

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

20 Tetzaveh (תְּצַוֶּה) – Hebrew for “you command



Torah: Exodus 27:20-30:10
Haftarah: Ezekiel 43:10-27.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Elohim tells Moses to receive from the children of Israel pure olive oil to feed the “everlasting flame” of the menorah, which Aaron is to kindle each day, “from evening till morning.” we explore how The Olive in the olive tree has always been a symbol of the whole house of Israel and how the pounded oil represents the process of our purification through adversity, trial and tribulation that better prepares us to shine and illuminate Elohim’s word.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

The priestly garments, to be worn by the kohanim (priests) while serving in the Sanctuary, are described. All kohanim wore: 1) the ketonet—a full-length linen tunic; 2) michnasayim—linen breeches; 3) mitznefet or migba'at—a linen turban; 4) avnet—a long sash wound above the waist.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

In addition, the kohen gadol (high priest) wore: 5) the efod—an apron-like garment made of blue-, purple- and red-dyed wool, linen and gold thread; 6) the choshen—a breastplate containing twelve precious stones inscribed with the names of the twelve tribes of Israel; 7) the me'il—a cloak of blue wool, with gold bells and decorative pomegranates on its hem; 8) the tzitz—a golden plate worn on the forehead, bearing the inscription “Holy to Elohim.”

TOPICS IN THE PARSHA


THIS WEEKS TORAH PARASHAT

We elaborate on the powerful symbolism and parallels between the high Priestly garments and the armor of God as well as the parallels between Messiah Yeshua as our high priest and the beautiful thought that he bears the names of the children of Israel in the breastplate of judgement upon his heart has a memorial before the father forever (Ex. 28:29)!

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Tetzaveh also includes God's detailed instructions for the seven-day initiation of Aaron and his four sons—Nadav, Avihu, Elazar and Itamar—into the priesthood, and for the making of the golden altar, on which the ketoret (incense) was burned.




The Priests' Garments

Exo 28:1 “And you, bring near Aharon your brother and his sons with him, from among the children of Yisra’ěl, for serving as priest to Me: Aharon, Nadab and Abihu, El’azar and Ithamar, the sons of Aharon.

Exo 28:2 “And you shall make set-apart garments for Aharon your brother, for esteem and for comeliness.

Exo 28:3 “And you, speak to all the wise of heart, whom I have filled with a spirit of wisdom, and they shall make the garments of Aharon, to set him apart, for him to serve as priest to Me.

Exo 28:4 “And these are the garments which they make: a breastplate, a shoulder garment, a robe, an embroidered long shirt, a turban, and a girdle. And they shall make set-apart garments for Aharon your brother and his sons, for him to serve as priest to Me.



Exo 28:5 “And they shall take the gold, and the blue and the purple and the scarlet material, and the fine linen,

Exo 28:6 and shall make the shoulder garment of gold, of blue and purple and scarlet material, and fine woven linen, the work of a skilled workman.

Exo 28:7 “It is to have two shoulder pieces joined at its two edges, and so it is joined together.

Exo 28:8 “And the embroidered band of the shoulder garment, which is on it, is of the same workmanship, made of gold, of blue and purple and scarlet material, and fine woven linen.

Exo 28:9 “And you shall take two shoham stones and engrave on them the names of the sons of Yisra’ěl,


Exo 28:10 six of their names on one stone, and the remaining six names on the other stone, according to their birth.

Exo 28:11 “With the work of an engraver in stone, like the engravings of a signet, engrave the two stones with the names of the sons of Yisra’ĕl. Set them in settings of gold.

Exo 28:12 “And you shall put the two stones on the shoulder pieces of the shoulder garment as stones of remembrance for the sons of Yisra’ĕl. And Aharon shall bear their names before יהוה on his two shoulders, for a remembrance.

Exo 28:13 “And you shall make settings of gold,
Exo 28:14 and two chains of clean gold like braided
cords, and fasten the braided chains to the settings.

Exo 28:15 “And you shall make a breastplate of
right-ruling, a work of a skilled workman, like the
work of the shoulder garment. Make it of gold, of
blue and purple and scarlet material, and fine
woven linen.



Exo 28:16 “It is square, doubled, a span its length,
and a span its width.

Exo 28:17 “And you shall put settings of stones in
it, four rows of stones: The first row is a ruby, a
topaz, and an emerald;

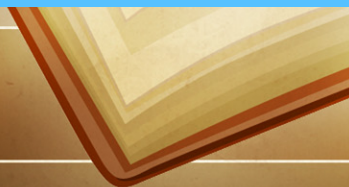
Exo 28:18 and the second row is a turquoise, a
sapphire, and a diamond;

Exo 28:19 and the third row is a jacinth, an agate,
and an amethyst;

Exo 28:20 and the fourth row is a beryl, and a shoham, and a jasper. They are set in gold settings.

Exo 28:21 “And the stones are according to the names of the sons of Yisra’ĕl, twelve according to their names, like the engravings of a signet, each one with its own name, for the twelve tribes.

Exo 28:22 “And you shall make braided chains of corded work for the breastplate at the end, of clean gold.



Exo 28:23 “And you shall make two rings of gold for the breastplate, and shall put the two rings on the two ends of the breastplate.

Exo 28:24 “And you shall put the two cords of gold in the two rings which are on the ends of the breastplate,

Exo 28:25 and the other two ends of the two cords you fasten to the two settings, and put them on the shoulder pieces of the shoulder garment in the front.

Exo 28:26 “And you shall make two rings of gold,
and shall put them on the two ends of the
breastplate, on the edge of it, which is on the inner
side of the shoulder garment.

Exo 28:27 “And you shall make two rings of gold,
and put them on the two shoulder pieces,
underneath the shoulder garment, on the front of
it, close to the seam above the embroidered band
of the shoulder garment,

Exo 28:28 and they bind the breastplate by means of its rings to the rings of the shoulder garment, using a blue cord, so that it is above the embroidered band of the shoulder garment, so that the breastplate does not come loose from the shoulder garment.

Exo 28:29 “And Aharon shall bear the names of the sons of Yisra’ĕl on the breastplate of right-ruling over his heart, when he goes into the set-apart place, for a remembrance before יהוה, continually.

Exo 28:30 “And into the breastplate of right-ruling you shall put the Urim and the Tummim, and they shall be on the heart of Aharon when he goes in before יהוה. And Aharon shall bear the right-ruling of the children of Yisra’ĕl on his heart before יהוה, continually.

Exo 28:31 “And you shall make the robe of the shoulder garment all of blue.

Exo 28:32 “And the opening for his head shall be in the middle of it, a woven binding all around its opening, like the opening in a scaled armour, so that it does not tear.

Exo 28:33 “And on its hem you shall make pomegranates of blue and purple and scarlet material, all around its hem, and bells of gold between them all around:

Exo 28:34 a golden bell and a pomegranate, a golden bell and a pomegranate, on the hem of the robe all around.

Exo 28:35 “And it shall be upon Aharon to attend in, and its sound shall be heard when he goes into the set-apart place before יהוה and when he comes out, so that he does not die.

Exo 28:36 “And you shall make a plate of clean gold and engrave on it, like the engraving of a signet: SET-APARTNESS TO יהוה.

Exo 28:37 “And you shall put it on a blue cord, and it shall be on the turban - it is to be on the front of the turban.

Exo 28:38 “And it shall be on the forehead of Aharon, and Aharon shall bear the guilt of the set-apart gifts which the children of Yisra’ēl set apart in all their set-apart gifts. And it shall always be on his forehead, for acceptance for them before יהוה.

Exo 28:39 “And you shall weave the long shirt of fine linen, and shall make the turban of fine linen, and you shall make the girdle of woven work.

Exo 28:40 “And make long shirts for Aharon’s sons. And you shall make girdles for them, and you shall make turbans for them, for esteem and comeliness.

Exo 28:41 “And you shall put them on Aharon your brother and on his sons with him, and shall anoint them, and shall ordain them, and shall set them apart, and they shall serve as priests to Me.

Exo 28:42 “And make linen trousers for them, to cover their nakedness, reaching from the waist to the thighs.

Exo 28:43 “And they shall be on Aharon and on his sons when they come into the Tent of Appointment, or when they come near the slaughter-place to attend in the Set-apart Place, so that they do not bear crookedness and die - a law forever to him, and to his seed after him.

Aharon and his sons were to be brought near and set-apart:

Aharon - אַהֲרֹן - Strong's H175 means, "Light bringer/
Light bearer"

Nadab - נָדָב - Strong's H5070 means, "generous/
willing - cheerful giver"

Abihu - אֲבִיהוּא - Strong's H30 means, "he is my father"

El'azar - אֶלְעָזָר - Strong's H499 means, "El has helped"

Ithamar - אִיתָמָר - Strong's H385 means, "land of
palms"

As we discussed in a previous torah portion, with the names of Aharon and his first two sons, we again, in relation to the oil and light, see a clear picture of יהושע, in that He is the Light of the World - the generous one who willingly laid down His life for us and is called 'Father of continuity' - He is our Master who has helped us and will bring us to the 'land of palms' as The Torah lights our path - and our journey in Torah requires that we dress in Him in His set-apart garments of righteousness, serving Him as a royal priesthood!

The last son of Aharon, Ithamar, which means land of palms or coastlands of palms, speaks of the righteous coming

from the 'coastlands' to learn the Torah:

Palms are likened to a righteous one:

Tehillah/Psalm 92: 12 “The righteous one flourishes like a palm tree, he grows like a cedar in Lebanon.”

And we see the coastlands waiting for the Torah
being spoken of in:

Yeshayahu/Isaiah 42:4 “He does not become weak
or crushed, until He has established right-ruling in
the earth. and the coastlands wait for His Torah.”



Verse 2:

Just as Aharon and his sons were to be set-apart for esteem and comeliness - so too have we been called to esteem and uprightness:

Kěpha Bět/2 Peter 1:1-2 “Favour and peace be increased to you in the knowledge of Elohim and of יהושע our Master, as His Mighty-like power has given to us all we need for life and reverence, through the knowledge of Him who called us to esteem and uprightness.”

Verse 3 -

Speak to all the wise of heart - all which have been filled with the spirit of wisdom!

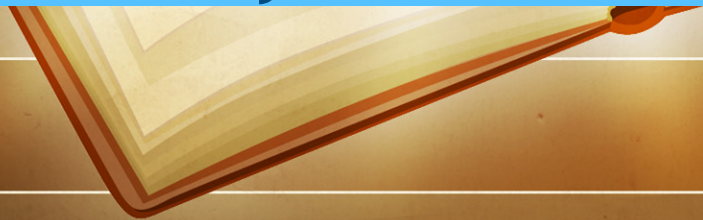
Mishlě/Proverbs 2:6 “For יהוה gives wisdom; out of His mouth come knowledge and understanding.”

Mishlě/Proverbs 4:5 “Get wisdom! Get understanding! Do not forget, and do not turn away From the words of my mouth.”


Mishlě/Proverbs 4:7 “The beginning of wisdom is: Get wisdom! And with all your getting, get understanding.”

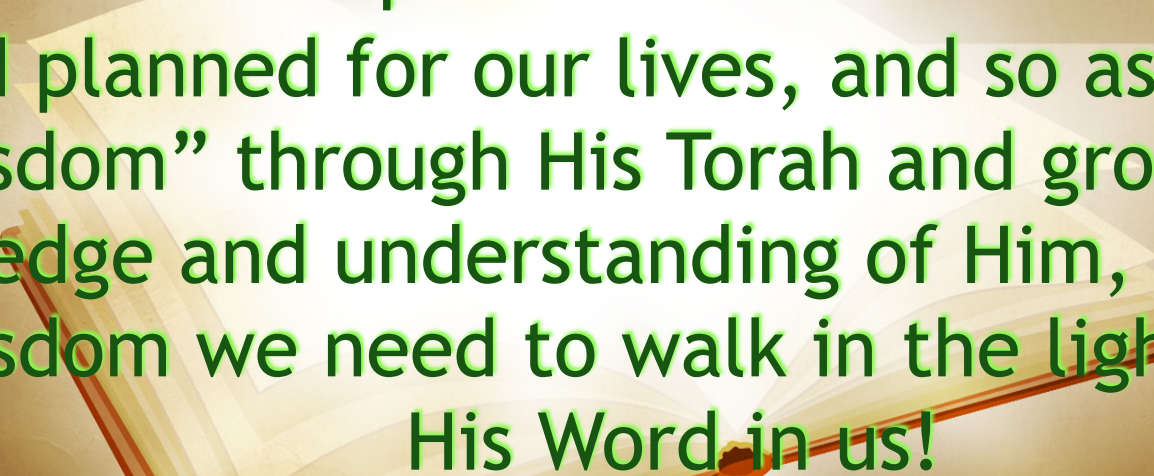
Ya'aqob/James 1:5 "If any of you lacks wisdom, let him ask of Elohim, who gives to all generously and without reproach, and it shall be given to him."

Ya'aqob/James 3:17 "But the wisdom from above is first clean, then peaceable, gentle, ready to obey, filled with compassion and good fruits, without partiality and without hypocrisy."



Eph'siyim/Ephesians 1:17-18 “that the Elohim of our Master יהושע Messiah, the Father of esteem, would give you a spirit of wisdom and revelation in the knowledge of Him, 18 the eyes of your understanding being enlightened, so that you know what is the expectation of His calling, and what are the riches of the esteem of His inheritance in the set-apart ones.”





It is very clear that without the wisdom from above we cannot accomplish that which יהוה has designed and planned for our lives, and so as we “get wisdom” through His Torah and grow in our knowledge and understanding of Him, we can find the wisdom we need to walk in the light and guard His Word in us!

Here in Shemoth, Mosheh was told to speak to the wise of heart - to those who have been filled with a spirit of wisdom for it was those who are filled that יהוה can use to make that which was needed.

This, 'being filled with wisdom', is associated with those who diligently seek out His Word:

Mattithyahu/Matthew 5:6 "Blessed are those who hunger and thirst for righteousness, because they shall be filled."

Filled with what?

WISDOM from above!!!

יהוה was telling Mosheh to speak to those who are truly seeking and hungering and thirsting for יהוה and His righteousness - those whom He has filled because of their earnest seeking!

Are you hungering and thirsting for righteousness?
For then you will be filled and be of great use in
The Master's Hand!

The Garments of Aharon the High Priest:
Let us first briefly look at the garments, as listed in
verse 4:

1 - The Breastplate:

The Hebrew word for 'breastplate' is חֹשֶׁן
hoshen(kho'-shen) - Strong's H2833 which means,
'**breastplate, breast-piece, pouch**' and it was made
of gold, of blue and purple and scarlet material,
and fine woven linen.

It held the stones bearing the names of the Yisra'ēlites safely in place and also carried the urim and tummim.

A breastplate of 'right-ruling'!

The Hebrew word for 'RIGHT-RULING' is מִשְׁפָּט mishpat(mish-pawt') - Strong's H4941 which means, 'judgement, ordinance, regulations' and comes from the primitive root word שָׁפַט shaphat (shaw-fat') - Strong's H8199 which means, 'to judge, govern, rule, pronounce judgement, give law'.

Yeshayahu/Isaiah 33:22 “for יהוה is our Judge, יהוה is our Lawgiver, יהוה is our Sovereign, He saves us”

There is only One who gives us the Law by which we must live and by which we are governed and these judgements and right-rulings and regulations given by Him we must DO!!!



2 - The Shoulder garment:

The word for shoulder garment, in Hebrew, is **עִפּוֹד** ephod(ay-fode') - Strong's H646 which was a priestly garment, like a shoulder cape or mantle.

This was the 'outer garment' worn by the priests that was white, however the High Priests ephod was more costly - woven of gold, blue, purple, scarlet, and linen threads.

An ephod was a priestly garment, like a shoulder cape or mantle.

In Shemu'el Bět/2 Samuel 6:14 we are told that Dawid was wearing a linen shoulder garment when he was dancing before יהוה with all his might when they brought back the Ark of Elohim, after it had been at the house of Oběd-Edom for three months, and so pictures for us a wonderful reflection of wearing true and pure garments of praise and service unto Elohim as we 'carry/bear' His presence daily!

Shemu'ěl too wore an ephod, even as a youth:
Shemu'ěl Aleph/1 Samuel 2:18 “But Shemu'ěl was
attending before יהוה - a youth, wearing a linen
shoulder garment.”



The Hebrew root word that is used in verse 18 and is translated as 'wearing' or, in other translations, as 'clothed', is חָגַר ḥagar(khaw-gar') - Strong's H2296 and carries the meaning, 'to gird, gird on, gird oneself, be armed, dressed, come trembling' and can carry the essence of being 'belted' as in girded up and ready!

What was he 'wearing' or 'girded up with and ready'?

An אֶפֶד ephod(ay-fode') - Strong's H646 - 'outer garment of priest'!!!

This verse we see here, describing what Shemu'el was doing, is an example of pure devotion in contrast to the wickedness of the sons of Ėli, who defiled their duty as priests.

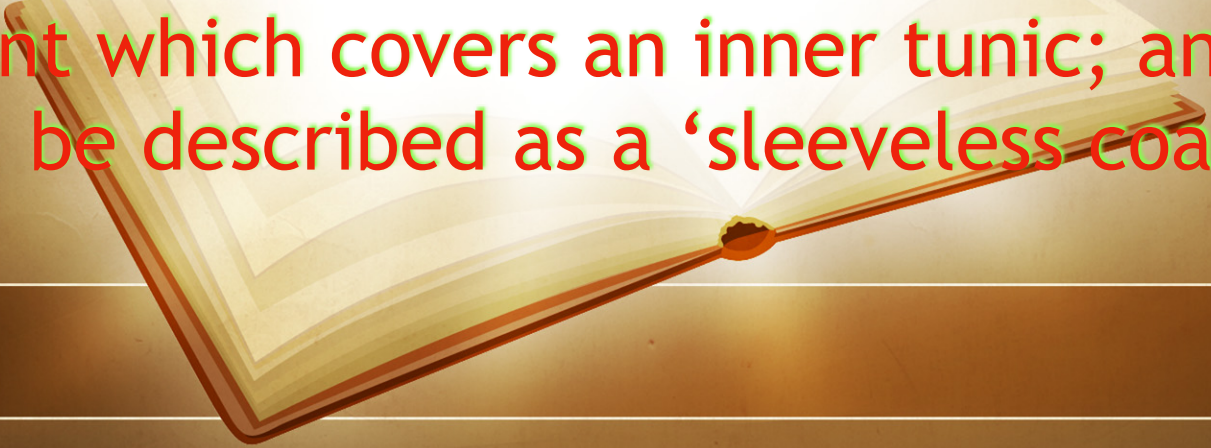
The 'ephod' represents for us the need for us to be girded up and ready to do the good works of the Torah that has been prepared beforehand for us to do and speaks of being ready, attending to the required duty of the royal set-apart priesthood in Messiah, keeping the lamps burning as we wait for His soon return:

Luqas/Luke 12:35-36 “Let your loins be girded and your lamps burning, 36 and be like men waiting for their master, when he shall return from the wedding, that when he comes and knocks they open to him immediately.”



3 - A Robe:

The Hebrew word that is translated as 'robe' comes from the root word מֵעָלִי meil - Strong's H4598 which means, 'robe, mantle, cloak, i.e., an exterior garment which covers an inner tunic; and can also be described as a 'sleeveless coat'.



This word, in the Hebrew, for 'robe', has a very powerful lesson for us, in terms of what we are discussing here, in that we are to be robed in true garments of righteousness and walk in them!

What is interesting to take note of, is that this word comes from the root word מַלַּח maal('maw-al')

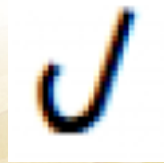
- Strong's H4603 and means, 'to act unfaithfully or treacherously, violate, break faith'.

This is what got me digging a little deeper and then it struck me as I looked at the difference between these two words, and that is that the word for robe, which would picture for us robes of obedience, has one more letter than the word that renders one acting corruptly or being unfaithful.

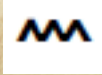
And so, when we look at these words in the ancient script, we see a clear picture and message being given that we also see being portrayed in the difference between Shemu'ěl and the two sons of Ėli.

Let us look at these two words in the ancient
pictographic script:


מַעַל maal(maw-al') - Strong's H4603 and means, 'to
act unfaithfully or treacherously, violate, break
faith':



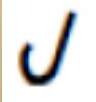
Mem - מֶם:

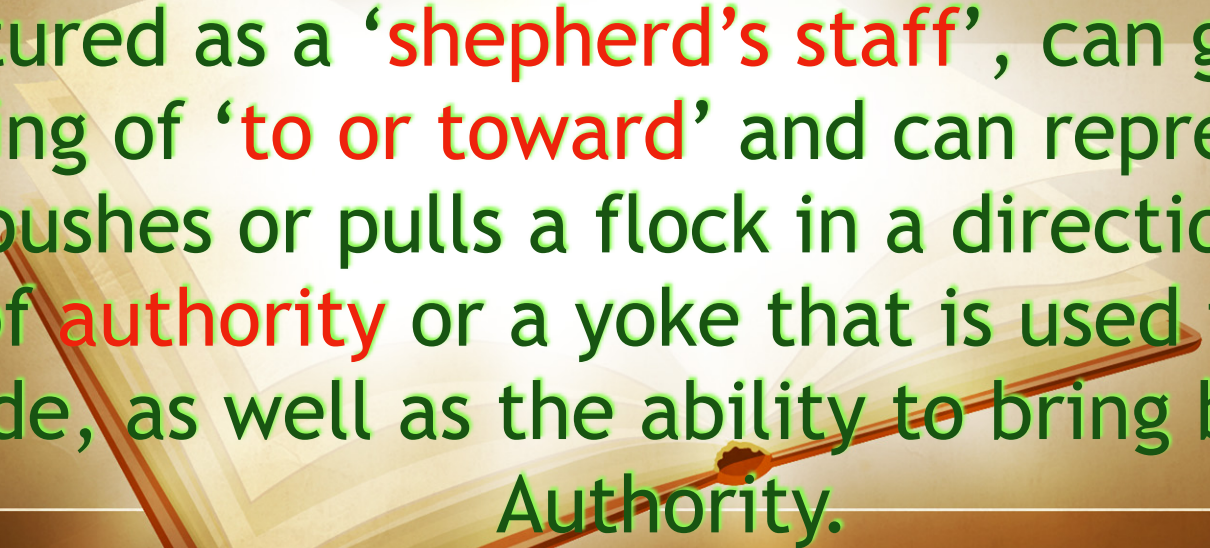
The ancient script has this letter as  and is pictured as 'water', and also carries the meaning of 'chaos' (from the storms of the sea) and can also picture that which is mighty or massive as well as the unknown. We are also able to understand this letter as representing the nations, for the nations are often likened to the seas in Scripture. Knowing this letter represents 'water', we are also able to see how this can render for us the meaning of 'washing' or 'cleansing'.

Ayin - א:

The original pictograph for this letter is  and is pictured as 'an eye' and represents the idea of 'seeing and watching', as well as 'knowledge', as the eye is the window of knowledge

Lamed - ל:

The ancient script has this letter as , and is pictured as a 'shepherd's staff', can give the meaning of 'to or toward' and can represent that which pushes or pulls a flock in a direction, and can speak of authority or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.



מֵעִיל meil(meh-eel') - Strong's H4598 which means,
'robe, mantle, cloak, i.e., an exterior garment
which covers an inner tunic; and can also be
described as a 'sleeveless coat'.

The image shows the Hebrew letter Mem (M) in a stylized, blue, handwritten font. It is positioned on the left side of a sequence of four characters.


The image shows the Hebrew letter Lamed (L) in a stylized, blue, handwritten font. It is positioned in the second slot of a sequence of four characters.

The image shows the Hebrew letter Shin (S) in a stylized, blue, handwritten font. It is positioned in the third slot of a sequence of four characters.

The image shows the Hebrew letter Mem (M) in a stylized, blue, handwritten font. It is positioned on the right side of a sequence of four characters.

The difference as you can see is the additional letter: Yod - י

In the Ancient Script, this is the letter 'yad or yod'

which is pictured as -  - which is the picture of an arm and hand and carries the meaning of 'work, make, throw' from the primary functions of the arm and hand and also represents worship or giving thanks in the extending of hands as a gesture of this. This also reveals to us a stretched-out arm and hand.

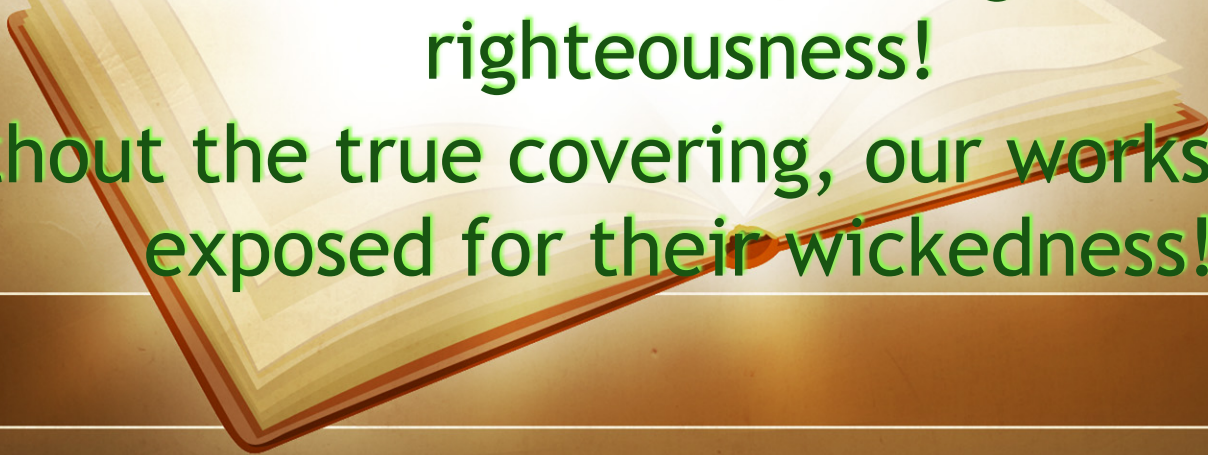
Now, when we understand the meaning behind these individual letters, we see what makes the difference between serving faithfully and being unfaithful or corrupt in service.

The difference between the two words that we are looking at, is the picture of a hand or arm and hand.

And so, when we look at the word for robe, we can see the clear message of how יהוה, out of the chaos of the waters, set His order in place through His instructions.

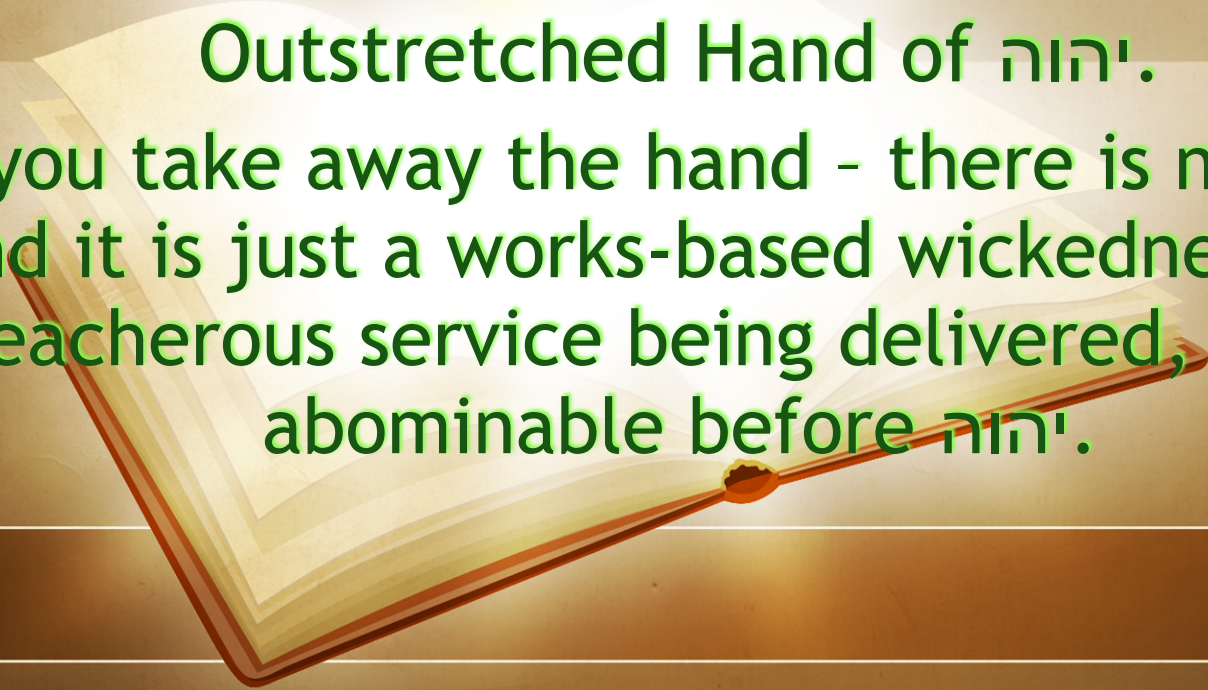
Man had sinned and was naked and exposed and יהוה saw how man needed a covering, which He sent through the work of His Outstretched Arm and Right Hand - יהושע Messiah, in order to redeem us back under His Rod of instructions, being forever robed in righteousness!

Without the true covering, our works will be exposed for their wickedness!



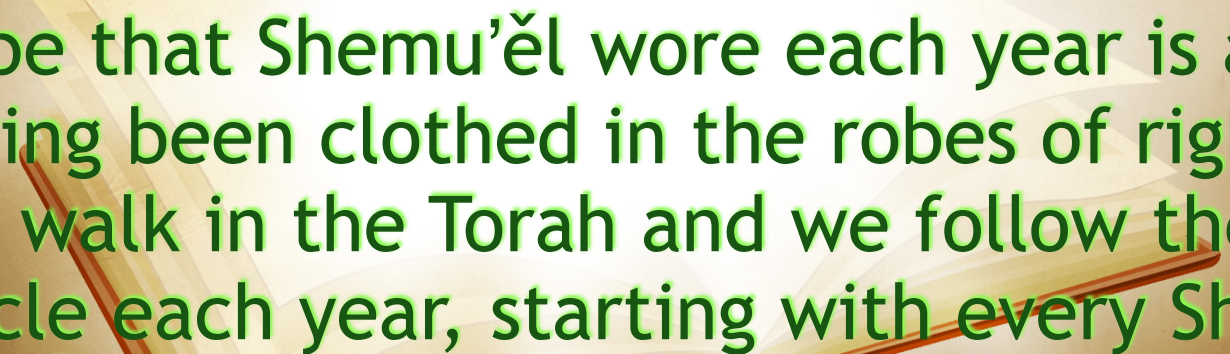
The covering that makes the difference between a true robe and that which is false and wicked is the Outstretched Hand of יהוה.

When you take away the hand - there is no salvation and it is just a works-based wickedness and treacherous service being delivered, that is abominable before יהוה.



The removal of the commands of Elohim and the idea of the false teachings that the Torah is no longer applicable is a removal of the Hand and Arm of יהוה.

The robe that Shemu'el wore each year is a picture of us having been clothed in the robes of righteousness as we walk in the Torah and we follow the Creators cycle each year, starting with every Shabbat!



Any other attempts at worship that do not follow His clear instructions, are nothing more than man-made traditions and rules that have removed the Hand of יהוה!

Yeshayahu/Isaiah 61:10 “I greatly rejoice in יהוה, my being exults in my Elohim. For He has put garments of deliverance on me, He has covered me with the robe of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels.”

When Dawid brought back the Ark of Elohim, we are told that not only did Dawid wear a robe of fine linen but so did the Lěwites:

Dibre haYamim Aleph/1 Chronicles 15:27 “And Dawid was dressed in a robe of fine linen, as were all the Lěwites who bore the ark, the singers, and Kenanyah the leader of the service with the singers. And Dawid wore a linen shoulder garment.”


Our robes of righteousness is to guard to do all
His commands:

Debarim/Deuteronomy 6:25 “And it is righteousness
for us when we guard to do all this command before
יהוה our Elohim, as He has commanded us.”

Yohanan Aleph 2:29 “If you know that He is
righteous, you know that everyone doing
righteousness has been born of Him.”

Yohanan Aleph 3:7 “Little children, let no one lead you astray. The one doing righteousness is righteous, even as He is righteous.”

Yohanan Aleph 3:10 “In this the children of Elohim and the children of the devil are manifest: Everyone not doing righteousness is not of Elohim, neither the one not loving his brother.”



Hazon/Revelation 7:13-14 “And one of the elders responded, saying to me, “Who are these dressed in white robes, and where did they come from?” 14 And I said to him, “Master, you know.” And he said to me, “These are those coming out of the great distress, having washed their robes and made them white in the blood of the Lamb.”

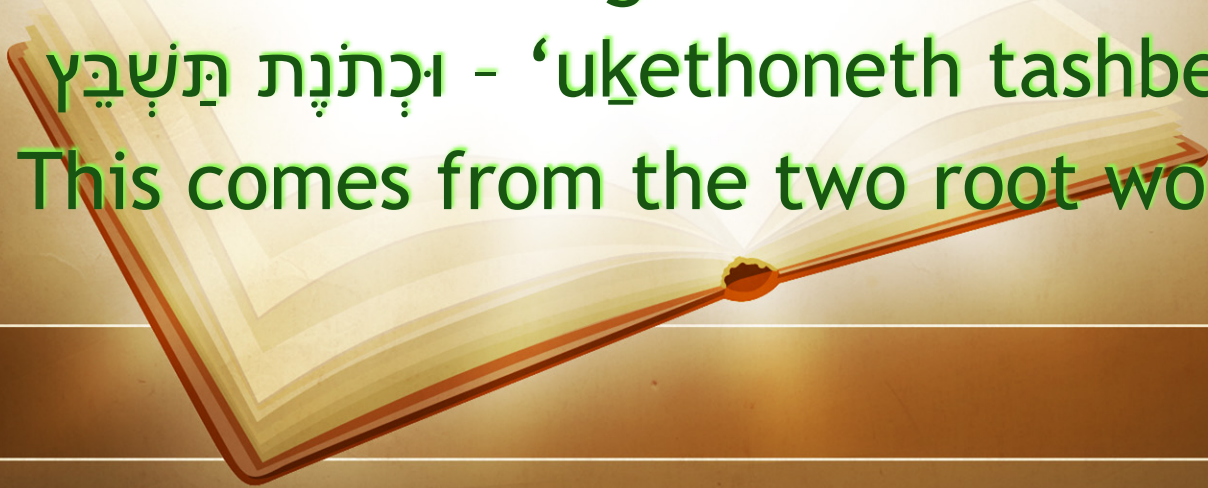
Hazon/Revelation 19:8 “And to her it was given to be dressed in fine linen, clean and bright, for the fine linen is the righteousnesses of the set-apart ones.”

4 - An Embroidered long shirt:

The Hebrew phrase that is translated as ‘an embroidered long shirt’ is written as:

וְכֵתוֹנֶת תַּשְׁבֵּץ - ‘ukethoneth tashbets’

This comes from the two root words:



1) כֶּתֹנֶת kethoneth(keth-o'-neth)

- Strong's H3801 which means, 'a tunic, garment, clothing as a covering more complete than a loincloth, a basic garment reaching the knees' and

2) תַּשְׁבֵּץ tashbets(tash-bates') - Strong's H8665

which means, 'checkered work, special woven fabric, i.e., a decorative fabric special either because of the variegated pattern of the weaving, or the special threads (silver or gold?) that would be interwoven with it'.

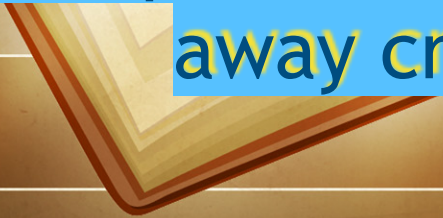
The Hebrew word כֶּתֶנֶת kethoneth is used to describe the 'coat' that Yisra'ël made for his son Yosëph in:

Berëshith/Genesis 27:3 “And Yisra'ël loved Yosëph more than all his children, because he was the son of his old age. And he made him a long robe.”

This kind of robe/coat was not an ordinary coat, but was seen as a royal robe, and was a robe typically worn by the king's daughters - a robe that went to the wrists and the knees or even to the ankles.

Tamar, who was raped by Ab_ṣshalom, tore her 'robe' that was defiled:

Shemu'ěl Bět/2 Samuel 13:18-19 "And she had on a long coat, for the sovereign's maiden daughters wore such garments. And his servant put her out and bolted the door behind her. 19 And Tamar put ashes on her head, and tore her long coat that was on her, and put her hand on her head and went away crying bitterly."



We again see this word being used in Yeshayahu, which prophesied of what יהוה would do and was a powerful shadow picture of Messiah to come - the deliverance that יהוה would raise up:

Yeshayahu/Isaiah 20:20-22 “And it shall be in that day, that I shall call My servant Elyaqim son of H̄ilqiyahu. 21 ‘And I shall put your robe on him, and strengthen him with your girdle, and give your authority into his hand. And he shall be a father to the inhabitants of Yerushalayim and to the house of Yehudah. 22 ‘And I shall place the key of the house of Dawid on his shoulder. And he shall open, and no one shuts; and shall shut, and no one opens.”

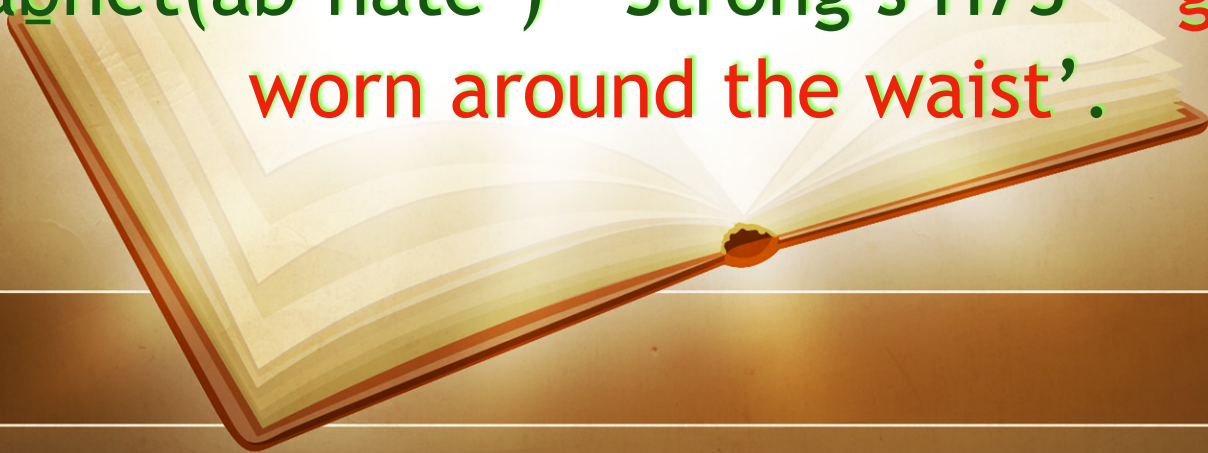
5 - A Turban:

The Hebrew word that is translated as 'turban' is
מִצְנֶפֶת mitsnepheth(mits-neh'-feth)

- Strong's H4701 which means, 'turban, head-wrap, headband, i.e., an ornamental headdress cap made by wrapping cloth around and around on the head' and comes from the primitive root word - צָנַף tsanaph(tsaw-naf')
- Strong's H6801 which means 'to wrap, wind up together, roll you tightly'.

6 - A Girdle:

The Hebrew word that is translated as 'girdle' is אֲבִנֶט abnet(ab-nate') - Strong's H73 - 'girdle/sash worn around the waist'.



The Breastplate: חֹשֶׁן

With the settings of 12 stones in 4 rows. And hidden in breastplate was the Urim and Tummim for right-ruling

The Shoulder garment: אֶפֶסֶת

Of gold, of blue and scarlet material, and of fine linen – (Verse 6)

Shoulder garment Robe: מְעִיל

The Robe of the shoulder garment to be a garment all of blue (verse 31)

Golden bells and pomegranates of blue and purple and scarlet material all around the hem (Verse 33-34)



Turban: מִצְנֶפֶת

Made of fine linen (verse 39)

Plate of clean gold on forehead and engraved with:

קֹדֶשׁ לַיהוָה

Set-Apart (ḥodesh) to יהוה

2 Shoham stones – each stone with 6 names of tribes (verse 9-12)

Girdle: אֶבֶט

Made of woven work (verse 39)

Embroidered long shirt:

וְכִתְמֵת הַשֵּׁבִי

Made of woven fine linen (Verse 39)