

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

21 Ki Tisa (כִּי תִשָּׂא) - Hebrew for “when you raise up”

Torah: Exodus 30:11-34:35
Haftarah: I Kings 18:20-39.




Kaph - כּ:

The ancient form of this letter is pictured as  - which is an **open palm of a hand**.


The meaning behind this letter is **to bend and curve** from the shape of a palm as well as **to tame or subdue** as one has been bent to another's will (under their hand), as an open hand symbolises submission. This also can picture for us a palm or palm branch from the curved palm shape.

Samech - ס:

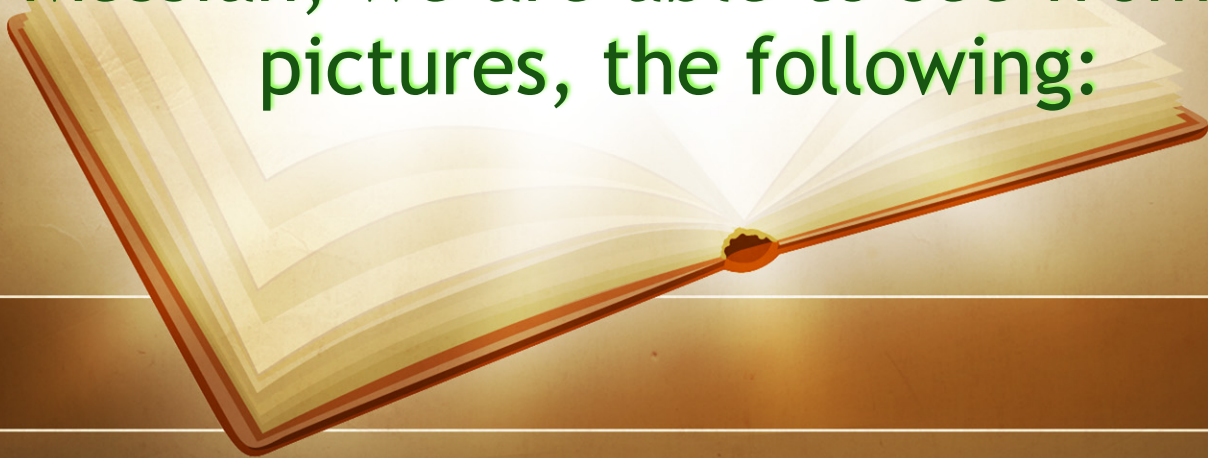
This letter is pictured as  - which is a **thorn**, and has the meanings of '**pierce and sharp**' and can also carry the meaning of '**a shield**', as thorn bushes were used by shepherds to build a wall to enclose his flock in the night against the attack of predators. Another meaning would be '**to grab hold of**' as a thorn is a seed that clings to hair and clothing.

Pey - פ:

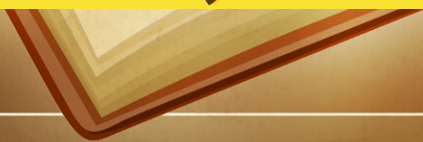


This letter in the ancient script is pictured as , which is an ‘open mouth’ and carries the meaning of ‘speak and blow’, from the functions of the mouth, and can have the meaning of ‘scatter’ by blowing. It can also mean sword or beard as in things with edges, as well as a region in depicting a place with edges or boundaries. It also can represent that which has been spoken forth from the words of one’s mouth, as being established!

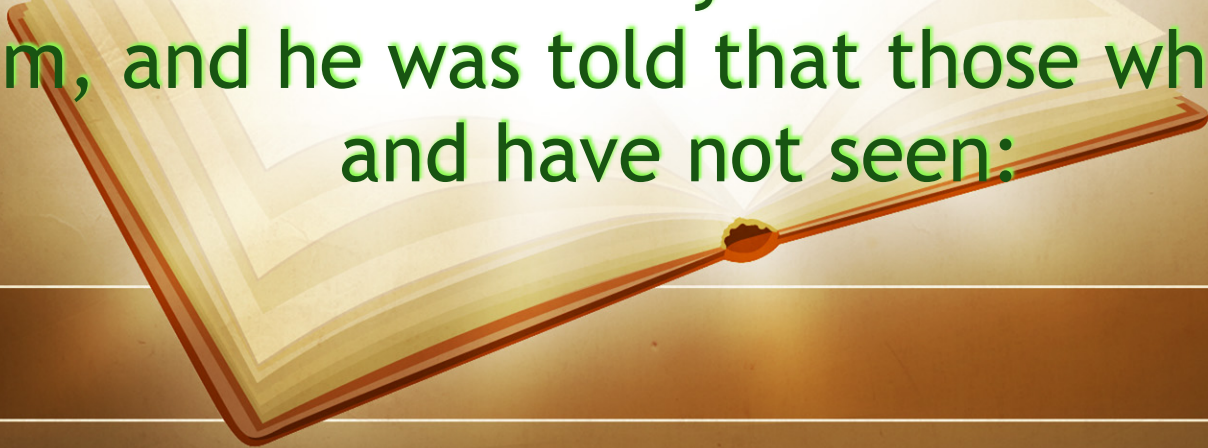
When we consider these 3 letters, in the understanding of the word 'silver', as representing the redemption price, brought to us by the Blood of Messiah, we are able to see from these pictures, the following:




**THE OPEN HAND OF ELOHIM, AS REVEALED
TO US THROUGH יהושע MESSIAH, WAS
PIERCED FOR OUR TRANSGRESSION AND
TOOK THE THORN (SIN) UPON HIMSELF,
HAVING BEEN NAILED IN HIS HANDS AND
FEET, BECOMING A SHIELD TO THOSE WHO
CALL UPON HIM AND GRAB HOLD OF HIS
COMMANDS, AS SPOKEN IN HIS WORD!**



After His resurrection, when Messiah showed T'oma (Thomas) His hands that took the nails, T'oma acknowledged the redemptive work of יהושע Messiah and called Him His Master and Elohim. T'oma now fully believed the Word of Elohim, and he was told that those who believe and have not seen:



Yohanan/John 20:27-29 “Then He said to T’oma,
“Bring your finger here, and see My hands. And
bring your hand and put it into My side - and do
not be unbelieving, but believing.” 28 And T’oma
answered and said to Him, “My Master and my
Elohim!” 29 יהושע said to him, “T’oma, because
you have seen Me, you have believed. Blessed are
those who have not seen and have believed.”



Our True redemption is in יהושע Messiah, who is the open hand of Elohim that took our sin upon Himself, as spoken in His written Word that does not return empty!

Verse 18-21 - Bronze Basin for washing



The Bronze Basin

Exo 30:17 And יהוה spoke to Mosheh, saying,

Exo 30:18 “And you shall make a basin of bronze, with its stand also of bronze, for washing. And you shall put it between the Tent of Appointment and the slaughter-place, and shall put water in it.

Exo 30:19 “And Aharon and his sons shall wash from it their hands and their feet.



Exo 30:20 “When they go into the Tent of Appointment, or when they come near the slaughter-place to attend, to burn an offering made by fire to יהוה, they wash with water, lest they die.

Exo 30:21 “And they shall wash their hands and their feet, lest they die. And it shall be a law forever to them, to him and his seed throughout their generations.”

Verse 18-21 - Bronze Basin for washing

The Laver was a bronze basin that stood on a base about midway between the Slaughter Place and the Tent of Appointment (Shemoth/Exodus 40:30).

It was most probably round and of considerable size, although its exact shape and size are not stated in Scripture.

However, we may surmise that the “stand” was separate since it is always mentioned separately.



In verse 18, we see what the purpose for this bronze basin was - and that was for 'washing' and the Hebrew word that is translated as 'washing' comes from the root word רָחַץ raḥats(raw-khats') - Strong's H7364 which means 'to wash, wash off, bathe, wash away' and differs to the Hebrew word that is also translated in Scripture as 'wash', which is כָּבַס kabas(kaw-bas') - Strong's H3526 and carries the meaning 'washing by treading or wash by the trampling of the feet' and this word carries the picture of washing one's garments.

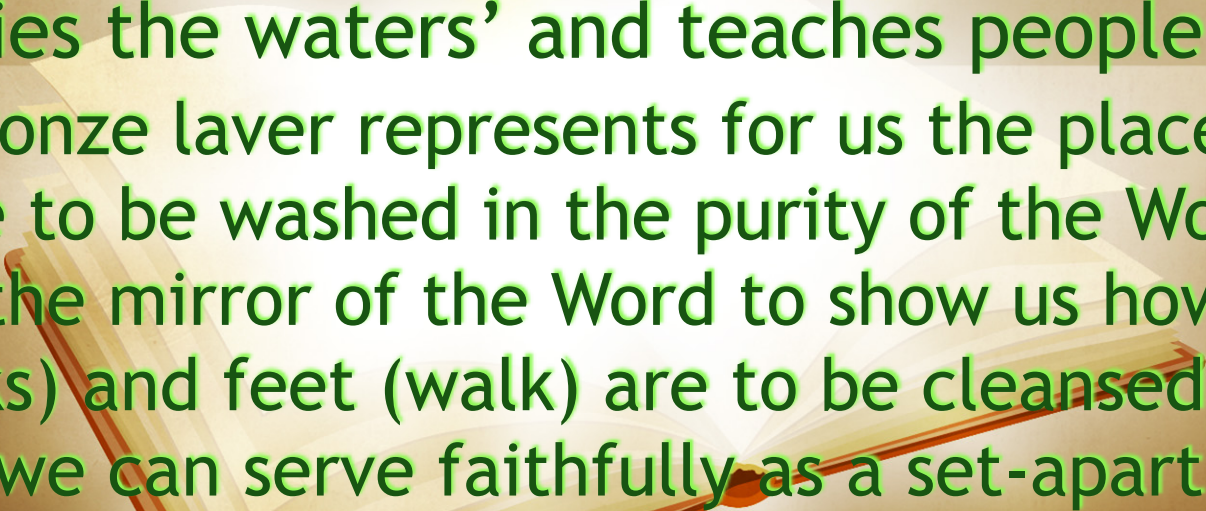
Why this is important to understand, is that the bronze basin that was used for washing was to be used to wash the hands and feet of the priests, before they would go into the Tent of Appointment or when they came near the slaughter place to burn an offering to יהוה and it was not for the washing of garments!

What we must also take careful notice of, is that the priests did not wash their hands and feet 'in' the bronze laver, but rather washed their hands and feet by taking water 'from it'!

In other words, they would not put their dirty hands and feet into the bronze laver and wash, but would use the bowls and basins, that were made for the laver, to take water from the bronze laver and wash from it, therefore washing next to it.

While this may sound obvious, it is important for us to recognise this, as it pictures for us a clear understanding of how the bronze laver should not become muddied, by the dirt from the priest's hands and feet, but that they wash next to it by taking water from it, using the basins and bowls that were prepared for this.

Why I say this is a very important picture for us to understand, is that we take note of a very serious woe that is given to a corrupt priesthood that 'muddies the waters' and teaches people falsehood! The bronze laver represents for us the place where we come to be washed in the purity of the Word, as we allow the mirror of the Word to show us how our hands (works) and feet (walk) are to be cleansed each day, before we can serve faithfully as a set-apart priesthood!

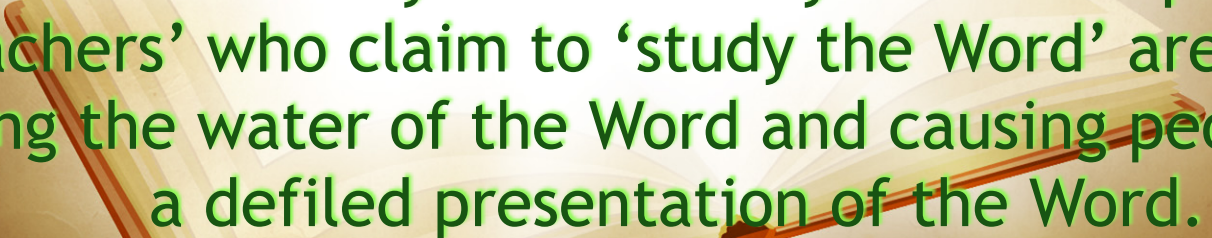


When Yehezqěl was told to prophesy against the shepherds, a serious woe was given to the shepherds who were feeding themselves and not taking care of the flock (that is the people), and we see how they had muddied the waters and caused the people to drink the muddied waters while they themselves drink of the pure!

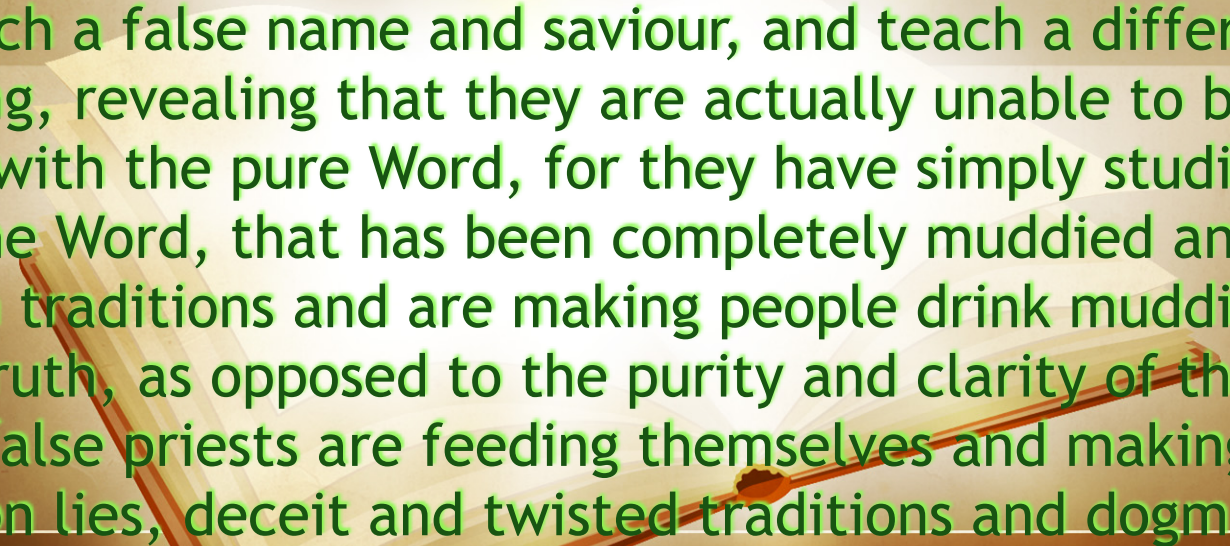


Yehezqěl/Ezekiel 34:18-19 “Is it not enough for you to have eaten up the good pasture, and the rest of your pasture you trample with your feet. Or that you should drink of the clear waters, and the rest you muddy with your feet? 19 “And as for My flock, they eat what you have trampled with your feet, and they drink what you have muddied with your feet.”

We take note today of how many ‘so called pastors and preachers’ who claim to ‘study the Word’ are actually muddying the water of the Word and causing people to drink a defiled presentation of the Word.



The sad reality is that while these false teachers and preachers study the Word, they have metaphorically, not actually entered into the 'Tabernacle' structure in the correct manner, so to speak, as they have not truly come to the True Door, יהושע Messiah, for they preach a false name and saviour, and teach a different day of gathering, revealing that they are actually unable to be washing the people with the pure Word, for they have simply studied a theology of the Word, that has been completely muddled and polluted through traditions and are making people drink muddled theologies of the Truth, as opposed to the purity and clarity of the Truth, while these false priests are feeding themselves and making themselves fat on lies, deceit and twisted traditions and dogmas of man.



The True set-apart priesthood washes from the laver, in a proper and orderly manner, adhering to the clear instructions and appointment keeping of the Word, so as to not be using muddied waters to wash with, but are washed in the purity of the Word, by that which comes from the Word itself.

And in doing so, they are keeping their hands and feet clean for service unto the Master, who has cleansed us by His Blood and continues to wash us, as His Bride through the washing of the Word!

This 'washing', spoken of here in this Torah portion (רַחַץ raḥats(raw-khats') - Strong's H7364), speaks about keeping our walk clean before יהוה, as a people who have been 'washed' and cleansed in the Blood of Messiah.



The Hebrew root word כָּבַשׁ kabas(kaw-bas')

- Strong's H3526 is used in:

Tehillah/Psalm 51:2 “Wash me completely from my guilt, and cleanse me from my sin.”

Tehillah/Psalm 51:7 “Cleanse me with hyssop, and I am clean; wash me, and I am whiter than snow.”



In Ya'aqob's blessing of Yehudah we see this word
כַּבַּס kabas(kaw-bas') - Strong's H3526 being used in
reference to יְהוֹשֻׁעַ and the work of His Blood
bringing us pure garments of righteousness as well
as the fierce wrath that He will bring upon those
who have not been washed in Him as He will tread
the winepress in His wrath!



Berěshith/Genesis 49:11 “Binding his donkey to the vine, and his donkey’s colt to the choice vine, he washed his garments in wine, and his robes in the blood of grapes.”



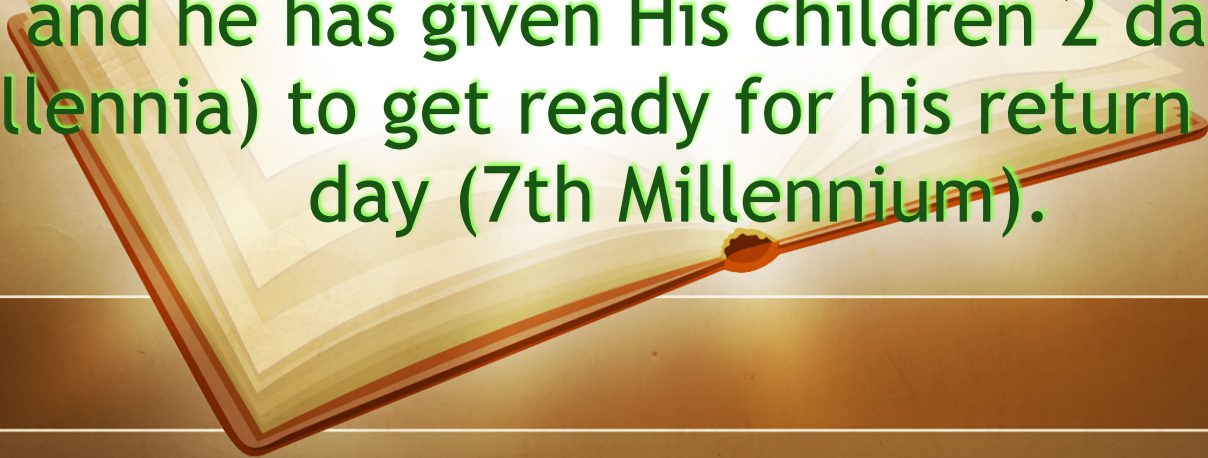
This word was also used in the instructions given to Mosheh to command all Yisra'ël to 'wash themselves' within 2 days and be ready by the 3rd day when יהוה would come down and meet with Yisra'ël



Shemoth/Exodus 19:10-11 “And יהוה said to Mosheh,
“Go to the people and set them apart today and
tomorrow. And they shall wash their garments, 11
and shall be prepared by the third day. For on the
third day יהוה shall come down upon Mount Sinai
before the eyes of all the people.”

Shemoth/Exodus 19:14 “And Mosheh came down
from the mountain to the people and set the
people apart, and they washed their garments.”

We too have been given '2 days' to get ready and on the '3rd Day' יהוה will come down before the eyes of all the nations! יהושע, the Light of the World, came in the 4th day (4th Millennium) and gave His life as a ransom for many that we may be washed from all our sin and he has given His children 2 days (5th and 6th Millennia) to get ready for his return on the 7th day (7th Millennium).



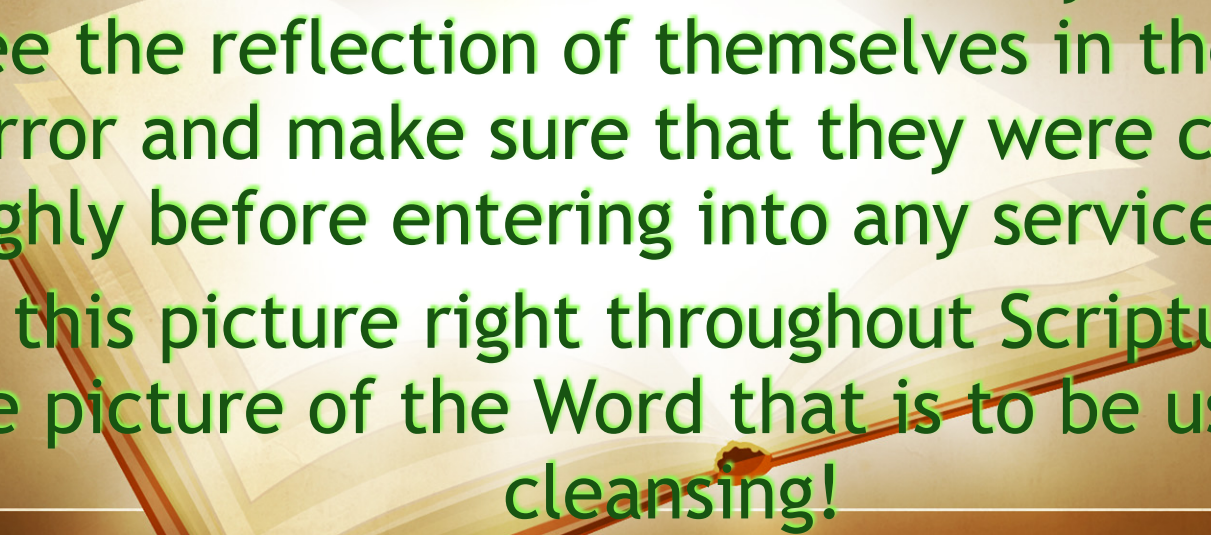
This washing is an acceptance of the Blood of Messiah and our immersion in His Name where He cuts the foreskin of our hearts and we receive the circumcision from above and not done by the hands of men, and we accept and acknowledge His sacrifice and partake of the Pěsaḥ meal that we may be covered and cleansed.

This כַּבַּס kabas(kaw-bas') - Strong's H3526 washing is the first 'washing'.

The washing spoken of in this chapter, in regards to a washing of hands and feet, is NOT כַּבַּס kabas (kaw-bas'), but is רָחַץ rahats (raw-khats'), and this speaks of our need to constantly - that is daily - be washed in the Word.

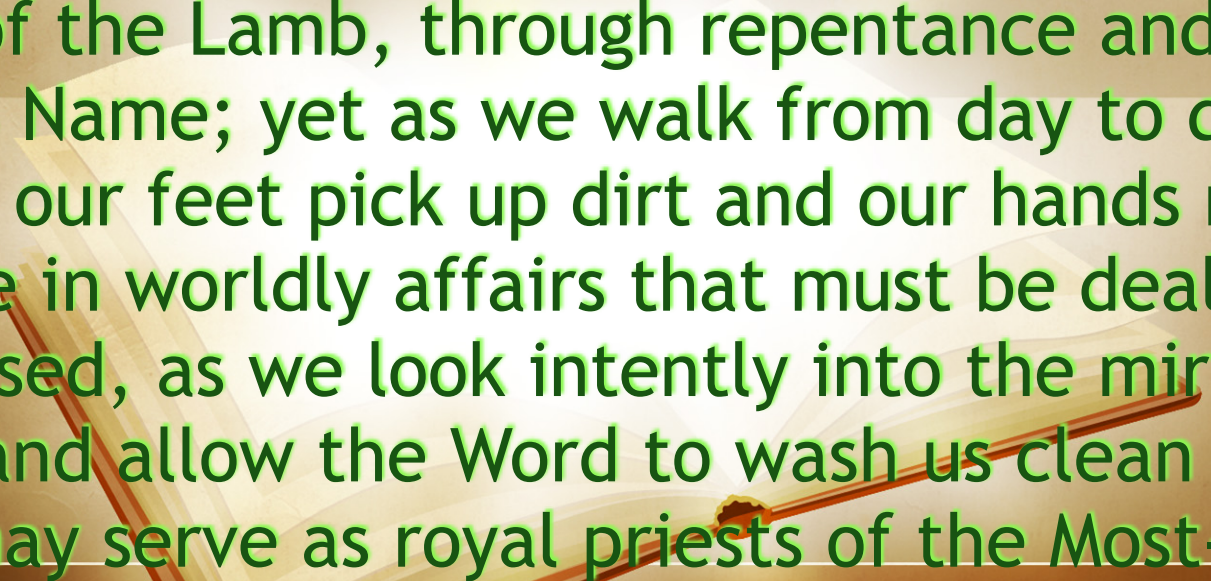
The bronze that was used to make this basin and its stand, was the bronze from the mirrors of the serving women, who did service at the door of the Tent of Meeting (Shemoth/ Exodus 38:8), and this is a wonderful picture for us of how we are to be continually 'washed' in the Word of Truth.

Mirrors, in those days, were not made of glass, but rather of well beaten and polished bronze that gave a mirror effect and so every time the priests would come to wash their hands and feet they would be able to see the reflection of themselves in the bronze mirror and make sure that they were cleaned thoroughly before entering into any service unto יהוה. We see this picture right throughout Scripture - that is the picture of the Word that is to be used for cleansing!



Why the priests had to wash their hands and feet only was symbolic of their work and walk.

We have already been redeemed and washed by the Blood of the Lamb, through repentance and immersion in His Name; yet as we walk from day to day in this world our feet pick up dirt and our hands may often engage in worldly affairs that must be dealt with and cleansed, as we look intently into the mirror of the Word and allow the Word to wash us clean so that we may serve as royal priests of the Most-High!



Tehillah/Psalm 24:3 asks the question:

“Who does go up into the Mountain of יהוה; and who does stand in His Set-Apart place?”

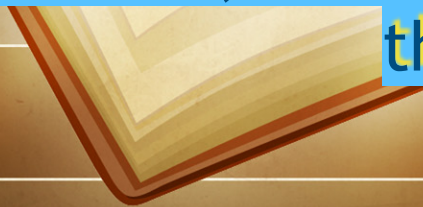


And the answer is clear: he who has innocent hands
and a clean heart - that is: one who has been
washed: 'כַּבַּס kabas' (kaw-bas') in the Blood of
Messiah and keeps washing: 'רָחַץ rahats' (raw-khats')
daily through the Word!




Ya'aqob/James 4:8 "Draw near to Elohim and He shall draw near to you. Cleanse hands, sinners. And cleanse the hearts, you double-minded!"

Ya'aqob/James 1:23-25 "Because if anyone is a hearer of the Word and not a doer, he is like a man who looks at his natural face in a mirror, 24 for he looks at himself, and goes away, and immediately forgets what he was like. 25 But he that looked into the perfect Torah, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing of the Torah."

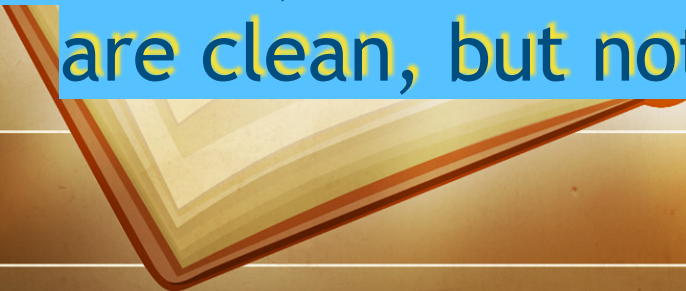


יהושע washed the disciple's feet:

Yohanan/John 13: 5-10 “After that He put water into a basin and began to wash the feet of the taught ones, and to wipe them with the towel with which He was girded. 6 And so He came to Shim'on Kěpha, and he said to Him, “Master, do You wash my feet?” 7 יהושע answered and said to him, “You do not know what I am doing now, but you shall know after this.”



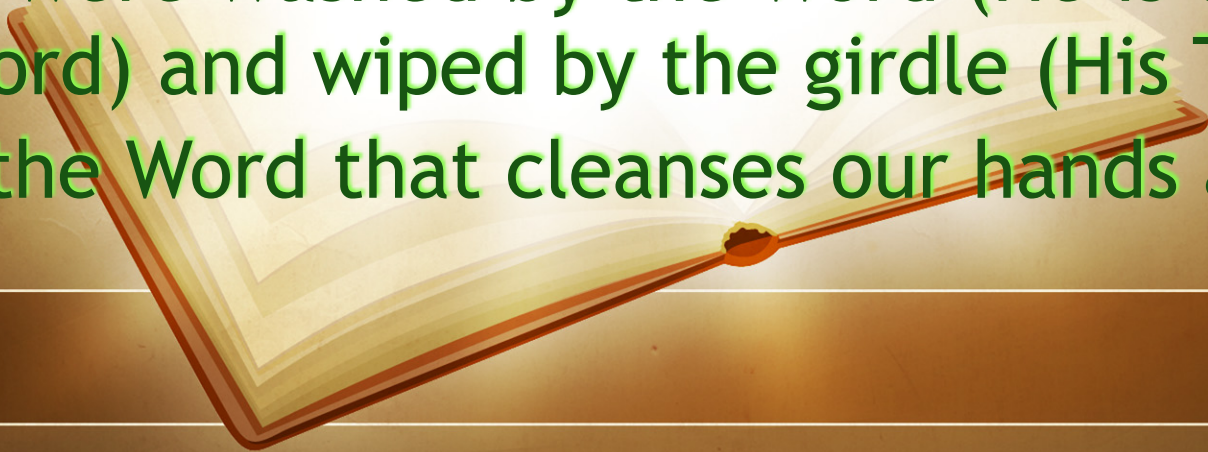
8 Kěpha said to Him, “By no means shall You wash my feet, ever!” יהושע answered him, “If I do not wash you, you have no part with Me.” 9 Shim'on Kěpha said to Him, “Master, not my feet only, but also my hands and my head!” 10 יהושע said to him, “He who has had a bath does not need to wash, except his feet, but is clean altogether. And you are clean, but not all of you.”



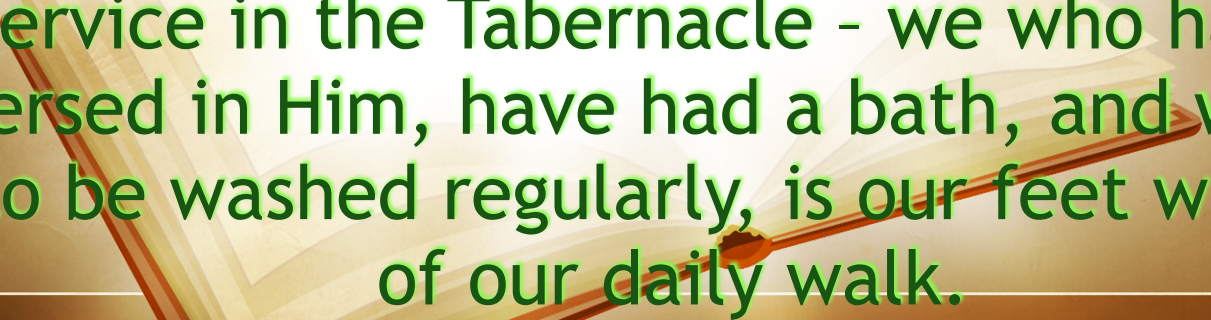
Notice the wonderful picture here - יהושע washes their feet and wiped them with the towel with which He was girded! This is a picture of the belt of truth or the girdle of the High Priest!

They were washed by the Word (He is the Living Word) and wiped by the girdle (His Truth)!

It is the Word that cleanses our hands and feet.



Kěpha, at first, said no to יהושע washing his feet, thinking that there was no way his Rabbi would wash his feet and יהושע tells him plainly, that he did not know what was being done, but that he would afterwards; and Kěpha then boldly asks to have his hands and head washed too, and here יהושע reiterates the service in the Tabernacle - we who have been immersed in Him, have had a bath, and what still needs to be washed regularly, is our feet which speaks of our daily walk.

An open book with a red bookmark and a red ribbon is positioned diagonally across the bottom half of the image. The book is open to a page with a light beige background, and the red bookmark is visible on the left side. The red ribbon is tied around the book, and the pages are slightly curved, suggesting it is being turned or held open.

We cannot come and serve יהוה, as a royal priesthood, if our walk has been defiled in any way - we first must wash our hands and feet so that we may serve Him with confidence and joy.

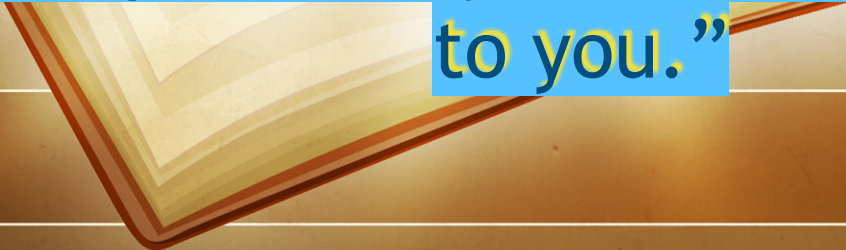
Dawid understood this:

Tehillah/Psalm 26:6 “I wash my hands in innocence; and I walk around Your slaughter-place, O יהוה.”

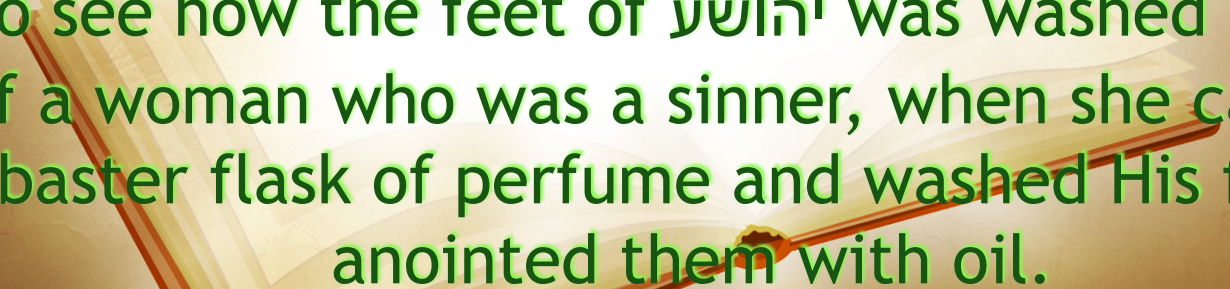
יהושע was preparing the disciples for service and showed them the necessity of washing each other's feet and so too are we to do so as we look out for each other and encourage each other and be mature enough to tell each other when we have walked in error and therefore bring the cleansing through the mirror of the Word!

This, therefore, clearly speaks of our need to be a people who serve and are not waiting to be served - those who wait 'hand and foot' to be served, so to speak, are not the true priesthood of the Tabernacle!

Yohanan/John 13:12-15 “So when He had washed their feet and taken His garments, and sat down again, He said to them, “Do you know what I have done to you? 13 “You call me Teacher and Master, and you say well, for I am. 14 “Then if I, Master and Teacher, have washed your feet, you also ought to wash one another’s feet. 15 “For I gave you an example, that you should do as I have done to you.”



With יהושע washing their 'feet' only, there is another powerful Truth contained herein and teaches us how we are unable to 'work' redemption/atonement for ourselves, as it is only by the Blood of Messiah - by His clean hands (pure work) of His Atoning offering of Himself - that we can be cleansed of our 'dead and dirty works' and be redeemed. We also see how the feet of יהושע was washed through the tears of a woman who was a sinner, when she came with an alabaster flask of perfume and washed His feet and anointed them with oil.




The Pharisee whom יהושע was eating with did not wash יהושע's feet when He arrived, nor anointed His head with oil, whereas this woman came and did both and was forgiven her sins for her act of faith toward the Master.

The washing of feet was a form of hospitality, as one's feet would pick up dirt along the way and also grow tired from walking great distances and washing feet would cleanse them and refresh them, and not bring the 'dirt' into one's home.

Today, we are to be careful as to who we allow to come and bring the 'dirt' of the world into our homes as we must be able to 'wash' each other's feet through the Word.

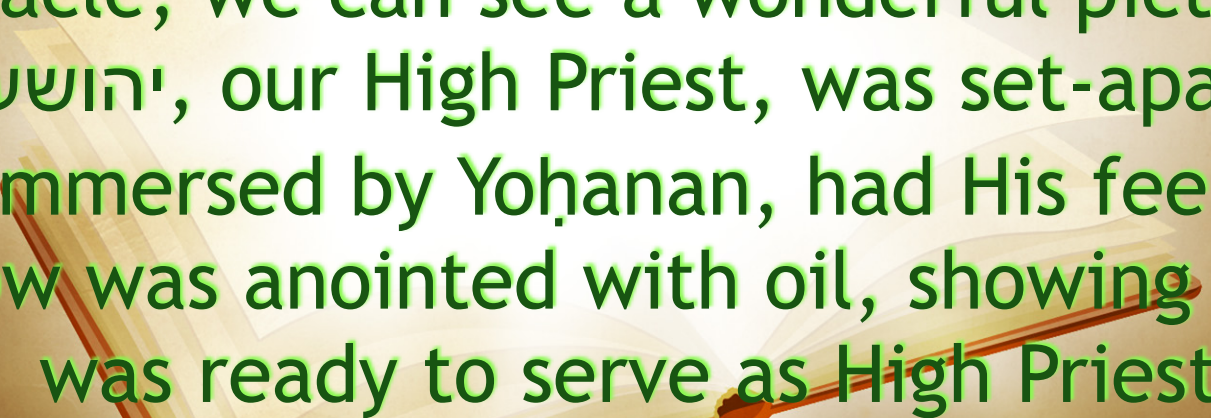
Luqas/Luke 7:38 "And standing behind, at His feet, weeping, she began to wet His feet with her tears, and wiping them with the hair of her head, and was kissing His feet and anointing them with the perfume."



Another picture of cleansing and anointing for service, we are able to see from the account of when Miryam anointed the feet of יהושע with expensive perfume:

Yohanan/John 12:3 “Then Miryam took a pound of costly perfume of nard, anointed the feet of יהושע, and wiped His feet with her hair. And the house was filled with the fragrance of the perfume.”

This took place 6 days before Pěsaḥ and as we understand the whole washing of feet and anointing of the High Priest and duties at the Tabernacle, we can see a wonderful picture of just how יהושע, our High Priest, was set-apart, as He was immersed by Yoḥanan, had His feet washed and now was anointed with oil, showing us that He was ready to serve as High Priest!!!



Verse 22-38 - The Anointing Oil and Incense

Exo 30:22 And יהוה spoke to Mosheh, saying,

Exo 30:23 “And take for yourself choice spices,
five hundred sheqels of liquid myrrh, and half as
much - two hundred and fifty - of sweet-smelling
cinnamon, and two hundred and fifty of sweet-
smelling cane,



Exo 30:24 and five hundred of cassia, according to the sheqel of the set-apart place, and a hin of olive oil.

Exo 30:25 “And you shall make from these a set-apart anointing oil, a compound, blended, the work of a perfumer. It is a set-apart anointing oil.

Exo 30:26 “And with it you shall anoint the Tent of Appointment and the ark of the Witness,

Exo 30:27 and the table and all its utensils, and the lampstand and its utensils, and the slaughter-place of incense,

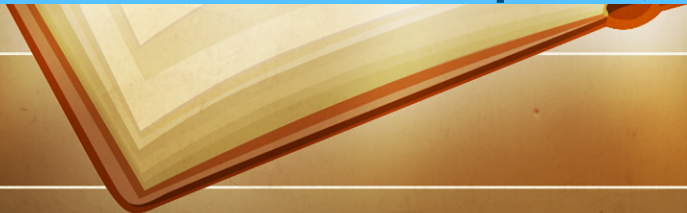
Exo 30:28 and the slaughter-place of ascending offering with all its utensils, and the basin and its stand.

Exo 30:29 “And you shall set them apart, and they shall be most set-apart. Whatever touches them is to be set-apart.

Exo 30:30 “And you shall anoint Aharon and his sons, and set them apart, to serve as priests to Me.

Exo 30:31 “And speak to the children of Yisra’ěl, saying, ‘This is a set-apart anointing oil to Me throughout your generations.

Exo 30:32 ‘It shall not be poured on the flesh of a man, and make no other like it, according to its composition. It is set-apart, it is set-apart to you.



Exo 30:33 ‘Whoever compounds any like it, or whoever puts any of it on a stranger, shall be cut off from his people.’ ”

Exo 30:34 And יהוה said to Mosheh, “Take sweet spices, fragrant gum and cinnamon and galbanam, and clear frankincense with these sweet spices, all in equal amounts.

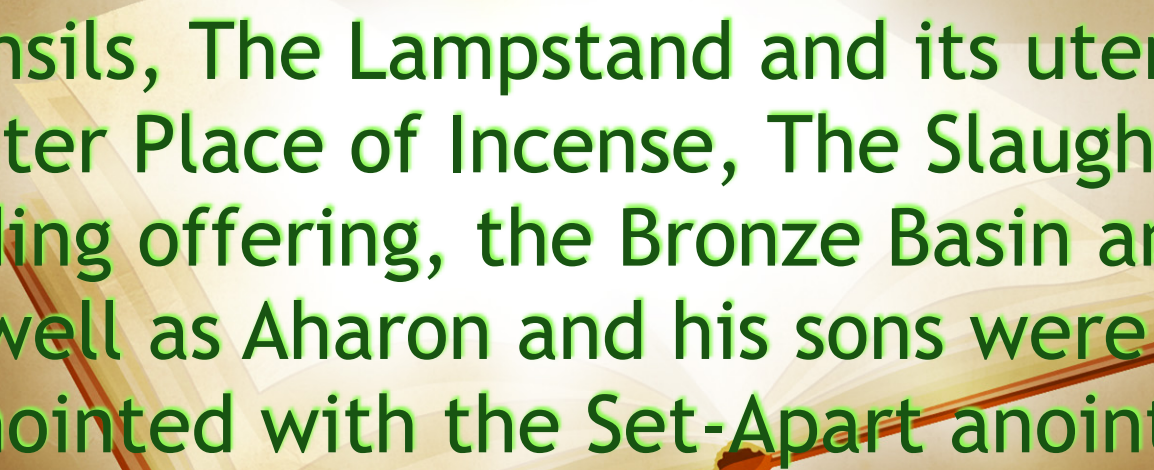
Exo 30:35 “Then you shall make of these an incense, a compound, work of a perfumer, salted, clean, set-apart.

Exo 30:36 “And you shall beat some of it very fine, and put some of it before the Witness in the Tent of Appointment where I meet with you, it is most set-apart to you.

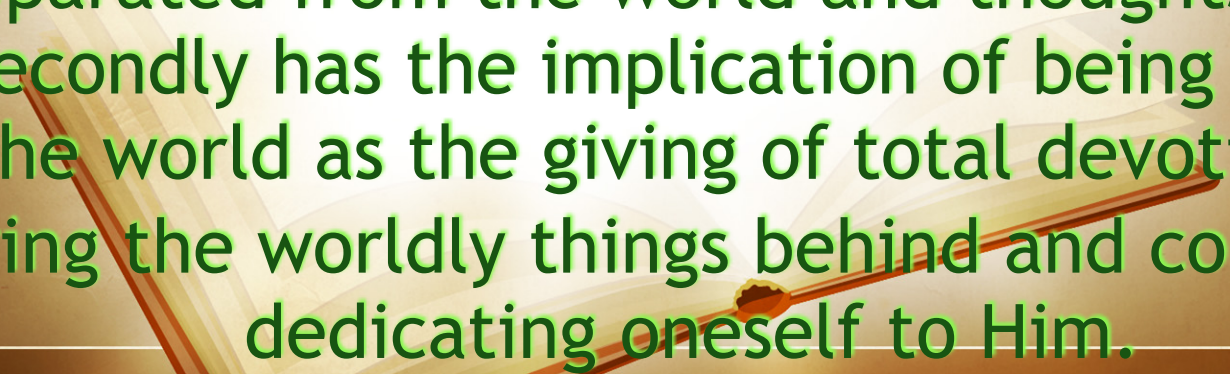
Exo 30:37 “And the incense which you make, do not make any for yourselves, according to its composition, it is set-apart to you for יהוה.

Exo 30:38 “Whoever makes any like it, to smell it, he shall be cut off from his people.”

Anointing was required before any priest was able to serve before יהוה, as the Tent of Appointment, The Ark of The Witness, The Table and all the utensils, The Lampstand and its utensils, The Slaughter Place of Incense, The Slaughter Place of ascending offering, the Bronze Basin and its stand, as well as Aharon and his sons were all to be anointed with the Set-Apart anointing oil!



The word that is translated as to be 'set-apart' in verse 30 comes from the Hebrew root verb קָדַשׁ qadash(kaw-dash') - Strong's H6942 which means 'to be set-apart, consecrated, purified, dedicated' and It carries the understanding of two concepts: one is to be separated from the world and thoughts thereof, and secondly has the implication of being separated from the world as the giving of total devotion to יהוה, leaving the worldly things behind and completely dedicating oneself to Him.

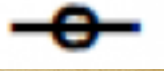


At this point I want us to take a look at this Hebrew word for set-apartness as it was written in the ancient pictographic script.

The Hebrew noun קֹדֶשׁ qodēsh(ko'-desh) - Strong's H6944 which means 'apartness/ consecrated/ dedicated/ that which is dedicated and separated unto יהוה', comes from the primitive root verb קָדַשׁ qadash(kaw-dash') - Strong's H6942 and means 'to be set-apart, consecrated, purified, dedicated' and is rendered as follows in the ancient pictographic letter/symbols:




Quph - קָ:

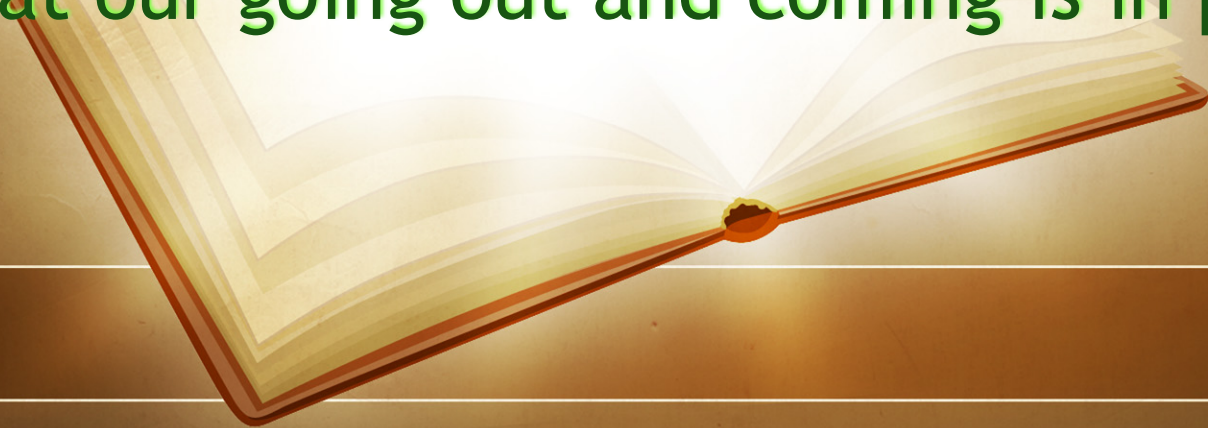
This is the letter 'quph', which is pictured as , and is a 'horizon' and depicts the elements of 'time', as it pictures the sun in its rising and setting. It therefore carries the meaning of 'circle' or 'to go around', representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times.

Dalet - ד:




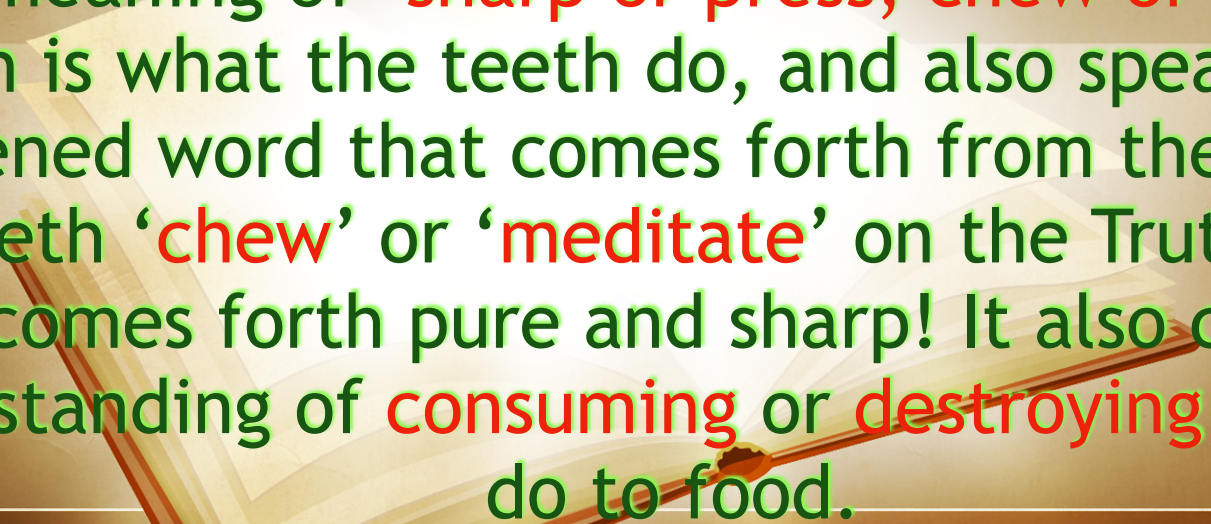
This is the letter 'dalet' which is pictured as , which is a 'tent door'. It can also have the meaning of a back and forth movement, as one goes back and forth through a **tent door** and so speaks of an access point. It can also carry the meaning of 'dangle' or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access. And we also know that Messiah is 'The Door', for we only are able to have access into the Kingdom through Him!

The commands are also to be written on the doorposts teaching us to remember to guard the commands of Elohim as we go out and come in, so that our going out and coming is in peace!

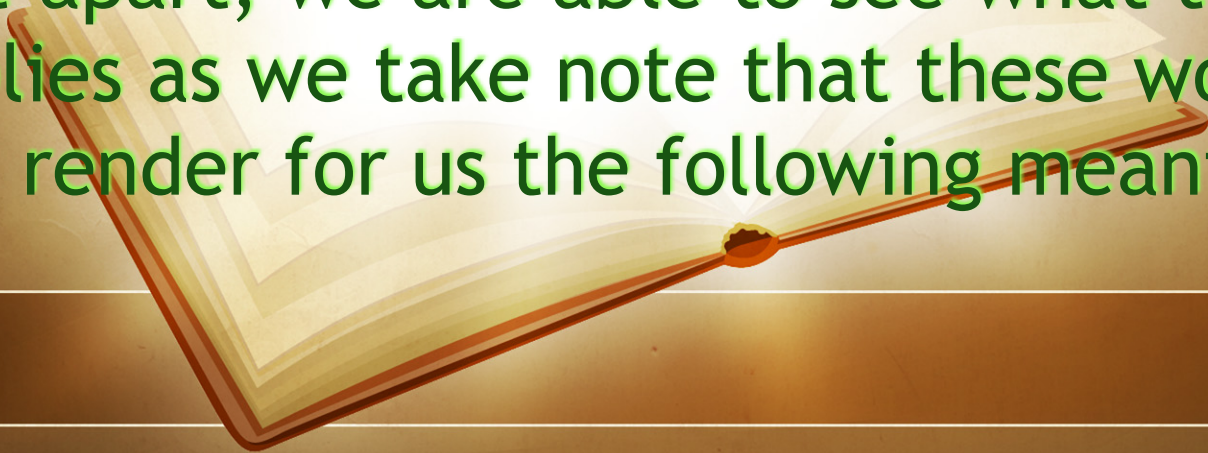


Shin - ש:

This is the letter 'shin' which in the ancient script is pictured as, , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying - as teeth do to food.



Looking at the rendering of the Hebrew noun קֹדֶשׁ
qodesh(ko'-desh) - Strong's H6944 and verb קִדַּשׁ
qadash(kaw-dash') - Strong's H6942 in the
pictographic form that renders set-apartness or to
be set-apart, we are able to see what this clearly
implies as we take note that these words can
render for us the following meaning:



**CONTINUALLY COMING TO THE
DOOR OF APPOINTMENT
TO MEDITATE ON THE WORD!**



Our ability to be properly set-apart involves our ability to properly meditate on the Word on a daily basis as well as making sure that we do not neglect the set-apart Appointed Times that are clearly commanded as 'set-apart gatherings', which are All the Appointed Times of יהוה, as outlined and instructed in Wayyiqra/Leviticus 23, which includes the weekly Sabbath!

Let us look at the different ingredients of this Set-Apart Anointing Oil:

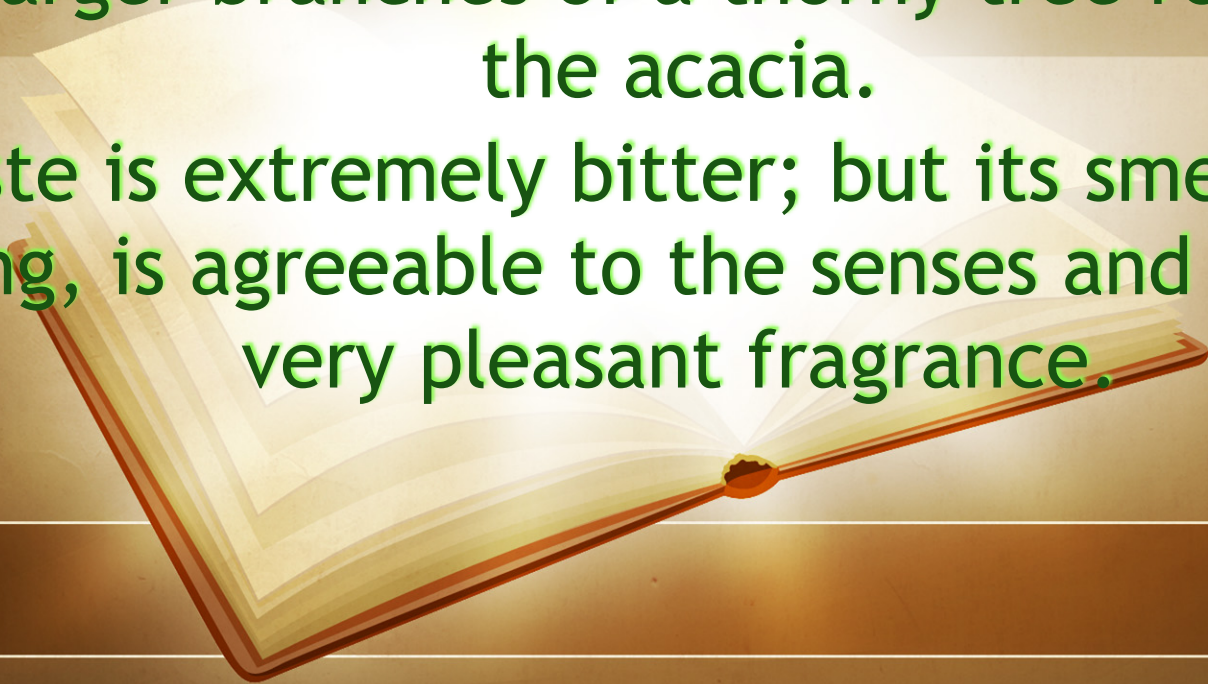


1 - Liquid Myrrh -

This is translated from the phrase מַרְדְּרוֹר - mar-deror which comes from the two words:

1) מֹר mor(more) - Strong's H4753 which means, 'myrrh' and is a white gum, issuing from the trunk and larger branches of a thorny tree resembling the acacia.

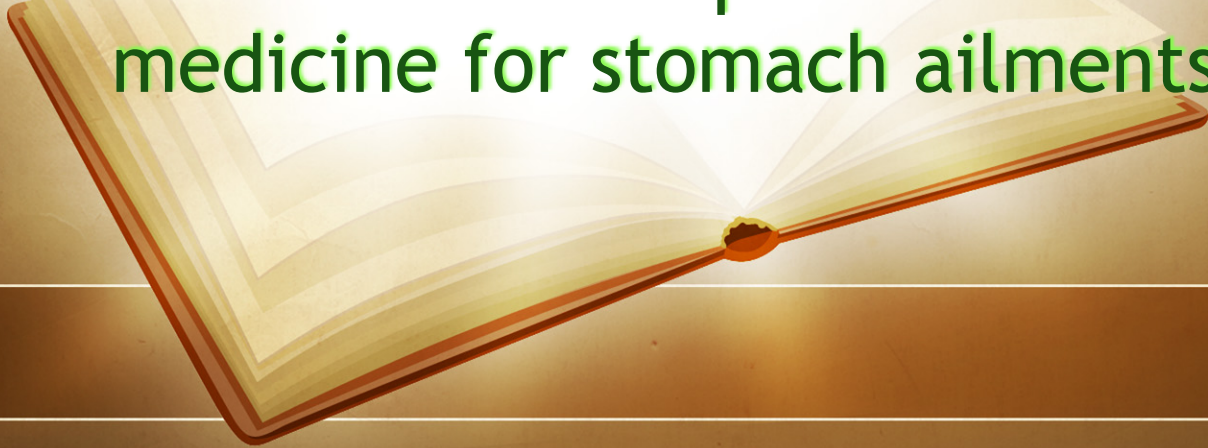
Its taste is extremely bitter; but its smell, though strong, is agreeable to the senses and carries a very pleasant fragrance.



It comes from the root word מָרַר marar(maw-rar')

- Strong's H4843 which means, 'to be bitter, troubled, enraged'.

It was often used as a perfume as well as a medicine for stomach ailments.



2) דֶּרֹר deror(der-ore') - Strong's H1865 which means 'a flowing, free run, liberty' and carries the wonderful picture for us of the Torah of Freedom and it is for freedom that Messiah has set us free - anointed for service has set us free from the world's enslavement!

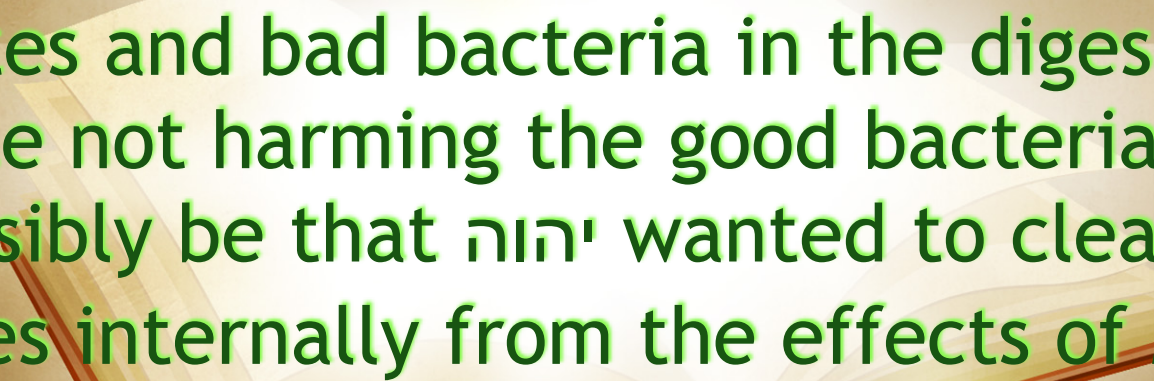


The Hebrew word מָרַר marar(maw-rar') - Strong's H4843, the word from which this word מוֹר mor(more) - Strong's H4753 is derived, can also mean 'trickle/flow'; and we are also reminded of the waters at Marah during the Wilderness Journey, as it was stop #4 (Shemoth/Exodus 15:23-26) and Marah is a lesson for us, in rebellion against the Word of Elohim and trust in His provision.

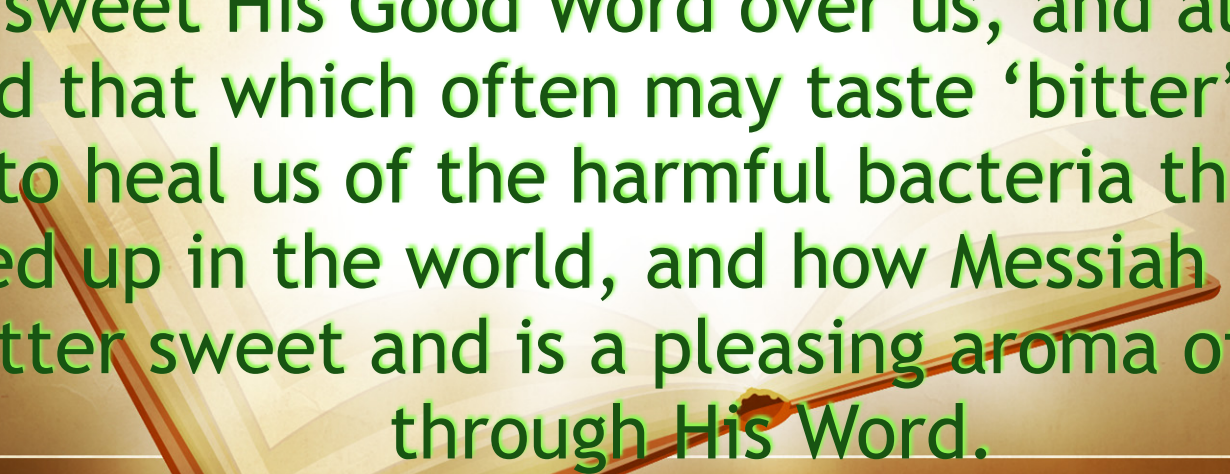
Marah still exists today and there is a small village there and the water is still bitter.

But, guess what? The bitter water is not harmful.

In fact, it has health benefits in that it kills parasites and bad bacteria in the digestive system, while not harming the good bacteria. Could it possibly be that יהוה wanted to cleanse their bodies internally from the effects of Mitsrayim?



When the stick was thrown into the water the waters were made sweet and so through the myrrh as an ingredient of this anointing oil we see how יהושע, through His suffering has taken our bitterness and has made sweet His Good Word over us, and also how we need that which often may taste 'bitter' to us in order to heal us of the harmful bacteria that we have picked up in the world, and how Messiah has made the bitter sweet and is a pleasing aroma of anointing through His Word.




Part of the anointing over our lives is that we are able to walk in complete Truth and not change His Word:

Yehezqěl/Ezekiel 3:3 “And He said to me, “Son of man, feed your stomach, and fill your stomach with this scroll that I am giving you.” And I ate it, and it was as sweet as honey in my mouth”

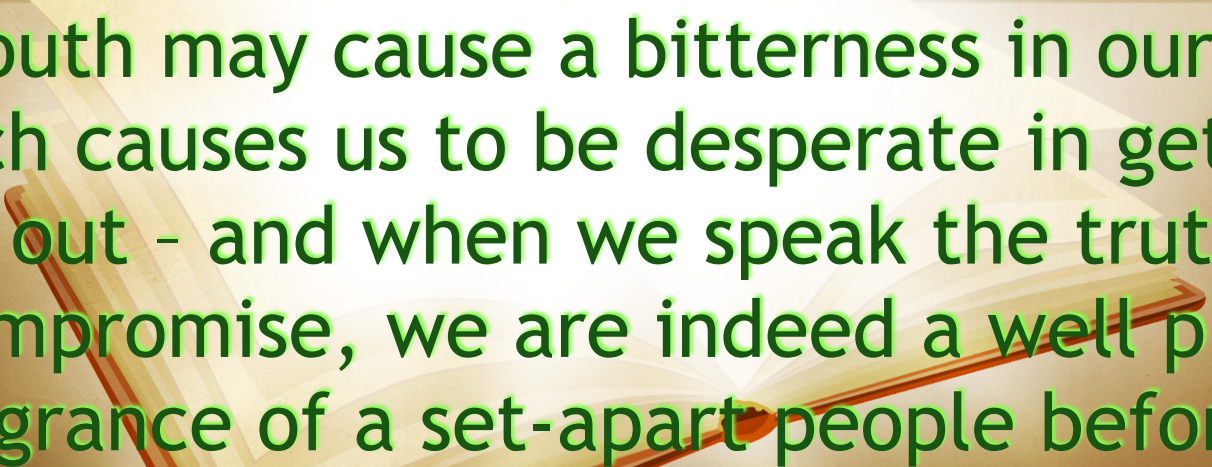


He was then instructed to go and speak to the House of Yisra'ěl who would refuse to listen to Him - The Sweet Truth would be bitter to them, yet He was to speak what He ate!

Hazon/Revelation 10:9 “And I went to the messenger and said to him, “Give me the little book.” And he said to me, “Take and eat it, and it shall make your stomach bitter, but it shall be as sweet as honey in your mouth.”



After this Yoḥanan was again to prophesy concerning the peoples, nations, tongues and sovereigns, and so we see here that when we receive His knowledge that is often so sweet to the mouth may cause a bitterness in our stomach - which causes us to be desperate in getting the Truth out - and when we speak the truth without compromise, we are indeed a well pleasing fragrance of a set-apart people before יהוה.



2 - Cinnamon



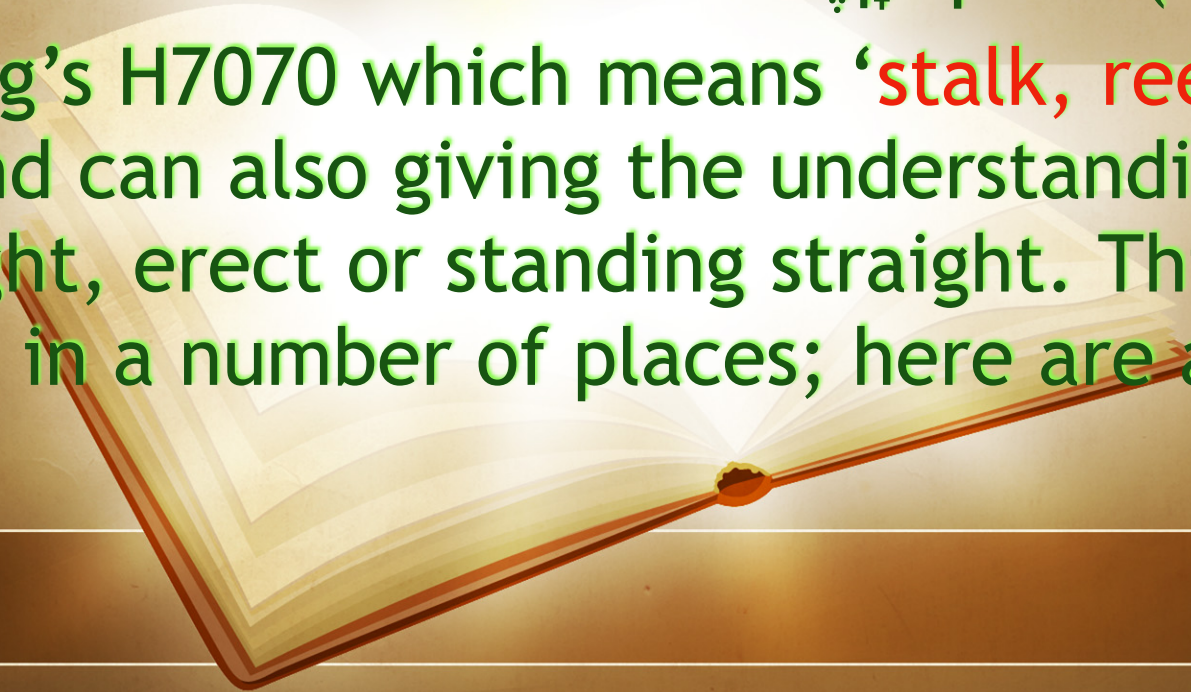
In Hebrew, it is called קִינָמון qinnamon
(kin-naw-mone') - H7076 which is a fragrant bark used
as a spice, and I am sure we all know how nice
cinnamon smells (especially on pancakes!)
It comes from a root word meaning to erect and we
see the picture of how יְהוֹשֻׁעַ was erected on a tree
and just as the bark of a tree protects the tree from
the elements, so we see how יְהוֹשֻׁעַ in His suffering has
protected us who are in Him and is a very sweet
aroma before the Father!

3 - Sweet Smelling Cane



The Hebrew word that is translated as 'Cane', comes from the root word קָנָה qaneh(kaw-neh')

- Strong's H7070 which means 'stalk, reed, branch, rod' and can also giving the understanding of being upright, erect or standing straight. This word is used in a number of places; here are a couple:



Berēshith/Genesis 41:5 “And he slept and dreamed a second time and saw seven heads of grain coming up on one stalk, plump and good.”

The stalk of grain as seen in Pharaoh's dream regarding the famine that was about to come!




We also see this word being used to describe the branches of the Lampstand in the Tabernacle:

Shemoth/Exodus 25:32 “and six branches shall come out of its sides: three branches of the lampstand out of one side, and three branches of the lampstand out of the other side”

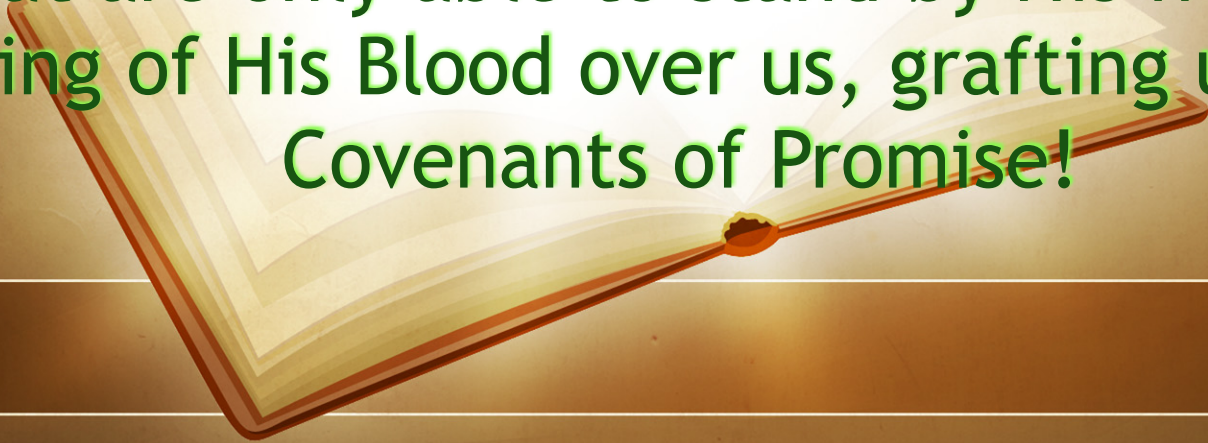


Another verse we see this word being used in describes Yisra'ēl as a reed being smitten by יהוה:

Melakim Aleph/1 Kings 14:15 “And יהוה shall smite Yisra'ēl, as a reed is shaken in the water, and shall pluck Yisra'ēl from this good soil which He gave to their fathers, and shall scatter them beyond the River, because they made their Ashērim, provoking יהוה,”



We can begin to see the work of Messiah in all these accounts as the one who through His suffering destroys all wickedness and establishes us to be built up in Him as we are the branches that are only able to stand by His fragrant anointing of His Blood over us, grafting us in to His Covenants of Promise!



4 - Cassia

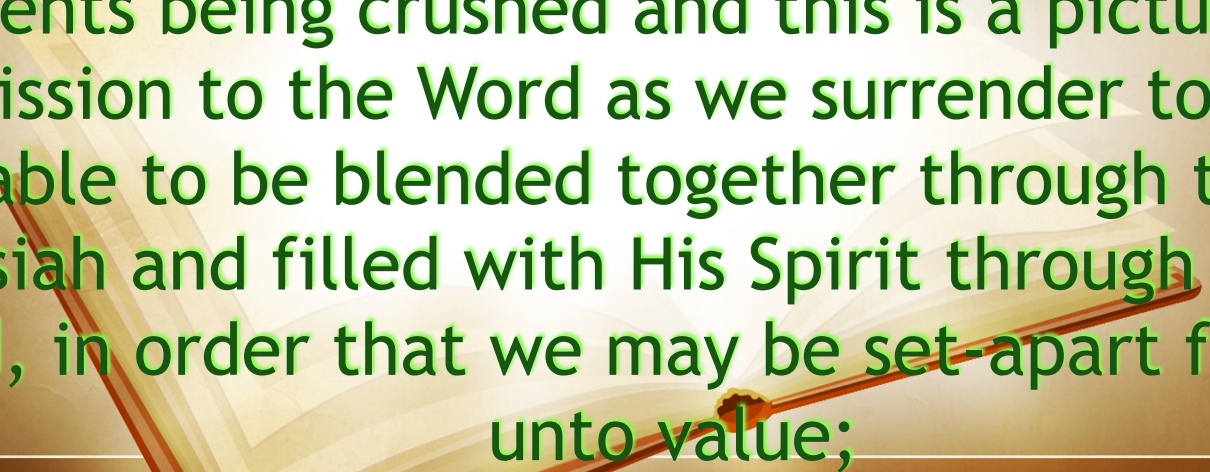


The Hebrew word that is translated as 'Cassia' comes from the root word קִדָּה qiddah(kid-daw') - Strong's H6916 and is a fragrant plant used in perfumes and oils and comes from the word קָדָד qadad(kaw-dad') - Strong's H6915 which means 'bow down, bend the body, bow the head, stoop down' and is also related to the word קָדָקֹד qadqod


(kod-kode') - Strong's H6936 which translates as 'head, crown of his head, scalp' and so we see how this can all give us great shadow picture of Messiah, our Head who stooped down and bowed Himself down for us in order for us to have life - a very fragrant aroma to the Father indeed!

This anointing oil was made of these ingredients as each were ground into a compound and powder form before being made into an oil-based anointing ointment.

The first part of the anointing process entails the ingredients being crushed and this is a picture for us of submission to the Word as we surrender to His Word being able to be blended together through the work of Messiah and filled with His Spirit through His shed Blood, in order that we may be set-apart for vessels unto value;



Timotiyos Bět/2 Timothy 2:20-21 “But in a large house there are not only vessels of gold and silver, but also of wood and clay, some unto value and some unto no value. 21 If, then, anyone cleanses himself from these matters, he shall be a vessel unto value, having been set apart, of good use to the Master, having been prepared for every good work.”



By anointing every part of the Tabernacle and all the utensils show us that we all are to have the same anointing oil of Messiah applied to us in order to set us apart. We come to His Word to wash and allow His anointing to set us apart for service as vessels unto value!



Verse 32-33

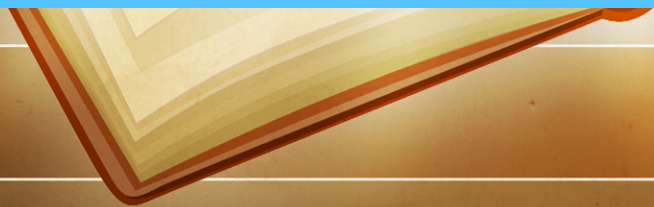
Here we see very clearly, the command being given to not make any other like it and that it must not be poured on the flesh of a man.

We also see that it may not be put on a stranger, for whoever does this shall be cut off from his people!

This was not to be used as cologne - it was strictly to be used for the Tabernacle and the service thereof only. So, it certainly would have been made - but only for the Tabernacle and to anoint the priests who would serve.

This oil would have been applied to the turban of Aharon and run down his beard and on to His garments and would not have touched his flesh:

Tehillah/Psalm 133:1-2 “See how good and how pleasant it is for brothers to dwell together in unity - 2 Like the precious oil on the head, running down on the beard, the beard of Aharon, running down on the collar of his robes.”




What we also see here is the reminder that we are not to 'lay hands' too quickly on people, for if you do you may share in their sins and be cut off!

Timotiyos Aleph/1 Timothy 5:22 "Do not lay hands on anyone hastily, nor share in sins of others. Keep yourself clean."



What we see in the world today is the sad reality of how the masses have made a counterfeit 'anointing' which they proclaim while they have not been set-apart according to the design and instructions of the Tabernacle and are all too quick to 'lay hands' on just about anyone who will submit to their self-made authority and this is a part of the works of the Nikolaites, which יהוה hates (Hazon/Revelation 2:6).



Verse 34-38

Sweet Incense

We now come to the incense that was to be made, for before the Witness in the Tent of Appointment:

When looking at these spices, as a reflection of a fragrant incense on the slaughter place of incense, we can see key aspects to each part of these sweet-smelling spices, teaching us what the fullness of being a sweet pleasing aroma unto Elohim represents, in our daily walk:

REMEMBRANCE; REJOICING; REVERENCE; RECEIVE

Let us take a closer look at these spices:

1 - FRAGRANT GUM



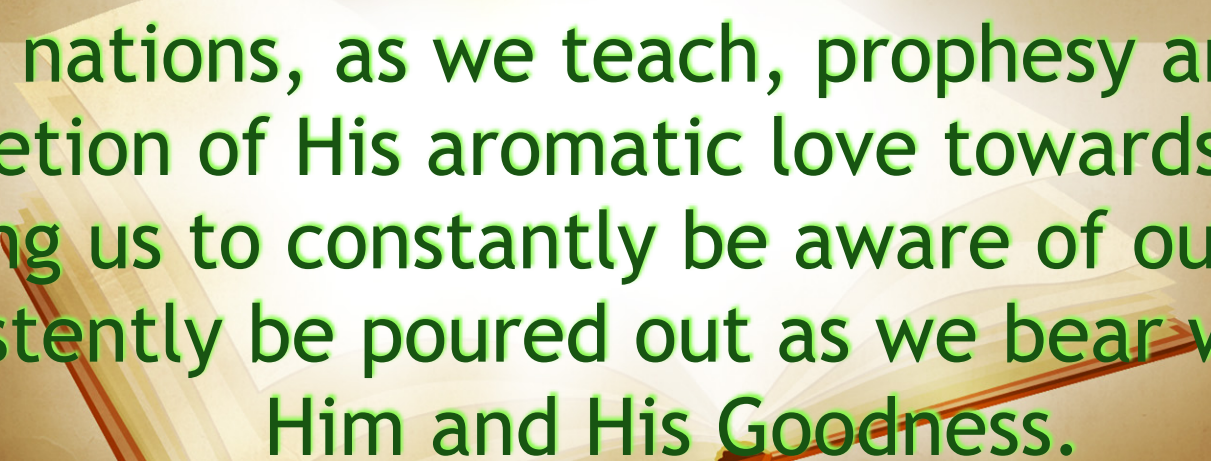
Fragrant Gum

In Hebrew, this comes from the root word נָטַף nataph(naw-tawf') - Strong's H5198 which is often translated as 'stacte or drop' and is an aromatic gum resin of a shrub.


It is used as a verb (נָטַף nataph(naw-taf') - Strong's H5197) 12 times, meaning, 'drop'; and 4 times as 'prophecy' and one as 'prophet'.

Therefore, what we can see here is the description of 'drop, distill, prophesy, cause to flow' and even 'preach'.

This spice speaks of our REMEMBRANCE of what יהוה has done for us and the great commission we have from יהושע, to go and make taught ones of all the nations, as we teach, prophesy and be a secretion of His aromatic love towards others, causing us to constantly be aware of our need to consistently be poured out as we bear witness of Him and His Goodness.



Eph'siyim / Ephesians 2:11-13 “Therefore remember that you, once gentiles in the flesh, who are called ‘the uncircumcision’ by what is called ‘the circumcision’ made in the flesh by hands, 12 that at that time you were without Messiah, excluded from the citizenship of Yisra’ēl and strangers from the covenants of promise, having no expectation and without Elohim in the world. 13 But now in Messiah יְהוֹשֻׁעַ you who once were far off have been brought near by the blood of the Messiah.”



Remember where you were, and that through Messiah's death we have been redeemed and through His life are equipped to witness for Him. This fragrant gum must cause us to REMEMBER and cause us to daily renew our minds in Him!



2 - CINNAMON/ONYCHA

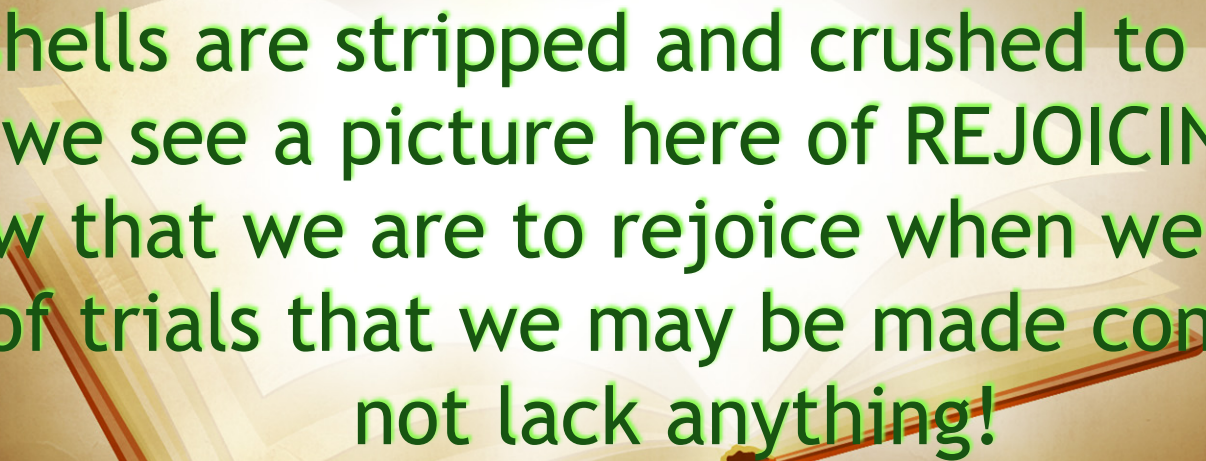


Cinnamon/ Onycha comes from the Hebrew word שְׁהֵלֶת sheheleth (shekh-ay'-leth) - Strong's H7827 and is believed by some to be from the shell of a snail-like mollusc found in the Red Sea and when burned, it gives off a pleasant odour.

It is from the same root word as שָׁחַל shaḥal (shakh'-al) - Strong's H7826 which is translated as 'lion', possibly from a root to mean 'roar', but also carries the meaning of stripping away through fire or to 'peel off'.

As this substance was burned it would release a sweet fragrance.

The shells are stripped and crushed to a powder and we see a picture here of REJOICING as we know that we are to rejoice when we face all kinds of trials that we may be made complete and not lack anything!

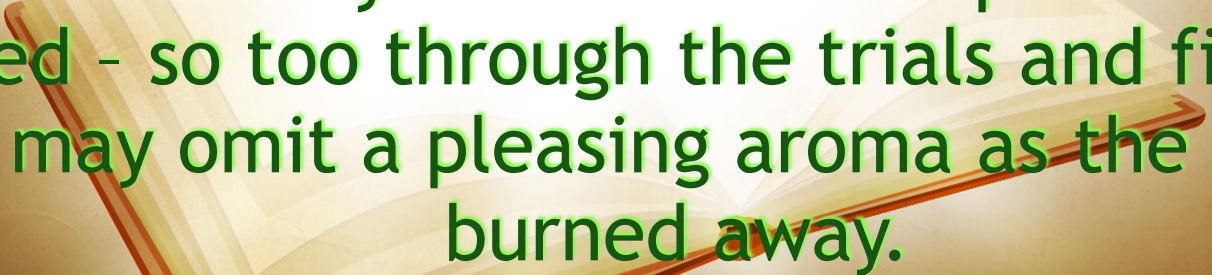


While we also must take note that the origin of this onycha is not definitively known but is only speculated by most, what we do recognise is that the root word gives us the understanding of something that was stripped down and crushed. Allowing Elohim to strip away or peel off the junk of sin and evil from our lives!



Discipleship without deliverance is not true discipleship
- which is part of our daily prayer life taught to us by
Messiah - “Master, deliver me from evil”.

As we go through the fires of life or the trials of life
יהוה shapes us and moulds us and builds us up. Just
as when this ‘onycha’ is burned a pleasant odour is
emitted - so too through the trials and fires of life
we may omit a pleasing aroma as the dross is
burned away.




Coming from a mollusc from the Sea of Reeds would also remind us of our 'dying' to self through immersion and being raised to life in Messiah and be refined through the trials of life, offering our lives as a living sacrifice!



Ya'aqob/James 1:2-4 "My brothers, count it all joy when you fall into various trials, 3 knowing that the proving of your belief works endurance. 4 And let endurance have a perfect work, so that you be perfect and complete, lacking in naught."

Kěpha Aleph/1 Peter 1:7 "in order that the proving of your belief - much more precious than gold that perishes, and proven by fire - might be found to result in praise and respect and esteem at the revelation of יהושע Messiah."



3 - GALBANUM



Galbanum comes from the Hebrew word חֶלְבָנָה ḥelbenah(khel-ben-aw') - Strong's H2464 which is a resin or gum that comes from the word חֶלֶב ḥeleb(kheh'-leb) - Strong's H2459 which means 'fat, best, finest' and so we see the picture here as it speaks of the best parts and as we consider our lives as a fragrance before יהוה this spice can represent for us our pure REVERENCE as יהוה demands our best - no half measures in serving Him - He commands our best - He expects our all as a set-apart priesthood serving Him with joy!

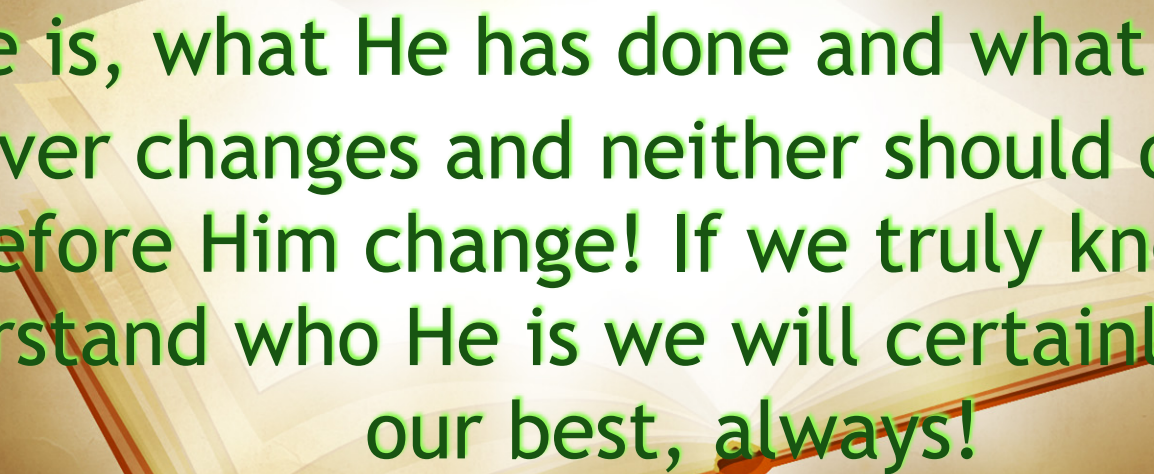
This speaks of an understanding of the fear of יהוה
- that which flows from His gut - and that is His
Spirit/Breath/Word and His Character that we too
are to have inside of us as we breathe in Him and
are to be in the fear of Him all day:

Mishlě/Proverbs 23:17 “Do not let your heart envy
sinners, but be in the fear of יהוה all day long.”



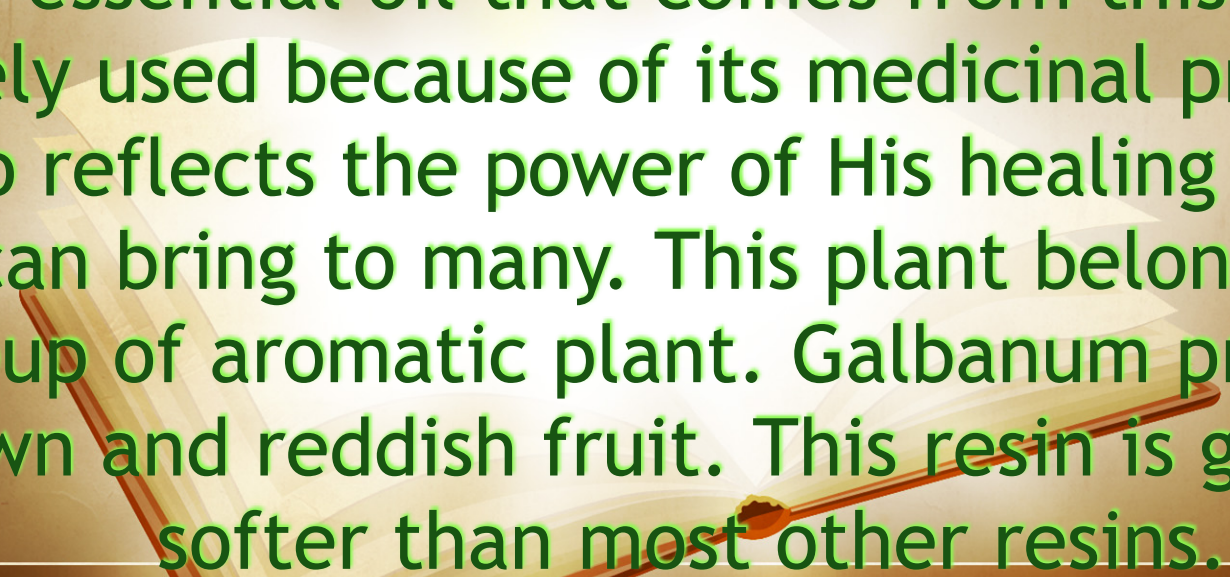
He wants our all, our best not the leftovers!

This to me, speaks of REVERENCE - a total awe of His magnificence, and a desire to give our all for who He is, what He has done and what He is doing. He never changes and neither should our worship before Him change! If we truly know and understand who He is we will certainly give Him our best, always!

An open book with a red bookmark is positioned diagonally across the lower half of the image. The book's pages are a light cream color, and the red bookmark is placed between the pages, extending towards the bottom right corner. The background is a textured, warm-toned surface, possibly parchment or a similar material, with a subtle gradient from light tan at the top to a darker brown at the bottom.

Galbanum is a medium sized perennial herb, which belongs to the Apiaceae family.

The essential oil that comes from this plant is widely used because of its medicinal properties and so reflects the power of His healing Word that we can bring to many. This plant belongs to the group of aromatic plant. Galbanum produces brown and reddish fruit. This resin is generally softer than most other resins.

An illustration of an open book with a small, stylized plant growing from the center of its pages. The plant has a thick, brown, bulbous base and several thin, green, leafless stems reaching upwards. The book is open, showing its pages and spine. The background is a warm, golden-brown color with a subtle texture.

4 - CLEAR FRANKINCENSE




Clear Frankincense is written in the Hebrew text as **lebonah zakah** which comes from 2 root words: זָכָה וּלְבָנָה

1) לבנה lebonah(law-ban') - Strong's H3835 and is a fragrant, milky, resinous gum in granules or globules from trees of the genus *Boswellia carterii* or *B. papyrifera* or *B. thurifera* of the family *Burseraceae* (related to the Turpentine trees), crushed to powder and used as incense.

This speaks of purity and being clean and made as white as snow through the Blood of Messiah, hence the word clear or pure being stated together with it.

2) זָכָה zākāh(zaw-kaw') - Strong's H2135 which means 'to be clear, clean or pure, to be blameless, cleansed, make yourself clean and be kept pure'.

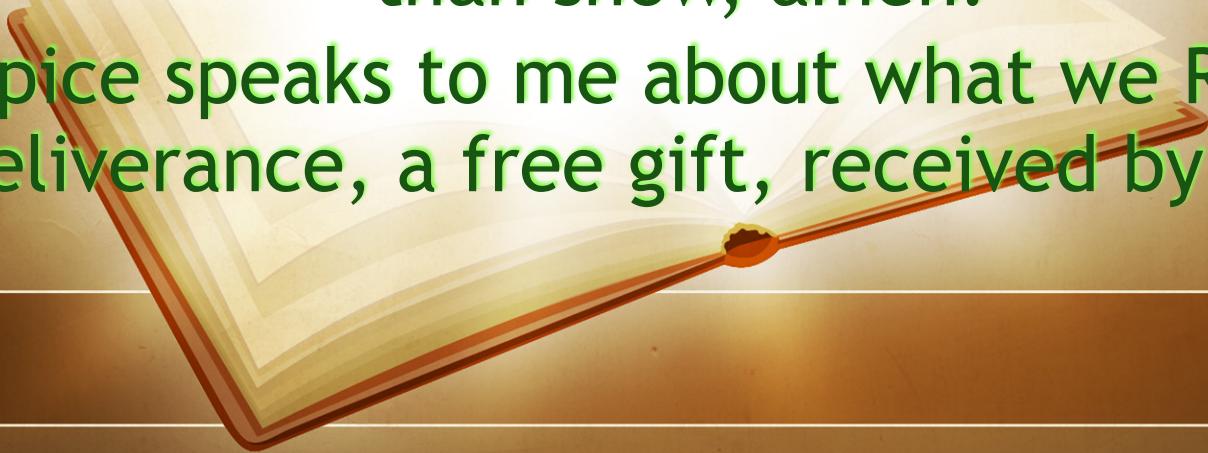
This word also gives the meaning of being clear and pure and free from any foreign substances; being flawless and in a perfect state, being free of guilt and able to stand before the throne of Elohim for which in Messiah we can come boldly to in order to find favour in time of need!



We have been justified by faith and purchased through the Blood of יהושע to be made set-apart, pure, upright and blameless before יהוה.

Through our Master יהושע we are washed whiter than snow, aměn.

This spice speaks to me about what we RECEIVE at deliverance, a free gift, received by faith.



All of these ingredients were to be blended together,
in equal amounts, and this blend was to be salted,
clean and set-apart.

We are to be the salt and light and we are to be a
pleasing aroma daily unto Elohim as we offer up our
lives and continually make our prayers and
intercession before Him.

Once again, we see the command in verse 37 that no
mixture of this kind was to be made for any other
use!

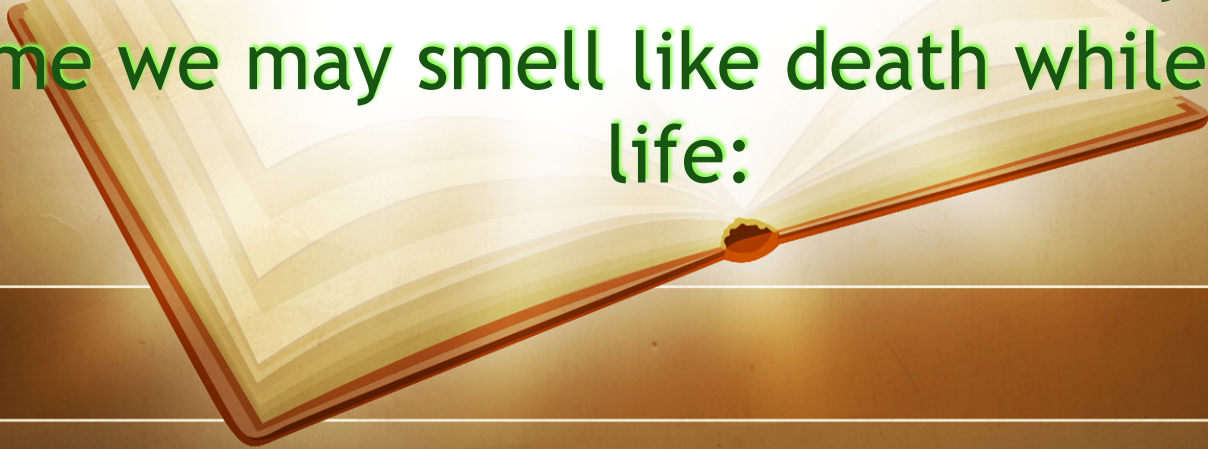


This does not mean that it was never made again, but rather it was only to be used for the incense in the Tent of appointment, and so we are reminded that we are to be the fragrance of Messiah and remember that we are not our own, as our lives are not for ourselves, but are for Him and for service unto Him.

We cannot take that which He gives us freely and use it for ourselves!

We cannot be 'made' into vessels of value that are to be used in other worldly activities for self-gain, but are to continually be offered up as a pleasing aroma before Him as we REMEMBER; REJOICE, REVERE and RECEIVE Him in every way.

To some we may smell like death while to others
life:



Qorintiyim Bět/2 Corinthians 2:14-17 “But thanks be to Elohim who always leads us on, to overcome in Messiah, and manifests through us the fragrance of His knowledge in every place. 15 Because we are to Elohim the fragrance of Messiah among those who are being saved and among those who are perishing. 16 To the one we are the smell of death to death, and to the other the fragrance of life to life. And who is competent for these? 17 For we are not, as so many, adulterating the Word of Elohim for gain - but as of sincerity, but as from Elohim, in the sight of Elohim, we speak in Messiah.”