

PORTION	DATE	HEB DATE	TORAH	NEVIIM	KETUVIM
Tetzaveh	24 Feb., 2018	9 Adar 5778	Exod. 27:20-30:10	1Sam.15:2-34	Mark 6:14-29

Exodus 27:20-30:10

Last week, in Terumah, we learned the spiritual meaning of gold, silver, and copper. The gold is the soul that represents those who have risen above the natural, and physical world of materialism. The silver is the body that represents those who are not concerned by the spiritual darkness of this world and focus on channeling Divine consciousness. The copper is the voice that represents who are constantly struggling to overcome materialism and emotions of this world.

Also, the Ark was measured in fraction rather than a full cubit. R' Nathan Adler stated that the measurements were indication of becoming a vessel for Torah. That a person must first “break” his ego. In Sefer Pardes Yosef stated that no matter how much a person studies the Torah, he cannot master its whole.

A curse is a condition that did not happen. So, when a person is angry or upset, he usually curses himself. This week's parashat Tetzaveh does not mention the name of Moshe with the exception of Deuteronomy where Moshe spoke in first person narrative. When Moshe prayed for the forgiveness of the sin of Golden Calf by the Israelites, he placed a condition to his name to be blotted out if Hashem does not forgive the sin of Golden Calf. Even though, Hashem forgave the sin of Golden Calf, Moshe's name does not appear here in Tetzaveh, because even if his prayer was conditional, it always has some effect as our mouth has power to fruition.

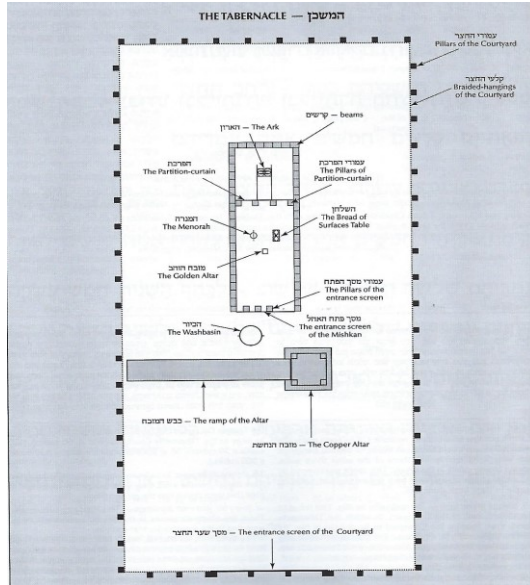
In the book of Isaiah, he speaks of the flood of Noah. Isaiah blames Noah that even though he (Noah) had 120 years to build an Ark, he did not pray for the people who lived during pre-flood. If he did, then millions of people would not have to die. Moshe, on the other hand, prayed for the Israelites which shows his exemplary leadership.

For this reason, we need to ask Hashem for wisdom. Because He will give wisdom to those who really wants it. There are three channels to wisdom:

1. *Chomach* – intelligence to understand, i.e. driving.
2. *Binah* – the ability to understand one thing from another and reach a correct conclusion, i.e. mathematician. He cannot be a mathematician without Binah.
3. *Da'at* – understanding and put it into action.

Most people have *Chomach* and *Binah*. You don't have to have *Da'at*, that is if you are stiff-necked to lead a secular life and rejected *da'at* of Hashem. The purpose of creation is to take your learned wisdom and put it into action. If you can't control your natural desire, then you are a slave to natural desire and you have nothing. If you don't have *Da'at*, it is easy to fall into natural desire and you don't have anything in the *Olam Haba*. The lack of *da'at* of Hashem hurt not just me, but our children as well. The way to fix this evil inclination is through the study of Torah to increase *da'at* of Hashem. The Book of Hosea says, “My people are destroyed for lack of *da'at*: because you have rejected *da'at*, I will also reject you, that you shall not be a kohen to Me: seeing you have forgotten the Torah of your Elohim. I will also forget your children.”¹

¹ Hosea 4:6



The Talmud says that when Moshe came down from Mount Sinai with two tablets of sapphire on which the Ten Commandments were engraved.² The dimensions of the tablets were six *tefachim* (handbreadth; 3.16-3.76 in; 8.02-9.55 cm) by six *tefachim* by three *tefachim*; 18"x18"x9". A cubit (Amah in Hebrew) equals to 18.96–22.56 inches. Therefore, the Ark of Testimony made of sapphire without considering density, weighs 102.86 pounds or 46.6 kg. (18x18x9= 2916; 1 cubic inch equals .016. 2916x.016 =46.656 kg or 102.86 pounds). It is easy to assume that the Ark of Testimony has an arch on the top. However, the Talmud teaches that the Arks are a simple rectangular shape and the design of round or the arch appears to be the invention of non-Jewish artists.

The Menorah we see today is different from the Torah. The Torah shows that the Menorah was made from one piece of gold³ of 5 feet tall. The Midrash says that Moshe could not understand

how the Menorah is made despite he was shown four times by Hashem. Hashem then threw in the gold piece and out came the Menorah. The second part that made the Menorah so unique was that it served as a testimony for the world. There were seven branches, and one of the candle facing the west that miraculously burn 24 hours a day. The Midrash continues that the light would not go out even though it has no oil as the Shekinah, the female aspect of Hashem is present.

The Menorah has seven branches. Rambam said that he could describe sacrifices to Hashem in detail. But he could not explain why He wants the offering in specific way and we do not truly understand its meaning. The mystical explanation or *sod* level of understanding were hidden until 2,000 years ago. That is, many of the mystical meanings were hidden until the coming of Yahushua. One of the example is in the Gemara of Bava Batra of Talmud says that if you want to be rich, then move to north as the source of wealth is displayed with the "showbread." If you want wisdom, then move to south as the Menorah was there.

In Proverbs 9:1 says, "*Chochmah* (wisdom) has built her bayit (house); she has cut out its seven pillars." The Meiri and other Rishonim say that the Menorah's seven lights represent the seven wisdoms. The Rishonim classify them as follows:⁴

- 1) Tevunah, the ability to understand and draw conclusions.
- 2) The knowledge of nature - in subjects like chemistry and physics.
- 3) The knowledge of the soul – or as Rav Aharon puts it, the study of psychology.
- 4) The knowledge of biology
- 5) Music
- 6) Metaphysics... (philosophy) and
- 7) The knowledge of Torah which is the most significant branch.

² The Babylonian Talmud, Bava Batra 14a

³ Exodus 25:31

⁴ <http://haemtza.blogspot.com/2013/05/the-seven-branches-of-wisdom.html>

In Matthew 5:3-12, Yahushua said:

- 3 Blessed are the poor in ruach: for theirs is the malchut ha shamayim.
- 4 Blessed are they that mourn: for they shall be comforted.
- 5 Blessed are the meek: for they shall inherit the Land.
- 6 Blessed are they that do hunger and thirst after tzedakah: for they shall be filled.
- 7 Blessed are the rachamim givers: for they shall obtain rachamim.
- 8 Blessed are the pure in lev: for they shall see YHVH.
- 9 Blessed are the shalom-makers: for they shall be called b'nai YHVH.
- 10 Blessed are those who are persecuted for tzedakah's sake: for theirs is the malchut ha shamayim.
- 11 Blessed are you, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.
- 12 Gilah, and be in great simcha: for great is your reward in the shamayim: for so persecuted they the neviim who were before you.

If this is the wisdom of Hashem, then it must consist of seven pillars. But there are nine beatitudes! The first seven beatitudes are "active," meaning what we must be. The last two are passive. They reveal what will happen to us if we possess the seven "pillars." We will be "blessed" in spite of persecutions.

These are the characteristics shown by the first seven beatitudes:

1. We need to be poor in spirit which means humble.
2. We need to be mournful who hates evil, sighs and cries for the abominations in the land (Ezek. 9:4).
3. We need to be meek with mild disposition, subtle, wise as serpents, harmless as doves.
4. We need to be seekers of righteousness. Obeying the law because it is good and our Father said so.
5. We are to be merciful, compassionate, sympathetic, empathic.
6. We are to be pure, free from corruption.
7. We are to be a peacemaker by creating an atmosphere where we can continue discussion.

You will be reviled, persecuted, and spoken evil of falsely for His name's sake because you have the character of the beatitudes. A blessing merely means good speaking. Although the world will speak evil of you, God will bless (speak good) of you. Who do you wish to please?

In Colossians 3:22-24 says, "Avadim, obey in all things your masters according to the flesh; not with eye-service, as men pleasers; but in sincerity of lev, fearing the Master YHVH: And whatever you do, do it heartily, as to YHVH, and not to men." It is the righteous who are persecuted, the followers of Hashem's wisdom, not the followers of worldly wisdom.⁵

⁵ <http://www.giveshare.org/BibleStudy/130.wisdom.html>

Just as there are seven pillars of Hashem, there are seven things Hashem hates:⁶

Seven Pillars	Seven Things
1. Humble	Proud
2. Mournful	Lying tongue
3. Meek	Hands that shed innocent blood
4. Seek righteousness	Heart that devises wicked imagination
5. Merciful	Feet swift to run to mischief
6. Pure	False witness
7. Peacemaker	Sower of discord among brethren

We can easily conclude that you cannot inherit wisdom. It has to be learned and practiced in our daily lives. Finally, “Who is a wise man and endued with training among you? Let him show a *to*v lifestyle with his mitzvot in meekness of chochmah. But if you have bitter envy and self-seeking in your levavot, boast not, and lie not against the *emet*. This chochmah descends not from above, but is earthly, sensual, and from s.a.tan. For where envy and strife is, there is confusion and every evil work. But the chochmah that is from above is first perfect, then full of shalom, gentle, and ready to obey, full of rachamim and *to*v fruits, without partiality, and without hypocrisy. And those that make shalom sow the fruit of tzedakah in shalom.”⁷

Mark 6:14-29

Herod Antipas was a son of Herod the Great who ruled over the Galil and Perea between 4 BCE-39CE. Herod the Great’s kingdom had been divided into three, with one of his sons ruling each part. (LK 3:1N)

Herodias was a daughter of Aristobulus, who was one of the fifteen sons of Herod the Great. She was married to her uncle Herod Philip, not the Philip of Luke (Luke 3:1) who fathered her daughter Salomè. Herodias left Philip to be mistress to his half-brother Herod Antipas.

Yochanan told Herod that his action violates the Torah in Leviticus 18:16, 20:21 when he took Herodias as his mistress.

⁶ Proverbs 6:16-19

⁷ Yaakov 3:13-18