

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.



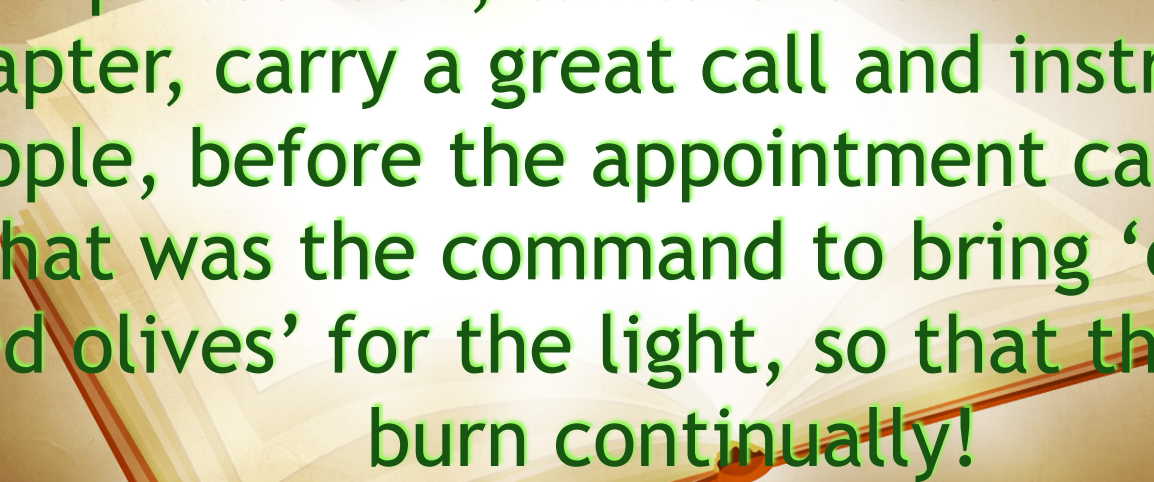
Oil for the Lamp

Exo 27:20 “And you, you are to command the children of Yisra’ěl to bring you clear oil of pressed olives for the light, to cause the lamp to burn continually.

Exo 27:21 “In the Tent of Appointment, outside the veil which is before the Witness, Aharon and his sons are to tend it from evening until morning before יהוה - a law forever to their generations, from the children of Yisra’ěl.

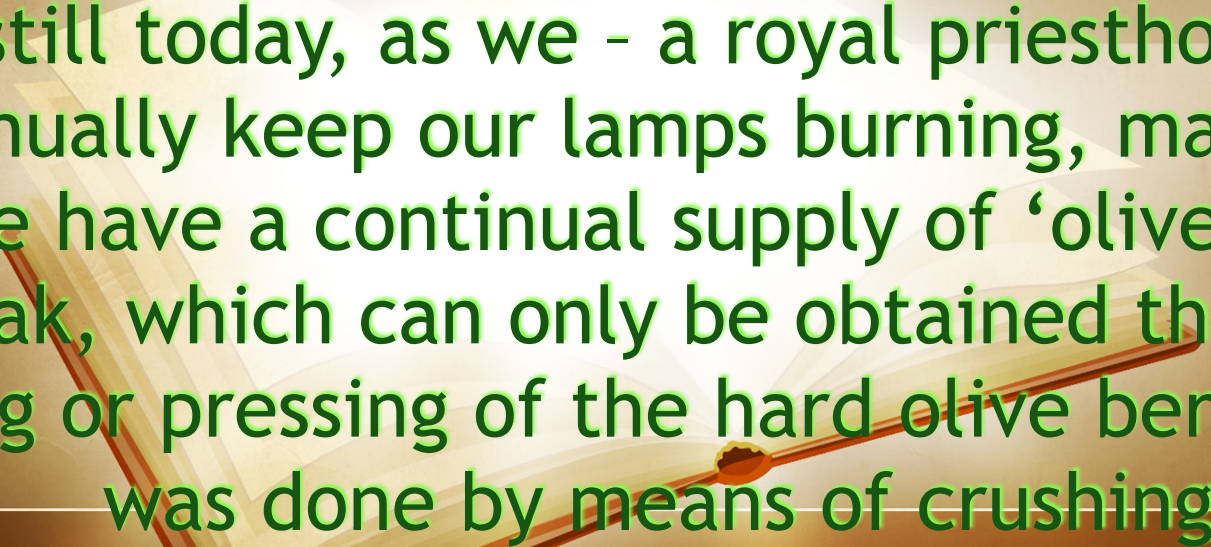
This week's Torah portion is called תְּצַוֶּה Tetzaveh, which means, "You shall command" and comes from the root word צָוָה tsavah (tsaw-vaw')

- Strong's H6680 which means, 'to lay charge, give charge, command, appoint, give direction or a decree, i.e. state with force/authority what others must do'.



CHAPTER 28 is about the appointment of Aharon and the priesthood, while the two verses prior to this chapter, carry a great call and instruction to all the people, before the appointment can go ahead - and that was the command to bring 'clear oil of pressed olives' for the light, so that the Lamp can burn continually!

This was the responsibility for all the children of Yisra'ěl - to bring this oil; and this was not part of the tithe or the contributions (Terumah which we looked at last week), but was a separate offering - and one that would involve everybody and one that would need to be continually brought - in order to keep the lamp burning day and night, which Aharon and his sons would tend to, as a law forever to all their generations for the children of Yisra'ěl!

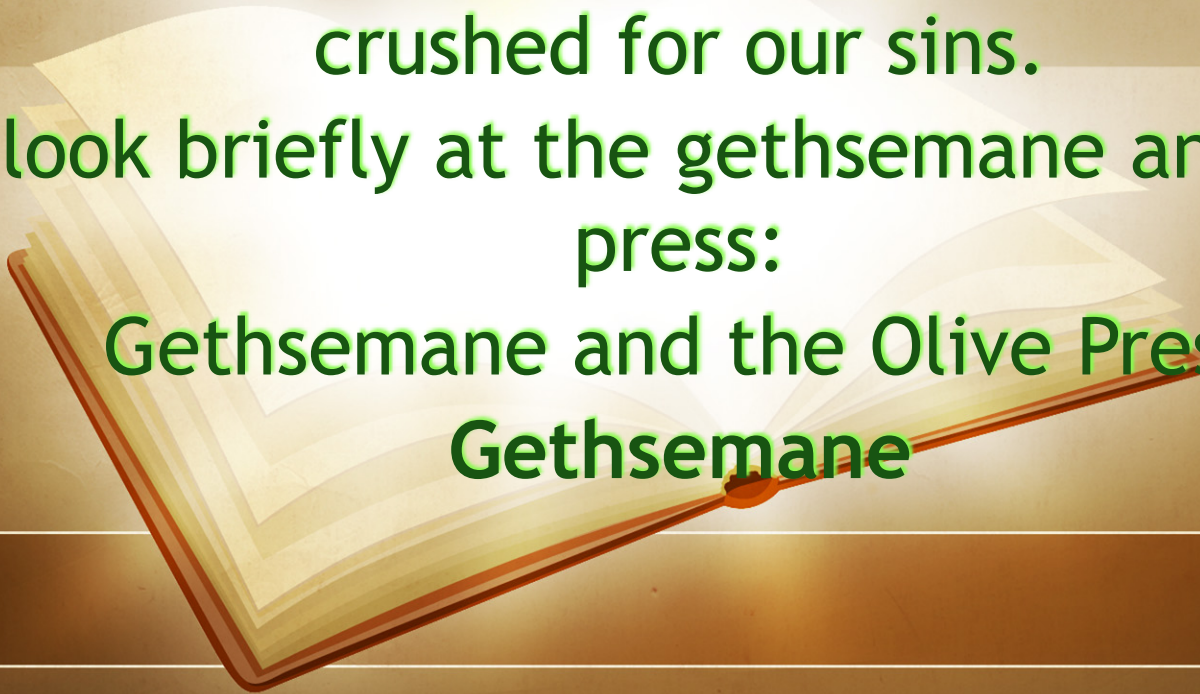
An open book with a red bookmark and a small brown object on the page.

As we consider these instructions, we can clearly see how this command speaks very loud and clear for us still today, as we - a royal priesthood - are to continually keep our lamps burning, making sure that we have a continual supply of 'olive oil', so to speak, which can only be obtained through a crushing or pressing of the hard olive berries, which was done by means of crushing.

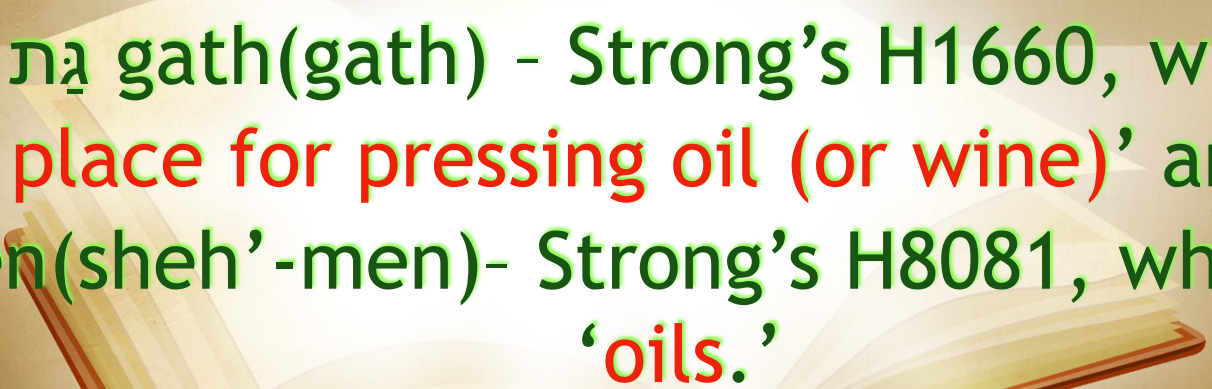
This picture of crushing reminds us of the garden of Gethsemane where יהושע sweat blood and was crushed for our sins.

Let us look briefly at the gethsemane and the olive press:

Gethsemane and the Olive Press
Gethsemane

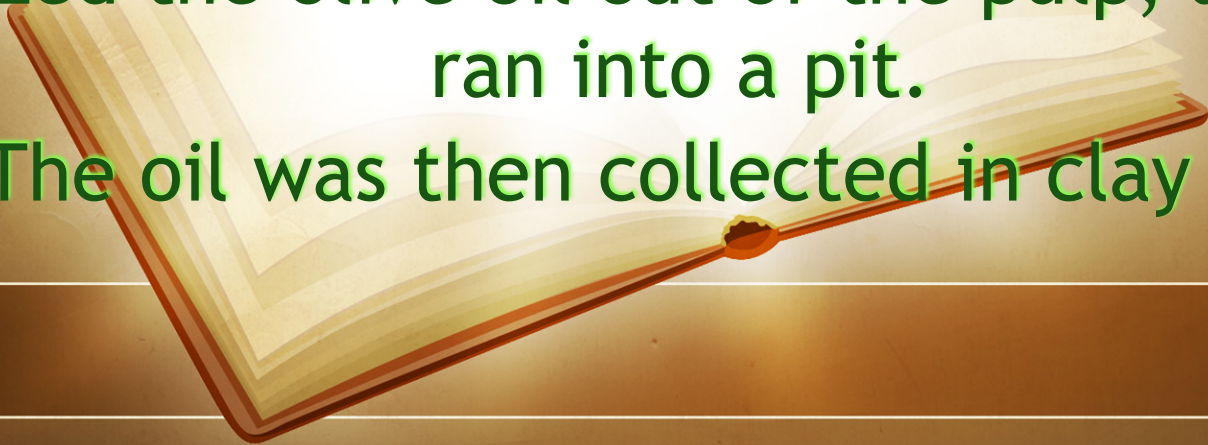


The word **Gethsemane** is derived from two Hebrew words: גַּת (gath) - Strong's H1660, which means 'a place for pressing oil (or wine)' and שֶׁמֶן (shemen) - Strong's H8081, which means 'oils.'

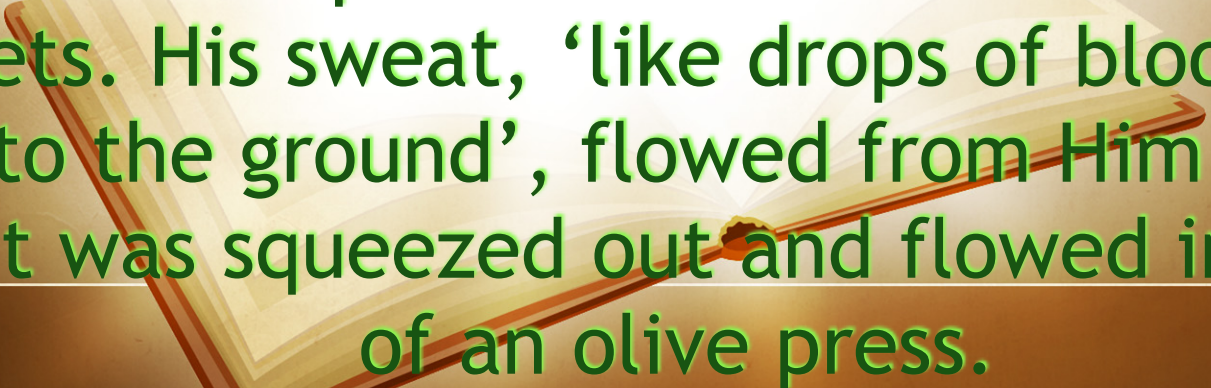


During the time of יהושע, heavy stone slabs were lowered onto olives that had already been crushed in an olive crusher. Gradually, the slabs weight squeezed the olive oil out of the pulp, and the oil ran into a pit.

The oil was then collected in clay jars.



The image of the Gethsemane on the slope of the Mount of Olives, where יהושע went the night before He was impaled, provides a vivid picture of the suffering of יהושע. The weight of the sins of the world pressed down upon Him like a heavy slab of rock pressed down on olives in their baskets. His sweat, 'like drops of blood falling from to the ground', flowed from Him like olive oil as it was squeezed out and flowed into the pit of an olive press.



Luqas/Luke 22:44 “And being in agony, He was praying more earnestly. And His sweat became like great drops of blood falling down to the ground.”

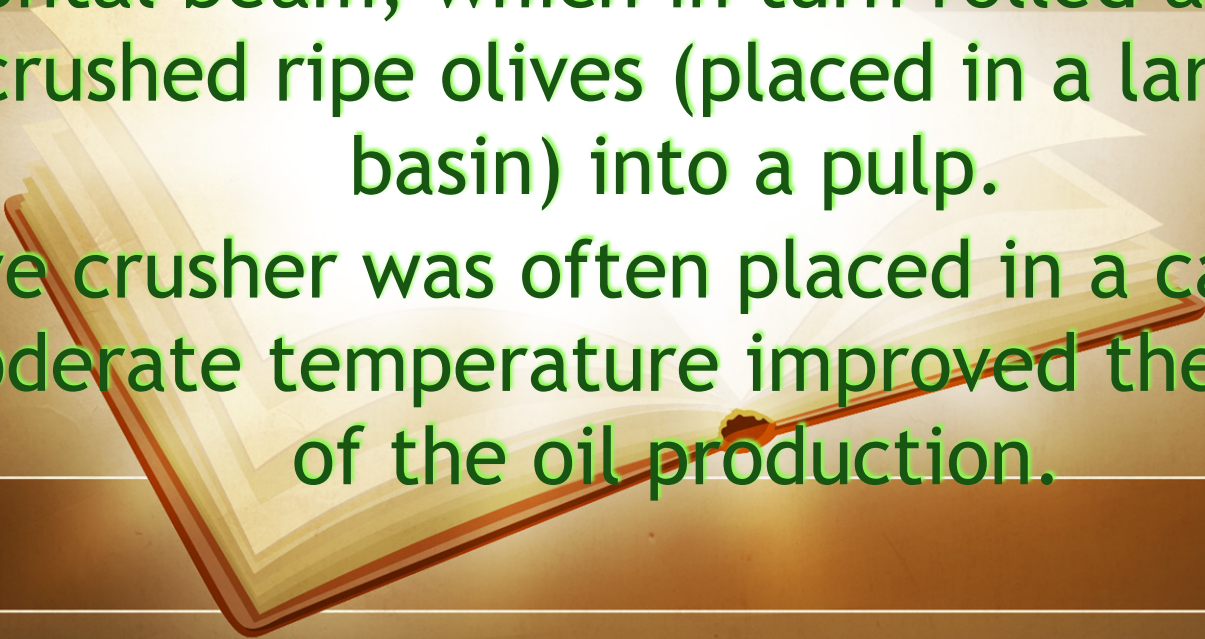


Olive Crusher

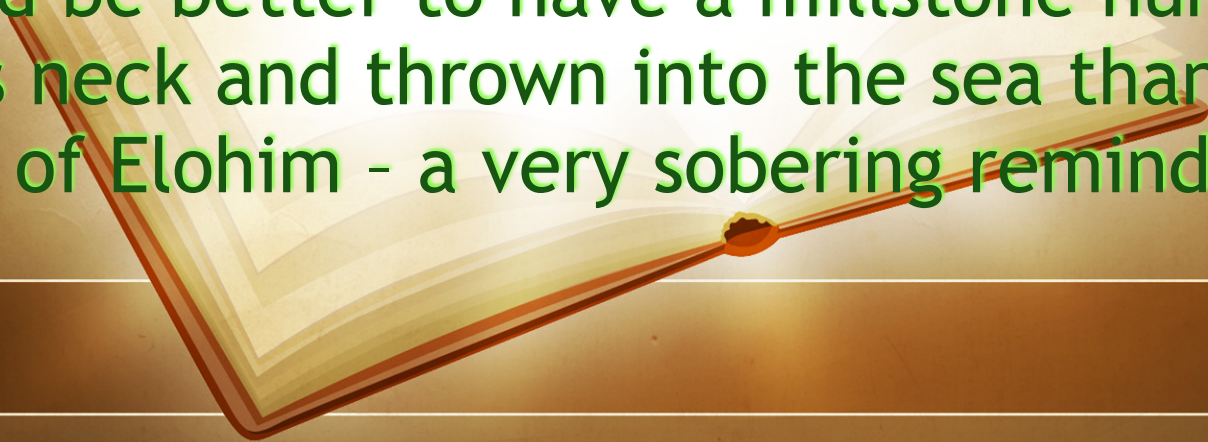


The olive crusher was the stone basin that was used to crush olives into pulp. A donkey pushed on a horizontal beam, which in turn rolled a millstone that crushed ripe olives (placed in a large, round basin) into a pulp.

An olive crusher was often placed in a cave, where the moderate temperature improved the efficiency of the oil production.



As you look at the picture above, one cannot but notice just how heavy a millstone is and are reminded that we are to be humble and become as little children and not cause others to stumble or else it would be better to have a millstone hung around one's neck and thrown into the sea than face the wrath of Elohim - a very sobering reminder indeed!




An Olive Crusher



This olive installation in the above picture is located at the modern-day city of Maresha in southern Judea. Its appearance and location in a cave are typical of ancient presses. Oil installations were commonly placed in caves because the more moderate temperatures improved the efficiency of olive production.

It is likely that the gethsemane that יְהוֹשֻׁעַ visited, the night before His arrest, was in a cave near an olive grove.

The ripe (black) olives were placed in a large, round basin (called yam or 'sea'). A donkey, blindfolded to prevent dizziness, walked around the basin, pushing the horizontal beam and rolling the wheel (called memel or millstone) on the ripe fruit, crushing it into pulp. Smaller caves beyond the crusher may have been used to store the olive oil in clay jars, keeping it cool so it did not spoil.



A Basalt Crusher



This crusher was found at Kephar Naḥum, the home-base of יהושע (Mattithyahu/Matthew. 4:13), near the synagogue. The local basalt, which is a hard, volcanic black rock, made excellent crushers and other types of grinders.

יהושע frequently saw crushers and millstones like this one. The basalt grinders are found in archaeological remains around the country. They were probably exported from the area of the Sea of Galilee.

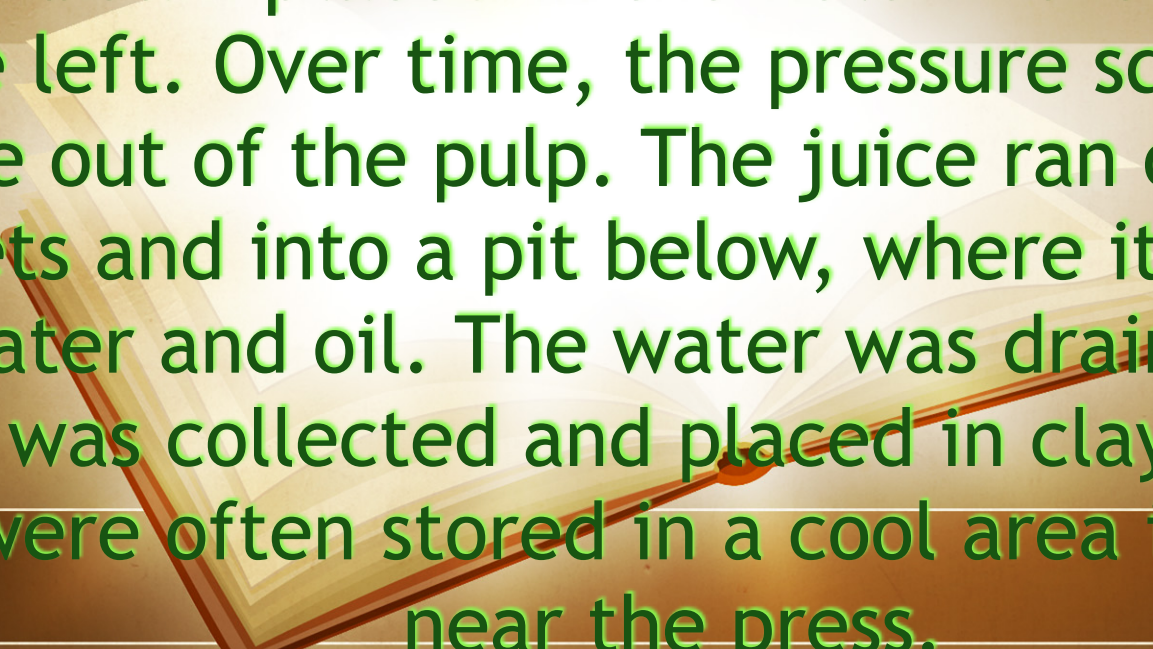
A Gethsemane



This olive press is in Kephar Naḥum, near the synagogue. The crushed olive pulp was placed in baskets (about four inches thick and two feet in diameter), which were then stacked several high.

These baskets are barely visible in the distance under the wooden beam, through the slot in the press. A heavy stone slab was placed on the top basket (not visible in this picture).

The beam, with one end in a hole in the wall above the press, was positioned on the stone over the olive baskets.



Great weights were suspended by ropes from the end of the beam, placing enormous pressure on the olive pulp. These weights may have been lifted by a shorter beam placed in the hole in the wall above, on the left. Over time, the pressure squeezed the juice out of the pulp. The juice ran out of the baskets and into a pit below, where it separated into water and oil. The water was drained off, and the oil was collected and placed in clay jars. These jars were often stored in a cool area in the cave near the press.

Olive oil carries great significance for Yisra'ēl, both because it was connected with the fertility of the land (Debarim/Deuteronomy 8:6-9) and because it was used for 'anointing' (Berēshith/Genesis 28:18).

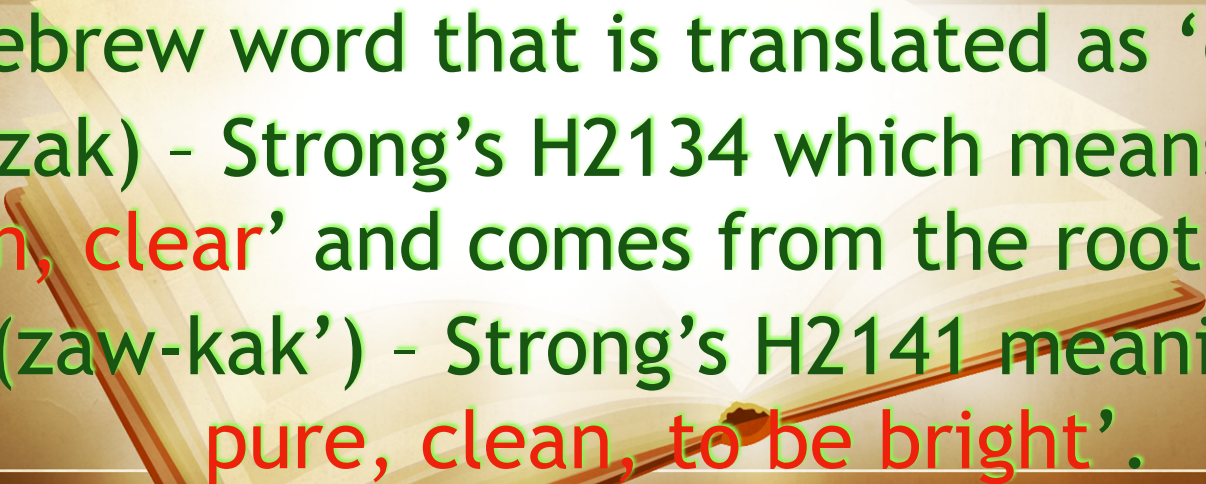
The small niche (opening) next to the press may have held an idol to whom the press and the oil were dedicated.

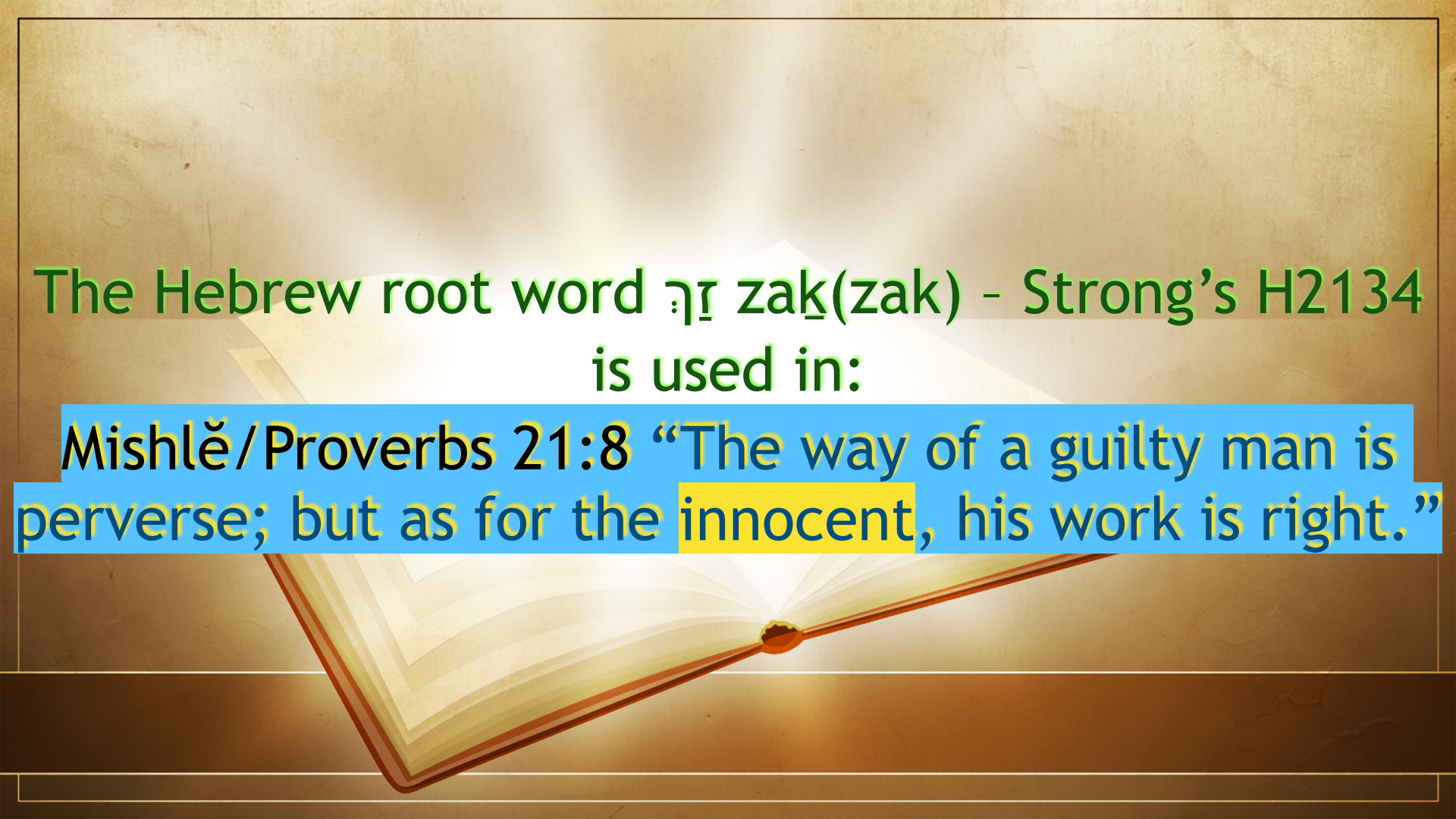
יהוה's people brought olives to the Temple on Shabuoth (Pentecost) to indicate their recognition that יהוה, not the false pagan mighty ones, provided the gift of fertility.

Shemoth/Exodus 27: 20-21

CLEAR OIL OF PRESSED OLIVES:

The Hebrew word that is translated as 'clear' is זָךְ
zak(zak) - Strong's H2134 which means, 'pure,
clean, clear' and comes from the root verb זָכַךְ
zakak(zaw-kak') - Strong's H2141 meaning, 'to be
pure, clean, to be bright'.

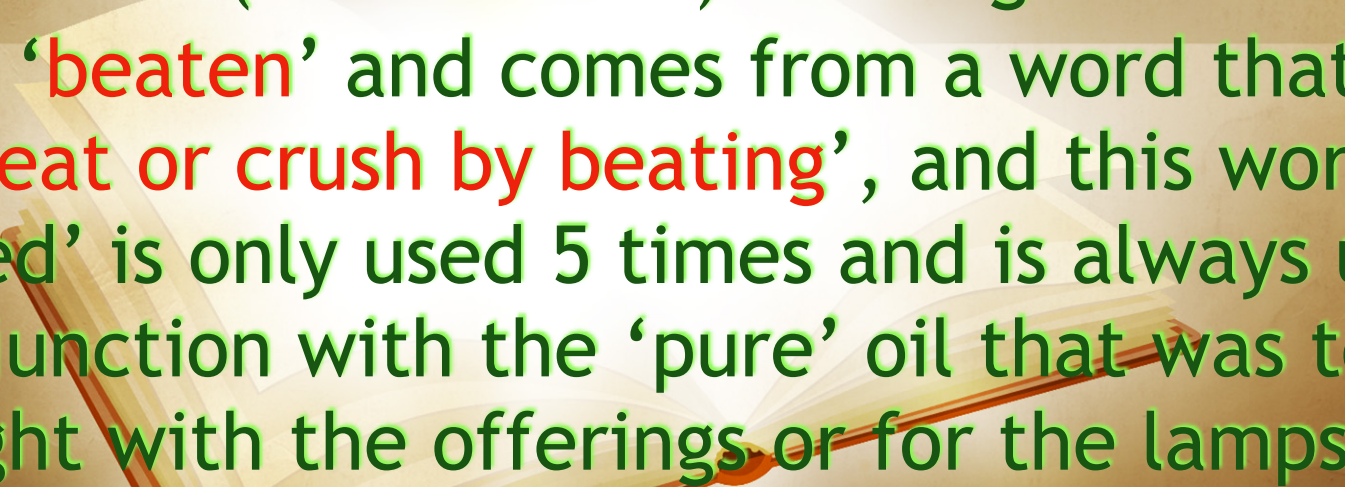




The Hebrew root word זָקַק(zak) - Strong's H2134
is used in:

Mishlě/Proverbs 21:8 “The way of a guilty man is
perverse; but as for the innocent, his work is right.”

The Hebrew word that is translated as 'pressed' is כָּתִית *kathith*(kaw-theeth') - Strong's H3795 which means, '**beaten**' and comes from a word that means '**to beat or crush by beating**', and this word for 'pressed' is only used 5 times and is always used in conjunction with the 'pure' oil that was to be brought with the offerings or for the lampstand.



The Word of Elohim - is both a lamp to our feet and a light for our path:

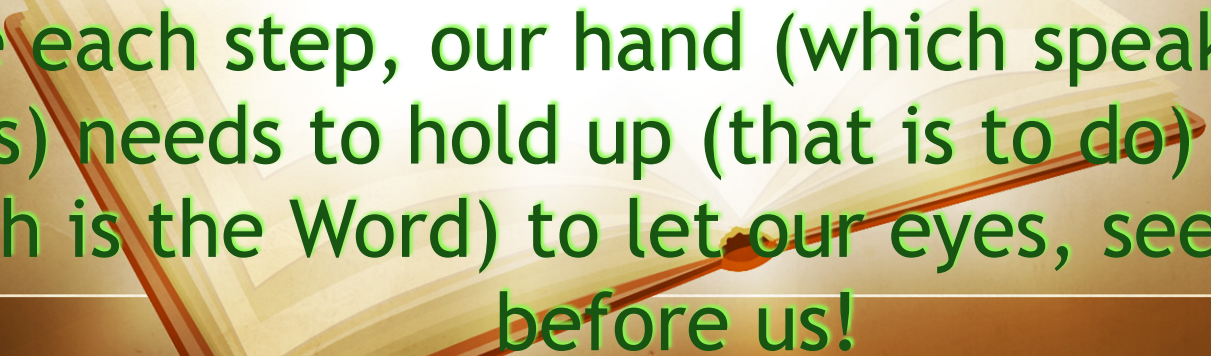
The Hebrew word that is translated as 'light' in this verse is מָאֹר ma'or(maw-ore') - Strong's H3974 which means, 'a luminary, light, shining', and comes from the root word אֹר or(ore)

- Strong's H215 meaning, 'to be or become light, give light, shine'.

The Hebrew word that is used here for 'lamp' is נֵר ner(neer) - Strong's H5216 meaning, 'lamp, candle, light'.


Now, a lamp in ancient times would primarily be a vessel with a wick for burning a liquid, such as oil, in order to produce light; and as one would walk the lamp would typically be carried in one's hand!

The picture that we can learn here is that as we take each step, our hand (which speaks of our works) needs to hold up (that is to do) the lamp (which is the Word) to let our eyes, see the path before us!

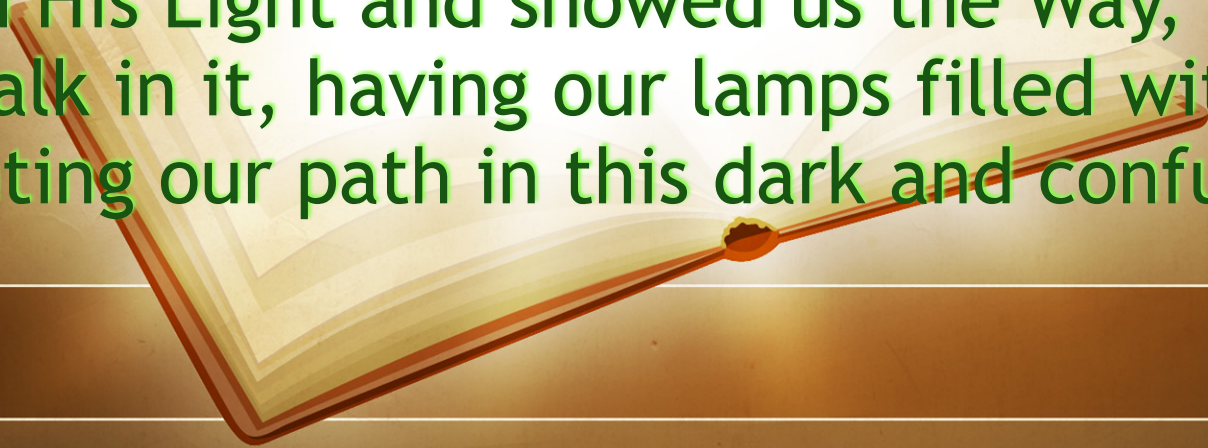


We need not fear the path that lies ahead as we know that Elohim goes before us:

Debarim/Deuteronomy 31:8 “And it is יהוה who is going before you, He Himself is with you. He does not fail you nor forsake you. Do not fear nor be discouraged.”



And again, we are told that יהושע our High Priest has gone as a forerunner before us, having brought His clear Light for the expectation that is set before us; and by His life, death and resurrection, He made known His Light and showed us the Way, so that we may walk in it, having our lamps filled with His clear oil lighting our path in this dark and confused world:




Ib'rim/Hebrews 6:17-20 “In this way Elohim, resolving to show even more clearly to the heirs of promise the unchangeableness of His purpose, confirmed it by an oath, 18 so that by two unchangeable matters in which it is impossible for Elohim to lie, we might have strong encouragement, we who have fled for refuge to lay hold of the expectation set before us, 19 which we have as an anchor of the life, both safe and firm, and entering into that within the veil, 20 where יהושע has entered as a forerunner for us, having become High Priest forever according to the order of Malkitsedeq.”

In the ancient pictographic script, the word for נֶר
ner(neer) - Strong's H5216 - lamp, would look as
follows:

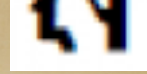


Nun - נ:

This is the letter 'nun' (נ), which in the ancient text is pictured as , which is a 'spouting seed', and gives the idea of 'continuation or an offspring or an heir', speaking of that which sprouts forth will be the heir of the promise of continuation, and represents one's life expectancy.

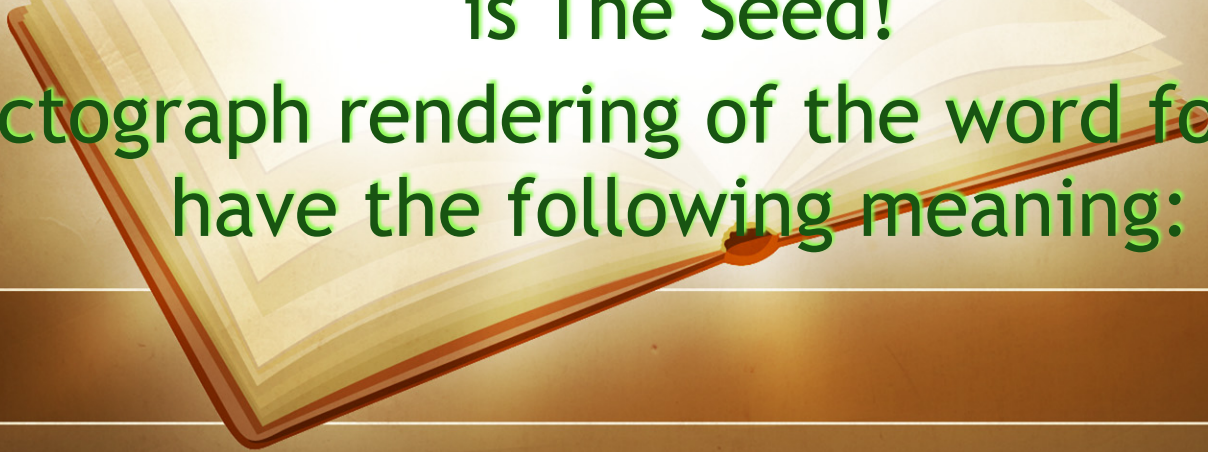
Resh - ר



The ancient script has this letter as  and is pictured as 'the head of a man' and has the meaning of the head of a man as well as chief, top, beginning or first. Top as in the top or head of a body and chief an is head of a tribe or people as well as the one who rules the people.

In terms of us seeing these letters, being expressed as 'lamp', we are able to clearly identify who it is who gives us our light and who is our lamp - יהושע
Messiah, The Word made flesh, who is our Head and
is The Seed!

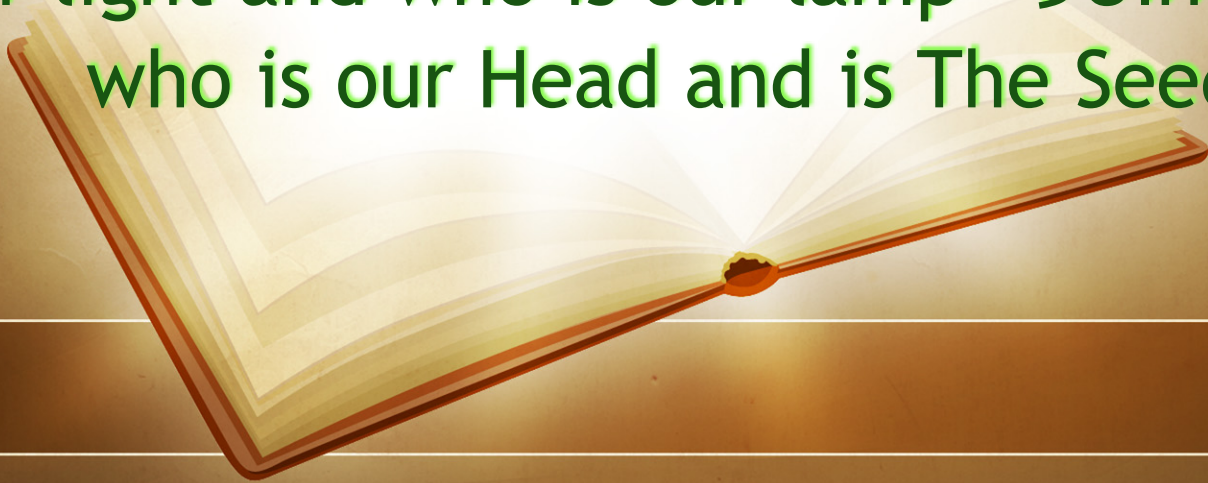
This pictograph rendering of the word for lamp can
have the following meaning:





LIFE IN THE HEAD!

In terms of us seeing these letters, being expressed as 'lamp', we are able to clearly identify who gives us our light and who is our lamp - יהושע Messiah, who is our Head and is The Seed!




Timotiyos Bět/2 Timothy 2:8 “Remember that יהושע
Messiah, of the seed of Dawid, was raised from the
dead according to my Good News”

Galatiyim/Galatians 3:16 “But the promises were
spoken to Abraham, and to his Seed. He does not
say, “And to seeds,” as of many, but as of one, “And
to your Seed,” who is Messiah.”

We who are grafted in to Messiah by His blood
become the seed of Abraham:

Galatians 3:29 “And if you are of
Messiah, then you are seed of Abraham, and heirs
according to promise.”



יהושע Messiah, The Light of the world, has caused us to be equipped to shine His truth and be a light to the nations, as we walk according to His commands.

As we, the remnant seed who are guarding the commands of Elohim and possess the witness of יהושע Messiah, shine the Truth we will be under severe attack from the enemy who will try to put out the Light of Elohim in our lives: