

# *Shiur L'Yom Revi'i*<sup>1</sup>

[Wednesday's Study]

READINGS:     **Torah Tzav:**                     **Leviticus 7:1-21**  
                  **Haftarah:**                         **Jeremiah 7:31-34**  
                  **B'rit Chadasha:**               **Hebrews 8:7**

*He is to sprinkle its blood all around the altar ....*

[Leviticus 7:2b]

Today's Meditation is Psalm 116:1-8;

This Week's Amidah prayer Focus is the *K'dosh*, the Prayer of Holiness

*Vezot torat ha-asham* – These are the protocols for making the *asham* - i.e. the guilt-cleansing, shame-overcoming, self-hatred banishing, wholeness-restoring, and deep inner-healing approach .... *kodesh kodashim hu* – it is the holiest level of holiness. **Leviticus 7:1.**

Less than a year has passed since we gathered with our families to eat a peasant's banquet of roast lamb served with *matzah* and bitter herbs. Some of the things that have transpired in the course of the past twelve moon cycles have been wonderful; others have been downright terrifying. But finally we are enjoying in a Golden Season of supernatural *shalom*. We are safe and secure under the Holy One's Pillar of Fire and Cloud. There is no enemy who dares attack us here. There is no outside influence to distract, entice or corrupt us. There is no creeping luke-warmness attaching itself to our hearts. Among our people there is finally not one scintilla of rebellion occurring, there is not one shadow of a controversy brewing, and there is not one hint of animosity bristling. There is no shortage of water, food, or shade. Now a new lambing season is upon us – and a fresh new crop of innocent lambs is joining our sheepfold each day. Now hope for a bright and glorious future frolics in the mid-day sun. There is no political debate, no ideological crusade, no theological dispute, and no petty interpersonal drama. Oil is flowing down Aharon's beard onto all of us, and how good and pleasant it is for brothers to dwell together in unity.

***Embracing the Imanu-El Initiative –  
SERVANTS, THERE IS WORK TO DO!  
ARISE, AND TO YOUR POSTS!***

The *Mish'kan* has become the center of gravity of our thought life – not to mention the ultimate subject matter of all of our conversations. The constant presence of our King in our midst keeps us thoroughly grounded in the new reality of our High Calling. The *cherubim* with flaming swords which adorn the great veil at the

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entrance of the *Mish'kan* constantly beckon to us to come and meet with our Redeemer. We all have a lot invested in the *Imanu-El* [i.e. *God with us*] Initiative that this structure represents. Much of our blood, our sweat, our tears, and our labor has gone into its bones, its coverings, its furnishings, its vessels, and its utensils. But the physical structure itself is not the prize we seek. Its gold and silver are not what has captured our hearts. It's chambers and furnishings are not what mesmerizes us. What draws us to it is the manifest Presence of the Creator of the Universe. He Whom our soul loves has descended, and He sits enthroned there, high above the mercy seat, between the wings of the cherubim. He is now conversing with Moshe there daily. Moshe is being instructed – and is instructing us - in the protocols whereby our we mere mortals can enter into the Bridegroom-King's Presence, commune with Him, and be empowered to serve as both His trusted emissaries and His faithful friends.

In light of what is going on at the *Mish'kan*, the atmosphere in the Camp of the Redeemed has become absolutely electric. We are delighting in our Bridegroom-King's love – and He is delighting in ours. We are basking in His Grace, His Goodness, and His Glory. All we want to do is draw nearer and nearer to Him in every way – and to lay down lives and possessions and relational issues and past failures and guilt and shame at His feet. Our greatest passion has become to let His Love and Beautiful Words transform us into the Pure and Spotless Bride-People that He deserves and of which He has dreamed from the beginning of time. For this brief season, at least, as springtime hits the desert, we are our Beloved's, and our Beloved is ours. *Selah!*

***Surprise! Our Beloved Knows Things About Us  
That No One Else Will Ever Know***

As our Creator, the Holy One has insight into the human condition that physicians, scientists, psychiatrists, sociologists, educators, media gurus, and religious scholars could never even dream of. The Holy One does not read us, analyze us, track us, categorize us, criticize us or label us; He knows us. He knows much more about you than you do. He knows more about me than I do. He knew each human being in our bloodline like the back of His Hand. He knows every aspect of our past – personally and culturally - and all nuances of impact the events of the past have on our psyche. He knows our future – both short-term and long-term. He also knows the times in which we live, and all the major and minor factors and actors, drams and traumas, tragedies and trends that are at work in our world. He knows our potential. He knows our destiny. He knows our purpose. As our Faithful Friend, Mentor, and Benefactor He knows what makes us laugh ... and He knows what makes us cry. He knows what makes us cringe in fear ... and He know what makes us rise up in courage. He knows what inspires us and what discourages us. He

knows what attracts us and what repels us. He knows what delights us and what frightens us. He knows what motivates us and what demoralizes us. He knows what makes us fruitful ... and He knows what sends us into a death-spiral of barrenness. He knows what unites and empowers us ... and He knows what divide and demoralizes us. He knows what makes us overcome inertia, ascend to great heights, and soar like eagles ... and He knows what causes us to spin out of control, lose altitude, pick up velocity, and crash and burn. He knows the fragility of our frame, the futility of our thinking, the fatal attractions of our flesh, the fickleness and gross over-reactivity of our emotions, and the reprobate dysfunction of our pseudo-intellect. He knows our spinach ... and our Kryptonite. He knows how vulnerable we are to distraction, diversion, disinformation, division, dissociation, and deception. He knows how we respond to experiences of pleasure on the one hand and to traumatic insults of pain on the other; to the fleeting success of exceeding expectations on the one hand and to the jarring blow of failure to live up to expectations on the other; and to the inspiration of faithful friendship on the one hand and to the cruel sting of betrayal on the other.

Ah, but in the early 17<sup>th</sup> Century England, when King James I commissioned the translation of the Hebrew Bible into the language of his realm, men did not even consider, much less talk, about, such things. When the ancient Hebrew, Aramaic, and Greek texts were being translated into English, a great civil war was brewing<sup>2</sup> – primarily over religion. The Catholics hated the upstart Protestants – mostly Calvinists and Puritans - with a passion. The Calvinists and Puritans reciprocated with hatred of their own. In King James, a staunchly Calvinist bishop of the Anglican church as well as a king who insisted that he ruled by divine right, such that his decrees were never to be questioned, but were to be considered of equal weight with Scripture, both the Catholics and Puritans of the realm found a formidable enemy. There was, in the minds of James and his ilk, no room for a ‘moral conscious’ – only a political one. You were either on the king’s side, on all issues, no matter what – or you were a trespasser, a sinner, and an enemy of the realm. Holy Scripture could not trump the king’s word – so how could either the Pope’s announcements, which the Catholics prized, or any individual’s conscientious objection, which the Puritans valued? There was only one standard of human society: obey the king ... or suffer his wrath! There was no middle ground. Questioning the king – or suggesting he might be in error, misinformed in the slightest, or (Heaven forbid!) acting improperly or unwisely in any regard - was punishable by *banishment if you were lucky ... and death if you were not.*

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<sup>2</sup> Finally erupting into armed conflict beginning in 1642, and continuing through 1651, and called ‘the Great Rebellion’, this war pitted the *Parliamentarians* ("Roundheads") against the *Royalists* ("Cavaliers"), and also involving the *Covenanters* of Scotland and the *Confederates* of Ireland. The sides fought over religion, over political theory, and over distribution vs. consolidation of power.

## *Are We Over It Yet?*

I apologize for interrupting the great spiritual quest which these studies represent to bring you that rather unpleasant lesson from secular history. But the exercise was designed to explain why the translators employed by King James subconsciously chose to interpret the beautiful, deeply- emotional Hebrew image of *asham*, as found in Leviticus chapters 5 and 7, through the lens of the very sterile, legal, matter-of-fact English idea of 'trespass'. They labeled the healing brazen altar protocol about which we are about to read '*the law of the trespass offering*'. Hey, Englishmen in the era of King James weren't exactly up to talking about deep emotional matters of the soul. or conscience. In their world, men were merely pawns in James I's royal chess game, sent out to spy on, make war on, and subjugate the king's enemies. Women were mere objects of distraction and pleasure to be used and thrown away. Children were to be seen and not heard. Conquest was the order of the day. Stoicism was the philosophy of the era. A stiff upper lip was an essential requirement.

But the Holy One - Who created man - sees men through a very different lens than the courtiers and confidantes of early 17th Century England did. The Holy One sees men, women, and children as intricate creations, each containing vast reservoirs of intrinsic beauty and potential hidden under piles of cultural and personal ashes. He sees each of us as lying dormant - a sleeping beauty as it were. He sees each of us as just waiting for a touch and breath of Heaven to free us from our ashen prison and bring us forth in garments of beauty and majesty. So, when He chose to use the Hebrew word *asham*, He was not talking about 'trespasses'. He was not talking about mere actions or omissions. He was addressing far more emotional and spiritual issues than the English word 'trespass' could possibly envision. To 'trespass' is a physical act - to overstep a boundary, to infringe on someone else's sovereign rights; to invade someone's turf, and to thereby cause a legal dispute. It is all external to the soul. It is all intellectual. It is just a simple matter of violating 'laws', 'justice', and abstract 'ethical principles'. *Asham*, on the other hand, is the emotional and spiritual reality that flows from trespasses. *Asham* addresses much deeper matters. It addresses the heart's most intimate vulnerabilities, the '*sleeper cells*' of *self-sabotage* that reside in every human soul, and the *matrix of emotional wounds* that have become embedded in every precious son of Adam's inner man. *Asham* is not just about the socio-economic impact of trespass-infringement, you see; it also takes into consideration the spiritual, psychological, and relational damage that flows from words, attitudes, or actions that trespass/infringe.

Our Covenant Partner in Heaven knows that, as a result of years of [a] personally ingesting the fruit of the tree of the knowledge of good and evil each day, and [b] spending our entire lives around persons who have done the same thing, each of us comes to Him carrying a daunting boatload of emotional, psychological, and spiritual 'baggage'. It goes far deeper than just a sin event or two - or twenty. It goes to the inner core of our being. He chooses to see us through a Redeemer's eyes, peering past all the baggage we carry with us, to the potential mensch/patriarch or woman-of-virtue/matriarch that He designed and wants to empower us to become. He wants to unburden us of all the baggage. He wants to dismantle the strongholds. He wants to root out and evict the sleeper cells. He wants to break off the web of lies - including not only the cultural/political propaganda and ideological disinformation, but also the self-deception. He wants to heal the deep wounds - so the world can begin to see and experience us the way He sees us. So, He provides a beautiful way - and a powerful incentive - to lay aside every weight that hinders us in our pursuit of intimacy with Him and of healthy, peaceful relations with our fellows. He knows that it is not just sin [Hebrew *chata* – *straying off course/missing the mark*] that hinders us. That is where *korban asham* comes in. The *asham* protocol is designed to free us from every negative emotion from 'guilt', to 'shame' to offense/offendedness, to feelings of unworthiness and jealousy, to victimization, to post-traumatic stress disorder, to survivor mentality. to ostracism, to isolation, to hopelessness, to helplessness, to futility, to depression, to fear of rejection, to overwhelm, to despair, to personality-fragmentation, and to self-hatred. If you embrace any of these feelings, you will be tempted to hide from the Holy One. See, for example, Genesis 3:10, where, after being discovered hiding behind bushes wearing fig leaves, Adam said to the Holy One: I heard Your voice in the garden, and I was afraid because I was naked, and I hid myself'.

Are you ready to let the baggage go? Are you ready to be free to soar? The Holy One thinks you are. And so, Beloved, do I. So let's get started.

### ***Blood Runs Deeper Than Water***

One cannot speak of the *asham* without speaking of the *avodah*/service of blood. In Leviticus 7:2 the Holy One says of the *asham* surrogate: ***he is to sprinkle its blood all around on the altar.*** So, squeamish or not, we need to get used to the sight, smell, and feel of blood. But why? What does blood – Hebrew, *dahm* - have to do with anything? Ah, now we remember - *the life of the creature is in the blood.* If we want to change our life, the transformation must start at a *hematic* level. Deep must call unto deep. A blood purification must occur - and a new, cleansed and purified essence, washed thoroughly with something far more beautifying than mere soap and water, must be called forth from the ashes. As the

Holy One says in Ezekiel 16:6: *And when I passed by you and saw you struggling in your own blood, I said to you in your blood, 'Live!' Yes, I said to you in your blood, 'Live!'*

Out of the blood – new life. So it has always been; so it will always be. *There are three that bear witness on earth: the Ruach, the Mayim, and the Dahm; and these three agree as one.* I John 5:8.

### ***Learning the Protocols for Laying Down Everything That Hinders Love***

For two weeks now we have been learning our Bridegroom-King's protocols of *korbanot* – i.e. the pathways He has designed for us to walk in order to *enjoy intimate communion with Him* and begin the process of *becoming one with Him*. These protocols are brilliantly designed to bring us into unity with the Holy One in *thought, in priority, in heart, in vision and perspective, in word, in appearance, and in deed*. Of late we have been focusing upon the *korbanot* from the unique perspective of the *kohen* [priest]. Are you learning to think, speak, act, love others, and serve like a *kohen* yet? If we are going to become like Yeshua, our High Priest, we have to learn to approach people, their messes, and their life situations the way a Priest does.

### ***How The Kohen Is To Deal With A Ram Brought For Korban Asham***

Today our readings focus on the *korban asham*. As we have discussed, this protocol is the Holy One's prescribed way for a worshipper to surrender to Him all feelings of guilt, shame and unworthiness. Such negatively charged feelings hinder the development of love for the Holy One as well as for fellow man. Every human being has a need to surrender these relationship-corrupting feelings to the Holy One and let Him heal *the scar tissue of guilt in our hearts*, tear down *the shame strongholds in our minds*, and root out the *lingering effects of feeling unworthy* upon our psyches and souls.

Knowing every human being's need to lay down guilt, shame, and unworthiness, the Holy One designed for us a protocol to accomplish just that. The protocol He has designed for us, and is revealing to us at Sinai, is the *torah of korban asham*. *Torah's* instructions concerning *korban asham* are thus in no wise a 'burdensome law'. They instead constitute an integral part of a merciful and gracious gift of the Holy One to the people to whom He has sworn covenant faithfulness after the manner of a Bridegroom. As the stronger partner<sup>3</sup>, the Holy One could have

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<sup>3</sup> In ancient covenant terms, the Holy One would be considered the *suzerein*, and the community He had redeemed from bondage in Egypt would be considered the *vassal*.

structured the covenant any way He wanted. He certainly did not have to provide a means by which people's sins and breaches of His covenant could be forgiven and atoned for. And yet out of His great mercy He saw fit to structure into the covenant a means of healing breaches and restoring sinners to full fellowship. First He established for us the protocol for *korban chata't*, pursuant to which He agreed to accept the innocent blood of a surrogate (usually a bullock<sup>4</sup>) we would bring to the earthly scale model of the Heavenly Throne Room we know as the *Mish'kan*. Our living Bridegroom-King designed this as a covenant-consistent way to focus our attention less on our sin and more on the Messiah. It was to be to us as if the blood we saw spilled on the ground and sprinkled on the altar were the atoning blood of the Messiah Himself.

Then, out of His wonderful reservoir of grace, the Holy One went a step further. He provided, in the form of *korban asham*, a way for people to deal with not only the sin itself but also the guilt, shame and emotional scar tissue that He knew sin would wreak upon the human psyche and strew like land mines in the tender tissues of the human heart. As we learned last week in parsha *Vayikra*, a worshipper desiring to take advantage of this magnanimous gift of the *korban asham* protocol was to select out of his own flock 'an unblemished ram with a prescribed value of [at least two] shekels'. **Leviticus 5:15, 18**. He was then to bring the ram to the courtyard of the *Mish'kan* or Temple, present it to the *kohen* at the brazen altar. He was then to lay his hand upon the animal's head, confessing the sin[s] or breaches of covenant that create his sense of guilt or shame, and simultaneously declaring the ram to be his surrogate.

What was the *kohen* to do at that point? Our studies in *Vayikra* last week touched upon this only in very general terms. We were simply told that the *kohen* was then to *make atonement for [the one who brought the surrogate of asham] before the Holy One, so all could be forgiven him*'. See e.g. **Leviticus 5:18(b)**. In today's aliyah the Holy One will get more specific, describing in detail what the *kohen* is to do with the *korban asham* surrogate to make the experience as full and meaningful as He designed it to be.

We learn today that there are three things the *kohen* is to do with each *asham* surrogate. First, he is to perform a *blood service*. Then he is to perform a *chelev* [fat] service. And finally, he is to perform a *covenant meal service*. Here is how our aliyah instructs the *kohen* to deal with a *korban asham*:

*These are the protocols of making the asham: It is k'dosh k'doshim [holy of holies].*

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<sup>4</sup> If the one who sinned was a ruler of the people his *chata't* was to be a male kid from the goat flock instead of a bullock. If the one who sinned was that of a 'common person' who sinned through ignorance of the Torah the *chata't* was to be a female kid from the goat flock instead of a bullock.

### 1. *Avodat-Dahm - The Blood service*

*In the place where they kill the **korban olahot**, he is to kill the **asham** surrogate;  
and he is to sprinkle its blood on the altar round about.*

[Leviticus 7:1-2]

### 2. *Avodat Chelev - The fat service*

*And he is to draw near [to the Holy One] with all its 'fat' [Heb. chelev]  
The fat tail and the fat that covers the entrails,  
the two kidneys and the fat that is on them by the flanks,  
and the fatty lobe attached to the liver above the kidneys, he is to remove,  
and the kohen is to burn them with the altar fire of the Holy One.*

### 3. *Avodat Akal - The Covenant Meal service*

*Every male [Heb. zachar] among the kohanim may the eat it  
[i.e. the unburned portion of the **asham** surrogate].  
It is to be eaten **b'makom kadosh** [in a holy place].  
It [itself] is **kedosh kedoshim** [most holy, or holy of holies].*

Before the day's reading is over we will come to understand the *korban asham* [KJV, trespass offering] from the perspective of the *kohen* who has the privilege and responsibility to receive and mediate them.

### *The Cleansing Energy of Holiness*

The first thing we need to note about what the Holy One tells us about the *korban asham* is that the Holy One considers the surrogate used in such approach to be *kadosh k'doshim* – i.e. holy of holies. The Holy One declared it twice – in verse 1 and then again in verse 6. Do you understand what that means? The Holy One considers the approach of a sinner who wishes to make reparation, and be restored in his relationship, *every bit as holy as the place atop the “mercy seat”, between the wings of the cherubim* where even the High Priest can only enter once a year. Wow! The Holy One really does have a heart of tender compassion for a person who comes to Him in *teshuvah* – i.e. a heartfelt desire to turn away from sin and return to a life of covenant faithfulness. Think about it. No one would make *korban asham* unless he had broken the Holy One's covenant – i.e. had failed to *sh'ma* and *sh'mar* the Holy One's instructions for living. And, of course, we know that since nothing is hidden from the Holy One, the breach was well known to Him all along. What had the Holy One done when He saw the person break away from the Covenant? He did not send a lightning bolt to “zap” the person where he stood. He did not by any means write the person off. He instead gently and lovingly “wooed” [courted] the man, calling Him to make *teshuvah*. He softly drew the man's heart back to Him, and to His Torah lifestyle, by His Spirit. Yes, Dear Reader, the *Ruach* was already at work in the world, long before Yeshua walked the earth. Just ask David! And just take a moment and read Psalm 51. The Holy One waited patiently.

Finally, like David, the man responded to the woo-ing of the Ruach. Eventually the ‘man after the Holy One’s heart’ determined to quit blaming others – or condemning himself; he shook free of the emotional baggage that came with his deviation from the will, ways, and words of the Holy One. He then let the Ruach lead him to make *korban asham*. What joy was released when he did so! The Holy One accepted him back into the fold as if he’d never left. He – the Creator of the Universe, with a billion other things to occupy His attention – consented to *meet with* the man at the brazen altar in the outer court of the *Mish’kan*. He spent real time *communing with* the man. And He did so not only on the level of the earthly tabernacle, but also in the eternal place in the Spiritual realm which the Holy One showed Moshe on the mountain, after the pattern of which the earthly tabernacle and altar were built.

### ***Forgiveness, Cleansing, and Clearing the Conscience — The ‘Good News’ from the Torah***

I know this is probably not the image of the “Old Testament” God you may have heard or read about. But it is *precisely* the Kind, Benevolent Creator-Shepherd-Bridegroom-King that Torah presents to us. Perhaps because the world has seen fit to divorce itself from Torah it simply cannot understand the heart and mind of the God of Torah. Yeshua did not introduce the concept of forgiveness of sins to mankind in c. 29 C.E; He instead walked a path that the Holy One had established a long, long time before Pontius Pilate or Herod or the corrupt high priest Caiaphas were ever born, much less placed in power.

Yeshua did not walk out the *korban asham* promise embodied in Torah for all to see in order to establish some new religion. He came to bring the heavenly reality of forgiveness and reconciliation that a few had come to know through the torah of the *korban asham*, to the entire world. He came because the priesthood of Aharon had become corrupted, was being sold by Rome to the highest bidder, was not being administered in a manner consistent with either the letter or the spirit of Torah, and was ready to be suspended. As Yeshayahu said of the priests who officiated at the altar in Jerusalem:

*He who kills an ox is as he who kills a man;  
he who sacrifices a lamb, as he who breaks a dog's neck;  
he who offers an offering, [as he who offers] pig's blood;  
he who burns frankincense, as he who blesses an idol.*

*Yes, they have chosen their own ways, and their soul delights in their abominations:*

**[Isaiah 66:3]**

And as Malachi spoke on behalf of the Holy One, as the Holy One’s last prophetic message before Messiah’s birth:

***Now, you Kohanim, this mitzvah is for you.***

*If you will not sh'ma, and if you will not lay it to heart,  
to give glory to my name," says the Holy One of Hosts,  
"then will I send the curse on you, and I will curse your blessings.*

*Indeed, I have cursed them already, because you do not lay it to heart.  
Behold, I will rebuke your seed,  
and will spread dung on your faces, even the dung of your feasts;  
and you will be taken away with it.*

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*... the Kohen's lips should keep knowledge,  
and they should seek the torah at his mouth;  
for he is the messenger of the Holy One of Hosts.*

*But you have turned aside out of the way.  
You have caused many to stumble in the Torah.*

*You have corrupted the covenant of Levi," says the Holy One of Hosts.  
Therefore I have also made you contemptible and base before all the people,  
according to the way you have not kept my ways, but have had respect for persons in the law.*

[Malachi 2:1-9]

A corrupt priesthood had to be cut-off, exiled, as a corrupt people had been cut-off and exiled in the time of Nebuchadnezzar. An incorruptible, faultless priesthood – the Heavenly priesthood of Messiah after which the earthly priesthood had been patterned in the first place - had to be established on earth, in order that the truth of Torah, and the pathways of intimacy the Holy One established in Torah, might be kept open for all who were broken and contrite of heart.

Thanks be to the Holy One, the pathways of intimacy of the Holy One are indeed open to us today. The priesthood of Yeshua after the pattern of Melchi-Tzedek, applying the same Hebraic concepts as we have been studying in *Sefer Vayikra*, is in place. Blessed be the name of the Holy One!

### ***Korban Asham – A Practical Example To Bring Its Truth Home***

In yesterday's aliyah we used our imagination a little. We considered what it would have been like to be a son of Aharon in the years following the taking of possession of Eretz Yisrael. Let us continue a little further in that exercise. Imagine yourself dressed in the *kohen's* robe, tunic, and headdress, standing by the brazen altar in the court of the *mish'kan*. Imagine you see a man – a man you do not even know – coming toward you, carrying a young ram wrapped around his neck, with a bag of silver hanging on the sash around his waist. A boy of 16 walks beside him.

You greet the two of them with a '*Shalom!*', and the older man says that he has come to the *Mish'kan* today to make *korban asham*. He indicates he found 10 shekels of silver that he thought was his own, but later found out that the silver in question really belonged to another Israeli – a neighbor who has since died. He

introduces the boy who accompanies him as the eldest son of the dead man. The man explains that since a few weeks ago when he discovered his mistake he has felt increasingly guilty about not checking into the true state of things more diligently. And he adds that when he realized the neighbor had died, and that he could not return the silver to him, and ask his forgiveness, he felt sad and ashamed. The man then takes the ram off his shoulders and lays it at your feet. He then reaches into his silver pouch, pulls out 12 shekels of silver, and places the precious metal in your hand, saying: *“I bring not only the 10 shekels I found, but another 2 shekels, as the ‘one-fifth’ part mentioned in the torah of the korban ashram, beside. Please present them to the boy, with my sincere apologies for the wrong I did to his father. And please, assist me in making korban ashram.”*

What do you do? What is the proper protocol? The Holy One tells us in today’s aliyah, first reminding us exactly what is happening:

*This is the torah of the ashram. It is k’dosh kedoshim [holy of holies].”*

The Holy One then lays out several practical steps. The first step He choreographs is the painless slaughtering of the young ram. He was the Creator of the ram, of course. He does not consider it worthless. He knows its strength. He knows its potential. He knows its pain. He feels it pulsing through Yeshua’s body. And He still thinks this man’s future is infinitely more valuable. So Torah says:

*In the place where they kill the animals brought as olahot surrogates, he [i.e. the kohen] is to kill the ashram surrogate.*

According to tradition, after the man making *korban ashram* laid his hands on the ram’s head, and leaned his weight upon it for an instant, either the *kohen* or the *worshipper* took a sharp knife and ran it quickly across the ram’s neck, ending the life of the ram quickly and as painlessly as possible.

The second step is the collection and sprinkling of the lifeblood that issued forth from the ram’s neck. For Torah says:

*...and he is to sprinkle its blood on the altar round about.*

By tradition, as the incision was being made in the neck of the ram, the *kohen* placed a bowl under the ram’s neck, to collect the blood. Then the *kohen* sprinkled a small amount of the blood on the altar with his finger. The rest of the blood was then poured out slowly around the base of the altar.

The third step the Holy One involved the skinning of the ram’s carcass. As the man and boy watch this process, the man realizes – *“This should have been me! I strayed from the Covenant, and the Holy One has seen fit for this ram to bear the punishment I deserve.”* The boy might remark, *“It is like what happened on Mount Moriyah, when our father Avraham took the ram the Holy One provided in place of*

*Yitzchak!*”

The *next thing the kohen would do is* cut the fatty tissue from the tail and internal organs of the carcass, then arrange the pieces of fatty tissue carefully on the grate of the *mizbe'ach* [altar]. As Torah says:

*He is to make approach/draw near with all of its fat [chelev]: the fat tail [ha-alyah], and the fat that covers the innards [ha-qerev], and the two kidneys [kilyot], and the fat that is on them, which is by the loins [ha-keselim], and he is to cut away the cover on the liver [ha-kaved], with the kidneys, and the Kohen is to burn [qatar] them on the altar for a korban made by fire to the Holy One: it is an **asham**.*

Fingers of flame reach up, quickly finding and embracing the fatty tissue. A cloud of sweet-smelling smoke arises above the altar. The *kohen*, the man, and the boy, become saturated in the fragrance. As soon as fluids from the fatty tissue fall onto the coals, a sizzling sound fills the air. And under the resulting *chuppah* of smoke, the man and the boy – his neighbor’s orphan son – weep together as the *kohen* places 12 shekels of silver in the boy’s hand. The forgiveness is real, tangible, and life altering. The guilt and shame are gone. And as the man and the orphan embrace under that *chuppah*, never has either the man, the boy, or the priest felt so clean – or so wonderfully loved.

It was not the blood or the burning fat of the ram that accomplished this. Had those actions been performed anywhere else, by someone not wearing these robes, and not bearing the oil of anointing that spoke of Messiah, they would have been at best meaningless, and empty. But the *mish'kan* was a special place – a place designed by the Holy One as a portal into another realm. It was a scale model on earth of an eternal reality in Heaven. And for every action done on earth in the *mish'kan*, by the *kohen*, in accordance with Torah, a corresponding action was accomplished in the Throne Room of the Holy One, *just beyond the veil*, by the Great High Priest after the order of Melchizedek.

So no, it was not what happened on earth in these moments that brought about the wondrous result of guilt removal and banishment of shame. It was not the actions of any man or combination of men. No, Beloved, the mediation that mattered was the mediation that was done for the offending but penitent man *behind the veil - in the heavenly realm, by the Heavenly Kohen Gadol*. As the man, the boy and the *kohen* did the few simple things they had been instructed to do in the Torah, in a realm unseen to them, you see, blood was being applied and unhealthy tissue was being excised where it really mattered.

### ***Questions For Today’s Study***

1. In regard to the animal brought by the worshipper as a surrogate through which

to make *korban asham* [an approach to the Holy One to restore intimacy after a sin by removing guilt and shame]:

- [A] At what location is the animal to be killed?
- [B] What is to be done with the blood drained from the animal?
- [C] What parts of the animal are not burned on the altar?
- [D] Who is to eat the flesh of this animal?
- [E] What do you think Torah means when it describes the flesh of the *korban asham* animal as “most holy”?
- [F] What is similar about the disposition of a *korban asham* animal and the disposition of a *korban chata't* animal?
- [G] What is the *priests' portion* of a *korban olah*?
- [H] What is the *priests' portion* of a *korban minchah*?

2. In verse 11 the Holy One begins to teach us more about the pathway of intimacy known as the *korban shelem*. This is a means of drawing near to the Holy One that involves arranging a feast for ourselves and others – including our family, friends, and other worshippers at the altar of the Holy One. It is the kind of *korban* that the rejoicing father in Yeshua’s parable of the prodigal son sought to make with the “fatted calf”.

*This is the torah of the **korban shelem**, when someone makes approach to the Holy One. If he approaches to express thanksgiving [i.e. im al-todah] to the Holy One, then he is to come with unleavened cakes [i.e. challot matzot] mixed with oil, and unleavened wafers anointed with oil, and cakes mixed with oil, as well as the korban surrogate. With cakes of leavened bread [lechem chametz] he is to make his korban [approach], with thanksgiving, for a **korban shelem**.*

[Leviticus 7:11-12]

[A] The Holy One indicates that a worshipper making *korban shelem* should bring some “leavened bread” as well as unleavened. In Strong’s and Gesenius, and in your Richards or Vine’s Word study books, look up the word translated as “leavened” in verse 11. Write the Hebrew word in Hebrew letters with vowel markings.

[B] What does the word translated “leavened” mean literally, and what does it refer to symbolically?

[C] Read each of the following verses from the *B’rit Chadasha*, and for each one individually, state what you think the writer/speaker was referring to when he used the term “leaven”:

- [i] Matthew 13:33; Luke 13:20-21 (kingdom of heaven is like leaven);
- [ii] Matthew 16:6, 12 (the leaven of the *P’rushim* [Pharisees]);
- [iii] Mark 8:15 (the leaven of Herod);
- [iv] I Cor. 5:6-8 (purge the old leaven ...);

[v] Galatians 5:9 (a little leaven leavens the whole lump ...).

[D] In verses 12 and 13 our English Bibles mention “thanksgiving” (not the American holiday!). Do a search of the Hebrew word and its root word in Gesenius’ Lexicon. Write the Hebrew word and its root verb. Write them in Hebrew letters, with vowel points. Then describe the picture you see in the Hebrew concept our English Bibles translate as “thanksgiving”.

[E] What portion of the *korban shelem* becomes the priest’s portion?

[F] What are the instructions concerning the timing for the eating of the *korban shelem* if it is brought as a means of making thanksgiving?

[G] What are the instructions concerning the timing for the eating of the *korban shelem* if it is brought in connection with the performance of a voluntary vow [see **Leviticus 7:16**]?

3. In verse 18 of Leviticus chapter 6 a concept is introduced in the Bible for the first time. It is translated by our English Bibles as “*abomination*”, but it is not the kind of abomination spoken of in Genesis 43:32 (shepherds are an abomination to the Egyptians) or in Daniel 12:11 (the abomination that causes desolation).

*If any of the flesh of his **korban shelem** is eaten on the third day,  
it will not be accepted - neither is it to be imputed to him who offers it.  
It will be an **abomination**, and the soul who eats any of it will bear his iniquity.*

[A] In Strong’s and Gesenius look up the Hebrew word that our English Bibles translate as *abomination* in verse 18. Write that word in Hebrew letters with vowel markings. Also look up and write the verb root of this word.

[B] Explain the Hebrew word concept.

4. In verses 19-21 of Leviticus 7 the concept our English Bibles translate as “*unclean*” is introduced.

*The flesh that touches any **unclean** thing is not to be eaten. It is to be burned with fire.*

*As for the flesh, everyone who is **clean** may eat it;  
but the soul who eats of the flesh of the *korbanot shlamim*,  
that belongs to the Holy One, having his uncleanness on him,  
that soul will be cut off from his people.*

*When anyone touches any unclean thing,  
the uncleanness of man, or an unclean animal, or any unclean abomination,  
and eats some of the flesh of the *korbanot shlamim*, which belong to the Holy One,  
that soul will be cut off from his people.”*

[A] Search out the word translated “unclean” – and its root - in Strong’s and Gesenius. Write the word in Hebrew letters, with vowel markings, and in its English transliteration.

[B] Using Gesenius and your Richards or Vines expository dictionaries, define “unclean”, and explain how “unclean” differs from “clean”.

[C] What do you think our text means when it says (in our English translations)

that someone who touches an “unclean” thing, then eats of the *korban shelem*, will be “cut off from his people”?

5. In today’s haftarah [Jeremiah 7:31-34] *Yirmayahu* is describing the sin of the people of the Holy One that led to the Babylonian invasion and the destruction of the city of Jerusalem (including the Temple built by Shlomo) in 586 B.C.E. Let us *sh’ma* and *sh’mar* what he has to say:

*They have built the high places of Tofet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I didn't command, neither came it into my mind.*

*Therefore, behold, the days come, says the Holy One, that it will no more be called Tofet, nor the valley of the son of Hinnom, but the valley of Slaughter: for they will bury in Tofet, until there be no place [to bury]. The dead bodies of this people will be food for the birds of the sky, and for the animals of the eretz; and none will frighten them away.*

*Then will I cause to cease from the cities of Y’hudah, and from the streets of Y’rushalayim, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride; for the land shall become a waste.*

[A] What sin of the Holy One’s people is *Yirmayahu* exposing in verse 31? What modern state-sponsored and/or state encouraged sins involving children do you think could fairly be compared to the sin of which *Yirmayahu* speaks?

[B] In your Smith’s Bible Dictionary, look up the words *Tophet* [Strong’s Hebrew word # 8612, (*tav, peh, tav*)], and *Hinnom* [Strong’s Hebrew word #2011, (*hey, nun, mem sofit*)], as used in this passage. What are the Hebrew meanings of the words? To what physical locations do these names refer?

[C] What does *Yirmayahu* prophesy will happen to those of the Holy One’s people who participate in the sin he exposed in verse 31?

[D] What four voices does *Yirmayahu* say will not (during the exile brought about by the sin of the Holy One’s people) be heard in the streets of Y’rushalayim [Jerusalem]?

6. In today’s reading from the apostolic scriptures we are again in chapter 8 of the letter to the myriads of Jewish people throughout the world who in the First Century acknowledged *Yeshua* as the Messiah Torah had promised and followed His lifestyle and interpretation of Torah. The writer of letter to these “Hebrews” has been discussing the renewal of the covenant of Mt. Sinai and its effect on that renewal upon the priesthood of Aharon (the portion of the covenant of Sinai which was given in response to the request of the people for a human intermediary, and was therefore “imperfect” to the extent the human intermediary proved “imperfect”). The writer has previously explained how the priesthood of Aharon was inferior to the priesthood of Messiah *Yeshua*, whose priesthood is after the order of Melchizedek. Today we

read Hebrews 8:7:

*For if that first had been faultless,  
then no place would have been sought for a second.*

[A] The writer indicates that something he describes as the “first” was not “faultless”.

[i] In a Lexicon, look up the Greek word our English Bibles translate as “faultless” [it is Strong’s Greek word # 273, *amemptos*];

[ii] Write this word in Greek letters;

[iii] Then write the definition(s) given to this Greek word by Strong’s.

[iv] This word is used in Luke 1:6 and Philippians 2:15 and 3:16, and I Thessalonians 3:13; what does the word mean in each of those instances?

[v] Some of our English Bibles [NIV for instance] insert the word “*covenant*” as the supposed word the term “first” and “second” as used in this verse modify. The KJV puts the word “covenant” in brackets, to let you know *it is not in the original Greek text*. Do you think what is being referred to in verse 7 is a first and second “covenant” of the Holy One - one being “faultless”, and one not being “faultless”? Think about it, however - how can any covenant of the Holy One **not** be faultless? Do you think the words first and second, and the description “not faultless” in verse 7, refer to the *covenants made by the Holy One*, or to the Aharonic Priesthood?

[vi] Now, look up the Hebrew concept (a phrase, not a single word) in such verses as Genesis 44:10, Exodus 12:5, Deuteronomy 15:21, I Sam. 29:3, and Daniel 1:4. Write a one-page essay on the Hebrew concept of “faultlessness” – and why the Aharonic priesthood, as it existed around 69 C.E. [just before the Holy One allowed the destruction of the Temple by Titus of Rome], could not claim this attribute.

[B] The Greek word translated as “faultless” in verse 7 of our reading is the same Greek word used to describe Yeshua in Luke 23:4. Why do you think the Holy One specifically had the writers of Scripture record this judicial finding with regard to Yeshua? What does it have to do with the concept of making *korbanot*?

[C] In Strong’s, look up the Greek word translated in our verse as “second”. Write the Greek word and its definition.

[D] What does the writer mean when he concludes our verse by saying that “*place was sought for the second*”?

*May you soar in the Heavenlies with the Holy One throughout this upcoming season  
of ascent and release.*

*The Rabbi's son*

## ***Meditation for Today's Study***

Psalm 116:1-8

*I love the Holy One, because he listens to my voice  
and my cries for mercy.*

*Because he has turned his ear to me,  
Therefore I will call on him as long as I live.*

*The cords of death surrounded me;  
the pains of She'ol got hold of me.  
I found trouble and sorrow.*

*Then I called on the name of the Holy One:  
**" O Holy One, I beg you, deliver my soul. "***

*Gracious is the Holy One, and righteous;  
Yes, our God is merciful.*

*The Holy One preserves the simple.  
I was brought low, and he saved me.*

*Return to your rest, my soul,  
for the Holy One has dealt bountifully with you!  
For you have delivered my soul from death,  
My eyes from tears, and my feet from falling.*