (s# 124 **אדם**) (odem)

(2nd son Simeon) **Pitdah** = a gem, topaz (s# 6357 **פִּטְדָה**) (pit-daw)

(3rd son Levi) **Barekes** = flashing gem, emerald, carbuncle (s# 1304 **בְּרֻקֵת**) (baw-rek-ath)

Second Row

(4th son Judah) **Nophech** = to glisten, shining, garnet, emerald (s# 5306 **נֹפֵךְ**) (no-fek)

(5th son Dan) **Sapir** = a gem used for scratching, sapphire (s# 5601 **סַפִּיר**) (sap-peer)

(6th son Naphtali) **Yahaïom** = sense of hardness, onyx, diamond (s# 3095 **יְהַלֵּם**)

(yah-hal-ome)

Third Row

(7th son Gad) **Leshem** = a gem, jacinth, ligure (s# 3958 **לֶשֶׁם**) (leh-shem)

(8th son Asher) **Shevo** = idea of subdivision into streamers, to flame, agate (s# 7618 **שֶׁבוּ**)

(sheb-oo)

(9th son Issachar) **Achlamah** = dream-stone, amethyst (s# 306 **אֲחֻלְמָא**) (akh-law-maw)

Fourth Row

(10th son Zebulun) **Tarshish** = place on Mediterranean, topaz, beryl (s# 8658 **תַּרְשִׁישׁ**)

(tar-sheesh)

(11th son Joseph) **Shoham** = to blanch, pale green, beryl, onyx (s# 7718 **שֹׁהַם**) (sho-ham)

(12th son Benjamin) **Yashfeh** = to polish, jasper (s# 3471 **יַשְׁפָּה**) (yaw-shef-ay)

Shoham stones Notice that the Shoham stone is used three places. The number for redemption. This is the only stone that is used more than once. The first two places this stone is used is on the ends of the Ephod straps. The names of the sons of Israel are engraved on them. The golden chains that support the Breastplate are attached to them. The Covenant and the renewed Covenant (Jer 31:31-33) is made only with the sons of Israel. The other place that a Shoham stone is used is the middle stone of the fourth row which is the stone for Joseph who was the eleventh son. This seems to place great significance on Joseph who as we have seen is a

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type or foreshadowing of Messiah. It is making the statement that all the sons of Israel will be supported by Joseph/Messiah. Again the Messiah is associated with the number four and the number eleven. He came four thousand years after creation, He was the fourth man in the fire in Daniel, He raised Lazarus from the dead on the fourth day, He said you will not see Me again until you say "Barach haba baShem יהוה" this is four words in Hebrew. The number eleven is related to the dreams of Joseph where the eleven stars and the eleven sheaves bowed down to him. This also is a picture of Messiah. Messiah had twelve disciples eleven bowed down to Him Judas betrayed Him.

Schottenstein Interlinear Exodus Chumash page 213 **The Consecration of the Priests:** The seven day consecration service of the Priest began on the twenty third day of Adar, the twelfth month, and ended on the first day of the first month. This is the day of the year that יהוה told Moses would be the beginning of months of the religious calendar. The actual acts of placing the animals on the Altar are described in Leviticus chapters 8 through 10.

Josephus wrote about the Priest's Garments

CHAPTER 7.

CONCERNING THE GARMENTS OF THE PRIESTS, AND OF THE HIGH PRIEST.

1. There were peculiar garments appointed for the priests, and for all the rest, which they call *Cohanoeoe* [-priestly] garments, as also for the high priests, which they call *Cahanoeoe Rabbae*, and denote the high priest's garments. Such was therefore the habit of the rest. But when the priest approaches the sacrifices, he purifies himself with the purification which the law prescribes; and, in the first place, he puts on that which is called *Machanase*, which means somewhat that is fast tied. It is a girdle, composed of fine twined linen, and is put about the privy parts, the feet being to be inserted into them in the nature of breeches, but above half of it is cut off, and it ends at the thighs, and is there tied fast.

2. Over this he wore a linen vestment, made of fine flax doubled: it is called *Chethone*, and denotes *linen*, for we call linen by the name of *Chethone*. This vestment reaches down to the feet, and sits close to the body; and has sleeves that are tied fast to the arms: it is girded to the breast a little above the elbows, by a girdle often going round, four fingers broad, but so loosely woven, that you would think it were the skin of a serpent. It is embroidered with flowers of scarlet, and purple, and blue, and fine twined linen, but the warp was nothing but fine linen. The beginning of its circumvolution is at the breast; and when it has gone often round, it is there tied, and hangs loosely there down to the ankles: I mean this, all the time the priest is not about any laborious service, for in this position it appears in the most agreeable manner to the spectators; but when he is obliged to assist at the offering sacrifices, and to do the appointed service, that he may not be hindered in his operations by its motion, he throws it to the left, and bears it on his shoulder. Moses indeed calls this belt *Albaneth*; but we have learned from the Babylonians to call it *Emia*, for so it is by them called. This vestment has no loose or hollow parts any where in it, but only a narrow aperture about the neck; and it is tied with certain strings hanging down

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from the edge over the breast and back, and is fastened above each shoulder: it is called *Massabazanes*.

3. Upon his head he wears a cap, not brought to a conic form nor encircling the whole head, but still covering more than the half of it, which is called *Masnaemphthes*; and its make is such that it seems to be a crown, being made of thick swathes, but the contexture is of linen; and it is doubled round many times, and sewed together; besides which, a piece of fine linen covers the whole cap from the upper part, and reaches down to the forehead, and hides the seams of the swathes, which would otherwise appear indecently: this adheres closely upon the solid part of the head, and is thereto so firmly fixed, that it may not fall off during the sacred service about the sacrifices. So we have now shown you what is the habit of the generality of the priests.

4. The high priest is indeed adorned with the same garments that we have described, without abating one; only over these he puts on a vestment of a blue color. This also is a long robe, reaching to his feet, [in our language it is called *.Meeir,*] and is tied round with a girdle, embroidered with the same colors and flowers as the former, with a mixture of gold interwoven. To the bottom of which garment are hung fringes, in color like pomegranates, with golden bells by a curious and beautiful contrivance; so that between two bells hangs a pomegranate, and between two pomegranates a bell. Now this vesture was not composed of two pieces, nor was it sewed together upon the shoulders and the sides, but it was one long vestment so woven as to have an aperture for the neck; not an oblique one, but parted all along the breast and the back. A border also was sewed to it, lest the aperture should look too indecently: it was also parted where the hands were to come out.

5. Besides these, the high priest put on a third garment, which was called the *Ephod*, which resembles the Epomis of the Greeks. Its make was after this manner: it was woven to the depth of a cubit, of several colors, with gold intermixed, and embroidered, but it left the middle of the breast uncovered: it was made with sleeves also; nor did it appear to be at all differently made from a short coat. But in the void place of this garment there was inserted a piece of the bigness of a span, embroidered with gold, and the other colors of the ephod, and was called *Essen*, [the breastplate,] .which in the Greek language signifies the *Oracle*. This piece exactly filled up the void space in the ephod. It was united to it by golden rings at every corner, the like rings being annexed to the ephod, and a blue riband was made use of to tie them together by those rings; and that the space between the rings might not appear empty, they contrived to fill it up with stitches of blue ribands. There were also two sardonyxes upon the ephod, at the shoulders, to fasten it in the nature of buttons, having each end running to the sardonyxes of gold, that they might be buttoned by them. On these were engraven the names of the sons of Jacob, in our own country letters, and in our own tongue, six on each of the stones, on either side; and the **elder sons' names were on the right shoulder**. Twelve stones also there were upon the breast-plate, extraordinary in largeness and beauty; and they were an ornament not to be purchased by men, because of their immense value. These stones, however, stood in three rows, by four in a row, and were inserted into the breastplate itself, and they were set in ouches of gold, that were themselves inserted in the breastplate, and were so made that they might not fall out low the first three stones were a **sardonyx, a topaz, and an emerald**. The second row contained a **carbuncle, a jasper, and a sapphire**. The first of the third row was a **figure, then an amethyst, and the third an agate**, being the ninth of the whole number. The first of the fourth row was a **chrysolite, the next was an onyx, and then a beryl**, which was the last of all. Now the names

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of all those sons of Jacob were engraven in these stones, whom we esteem the heads of our tribes, each stone having the honor of a name, in the order according to which they were born. And whereas the rings were too weak of themselves to bear the weight of the stones, they made two other rings of a larger size, at the edge of that part of the breastplate which reached to the neck, and inserted into the very texture of the breastplate, to receive chains finely wrought, which connected them with golden bands to the tops of the shoulders, whose extremity turned backwards, and went into the ring, on the prominent back part of the ephod; and this was for the security of the breastplate, that it might not fall out of its place. There was also a girdle sewed to the breastplate, which was of the forementioned colors, with gold intermixed, which, when it had gone once round, was tied again upon the seam, and hung down. There were also golden loops that admitted its fringes at each extremity of the girdle, and included them entirely.

6. The high priest's miter was the same that we described before, and was wrought like that of all the other priests; above which there was another, with swathes of blue embroidered, and round it was a **golden crown polished, of three rows, one above another; out of which arose a cup of gold, which resembled the herb which we call *Saccharus***; but those Greeks that are skillful in botany call it *Hyoscyamus*. Now, lest any one that has seen this herb, but has not been taught its name, and is unacquainted with its nature, or, having known its name, knows not the herb when he sees it, I shall give such, as these are a description of it. This herb is oftentimes in tallness above three spans, but its root is like that of a turnip (for he that should compare it thereto would not be mistaken); but its leaves are like the leaves of mint. Out of its branches it sends out a calyx, cleaving to the branch; and a coat encompasses it, which it naturally puts off when it is changing, in order to produce its fruit. This calyx is of the bigness of the bone of the little finger, but in the compass of its aperture is like a cup. This I will further describe, for the use of those that are unacquainted with it. Suppose a sphere be divided into two parts, round at the bottom, but having another segment that grows up to a circumference from that bottom; suppose it become narrower by degrees, and that the cavity of that part grow decently smaller, and then gradually grow wider again at the brim, such as we see in the navel of a pomegranate, with its notches. And indeed such a coat grows over this plant as renders it a hemisphere, and that, as one may say, turned accurately in a lathe, and having its notches extant above it, which, as I said, grow like a pomegranate, only that they are sharp, and end in nothing but prickles. Now the fruit is preserved by this coat of the calyx, which fruit is like the seed of the herb *Sideritis*: it sends out a flower that may seem to resemble that of poppy. Of this was a crown made, as far from the hinder part of the head to each of the temples; but this *Ephielis*, for so this calyx may be called, did not cover the forehead, but it was covered with a golden plate, which had inscribed upon it the name of Elohim in sacred characters. And such were the ornaments of the high priest.

7. Now here one may wonder at the ill-will which men bear to us, and which they profess to bear on account of our despising that Deity which they pretend to honor; for if any one do but consider the fabric of the tabernacle, and take a view of the garments of the high priest, and of those vessels which we make use of in our sacred ministration, he will find that our legislator was a divine man, and that we are unjustly reproached by others; for if any one do without prejudice, and with judgment, look upon these things, he will find they were every one made in way of imitation and representation of the universe. When Moses distinguished the tabernacle into three parts, and allowed two of them to the priests, as a place accessible and common, he denoted the land and the sea, these being of general access to all; but he set apart the third division for Elohim, because heaven is inaccessible to men. And when he ordered twelve loaves

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to be set on the table, he denoted the year, as distinguished into so many months. By branching out the candlestick into seventy parts, he secretly intimated the *Decani*, or seventy divisions of the planets; and as to the seven lamps upon the candlesticks, they referred to the course of the planets, of which that is the number. The veils, too, which were composed of four things, they declared the four elements; for the **fine linen was proper to signify the earth, because the flax grows out of the earth; the purple signified the sea, because that color is dyed by the blood of a sea shell-fish; the blue is fit to signify the air; and the scarlet will naturally be an indication of fire.** Now the vestment of the high priest being made of linen, signified the earth; the blue denoted the sky, being like lightning in its pomegranates, and in the noise of the bells resembling thunder. And for the ephod, it showed that Elohim had made the universe of four elements; and as for the gold interwoven, I suppose it related to the splendor by which all things are enlightened. He also appointed the breastplate to be placed in the middle of the ephod, to resemble the earth, for that has the very middle place of the world. And the girdle which encompassed the high priest round, signified the ocean, for that goes round about and includes the universe. Each of the sardonyxes declares to us the sun and the moon; those, I mean, that were in the nature of buttons on the high priest's shoulders. And for the twelve stones, whether we understand by them the months, or whether we understand the like number of the signs of that circle which the Greeks call the *Zodiac*, we shall not be mistaken in their meaning. And for the miter, which was of a blue color, it seems to me to mean heaven; for how otherwise could the name of Elohim be inscribed upon it? That it was also illustrated with a crown, and that of gold also, is because of that splendor with which Elohim is pleased. Let this explication suffice at present, since the course of my narration will often, and on many occasions, afford me the opportunity of enlarging upon the virtue of our legislator.

Details of the Breastplate

Exodus 28:22-30 And you shall make on the Breastplate chains at the ends of wreathen work of pure gold. 23 And you shall make on the Breastplate two rings of gold, and shall put the two rings on the two ends of the Breastplate. 24 And you shall put the two wreathen chains of gold in the two rings which are on the ends of the Breastplate. 25 And the other two ends of the two wreathen chains you shall fasten in the two ouches, and put them on the shoulder pieces of the Ephod before it. 26 And you shall make two rings of gold, and you shall put them on the two ends of the Breastplate in the border of it, which is in the side of the Ephod inward. 27 And two other rings of gold you shall make, and shall put them on the two sides of the Ephod underneath, toward the forepart thereof, over against the other coupling above the woven belt of the Ephod. 28 And they shall bind the Breastplate by its rings to the rings of the Ephod with a lace of blue, that it may be above the woven belt of the Ephod, and that the Breastplate is not loose from the Ephod. 29 And Aaron shall bear the names of the children of Israel in the Breastplate of judgment on his heart, when he goes into the Holy place, for a memorial before יהוה continually. 30 And you shall put in the Breastplate of judgment the **Urim** and the **Thummim**; and they shall be on Aaron's heart, when he goes in before יהוה: and Aaron shall bear the judgment of the children of Israel on his heart before יהוה continually.

Urim = plural of lights, brilliancy of figures in breastplate (s# 224 אורים) (oo-reem)

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Thummim = perfections, emblem of complete truth (s# 8550 תמים) (toom-meem)

Stone Edition Chumash (pages 467-473) The Urim and Thummim were believed to be kept in the pouch of the Breastplate. We can not say with certainty what the Urim and Thummim were. It is believed that they were used to ask yes or no questions directly of יהוה and that He would answer by causing one of two stones to emit light. It is also believed that different stones of the Breastplate would glow which would spell out a message from יהוה using the first letter of the names of the twelve son. King David called Abiathar the Priest to bring the Ephod and to inquire of יהוה for him when the Amalekites had burned Ziklag and taken all their wives captive. I Samuel 30:1-20. The Breastplate, the Urim and Thummim along with the Ark of the Covenant were hidden several years before the Babylonian captivity by King Josiah.

Comment: None of these articles were ever in the second Temple that existed at the time of Yeshua. They have not been recovered yet but the Jewish people of the Temple Institute and others are now certain where they are hidden. They may be recovered soon. The Temple Institute and others have recently located what appears to be large amounts of gold and silver near where the Dead Sea Scrolls were found using ground penetrating radar.

The Robe

Exodus 28:31-35 And you shall make the Robe of the Ephod all of blue. 32 And there shall be a hole in the top of it, in the middle: it shall have a binding of woven work around the hole of it, as it were the hole of an habergeon, that it is not torn. 33 And *beneath* on the hem of it you shall make Pomegranates of blue, and of purple, and of scarlet, around the hem of it; and bells of gold between them around about: 34 A golden bell and a Pomegranate, a golden bell and a Pomegranate, on the hem of the robe around it. 35 And it shall be on Aaron to minister: and his sound shall be heard when he goes into the holy *place* before יהוה, and when he comes out, that he will not die.

Habergeon = a linen garment (as white and hollow) (s# 8473 תחרא) (takh-ar-aw')

The Golden Head Piece

Exodus 28:36-39 And you shall make a Plate of Pure Gold, and engrave on it, *like* the engravings of a signet, HOLINESS TO יהוה. 37 And you shall put it on a blue lace, that it may be on the Miter; on the forefront of the Miter it shall be. 38 And it shall be on Aaron's forehead, that Aaron may bear the iniquity of the Holy things, which the children of Israel shall hallow in all their holy gifts; and it shall always be on his forehead, that they may be accepted before יהוה. 39 And you shall embroider the Coat of fine linen, and you shall make the Miter of fine linen, and you shall make the Belt of needlework.

Gold Head-plate = glistening, burnished plate, flower, gleaming wing (s# 6731 ציץ) (tseets) The Gold Headplate was two (2) fingers high and the width of the forehead with the letters (קדש ליהוה) Holy to יהוה. This plate was attached by three (3) turquoise wool cords

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that went through three (3) holes in the plate and tied at the back of the head. One hole was on each end of the plate and one in the top of the plate. The cord from the top of the plate went over the Turban and tied to the other cords in the back of the head. This kept the plate from sliding down over the eyes. The Gold Head-plate is referred to as the Crown of Sanctity in Ex 29:6.

Miter = from s# 6801; a tiara that is, official turban (of a king or high priest): diadem, miter (s# 4701 **מצנפת**) (mits-neh'-feth')

Coat = from unused root meaning to cover, shirt, coat, garment, robe (s# 3801 **כתנת**) (keth-o'-neth)

Anointing Oil Aaron was anointed with the special **Anointing Oil** as the first High Priest. Future High Priests were his descendants and were not anointed with the oil. All descendants of Aaron would be Kohanim from birth. This is what the phrase "The Priesthood shall be an eternal duty for them" means.

Aaron's sons Priestly Garments

Exodus 28:40-43 And for Aaron's sons you shall make coats, and you shall make for them belts, and **Turban** shall you make for them, for glory and for beauty. 41 And you shall put them on Aaron your brother, and his sons with him; and shall anoint them, and consecrate them, and sanctify them, that they may minister to Me in the priest's office. 42 And you shall make them linen **breeches** to cover their nakedness; from the loins even to the thighs they shall reach: 43 And they shall be on Aaron, and on his sons, when they come into the Tabernacle of the congregation, or when they come near the Altar to minister in the Holy place; that they do not bear iniquity, and die: *it shall be* a statute forever to him and his seed after him.

Turban = turban, head-gear (BDB# 4021 **מגבעה**) (mig-baw-aw')

Breeches = sense of hiding, breeches, from 3647 (s# 4370 **מכנס**) (mik-nawce)

The Breeches or pants were made of linen and covered them from their hips to their thighs or from their waist to their knees. These were worn under all other clothing next to their skin. They were in essence the first underwear.

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Inauguration of Priests

Exodus 29:1-9 And this *is* the thing that you shall do to them to hallow them, to minister to Me in the Priest's office: Take one young bull, and two rams without blemish, 2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheat flour shall you make them. 3 And you shall put them in one basket, and bring them in the basket, with the bull and the two rams. 4 And Aaron and his sons you shall bring to the door of the Tabernacle of the Congregation, and shall **wash** them with water. 5 And you shall take the garments, and put on Aaron the Coat, and the Robe of the Ephod, and the Ephod, and the Breastplate, and gird him with the woven belt of the Ephod: 6 And you shall put the Miter on his head, and put the Holy Crown on the Miter. 7 Then you shall take the Anointing Oil, and pour *it* on his head, and **anoint** him. 8 And you shall bring his sons, and put coats on them. 9 And you shall gird them with belts, Aaron and his sons, and put the Turbans on them: and the priest's office shall be theirs for a perpetual statute: and you shall consecrate Aaron and his sons.

Immerse (wash) = to lave all or part of a thing, bathe or wash self (s# 7364 רחץ) (raw-khats')

Anoint = a consecratory gift, to be anointed (s# 4888 משחה) (meesh-khaw') from (s# 4886 משחה) unction

Comment: Aaron and his sons were immersed (in a mikvah) before they entered the Tent of Meeting. Baptism did not begin in the New Testament. The first time we see this is in the creation when Elohim cleanses the earth with water. The many times the Torah uses the phrase "**shall wash his clothes, and bathe himself in water, and be unclean until the evening**" This is speaking of the ritual cleansing that we call baptism today. We must be immersed before we enter His service. This ritual bathing is not a one time thing. We are told in the Scriptures that women after their monthly cycle must take a ritual bath to be cleansed. Also Husbands and wives are to take a ritual bath after they have had relations. They will be unclean until the evening after this is done. Notice also that the High Priest who had no political or military power is described as wearing a crown.

Sin offering Bull

Exodus 29:10-14 And you shall cause a young bull to be brought before the Tabernacle of the Congregation: and Aaron and his sons shall put their hands on the head of the bull. 11 And you shall kill the bull before יהוה, *by* the door of the Tabernacle of the Congregation. 12 And you shall take of the blood of the bull, and put *it* on the horns of the Altar with your finger, and pour all the blood beside the bottom of the Altar. 13 And you shall take all the fat that covers the inwards, and the caul *that is* above the liver, and the two kidneys, and the fat that *is* on them, and burn *them* on the Altar. 14 But the flesh of the bull, and his skin, and his dung, shall you burn with fire outside the camp: *it is* a Sin Offering.

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The Ram for the Burnt Offering

Exodus 29:15-18 You shall also take one ram; and Aaron and his sons shall put their hands on the head of the ram. 16 And you shall slay the ram, and you shall take his blood, and sprinkle *it* around about on the Altar. 17 And you shall cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* to his pieces, and to his head. 18 And you shall burn the whole ram on the Altar: it *is* a Burnt Offering to יהוה: it *is* a sweet savor, an offering made by fire to יהוה.

The Second Ram's blood placed on the Priests

Exodus 29:19-21 And you shall take the other ram; and Aaron and his sons shall put their hands on the head of the ram. 20 Then you shall kill the ram, and take of his blood, and put *it* on the tip of the right ear of Aaron, and on the tip of the right ear of his sons, and on the thumb of their right hand, and on the great toe of their right foot, and sprinkle the blood on the Altar round about. 21 And you shall take of the blood that *is* on the Altar, and of the Anointing Oil, and sprinkle *it* on Aaron, and on his garments, and on his sons, and on the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

Blood is placed on right ear, thumb and toe

Be <u>righteous</u> in all you hear	Right ear = All you hear
Be <u>righteous</u> in all you do	Right thumb = All you do
Be <u>righteous</u> in where you go	Right toe = Everywhere you go

All that we hear, do or where we Go is to honor יהוה

Comment: We are made holy by the blood of Messiah after He had shed His blood on the altar of the gallows. We are set aside for the work He has given us.

The Second Ram for a Burnt Offering

Exodus 29:22-25 Also you shall take of the ram the fat and the rump, and the fat that covers the inwards, and the caul *above* the **liver**, and the two kidneys, and the fat that *is* on them, and the right shoulder; for it *is* a ram of consecration: 23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before יהוה: 24 And you shall put all in the hands of Aaron, and in the hands of his sons; and shall wave them *for* a **Wave Offering** before יהוה. 25 And you shall receive them of their hands, and burn *them* on the Altar for a **Burnt Offering**, for a sweet savor before יהוה: it *is* an offering made by fire to יהוה.

Liver = the liver as being the heaviest organ (s# 3516 כבד) (kaw-bade')

Note: These same letters (כבד) for the liver are also the Hebrew word for "Glory"

"May the **weight** (kawbode) of your glory fall"

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Wave Offering = From H5130; a *brandishing* (in threat); by implication *tumult*; specifically the official *undulation* of sacrificial offerings: - offering, shaking, wave (offering) (s# 8573 תנופה (ten-oo-faw') The animal part was placed in the hands of Aaron and his sons and Moses hands were under them. They waved the sacrifice in all four directions as well as up and down, showing that יהוה was Elohim of the universe (all directions).

Burnt Offering = Feminine active participle of H5927; a *step* or (collectively *stairs*, as *ascending*); usually a *holocaust* (as *going up* in smoke): - ascent, burnt offering (sacrifice), go up to. (s# 5930 עולה (o-law') See also H5766.

Part of the Second Ram for Wave Offering

Exodus 29:26-28 And you shall take the breast of the ram of Aaron's consecration, and wave it *for* a Wave Offering before יהוה: and it shall be your part. 27 And you shall sanctify the breast of the Wave Offering, and the shoulder of the Heave Offering, which is waved, and which is heaved up, of the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which is for his sons: 28 And it shall be Aaron's and his sons' by a statute forever from the children of Israel: for it *is* an Heave Offering: and it shall be an Heave Offering from the children of Israel of the sacrifice of their Peace Offerings, *even* their Heave Offering to יהוה.

Comment: The breast of the wave offering was to be the portion of the sacrifice that would belong to the Priests from this time on.

The Procedure to Pass Down the Priesthood

Exodus 29:29-37 And the holy garments of Aaron shall be his sons' after him, to be anointed in them, and to be consecrated in them. 30 *And* that son that is priest in his stead shall put them on seven days, when he comes to the Tabernacle of the Congregation to minister in the Holy *place*. 31 And you shall take the ram of the consecration, and seethe its flesh in the Holy Place. 32 And Aaron and his sons shall eat the flesh of the ram, and the bread that *is* in the basket, *by* the door of the Tabernacle of the Congregation. 33 And they shall eat those things with the Atonement that was made, to consecrate *and* to sanctify them: but a stranger shall not eat *of it*, because they *are* holy. 34 And if any of the flesh of the consecrations, or of the bread, remains until the morning, then you shall burn the remainder with fire: it shall not be eaten, because it *is* holy. 35 And thus shall you do to Aaron, and to his sons, according to all *things* which I have commanded you: seven days shall you consecrate them. 36 And you shall offer everyday a young bull *for* a Sin Offering for atonement: and you shall cleanse the Altar, when you have made an atonement for it, and you shall anoint it, to sanctify it. 37 Seven days you shall make an atonement for the Altar, and sanctify it; and it shall be an Altar most holy: whatever touches the Altar shall be holy.

Stone Edition Chumash (page 479) **In Second Temple period there was no anointing oil**
The Priests assumed their positions by wearing the vestments of the office. The Anointing oil and the Ark of the Covenant had been hidden before the time that Jerusalem was captured by Babylon.

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Comment: Inaugurated for seven days Seven days is to show that the Priesthood will continue even into the thousand year reign of Messiah. The Temple will be built and offerings will be sacrificed during His thousand year reign. See Zechariah 14 on the following pages.

Related Scripture: A Picture of the work of Messiah after the Crucifixion
Zechariah 3:1-10 And he showed me Yeshua the High Priest standing before the angel of יהוה , and hasatan standing at His right hand to resist Him. 2 And יהוה said to hasatan, יהוה rebuke you, O hasatan; even יהוה that has chosen Jerusalem rebuke you: is not this a brand plucked out of the fire? 3 Now Yeshua was clothed with filthy garments, and stood before the angel. 4 And He answered and spoke to those that stood before Him, saying, Take away the filthy garments from Him. And to Him He said, Behold, I have caused Your iniquity to pass from You, and I will clothe You with a change of raiment 5 And I said, Let them set a **fair miter** (turban) on His head. So they set a fair miter (turban) on His head, and clothed Him with garments. 6 And the angel of יהוה stood by. And the angel of יהוה protested to Yeshua, saying, 7 Thus says יהוה of hosts; If You will walk in My ways, and if You will keep My charge, then You shall also judge My house, and shall also keep My courts, and I will give You places to walk among these that stand by. 8 Hear now, O Yeshua the High Priest, You, and Your fellows that sit before You: for they are men wondered at: for, behold, I will bring forth My servant the **BRANCH**. 9 For behold the stone that I have laid before Yeshua; on one stone shall be seven eyes: behold, I will engrave the graving of it, says יהוה of Hosts, and **I will remove the iniquity of that land in one day**. 10 In that day, says יהוה of Hosts, shall you call every man his neighbor under the vine and under the fig tree.

Comment: The iniquity that was removed from Him was the **sin of the world** that He had taken on Himself at His death.

Morning and Evening Sacrifices

Exodus 29:38-43 Now this *is that* which you shall offer on the Altar; two lambs of the first year day by day continually. 39 The one lamb you shall offer in the morning; and the other lamb you shall offer at evening: 40 And with the one lamb a tenth deal of flour mingled with the fourth part of an **hin** of beaten oil; and the fourth part of an hin of wine *for* a drink offering. 41 And the other lamb you shall offer at evening, and shall do according to the Meat Offering of the morning, and according to the Drink Offering, for a sweet savor, an offering made by fire to יהוה. 42 *This shall be* a continual Burnt Offering throughout your generations *at* the door of the Tabernacle of the Congregation before יהוה: where I will meet you, to speak there to you. 43 And there I will meet with the children of Israel, and *the Tabernacle* shall be sanctified by My glory.

Comment: Morning and Evening Sacrifices The Priest would wait on the wall of the Temple and look to the north to mount Hermon to see when the first light would touch the top of the mountain. When he saw it they would blow the two silver trumpets and the shofar and the throat of the morning sacrifice would be cut and the Temple gates would be opened as it was announced from the wall for all to come and worship יהוה. On the first day of the seventh

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month (Rosh HaShanah) there would be two shofars and one silver trumpet. After the morning sacrifice other offerings could then be offered. After the last sacrifices of the people were put on the Altar then the last sacrifice would be the evening sacrifice of the lamb. All sacrifices were offered between these two sacrifices.

Units of measure

1/10th ephah = 4.5 pounds of flour

1/4 hin of oil = 30 ounces

1/4 hin of wine = 30 ounces

Cubit = two units of measure, forearm, a door base
(s# 520 **אמה**) (am-maw) (18" and 20.8")

The royal cubit is 20.8 inches. The normal cubit is 18 inches.

Elohim will live among Israel

Exodus 29:44-46 And I will sanctify the Tabernacle of the Congregation, and the Altar: I will sanctify also both Aaron and his sons, to minister to Me in the Priest's office. 45 And I will dwell among the children of Israel, and will be their Elohim. 46 And they shall know that I *am* **יהוה** their Elohim, that brought them out of the land of Egypt, that I may dwell among them: I *am* **יהוה** their Elohim.

The Incense Altar

Exodus 30:1-6 And you shall make an Altar to burn incense on: *of* acacia wood shall you make it. 2 A cubit *shall be* the length of it, and a cubit the width of it; foursquare shall it be: and two cubits *shall be* the height of it: the horns of it *shall be* of the same. 3 And you shall overlay it with pure gold, the top and the sides of it round about, and the horns of it; and you shall make on it a crown of gold around it. 4 And two golden rings shall you make on it under its crown, by the two corners, on the two sides of it shall you make *it*; and they shall be for places for the staves to carry it. 5 And you shall make the staves *of* acacia wood, and overlay them with gold. 6 And you shall put it before the vail that *is* by the Ark of the Testimony, before the Mercy Seat that *is* over the Testimony, where I will meet with you.

Stone Edition Chumash (pages 480) **Altar of incense inside the Tabernacle** is only described as holy while the Brazen Altar that is only in the Courtyard is described as holy of holies. Some believe that a person who studies Torah in a home or group could be described as holy in that he or she is set apart for **יהוה**'s service. But when they are in the public eye they must be even holier because they will be judged by the people by a much higher standard than other people.

Tetsaveh (You shall command) **Torah Portion 20 Exodus 27:20-30:10**

Incense is burned in Morning and Evening

Exodus 30:7-10 And Aaron shall burn on it sweet incense every morning: when he dresses the lamps, he shall burn incense on it. 8 And when Aaron lights the lamps at evening, he shall burn incense on it, a perpetual incense before **יהוה** throughout your generations. 9 You shall offer no strange incense on it, nor burn sacrifices, nor Meat Offering; neither shall you pour drink offerings on it. 10 And Aaron shall make an atonement on the horns of it once in a year with the blood of the Sin Offering of atonements: once in the year shall he make atonement on it throughout your generations: it *is* most holy to **יהוה**.

Altar of Incense service Incense is burned every morning and evening

We see that the items are mentioned starting at the **Ark of the Covenant (Gold)** then going to the **Table of Show Bread (Gold)**, then skipping the **Altar of Incense (Gold)**, then the **Menorah (Gold)**, and then skip the **Brazen Laver (Brass)** and then go to the **Brazen Altar** . The question is why were these items left out as you travel from the Holy of Holies to the Courtyard. Only Yeshua would begin His journey from the Holy of Holies then go to the Table of Show Bread (He is the Bread of Life) then to the **Golden Menorah** (He is the Light of the World) then go past the Laver (because He is not defiled since He came from the Holy of Holies) then go to the **Brazen Altar** to give His life as a sacrifice. This shows what Messiah would do to save All those who would join with father Abraham. The Priests would need to go to the **Brazen Laver** first to be cleansed then to the **Altar of Incense (Gold)** to seek forgiveness for the sins of the people.

Comment by Danielle Mace

Related Scripture: Priests will offer Sacrifices when Messiah returns

Zechariah 14:1-21 Behold, the day of **יהוה** comes, and your spoil shall be divided in the midst of you. 2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. :3 Then shall **יהוה** go forth, and fight against those nations, as when He fought in the day of battle. 4 And His feet shall stand in that day on the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall split in the middle there toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. 5 Thus **יהוה** my Elohim will come and all the saints with you 6. It shall come to pass in that day that there will be no light; The lights will diminish 7. It shall be one day which is known to **יהוה** neither day or night. But at evening time it shall happen that it will be light. 8. And in that day it shall be that living waters shall flow from Jerusalem, half of them toward the eastern sea and half of them toward the western sea; In both summer and winter it shall occur. 9. And **יהוה** shall be King over all the earth: **In that day there shall be one יהוה and His Name one.** 10 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate to the place of the first gate, to the corner gate, and *from* the tower of Hanniel to the king's winepress.

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11 And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. 12 And this shall be the plague that יהוה will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand on their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. 13 And it shall come to pass in that day, *that* a great tumult from יהוה shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. 14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. 15 And so shall be the plague of the horse, of the mule, of the camel, and of the donkey, and of all the beasts that shall be in these tents, as this plague. 16 And it shall come to pass that everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, יהוה of Hosts, and to keep the **Feast of Tabernacles**. 17 And it shall be that whichever of the families of the earth do not come up to Jerusalem to worship the King, יהוה of Hosts, on them there will be no rain. 18. If the family of Egypt will not come up and enter in, they shall have no rain; they shall receive the plague with which יהוה strikes the nations who do not come up to keep the Feast of Tabernacles. 19 This shall be the punishment of Egypt and the punishment of all the nations that do not come up to keep the Feast of Tabernacles. 20. In that day "**HOLINESS TO יהוה**" shall be engraved on the bells of the horses. **The pots in יהוה's house shall be like the bowls before the Altar.** 21. **Yes every pot in Jerusalem and Judah shall be Holiness to יהוה of hosts.** Everyone who sacrifices shall come and take them and cook in them. In that day there shall no longer be a Canaanite in the house of יהוה of hosts.

The Sacrificial System is not done away with

Comment: We see that the end time battle will be over Jerusalem. When the enemy is destroyed then all those who live on the earth will be required to come to Jerusalem for the Feast of Tabernacles each year. When they come to Jerusalem, they must bring sacrifices to offer in the Temple. We must realize that two of the eight type of sacrifices are the "**Thanksgiving offering**" and the "**Peace offering**." These sacrifices are not for sin and can not be offered by anyone who is not in proper fellowship with יהוה. When the thousand year reign of Messiah is over and the wicked are destroyed in a future battle. Then there will be no need for sacrifices as mankind is returned back to the Garden.

Related Scripture: יהוה Makes a Covenant with Abram and all who Join him

Genesis 15:9-18 And He said to him, Take for Me an heifer of **three** years old, and a she goat of **three** years old, and a ram of **three** years old, and a turtledove, and a young pigeon. 10 And he took to him all these, and divided them in the midst, and laid each piece one against another: but the birds he did not divide. 11 And when the fowls came down on the carcasses, Abram drove them away. 12 And when the sun was going down, a deep sleep fell on Abram; and, a horror of great darkness fell on him. 13 And he said to Abram, Know of a surety that your seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years; 14 And also that nation, who they shall serve, I will judge: and afterward they shall come out with great substance. 15 And you shall go to your fathers in

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peace; you shall be buried in a good old age. 16 But in the fourth generation they shall come here again: for the iniquity of the Amorites *is* not yet full. 17 And it came to pass, that, when the sun went down, and it was dark, behold a **Smoking Furnace**, and a **Burning Lamp** that passed between those pieces. 18 In the same day **יהוה** made a Covenant with Abram, saying, To your seed have I given this land, from the river of Egypt to the great river, the river Euphrates:

Comment: **יהוה** made a Covenant with Abram which included his descendants as well as those who would join with him that were not related to him by blood. We see in verse seventeen that Abram did not walk between the pieces of the dead animals. Only the **Smoking Furnace** and the **Burning Lamp** passed between the pieces. The Smoking Furnace is symbolic of **יהוה the Father** and the **Burning Lamp** is symbolic of **Yeshua**. By walking between the pieces they pledged by a binding Oath that if Abram or his descendants or those who joined Abram broke the Covenant, then **Messiah (Burning Lamp)** would become like one of the animals with no hope of life. Abram and those who joined him broke the Covenant so **Messiah died** on the tree to renew the Covenant. He became like one of those animals with no hope of life.

Related Scripture: The Covenant with Abraham is renewed by Messiah

Jeremiah 31:31-34: Behold, the days come, says **יהוה**, that I will make a new (or renewed) Covenant with **the house of Israel**, and with **the house of Judah**: 32 Not according to the Covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which My Covenant they broke, although I was a husband to them, says **יהוה**: 33 But this *shall be* the Covenant that I will make with the house of Israel; After those days, says **יהוה**, I will put My Torah (*Law*) in their inward parts, and write it in their hearts; and will be their Elohim, and they shall be My people. 34 And they shall no more teach every man his neighbor, and every man his brother, saying, Know **יהוה**: for they shall all know Me, from the least of them to the greatest of them, says **יהוה**: for I will forgive their iniquity, and I will remember their sin no more.

See Torah Portion (19) Terumah for drawings of the Menorah, Table of Show Bread, the Planks, the Brazen Altar, the Ark, the Silver Pillars, the Fire Pan and the Priestly line.