



“Again, the kingdom of heaven is like a merchant in search of fine pearls, ⁴⁶ and upon finding a single pearl of great value, he went and sold all that he had and bought it. Mathew 13:45

24/02/2018

Adar 7

Tetzaveh You Shall Command

Exodus 27:20–30:10

Ezekiel 43:10–27

Philippians 4:10–20

Within this weeks Parsha, we will examine the Menorah, the garments of the priest, the daily sacrifices in an attempt to apply what it says to our daily lives. As we seek to understand what we are called to be and what YHVH’s plan is for humanity.

The Menorah

“And you shall command the children of Israel that they bring you pure oil of pressed olives for the light, to cause the lamp to burn continually. ²¹ In the tabernacle of meeting, outside the veil which *is* before the Testimony, Aaron and his sons shall tend it from evening until morning before the Lord. *It shall be* a statute forever to their generations on behalf of the children of Israel.

Exodus 27:20-21

The above text informs us that the light of the Menorah only had to remain lit from evening until morning v21, although it was continual. This was a reference to that it was lit every day without exception, even on Shabbat, so that it could eliminate the Holy Place.

The oil for the menorah had to be pressed not crush (v20) so that it would not have any particles or sediment within it. For it had to be pure, as it was to be used in a sacred and holy place within the tabernacle and later the temple. Even though the particles could have been filtered out later the oil for the Mishkan had to be absolutely pure, from the start, thus even the process of making the oil had to be right. Therefore, the olive was pressed gently to get the oil, afterward the olives would be crushed, so the remaining oil could be gathered and then used for meal offerings.

Within the above outline, we see a picture of the bride of Messiah, for just as the oil is pressed and not crushed so that it can be used in the Holy place, so to our we pressed but not crushed, as we are refined and made ready to be the bride of Messiah. The Apostle Paul states that as believers ⁸ **We**

are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; ⁹ persecuted, but not forsaken; struck down, but not destroyed— ¹⁰ always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. ¹¹ For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh. 2 Corinthians 4:8-11 (NKJV)

Therefore, let us understand that regardless of the intensity of the situation, what we are going through is and will produce fruit. Thus, as we are pressed let us seek God and His will, as we seek His face. As, I have said previously, let us not focus on the problem but rather on worshiping God in all situations, as we bring our life into submission to His word.

This week I watched the testimony of a man born without legs or arms, yet he gives God all the glory and honour and praise. He has not let his situation stop him from living a full and Godly life. It is a great encouragement to hear. [Nick Vujicic testimony](#)

Paul in his letter to the corinthians speaks of his struggle and persecution ²⁴ ***From the Jews five times I received forty stripes minus one. ²⁵ Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and a day I have been in the deep; ²⁶ in journeys often, in perils of waters, in perils of robbers, in perils of my own countrymen, in perils of the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; ²⁷ in weariness and toil, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness— ²⁸ besides the other things, what comes upon me daily: my deep concern for all the churches. ²⁹ Who is weak, and I am not weak? Who is made to stumble, and I do not burn with indignation?***

³⁰ ***If I must boast, I will boast in the things which concern my infirmity. ³¹ The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying. ³² In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me; ³³ but I was let down in a basket through a window in the wall, and escaped from his hands.***

2 Corinth. 20:24-33

Whatever our situation let us not be downcast but rejoice that God is working in our life and that the enemy does not like it.

Let our light shine; Messiah informed us that we are not to hide the light which shines from within us, but rather we are to let this light shine, for it is the light of God within us.

¹³ ***“You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men.***

¹⁴ ***“You are the light of the world. A city that is set on a hill cannot be hidden. ¹⁵ Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. ¹⁶ Let your light so shine before men, that they may see your good works and glorify your Father in heaven.*** Matthew 5:13-16

Thus, just as the light of the Menorah was eternal, so too is the light which shines from us which shines in the darkness of the world. Yet, we need to understand that we need to draw daily from the word of God, from spending time with Him, and from fellowship with other like-minded believers. So

that the light in us does not diminish, for a light without oil will not illuminate in the darkness. For we are not of the darkness as we have come into the light through Messiah.

⁸ For you were once darkness, but now you are light in the Lord. Walk as children of light ⁹ (for the fruit of the Spirit is in all goodness, righteousness, and truth), ¹⁰ finding out what is acceptable to the Lord. ¹¹ And have no fellowship with the unfruitful works of darkness, but rather expose them. ¹² For it is shameful even to speak of those things which are done by them in secret. ¹³ But all things that are exposed are made manifest by the light, for whatever makes manifest is light. ¹⁴ Therefore He says:

***“Awake, you who sleep,
Arise from the dead,
And Christ will give you light.”***

¹⁵ See then that you walk circumspectly, not as fools but as wise, ¹⁶ redeeming the time, because the days are evil.

¹⁷ Therefore do not be unwise, but understand what the will of the Lord is. Ephesians 5:8-17 (NKJV)

Let us not hide the light which shines inside of us due to fear, but rather let us allow the light to shine in the darkness of this world, which has it does it will reveal sin and draw people to God.

Therefore, since we have this ministry, as we have received mercy, we do not lose heart. ² But we have renounced the hidden things of shame, not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God. ³ But even if our gospel is veiled, it is veiled to those who are perishing, ⁴ whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them. ⁵ For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus’ sake. ⁶ For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2 Corinthians 4:1-7

The Menorah which stood in the Holy place we read in Exodus had 66 parts to it, 39 on one side and 27 on the other, which within rabbinical understanding the Menorah represents the Torah and the tree of life. We see this in the Proverbs which are sung at the end of a Torah service—*Etz Chayim Hi*—“She is a tree of life for those who grasp her, and those who hold on to her are happy.” (Proverbs 3:18).

Yet, we see something further in the numbering of the parts of the Menorah, that within the account in Exodus we see that it is made up of 66 parts, with 39 on one side and 27 on the other, which are the same numbers of the books in the Bible. For we have 39 books in the OT and 27 in the NT making 66 in total. Now I am not saying that there are not other books which assist us, which at one point had been included in the Jewish canon, but rather that we must understand the scriptures we have are the ones YHVH wanted us to have. The others, like the book of Enoch are for the time when things would be revealed, that for the final generation. This is why they along with many other books give great insight for this final generation, which we are part of. However, previous generations did not need to understand or even know what was contained with them.

Thus, what we see within the 66 parts is the 66 books of the scriptures we have which for Hebraic believers the Torah is all of scripture from Genesis through to Revelation. Even Messiah quoted from

the psalms stating the Torah states, why was this? It is because it is accepted within Judaism that the Torah can also be used to refer to the whole of the scriptures.

For the Rabbis when they read Proverbs they see the wisdom of the Torah which are the leaves of the tree of life.

“Great is Torah, for it gives life to its doers in this world and in the next world, as it is written: ‘For they give life to those who find them and healing to all flesh’ (Proverbs 4:22). It also says: ‘Healing will it be for your flesh and marrow for your bones’ (ibid., 3:8). It also says: ‘It is a tree of life to those who take hold of it, and those who support it are fortunate’ (3:18). And it says: ‘They are a graceful garland for your head and necklaces for your throat’ (1:9). And it says: ‘It will give your head a graceful garland; it will provide you a crown of glory’ (4:9). And it says: ‘For in me [the Torah] will you lengthen days, and years of life will be added to you’ (9:11). And it says: ‘Length of days in its right hand; in its left are wealth and honor’ (3:16). And it is written: ‘For length of days, years of life, and peace will they increase for you’ (3:2).”

We read in the passage below how Moses instructs the children of Israel to follow the commandments of YHVH, for they are life, a blessing when one follows them but if a person rejects them and turns away from them, then they are a curse which will bring death. Thus, we see what the rabbis teach that the Torah, which the Menorah is a symbol of, is a tree of life.

¹¹ “For this commandment which I command you today is not too mysterious for you, nor is it far off. ¹² It is not in heaven, that you should say, ‘Who will ascend into heaven for us and bring it to us, that we may hear it and do it?’ ¹³ Nor is it beyond the sea, that you should say, ‘Who will go over the sea for us and bring it to us, that we may hear it and do it?’ ¹⁴ But the word is very near you, in your mouth and in your heart, that you may do it.

¹⁵ “See, I have set before you today life and good, death and evil, ¹⁶ in that I command you today to love the Lord your God, to walk in His ways, and to keep His commandments, His statutes, and His judgments, that you may live and multiply; and the Lord your God will bless you in the land which you go to possess. ¹⁷ But if your heart turns away so that you do not hear, and are drawn away, and worship other gods and serve them, ¹⁸ I announce to you today that you shall surely perish; you shall not prolong your days in the land which you cross over the Jordan to go in and possess. ¹⁹ I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live; ²⁰ that you may love the Lord your God, that you may obey His voice, and that you may cling to Him, for He is your life and the length of your days; and that you may dwell in the land which the Lord swore to your fathers, to Abraham, Isaac, and Jacob, to give them.” Deuteronomy 30:11-20

Just as the Menorah represents the tree of life, which is a symbol of the Torah, we also know that this speaks of Messiah, the one who will bring life to those who accept Him as Lord and Saviour. For Messiah is the word which became flesh, He is the living Torah, He is the light of the world.

John 8:12 (NKJV) *Then Jesus spoke to them again, saying, “I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.”*

John 12:35-36 (NKJV) *Then Jesus said to them, “A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know*

where he is going. ³⁶ *While you have the light, believe in the light, that you may become sons of light.” These things Jesus spoke, and departed, and was hidden from them.*

1 John 1:5-7 (NKJV) *This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.* ⁶ *If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.* ⁷ *But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.*

Rev. 21:23-24 (NKJV) *The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light.* ²⁴ *And the nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honor into it.*

The priest's garments

We read in this parsha the garments which are to be made for the priest, so that they could minister before YHVH in the Mishkan. Yet, have you ever wondered what would have happened if the people did not sin with the golden calf? Or if all the tribes came forth when Moses ask who is on YHVH's side, instead of just the Levites? Before we look at the garments for the priest I want to very briefly explore this concept.

Israel before YHVH at Mt Sinai

When Israel stood at the base of Mt. Sinai, we read

Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. ⁶ *And you shall be to Me a kingdom of priests and a holy nation.* ⁷ *These are the words which you shall speak to the children of Israel.”*

⁷ *So Moses came and called for the elders of the people, and laid before them all these words which the Lord commanded him.* ⁸ *Then all the people answered together and said, “All that the Lord has spoken we will do.”* Exodus 19:5-8

Which Deut. 7:6-8 states *“For you are a holy people to the Lord your God; the Lord your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth.* ⁷ *The Lord did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples;* ⁸ *but because the Lord loves you, and because He would keep the oath which He swore to your fathers, the Lord has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt.*

We know that when Israel gathered at Mt Sinai, they entered into a marriage contract with the voice of the word of YHVH, thus, when all of Israel stated: *“All that the Lord has spoken we will do.”* they were saying that they consented to the marriage. Therefore because of this, YHVH would make all Israel a peculiar people and a holy nation of priests. However, because of the sin of the golden calf (Exodus 32), only the Levites answered the call and thus were set apart unto God as priests. Therefore, it became the responsibility of the Levites to lead and instruct the people before Yah, which as Israel lived a life set apart they would be a light to the nations and all nations would seek to know God.

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“Surely I have taught you statutes and judgments, just as the LORD my God commanded me, that you should act according to them in the land which you go to possess. ⁶ Therefore be careful to observe them; for this is your wisdom and your understanding in the sight of the peoples who will hear all these statutes, and say, ‘Surely this great nation is a wise and understanding people.’

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“For what great nation is there that has God so near to it, as the LORD our God is to us, for whatever reason we may call upon Him? ⁸ And what great nation is there that has such statutes and righteous judgments as are in all this law which I set before you this day? (Deut. 4:5-8)

Within the ReNewed covenant, YHVH once again seeks His people to be a holy nation set apart unto him, a nation which would lead the nations into the covenant with God through messiah, just as Peter writes ⁹ ***But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; ¹⁰ who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.*** (1 Peter 2:9-10)

Yet, what we must understand is that as believers we all are called to be priests, to be a holy nation, a royal people. However, not all who enter the Kingdom mature in their faith or seek to fulfil this calling,

Yet, what we must understand is that God will fulfil his purpose as He completes the good work in us which He has started. That all will become priests, the bride, as God himself will teach his people from Zion and instruct them Isaiah 2:3 during the millennium. Thus, as the millennium draws to a close our hearts will be circumcised (the eighth day) and we will all be perfected and be the people, priests in the Kingdom of God, that of his bride.

I want to pose a thought to you, instead of picturing the new Jerusalem as a city, picture it as this. The new Jerusalem is the Holy of Holies which Messiah inhabits with his bride, Israel the land is the Holy place and the earth is the outer court. For all the earth is the Lord’s and the fullness of.

That the earth will be restored. We see this prior to sin, that the garden in Eden was the Holy of Holies (Jerusalem), Israel the land, was the Holy place and the earth the outer court, which God made Adam out of the dust of the earth, the outer court and brought him into the Holy of Holies to walk with him. Therefore, just as YHVH made Adam out of the dust from the earth (outer court) and brought him into the Garden in Eden (Holy of Holies), so too will Yah bring His people from earth to Jerusalem (Holy of holies) to dwell with Him. I encourage you to examine this concept, as it will assist us in our understanding of God.

How awesome is our God, whose plans will not be thwarted by the enemy. Friends, at this time we need to ensure that our light shines, that we are active in leading/guiding people to God especially as time draws close to Messiah’s return.

Remember, that obedience brings blessing and the protection of God, that as we walk in total submission to God and his ways He will bless us. That as we do people will be drawn to us. Therefore, if this is true then we need to ask are people being drawn to the Hebraic congregations we attend, are unsaved people being drawn to us? If we answer yes, praise God, but if it is no, then why not? If people are not being drawn to us we need to ask why, is it because we have hidden our light, due to fear, or is it because we don’t evangelise because we feel people don’t want to come to our assemblies because they go against the grain. Whatever the reason we need to seek God and ask Him to reveal why then do something about it.

We should not be worried about what people think, look at Daniel when he was forbidden to pray to God or Shadrach Meshach and Abed-Nego, who when King Nebuchadnezzar was questioning them and asked them to worship the golden image, they refused, therefore the king informed them that he was going to throw them into the fire. However, ***Shadrach, Meshach, and Abed-Nego answered and said to the king, "O Nebuchadnezzar, we have no need to answer you in this matter. ¹⁷ If that is the case, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us from your hand, O king. ¹⁸ But if not, let it be known to you, O king, that we do not serve your gods, nor will we worship the gold image which you have set up."*** (Daniel 3:16-18)

We know how the story ends with YHVH protected them. We see this further when Daniel was thrown into the lion's den.

⁶ So these governors and satraps thronged before the king, and said thus to him: "King Darius, live forever! ⁷ All the governors of the kingdom, the administrators and satraps, the counselors and advisors, have consulted together to establish a royal statute and to make a firm decree, that whoever petitions any god or man for thirty days, except you, O king, shall be cast into the den of lions. ⁸ Now, O king, establish the decree and sign the writing, so that it cannot be changed, according to the law of the Medes and Persians, which does not alter." ⁹ Therefore King Darius signed the written decree.

¹⁰ Now when Daniel knew that the writing was signed, he went home. And in his upper room, with his windows open toward Jerusalem, he knelt down on his knees three times that day, and prayed and gave thanks before his God, as was his custom since early days. (Daniel 6:6-10)

We read in the above passage that Daniel did not desist from praying to God nor did he hide the fact that he was doing so, rather he continued to follow his normal routine, as he did not deny God. Again we know how the event ends, that God protects him while he is in the lion's den.

Daniel along with Hananiah, Mishael, and Azariah never compromised their faith, they never hid the light of God which shone from within them, which because of their faithfulness to YHVH and His commandments, God protected them. However, even if God didn't and they died for their faith, they were prepared for that. So often we live in fear because of persecution, but what we need to realise is that our lives are in God's hands, all we need to do is submit to Him and walk humbly before Him, as we live a life set apart according to his word. That if doing so costs us our life then so be it. One thing we need to understand further is that Daniel and Hananiah, Mishael, and Azariah were living in Babylon, just as we are at present and God still protected them. You see until it is time to leave and commence the Greater Exodus we are in Babylon and God will and can protect us, but if it costs us our life, so be it. Our lives are not ours, they belong to God, for we have surrendered our all to Him when we gave Him our lives. Thus. If we live we live for Messiah, if we die, we die for Messiah.

Please however understand, I am not saying people should be unwise, as we need to show wisdom in our actions, but rather I am seeking to encourage the body to not be overcome with the fear which is taking hold of the nations as a judgment of God. For fear is not for us, we are not to be overcome by fear, but rather have the shalom of God.

Therefore, let us stand in the armour of God which is the priestly garments, for our battle is not against flesh and blood but against spiritual powers, which the weapons we fight with are more than sufficient to defeat the attacks of the enemy.

The priestly garments

Exodus 28:1-4



***“Now take Aaron your brother, and his sons with him, from among the children of Israel, that he may minister to Me as priest, Aaron and Aaron’s sons: Nadab, Abihu, Eleazar, and Ithamar. ² And you shall make holy garments for Aaron your brother, for glory and for beauty. ³ So you shall speak to all who are gifted artisans, whom I have filled with the spirit of wisdom, that they may make Aaron’s garments, to consecrate him, that he may minister to Me as priest. ⁴ And these are the garments which they shall make: a breastplate, an ephod, a robe, a skillfully woven tunic, a turban, and a sash. So they shall make holy garments for Aaron your brother and his sons, that he may minister to Me as priest.*”**

When we read the garments given for the priests we see that apart from the High Priest the garments are very simple in design. We read in the Parsha that the High Priest had pomegranates placed on the hem of his garment. Within Judaism the pomegranate is the symbol of the Torah, it is believed that the pomegranate has 613 seeds, the same number of commandments God gave to Israel. Furthermore, recent studies have shown that pomegranate juice is more effective in treating heart disease than any pharmaceutical drug. I find this amazing how one of the symbols of the Torah, which God through His Holy Spirit will write upon our hearts, thus circumcising them, has great health benefits for the heart, which is the seat of wisdom, the Torah. I do not see this as a coincident. You see the Torah, the word of God is the cure for sin, which man’s hearts are corrupt above all, thus the cure for sin, is the living Torah, Messiah Yeshua, which once we have accepted Him as our Lord and Saviour we are to walk in the truth of Torah, as we take captive our own desires and bring them into submission to the word of God. As we allow the Holy Spirit to circumcise our hearts and cleans it from sin.

As we look at the priests garments we can see that they are white, which we know that only the priest can come before God and minister before Him in the Temple. On a side note, the closer you get to the Holy of Holies the brighter it is considered to be, the further away you are from it is considered to be in darkness, or shades of it. A place which is void of the glory and majesty of YHVH, where there is weeping and the gnashing of teeth.

Messiah spoke a parable to His disciples of a man who attended a wedding banquet without the correct garment and was thus thrown out, to a place where there was gnashing of teeth. The church

teaches that this was hell, however in Jewish thought this would not be so, it was just a place further away from the presence of God.

“But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. ¹² So he said to him, ‘Friend, how did you come in here without a wedding garment?’ And he was speechless. ¹³ Then the king said to the servants, ‘Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.’

¹⁴ **“For many are called, but few are chosen.”** (Matt 22:11-14)

What we see in the above passages is that the man is first called a friend, I know some might say this is just a figure of speech, but we know that within covenant relationship there are four layers or levels of relationship. That of servant, friend, son or daughter and then the bride.

Here we see that the man was a friend, but he was not permitted to come to the wedding feast, why is this? What we need to understand is that the Bride is the Priest, which we are all called to be, which as seen in the picture above, that the priest wear garments of white, which they can only approach and minister in the Holy place or in the Mishkan when wearing these garments. They are not permitted to enter wearing any other garments, apart from those set aside as holy.

That as stated the further we get away from the Holy of Holies the darker it is, as the presence of God is not there. Thus, there will be weeping and gnashing of teeth. Friends, all are chosen to be the bride, priests, but the reality is in the millennium few will be. However, during the millennium those who have been faithful will assist Messiah in getting the rest of the body of believers to mature in their faith so that all of Israel, believers will be the bride of Messiah by the end of the millennium, when the New Jerusalem descends as a Bride.

I encourage you to examine this further, it is a great study.

When we look at the priest’s garments most do not see a warrior’s armour, yet in reality that is what we should see. The armour of God is not a Roman soldiers armour. Paul when he outlined the armour would not have sort us to think of a Roman soldier, but rather the image of a priest. Paul clearly informs us that our battle is not against flesh and blood but against demonic forces, therefore why would we need physical armour, for a physical battle? We would not, rather we need the spiritual armour of the priest, which it is priests which YHVH has called us to be, however, sin has temporarily robed us of this. However, through Messiah we have the right to become such, that we can become a priest, the bride of Messiah if we humble ourselves to YHVH and His word and seek His will.

I encourage you to desist from thinking of the armour of God as a Roman soldier, but rather that of a priest, which we put this armour on by walking in faith and applying the word of God in our daily lives. As we take captive our thoughts and bring them into submission to the word of God, thus enabling us to be clothed with the mind of Messiah, which is the helmet of salvation. Furthermore, the belt of truth is the Torah, which is what supports all other aspects of the armour. It is the Torah that the priest taught and lived out in their lives. Thus, let us continue to seek the truth of God’s word as we lay aside the doctrines of men and seek only what YHVH desires and commands. let us seek to stand firm in the priestly armour, as we fight the good fight which God has called us to. One which we have the victory through Messiah Yeshua.

Finally, my brethren, be strong in the Lord and in the power of His might. ¹¹ Put on the whole armor of God, that you may be able to stand against the wiles of the devil. ¹² For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. ¹³ Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.

¹⁴ Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, ¹⁵ and having shod your feet with the preparation of the gospel of peace; ¹⁶ above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. ¹⁷ And take the helmet of salvation, and the sword of the Spirit, which is the word of God; ¹⁸ praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints— ¹⁹ and for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel, ²⁰ for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak. (Ephesians 6:10-20)

The daily offering HaTamd

Exodus 29:38-46

³⁸ “Now this is what you shall offer on the altar: two lambs of the first year, day by day continually. ³⁹ One lamb you shall offer in the morning, and the other lamb you shall offer at twilight. ⁴⁰ With the one lamb shall be one-tenth of an ephah of flour mixed with one-fourth of a hin of pressed oil, and one-fourth of a hin of wine as a drink offering. ⁴¹ And the other lamb you shall offer at twilight; and you shall offer with it the grain offering and the drink offering, as in the morning, for a sweet aroma, an offering made by fire to the Lord. ⁴² This shall be a continual burnt offering throughout your generations at the door of the tabernacle of meeting before the Lord, where I will meet you to speak with you. ⁴³ And there I will meet with the children of Israel, and the tabernacle shall be sanctified by My glory. ⁴⁴ So I will consecrate the tabernacle of meeting and the altar. I will also consecrate both Aaron and his sons to minister to Me as priests. ⁴⁵ I will dwell among the children of Israel and will be their God. ⁴⁶ And they shall know that I am the Lord their God, who brought them up out of the land of Egypt, that I may dwell among them. I am the Lord their God.

This offering is very significant for the days we live in, for it is this offering the daily sacrifice (HaTamid) which will be stopped by the anti-christ. The above passage outlines the Tamid offering the daily oblation, the sacrifice YHVH required to be offered twice a day. Each morning and each evening. This was a festive event in the Beit HaMikdash (the Temple) in Jerusalem. As the service proceeded, the Levites accompanied by music, as they sang the song of the day, and when the service was over, everyone bowed, even the King, if he was present.

מועד	אהל	פֶּתַח	לְדֹרֹתֶיכֶם	תְּמִיד	עֹלֹת	29:42	
muod	ael	phthch	l-drthi-km	thmid	olth		
appointment	tent-of	portal-of	for-generations-of-you ^(p)	continually	ascent-offering-of		
אֵלַיְךָ	לְדַבֵּר	שָׁמָּה	לָכֶם	אֲנֹעַד	אֲשֶׁר	יְהוָה	לְפָנָי
ali-k	l-dbr	shm-e	l-km	auod	ashr	ieue	l-phni
to-you	to-to- ^m speak-of	there-ward	to-you ^(p)	I-shall- ⁿ keep-appointment	which	Yahweh	to-faces-of
						שָׁם	
						sh	
						there	

We see in the passage about regarding the daily offering and those below that it is the thmid offering (HaTamid). It is this offering as stated which the anti-christ stops. The question is will we be that generation which will witness this event, personally I like others believe we will.

Daniel 8:11 (NKJV) He even exalted *himself* as high as the Prince of the host; and by him the daily *sacrifices* were taken away, and the place of His sanctuary was cast down.

הָרִים	וּמִמֶּנּוּ	הַגְּדִיל	הַצֵּבָא	שָׂר	וְעַד	8:11
erim	u-mm-nu	egdil	e-tzba	shr	u-od	
he- ^f heaved	and-from-him	he- ^f magnified-himself	the-host	chief-of	and-unto	
הוֹרָם	מִקְדָּשׁוֹ	וְהִשְׁלַךְ	הַתְּמִיד	וְהָיָה	וְעַד	וְהָיָה
eurm	mqdsh-u	u-eshlk	e-thmid	e-thmid	u-od	eurm
he-was- ^f heaved	sanctuary-of-him	and-he-was- ^f flung-down	the-continually	he-was- ^f heaved	and-unto	he-was- ^f heaved

Daniel 11:31 (NKJV) And forces shall be mustered by him, and they shall defile the sanctuary fortress; then they shall take away the daily *sacrifices*, and place *there* the abomination of desolation.

הַמְּעוֹז	הַמְּקֹדֶשׁ	וְחָלְלוּ	יַעֲמְדוּ	מִמֶּנּוּ	וְצָרִים	11:31
e-mouz	e-mqdsh	u-chllu	iomdu	mm-nu	u-zroim	
the-stronghold	the-sanctuary	and-they- ^m violate	they-shall-stand	from-him	and-armed-forces	
וְהִסִּירוּ	מִשׁוֹמֵם	הַשְּׁקִיץ	וְנָתְנוּ	הַתְּמִיד	וְהָיָה	וְהָיָה
u-esiru	mshumm	e-shqutz	u-nthnu	e-thmid	u-od	eurm
and-they- ^f take-away	one-making-desolate	the-abomination	and-they-give	the-continually	and-unto	he-was- ^f heaved

Daniel 12:11 (NKJV) **“And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days.**

שָׁמָּה	שְׁקִיץ	וְלָתֵת	הַתְּמִיד	הוֹסֵר	וּמֵעַתָּה	12:11
shmm	shqutz	u-l-thth	e-thmid	eurs	u-m-oth	
one-desolating	abomination	and-to-to-give-of	the-continually	he-is- ^f taken-away	and-from-era	
וְיָמִים	אֶלְפֵי	וְתִשְׁעִים	וּמֵאָתַיִם	וְיָמִים	וְיָמִים	
imim	alph	u-thshoim	mathim	imim	imim	
days	thousand	and-ninety	two-hundreds	thousand	days	

The Mishnah has a whole tractate, Tamid, which describes the daily sacrifices within the Temple. Please see below sections of this tractate which vividly describes the process of the sacrifice and how the Levites are to conduct themselves and carryout the daily sacrifices in the temple.

Chapter 3

Mishnah 1 The superintendent said to them, “come and cast lots” to determine who should slaughter, who should receive and toss the blood, who should clear the Inner (Incense) Alter of ashes and burn incense, who should snuff the Menorah and kindle it, who should take up on the Ramp the members of the Tamid which were the head and the right hind-leg, and the two fore-legs, the haunch with the tail and the left hind-leg, the breast and the neck and the two flanks, the intestines, and the fine flour and the Kohen HaGadol’s (High Priest’s) meal offering of the cakes and the wine for the libations. They cast lots, and whosoever succeeded obtained the privilege.

Mishnah 2 The superintendent said to them, “Go forth and see if the time for the slaughtering has come.” If the time has arrived, the outlook says, “it is day!”

Mishnah 3 The superintendent said to them, “Go forth and bring the lamb from the Chamber of Lambs.” The Chamber of Lambs was in the north-west corner of the Temple, and four compartments were there, one was the special Chamber of Lambs, and one the Chamber of Seals, and one the Chamber of the Hearth, and one room where they used to make the showbread.

Mishnah 4 They went into the Chamber of Utensils and brought forth ninety-three vessels of silver and vessels of gold. They gave a drink the lamb that was ready for the Tamid from a golden cup. Though it had been inspected in the preceding evening to see that it was free from any blemish, they nevertheless examined it once more by the light of the torches.

Mishnah 5 The priest who gained the privilege to slaughter the Tamid pulled it along and went to the forecourt, and those that gained the privilege to offer up the members followed after him. The forecourt was situated at the north of the Alter; and there were eight short stone posts there, and at their tops lay four-sided slabs of cedar-wood into which were fixed iron hooks, three rows one above the other, to each slab whereon they used to suspend the slaughtered beasts; and they used to flay them on the marble tables that stood between the posts.

Chapter 4

Mishnah 1 They did not tie up the four feet of the lamb of the Tamid, but they only bound it; they who earned the privilege to take up the members took hold of it. And this was the manner of its binding – its head to the south hand his face to the west. The slaughterer stood to the east and his face was to the west. The Tamid of the morning was slaughtered at the northwest corner at the second ring; the Tamid of the afternoon was slaughtered at the northeast corner at the second ring. The slaughterer who had gained the privilege of the slaughtering slaughtered it. And the priest who was the receiver of the blood received it and came to the northeast corner of the Alter and tossed it to the east and north, then he went to the southwest corner and tossed it to the west and to the south; the remainder of the blood he poured away at the southern base of the Alter.

Mishnah 2 The slaughterer did not sever the hind-leg but pierced it at its knee-joint and thus hung it up; he flayed it from the top downward until he reached the breast; when he came to the breast he cut off the head and gave it to the priest who had gained the privilege to take it; he cut off the shanks and gave them to the priest who had gained the privilege to take it; he finished the flaying, slit the heart and extracted its blood; he cut off the fore-legs and gave them to the priest who had gained the privilege to receive them; he came up the right hind-leg, cut it off, and gave it together with the two shanks to the priest who had gained the privilege to take them; he split the carcass and the whole of it was found laid open before him; he took out the fat and put it above where the head had been cut off; he took off the inwards and gave them to the priest who had gained the privilege to rinse them. They swilled the stomach without the inward parts in the Washers' Chamber as much as was needed for thorough cleansing, and they swilled the inwards three times at least on the marble tables between the pillars.

Mishnah 3 The slaughterer took up the knife and cut away the lungs from the liver, and a finger-like strip of the liver from the liver, but he did not remove it from its position. He cut open the breast and gave it to the priest who had gained the privilege to take it. He came up the right flank and cut downwards up the backbone, but he did not touch the backbone until he reached the two small ribs; he next cut off the flank together with the liver attached thereto and gave it to the priest who had gained the privilege to take it. He came to the neck and left with it two ribs above mentioned on the right side and two ribs at the left side; he cut it off and gave it, together with the wind pipe, heart and the lungs attached to it, to the priest who had gained the privilege to take it. He came to the left flank and left therewith two thin ribs above by the tail and two thin ribs below at the breast, and similarly he left ribs on the right flank; thus it is found that he left with the two flanks two pairs of ribs above and two pairs below; he cut it off, and gave it, together with the backbone and spleen attached thereto the priest who had gained the privilege to take it. And this was the greater part, but they used to call the right flank the larger portion because the liver was attached to it. He came to haunch, cut it off, together with the fat tail, and the lobe of the liver and the two kidneys attached to it, and he gave it to the priest who gained the privilege to take it. He took the left hind-leg and gave it to the priest who gained the privilege to take it.

Thus they all stood in a row with the members of the carcass in their hands in readiness for offering up – the first priest bore the head and a hind leg, the head in his right hand, and its muzzle against his arm, and its horns between his fingers, and the place where it was slaughtered upward with the fat on it, and the right hind-leg in his left hand with the flayed part outermost; the second priest bore the two fore-legs, the right one in his right hand, the left one in his left hand, with the flay parts outermost; the third priest bore the haunch and the left hind-leg, the haunch in his right hand and the fat tail hanging down between his fingers, and the lobe of the liver and the two kidneys with it, the left hind-leg in his left hand with its flayed parts outermost; the fourth priest bore the breast and the neck, the breast in his right hand and the neck in his left hand, and its ribs between his fingers; the fifth priest bore the two flanks the right one in his right hand and the left one in his left hand, with their flayed parts outermost; the sixth priest bore the inwards placed in a dish with the shanks on top of them; the seventh priest bore the fine flour for the meal offering; the eighth priest bore the cakes; the ninth priest bore the wine for the libation. They all went along and set them down on the lower half of the Ramp on its western side, and salted them; and they then descended and made their way to the Gazith Chamber to recite the Shema.

Chapter 5

Mishnah 1 The superintendent said to them, "Recite one Benediction," and they recited it, and then they read the Ten Commandments, the Shema, "and it shall come to pass if you shall harken", and "And...spake." They pronounced next these three Benedictions with the people present in the forecourt; True and firm, and Avodah, and the Priestly Blessing; and on Shabbat they added one more Benediction for the Priestly Guard that departed.

Mishnah 2 The superintendent said to them, "You that are new to the preparations for the offering of the incense, come and cast lots"; they cast lots, and whosoever gained the lot was awarded the privilege. Again he said to them, "Both new and old, come and cast lots to decide who shall take up the members from the Ramps and the Alter."...

Mishnah 3 Those priests who were not allotted any part in the service of the day reported to the officials who stripped their sacred raiment from them and did not leave with anything except their undergarments only. There were apertures [windowlike niches in the wall] there over which were written the names of various articles of raiment in each of them.

I am sorry if the above outline upset you, but what we see in the above accounts from the Mishnah regarding the daily offering is the reality of sin and the requirement of an animal to give its life so that we can live. Scripture informs us that even YHVH does not delight in the sacrifices offered, that being He would rather us not sin, that there was no sin. But because He loves us and seeks/desires a relationship with us, His creation a sacrifice has to be offered.

We will see sacrifices once again be offered during the Millennium, when Messiah reigns from Zion. The reason for this is that the Temple and all its facets are designed to teach us about YHVH and sin. Thus, the sacrifices in the millennium will show us what sin is and the consequences of sin. Furthermore, we must understand that sin has not been dealt with in the millennium, it is only after the millennium that sin is dealt with, when death, Sheol and the devil are thrown into the lake of fire. I encourage you to study this further.

Friends, this parsha has so many gems contained within it I could write volumes however, I encourage you to study this and further Torah Pearls each week to find the gems God has placed within it. However, if you only take one aspect from this study may it be that we are called to be a Holy people, a royal nation of priest. That God will complete the good work in us which He has started. Therefore, let us seek to stand firm and hold fast with the priestly armour on, as we proclaim the Gospel of the Kingdom. That as we seek God this week let us ask ourselves, are people being drawn to the assembly we go to? if not ask why? One key point to remember is this, the church in its evangelism seeks people to come to us, yet the bible instructs us to go, which we see this when Messiah sent the disciples out. I once heard an account of a minister who instructed his congregation to go in the week and place a bet in a betting shop and then report back to the church the following week. When during the following weeks service, the minister asked the congregation, who went only a handful did, the minister then asked them how they felt, which they said it was awful everyone looked at them, they felt nervous and out of place. The minister then said, that is how people feel when they come to church, when they are not use to coming. It is a simple

illustration but one with so many truths. People do not like to come to church, it is an alien place for most. Yet, as I have said we are to go out and share the gospel.

Friends, whatever our situation is, let us not focus on the problems but rather, let our prayer and desire be this week, one which seeks to be in the presence of God while at the same time we shine His light into the darkness of this world.

May YHVH bless and keep you

Shabbat Shalom

Nathan

Midrash: In Judaism, the **Midrash** is the genre of rabbinic literature which contains early interpretations and commentaries on the Written Torah and Oral Torah (spoken law and sermons), as well as non-legalistic rabbinic literature (*Aggadah*) and occasionally the Jewish religious laws (*halakha*), which usually form a running commentary on specific passages in the Hebrew Scripture (*Tanakh*)

Targum: **Targum Onkelos** (or **Onqelos**), is the official eastern (Babylonian) Targum (Aramaic translation) to the Torah. However, its early origins may have been western, in Israel. Its authorship is attributed to Onkelos, a famous convert to Judaism in Tannaic times (c. 35–120 CE)

Targum Jonathan: **Targum Jonathan**, otherwise referred to as **Targum Yonasan/Yonatan**, is the official eastern (Babylonian) Targum to the Nevi'im/Prophets. Its early origins, however, are western (i.e. from the Land of Israel), and the Talmudic tradition attributes its authorship to Jonathan ben Uzziel of Jerusalem in the time of King Herod

Tannaim: Tannaim were the Rabbinic sages whose views are recorded in the Mishnah, from approximately 10-220 CE. The period of the Tannaim, also referred to as the Mishnaic period, lasted about 210 years.

Talmud: The **Talmud** means "instruction, learning", "teach, study") is a central text of Rabbinic Judaism. The term "Talmud" normally refers to the collection of writings named specifically the **Babylonian Talmud** (*Talmud Bavli*), although there is also an earlier collection known as the Jerusalem Talmud (*Talmud Yerushalmi*) or Palestinian

Jubilees: The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years, seven "year-weeks", into which all of time has been divided

Vulgate: This is the Latin Bible. Translated from the Hebrew and Aramaic by Jerome between 382 and 405 CE, this text became known as the 'version vulgata', which means 'common translation'.