



Set apart for the priesthood

Parashat tetzaveh (20) – You are to command/order

Torah: *Shemoth* 27:20 tot 30:10

Haftarah: *Yehezqël* 43:10-27

Apostolic Writings: *Philippians* 4:10-20

One person who had to endure very negative experiences from the people of *Yisra'ël*, is *Mosheh*. He was constantly being harassed for lack of food and water, but also had to listen to everyone's complaints to the point of boredom. If it wasn't for the support he received from *YAH*, *Mosheh* would probably have been one of the first people to literally flee to the mountains and stay there. It is therefore interesting that this *sidrah* is the only one of the 54 portions of *Torah* in which the name of *Mosheh* doesn't appear at all. He was willing to remove his name from this part of *Torah* for the sake of the people He was to lead – a command to which *YAH* had called and empowered him.

This week we will get to know about the calling and empowerment of the priesthood, but first we want to confirm something that some people do not seem to understand: the oil for the *m'norah* was a task that would be assigned to every person; everyone had to share in the contribution of oil, similar to what we learned last week regarding materials.

Getting oil from olives is almost as difficult as getting blood from a stone. This involves the pressing or crushing of the olive, something that is done with great difficulty. However, this was an order from *YAH* to always have oil for lighting the lamps in the *m'norah*, as they were to be kept burning continuously. Tradition and Scripture teach us that all the lamps were lit during the day, but at sunset six lamps were extinguished with snuffers, leaving only one lamp, the *shamash*, burning throughout the night. It was used early in the morning to relight the other lamps.

With the production of pure olive oil we see another reference to what *Yeshua* had to suffer for us, something that was already predicted years before His birth by one of the greatest prophets of all time:

Yeshayahu 53⁵ But He was pierced for our transgressions, He was crushed for our crookednesses. The chastisement for our peace was upon Him, and by His stripes we are healed.

In the CJB¹ translation by *Dawid Stern*, he also makes use of the word 'crushed', as in the above quotation, something we may consider being in fellowship with *Yeshua*. Our sins therefore caused Him to go through a

¹ Complete Jewish Bible

crusher, something none of us could or would have to go through ourselves, but in our relationship with Him, it is as if we endured that too.

Olives yield only about twenty percent of their weight in oil, hence the high price. Since a tree only reaches maturity between 25 and 50 years, it would be impossible for the people to plant them themselves. We can therefore assume that olive trees grew on the slopes of the *Sinai* mountain range and the people harvested them there, because olive trees prefer mountainous areas. The people had to ensure that there was enough oil daily. No one reminded or urged them, as this task was part of their covenant relationship with YAH.

During our meetings we also teach followers of YAH what He expects of all of us. Only those who respond positively to the message produce oil, the fruit of obedience. We also see this in the parable of the sower (cf. *Mattithyahu* 13:18-23). The seed is sown and all present hear the Word, but the condition of the spiritual soil, the attitude of the hearer, determines whether the seed will sprout or not. If one excuse after another is invented for not acting properly in obedience, if self-justification is a reason for not studying *Torah*, no fruit will be produced and such a person is then just a clanging cymbal, in the words of *Sha'ul*. He also teaches us:

Galatiyim 6 ⁶And let him who is instructed in the Word share in all that is good, with him who is instructing.

We find an incredible amount of symbolism when studying the olive tree with its fruit and the resulting oil. The command of YAH was that everyone had to bring pure oil. The same responsibility rests on every person who associates himself or herself with *Yeshua*. The true Bride is driven by an unwavering devotion to her Bridegroom to please Him in everything by always having enough oil with her, to be filled with *Ruach HaQodesh*, like the wise virgins (cf. *Mattithyahu* 25:1-13). The foolish virgins will try to buy oil, but this oil cannot be bought at any price – it is only obtained through obedience.

This brings us to the actual point of discussion of this *sidrah*: the priests and their garments. *Mosheh* is told to appoint *Aharon* and his four sons to serve as priests. *Mosheh* will act as temporary high priest until he has confirmed *Aharon* in that office. The four sons, נָדָב (*na-Dav* – generous or charitable), אֲבִיהוּא (*`a-vi-Hu* – he is [my] father), אֶלְעָזָר (*`el-`a-Zar* – *El* helped) and אִיתָמָר (*`i-ta-Mar* – coast of palms) would be inaugurated as the first priests. Each would be provided with priestly garments, almost like a uniform, which they would only wear when performing their duties as priests. This was to distinguish them from the rest of the people and they would exchange these garments for their ordinary, everyday clothes when not on duty. *Aharon* would have higher authority than the sons, but only during his fulfillment of the office as high priest. We are adding a series of pictures with the different pieces of clothing at [addendum A](#).

A priest wore four garments that set himself apart from the rest of the people:

1. Knee-length trousers (מִכְנָסִים – *mich-nas*) of linen (cf. *Shemoth* 28:42; 39:28; *Yehezqel* 44:18), to cover the nakedness of the flesh.
2. Robe (כִּתְּוֵנוֹת – *k'To-net*) of fine linen (cf. *Shemoth* 28:40). It is possible that this was a full-length garment that covered the arms and also reached down to the ankles.
3. Girdle (אַבְנֵיט – *av-Net*) to fasten the garment (cf. *Shemoth* 28:40), made of multi-coloured materials.
4. Head covering or turban (מִצְנֶפֶת – *mitz-Ne-fet*) made of a single colour linen (cf. *Shemoth* 28:40).

The high priest wore all of the above, as well as 4 additional garments which gave him greater prestige and esteem:

5. Shoulder garment (אֶפֶד – *`e-Fod*) consisting of two parts, made of blue, purple, and scarlet material with white woven linen and put together with woven straps (cf. *Shemoth* 28:6-12). The shoulder piece has two onyx stones on which the names of the tribes are engraved – six names on one and six names on the other. According to *Josephus*² the names of the six oldest sons were engraved on one stone and the names of the six youngest on the other. This serves as a reminder that *Aharon* brings the tribes before the Presence of *YAH*.
6. Breastplate (חֹשֶׁן – *Cho-shen*) of gold, blue, purple, and scarlet material, and white woven linen (cf. *Shemoth* 28:15-30). It is square and contains four rows of stones of three each, one stone for each tribe with the name on a tribe engraved on each. The breastplate also contains a pocket in which the *urim* and *tumim* are placed – an unknown object or objects that may have come from *Mitsrayim*, by which the will of *YAH* would be announced to the people by the high priest.
7. Outer robe (כְּתֹנֶת – *k'To-net*) for the shoulder piece made from blue material (cf. *Shemoth* 28:31-35). At the lower hem are attached pomegranates of blue, purple and scarlet material, alternated with gold bells in between. The sound of the bells would ensure that *Aharon* would not die when he appears before the Presence of *YAH* in the most set-apart area. This robe is shorter than the white robe.
8. Plate (צִיץ – *tzitz*) of pure gold (cf. *Shemoth* 28:36-38) with the wording קָדַשׁ לַיהוָה (*Qo-desh le* יהוה), “Set apart to יהוה”. This plate is tied to the headdress with a blue cord.

The high priest's headdress was more elaborate and colourful to distinguish him from the priests. No shoes were worn during their service and it was mandatory for the high priest to only wear his basic four pieces of clothing on *Yom Kippur*, not even a simple head covering and still no shoes.

As with every description in Scripture, we see plenty of symbolism here, as well as references to *Yeshua*. Five materials are used to make the priestly vestment. The number five represents *Torah*, but also *YAH*'s grace and truth:

- ☞ gold זָהָב (*za-Hav*) was beaten into thin sheets, then rolled and cut up to be woven into the fabric;
- ☞ blue dye, תְּכֵלֶת (*te-Che-let*), for the wool was obtained from a small sea snail, *chilazon*, which was found in the Mediterranean Sea;
- ☞ red dye, שָׁנִי (*sha-Ni*), was obtained from a type of worm, *kermes*, which releases red fluid when the female of the species dies. It reminds us of the death of *Yeshua* who had to die and shed His blood for us so that we could have eternal life;
- ☞ purple dye, אֶרְגָּמָן (*`ar-ga-Man*), is sometimes obtained from the *murex* snail or by mixing red and blue.

These colours were discussed previously, so we will now focus on the garments. The high priest's garments each had a specific purpose to help him understand what his ministry entailed on behalf of the entire nation, but also for himself:

- ☞ white linen pants: atonement for sexual transgression;
- ☞ white linen garment: atonement for lashon hara (hate speech);
- ☞ girdle: atonement for a sinful mind and impure thoughts;
- ☞ turban: atonement for pride;
- ☞ shoulder piece: atonement for idolatry;
- ☞ breastplate: used for judgement, but worn to atone for wrong rulings during judgement;
- ☞ outer robe: atonement for bloodshed, especially as a result of unnecessary killing;
- ☞ gold plate: atonement for conceited attitude.

2 *Joseph: Antiquities of the Jews*, 3:7:5

Most people are aware of the twelve zodiac signs. Unfortunately, these are used for the wrong reasons by pagan fortunetellers and other opportunists, but the twelve tribes of *Yisra'el* are in actual fact represented in these signs. Each has a particular colour and purpose. Some scholars believe that modern birthstones have their origins in the ancient history of *Yisra'el* or other peoples from the ANE. *Mosheh* gives us a description of the order in which the stones were mounted on the breastplate, but not which tribe would be represented by which stone. The breastplate is also known as the breastplate of decision or judgement and therefore sages agree that *YAH*, in one way or another, could identify one or more tribe for specific reasons.

The breastplate represents *Yeshua*, he who carries all twelve tribes on his shoulders and displays them on his chest for all to see. Today *Yeshua* is the high priest according to the order of *Malkitsedeq*. Every time that *YAH* beholds *Yeshua*, He sees the complete twelve tribes of *Yisra'el* and their descendants. There are no lost tribes, as some insinuate, only scattered and strayed tribes. In His omnipotence *YAH* caused the twelve tribes to separate and go into the world, in order to teach the rest of the world about the Kingdom of *YAH* – after all, it was the original plan that the entire population of the world would come to Him and *YAH* will not be put off or allow man to interfere. Despite their straying, many customs and traditions of the culture of *Yisra'el* have spilled over to many nations, one of the reasons why we have the privilege of being here today to study *Torah* in obedience to *YAH* and to respect *Shabbat*.

When we are engaged in this study, one thing stands firm: waves, also known as frequency, is an inseparable part of our lives. These are not the waves of the ocean or a large dam, although they can be treated the same way. As the human body responds to certain frequencies or electrical impulses, everything we hear is a series of relatively low frequencies, sound waves, while everything we see is a series of higher frequencies, known as light waves. Every colour we perceive has a different frequency and it is precisely for this reason that *YAH* chose certain colours as part of the garments of the priests. The words we speak echo off solid surfaces and in most cases those surfaces take in our words, the frequencies uttered. It is generally accepted that stones can record sounds and already enough research has been done with quantum physics that can prove these statements. At this stage, however, the necessary technology is not yet available to extract and process those sounds. One of the pioneers in this field was *Dawid* van Koevering³. There are currently several videos and audio clips available, with [one](#)⁴ that is truly outstanding. Our ancestors had much more knowledge than we give them credit for, mainly because we allow the noise of the world to take over, interfere and confuse our thoughts. Here is one good example:

Yehoshua 24²⁷ And *Yehoshua* said to all the people, "See, this stone is a witness to us, for it has heard all the words of יהוה which He spoke to us. And it shall be a witness against you, lest you lie against your *Elohim*."

This study is not intended to go into great detail about other aspects, but Scripture teaches us enough to investigate further for ourselves on topics such as sounds from rocks or stones. According to some sages, the gemstones on the breastplate would each have special properties. They were not chosen at random, but carefully selected to represent each tribe in the right way. The stones would apparently supernaturally designate one or more tribe for whatever purpose *YAH* would have with them. Although there are references from scholars indicating that a stone would brighten, as if a light were shining from it, no one has ever thought that there might be sounds coming from these stones. We learn the words of *Yeshua*:

Luqas 19⁴⁰ But He answering, said to them, "I say to you that if these shall be silent, the stones would cry out."

Yeshua is currently wearing the heavenly breastplate of decision where all the children of *Yisra'el* are represented, you and I included. The breastplate is not only to receive messages from *YAH*, but also about the responsibility of the High Priest, *Yeshua*, standing before *YAH*. Here *YAH* only sees *Yeshua*, not sinful

3 <https://heavensphysics.com/davidvankoevering/>

4 https://www.youtube.com/watch?v=Ou0ddBT_dq4

man. When *Yeshua* enters the set-apart area, the people of *Yisra'el* enter with him. The twelve names on the twelve stones mean that *YAH* doesn't only see the people as a corporate unit, but also individually. Furthermore, the breastplate of *Yeshua* represents the two witnesses who are omnipresent. The twelve tribes serve as *YAH*'s government and priesthood to the nations (*cf. Shemoth* 19:5-6). This is also what *Mosheh* saw in the vision when he received the blueprint for the tabernacle. During his life on earth, *Yeshua* sent out twelve men, his *talmidim*, to preach the good news:

Luqas 9 ¹And having called His twelve taught ones together, He gave them power and authority over all demons, and to heal diseases. ²And He sent them to proclaim the reign of *Elohim* and to heal the sick.

Something that aligns with this, even though many believers never pay attention to it, are the words we read that *Yochanan* recorded from the vision that *Yeshua* received:

Hazon 21 ¹²and having a great and high wall, having **twelve gates**, and at the gates twelve messengers, and names written on them, which are *those* of the **twelve tribes of the children of *Yisra'el***: ¹³three gates on the east, three gates on the north, three gates on the south, and three gates on the west. ¹⁴And the wall of the city had twelve foundations, and on them were the names of the twelve emissaries of the Lamb. [emphasis added]

The gates only have the names of the twelve tribes, with a messenger present at each one, like a security guard. There are no gates for the Baptist Church, the AFM, the Muslims, the Jehovah's Witnesses or any other denomination – not even one for the general Christian, which also includes the Catholics! You are either part of *Yisra'el* or you end up in the lake of fire with *hasatan* and his demons. It also doesn't matter at this point which tribe you come from, because *YAH* will indicate this to you at the right time. The tribe you fit into will correspond to the frequency of the light you emit.

One of the unusual items we notice in this study is **אורים** (*u-Rim*), lights and **תמים** (*tu-Mim*), perfection or truth. Many scholars believe that this also came from *Mitsrayim* and that it could be two different types of gemstones, possibly black and white. During decisions for right or wrong, the *urim* indicated the guilt of a person, while the *tumim* would indicate the person's innocence. Scripture teaches us many times where the lot was cast to receive an answer from *YAH*, and we suspect that this method would be used (*cf. Mishlë* 16:33; *Shemu'el Aleph* 28:6 *et al.*). Several universities use it as their slogan and it is even mentioned in modern books and films, as if the writers knew exactly what it is. However, it remains unclear to us and even good explanations and descriptions⁵ should be read with care under the guidance of *Ruach HaQodesh*. Scripture only clearly states is that it was used to get an answer from *YAH* – whether positive or negative.

The bells and pomegranates on the hem of the high priest's robe tell us another story. Although most translations use the expression "and when he comes out, so that he does not die", or similar words, we see in the original text **וְלֹא יָמוּת** (*ve-lo ya-Mut*), which translates as "and he shall not die". While the high priest, in this case *Aharon*, performed the service wearing the prescribed garments, he could not legally die. He acted in obedience and according to the rules laid down. However, this also teaches us that we should not appear in any attire we prefer before *YAH*. Although dress code plays an important role, we may not appear before *YAH* with the wrong attitude. A hypocritical mind, people who are unforgiving, hateful and a similar negative attitude, may not mean your immediate death, but if you do not renounce, acknowledge and remove those evils from your life, it could mean that you will partake in the second death. (*cf. Hazon* 2:11; 20:6, 14; 21:8). Our appearance is therefore an outward sign of our attitude towards *YAH*, a way in which we show Him respect. Sloppy clothes, garments that leave nothing to the imagination, unkempt hair, nails, and a physically unclean body bring no honour or respect to *YAH*. Then again, this doesn't mean we need to go overboard and compete with every fashion fad just because other people are doing so. The well-known expression is appropriate here: "Do not try and live up to the Joneses", to which we can add: "Rather live up to the standards of *YAH*."

⁵ https://en.wikipedia.org/wiki/Urim_and_Thummim

According to tradition, the pomegranate has 613 seeds within the fruit; this compares to the entire 613 rules in *Torah*, of which the Ten Words are a summary. These seeds are folded into twelve sections within the pomegranate, representing the twelve tribes. The seed itself is white, in the shape of a pearl and within a red liquid that represents the redemptive work of *Yeshua*. Consequently, we see the pomegranate as representing the House of *Yehudah*, as the original maintainers of *Torah*, while the bells represent the House of *Yisra'el*, the maintainers of the **בְּשׂוֹרָה** (*b'sorah*)⁶, the good news of *Yeshua*. Combined, these two elements make a wonderful sound, while the pomegranates on their own will not make any noise and the bells without the pomegranates will be just a clanging cymbal, as in the words of *Sha'ul*. When there are only pomegranates, it is like a person walking around without a voice, because *Torah* without *Yeshua* is lifeless. We see a comparison of this (cf. *Hazon* 12:11; 20:4):

Hazon 14¹² Here is the endurance of the set-apart ones, here are those guarding the commands of *Elohim* [*Torah*] and the belief of **יְהוֹשֻׁעַ** [*b'sorah*]. [explanation added]

The golden plate or crown the high priest is to wear on the front of the turban, *tzitz*, is also translated as blossom. A blossom eventually becomes the fruit of the tree from which it sprouts and in a similar way the high priest has to offer the fruit of his ministry first to the priests, his sons or others, and then to the nation. It also forms the root word of **צִיצִית** (*tzitzit*), tassel or fringe, which we learn of in *Bemidbar* 15:38-39, an outward sign to remind us of *Torah*, but also to make others aware of it. *Torah*-believers who walk in the Way of Truth as *Yeshua* came to teach us, will bear fruit in the likeness of *Yeshua* (cf. *Debarim* 22:12; *Mattithyahu* 9:20; 14:36; 23:5).

It is almost impossible to get work these days without specialised training in a specific field. In order to be able to do that job purposefully, training is provided – sometimes by universities, technikons or private institutions. Many employers provide on-the-job training which may be more effective than the general subject courses offered at other institutions. This is where *Mosheh*, as a pedagogue, provided the best training for *Aharon* and his sons. He learned from *YAH* and now passes this information on, along with the necessary practises and physical actions, to the prospective priests. A few rituals will now follow which may seem strange to us at first, but show the necessary respect for *YAH* in every aspect, with accompanying obedience. Please note that this full account is discussed in much greater detail in *Wayyiqra*, but it is mentioned here to emphasise its importance. Also keep in mind that the tabernacle has not yet been erected and therefore the priests cannot fulfill their offices.

Two rams and a young bull, all without blemish, are to be brought in, along with unleavened cakes and flatbreads, all anointed with oil. The latter items must be placed in a basket and taken to where the animals are to be sacrificed. *Aharon* and his sons are now brought to the entrance of the Tent of Meeting where *Mosheh* washes them with water; he then dresses them as per *YAH*'s instructions. Oil is poured onto *Aharon*'s head where we once again notice a difference of opinion. While it would be impractical to pour oil on a new turban, some scholars are of the opinion that the oil was poured before the turban was put on. Others are of the opinion that oil should be poured over the head to run down into the beard. However, both of these methods cause discomfort to the person who has just been washed with water and now still has to perform certain duties. The most acceptable method is where oil is not literally poured, but the person doing the anointing dips his finger in the oil and writes the last letter of the *alephbet* on the high priest's forehead, the letter **ת** (*tav*). Ironically, however, that some commentators also refers to the letter '*chi*', something that only occurs in Greek and is the same as the Roman letter X used generally, but is also equivalent to the Paleo-Hebrew *tav*: X. The high priest is therefore inaugurated with the sign of life on his forehead, the place where the pineal gland is situated, something known to some people as the "third eye".

Aharon and his sons now lay their hands on the bull, a symbolic transfer of *Aharon*'s sin onto an innocent animal. The sin he passes on here, with his sons as witnesses, is as a result of the nation's transgression with the golden calf. Keep in mind that Scripture sometimes does not put everything in chronological order.

6 The original word for "good news", or the English word 'gospel'.

After this, the bull is slaughtered, it's blood smeared on the horns of the altar of burnt offering and the rest of the blood is poured out at the base of the altar. The whole bull will then be completely burned outside the camp as a sin offering, something we will cover in a few weeks when we study the third book, *Wayyiqra*. The first ram is to follow the same method as the bull, where *Aharon* and his sons lay their hands on his head and symbolically pass their sins onto him. The ram is cut into pieces and the entrails and legs are washed, indicating that *Aharon* and his sons are symbolically cleansed. The entire ram is then burned on the altar as an ascending offering.

The second ram is now brought to *Aharon* and his sons and again they lay their hands on his head. Although sins have already been passed on to the first ram, it is important that they also get rid of any bad feelings and negative thoughts. The ram is slaughtered and *Mosheh* takes some of the blood, smearing it on the right ear, right thumb and right big toe of *Aharon* and his sons. The blood on the horns of the altar is to sanctify it to *YAH*. The blood on the right ear is symbolic of what is expected of all of us in the Way of Truth: to שְׁמַע (*sh'Ma*), hear listen and do. The ears hear *YAH*'s message, His ordinances. The reason why blood is also smeared on the right thumb, is to confirm the 'do' that was heard. Finally, with the blood on the right big toe, we see the symbolism of our walk in the Way that *Yeshua* came to teach us.

We also learn in short of the wave offering, something we will discuss in much more detail later. This last offering is a peace offering and therefore some of the meat may be eaten after it has been consecrated to *YAH*. It is also a one-time offering that would only apply to the consecration of the first group of priests. All following priests would be considered a legacy of having already been consecrated.

Adam and *Hawwah* did not listen to *YAH* in obedience, but rather to the adversary's lies. Our ear must be tuned to the frequency with which *YAH* speaks to us; we must block out noise from the enemy and the world so that we can clearly hear what is expected of us. We must close our ears to false rumours, dirty jokes, hate speech, music from worldly artists, and more, thus keeping ourselves pure as priests of the Most High. It is extremely important to study Scripture according to what *Ruach* teaches us and not on a personal level or according to the whims of other people. It is easy to hear the voice of *Ruach*, combining it with personal interpretations or prophecy that does not come from Scripture:

Kěpha Bět 1 ²⁰knowing this first, that no prophecy of Scripture came to be of one's own interpretation, ²¹for prophecy never came by the desire of man, but men of *Elohim* spoke, being moved by the Set-apart Spirit.

Since sacrifices and the inauguration of the priests will be studied in greater detail later, we can shift our focus to the daily sacrifices that are now being instituted, yet again a foreshadowing of the death of *Yeshua* on the torture stake. A one-year-old lamb is to be placed on the altar of burnt offering daily in the morning, at the third hour (approximately 09:00) and also at the ninth hour (approximately 15:00). These times respectively correspond exactly to the time that *Yeshua* was nailed to the torture stake and the time when He breathed His last. The additional ingredients of flour, oil, and wine, were part of a sin offering and were freely provided by any person who was led to bring them. Flour or grain was not freely available as it had been in *Mitsrayim* and almost every offering was something that someone would be able to eat at some point. The same is the case with oil and wine and therefore someone in the nation had to sacrifice something of themselves. Flour or grain has largely to do with daily food, while oil was a commodity that was difficult to obtain and could also be used for income. Wine was something that could not be made overnight and therefore very expensive. It could also be used for other festivities, as *Dawid* teaches us:

Tehilim 104 ¹⁵And wine that makes glad the heart of man, Oil to make the face shine, And bread which sustains man's heart.

The last piece of furniture that was to go into the tabernacle, namely the altar of incense, is described after the consecration of priests, their garments, and duties. This item is mentioned last because we cannot place incense before *YAH* without our attitude being completely in line with the promises He has made to

us, when our garments are not in perfect condition. Since we have learned how to be set apart as priests and what our clothing should look like, we may therefore now bring our offer of incense before YAH, but on His terms and completely cleansed. From the words of *Debarim* 6:5 Yeshua teaches us:

Mattithyahu 6 ³³“But seek first the reign of *Elohim*, and His righteousness, and all these shall be added to you.

The most important aspect we learned from this study, is how to act as priests in the Kingdom of YAH. We may now summarise the responsibilities of the priests and compare our lives to it, seeing where we might be lacking:

1. **Care and maintenance of the tabernacle, including lighting the lamps, offering incense, and replacing the showbread each *Shabbat* as well as daily offerings in the morning and evening.** These duties are instructed and should always be a privilege and pleasure for every true believer on the Way of Truth, to keep our bodies pure and healthy.
2. **Maintenance of the outer court. This involves morning and evening offerings, blessing the people and the continuous fire on the altar of burnt offering.** You are responsible to keep your environment tidy, to practice your prayer life purposefully, not out of habit, but out of desire and love to communicate with YAH.
3. **Examination and assessment of people and sacrifices. This also includes lepers, women suspected of adultery and repair or replacement of consecrated items.** Visit the sick at their homes and in hospitals, intercede for people who are less privileged and help where help is needed.
4. **They must educate the people in *Torah* and provide advice, while investigating difficult cases according to the rules of YAH.** Study the Word of YAH regularly to know His will in your life, live according to it and lead others on the Way of Truth.

The priests served at a portable altar, something that was taken with them from place to place. It was specially designed to be moveable, just as our lives do not always function in one place. Everything around us changes regularly, even from the day we came into the world – only YAH has always remained the same and is always in the same place. Nevertheless He looks after us as if He were moving with us (*cf. Yehezqěl* 18 completely). Everything we learn creates a safety fence around us and sometimes it's easy to get into a comfort zone. Some changes are difficult to process, but we must always focus on realising that YAH controls our spiritual life and makes us grow as we study *Torah* and the rest of the Word. Someone who becomes too comfortable in his walk of life becomes an enemy of change, something that is born from *yetzer harah* – the evil desire.

We should apply the movable altar in our walk of life, to the Way of Truth, where our prayer life and intimacy with YAH can constantly change and improve as we are led by *Ruach HaQodesh* to grow in our love for and knowledge of YAH and His Word. If you get to a place where your altar is not with you, where you neglect your prayer life, where your neighbour is no longer important to you, you should get up and change your circumstances so that you can focus on the goal that YAH has for your life. Talk to Him, find out what He wants you to do, and move forward to achieve His purpose in your life. Listen to His frequencies and you will benefit from them. Those frequencies are unique to you only.

May you, as a priest of YAH excel in attitude, sacrifices and in the way your light shines for others!

Shabbat shalom!

Hein Zentgraf

Sources:

Unless otherwise stated, all text is quoted from The Scriptures (2009)⁷. Due to personal belief, the word 'God' is replaced with the Hebrew '*Elohim*' or sometimes inflections thereof.

You Can Understand the Bible: Study Guide Commentary Series – Dr. Bob Utley

Albert Barnes' Notes on the Bible

Messianic *Torah* with Commentary – Gary Gardner Ph.D. (Kindle Edition)

John Gill's Exposition of the Entire Bible

The Expository Notes of Dr. Thomas L. Constable

Book of the Upright

The Word of יהוה is free, therefore this study may be distributed free of charge, provided no changes are made.

⁷ <https://isr-messianic.org/>

Addendum A



redeemer-of-israel.blogspot.com

Linen breeches for all priests



Priest and high priest in full dress



Outer robe of high priest



Breast plate of the high priest



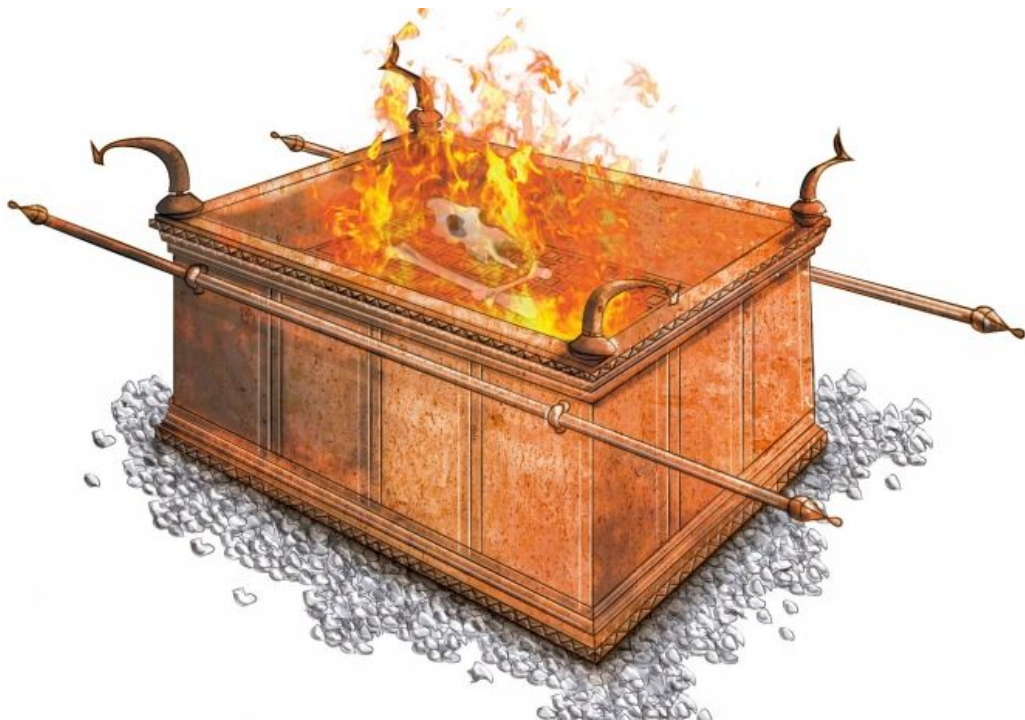
Golden plate/crown of the high priest



High priest in full garment



Altar of incense



Altar of burnt offering