

## Torah Portion: Tetzaveh (Exodus 27:20-30:10)

[The focus of this Torah portion series is family structure and function as revealed in Scripture.

I.e., headship, patriarchy, marriage, etc, graduating to understanding the community and Israel as a whole. If you have not read other portions up to this point, you may want to as parts build on previous lessons in Torah, available at: <https://natsab.com/torah-portion-series/> ]

This week's portion will again be shorter as the Scripture centers around God's instructions for the garments and consecration of the priests. As with last week, much can be written about each article in the Tabernacle, whether clothing or furniture, however, we will not deviate from the central theme and focus of our study: headship and patriarchy.

This week's portion gives us an interesting look into the layers of authority God has as well as translator bias and ideas being injected into the text that may not be there.

We have considered over and over the authority structure that God put in place at the Garden.

**1 Corinthians 11:**<sup>3</sup> But I want you to understand that Messiah is the head of every man, and the man is the head of a woman, and God is the head of Messiah.

Notice, there is no one between 'man' and 'Messiah.' No pastor, rabbi, priest, etc. So why do we see Aaron and his sons being put into this role? Do they stand *between* the Messiah and man, or are they to perform a function that is a *picture* of Messiah? Remember from our previous portion,

**Exodus 25:**<sup>8</sup> Let them construct a sanctuary for Me, that I may dwell among them. <sup>9</sup> According to all that I am going to show you, as the pattern of the tabernacle and the pattern of all its furniture, just so you shall construct it.

The pattern Moses saw included our Heavenly High Priest! In our last portion, Moses gave instruction for many of the articles of furniture, now he turns his attention to filling the role of an earthly High Priest that represents the Heavenly just as the earthly Tabernacle represents the Heavenly.

**Exodus 27:**<sup>20</sup> “You shall charge the sons of Israel, that they bring you clear oil of beaten olives for the light, to make a lamp burn continually. <sup>21</sup> In the tent of meeting, outside the veil which is before the testimony, Aaron and his sons shall keep it in order from evening to morning before the LORD; it shall be a perpetual statute throughout their generations for the sons of Israel. **28:**<sup>1</sup> “Then bring near to yourself Aaron your brother, and his sons with him, from among the sons of Israel, to minister as priest to Me—Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron’s sons. <sup>2</sup> You shall make holy garments for Aaron your brother, for glory and for beauty.

Consider this passage from Hebrews,

**8** Now the main point in what has been said *is this*: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens, <sup>2</sup> a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man. <sup>3</sup> For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this *high priest* also have something to offer. <sup>4</sup> Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law; <sup>5</sup> who serve a copy and shadow of the heavenly things, just as Moses was warned *by God* when he was about to erect the tabernacle; for, “SEE,” He says, “THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN.”

The role of Aaron and the Tabernacle is to be a visible representative of Yeshua and the Heavenly ‘True Tabernacle.’ Aaron and his sons would hear from God and accept the gifts and

sacrifices that man would otherwise give directly to the Messiah. They are a visible placeholder in the physical representing something *more real* in the spiritual.

**Exodus 28:**<sup>9</sup> You shall take two onyx stones and engrave on them the names of the sons of Israel, <sup>10</sup> six of their names on the one stone and the names of the remaining six on the other stone, according to their birth. <sup>11</sup> As a jeweler engraves a signet, you shall engrave the two stones according to the names of the sons of Israel; you shall set them in filigree *settings* of gold. <sup>12</sup> You shall put the two stones on the shoulder pieces of the ephod, *as* stones of memorial for the sons of Israel, and Aaron shall bear their names before the LORD on his two shoulders for a memorial.

Several items stand out to me here, one of which we'll discuss,

- Why isn't Dinah listed?
- Messiah must be bearing the names of Israel before the Father (Rom. 8:34; Heb. 7:25; Rev. 21:12)
- Even in bearing the names, there is great beauty... gold, precious stones, etc.

While it should be obvious why Dinah is not listed, it brings to light several things that need to be mentioned. She is not a 'son' of Israel. The way this passage is worded with the specific statement of 'six names on the one stone..six on the other' clearly demonstrates that it is not the 'children of Israel' listed, but the sons of Israel.

This illustrates for us that Dinah was to be under the covering of a man and borne before the Father according to *his* name/tribal affiliation. God => Messiah => man => woman! And, it highlights another aspect - man is responsible for the women, whether daughters or wives, under his care.

**Ephesians 5:**<sup>22</sup> Wives, *be subject* to your own husbands, as to the Lord. <sup>23</sup> For the husband is the head of the wife, as Messiah also is the head of the church, He Himself *being* the Savior of the body. <sup>24</sup> But as the church is subject to Christ, so also the wives *ought to be* to their husbands in everything.

<sup>25</sup> Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, <sup>26</sup> so that He might sanctify her, having

cleansed her by the washing of water with the word, <sup>27</sup> that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. ...<sup>32</sup> This mystery is great; but I am speaking with reference to Christ and the church.

The High Priest, a picture of Messiah, bears the sons before the Father. The sons are to bear their household, their wives before the Messiah. Each layer of authority represents those under his authority to the next level up.

In a previous portion we demonstrated that man and woman have equal *value*, but our roles and responsibilities are different in God's authority structure. Both have access to salvation through the Messiah, but then there is an elevated responsibility assigned to the man *for* the woman.

Interestingly, translator bias and a misunderstanding of roles creeps into many translations at this point. The NASB, quoted above, gets it right. But, consider the KJV error here,

**(KJV) Exodus 28:<sup>9</sup>** And thou shalt take two onyx stones, and grave on them the names of the children of Israel: <sup>10</sup> Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. <sup>11</sup> With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold. <sup>12</sup> And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.

The Hebrew word 'ben,' meaning 'son' is translated as 'children.' There are occasional cases in translation where this is warranted, but too often, translator bias will cause gender neutral language to be used (e.g., 'children') when the Hebrew is gender specific (e.g., 'sons'). Watch out for this in all translations, particularly in the Torah.

Moses gave the commandments to the 'sons of Israel' and it was their responsibility to teach them to their women and household. It is a parallel to Ephesians 5 and the Messiah washing the Church just as Adam was to teach and guard Eve, just as the man is to wash his woman. All the

parallels or layers line up. Therefore, we must be very careful not to allow creeping feminism or egalitarianism to encroach on God's ordained authority structure and on His Word. God has a reason for why He set things up this way and we see that man is to image the Messiah in his own family, thus doing in his own house what Adam did not do in the Garden.

Again, all of the layers of authority and responsibility exactly line up.

- God => Messiah
- Messiah => man [Messiah => Assembly (collection of men)]
- man => woman

Ponder deeply the gravity of this picture and how it connects with 1000 passages of Scripture....

Example: Messiah begotten of God, is the exact image of the invisible God, is in submission to the Father, only does God's will, only speaks God's Words

Man is called to see Messiah's relationship with the Father and image that to his woman/household...

Woman is called to be to the man what the man is to Messiah - an obedient, submissive follower who reverences her head!

A final point to ponder from this portion, as it relates to our focus, 'understanding comes in the doing.' By this I mean, Moses and the people did not understand everything they were being asked to do in the creation of this glorious Tabernacle. They did not wait to fully understand before building. Rather, they obeyed, walking in Yah's instructions and accepted that understanding would come through obedience.

In a similar manner, understanding God's authority structure may not come before implementing these truths in your marriage, family and community, but God doesn't want understanding, He wants obedience. Blessing doesn't come from understanding, it comes from obedience. Recall how much understanding you gained and continue to gain *after* you began keeping the Feasts or

keeping Shabbat! My encouragement to each of us, myself included, is to simply walk out these patriarchal truths in humble obedience and let Yah reveal the understanding in His timing!!

His Ways are higher than our ways...

Shabbat Shalom!