



T'tzaveh

(you shall command)

Shemot [Exodus] 27:20-30:10

Set-apart Oil

Shemot [Exodus] 27:20-28:1

***20 “And you shall command the children of Yisrael, that they bring to you pure olive oil beaten for the menorah, to cause a light to burn continually,
21 In the tent of meeting, outside the veil which is before the testimony, Aharon and his sons shall keep it in order from evening to morning before YHWH; it shall be a statue for ever throughout their generations on behalf of the children of Yisrael.”***

YHWH commands Moshe to instruct and command Aharon, and all of his sons who would come after him, that they are to make oil from olives, and to use this oil to keep the menorah in the Set-apart Place lit at all times as a perpetual light.

This oil was an important aspect of what was going on in the Set-apart Place. It seems that YHWH commands them to replenish the oil twice a day; evening and morning, to make sure that the light of the menorah never went out.

We see in the following passage how oil came to symbolize the Set-apart Spirit.

Sh'muel Alef [1st Samuel] 16:13

Then Sh'muel took the horn of oil, and anointed him in the midst of his brethren; and the Spirit of YHWH came mightily upon David from that day forward. So Sh'muel rose up, and went to Ramah.

Yeshua seems to apply this connection between oil and the Set-apart Spirit in His parable of the ten virgins.

Matithyahu [Matthew] 25:1-12

***1 “Then shall the kingdom of heaven be likened to ten virgins, who took their lamps, and went forth to meet the bridegroom.
2 And five of them were foolish, and five were wise.***

3 For the foolish, when they took their lamps, took no oil with them:
4 but the wise took oil in their vessels with their lamps.
5 Now while the bridegroom tarried, they all slumbered and slept.
6 But at midnight there is a cry, 'Behold, the bridegroom! Come forth to meet him.'
7 Then all those virgins arose, and trimmed their lamps.
8 And the foolish said to the wise, 'Give us of your oil; for our lamps are going out.'
9 But the wise answered, saying, 'No, there will not be enough for us and you: you go to them that sell, and buy for yourselves.'
10 And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut.
11 Afterward came also the other virgins, saying, 'Master, Master, open to us.'
12 But he answered and said, 'Truly I say to you, I know you not.'"

Please note, that all the virgins have lamps and all have their lamps lit; which basically means that they all have at least some oil. But their problem only manifests itself much later when it is time to go before the bridegroom, and half of them discover that they do not have enough oil.

There are many believers today that have some oil. They think that they have enough. The reason that they may think that they have enough, is that they are getting some revelations from Scripture, but yet they are holding back and not making a full commitment to serving the Master. Please consider this passage (Aramaic Peshitta text on right).

Yochanan [John] 14:17

<p>17 "The Spirit of truth whom the world cannot receive; for it sees Her not, neither knows Her; you know Her; for She abides with you, and shall be in you."</p>	<p>לא משך למקבלותה מטל דלא רוחא דשררא הו דעלמא דין ידעין אנתון לה דלותכון עמר חזיהי ולא ידעה אנתון ובכון הו:</p>
<p>(see note below on use of pronouns)</p>	

In order for us to have the Ruach (note: רוחא – “ruacha” is the Aramaic feminine form of “spirit”) in the fullest possible sense, the Spirit must fill us.

Remembering that oil is representative of the Spirit, one can see that one can have oil *on* him, but not necessarily *in* him. Likewise, Yeshua taught us that the Spirit can be *with* us, and also *in* us.

Which would use more oil: putting oil all over the outside of a container, or filling the container with oil? Of course, it is filling the container with oil. We may apply this personally, with the oil being the Spirit, and the container being us.

The basic difference is between just being saved (the Spirit is with us), and being filled with the Spirit (being Spirit-filled). These two crisis events happen at different times and under differing circumstances in the life of a believer. Many Christians today are anointed with oil (the Spirit is with them), but they are not filled with the Spirit (the Spirit is not in them). When the Spirit is in a person, then the Spirit has full control.

YHWH gave the command that the light of the menorah in the Set-apart Place was never to go out. Basically, if we are listening to His Voice, then what we will hear, is that we are to walk in such a way, so that we renew His light in us daily by communion with Him.

Set-apart Garments

Shemot [Exodus] 28:1-5

1 “And bring near to you Aharon your brother, and his sons with him, from among the children of Yisrael, that he may minister to Me in the priest's office, even Aharon, Nadav and Avihu, Eleazar and Ithamar, Aharon's sons.

2 And you shall make set-apart garments for Aharon your brother, for glory and for beauty.

3 And you shall speak to all that are wise-hearted, whom I have filled with the Spirit of wisdom, that they make Aharon's garments to sanctify him, that he may minister to Me in the priest's office.

4 And these are the garments which they shall make: a breastplate, and an ephod, and a robe, and a coat of embroidered work, a turban, and a girdle: and they shall make set-apart garments for Aharon your brother, and his sons, that he may minister to Me in the priest's office.

5 And they shall take the gold, and the blue, and the purple, and the scarlet, and the fine linen.”

YHWH commands Moshe to make special garments for Aharon and his sons to be able to minister to YHWH. It is interesting to note, that YHWH states that He has filled those who will actually be doing the work of making the garments, with the Spirit of wisdom.

In the West, we often think of a minister or priest as someone who ministers to other people. However, in these words from YHWH Himself, He tells us that a priest is someone who ministers to *Him*. This truth leads us to several other important truths. Please consider this passage.

Yeshayahu [Isaiah] 64:6

For we are all become as one that is unclean, and all our righteousnesses are as filthy rags and we all do fade as a leaf; and our iniquities, like the wind, take us away.

Please note the contrast between the set-apart garments which YHWH commanded Moshe to make for Aharon, and the garments which Scripture tells us that we are wearing. Yet YHWH calls all His people Yisrael to be priests!

Shemot [Exodus] 19:6

6 “and you shall be to me a kingdom of priests, and a holy nation. These are the words which you shall speak to the children of Yisrael.”

So the question before us is, “How can we minister to YHWH?”

First, we need to be dressed in the righteousness of Yeshua our Mashiach.

Romans 3:25

whom Elohim set forth to be a propitiation, through faith, in His Blood, to show His righteousness because of the passing over of the sins done aforetime, in the forbearance of Elohim;

Romans 13:14

But you put on the Master Yeshua Mashiach, and make no provision for the flesh, to fulfill its lusts.

When we believe in Yeshua as Mashiach, and then He subsequently fills us with His Spirit, we are basically putting on Mashiach; i.e., we are putting on His righteousness. This then allows us the opportunity and privilege to minister to YHWH. We do this by hearing and obeying His Voice.

May YHWH cause each and every one of us to wear garments that are pleasing to Him.

The Ephod

Shemot [Exodus] 28:6-14

6 “And they shall make the ephod of gold, of blue, and purple, scarlet, and fine twined linen, the work of the skillful workman.

7 It shall have two shoulder-pieces joined to the two ends thereof, that it may be joined together.

8 And the skillfully woven band, which is upon it, wherewith to gird it on, shall be like the work of the same piece; of gold, of blue, and purple, and scarlet, and fine twined linen.

9 And you shall take two onyx stones, and engrave on them the names of the children of Yisrael;

10 six of their names on the one stone, and the names of the six that remain on the other stone, according to their birth.

11 With the work of an engraver in stone, like the engravings of a signet, shall you engrave the two stones, according to the names of the children of Yisrael; you shall make them to be enclosed in settings of gold.

12 And you shall put the two stones upon the shoulder-pieces of the ephod, to be stones of memorial for the children of Yisrael; and Aharon shall bear their names before YHWH upon his two shoulders for a memorial.

13 And you shall make settings of gold,

14 and two chains of pure gold; like cords shall you make them, of twisted work: and you shall put the twisted chains on the settings.”

The ephod that Aharon as the Cohen Gadol (High Priest) was to wear, was to be made according to very precise specifications. One of the things that seems to be outstanding about this ephod, is that there are two stones on the shoulders that help to hold the ephod in place. On these two stones are engraved the names of the twelve tribes, six tribes on each stone.

Please note this phrase:

“and Aharon shall bear their names before YHWH upon his two shoulders for a memorial.”

One of the duties of the Cohen Gadol is to bear the nation before YHWH. Basically, the Cohen Gadol is to bear the sins of the Nation. This is a very serious responsibility.

This is actually a picture (foreshadowing) of what Yeshua did when He bore our sins; i.e., the sins of Yisrael.

Ivrim [Hebrews] 9:28

so Mashiach also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, to salvation.

Yeshua Mashiach, being a Melchizedekian priest rather than a Levitical priest, and being the Son of Elohim, did not minister to YHWH in the earthly Mishkan, but rather in the heavenly Mishkan, with His own Blood bearing our sins before our Heavenly Father.

Breastplate of Judgment

Shemot [Exodus] 28:15-29

15 “And you shall make a breastplate of judgment, the work of the skillful workman; like the work of the ephod you shall make it; of gold, of blue, and purple, and scarlet, and fine twined linen, shall you make it.

16 Foursquare it shall be and double; a span shall be the length thereof, and a span the breadth thereof.

17 And you shall set in it settings of stones, four rows of stones; a row of sardius, topaz, and carbuncle shall be the first row;

18 and the second row an emerald, a sapphire, and a diamond;

19 and the third row a jacinth, an agate, and an amethyst;

20 and the fourth row a beryl, and an onyx, and a jasper; they shall be enclosed in gold in their settings.

21 And the stones shall be according to the names of the children of Yisrael, twelve, according to their names; like the engravings of a signet, every one according to his name, they shall be for the twelve tribes.

22 And you shall make upon the breastplate chains like cords, of wreathen work of pure gold.

23 And you shall make upon the breastplate two rings of gold, and shall put the two rings on the two ends of the breastplate.

24 And you shall put the two twisted chains of gold in the two rings at the ends of the breastplate.

25 And the two ends of the two twisted chains you shall put on the two settings, and put them on the shoulder-pieces of the ephod in the forepart thereof.

26 And you shall make two rings of gold, and you shall put them upon the two ends of the breastplate, upon the edge thereof, which is toward the side of the ephod inward.

27 And you shall make two rings of gold, and shall put them on the two shoulder-pieces of the ephod underneath, in the forepart thereof, close by the coupling thereof, above the skillfully woven band of the ephod.

28 And they shall bind the breastplate by the rings thereof to the rings of the ephod with a lace of blue, that it may be upon the skillfully woven band of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aharon shall bear the names of the children of Yisrael in the breastplate of judgment upon his heart, when he goes in to the set-apart place, for a memorial before YHWH continually.”

Of all the articles that the Cohen Gadol was to wear, the breastplate of judgment has more verses describing it, than any other piece. The breastplate's most prominent feature was that of the twelve stones in four rows on its front. On each of these twelve stones was to be engraved the name of one of the twelve tribes of Yisrael.

It is interesting to note, that once again this is prophetic of Yeshua bearing His people Yisrael before the Heavenly Father. Please note, that in these twelve stones (tribes) there is not one engraved with the name of “Christians.”

As Shaul (Paul) teaches us, we are to be grafted into Yisrael to be a true believer.

Romans 11:24

For if you were cut out of that which is by nature a wild olive tree, and were grafted contrary to nature into a good olive tree; how much more shall these, which are the natural (branches), be grafted into their own olive tree?

Urim and Thummim

Shemot [Exodus] 28:30

And you shall put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aharon's heart, when he goes in before YHWH; and Aharon shall bear the judgment of the children of Yisrael upon his heart before YHWH continually.

We do not know exactly what these two items were. It would seem likely that they were probably identical in size and felt the same to touch. Their only difference may have been in their color (possibly a light colored one and a dark colored one). The Cohen Gadol would pray, asking YHWH for guidance, wording a question in such a way, that He could answer with an affirmative or a negative answer.

Whatever these two items were, and however they worked, the Cohen Gadol understood them and their purpose.

Literally translated, urim means *lights* and thummim means *perfections*. Both things, light and perfection, are things we need to have as part of our daily walk before YHWH.

Yochanan [John] 1:9

There was the true light, which enlightens every man, coming into the world.

Every person gets a chance at accepting the true Light. However, not everyone will accept the true Light.

Matithyahu [Matthew] 5:48

“You therefore shall be perfect, as your heavenly Father is perfect.”

Yeshua commands us to be perfect. We can do this through our love, service, and worship of YHWH. Our perfection is a matter of fulfilling our function of service to YHWH, rather than our being absolutely perfect in character.

A One-Piece Robe

Shemot [Exodus] 28:31-35

31 “And you shall make the robe of the ephod all of blue.

32 And it shall have a hole for the head in the midst thereof; it shall have a binding of woven work round about the hole of it, as it were the hole of a coat of mail, that it be not rent.

33 And upon the skirts of it you shall make pomegranates of blue, and of purple, and of scarlet, round about the skirts thereof; and bells of gold between them round about;

34 a golden bell and a pomegranate, a golden bell and a pomegranate, upon the skirts of the robe round about.

35 And it shall be upon Aharon to minister; and the sound thereof shall be heard when he goes in to the set-apart place before YHWH, and when he comes out, that he die not.”

The Cohen Gadol was to wear a one-piece robe. This robe was to be blue; in Hebrew, “techelet.” This is the same color as the thread of blue (techelet) in the tzitziot (fringes worn on the four corners of our garments).

Now here is a very interesting verse to consider.

Yochanan [John] 19:23

The soldiers therefore, when they had crucified Yeshua, took His garments and made four parts, to every soldier a part; and also the robe; now the robe was without seam, woven from the top throughout.

Please notice, that Yeshua (our Cohen Gadol) also wore a robe that was all one piece, just as the Torah commands the Cohen Gadol to wear.

The Turban

Shemot [Exodus] 28:36-39

36 “And you shall make a plate of pure gold, and grave upon it, like the engravings of a signet, SET-APART TO YHWH.

37 And you shall put it on a lace of blue, and it shall be upon the turban; upon the forefront of the turban it shall be.

38 And it shall be upon Aharon's forehead, and Aharon shall bear the iniquity of the set-apart things, which the children of Yisrael shall hallow in all their set-apart gifts; and it shall be always upon his forehead, that they may be accepted before YHWH.

39 And you shall weave the coat in embroidery work of fine linen, and you shall make a turban of fine linen, and you shall make a girdle, the work of the embroiderer.”

YHWH commands that they now make a plate of pure gold and engrave upon it these words:

SET-APART TO YHWH	קדש ליהוה
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Please note, that this is now the third time and the third way, by which YHWH has commanded that the Cohen Gadol is to bear the sins of Yisrael in some way:

- 1) on the two stones on his shoulders
- 2) on the twelve stones on the breastplate on his chest
- 3) on the gold plate on the turban on his head

What was on his shoulders could be significant of the body; on his chest could be significant of his heart; and on his head could be significant of his mind.

This brings to mind this passage.

Matithyahu [Matthew] 22:37

And He said to him, "You shall love YHWH your Elohim with all your heart, and with all your soul, and with all your mind."

We are sinful creatures. We have sinned in every way imaginable. We are worthy of death. Yet, by His great mercy and compassion, He offers us forgiveness and life, if we will but hear and obey His Voice.

Are you listening?

Proper Attire

Shemot [Exodus] 28:40-43

40 "And for Aharon's sons you shall make coats, and you shall make for them girdles, and caps shall you make for them, for glory and for beauty.

41 And you shall put them upon Aharon your brother, and upon his sons with him, and shall anoint them, and consecrate them, and sanctify them, that they may minister to Me in the priest's office.

42 And you shall make them linen breeches to cover the flesh of their nakedness; from the loins even to the thighs they shall reach;

43 And they shall be upon Aharon, and upon his sons, when they go in to the tent of meeting, or when they come near to the altar to minister in the set-apart place; that they bear not iniquity, and die; it shall be a statute for ever to him and to his seed after him."

YHWH commands that those who minister before Him be properly attired. If the minister does not properly attire himself, then there will be sin, and the death penalty will apply. Please do not be upset with me; I am just pointing out what YHWH states in the passage above.

One of the commands mentioned above, is that the priest shall have a cap on his head. What this shows, is his submission to the One in authority over him, namely, YHWH.

If a person attempts to minister to YHWH without his head covered, then he is taking his own life in his own hands; and the penalty according to the above passage is death. Personally, I do not even want to go there! This is one reason why I have my head covered at all times!

On Being Set-apart

YHWH has called us to be different from the nations around us.

Shemot [Exodus] 19:6

“and you shall be to me a kingdom of priests, and a holy nation. These are the words which you shall speak to the children of Yisrael.”

If we are truly going to be set apart in the way by which YHWH commands us to be set apart, then it only makes sense that we can only do that by following His instructions.

We should not expect YHWH to set us apart by following our own manmade ideas and notions.

Mishle [Proverbs] 14:12

There is a way which seems right to a man; but the end thereof are the ways of death.

We have only one of two options available to us. We can obey YHWH and His commandments, or we can go our own way. Obeying YHWH does not bring salvation to us; however, what it does, is show YHWH that we are willing to accept His yoke and willing to accept the salvation that He offers to us with all of its conditions (one of which is obeying Him).

For a person to choose to do his own will, is basically telling YHWH that he is not interested in listening to Him or accepting what He has to offer (namely salvation).

We cannot have it both ways; i.e., His way and our way!

ABBA YHWH, we choose right now to do things Your way and not our own way; so please fill us with Your Spirit, and lead us in the way which leads to life everlasting; in the Name of Yeshua our Mashiach. Amein.

Shabbat Shalom

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