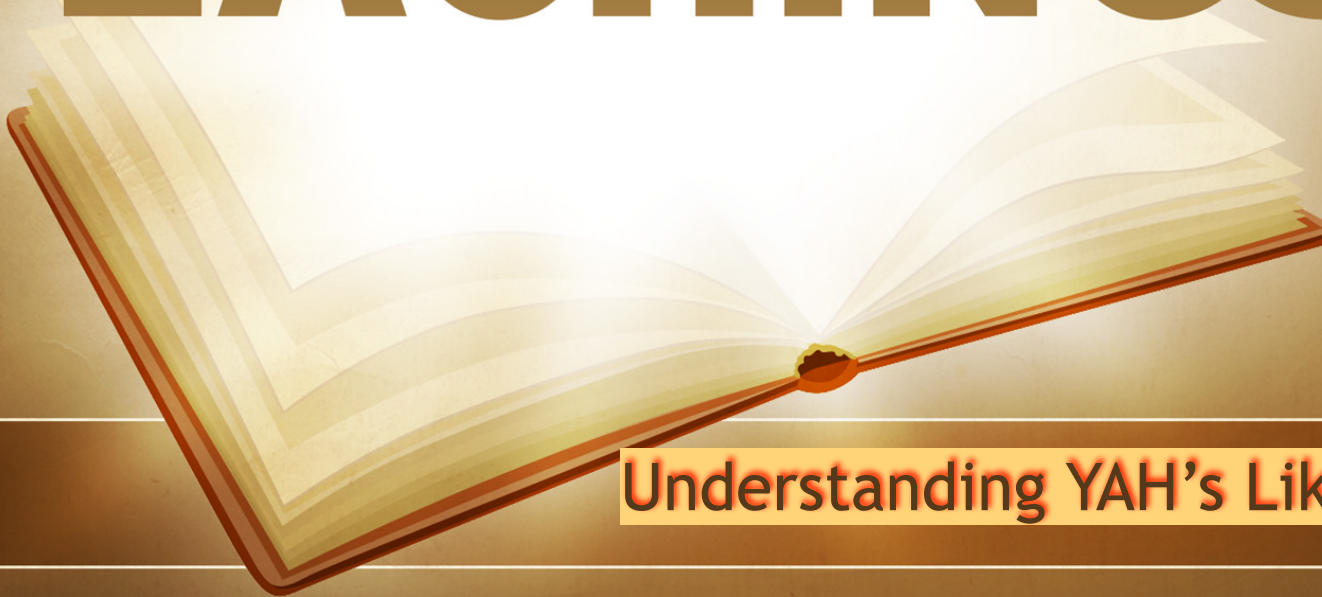


TORAH TEACHINGS



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

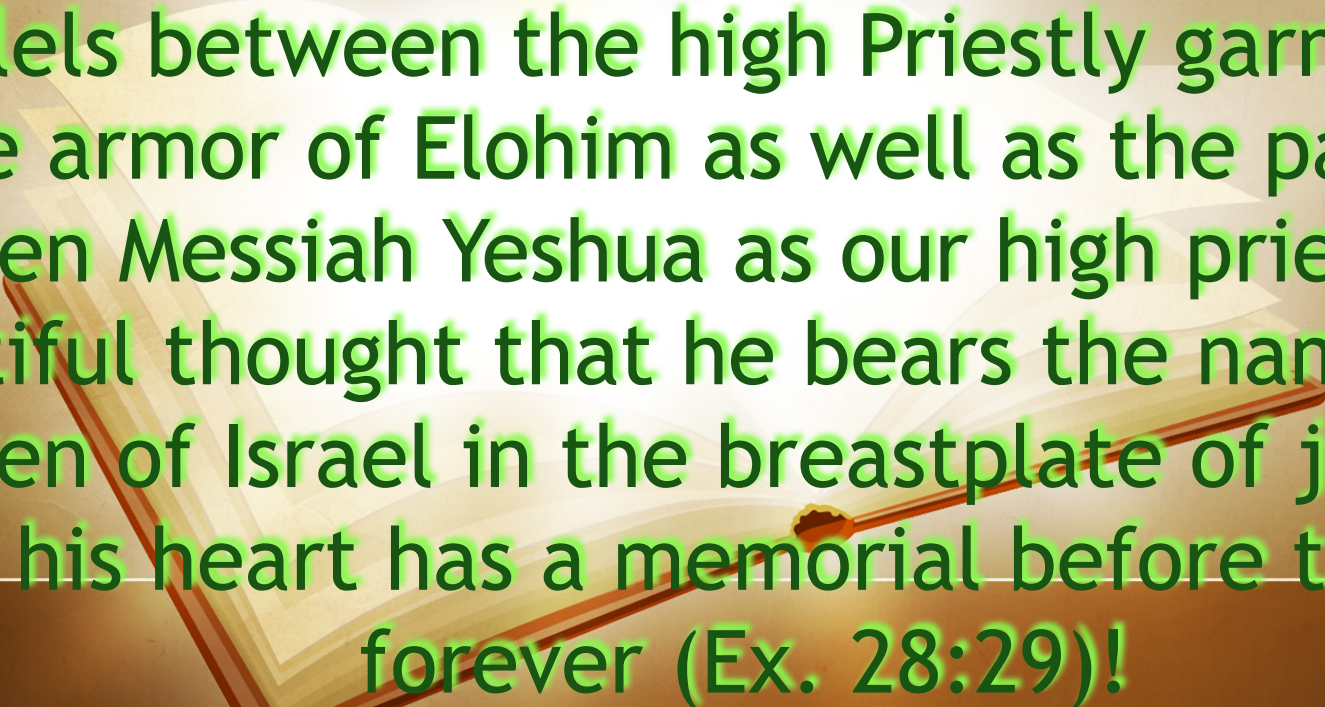
THIS WEEKS TORAH PARASHAT

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 Elohim 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 Elohim'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’ēl 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’ēl.


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’ēl,


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’ěl. 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’ěl. 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’ēl, 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.

An illustration of an open book with a gold chain, likely representing the breastplate described in the text. The book is open, showing its pages, and the chain is draped over it. The background is a textured, brownish-gold surface.

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’ēl 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.

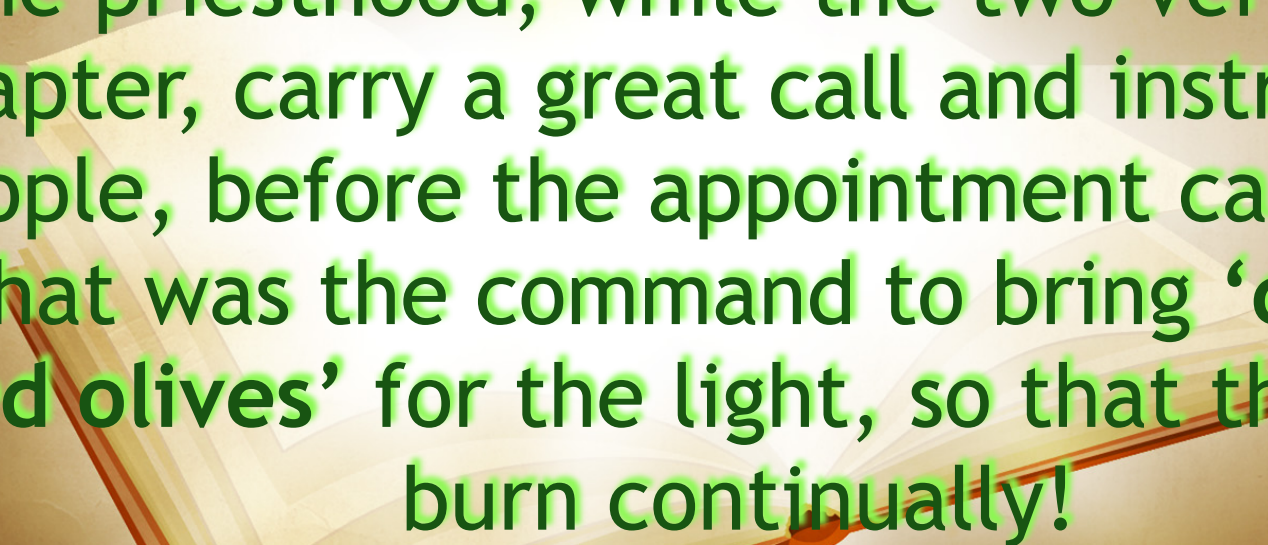
Exo 28:41 “And you shall put them on Aharon your brother and on his sons with him, and shall anoint them, and shall ordain them, and shall set them apart, and they shall serve as priests to Me.

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

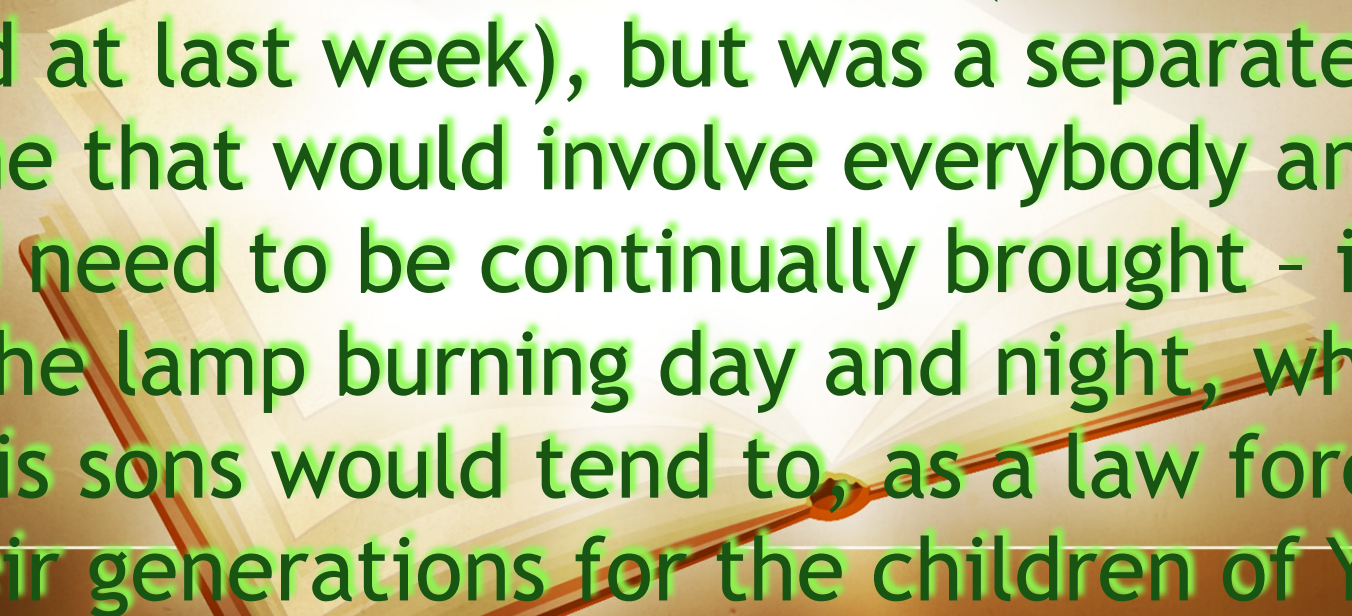
Exo 28:43 “And they shall be on Aharon and on his sons when they come into the Tent of Appointment, or when they come near the slaughter-place to attend in the Set-apart Place, so that they do not bear crookedness and die - a law forever to him, and to his seed after him.

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

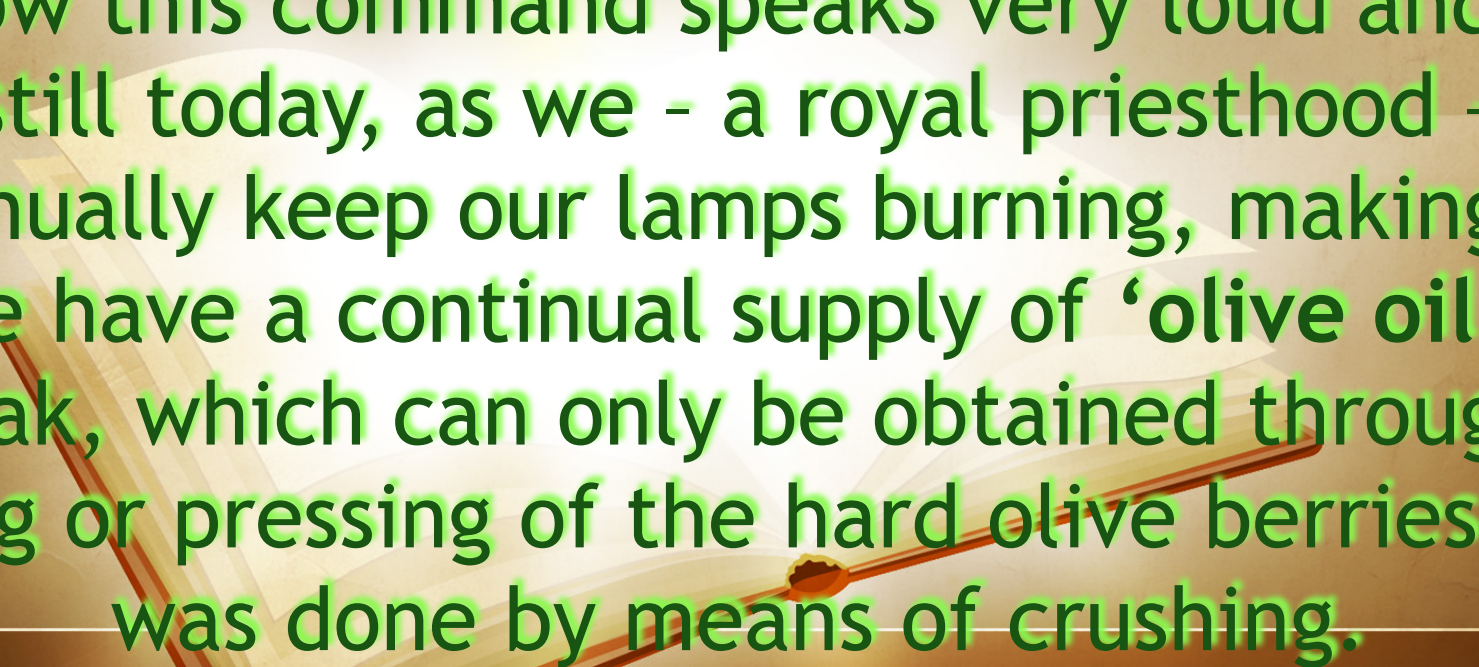
- Strong's H6680 which means, 'to lay charge, give charge, command, appoint, give direction or a decree, i.e. state with force/authority what others must do'.



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!



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.

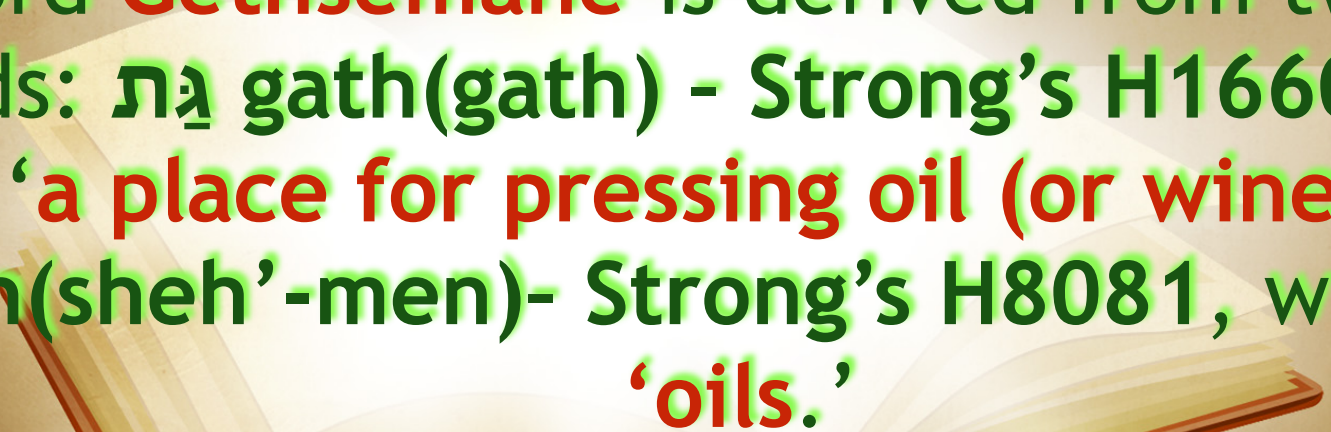
This picture of crushing reminds us of the garden of Gethsemane where יהושע sweat blood and was crushed for our sins.

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

Gethsemane and the Olive Press
Gethsemane

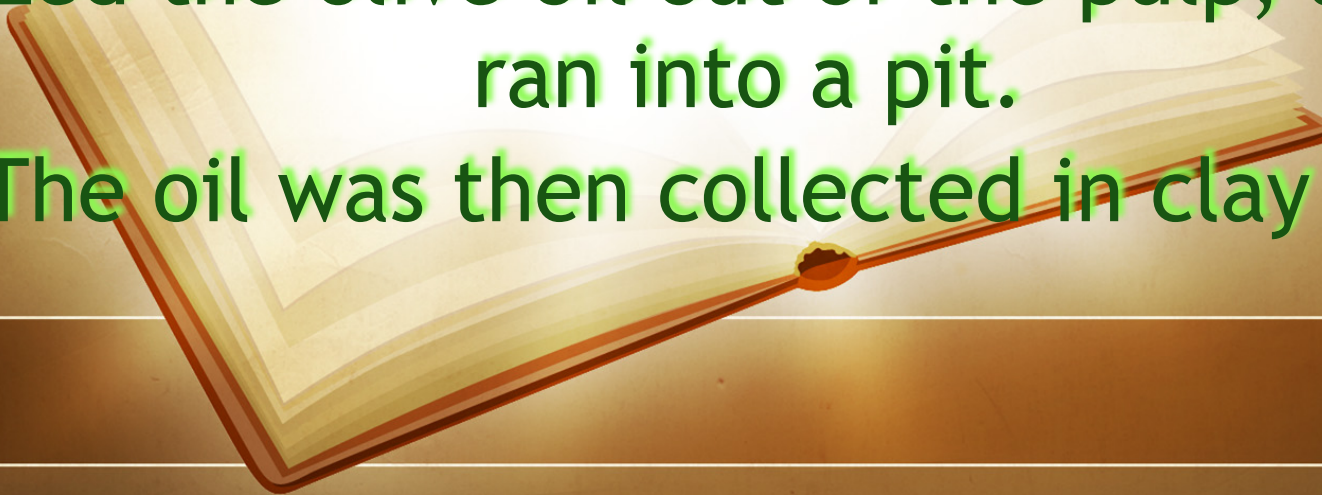


The word **Gethsemane** is derived from two Hebrew words: **גַּת** gath(gath) - Strong's H1660, which means '**a place for pressing oil (or wine)**' and **שֶׁמֶן** shemen(sheh'-men)- Strong's H8081, which means '**oils.**'



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.

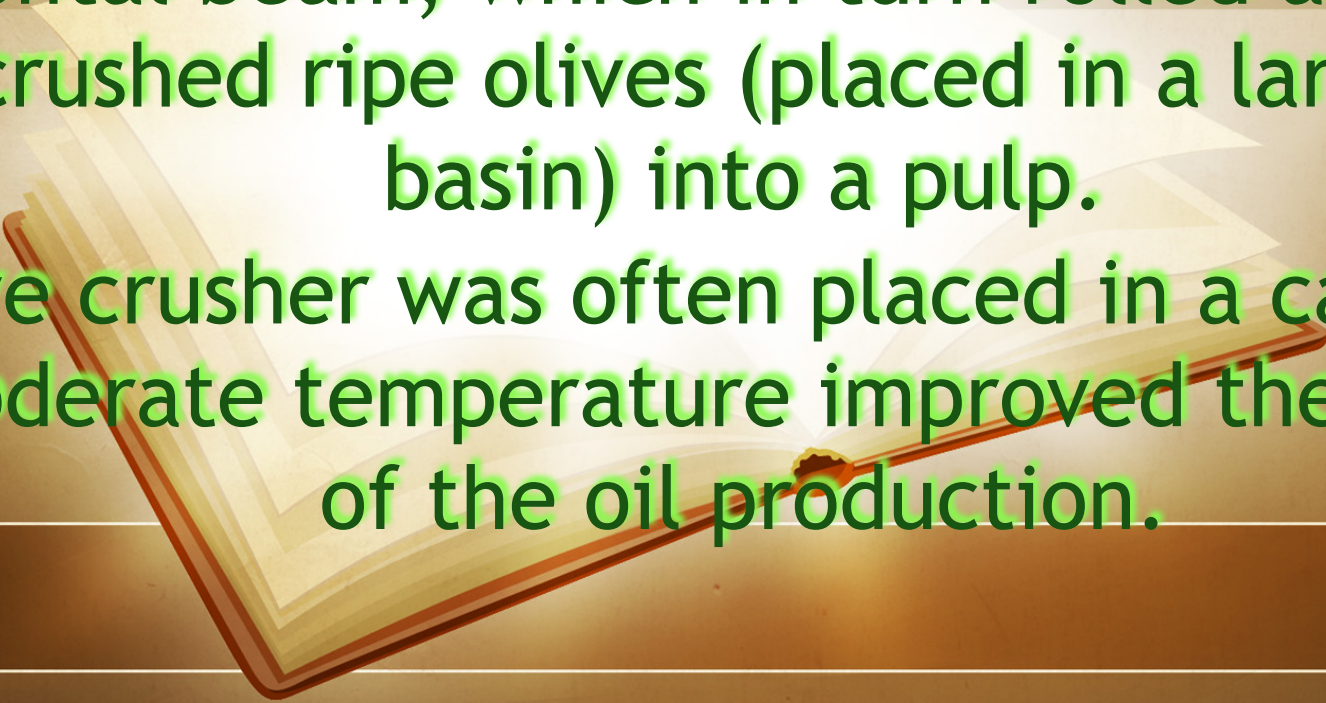


The image of the Gethsemane on the slope of the Mount of Olives, where **יהושע** went the night before He was impaled, provides a vivid picture of the suffering of **יהושע**. The weight of the sins of the world pressed down upon Him like a heavy slab of rock pressed down on olives in their baskets. His 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.”



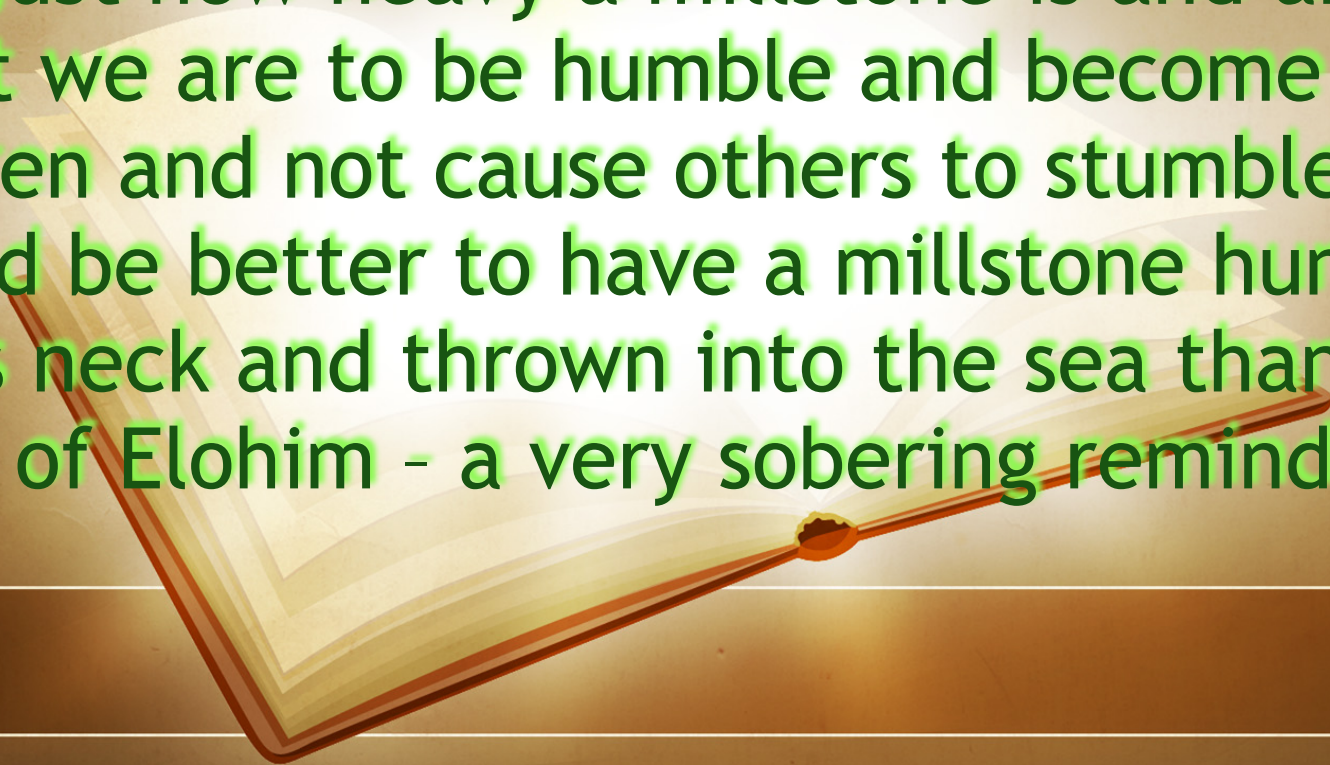




The olive crusher was the stone basin that was used to crush olives into pulp. A donkey pushed on a horizontal beam, which in turn rolled a millstone that crushed ripe olives (placed in a large, round basin) into a pulp.

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!



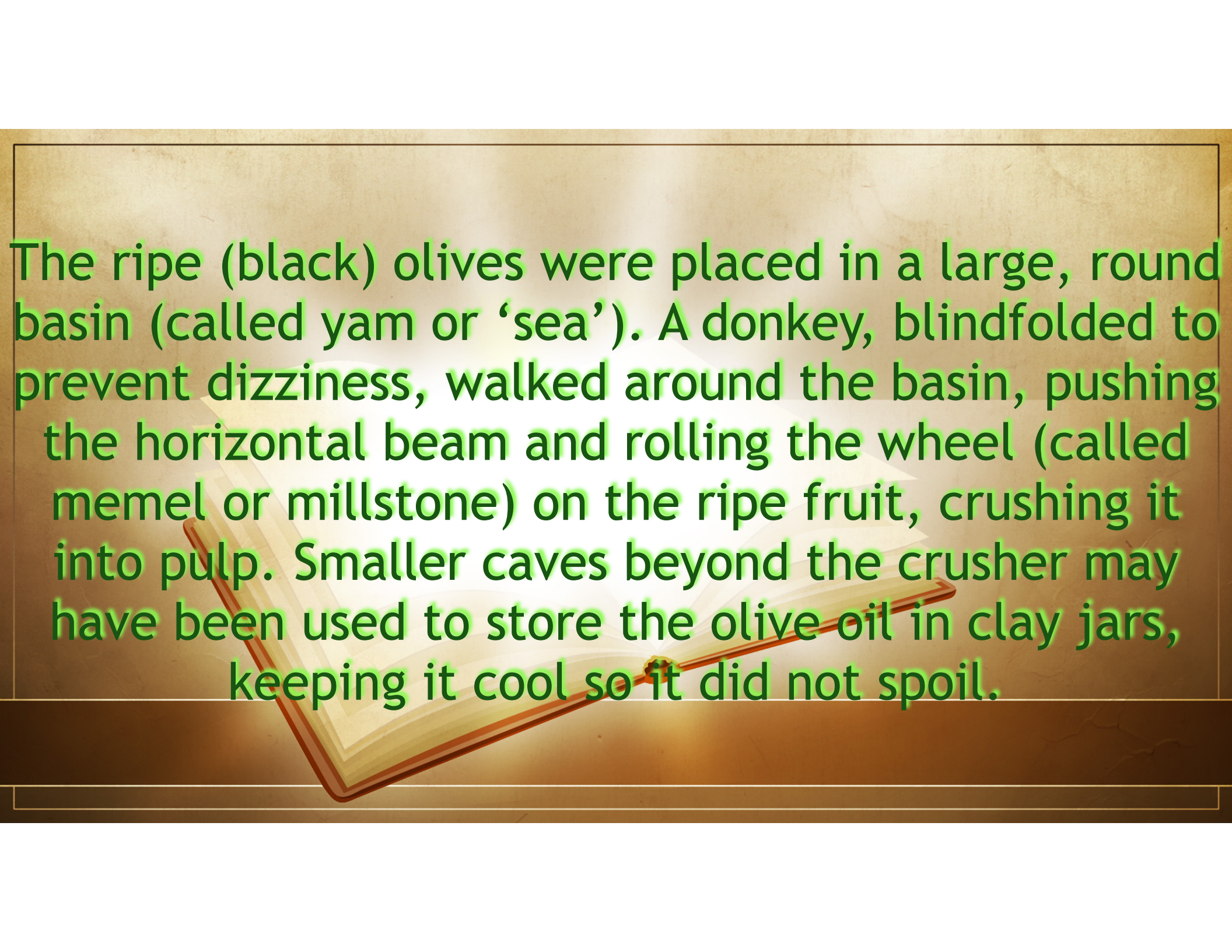
An Olive Crusher



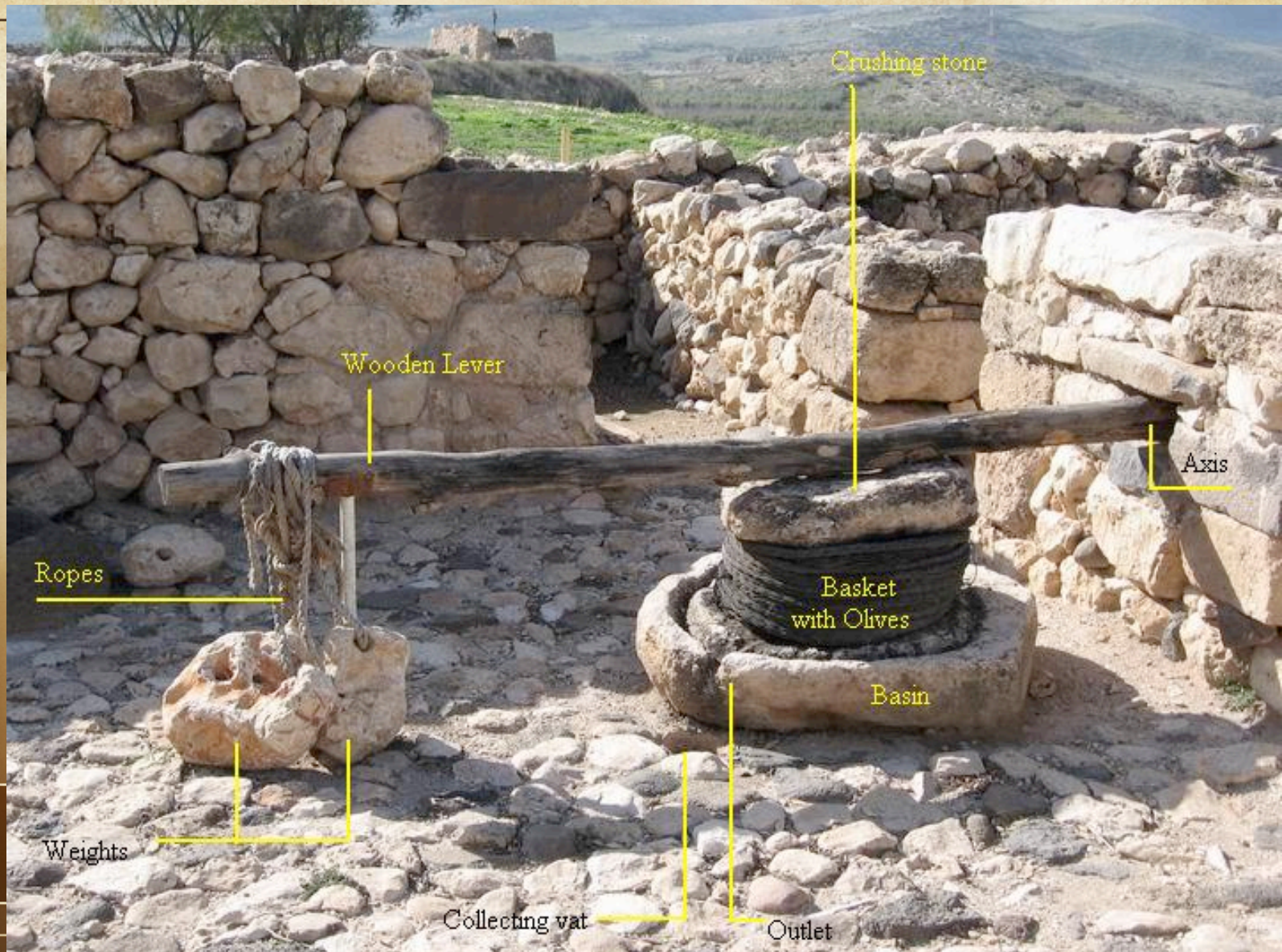
This olive installation in the above picture is located at the modern-day city of Maresha in southern Judea.

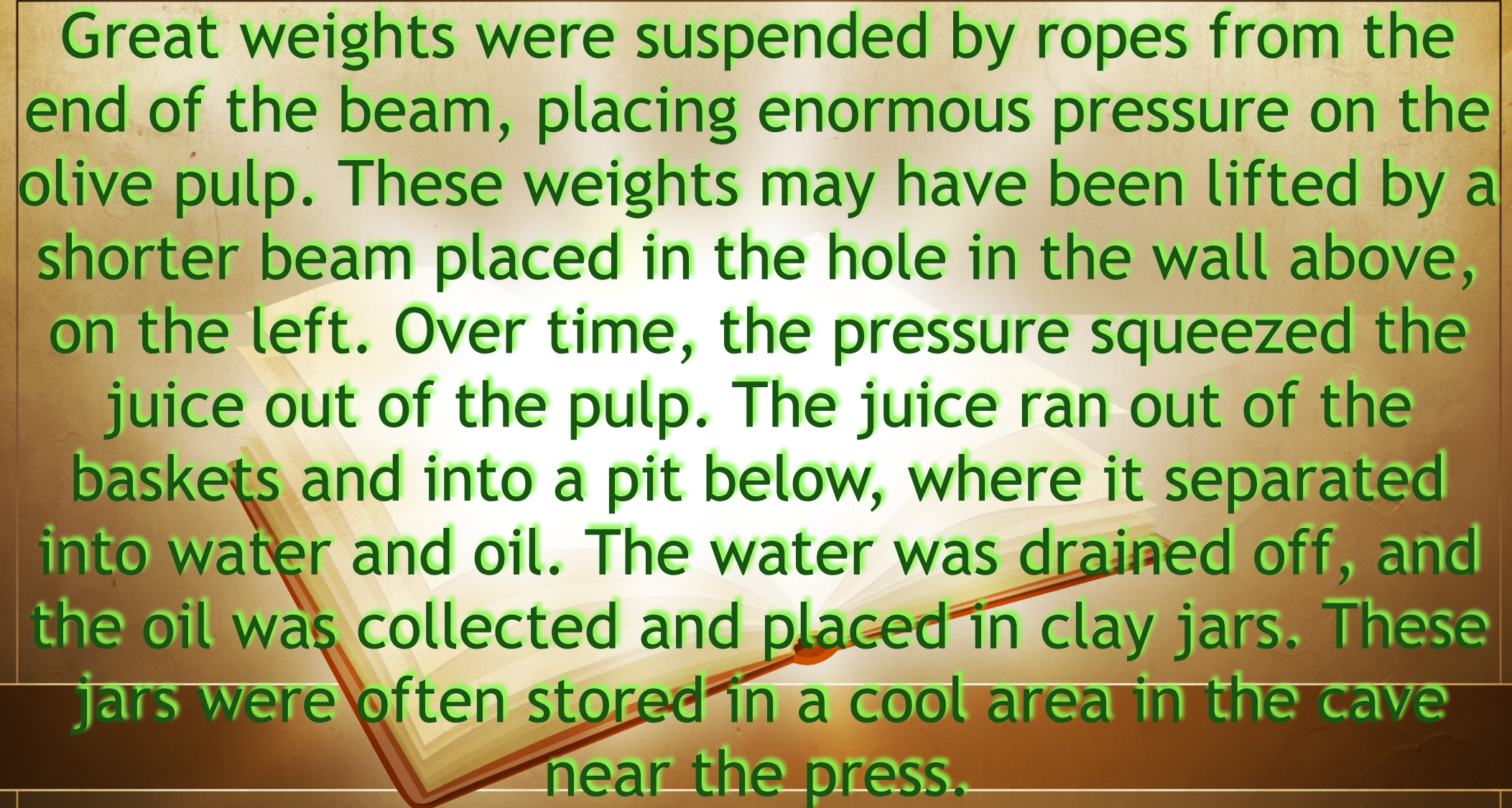
Its appearance and location in a cave are typical of ancient presses. Oil installations were commonly placed in caves because the more moderate temperatures improved the efficiency of olive production.

It is likely that the gethsemane that יהושע 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.





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.

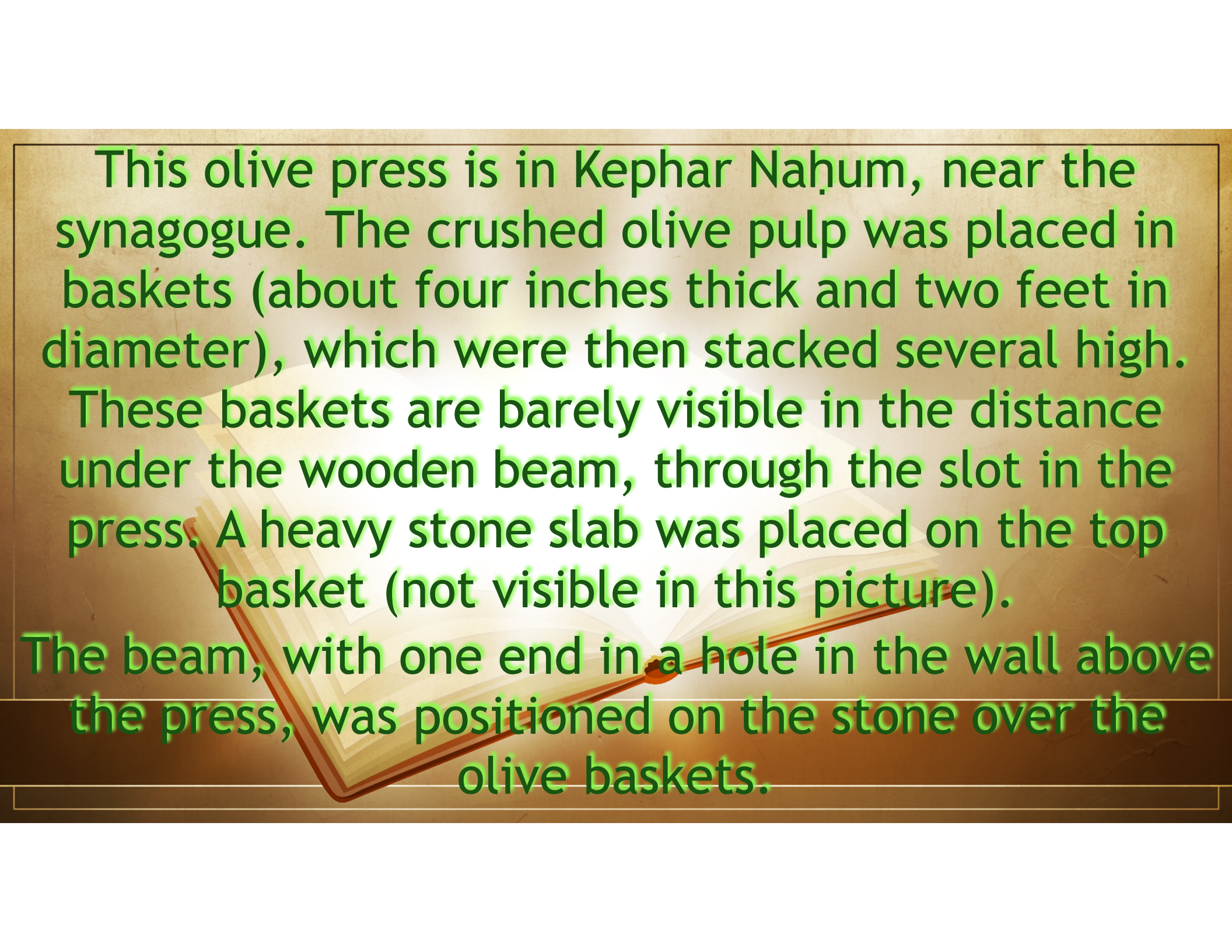


This crusher was found at Kephar Naḥum, the home-base of יהושע (Mattithyahu/Matthew. 4:13), near the synagogue. The local basalt, which is a hard, volcanic black rock, made excellent crushers and other types of grinders.

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



The background image shows a traditional olive press. A thick wooden beam is positioned horizontally, supported by a large, heavy stone slab. The beam is angled downwards from left to right. The stone slab is rectangular and sits on a base. The entire setup is against a light-colored, textured wall. The text is overlaid on this image in a green, serif font with a slight shadow effect.

This olive press is in Kephart 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.

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).

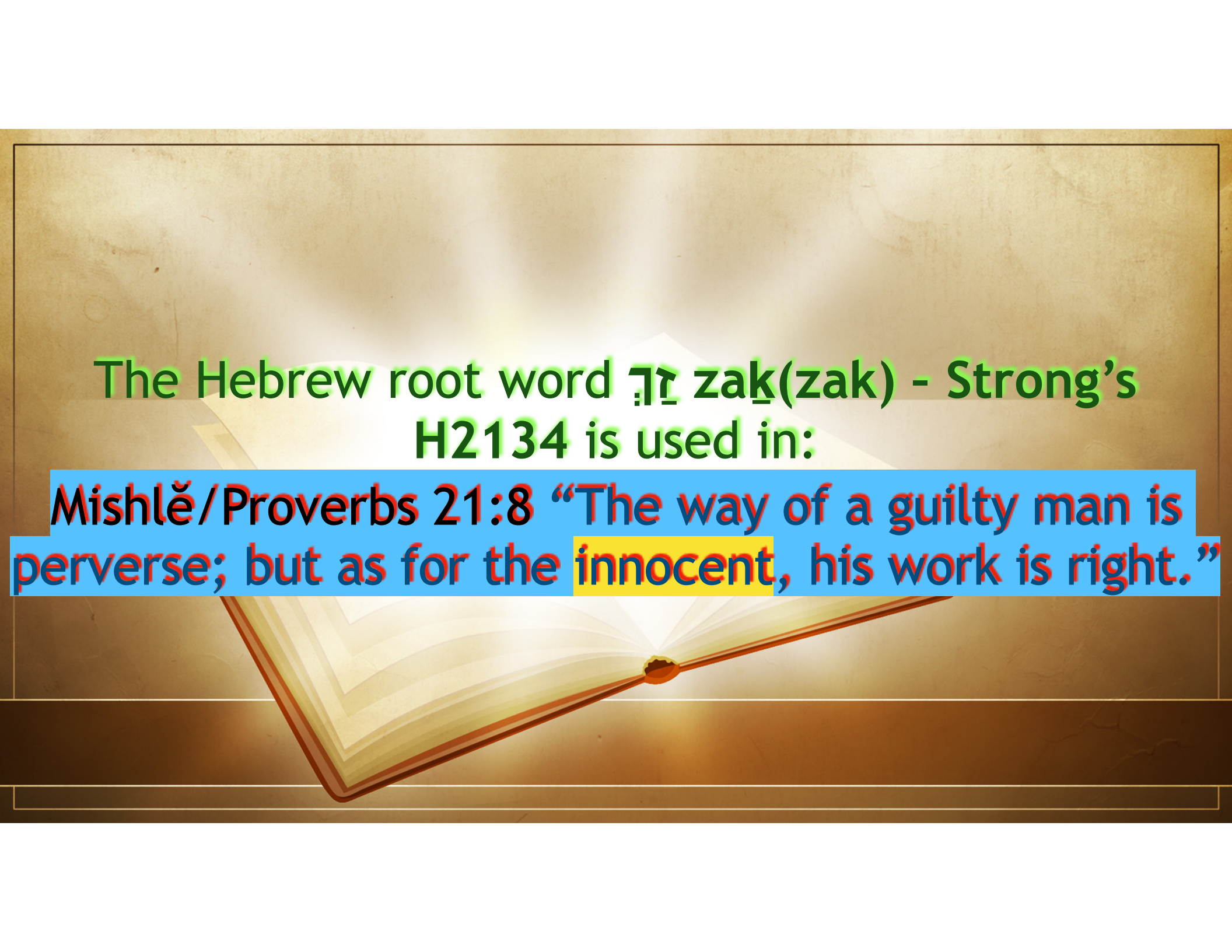
The small niche (opening) next to the press may have held an idol to whom the press and the oil were dedicated.

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 זָקַק
zak(zak) - Strong's H2134 which means, 'pure,
clean, clear' and comes from the root verb זָכַק
zakak(zaw-kak') - Strong's H2141 meaning, 'to be
pure, clean, to be bright'.



The Hebrew root word זָקַק zak(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:

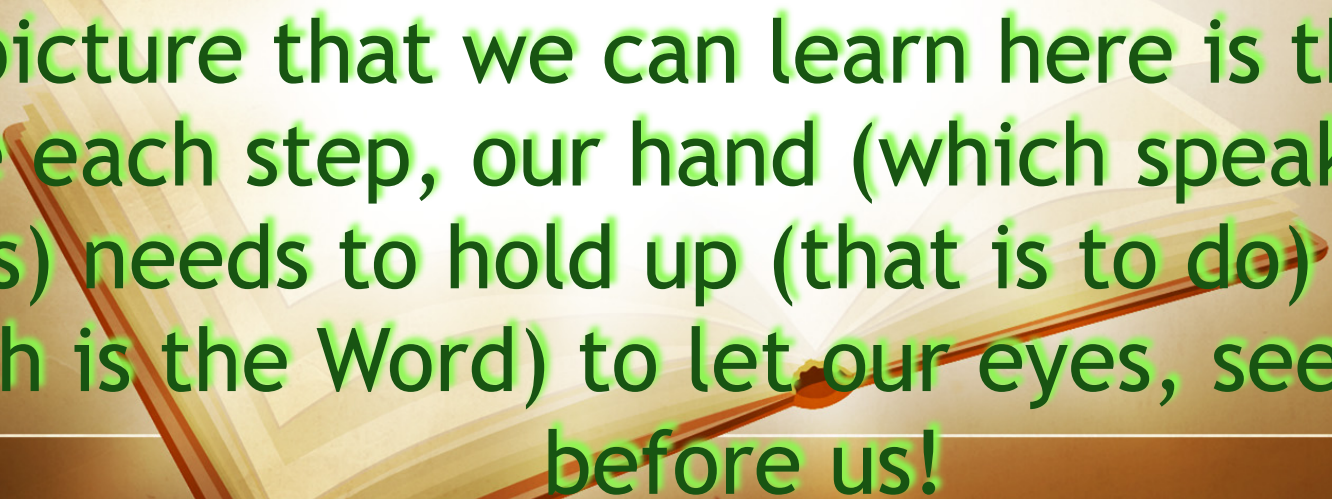
The Hebrew word that is translated as 'light' in this verse is מָאֹר ma'or(maw-ore') - Strong's H3974 which means, 'a luminary, light, shining', and comes from the root word אֹר or(ore)

- 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!

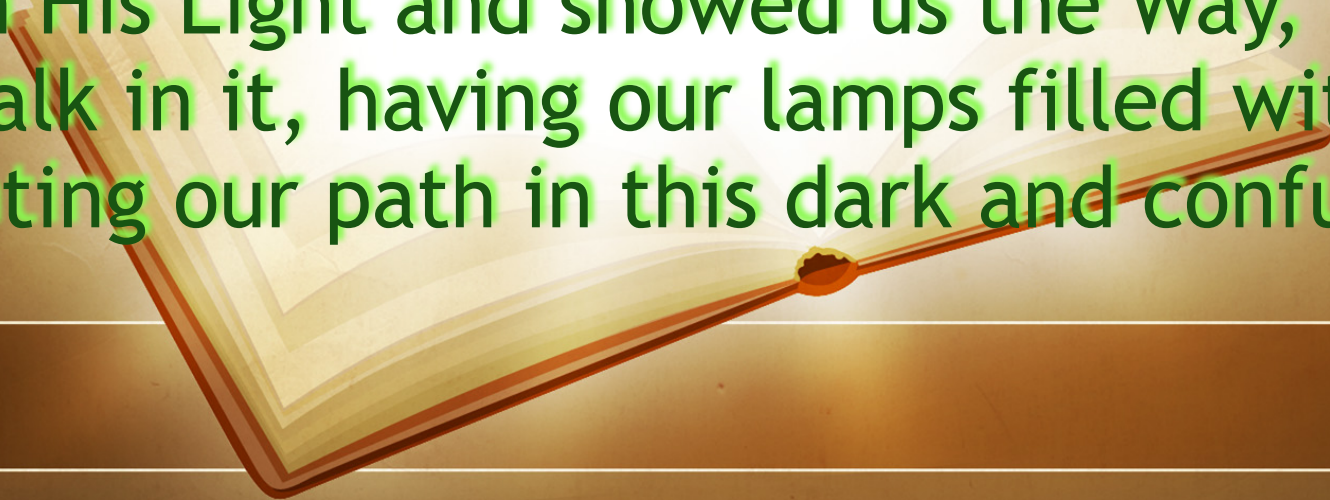
The picture that we can learn here is that as we take each step, our hand (which speaks of our works) needs to hold up (that is to do) the lamp (which is the Word) to let our eyes, see the path before us!



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:



lb'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.”