

Parashat Tetzave

פרשת תצוה

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How does Yeshua's Sacrifice Atoner for My Sins?

השבועות הזה קוראים / This Week's Reading

תורה: Exodus 27:20-30:10

הפטרה: Ezekiel 43:10-27

הברית: Mark 12

החדשה

Triennial cycle: Bereshit / Genesis 28:31-29:18

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In this week's reading, Parashat Tetzave (*Shemot / Exodus 27:20-30:10*) details the construction of the priestly garments (וַעֲשֵׂתִי בְגָדֵי-קֹדֶשׁ לְאַהֲרֹן וְלְאֶחָיו לְכַבֹּד : 28:2 *You shall make holy garments for Aaron your brother, for glory and for beauty. (NASB)* Aharon's garments are said to consecrate him for the purpose

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of ministering before the Lord (28:3). The garments consist of the breast-piece, the ephod, a robe, a turban, and a sash (28:4). Garments are made for Aharon and for his sons of gold, blue, purple, scarlet materials and fine linen. The ephod was constructed of these materials indicating that the ephod is a woven piece of work.

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It is constructed of two pieces which is connected on the ends (28:6). Two onyx stones contain the engraving of the names of the tribes of Yisrael (28:9), six names on each stone. The breast-piece is called the breast-piece of judgment (28:15) whose construction is of the same materials as the ephod. Twelve precious stones are set in the breast-piece one for each of the tribes of Yisrael (28:17-22). The breast-piece is bound to the ephod. The Urim and Thummim are

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placed in the breast-piece so that Aharon carries them before the Lord over his heart continually. The hem of the garment is to be constructed with woven pomegranates made of blue, purple, and scarlet material (28:34) and a golden bell is spaced in every-other position along the hem (i.e. in bell-pomegranate-bell-pomegranate fashion). The sound of the bell will be made when Aharon enters

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into the Kedosh Kedoshim (holy of holies) so that he will not die (28:35). There is also a golden plate engraved as a seal that is holy to the Lord fastened to the front of the turban. A blue cord is to be fashioned and fastened to Aharon's forehead for the purpose of taking away the iniquity of the holy things. (לַח וְהִקִּיָּהּ : על-מִצְחָה אֶהְרֹן וְנָמַשׁ אֶהְרֹן וְאֶת-עֵינָיו הַקֹּדֶשִׁים אֲשֶׁר יִקְדִישׁוּ בְּנֵי יִשְׂרָאֵל לְכָל-מַחְבֵּת קֹדֶשִׁיהֶם :

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(וְהִקִּיָּהּ עַל-מִצְחוֹ תַמְיֵד לְרִצּוֹן לְהֵם לְפָנֵי יְהוָה :) The tunic is woven in a checkered fashion and Moshe instructs the people to also make sashes and caps for Aharon and his sons. The text then describes how God tells Moshe to consecrate Aharon and his sons as priests. Take a bull and two rams without blemish (29:1), unleavened bread and unleavened cakes mixed with oil and unleavened wafers spread with oil

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all made of wheat flour. These are presented together before the Lord. The text describes that Moshe is to bring Aharon and his sons to the entrance to the tent of meeting (29:4), dress them with the garments (29:5-6), and anoint them with oil

Consecration is the solemn dedication to a special purpose or service. The word "consecration" literally means "to associate with the sacred". Persons, places, or things can be consecrated, and the term is used in in this context for the purpose of associating Aharon and his sons for ministering before the Lord.

(29:7), this being the process of ordination before God (29:9). The bull and two rams are slaughtered, the one ram is offered as a whole burnt offering, the second ram, the blood is used to anoint Aharon and his sons, and the blood of the bull is placed upon the altar that is before God. The breast of the ram of their ordination, and the bread is made to be a wave offering before the Lord (29:26-28). Additionally, two lambs are to be offered on the altar daily as a continual burnt offering before the Lord throughout their generations (29:42). The Lord says He will consecrate the tent of meeting, the altar, and the sons of Aharon as priests and then says: *"I will dwell among the sons of Yisrael and will be their God."*

פרשת תצוה ספר שמות פרק כט פסוק לב-לד

לב וְאָכַל אֹהֶרֶן וּבְנָיו אֶת-בֶּשֶׂר הָאֵיל וְאֶת-הַלֶּחֶם אֲשֶׁר בִּסֶּל פָּתַח אֵל ה' מוֹעֵד: לֵךְ וְאָכְלוּ אֹתָם אֲשֶׁר כִּפֶּר בָּהֶם לְמַלְאֵא אֶת-יְדָם לְקַדְּשׁ אֹתָם וְזָר ל' אִי-אֲכַל כִּי-קִדְּשׁ הֵם: לֵךְ וְאָם-יֹתֵר מִבֶּשֶׂר הַמַּלְאִים וּמִן-הַלֶּחֶם עַד-הַבֶּקֶר וְשׂ רִפְתָּ אֶת-הַנּוֹתֵר בְּאֵשׁ ל' אִי יֵאָכַל כִּי-קִדְּשׁ הוּא:

Contained within this week's reading we find the mitzvah (command) Aaron and his sons are to eat the flesh of the sacrifice that was made. Rashi's commentary on this verse states that *"to consecrate them, for through these miluim (Inauguration) offerings they will have been inaugurated and will have become consecrated for the office of Kehunah (Priesthood), they are sacred, that is they are of the highest degree of sanctity."* Rashi says internalizing the sacrifice, the eating of them is so that it shall be atoned through them, to inaugurate them to consecrate them. He suggests the miluim offering leads to the inauguration which then in turn leads to their consecration. The scripture in *Shemot 29:33* states

וְאָכְלוּ אֹתָם אֲשֶׁר כִּפֶּר בָּהֶם לְמַלְאֵא אֶת-יְדָם לְקַדְּשׁ אֹתָם וְזָר ל' אִי-אֲכַל *"Thus they shall eat those things by which atonement was made at their ordination and consecration; but a layman shall not eat them, because they are holy."* This Scripture provides a distinction between the role of the priest and the layman who brings the offering before God. Studying the Aramaic translations, the Targum Pseudo-Jonathan and Neofiti provide us with some interesting insights into this verse from *Shemot 29:33* on eating the things by which atonement was made at their ordination and consecration. The Targum Pseudo-Jonathan (וייכלון יתהון דאתכפר בהון לקרבא ית קרבנהון למקדשא יתהון לשמשא) and Neofiti (ויאכלון יתהון די יכפר "אתכפר") state (בהון למשלמה ית קרבן ידיהון למקדשא יתהון וחילוניי לא יאכל ארי קדש אינון: בהון "ויאכלון יתהון די יכפר" saying "and you are to eat the one who atones" "with regard to being complete/to come true/scripture being fulfilled or made perfect" "at the hand of the sacrifice which sanctifies you." The Aramaic translation (Targum Neofiti specifically) states that the priest is to eat / consume the sacrifice so that *"the scriptures may be fulfilled or made perfect."* Consuming the atoning sacrifices incorporates or internalizes that thing that brought atonement making the atoning sacrifice a part of our bodies, our lives. Quite literally the life of the animal is laid down as a substitute for our lives. This is done in the place and the way that God requires. The scripture continues saying

וְאָם-יֹתֵר מִבֶּשֶׂר הַמַּלְאִים וּמִן-הַלֶּחֶם עַד-הַבֶּקֶר וְשׂ רִפְתָּ אֶת-

Shemot / Exodus 29:32-34
 29:32 'Aaron and his sons shall eat the flesh of the ram and the bread that is in the basket, at the doorway of the tent of meeting.
 29:33 'Thus they shall eat those things by which atonement was made at their ordination and consecration; but a layman shall not eat them, because they are holy.
 29:34 'If any of the flesh of ordination or any of the bread remains until morning, then you shall burn the remainder with fire; it shall not be eaten, because it is holy. (NASB)

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90 *אִם יָשָׁר בְּיָמֵינוּ לֹא יִשָּׂא לְפָנֵינוּ בְּיָמֵינוּ* “*If any of the flesh of ordination or from the bread remains until morning, you are to burn the remainder with fire; it shall not be eaten, because he is holy*” indicates that when the sacrifice has been made, consumed, and scripture has been fulfilled, there is no need for continuation to eat if some remains until morning. When the sacrifice has been internalized, atonement has been brought inside and incorporated into the body, additional

95 atonement is not necessary and thus the remainder is to be burned by fire *שֶׁיֵּשׁ בְּיָמֵינוּ* because he/it is holy. This is how Rav Shaul (the apostle Paul) understood the sacrifice of Yeshua in *Ivrit / Hebrews 7:27* ὅς οὐκ ἔχει καθ’ ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἀμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ: τοῦτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀενέγκας. That He (Yeshua) died “*once and for all*” “*ἐφάπαξ*.” Yeshua made atonement once and for all; His body and the blood are not and cannot be poured out again and again. *Ivrit / Hebrews 7:27* is speaking within the context of the Torah text and the consumption of the sacrifice that has made atonement for and sanctifies us for the forgiveness of sins. Consumption of the

100 sacrifice enabled the Cohen (Priest) to share (have a part) in the atonement that was provided by the sacrifice. Shaul (Paul) expresses very clearly in *1 Corinthians 10* his understanding of this process that is commanded in the temple ritual Aharon and his sons are to perform. Shaul comments on the “cup of blessing” and the breaking of bread saying ὡς φρονίμοις λέγω: κρίνατε ὑμεῖς ὁ φημι. τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία ἐστὶν τοῦ αἵματος τοῦ Χριστοῦ; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστίν; ὅτι εἷς ἄρτος, ἐν σῶμα οἱ πολλοὶ ἐσμεν, οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν. βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα: οὐχ οἱ ἐσθίοντες τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν.

105 Shaul (Paul) states that the cup of blessing causes us to κοινωνία “share” or “have a part” in the αἵματος τοῦ Χριστοῦ “*blood of Messiah/Christ*.” The ἄρτον is the food (bread) that was mixed with grain and baked and then broken (κλῶμεν) causes us to be in “*fellowship*” or “*share*” (κοινωνία) in the body of the Messiah/Christ (σώματος τοῦ Χριστοῦ). This is the same imagery that is being used in the Temple ritual, the priest consumes / incorporates a portion of the Sacrifice for the purpose of fulfilling Scripture and the command of the sacrificial atonement that is made in blood before God. This is how Yeshua the Messiah brought atonement in His body, and by faith we are able to incorporate that atonement He brought on our behalf before God. In all of these instances within

120 scripture, in the Torah, and in the Ketuvei Shelachim (Apostolic Writings), faith needed to be present believing that these things are true according to God’s Word. Yeshua drew a parallel to this week’s Parashah (*Shemot 29:31-33*) while speaking to the people about drinking his blood and eating his flesh in *John 6:48-60*. ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον: οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα

130 τις ἐξ αὐτοῦ φάγη καὶ μὴ ἀποθάνῃ. ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς: ἐάν τις φάγη ἐκ τούτου τοῦ ἄρτου ζήσει εἰς τὸν

Ivrit / Hebrews 7:27

7:27 who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself. (NASB)

1 Corinthians 10:15-18

1Cor10:15 I speak as to wise men; you judge what I say. 10:16 Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ? 10:17 Since there is one bread, we who are many are one body; for we all partake of the one bread. 10:18 Look at the nation Israel; are not those who eat the sacrifices sharers in the altar? 10:19 What do I mean then? That a thing sacrificed to idols is anything, or that an idol is anything? (NASB)

αἰῶνα: καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἢ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ
κόσμου ζωῆς. Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες,
135 Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα [αὐτοῦ] φαγεῖν; εἶπεν οὖν
αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ
υἱοῦ τοῦ ἀνθρώπου καὶ πῖντε αὐτοῦ τὸ αἶμα, οὐκ ἔχετε ζωὴν ἐν
ἐαυτοῖς. ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἶμα ἔχει ζωὴν
140 ἀιώνιον, κἀγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ: ἡ γὰρ σὰρξ μου
ἀληθῆς ἐστὶν βρῶσις, καὶ τὸ αἶμά μου ἀληθῆς ἐστὶν πόσις. ὁ τρώγων
μου τὴν σάρκα καὶ πίνων μου τὸ αἶμα ἐν ἐμοὶ μένει κἀγὼ ἐν αὐτῷ.
καθὼς ἀπέστειλέν με ὁ ζῶν πατήρ κἀγὼ ζῶ διὰ τὸν πατέρα, καὶ ὁ
τρώγων με κἀκεῖνος ζήσει δι' ἐμέ. οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ
145 τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα. Ταῦτα εἶπεν ἐν συναγωγῇ
διδάσκων ἐν Καφαρναούμ. Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν
αὐτοῦ εἶπαν, Σκληρός ἐστὶν ὁ λόγος οὗτος: τίς δύναται αὐτοῦ ἀκούειν;
Yeshua said ἐγὼ εἰμι “I am to be” ὁ ἄρτος τῆς ζωῆς “the bread of life,” and
then proceeds to tell the people that this bread (ἄρτος) that he is giving is his own
150 flesh and that he gives it for the life of the world. It is interesting in 6:50 the
verse has Yeshua saying οὗτός ἐστιν ὁ ἄρτος “this to be bread” ὁ ἐκ τοῦ
οὐρανοῦ καταβαίνων “is that which come down from or descended from ‘the
place’ as from the Temple at Jerusalem” here Yeshua is stating explicitly using
the Hebrew expression **מִמִּקְדָּשׁ** in the Greek language that refers to the place that
155 God has chosen to make His Name known, the Temple in Jerusalem, through the
children of Yisrael God’s Chosen People. There is a direct correlation being
made with the things being consumed in the Temple ritual in the Greek word
καταβαίνων. Contained within the Greek word καταβαίνων we understand
that this “bread” (ἄρτος) is that which “come down, descend, from ‘the place’ as
160 from the temple at Jerusalem.” This is consistent with the “bread from heaven”
analogy that Yeshua uses and the idea that God is making/establishing His
covenant with His people (**מִקְדָּשׁ תְּהִי בְּרִיתִי אֵלֶיךָ תְּהִי מִקְדָּשׁ**) in these things. The
consuming of the flesh, Yeshua’s flesh, is the parallel He was using from Parashat
Tetzave and the only way atonement could be brought before God is to have a
165 part in the atonement process according to the Torah. As a result of these things
Yeshua said the people began to grumble (6:42) and then the grumbling quickly
became disputing over eating his flesh (6:52) which then led to the people saying
that this is a “hard teaching” a difficult word that we couldn’t bear to listen too
(6:60) and at that time many left from following him. This teaching became a
170 huge barrier for many of Yeshua’s talmudim (disciples), as a result, most of
Yeshua’s disciples left, they were not able to merely be just casual hearers
following him around since this seemed to be an apparent contradiction to the
Torah. What the people did not understand was the connection Yeshua was
making to in consuming the sacrifice for the purpose of having a part in the
175 atonement process before God. Studying the Ketuvei Shelachim (Apostolic
Writings) in Greek, the literal reading of the text implies a form of cannibalism

John 6:48-60

6:48 ‘I am the bread of life. 6:49 ‘Your fathers ate the manna in the wilderness, and they died. 6:50 ‘This is the bread which comes down out of heaven, so that one may eat of it and not die. 6:51 ‘I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh.’ 6:52 Then the Jews began to argue with one another, saying, ‘How can this man give us His flesh to eat?’ 6:53 So Jesus said to them, ‘Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. 6:54 ‘He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. 6:55 ‘For My flesh is true food, and My blood is true drink. 6:56 ‘He who eats My flesh and drinks My blood abides in Me, and I in him. 6:57 ‘As the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me. 6:58 ‘This is the bread which came down out of heaven; not as the fathers ate and died; he who eats this bread will live forever.’ 6:59 These things He said in the synagogue as He taught in Capernaum. 6:60 Therefore many of His disciples, when they heard this said, ‘This is a difficult statement; who can listen to it?’ (NASB)

and would present a serious problem if that was what Yeshua had really meant. The context of the bread that “*come down / descended / from ‘the place’ as from the temple at Jerusalem*” (καταβαίνων) clearly shows the symbolism of the parallel being drawn with *Shemot 29*. The imagery Yeshua used in these scriptures brought the reality of the Torah commandment before the people calling into question the kind of faith and the level of commitment that was required of them.

185 ΚΑΤΑ ΙΩΑΝΝΗΝ 6:52–53

Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες, Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα [αὐτοῦ] φαγεῖν; εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν **σάρκα** τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πῖητε αὐτοῦ τὸ αἶμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

The Greek word “*Sarka*” (flesh, σάρκα) that is used here is also used to refer to human nature in general, the physical, emotional, mental, and volitional aspects of human existence. From a Torah perspective in a Greek language context, Yeshua is telling us we must eat his flesh in order to have a part in the atonement that He has brought us, and that we are to live, think, and act like him by the power of the Ruach HaKodesh (The Holy Spirit). The high view of Scripture that we hold to be true does not eliminate the use of metaphorical and symbolic language. The Torah contained many symbolisms within the physical rites and rituals that took place during the daily sacrifices that were brought before God in the Temple in Jerusalem. These same symbolisms from the Torah provide for us and help us to correctly understand the meaning and purpose of Yeshua’s words, actions, and ultimately the need for Him to go to the cross and obtaining salvation for each and every one of us. The listeners of Yeshua were obviously shocked by what they heard; those that left might have been looking for a reason to not obey his teaching and call to repentance. The metaphor Yeshua used here of His flesh, draws a parallel with the text from our reading this week, eating the flesh of the sacrifice. Note also that the same kind of metaphor is used in the Pesach Festival, the eating of the lamb that was slain and the blood of the lamb was placed on the door posts so the Angel of death would pass over those who had faith and believed in the Word of the Lord. To eat the flesh of the son of man is to absorb his entire way of being and living. This follows through from the Greek use of the word “σάρκα” along with the οὗτός ἐστιν ὁ ἄρτος “*this to be bread*” and the ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων “*is that which come down from or descended from ‘the place’ as from the Temple at Jerusalem*” metaphor that Yeshua uses in *John* chapter 6. Similarly to drink his blood would be to absorb his self-sacrifice of the blood of atonement that was poured out on our behalf. These words appear to follow through with the interpretation as given by Targum Neofiti (יהוה די יכפר “אתכפר” בהוה למשלמה ית קרבן ידהוה) which says “יהוה די יכפר” (למקדשא יתהוה וחילוני לא יאכל ארי קדש אינון: “and you are to eat the one who atones” “בהוה למשלמה” “with regard to being complete/to come true/scripture being fulfilled or made perfect” “ית קרבן ידהוה” “למקדשא” “at the hand of the sacrifice which sanctifies you.” The Aramaic

σάρξ,n \{sarx}

1) flesh (the soft substance of the living body, which covers the bones and is permeated with blood) of both man and beasts 2) the body 2a) the body of a man 2b) used of natural or physical origin, generation or relationship 2b1) born of natural generation 2c) the sensuous nature of man, "the animal nature" 2c1) without any suggestion of depravity 2c2) the animal nature with cravings which incite to sin 2c3) the physical nature of man as subject to suffering 3) a living creature (because possessed of a body of flesh) whether man or beast 4) the flesh, denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God

225 Targumim (Onkelos, Pseudo-Jonathan, Neofiti) state that the priest is to eat /
 consume the sacrifice so that the scriptures may be fulfilled or made perfect. In
 order for scripture to be fulfilled in our lives, in order for us to obtain salvation
 and atonement before God, we absolutely must place our faith in Yeshua with the
 understanding of the eating and drinking of His flesh (σάρκα) and blood
 (αἷματος) that we are incorporating the work that He has done into our lives and
 the result, atonement before God, Salvation in the Messiah. This is how all of
 230 Scripture, from the Torah to *Hitgalut / Revelation*, follows through that we live by
 faith in what Yeshua has done on our behalf, He laid down His life for the
 forgiveness of our sins. The Torah text on internalizing the sacrifice
 foreshadowed the work of the Messiah so that we could understand how God
 saves and is making/establishing His covenant with His people (וְהִקִּימֵנוּ אֱת-בְרִיתִי)
 235 (אֲתָנֶכְם). Yeshua's statement on the Pesach (Passover) meal just before his death
 drives the point through saying "This is my body" referring to the breaking of the
 bread. There have been many doctrines created about the nature of the
 identification between the bread and Yeshua's body, and the blood and Yeshua's
 atoning sacrifice. Clearly the Cohen Hagadol eating a portion of the sacrifice was
 240 given to foreshadow the work of Yeshua the Messiah. God has shown us in His
 Word the true path to eternal life that is led by faith in Yeshua the Messiah backed
 by the truth of his Torah.

We have been studying the eating of the sacrifice and the meaning behind
 the symbolisms being used in the priestly role in the Temple of God. Much
 245 symbolism can be found within the portion for this week (*Shemot / Exodus 27:20*
 – *28:30*). We learned that Parashat Tetzave details the construction of the priestly
 garments and the first sentence of the Parashah commands the sons of Yisrael to
 bring clear oil beaten from olives to be used to keep the menorah burning from
 evening until morning. God says וְאָתָּה תִּצְוֶה | אֶת-בְּנֵי יִשְׂרָאֵל |
 250 telling Moshe to command the sons of Yisrael to bring the oil for the Menorah. The English
 translation of "תִּצְוֶה" (an III-Heh verb written in the Piel imperfect form)
 translates the word as "charge" *27:20 'You shall charge the sons of Israel, that*
they bring you clear oil of beaten olives for the light, to make a lamp burn
continually. 27:21 'In the tent of meeting, outside the veil which is before the
 255 *testimony, Aaron and his sons shall keep it in order from evening to morning*
before the Lord; it shall be a perpetual statute throughout their generations for
the sons of Israel. (NASB) The menorah overshadows the altar, the table of the
 show-bread, and the laver, in the holy place and gives light in the forward
 direction over these holy things. The uniqueness of the menorah's construction
 260 and symbolism, there is an interesting connection of our place being in the
 Messiah Yeshua and the understanding of the eating and drinking of His flesh
 (σάρκα) and blood (αἷματος) and the incorporation of the work that He has
 done into our lives and the atonement that He has made on our behalf before
 God.

265 **פִּרְשֵׁת תְּצִוֶה סֵפֶר שְׁמוֹת פֶּרֶק כֹּז-כַּח פֶּסוּק כ-כֹּא, א-ב**
 כ וְאָתָּה תִּצְוֶה | אֶת-בְּנֵי יִשְׂרָאֵל | וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זֵית זָךְ פְּתִית לְמֵאֹר לְהַעֲלֹת בָּר תִּמְדִּד: כֹּא
 בֹּא הֵל מוֹעֵד מְחֻזָּץ לְפָרֹכֶת אֲשֶׁר עַל-הַעֲדוּת יַעֲרֹךְ אֶתוֹ אֶהְרֹן וְבָנָיו מֵעַרְבֵי עֵד-בִּקְרֹל לְפָנָי

Shemot / Exodus 27:20-28:2

27:20 'You shall charge the sons of Israel, that they bring you clear oil of beaten olives for the light, to make a lamp burn continually. 27:21 'In the tent of meeting, outside the veil which is before the testimony, Aaron and his sons shall keep it in order from evening to morning before the Lord; it shall be a perpetual statute throughout their generations for the sons of Israel. 28:1 'Then bring near to yourself Aaron your brother, and his sons with him, from among the sons of Israel, to minister as priest to Me Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. 28:2 'You shall make holy garments for Aaron your brother, for glory and for beauty. (NASB)

25:31 'Then you shall make a lampstand of pure gold. The lampstand and its base and its shaft are to be made of hammered work; its cups, its bulbs and its flowers shall be of one piece with it. 25:32 'Six branches shall go out from its sides; three branches of the lampstand from its one side and three branches of the lampstand from its other side. 25:33 'Three cups shall be shaped like almond blossoms in the one branch, a bulb and a flower, and three cups shaped like almond blossoms in the other branch, a bulb and a flower so for six branches going out from the lampstand; 25:34 and in the lampstand four cups shaped like almond blossoms, its bulbs and its flowers. 25:35 'A bulb shall be under the first pair of branches coming out of it, and a bulb under the second pair of branches coming out of it, and a bulb under the third pair of branches coming out of it, for the six branches coming out of the lampstand. 25:36 'Their bulbs and their branches shall be of one piece with it; all of it shall be one piece of hammered work of pure gold. 25:37 'Then you shall make its lamps seven in number; and they shall mount its lamps so as to shed light on the space in front of it. 25:38 'Its snuffers and their trays shall be of pure gold. 25:39 'It shall be made from a talent of pure gold, with all these utensils. 25:40 'See that you make them after the pattern for them, which was shown to you on the mountain. (NASB)

270 יהוה חקת עולם לד'ר תם מאת בני ישראל: ס א ואתה הקרב אליך את-אהרן אחיך ואת-
בניו אתו מתוך בני ישראל לכהנו-לי אהרן ונב ואביהווא אלעזר ואיתמר בני אהרן: ב
ועשית בגדי-קדש לאהרן ואחיך לכבוד ולתפארת:

275 The original instructions God gave to Yisrael concerning the design of the menorah is found in Parashat Terumah (*Shemot / Exodus 25:31-40*). The "Menorah" is translated as lampstand in most English translations and Scripture states that the entire menorah was made from a single hammered piece of pure gold (*25:36*).

פקשת תרומה ספר שמות פרק כה פסוק לא-מ

280 לא ועשית מגן רת זקב טהור מקשה תיעשה המנוורה ירכה וקנה גביעיה כפת ריה ופרחיה
ממנה יהיו: לב וששה קנים יצאים מצדיה שלשה | קני מגן רה מצדה האחד ושלשה קני
מגן רה מצדה השני: לג שלשה גבעים משקדים בקנה האחד כפת ר ופרח ושלשה גבעים
משקדים בקנה האחד כפת ר ופרח כן לששת הקנים היצאים מגן רה: לד ובמגן רה
ארבעה גבעים משקדים כפת ריה ופרחיה: לה וכפת ר תחת שני הקנים ממנה וכפת ר תחת
285 שני הקנים ממנה וכפת ר תחת-שני הקנים ממנה לששת הקנים היצאים מגן רה: לו
כפת ריהם וקנ תם ממנה יהיו פלה מקשה אחת זקב טהור: לז ועשית את-גר תיה שבעה
והעלה את-גר תיה והאיר על-עבר פניה: לח ומלקחיה ומחת תיה זקב טהור: לט כבר זקב
טהור יעשה את כל-הפלים האלה: מ וראה ועשה בתבניתם אשר-אתה מראה בהר:

290 לז ועשית את-גר תיה שבעה והעלה את-גר תיה The description of the construction
יהוה ויהאיר על-עבר פניה: *25:37 'Then you shall make its lamps seven in number; and they shall mount its lamps so as to shed light on the space in front of it. (NASB)*
The text literally says: "the light shall pass over the face" indicating that the candles or lamps are arranged to give light towards the front of
295 the Menorah. This means that the six candles will point forward and concentrate the light in one direction. The menorah was not meant simply for to give light over a very large space. The purpose of the design was to shine forth the light as a single source and not a diffuse light like that of an ordinary candle. This description suggests that the menorah was designed with a special meaning,
300 something more than a purely physical practical purpose to give light inside of the Holy Place in the Mishkhan (Tabernacle). The menorah was constructed with seven branches, three on each side and one in the middle. The scripture says לא
ועשית מגן רת זקב טהור מקשה תיעשה המנוורה ירכה וקנה גביעיה כפת ריה ופרחיה ממנה
305 ויהאיר על-עבר פניה: *25:31 'Then you shall make a lampstand of pure gold. The lampstand and its base and its shaft are to be made of hammered work; its cups, its bulbs and its flowers shall be of one piece with it. (NASB)* It was worked, beaten, heavy, solid, and hammered out of one piece. In the Scriptures, there is another description of the Menorah found in the prophets, in *Zechariah 4:1-10*.

זכריה פרק ד פסוק א-י

310 וישב המלאך הדיבר בי ויערני פאיש אשר-יעור משנת: ו: ב ויאמר אלי מה אתה ראה
[ויאמר כ] [ואמר ק] ראיתי ו והנה מגן ורת זקב פלה ונגלה על-יר אשה ושבעה גר תיה עליה

Zechariah 4:1-10

4:1 Then the angel who was speaking with me returned and roused me, as a man who is awakened from his sleep. 4:2 He said to me, 'What do you see?' And I said, 'I see, and behold, a lampstand all of gold with its bowl on the top of it, and its seven lamps on it with seven spouts belonging to each of the lamps which are on the top of it; 4:3 also two olive trees by it, one on the right side of the bowl and the other on its left side.' 4:4 Then I said to the angel who was speaking with me saying, 'What are these, my lord?' 4:5 So the angel who was speaking with me answered and said to me, 'Do you not know what these are?' And I said, 'No, my lord.' 4:6 Then he said to me, 'This is the word of the Lord to Zerubbabel saying, 'Not by might nor by power, but by My Spirit,' says the Lord of hosts. 4:7 'What are you, O great mountain? Before Zerubbabel you will become a plain; and he will bring forth the top stone with shouts of 'Grace, grace to it!'" 4:8 Also the word of the Lord came to me, saying, 4:9 'The hands of Zerubbabel have laid the foundation of this house, and his hands will finish it. Then you will know that the Lord of hosts has sent me to you. 4:10 'For who has despised the day of small things? But these seven will be glad when they see the plumb line in the hand of Zerubbabel these are the eyes of the Lord which range to and fro throughout the earth.' (NASB)

315 וְשָׁבַעַה וְשָׁבַעַה מִצָּק וְלִנְר וְתֵּן אֶשֶׁר עַל־רֹאשׁ הָאֵשׁ הַזֶּה וְשָׁבַעַם זַיְתִּים עָלֶיהָ אֶחָד מִיָּמִין הַגִּלְגָּל
וְאֶחָד עַל־שְׂמֹאלָהּ הַזֶּה וְנָאֵעַן נְאֻם אֱלֹהֵי הַמְּלָאֲךָ הַזֶּה בְּרִי לְאִמְרֵי מֶה־אֵלֶּה אָדָּנִי הַיְיָ וְנִיֵּן
הַמְּלָאֲךָ הַזֶּה בְּרִי לְאִמְרֵי הַלְלוּ וְאֵתְּ מֶה־הִמָּה אֵלֶּה נְאֻם לְאִמְרֵי אָדָּנִי הַיְיָ וְנִיֵּן וְנִיֵּן אֶמַר
אֵלֶי לְאִמְרֵי זֶה דְּבַר־יְהוָה אֱלֹהֵי־זָרְבָבֶל לְאִמְרֵי לְאִתְּחִיל וְלֹא בְּכֹחַ כִּי אִם־בְּרוּחִי אֶמַר יְהוָה
צָבָא וְתֵּן זֶמַּן יִיֵּאָתֶה הַר־הַגִּדִּי וְלֹא לְפָנַי זָרְבָבֶל לְמִישֵׁר וְהָיָה וְצִיָּא אֶת־הָאֶבֶן הַזֶּה אֵשֶׁה תְּשֵׂא וְתֵּן
חֵן חֵן לְהַיְיָ הַזֶּה וְנִיֵּן דְּבַר־יְהוָה אֵלֶי לְאִמְרֵי הַיְיָ הַזֶּה וְנִיֵּן הַבְּצִעָה וְנִיֵּן הַבְּצִעָה
וְנִיֵּן הַבְּצִעָה כִּי יִיֵּהֵךְ צָבָא וְתֵּן שְׁלַחְנֵי אֲלֵיכֶם הַיְיָ כִּי מִי בְּזֹלִים וְשָׂחִי וְנִיֵּן הַבְּצִעָה וְנִיֵּן הַבְּצִעָה
320 הַבְּדִיל בֵּין זָרְבָבֶל שָׁבַעַה־אֵלֶּה עֵינֵי יְהוָה הֵמָּה מִשׁ וְטָטִים בְּכָל־הָאָרֶץ

325 Zechariah is speaking to the Angel and says רְאִיתִי וְהָיָה מִן־וֶרֶת זָהָב כְּלֵה
1 see, and behold, a lampstand all of gold with its bowl on the top of it, and its seven lamps on it with seven spouts belonging to each of the lamps which are on the top of it. (NASB) This description is different from the description given in *Shemot 25*. In Zechariah's description of the Menorah, he sees the lampstand with a bowl over top of it (4:2). There is a bowl with seven spouts that feed the Menorah lamps with olive oil. The visual description of the Menorah and the oil represents a type of God's Ruach HaKodesh (Holy Spirit) where the bowl is the supplier that represents God. Zechariah identifies the seven lamps as שָׁבַעַה־אֵלֶּה
330 *"the eyes of the Lord ranging to and fro throughout the earth"* (4:10). Notice a similar passage in *Hitgalut / Revelation 5:6* that says Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων καὶ ἐν μέσῳ τῶν πρεσβυτέρων ἄρνιον ἑστηκὸς ὡς ἐσφαγμένον, ἔχων κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, οἳ εἰσιν τὰ [ἑπτὰ] πνεύματα τοῦ θεοῦ ἀπεσταλμένοι εἰς πᾶσαν τὴν γῆν. *"And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes (ἔχων κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ), which are the seven Spirits of God sent out into all the earth."* Is there a parallel being drawn to the seven lamps on the Menorah with the Seven Spirits and the Eyes of the Lord? The apostle John also wrote in *Hitgalut / Revelation 1:12-20* saying Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλει μετ' ἐμοῦ: καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσᾶς, *1:12 Then I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands; this is the Menorah described according to the Torah text. John goes on to say: καὶ ἐν μέσῳ τῶν λυχνιῶν ὅμοιον υἱὸν ἀνθρώπου, ἐνδεδυμένον ποδήρη καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσᾶν: 1:13 and in the middle of the lampstands I saw one like a son of man, clothed in a robe reaching to the feet, and girded across His chest with a golden sash.* The Messiah stands at the center place of the Menorah. ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς ἔριον λευκόν, ὡς χιών, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός, *1:14 His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire.* καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ ὡς ἐν καμίνῳ πεπυρωμένης, καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν, *1:15 His*

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feet were like burnished bronze, when it has been made to glow in a furnace, and
 His voice was like the sound of many waters. καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ
 360 αὐτοῦ ἀστέρας ἑπτὰ, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος
 ὀξεῖα ἐκπορευομένη, καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει
 αὐτοῦ. *1:16 In His right hand He held seven stars, and out of His mouth came a
 sharp two-edged sword; and His face was like the sun shining in its strength.* Καὶ
 ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός: καὶ ἔθηκεν
 365 τὴν δεξιάν αὐτοῦ ἐπ' ἐμὲ λέγων, Μὴ φοβοῦ: ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ
 ἔσχατος, *1:17 When I saw Him, I fell at His feet like a dead man. And He
 placed His right hand on me, saying, 'Do not be afraid; I am the first and the last,*
 καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρός καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν
 αἰώνων, καὶ ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ἅιδου. *1:18 and the
 370 keys of death and of Hades.* γράψον οὖν ἃ εἶδες καὶ ἃ εἰσὶν καὶ ἃ μέλλει
 γενέσθαι μετὰ ταῦτα. *1:19 'Therefore write the things which you have seen,
 and the things which are, and the things which will take place after these things.*
 τὸ μυστήριον τῶν ἑπτὰ ἀστέρων οὓς εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς
 ἑπτὰ λυχνίας τὰς χρυσᾶς: οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ
 375 ἐκκλησιῶν εἰσιν, καὶ αἱ λυχνίαί αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσίν. *1:20 'As
 for the mystery of the seven stars which you saw in My right hand, and the seven
 golden lampstands: the seven stars are the angels of the seven churches, and the
 seven lampstands are the seven churches. (NASB)* John describes the “seven
 Ecclesion” (ἑπτὰ ἐκκλησιῶν) to which Yeshua wrote the “seven letters” one to
 380 each Ecclesion is described in *Hitgalut / Revelation 2-3*, these lampstands on the
 Menorah represent the seven Ecclesion (ἑπτὰ ἐκκλησιῶν) of God. The
 Ecclesia (ἐκκλησία) is the biblical description of all believers who remain in
 Yeshua the Messiah. The members (you and I) of the Ecclesia are God’s
 385 messengers to bear witness to the truth of God. The members of the ecclesia are
 lit on fire for God, dedicated and filled with His Holy Spirit (olive oil), and all of
 this is accomplished in the Messiah. Do you see the parallel here with the
 construction of the Menorah and a believer’s life? Yeshua said in *Matthew 5:14*
 Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω
 390 ὄρους κειμένη: *'You are the light (φῶς) of the world. A city set on a hill
 cannot be hidden;* οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτόν ὑπὸ τὸν
 μόνδιον ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ. *5:15
 'nor does anyone light a lamp and put it under a basket, but on the lampstand,
 and it gives light to all who are in the house.* οὕτως λαμψάτω τὸ φῶς ὑμῶν
 395 ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ
 δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς. *5:16 'Let your light
 shine before men in such a way that they may see your good works, and glorify
 your Father who is in heaven. (NASB)* Yeshua tells us the light that is within us
 is set on a hill that goes out into the world. The Apostle John also tells us that
 400 Yeshua is the “light of the world” in *John 1:1-9*.

ἐκκλησία, *n* \{ek-klay-see'-ah}

1) a gathering of citizens called out from their homes into some public place, an assembly 1a) an assembly of the people convened at the public place of the council for the purpose of deliberating 1b) the assembly of the Israelites 1c) any gathering or throng of men assembled by chance, tumultuously 1d) in a Christian sense 1d1) an assembly of Christians gathered for worship in a religious meeting 1d2) a company of Christian, or of those who, hoping for eternal salvation through Jesus Christ, observe their own religious rites, hold their own religious meetings, and manage their own affairs, according to regulations prescribed for the body for order's sake 1d3) those who anywhere, in a city, village, constitute such a company and are united into one body 1d4) the whole body of Christians scattered throughout the earth 1d5) the assembly of faithful Christians already dead and received into heaven.

John 1:1-9

1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 1:2 He was in the beginning with God. 1:3 All things came into being through Him, and apart from Him nothing came into being that has come into being. 1:4 In Him was life, and the life was the **Light** of men. 1:5 The **Light shines** in the darkness, and the darkness did not comprehend it. 1:6 There came a man sent from God, whose name was John. 1:7 He came as a witness, to testify about the **Light**, so that all might believe through him. 1:8 He was not the **Light**, but he came to testify about the **Light**. 1:9 There was the **true Light which, coming into the world, enlightens every man.** (NASB)

ΚΑΤΑ ΙΩΑΝΝΗΝ 1:1–9

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων: καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης: οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον.

Yeshua acknowledged that He is the light saying Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου **“I am the light of the world”** in *John 8:12*. He also said that εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστιν. περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ: καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει. ὡς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτός γένησθε. Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν. **“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. While you have the light, believe in the light, that you may become sons of light”** (*John 12:35-36*). As the light of the world, Yeshua brought the truth of God into the world and revealing to us the meaning of the altar, the table of the show-bread, and the laver, in the holy place, each of the things that were located in the holy place in the Mishkhan. Yeshua makes atonement for us (altar) and provides us for the continual presence of God (show-bread), and washes us clean (laver). *Shemot 25:37* literally says: **וְהָאֵיר עַל-עֵבֶר פְּנֵיהָ:** **“the light shall pass over the face”** of the things in the Holy Place indicating the candles are arranged to give light towards the front and illuminate the way to atonement, and being clean before God in order to remain in His presence forever. The light of this world is God’s Messiah Yeshua, His light points us in the forward direction and leads us in the straight and narrow path that God wants for us to travel upon. This was the purpose and design of the Messiah’s work, in order for scripture to be fulfilled in our lives, in order for us to obtain salvation and atonement before God, we must place our faith in Yeshua with the understanding of the eating and

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450 drinking of His flesh (σάρκα) and blood (αἷματος) God is incorporating the work that He has done into our lives, the atonement that He has brought for us in Yeshua the Messiah. Everything else leads us to understand that we are to be a light unto the world for the Glory of God. Yeshua's words are the words of our Father in Heaven (*John 7:16*). Yeshua declared that He came down from heaven to do the will of the Father (*John 6:38*). In addition to this, Yeshua said in *John 8:28* εἶπεν οὖν [αὐτοῖς] ὁ Ἰησοῦς, Οταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ ταῦτα λαλῶ. "*I do nothing of myself but as My Father taught me, I speak these things.*"

455 Yeshua says ἐδίδαξέν με ὁ πατήρ ταῦτα λαλῶ that He is here "to teach what the Father speaks." The menorah was not meant simply for to give light over a very large space; the purpose in the design was to shine forth the light as a single source to guide the way to salvation. Yeshua not only guides the way, but He teaches what the Father speaks (ἐδίδαξέν με ὁ πατήρ ταῦτα λαλῶ) and incorporates the will of God into our lives by our faith in his broken body (σάρκα) and shed blood (αἷματος).

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The Menorah symbolizes the unique relationship between God and His people. It is illustrative of God's divine light and is symbolic of the Ecclesia (ἐκκλησία) and Yeshua in the Torah of God. The Menorah expresses the fullness of the light that is found in Yeshua (*John 1:1-14*). Being in the Messiah (in Christ, Χριστός) as members of His body (*2 Corinthians 12:12-27*) we also show forth His light that is in us according to *Matthew 5*. God's command (charge) to the people אָתְּתָהּ תְּצַוֶּה | אֶת-בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֵיהֶם שֶׁמֶן זַיִת וְכָתִיב לְמֵאֹר

470 (charge) to the people אָתְּתָהּ תְּצַוֶּה | אֶת-בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֵיהֶם שֶׁמֶן זַיִת וְכָתִיב לְמֵאֹר (27:20) to bring oil for the lamp to burn illustrates our commitment to uphold the Light of God in Yeshua to the nations. To shine forth the light that has been given to us by faith in Yeshua the Messiah. In addition to this, the Menorah was made from one piece of pure gold. The branches were beaten from the central trunk illustrating that the source of light is the central trunk, the source of life is in the Messiah Yeshua. The source of our strength, spiritual power, and the light of truth today is Yeshua Himself. The oil of God's Spirit must flow from Him and into us, which is the Ruach HaKodesh (Holy Spirit). The hammering and beating of this single piece of pure gold suggests to us that Yeshua had to undergo hammering and beating of men by scourging and flogging of the Roman soldiers and the extreme suffering of being nailed to the cross (the execution stake). Yeshua had to suffer and die for us to become our Savior and Redeemer (*Yeshayahu / Isaiah 53*). *Hitgalut / Revelation* suggests the lampstands are symbolic of the Ecclesia (ἐκκλησία), and so as the branches of the Menorah, we too must undergo trials, tests, sufferings, and beatings in this life, just as the branches were beaten and drawn from the central trunk of pure gold (Yeshua the Messiah). This is the way God molds and forms us to be conformed unto the likeness of His son for His glory. The apostle Paul wrote *Shelachim / Acts 14:22* ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ

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490 ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. "*We must through much*

Does your life shine forth the light of Christ?

495 *tribulation enter the kingdom of God,"* and David wrote in *Tehilim / Psalms 34:19* רבות רעות צדיק ומקלם יצילנו יהוה: *"Many are the afflictions of the righteous; but the LORD delivereth him out of them all"* and in *Tehilim / Psalms 119:67* עז יב' אונִי רחמיך ואחִיךָ פִי תִרְתַּךְ שְׁעִשְׁעִי: *"Before I was afflicted, I went astray, but now I keep your Word"* indicating that being afflicted is the way God brings us back to keep His Word. With what we know about the meaning of the Menorah, is it surprising what Yeshua said in *Matthew 12:35* ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθά, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. *Let your loins be girded about, and your lights burning; 12:36* λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἀργὸν ὃ λαλήσουσιν οἱ ἄνθρωποι ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως: *And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. (KJV)* The apostle Peter also wrote it this way, in *1 Peter 2:20* ποῖον γὰρ κλέος εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ θεῶ. *For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer for it you patiently endure it, this finds favor with God. 2:21* εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν, ὑμῖν ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ: *For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, (NASB)* illustrating that we are to shine forth the light of Christ in our lives to the world and to expect suffering if we follow in Christ's footsteps. The beginning of these things occur when we incorporate into our lives the finished work of Yeshua the Messiah and receive salvation before God. What a wonderful design God has created in the construction and purpose of the Menorah and in the establishment of the atoning sacrifice. Ask yourself these questions (i) "Have I truly believed in Yeshua incorporating the Work He completed into my life?" (ii) "Has my life been typified by this description we find in the Scriptures?" and (iii) "Does my life shine forth the light Yeshua has given me, am I standing on a mountaintop as described in *Matthew 5*?" If the answers to these questions are anything less than 100% then it is time to reevaluate or renew your faith and get back onto the narrow path God has established for our lives. Let's pray!

Heavenly Father,

530 In this week's study I believe as You have said אֶת-בְּרִיתִי אֶתְכֶם that You are and continue to establish Your covenant with Your people. Thank You for showing me in Your Torah how Yeshua's life, death, and resurrection brings atonement for me by incorporating the atonement He has made by faith. The blood of the covenant is absolutely necessary for salvation. In all of these things Lord I realize the importance of Glorifying Your Name and giving You all the glory, honor, and praise. The bringing of atonement in the blood of the

540 Messiah was for the explicit purpose of bringing glory to Your Name and demonstrates the importance of following Your way for salvation. Thank You Lord for helping me to know and understand Your purposes to save me from my sins. I place my faith in Yeshua the Messiah and I place my faith in Your Holy Words believing that Yeshua's blood was shed for my sins. Please forgive me of my sins and have mercy on me Lord. Use me Lord for Your kingdom and help me to live my life free from sin for Your glory. Thank You for forgiving me and redeeming me from my sins. Help me to serve You Lord by faith and help me to regard Your truth in my heart daily. Thank You Lord for all that You have done; I give You all of the glory, the honor, and the praise forever and ever.

In Yeshua's (Jesus') Name I pray! Amen!

550 **What to pray:**

- *Ask the Lord to help you recognize the importance of having brought the sacrifice of the covenant He has made with us.*
- *Ask the Lord to help you to grow in the knowledge and wisdom of His Word.*
- *Thank the Lord for lifting the burden of sin and revealing His truth in your heart and life.*

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Be Blessed in Yeshua, Christ our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
"Yeshua" King Messiah forever and ever