

Shiur L'Yom Chamishi¹

[Thursday's Study]

READINGS: ***Torah Tetzaveh:*** **Exodus 29:36-46**
 Haftarah: **Ezekiel 43:22-27**
 B'rit Chadasha: **Hebrews 13:15-25**

The altar will be kadosh k'doshim.

[Exodus 29:37(b)]

Today's Meditation is Psalm 119:121-128;

This Week's Amidah Prayer Focus is *Tzuri v'Goeli [My Rock and My Redeemer]*

Ufar chatat ta'aseh layom – And you are to make covering for transgression each day (of the priestly consecration season) with a bull ... ***al-ha-kippurim v'chiteita al-ha-mizbe'ach*** – unto the atonement for any defect/non-conformity in the altar Exodus 29:36a.

Are you 'environment conscious'? Every milieu a person enters calls for a different level of etiquette – different formalities of dress, different posture and demeanor, different volumes and tones of voice, different vocabulary, and different behavior. That is why people tend to present and conduct themselves differently in a courtroom than they do at a football game, a political rally, a street riot, or a rock concert. Majesty begets majesty. Honor begets honor. Creativity inspires awe and wonder. Goodness nurtures goodness. *Shalom* elicits *shalom*. Conversely, banality begets banality, crudeness begets crudeness, arrogance begets arrogance, evil begets evil; vanity begets vanity, folly begets folly, profanity begets profanity, vulgarity begets vulgarity, uncleanness begets uncleanness, fear begets fear, complaints beget more complaints, offenses beget more and deeper offenses, and judgmentalism begets ever darker and more violent judgmentalism.

Welcome to what I call the *third law of Spiritual Science* – the *law of atmospheric contagion and adaptivity*. In its simplest form, this spiritual 'law' goes like this: Human beings tend to become, speak, and behave like whatever they habitually gaze upon, think about, talk about, and interact with. So, which do you find yourself most drawn to, Dear Reader – the 'ohr' energy of Divine Light, Beauty, Creativity, and Goodness .. or the 'choshech' [KJV 'dark'] energy of *ra*, *shachat*, and *chamas* [KJV 'evil, corruption, and violence/destruction']?

A Quick Reminder of the Downward Vortex Dangers of Dark Energy

Has your life been impacted by this world's/fallen man's 'dark energy' recently? You would know it. Things like lust, jealousy, envy, gluttony, fear, anger, offense,

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outrage, cynicism, pride (be it personal, ethnic, cultural, or generational), and occult manipulation always leave - a *trail of dripping blood* in their wake and at best an ugly scar - in their wake. This world's dark energy is to all human beings who get caught up in it what a black hole is to the light-radiating nebulae that get drawn into its super-gravitational pull.

Do you understand the vocabulary and terms of this malignant force? Do you know what dark portals/'*Pandora's boxes*' deviations from the Holy One's words and ways open up? Do you know what havoc straying from Torah's instructions wreaks on the person who strays, the people close to him or her, and even the nearby animal species and *terra firma*? Let's educate ourselves. How about we can start by defining some essential 'dark energy' terms - *i.e.* 'sin', 'trespass', 'transgression', 'uncleanness', 'iniquity', 'evil', 'rebellion', 'witchcraft', and 'abomination'?

Sin is a rough English approximation of the Hebrew noun *chata*. *Chata* is what happens when, as in the Garden of Eden, humans ignore the Holy One's instructions and choose instead to think, say, and act according to his/her own will and agenda. *Chata* is the 'gateway drug', as it were, that opens the door to a host of other toxic behaviors.

Trespass - Hebrew *pesa* - is what happens when *chata* results in spiritual or social boundaries being breached; feathers getting ruffled; tensions rising and morphing into offense, and that offense being allowed to go un-mitigated.

Transgression - Hebrew *paratz* - is what happens when harm is caused, injury inflicted, and/or damage done.

Uncleanness - Hebrew *tumah* - is what happens when one's mind, will, and emotions get exposed to a source of negative energy; self-talk, speech, reactions and responses to others and to situations, behavior, and mental, emotional, physical, and spiritual health all start to absorb that negativity and suffer ill effects.

Iniquity - Hebrew *avon* - is what happens when a series of 'go my own way, do my own thing' choices congeal into a pattern of habitual behavior. In such a state, people become objects to use for pleasure or advantage. This takes a terrible toll on all relationships and wreaks havoc on every part of the Creation Ecosystem we touch.

Evil – Hebrew *ra* – is what happens when a person gets self-absorbed, resulting in him/her regularly choosing self-gratification and/or self-justification over all other motivations.

Rebellion – Hebrew *marah* – is what happens when bad attitudes morph into sullen moods and rants; thoughts become conspiracy theories and critical/judgmental opinions; negative emotions explode out of control; courses of action are determined not by what the Holy One says we are to do or not do, but by a ‘what’s in it for me’ cost-benefit analysis; lust, paranoia, and rage become commonplace; speech becomes critical/judgmental, sarcastic, and cynical; conversation emphasizes ‘fretting over evildoers’ and on others ‘getting what’s coming to them’; behavior becomes toxic enough, regularly enough, to attract people – and spirits – obsessed with uncleanness.

Witchcraft – Hebrew *qasam* – is what happens when a person allows unclean disinform, disarm, deceive, control, manipulate, and corrupt other human beings.

Abomination – Hebrew *to’ebah* – is what happens when toxicity crosses a line that makes social isolation essential, resulting in relationship break-ups, firings, ostracism, and banishment.

Ah, Beloved – welcome to the ‘*dark side*’ of fallen humanity. Sin/chata is the first step down a death-spiral wormhole. Once one starts into the dark energy vortex, the downward pull is very difficult to overcome. Difficult ... but by no means impossible!

Understanding – and Dealing With - The Dark Side

Dark side vocabulary words like those mentioned above tend to stir up strong emotions - and simultaneously activate powerful pseudo-intellectual delusions - in humans. Unless we are enthralled by the Beauty of our Creator, and humbled by His mercies usward, merely thinking – much less hearing others speak - of ‘sin’, ‘trespass’, ‘transgression’, ‘iniquity’, ‘rebellion’, or ‘abomination’ offends both our fleshly sensibilities and triggers our pseudo-intellectual arrogance. As People of the Covenant – the Holy One’s earthly ambassadors of redemption, reconciliation, recovery, and restoration – we very much need to not only understand and be able to talk about ‘sin’ calmly but to learn to deal with it effectively, in accordance with the strategies and protocols of the King we represent and the Kingdom we mediate. We should, by now, have personally experienced enough of Divine Love, Patience, Forbearance, Kindness, Compassion, and Mercy to know the solution protocol. We have received the tikkun technology download – and we know from experience how well it works. We have been fully briefed on redemption, resolution,

restitution, and restoration methodologies. We do not need to get either self-righteous or defensive when we hear these words the way the nations do; we know the pathways of teshuvah and the great power of forgiveness. Freely we have received; so freely we should give. So, in the course of downloading instructions concerning the seven-day ordination service for Aharon and his sons, the Holy One decides to break ‘radio silence’ regarding the inevitable breaches of covenant that will occur – in our community and in the world at large - and bring sin and restoration into the discussion.

Now that the specter of deviation from His directions has been raised, how should we expect the conversation to proceed? Should we expect it to degenerate into dire warnings from Heaven of violators ‘*burning in Hell for eternity unless they say the sinner’s prayer right now*’? Be careful, Beloved. Don’t let your revulsion-reflex activate. Don’t let your pompous, self-righteous pseudo-intellect engage. Don’t let all the ‘Evang-elastic’ sermons and soapbox rhetoric you have heard about ‘sin’ and ‘salvation’ in the hallowed halls of religion make you miss what the Holy One is saying. Don’t let your mind wander into the confusing labyrinth of denominational ‘sin theology’. Don’t ‘religious cliché’- out’ on the Holy One – or go all ivory-tower theologian on the world - at this important juncture in the Great Covenantal Journey! Dare we back up a little, and let the Creator Himself teach us what we need to know about the root, substance, and effect of ‘*chata’t*’ and the mystery of His Plan of ‘*kippurim*’?

***The Original ‘WWW’ – The Great Ecosystem
That Revolves Around the Holy One’s ‘Will’, ‘Ways’, and ‘Words’***

The Holy One is Supremely Powerful. He is Infinitely Wise. And He is also Incorruptibly Good. **Psalm 118**. He foreknows everything. He created, and supervises, a brilliant perpetual motion machine – an ecosystem we know simply as ‘the Universe’. In the Universe the Holy One created, nothing and no one has to be perfect; He has prepared for, and has a strategy to cover, all deviations. He has programmed a foolproof system of ‘recovery’ protocols into every aspect of Creation – including human DNA. He is constantly monitoring His Creation – and everyone and everything in it – to cause all things, even those that are not functioning as they were created to, still ultimately work together for *good*. He accomplishes this through a three-level strategy. Level one of this strategy is His *WILL*. Level two of the strategy is developed through His *WAYS*. And Level three of the strategy revolves around the operation of - and Creation’s response to or rebellion against - His *WORDS*. All these strategies work together – for *good*.

***1. Understanding the Will of the Creator –
and Our Responsibility in Regard Thereto***

The *Will* [Hebrew *ratzon*²] of the Holy One is all tied to/bound up with *one thing*: His Grand Plan for the Redemption of Mankind as a species, bloodline by bloodline, and for the Restoration of Creation, geographical coordinate by geographical coordinate, to its original intended Edenic state of beauty, fruitfulness, and shalom. That Grand Plan is the epicenter of every aspect of His Will; all other elements of His Will are merely ripples flowing outward from that Plan. Absolutely everything else the Holy One ‘wills’, or takes delight or pleasure in, is either a corollary, a modality, a person, or an implementation strategy that furthers that Plan. This is neither a theological nor a moral issue; it is strictly a *relational* and *interactional* one. We – and the things we think, say, and do – are either on point with and useful for the accomplishment of His Grand Plan of Redemption and Restoration, OR we – and the things we think, say and do – are a hindrance and/or obstacle standing in the way of that Plan. He has the sole responsibility for the fate of the planet – indeed, of the entire the Universe – on His shoulders. His Will therefore focuses its attention on *long-term objectives*, on desired *end results*, on *cross-generational impacts*, on *ultimate family, household, and bloodline destinies*, and on keeping all people, places, and things moving forward toward their planned conclusions. We are either *with Him ...* or we are *against Him*. The sooner we get this through our heads, the sooner we quit feeling He is ‘picking’ on us, ‘judging us’, or ‘nitpicking us to death with silly ‘rules’, and the sooner we get over our self-will and racial, cultural, ethnic, national, institutional, organizational, political agendas and offenses and *get on with the Creator’s Plan* for the redemption of all bloodlines and for the restoration of all locales. So, if it helps, think of the Holy One’s Will as a kind of magnetic ‘north pole’, sending out pulses of gravitational force that gently draw all of Creation toward it the lower elevations of the seas gently draw all surface water on the earth in their direction. We need to see His Will for the Wonderful, Wise thing it is. If we fail to see that, and choose instead to fight His Will – hoping instead to impose ours – we always end up fighting forces that we have no hope of defeating. And that, too, is for our good - and for the good of Creation.

2. Understanding the Ways of the Creator – And our Responsibility in Regard Thereto

The channels through which the Will of the Holy One move Creation and all its components forward toward the ultimate good are His *Ways* [Hebrew *d’rachim*]. Like a spiritual ‘jet stream’, these worldview matrices, kingdom priorities, and enlightened behavior patterns constitute recognizable flows that not only keep people and Creation moving toward the magnetic pull of the Holy One’s Will, but

² *Ratzen* – *resh, tzade, vav, nun sofit* – Strong’s Hebrew word #7522, is the ultimate noun form of the verb root *ratzah* - *resh, tzade, hey* – Strong’s Hebrew word #7521. The verb root *ratzah* simply means to delight in, take pleasure in, and to accept as pleasing. The ‘will’ of the Holy One, therefore, is relational and interactive in essence, not theological; it all about what brings Him delight and pleasure.

actually facilitate and expedite the process. The Ways of the Holy One are the trails the Holy One has blazed for us. They are like *narrow pathways* that He etched in the *terra firma* of earth that empower us to make the journey of Divine Will more effectively and expeditiously. Think of the Holy One's Ways like a motorized pedestrian walkway that we can take through an airport concourse. We can get on the concourse and let His energy carry us along with minimal effort on our part – or we can try to swim upstream, and quickly wear ourselves out.

3. Understanding the Words/Instruction Manual of the Creator – And our Responsibility in Regard Thereto

What does the Holy One use to a. motivate, empower, energize, and inspire us to continue moving toward the Will of the Holy One and b. to direct us into the strongest energy lanes of the Ways of the Holy One - even in the face of the daunting obstacles, challenges, distractions, blind spots, intersections, ‘road noise’, etc. that we encounter in the course of the journey? That is the purpose for which He releases His Words. The Holy One’s Words, always given in season, key in on specific issues, challenges, people, passages, and landmarks that the Holy One foreknows we will encounter in season. Think of road signs strategically placed along a highway to provide direction to travelers; but which, when followed, actually provide energy to those who follow them. If the Will of the Holy One is a magnet, the Words of the Holy One are like metal shards that, when ingested, increase the sensitivity to the magnet’s draw. *This is the way it is all designed to work. This is the Holy One ‘working all things together for those who love Him, who are called according to His Purpose. Romans 8:28.* We can embrace His Words as sweet, gentle counsel from our Closest Friend – or we can chaff against them, and cause ourselves, our families, our spheres of influence, and our environment untold misery. Welcome to the Creator’s version of the ‘World Wide Web’.

But ... What Happens When Someone Nevertheless Goes AWOL, Deviates from the Will, Ways, or Word of the Holy One, and Causes Something to Occur At Odds With the Grand Plan?

Ah, but what happens if something goes haywire. What happens if someone – or thousands, even millions of *someones* – rebels, checks out, ducks and runs, or just veers off course. Well, there are consequences. It is not just about the person – or persons doing the rebelling, ducking and running, or veering. Every deviation from the Creator’s Will, Ways, and Words has not only a personal cost – *i.e.* what Shaul of Tarsus called the ‘wages’ of ‘sin’- but ripples of environmental impact at multiple levels. First of all, any number of other people – and potentially entire bloodlines – can be affected. Assets are wasted. Timetables are adjusted. Landscapes are modified. The Wisdom of the Holy One deals with making sure that whatever deviations occur from the Word or the Way, the Will is still accomplished. This involves constant course corrections. Think of the optimal path leading from where we are now to where the Holy One's Will for us would take us as a straight line. Along the way, there will be obstacles, distractions, challenges of terrain and environment, fatigue, and failure of passion and perseverance. These things will result in course deviations - departures from the line.

It is not just US that is involved in or affected by the course correction - else we

could just short cut over to the true line/way. But like a driver that veers off the main roadway to shortcut onto a feeder road, our departure from the main road/line/way always causes environmental impact. We make ruts. And we impact other people's lives. Those who see us. Those whose travel is interrupted, or slowed down, or sped up, by what we have done. And those who will come after, see the ruts we have made, and either be distracted in mind or, Heaven forbid, follow our deviate course, creating even more ripples for environment. The universe is all connected; and every course deviation begins a process of fragmentation and potential catastrophe. Course corrections must reverse/restore the pre-deviation status quo.

Imagine that one day you are driving down an interstate highway one day, in a bit of a hurry, and you see traffic slowing down ahead of you. Not wanting to get caught up in the traffic, you turn your vehicle off the paved roadway, go across the grassy right-of-way, and get on and start traveling down the access road. What you have just done is illegal in most places, for obvious reasons. But what you have just done also has environmental and inter-relational effects. You make ruts in the grass. You may run over a bird nest or animal's den. Your actions affect other travelers on both the interstate and the access road. And, for those who come behind you on the interstate, the ruts you made in the road present a temptation to follow your example – and cause even more environmental impact. Now imagine you abort a child, or drive while intoxicated, or behave cruelly? Or you see a helpless person being beaten or abused and neither intervene, nor call the police, nor render aid. Can you imagine the ripple effect these actions and/or inactions will have – on other people, and Creation, and the Plan of the Holy One – generation after generation? It makes your head hurt, doesn't it?

So ... what happens? How does the Holy One deal with – and want us as His Kingdom of Kohanim to deal with – deviations from His Beautiful Will, His Wonderful Ways, and His Wise Words? Ah, there is the challenge. For every deviation from His 'World Wide Web', He has designed both a *covering protocol* and a *recovery and restoration protocol*. He sees a sin covering/restoration protocol as the mirror image of every sin or trespass. One cannot exist without the other – and if all one sees is the sin or trespass, and not the 'mirror image' of what it will take to 'fix' everything and everyone involved with or affected by the sin or trespass, He considers that one to be functionally blind. He wants His Kingdom of Kohanim, His *Am Segulah*, and His Holy Nation to see the 'sins' and 'trespasses' of others only as indicators of *what measure of recovery and restoration is required to not only effectuate personal 'redemption' but a state of 'tov' – i.e. good – in the world*. He not only knows how to redeem individuals who stray and ameliorate the adverse effects of behaviors that are contra to His Will, Ways and

Word, you see; He knows exactly what it takes to go beyond all that, and to actually ‘fix the world’! He knows how to make everything – no matter how repulsive, painful, horrible, or outrageous - not only *better*, but BEAUTIFUL. That is our King. That is His Plan. That is the way He thinks, speaks, works, and views the world. And He calls us to join Him in that great enterprise. He intends to make us ‘shalom makers’, ‘hope spreaders’, ‘*masters of redemption and restoration*’, and ‘*keepers of the kind of ‘good’ that not only ameliorates, or offsets, but ultimately overcomes ‘evil’, and reconnects all people and environmental factors with the magnetic draw of His Will, the empowering flow of His Ways, and the navigational wisdom of His Words.*

So, yes, the Holy One just ‘went there’. He brought up the ‘trespass’ and ‘sin’ problem. He told Aharon and his sons – as forerunners and models for the rest of us – to bring a bull for a trespass covering. He never mentions the trespass. He is not worried about it. He wants us to know that the issue, for Him or for us, the issue is never to be the specifics of or the blame for any ‘trespass’ or ‘sin’ - all we are to concern ourselves with is the ‘sin covering protocol’, the ‘trespass recovery process’, and the implementation of both in a way that ‘fixes’ not only the people involved, but the world. What a calling!

Taking a Deep Breath – and Stepping Back Into the Beauty Realm

What the Holy One is doing is opening up His *Beauty Realm* to us. He wants us to get acclimated – indeed addicted – to beauty, to majesty, and to glory. He wants to make us into Beautiful People - to think beautiful thoughts and see beautiful visions and possibilities; to speak beautiful, healing, restorative words; and to be really good at beautiful reconciliations and restoration protocols. He wants to build in us an insatiable hunger for the glorious things He – as a Grand Restorer - has to offer the world. He wants us to begin to see how everything human institutions, movements, causes, cultures, governments, education systems, political systems, and religions can offer the world pale in comparison. He doesn’t want us on the fence about Him and His Kingdom; He wants us completely sold out. He wants us totally amazed, awestruck, wide-eyed, and full of wonder. He wants us to have no thought of ever turning back. For this reason, the Holy One wants us to not only visit His Beauty Realm, but to build it – and live in it. He intends for us to construct a scale model replica of His Courts, right here at the base of Mount Sinai. And He wants us to carry this scale model replica with us wherever we go. The structure the Holy One wants us to build is intended to serve five primary functions: a *relation-building* function, a *Kingdom-diplomacy* function, a *shadow-of-Messiah* function, a *prophetic-of-things-to-come* function, and *Throne Room* function. Let me explain.

Function #1: The Relational Function
The Special Parlor for Chaperoned Betrothal-Period Interactions
Between the Holy One and His Timid Betrothed Bride-to-Be

The Holy One designed the *Mish'kan* as a safe place where *He could interact and commune with, be close to, and teach and train and nurture* His Betrothed Bride-to-be in a non-threatening way. Exodus 25:22 and 29:42-46 make that clear. During the period of our betrothal - which commenced with the climactic events of Exodus 19 and 20 – all such interaction and communion will take place through intermediaries. Moshe will represent the Holy One as ‘Friend of the Bridegroom’. Aharon and his sons will represent the Redeemed Community, as ‘Friends of the Bride’.

Why intermediaries? As we have discussed previously, when the initial experience of intimate communion with the Bridegroom of Heaven caused the Redeemed Community to shrink back in fear the Holy One *responded as a perfect Gentleman, with tenderness, grace and wisdom*. He understood His Chosen Bride-to-Be’s frailty. He accommodated her request to take things slowly without protest. He lovingly designed an intermediary/chaperone system that would take the fear and the pressure out of betrothal-period interactions.

In order to put that perfectly designed intermediary/chaperone system into operation He then called Moshe up into to the Cloud of His Glory, gave him a guided tour of the Throne Room which one day the Beloved of the Holy One will co-inhabit with Him, and instructed Moshe to have the Redeemed Community construct a detailed ‘scale model’ of that Throne Room on earth.

The *Mish'kan* was, first and foremost, a TENT OF MEETING. At the brazen altar in the *Mish'kan*’s outer court the Holy One therefore extended an open and magnanimous invitation to *meet* with all comers on an individual basis at the point of each individual’s greatest need. Exodus 25:43. The special meetings the Bridegroom of Heaven ordained to occur at the brazen altar were, of course, *closely chaperoned and followed a protocol carefully-designed to minimize fear* – as the immature state of the Bride-to-be required. As we will soon learn in the third book of Torah [the Book known to the English-speaking world as *Leviticus*] however every one of the artfully crafted set of meetings the Bridegroom promised to make Himself available for at this altar was skillfully designed to go the very heart of the relationship, to bring healing and restoration, to reaffirm the Betrothal Covenant, and to foster in the Beloved the growth of both *trust* and a *hunger for deeper and deeper and more and more mature intimacy*.

Each type of meeting the Holy One invited people to engage in with Him at the brazen altar called forth, activated, and empowered a unique and potentially life-changing level of surrender, commitment, and enjoyment. And of course the Holy One simultaneously extended an invitation to the Redeemed Community *as a national entity* to come before Him once a year in the Holy Of Holies to reaffirm its commitment to its corporate calling as the Holy One's Chosen Light to all Nations. Much more will be said about this very special once-a-year meeting in later studies.

Function #2: The Earthly Embassy Function

A Scale Model of the Heavenly Throne Room and its Antechambers

The *Mish'kan* was also clearly intended to function as *the earthly Embassy of the Kingdom of Heaven*. As the Holy One sits on a Throne and holds court in Heaven [see Psalm 80:1, 99:1, Isaiah 37:16, Daniel 7:9 -14, and Revelation 4-5, among other passages], so did He offer to do on earth at the *Mish'kan*.

As His Eternal Throne in the Courts of Heaven rests upon the foundation stones of *righteousness* [Hebrew *tzedek*] and justice [Hebrew *mishpat*]. It radiates *zealous covenant dedication* [Hebrew *chesed*] and *faithful trustworthiness* [Hebrew *emet*], so was it to be with His temporal throne in the *Mish'kan*. That is why the Holy One admonished Moshe multiple times to be sure to have *B'nei Yisrael* build the *Mish'kan* 'after the pattern' that He had shown Moshe while on the mountain. See **Exodus 25:9, 40, 26:30, and 27:8.**

Function #3: The Shadow-of-Messiah Function

The Shadow Through Which the World Was Introduced to The Messiah

The *Mish'kan* was designed by the Holy One to give to His Betrothed - and through Her to all mankind - the same Illumination which Avraham our mutual ancestor received about the Promised Messiah through Whom the Eternal redemptive plan of the Holy One would eventually be made manifest. Avraham's illumination took place on Mount *Moriyah* just before he plunged his knife into his son Yitzchak. Torah tells us Avraham 'looked up' [*from the summit of the mountain? Looked up where?*] and saw a ram caught by his horns. **Genesis 22:13.** This is why Yeshua said of this event: ***Your father Avraham rejoiced to see My day, and he saw it and was glad.*** **John 8:56.** It was in light of this experience – this Divine illumination – that Avraham declared '*the Holy One Yireh!*' [often mis-transliterated as '*Jehovah Jireh*'], and it is in light of this experience, Torah tells us, that "... *it is said to this day 'on the mountain the Holy One will be seen!'*" **Genesis 22:14.** This is what the Psalmist was referring to when he said "*I lift my eyes up to the mountain, where does my help come from? My help comes from the Holy One!*" **Psalm 121:1-2.**

The Holy One wanted all mankind to begin to see *in shadow form* what Avraham saw. The Book of Hebrews makes it clear therefore that the *Mish'kan* was designed by the Holy One to show the world a 'shadow' of the Messiah. See **Hebrews 8:1-6**. What is a shadow? A shadow is *the outline of the features and characteristics of a person or object that appears on the earth when light is cast on that person or object from above*. When one sees a shadow the exact dimensions and detail of the person or object are somewhat obscured, but both *the essential characteristics and the movements* of the person or object are revealed by being mirrored. So it is with the *Mish'kan* and Messiah. Absolutely everything about the *Mish'kan* points to the Messiah, Beloved. While His exact dimensions and facial features are obscured and presented in shadow form only, His *essential characteristics* as well as *His movements* are mirrored beautifully.

Do not be afraid of a shadow, Beloved! The *Mish'kan* is merely *Messiah* – and His Plan for us - as seen *through a glass darkly*.

Function 4: The Prophetic Function

The Prophetic Pattern To Which the Indwelt Covenant Partner Of the Holy One Is to Conform

All those who have seen more than the shadow of the Messiah, have actually become His *talmidim*, and have received the indwelling of, the *Ruach HaQodesh* through His Priesthood, should by now have learned another critically important truth about the *Mish'kan*: that since we are predestined through our discipleship to Yeshua to be conformed to the image of Messiah [**Romans 8:29**], it follows that *if the Mish'kan is at its essence Messiah as seen through a glass darkly*, the *Mish'kan* is also the essence of *US* as seen through a glass darkly.

After all, it is an elemental principle of geometry that if A equals B and B equals C, then A equals C. That is why Shaul of Tarsus asked the *talmidim* in Corinth boldly "*Do you not know that you are a temple of God and that the Spirit of God dwells in you?*" **I Corinthians 3:16**; see also **I Corinthians 6:19** and **II Corinthians 6:16-18**, as well as **Ephesians 2:19-22**, **I Peter 2:5**, **Revelation 3:12**, and **Revelation 7:15**. When we look at and study the *Mish'kan* therefore we are not only gazing at and studying the shadow of Messiah, but we are viewing the prophetic image to which we ourselves, individually and collectively, have been predestined and are being empowered daily to conform. We are each individually called and empowered to become an earthly Embassy of the Heavenly Kingdom. We are each individually predestined to build lives and families patterned after the image of the Heavenly Throne Room of our Divine Bridegroom. When people look at our lives they are to see a shadowy image of the Messiah, through a glass darkly. Our words, our Eternal Covenant-faithful actions, our demonstrations of love, our acts of kindness, the priorities we show forth – all are designed to reveal to the world not *our*

righteousness [Heaven forbid!] but His *essential characteristics*. Understanding this personal connection to the *Mish'kan* helps greatly explain a fifth primary function of the *Mish'kan*, which I will attempt to describe next.

Function 5: The Declarative Function

The Earthly Stage Upon Which The Redeemed Community As a Nation Was to Act Out The Ultimate 'Passion Play' of Eternity

The earthly *Mish'kan* was designed to serve a *declarative purpose* as well. In the courts of the *Mish'kan* Divinely chosen and commissioned actors and understudies were assigned to perform, day after day, year after year, a stunning multi-act Script designed to demonstrate to the Redeemed Community and the world at large the Holy One's glorious Plan for the Redemption and Restoration of all things. Before Adam and Chava ever fell, the Holy One had written and choreographed a beautiful "*Passion Play*" for mankind and Creation - a Divine Drama designed to reveal to human consciousness – through costumed human actors and props made of earthly materials, and subject to earthly limitations - the salvation and atonement the Holy One had wrought "before the foundation of the world". The *mikvehs*, the altars, the curtains embroidered with *keruvim*, the elaborate oil-anointing and blood-sprinkling ceremonies, the setting out of bread, the shaking of salt, the sweet savor of holocaust, the scripted protocol for removing of ashes, the trial by ordeal of the accused adulteress, the pouring out of wine, the burning of incense, and the tending of the menorah – these things were never intended by the Holy One to be looked at by men as either the means of either individual or national salvation or as the basis for a relationship with the Holy One. These carefully-scripted events were designed by the Holy One merely as *acts in a sublime play* – choreographed operas portraying dramatically to the world the essence of the glorious processes of salvation and atonement which the Holy One effectively wrought long before He ever declared His work of creating to be complete on the Seventh Day.

While we are on this subject however please do not misinterpret the above statements or references in these studies to the Lamb slain before the foundation of the world as a denigration in any respect of the shedding of physical blood by Messiah Yeshua on the Roman execution stake which took place in 'real time' in c. 29CE. My goal in these studies is to *elevate* and *exalt* the atoning work of Messiah Yeshua and to *showcase it* in its most magnificent sense. I am attempting to do this by putting Messiah's act of shedding of His blood in its *proper context*³. I hope to demonstrate beyond a doubt that neither Yeshua's bleedings nor His death were in any wise caused by either the jealousy of religious leaders *or* the cruelty of Roman

³ Lack of context is the main potential difficulty presented by most so-called 'Passion Plays', and indeed by any religious drama focusing solely upon the last few hours or days of Yeshua's life on earth [such as, for instance, the 2004 Mel Gibson movie *The Passion*]. Such productions, however well done, can provide only a 'snapshot' view pulled out of the context of a much larger motion picture.

soldiers and their Idumean overseers as is commonly taught. My earnest hope is to assist the reader to understand that the specific contexts of religious jealousy and of a cruel and uncaring government were intentionally chosen by the Holy One as the human agency of the earthly picture of the eternal reality – and that neither the Jewish Sanhedrin nor the Roman soldiers were “to blame”. As Messiah Himself said: *No one takes [My Life] from Me; but I lay it down of My own accord.* John 10:18.

No Contest

It is also my hope by this teaching to dispel the dangerous myth that Yeshua’s death was somehow the culmination of a life-and-death struggle between the Holy One and *ha-satan* [i.e. *the adversary*]. The Holy One is omnipotent, all-powerful. *Ha-satan* on the other hand is merely a *created being* and as such is *absolutely subject to the Holy One’s will at all times*. There is simply no contest - much less a war. There is no “life-and-death struggle”. There really isn’t. With a single impulse of His boundless mind or with half a breath of His mouth the Holy One could destroy *ha-satan* any instant He wanted. Please therefore do not give *ha-satan* credit in any way for any part in the atonement and salvation wrought by Messiah Yeshua in accordance with the plan formulated, and indeed accomplished, before the foundation of the world - long before *ha-satan*, the Hebrew people, or the Romans were even created.

The Holy One is eternal, and not bound by the strictures of time. Before the foundation of the world the Holy One conceived and spoke of the Lamb slain for atonement and salvation. According to His Will and His Word, spoken from eternity, the death of Yeshua on Golgotha was fixed – it was done, *finished*. Human eyes might not - without Divine Illumination - *see it* as done and finished until 3:00 p.m. on *Pesach* [Passover] c. 29 C.E⁴. But that is because human beings are – at present, at least – subject to the strictures of time. Avraham, among others⁵, saw beyond these strictures – Genesis 22:13-14, as interpreted by Messiah in John 8:56-58.

But What Is All This About the Blood of Bulls and Goats?

As we have discussed many times over the past two weeks the *mish’kan* which the Holy One is in the process of instructing Moshe how to build on earth is a place that exists in, and constitutes a portal between, two realms - one earthly and one heavenly. We have seen that just as every structural element, furnishing, wall hanging and tent peg in the earthly realm is symbolic of an eternal truth of the Heavenly realm, so are all human actors who come to the *mish’kan*’s earthly realm,

⁴ C.E. stands for the ‘Common Era’, often referred to in the Western world as A.D.

⁵ David saw beyond these strictures – see Psalm 22. So did the prophet Yeshayahu (Isaiah) [see Isaiah 53].

and all human activities engaged in by those actors while there, symbolic of things eternal and Divine.

We learned last week in *T'rumah* to apply that truth to the physical structure of the *mish'kan* as well as its furnishings and utensils. In our readings thus far in *Tetzaveh* we have learned to apply that truth as well to the human actors who have been chosen to minister in the *mish'kan*, their garments, their *mikveh*, their *anointing*, and their *7-day consecration service*. We have learned to stare through the physical aspects of all those things, like looking through a window. And we have, with eyes enlightened by the Ruach of the Holy One, been privileged to gaze in wild-eyed wonder into the awesome spiritual realities of which those things are merely visual aids. We have come to see those things as mere finite representations of infinite truths. But we have yet to deal with the most enigmatic aspect of the *mish'kan* service of all – the service of BLOOD. It is, after all, this aspect of the *mish'kan* that most offends our minds and sensibilities. With only natural eyes, and human understanding, it is very, very difficult, if not impossible, for us to grasp the spiritual truth lying behind all those *animals*, and all that *death*. Our flesh wants to react with revulsion at the thought of what the Holy One tells Moshe we are to do at the *mizbe'ach* of bronze in the outer court of the *mish'kan* with bullocks and lambs and goats and turtledoves and rams and slaughter-knives.

Confronted with the brazen altar in the courtyard of the *mish'kan* our intellects and our emotions want to scream out ‘... *is all that BLOOD really necessary?*’ And even while we are struggling with this, a Beautiful Voice we are beginning to recognize as we read and study Torah whispers our name and says reassuringly ‘*lo tirah*’ [do not be afraid]. The familiar sounding Voice of our Shepherd says ‘*Take courage*’, ‘*Stay the course*’, ‘*Lean not on your own understanding*’, ‘*Press in*’ and - most importantly – ‘*Come up here!*’ The Voice we have committed ourselves to ***sh'ma*** – the Voice of our Bridegroom - reminds us that *every activity the Holy One tells us to engage in at the earthly mish'kan, in the physical realm, however distasteful it may seem to our flesh, corresponds to a wonderful eternal reality in the Heavenly Mish'kan, in the spiritual realm*. Thus empowered by the Ruach of the Holy One - and thus confident that we will see Messiah in even this - we do not flinch when we read that in Exodus 29:10-12 the Holy One told Moshe:

V'hikravta et-ha-par lifnei Ohel Mo'ed

Bring the young bull to the front of the tent of meeting,

v'samach Aharon uvanav et-yedeihem al-rosh ha-par

and have Aharon and his sons place their hands on the bull's head.

V'shachateta et-ha-par lifnei Adonai petach Ohel Mo'ed

Slaughter the bull before the Holy One at the door of the Communion Tent.

V'lakachta midam ha-par

Take the bull's blood

v'natatah al-karnot ha-mizbe'ach b'etzba'eicha

and place it on the altar's protrusions with your finger.

v'et-kol-ha-dam tishpoch el-yesod ha-mizbe'ach

Spill all the [remaining] blood on the altar's foundation.

We know that this is just the first of many, many, many blood-spilling ceremonies that will occur at this altar. We understand however that not only this time but every time a bullock or lamb or a turtledove or a goat or a ram is brought to the brazen altar of the *Mish'kan* it is only to be for us – and for the world - a *reminder that there is something BIGGER GOING ON*. Everything that occurs in the *Mish'kan* is going to constitute a reminder that *a Redeemer lives*, and that salvation and atonement are accomplished - *finished* - in the eyes of the Holy One.

Those with supernaturally enhanced vision – then and now – look beyond the bulls and the goats and the turtledoves and see with every animal's throat slit at the brazen *mizbe'ach* [altar] see the exact same vision that Avraham saw on Mount Moriyah. For the Bride-People the earth reverberates day after day with Avraham's prophetic cry that '*on the mountain the Holy One will be seen*'. Each time a man or woman brought a bullock or lamb or turtledove or goat or ram to this altar, laid hands upon it, surrendered it to the *kohen's* slaughter-knife, saw its last struggle, heard its last cries, and saw its blood splatter at his or her feet, the spiritual reality that Messiah's sacrifice was by no means painless, or easy, or bloodless, was driven home ... to all those with eyes to see, and with ears to *sh'ma*. Blood, you see, has a voice, which cries out to the Holy One⁶, and sends shockwaves through the spiritual realm, on earth and in Heaven.

Persons bringing the animals as surrogates for themselves and their families were never intended to trust in the blood of *those animals* for their salvation, atonement, or forgiveness, or means of access. They were, instead, as Avraham had been shown to do, to look *through the blood of those animals as one looks through a window, into Heaven*, to the ultimate sacrifice of Messiah – before the foundation of the world, and on the mount of crucifixion - of which sacrifice the deaths of those animals constituted mere pictures. The Holy One was never interested in, and has never taken pleasure in, the blood of bulls and goats. The Holy One owns all the cattle on a thousand hills – what need did could He possibly have, or have ever had, for any animals we could bring? The Holy One did not therefore give Moshe these instructions to satisfy any kind of hunger or bloodlust. The Holy One gave Moshe these instructions so that, each time a drop of blood was spilled or

⁶ See Genesis 4:10.

splattered or sprinkled on the brazen altar of the *mish'kan*, the voice of that blood would cry out. What did the blood *cry out*? Oh Dear Reader, that is the unspeakable wonder of it all. Some might translate the cry of the blood as '*I thirst!*' Others will translate it as '*My God, My God, why have you forsaken me?*' Still others might translate it as '*It is finished*' or '*Father, into Your Hands I commend my spirit*'. To others, it will seem to say '*This day you will be with me in Paradise*'. For most of us however the voice of the blood will cry out the words we need most to hear: '*Father forgive them, for they know not what they do!*'

As the Redeemed Community contemplated each animal slain on the brazen altar of the *Mish'kan*, the Holy One's intention was that they see – as Avraham saw - the Lamb slain from before the foundation of the world. Only then, you see, could they be assured that their atonement and their salvation were eternal, unchangeable – a part of the Holy One's finished work of creation.

With this understanding, we can now review in proper perspective the Holy One's instructions regarding the rest of the surrogate animals that were to be presented on the altar in connection with the service of the *mish'kan* – beginning with the presentation of surrogates for the High Priest and for the altar itself.

The Holy One's Instructions Concerning The Consecration of the Brazen Altar

In the opening verses of today's aliyah, the Holy One gives the instructions for the inauguration of the brazen altar of the *Mish'kan*, where a carefully prescribed number of animals would be slain for generations – throughout the Betrothal period. For seven days in a row, a young bull was to be presented as a *chatat* [often translated "sin offering"⁷], to purify the altar.

Ufar chatat ta'aseh l'yom al ha-kippurim

And present a young bull for sin per day toward the atonement.

V'chiteita al ha-mizbe'ach b'chapeircha alav

And sprinkle [blood] toward the altar in atonement

umashachta oto l'kadeisho

and anoint it for its holiness.

Shiv'at yamim techaper al ha-mizbei'ach v'kidashta oto

For seven days, make atonement toward the altar and sanctify it,

V'hayah ha-mizbe'ach kodesh kodashim

thus making the altar holy of holies.

⁷ See Leviticus 4, and the shiur for *Yom Chamishi* [Thursday] of the week of parsha *Vayikra*, for an explanation of the Hebraic perspective of a *chatat*.

Kol ha-nogea b'mizbe'ach yikeidash

Anything that touches the altar will therefore become sanctified.

[Exodus 29:36-37]

Note that in the last verse of that quotation the Holy One describes the brazen altar - which is in the courtyard of the *mish'kan* and is therefore accessible to everyone - as *kadosh k'doshim* – i.e. *holiness in the superlative*, or *holy of holies*. That is, of course, the exact same descriptive phrase as is given to the inner chamber where the *aron* [ark], with the *kaporet* [often called the 'mercy seat'] is located, which chamber the *kohen g'dol* [high priest] can only enter once a year, on *Yom Kippur*.

Let that fact sink in on you – and then let's consider the implications. What happened at that brazen altar on earth, in the earthly courts of the *mish'kan* built with human hands was merely *part of a passion play*. It was never intended to establish forgiveness of sin or righteous standing in and of itself. Because of the Holy One's covenant promise to accept the *korbanot* [approaches of the people through surrogates] at this altar as a symbolic representation of Messiah's atoning death – the ultimate *korban* – however, what happened here at the brazen altar was every bit as important, and 'holy', as what happened behind the veil, once a year, between the Holy One and the *kohen gadol*.

Because every presentation of a surrogate at this altar according to covenant protocol necessarily pointed to the *real thing*, the altar was *k'dosh k'doshim*. Even the 'Holy of Holies' behind the veil was no holier.

***The Marvelous Contagion of Kedusha/Holiness Energy –
Are You Infected With It Yet?***

Please note also that the brazen altar, like the garments the Holy One instructed Moshe to make for the *kohen gadol*, was *a covenant sign to which holiness attached*. Anything – or anyone - that came in contact with the altar received a form of imputed holiness from the altar. Hence, a practice [not directed by Torah] developed where people who were seeking special dispensations of grace from the Holy One would 'grab hold of the horns of the altar'. For the Holy One specifically states in today's aliyah that:

Kol ha-nogea b'mizbe'ach yikeidash

Anything that touches the altar will therefore become sanctified.

[Exodus 29:37(b)]

We should however be careful to define some terms here. *Holiness* – that characteristic which attaches to anything that touches the physical *mizbeach* on earth, the shadow of the one in Heaven shown by the Holy One to Moshe - does not equate with *righteous standing* before the Holy One. Holiness merely *means*

set apart to God – Who can, and will, judge and discipline each one who is set apart to Him.

In some cases therefore it could be very, very dangerous to *grab hold of the horns of the altar*. The discipline of the Holy One is *in the long run* a wonderful thing – but in the short run it is much more terrifying than what any man or circumstance could threaten.

Something Important Is Supposed to Happen Twice A Day!

The next section of today's aliyah of Torah contains what I believe are among the most neglected instructions in the entire Bible. The Holy One tells Moshe that after the *mizbe'ach* is consecrated *every day two lambs were to be slain and burnt on it* - one lamb every morning and one lamb each evening at twilight. Here are the specific instructions:

Vezeah asher ta'aseh al ha-mizbei'ach

This is what you are to do on the altar

kevasim benei-shanah shnayim l'yom tamid

Present two lambs a year-old day by day continually.

Et ha-keves ha-echad ta'aseh vaboker

One lamb is to be presented in the morning;

v'et ha-keives ha-sheni ta'aseh beyn ha-arba'im

And another lamb is to be presented at evening:

With each of these lambs were to be presented on the *mizbeach* a tenth part of an efa of fine flour, *the fourth part of a hin of beaten oil, and the fourth part of a hin of wine for a drink-offering*. As these items were placed on the *mizbeach* the Holy One promised to regard them as *l're'ach nichoach isheh l'Adonai* [for a sweet savor unto the Holy One]. And He declared of the *tamid*:

Olat tamid l'doroteichem

It is to be a continually burning memorial throughout your generations

petach ohel-mo'ed lifnei Adonai

at the door of the tent of meeting before the Holy One's Presence

asher iva'ed lachem shamah

where I will meet with you,

l'daber eleicha sham

to speak there to you.

[Exodus 29:38-42]

As we read these words in English the process sounds primitive, bloody, and distasteful, doesn't it? Keep in mind however that the vegetarians in our midst say the same thing about a barbeque. But we must press on beyond the limitations of

English, and look with Hebraic eyes - seeing beyond the Passion Play *to the purpose of it all* – which is stated clearly in verses 43, 45-46:

V'eno'adeti shamah livnei Yisra'el

I will meet with B'nei Yisrael

v'nikdash bichvodi

and will consecrate them with My Glory.

* * *

V'shachanti betoch b'nei Yisra'el

And I will dwell inside B'nei Yisrael

V'hayiti lahem l'Elohim

and I will be their God.

V'yade'u ki ani Adonai Eloheihem

And they will know that I am the Holy One their God,

asher hotzeti otam me'erezt Mitzrayim

Who brought them out of Egypt,

l'shochni v'tocham

So that I might dwell among them.

ani Adonai Eloheihem

I am the Holy One their God.

Note that the Holy One instructed us *as a nation* to make a ‘*once in the morning*’ and a ‘*once in the evening*’ remembrance of the atonement He wrought before the foundation of the world. Remember as well that the Holy One will in Deuteronomy 6 tell us to speak of His Torah ‘*when we lie down*’ and ‘*when we rise up*’.

The daily *tamid* presentations were not about bloodlust. They were patterns of the kind of meetings the Holy One wants to have with His People every morning and every evening. They were illustrations of how He wants to consecrate and re-consecrate us regularly by communing with us. They were about the kind of dedication and faithfulness that *should flow naturally from His indwelling*. They were about us receiving a constant flow of intimate, experiential knowledge of our God Who brought us out of Egypt so He could dwell among us and be our God.

Evening and Morning – What Will You Be Doing?

What are we to infer from this? While there is presently no *mish'kan*, no brazen altar, and no functioning priesthood, I believe that it is still the Holy One's desire to meet with us [verse 43 of today's aliyah], to have us know Him intimately [verse 45 of today's aliyah], and for Him to dwell with us [verse 46 of today's aliyah], Hence while we have neither physical lambs to bring nor place on earth to bring them, it behooves us to set aside two times a day - ‘*once in the morning*’, when we ‘*rise up*’, and ‘*once in the evening*’, when we ‘*lie down*’ – to focus all our attention on

Him, and on the atonement wrought for us through the slaying of the Lamb before the foundation of the world.

How do we do this? Since the destruction of the Second Temple, at least, Jewish people have traditionally done this by reciting at least the *Modeh Ani*, *Sh'ma*, and *Hashkiveinu* prayers upon rising, and by saying at least the *Adon Olam* prayer and the *Sh'ma* before they go to bed. Those who can meet together in a *minyan* [a group consisting of at least 10 men] will also recite the *Amidah*, or *Sh'monei Esrei* prayer, 'once in the morning' and 'once in the evening'.

Whether it is these traditional recitations or some other form of dedicatory prayers, it is my belief that it is a prerequisite for intimacy with the Holy One, and the full union with Messiah to which we have been called as a Bride, to set aside each morning and evening for *prayer* and for *attention to Torah*. The first and last moments of our days belong to Him – and we desperately need His *briefing* in the morning and his *debriefing* at bedtime. It is, you see, in these morning and evening times, day after day, year after year, that we will develop intimacy with Him – and unity with Messiah. And all this can happen – is designed to happen - in our own homes, individually and with our own families.

Institute a twice daily *tamid* in your heart and in your home, Beloved. It is a part of who you are as a new creation in Messiah. It is the Holy One's plan for the life of all who stand in the place of Avraham in covenant with the Creator. It is the portal to the vital communion with the Holy One each of us was created to experience and enjoy. It is perhaps the most important aspect of the entire curriculum the Holy One is teaching Moshe on Mount Sinai. It is how the Holy One has ordained for the Bride to learn to be responsive to the Bridegroom.

Even so, come, King Yeshua. And the grace of the Bridegroom of Heaven be with all His *k'doshim*.

Questions For Today's Study

1. With regard to daily offerings to be made after consecration of the altar was completed, and after the altar was made "most holy":

[A] What animals were to be the subjects of *korbanot* made "day by day"?

[B] What does this animal symbolize (Why do you think the Holy One chose this animal)?

[C] What were the priests to present along with these animals?

[D] At what time(s) of the day were these presentations to be made?

[E] If you were to decide initiate, in your own life, a worship practice corresponding to the morning and evening *korban olah* of the *mish'kan*, what

would you do (please note that I am not talking animal surrogate presentations, but the approach in intimacy which they were intended to represent).

2. Today's haftarah reading spells out the *korbanot* (surrogates of approach) that are to be made to consecrate the altar of the Temple Ezekiel saw in a vision while he was in exile.

Uv'yom ha-sheni tak'riv se'ir-izim tamim l'chatat

Then on the second day present an unblemished he-goat for a sin offering;

V'chit'u et ha-mizbe'ach ka'asher chit'u bapar

and they will purify the altar, as they purified it with the bullock.

Bechalotcha mechate tak'riv par ben-bakar tamim

When you have finished purifying it, present an unblemished young bullock,

v'ayil min ha-tzon tamim

and an unblemished ram from the flock.

V'hikravtam lifnei Adonai

You are to present them before the Holy One

V'hishlichu ha-kohanim aleyhem melach

and the priests are to sprinkle salt on them,

v'hei'eilu otam olah l'Adonai

and present them as an olah to the Holy One.

Shiv'at yamim ta'aseh se'ir-chatat layom

For seven [straight] days you are to prepare daily a goat for a chatat;

ufar ben-bakar v'ayil min ha-tzon tmimim ya'asu

they are also to prepare a bullock and a ram from the flock, without blemish.

Shiv'at yamim y'chapru et ha-mizbei'ach

Seven days they are to make atonement for the altar and cleanse it;

V'tiharu oto umilei'u yadav

In so doing they will consecrate it.

Vichalu et ha-yamim v'hayah vayom ha-shmini vahal'ah

And when they have completed these days, from the eighth day on,

ya'asu ha-kohanim al ha-mizbe'ach et-olotechem

the priests are to approach with your olahot upon the altar,

v'et-shalmeichem

and your peace presentations

v'ratziti eitchem ne'um Adonai Elohim

and I will accept you, said God the Holy One.

According to these verses what specific ‘offerings’ did the Holy One say were to be made in connection with the consecration of the brazen altar of Ezekiel’s millennial temple?

3. In today’s reading from the letter to the First Century Hebrew people who had accepted Yeshua as Messiah the “service” and the way of life of the new creation *kohen* of the Holy One in the world-at-large is described and blessed.

*Through him, then, let us offer up a sacrifice of praise to the Holy One continually,
that is, the fruit of lips which make confession to his name.
But don't forget to be doing good and to share,
for with such sacrifices the Holy One is well pleased.*

*Sh'ma your leaders and submit to them,
for they watch on behalf of your souls, as those who will give account,
that they may do this with joy, and not with groaning, for that would be unprofitable for you.*

*Pray for us, for we are persuaded that we have a good conscience,
desiring to **live honorably in all things**. I strongly urge you to do this,
that I may be restored to you sooner.*

*Now may the God of shalom, Who brought again from the dead the great shepherd of the sheep
with the blood of an eternal covenant, our Lord Yeshua,
make you complete in every good work to do his will,
working in you that which is well pleasing in his sight, through Yeshua the Messiah,
to whom be the glory forever and ever. **Amein.***

*But I exhort you, brothers, endure the word of exhortation,
for I have written to you in few words.*

*Know that our brother Timothy has been freed, with whom, if he comes shortly, I will see you.
Greet all of your leaders and all the holy ones.
The Italians greet you. Grace be with you all. **Amein.***

[A] According to verse 15, what is the “service” or “priestly function” of a new creation priest of the Holy One?

[B] In Strong’s, look up the words translated as follows in verse 15, write the Greek words so translated and the definition of each:

- [i] “by” [KJV]
- [ii] “offer” [KJV]
- [iii] “sacrifice” [KJV]
- [iv] “continually” [KJV]
- [v] “praise” [KJV]
- [vi] “fruit” [KJV]
- [vii] “thanks” [KJV].

[C] Search out the Hebrew words/concepts that would correspond to the Greek words you just looked up. Write your thoughts concerning the Hebrew words/concepts for each such word.

[D] Read Psalms 113-118. Is the “priestly function” of a new creation priest of the Holy One really “new”? Explain your answer.

[E] According to verse 16, what other “not new” things are to be the focal point of a new creation priest’s way of life?

*May the Holy One meet with you this day, and may His Shekinah dwell in you,
in accordance with the Eternal Divine Plan wrought before the foundation of the world.*

The Rabbi’s son

Meditation for Today’s Study

Psalm 119:121-128 - *AYIN*

I have done what is just and righteous.

Don't leave me to my oppressors. Ensure your servant's well being.

Don't let the proud oppress me.

My eyes fail watching for your yeshuah, for your righteous word.

Deal with your servant according to your lovingkindness.

Teach me your statutes.

*I am your servant. Give me understanding,
that I may know your testimonies. It is time to act, Holy One
for they robbed Your Torah of its essence and meaning.*

Therefore I love your mitzvot more than gold, Yes, more than pure gold.

Therefore I consider all of your precepts to be right.

I hate every false way.