



Mordekhi's Drash for Shabbat February 16, 2008 / I Adar 10, 5768

Parashah #20

Torah: *Tetzevah* (You shall command), *Sh'mot* (Exodus) 27.20-30.10

Haftorah: *Yechezk'el* (Ezekiel) 43.10-27

Suggested Messianic Writings: Hebrews 13.10-16

Shalom,

The parashah begins with the command for Moshe to order the people of Israel to bring pure olive oil to keep the lamp in the tent of meeting burning continually. The sages note that the olives had to be pressed, rather than crushed, for the oil was to be pure, and crushing could leave olive sediment in the oil. Oil in Scripture normally represents the *Ruakh HaKodesh* (Holy Spirit). We could contrast the idea of impure oil with the five foolish virgins of *Mattiyahu* (Matthew) 25, however, they had no oil at all. I would say rather that having impure oil could relate to such things as grieving the Ruakh HaKodesh (Eph 4.30); resisting the Ruakh (Acts 7.51); blaspheming, speaking against, the Ruakh (Matt 12.31-32); and so on. On the other hand, concerning pure oil, we can think of Yeshua's words in Luke 6.38, "Give, and it will be given to you; good measure, *pressed down*, shaken together, running over..." [emphasis added].

A scan of a concordance will reveal that the term "crush (-ed; -es; -ing)" reveals something of judgment and/or punishment, bringing extreme pain and suffering. We may speak of being crushed by circumstances and events in our life. In *Yeshu'yahu* (Isaiah) 53.10 we see that the Father was pleased to *crush* the Messiah. Sha'ul, writing of the difficulties of his life of service to the Master, notes in 2 Corinthians 4.9 that he is "afflicted in every way, but not *crushed*..." [emphasis added]. I can see that our prayer should be for Adoni to be merciful in His pressing of us, but to not crush us in His judgment. His pressing will make us pure; His crushing will destroy us. According to *Mattiyahu* 12:32, to have impure oil, to blaspheme the Ruakh HaKodesh, leads to eternal non-forgiveness. To deny the power of the Ruakh, or to attribute His power to hasatan, as Yeshua teaches in Matt 12, is evil. To do so is unbelief, and Hebrews 3:19 says that those who do not believe shall not enter the Shabbat rest of Adoni. This is a reference to our eternal salvation.

It is of interest to note from *Sh'mot* 27:21 that Aharon and his sons were to be in charge of the tent of meeting; however, this is the first mention of such. How did Moshe know that they were to be in this position? *Sh'mot* 28 *after this statement begins* with the command for Moshe to summon Aharon and his sons from among the people to serve as *kohanim* (priests). This will apparently be the public installation for this reason: the sons of Aharon are first mentioned in *Sh'mot* 6:23, in a genealogy listing, then we do not hear of them again until *Sh'mot* 24:1, when Adonai calls Moshe, Aharon, Nadav, Avihu, and seventy leaders of Israel to Mt Sinai to be in His presence. Although only inferred, I believe that this time on the mountain was probably the official "calling and installation" of Aharon and his sons as *kohanim*, and the public one came later on. Otherwise, *Sh'mot* 27:21 by its placement alone would make no sense.

We next move on to the description of the priestly garments. The *Kohen Gadol* (High Priest) especially was to radiate glory and splendor, reflecting the glory and splendor of Adoni. The priesthood was to emanate royalty as representatives of the nation of Israel, who were called to be a kingdom of *kohanim* (priests); as followers of Yeshua, we are included in the commonwealth of Israel as part of the kingdom of priests, according to 1 *Kefa* (Peter) 2.9. There is a catch, for anyone who serves in a priestly role is subject to vanity and self-righteousness. Therefore, the Kohen had to wear on his shoulders the stones of memorial of the people of Israel, to bear the burdens of the people, as it were. Thus, intercession for others can help one to step down off of a cloud of vanity and self-promotion.

For this short season, as Aharon and sons served as *Kohanim*, the first-born of Israel were also functioning as the priests of Israel. The *Levi'im* (Levites) were placed into that role only after the golden calf incident.

It might be good to note here that the Levitical priesthood was not done away with by the sacrifice of Yeshua, contrary to some misunderstandings today. We are told that Yeshua came as a better way for us to be forgiven of sin, a permanent way, rather than a continuous sacrificial system. He alone is our way to salvation, purification, sanctification, all other holy "...tions," and eternal life. However, the prophet Ezekiel gives a description of the Third Temple (ch 40-48), and the Levitical priesthood is in full swing performing all of the sacrifices during that time. David Stern's commentary makes a good argument for Hebrews

10.18, stating that because of the offering of Yeshua, there is no longer a need for a sin offering. Stern notes that this does not do away with any of the other sacrifices. Sin offerings are included in Ezekiel's writings, and possibly, as Stern points out, these will be done as a memorial, looking back, just as the original sacrifices looked ahead to Messiah.

Also, we know that Yeshua has an eternal priesthood after the order of *Malki-Tzedek* (Melchizedek). Yet our parashah states in Sh'mot 29.9 that the office of Kohen belongs to Aharon and his sons by a permanent regulation. Here are some clues as to how this can happen: According to 1 Chronicles 6, we have this genealogy given: Aharon, Eleazar, Phineas, Abishua, Bukki, Uzzi, Zerahiah, Meraioth, Amariah, Ahitub, Zadok. Zadok was the priest who remained loyal to David at the time David's son Adonijah tried to usurp the throne. Okay, now we jump ahead in time, to the days of the Third Temple. Ezekiel 48 tells us that the sons of Zadok have a portion of land reserved for them, as they serve as Kohanim. Alongside them will be land reserved for the tribe of Levi, and all that land is set aside as holy. So although the Lion of the tribe of *Judah* – Yeshua – will reign as the Kingly High Priest, he will first of all be served by those from the tribe of Levi, of the sons of Aharon from that tribe.

It is as Yeshua said in Mattityahu 5, that He did not come to abolish Torah, but to complete Torah, to preserve Torah, to sustain Torah by properly interpreting it. He taught Torah while He was here the first time, and in the millennium, He will again teach Torah, and suddenly we will "get it." As Stern points out regarding Hebrews 8:6, the New Covenant has also been given as Torah. Torah in the narrow sense means the five books of Moshe, but here we see that in the broader sense it includes all of the Tanakh and all of the Messianic Writings, everything from *B'reshet* (Genesis) to Revelation. The ways of our Creator are infinitely greater than our ways. Our duty is to "be holy, for I AM holy."

שְׁאַלוּ שְׁלוֹם יְרוּשָׁלַם – *Sha'alu shalom Yerushalayim* – Pray for the peace of Jerusalem!

B'rakhot v'todah rabbah

(Blessings & thank you very much)

Mordekhi (Marc)

This Yeshua, who has been taken away from you into heaven, will come back to you in just the same way as you saw him go into heaven.

(Acts 1.11 CJB)