



Parasha Tetzaveh

February 12, 2022

Torah: Exodus 27:20-30:10

Haftarah: Ezekiel 43:10-27

Ketuvim Shlichim: Matthew 4:1-11

“Our Jewish Messiah, Part 5”

Our *Parasha* is *Tetzaveh*. Since we will focus primarily on our continuing subject, “Yeshua, Our Jewish Messiah,” we will have but a brief synopsis of it today. *Tetzaveh* means “you shall command.” ADONAI told Moses to command Israel to bring pure olive oil to keep the Tabernacle *menorah* burning continually. Our *ner tamid*, the eternal flame, which burns above me and in all our synagogues is a memorial of the golden tabernacle *menorah*. This *parasha* also deals with the garments worn by the *kohanim* when serving in the sanctuary. All wore a full length linen tunic, linen britches, a linen turban and a sash around the waist. In addition, the *Kohen Gadol*, the High Priest, wore the ephod, an apron-like garment made of blue, purple and red wool and linen sewn with gold thread. He also wore a breastplate containing twelve precious stones inscribed with the names of the twelve tribes of Israel. He wore a robe of blue wool decorated with gold bells and pomegranates on its hem. Called the “breastplate of judgment,” it contained the *urim* and the *thummim*, items which were used to receive decisions from ADONAI. He also wore an onyx stone on each of his shoulders engraved with the names of six tribes on each shoulder. A golden plate was on his forehead bearing the words “Holy to YHVH.” The High Priest’s garments are described: 2 “*You are to make holy garments for your brother Aaron, for splendor and for beauty.*” (Exodus 28:2 TLV). *Tetzaveh* also includes G-d’s detailed instructions for the seven-day consecration of Aaron and his four sons—Nadav, Avihu, Elazar and Itamar—into the priesthood. The final item was instructions for the construction of the golden altar to be placed in the Holy Place on which the *ketoret*, the incense, was to be burned.

We continue today with “Yeshua, Our Jewish Messiah, Part 5.” Our last two sessions dealt with events at Yeshua’s Jordan River immersion by Yochanan, John. Luke reported this: 21 *Now when all the people were immersed, Yeshua also was immersed. And while He was praying, heaven was opened 22 and the Ruach ha-Kodesh came down upon Him in bodily form like a dove. And from out of heaven came a voice, “You are My Son, whom I love—with You I am well pleased!”* (Luke 3:21-22 TLV). This is said to be Yeshua’s anointing for service, His consecration to begin His ministry as *Mashiach* and as a *kohen*, a priest. At this point He was not the *Kohen Gadol*, the High Priest, the office which He assumed when He rose from the dead and took His own blood into the Holy of Holies of the Tabernacle in heaven. But He was a priest and the garments of beauty and splendor described for Aaron are but a weak shadow of the splendor of the high priestly garments which Yeshua now wears in heaven. Numbers 4:3 tells us that a *kohen* had to be thirty years old to enter his office. According to Luke, Yeshua was 30: 23 *Yeshua was about thirty years old when He began his ministry.* (Luke 3:23 TLV). There is an interesting schedule of life events from *Pirkei Avot*, The Ethics of the Fathers. Even though it was written about 200 years after Yeshua’s time, it reflects Israel’s earlier culture. Thought to have been written by *Ben Hei Hei*, it says: He would also say: “At five years old for the Scripture, at ten years for the *Mishnah*, at thirteen

for the commandments, at fifteen for the *Talmud*, at eighteen for the bride-chamber, at twenty for pursuit [of a calling], at thirty for authority, at forty for discernment, at fifty for counsel, at sixty to be an elder, at seventy for gray hairs, at eighty for special strength, at ninety for bowed back, and at a hundred a man is as one that has died and passed away and ceased from the world.” (*Pirkei Avot* 5:21). Thirty years of age was when a man was recognized as authority. Some translations of *Pirkei Avot* say “thirty years for strength.” Yeshua began His ministry when a man began to be recognized as an authority and at the same age as a priest began to minister. Although He was not yet *Kohen HaGadol*, Yeshua was nevertheless a priest. His ancestor David prophesied of Him in Psalm 110:4 saying: *4 ADONAI has sworn it and He will never retract- You are a cohen forever to be compared with Malkitzedek!* (Psalm 110:4 TLV). He was a priest even during His earthly ministry.

There is much that we don’t know about Yeshua. We assume that when He was in human form because He was ADONAI’s Son, G-d in the flesh, that He was fully anointed with the *Ruach*, but that may not have been the case. After His immersion, Luke said: *1 Yeshua, now filled with the Ruach ha-Kodesh, returned from the Jordan. He was led by the Ruach in the wilderness 2 for forty days, being tested by the devil.* (Luke 4:1-2a TLV). The number forty is said to symbolize a period of testing, trial or probation. For Yeshua, this was definitely a test and a trial. I have underlined “now” in verse 1 because it seems to have bearing on when He was filled with the Spirit. The Greek word translated as “now” is *de* (deh), a connective or adversative particle. An adversative implies opposition or contrast and “now” in this verse implies that Yeshua’s filling with the *Ruach* was a change from before. The verse says, “now filled with the Spirit.” We really don’t know how much of the Spirit Yeshua had or when He had it, but at any rate, we know that when Yeshua entered the wilderness, He was filled with the Spirit.

It also is apparent that Yeshua’s time in the wilderness was an important part of His ministry as the Messiah, the Anointed One. We often speak of types and shadows of Yeshua that we find in the *Tanakh*, the Hebrew Bible. There we see parallels and one of them was being in the wilderness for forty days encountering the Adversary of Israel, *HaSatan*. Through the power of the Holy Spirit, Yeshua overcame *HaSatan* by resisting his temptations, something which His ancestors were unable to do during their forty years in the wilderness. Here we see the parallels of forty, Yeshua’s forty days and forty nights and Israel’s forty years. Whereas first generation Israel was overcome and completely defeated in the wilderness by *HaSatan*, Yeshua now addressed this defeat and reversed it at the very beginning of His ministry. He let the Adversary know in no uncertain terms that he was facing a foe who would not yield to temptation as His ancestors had.

But, before Yeshua faced *HaSatan*, He fasted: *1 Then Yeshua was led by the Ruach into the wilderness to be tempted by the devil. 2 After He had fasted for forty days and forty nights, He was hungry.* (Matthew 4:1-2 TLV). While fasting for forty days and forty nights, we see Yeshua in His role as “the Prophet like Moses” who went up to ADONAI on Mount Sinai and fasted forty days and forty nights when he received the Ten Commandments (Exodus 34:28). But looking more closely, we find that Moses fasted forty days and forty nights two times with the second time that he did being the shadow of Yeshua’s time in the wilderness. Referring to finding Israel worshipping the golden calf, Moses said: *18 “Then I fell down before Adonai like the first time, for 40 days and 40 nights. I did not eat bread or drink water—because of all your sin that you committed, doing evil in Adonai’s sight, provoking Him to anger.”* (Deuteronomy 9:18 TLV). The first time Moses fasted forty days and forty nights was

to receive the Ten Words. The second time that Moses fasted was when he went back up to ADONAI because of Israel's sin of the Golden Calf. This appears to be what Yeshua addressed by fasting forty days and forty nights in the wilderness. As the Prophet Like Moses, He went into the wilderness to pray and fast for the people of Israel of His day and for their sins and perhaps in some way to address the past sins of Israel. But, regarding why Yeshua went into the wilderness, the Gospel writers make it clear that it was the *Ruach Kodesh*, the Holy Spirit which proceeded from YHVH, the Father, which sent Yeshua into the wilderness. The Spirit being from the Father may seem like a technicality, but as you remember, after His resurrection, Yeshua told His disciples that because He was going to His Father, He would send the Comforter, the Holy Spirit, to them. After He ascended to heaven and began His role as High Priest in the Tabernacle made without hands, He poured out His Spirit on the day of *Shavuot* and the *Ruach* which then came from both the Father and the Son fell upon them.

Both Matthew and Luke tell that Yeshua was led by the *Ruach* into the wilderness (Matthew 4:1; Luke 4:1). "Led" is translated from the Greek *agó*, meaning "to lead, bring, or carry." But, Mark uses more forceful language. He wrote: *9 In those days, Yeshua came from Natzeret in the Galilee and was immersed by John in the Jordan. 10 Just as He was coming up out of the water, He saw the heavens ripping open and the Ruach as a dove coming down upon Him. 11 And there came a voice from the heavens: "You are My Son, whom I love; with You I am well pleased!" 12 That instant, the Ruach drives Him into the wilderness.* (Mark 1:9-12 TLV). "Drives" or "drove" is translated from *ekballo*, meaning "to cast out." It implies that what Yeshua was to do in the wilderness was imperative. It was something which the Father required immediately. Yeshua was His Father's obedient Son and He willingly began His forty day fast as the Prophet Like Moses.

ADONAI's plan which He prophesied through Jeremiah some 600 years earlier (Jeremiah 31:30), a plan which He had laid before the foundation of the earth, now began to take shape. The New Covenant, now being revealed in Yeshua, was the instrument which would bring about not just a yearly covering of Israel's sins, but a complete and permanent atonement through G-d's own Son. ADONAI's love for His chosen people Israel is so great that even at a time when the Kingdom of Judah and Jerusalem was in the midst of horrible sinfulness and rebellion so that He was bringing judgment on them through the Babylonian army, it was then that He revealed His plan for a New Covenant, a plan of redemption. And, He was bringing it about through His only begotten Son. Yeshua was begotten in the manner of the procreation of human beings through ADONAI's Holy Spirit's overshadowing of a woman. He was begotten by the Holy Spirit entering into the womb of the virgin *Miryam* and was born fully G-d and fully man. The earthly ministry of Yeshua, who in about three and one-half years would become the Mediator of the New Covenant through His death on the cross, was now being revealed to the people of Israel. His disciples especially, saw Yeshua revealed in the Scriptures as the Lamb of G-d who takes away the sins of the world, as the *Goel Yisra'el*, the Kinsman Redeemer of Israel, and as the Prophet Like Moses. Everything which Yeshua did while on the earth as a man was related to these offices and His ultimate office as Son of David, ADONAI's anointed King! We are not covering Yeshua's three responses to *HaSatan*. They are important and I encourage you to read and study them yourselves.

Following Yeshua's temptation by *HaSatan* in the wilderness we read this: *14 Yeshua returned in the power of the Ruach to the Galilee, and news about Him went out through all the surrounding region. 15 He taught in their synagogues, and everyone was*

praising Him. (Luke 4:14-15 TLV). Yeshua's return to the Galilee was different this time. It was in the power of the *Ruach*, the Spirit, with which He had been anointed following His immersion. His return to the Galilee was the beginning of His ministry to Israel for three and one-half years.

16 And He came to Natzeret, where He had been raised. As was His custom, He went into the synagogue on Shabbat, and He got up to read. (Luke 4:16 TLV). There are two things to discuss from this verse, *Shabbat* and Yeshua's reading in the synagogue. We'll look at *Shabbat* first.

This verse tells us that it was Yeshua's custom to go to the synagogue on *Shabbat*. But, in the Gospels we also find Him other places on *Shabbat*, possibly after attending synagogue. We don't know if He was in synagogue every *Shabbat*, but we do know that it was His custom. And, we know that He honored *Shabbat*. As the living Word and Creator of everything, as we are told in John chapter 1, Yeshua wrote these words: 8 "*Remember Yom Shabbat, to keep it holy.* 9 *You are to work six days, and do all your work,* 10 *but the seventh day is a Shabbat to Adonai your God. In it you shall not do any work—not you, nor your son, your daughter, your male servant, your female servant, your cattle, nor the outsider that is within your gates.*" (Exodus 20:8-10 TLV). You will recognize these words from the Ten Commandments. Yeshua inspired the Ten Commandments to be written by Moses just as He inspired all of the writers of the *Tanakh*. John said: 1 "*In the beginning was the Word. The Word was with God, and the Word was God.* 2 *He was with God in the beginning.* 3 *All things were made through Him, and apart from Him nothing was made that has come into being.*" (John 1:1-3 TLV). John said this of Yeshua. And the things which were made through Him at this time in history includes the *Torah*, the Prophets and the Writings of the *Tanakh*, the Hebrew Bible. ADONAI's words are Yeshua's words. And, He taught us through His encounters with people that doing good on the Sabbath is not work. He taught us that the narrow and rigid interpretation of what can be done on the Sabbath by certain Pharisees was not correct.

The *Shabbat* is the seventh day, the end of the week. Each Friday night during our *erev Shabbat* meal at home we read this: 11 "*For in six days Adonai made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Thus Adonai blessed Yom Shabbat, and made it holy.*" (Exodus 20:11 TLV). This is a restatement of what happened at creation: 1 *So the heavens and the earth were completed along with their entire array.* 2 *God completed—on the seventh day—His work that He made, and He ceased—on the seventh day—from all His work that He made.* 3 *Then God blessed the seventh day and sanctified it, for on it He ceased from all His work that God created for the purpose of preparing.* (Genesis 2:1-3 TLV). The Jews, the original covenant people of ADONAI know and honor the seventh day. And ADONAI commands it to be done. In Leviticus 23 we read: 3 "*Work may be done for six days, but the seventh day is a Shabbat of solemn rest, a holy convocation. You are to do no work—it is a Shabbat to Adonai in all your dwellings.*" (Leviticus 23:3 TLV). The Sabbath is "a holy convocation," a day in which we are to corporately present ourselves to ADONAI in worship. As we read, attending the synagogue on *Shabbat* was Yeshua's custom. To a certain group of Pharisees who accused Him of breaking the Sabbath, Yeshua said: 8 "*For the Son of Man is Lord of Shabbat.*" (Matthew 12:8 TLV). In Matthew 12:1-8, Mark 2:23-28 and Luke 6:1-5 we have the verses which tell what He meant by declaring that He was Lord of *Shabbat*. He taught us that we are not to do regular work on the Sabbath, but if the proverbial ox is in the ditch, He makes allowance for us to pull it out. He also taught that doing good on the *Shabbat* is not work.

There is no question as to which day is ADONAI's *Shabbat*. In Leviticus 23:3, ADONAI clearly states that the seventh day is the Sabbath. He said: *the seventh day is a Shabbat of solemn rest*. Yeshua did not change it nor can anyone else change it. Regarding the *Torah*, He said: 18 *“Amen, I tell you, until heaven and earth pass away, not the smallest letter or serif shall ever pass away from the Torah until all things come to pass.”* (Matthew 5:18 TLV). Yeshua is the living *Torah*, the author of *Torah*, who upholds it until all things come to pass.

Now, we will discuss the things which happened in the synagogue of Nazareth. When Yeshua entered the synagogue on that particular *Shabbat*, He didn't take it upon Himself to get up to read, but was invited to read. It was an honor given to Him as a member of the synagogue, but also an honor most likely related to what we read a moment ago: 15 *He taught in their synagogues, and everyone was praising Him.* (Luke 4:15 TLV). What happened in that *Torah* service in 1st century Israel was similar to ours today. It included reading from the *Torah*, the five books of Moses, and a *haftarah*, a reading from the Prophets. The readings were predetermined with specific *parshiyot*, *Torah* portions, prescribed for each week of the year. We are told that in Israel in the first century, *Torah* was read in a three year or triennial cycle as opposed to the one year cycle which we follow today. We don't know what the *Torah* and *haftarah* portions were on that day, but I believe that the *haftarah* would have been from Isaiah 61. A reader didn't choose what he would read, but would read the prescribed reading.

17 *When the scroll of the prophet Isaiah was handed to Him, He unrolled the scroll and found the place where it was written, 18 “The Ruach Adonai is on me, because He has anointed me to proclaim Good News to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set free the oppressed, 19 and to proclaim the year of Adonai's favor.”* (Luke 4:17-19 TLV). Yeshua read these words from the scroll before Him. Here is Isaiah 61, verse 1. It says nothing about opening blind eyes. 1 *“The Ruach Adonai Elohim is on me, because Adonai has anointed me to proclaim Good News to the poor. He has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound, ..”* (Isaiah 61:1 TLV). Did Yeshua misspeak? No, He did not. He read what was on the scroll. Apparently, there was a variation in some early scrolls of Isaiah and one version included the words about opening the eyes of the blind. In fact, it was this scroll which the translators of the LXX, the Septuagint, used some two hundred years earlier. This is what the LXX says: 1 *“The Spirit of the Lord is upon me, because he has anointed me; he has sent me to bring good news to the poor, to heal the brokenhearted, to proclaim release to the captives and recovery of sight to the blind,...”* (Isaiah 61:1 LXX). The Greek translation of Isaiah 61:1 says exactly what the Hebrew scroll used by the translators of the Septuagint said. And, Yeshua's words were read from the Hebrew scroll of Isaiah in the Nazareth synagogue.

But, you will notice in Luke 4 that Yeshua added *“to proclaim the year of Adonai's favor.”* This is from Isaiah 61:2. Yeshua read some of the words of Isaiah 61:2 and left some out: 2 *to proclaim the year of Adonai's favor and the day of our God's vengeance, to comfort all who mourn..* (Isaiah 61:2 TLV). And, He made a statement by what He didn't read. Yeshua read: *to proclaim the year of Adonai's favor* and stopped there. Because He knew that He would come to earth a second time for the “day of G-d's vengeance,” He didn't read it. It didn't apply to His first coming.

20 *He closed the scroll, gave it back to the attendant, and sat down. All eyes in the synagogue were focused on Him. 21 Then He began to tell them, “Today this Scripture has been fulfilled in your ears.”* (Luke 4:20-21 TLV). Essentially, Yeshua said: “This is what I

came to do this time. I did not come to bring G-d's vengeance and to be King, Son of David." What Yeshua read from Isaiah 61 was His mission statement to the earth during His first coming. *22 All were speaking well of Him and marveling at the gracious words coming out of His mouth. And they were saying, "Isn't this the son of Joseph?"* (Luke 4:22 TLV). The men of the synagogue were happy with Yeshua at this point. But, He continued to speak pointing out their unbelief and said: *24 ... , "Truly, I tell you, 'No prophet is accepted in his own hometown.'*" (Luke 4:24b TLV). It was then that they became enraged and tried to kill Him. They only knew Him as son of Joseph the *tehton*, the local home builder and jack of all trades. Their Messiah, the redeemer of Israel was in their midst and they wanted to kill Him. That this happened at the beginning of Yeshua's ministry was a foretelling of what would happen at the end of His earthly ministry. They would actually kill Him.

I close on a different note. Most of you have heard me speak about the water level of the Sea of Galilee. During *Sukkot*, we pray for rain for Israel and look forward to the early and latter rains realizing that in recent years the lake has been at dangerous lows and not ample water available to share everywhere it was needed. You also know that I track the level of the water in the lake in our weekly email. For months it had been falling, even from before the usual beginning of *Yoreh*, the early rains in mid-October. And then, on January 16th I reported that it began to rise. It is usually the middle of January when the *malkosh*, the latter rains, begin. And, this January they began with a vengeance! The headline of February 11, 2022 in *Hamodia, the Daily Newspaper of Torah Jewry* said: **Kinneret Rising Fast to Maximum, First Time in 30 Years**. The article went on to say that: "It has risen 21 centimeters since the start of February and as of Thursday was 1.27 meters from its capacity of 208.80 meters below sea level, according to the Kinneret Authority." That's the present good news. But, it is not full yet and still has around 7 feet to rise to full level. But things look good for this to happen.

You also know that I keep hoping that the early and latter rains which fill the Sea of Galilee will mirror the spiritual early and latter rains, the end-time pouring out of ADONAI's Spirit on Yeshua's followers. ADONAI said through the Prophet Joel: *1 "So it will be afterward, I will pour out My Ruach on all flesh: your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions."* (Joel 3:1 TLV). That day is coming! May it be soon and in our time! May it be this year!

Yeshua's *talmidim*, His disciples, are to be like Him. That's how He identifies His disciples, He looks to see who is seeking to be like Him. Yeshua said: *15 "If you love Me, you will keep My commandments.* (John 14:15 TLV). We do love Him, don't we? So, which commandments are His? All commandments are His! His disciple *Yochanan* said: *5 "But whoever keeps His word, in him the love of God is truly made perfect. We know that we are in Him by this— 6 whoever claims to abide in Him must walk just as He walked."* (1John 2:6 TLV). Yeshua, our Jewish Messiah came to show us how to walk in His footsteps. Our goal is to be like Him. *Shabbat shalom!*