



Parasha: ..... TETZAVEH/YOU SHALL COMMAND

Torah Portion: ..... SHEMOT 27:20-30:10

Tanak: ..... EZEKIEL 43:10-27, ISAIAH 61:7-62-6, HOSEA 14:4-9,  
MALACHI 1:11-2:7Brit Hadasha: ..... HEBREWS 2:14-18, 4:1-16,  
REVELATION 8:1-5

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**I**N THE PAST FEW WEEKS, we have witnessed how YHVH brought His people through an arduous transformation in preparation to receive His covenant. Through every aspect of this journey YHVH has guided the children of Israel to His divine encounter at Mt. Sinai. Their ears and consciences were penetrated by His presence to believe and have faith in YHVH. YHVH has now made a distinction between the household of Israel and the rest of mankind.

Even through this differentiation we have seen how slaves and strangers were to be regarded. As such, the sons of Israel have been given ordinances in which to govern those that are considered to be estranged in some way. A distinction has been made between the judges and the laymen. This was confirmed when YHVH called seventy of the judges to meet with Him for a feast. YHVH has also been preparing Moshe with instructions for certain sons of Israel to be priests and others that will serve the Tabernacle, either by attending YHVH via the furniture pieces or by carrying the articles of the Tabernacle by means of poles.

YHVH embedded significant distinctiveness in the precise instructions He gave to Moshe as to how to construct a dwelling place for Him and His people. Ultimately, the finishing touches for the Tabernacle regarding the holy garments of the priesthood, initially with Aaron and his sons which were to express dignity and splendor.

Interestingly, when YHVH instructed Moshe to make holy garments for the called out cohanaim/priests to wear as they offered sacrifices unto Him, these instructions integrated the same time-frame of forty days as the commands for the Tabernacle. Through YHVH's many detailed instructions we come to realize His earnest desire to dwell in the midst of the sons of Israel and to make His abode a consecrated one. YHVH

gives the sequence of instructions of what the priests were to wear along with their explanations. As priests, Aaron and his sons will make intercession for all of Israel and atone for them as they truthfully appropriate the furniture pieces in the Tabernacle.

The priest's acts of ministry mirrors the two commandments to love YHVH with all our being and to love our neighbor as ourselves. Every one of the instructions about the garments and sacrifices along with all of their ramifications correspond with the acts and love of our Redeemer. They all are foreshadows of Messiah who will come into sight to accomplish His purpose. Likewise, these instructions furnish our hearts with the insight of how all of YHVH's priests are suppose to exemplify His redemption from within and reveal it to humanity as intercessors.

As His priests we are called to be obedient children and not to be conformed to the lust of our former lives which was ours in ignorance. We are to be like the Holy One who called us. We must act holy in our behavior; "because it is written, "You shall be holy, for I am Holy."<sup>1</sup> Remember that when Yeshua came to earth He stated that "I did not come to abolish the Law or the Prophets; ...but to fulfill."<sup>2</sup> Our obedience to the truth purifies our souls and manifests in us a sincere and fervent love for one another from the heart.<sup>3</sup>

Through this week's narrative we have witnessed the official unveiling of YHVH's priests and His inauguration, which has continued throughout time. We who partake of the blood and body of Messiah are His priests. He, only, makes the distinction between those He has called and those He has chosen and those that are still strangers to Him. Within these passages of Torah, YHVH reveals to us the righteousness of a sanctioned Israelite, a citizen of His Kingdom, for such is the Kingdom of YHVH.

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<sup>1</sup>Peter 1:14-22  
<sup>2</sup>Matthew 5:17  
<sup>3</sup>Peter 1:22

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## Shavu Halacha/Weekly Walking:

*The function of the priesthood was to take the offerings and sacrifices from the people and offer them to YHVH. Likewise, they were to make sacrifices for themselves and the nation as a whole, for the sake of sin and atonement, as well as, burnt offerings for continual worship of Elohim. Even within these burnt offerings, the soothing aroma given to YHVH was to make the sons of Israel a pleasing sight in His eyes and to remind YHVH of our love for Him.*

*Our roles as priests are not any different. We are to carry the burdens of offerings as intercession and supplication for ourselves and others. Our households should be those consecrated places from where the sacrifices of praise and worship arise to the throne room of YHVH. Our continual prayers are the burnt offerings to be offered at all times on behalf of all of Israel. We must not fall short of fulfilling our obligation to be like Yeshua in the giving of ourselves for the sake of those around us. Whether it is making disciples through His teachings and instructions or the openhanded giving of food, shelter and clothing, our roles as YHVH's priests in Messiah are to be equipped and accountable for those around us so that by serving them, they enter into the covenant with us. What are you doing as the priest that YHVH has called you to be? To be like Yeshua, is to serve even as the sons of Aaron served within the Tabernacle. Our roles are to be servants, obeying the commands of YHVH and listening to His Ruach as He calls all of His lost sheep of Israel back to Himself.*

**Day 1**

PARASHA:  
EXODUS 27:20-28:12

TORAH STUDY

PRAYER LEAVES

1. At the beginning of this week's parasha, YHVH gives the sons of Israel the responsibility to produce clear oil from beaten olives. This special oil is to be used only for the Menorah and was set aside to replenish the seven lamps evening to morning, perpetually, by Aaron and his sons. What is the significance of using olive oil versus any other type of oil for use in the Menorah? What does this type of oil foreshadow and represent?

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2. The phrase used in keeping the lights is, "From evening to morning before YHVH." Many assume that the morning burnt offering was the first order of business for the priesthood on any given day. Yet, here, the keeping of the lights every evening would be the first activity for any new day, as the Hebrew day begins at sunset. Why would this be the first actions of the day within the Tabernacle? Discuss the spiritual application of this service.

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3. Verse 28:3 states that YHVH endowed skillful people with wisdom to make garments for Aaron. Those garments will consecrate Aaron so that he may minister to YHVH. The Hebrew word *qadash* is used here to consecrate, sanctify, prepare, dedicate, be holy, be separate. How would the specified vestments for Aaron make him consecrated as a High Priest to YHVH?

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4. *Ephod* is used both in English and Hebrew as the word meaning priestly garment, shoulder cape, mantel or outer garment. We see the idea of a mantle used by Elijah, as a prophet and one that passed his mantle onto Elisha. Also, Yeshua wore an outer garment with the *tzit-tzit* that the woman with the issue of blood touched. How are all of these related to each other? Discuss why the High Priest would have this type of garment and what does that foreshadow?

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5. Aaron's ephod is a picture of the portable Tabernacle in that it is made from the same materials as various curtains, screens and the veil. The colors within the ephod are gold, blue, purple, scarlet and white. Each color relates to YHVH, man and their interaction. Discuss these colors as used for these purposes and why the High Priest would wear them as opposed to only seeing this pattern in the Tabernacle. What is within the ephod that does not get woven into the Tabernacle curtains?

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6. The two onyx stones with the names of the twelve tribes of Israel, six on one and six on the other, were to be worn by the High Priest upon his shoulders. Later, in Devarim 27, YHVH instructs Israel to have half of the tribes stand upon Mount Gerizim and the other half to stand upon Mount Ebal. The Levites are instructed to say to the men of Israel the blessings and the curses. These mountains are referred to, as in Judaism, as the Shoulders of Israel. Discuss how this scenario relates to the onyx stones that the High Priest were to wear on his shoulders. Why would either one of these directives be something that the High Priest or Israel is commanded to do by YHVH?

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In what way does this show a picture of Messiah bearing our curses of death and the blessings of Life as He bore the sin of all humanity?

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7. Eventually, Aaron and his sons will be ordained and become priests unto YHVH. They all were to wear the prescribed detailed attire, including the garments described here for Aaron as High Priest. They will all be anointed with oil on their right ear lobes, right thumbs and right big toes. Given the different aspects of Aaron's garments, the breastplate, ephod, robe, tunic, the turban and sash, we see his coverings as intercession for himself, the Tabernacle, all of Israel and for worship to YHVH. We are told to take up the whole armor of YHVH from *Shaul*/Paul. We realize that Shaul lived in Roman times, but was a Hebrew and knew Torah. He would have seen the High Priest in the sacrosanct garments, which visually correlated to the Roman soldiers. Compare these two garments with the words of Shaul which state "put on the full armor" in Ephesians 6:10-17. Is this attire different or the same with the High Priest's garments being worn in Yeshua?

Why would Shaul commend us to take up this armor and why would he refer to it as an armor of YHVH?

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8. As we keep in mind that the pattern of the High Priests garments were given from YHVH to Moshe; these regulations of divine worship already existed in the Heavens not made with hands or created, but are eternal;<sup>1</sup> and our High Priest, Yeshua, displays this pattern in Heaven. Also, Yeshua did not come to abolish the Torah, but to fulfill it. In that, Yeshua is our High Priest, revealing the priestly garments. Correlate the High Priest's role to that of Messiah and why the garments would be important in that role based on Yeshua's role as a redeemer.

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### *Sandals Worshipping in Spirit*

We can suppose that the onyx stone was used to symbolize the sin of Israel that was born on the shoulders of the High Priest. However, due to lost translations and the lost meanings of words, the true stone used cannot be really ascertained for the use of these shoulder pieces. Yet, the bearing of and the forbearance of the curses and the blessings would be upon the High Priest's shoulders. This may be to remember Israel for the sake of atonement, but the High Priest's duties were not limited to the function of making atoning offerings, but as an intercessor for the people, even as we see Moshe interceding for Israel constantly.

The attribute of the tribes of Israel surrounding the Tabernacle and seeing where each tribe, division and family is succeeding and failing would give rise for the necessity of an intercessor that would be constantly reminded of the curses and the blessings they walk in due to their choices.

Our High Priest, Yeshua, sees the completeness of us all is interceding on all of our behalf. Moreover, because He is YHVH, He is causing all things to work together for the good for those that love Him and are called. He bore both the curse of death for our sin nature and sinful choices, and the blessing of eternal life due to His perfect nature and unyielding trust in the Father. As we are written on His shoulders, we are remembered by Him in His supplications for us. We are remembered so that we will not walk in perpetual curses, but have the blessings of Life in our heart, soul and might.

<sup>1</sup>Hebrews 9:1, 6

**Day 2**

- PARASHA:  
EXODUS 28:13-30
- TORAH STUDY
- PRAYER LEAVES

1. In YHVH's instructions, He included the details about the two chains of filigree settings made of pure gold. One hidden aspect is that the filigree settings were to be settings for something, presumably, jewels. This would be a very luxurious set of chains that were to uphold the breastplate. There are many sets of two's in Torah, some being: Adam and Yeshua, Esau and Ya'akov, Issac and Ishmael. Knowing that both of these chains were made of pure gold and that they were both leading to the same breastplate, discuss the meaning of these chains and how they foreshadow Messiah while revealing man, as well.

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2. The Breastplate of judgment is commissioned next. Usually, we only refer to this part of the garment as the Breastplate. It is important to note the use of "judgment" is used as part of the name. The Hebrew words (*choshen mishpat*) indicate this not only to be a breastplate, but a *pouch of judgment*. Momentarily, we will note the use of the *Urim* and *Thummim* as they are stored within the Pouch/Breastplate. Here, again, the materials used for the Pouch is the same as the Ephod, the curtains, screen and veil in the Tabernacle. It was to be doubled for inclosing as a pouch, with the stones of Judgment inside. Contrast this to the Tabernacle with its curtains and boards. Additionally, what aspect of YHVH would be needed so that this Pouch of Judgment would be properly used?

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3. As we are shown how and where to attach the Pouch of Judgment, we see its placement under the two onyx stones attached by the gold, filigree chains. Not only does this suggest the connection to those two stones with the twelve tribe's names, but it also reflects the beauty of that connection with the two chains. Nonetheless this is a load coming down from the tops of the shoulders of the High Priest as he dons this entire garment. A suggestion could be made about the load of Torah being placed upon the High Priest and man, specifically, the load for which man needs a High Priest to help yoke his responsibilities. Discuss this thought as it pertains to Yeshua as our High Priest and the load that He bears on our behalf. What did He say about such loads?

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Moreover the teachings and instructions of YHVH, written upon the walls of our hearts by the Ruach HaKodesh within us provide His liberation in our lives; otherwise, we become laden down with burdensome matters such as sin and traditions of men, which beleaguers us. What aspect of Torah does this suggest is a burden to carry and that we need help from a High Priest? In this respect, what is the High Priest's role in helping the people carry this burden?

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4. In the description given about the different jewels contained upon the Pouch of Judgment, we see a similar description given in Ezekiel 22:12-19. Compare these different passages and discuss who YHVH is talking about in the Ezekiel account.

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Additionally, what does this say about the High Priest's role as YHVH's servant and the potential corruption when dealing with man?

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Lastly, in what way would these passages have correlation to *Shaul's*/Paul's writing in Romans 11 about the branches being broken off and grafted in to Messiah?

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5. The Pouch/Breastplate of Judgment was to be adjoined to the Ephod so that it would come unfastened. This has importance when trying to understand the two garment pieces and how they relate to us and Messiah. It is a complete vestment, even though it has two different parts. Describe how this shows Yeshua and His chosen people, as well as, this being a picture of YHVH's relationship and revelation to man.

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6. The Hebrew meaning for *Urim* is lights. Likewise the meaning of the word *Thummim* is perfection. By placing both of these within the Pouch of Judgment, we now see that it contains the light and perfection of YHVH as the Ruach brings forth these stones in judgment and decisions to be made by the High Priest. It is likened to lots that were cast to determine a matter. These stones, however, were used as lots by YHVH in speaking to the people about His decisions and authority. Discuss this use within the Tabernacle system and how they prescribe a faith in the Ruach's ability to be our Judge and Helper.

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Also, how do the Urim and the Thummim relate to us as believers looking to the Ruach for guidance and help for all of our needs, decisions and convictions?

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***Midrash Point:***

The instructions and meanings of the Ephod, Pouch of Judgment and the Light and Perfection are all significant to us as His called out ones. Our commission is to make disciples of all nations; but, is, also, to be Worshipers of the Father in Spirit and Truth. We are to display these effects in our spiritual lives on a daily basis.

Discuss how we are to be used by YHVH while we apply Torah to ourselves with the Breastplate of Salvation that contains the judgments for our lives and for others around us.

**Day 3**

- PARASHA:  
EXODUS 28:31-43
- TORAH STUDY
- PRAYER LEAVES

1. The opening at the top of the Ephod was to have woven mail (woven metal) so that it would not be torn. YHVH knows how man was purposed to interact with Him through the Tabernacle and the vestments for ministering at the Tabernacle. The component closest to the head of the High Priest would not be torn; yet, the further down you look on the Ephod, away from the woven mail at the opening, the further away from the head you would be looking. Discuss how this reflects a proper relationship with Messiah in that the further away we wonder from His Headship, the further we wander away from His righteousness and the strength He has for us in that righteousness.

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2. The opposite end from the top of the garment was the hem of the Ephod which had gold bells and pomegranates of blue, purple and scarlet all around it. YHVH says that the tinkling of the bells would be heard when Aaron would enter and leave the Holy Place so that he would not die. These bells that decorated the hem of the garment, similar to tassels bordering the edge of the hem, made a jangle around the feet of the High Priest. Likewise, we are to “shod our feet with the preparation of the gospel of peace.” Notice that the bells would be heard as Aaron entered or left the Holy Place. These preparations were acknowledged by YHVH; moreover, Aaron would hear the tinkling of the bells and his memory would be acutely reminded to check his heart for the responsibility at hand and remember his purpose. YHVH knows His purpose as well as His purpose for the coming into and going out of the Tabernacle by the High Priest. We are the ones that need constant reminders of what our purpose is. The preparation of the gospel of peace is the work of the priesthood in making atonement, forgiveness and intercession for others. The purpose of the gospel is to reconcile man to YHVH and YHVH to man via Himself as Yeshua, our Intercessor. The shalom/peace which follows in this spiritual reunion is that we have communion with our Elohim and He with us through reconciliation. Discuss this analogy as we are to have those same reminders around our feet everywhere we walk.

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3. The bells and pomegranates have other significances as well. The golden bells remind us of the purity required by YHVH and the ringing reminds us of the sure judgment that does and will take place by the mouth of YHVH. The pomegranates are part of the fruit of the Land. They remind us of the provision and abundance of life, as it is found inside the pomegranate as a plethora of seed. What other representations are seen in the hem of bells and pomegranates?

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4. The mitar or gold plate that would be placed upon the turban of Aaron has special meaning. This is YHVH’s seal on the life of the High Priest. The engraving would read, “Holy to YHVH.” Later, in the Revelation, the angels of YHVH are sent out through human-

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<sup>1</sup>Revelation 7:3

ity in order to seal those that are the bond-servants of Elohim. They are sealed on their foreheads. This is also seen in Devarim 6:8 that states the Words of YHVH are to be as a sign on our hand and as frontals on our foreheads. Make a comparison between the plate upon the High Priest's turban and the sealing of the righteous upon their foreheads.

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5. Shaul gives us further insight to the plate and turban worn by Aaron, by compelling us to put on the Helmet of Salvation. In what ways to you see the plate stating "Holy to YHVH" as the helmet of Salvation?

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6. The fine linen tunic for Aaron was to cover the entirety of his body. This, along with the linen breeches would cover the entirety of the Priest's nakedness. Similar tunics were to be made for Aaron's sons, as priests, so that they would be covered as well. Looking back to the Garden and the reasons that man was created, we see that they fell and immediately they saw that they were naked. Make a correlation as to why these two aspects of man, Adam/Eve and the Priesthood, would be related to each other.

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7. The sashes for the garments should remind us of the Belt of Truth that we are to take up daily. As a sash, it kept the tunic tightly bound around the priest and would keep his garments closed so that he would not profane the Tabernacle, himself or others by exposing himself. Also, the snugness of a sash would be a constant reminder of the priest's position and purpose for that position. It would represent the truth of Torah that the Priesthood would uphold and teach to others, by way of the judgments and the work of repentance and blessedness of Life in YHVH's presence. Make a comparison as to why we are told to take up the Belt of Truth in respect to the sash of the Priest's vestments.

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8. Along with the sash, the linen breeches, or under garments, were to be worn in order to safeguard against the exposure of the Priest's flesh while walking, carrying or ascending or descending steps. These, also, make up the Belt of Truth for the sake of covering what man first noticed as shameful and to keep one pure. Discuss ways in which the linen breeches would help in purity and keep us mindful of YHVH by not profaning ourselves.

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### *Sandals Worshipping in Spirit*

Every aspect of YHVH's instructions for the Tabernacle's construction and garments for the Priesthood cannot be taken as separated entities. YHVH knew the hearts of His people and how they would have the tendency to defile themselves and His Tabernacle. In this, He helps us with our vestments as reminders of how to approach Him, i.e., what our attitudes should be and what our purpose is for Him and for the people as we make intercession.

We cannot think that YHVH is about separation for the sake of separation. He separates Himself from the common or unclean because He is not common or unclean. He then reveals how to approach Him in the spirit of purity and holiness so that we may have communion with Him so that we can worship Him and that He may bless us, carry us and be our Elohim.

Through all of these reconciliatory actions our Elohim seeks our attention and affection. He longs for us and wants us to long for Him in the same way. Even as Yehsua said how He had longed to gather Jerusalem as a mother hen gathers her chicks, we are to be like those chicks longing to be gathered together back to Him once again. We cannot grow beyond our Maker or think we have outgrown the love of the Master. His actions are to restore us back to that perfect place of love and dwell in, around and amongst us.

**Day 4**

- PARASHA:  
EXODUS 29:1-18
- TORAH STUDY
- PRAYER LEAVES

*Sandals  
Worshipping in Truth*

YHVH has taken the time to give the instructions of what each piece of Aaron's garments will look like and how it is to be formed. In turn, the people will spend time and resources, all belonging to YHVH, to create these vestments for the priesthood. Yet, the order given in the reading today has Aaron being dressed in the vestments, right up through the turban and crown. Then, after he is fully dressed in the garments of service, the anointing oil is to be poured upon Aaron's head. We know from Psalm 133, that the oil did not just get anointed on Aaron's forehead, but was poured so that it flowed down his beard to the edges of his robes.

This did not matter what it looked like or the oil stains that would be upon the garments, it was to consecrate Aaron and his sons as perpetual priests. YHVH does not place the same respect of emphasis upon us or items like we do. YHVH seems very spontaneous to us; yet, His way is to bless and uphold us unless we walk in disobedience. In the seemingly unusual actions that we are to take to walk in obedience, we walk out the unity and love that YHVH shows to Aaron and his sons as they would be set apart for service forever. This speaks to us about the complexity of community and the uneasiness of vulnerability that we must undergo as we enter into priestly service.

1. YHVH continues to give instructions to Moshe as how to consecrate Aaron and his sons. It is not something that is being done, but to be done. In this, the words of YHVH are prophetic both to Aaron and to the future generations of priests that will be consecrated for YHVH's service. In what ways does today's parasha relate to Messiah as our High Priest and to us as His priests?

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2. Seemingly, unleavened bread is all unleavened. Yet, YHVH asks for unleavened bread (*matsah lechem*), unleavened cakes (*matsah challah*) mixed with oil, unleavened wafers (*matsah raquyq*) spread with oil. These would be likened to flat bread, possibly sweet cake-like bread, and a cracker type of bread, all without leaven. What is the point to all three of these types of breads and what do they symbolize in our lives as they are gathered into one basket?

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3. YHVH gives the instructions about setting the turban upon Aaron's head; then, He refers to the plate that has "Holy to YHVH" engraved upon it as the crown. This is mindful of the end of time, when the twenty-four elders cast their crowns before the throne of YHVH. What do these crowns and others spoken of throughout scripture have in common with the High Priest's crown?

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4. After Aaron and his sons entered into the tent of meeting and washed themselves, they took the garments and put them on in sequential order. Thus, the office of cohen/priest was to be theirs by a permanent regulation. How was Aaron and his sons consecrated for this service?

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5. How does the permanent regulation of Aaron and his son's consecration as priests unto YHVH foreshadow Yeshua as our perpetual High Priest?

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6. What was the purpose of the sacrifice of the different body parts of the bull and what did they correspond to? What was the difference between the blood of goats and bulls? How does this interrelate with Hebrews 7:28?

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7. We who have entered into His Covenant by the blood of Messiah are identified by YHVH as His kings and priests in His Kingdom. What distinctiveness identifies us as His kings and priests according to Exodus 19:5-6 and Revelation 1:5-6?

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8. The precursor of becoming YHVH's kings and priests is stated in the following declaration "Now then, if you will indeed obey My voice and keep My covenant then you shall be My own possession among all the peoples, for all the earth is Mine..." (Ex. 19:5) How does obedience to YHVH's commandments show a relationship with His own blood sacrifice?

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9. A vivid picture is made in relationship to the slaughtering and sacrifice of the bull and ram. Specifically, the insides of these animals were to be taken out and washed, then placed upon the altar, the ram's entrails with its legs, pieces and head, then offered in smoke. The ram has significance in the punishment that Yeshua bore for our sakes. By opening the ram and washing its entrails, one would clearly see all that the ram was made of. Yeshua bore stripes that ripped open His flesh and was pierced so that blood and water flowed. How do you see these sacrifices as resembling the death and punishment placed upon Yeshua for us?

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**Day 5**

PARASHA:

EXODUS 29:19-37

TORAH STUDY

PRAYER LEAVES

1. YHVH revealed to Moshe the pattern in which Aaron and his sons and the sons of Israel were to make offerings within the Tabernacle. They were to first place their hands on the head of the animal to be offered. It is the first endeavor taken in the sacrificial process. Parallel this action taken when Yeshua was taken into custody of the Sanhedrin. What does placing one's hand on the offering prior to sacrifice represent and why is it important to do?

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2. Once the ram is offered, YHVH commanded that some of the blood be placed upon the right ear lobes, right thumbs and the big toes of the right feet of Aaron and his sons. The rest of the blood was to be sprinkled around on the altar. What do these particular parts of the priest's bodies represent? Why not just anoint them or sprinkle the blood upon them as they do with the altar?

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3. Taking the fat from the ram entailed the fat from the tail, the fat that covers the entrails and the lobe of liver along with the two kidneys and their fat, and the right thigh, the ram. This was called the ram of ordination. These fatty substances would be placed in the hands of Aaron and his sons along with one of each of the unleavened bread items. All of them were to be a wave offering or *tenuwphah* which means swinging, waving, wave offering or brandishing suggestive of Elohim's hand or weapons. Later, in Vayikra, the wave offering will become sacrosanct in that once the wave offering is raised up; it is devoted to YHVH and belongs to Him and the priests. Contrast these items with Messiah and our places within Messiah as His possession. Discuss Messiah being lifted up and how we will be raised up with Him (even as we have been raised up from the deadness of our flesh through the obedience of immersion).

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4. The second ram that is being offered will be called an ordination's ram. The ram's blood will be used to ordain Aaron and his sons into their priestly positions and will consecrate their garments for perpetual service for ongoing generations, used as a burnt offering for a soothing aroma, a wave offering signifying the Priest's portion from the offerings of Israel forever and a feast for the Priesthood. The ordination and consecration affects of this ram is very rigorous and has longevity. Why would this one ram be so important in the process and what is the factor that is seen in this offering that is so important and will be repeated over and over again as the peace and sin offerings are made?<sup>1</sup>

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<sup>1</sup>Vayikra 2-3

5. After the items are waved by the hands of Aaron and his sons, they are placed on the altar and become a burnt offering and a soothing aroma to YHVH. First, what is the significance of a burnt offering in contrast to the other offerings?

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Secondly, the Hebrew words used for a soothing aroma are *nichawach* meaning soothing, quieting and tranquility and *reyach* meaning scent or fragrance. What is the purpose of YHVH wanting a soothing aroma and what makes a particular portion of the offerings soothing to Him?

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6. Another significant feature of this particular ram offering is the perpetual aspect of its wave offering which belongs to YHVH and the Priesthood forever, the portion by which the Priesthood is fed forever, the consecration of the priestly garments is forever, the portions that do not belong to the layman are forever as is the perpetual blessing of the Priesthood. Discuss if these factors ever come to an end, even with the coming of Messiah as our suffering savior or when He returns as our reigning King. How and why does YHVH use this one specific offering to bring about these perpetual events and portions?

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7. Interestingly, the ram offered will also become a portion for Aaron and his sons to eat as a feast before YHVH within the Tabernacle, specifically, the breast and the right thigh of the ram. These are some of the best portions of the offering and they belong to the priests as their portion forever. Contrast this with how the institutional church operates. Not only do those doing the service on behalf of the High Priest, Messiah, get overlooked, but their rightful portion is robbed from them. Discuss why this happens and what we can do to properly take care of those that are Messiah's priests as Aaron's sons were priests.

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8. YHVH commands that seven days be taken for the ordination and consecration process. They are under the anointing of the oil and are to be kept within the confines of the Tabernacle for the completion of seven days. Why is this process important to YHVH and what does this represent to us as believers and covenant keepers?

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**Day 6**

- PARASHA:  
EXODUS 29:38-30:10
- TORAH STUDY
- PRAYER LEAVES

1. YHVH instructs Moshe that there are to be two one year old lambs offered on the altar continuously. One will be offered in the morning and the other was to be offered at twilight. This will become known as the *continual burnt offering* and is to be a continual throughout the generations of Israel. Why would YHVH prescribe two lambs for the continual burnt offerings instead of only one?

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Discuss the ways in which these two daily offered lambs correspond to Adam's and Eve's actions in the Garden and how they relate to Adam as the first "Adam" or man and Yeshua as the last "Adam"<sup>1</sup> as well as any other aspects of Torah.

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2. Along with the prescribed lambs for the continual burnt offering, the priests are told to also offer fine flour mixed with beaten oil (as opposed to pressed or heated to extract the oil) which will be known as a grain offering, and wine for the drink offering. These are offered with each lamb. What does each of the following represent in our lives and in the kingdom of YHVH:

Lamb:

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Fine Flour:

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Oil:

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Wine:

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3. As this is the continual burnt offering for all generations to observe, we know that there is no longer sacrifice taking place. The church teaches that Yeshua was the ultimate sacrifice, and that is true, based on all that He fulfilled as the Torah come to earth as a man. Yet, the sacrifice Yeshua made as He gave Himself up as a *sin offering* does not mean the same as a *burnt offering*; moreover, YHVH says that, "This is a continual burnt offering throughout your generations." While it cannot be done properly and should not be done without the Temple or Tabernacle, does this preclude that this command is done away with forever?

Discuss this further based on the Ezekiel 44 and the other future Temple prophecies. How can there be future burnt offerings made and not contradict the work of Messiah?

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<sup>1</sup>1Corinthians 15:45

4. In this passage of Torah, YHVH states that He will meet the people at the doorway of the Tent of Meeting, where the continual burnt offerings are made, and will speak there to them. Thus, the Tabernacle will be consecrated (made holy) by His glory and He will dwell among the sons of Israel and be their Elohim. Our daily lives are to be lived out before YHVH, with or without a Tabernacle for the burnt offering or the altar. How do we apply this to our lives? In what ways do you understand all the elements of the burnt offering, recognizing each of them as a daily part of our spiritual journey?

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5. Instructions are now given for the last furniture piece for inside the Tabernacle. It is not the laver, which is the last furniture piece made and will be outside the Holy Place between the doorway and the Altar of Sacrifice. This golden altar, as it will be referred to in other parts of scripture will be used for burning incense. What do you see this altar being used for within the Holy Place and why would YHVH ask for an altar specifically for incense?

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6. Observing the placement of the Altar of Incense, we should be reminded of the infrastructure of where the veil is to be and what it is hung upon. There are four columns separating the Holy Place from the Holy of Holies. The five columns separate the Holy Place from the inner court area. With only four columns, there would be a gap between the two center columns so that the veil would not go up to the top of the covering of the Tabernacle. How would this gap be used by YHVH given the placement and the purpose of the Golden Altar?

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7. With the command that there be no strange incense on this altar, we are to make the conclusion that only the prescribed incense should be used. What constitutes strange incense in our lives as we seek YHVH?

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8. In that YHVH gives instructions for the times that Aaron is to burn incense, we could glean that there are times in our daily lives for spiritual activities likened to trimming the lamps of the Menorah or burning incense. What would these activities be and how do they correlate to the Tabernacle services?

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### *Sandals Worshipping in Truth*

Notice that the Altar of Incense only has two poles and two rings for the poles. It is not like the other altars or tables with four rings to receive two poles and be carried more securely. The Golden Altar will be more precarious in being carried. It would be like carrying something very fragile as not to allow it to slide back and forth or to swing wildly by its two rings.

This represents our prayers being offered to YHVH in all situations. Not only did the Altar sit stationary within the confines of the Tabernacle, but it was boldly moved within the Most Holy Place once a year in relationship to atoning for the sins of Israel. It, also, like all of the Tabernacle and encampment journeyed throughout the wilderness from one place of spiritual union with YHVH to the next place of spiritual union with YHVH. Our prayers are likened to this movement. Throughout any situation, YHVH smells the soothing aroma of our dialogue with Him rising from this Golden Altar.

Likewise, as the Levites were to care for the secure transport of the Altar of Incense, we are to care for the prayers and intercession of and for others. Taking them seriously, even as YHVH takes our prayers seriously. He reminds us that whosoever calls upon the name of YHVH will be saved. In the end, the angel of YHVH will a greater amount of incense to the Golden Altar. This represents even more intercession taking place for the sake of the chosen ones. This Altar is very real and it has purpose in our lives now. We must add to it, the incense of our prayers and supplication at all times, without ceasing.

## Shabbat

PARASHA:

EXODUS 27:20-30:10

RESTORATORY—  
MIDRASH

PRAYER LEAVES

If we are to truthfully follow the plan laid out in the Brit haDashah/New Testament then we must go back to recognize the pattern shown to us in Torah. This is the very foundation that supports who the true Yeshua Messiah is, His mission, and His sacrifice that He so lovingly gave on our behalf. Specifically, in the Brit haDashah we are admonished to leave behind those elementary teachings about the Messiah and press on to perfection not laying again a foundation of repentance from dead deeds and of faith toward YHVH.<sup>1</sup> Therefore, we first must be knowledgeable of those elementary things as stated in Torah.

At present we are reflecting back and examining the foundation of our faith. Henceforth, we are now compelled to understand the order of the Priesthood. Sequentially, to understand the Priesthood, and more succinctly, Messiah's role as our High Priest, we must understand what roles they had when commissioned by YHVH. Furthermore, the priest's surroundings, tools, altars and garments were all important vehicles in obtaining atonement and maintaining sanctification.

Our first elementary pattern to understand through the Priesthood is the aspect of prayer. Prayer is a form of worship that should draw out from the inner chambers of our hearts a sacrifice to YHVH that exemplifies honor, adoration, tribute and thanksgiving unto Him. We are taught to present our bodies a living and holy sacrifice acceptable to YHVH, which is our spiritual service of worship.<sup>2</sup> This is not the Prayer of Repentance, as the church uses as a salvation confirmation, but should be used as a prayer of repentance daily. It is the acknowledgement of the ongoing struggle of walking out our salvation, each and every day, with fear and trembling before the holiest of holies, I AM THAT I AM who was and is and is to come.

The following is a personal prayer, my morning liturgy if you will. Yes, I say, or at least try to say, this prayer every single day. It is patterned from the Priesthood and resembles the full armor of YHVH. In effect, it is mostly Scripture. This is my heart being poured out on this page for you to critique, please judge gently. It is His incredible Word being spoken back to Him. I have recited this prayer/liturgy most days since my college years. It started formulating during my middle and high school days. My Mother instilled the verses of Torah in me, which established the scripture that rearing your children in the ways of Adonai results in those children not leaving Adonai when they are old.

I begin this prayer time with my own personal prayer of daily repentance, usually in the morning. Please feel free to personalize this prayer in your own life. What follows are the articles of clothing that no believer should be without on any day of their life. This prayer closely follows the pattern of the Holy Priesthood. Each day we are to clothe ourselves with these garments. These consecrated garments are Holy and set apart for those that are set apart for Him and His service. This spiritual attire serves as protective covering between us and the world and unites us to YHVH. We can be likened to the children of a wondering Armenian who are called to wear cherished clothing that will never decay or wear out. Wear your priestly garments with confidence in Yeshua, Who ever presents Himself to the Father as our High Priest and is fully clothed in the Righteousness of His holiness.

The first portion of this prayer parallels with the consecration of the Priests just before they put on their appointed garments. In Exodus 29 the prescribed sacrifices were brought to YHVH on behalf of Aaron and his sons. Then they stood to the doorway of the tent of meeting, and were washed with water. This is picture of repentance which is a cleansing process as seen in Matthew 3:11. We are to be cleansed from dead works. "That He might sanctify us, His bride, having washed her by the washing of water with the *Word*, that He might present to Himself the bride [called out ones] in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless.<sup>3</sup> We are to be cleansed by the washing of the water of the word. Please read the following in a attitude of prayer and repentance:

### *Prayer of Consecration and Forgiveness*

Abba, Father, please forgive me of all my sins. Wash me clean from all my iniquities. Please forgive me of lust of the flesh and lust of the eyes: covetousness, jealousy, greed, enviousness, wanton desires, roving eyes, idolatry. Please forgive me of the pride of life. Of arrogance, haughtiness, being self-centered; of putting myself above others, of putting myself above You, of having spiritual pride.

Please forgive me of bad attitudes and anger, of strife and contention, of murmuring and complaining, of back-biting and gossiping, of deceitfulness and bearing false witness, of lying and exaggerating the truth. Please forgive me of grudges, I forgive those who have sinned against me and I release them to You. Please forgive me, Ruach ha Kodesh for quenching You. Please fill me afresh this day,

<sup>1</sup>Hebrews 6:12

<sup>2</sup>Romans 12:1

<sup>3</sup>Ephesians 5:26-27

Yeshua, with Your Ru'ach haKadesh. Thank You Ruach ha Kodesh for being my comfort and my guide, a friend that sticks closer than a brother. Thank You, that You will never leave me nor forsake me, but will lead me into all Truth.

Thank You for this new day. This is the day that YHVH has made and I will rejoice and be glad in it! Good morning Abba YHVH! Thank You that You YHVH, are One Elohim. Thank You, Yeshua for being my Salvation. Thank You for saving me yesterday, for saving me today and saving me tomorrow. Thank You, Yeshua, that I can cast all my burdens upon You, for Your yoke is easy and Your burden is light. That I will not fight or kick against You, but You will lift me up and carry me forward. I know that I am Your earthen clay vessel and where You go, I will go; where You lead, I will follow.

I thank You that You watch over Your Word to perform It; and, Your Word says: "O, Adonai, that You would bless me indeed. That You would enlarge my territory, that Your Hand would be with me and that it would keep me from harm so that I would not cause pain." And, Your Word also says: "Do not call to mind the former things, do not ponder the things of the past. Behold, I will do something new and now it shall spring forth. Will you not perceive it? I will make a roadway in the wilderness and rivers in the desert, to give drink to my people whom I have chosen for My Own possession."

### **Full Armor of YHVH**

*The Word exhorts us to put on the Full Armor of YHVH. As we reflect back to the pattern in Torah we see that Aaron and his sons were told to put on the garments after they had been cleansed by the sacrifices and the washing of water. Remember these garments of the priesthood are a pattern for us to put on as a protective covering between us and the world, flesh and hasatan and unites us to YHVH. We are called to be kings and priests in His Kingdom and we must be clothed with His righteousness to properly serve our King, Yeshua the Messiah. The following are the royal garments of His righteousness that are essential in our daily walk with Him:*

*The Breast Plate of Righteousness covers the tabernacle of the Ruach and intercedes for Israel. It is also called the Pouch of Judgment as it is a pouch containing the two stones, the Urim and the Thummim, light and perfection. This pouch also has the twelve jewels engraved with the names of the twelve tribes of Israel.*

Therefore, I take up the Breastplate of Righteousness, Yeshua, You are my Righteousness for my righteousness is as filthy rags. I am nothing before You, Father, a mere speck of dust in the grand scheme of Your universe. Yet, You have circumcised my heart, and have taken away my heart of stone, and given me a heart of flesh, a heart filled with your Ru'ach haKadesh. You have made me a temple for the Living Elohim, a tabernacle for your Presence to dwell. Thank You Abba, for writing Torah on the walls of my heart, keeping my heart from evil and ridding my heart from roots of evil.

Thank you, Yeshua, for bearing up the Pouch of judgment, for bearing my judgment and being my righteousness. Thank you for being my intercession by bearing the names of all of Israel upon your bosom, and ever interceding to the Father on my behalf. Thank you for bearing up the Lights of Perfection. Showing me the way in which I should walk, what I should do, when and how I should do it and where I should go. Thank you for bearing my burden and giving me the wisdom needed for every decision.

### ***I put on the Belt of Truth***

*(Garments of Praise, Tzitzit, Chastity, Will not Show My Flesh, Only His Ruach)*

I gird my loins with the belt of Truth. For You, Yeshua, are the Way, the Truth and the Light and no one comes to the Father except through You. I will know Your Truth and Your Truth will set me free. Where the Ruach of YHVH is there is liberty; and, there is fullness of joy in the presence of YHVH.

Thank You Adonai that Your Truth is around about me, like a hedge of protection, a ring of fire. No weapon formed against me shall prosper and every tongue that rises against me shall fall. That I will dwell in the secret place of the Most High and abide in the shelter of El Shaddai/the Almighty. For You are my fortress and my refuge, my Elohim in whom I trust! You deliver me from the snare of the trapper and from the deadly pestilence. You cover me with Your pinions and under Your wings, I seek refuge. Your faithfulness is a shield and bulwark.

I will not be afraid of the terror by night, or of the arrow that flies by day; of the pestilence that stalks in darkness, or of the destruction that lays waste at noon. A thousand may fall at my side and ten thousand at my right hand, but it shall not come near me. I will only look on with my eyes and see the recompense of the wicked. No evil will come near me, nor will any plague come near my dwelling place.



He who keeps Israel will neither slumber nor sleep. He is the shade on my right hand; the sun will not smite me by day nor the moon by night. He will protect me from all evil and will keep my soul. He gives His angels charge concerning me, to guard me in all my ways. They bear me up in their hands, lest I strike my foot against a stone. I will tread upon the lion and cobra, the young lion and the serpent I will trample down.

Because I have loved You, therefore You will deliver me; You will set me securely on high, I will know Your Name and call upon You. You will answer me and be with me in trouble. You will rescue me and honor me; and, with a long life You will satisfy me and allow me to behold Your Salvation.

***Preparation of the Gospel of Peace***  
(Where My Feet Tread)

I shod my feet with the Preparation of the Gospel of peace. For You are my peace, my sure foundation, the chief corner stone, the rock of my salvation. I will stand firm in You and will not be moved, I will not be shaken. I pray for the peace of Jerusalem and I ask that those that love Jerusalem will prosper. You are my Jerusalem, my City of Peace and City of Refuge, my hiding place. You are my illumination for my day and my night, my bright and shining star. You are the Gate that I run into and the wall of fire around about me at all times. May I be a lively stone in Your presence; a pillar within Your Tabernacle that I would not depart from Your presence day or night.

Cause my enemies to flee from before me in seven directions. May they fall into their own pits and destruction that they have dug for me. May they call upon the name of YHVH for their Salvation. I pray that you would reveal Yourself to them, and that they would look up and behold their salvation.

But You, O Adonai, will bear me up into Your hands and carry me forth that I will not fall headlong. I will not be tossed to and fro by the winds or the waves or by the cares of this world, or by false prophets or false doctrines or by heresies. But, I will trust in YHVH with all my heart and lean not unto my own understanding, but, in all my ways, I will acknowledge You, and You will direct my paths. For the steps of a good man are ordered of YHVH and You delight in his ways; for they are not my ways, they are Your ways, for You have ordained them from the beginning of time. You give me feet like hind's feet and set me upon my high places. That I will run and not be weary and walk and not faint. You will make my mountains low and my valleys

high, the crooked way straight and the rough places smooth. May everything that I do, say or touch bring You honor and glory and that in everything, You would increase and I would decrease.

***Helmet of Salvation***

(Miter for the Priest, Crown of Thorns, Diadem We Give To Yeshua)

I take up the helmet of Salvation, for You are my salvation. The oil of Your Spirit flows out of heaven down upon my head to the soles of my feet, even over my beard to the ends of my robe. I plead the blood of Yeshua on my mind and I take captive every lofty thought and vain speculation raised up against the knowledge of YHVH to the obedience of Yeshua haMashiach. You have not given me a spirit of fear, but of love, power and sound mind. The memory of the righteous is blessed. Thank you for blessing my mind to prosper and giving me witty inventions and ways to implement those inventions.

I am blessed going in and blessed coming out; I am blessed in the city and blessed in the country. My household is blessed (*names of your household*). My livestock is blessed, my kneading bowl is blessed and my basket is blessed. I am above and not underneath, and I am the head and not the tail.

Thank You for creating my fingers for battle and my hands for war, giving me strength to bend a bow of bronze.

Thank you Father, that even though haSatan came to steal, kill and destroy, You came that I would have life and life more abundantly. I am purposed to walk in Your abundant life. I will prosper, even as my soul prospers. For You, O Adonai, are my sun and shield, You give grace and glory, no good thing do You withhold from those who walk uprightly. Whatever we ask in Yeshua's name will be done for us to glorify the Father. Seek and we shall find, knock and it will be opened, ask and it will be given to us. Delight yourselves in the ways of YHVH and He will give you the desires of your heart, trust also in Him and He will do it. Thank You that You will accomplish what concerns me.

(*Your intercession for those in your household, needs for yourself, family, friends and Israel. End this personal prayer adding the following conclusion to your personal needs.*)

I will be anxious for nothing, but in all things, with prayer and supplication, I will make my request be made known to YHVH, and my Elohim will grant me the peace that surpasses all understanding to guard my heart and mind in Yeshua. Whatever is lovely, whatever pure and of good

repute, I will dwell upon these things. I will rejoice in YHVH always and again I say rejoice! This is the day that YHVH has made, I will rejoice and be glad in it! I can do all things through Yeshua who strengthens me! My Elohim will supply all my needs, according to His riches and glory in Yeshua my Messiah. Thank you that all things work together for the good for those who love YHVH and are called according to Your purpose. I am not only called, I am chosen. I am a chose race, a royal priesthood, a holy nation, a person set apart for Elohim's own possession.

### *The Shield of Faith*

*(That of Abraham's That Makes Us His Seed)*

I take up the shield of faith which extinguishes all the fiery darts of our adversary, haSatan. Yeshua, You are the author and perfecter of my faith and He who began a good work in me is faithful to complete it to the day of Salvation. To each is given a measure of faith. Faith of a mustard seed can move mountains. You have placed that seed of faith in me, growing me and nurturing me with the Water of Life, the river of Elohim, flowing over me and through me, cleansing me inside and out, cleansing me from all sins, all iniquities, all uncleanness, all incurred guilt and all transgressions and unrighteousness. You are making me a vessel of honor for Your glory and for Your use. Your Spirit flows through me even unto the nation so that I would be a drink offering being poured out onto Your altar, a water libation coming into your throne room and a soothing aroma coming into Your nostrils.

Thank You that I am like a cedar of Lebanon planted in the House of Adonai, growing strong and tall, not swaying neither to the right nor to the left, but bowing only to You as Your Ruach haKodesh blows. That I would be a fruitful vine growing to You, wrapping myself around You and not letting go. But as You prune me I will bear fruit for You, in and out of season: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

I will not grow weary of doing good, but I will fight the good fight of faith and run this race to win. I will love not my own life even unto death, but be saved by the blood of the Lamb and the Word of my testimony. I will live to be seventy, or if due to strength, eighty. I will live to be a hundred and twenty as is what Your Torah says is the limit of man. You will satisfy me with long life and allow me to behold Your Salvation.

Hear, O Israel, YHVH is my Elohim, YHVH is One. And, I shall love YHVH my Elohim with

all my heart, with all my soul and with my entire mind and with all my strength. And, I shall love my neighbor as myself and I pray for my enemies and bless those that persecute me. If Elohim be for me, who can be against me, what can mere man do? I am an overwhelmingly conqueror through Yeshua haMesiach. Greater is He that is in me than he that is in the world, for He has overcome the world. No temptation has overtaken me, but such as is common to man. But, Elohim is faithful and will not allow me to be tempted beyond what I can endure, but with that temptation, will always provide a way of escape so that I will endure it. You were bruised for my transgressions, pierced for my iniquities, the chastisement for my peace fell upon You and by the Your stripes I am healed.

### *Sword of the Ruach*

*(The Word of YHWH, Torah, Scepter of Truth, the Rod of Iron That the Sons of Tzadock use to will rule and reign)*

I take up the Sword of the Ruach, which is the Word of Elohim, sharper than any two edged sword, able to divide both soul and spirit, even bone and marrow. Thank You that You watch over your Word to perform it and Your Word does not go back to you empty or return to you null or void, but accomplishes everything that You have desired for it. Your Word is a lamp until my feet and light unto my path. I will walk this path of righteousness all the days of my life; I will not grow weary of doing good and not turn to the right or to the left but fight the good fight of faith and run this race to win. Your Words are blinders to my eyes, that I would not look to the right or the left, but my face would be set as flint towards Your Holy Mountain, even my eyes would be set upon You, my King and my Savior, my best Friend, my Messiah.

Thank You that You are the Living Word come to us, the Word made flesh, the Word dwelling among us. Thank You that You have written Your Word on the walls of the hearts of man and that You are dwelling in the hearts of man, and making our hearts Tabernacles for the Living Elohim. Thank You that Your Word is Truth. Your Word is as pure silver, silver refined in the furnace of the earth purified seven times. Your Word is divinely inspired good for reproof and exhortation. Thank You that I will meditate on Your Word day and night and that You would reveal Yourself to me in Your Word. Thank You that Your Word would be written on the walls of my heart, It would be in my mouth and upon my tongue





