

פרשת תצוה / Parashat Tetzaveh

Shabbat Adar 11, 5769, March 7, 2009
32:1-32:52 MATSATI.COM / Rightly Dividing The Word of G-d
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G-d's Plan

השבועות הזה קוראים / This Week's Reading

תורה: Exodus 27:20-30:10
הפטרה: Ezekiel 43:10-43:27
הברית: Hebrews 13:10-17
החדשה

10 Last week's Parsha and this week's Parsha, Parshiot Terumah and Tetzaveh, detail the construction of the Mishkhan (Tabernacle). As we study the Torah we find many overarching themes throughout. In this week's parsha we find the construction of the priestly garments. The priestly garment alludes to a more important role of the cohanim (priests). The primary job for the priests is to intercede on our behalf before the Lord and to spread the light of HaShem's Holy Word. The emphasis of the Mishkhan is found in the special dedication ceremony for the Mizbach Ha'Olah in the Mishkhan. During the ceremony, the blood of the korbanot will be sprinkled upon both the mizbayach and the priests (see *Shmot / Exodus 29*).

20 In these two parshiot (Terumah and Tetzaveh) we find instructions for building the Mishkhan (Tabernacle), the priestly garments, and for consecrating the priests. The internal structure of the various units in the two parshiot appears to be logical. Reading through *Shmot / Exodus 25:1-27:19* there appear to be a seven part symmetry that helps to explain the organization of the text. The symmetric scheme helps to explain why the instructions of the Mishkhan are presented in two segments (i) *Shmot / Exodus 25:1-27:19*, and (ii) *Shmot / Exodus 30-31:17*. The first segment (See *Shmot / Exodus 25:1-27:19*) records instructions for making the various parts of the Mishkhan accompanying explanations about the function of the various parts; from the Ark of the Covenant to the courtyard. The second segment (see *Shmot / Exodus 30-31:17*) deals with aspects of the tabernacle and its service including cautions for the priests and people. The structural design of these sections offers a new insight. This new insight, found in the construction of the Mishkhan, is what I would like to discuss in this week's parashah.

35 In the idolatrous world that surrounded Yisrael, the design and construction of a temple would be the responsibility of pagan priests who would not only oversee the temples construction but would also make the temple garments and consecrate the idols in a special ceremony. Interestingly, in the Torah, this expectation is turned upon its head. It is the G-d of Yisrael not its priests who oversee the design and construction of the Mishkhan (tabernacle). Not only is its construction overseen by the Most High G-d, but HaShem gives instruction regarding how He wants His priests to be chosen, dressed, and consecrated. The implication here is very important. Yisrael's system of worship is not the invention of the priests.

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28:30 'You shall put in the breastpiece of judgment the Urim and the Thummim, and they shall be over Aaron's heart when he goes in before the Lord; and Aaron shall carry the judgment of the sons of Israel over his heart before the Lord continually. 28:31 'You shall make the robe of the ephod all of blue. 28:32 'there shall be an opening at its top in the middle of it; around its opening there shall be a binding of woven work, as like the opening of a coat of mail, so that it will not be torn. 28:33 'You shall make on its hem pomegranates of blue and purple and scarlet material, all around on its hem, and bells of gold between them all around: 28:34 a golden bell and a pomegranate, a golden bell and a pomegranate, all around on the hem of the robe. 28:35 'It shall be on Aaron when he ministers; and its tinkling shall be heard when he enters and leaves the holy place before the Lord, so that he will not die. 28:36 'You shall also make a plate of pure gold and shall engrave on it, like the engravings of a seal, 'Holy to the Lord.' 28:37 'you shall fasten it on a blue cord, and it shall be on the turban; it shall be at the front of the turban. (NASB)

45 To the contrary, as the framing story illustrates, HaShem is to be their G-d and He requires a sanctuary so that He may dwell among them. The Lord further requires the priests to serve Him in the Mishkhan; this service is conditional upon His explicit instructions. Each piece of the priestly garment was designed for worship and revelation of G-d's will in the various circumstances that would happen to come the way of the priest. This is illustrated in the Urim "lights" and Thummim "perfections" that were carried by the high priest of Yisrael on the ephod (breast plate).

שמות 28:30-37

30 וְנָתַתָּ אֶל־חֹשֶׁן הַמִּשְׁפָּט אֶת־הָאֲוִירִים וְאֶת־הַתְּמִימִים יְהוָה
 עַל־לֵב אֹהֲרֹן בְּבָאוּ לִפְנֵי יְהוָה וְנָשָׂא אֹהֲרֹן אֶת־מִשְׁפָּט
 בְּנֵי־יִשְׂרָאֵל עַל־לְבוֹ לִפְנֵי יְהוָה תָּמִיד׃
 31 וְעָשִׂיתָ אֶת־מְעִיל הָאֶפֹּד כְּלִיל תְּכֵלֶת׃ וְהָיָה פִּי־
 32 רֹאשׁוֹ בְּתוֹכּוֹ שִׁפְּהָ יְהוָה לִפְּנֵי סָבִיב מַעֲשֵׂה אֵרֶן כְּפִי
 33 תִּהְיֶה יְהוָה־לּוֹ לֹא יִקְרַע׃ וְעָשִׂיתָ עַל־שׁוּלְיוֹ רִמְנוֹ
 תְּכֵלֶת וְאַרְגָּמָן וְגַלְעָת שְׁנֵי עַל־שׁוּלְיוֹ סָבִיב וּפַעֲמֹנֵי
 34 זָהָב בְּתוֹכָם סָבִיב׃ פַּעֲמֹן זָהָב וְרִמְזֵן פַּעֲמֹן זָהָב וְרִמְזֵן
 35 עַל־שׁוּלְיֵי הַמְּעִיל סָבִיב׃ וְהָיָה עַל־אֹהֲרֹן לְשָׂרֵת וְנִשְׁמַע
 כֹּלֹו בְּבָאוּ אֶל־הַקֹּדֶשׁ לִפְנֵי יְהוָה וּבִצְאתוֹ וְלֹא יָמוּת׃
 36 וְעָשִׂיתָ צִיָּץ זָהָב טָהוֹר וּפְתֻחָתָּ
 37 עָלָיו פְּתוּחֵי חֹתֶם קֹדֶשׁ לַיהוָה׃ וְשָׂמַתָּ אֹתוֹ עַל־פְּתִיל
 תְּכֵלֶת

24 v. צ"ל על- כן ח"ש ות"ע. 25 v. כן ירושלמי, בהללי בתפחת הסר. 26 v. כן בהללי, ירושלמי האפד הסר. 28 v. מִפְּבַעְתּוֹ כתיב, מִפְּבַעְתּוֹ קרי. 30 v. ס"א אהרן רביע. 33 v. כן ב"א, ב"נ ופעמני הויו בגעיא. 36 v. ין רבהי.

55 The Urim and Thummim were used by the high priest to determine G-d's will in some situations. The precise nature of the Urim and Thummim is unknown. The Tanach does not give much information on the use of the Urim and Thummim because references in the Tanach are rare. The first mention of the Urim and Thummim is in the description of the breastplate of judgment in *Shmot / Exodus 28:30* and *Vayikra / Leviticus 8:8*. When Yehoshua (Joshua) succeeded Moshe as leader over Yisrael, he was to receive answers from G-d by means of the Urim and Thummim through Eleazar the high priest in *Bamidbar / Numbers 27:21*. The Urim and Thummim are next mentioned in Moshe's dying blessing upon Levi in *Devarim / Deuteronomy 33:8*. The only other scripture these are mentioned are in *Joshua 7:14-18*, *1 Samuel 14:37-45*, and *2 Samuel 21:2*.

70 It is uncertain what the exact purpose was for the Urim and Thummim but
what we do know is these were given as signs by G-d to the high priest for
direction and counsel. It is mere speculation of the method of use for these two
stones. The Urim and Thummim were a means of revelation that has intrigued
and baffled readers and scholars of the Scriptures for centuries. What was the
75 oracular means by which HaShem was pleased to speak to his people Yisrael on
certain occasions? G-d has spoken to us in many ways; this was one way in
which G-d spoke to the High Priest. Other ways G-d speaks to us are by His
spirit, through dreams, visions, something happening in our lives, through other
people, and through the Word of G-d. These last two weeks G-d has been
speaking to us through the construction of the Mishkhan. The relationship,
structure, and meaning of these parshiot on the construction of the Mishkhan,
80 HaShem is showing us the importance of following His instructions (i) in the
construction of the Mishkhan and (ii) for approaching / drawing near to Him. The
most important insight we can take away from this week's study is that G-d has a
plan. He had a plan for the construction of the Tabernacle and He also has a plan
for your life. There are many verses in the Tanach that speak of G-d's plan for
our lives, the following are a couple examples:

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Isaiah 43:1-3

*43:1 But now, thus says the Lord, your Creator, O Jacob, And He who
formed you, O Israel, 'Do not fear, for I have redeemed you; I have called
you by name; you are Mine! 43:2 'When you pass through the waters, I
90 will be with you; And through the rivers, they will not overflow you. When
you walk through the fire, you will not be scorched, Nor will the flame
burn you. 43:3 'For I am the Lord your God, The Holy One of Israel,
your Savior; I have given Egypt as your ransom, Cush and Seba in your
place. (NASB)*

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Jeremiah 29:11-13

*29:11 'For I know the plans that I have for you,' declares the Lord, 'plans
for welfare and not for calamity to give you a future and a hope. 29:12
100 'Then you will call upon Me and come and pray to Me, and I will listen to
you. 29:13 'You will seek Me and find Me when you search for Me with
all your heart. (NASB)*

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The details of G-d's plan may not be readily apparent especially the reason
why things happen the way they do in our lives. G-d knows what He is doing, it
says in ***Jeremiah 1:5*** that G-d knew Jeremiah before he was born. The Lord had
already decided what Jeremiah was to become. Another example in the Biblical
text is the life of Samson. G-d had decided how he would use Samson to deliver
Yisrael. The various examples throughout the Torah, and in these two parshiot,
G-d does have a plan. If you want to know what G-d's plans are for you, you may
110 begin by drawing close to Him and listening for His voice. The process of
drawing near to the Lord and hearing His voice takes practice and patience. We
have to train ourselves how to listen to the Lord speaking in our lives and through

His Holy Word. Let's together begin the process of seeking the Lord and learning to hear His voice by saying the following prayer.

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Heavenly Father,

I know that you have big plans for me. Give me the wisdom to seek you, the desire to draw near to you, and the ability to hear your voice and guidance for my life. I want to begin seeking you by placing my faith in Yeshua the Messiah, acknowledging your ways are better than my ways. Please have mercy upon me and forgive me of my sins in Yeshua's blood. Give me the desire to live an obedient life for you to bring glory and honor to your name. Lord, I want to be used by you to do great things for your kingdom. Please Lord Help me to overcome the bitterness and the lack of faith in my life so that I can maximize my potential to be used by you. Please take from me my bitter attitude. Help me to understand what you are trying to teach me as I grow closer to you. I thank you Lord for always being there for me. I pray all these things in Yeshua's name.

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Amen.

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Be Blessed in Yeshua 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

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