

# EMC SHALOM INTERNACIONAL

## PARASHAH 20 TETZAVEH | SHEMOT 27:30 - 30:10

Not for lucrative use – Use under permission.



For further information, you may contact us at [www.emcshalom.com](http://www.emcshalom.com)  
Visit our Youtube channel EMC Shalom Internacional  
You may write to our e-mail at [emc2020adm@hotmail.com](mailto:emc2020adm@hotmail.com)

### Aliyot of the Torah:

1. 27:20 – 28:12
2. 28:13-30
3. 28:31-43
4. 29:1-18
5. 29:19-37
6. 29:38-46
7. 30:1-10 8. Maftir: 30:8-10

**Haftarah:** Yechezk'el (Ezk) 43:10-27

**Apostolic Writings:** Luke 18:15 – 20:26

**Tetzaveh** “You shall command”

**First Aliyah 27:20 – 28:12**

**[Exo 27:20 HNV] 20** "You shall command the children of Yisra'el, that they bring to you pure olive oil beaten for the light, to cause a lamp to burn continually. –This oil was for the lightning of the Mishkan (Tabernacle) therefore it was to be pure, that is, without any contamination. This teaches us a very important spiritual principal, and that is that if we want to dwell in the house of our Elohim, we must maintain clean and pure without any contamination. Tehilim (Psalms) 24:2-5 says the following: [Psa 24:3-5 HNV] 3 Who may ascend to the LORD's hill? Who may stand in his holy place? 4 He who has clean hands and a pure heart; Who has not lifted up his soul to falsehood, And has not sworn deceitfully. 5 He shall receive a blessing from the YHWH, Righteousness from the Elohim of his salvation.

Here we are referring to the oil that was to be poured into “The Menorah”; therefore, we should refer to the information provided by the previous Parasha regarding “The Menorah”.

This oil had one very important connotation and that is that it is the symbol of the anointing or The Ruaj HaKodesh. This leads us to understand that the light of The Menorah, will not burn without the purity of said oil; in other words, the anointing.

We must understand the following responsibility in which has been given to us: **Matityah [Mat 5:14 HNV] 14** You are the light of the world. A city located on a hill can't be hidden.

**[Exo 28:1 HNV] 1** "Bring Aharon your brother, and his sons with him, near to you from among the children of Yisra'el, that he may minister to me in the Kohen's office, even Aharon, Nadav and Avihu, El'azar and Itamar, Aharon's sons. –Aharon and his children had a special ministry and that was the Priestly role. Aharon was the High Priest (Kohen Gadol) and his main function was to be an intermediary in between YHWH and the people and in favor of the people. Not so, Moshe who was an intermediary between Elohim and the people, but in favor of Elohim. In that sense, Aaron was a type of Yeshua (by his function) who is our Kohen Gadol. The sons of Aaron typify the nation of Israel. Since all of us who have come to be part of this nation are called to be a kingdom of priests and holy people **Shemot (Exodus) 19:5-6.**

Let's connect the previous two texts in one verse. **Kefa Alef (1<sup>st</sup> Peter) 2:9 [1Pe 2:9 HNV] 9** But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, (**WHY?**) that you may show forth the excellencies of him who called you out of darkness into his marvelous light:

**[Rev 1:6 HNV] 6** and he made us to be a kingdom, Kohanim to his God and Father; to



**him be the glory and the dominion forever and ever. Amein.**

**[Exo 28:2-3 HNV] 2 You shall make holy garments for Aharon your brother, for glory and for beauty. 3 You shall speak to all who are wise-hearted, whom I have filled with the spirit of wisdom, that they make Aharon's garments to sanctify him, that he may minister to me in the Kohen's office..”**

– These special garments made the Kohen Gadol (High Priest) someone distinguished. That is, only he wore these clothes. These garments brought glory and beauty over the one who wore them. In the same way that it conferred glory and beauty it represented a great responsibility that fell on his shoulders. It implied a life in Kedushá (Holiness). Since he was the one who ministered in the presence of YHWH as a priest.

**[Exo 28:9-12 HNV] 9 You shall take two shoham stones, and engrave on them the names of the children of Yisra'el: 10 six of their names on the one stone, and the names of the six that remain on the other stone, in the order of their birth. 11 With the work of an engraver in stone, like the engravings of a signet, shall you engrave the two stones, according to the names of the children of Yisra'el: you shall make them to be enclosed in settings of gold. 12 You shall put the two stones on the shoulder-pieces of the efod, to be stones of memorial for the children of Yisra'el: and Aharon shall bear their names before the LORD on his two shoulders for a memorial.**

Representatively, Aharon carried on his shoulders the sins of the twelve tribes of Israel. In the same way that Yeshua carried our sins

on his shoulders and in this way; be able to restore the kingdom of Israel.

### Second Aliyah 28:13-30

**[Exo 28:15 HNV] 15 "You shall make a breastplate of judgment, the work of the skillful workman; like the work of the efod you shall make it; of gold, of blue, and purple, and scarlet, and fine twined linen, shall you make it.** – Jumash's comment says: "On his chest, Aharon was to wear an ornament called Pectoral of the "Judgment" The name was attributed to two reasons: (a) because it atoned for the wrong decisions issued by the courts of justice; and (b) because the Pectoral itself issued clear opinions for the nation". Let's not forget that the word "judgment" comes from the Hebrew word "mishpat" and contains versatility in its definition. **mishpát**; of 8199; prop. verdict (**favorable** or unfavorable) pronounced judicially, spec. judgment or formal decree (human or divine [participant's], individual or collective law), incl. the act, place, demand, crime, and grief; abst. **justice**, incl. the right or privilege of the participant (statutory or customary), and even style: - accustom, cause, condemn, custom, decision, decree, crime, **right**, determination, **dignified**, **fairness**, statute, form, do, incur, trial, **justice**, just, judge, law, litigation, mandate, manner, model, necessary, order, **ordination**, precept, reason, **righteousness**, **right**, rite, sentence, sentence, treat, court, **vindication**. 4942.ּן וּמְשֻׁפַּט mishpát; of 8192; stable for cattle (only dual): - **aprisco**, fold.

Everything in bold letters only has one purpose, to show that the concept of judgment in the Bible does not always denote condemnation; It may be to save or vindicate places of honor.



**[Exo 28:21 HNV] 21 The stones shall be according to the names of the children of Yisra'el, twelve, according to their names; like the engravings of a signet, everyone according to his name, they shall be for the twelve tribes.** – Twelve stones for twelve tribes. One stone for each tribe. Which shows us that the Kohen Gadol (High Priest) had the authority to judge the people. In the same way, Yeshua is the one who judges the living and the dead as Kefa said when he said in **Maaseh (Acts) [Act 10:39-43 HNV]** 39 **We are witnesses of everything he did both in the country of the Yehudim, and in Yerushalayim; whom they also killed, hanging him on a tree.** 40 YHWH raised him up the third day, and gave him to be revealed, 41 not to all the people, but to witnesses who were chosen before by YHWH, to us, who ate and drank with him after he rose from the dead. 42 He charged us to preach to the people and to testify that this is he who is appointed by YHWH as the Judge of the living and the dead. 43 All the prophets testify about him, that through his NAME everyone who believes in him will receive remission of sins."

In addition, we note in passages like this, that the relevance in the plan and the importance of HIS coming, revolves around the twelve tribes of Israel. **Maaseh (Acts) [Act 1:6 HNV]** 6 Therefore, when they had come together, they asked him, "Lord, are you now restoring the kingdom to Yisra'el?". The concept and the objective of His sacrifice: "**THE TWELVE TRIBES**".

**[Exo 28:29 HNV] 29 Aharon shall bear the names of the children of Yisra'el in the breastplate of judgment on his heart, when he goes in to the holy place, for a memorial**

**before the LORD continually.** – It was Aaron's responsibility to intercede for the people of Israel. This truth is represented in the fact of carrying these twelve stones reminded of the twelve tribes of Israel. In the same way Yeshua presents our lives before YHWH and intercedes for us as Yojanan says in Yojanan Alef (1. John) [1Jo 2:1-2 HNV] 1 My little children, I write these things to you so that you may not sin. If anyone sins, we have a Counselor with the Father, Yeshua the Messiah, the righteous. 2 And he is the atoning sacrifice for our sins, and not for ours only, but also for the whole world.

**[Exo 28:30 HNV] 30 You shall put in the breastplate of judgment the Urim and the Tummim; and they shall be on Aharon's heart, when he goes in before the LORD: and Aharon shall bear the judgment of the children of Yisra'el on his heart before the LORD continually.** – The word "urim" is the plural of "or" which means light by what would be lights. The word "tummim" (tumim) means perfections.

Dr. S. K. Blad says that: "According to Rashí," urim ve-tumim "is the name of a scroll on which the Name of the Eternal was written. That scroll was placed inside the folds of the breastplate and caused the letters to light up and perfect when he gave a divine response".

### Third Aliyah 28:31-43

**[Exo 28:31 HNV] 31 "You shall make the robe of the efod all of blue.** – As we have said before, this blue mantle represents the



Messiah as the bread of life that descended from heaven. This same dyed blue is the one of the only blue thread in the Tzitzit, a command that the men of Israel keep for having an equally priestly calling. **Bemidbar (Numbers) 15:37-38** [Num 15:37-38 HNV] 37 YHWH spoke to Moshe, saying, 38 Speak to the children of Yisra'el, and bid those who they make them tzitziyot in the borders of their garments throughout their generations, and that they put on the tzitzit of each border a cord of blue:

**[Exo 28:35 HNV] 35 It shall be on Aharon to minister: and the sound of it shall be heard when he goes in to the holy place before the LORD, and when he comes out, that he not die.** – These special garments had gold bells on the edge, with the aim that the sound could be heard from outside the Most Holy Place. In this way he who was outside knew that the Kohen Gadol was alive. That is, as Kohen Gadol could only enter that place, if he died, no one could know since no one else could enter. Thus, if the bells rang, it was a sign that he was still alive. From this a question arises ... Does this type of fear of YHWH not contain fear? To know that before Him anyone who was not in fullness of kedusha (holiness) could die. Today this concept has been completely annulled; using phrases like: "He is a GOD of love" "fear refers to respect not to fear" ... are these modern approaches factual?

**Ivrim [Heb 13:8 HNV] 8** "Yeshua the Messiah is the same yesterday, today, and forever".  
**Tehilim (Psalms)[Psa 102:27 HNV] 27** "But you are the same. Your years will have no end".

**Yohanan (John) [Jhn 1:1 HNV] 1** "In the beginning was the Word, and the Word was with God, and the Word was God." **Yohanan (John) [Jhn 8:58 HNV] 58** Yeshua said to them, "Most assuredly, I tell you, before Avraham came into existence, I AM." **Ivrim (Hebrews) [Heb 1:12 HNV] 12** "As a mantle you will roll them up, And they will be changed; But you are the same. Your years will not fail."

**[Exo 28:36 HNV] 36** "You shall make a plate of pure gold, and engrave on it, like the engravings of a signet, 'HOLY TO YHWH.' – On the forehead of the Kohen Gadol was a gold foil with a special message. A message that reminded himself and others of his responsibility. This man was consecrated solely and exclusively for YHWH. The consecrated word is "Kodesh" which means: (thing) dedicated, (place) sacred, holiness, sanctify, (place) most holy, (thing, day, place) holy, sanctuary. So this person was also a living sanctuary of the presence of YHWH.

Rab Shaul says in **Efesiym [Eph 1:13-14 HNV] 13** "in whom you also, having heard the word of the truth, the Good News of your salvation, -- in whom, having also believed, you were sealed with the Ruach HaKodesh of promise, 14 who is a pledge of our inheritance, to the redemption of God's own possession, to the praise of his glory".

The book of **Hitgalut (Revelations) 7:1-4** says: **[Rev 7:1-4 HNV] 1** After this, I saw four angels standing at the four corners of the eretz, holding the four winds of the eretz, so that no wind would blow on the eretz, or on the sea, or on any tree. 2 I saw another angel ascend from the sunrise, having the seal of the living Elohim.



He cried with a loud voice to the four angels to whom it was given to harm the eretz and the sea, 3 saying, "Don't harm the eretz, neither the sea, nor the trees, until we have sealed the bondservants of our Elohim on their foreheads!" 4 I heard the number of those who were sealed, one hundred forty-four thousand, sealed out of every tribe of the children of Yisra'el".

On the other hand, **verse 9** of that same chapter speaks to us: [Rev 7:9 HNV] 9 After these things I looked, and behold, a great multitude, which no man could number, out of every nation and of all tribes, peoples, and languages, standing before the throne and before the Lamb, dressed in white robes, with palm branches in their hands"

It is obvious that they are two different groups. Since the first one declares a fixed number (144,000) while the second one speaks of an uncertain number, that is to say countless. The first group explicitly says that they have the seal of Elohim, not the second, at least not explicitly. Could this be referring to two different seals or signs?

On the other hand, we find that Hitgalut (Revelations) 9:2-4 says the following: [Rev 9:2-4 HNV] 2 He opened the pit of the abyss, and smoke went up out of the pit, like the smoke from a burning furnace. The sun and the air were darkened because of the smoke from the pit. 3 Then out of the smoke came forth locusts on the eretz, and power was given to them, as the scorpions of the eretz have power. 4 They were told that they should not hurt the grass of the eretz, neither any green thing, neither any tree, but only those people who don't have God's seal on their foreheads".

This tells us that only those who do NOT have the seal of Elohim on their foreheads will suffer judgment. Will only the 144,000 escape this trial?

Other texts to consider:

- [2Ti 2:19 HNV] 19 However Elohim's firm foundation stands, having this seal, "YHWH knows those who are His," and, "Let every one who names the name of the Lord depart from unrighteousness."
- Qorintiyim Bet (2.Cor.) [2Co 1:21-22 HNV] 21 Now he who establishes us with you in Messiah, and anointed us, is Elohim; 22 who also sealed us, and gave us the down payment of the Spirit in our hearts.

**[Exo 28:38 HNV] 38 It shall be on Aharon's forehead, and Aharon shall bear the iniquity of the holy things, which the children of Yisra'el shall make holy in all their holy gifts; and it shall be always on his forehead, that they may be accepted before the YHWH.** – This gold foil should always be on Aharon's forehead. This teaches us that we must always take into account our great responsibility to be Holy as YHWH is Holy. This lamina, (diadem or crown in some versions), has a special relationship with the offerings that the people gave to the Eternal, as if some of them, became inappropriate to present to YHWH. There is a reason the headband was on the forehead, the area that denotes the intelligence and understanding of man. This teaches us the intimate relationship of the offering and the understanding we bring about that offering. Let's not offer to offer, we must know fully: What, why and when to give our



offerings, until we reach the highest level of offering. **Romiyim (Romans) [Rom 12:1 HNV]**

**1** “Therefore I urge you, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service”.

**[Exo 28:41 HNV] 41** You shall put them on Aharon your brother, and on his sons with him, and shall anoint them, and consecrate them, and sanctify them, that they may minister to me in the Kohen's office. - Aharon's call involved not only him, but also his family. In the same way today, with all those who have decided to follow Yehshua as our Mashiach; We are called to be priests and holy people. **Shemot (Exo.) 19:6; Kefa Alef (1. Pet.) 2:9.** If we have understood that this is a matter of "a lineage", our whole family has the opportunity to serve the Eternal. **Yahoshúa (Joshua) 24:15b** "...but as for me and my house, we will serve YHWH.

#### Fourth Aliyah 26:15-30

**[Exo 29:4 HNV] 4** You shall bring Aharon and his sons to the door of the tent of meeting, and shall wash them with water. - Here we are in the presence of another objective that tevilah has. In this case, we see that it is also required when beginning to exercise a ministry, which YHWH has called us to. Presenting ourselves clean before the Eternal requires a physical act, which demonstrates by obedience that there is awareness of what is requested internally. **Tehilim (Psalm) 26:6 [Psa 26:6 HNV]** 6 “I will wash my hands in innocence, So I will go about your altar, YHWH”;

**[Exo 29:5 HNV] 5** You shall take the garments, and put on Aharon the coat, the

robe of the efod, the efod, and the breastplate, and dress him with the skillfully woven band of the efod” –This clothing represents the responsibility that rested on his shoulders. The act of dressing is seen in Scripture as an act of responsibility as well as identity. This garment identified who wore them and their responsibility. In the same way today we, as children of YHWH should be dressed as children of light. **Efesiym (Ephesians) [Eph 4:22-24 HNV]** 22 that you put away, as concerning your former way of life, the old man, that grows corrupt after the lusts of deceit; 23 and that you be renewed in the spirit of your mind, 24 and put on the new man, who in the likeness of God has been created in righteousness and holiness of truth.

**[Exo 29:7 HNV] 7** Then you shall take the anointing oil, and pour it on his head, and anoint him. -The oil is a representation of the Ruaj HaKodesh (Spirit of Holiness). Without the Ruach of YHWH, we cannot achieve anything that really satisfies the Eternal. **Yojanan [Jhn 15:4-5 HNV]** 4 “Remain in me, and I in you. As the branch can't bear fruit by itself, unless it remains in the vine, so neither can you, unless you remain in me. 5 I am the vine. You are the branches. He who remains in me, and I in him, the same bears much fruit, for apart from me you can do nothing”.

Any of us might think that the Ruach HaKodesh (Spirit of Holiness) is not the one this passage in the book of John is referring to.

This leads us to submit our mind to the biblical criterion that when speaking of The Ruaj HaKodesh, he is speaking of the same Ruach of Yeshua and the same Ruach of YAHWEH, who is the same Ruaj ve Emet. (Spirit of Truth).



**Romiyim (Romans) [Rom 8:9 HNV]** 9 “But you are not in the flesh but in the Spirit, if it is so that the Spirit of YHWH dwells in you. But if any man doesn't have the Spirit of Messiah, he is not his”. These are not different spirits; this is simply the multi grace of YHWH as it is with his Omnipresence.

**Qorintiyim Alef (1Corinthions) [1Co 12:7-11 HNV]** 7 “But to each one is given the manifestation of the Spirit for the profit of all. 8 For to one is given through the Spirit the word of wisdom, and to another the word of knowledge, according to the same Spirit; 9 to another faith, by the same Spirit; and to another gifts of healings, by the same Spirit; 10 and to another workings of miracles; and to another prophecy; and to another discerning of spirits; to another different kinds of languages; and to another the interpretation of languages. 11 But the one and the same Spirit works all of these, distributing to each one separately as he desires”. We must never take our thoughts off the guidelines, which the same writing maintains as columns of truthfulness. Between them; **Yohanan (John) [Jhn 4:24 HNV]** 24 **YHWH is spirit, and those who worship him must worship in spirit and truth.”**

#### Fifth Aliyah 26:31-37

**[Exo 29:21 HNV]** 21 You shall take of the blood that is on the altar, and of the anointing oil, and sprinkle it on Aharon, and on his garments, and on his sons, and on the garments of his sons with him: and he shall be made holy, and his garments, and his sons, and his sons' garments with him.

– Here is a very strong analogy with what happens with us today. For in the same way that the blood of the sacrifice (Representing the blood Yeshúa) and the anointing and oil (representing the Ruach HaKodesh) consecrated Aaron and his family, we are

consecrated for the service of YHWH. In the book of **Ivrim (Hebrews)** it says: **[Heb 9:13-14 HNV]** 13 “For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify to the cleanness of the flesh: 14 how much more will the blood of Messiah, who through the eternal Spirit offered himself without blemish to God, cleanse your conscience from dead works to serve the living God?”.

**[Exo 29:29 HNV]** 29 "The holy garments of Aharon shall be for his sons after him, to be anointed in them, and to be consecrated in them. -This sacrifice that anointed Aaron was one of a kind. First it was only to consecrate the Kohen Gadol (High Priest). And Second, it was done once and forever since the garments themselves anointed and consecrated the one who came later to assume this position. In the same way it happens with our Kohen Gadol (High Priest), according to the order of Malki-Tzedek (Melchizedek), **Ivrim (Hebrews) [Heb 6:20 HNV]** 20 “where as a forerunner Yeshua entered for us, having become a Kohen Gadol forever after the order of Malki-Tzedek”.

Yeshua who imputes his justice to us in such a way that through his sacrifice we become part of that special nation of priests and holy people. Only one more palpable evidence of Yeshua's priestly lineage would be pending and I will recall the commentary shared in Parashá 9 “VAYESHEV” Aliyá 4 **Bereshit** (Genesis) 38: 24... Yahuda, as judge of his tribe, decided to pass sentence of death. He commanded it to be burned. “Interesting because only the daughter of a priest who has prostituted is sent to burn. Scripture says in **Vayikrá (Leviticus) [Lev 21:9 HNV]** 9 "The daughter of any Kohen, if she profanes herself by playing the prostitute,



she profanes her father: she shall be burned with fire".

If the sentencing was to burn her because she descended from some priestly line, this sanctioning initiates a deeper desire for research, because Toráh and in the rest of the Scriptures we are not told about the origin of Tamar, this suggests a more thorough investigation. According to Yashar's book, Tamar was the daughter of Elam, son of Shem, son of Noach. As Shem was a priest with the title Malki-Tsedeck, the sentence of fornication committed by Tamar was according to the law of Israel. This comment gives a clearer idea because not only the death of Er and Onan sons of Yahuda, but, the strangest thing yet, why YHWH allows Tamar to deceive her father-in-law. Here we can notice the special detail in the lineage of the Messiah, and gives us a clearer understanding of where the priestly line of Yeshua came from. **Bereshit (Genesis) [Gen 38:29 HNV]** 29 It happened, as he drew back his hand, that behold, his brother came out, and she said, "Why have you made a breach for yourself?" Therefore his name was called Peretz (breach)".

We are more than happy to expose this point, since Christianity has left the verse through the centuries: **Ivrim (Hebreos) [Heb 7:3 HNV]** 3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God), remains a Kohen continually.

This verse presents a concern regarding his genealogy and origin of his priestly office, not by blood as such. This passage from the Book of Yashar 45:23 shows us in a wonderful way in which womb the genetic information was

conceived; Priest through Tamar and King through Yehuda, **REALLY POWERFUL! "Eternal King and High Priest forever"**

Can we count on the Book of Yashar as a reliable document? **Yahoshúa (Joshua) [Jos 10:13 HNV]** 13 The sun stood still, and the moon stayed, Until the nation had avenged themselves of their enemies. **Isn't this written in the book of Yashar?** The sun stayed in the midst of the sky, and didn't hurry to go down about a whole day". **Shemuel Bet (2.Samuel) [2Sa 1:18 HNV]** 18 (and he bade them teach the children of Yehudah [the song of] the bow: behold, **it is written in the book of Yashar):**".

#### Sixth Aliyah 29:38-46

**[Exo 29:42-43 HNV]** 42 It shall be a continual burnt offering throughout your generations at the door of the tent of meeting before the LORD, where I will meet with you, to speak there to you. 43 There I will meet with the children of Yisra'el; and the place shall be sanctified by my glory. – In this passage the continuous sacrifice in the Mishkan (Tabernacle) is narrated, since this was the meeting point of YHWH with his people. It was his presence that made the Mishkan something holy. In the same way that Yeshua as the highest manifestation of YHWH who came and dwelt among us, **Yohanan (John) [Jhn 1:14b HNV]** 14 "The Word became flesh, and lived among us. We saw his glory, such glory as of the one and only Son of the Father, full of grace and truth".

**Yohanan (John) [Jhn 14:17 HNV]** 17 the Spirit of truth, whom the world can't receive; for it doesn't see him, neither knows him. You know him, for he lives with you, and will be in you".



This passage gives us greater clarity of YHWH's desire to dwell amongst His people. **First the Mashiach comments that he was with them, but that later on he would be "in them" (in you). They are not different people as the dogma of the Catholic trinity supports them. He is the same Creator coming to us.**

**[1Ti 3:16 HNV]** 16 Without controversy, the mystery of godliness is great: God was revealed in the flesh, Justified in the spirit, Seen by angels, Preached among the nations, Believed on in the world, And received up in glory". Many would say, but a baby was born, he was manifested as a son. Let's see who was this baby born out of Miriam: **Yeshayah (Isa.)** **[Isa 9:6 HNV]** 6 For to us a child is born, to us a son is given; and the government shall be on his shoulder: and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Shalom".

**[Exo 29:44-45 HNV]** 44 I will sanctify the tent of meeting and the altar: Aharon also and his sons I will sanctify, to minister to me in the Kohen's office. 45 I will dwell among the children of Yisra'el, and will be their God". - It is through and on the merits of the priests that YHWH dwelt among his people. Today through our Kohen Gadol (High Priest) and by his merits is that we are called children of YHWH, **Yohanan (John)** **[Jhn 1:12 HNV]** 12 But as many as received him, to them he gave the right to become God's children, to those who believe in his name". And a Jewish man acknowledged that Yeshua is Elohim; **Yohanan (John)** **[Jhn 20:28 HNV]** 28 T'oma answered him, "My Lord (Adon) and my God (Elohim)!". **Yohanan Alef (1John)** **[1Jo 5:20 HNV]** 20 We know that the Son of God has

come, and has given us an understanding, that we know him who is true, and we are in him who is true, in his Son Yeshua the Messiah. **This is the true God, and eternal life.**

### Seventh Aliyah 27:9-19

**[Exo 30:6-7 HNV]** 6 You shall put it before the veil that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with you. 7 Aharon shall burn incense of sweet spices on it every morning. When he tends the lamps, he shall burn it.— This altar was the altar where the incense was burned. It was the responsibility of Aharon every morning to burn incense there. The incense represents the prayers of the saints, cf. Hitgalut (Revelation) 5: 8.

In this never-ending search of Our Mashiach through the prophetic words of the Torah, we can make relevance to the moment when the Kohen Gadol presents the incense on the golden altar, and our mind can easily think that only myrrh is missing! The gifts that were presented to Yeshua at birth; for those who knew that it was the future KING OF ISRAEL, King of kings. **Matityah (Matthew)** **[Mat 2:11 HNV]** 11 They came into the house and saw the young child with Miryam, his mother, and they fell down and worshiped him. Opening their treasures, they offered to him gifts: **gold, frankincense, and myrrh.**

This component is used in the elaboration of the consecrated oil, a unique mixture and specifically for the meeting tent, the sacred utensils, Aaron and his sons as priests. "Exclusive".



**Shemot (Exodo) [Exo 30:22-23 HNV] 22** Moreover the LORD spoke to Moshe, saying, 23 "Also take fine spices: of liquid myrrh, five hundred shekels: and of fragrant cinnamon half as much, even two hundred and fifty; and of fragrant cane, two hundred and fifty". **Shemot [Exo 30:30 HNV] 30** You shall anoint Aharon and his sons, and sanctify them, that they may minister to me in the Kohen's office". Everything around the golden altar, the presenting of the incense by the Kohen Gadol, after he has been consecrated with that special oil that contained myrrh, continues to give us a desire to go deeper. This prophetic interpretation takes us in one direction; ALIYA (to ascend) when we know the significance in the Hebrew of each element.

**Matiyah [Mat 2:11 HNV] 11** They came into the house and saw the young child with Miryam, his mother, and they fell down and worshiped him. Opening their treasures, they offered to him gifts: gold (zahab), frankincense (ketoret), and myrrh (mor).

gold (zahab), Zahad strong #2091 "Shine" Greatness, Authority and Purity. (Offering for kings)

frankincense (ketoret), strong #7004 "Perfume" Pleasant smell fragrance. (Offering for dignitaries)

myrrh (mor) Strong # 4753 from strong 4843 "Drip, bitterly, bitterly; "Like drops of Bitterness

Now we do have a better picture of this moment where the Kohen Gadol constantly represented, day by day, offering after offering, to the suffering Mashiach, the third element that needed to be clarified;

**Matityah (Matthew) [Mat 26:38-39 HNV] 38** Then he said to them, "My soul is exceedingly sorrowful, even to death. Stay here, and watch with me." 39 He went forward a little, fell on his face, and prayed, saying, "My Father, if it is possible, let this cup pass away from me; nevertheless, not what I desire, but what you desire."

**[Exo 30:9 HNV] 9** You shall offer no strange incense on it, nor burnt offering, nor meal-offering; and you shall pour no drink-offering on it. -This passage teaches us that not just any incense or strange sacrifice could be offered on the altar. The word used here for profane is "zur" which means: Strange, profane; foreign, separate, outside, foreign, etc. In the same way we can apply this instruction in our life of prayer and obedience to the Torah, because we are no longer strangers or foreigners, but now we are His people and a kingdom of priests and holy people. ***Do not forget that to participate in the Pesach Dinner, you must be immersed in the name of Yeshua HaMashiach, this makes you part of Israel!***

*In this Parashá are the commandments number 98 to 104 of 613.*

98. *The command to light the Menorah in the sanctuary, Exodus 27:21.*

99. *Precept for the Kohanim to put on their garments (to do their service in the temple), Ex 28:4.*

100. *Precept for the Kohanim that the breastplate does not detach from the ephod, Exodus 28:28.*

# EMC SHALOM INTERNACIONAL

## PARASHAH 20 TETZAVEH | SHEMOT 27:20 – 30:10

Not for lucrative use – Use under permission.



*101. Prohibition of tearing apart the coat (meil) of the kohanim, Exodus 28:32.*

*102. Precept of eating the meat of the sin offering (jatat) and the guilt offering (asham), Ex 29:33.*

*103. Precept of burning sahumerio, Exodus 30: 7.*

*104. Prohibition of burning and offering something on the golden altar, Exodus 30: 9. "*  
End of the Parasha

The commentaries are in accordance with the established doctrine of EMC SHALOM INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put forward in preaching –The Only Gospel- is the same message the first emissaries preached with one purpose: The Restoration of the Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6** and to address the diaspora of the House of Yisrael as written in **Yaaqov/James 1:1; Kefa Alef/1 Peter 1:1**. "ALL THE LOST HOUSE OF EFRAYIM." Rab Shaul (Apostle Paul), the emissary to the Gentiles, was well aware that the main focus of his preaching was the dispersed twelve tribes of Yisrael known as "the lost sheep of the House of Yisrael" (Mello Ha Goyim), "the just among the nations." This is fulfillment of that same promise made of YAHWEH unto our fathers unto which promise our **twelve tribes**, instantly serving YAHWEH day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews (**Maaseh Shelujim/Acts 26:6-7**)."

PS: This document is discussed on a weekly basis in our internet classes every Shabbat from

09:00 a.m. to 12:00 m. at [www.gotomeeting.com](http://www.gotomeeting.com)  
Access ID for the EMC SHALOM INTERNACIONAL is 668-634-365).

It is our wish that this material can further bless you and your loved ones in the comprehension of the Scriptures at a higher level. Leaving behind todays subjective and almost mystic message and pressing for the mark towards an objective message characterized by a better linguistic and idiomatic clarity set in the correct cultural context. Thus allowing us to have a solid interpretation of the biblical texts.

All believers in the Elohim of the Bible have a common denominator and a single desire. And it is to establish a "revival" so powerful that it brings the presence of the King of kings and establishes his Kingdom once and for all; but the only thing that will bring this to the congregation of the saints of Yisrael is "THE BIBLE HISTORY" to return to the foundation and initial form of the Hebrew FAITH. And this document, as well as the Torah class of each Shabbat is exactly that; to know the spiritual history of a "YISRAEL" people and to live as if we were the continuation and conclusion of this beautiful love story.

We are very grateful for your contributions to our ministry.

<https://www.PayPal.me/emcshalom>

It is allowing us to go to greater excellence SHALOM LEKULAM.