

Opening Scripture Reading/Prayer:

Exodus 31:12-17

The Sabbath

¹² And the Lord said to Moses, ¹³ “You are to speak to the people of Israel and say, ‘Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the Lord, sanctify you. . . . ¹⁶ Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. ¹⁷ It is a sign forever between me and the people of Israel that in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.’”

Isaiah 58:13-14

¹³ “If you turn back your foot from the Sabbath,
from doing your pleasure on my holy day,
and call the Sabbath a delight
and the holy day of the Lord honorable;
if you honor it, not going your own ways,
or seeking your own pleasure, or talking idly;
¹⁴ then you shall take delight in the Lord,
and I will make you ride on the heights of the earth;
I will feed you with the heritage of Jacob your father,
for the mouth of the Lord has spoken.”

Isaiah 66:22-23

²² “For as the new heavens and the new earth
that I make
shall remain before me, says the LORD,
so shall your offspring and your name remain.
²³ From new moon to new moon,
and from Sabbath to Sabbath,
all flesh shall come to worship before me,
declares the LORD.

The Month of Adar (2022 – Adar 1, February 1st, Adar II, March 3rd, Purim: Adar II 13th – 14th or March 16th – 17th)

The Hebrew or Jewish calendar is a **lunar** calendar. It is based on the movement of the moon around the earth, which makes a complete cycle about every 29-1/2 days. This calendar also consists of twelve months, but the beginning of each month is determined by visual observation of a **new moon**. In order to maintain accuracy with the solar year, **an extra (13th) month is added seven times within a nineteen-year period**. This extra month follows the twelfth month, Adar and is called Ve Adar or "second" Adar. The Hebrew or Jewish calendar **has** a recurring cycle of dates every nineteen years.

When Adar Comes – Joyfulness Reigns!!

MiShenichnas Adar Marbim BeSimcha!!

When Adar Comes, Joy Is Increased!!

Adar Is Here Be Happy!!

The month of Adar is the last month of the year counting from Nisan and is referred to in Tanach (abbreviation for Torah, Prophets and Writings) this way. Even in the event of a leap year, when a second Adar is added to the regular twelve months, the second Adar is also called the twelfth month. Thus, it is written in *Megilat* (*scroll, volume, book*) Esther: **“And in the twelfth month, which is the month of Adar;”** which, according to Tradition, was the **second Adar of a leap year**.

“Rosh Chodesh” Of Adar

The twelve-month sequence of months making up the Hebrew Calendar is as follows:

Nisan
Iyar
Sivan
Tammuz
Av
Elul
Tishrei
Cheshvan
Kislev
Tevet
Shevat
Adar I
(Adar II – in Leap Year)

Note: In an ordinary (that is, non-leap) year, there is only one Adar, namely Adar I. In a leap year, there are two Adar's: Adar I and Adar II. The schedule for leap and non-leap years won't be discussed here, because it's somewhat complicated, and not really relevant here.

The months preceding and following the Adar's, namely Shevat and Nisan, as well as the Adar's, have been bolded.

General Principle: Adar I (and we only refer to an Adar as Adar I when there is also an Adar II) is always “full;” that is, it contains thirty days. Also, the **Adar closest to Nisan** (either regular Adar in a non-leap year, or Adar II in a leap year) is always “not full;” that is, twenty nine days.

Thus, the following statements are true:

In a regular (non-leap) year, the following is true:

Shevat is thirty days.

Adar contains 29 days; its Rosh Chodesh is two days; the 1st day being the 30th of Shevat and the 2nd day of Rosh Chodesh being the 1st of Adar. **Purim falls in this month.**

Nisan contains 30 days, and its Rosh Chodesh is 1 day.

In a leap year, the following is true:

Shevat is thirty days.

Adar I is thirty days.

Adar II is twenty nine days; its Rosh Chodesh is two days; 1st day is 30th of Adar I and 2nd day of its Rosh Chodesh is 1st of Adar II. **Purim falls in this month.**

Nisan contains 30 days, and its Rosh Chodesh is one day.

The “Personality” of Adar

Adar is the happiest, most joyous month of the Hebrew calendar. In fact, its motto is “When Adar comes, joy is increased.”

The abundance of joy in Adar is primarily due to the presence within the month of Purim. That holiday commemorates the salvation of the Jewish People from a genocidal plot by the wicked Haman, whereby he hoped to destroy the Jewish People, G-d Forbid, completely. Because of our fasting and repentance, we were able to have that heavenly decree, if not the earthly one, torn up (a decree of Achashverosh could, of course, never be rescinded).

Haman achieved the result, thank G-d, of having his plot overturned (“venahapoch hu,” “it was overturned” – a theme of Purim) upon himself. Our last picture of him and his ten sons are of them dangling from the very gallows which he had prepared for Mordechai, a leader of the Jews.

Even though we are instructed in Pirkei Avot (Chapter 4, Mishnah 24) by Shmuel HaKatan, “When your enemy falls, do not be happy, and when he stumbles, let your heart not rejoice,” an exception is made in the case of Haman. He represents the spirit of absolute (or nearly absolute) evil, as did his infamous ancestor, Amalek, founder of the nation which attacked the weakest of the Jews on their way out of Mitzrayim (“Egypt” – All commentators agree that Mitzrayim, the word, represents hardship, distress, oppression, a narrow place or straits etc.). Then the Jewish People were fresh from the Miracle of the Splitting of the sea, and their faith was still fragile, while fear of the Jews and of the awesome might of their G-d was universal among all the other nations of the world.

<https://www.ou.org/holidays/month-adar/>

A Special Note:

Being the Season of an additional Adar, “Increased Joy”, and the Season of Purim, “Uncovering the Hidden Revelation of God” (aka the Book of Esther meaning, we have all learned, as a Global Message, that the Global Pandemic began on the Feast of Purim in 2020, when like the Feast of Purim, God’s people put on Masks to Remember the Message of Purim, that what is Hidden will be Uncovered, to ultimately reveal the source, God Himself, whose heart desire is that none perish and all come to a saving Knowledge through Repentance, and a returning back to Following Him as their Lord and Savior.

Today, we are still all wearing Masks, Globally, and still asking questions why, but the answer is not as obvious as anyone can determine, as the mystery is uncovered when we understand the Feast of Purim, that God wants us to find Him is this Pandemic for the purpose of acknowledging Him as Lord of not just the Pandemic, but the deliverance out of the Pandemic through Faith and Repentance, by stop doing this life our own way, but begin to live our lives in accordance to God way, truth and life. The Call is still open to Respond to, will we Answer the Call . . .

This section not included in this years (2022) portion, as this is a pregnant years of Adar, with an Adar II, and will not occur until next Month, but may reference it this week:

Wednesday, March 16, 2022 at 6pm began the Holiday PURIM and last until Thursday, March 17th at 6pm

Purim/Feast of Lots: *reading of the book of Esther, aka Uncovering the Hidden or finding God in the whims of Life, as He is the God and Lord of everything in LIFE, what is perceived as Bad and what is Good, i.e. Psalm 193:12.*

**“Nor does DARKNESS obscure for You; the night shines as the DAY,
DARKNESS IS AS LIGHT.” Psalms 139:12**

14th - 15th Adar - “these days of Purim should be observed at their appointed seasons,” Esther 9:31

“For if you keep silent at this time, relief and deliverance will rise for the Jews from another place . . . And who knows whether you have not come to the kingdom for such a time as this?” Esther 4:14,

(Begins at sundown and Ends at sundown)

2020

March 10, Friday

2021

February 26, Thursday

2022

March 16, Thursday

2023

March 6, Monday

One of the most joyous of all the Biblical festivals, **Purim** (Festival of Lots, by the enemy, a set time of destruction, but for God, a set time of “Destiny”, as encapsulated by the very words of Joseph to his brother, “*what you (man) intended for evil, God has destined it for good*”), celebrations **the exemplary leadership and bravery of Hadassah (Esther), a Jewish girl who rose to become ancient Persia’s Queen Esther. As the queen, Esther risked death to uncover and overturn a plot to murder the Jewish People in Persia.** Purim is a “*Celebration of Forgetting*” – forgetting our enemy’s plan for our destruction and our remembering God’s plan for his destruction instead – **VICTORY OVER DEATH** (“blot out the memory of Amalek,” Ex 17:14, “you shall blot out the memory of Amalek,” Deut 25:19). Haman, the villain who wickedly plots to destroy the Jewish People, was a descendant of Agag, the king of the Amalekites, representing pure evil or those who have “given themselves over” to the dark side of impurity. Indeed, the name Amalek symbolically is an

eye, meaning “doubt” and “haughty”, therefore represents “the evil eye of doubt”, understood in this way, Amalek represents spiritual blindness acting arrogantly in the world, and therefore the Lord vowed perpetual warfare against Amalek” (16 saying, **“A hand upon the throne of the LORD! The LORD will have war with Amalek from generation to generation.” Ex 17:16**). Concerning this verse, it suggests that God’s rule will be incomplete until the powers of darkness are totally wiped off the face of the earth (by the hand of Jesus our Lord; see Rev 19-20). Amalek embodies the principle of, the lack of the fear of God, and therefore represents the power of darkness and evil in the world.

In Jewish tradition, Amalek represents pure evil, or those who have “given themselves over” to the dark side of impurity. Indeed the name Amalek begins with the letter “Ayin” (symbolizing the eye) . . . meaning “doubt” and “haughty”. Amalek therefore represents “the evil eye of doubt”, or even “the severed eye”. Understood in this way, Amalek represents spiritual blindness acting arrogantly in the world, and therefore the Lord vowed perpetual warfare against Amalek” “The Hand is on God’s throne. God shall be at war with Amalek for all generations” (Exodus 17:16). Concerning this verse the great commentator Rashi noted that he term “God’s throne” is written incompletely in Hebrew . . . which suggests that God’s rule will be incomplete until the powers of darkness are totally wiped off the face of the earth (by the hand of Yeshua our Lord; see Revelation 19-20) Amalek embodies the principle of, the lack of the fear of God, and therefore represents the power of darkness and evil in the world.

<https://www.hebrew4christians.com/Scripture/Parashah/Summaries/Tetzaveh/Amalek/amalek.html>

Like Esther, who submitted herself to a prolonged preparation time for the king, Believers, continuously dedicate themselves in preparation to meet Jesus their Messiah. This process begins with the anointing of the Holy Spirit, who washes and renews us (Tit 3:5), brings us into unity (Eph 4:3) and enables us to obey the truth (1 Pe 1:22), among other important works. And like Esther who was **faithful, beautiful, pure, and courageous**, even to the point of being willing to lose her life to save her brethren, with the help of the Spirit, the Bride of Messiah is called to be faithful to God’s word, beautifully pure in spirit, and courageous in sharing the truth of who Jesus is. As a result of their courage, many Believers, past, present, and future, suffer and will suffer severe persecution, even death. Relying on God and not her own talents and natural abilities, Esther, like Believers, know they cannot accomplish anything for the kingdom of God without relying totally on God’s leading and protection. Carrying the full authority of the King and the seal of his signet ring, Esther is able to issue decrees that cannot be revoked (Esther 8:8), in the same manner, Jesus gives His followers the authority to defeat the works of the enemy (Lk 10:19).

“Future Prophetic Fulfillment” of the Feast of Lots: will be fulfilled at the unveiling of the worker of lawlessness who will erect an image of himself in the Temple, during what has been prophesied as the **“Abomination of Desolation”** (“*So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand)*” - Dan 7:25, 9:26-27, 11:3, Matt 24:15-28, 2 Thess 2:4, Rev 11:7, 13:5-6). And this, at an **Appointed Time**, as Jesus instructed, **“Pray that your flight may not be in winter or on a Sabbath,”** Matt 24:20, which describes a specific time, during a certain **Feast/Appointed Time**, the **Feast of Purim**, **“the Jews firmly obligated themselves and their offspring and all who joined them, that without fail they would keep these two days according to what was written and at the time Appointed every year, that these days should be remembered and kept throughout every generation, in every clan, province, and city, and that these days of Purim should never fall into disuse among the Jews, nor should the commemoration of these days cease among their descendants,”** Esther 9:27-28, which falls exactly 30 days before the Feast of Passover, but even more significantly, **falls most years, at the beginning of Spring, “not in winter or on a Sabbath”**. And like Hamon in the story of Esther, the Anti-christ’s plan is to destroy God’s people, either by deception (“The coming of the lawless one is by the activity of Satan with all power and false signs and wonders, and with all wicked deception,” 2 Thess 2:9-12) or persecution (“For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be,” Matt 24:21)

Opening Message:

This Week’s Reading

Week 20: TETZAVEH (You shall Command) - Exodus 27:20–30:10; Ezekiel 43:10–27; 1 Peter 2:1–25

“Command [Tetzaveh] the Israelites to bring you clear oil of pressed olives for the light so that the lamps may be kept burning.” Exodus 27:20

“Darkness is as Light”

In last week’s Torah reading, God instructed Moses and the Israelites to construct a Tabernacle (**Mishkan**) in the wilderness.

Last Week we Learned

Why Are We Here?

This, the mother of all questions, is addressed in turn by the various streams of Torah thought, each after its own style.

“I was created to serve my Creator.”

“the purpose of life as the refinement of one’s character traits.”

“in order that His creations should know Him.”

“G-d is the essence of good, and the nature of good is to bestow goodness. But goodness cannot be bestowed when there is no one to receive it. To this end, G-d created our world -- so that there should be recipients of His goodness.”

... these reasons ... are but the various faces of a singular divine desire for creation, and thus, that we “Make a home for G-d in the material world.”

A Home For G-d

What does it mean to make our world a home for G-d?

A basic tenet of our faith is that “the entire world is filled with His presence” and “there is no place void of Him.” So it’s not that we have to bring G-d into the material world -- He is already there. But G-d can be in the world without being at home in it.

Being “at home” means being in a place that is receptive to your presence, a place devoted to serving your needs and desires. It means being in a place where you are your true, private self, as opposed to the public self you assume in other environments ...

The only thing wrong with all this selfishness is that it blurs the truth of what lies behind it: the truth that creation is not an end in itself, but a product of and vehicle for its Creator. And this selfishness is not an incidental or secondary characteristic of our world, but its most basic feature. So to make our world a “home” for G-d we must transform its very nature. We must recast the very foundations of its identity from a self-oriented entity into something that exists for a purpose that is greater than itself.

Every time we take a material object or resource and enlist it in the service of G-d, we are effecting such a transformation. When ... we take a dollar bill and give it to charity, when we employ our minds to study a chapter of Torah -- we are effecting such a transformation. In its initial state, ... a dollar in pocket says, “Greed is good”; in the charity box it says, “The purpose of life is not to receive, but to give.” The human brain says, “Enrich thyself”; the brain studying Torah says, “Know thy G-d.”

The Frontier of Self

There are two basic steps to the endeavor of making our world a home for G-d. The first step involves priming the material resource as a “vessel for G-dliness”: ... donating the money to charity, scheduling time for Torah study. The second step is the actual employment of these “vessels” to serve the divine will: ... using the donated money to feed the hungry, studying Torah, etc.

At first glance, it would seem that the second step is the more significant one, while the first step is merely an enabler of the second, a means to its end. But the Torah’s account of the first home for G-d built in our world places the greater emphasis on the construction of the “home,” rather than its actual employment as a divine dwelling.

A sizable portion of the book of Exodus is devoted to the construction of the Sanctuary built by the children of Israel in the desert. The Torah, which is usually so sparing with words that many of its laws are contained within a single word or letter, is uncharacteristically elaborate. The fifteen materials used in the Sanctuary’s construction are listed no less than three times; the components and furnishings of the Sanctuary are listed eight times; and every minute detail of the Sanctuary’s construction, down to the dimensions of every wall-panel and pillar and the colors in every tapestry, is spelled out not once, but twice -- in the account of G-d’s instructions to Moses, and again in the account of the Sanctuary’s construction.

All in all, thirteen chapters are devoted to describing how certain physical materials were fashioned into an edifice dedicated to the service of G-d and the training of the *Kohanim* (priests) who were to officiate there. (In contrast, the Torah devotes one chapter to its account of the creation of the universe, three chapters to its description of the revelation at Mount Sinai, and eleven chapters to the story of the Exodus).

The Sanctuary is the model and prototype for all subsequent homes for G-d constructed on physical earth. So the overwhelming emphasis on its “construction” stage (as opposed to the “implementation” stage) implies that in our lives, too, there is something very special about forging our personal resources into things that have the potential to serve G-d. Making ourselves “vessels” for G-dliness is, in a certain sense, a greater feat than actually bringing G-dliness into our lives.

For this is where the true point of transformation lies -- the transformation from a self-oriented object to a thing committed to something greater than itself. If G-d had merely desired a hospitable environment, He need not have bothered with a material world; a spiritual world could just as easily have been enlisted to serve Him ... This transformation and redefinition occurs in the first stage, when something material is forged into an instrument of the divine. The second stage is only a matter of actualizing an already established potential, of putting a thing to its now natural use.

Making Vessels

You meet a person who has yet to invite G-d into his or her life. A person whose endeavors and accomplishments -- no matter how successful and *admirable* -- have yet to transcend the self and self-oriented goals.

You wish to expand *their* horizons -- to show *them* a life beyond the strictures of self. You wish to put on *tefillin* with *them*, to share with *them* the divine wisdom of Torah.

But *their* not ready yet. You know that the concept of serving G-d is still alien to a life trained and conditioned to view everything through the lens of self. You know that before you can introduce *them* to the world of Torah and mitzvot, you must first make *them* receptive to G-dliness, receptive to a life of intimacy with the divine.

So when you meet *them* on the street, you simply smile and say, "Good morning!" You invite *them* to your home for a cup of coffee or a Shabbat dinner. You make small talk. You don't, at this point, suggest any changes in his lifestyle. You just want *them* to become open to you and what you represent.

Seemingly, you haven't "done" anything. But in essence, a most profound and radical transformation has taken place. The person has become a vessel for G-dliness.

Of course, the purpose of a vessel is that it be filled with content; the purpose of a home is that it be inhabited. The Sanctuary was built to house the presence of G-d. **But it is the making of vessels for G-dliness that is life's greatest challenge and its most revolutionary achievement.**

Based on the teachings of the Lubavitcher Rebbe Courtesy of MeaningfulLife.com

This week, God commands them to bring pure olive oil for the lamp and to create holy garments for the priests (cohanim).

The Role of Beauty and Splendor in Serving God

“These are the garments they are to make: a breastpiece, an ephod, a robe, a woven tunic, a turban and a sash. They are to make these sacred garments for your brother Aaron and his sons, so they may serve Me as priests.” (Exodus 28:4)

In this Reading, sacred garments are to be made for the priests so they can serve God.

(Messianic Bible | Bibles For Israel)

Exodus 27:20-30:10

Oil for the Lamp

²⁰ “You shall command the people of Israel that they bring to you pure beaten olive oil for the light, that a lamp may regularly be set up to burn.

you: And you shall command... (27:20) . . . (ESTHER . . . Does not mention God . . . He Must be Found)

Tetzaveh is the only Parshah in the Torah since Moses' birth in which Moses' name does not appear (with the exception of the book of Deuteronomy, which consists wholly of a first-person narrative spoken by Moses). The reason for this is that, [when the people of Israel sinned with the Golden Calf,] Moses said to G-d: "If You do not [forgive them,] erase me from the book that You have written" (Exodus 32:31). This was realized in the Parshah of Tetzaveh, since the censure of a righteous person, even if made conditional on an unfulfilled stipulation, always has some effect. (Baal HaTurim) While Moses' name does not appear in the Parshah of Tetzaveh, Moses himself is very much present: the entire Parshah consists of G-d's words to Moses! Indeed, the Parshah's first word is *ve'attah*, "and you"--the "you" being the person of Moses.

Indeed, the word "you" connotes its subject's very self, while a person's name is a more superficial "handle" on his personality. This means that Moses is *more* present in our Parshah--that is, present in a deeper, more essential way--than any mention of his name could possibly express.

This is fully in keeping with the Baal HaTurim's explanation (cited above). Because Moses was prepared to forgo mention of his name in the Torah for the sake of his people, he merited that his quintessential self--the level of self that cannot be captured by any name or designation--be eternalized by the Torah. It is this level of Moses' self that is expressed by his "nameless" presence in the Parshah of Tetzaveh.

(The Lubavitcher Rebbe)

command: And you shall command the children of Israel (27:20)

The word *tetzaveh*, "to command," also means "to connect" and "to bond." Thus the verse can also be read as G-d saying to Moses: "And you shall **bond** with the Children of Israel.

(Ohr HaChaim)

Exodus 27:20-21

Oil for the Lamp

²⁰ “You shall command the **people of Israel** that they bring to you pure beaten olive oil for the light, that a lamp may regularly be set up to burn. ²¹ In the tent of meeting, outside the veil that is before the testimony, Aaron and his sons shall tend it from evening to morning before the Lord. It shall be a statute forever to be observed throughout their generations by the people of Israel.

crushed: And that they bring to you pure olive oil... to raise an everlasting lamp... from evening to morning (27:20-21)

These verses contain a paradox: "everlasting flame" implies a state of perpetuity and changelessness; "from evening to morning" implies fluctuating conditions of lesser and greater luminance.

For such is our mission in life: to impart the eternity and perfection of the Divine to a temporal world, and to do so not by annihilating or overwhelming the world's temporality and diversity, but by illuminating its every state and condition-- from "evening" to "morning"--with the divine light.

(The Lubavitcher Rebbe)

Pure olive oil, crushed for the light (27:20)

Just as the olive yields light only when it is pounded, so are man's greatest potentials realized only under the pressure of adversity.

(The Talmud)

We Are the Light of the World, "What Light Do We Possess?":

INSIGHTS TO "NIGHT SHINES AS DAY"

Matthew 5:14

“YOU ARE THE LIGHT OF THE WORLD.”

John 8:12

“I AM THE LIGHT OF THE WORLD; he who follow Me shall not walk in the darkness, but shall have the LIGHT of life.”

Lights in the World

“Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure. Do everything without complaining or arguing so that you will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, AMONG WHOM YOU APPEAR AS LIGHTS IN THE WORLD.” **Philippians 2:12–15**

The Seven Lamps

Now the Lord spoke to Moses, saying, ²“Speak to Aaron and say to him, WHEN YOU SET UP THE LAMPS, the seven lamps shall give light in front of the lampstand.” **Numbers 8:1-2**

Proverbs 20:27: “A LAMP OF GOD, the soul of man.”

The spiritual significance of the commandment of lighting the menorah is that one should be a “lamplighter” who ignites that latent potential within “the soul (soul): spirit – the breath of God, divine inspiration of man, a lamp of God” **Proverbs 20:27**.

In **teaching and influencing a fellow Believer**, the objective should be to establish him or her as a self-sufficient luminary: to assist in developing their talents and abilities so that their lamp independently glows and, in turn, kindles the potential in others.

The flame surges upwards, as if to tear free from the wick and lose itself in the great expanses of energy that gird the heavens. But even as it strains heavenward, it is already pulling back, tightening its grip on the wick and drinking thirstily of the oil in the lamp, oil that sustains its continued existence as an individual flame.

The wick, if ignited, would flare briefly and die, utterly consumed. As for the oil, one would find it extremely difficult to ignite at all. But when wick and oil are brought together in the lamp, they produce a controlled and steady light.

The soul of man is a lamp of God whose purpose in life is to illuminate the world with divine light. God provided us with the “fuel” that generates His light — the Torah and its commandments, which embody His wisdom and will and convey His luminous truth.

The divine oil requires a “wick”, a physical body (physical minds that study it and comprehend it, physical mouths that debate it and teach it, and physical media that publish it and disseminate it) to channel its substance and convert it into an illuminating flame; **but for the divine will to be manifest in our world, there must be physical hands that actualize it and physical materials with which it is actualized.**

To realize its role as a “lamp of God,” a human life must be a lamp that combines a physical existence (the “wick”) with the divine ideas and deeds of Torah (the “oil”). When the wick is saturated with oil and feeds its spiritual yearnings with a steady supply of the same, the resultant flame is both luminous and sustainable, preserving the existence and productivity of the wick and illuminating the corner of the world in which it has been placed.

“love the Lord your God... for He is your life” (Deuteronomy 30:20).

Our lives are rendered into burning lamps, alight with flames that waver from heaven to earth and back again and illuminate the world in the process.

Therein lies the specialty of the commandment of kindling the lamps of the menorah in the Holy Temple. Every commandment generates light.

Every morning, a priest filled the menorah’s seven lamps with the purest olive oil; **in the afternoon**, he would climb a three-step foot-ladder to kindle the menorah’s lamps. **The seven flames** burned through the night, symbolizing the Divine light which radiated from the Holy Temple to the world.

When the Kohen (priests who serve in the Temple) came to kindle the menorah’s lamps each afternoon in the Holy Temple, he found them fully prepared for lighting: earlier in the day, the lamps had been cleaned and filled with oil, and fresh wicks had been inserted. **All he had to do was bring near the flame he carried, so that its proximity to the waiting lamp would unleash the potential for illumination which the lamp already holds.**

Therein lies an important lesson to the spiritual lamplighter: do not think that you are achieving anything that your fellow could not, in truth, achieve on his own; **do not think that you are giving him something he does not already possess.** The soul of your fellow is a ready lamp, filled with the purest oil and equipped **with all that is required to convert its fuel**

into a blazing flame. It only lacks the proximity of another lamp to ignite it. If your own soul is alight, its contact with another’s soul will awaken its potential for light, so that it may illuminate its surroundings and kindle other souls, in turn.

It is written, “If I say, ‘Surely the darkness shall cover me,
and the light about me be night,’

‘Nor does **DARKNESS** obscure for You; the night shines as the **DAY**.
DARKNESS IS AS LIGHT.” Psalms 139:12

DARKNESS (darkness: figuratively – misery, destruction, death, ignorance, sorrow, wickedness)

DAY (day: luminous, glorious)

To the Church in Ephesus

“To the angel of the church in Ephesus write: ‘The words of him who holds the seven stars in his right hand, who walks among the seven golden lampstands.

²“I know your works, your toil and your patient endurance, and how you cannot bear with those who are evil, but have tested those who call themselves apostles and are not, and found them to be false. ³I know you are enduring patiently and bearing up for my name’s sake, and you have not grown weary. ⁴But I have this against you, that you have abandoned the love you had at first. ⁵Remember therefore from where you have fallen; **repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent.** ⁶Yet this you have: you hate the works of the Nicolaitans, which I also hate. ⁷He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will grant to eat of the tree of life, which is in the paradise of God.’ **Revelation 2:1-7**

God warned that He might remove the lampstand of a congregation if they continue in sin and refuse to repent. As Jesus told the church at Ephesus: “I am coming to you, and will remove your lampstand out of its place — unless you repent.”

Revelation 2:5

Those who are His followers continually grow in obedience, love, joy, and peace, becoming more and more like Jesus.

It is therefore, that love, joy, and peace that shines forth through a dark and dreary world like a beacon of hope. It makes others desire the Source of that goodness.

1 John 2:6

“whoever says he abides in him ought to **walk in the same way in which he (Jesus) walked.**”

Hebrews 12:14

“Strive for peace with everyone, and for the **holiness without which no one will see the Lord.**”

When a person builds a house, he makes the windows narrow on the outside and wider on the inside (a picture of a life without God), so that the light from the outside should optimally illuminate the interior. But when King Solomon built the Holy Temple in Jerusalem he made the windows narrow within and wide without, so that its light should emanate to the outside and illuminate the world (a picture of a life with God).

Grafting An Olive Tree

The fertile rocky hills there are covered in ancient terraces in Israel making them ideal for growing olives.

Trees are such a precious gift from our Creator. They not only provide oxygen for us to breathe, but also food to eat, wood for building, pulp for paper, fuel for light and warmth as well as shade for comfort. In their great variety, trees provide natural beauty for our eyes to behold.

Perhaps the most remarkable fruit tree is the olive tree. The olive is considered the most important of all the trees because over the years it has provided food, light and healing. The following facts on olives is compiled from various sources.

This robust olive tree can live for centuries, even scattered in dry, barren, and rocky wilderness. To harvest the olives in Biblical times, a green olive tree would be beaten with sticks to knock the fruit from its branches. In spite of that, the tree would continue to produce new fruit.

That is because the strength of this tree is not in its branches but comes from its roots which go deep into the earth. A green olive tree’s roots are so deep and so strong that they survive even if the tree’s trunk is burned or cut down to the ground. The root survives deep down and it will send up new shoots, and over time they will bear fruit. The green olive tree can survive and thrive even in the harshest of environments. They are virtually indestructible, even though they may appear dead, the tree will revive even appearing to have been dead for years.

The remarkable olive tree is an evergreen. After the flood, when Noah (name meaning “Rest” and “Peace”) sent the dove out to determine if dry land had appeared, the dove returned with an olive leaf in its mouth. Even the flood’s devastation did not kill that olive tree!

Genesis 8:11-12

¹¹And the dove came back to him in the evening, and behold, in her mouth was a freshly plucked olive leaf. So Noah knew that the waters had subsided from the earth. ¹²Then he waited another seven days and sent forth the dove, and she did not return to him anymore.

The Hebrew scriptures tell us *that Noah* sent out the Dove again; it comes back in the evening with the leaf of an olive tree in its beak. Evening signifies the end of a season; the olive leaf is full of prophetic significance.

According to the Biblical story, after the great flood, Noah sends out a dove to see if the waters have subsided. The dove returns with a fresh olive leaf in her beak and since then the dove has become a symbol of peace. It is generally accepted that the olive branch is not food for the dove but is a symbol of freedom, because he who the Son sets free is free indeed. The Dove, which is seen by the world as a symbol of peace, is in fact that very peace itself; the Son whom the Dove represents is a symbol of freedom. The Olive branch is the Shalom of the Mashiach, and is used even to this day as peace offering to settle differences. The Hebrew word for Dove is linked to wine and that is a symbol of the Holy Spirit, thus in the same way the Dove also represents the third Person of the Godhead; this is emphasised when Jesus was baptized and the Holy Spirit descended in bodily shape as a dove upon him. The primary meaning of the Olive Branch is Israel; the wild olive represents the Gentiles. The olive branch also represents the Shalom of the Mashiach. Olive oil used to anoint kings and priests was taken from the olive tree; when the dove returned with an olive leaf and gave it to Noah it was symbolic of the time Jesus was explaining to His disciples that He would be returning to the Father. Then as the Dove / Mashiach returns to the Father in the ascension; the disciples filled with the Shalom of Christ and in obedience to Jesus could continue God's redemptive plan. That would naturally include gentiles becoming one with Israel

Bryen Gaskell says
August 18, 2016 at 4:12 pm
<https://messianic-revolution.com/8-3-significance-raven-dove-noah-sent/>

Matthew 12

Jesus Is Lord of the Sabbath

¹At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry, and they began to pluck heads of grain and to eat. ²But when the Pharisees saw it, they said to him, “Look, your disciples are doing what is not lawful to do on the Sabbath.” ³He said to them, “Have you not read what David did when he was hungry, and those who were with him: ⁴how he entered the house of God and ate the bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests? ⁵Or have you not read in the Law how on the Sabbath the priests in the temple profane the Sabbath and are guiltless? ⁶I tell you, something greater than the temple is here. ⁷And if you had known what this means, ‘I desire mercy, and not sacrifice,’ you would not have condemned the guiltless. ⁸For the Son of Man is lord of the Sabbath.”

1 Samuel 21

David and the Holy Bread (i.e. looks like an Ark – a picture of Salvation, like the Noah's Ark)

¹Then David came to Nob, to Ahimelech the priest. And Ahimelech came to meet David, trembling, and said to him, “Why are you alone, and no one with you?” ²And David said to Ahimelech the priest, “The king has charged me with a matter and said to me, ‘Let no one know anything of the matter about which I send you, and with which I have charged you.’ I have made an appointment with the young men for such and such a place. ³Now then, what do you have on hand? Give me five loaves of bread, or whatever is here.” ⁴And the priest answered David, “I have no common bread on hand, but there is holy bread—if the young men have kept themselves from women.” ⁵And David answered the priest, “Truly women have been kept from us as always when I go on an expedition. The vessels of the young men are holy even when it is an ordinary journey. How much more today will their vessels be holy?” ⁶So the priest gave him the holy bread, for there was no bread there but the bread of the Presence, which is removed from before the LORD, to be replaced by hot bread on the day it is taken away.

A Man with a Withered Hand

⁹He went on from there and entered their synagogue. ¹⁰And a man was there with a withered hand. And they asked him, “Is it lawful to heal on the Sabbath?”—so that they might accuse him. ¹¹He said to them, “Which one of you who has a sheep, if it falls into a pit on the Sabbath, will not take hold of it and lift it out? ¹²Of how much more value is a man than a sheep! So it is lawful to do good on the Sabbath.” ¹³Then he said to the man, “Stretch out your hand.” And the man stretched it out, and it was restored, healthy like the other. ¹⁴But the Pharisees went out and conspired against him, how to destroy him.

God's Chosen Servant

¹⁵Jesus, aware of this, withdrew from there. And many followed him, and he healed them all ¹⁶and ordered them not to make him known. ¹⁷This was to fulfill what was spoken by the prophet Isaiah:

¹⁸“Behold, my servant whom I have chosen,
my beloved with whom my soul is well pleased.
I will put my Spirit upon him,
and he will proclaim justice to the Gentiles.
¹⁹He will not quarrel or cry aloud,
nor will anyone hear his voice in the streets;
²⁰a bruised reed he will not break,
and a smoldering wick he will not quench,
until he brings justice to victory;
²¹and in his name the Gentiles will hope.”

Isaiah 42

The LORD's Chosen Servant

¹Behold my servant, whom I uphold,
my chosen, in whom my soul delights;
I have put my Spirit upon him;
he will bring forth justice to the nations.
²He will not cry aloud or lift up his voice,
or make it heard in the street;
³a bruised reed he will not break,
and a faintly burning wick he will not quench;
he will faithfully bring forth justice.
⁴He will not grow faint or be discouraged^[a]

till he has established justice in the earth;
and the coastlands wait for his law.
5 Thus says God, the LORD,
who created the heavens and stretched them out,
who spread out the earth and what comes from it,
who gives breath to the people on it
and spirit to those who walk in it:
6 “I am the LORD; I have called you^[a] in righteousness;
I will take you by the hand and keep you;
I will give you as a covenant for the people,
a light for the nations,
7 to open the eyes that are blind,
to bring out the prisoners from the dungeon,
from the prison those who sit in darkness.
8 I am the LORD; that is my name;
my glory I give to no other,
nor my praise to carved idols.
9 Behold, the former things have come to pass,
and new things I now declare;
before they spring forth
I tell you of them.”

Blasphemy Against the Holy Spirit

22 Then a demon-oppressed man who was blind and mute was brought to him, and he healed him, so that the man spoke and saw. 23 And all the people were amazed, and said, “Can this be the Son of David?” 24 But when the Pharisees heard it, they said, “It is only by Beelzebul, the prince of demons, that this man casts out demons.” 25 Knowing their thoughts, he said to them, “Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand. 26 And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand? 27 And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges. 28 But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you. 29 Or how can someone enter a strong man’s house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house. 30 Whoever is not with me is against me, and whoever does not gather with me scatters. 31 Therefore I tell you, every sin and blasphemy will be forgiven people, but the blasphemy against the Spirit will not be forgiven. 32 And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.

A Tree Is Known by Its Fruit

33 “Either make the tree good and its fruit good, or make the tree bad and its fruit bad, for the tree is known by its fruit. 34 You brood of vipers! How can you speak good, when you are evil? For out of the abundance of the heart the mouth speaks. 35 The good person out of his good treasure brings forth good, and the evil person out of his evil treasure brings forth evil. 36 I tell you, on the day of judgment people will give account for every careless word they speak, 37 for by your words you will be justified, and by your words you will be condemned.”

The Sign of Jonah

38 Then some of the scribes and Pharisees answered him, saying, “Teacher, we wish to see a sign from you.” 39 But he answered them, “An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of the prophet Jonah. 40 For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. 41 The men of Nineveh will rise up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here. 42 The queen of the South will rise up at the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.

Return of an Unclean Spirit

43 “When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, but finds none. 44 Then it says, ‘I will return to my house from which I came.’ And when it comes, it finds the house empty, swept, and put in order. 45 Then it goes and brings with it seven other spirits more evil than itself, and they enter and dwell there, and the last state of that person is worse than the first. So also will it be with this evil generation.”

Jesus’ Mother and Brothers

46 While he was still speaking to the people, behold, his mother and his brothers^[a] stood outside, asking to speak to him.^[b] 48 But he replied to the man who told him, “Who is my mother, and who are my brothers?” 49 And stretching out his hand toward his disciples, he said, “Here are my mother and my brothers! 50 For whoever does the will of my Father in heaven is my brother and sister and mother.”

“Then some of the scribes and Pharisees answered him, saying, ‘Teacher, we wish to see a sign from you. But He answered and said to them, ‘An evil and adulterous generation craves for a sign; and yet no sign will be given to it but the sign of Jonah the prophet; for just as JONAH WAS THREE DAYS AND THREE NIGHTS IN THE BELLY OF THE SEA MONSTER, so will the Son of Man be three days and three nights in the heart of the earth.’” Matthew 12:38-40

The Pharisees, who knew the Scriptures well, also lied concerning Jesus when they said, “Search and see that no prophet arises out of Galilee. (John 7:52) They disregarded Jonah, who was born in Gath Hepher a town in the Galilee, three miles north of the town of Nazareth where Jesus was raised.

God sent Jonah as a prophet not to the Jews but to the gentiles. Immediately after Jonah came forth from the fish he traveled to the wicked city of Nineveh. The city was so large that it would take three days to walk all of its streets. Yet on the first day of Jonah’s preaching the people repented and the city was spared.

- The name **Jonah** means “dove”.
- In those days Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. Immediately coming up out of the water, He saw the heavens opening, and the Spirit like a dove descending upon Him. (Mark 1:9-10) This passage of Scripture could also be read as: In those days Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. Immediately coming up out of the water, He saw the heavens opening, and the Spirit like a Jonah descending upon Him.
- From the text above we see that **the Holy Spirit is represented by a dove (Jonah).**
- **Immediately after Jesus’ ascension into heaven the Holy Spirit (a dove or Jonah) came upon the Church with the power to prophesy or witness. Which even before Jesus’ ascension, we see this instruction demonstrated in the following passage:**

John 20:19-22

Jesus Appears to the Disciples

¹⁹On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews,^[a] Jesus came and stood among them and said to them, “Peace be with you.”²⁰ When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. ²¹Jesus said to them again, “Peace be with you. As the Father has sent me, even so I am

sending you.”²² And when he had said this, he breathed on them and said to them, “Receive the Holy Spirit.

- **The message proclaimed is the gospel ... the “good news” of how to make peace with God. This takes us back to the story of Noah who released a dove (Jonah) three times (Genesis 8:8-12). The first time the dove returned to Noah, the second time the dove brought an olive branch back to Noah and the third time the dove did not return.** The olive branch that the dove carried in its mouth was the symbol of peace, the same message that the Holy Spirit is speaking through the mouths of Christians.
- **In the story of Jonah, God sent Jonah (dove or Holy Spirit) the first time and he experienced three days and nights in the belly of the fish.** This is indicative of the Lord Jesus Christ, who had the dove descend upon Him at His baptism, declared that the Kingdom of God was at hand and spent three days and nights in the grave.
- **God sent Jonah a second time and he preached to the gentile city of Nineveh “Now the word of the Lord came to Jonah the second time, saying ...” (Jonah 3:1) This is indicative of the Holy Spirit coming upon the Church at Pentecost. The message that has been preached for the last two thousand years has primarily been to the gentiles.**
- **God will send the Holy Spirit (dove or Jonah) the third time. We see this beginning to happen immediately prior to the sounding of the seventh (last) trumpet in the book of Revelation:**

And they said to me, “You must prophesy again concerning many peoples and nations and tongues and kings.” **Revelation 10:11**

At that time the two witnesses and the 144,000 Israelites who have been sealed preach the truth.

Two witnesses: (The two witnesses are Elijah and Moses)

³And I will grant authority to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth.”

⁴These are the two olive trees and the two lampstands that stand before the Lord of the earth. ⁵And if anyone would harm them, fire pours from their mouth and consumes their foes. If anyone would harm them, this is how he is doomed to be killed. ⁶They have the power to shut the sky, that no rain may fall during the days of their prophesying, and they have power over the waters to turn them into blood and to strike the earth with every kind of plague, as often as they desire. ⁷And when they have finished their testimony, the beast that rises from the bottomless pit^[a] will make war on them and conquer them and kill them, ⁸and their dead bodies will lie in the street of the great city that symbolically^[b] is called Sodom and Egypt, where their Lord was crucified. ⁹For three and a half days some from the peoples and tribes and languages and nations will gaze at their dead bodies and refuse to let them be placed in a tomb, ¹⁰and those who dwell on the earth will rejoice over them and make merry and exchange presents, because these two prophets had been a torment to those who dwell on the earth. ¹¹But after the three and a half days a breath of life from God entered them, and they stood up on their feet, and great fear fell on those who saw them. ¹²Then they heard a loud voice from heaven saying to them, “Come up here!” And they went up to heaven in a cloud, and their enemies watched them.” **Revelation 11:3-12**

The Two Witnesses

The two witnesses in Revelation 11:1-14 appear to be Moses and Elijah. These two are seen standing with the Lord Jesus Christ on the Mount of Transfiguration. “*Truly I say to you, there are some of those who are standing here who will not taste death until they see the Son of Man coming in His kingdom.*” Six days later Jesus took with Him Peter and James and John his brother, and led them up on a high mountain by themselves. And He was transfigured before them; and His face shone like the sun, and His garments became as white as light. And behold, Moses and Elijah appeared to them, talking with Him. (Matthew 16:28-17:3)

This same allusion of the three together can be seen in Zechariah. *He said to me, “What do you see?” And I said, “I see, and behold, a lampstand all of gold with its bowl on the top of it, and its seven lamps on it with seven spouts belonging to each of the lamps which are on the top of it; also two olive trees by it, one on the right side of the bowl and the other on its left side.”* (Zechariah 4:2-3) Then I said to him, “What are these two olive trees on the right of the lampstand and on its left?” And I answered the second time and said to him, “What are the two olive branches which are beside the two golden pipes, which empty the golden oil from themselves?” So he answered me, saying, “Do you not know what these are?” And I said, “No, my lord.” Then he said, “These are the two anointed ones who are standing by the Lord of the whole earth.” (Zechariah 4:11-14) This is confirmed by Revelation 11:4, *These are the two olive trees and the two lampstands that stand before the Lord of the earth.*

What four pressings were made of the olives for oil?

In biblical times, **four pressings were made of the olives for oil**. Each pressing produced a different quality of oil used for distinct purposes. **Heavy stones were used to extract the oil**. The purest oil from the first pressing (one stone) was reserved for Temple worship. The oil produced in the second pressing (two stones) was used for cooking and eating. The oil produced from the third pressing (three stones) was used for lamp oil, and the fourth pressing (four stones) was used to produce soap and medicine.

2 Corinthians 4:7-9

Treasure in Jars of Clay

7 But we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us. **8** We are **afflicted/pressed in every way (pressed on every side), but not crushed; perplexed, but not driven to despair; 9** persecuted, but not forsaken; struck down, but not destroyed;

So how should we be like an olive tree?

We should be rooted in Messiah and **faithful to Him at all times (evergreen) and always bear fruit** (Gal. 5:22). Our lives should be a pure offering to the Lord (like the first pressed oil) and a light to the world. We should recognize that just as the fruit of the olive is released through pressure or crushing, that God may also allow stress or strain, even tribulation to produce the character traits He desires. "My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing" **James 1:2-4**.

Description of an Olive Tree Characteristics of the olive tree...

The young olive tree generally only bears olives after seven years of growth and proper grafting, but it will take at least two years to germinate, due to the fruit-bearing pattern of olive trees.

If you have an olive tree that you want to clone, you can do this with grafting. And believe it or not grafting can take more than 2 years to produce any olives (type of Discipleship).

Romans 11:16-24

16 If the dough offered as firstfruits is holy, so is the whole lump, and if the root is holy, so are the branches. **17** But if some of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root^[a] of the olive tree, **18** do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root that supports you. **19** Then you will say, "Branches were broken off so that I might be grafted in." **20** That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but fear. **21** For if God did not spare the natural branches, neither will he spare you. **22** Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you continue in his kindness. Otherwise you too will be cut off. **23** And even they, if they do not continue in their unbelief, will be grafted in, for God has the power to graft them in again. **24** For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into their own olive tree.

Because of the injurious method of harvesting the olives by using sticks to knock off the fruit, the trees only bear a full crop every other year. Some twenty gallons of oil are often derived from the olives of one tree. **The fruit are harvested in the Fall Feast season during the fall month of October**. (type of End Times Judgement)

After the olive tree reaches its maturity, its fruitfulness lasts for many, many years. Its longevity is one of the remarkable characteristics of the tree. Many 1,000 year old trees survive today. The old Olive tree is often seen to have several young shoots springing up all around it from its roots. It was this picture that the Psalmist had in mind when he wrote:

"Thy children like olive plants round about thy table" (Psalm 128:3).

Scripture often speaks of the beauty and attractiveness of the olive tree and it is always concerning a metaphor of God's people Israel. The prophet Jeremiah said: "the Lord called thy name, A green olive tree, fair, and of goodly fruit" (Jeremiah 11:16). The prophet Hosea said, "His beauty shall be as the olive tree" (Hosea 14:6). And David asserted: "I am like a green olive tree in the house of God" (Psalm 52:8).

Olive trees have a remarkable number of blossoms, many of which fall to the ground without ever maturing into fruit. When a wind storm blows many blossoms simple fall to the ground. The Book of Job makes a comparison to this: "And shall cast off his flower as the olive" (Job 15:33).

With that foundation let's look at grafting an olive tree...

In a natural state left unattended, the olive tree will grow wild, so the trees are must be cultivated; first, they must be grafted to bear fruit. A graft of a cultivated olive tree is inserted into the stem of the wild olive tree, and then the wild olive tree is cut down close to the ground. The part below becomes both root and feeder for the grafted branch.

This is the customary process of grafting. But the Apostle Paul speaks of a different method. He speaks of GOD grafting the wild olive branch onto the cultivated tree. (see Romans 11:24, “For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into their own olive tree.”). Here we learn once again that God’s ways are not man’s (Isaiah 55:9, “For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.”).

Harvesting the olive crop...

The harvest of crop of olives in the Holy Land is still accomplished by beating the trees with sticks in order to knock off the fruit.
This is very significant.

Instead of hand picking them, they beat the branches making the fruit to fall. The tender shoots that would ordinarily bear fruit the following year are usually damaged during the harvest so as to interfere greatly with the next year’s crop. This is no doubt the reason for the trees yielding a good crop only every other year.

Isaiah also speaks of the obtaining fruit left by the olive harvesters. **It seems the Biblical use of the term grape harvest in Revelation is actually the olive:** “*Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof*” **Isaiah 17:6.**

The process of making olive oil...

Years ago olive mills were used for making oil. They had oil presses in addition to the vat, and an upright stone with a large hole in it. In this hole a beam was inserted. **This beam rested on the olives which were to be pressed, extending far beyond the receptacle containing the olives, and weights were hung on the end farthest from the stone.**

The Garden of Gethsemane was in reality an olive orchard, and believe it or not the word, "Gethsemane," means "Oil-Press." Remember, it was in the Garden of Gethsemane (Gat Shemen in Hebrew, literally, the place of the "olive press"), where the Messiah spent much of His time in Jerusalem with His disciples.

"Coming out, He went to the Mount of Olives, as He was accustomed, and His disciples also followed Him" (Luke 22:39).

Another Bible-time **way of making oil was to tread the olives with the feet.** This primitive method was mentioned by the prophet Micah: "Thou shalt tread the olives, but thou shalt not anoint thee with oil". (Micah 6:15)

The wide use of olive oil in Bible lands...

The most famous example of this is "the ten virgins, which took their lamps, and went forth to meet the bridegroom" (Matthew 25:1). Also oil is used today in Bible lands in the manufacture of soap, and it is quite likely that it was so used in Bible days. And oil was often used for anointing the body. Naomi told Ruth, "Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor" (Ruth 3:3).

There is a blessing from this magnificent tree in God's own words...

Deuteronomy 24:20. ¹⁹“When you reap your harvest in your field and forget a sheaf in the field, you shall not go back to get it. It shall be for the sojourner, the fatherless, and the widow, that the Lord your God may bless you in all the work of your hands. ²⁰**When you beat your olive trees, you shall not go over them again. It shall be for the sojourner, the fatherless, and the widow.** ²¹When you gather the grapes of your vineyard, you shall not strip it afterward. It shall be for the sojourner, the fatherless, and the widow. ²²*You shall remember that you were a slave in the land of Egypt; therefore I command you to do this.*

Lessons from the Psalms...

The olive tree symbolizes faithfulness and steadfastness. Psalms 52:8 says, "But I am like a green olive tree in the house of God; I trust in the mercies of God forever and ever."

This Scripture passage reminds us that no matter the tribulations of life, we should remain steadfast as the olive tree in the presence of God, evergreen (faithful) and bearing fruit. The olive tree is mentioned over 30 times in the Bible, it is one of the first plants mentioned and the most significant.

In Psalm 1 the Lord promises that the godly will flourish like a tree planted by streams of water. The Psalmist seems to have enjoyed considering certain trees, learning about them, and then making spiritual application from their characteristics.

In Psalm 52 David was concerned that Doeg, the Edomite, would reveal his hiding place to King Saul who was seeking to kill him. David considered Doeg’s wicked condition and his end under God’s punishment, then he turned his mind from his enemies and declared, “But I am like a green olive tree in the house of God. I trust in the mercy (steadfast love, undeserved favor) of God forever and ever.”

We should review the characteristics of the olive tree and apply them to our lives.

The olive was a basis of life in the Mediterranean world. **(Is Jesus-Yeshua the basis and root of your life?)**

Like us, it takes the olive tree 17 to 30 years to reach full vintage, and its best fruit is harvested in later years. It lives for centuries. The fruit is used for eating, its oil for cooking and for lighting lamps. The wood is richly grained and sturdy. (Can God use me to bring glory to Himself?)

Throughout the ages the olive has stood for peace, for steadfast love, for undeserved favor (mercy) and newness of life. (Is this quality of mercy being manifested in my life?)

No wonder God diverted David's mind from his enemies to the green olive tree. Although we, too, live in a world of hardship, adversity and disappointment, let us seek the Lord so that we may flourish like the green olive tree, and like David, have our hearts and minds rooted in the Lord. We will then be able to claim the promises in Psalm 1:

Blessed is the man
who walks not in the counsel of the wicked,
nor stands in the way of sinners,
nor sits in the seat of scoffers;
²but his delight is in the law of the Lord,
and on his law he meditates day and night.
³He is like a tree
planted by streams of water
that yields its fruit in its season,
and its leaf does not wither.
In all that he does, he prospers.
⁴The wicked are not so,
but are like chaff that the wind drives away.
⁵Therefore the wicked will not stand in the judgment,
nor sinners in the congregation of the righteous;
⁶for the Lord knows the way of the righteous,
but the way of the wicked will perish.

More olive tree Scriptures...

- Deuteronomy 6:11 And houses full of all good [things], which thou filled not, and wells digged, which thou digged not, vineyards and olive trees, which thou planted not; when thou shalt have eaten and be full. - Hosea 14:6 His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

- Jeremiah 11:16 The LORD called thy name, A green olive tree, fair, [and] of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

- Judges 9:8 The trees went forth [on a time] to anoint a king over them; and they said unto the olive tree, Reign thou over us.

- Psalms 52:8 But I [am] like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.

- Zechariah 4:3 And two olive trees by it, one upon the right [side] of the bowl, and the other upon the left [side] thereof.

- Romans 11:17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

- Romans 11:24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural [branches], be grafted into their own olive tree?

- Revelation 11:4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

<http://www.myscripturestudies.com/p/the-olive-tree.html>

Exodus 28:1-30:10 The Priests' Garments

Exodus 28:1-13 The Priests' Garments

¹“Then bring near to you Aaron your brother, and his sons with him, from among the people of Israel, to serve me as priests—Aaron and Aaron's sons, Nadab and Abihu, Eleazar and Ithamar. ²And you shall make holy garments for Aaron your brother, for glory and for beauty. ³You shall speak to all the skillful, whom I have filled with a spirit of skill, that they make Aaron's garments to consecrate him for my priesthood. ⁴These are the garments that they shall make: a breastpiece, an ephod, a robe, a coat of checker work, a turban, and a sash. They shall make holy garments for Aaron your brother and his sons to serve me as priests. ⁵They shall receive gold, blue and purple and scarlet yarns, and fine twined linen. ⁶“And they shall make the ephod of gold, of blue and purple and scarlet yarns, and of fine twined linen, skillfully worked. ⁷It shall have two shoulder pieces attached to its two edges, so that it may be joined together. ⁸And the skillfully woven band on it shall be made like it and be of one piece with it, of gold, blue and purple and scarlet yarns, and fine twined linen. ⁹You shall take two onyx stones, and engrave on them the names of the sons of Israel, ¹⁰six of their names on the one stone, and the names of the remaining six on the other stone, in the order of their birth. ¹¹As a jeweler engraves signets, so shall you engrave the two stones with the names of the sons of Israel. You shall enclose them in settings of gold filigree. ¹²And you shall set the two stones

on the shoulder pieces of the ephod, as stones of remembrance for the sons of Israel. And Aaron shall bear their names before the LORD on his two shoulders for remembrance.¹³ You shall make settings of gold filigree,¹⁴ and two chains of pure gold, twisted like cords; and you shall attach the corded chains to the settings.

Isaiah 54:11

“O afflicted one, storm-tossed and not comforted, behold, I will set your stones in antimony, and lay your foundations with sapphires.

God is building a life for each one of us that is "Rock Solid". He wants our gifts shown Brilliantly and with slender. He wants us to Shine and Sparkle as we are held up to the Light. Our setting (antimony) is Durable and Mighty and it displays God's Faithfulness to us. Now that is Antimony!

Antimony: the sense is not that the stones would have fair colors, but that the cement (antimony) which would be used would be that which was commonly employed to make the most valued colors. The structure (antimony) which would be reared would be as costly and magnificent as if the very cement of the stones consisted of the most precious coloring matter; used also for flame proofing material (ex. components and function of the prongs on a Brilliant Wedding Ring).

God tells Moses the two stones upon the ephod are, in fact, “memorial stones for the sons of Israel” and that “Aaron is to bear the names on his shoulders as a memorial before the Lord” (Exodus 28:12).

Exodus 19:5-6

⁵ Now therefore, if you will indeed obey my voice and keep my covenant, **you shall be my treasured possession** among all peoples, for all the is mine;⁶ and you shall be to me **a kingdom of priests** and a holy nation.’ These are the words that you shall speak to the people of Israel.”

DID YOU KNOW THAT THE 12 SONS OF JACOB IS A MYSTERY OF CHRIST

Jacob had twelve sons and their names put together is the hidden gospel revealed through it. It's amazing how God hid all these wonderful truths in simple names and stories. Here are the names and their meanings:

Reuben – *Behold, A Son is born to us*

Simon – *One who hears*

Levi – *Attached*

Judah – *Praise the Lord*

Dan – *He judged*

Naphtali – *My Struggle*

Gad – *Good fortune*

Asher – *Happiness*

Issachar – *Reward*

Zebulun – *Honour*

Joseph – *Add to my family*

Benjamin – *Son of righteousness*

This is what it says:

BEHOLD, A SON IS BORN TO US, ONE WHO HEARS US AND WHO IS ATTACHED TO US. PRAISE THE LORD, HE JUDGED OUR STRUGGLE AND BROUGHT US GOOD FORTUNE, HAPPINESS, REWARD, HONOUR; HE ADDED US TO HIS FAMILY AND CALLED US SONS OF RIGHTEOUSNESS.

This completely blew my mind. Jesus Christ is not just a mere name that is mentioned in sermons. He is the content, the context, the text, paragraph, remark, the mark and the outline of the entire Bible. WOW, how awesome is our God...

1 Peter 2:9

⁹ But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light.

The Role of Beauty and Splendor in Serving God

“These are the garments they are to make: a breastpiece, an ephod, a robe, a woven tunic, a turban and a sash. They are to make these sacred garments for your brother Aaron and his sons, so they may serve Me as priests.” (Exodus 28:4)

In this Reading, sacred garments are to be made for the priests so they can serve God.

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Prophetic Message Today

Haftarah Tetzaveh: A Vision of Hope

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Today's *Prophetic Reading* falls in the midst of a longer section that discusses the building of the Third Temple. Today's portion from the Book of Ezekiel begins with God's instruction to describe the coming Temple to the children of Israel who are exiled in Babylon.

The reason for this is not to build anticipation or excitement but, rather, to give them hope after expressing shame for the sins that caused the First Temple to be destroyed and the people to go into exile.

God tells Ezekiel that only when the people are embarrassed because of their sins, then He could show them the plan of His House, which reflects His holiness.

There, only 14 years into the Babylonian exile, which stretched on for more than another 50 plus years, the people received a message of hope and comfort — “the priests are to present your burnt offerings and fellowship offerings on the altar. Then I will accept you, declares the Sovereign LORD.” (Ezekiel 43:27)

What God is Doing Today with Prophecy (Purim, Trumpets, Atonement, Tabernacles, Great Day of Salvation): At that point in their exile, they must have thought themselves totally rejected by God, but God reaches into their darkness to show them a vision of eternal redemption.

Israel obviously did repent (current & picture futuristically) because the Book of Ezekiel goes on to describe the Third Temple in great detail and the coming of the Messiah in the final eight chapters.

God loves Israel, and this timely message of repentance reveals that no matter what predicament God's people find themselves in, they can play a role in God's present and future plans by turning from their sin.

May each of us put on the garments of holiness and serve Him with all of our strength.

“You will again have compassion on us; You will tread our sins underfoot and hurl all our iniquities into the depths of the sea.” (Micah 7:19)

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Next Weeks Reading:

Week 21 - KI TISA (When You Take)
Exodus 30:11–34:35; 1 Kings 18:1–39; Matthew 17:1–13

Additional Teaching Notes for Heading “The Role of Beauty and Splendor in Serving God” on page 14:

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⁹But you are a chosen people, a royal priesthood, a holy nation, God’s special possession, that you may declare the praises of **him who called you out of darkness into his wonderful light.**

Ephesians 6:10-18

The Armor of God

¹⁰Finally, be strong in the Lord and in his mighty power. ¹¹Put on the full armor of God, so that you can take your stand against the devil’s schemes. ¹²**For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.** ¹³Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. ¹⁴Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, ¹⁵and with your feet fitted with the readiness that comes from the gospel of peace. ¹⁶In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. ¹⁷Take the helmet of salvation and the sword of the Spirit, which is the word of God. ¹⁸And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the Lord’s people.

1 Thessalonians 5

The Day of the Lord

5 Now concerning the times and the seasons, brothers,^[a] you have no need to have anything written to you. ²For you yourselves are fully aware that the day of the Lord will come like a thief in the night. ³While people are saying, “There is peace and security,” then sudden destruction will come upon them as labor pains come upon a pregnant woman, and they will not escape. ⁴But you are not in darkness, brothers, for that day to surprise you like a thief. ⁵For you are all children^[b]of light, children of the day. We are not of the night or of the darkness. ⁶So then let us not sleep, as others do, but let us keep awake and be sober. ⁷For those who sleep, sleep at night, and those who get drunk, are drunk at night. ⁸**But since we belong to the day, let us be sober, having put on the breastplate of faith and love, and for a helmet the hope of salvation.** ⁹For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, ¹⁰who died for us so that whether we are awake or asleep we might live with him. ¹¹Therefore encourage one another and build one another up, just as you are doing.

2 Corinthians 5:11-21

The Ministry of Reconciliation

¹¹Therefore, knowing the fear of the Lord, we persuade others. But what we are is known to God, and I hope it is known also to your conscience. ¹²We are not commending ourselves to you again but giving you cause to boast about us, so that you may be able to

answer those who boast about outward appearance and not about what is in the heart. ¹³For if we are beside ourselves, it is for God; if we are in our right mind, it is for you. ¹⁴For the love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died; ¹⁵and he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised.

¹⁶From now on, therefore, we regard no one according to the flesh. Even though we once regarded Christ according to the flesh, we regard him thus no longer. ¹⁷Therefore, if anyone is in Christ, he is a new creation. ¹⁸The old has passed away; behold, the new has come. ¹⁹All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. ²⁰Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. ²¹For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

One of them is the **Choshen Hamishpat** (Breastplate of Judgment).

The breastplate is associated with the Urim and Thummim, objects used to *discern* the will of the Lord.

The priestly breastplate was made of embroidered linen sized and shaped into a square cubit. It contained four rows, each with three precious gems embedded within the plate and surrounded with gold.

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Each jewel in the priest's breastplate represented one of the twelve tribes of Israel, whose names were engraved upon the stones. God would use the individual letters of these names to spell out His judgments for Israel when the Urim was used to consult Him.

"He is to stand before Eleazar the priest, who will obtain decisions for him by inquiring of the Urim before the LORD. At his command he and the entire community of the Israelites will go out, and at his command they will come in." (*Numbers 27:21*)

In the Brit Chadashah (New Testament), John describes his vision of the New Jerusalem in which the foundation stones of the city walls are adorned with 12 gems. Some, if not all, of these gems are also in the breastplate.

Some of the stones' true identities may have been lost, since the Hebrew and Greek cultures shared no definitive gem names, especially during the 1,000 years between the writing of 1 Samuel and the Book of Revelation:

"The foundation stones of the city wall were adorned with every kind of precious stone. The first foundation stone was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst." (*Revelation 21:19–20*)

There are over 30 different opinions concerning the identification of the breastplate stones in rabbinical literature and tradition. (*Temple Institute*)

What we see in the description of the breastplate and New Jerusalem is that God considers beauty to be glorifying as we serve Him on earth and in Heaven, where we will one day be surrounded by the brilliant splendor of streets paved with gold and divinely cut jewels embedded in foundations.

God also considers certain colors and material that are used in service to Him to be glorifying, such as the garments worn by the **Kohen HaGadol** (High Priest):

"You shall make holy garments for Aaron your brother, for glory and for beauty." (*Exodus 28:2*)

The ephod, or garment underneath the breastplate, was made out of fine linen and woven out of gold, blue, purple, and scarlet threads. Although a priestly garment, it seems that King David wore it when he brought back the Ark of the Covenant to Jerusalem.

"Now David was clothed with a robe of fine linen with all the Levites who were carrying the ark, and the singers and Chenaniah the leader of the singing with the singers. David also wore an ephod of linen." (*1 Chronicles 15:27; see also 2 Samuel 6:14*)

Serving God in the Beauty of Holiness

Everything God creates in His physical world helps us understand His spiritual world. The use of physical gems on the breastplate of the Kohen Gadol is no different.

Since these stones represent the 12 tribes, and the breastplate is connected with discovering the will of God, the stones represent how precious Israel is to the Lord and His desire to lead them into His will.

The precious stones embedded in the foundations of the New Jerusalem (*Revelation 21:19–20*) also represent the 12 tribes. From this we can understand that **Israel retains foundational importance in the Messianic Age.**

All Believers in Yeshua play a significant role, as well. Scripture says that we are a holy priesthood and living stones, a spiritual house through Yeshua HaMashiach (Jesus the Messiah):

“And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God, you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Messiah Yeshua.” (*1 Peter 2:4–5*)

Like a precious jewel, precisely cut, shaped, and polished by a master lapidary, we each have the ability to uniquely reflect the beauty and glory of God's **Ruach HaKodesh** (Holy Spirit) as we serve Him.

When we fulfill that destiny, we take our place in a spiritual house, whose cornerstone — the One who holds it all together — is, of course, Yeshua HaMashiach.

“Behold, I lay in Zion a choice stone, a precious corner stone, and he who believes in Him will not be disappointed.” (*1 Peter 2:6*)

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