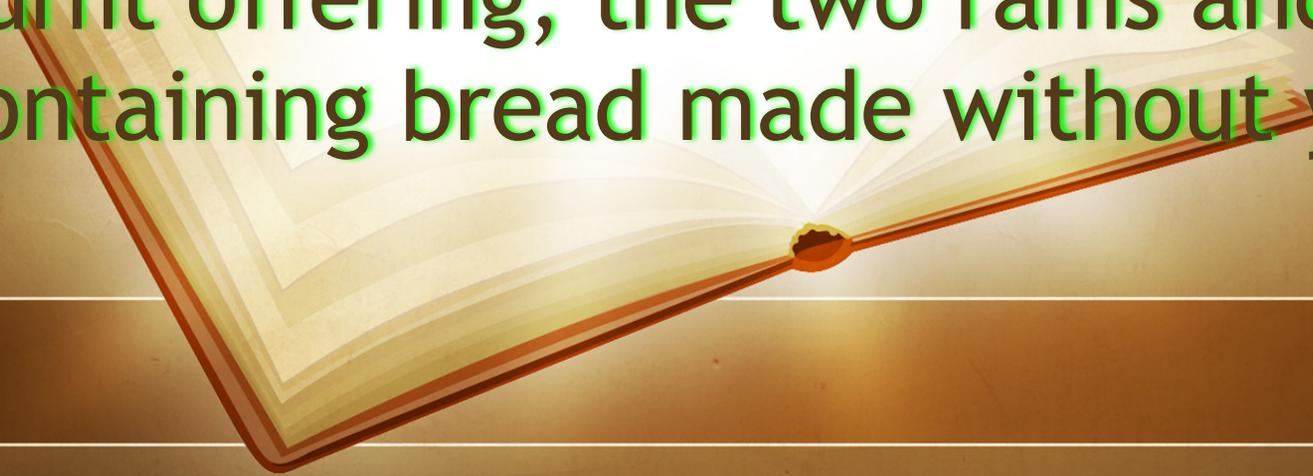


CHAPTER 8
Ordination of Aharon and his sons

After all the regulations for the offerings were given, יהוה had Mosheh bring Aharon and his sons, along with the anointing oil, the bull for the burnt offering, the two rams and a basket containing bread made without yeast.

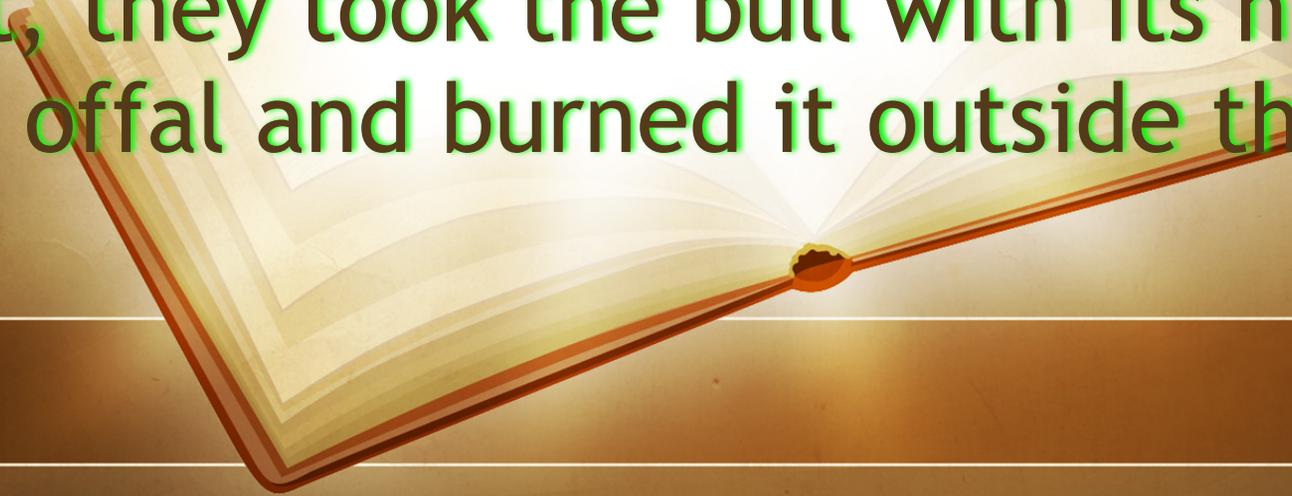


He also asked him to assemble all the congregation at the door to the Tent of Appointment.

There Mosheh washed and dressed Aharon in his High Priest garments and Aharon's sons in their linen robes.



The required bull was offered for the sin of dishonour/chatas, and when the blood had set-apart the slaughter-place and made atonement for it, they took the bull with its hide, flesh and offal and burned it outside the camp.



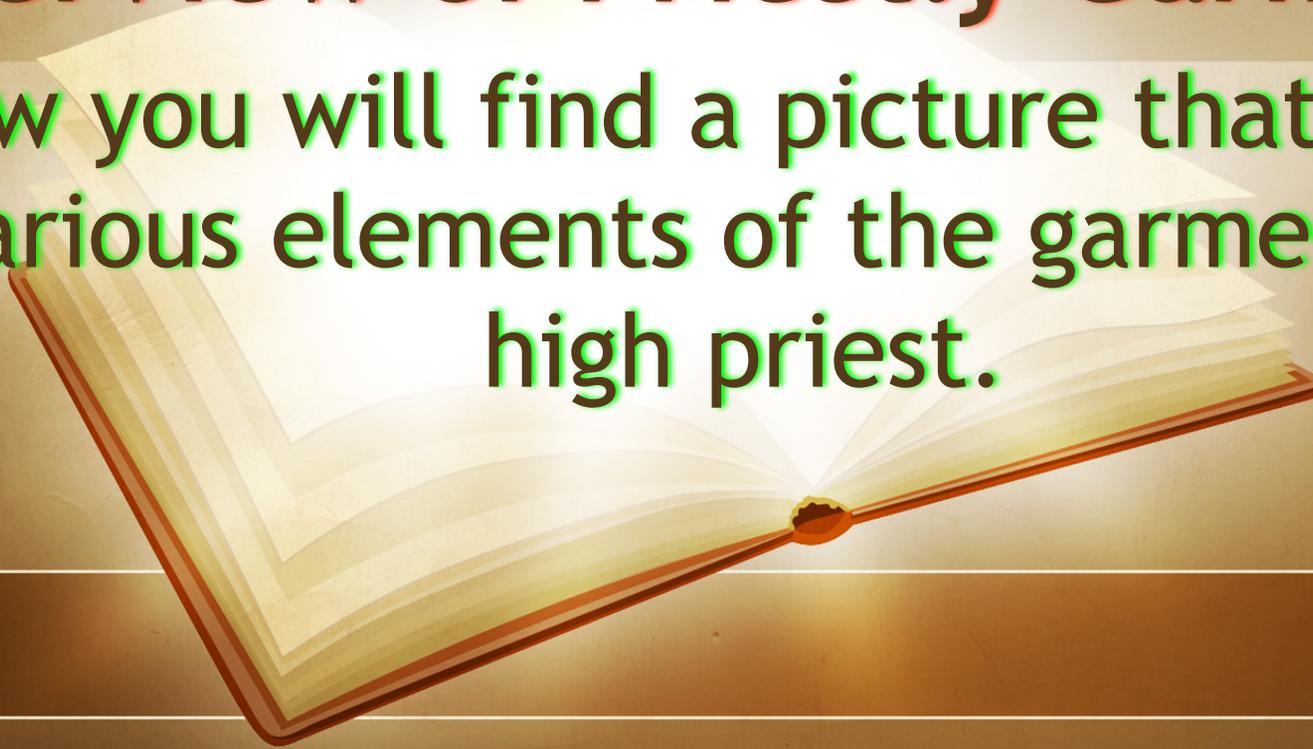
Mosheh first washed Aharon and his sons and then clothed them - this is a wonderful picture of how יהושע Messiah, The Living Torah, washes us when He sets us apart for service unto Him as a chosen royal priesthood, and how He clothes us with His garments of righteousness!

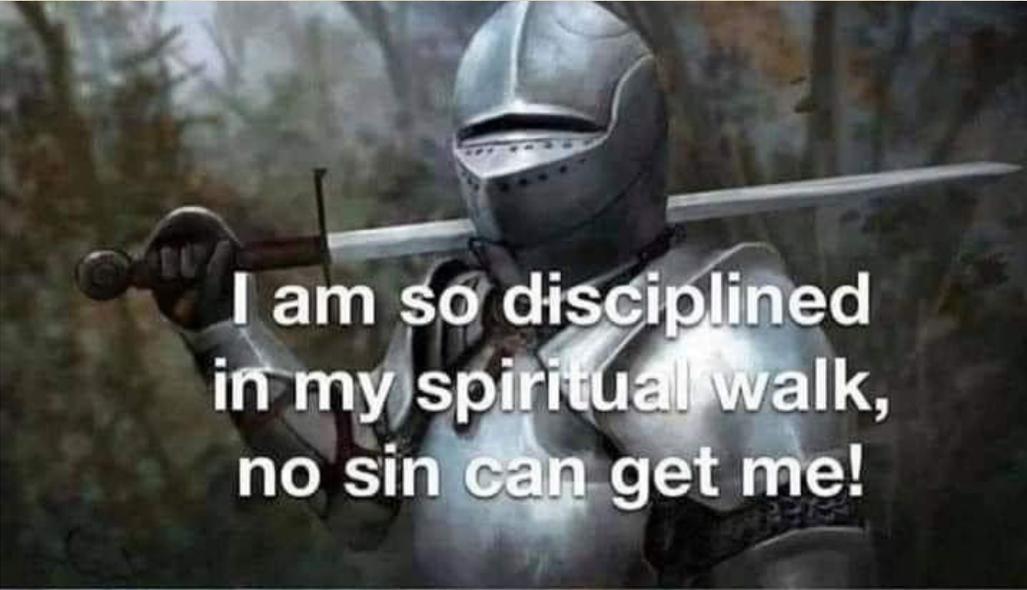
All of the instructions had been given, the Dwelling Place was set-apart and now the priesthood was set-apart and ordained fit for service!



Overview of Priestly Garments:

Below you will find a picture that reflects the various elements of the garments of the high priest.





I am so disciplined
in my spiritual walk,
no sin can get me!



Pride

The Breastplate: **חֹשֶׁן**
With the settings of 12 stones in 4 rows. And hidden in breastplate was the Urim and Tummim for right-ruling

The Shoulder garment: **תְּשֻׁבֵּת**
Of gold, of blue and scarlet material, and of fine linen – (Verse 6)

Shoulder garment Robe: **מְעִיל**
The Robe of the shoulder garment to be a garment all of blue (verse 31)

Golden bells and pomegranates of blue and purple and scarlet material all around the hem (Verse 33-34)



Turban: **מִצְנֻפֶּת**
Made of fine linen (verse 39)

Plate of clean gold on forehead and engraved with:
קֹדֶשׁ לַיהוָה
Set-Apart (hodesh) to יהוה

2 Shoham stones – each stone with 6 names of tribes (verse 9-12)

Girdle: **אֶבְנֵט**
Made of woven work (verse 39)

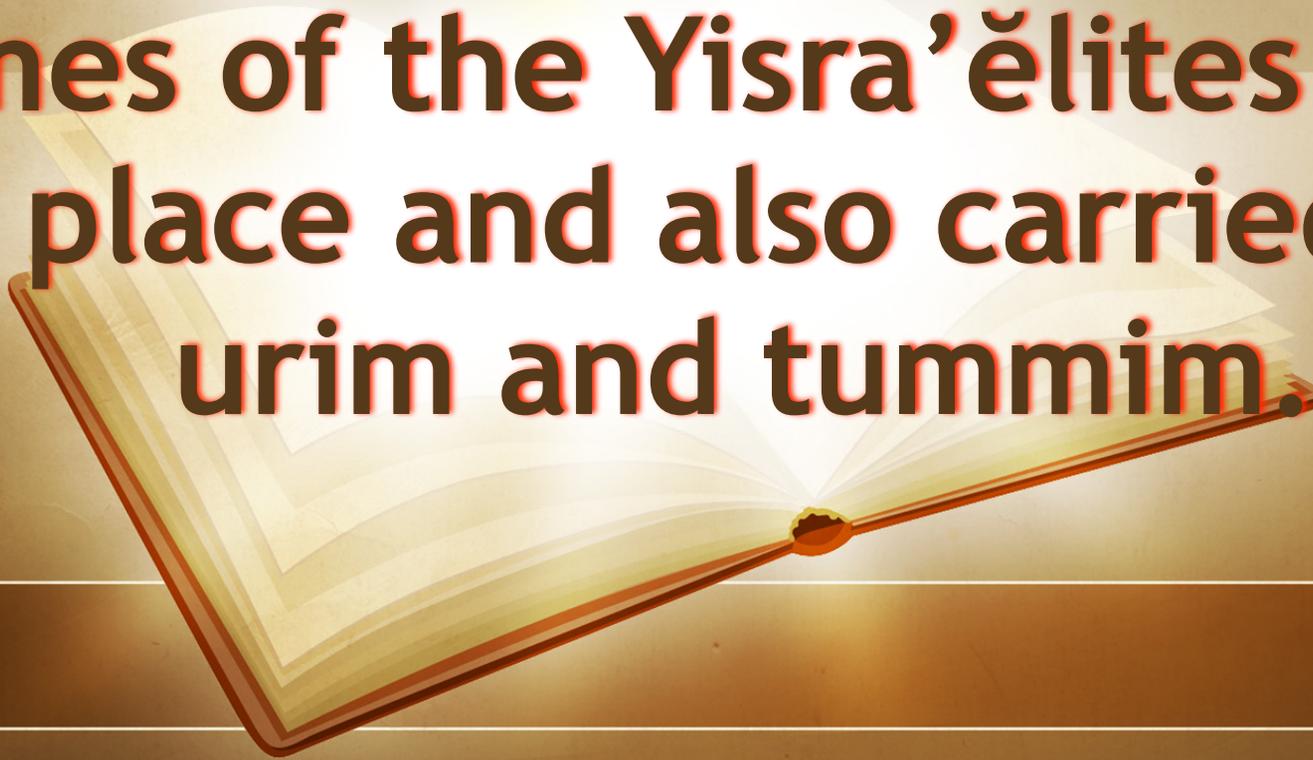
Embroidered long shirt:
וְקַחְתָּ תְּשֻׁבֵּת
Made of woven fine linen (Verse 39)

1 - The Breastplate:

חֹשֶׁן הַחֹשֶׁן - Strong's H2833, translates as 'breastplate, breast-piece, pouch' and it was made of gold, of blue and purple and scarlet material, and fine woven linen.



It held the stones bearing the names of the Yisra'ēlites safely in place and also carried the urim and tummim.



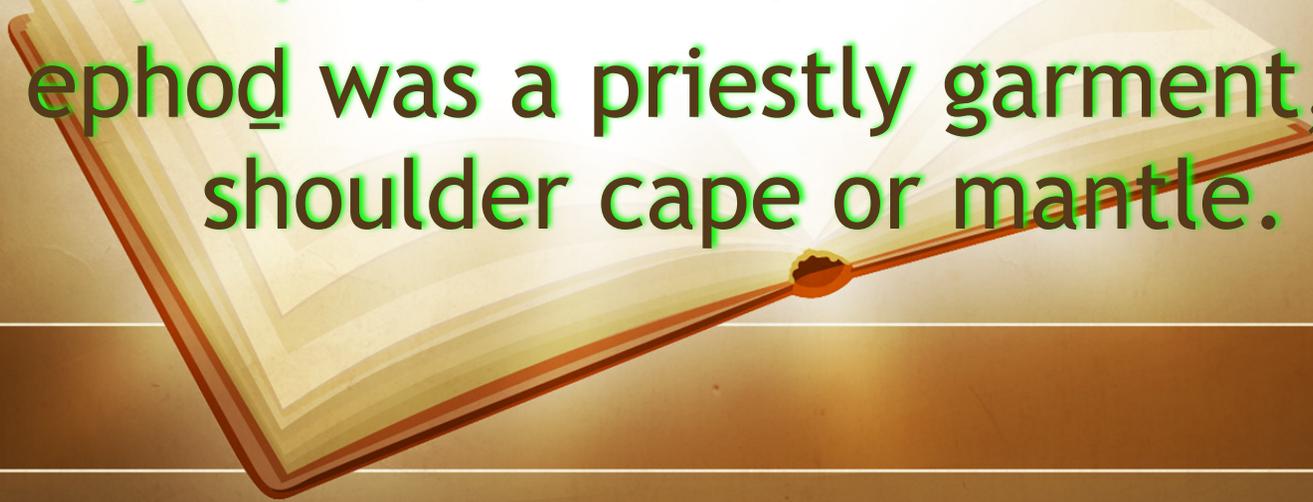
2 - The Shoulder garment:

עִפּוֹד ephod - Strong's H646 - 'outer garment of priest'.



This was the 'outer garment worn by the priests that was white, however the High Priests ephod was more costly - woven of gold, blue, purple, scarlet, and linen threads.

An ephod was a priestly garment, like a shoulder cape or mantle.

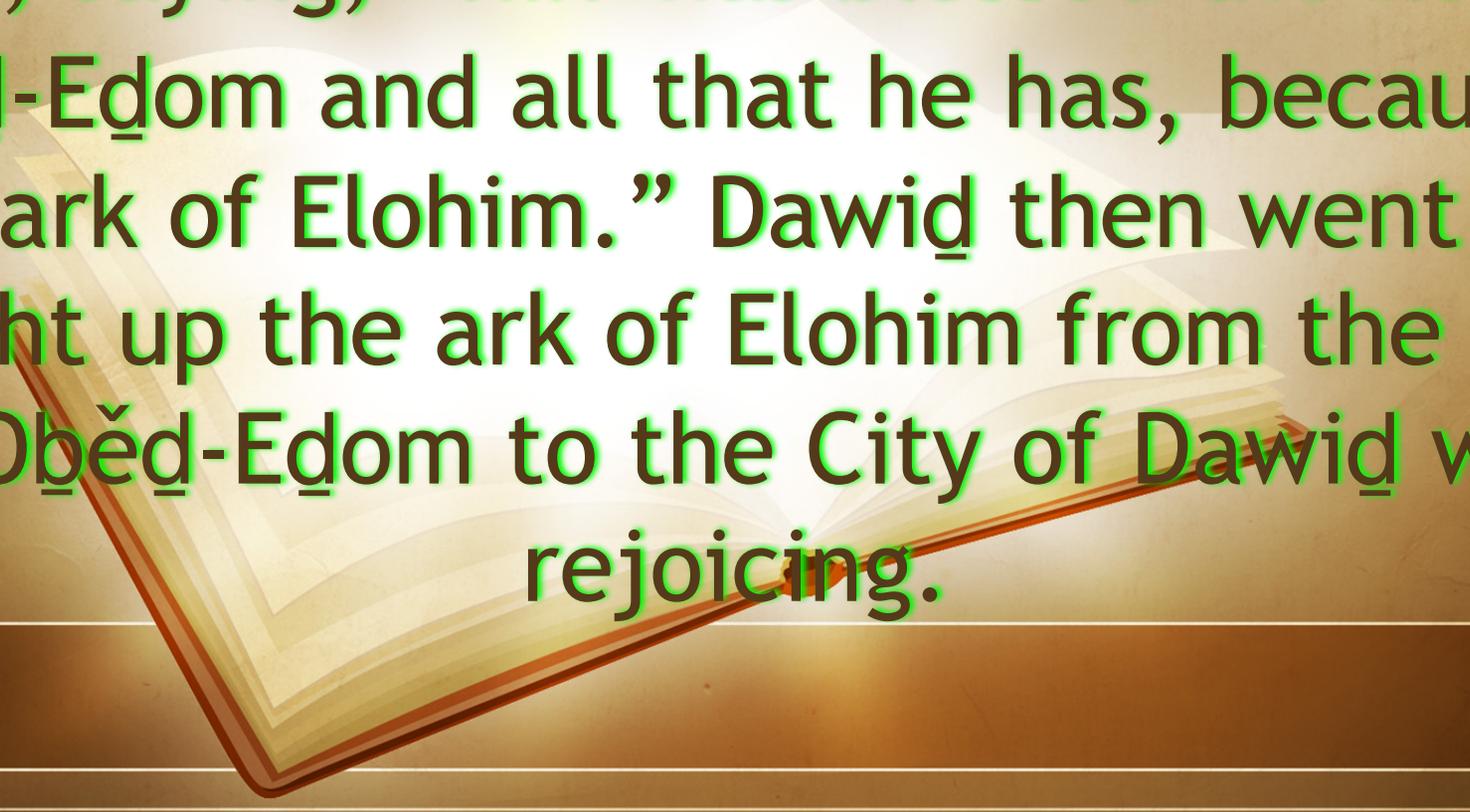


In **Shemu'ěl Bět/2 Samuel 6:14** we are told that Dawid was wearing a linen shoulder garment when he was dancing before יהוה with all his might when they brought back the Ark of Elohim, after it had been at the house of Oběd-Edom for three months, and so pictures for us a wonderful reflection of wearing true and pure garments of praise and service unto Elohim as we 'carry/bear'

His presence daily!

2Sa 6:10 And Dawid would not move the ark of יהוה with him into the City of Dawid, but Dawid turned it aside to the house of Oběd-Edom the Gittite.

2Sa 6:11 And the ark of יהוה remained in the house of Oběd-Edom the Gittite three new moons, and יהוה blessed Oběd-Edom and all his house.



2Sa 6:12 And it was reported to Sovereign Dawid, saying, “יהוה has blessed the house of Oběd-Edom and all that he has, because of the ark of Elohim.” Dawid then went and brought up the ark of Elohim from the house of Oběd-Edom to the City of Dawid with rejoicing.

2Sa 6:13 And it came to be, when those bearing the ark of יהוה had gone six steps, that he slaughtered bulls and fattened sheep.

2Sa 6:14 And Dawid danced before יהוה with all his might. And Dawid was wearing a linen shoulder garment.

2Sa 6:15 Thus Dawid and all the house of Yisra'el brought up the ark of יהוה with shouting and with a voice of a shophar.

Shemu'ěl too wore an ephod, even as a youth:

Shemu'ěl Aleph/1 Samuel 2:18

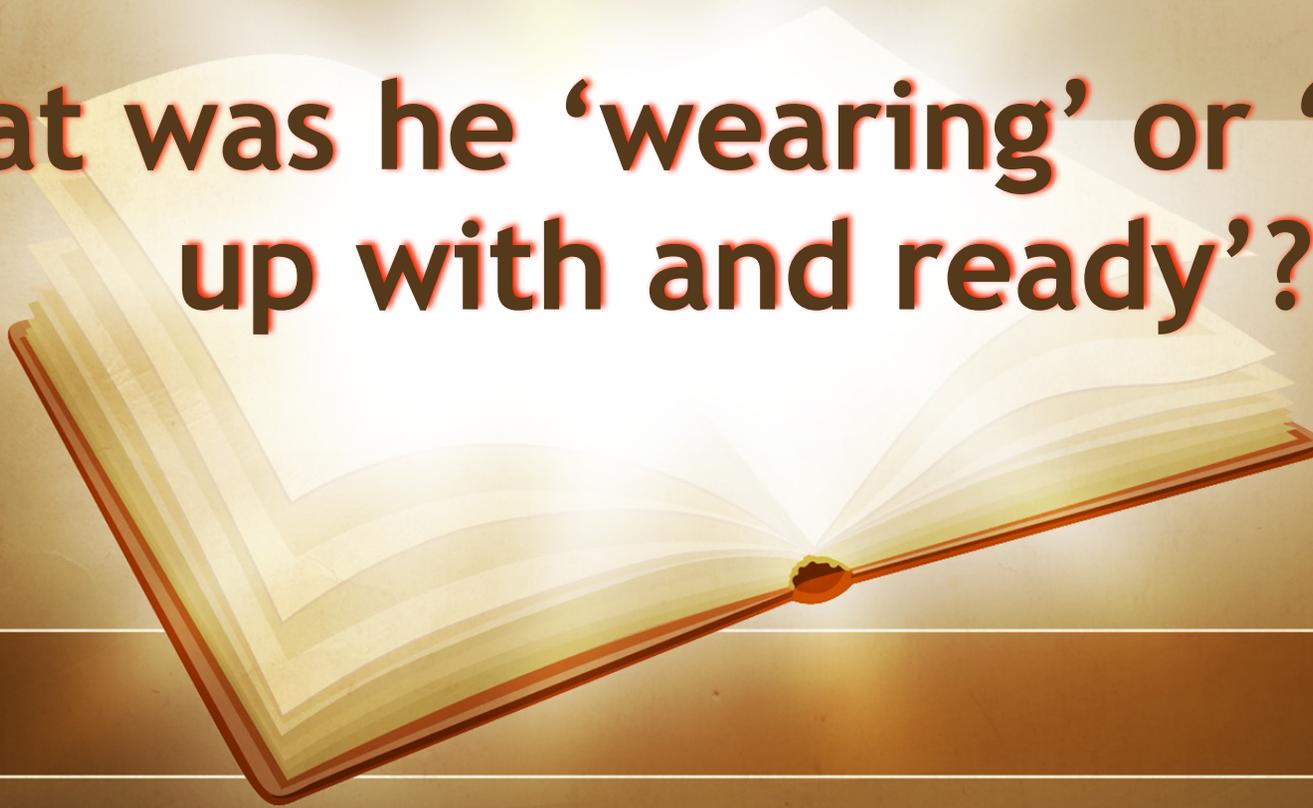
“But Shemu'ěl was attending before יהוה - a youth, wearing a linen shoulder garment.”



The word in verse 18 translated as 'wearing' or in other translations as 'clothed' is

הָגַר ḥagar - Strong's H2296 and carries the meaning, 'to gird, gird on, gird oneself, be armed, dressed, come trembling' and can carry the essence of being 'belted' as in girded up and ready!

What was he 'wearing' or 'girded up with and ready'?



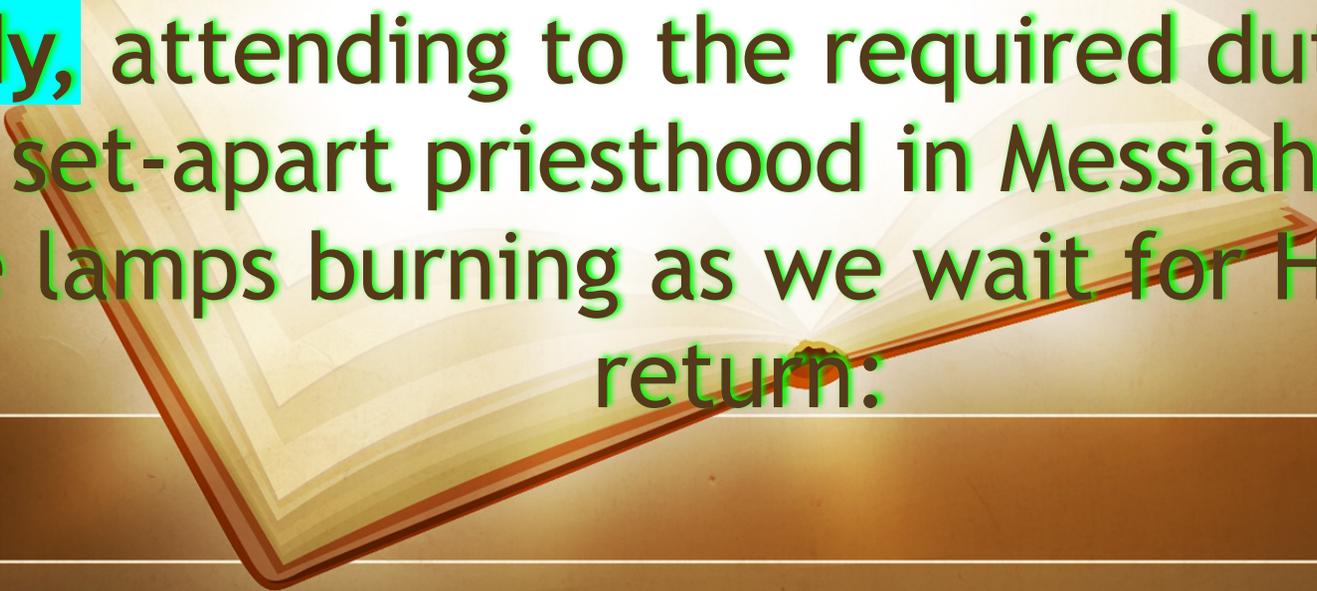
An אֵפֹד ephod - Strong's H646 -
'outer garment of priest'!!!



This verse we see here, describing what Shemu'ěl was doing, is an example of pure devotion in contrast to the wickedness of the sons of Ěli, who defiled their duty as priests.



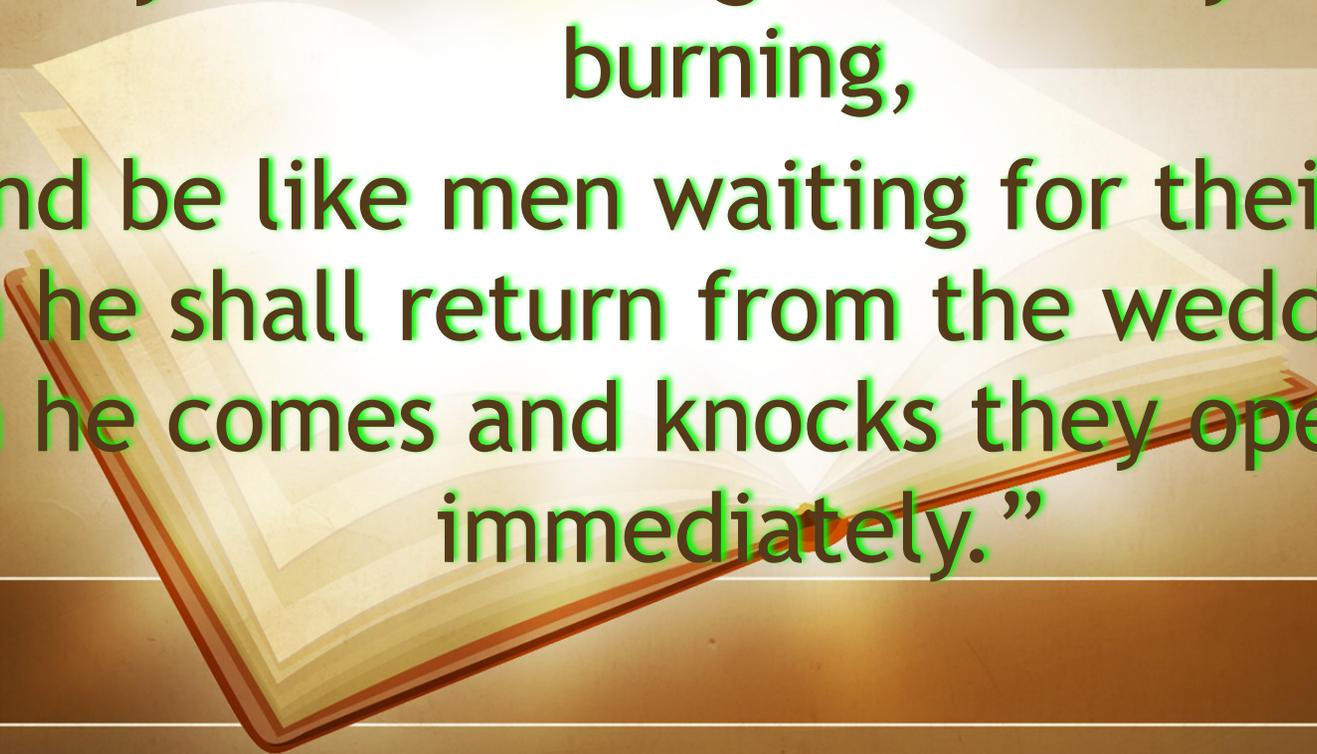
The 'ephod' represents for us the need for us to be girded up and ready to do the good works of the Torah that has been prepared beforehand for us to do and speaks of being ready, attending to the required duty of the royal set-apart priesthood in Messiah, keeping the lamps burning as we wait for His soon return:



Luqas/Luke 12:35-36

35“Let your loins be girded and your lamps burning,

36 and be like men waiting for their master, when he shall return from the wedding, that when he comes and knocks they open to him immediately.”



3 - A Robe:

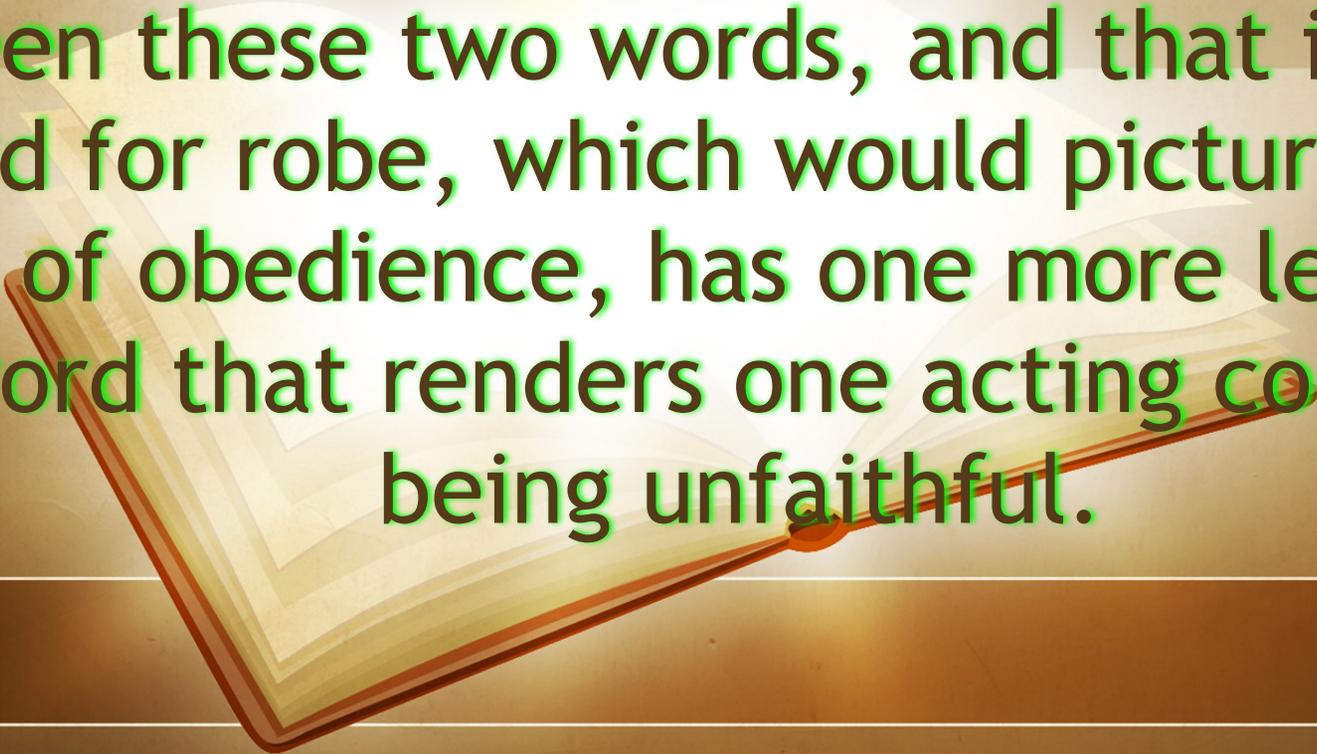
The Hebrew word that is translated as 'robe' comes from the root word **מַעֲיֵל** **meil** - Strong's **H4598** which means, 'robe, mantle, cloak, i.e., an exterior garment which covers an inner tunic; and can also be described as a 'sleeveless coat'.

This word, in the Hebrew, for 'robe', has a very powerful lesson for us, in terms of what we are discussing here, in that we are to be robed in true garments of righteousness and walk in them!



The Hebrew word is **מַעֲיִל** me'il -
Strong's H4598 and means, **'robe, mantle'**.

What is interesting and worth taking note of,
is that this word comes from the root word
מַעַל maal - **Strong's H4603** and means, **'to act
unfaithfully or treacherously, violate, break
faith'**.



This is what got me digging a little deeper and then it struck me, as I looked at the difference between these two words, and that is that the word for robe, which would picture for us robes of obedience, has one more letter than the word that renders one acting corruptly or being unfaithful.

And so, when we look at these words in the ancient script, we see a clear picture and message being given that we also see being portrayed in the difference between Shemu'el and the two sons of Ěli.



Let us look at these two words in the ancient pictographic script:

מַעַל maal - Strong's H4603 and means, 'to act unfaithfully or treacherously, violate, break faith':



Mem - מֶם:

The ancient script has this letter as  and is pictured as 'water', and also carries the meaning of 'chaos' (from the storms of the sea) and can also picture that which is mighty or massive as well as the unknown.

We are also able to understand this letter as representing the nations, for the nations are often likened to the seas in Scripture. Knowing this letter represents 'water', we are also able to see how this can render for us the meaning of 'washing' or 'cleansing'.



Ayin - א:

The original pictograph for this letter is  and is pictured as 'an eye' and represents the idea of 'seeing and watching', as well as 'knowledge', as the eye is the window of knowledge

Lamed - ל:



The ancient script has this letter as , and is pictured as a 'shepherd's staff', can give the meaning of 'to or toward' and can represent that which pushes or pulls a flock in a direction, and can speak of authority or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

מַעִיל meil - Strong's H4598 which means,
'robe, mantle, cloak, i.e., an exterior
garment which covers an inner tunic; and can
also be described as a 'sleeveless coat'.



The difference as you can see is the
additional letter:

Yod - י

In the Ancient Script, this is the letter 'yad or yod'

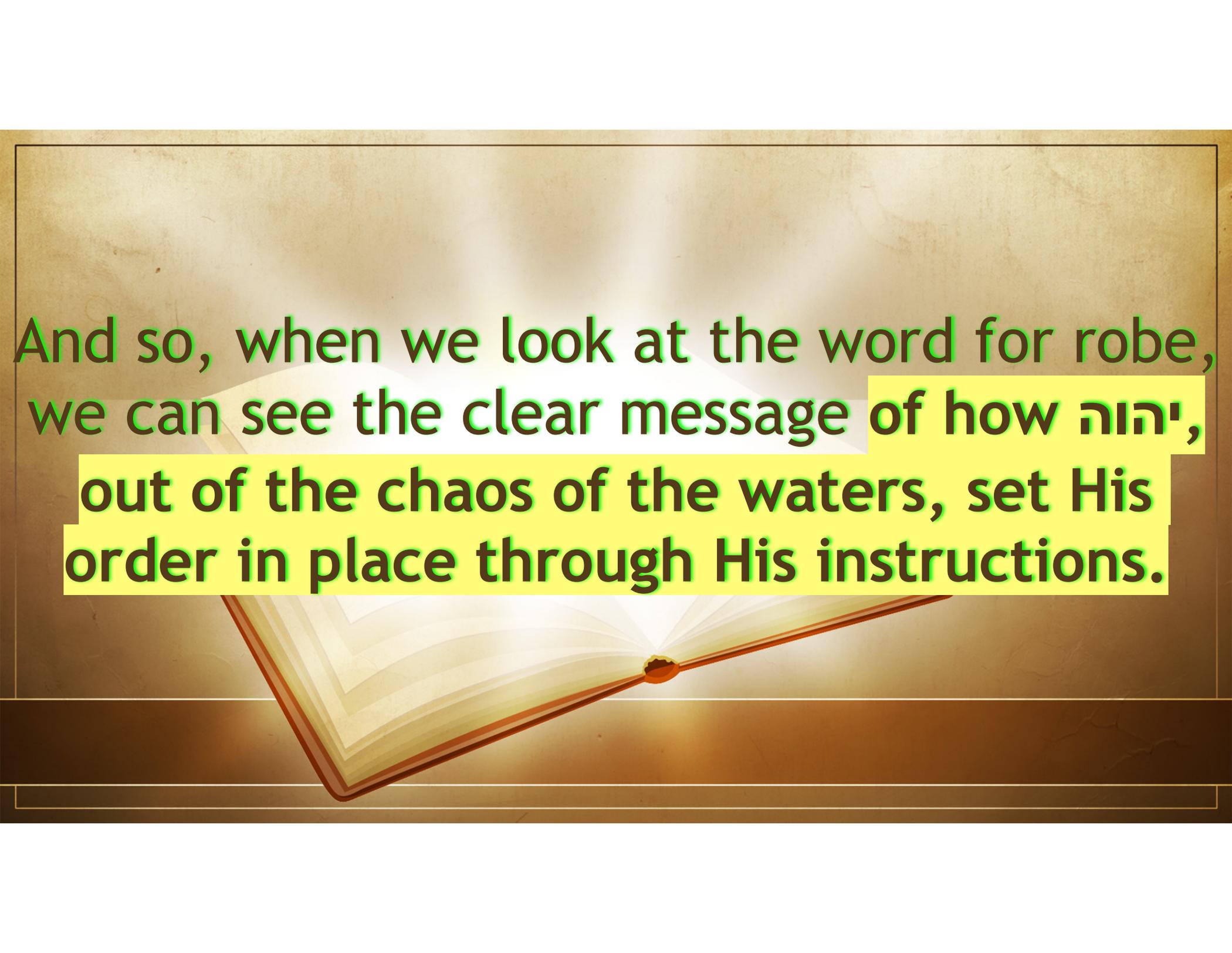
which is pictured as -  - which is the picture

of an arm and hand and carries the meaning of 'work, make, throw' from the primary functions of the arm and hand and also represents worship or giving thanks in the extending of hands as a gesture of this. This also reveals to us a stretched-out arm and hand.

Now, when we understand the meaning behind these individual letters, we see what makes the difference between **serving faithfully** and **being unfaithful or corrupt in service.**

The difference between the two words we are looking at is the picture of a hand or arm and hand.





And so, when we look at the word for robe, we can see the clear message of how יהוה, out of the chaos of the waters, set His order in place through His instructions.

Man had sinned and was naked and exposed and יהוה saw how man needed a covering, which He sent through the work of His Outstretched Arm and Right Hand - יהושע Messiah, in order to redeem us back under His Rod of instructions, being forever robed in righteousness!



Without the true covering, our works will be exposed for their wickedness!

The covering that makes the difference between a true robe and that which is false and wicked is the

Outstretched Hand of יהוה.

**When you take away the hand -
there is no salvation and it is just a
works-based wickedness and
treacherous service being delivered,
that is abominable before יהוה.**



The removal of the commands of Elohim and the idea of the false teachings that the Torah is no longer applicable is a removal of the Hand and Arm of יהוה.



The robe that Shemu'el wore each year is a picture of us having been clothed in the robes of righteousness as we walk in the Torah and we follow the Creators cycle each year, starting with every Shabbat!



Any other attempts at worship that do not follow His clear instructions, are nothing more than man-made traditions and rules that have removed the Hand of יהוה!



Yeshayahu/Isaiah 61:10

“I greatly rejoice in יהוה, my being exults in my Elohim. For He has put garments of **deliverance** on me, He has covered me with the robe of **righteousness**, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels.”

When Dawid brought back the Ark of Elohim, we are told that not only did Dawid wear a robe of fine line, but so did the Lěwites:



Dibre haYamim Aleph

1 Chronicles 15:27

“And Dawid was dressed in a robe of fine linen, as were all the Lěwites who bore the ark, the singers, and Kenanyah the leader of the service with the singers. And Dawid wore a linen shoulder garment.”

Our robes of righteousness are to guard to do all His commands:

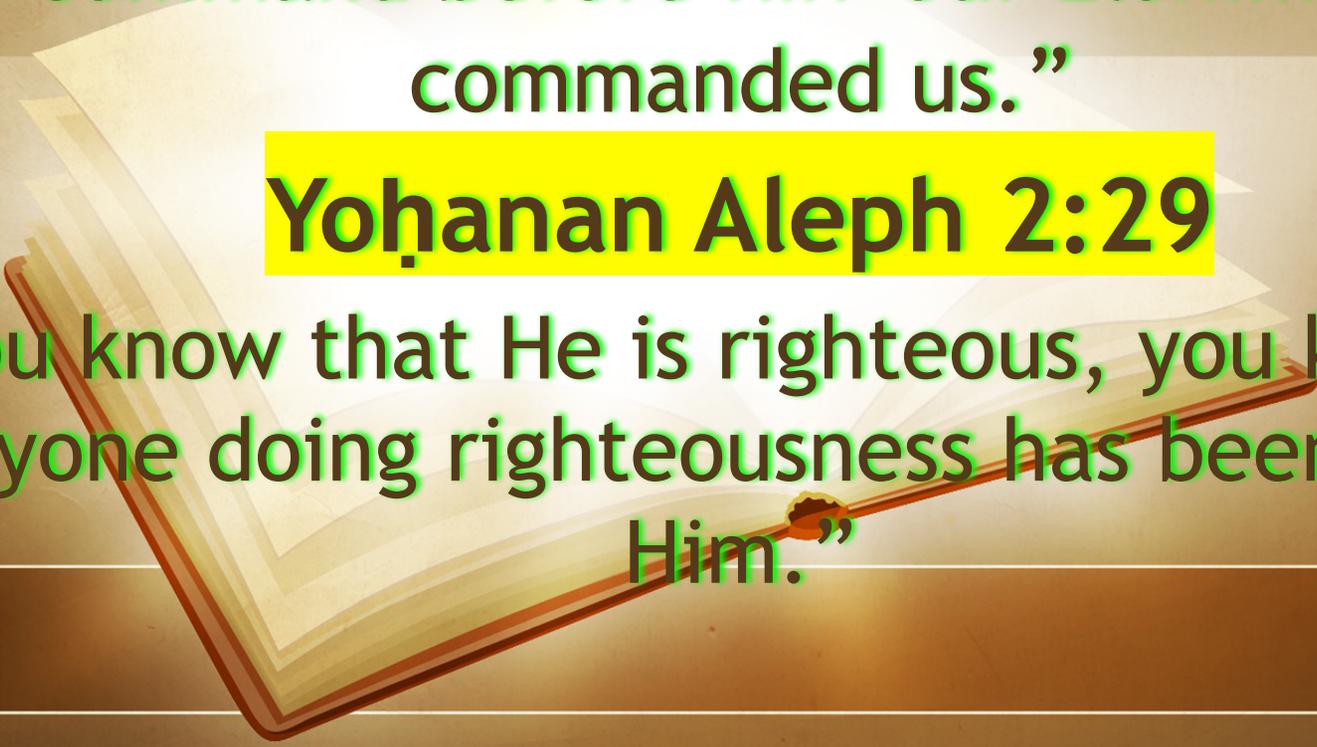


Debarim/Deuteronomy 6:25

“And it is righteousness for us when we guard to do all this command before יהוה our Elohim, as He has commanded us.”

Yohanan Aleph 2:29

“If you know that He is righteous, you know that everyone doing righteousness has been born of Him.”



Yohanan Aleph 3:7

“Little children, let no one lead you astray. The one doing righteousness is righteous, even as He is righteous.”

Yohanan Aleph 3:10

“In this the children of Elohim and the children of the devil are manifest: Everyone not doing righteousness is not of Elohim, neither the one not loving his brother.”

Hazon/Revelation 7:13-14

“And one of the elders responded, saying to me, “Who are these dressed in white robes, and where did they come from?” 14 And I said to him, “Master, you know.” And he said to me, “These are those coming out of the great distress, having washed their robes and made them white in the blood of the Lamb.”

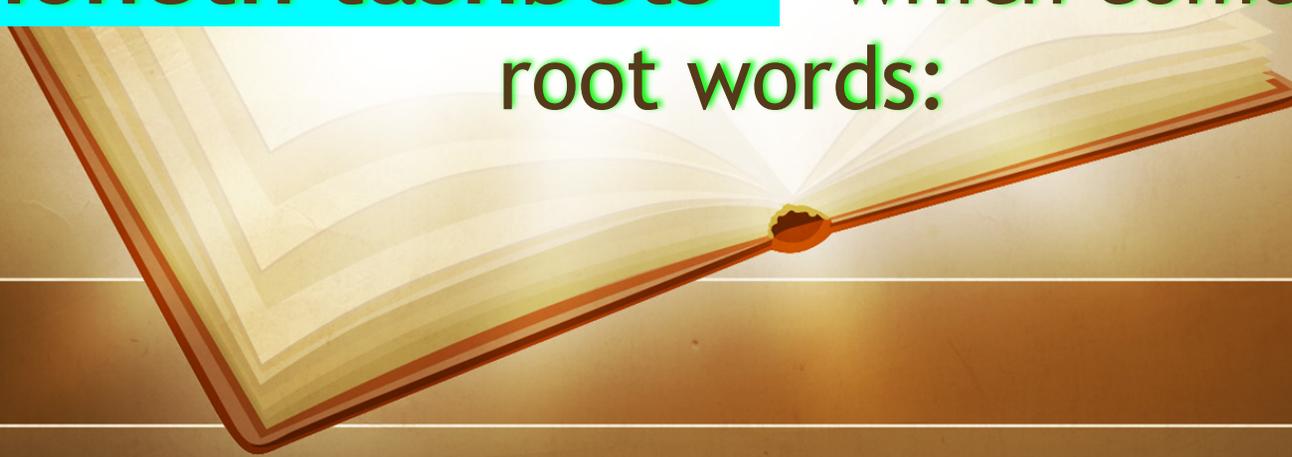
Hazon/Revelation 19:8

“And to her it was given to be dressed in fine linen, clean and bright, for the fine linen is the righteousnesses of the set-apart ones.”



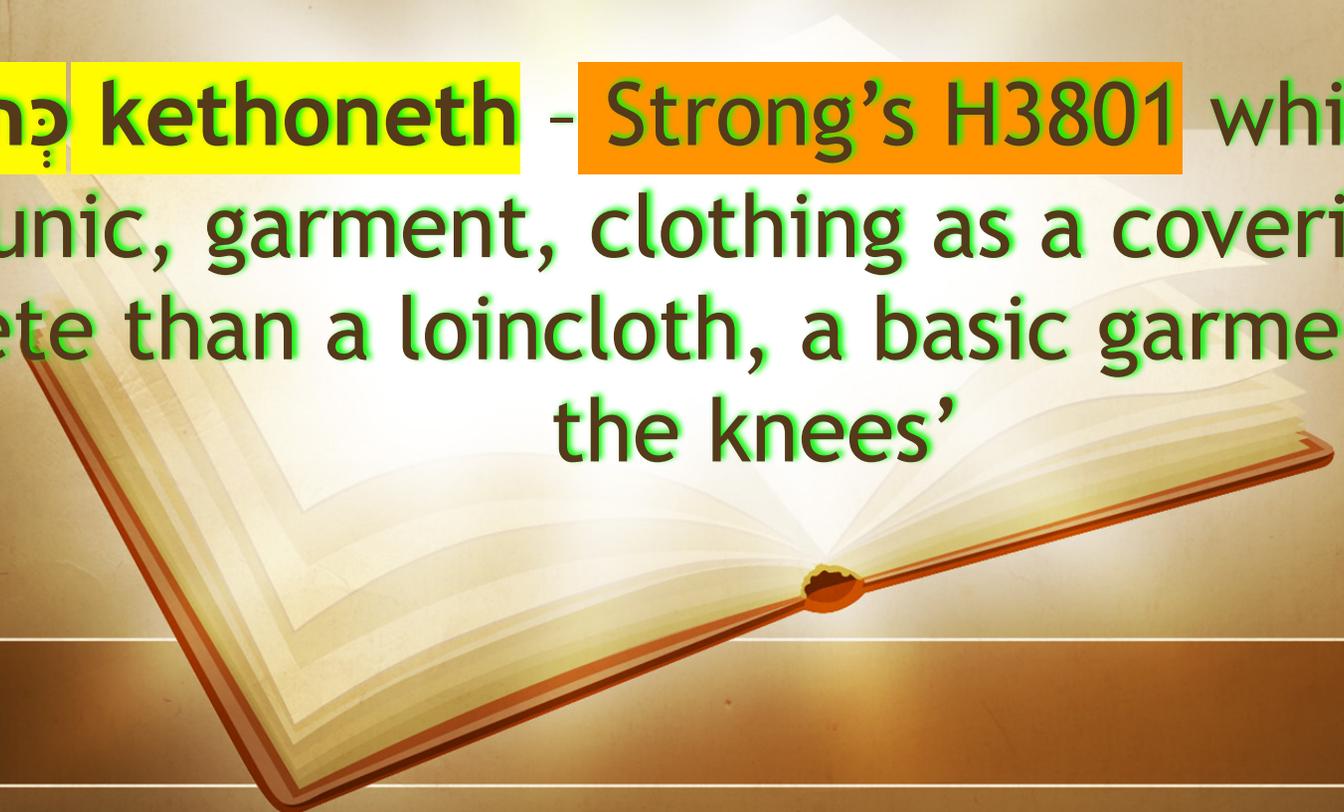
4 - An Embroidered long shirt:

The Hebrew phrase that is translated as ‘an embroidered long shirt’ is written as **וְכִתְנֹת תַּשְׁבֵּץ** - **‘ukethoneth tashbets’** - which comes from two root words:

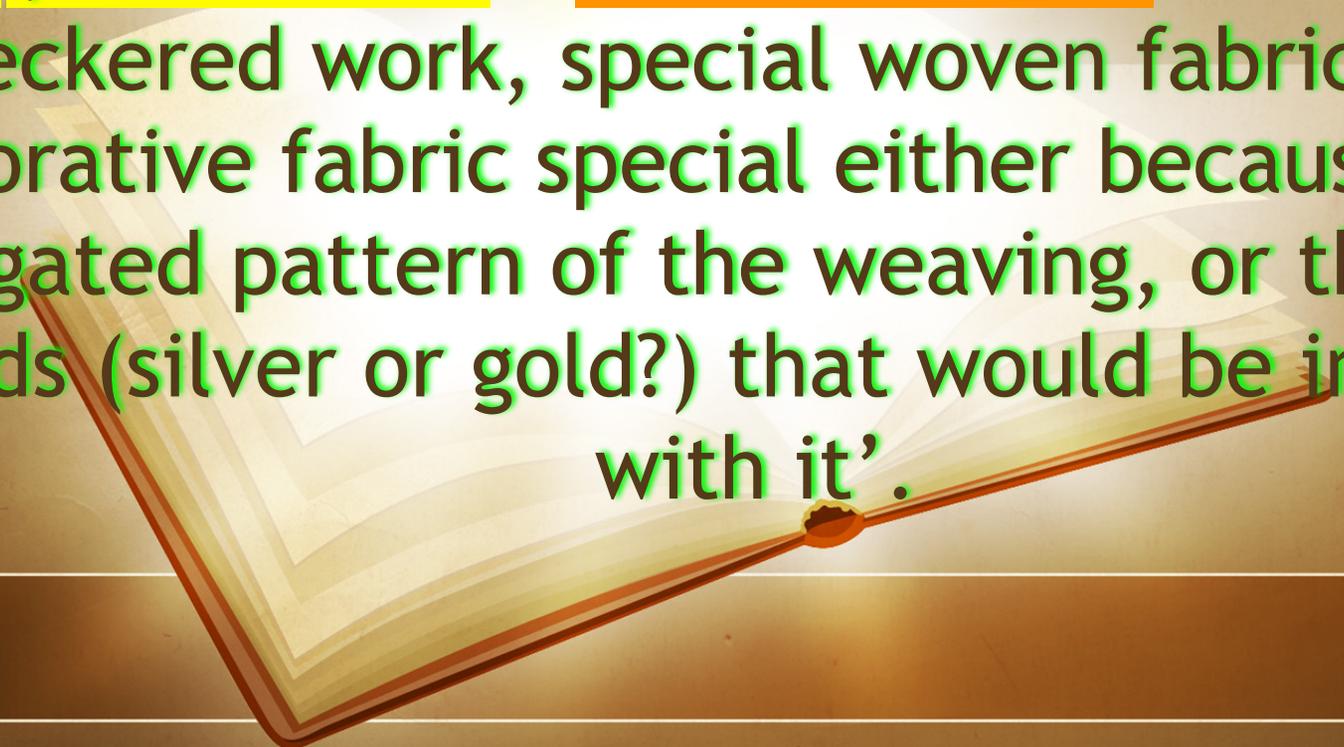


1) כְּתוֹנֶת **kethoneth** - Strong's H3801 which means,

‘a tunic, garment, clothing as a covering more complete than a loincloth, a basic garment reaching the knees’

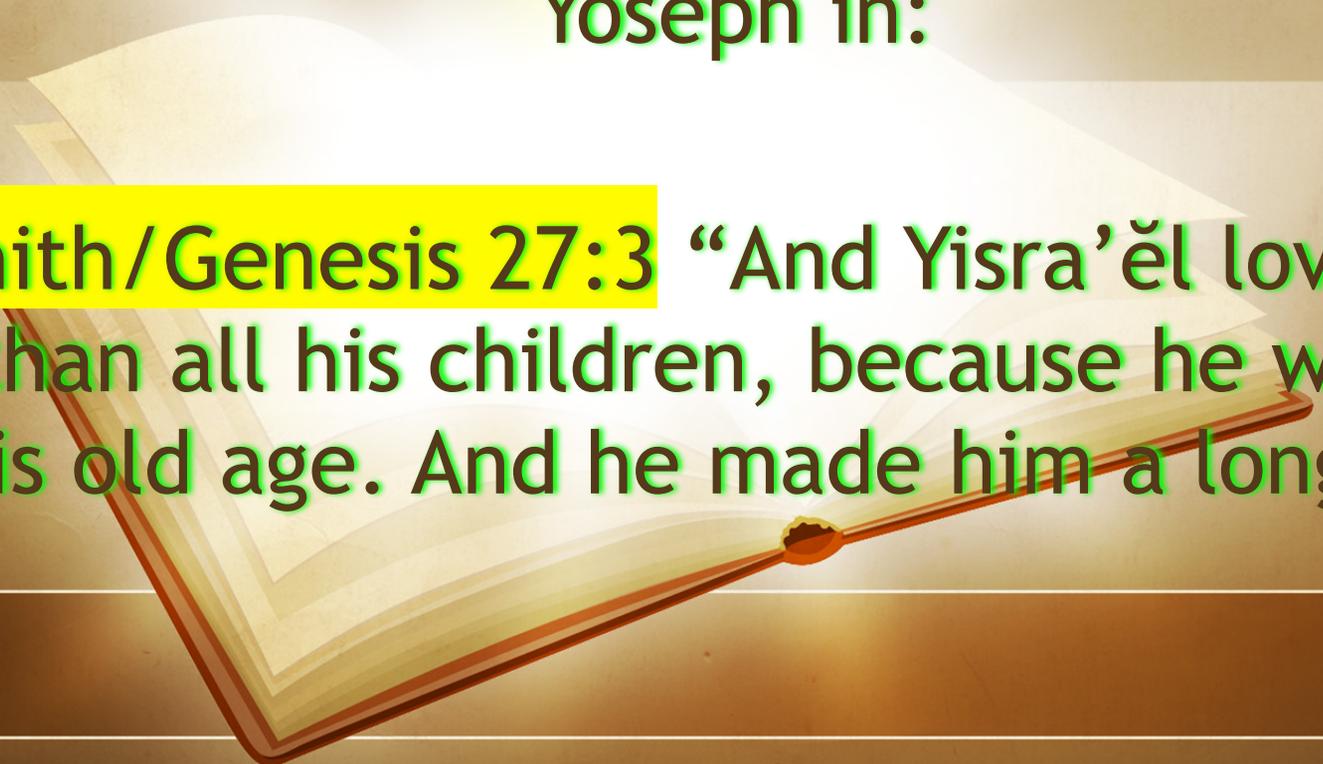


2) תַּשְׁבֵּטִים tashbets - Strong's H8665 which means, 'checkered work, special woven fabric, i.e., a decorative fabric special either because of the variegated pattern of the weaving, or the special threads (silver or gold?) that would be interwoven with it'.

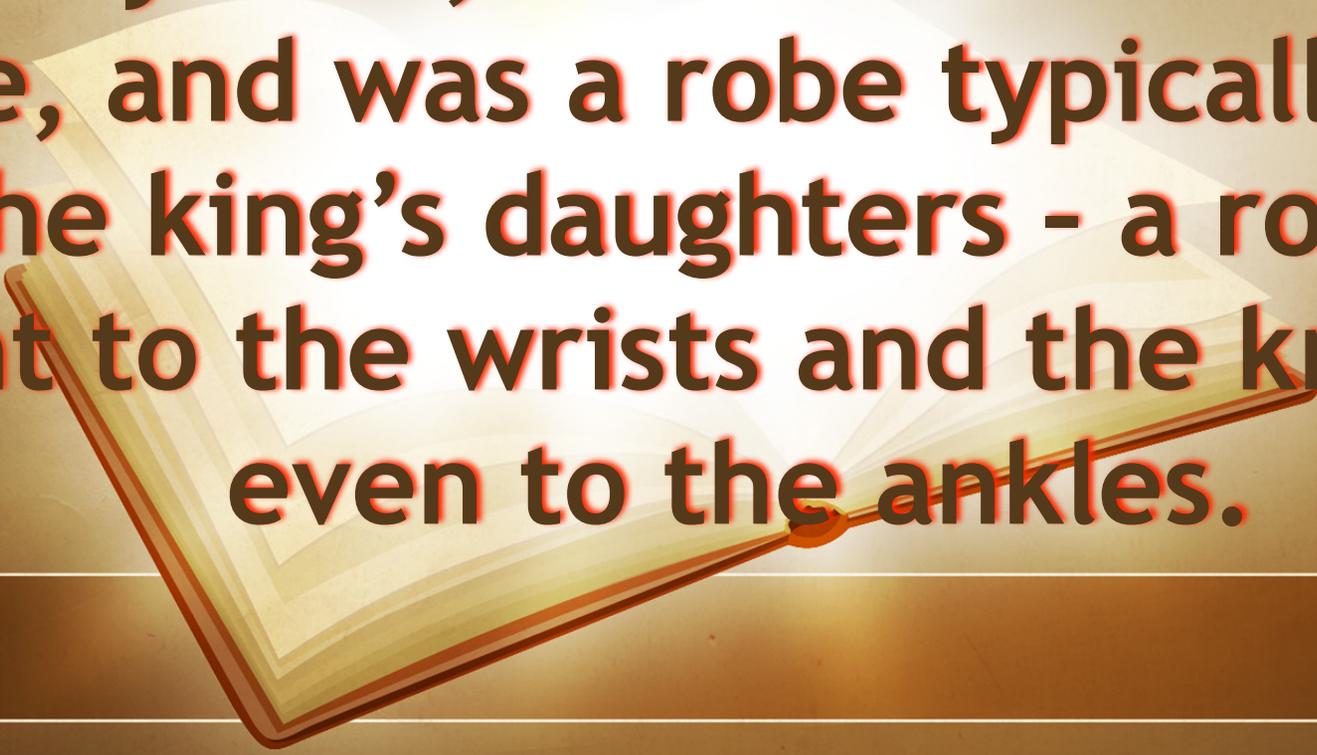


The Hebrew word **כְּתֹנֶת** **kethoneth** is used to describe the ‘coat’ that Yisra’ěl made for his son Yosēph in:

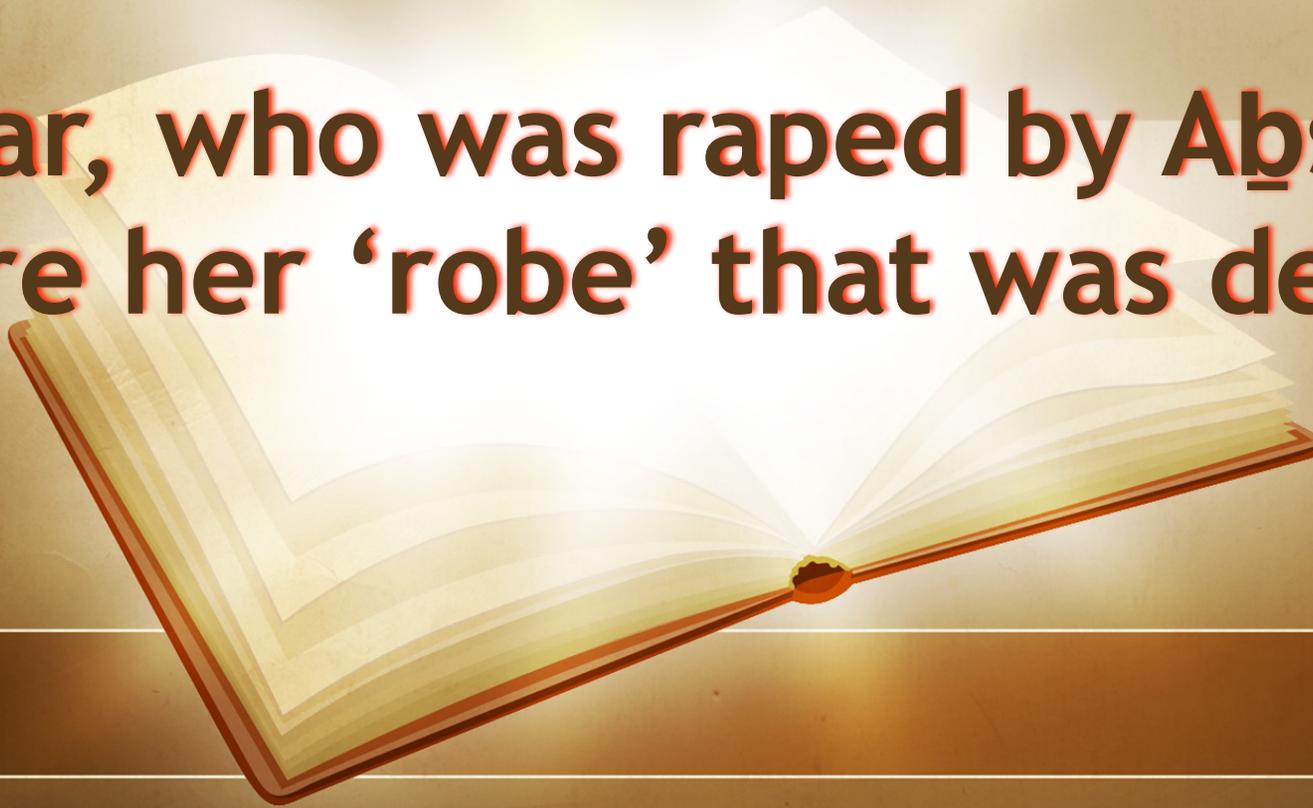
Berēshith/Genesis 27:3 “And Yisra’ěl loved Yosēph more than all his children, because he was the son of his old age. And he made him a long robe.”



This kind of robe/coat was not an ordinary coat, but was seen as a royal robe, and was a robe typically worn by the king's daughters - a robe that went to the wrists and the knees or even to the ankles.



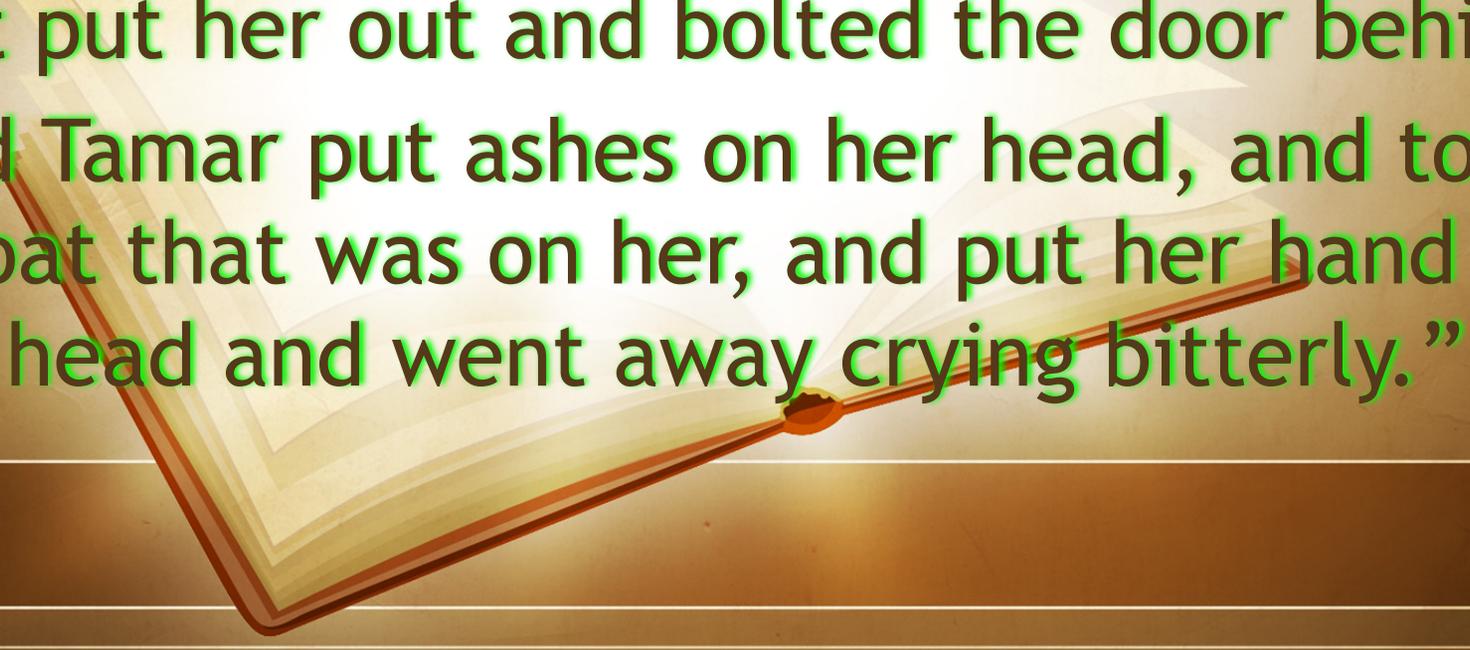
**Tamar, who was raped by Ab^ushalom,
tore her 'robe' that was defiled:**



Shemu'ěl Bět/2 Samuel 13:18-19

18“And she had on a long coat, for the sovereign’s maiden daughters wore such garments. And his servant put her out and bolted the door behind her.

19 And Tamar put ashes on her head, and tore her long coat that was on her, and put her hand on her head and went away crying bitterly.”



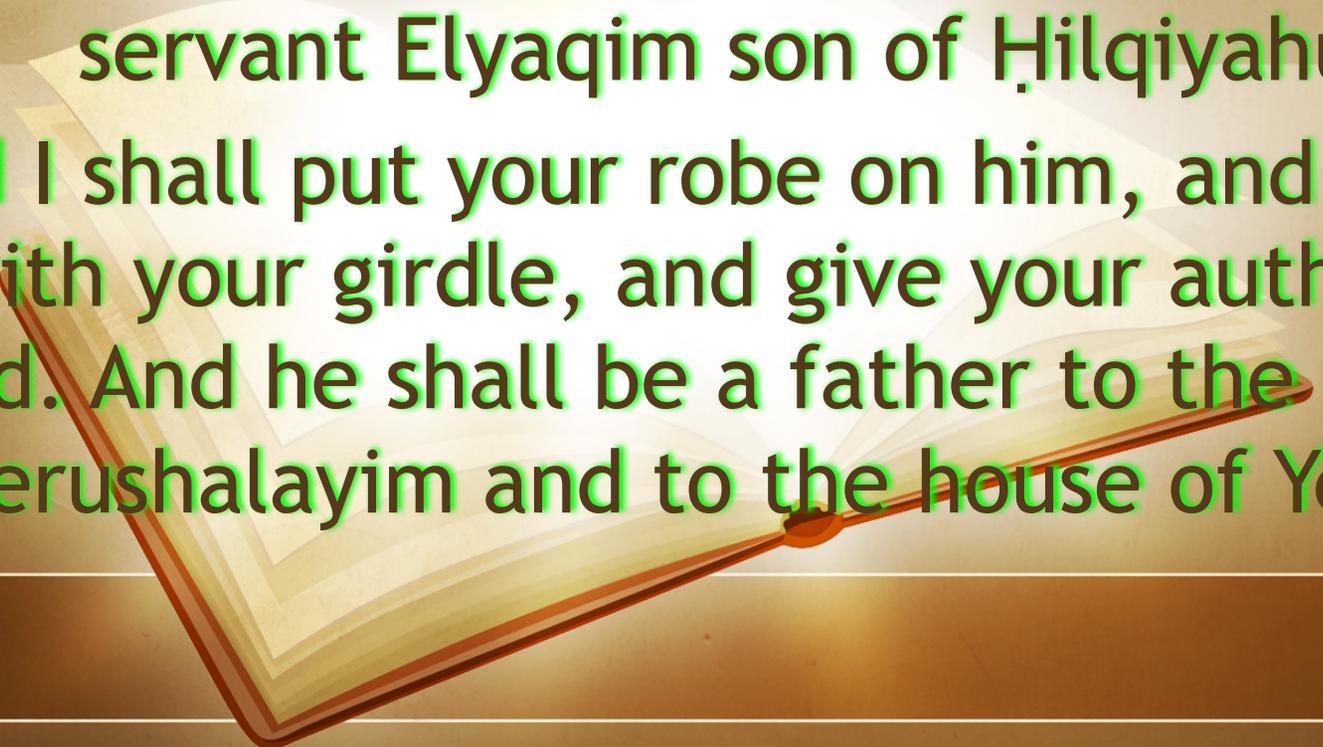
We again see this word being used in Yeshayahu, which prophesied of what יהוה would do and was a powerful shadow picture of Messiah to come - the deliverance that יהוה would raise up:



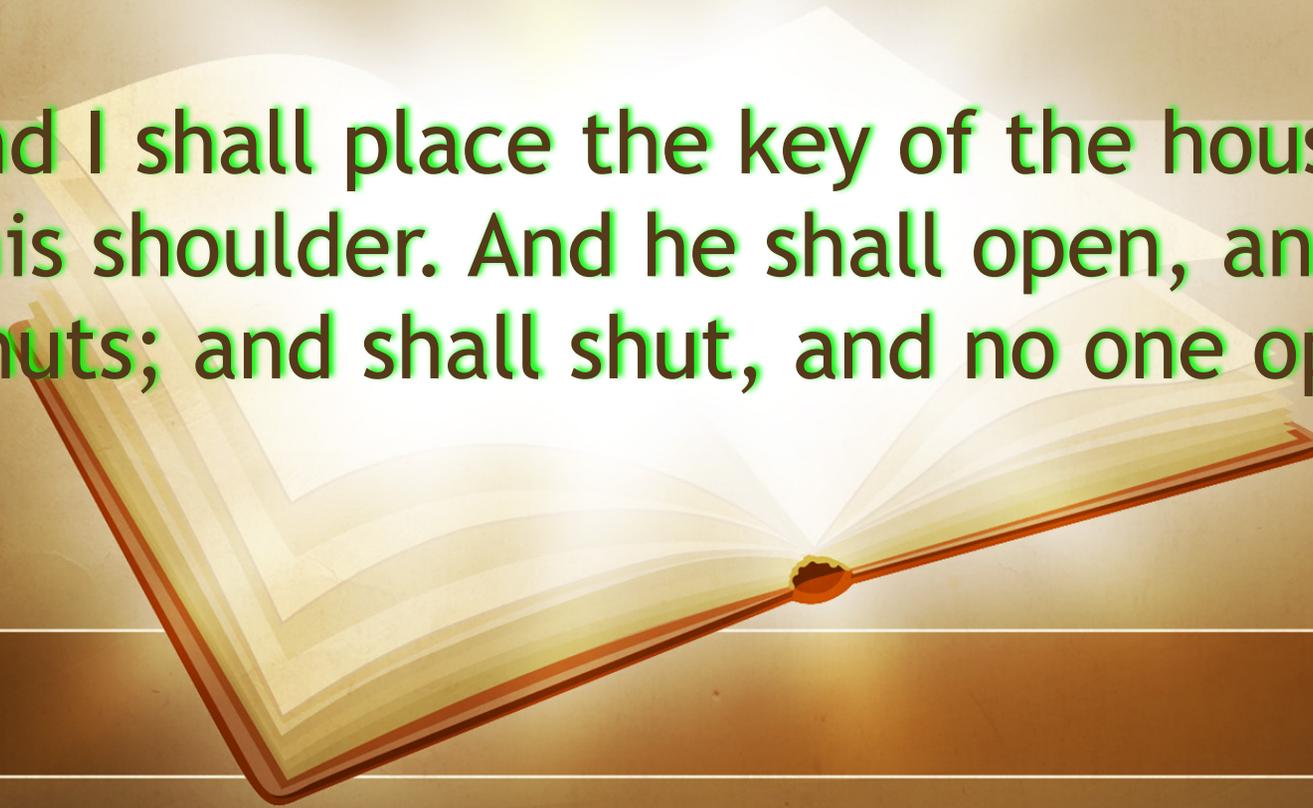
Yeshayahu/Isaiah 20:20-22

20“And it shall be in that day, that I shall call My servant Elyaqim son of H̄ilqiyahu.

21 ‘And I shall put your robe on him, and strengthen him with your girdle, and give your authority into his hand. And he shall be a father to the inhabitants of Yerushalayim and to the house of Yehudah.

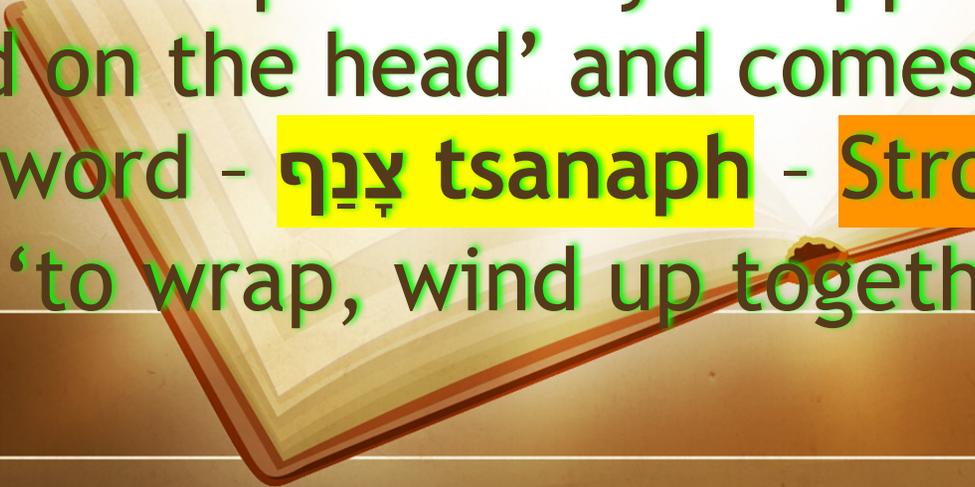


22 ‘And I shall place the key of the house of Dawid on his shoulder. And he shall open, and no one shuts; and shall shut, and no one opens.’”



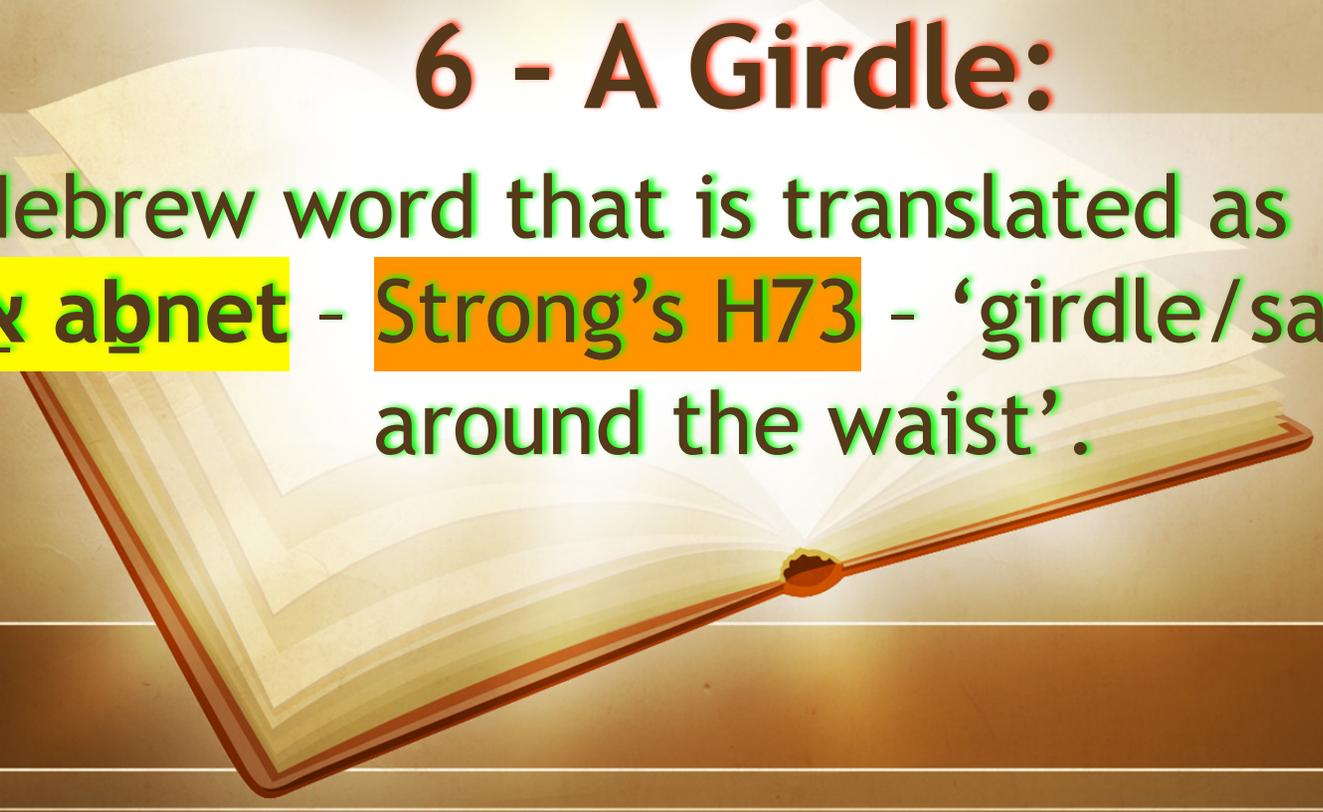
5 - A Turban:

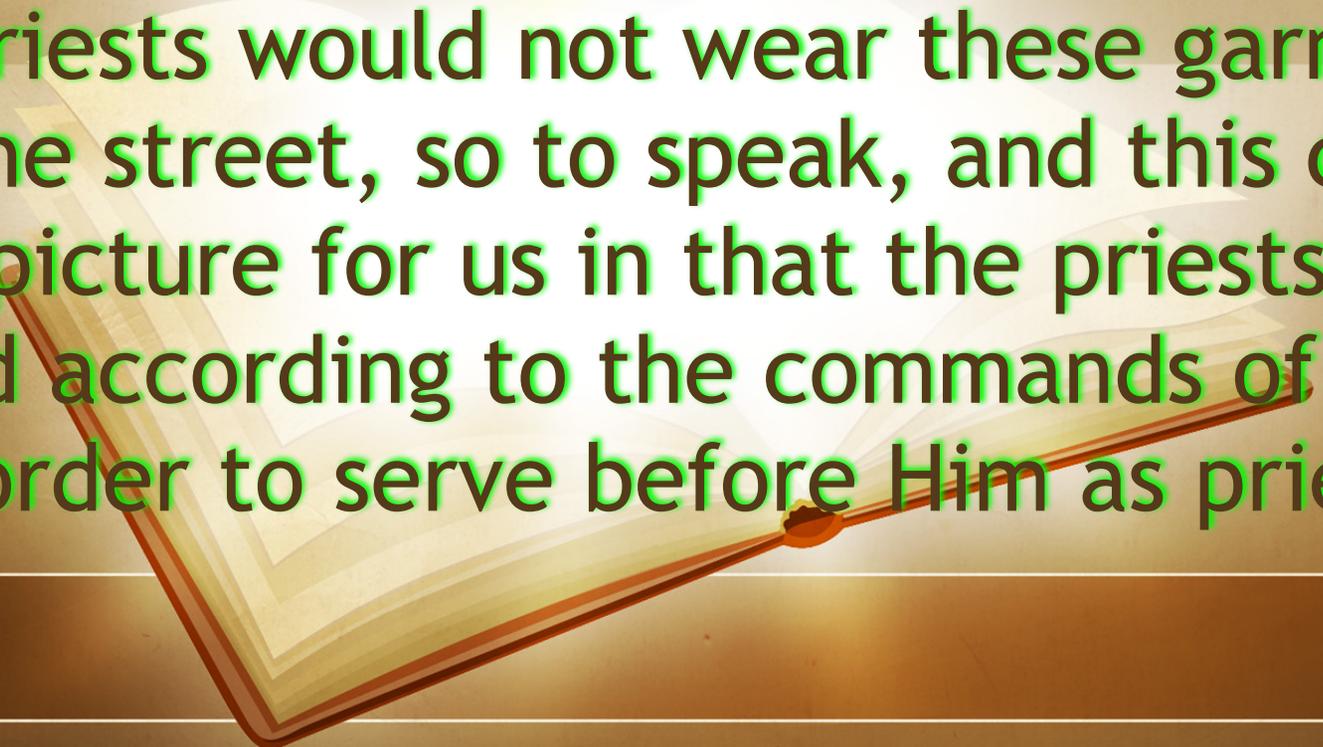
The Hebrew word that is translated as 'turban' is **מִצְנֶפֶת mitsnepheth** - **Strong's H4701** which means, 'turban, head-wrap, headband, i.e., an ornamental headdress cap made by wrapping cloth around and around on the head' and comes from the primitive root word - **צָנַף tsanaph** - **Strong's H6801** which means 'to wrap, wind up together, roll you tightly'.



6 - A Girdle:

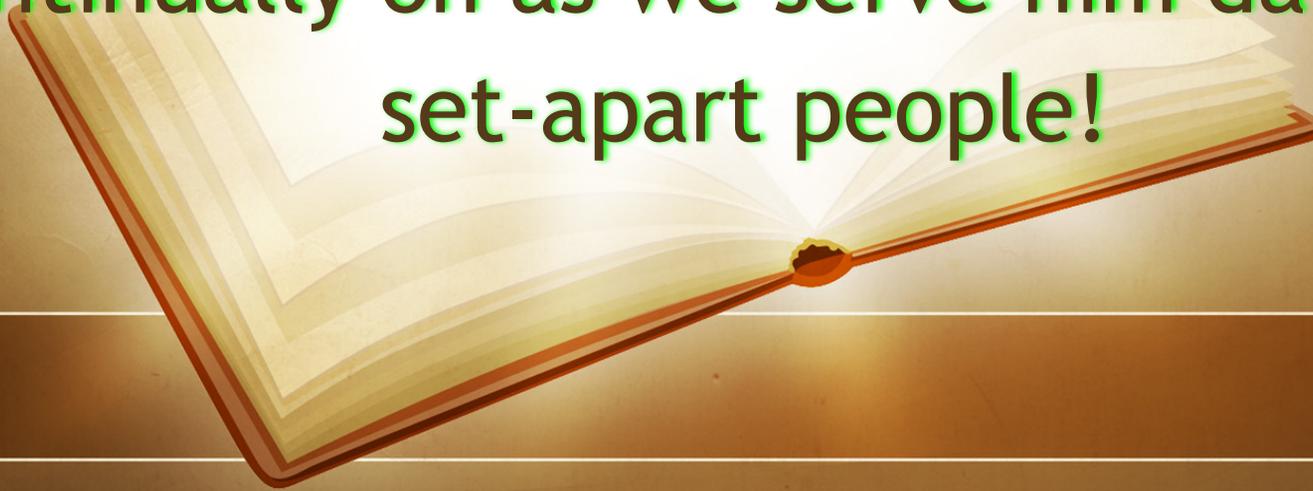
The Hebrew word that is translated as 'girdle' is **אַבְנֵט** **abnet** - **Strong's H73** - 'girdle/sash worn around the waist'.





These garments were only for the service and use in the Set-Apart service in the Tabernacle. The priests would not wear these garments out on the street, so to speak, and this carries a great picture for us in that the priests would be dressed according to the commands of Elohim, in order to serve before Him as priests.

Now we, as a chosen people, a called out royal
priesthood are to be reminded that we too are
to have our garments of righteousness
continually on as we serve him daily as a
set-apart people!



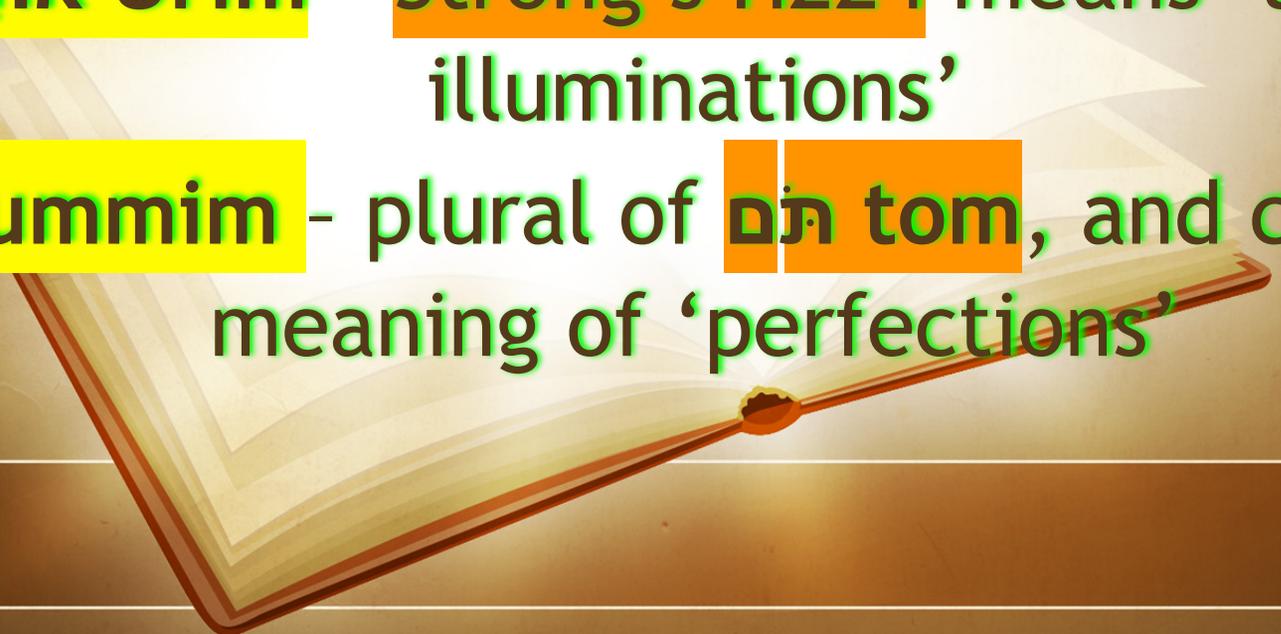
We cannot 'dress' like the world and think we can be of service to Him! His instructions for our 'wear' is clear and accurately defined in the Torah and we must daily cleanse ourselves and clothe ourselves in His righteousness as He has instructed us to.



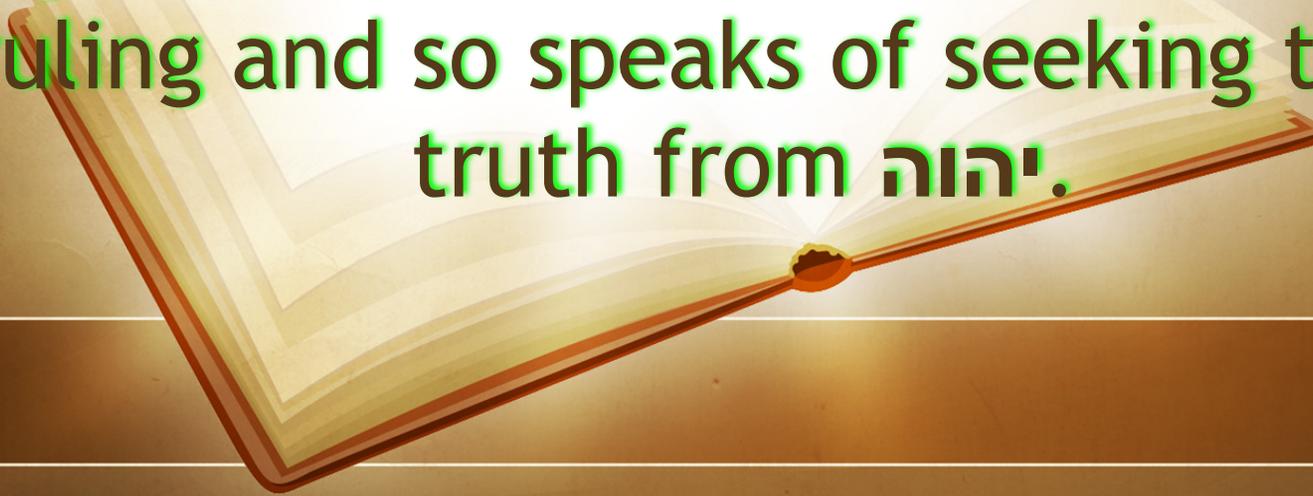
Verse 8 - Urim and Tummim

אורים Urim - Strong's H224 means 'lights, illuminations'

תמים Tummim - plural of **תם tom**, and carries the meaning of 'perfections'



While there is no evidence to clearly tell us what the Urim and Tummim consisted of, be it stones or any other substance, what we can see is that the High Priest would use these in order to get right-ruling and so speaks of seeking the perfect truth from יהוה.



What is very interesting and worthy of noting is that the first letter of 'Urim' is the א 'aleph' and the first letter of Tummim is the ת 'taw':



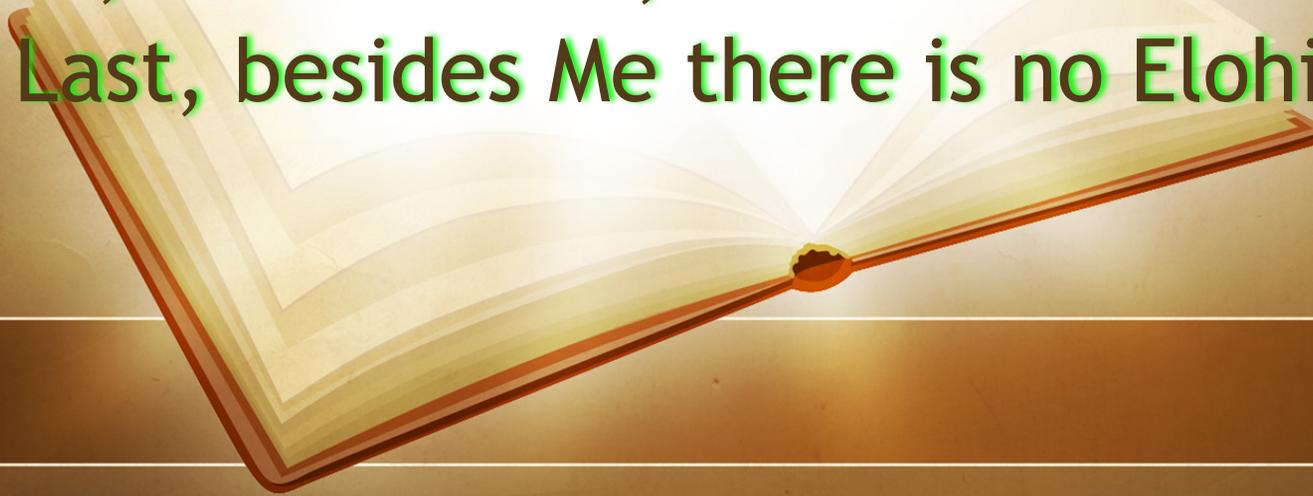
Hazon/Revelation 1:8

“I am the ‘Aleph’ and the ‘Taw’, beginning and end,” says יהוה “who is and who was and who is to come, the Almighty.”

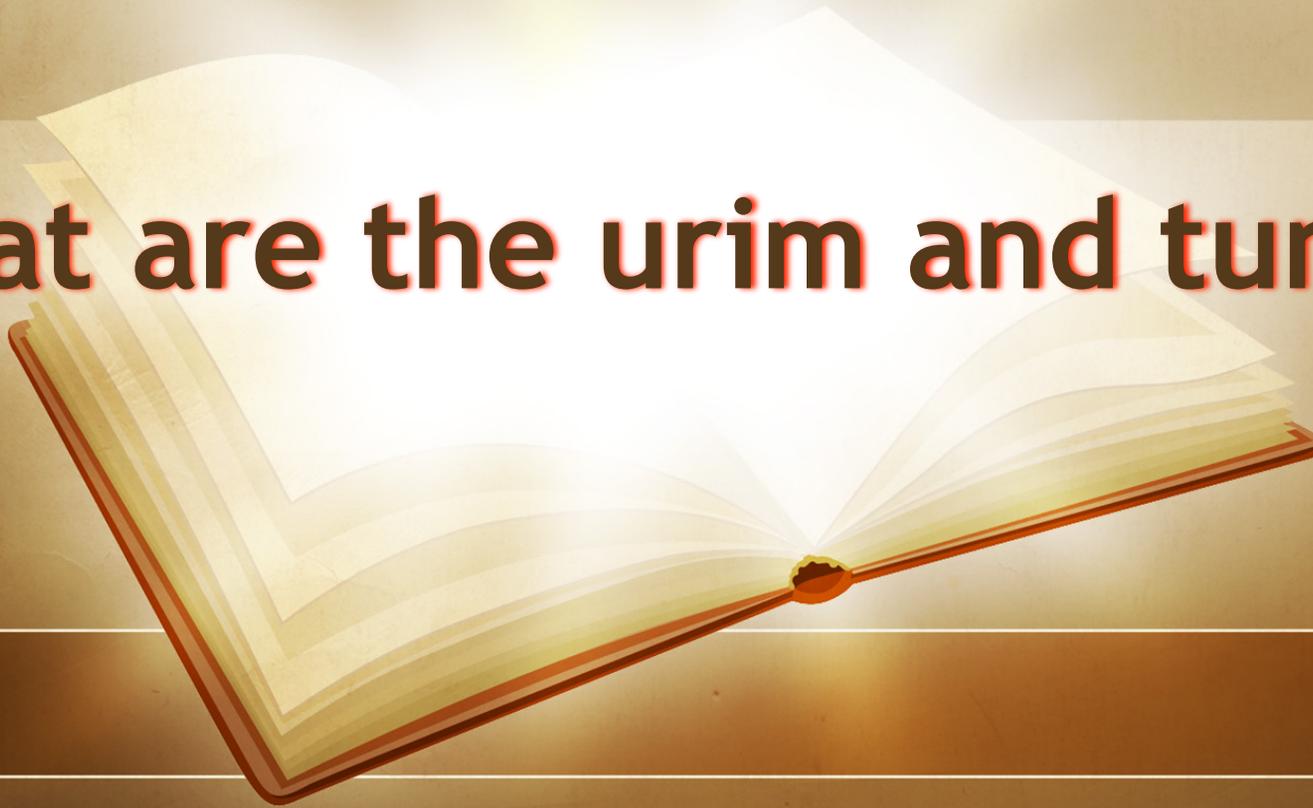


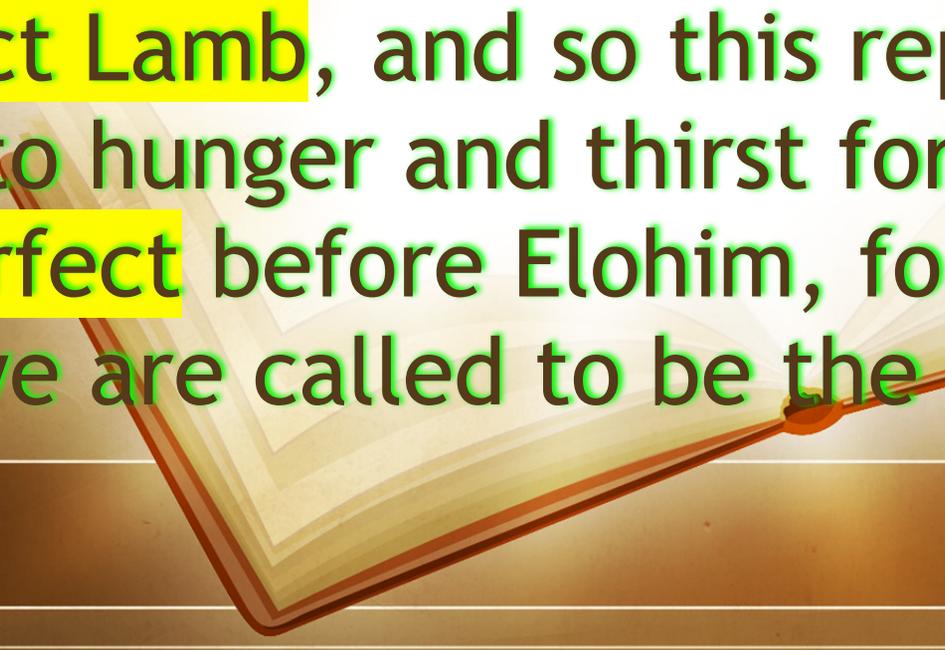
Yeshayahu/Isaiah 44:6

“Thus said יהוה, Sovereign of Yisra’ēl, and his Redeemer, יהוה of hosts, ‘I am the First and I am the Last, besides Me there is no Elohim.’”



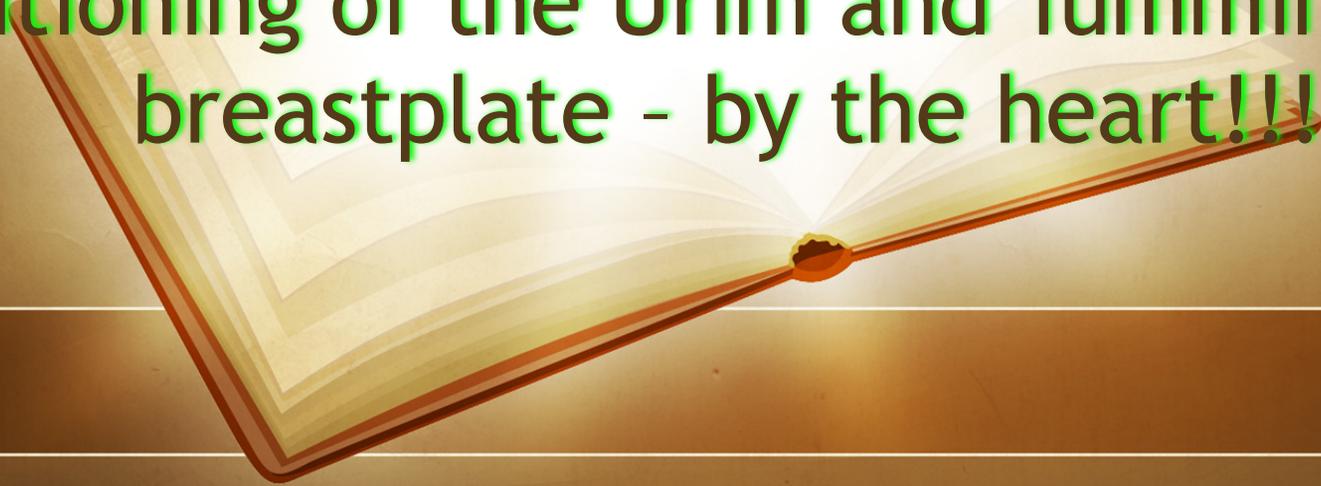
What are the urim and tummim?





They are the things that illuminate and perfect.
We know that **יהושע** is the **Light** and He was the
Perfect Lamb, and so this represents for us our
need to hunger and thirst for righteousness and
be **perfect** before Elohim, for **He is perfect** and
we are called to be the **salt and light**,

which we can only be when we seek out His Right-Ruling and walk according to that which is to be upon our heart - **His Torah** (notice the positioning of the Urim and Tummim in the breastplate - by the heart!!!)

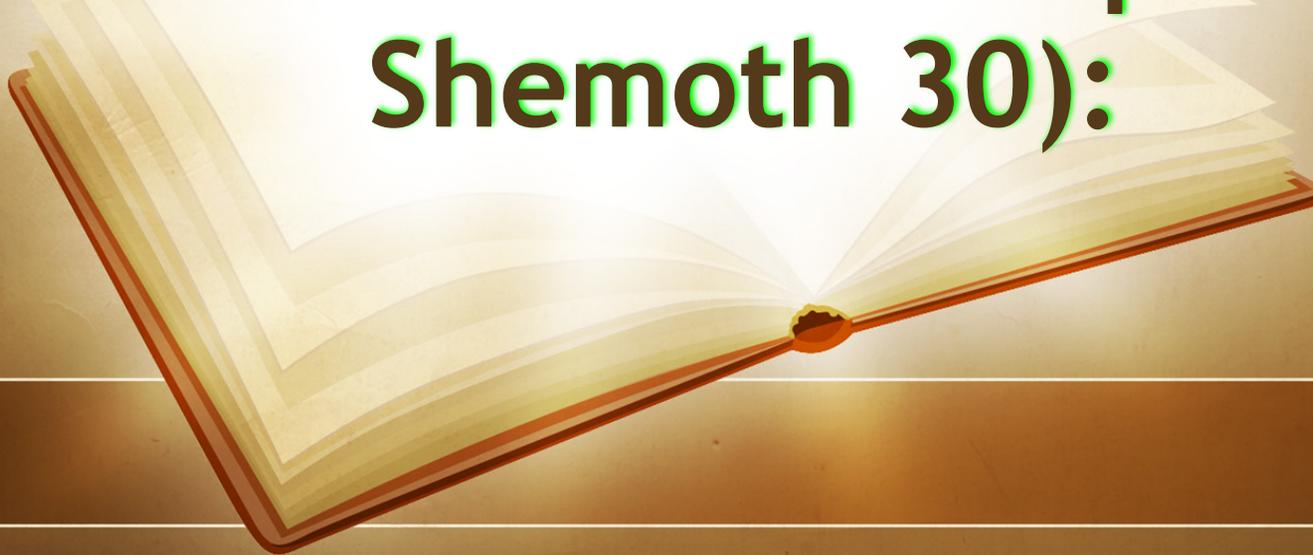


**He writes His Torah on our hearts
and so it is our hearts and mouths
that we may do it!**

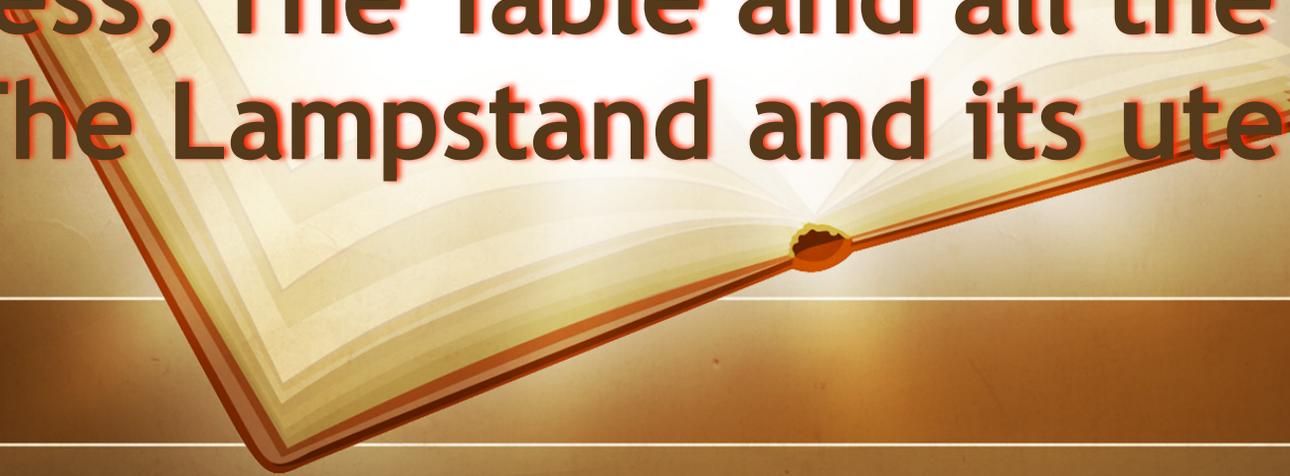


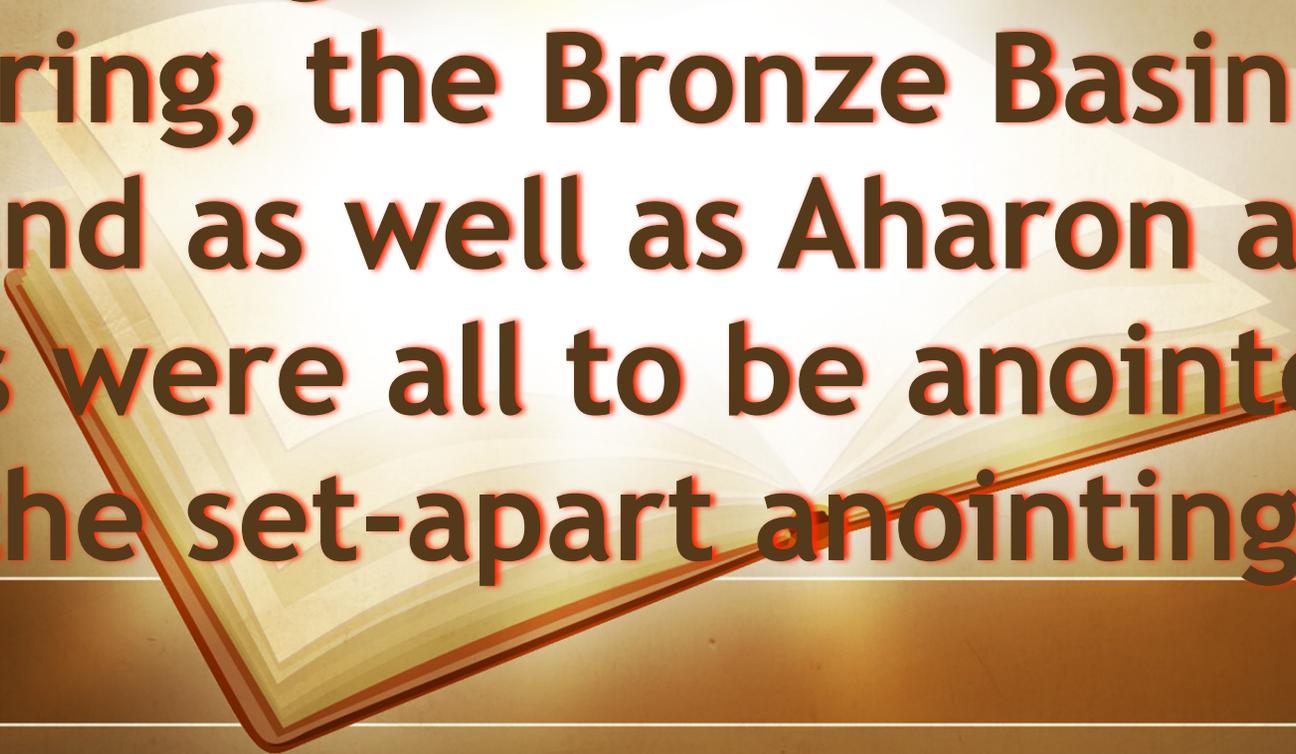
The Anointing oil:

**(Taken from the torah portion in
Shemoth 30):**

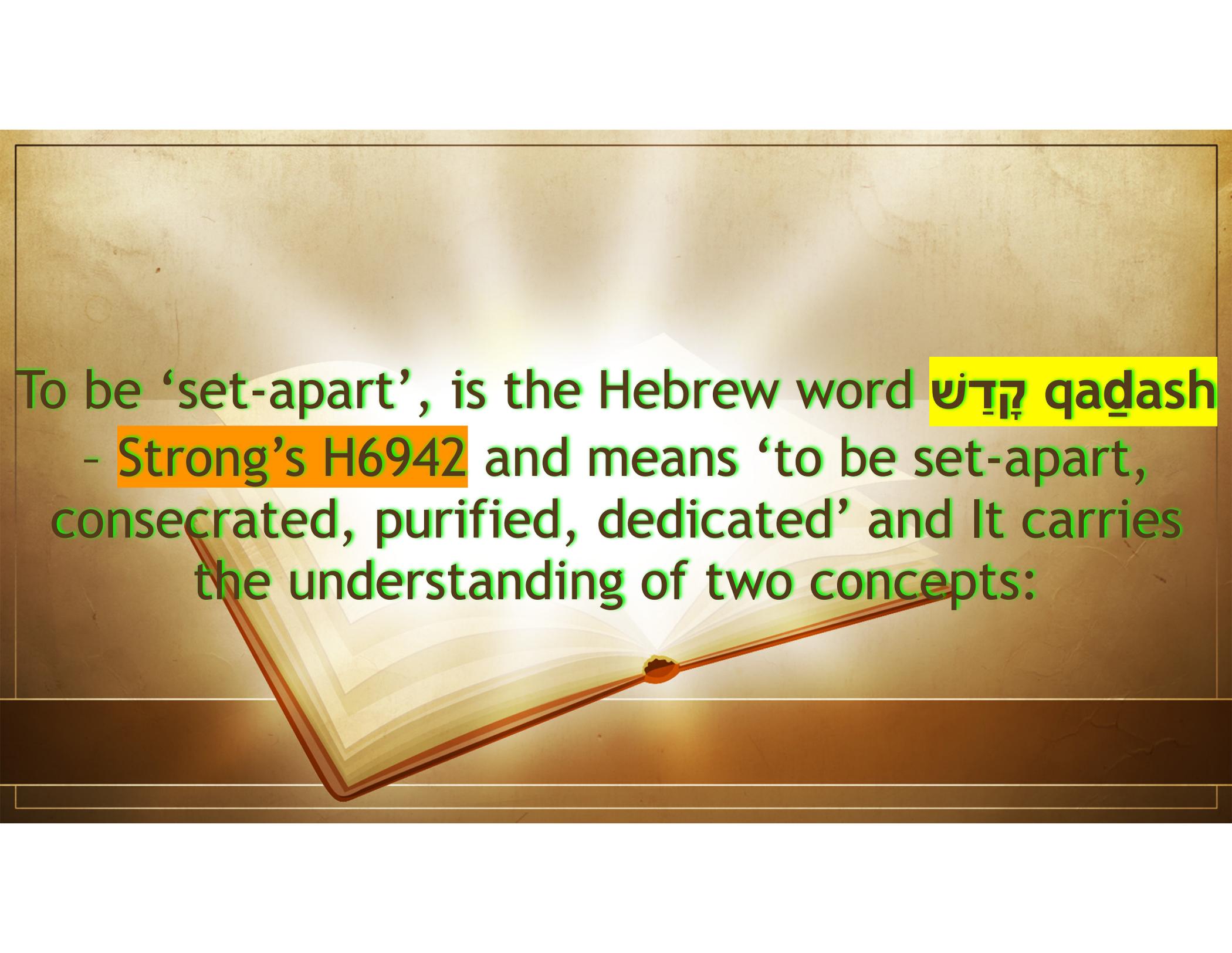


Anointing was required before any priest was able to serve before יהוה, as the Tent of Appointment, The Ark of The Witness, The Table and all the utensils, The Lampstand and its utensils,



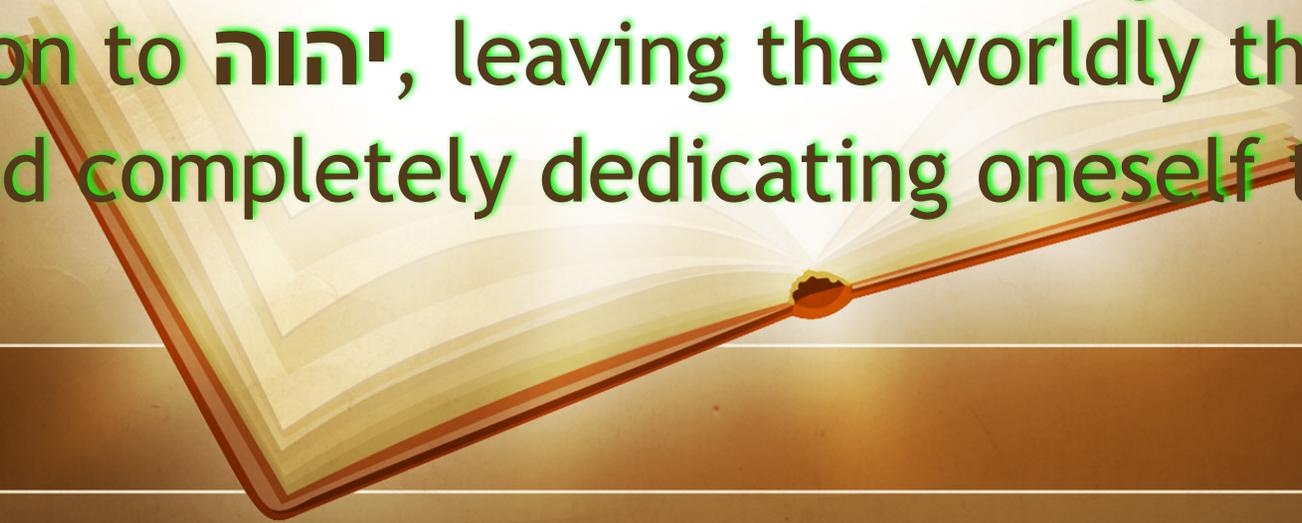


**The Slaughter Place of Incense,
The Slaughter Place of ascending
offering, the Bronze Basin and its
stand as well as Aharon and his
sons were all to be anointed with
the set-apart anointing oil!**

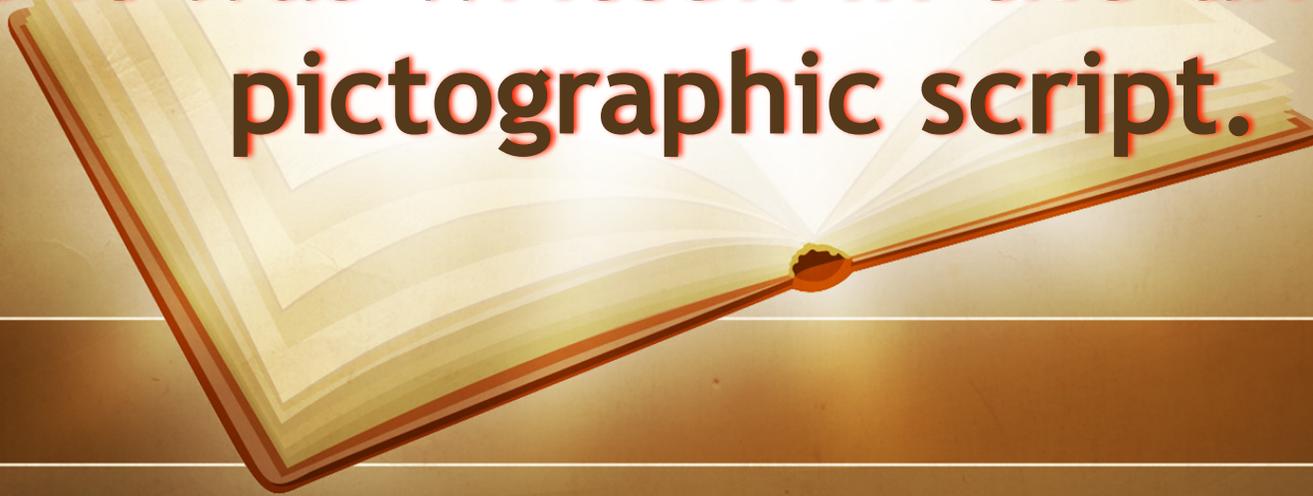


To be 'set-apart', is the Hebrew word **קָדַשׁ qadash**
- **Strong's H6942** and means 'to be set-apart,
consecrated, purified, dedicated' and It carries
the understanding of two concepts:

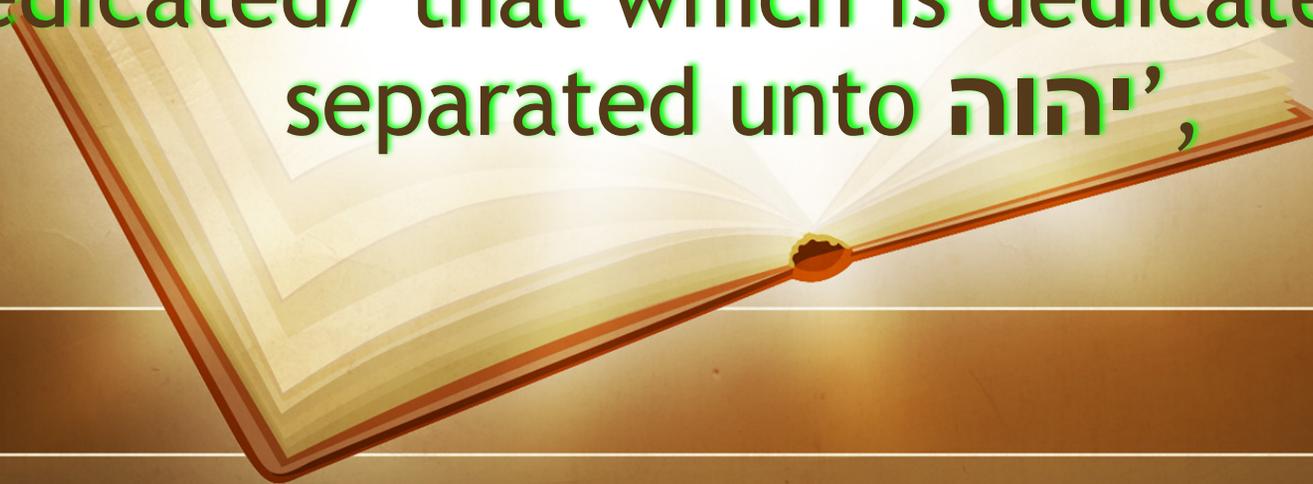
One is to be separated from the world and thoughts thereof, and secondly has the implication of being separated from the world as the giving of total devotion to **יהוה**, leaving the worldly things behind and completely dedicating oneself to Him.



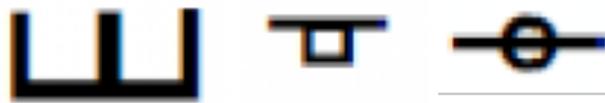
**At this point I want us to take a look
at this Hebrew word for set-apartness
as it was written in the ancient
pictographic script.**



The Hebrew noun **קֹדֶשׁ qodesh** - Strong's H6944
which means 'apartness/ consecrated/
dedicated/ that which is dedicated and
separated unto **יהוה**',



comes from the primitive root verb **קָדַשׁ qadash**
- **Strong's H6942** and means 'to be set-apart,
consecrated, purified, dedicated' and is
rendered as follows in the ancient pictographic
letter/symbols:



Three pictographic symbols representing the Hebrew word qadash: a U-shaped symbol, a square symbol, and a circle with a horizontal line through it.

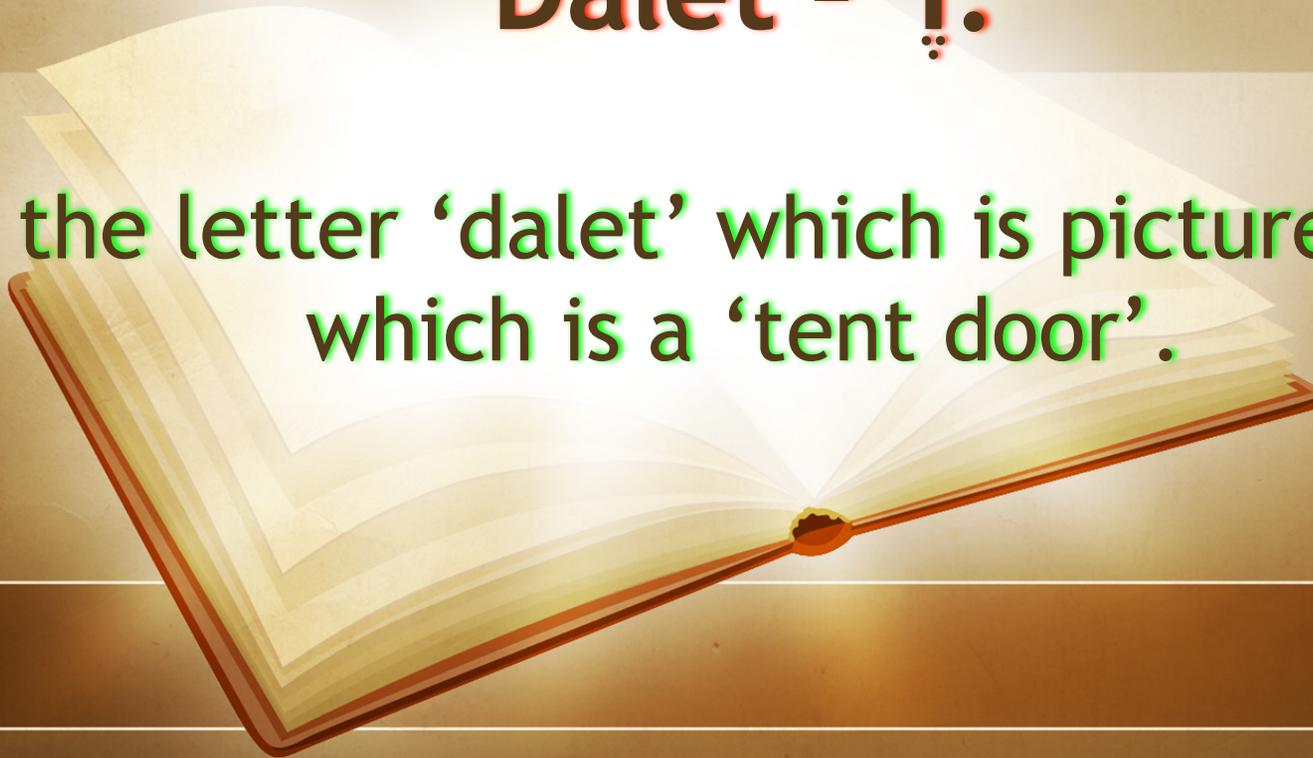
Quph - ק:



This is the letter 'quph', which is pictured as , and is a 'horizon' and depicts the elements of 'time', as it pictures the sun in its rising and setting. It therefore carries the meaning of 'circle' or 'to go around', representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times.

Dalet - ד:

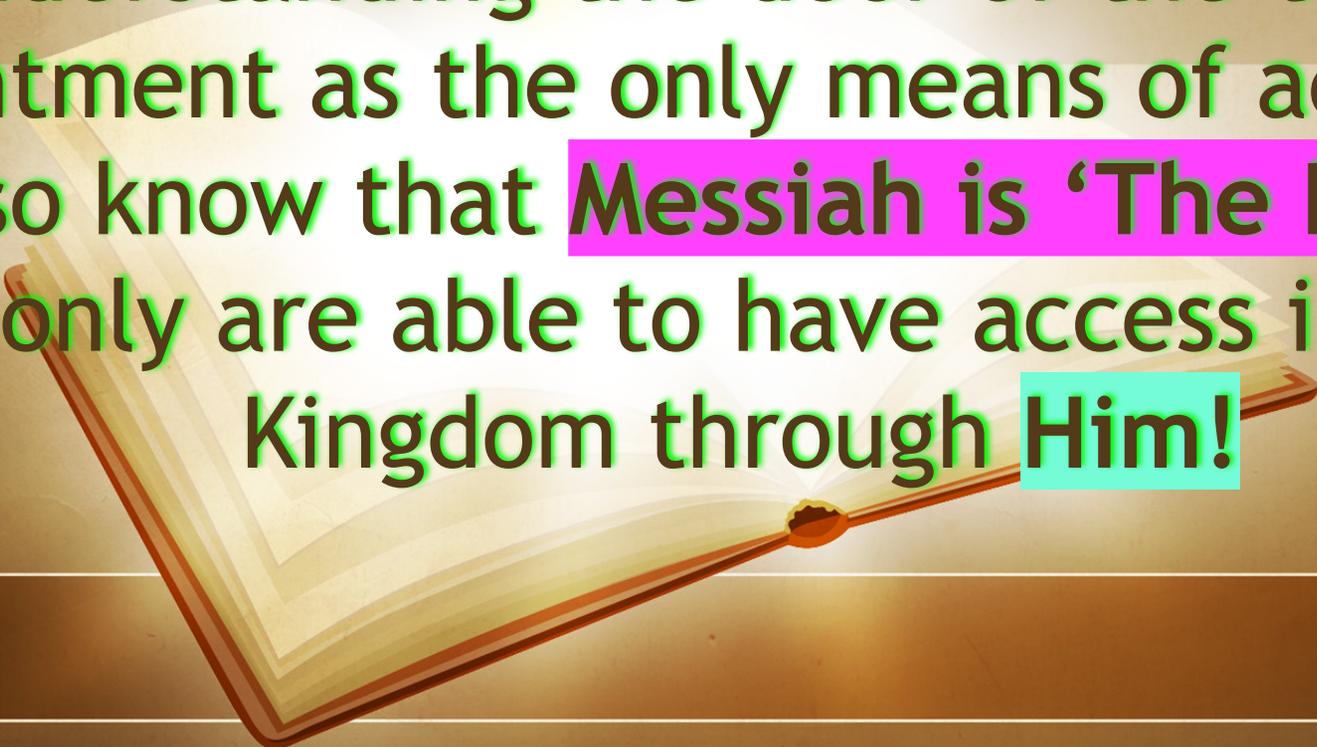
This is the letter 'dalet' which is pictured as
which is a 'tent door'.



It can also have the meaning of a back and forth movement, as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of 'dangle' or hanging as the tent door would hang from the roof pole of the tent.



It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access. And we also know that **Messiah is 'The Door'**, for we only are able to have access into the Kingdom through **Him!**

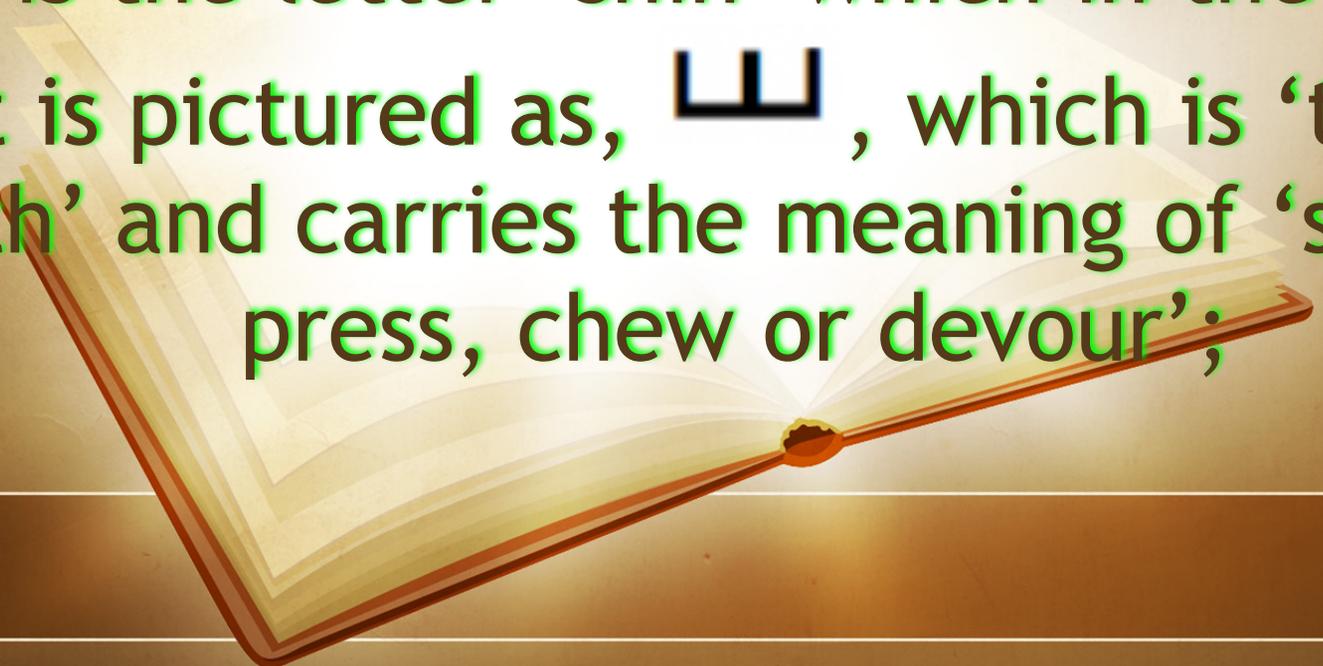
An open book with glowing pages, symbolizing knowledge and access. The book is positioned at the bottom of the text, with its pages fanning out. The background is a textured, parchment-like surface with a dark border.

The commands are also to be written on the doorposts teaching us to remember to guard the commands of Elohim as we go out and come in, so that our going out and coming is in peace!



Shin - שׁ:

This is the letter 'shin' which in the ancient script is pictured as, , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour';



which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying - as teeth do to food.



Looking at the rendering of the Hebrew noun

קֹדֶשׁ qodesh - Strong's H6944 and verb

קָדַשׁ qadash - Strong's H6942 in the pictographic

form that renders set-apartness or to be set-

apart we, are able to see what this clearly

implies as we take note that these words can

render for us the following meaning:

**CONTINUALLY COMING TO THE
DOOR OF APPOINTMENT
TO MEDITATE ON THE WORD!**



Let us look at the different ingredients of
this Anointing Oil:

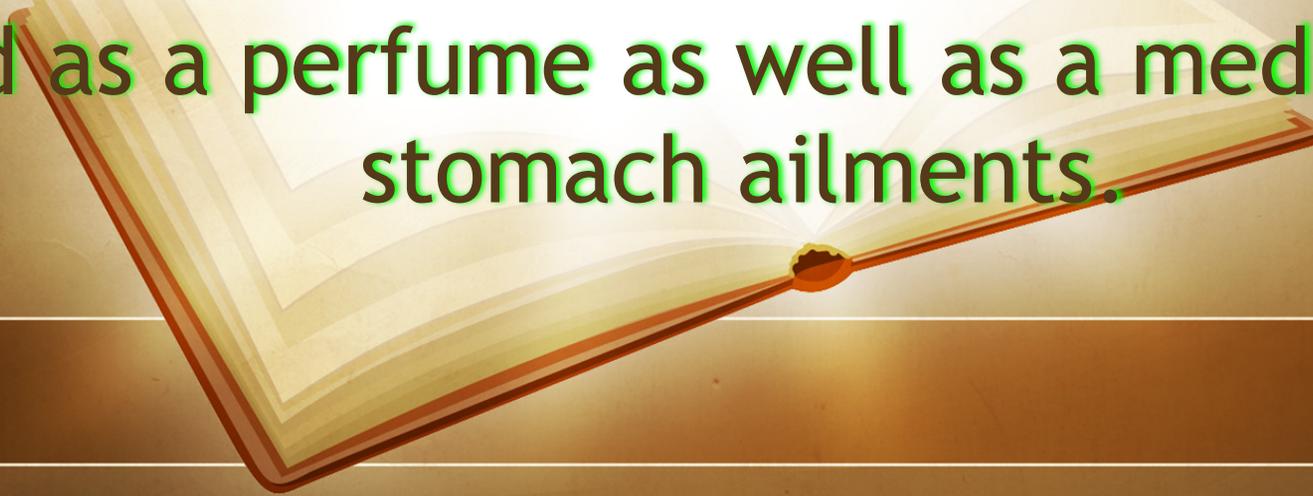


1 - Liquid Myrrh - מֶרְדֵּרוֹר - this comes from
the two words:

1) **מֹר mor** - **Strong's H4753** and is a white gum, issuing from the trunk and larger branches of a thorny tree resembling the acacia;



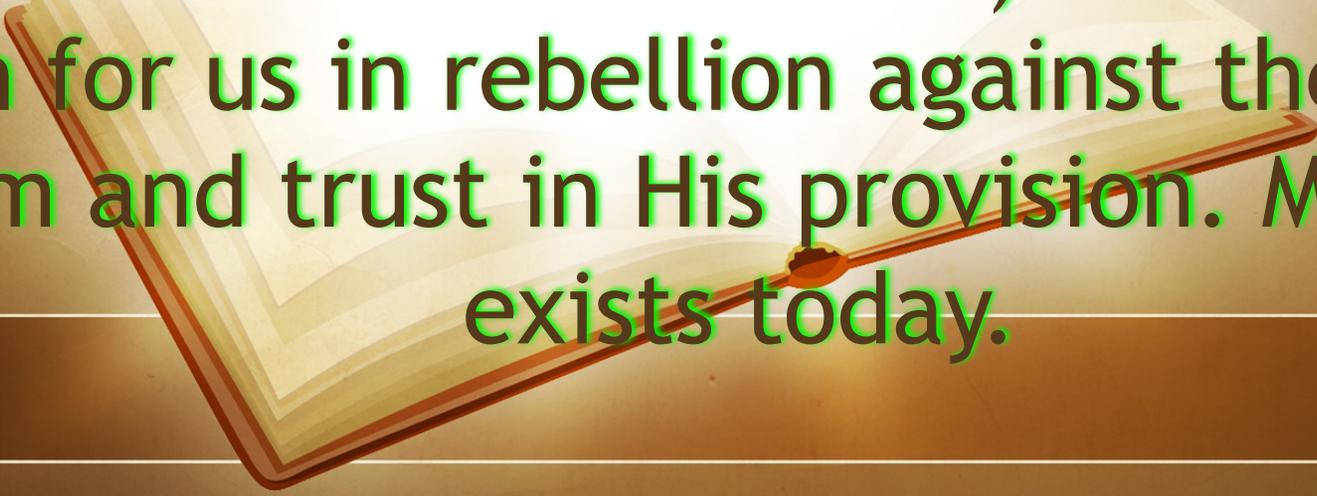
Its taste is extremely bitter; but its smell, though strong, is agreeable to the senses and carries a very pleasant fragrance. It comes from the root word that means bitter. It was often used as a perfume as well as a medicine for stomach ailments.



2) דְּרוֹר deror - Strong's H1865 means 'a flowing, free run, liberty' and carries the wonderful picture for us of the Torah of Freedom and it is for freedom that Messiah has set us free - anointed for service has set us free from the world's enslavement!

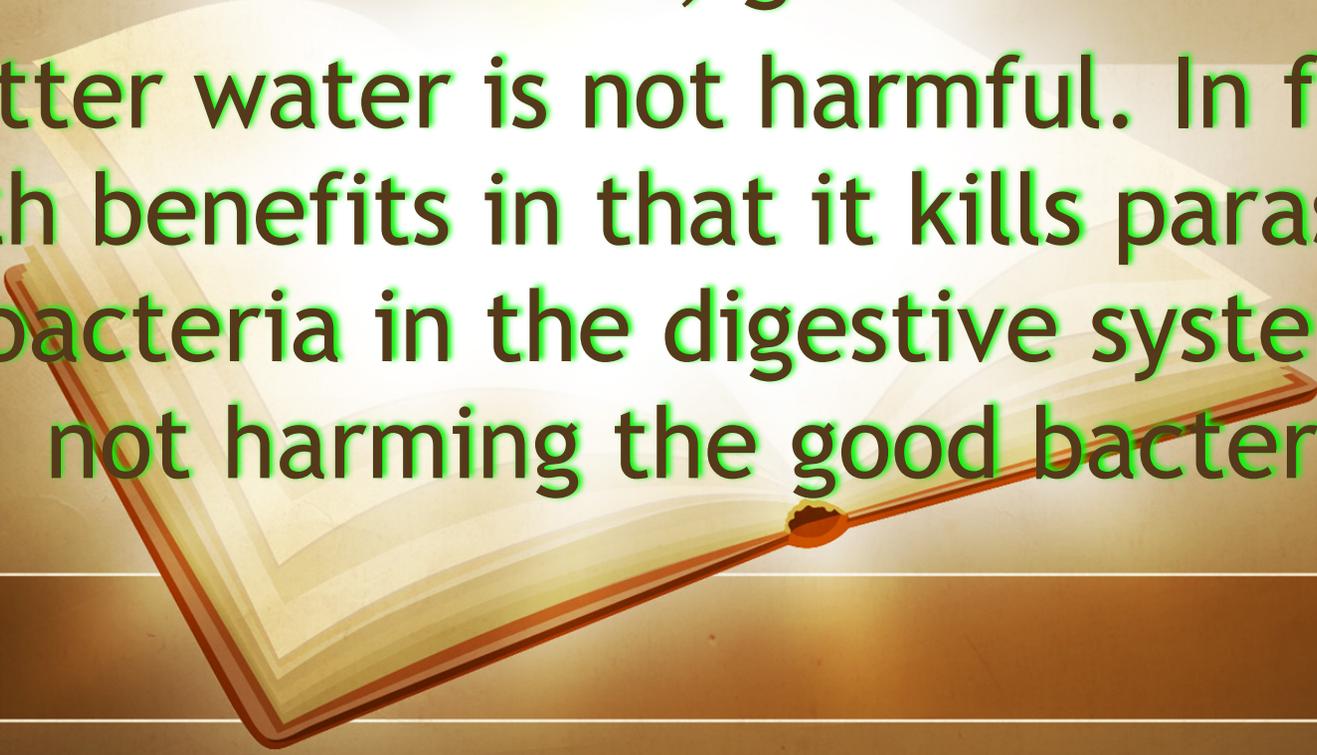


Marah, the word from which this מַר mor is derived, also means 'trickle/flow' and we are reminded of the waters at Marah during the Wilderness Journey - it was stop #4 (Shemoth/Exodus 15:23-26) and Marah is a lesson for us in rebellion against the Word of Elohim and trust in His provision. Marah still exists today.

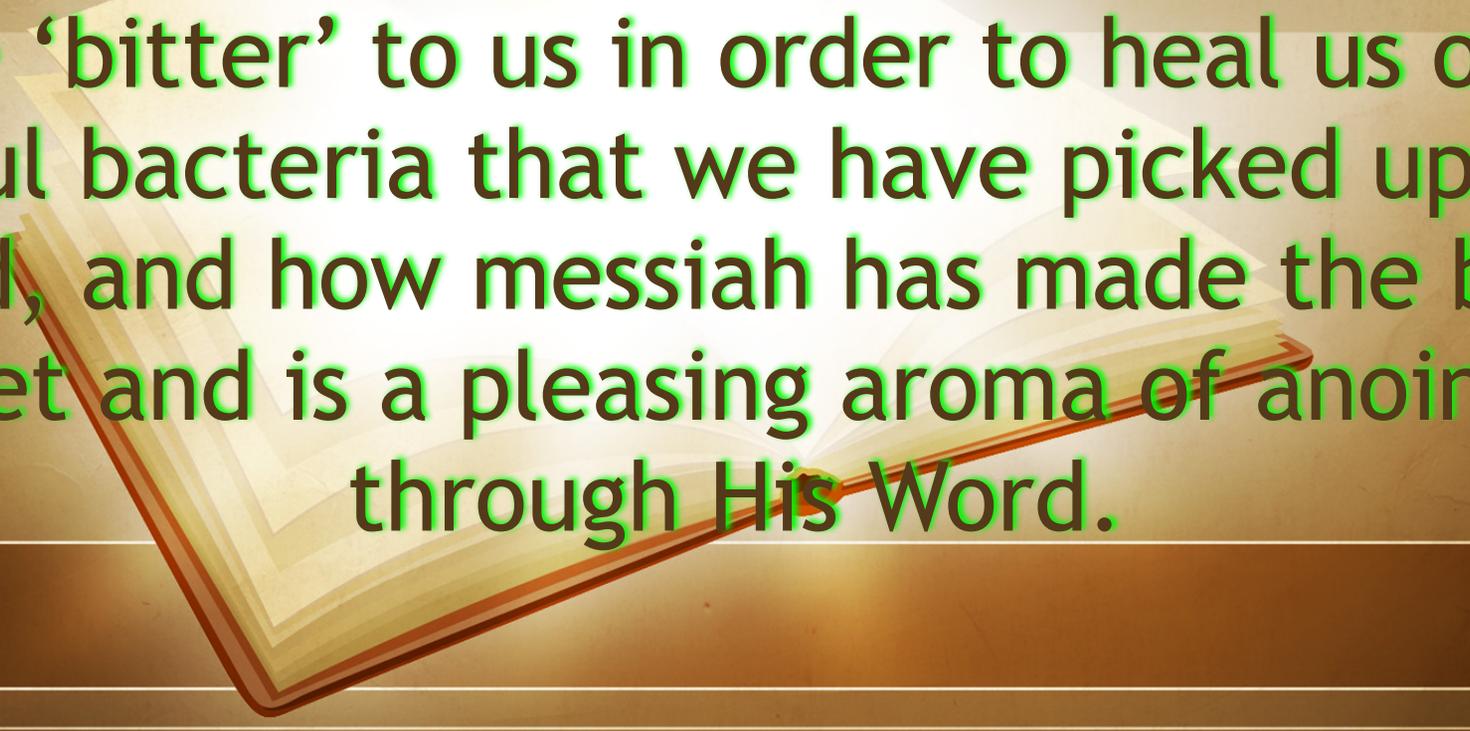


There is a village there. The water is still bitter. But, guess what?

The bitter water is not harmful. In fact, it has health benefits in that it kills parasites and bad bacteria in the digestive system, while not harming the good bacteria.



Could it be that יהוה wanted to cleanse their bodies internally from the effects of Mitsrayim? When the stick was thrown into the water the waters were made sweet and so through the myrrh as an ingredient of this anointing oil we see how יהושע,



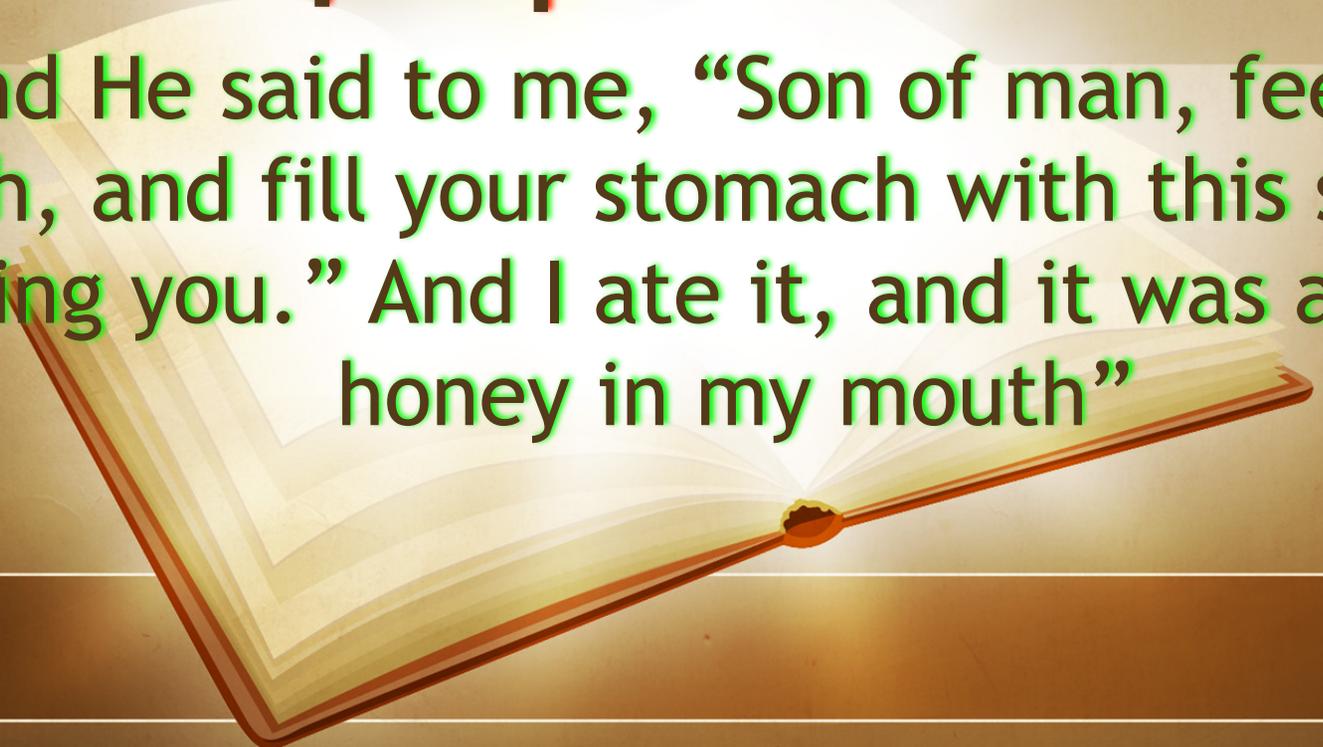
through His suffering has taken our bitterness and has made sweet His Good Word over us, and also how we need that which often may taste 'bitter' to us in order to heal us of the harmful bacteria that we have picked up in the world, and how messiah has made the bitter sweet and is a pleasing aroma of anointing through His Word.

**Part of the anointing over our lives is
that we are able to walk in complete
Truth and not change His Word:**

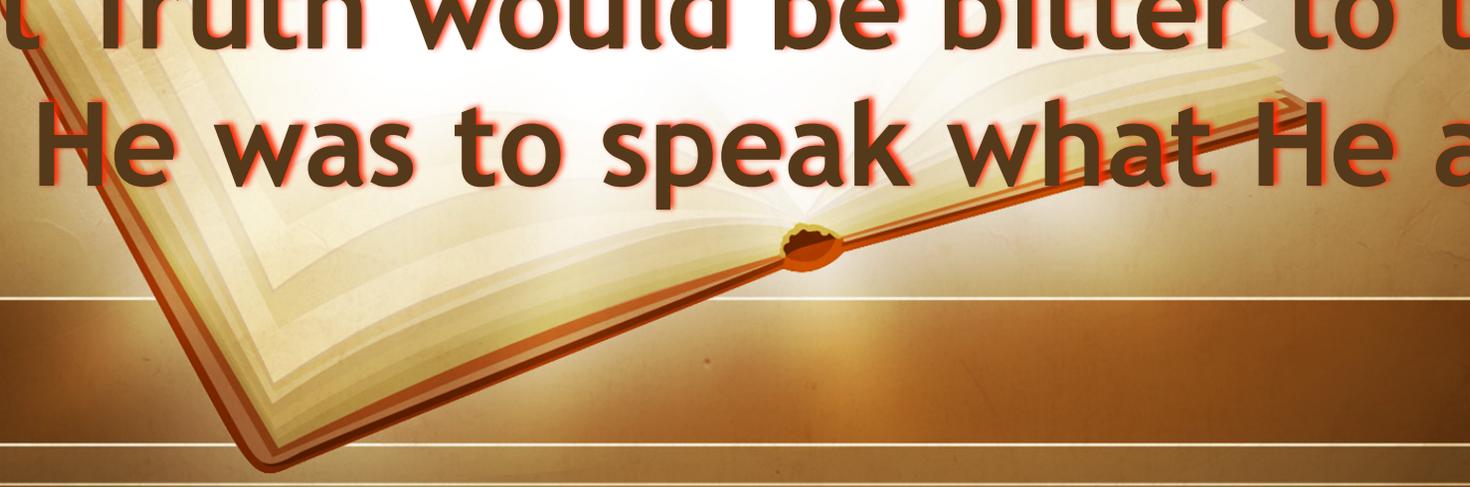


Yeḥezqěl/Ezekiel 3:3

“And He said to me, “Son of man, feed your stomach, and fill your stomach with this scroll that I am giving you.” And I ate it, and it was as sweet as honey in my mouth”

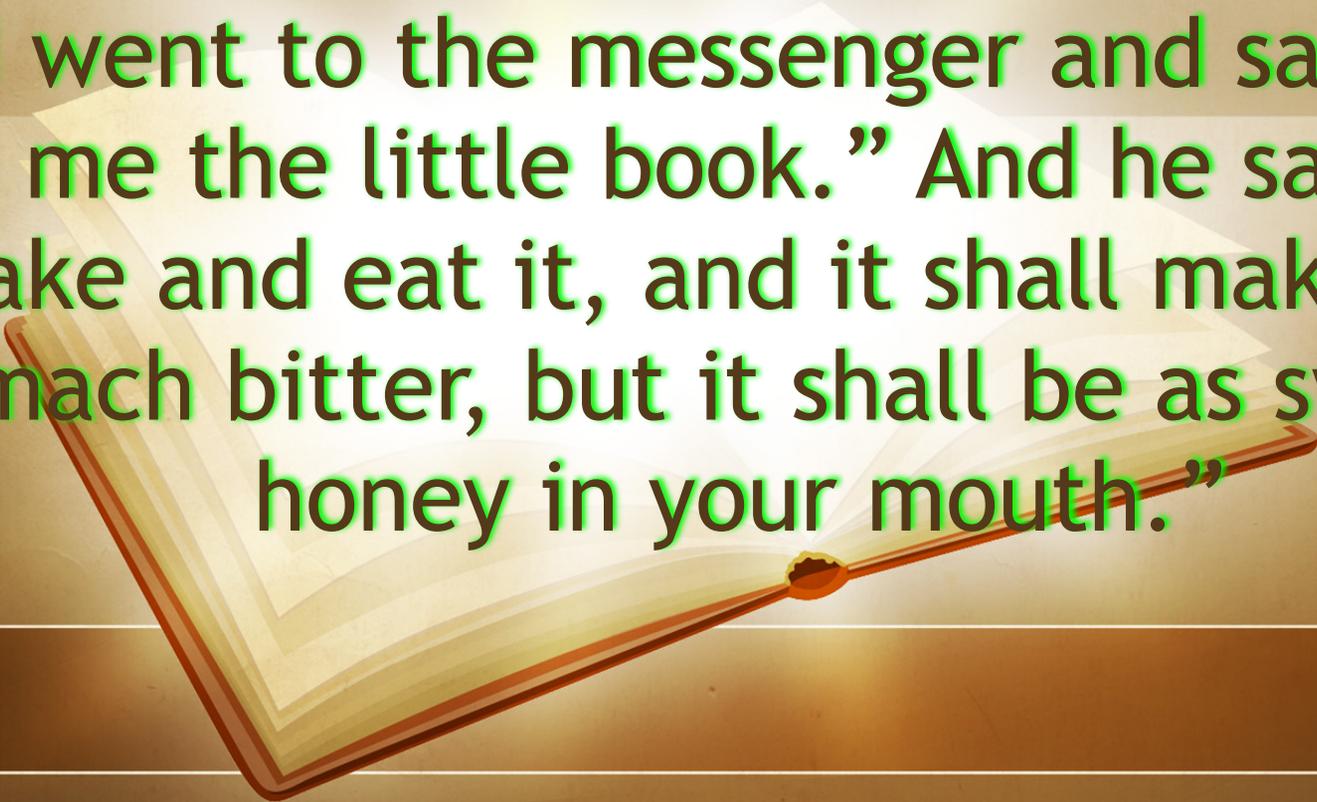


He was then instructed to go and speak to the House of Yisra'el who would refuse to listen to Him - The Sweet Truth would be bitter to them, yet He was to speak what He ate!

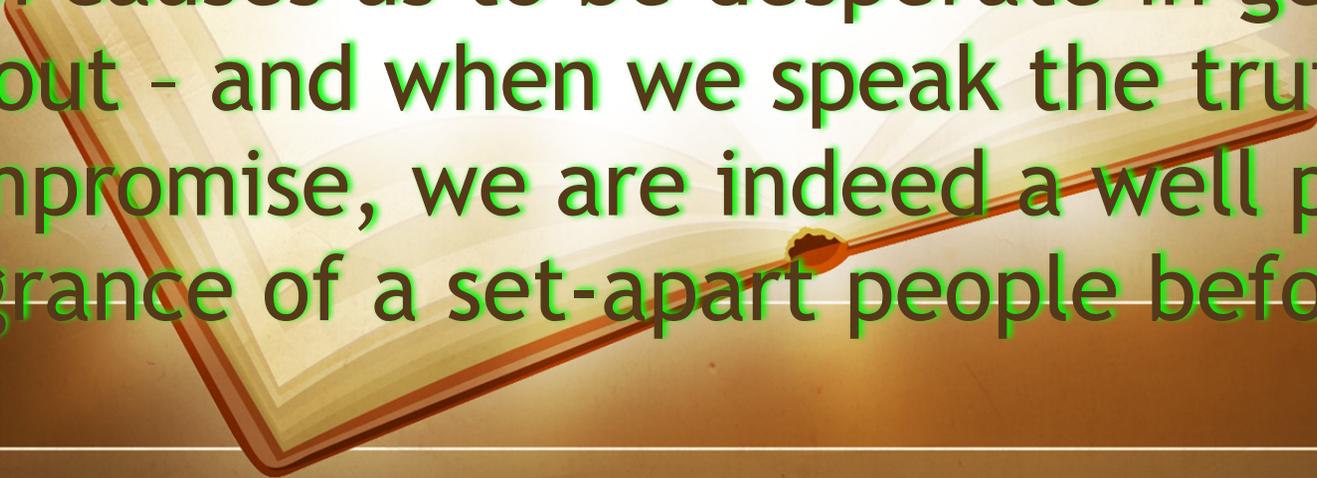


Hazon/Revelation 10:9

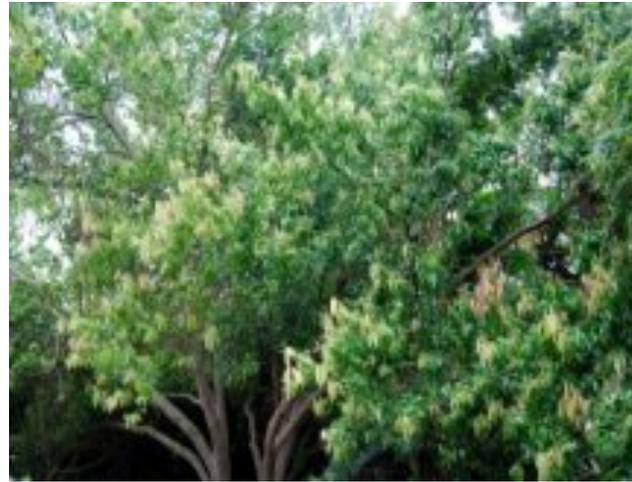
“And I went to the messenger and said to him,
“Give me the little book.” And he said to me,
“Take and eat it, and it shall make your
stomach bitter, but it shall be as sweet as
honey in your mouth.”



After this Yoḥanan was again to prophesy concerning the peoples, nations, tongues and sovereigns, and so we see here that when we receive His knowledge that is often so sweet to the mouth may cause a bitterness in our stomach - which causes us to be desperate in getting the Truth out - and when we speak the truth without compromise, we are indeed a well pleasing fragrance of a set-apart people before יהוה.



2 - Cinnamon - קינמון qinnamon - H7076

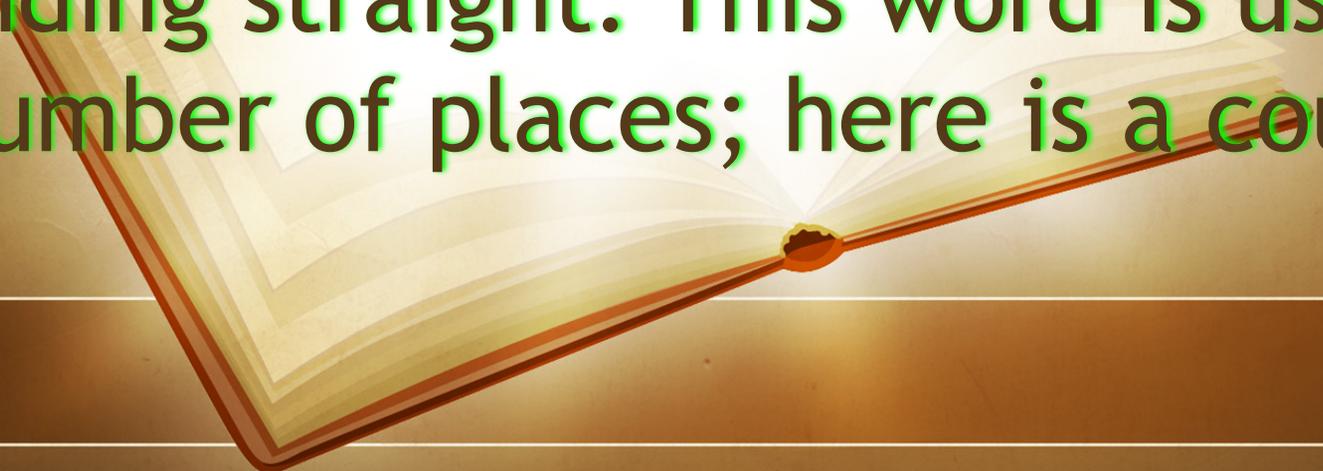


This is a fragrant bark used as a spice, and I am sure we all know how nice cinnamon smells (especially on pancakes!) It comes from a root word meaning to erect and we see the picture of how **יהושע** was erected on a tree and just as the bark of a tree protects the tree from the elements, so we see how **יהושע** in His suffering has protected us who are in Him and is a very sweet aroma before the Father!

3 - Sweet Smelling Cane -
Cane - קנה qaneh - Strong's H7070

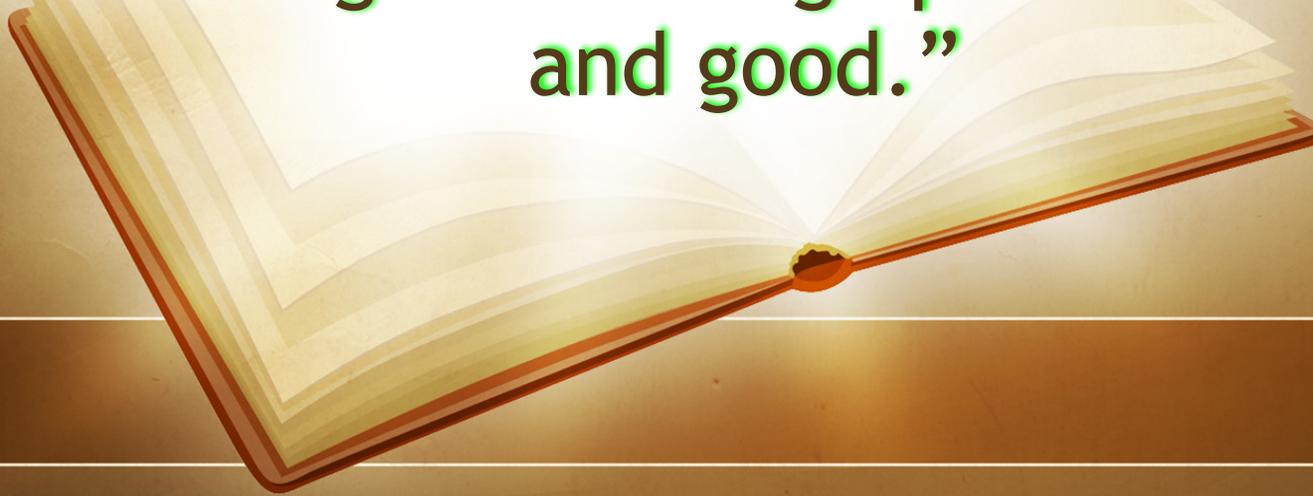


This word comes from an unused word and means 'stalk, reed, branch, rod' also giving the understanding of being upright, erect or standing straight. This word is used in a number of places; here is a couple:



Berēshith/Genesis 41:5

“And he slept and dreamed a second time and saw seven heads of grain coming up on one stalk, plump and good.”



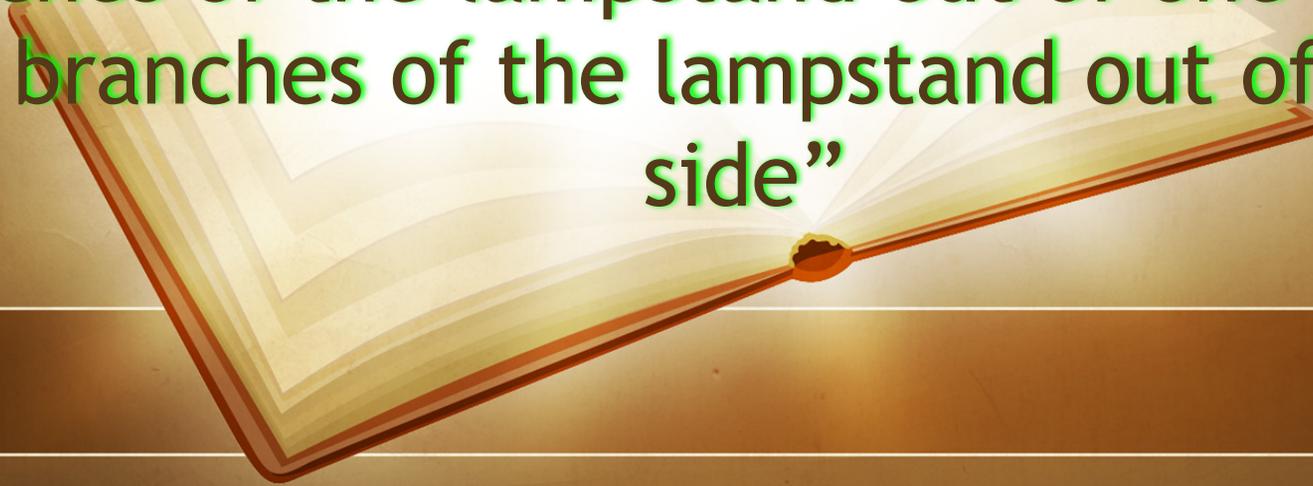
The stalk of grain as seen in Pharaoh's dream regarding the famine that was about to come!

We also see this word being used to describe the branches of the Lampstand in the Tabernacle:

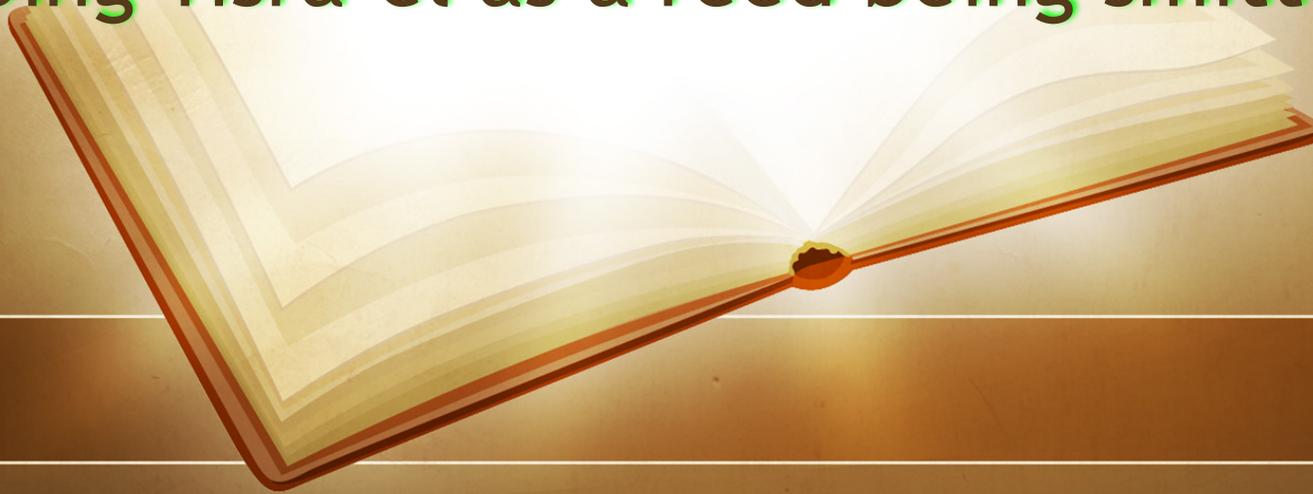


Shemoth/Exodus 25:32

“and six branches shall come out of its sides: three branches of the lampstand out of one side, and three branches of the lampstand out of the other side”

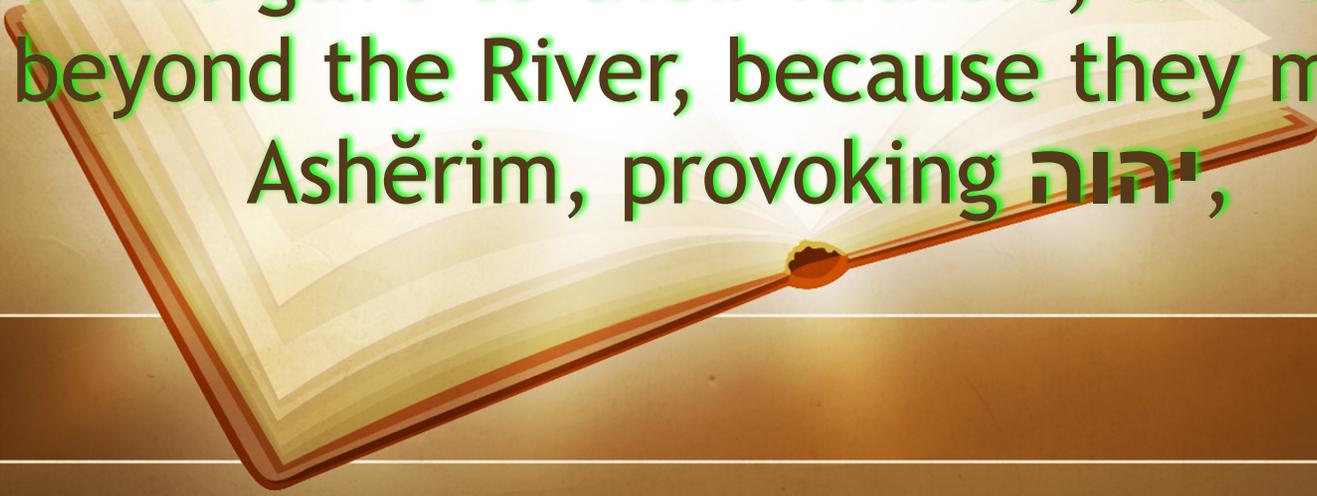


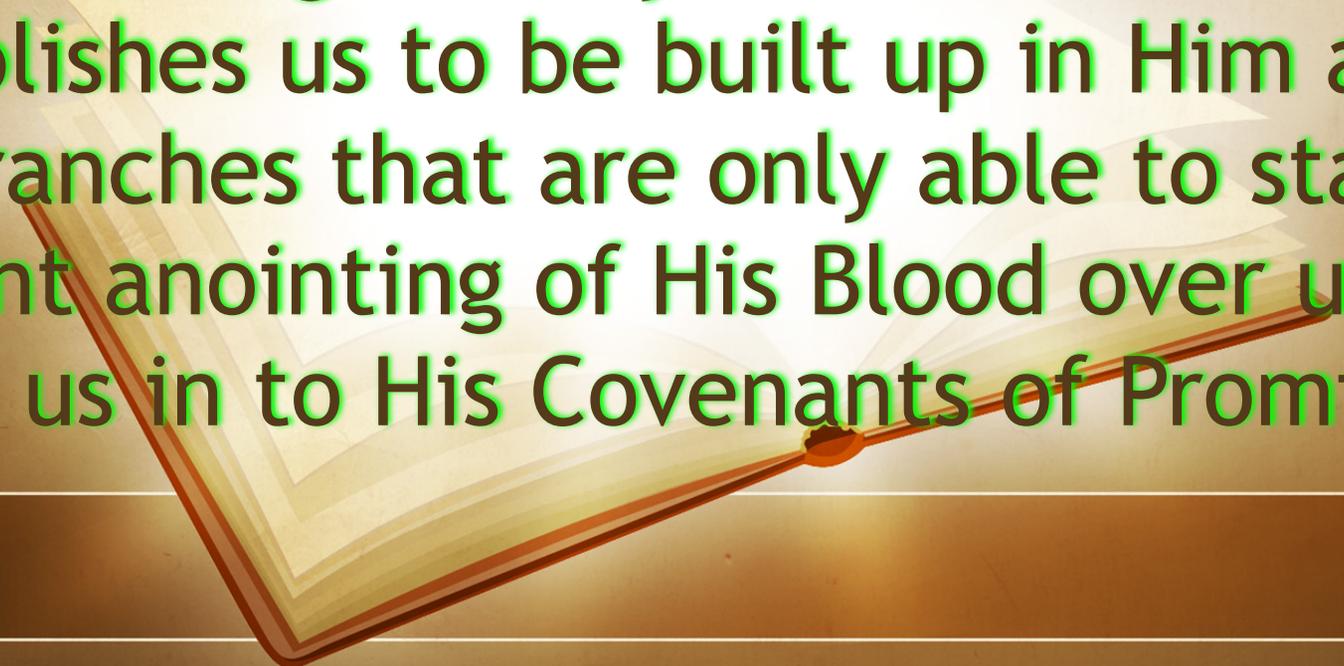
Another use we see this word being used in describing Yisra'el as a reed being smitten by יהוה:



Melaḳim Aleph/1 Kings 14:15

“And יהוה shall smite Yisra’ēl, as a reed is shaken in the water, and shall pluck Yisra’ēl from this good soil which He gave to their fathers, and shall scatter them beyond the River, because they made their Ashērim, provoking יהוה,





We can begin to see the work of Messiah in all these accounts as the one who through His suffering destroys all wickedness and establishes us to be built up in Him as we are the branches that are only able to stand by His fragrant anointing of His Blood over us, grafting us in to His Covenants of Promise!

4 - Cassia - קִדָּה qiddah - Strong's H6916



This is a fragrant plant used in perfumes and oils and comes from the word **קָדָדָד qadad** - **Strong's H6915** which means 'bow down, bend the body, bow the head, stoop down' and is also related to the word **קָדָדָד qodqod** - **Strong's H6936** which translates as 'head, crown of his head, scalp'

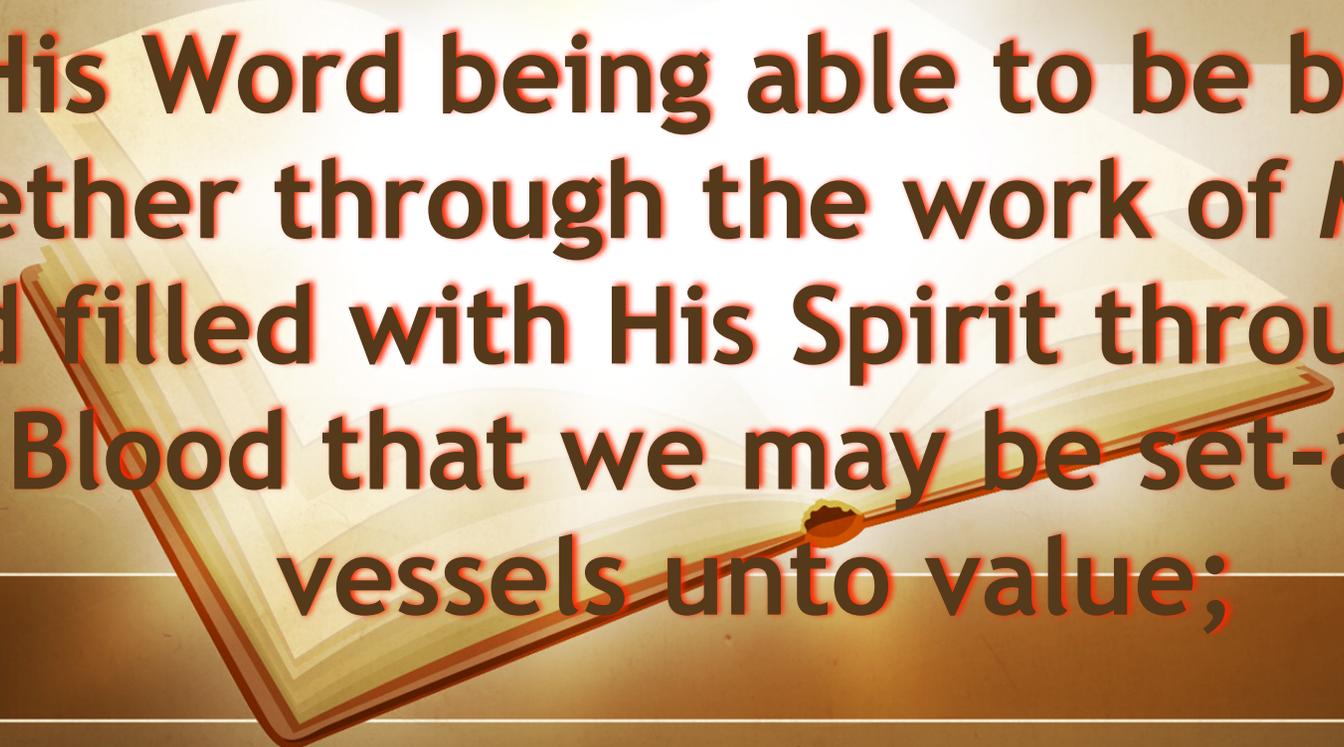
**and so we see how this can all give us
great shadow picture of Messiah, our
Head who stooped down and bowed
Himself down for us in order for us to
have life - a very fragrant aroma to the
Father indeed!**



This anointing oil was made of these ingredients as each were ground into a compound and powder form before being made into an oil-based anointing ointment.



The first part of the anointing process is being crushed and is a picture for us of submission to the Word as we surrender to His Word being able to be blended together through the work of Messiah and filled with His Spirit through His shed Blood that we may be set-apart for vessels unto value;



Timotiyos Bět/2 Timothy 2:20-21

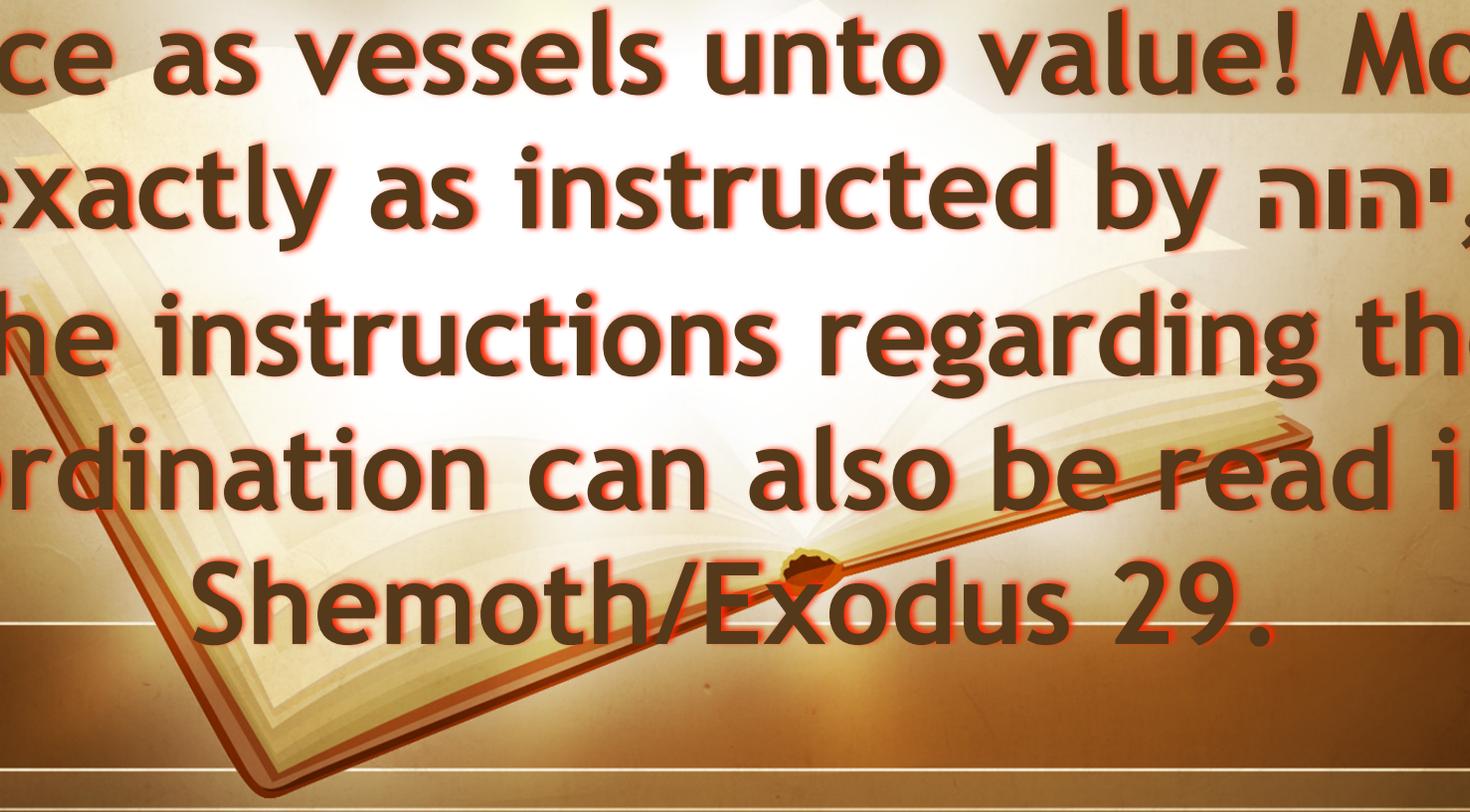
“But in a large house there are not only vessels of gold and silver, but also of wood and clay, some unto value and some unto no value.

21 If, then, anyone cleanses himself from these matters, he shall be a vessel unto value, having been set apart, of good use to the Master, having been prepared for every good work.”

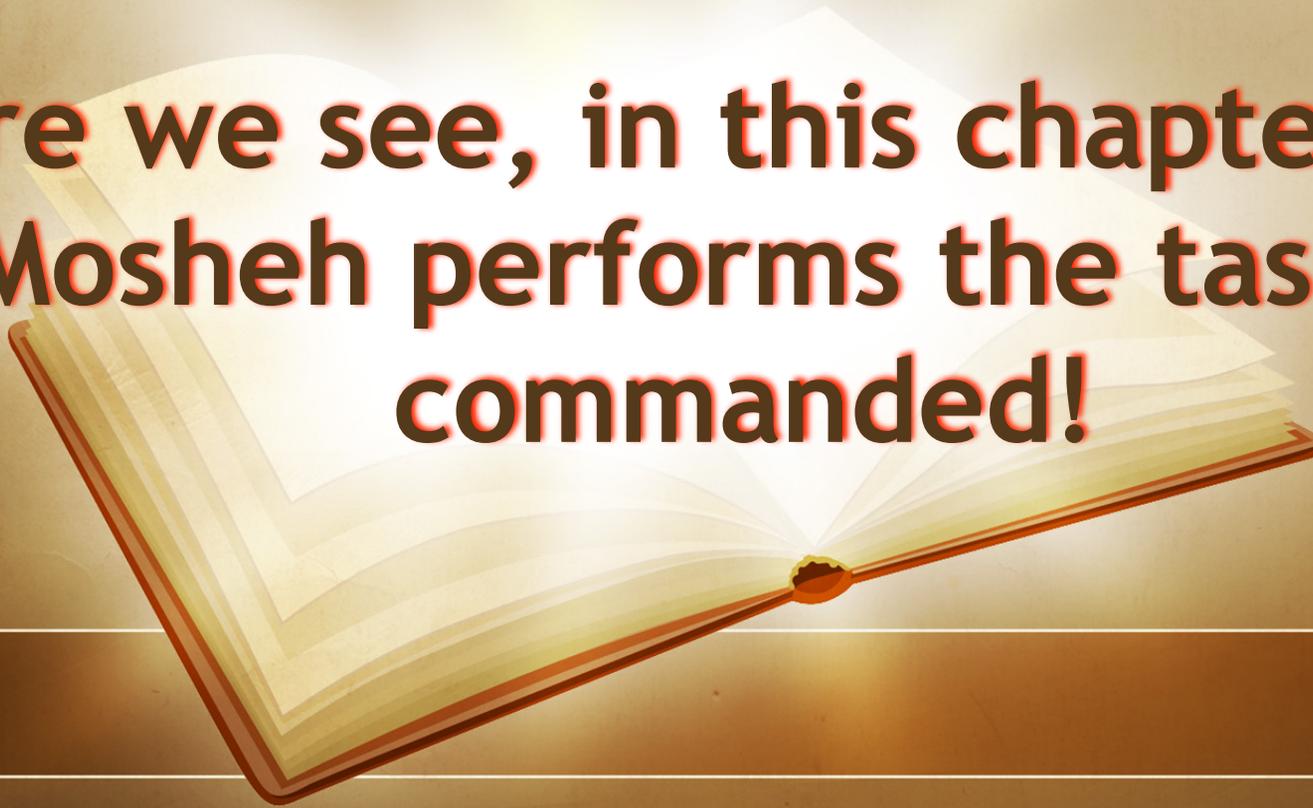
**By anointing every part of the
Tabernacle and all the utensils show
us that we all are to have the same
anointing oil of Messiah applied to us
in order to set us apart.**



We come to His Word to wash and allow His anointing to set us apart for service as vessels unto value! Mosheh did exactly as instructed by יהוה, and the instructions regarding the ordination can also be read in Shemoth/Exodus 29.



**Here we see, in this chapter, that
Mosheh performs the task as
commanded!**



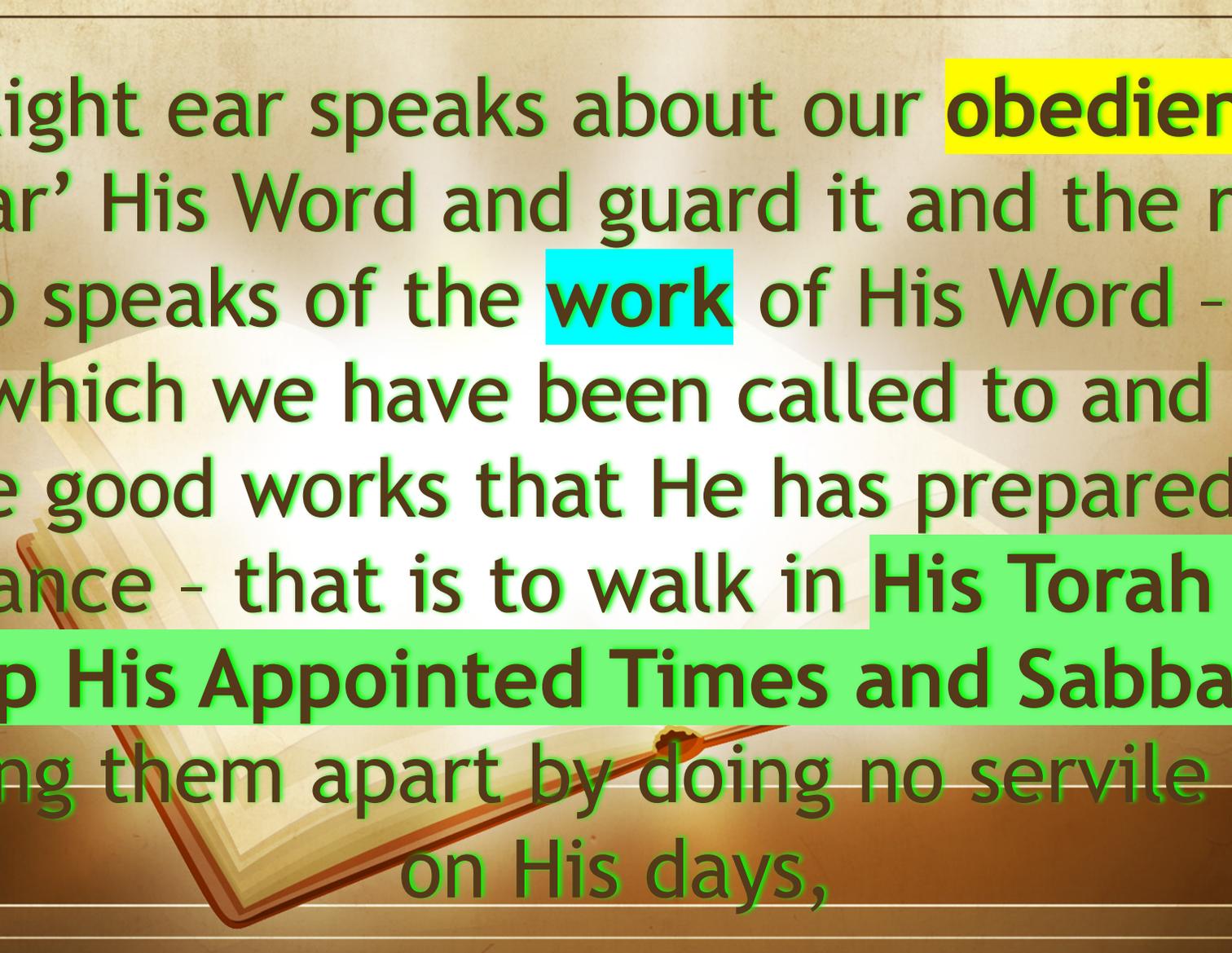
Verse 23 - ear - thumb - toe

The second ram would be used in setting apart Aharon and his sons with their garments.

The slaughter place had been cleansed, and a pleasing offering was received by יהוה, and so now the priests could be cleansed from head to toe (literally).

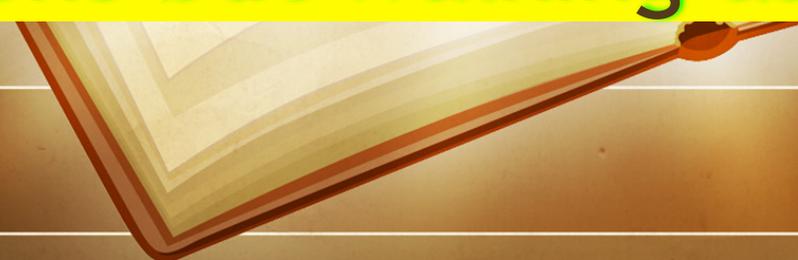
Blood from the second ram was to be put on Aharon and his son's tip of the right ear, on the thumb of their right hand and on the big toe of their right foot.

This speaks a clear message to us today as we are to be set-apart as a priesthood serving יהוה with our all.

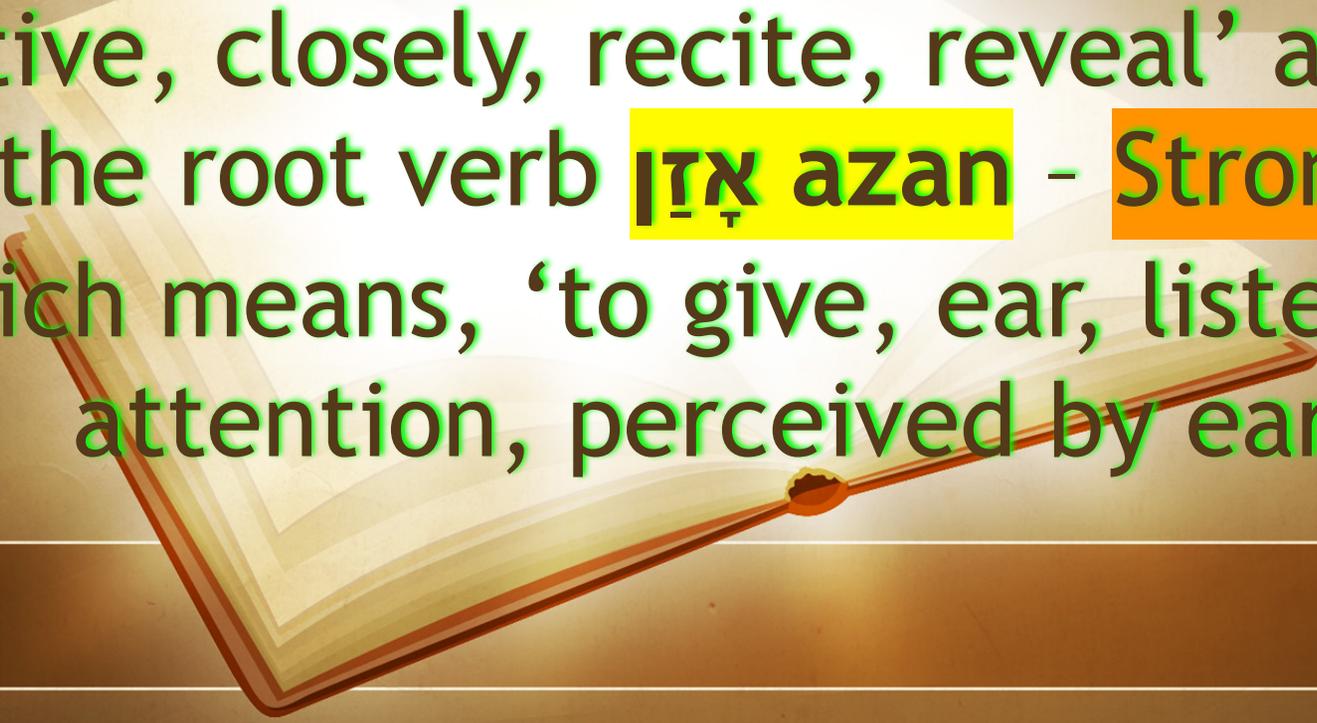


The Right ear speaks about our **obedience** to
‘hear’ His Word and guard it and the right
thumb speaks of the **work** of His Word - doing
that which we have been called to and doing
the good works that He has prepared in
advance - that is to walk in **His Torah and**
Keep His Appointed Times and Sabbaths,
setting them apart by doing no servile work
on His days,

and on the right toe speaks of our **walk** - our **daily** walking in righteousness and not being found to have been led astray but stay on the narrow path of life and not following after the world and its lusts and vain traditions but walking as Messiah walked!



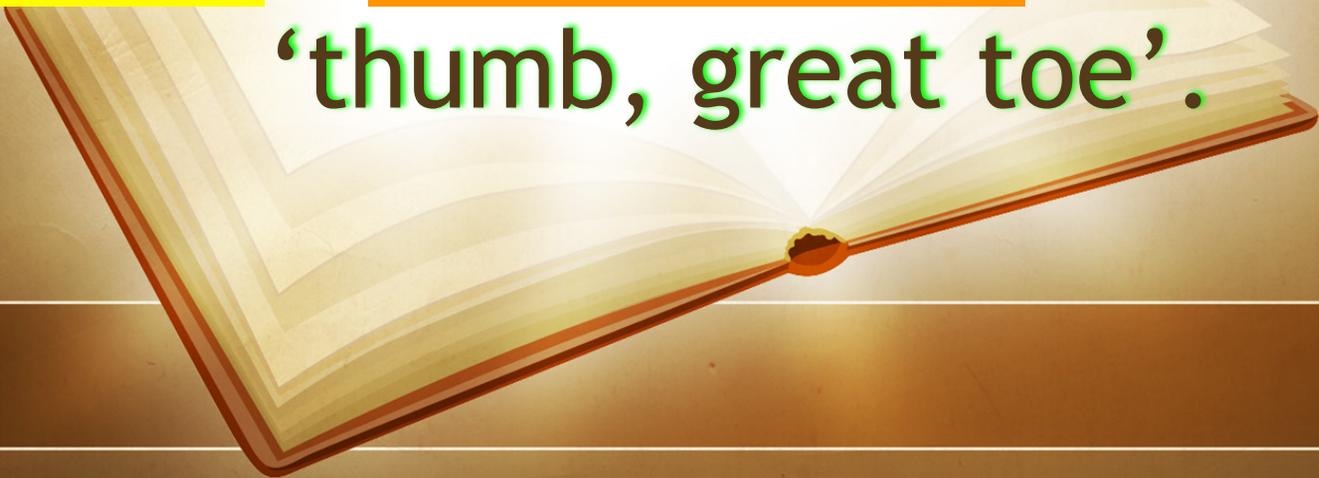
The Hebrew word for 'ear' is **אָזְן ozen** - **Strong's H238** which means, 'an ear, hear, attentive, closely, recite, reveal' and comes from the root verb **אָזַן azan** - **Strong's H241** which means, 'to give, ear, listen, pay attention, perceived by ear',



and while this also carries the meaning to listen and listen attentively, it literally means to 'cup the ear' - in other words give your complete attention and be obedient to take it all in.

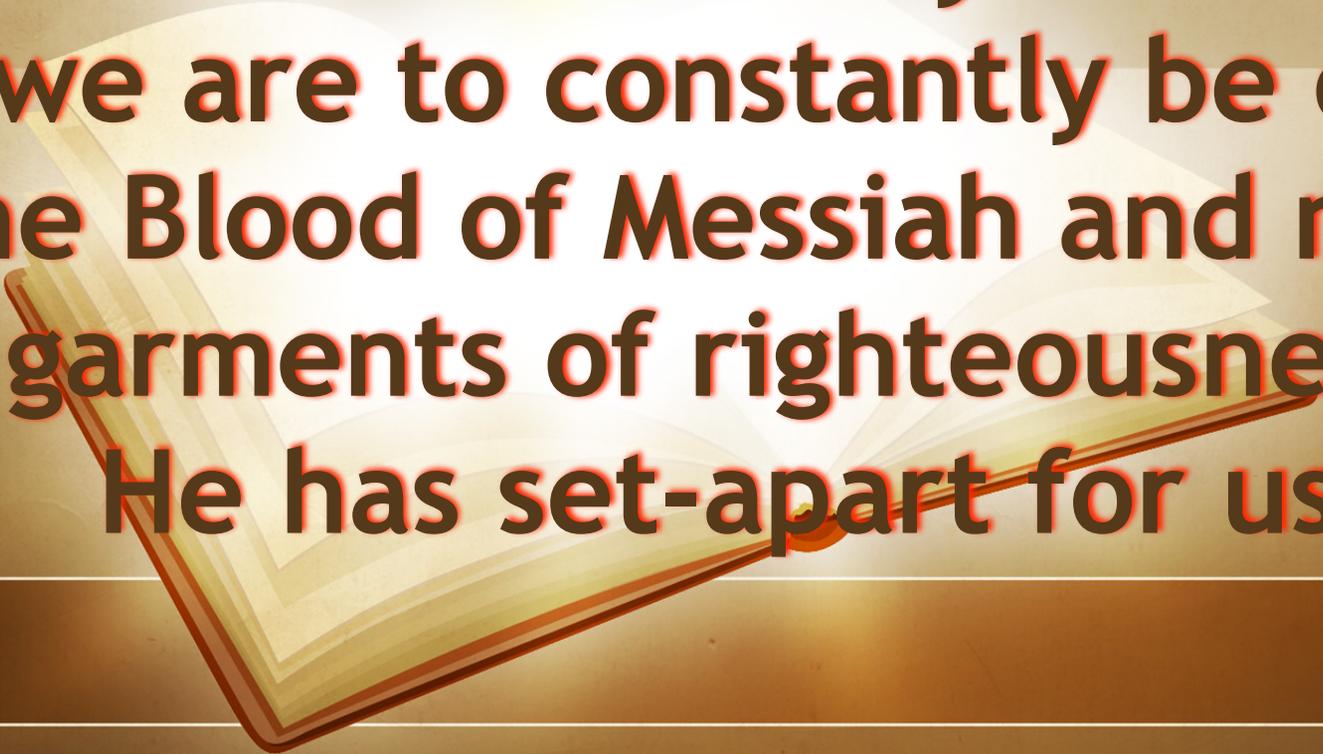


The word that is used for both the 'thumb' and 'big toe' is the Hebrew word **בֹּהֵן** bohen - Strong's H931 which means, 'thumb, great toe'.



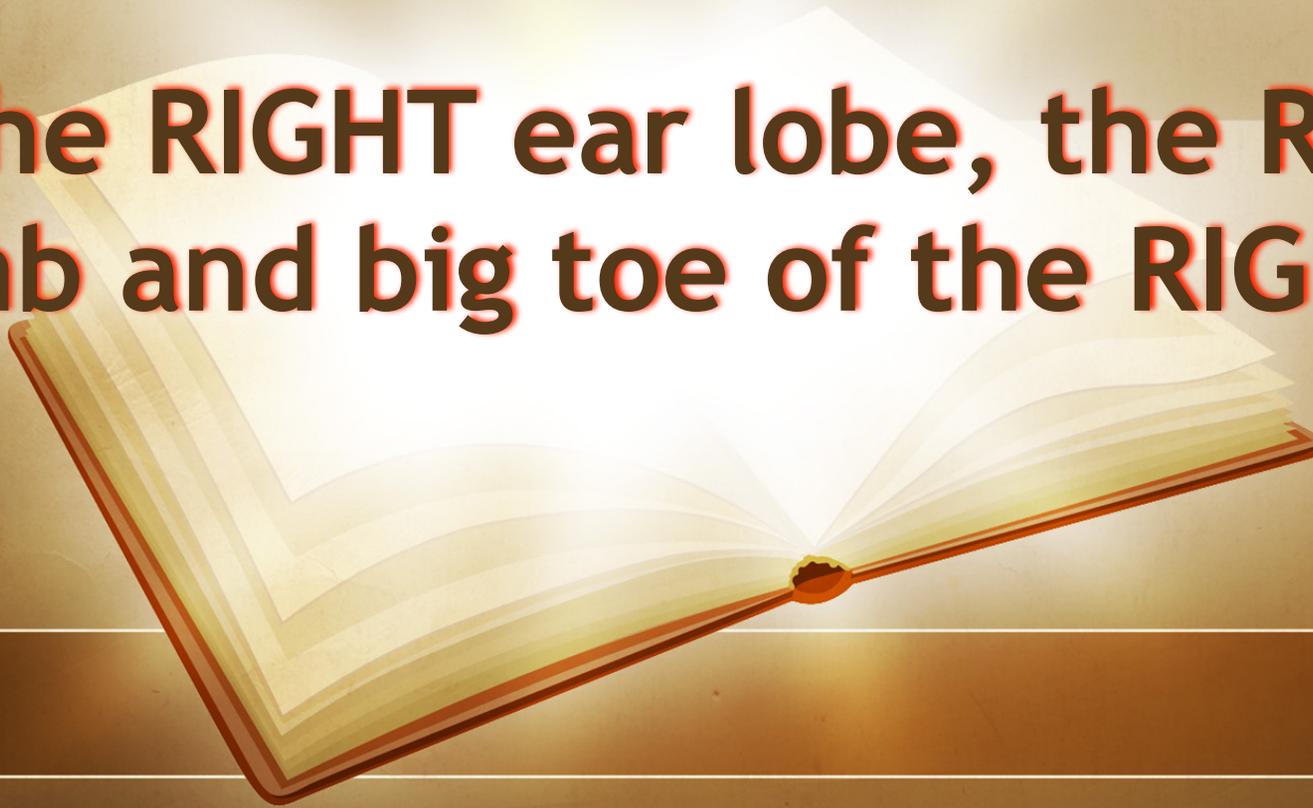
**HEAR - WORK - WALK for יהוה - that
is what this application of the blood
signifies!**

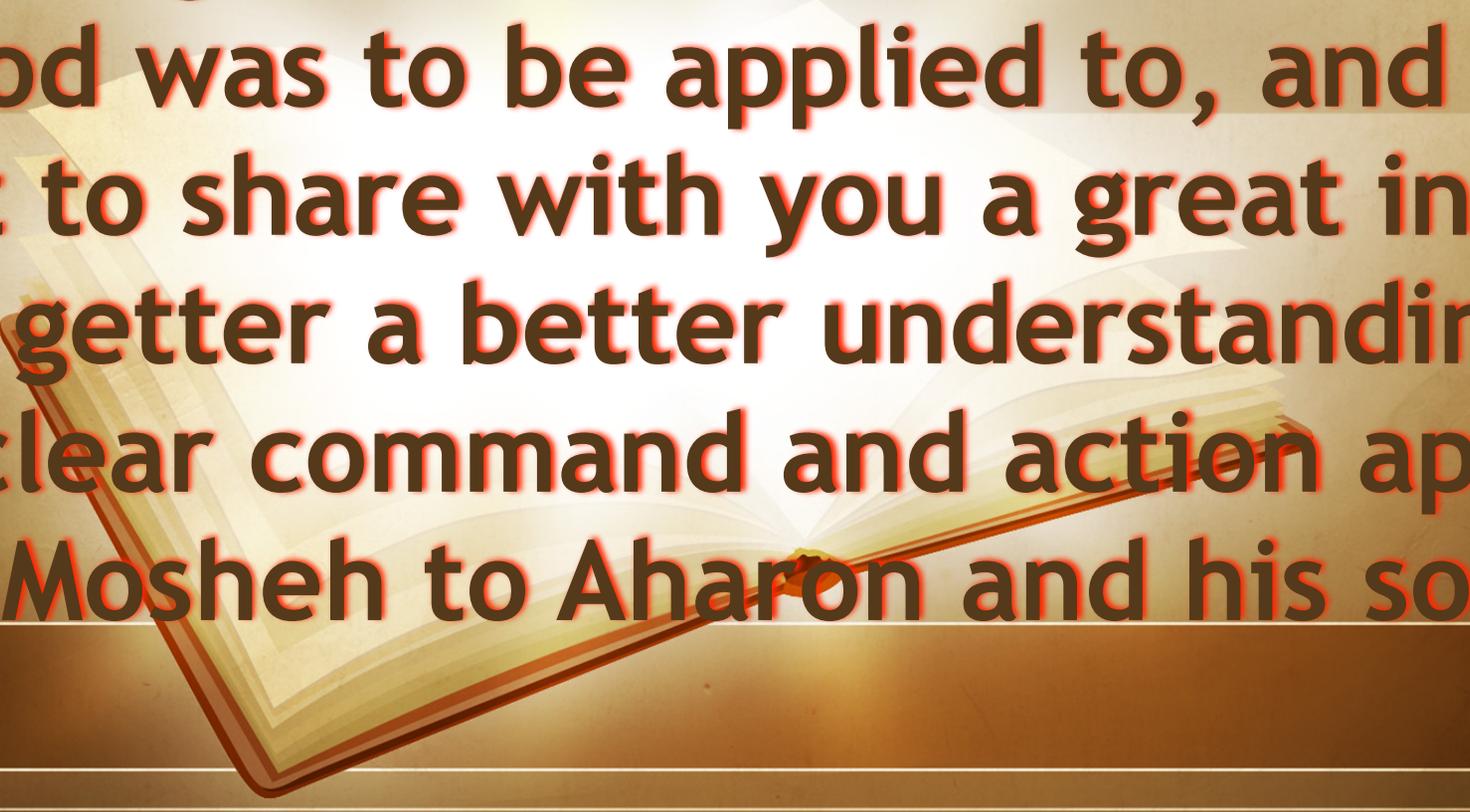




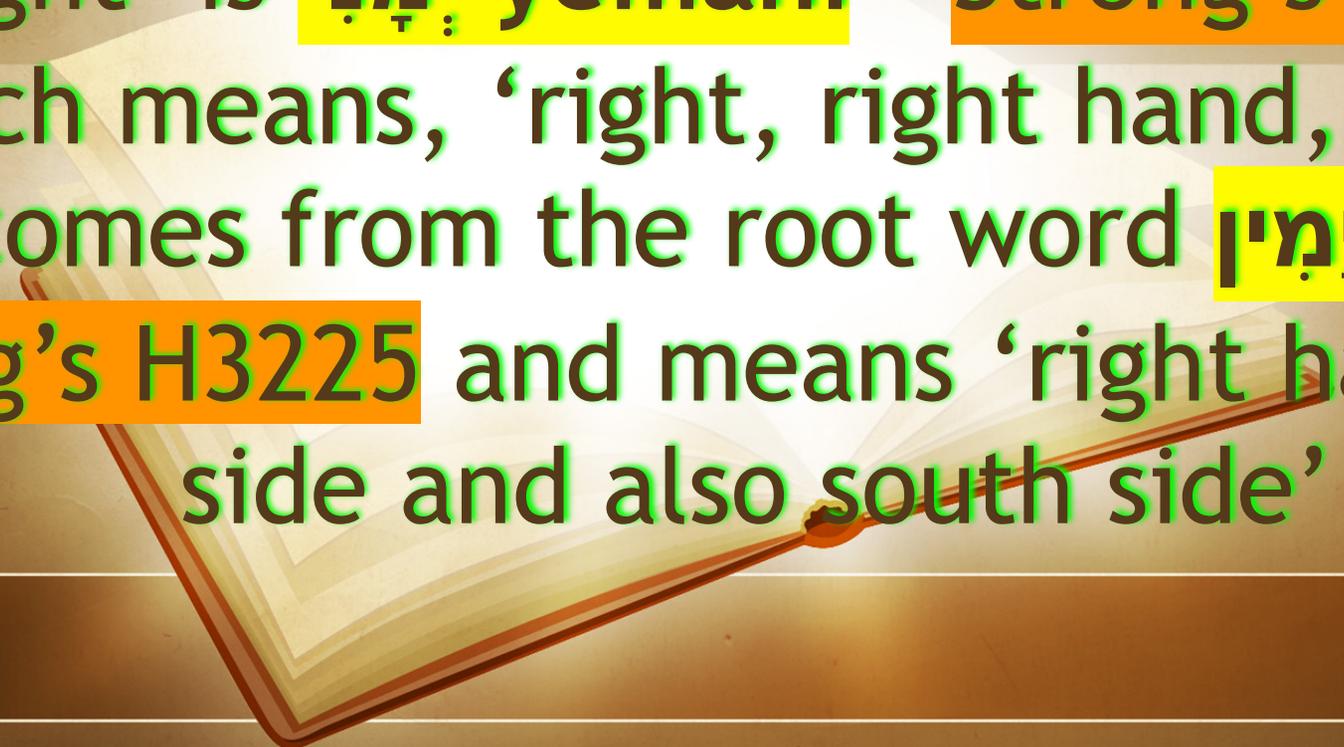
Their garments were sprinkled with blood and would be symbolic for us that we are to constantly be covered by The Blood of Messiah and not taint our garments of righteousness that He has set-apart for us!

The RIGHT ear lobe, the RIGHT thumb and big toe of the RIGHT foot!





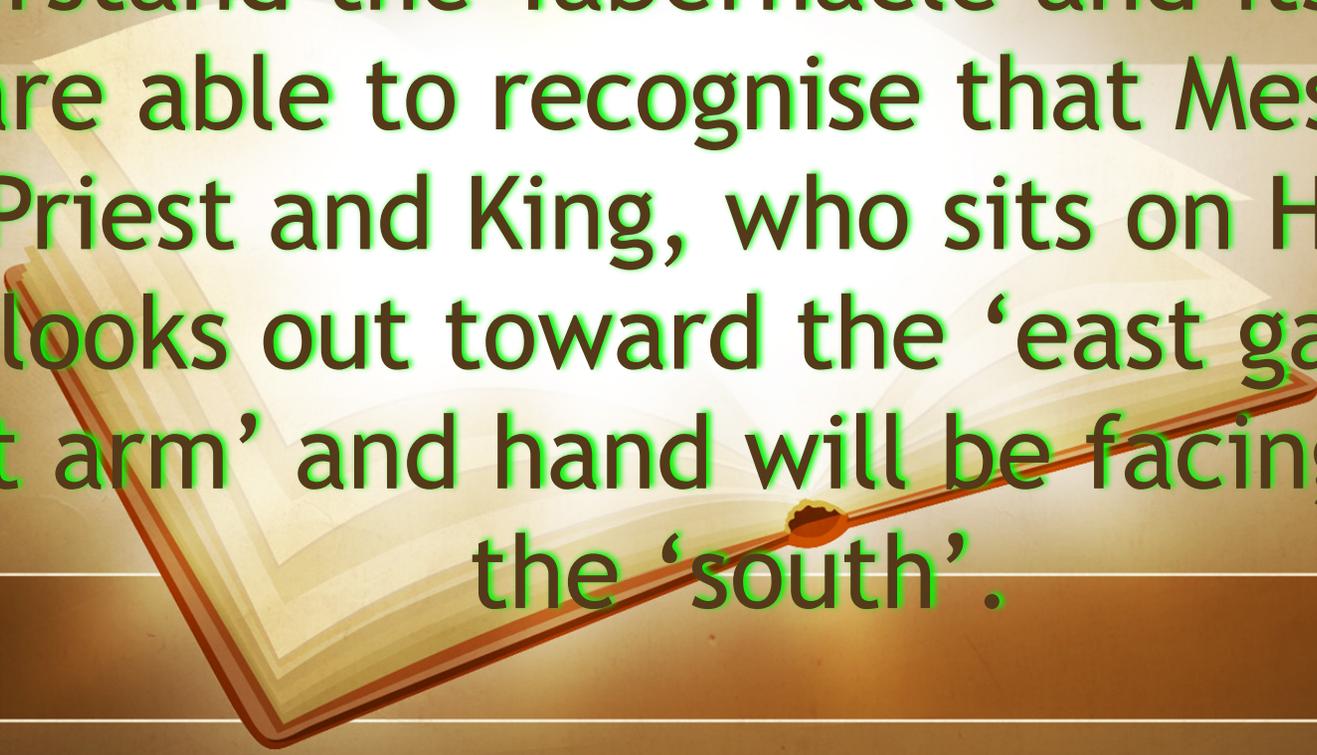
Some may ask why it was specifically the 'right' ear, thumb and toe that blood was to be applied to, and so I want to share with you a great insight into getting a better understanding of this clear command and action applied by Mosheh to Aharon and his sons.



In Hebrew, the root word used here for 'right' is **יְמָנִי** **yemani** - **Strong's H3233** which means, 'right, right hand, south', and comes from the root word **יָמִין** **yamin** - **Strong's H3225** and means 'right hand/right side and also south side'

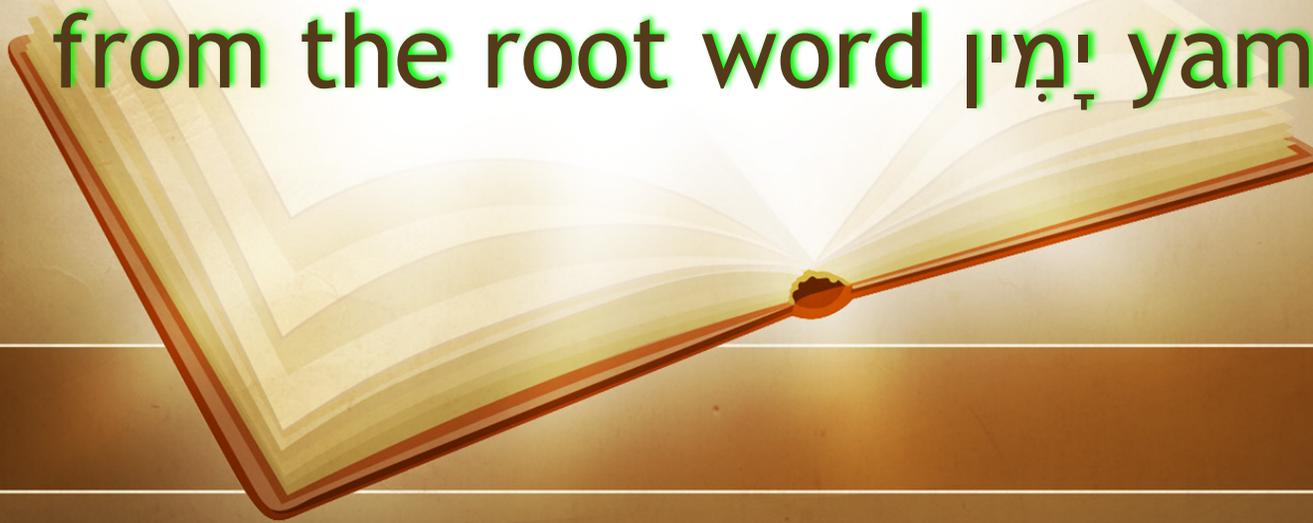
and is used literally of a man's right hand as
opposed to **שמאל** **semol** - **Strong's H8040**
which means 'left hand' and well as 'north'.





The reason for this also having the meaning of 'south, south side', is because when we understand the Tabernacle and its design, we are able to recognise that Messiah, as High Priest and King, who sits on His throne and looks out toward the 'east gate', His 'right arm' and hand will be facing toward the 'south'.

In fact, the Hebrew word for 'south' -
תֵּמָן Teman - Strong's H8487 - is derived
from the root word יָמִין yamin.



Yemen is the modern name for Těman and we see a wonderful description of who is coming - for the 'right hand of Elohim' is

He that which works deliverance and redemption and destroys the enemy -

this is יהושע Messiah



The denominative verb for **יָמִין** **yamin** -
Strong's H3225 is the word **יָמַן** **yaman** -
Strong's H3231 which means, 'to go to,
chooses the right, use the right hand, turn
to the right'.



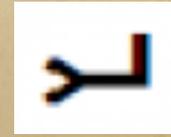
Why I am highlighting this verb is to show you the clear prophetic shadow picture of our Master as seen through the application of the blood by Mosheh on the right ears, big toes and thumbs of Aharon and his sons, in the ordination of the priesthood!

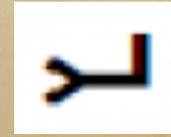


To get a clearer understanding of this we can look at the ancient pictographic script which renders this word **יָמָן** yaman-Strong's H3231 as follows:



Yod - י:



The ancient script has this letter as  which is 'an arm and hand' and carries the meaning of 'work, make, throw', from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one's hands is the basic meaning of this letter!

Mem - η:



The ancient script has this letter as  and is pictured as 'water', and also carries the meaning of 'chaos' (from the storms of the sea) and can also picture that which is mighty or massive as well as the unknown.

We are also able to understand this letter as representing the nations, for the nations are often likened to the seas in Scripture.

Knowing this letter represents 'water', we are also able to see how this can render for us the meaning of 'washing' or 'cleansing'.

This letter also can represent any liquid, especially blood!

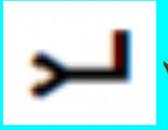
Nun - ן:

This is the letter 'nun' (ן), which in the ancient text is pictured as a , which is a 'spouting seed', and gives the idea of 'continuation or an offspring or an heir', speaking of that which sprouts forth will be the heir of the promise of continuation, and represents one's life expectancy.

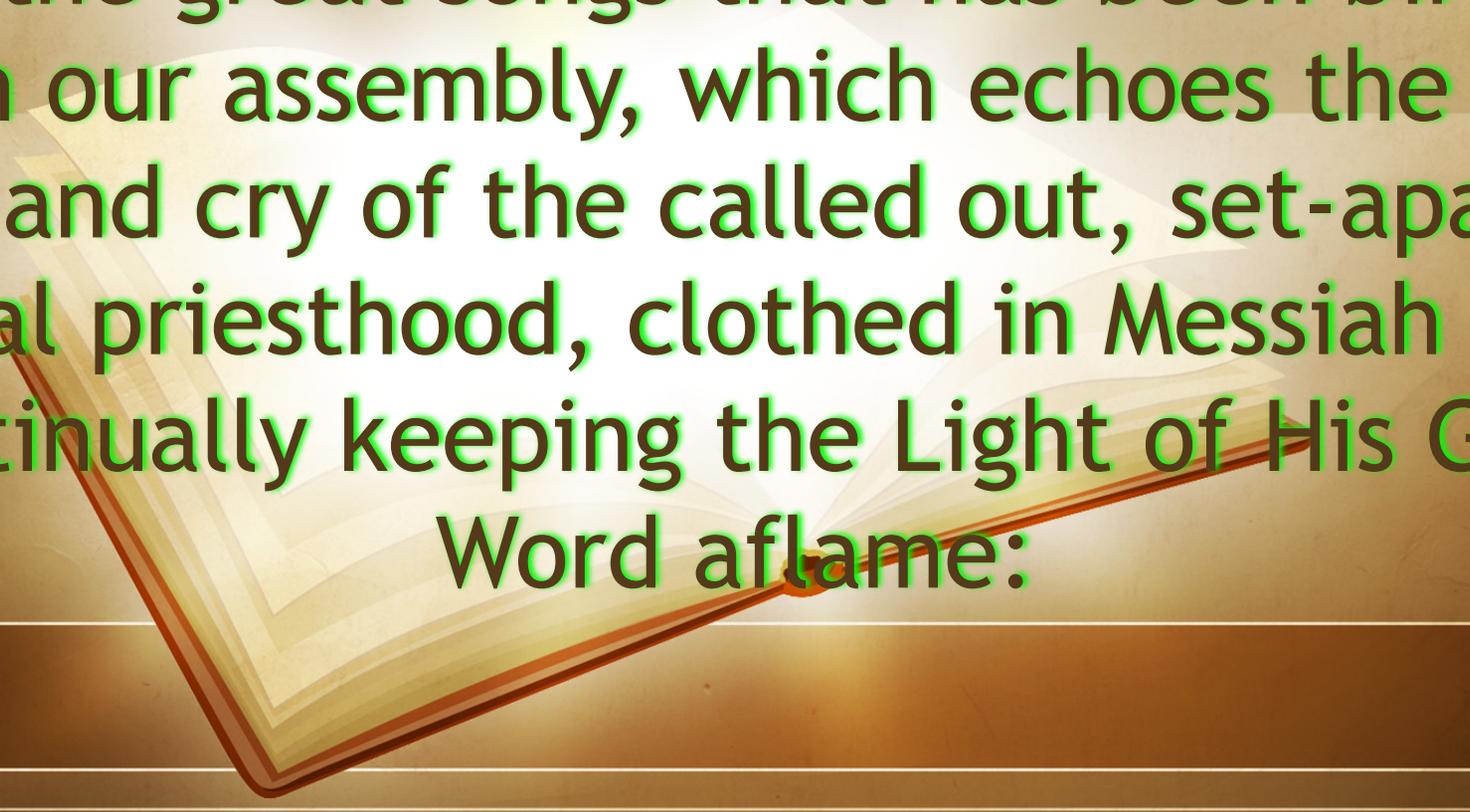
In the AHLB (Ancient Hebrew Lexicon Bible),
Jeff Benner explains that when two
pictographs are put together, a Parent Root
word is formed, and when looking at the
parent root of this word for 'right' in the
ancient Hebrew pictographic alphabet we see
the following:



With the 'mem' () meaning 'blood, water' and the 'nun' () meaning 'continuance', we are able to see the clear meaning, **"blood continues"**!

We know that life is in the blood, and it is only by the blood of Messiah, the 'right Hand of Elohim' that we are able to be saved, cleansed, and ordained as a royal priesthood and have the promise of eternal life, for He is the 'yod' () - the 'right' Arm and Hand of Elohim!

As we consider the name of this Torah portion, which is called: 'tzav' - which means 'command', in regards to the offerings and how to draw near to יהוה, that was given to Aharon and his sons, may we be diligent in our 'drawing near' with clean hands and a pure heart, ready and clothed in Messiah, to serve Him daily, and in closing this commentary on this Torah portion,



I would like to leave you with the words of one the great songs that has been birthed from our assembly, which echoes the true desire and cry of the called out, set-apart and royal priesthood, clothed in Messiah and continually keeping the Light of His Good Word aflame:

With the lyrics below you can sing along by listening to or downloading the song from our site , from the album “Living Waters”, which you can find under the ‘music menu’ or by clicking on the following link:



A Bride Prepared

**Your bride is waiting, We've dressed ourselves in
white**

Our lamp is burning, In the window day and night

So let the oil keep burning, Let the flame never die

Till the Bridegroom returns for us, יהוה, El Shaddai

**And on the day You come for us, We'll sing and
dance and praise**

**For finally we'll have the chance, To look upon
Your face**