



Parasha: TZAV/COMMAND

Torah Portion: VAYIKRA/LEVITICUS 6:8-8:36

Tanak: JEREMIAH 7:21-8:3, 9:23-24, MALACHI 3:4-12,
EZEKIEL 43:27-44:8Brit Hadasha: LUKE 6:46-49, HEBREWS 7:26-28,
1 PETER 2:21-25

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resTorah Staff**BENYAMIN DAVIS**
Executive/Artistic Director**VICTORIA DAVIS**
Assistant Director**ANA CHAPMAN**
Associate Director

resTorahatories**BENYAMIN DAVIS**
Editor-in-Chief/Art Director**ANA CHAPMAN**
Associate Editor**resTorahatories ©2007**

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THE PURPOSE OF THE SACRIFICIAL SYSTEM was embedded in the plan of the Father, which is perfect to judge the heart of the person making sacrifices. Whether it is a covenant member of Israel bringing a sin, peace or burnt offering, or the High Priest making an offering for atonement, the offering is about a spiritual war being waged within the heart and mind of the one presenting his offering.

All of the outer enactments are to be constant reminders to us that YHVH is looking very intently into the process that He set into motion. Just like the sons of Israel were not to contribute to the construction of the Tabernacle out of compulsion, but were to give as their hearts were inspired to give, so our sacrifices are to be given from a willing and joyful heart. To offer our substance merely out of obligation or because we feel guilty is not adequate. We must find that place within ourselves where the love of YHVH has deeply penetrated into our hearts. It is that unique place where His love has touched us after leaving the process of the reasoning of our minds. As His love enters into the heart of our spirit it becomes the passion of life; it's the living Torah etched within the walls of our hearts by the finger of His Ruach teaching and directing us how to walk uprightly in Yeshua Messiah.

All of the sacrifices which shed innocent blood and have been executed were for the atonement of sin. These past sacrifices help us to realize the gravity of death for the sake of covering our sins with that innocent blood. Additionally, the offerings for burnt and peace offerings must be presented from a willing heart as well. They are not to be given as a show of wealth, power or pride, but are to be offered with the recognition that they belong to YHVH and it is His peace for which we are grateful.

Of course, this entire process brings us back to the original intent of the sacrificial system. While the system in the days of Torah was not satisfied, it was the foundation of YHVH's exquisite plan for mankind to be restored back to Him. It pointed the people to the wisdom and understanding that blood must be shed for the redemption from sin. It foreshadowed the slaughter of an innocent Being for the sake of all of the congregation, priesthood, Tabernacle, furniture, vestments and individuals. The system at hand gave the order and importance of each aspect of sacrifice as YHVH viewed it, not how we think it should have been.

The perfect intent of creating the sacrificial system was for the glory of YHVH to be made manifest through the life, death, burial, resurrection and ascension of Yeshua our Redeemer. Through His life, death and resurrection, He did not take away or add to the original heart of the Torah of YHVH. He was and is the ultimate fulfillment of the Torah, as He is the Word who became flesh and dwelt among us.¹ Yet, He came in the form of a man so that we could hear, see and walk along with Him. Now we are to look deep into the Scriptures to learn how to imitate Him in the Spirit. He said, "Behold, I have come (In the scroll of the book it is written of Me) to do Thy will O YHVH!"²

As we walk out our lives in Messiah, we are to offer our lives up to Him daily.³ Our lives are to be presented to Him as a continuous burnt offering on the Altar night and day. We are to render a continual sacrifice of praise up to Him even in our most arduous circumstances. Messiah Yeshua is the High Priest of our faith according to the order of Melchizedek. Come nearer as we learn of Him and let us draw deeply from the wells of Salvation within our hearts and present to our High Priest the holy and most acceptable sacrifice that we can offer Him.

¹John 1:1 & 14

²Psalms 40:7-8 & Hebrews 10:7

³Romans 12:1

Shavu Halacha/Weekly Walking:

YHVH draws His chosen close to Him for many reasons. Even as Aaron and his sons were brought into the Tabernacle and went through the ordination process, they still had to wait at the doorway of the Tent of Meeting for seven days. YHVH emphatically commanded Aaron and his sons to remain before the doorway of the tent of meeting continually day and night for seven days. His will in this was to prevent them from impulsively rushing out and contaminating themselves with forbidden things; to protect others from coming into contact with their consecrated status; and to wait before YHVH's Presence in order to comprehend what had just taken place; and to fully grasp their role as the priesthood for YHVH and the people. Some people feel as if they have been put on a shelf for years at a time. Undoubtedly, YHVH is still working within their lives. By example, we see how YHVH commanded Aaron and his sons, in their anointed state, to cease from the customary everyday life and minister to YHVH before the entrance of His dwelling place. For them, seven days would have been a very long time to wait. For us, we do not walk in a fraction of the revelation that Aaron had and, yet, we set off go to and fro, striving to make things happen. In the upcoming future, learn to sit in the patient contentment of where YHVH has placed you. Know for certain that the time of ordination will be fulfilled before entering into the service of His Presence. Most importantly, make sure that you have waited at the entrance of Yeshua, and allow Him to appoint you, sanctify you, clothe you and anoint you before you step into the vision, commission and proper priestly possession that He has placed before you.

Day 1

PARASHA:
LEV. 6:8-23

TORAH STUDY

PRAYER LEAVES

1. The command of YHVH comes to Moshe specifically for Aaron and his sons in this portion. The first command involves the continual burnt offering that they are to offer up every morning and evening so that the fire of the burnt offering is always on the Altar and never goes out. Therefore, this is the firm foundation of every offering placed on the Altar. It speaks of the supremacy of the precepts of Torah that were exemplified at the Altar. Individually, we have a Messiah that came to us as the Living Word who was established in Torah and has established Torah within us. Our faith in Him was established through the sacrificial system and continues to be established at His altar from which those who serve the tabernacle have no right to eat.¹ Explain how being before His altar prepares us to do His work upon the earth? Discuss how the continual burnt offering represents the truth and foundation of Torah for then and now.

How does this speak to the consistency and fervency of our faith in Messiah, the Living Word/Torah, as the foundation of all of our faith and belief?

2. The garments that the priests were to put on when emptying the fat ashes were different than the other garments that he would wear to go out of the Tabernacle to a clean place for the ashes to be placed. Why would YHVH command a change of clothes, when the priest may only go straight to the ash heap (a clean place) and back to the Tabernacle to just change garments once again?

What relevance does this have with our approach of worship/ministering to YHVH versus leading people to YHVH or ministering to people?

3. In verse 12, the fire of the burnt offerings is to be kept burning and the fat portions of the peace offerings were to be offered upon these. Does this give precedence to the order of the sacrifices on a daily basis; and, why would this be important?

If so, then the burnt offering in the morning would have been followed by any peace offerings that people would bring, then the guilt offerings and last, the sin offerings, based upon the reading in the parasha Vayikra which presents the order in which the offerings were described by YHVH. Even if this was not the priority of order for daily offerings, it does give meaning to the last sacrifice of Pesach/Passover, where Messiah was our Passover Lamb and after His death, the burnt offering would have been made for the last of the day. Discuss the significance of this order in Messiah's death.

¹Hebrews 13:10

Furthermore, the order of offerings gives significance to the priority of Messiah in our lives as an individual lifestyle and ministry to the Father. Discuss the order based upon our roles as priests. Who gets our first and last attention/affection in contrast to what takes place in middle portions of the day and night?

4. As we have discussed numerous times at this point, the fire was not to go out on the Altar of Burnt Offering. This is similar to the fire of the Menorah. Fire represents the presence of the Ruach haKodesh among man. How does the fire of the continual burnt offering represent the Ruach haKodesh in our lives and what is the importance of this continual presence on this Altar?

5. After the memorial portion of the grain offering was made, the rest belonged to the Priests to consume inside the court of the Tabernacle. None of it was to leave that place; and, whoever touched it would become consecrated. First, why did YHVH not want this portion of the grain offering to leave the Tabernacle proper?

Second, how would one become consecrated by touching the priest's portion of the grain offering? Moreover, what did it mean when a member of Israel touched or consumed the priest's portion, which was consecrated unto the priesthood? What was the sacrifice of being consecrated?

6. When Aaron or his sons after him were to be anointed as High Priest, they were to offer a grain offering. They did not get a portion of that offering. Why not?

7. Verse 22 speaks to future generations of Aaron's descendants that would become High Priests. Discuss if this included Yeshua and how he would have offered this inauguration offering before He entered the Priesthood of the order of Melchizedek.

Midras Point:

The Tabernacle court would have to accommodate not only people and the Altar of Burnt Offering, but it would have needed other cooking areas as well. The need to cook meat portions from the peace offerings of the people that were to be eaten there on premises, along with the priest's grain offering portions had to be cooked. These food items were not permitted to leave the court of the Tabernacle.

Discuss the set-up of such cooking areas and arrangements, along with the activities that this would entail for families to feast together in the Tabernacle courtyard.

Day 2

- PARASHA:
LEV. 6:24-7:10
- TORAH STUDY
- PRAYER LEAVES

1. The sin offering was presented in the creature that would bear the sin of the guilty person. It was to be killed at the same place where the burnt offering was slaughtered, see Vayikra 1. How does this reinforce the burnt offering's role in being the foundation of all other sacrifices?

Moreover, how does this address the heart issue over obedience in presenting a sin offering?

2. The priest who offers the sin offering was to eat his portion of the sin offering in the court of the Tent of Meeting. In fact, it comes to us as a commandment, in verse 8:26, that the priest who offers the sin offering shall eat it. Why would the priest that makes a sin offering be required to eat that offering? What symbolism does this have in Messiah and our sin laid upon Him as our sin offering?

3. We are likened unto vessels for YHVH. Some are for common use (earthenware) and some are for honorable use (bronze or other metal). Here we see that the earthen ware vessel was to be broken after boiling a portion of the sin offering in it; whereas, the bronze vessel was to be scoured and rinsed in water. How do these vessels and their demise or continued use pertain to us as vessels of the Ruach ha Kodesh?

4. The blood of the sin offerings was brought into the Tent of Meeting and was for atonement for the Tabernacle, furniture pieces, priesthood or the congregation. YHVH tells us here that the entire sin offering for these was to be burned with fire, never eaten. Why would there be difference so as not to consume these offerings?

What importance does this have when discussing Messiah's atonement for the entire house of Israel, the heavenly host, the Heavenly Tabernacle or other aspects of sin offerings that were not for us?

5. The spiritual fat of our lives can be found in the self-indulgent aspects of our lifestyles. More often than not, those areas are where we stumble and ignore YHVH. Those decadent areas of our lives possibly foster the pride of self-importance which leads to unclean versus clean habits and ultimately sin. These unsavory habits are more untamed than the portions of our lives where we find ourselves most of the time. They are more exciting, less mundane and feel as if we have broken from a rut or routine. Plainly, the “portly” portions of our lives are deviations from our normal lifestyles. Therefore, we have less experience handling ourselves during those seasons. In what ways do you see a parallel with these times in our lives to the guilt offering portions that were to be burned on the Altar?

6. The priest’s offering of the guilt offering is like the sin offering. He who offers it shall have it as their portion. This shows direct correlation to our walk with Messiah. None of us can vicariously walk in Yeshua or walk out Torah through our parents, our brother, a church or our spouse. We must each bear the repercussions to our entrance into YHVH’s Covenant or reap the consequences of our sin as we break that Covenant. Equitably speaking, we must each walk out our own salvation with fear and trembling. Compare the aspect of the priest’s portion of the sin or guilt offering for himself only, to sole accountability to Messiah.

7. YHVH interjects that the hide of the burnt offering belonged to the priest that offered it. This would be very valuable for various reasons. Remember, the portion for the priesthood were these offerings, that’s all they received for material wealth for them or their families’ provisions. What would a hide of various animals, daily, mean for the provision for a priest and his family? What could they use that hide for since it would not be consumed?

8. Question seven brings up some other lifestyle questions for the priests. What kind of system would they have used for obtaining their portions of hides and the other substances of offerings which was provision for their families? Example: they would need tanners; they would need to use the leather to barter for other goods, etc.

Day 3

PARASHA:
LEV. 7:11-38

TORAH STUDY

PRAYER LEAVES

1. YHVH makes some clear distinctions between the peace offering that is for thanksgiving and a peace offering that is for a votive or freewill offering. First, what determines the difference between types of peace offerings?

Second, why would the meat from a thanksgiving offering be treated differently from a freewill or votive offering?

2. We are not exempt from the precepts of Torah, even if we do not partake in a physical sacrificial system. We are to give public thanksgiving to YHVH. We are certainly able to give freewill gestures to YHVH in our lives, through Yeshua. Furthermore, if we take a vow, we are most certainly expected to fulfill it. Any vow we utter would have a starting point and an ending point so as to emphasize the vows relevance and so that it is able to be accomplished. In what ways do we fulfill these offerings in our lives today?

Even though Yeshua fulfilled Torah on our behalf, that does not mean we have no responsibility to keep Torah. How does Yeshua fulfill our peace offerings as our High Priest and what role do we play in presenting Him with our offerings?

3. We know that we have all touched unclean through human contact, animal or any other detestable thing that YHVH decries as unclean. At what point would anyone be permitted to eat of the flesh of a peace offering?

What other personal sacrifices would one need to make if invited to partake of a peace offering with another person, family or family member?

4. YHVH gives a reminder for us not to eat the blood or the fat of any bird or animal. In many of the commandments of YHVH, he applied the punishment of being cut off from one's people if they disobeyed. What does it mean to be cut off from your people? How does this apply to us today?

5. The hands of the bearer were to bring the sacrifice of the peace offering. Each person's own hand was to bring the offerings by fire to YHVH. These were in contrast to the burnt, sin and guilt offerings which the priest was to present with his own hands. In verse 30-31, when the person presented the sacrifice, then the priest would offer up the fat and the breast which belong to the priest. Why did YHVH mandate a difference with whom would present the sacrifice by fire in the peace offering and in what ways do they really differ?

6. YHVH gives the portion of the breast and the thigh to the priesthood. However, there is a difference between the two portions. The breast was a wave offering which made it sacrosanct so that only the priesthood may partake of it. The thigh was considered a contribution from the sons of Israel. It would be a sanctioned contribution forever. Why did YHVH give the command for this contribution in contrast to the breast being a wave offering? Why not make the thigh a part of that wave offering as well?

7. The breast is what covers the animal's heart area. This is likened to man walking in obedience to YHVH and what belongs to Him as He makes His dwelling place within us. The thigh is used to perpetuate motion for the animal. It is used in walking, sitting, lying down and rising up. These two muscles are to work with each other and represent our walk in Messiah. In other words, the Ruach HaKodesh moves through the heart and gives directives to the thigh as to where He chooses to go, not where the mind of man wants to go. Discuss how the giving of these parts of the animal represents our walk with Messiah. What significance do they have as the priest's portions as you consider Messiah as our director?

Sandals Worshipping in Truth

YHVH has given the various portions of the offerings to the priests. They were to be given to Aaron and his sons forever, throughout their generations. Those that labor among us and are called to serve YHVH as His priests continue to have right to these portions, in whatever form they take today. If we neglect those that serve in the capacity of a priest then we allow the servants of YHVH to go unfulfilled and with lack of our giving.

Certainly, YHVH is very capable of taking care of His own. However, that does not give us an excuse to disregard those that are due their rightful portions. A priest is recognized by his worship to YHVH and his labor of intercession for the body of Messiah and those of Israel who do not know Him. They minister to YHVH through worship and prayer. The priest is seen, not just as leader but as a worshipper who leads others into the presence of YHVH. They teach truth according to the unction of the Ruach and are led by the Ruach into Truth.

While we are all certainly called to be priests, we look around and see that most refuse the highest calling to minister to YHVH first, and serve people as their first priority, or basically have no ambition to further the kingdom.

Not only is it important to know the difference in Yeshua's priesthood and the Levitical priesthood, but to know what portion belongs to them and how they are to receive that portion. Herein, the whole body will work in the proper aspect of Spirit and Truth.

Day 4

PARASHA:

LEV. 8:1-13

TORAH STUDY

PRAYER LEAVES

1. YHVH gives Moshe a list of items to bring to the doorway of the Tent of Meeting. The list includes the garments, the anointing oil, the bull of the sin offering and two rams, one for a burnt offering and the other is a ram of ordination. Along with these items, Moshe was, also, to take Aaron and his sons to the doorway. YHVH was instructing how man was to interface with Himself. This restoration of man's relationship with YHVH was to be seen through the sacrificial system of atonement. Yet, it took men to implement that relationship which YHVH initiated. Not only through Moshe, but presently we see this being established through Aaron and his sons, as well. Discuss the use of these men as priests to establish ongoing relationship with YHVH. How does this resemble Adam's role in the Garden?

Also, what role do we play in this ongoing relationship through Yeshua as His appointed priests in continuing relationship with Him?

2. Yeshua was stripped of everything at the execution stake. Not only was His dignity and humanity ripped from Him, although He gave it willingly, but the public shame of execution was coupled with the Messiah of mankind enduring complete exposure of his nakedness upon the tree. Likewise, Moshe brought Aaron and his sons close and washed them with water. While they may not have been completely exposed to the congregation, common sense tells us that as Moshe was about to clothe them completely, linen breeches and all, they were probably stripped for the purpose of this washing first. Discuss how this is a prelude to Messiah's inauguration upon His death as the High Priest and why it was necessary for both Aaron and Yeshua.

3. The nakedness of Aaron and the High Priest is the proper order of how we enter life from the womb and how man was established on earth to care for His Garden and minister to Him in the cool of the day. Correlate the priest's ordination process of public washing with Messiah's public stripping and execution as ordination to Adam and Eve's nakedness in the Garden along with their being clothed by YHVH after they fell.

4. The washing of Aaron and his sons does not only pertain to the stripping of Yeshua, but to our lives as well. We must come to Yehsua and be washed by the water of the Word of YHVH. We must undergo the process of purification and removal of the worldly influences, contamination and residual uncleanness upon and inside us. As we are called to be kings and priests of His Kingdom, it is only right that we go through a similar ordination process likened to Aaron and Messiah. Describe the ways in which Yeshua washes us to that point of purity by the washing of the Word and how long does it take to accomplish this?

5. The order of dressing Aaron should take on importance to us. Moshe placed the linen breeches upon Aaron first, and then girded him with the tunic and sash. Next, Aaron was clothed with the robe and then the ephod was placed upon him. The artistic band of the ephod was tied around him, and then the breastplate was put upon the ephod. The *urim* and *thummim* (light and perfection) were inserted into the pouch of judgment (breastplate), then the turban was placed upon Aaron's head. Lastly, the golden plate that said, "Holy to YHVH" was crowned upon the turban. In what ways do you see this order as important in dressing ourselves spiritually?

Why would the holy crown be placed last and how does that represent a sign upon the forehead of the High Priest as well as the seal of the angels in the end of days?

Seeing the progression which takes place prior to the holy crown of "Holy to YHVH" being placed upon the head of Aaron; what will we be expected to endure in relationship to our salvation prior to being sealed by the angels of YHVH in the seventh week before the end?

6. After all of the vestments were placed onto the priesthood, then Moshe poured some of the anointing oil on Aaron's head and his pristine garments. This was Aaron's consecration. We know that this was not just a few drops, as in Psalm 133 it is described as coming down upon Aaron's beard and onto his robe. What is the importance of the oil used to consecrate Aaron and what does it represent?

Sandals Worshipping in Spirit

Just as Moshe was used to anoint Aaron, he was also used to anoint the garments of Aaron's sons. YHVH provided a pattern for His appointed leader and for those around him. We are to continue to follow this pattern as we observe the plan expressed to Moshe from YHVH, to Joshua from Moshe, Peter to John and James from Yeshua and ad infinitum.

We have been created to be helpmates to YHVH. That was our initial function in the Garden and all the way through history. Regrettably, the majority of the world have abandoned their proper abode and position and traded it for sin, lust and the pride of life.

As Moshe clothed Aaron's sons, we see a picture of authority, support, vision and order as established by YHVH. Later, we will see two of Aaron's sons abandon their rightful roles to offer strange fire. This, too, will be a depiction of the plight of fallen man. Our proper order and roles are to be under the governing authority of the Ruach haKodesh and the Torah that He confirms, writes and illuminates in our hearts. While Yeshua sent His Ruach as the Helper, we honor Him as the head and see His leadership and His chain of command filter down to us. We must not assume that the Helper is just our Helper, but He is, in fact, Messiah's Spirit who speaks to our hearts directly from the Father.

Our authority over a matter can stop as quickly as it began. We must place ourselves under the subjection of the Breath of YHVH in our walk; otherwise, we are like the two sons that will continually offer strange fire until YHVH brings an abrupt end to our foolishness.

Day 5

PARASHA:
LEV. 8:14-29

TORAH STUDY

PRAYER LEAVES

1. The first offering made upon the Altar of Burnt Offering at this point in time was not a burnt offering, but a bull of the sin offering for Aaron and his sons. Formerly in Shemot 40:29, we see that Moshe had already established the burnt offering and meal offering upon the Altar. Remarkably, after that was done in the sight of everyone to look upon, the outer court curtains were erected and the Glory of YHVH came down and filled the Tabernacle. Do you perceive that Moshe was already making daily burnt offerings according to the Word of YHVH prior to the ordination of Aaron and his sons? Discuss why Moshe would do this and how it prepared Israel for the transition of Aaron being High Priest.

How does this foreshadow the coming of Messiah and the acceptance of Him becoming the High Priest for all peoples as we follow the transitional lineage of this ultimate spiritual authority?

2. When Moshe sacrificed the bull of the sin offering, Aaron and his sons laid their hand on the head of the bull. As a sin offering, their guilt would be transferred upon the bull. The bull would bear their guilt and punishment as the sin offering. The bull did not become sin, but a *sin offering*, to take the place of Aaron and his sons. Yeshua did the same work for us by taking upon Himself the sin of mankind. He did not, nor could He, ever become sin, but bore our sin and died on our behalf. Compare these two offerings, the bull and Messiah, as sin offerings. How do they parallel to each other and how did Yeshua fulfill this aspect of the sin offering for the ordination of the everlasting high priest for atonement?

Additionally, we have discussed what bulls represent for the priest, Tabernacle, furniture, and the congregation as they stand in proxy for these as the sin offering. How does Yeshua represent the bull as a sin offering?

4. By placing their hands upon the bull of the sin offering, Aaron and his sons were to transfer their sin to the bull just prior to sacrifice. It is told that the weight of the sinner was placed upon the sin offering to give a full effect of the weight of sin upon us. While this is arguable since it is not seen directly in Torah, we do see the sin transfer. Describe this transfer process and why the hands were laid upon the offered animal prior to death to make this transfer process effective.

5. We know that Yeshua was our sin offering. As such, our sin would have to be transferred to him in some way. How do we see the transfer of man's sin being placed upon Yeshua as our sin offering? Also, since we were once sinners prior to becoming Covenant members, we would need to place our sins upon Messiah as well. How is that accomplished?

6. This brings to mind the passage in James 5:14-15 which discusses when one that is sick is to be prayed for by the elders/judges and that they are to anoint him with oil, just as Aaron was anointed with oil. If the person has committed any sin, they will be forgiven according to James. In this likeness, we are to lay hands on others, just as Yeshua did, for the healing of the sick¹ and passing on the mantle of authority.² Compare these aspects of laying hands on others to the laying on of hands upon the sin offering. Remember, Yeshua spoke about His power to forgive sins as being foremost to the power to heal.³

7. Moshe is acting as a High Priest; yet, he is not in the official position of the High Priest. He has the place of a priest as a son of Tzadok as described in Ezekiel 44. Look at this passage and describe how Moshe ministers to YHVH and then to the Levitical priests in contrast to the priests who will minister to the people for YHVH.

8. The blood of the second ram was used to anoint Aaron and his son's right ear, thumbs and big toes. As we discussed earlier, these represent the way in which we are to hear, work and take action for YHVH alone. All of those sons were anointed on the right side of their bodies. What is the significance of the right side for anointing in connection to Messiah being the right arm of YHVH revealed to man?⁴

How does this anointing of Aaron and his sons have correlation to the blood being placed upon the Altar(s)' horns and sides?

The wave offering of the different pieces of the grain offering represent the different aspects of intercession and duties that Aaron and his sons will perform for all the people. Compare the different grain offerings to that of their duties and the people for which they perform these duties.

¹Luke 4:40, Acts 9:12
²Acts 8:17, 1 Timothy 5:22
³Matthew 9:6
⁴Isaiah 53:1 & John 12:38

Day 6

PARASHA:
LEV. 8:30-36

TORAH STUDY

PRAYER LEAVES

1. Moshe takes the anointing oil and blood that he has already sprinkled upon the Altar and sprinkled them upon Aaron, his garments, his sons and the garments of his sons. This was the finishing aspect of consecration for these different items. It served as bookends to the process. Why would YHVH want Moshe to sprinkle these items taken from the Altar in contrast to anointing them with blood of the ram of ordination?

What importance did the oil and blood gain by being upon the Altar of burnt offering prior to being sprinkled upon Aaron and his sons and the garments of each?

2. The sin offering of the bull was where most of the blood came from, but it would have mingled with the blood of that day's burnt offering. This gives rise to the foundation of Messiah as a continual soothing aroma to the Father, as well as, the covering of sin from beginning to end in all aspects. Parallel these thoughts to Messiah's blood that covers us and how His sacrifice is a culmination of all of these sacrifices for our sake.

3. The flesh of the ram of ordination was to be boiled at the doorway of the tent of meeting. There, Aaron and his sons were to eat it together, along with the bread of the basket of ordination that contained the different grain offerings; one of each had already been offered by fire. This is a feast within the sacrificial system and would be repeated by countless of others throughout history. Adam and Eve hid from YHVH in their sin. YHVH asks us to bring our burden, sin, to Him so that He may take it from us and place only His burden upon us in its place. From His burden, however, we find nourishment in both meat and bread. How do we exchange our sins for His burdens? Moreover, how do we eat of His sacrifice as our sin offering so as to consume the meat and bread of His life?

4. In the practice of sacrificing and the portions given to the priests, there would have been lots of portions left over that would have had to be burned with fire. In Yeshua, however, we see the picture of a perfect amount of manna for each to consume, with no lack or leftovers. Compare Yeshua's perfect amount of Himself to that of what would have been leftover as priestly portions of sin and guilt offerings. Does this have other significance?

5. Moshe gives orders for Aaron and his sons not to go outside the doorway of the Tent of Meeting for seven days. That is the length of the ordination process and after seven days, the fulfillment of the ordination time would be completed. Why did YHVH specify seven days for this process to be fulfilled?

What other aspects of Torah relate to this seven day cycle that makes it important for the ordination of priests for YHVH?

6. Not only were Aaron and his sons to stay in the Tabernacle for seven days, but they were to specifically remain at the doorway of the Tent of Meeting and keep vigil before YHVH. It was so they would not die, as Moshe says in verse 35. What was important about the doorway of the Tent of Meeting (not the gate into the court) where they waited in comparison to the Altar of Burnt Offering or other places within the Tabernacle?

7. Moshe tells them that they were to keep charge of YHVH. The Hebrew word for charge is *mishmereth* meaning guard, charge, function, obligation, service and watch. Obviously, YHVH does not need to be defended or kept by anyone. Yet, He does desire for man to do this. How would Aaron and his sons keep charge of YHVH at the doorway?

What other patriarchs could be seen as keeping charge of YHVH in this fashion?

8. As Aaron and his sons were to keep charge for seven days, we are also to keep charge of Yeshua's Testimony, Torah and the Ruach haKodesh. What does the ordination process teach us in how we are to wait before YHVH prior to being completely ordained for His service?

Shabbat

□ PARASHA:

LEV. 6:8-8:36

□ RESTORATORY—
MIDRASH

□ PRAYER LEAVES

All the sacrifices offered unto YHVH throughout the Torah, writings, and prophets functioned as a bridge between fallen man and YHVH. As this fervent love story of our Creator, YHVH, unfolds inside the Garden of Eden amid the first man and woman, we see His ardent desire to fellowship with them in the cool of the day. Imagine our Creator's enormous love and satisfaction as He paused to admire His vast and intricate creation, especially, the centerpiece of His creation—Adam and Eve. Regrettably, treachery lurked within this heavenly habitat as Eve succumbed to the serpent's enticing lies. On that fateful day she and Adam partook of the forbidden fruit of the Tree of the Knowledge of Good and Evil. Unexpectedly, Adam and Eve's intimate relationship with YHVH was interrupted because of their one act of disobedience to the expressed word of YHVH. The dimension of their glorious abode had suddenly vanished. They were found naked and ashamed, like an adulterous woman caught in the act of her transgression. Yet, we perceive that our merciful Creator killed an innocent animal, perhaps a lamb, and covered Adam and Eve's shame with the blood of a blameless life of His creation; and He covered their nakedness with its skin. Through an unfathomable love, YHVH took upon Himself the role of High Priest on behalf of His beloved creation and provided atonement for their sin. Afterward they were sent out of the Garden and YHVH placed cherubim before the eastern gate of the Garden of Eden guarding the way to the Tree of Life.

This above scenario presents to us the catalyst for the continuing saga of the restoration of the lost intimacy between YHVH and man throughout Torah, which was sustained during Israel's tumultuous history as we see in the prophets and writings. However, it was not without the acceptable sacrifice of innocent blood along with the offerings of man's yielded heart. Adam and Eve were forced to leave behind their glorious abode of the Garden; moreover, they were no longer entwined with the Spirit of YHVH. They had lost access to the entrance to the Garden which was defended by the flaming sword of the K'ruvim/Cherubim. Mankind's way back to the companionship of YHVH was now found at the doorway of the tabernacle. All the prescribed sacrifices and offerings were required at the entrance way of the tabernacle of YHVH.

Nevertheless, prior to the inauguration of the continual sacrificial system, the construction of the Tabernacle was to be completed and its furniture was to be built and the priestly garments were to be fashioned. Subsequently, Aaron and his sons were

to be consecrated by Moshe. Moshe had become YHVH's liaison between Himself and man. After the official blessing of the consecration of Aaron and his sons, a succession of sacrifices was to be made. YHVH had required explicit protocol as to how to enter back into the dwelling place of His presence. Now the time had come for Moshe to initiate the sacrificial system as commanded by YHVH. Moshe initially took a bull of the sin offering and Aaron and his sons laid their hands on the head of the bull. After Moshe slaughtered it he took the blood and with his finger placed the blood on and around the horns of the altar to purify it. He offered the fat and entrails of the bull up in smoke on the altar and burned the remains outside the camp as commanded by YHVH. Then he presented the ram of the burnt offering, and in the same way Aaron and his sons laid their hands on the head of the ram. Moshe offered up the whole ram upon the altar as it was a burnt offering for a soothing aroma. Then he took a second ram, the ram of ordination; and Aaron and his sons laid their hands on the head of the ram. When Moshe slaughtered this ram, he took some of its blood and put it on the lobe of Aaron's right ear, and on the thumb of his right hand, and on the big toe of his right foot and he did the same with the sons of Aaron. Thus, Moshe sprinkled the rest of the blood around the altar. Then the unleavened bread mixed with oil, one of each grain offering that was in the basket was taken, and Moshe placed this on the fat, and entrails of the ram. Aaron and his sons also placed their hands on these substances and then they were offered up in smoke by fire. The consecration of Aaron and his sons was exemplified through the anointing oil and the blood from the altar which was sprinkled on Aaron, his garments, on his sons, and their garments. After they ate the remaining boiled flesh of the ram with the bread they were to go to the doorway of the tent of meeting for a complete seven days as commanded by YHVH.¹ We will see that on the eighth day Aaron began carrying out his priestly duties before YHVH.

The required priestly duties of Aaron and his sons were carried out through the precise instructions given to Moshe directly from YHVH. Every detailed directive of the various offerings describe how the role of sacrifice was in the plan of YHVH. Each type of offering was commanded to teach YHVH's way to this new nation. They also teach us to recognize that YHVH is holy and that man is sinful. Moreover, we see a consecrated portion of the tribe of Levi called out from the community of Israel to perform these priestly duties. These were the logistics for building

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the bridge back to YHVH's heart. Though mankind had sinned YHVH was willing to accept a substitute of death for His wayward creation.

Before the words of the Covenant were given to the children of Israel at the base of Mount Sinai, YHVH spoke to them and said "Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; and you shall be to Me a kingdom of priests and a holy nation. These are the words that you shall speak to the sons of Israel."² These words persist to echo to us from the corridors of time and remain relevant to His covenant people. He continues to identify us as "A chosen race, a royal priesthood, a holy nation, a people for YHVH's own possession."³ We, as a holy priesthood, are to continue to offer up spiritual sacrifices acceptable to YHVH through Yeshua Messiah, the lamb of YHVH, who took away the sins of the world.

However, before the Yeshua arrived on the scene, beyond the Jordon Yochanan/John the Immerser declared that he was "the voice of one crying in the wilderness, 'make straight the way of YHVH'"⁴ That's because Yochanan was from the lineage of Aaron. His father, Zacharias, was the priest who performed the priestly service before YHVH "in the appointed order of his division, according to the custom of the priestly office"⁵ when his mother, Elizabeth, was expectant with Yochanan. Although, Yochanan/John did not continue to perform his priestly duty in the temple, he did perform his priestly role from the backdrop of the Judean wilderness. When he witnessed Yeshua coming to him, he said "Behold, the Lamb of YHVH who takes away the sin of the world!"⁶ His priestly duty had been fulfilled when he had pointed toward Yeshua and declared that He was the ultimate sacrificial Lamb, the One who would entirely fulfill requirements of the sacrificial system! Yeshua was YHVH in the flesh and He came to manifest His everlasting Priesthood according to the order of Melchizedek.⁷

We have been called to enter into the Kingdom of YHVH through this everlasting Priesthood of Yeshua. He came to bridge the gap between Himself and man. We are called into His royal priesthood. Our ordination is enacted through the blood of Yeshua as we undergo the progression of purification and removal of the worldly influences, contamination and uncleanness that residually remain upon and inside us. As appointed kings and priests of His Kingdom, it is only right that we go through a similar ordination process likened to Aaron and his sons. YHVH reveals to us our hearts and directs

us to cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of YHVH.⁸ Messiah has appointed us as living stones, and we are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to YHVH through Yeshua Messiah.⁹ These sacrifices spring forth from the yielded heart as we proclaim "*Shema/ Israel! Adonai Elohanu Adonai Echad*—Hear, O Israel! YHVH our Elohim is one YHVH; And you shall love Adonai with all your heart, and with all your soul, and with all your mind, and will all your strength and you shall love your neighbor as yourself."¹⁰ Yeshua covers us with His blood. As we submit ourselves to Him, He anoints our right ear to hear, our right thumb for obedience and the right toe directing us into His will. We are urged by the mercies of YHVH, to present our bodies a living and holy sacrifices, acceptable to YHVH, which is our spiritual service of worship.¹¹

Through an unfathomable love YHVH took upon Himself the role of High Priest on behalf of His beloved creation and provided Himself as the sacrifice and atonement for man's sin. In the Garden of Eden He declared the end from the beginning.¹² Now we are invited back into His dwelling place, His throne of grace, through the righteousness of our High Priest Yeshua. The spiritual sacrifices that we are to offer up to Him begin with presenting ourselves, wholly, upon His altar. We are *adamah*/ground, specifically, earthen clay vessels likened to grain offerings unto YHVH. Yeshua, our Redeemer provides His blood, as the continual burnt offering, to intermingle with the sacrifice of ourselves as the grain offerings coming from the ground, even as He is our first fruits offering that was lifted up from the earth. His Spirit permeates our spirit and provides an acceptable sacrifice unto Himself. Our spiritual sacrifices begin with complete surrender of our life. As His holy priesthood we are to continuously offer up to Him sacrifices of righteousness, praise, giving, and the sweet smelling aroma of our prayers which are acceptable to YHVH through Yeshua Messiah.¹³

Let us heed the word of Hosea as he said "Return O Israel, to Adonai your YHVH, for you have stumbled because of your iniquity. Take words with you and return to YHVH, Say to Him, 'Take away all iniquity, and receive us graciously, that we may present the calves of our lips.'"¹⁴ Then we shall be called, The Repairer of the breach, the Restorer of paths to dwell in.¹⁵ For He has made us to be a kingdom, priests to His YHVH and Abba; to Him be the glory and the dominion forever and ever. Amen.¹⁶

²Shemot 19:6

³1 Peter 2:9

⁴Isaiah 40:3 & John 1:23

⁵Luke 1:8-9

⁶John 1:29

⁷Hebrews 7:17, 9:26-28

⁸2 Corinthians 7:1

⁹Shemot 19:6, 1 Peter 2:5 &

Revelation 1:6

¹⁰Deut. 6:4, Mark 12:19-30

¹¹Romans 12:1

¹²Isaiah 46:8-10

¹³2 Peter 2:5

¹⁴Hosea 14:1-2

¹⁵Isaiah 58:12

¹⁶Revelation 1:6

