

# *Shiur L'Yom Shishi<sup>1</sup>*

*[Friday's Study]*

READINGS:	<b><i>Torah Tzav:</i></b>	<b>Leviticus 8:1-36</b>
	<b><i>Haftarah:</i></b>	<b>Jeremiah 9:22-23</b>
	<b><i>B'rit Chadasha:</i></b>	<b>Hebrews 9:1-15</b>

*You are not to leave the entrance of the tent of meeting for seven days.*  
[Leviticus 8:33]

Today's *Tzav* Meditation is Psalm 116:16-19;  
This Week's Amidah prayer Focus is the *Gevurot, Part III*

*Vayedaber Adonai el-Moshe l'emor* – And the Holy One spoke to Moshe, saying ...  
***Kach et-Aharon v'et-banav ito*** - take Aharon and his sons with him ... ***v'et kol-ha-***  
***edah ha-k'hel*** - and call together the entire witness throng ... ***et-petach Ohel Mo'ed*** –  
at the entrance to the tent of Divine Appointment. **Leviticus 8:1, 3.**

The final aliyah of *Tzav* consists of the Holy One's instructions regarding the formal acceptance by the Redeemed Community of Aharon and his sons as our *kohanim*. The Holy One told Moshe to call the entire witness throng of redeemed souls to the entrance of the *Mish'kan* for a special ceremony. The call spread quickly to all corners of the camp: *Hurry! Drop whatever you are doing, grab your wives and sisters, your aged and infirm, your children and our grandchildren, and gather at the entrance to the Mish'kan!* The people's response is overwhelming. Can you blame us? The Holy One's Manifest Presence dwells among us. His cloud rests upon the Tabernacle – only a few meters away from our tents. We are all waiting with bated breath to find out exactly what this amazing development - this Critical Closeness to the God of Avraham, Yitzchak, Ya'akov, Yosef, and Moshe - is going to mean for us, for our bloodlines, and for our nation. How could we do anything less than wash ourselves, put on our finest garments, grab our children, and heed this call?

***Come! Come! Come!***

How far we have come since last 1 Nisan! All those centuries of making bricks and building store cities for Pharaoh and his cruel taskmasters is but a distant memory now. What wonders we have witnessed since the night of lamb's blood, bitter herbs and unleavened bread! What revelations we have received – at the Sea of Reeds and beyond! What good news we have heard at this mountain!! What a transformation we have begun to experience! And now, to top it off, the

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Creator of the Universe has stepped forth out of eternity and infinity to dwell among us, share time, space, air with us, and keep company with us. We are now invited to visit with Him at His Tabernacle for the first time. Oh *what a day this promises to be!*

One-by-one and two-by-two we came. Household by household, family by family we came. Clan by clan, tribe by tribe we came. Mixed multitude ethnicity by mixed multitude ethnicity we came. Young and old, male and female, native born and foreigner, friend, relative, stranger, even former nemesis – it did not matter. *We all* came – and we came *as one*. Wild horses could not keep us away. Herds of elephants could not deter our advance. Wounds, emotional scars, unforgiven offenses, trust issues, ideological differences – none of these could tempt us to sit this one out and stay home. Soon, we were assembled *en masse* – millions of men, women, and children – each person excited, inspired, expectant. We huddled closely together around the entrance to the Great Tent, straining to see and hear what was about to transpire. Fathers hoisted toddlers up on their shoulders so that they would be able to see and hear as well. Women stood on tiptoes. Throughout the camp children seemed to catch the excitement. They all rose to the occasion, each slipping naturally into ‘inside voice’ and ‘best behavior’ mode. It was only a few moments that we waited, I am sure – but it seemed like an eternity.

After all, this was to be our first communal gathering since the Tabernacle’s erection – and dramatic infilling – that we witnessed on 1 Nisan. In the seven days that transpired since then we have been ‘on the outside, looking in’, as it were. Only Moshe, Aharon, Nadav, Avihu, Eleazar, and Itamar have able to enter the Great Tent. Now look – Moshe is coming out! Look at his face shining! And now here comes Aharon – looking magnificent in the finely-crafted tunic, efod, breastplate, and robe that we all worked together to make for him exactly as the Holy One instructed. All four of Aharon’s sons are now appearing as well, dressed in fine white linen, wearing the matching turbans that we made for them. The gold crowns that held these men’s turbans in place all had bold Hebrew inscriptions on them. We could not read the inscriptions from where we stood, but we knew very well what they said. Each crown proclaimed: *Kadosh L’Adonai* – *i.e.* Holy unto the Holy One. Aharon, Nadav, Avihu, Eleazar, and Itamar, all took up positions behind Moshe. The prophet smiled at us, then turned around, casting the light of his countenance upon his brethren. Starting with Aharon, each priest-elect, one after another, bowed his head, then lifted his hands, then began to sob. It was suddenly dawning on them – and on us - that absolutely everything about their lives was about to change forever. Never again

would their time be their own. They were about to enter the ultimate ‘service’ vocation - as *kohanim of the Creator of the Universe*. Their lot was about to be defined as a lifetime *of humble service in the courts and chambers* of the King of all Kings. Their service would be at his pleasure, on his schedule, according to his protocols and disciplines. They would model for us what it means to ‘deny self’ and serve.

We sense intuitively that, by reason of what is happening today, our lives are about to change as well. We too are being called to – and drawn into - lives of selfless service. We too are being called to lifestyles of *Kadosh L’Adonai* – being holy unto the Holy One. We too feel a strange urge to bow our heads, lift our hands, and sob. This is the day of Bridal Calling, Consecration, Covenantal Dedication, and Supernatural Empowerment. We are witnesses, yes – but we are also understudies. This is not merely their day of commitment – it is ours as well.

### ***The Master, the Calling ... and the Process***

Having a calling is one thing; surrendering to it is something else; and full-bore consecration unto the One Who called us, His Plan, and His Protocols – *i.e.* what the Hebrews call *kedusha* – is something far beyond either. The ceremony of consecration began with the Holy One speaking these words to Moshe:

***Kach et-Aharon v'et-banav ito***

*Take Aharon and his sons with him*

***v'et ha-begadim v'et shemen ha-mishchah***

*and the garments, and the anointing oil ...*

[Leviticus 8:2]

It is now time for the *kohanim* of the Kingdom of Heaven to take the plunge – and make the words ‘*Kadosh L’Adonai*’ our crown, our love story, and our life story. We are not called to do so by way of abstract theory, dogma, or creed, but in real ways, in real time, in the context of very, very real human and Divine interactions.

### ***First the Calling and the Garments – Then the Oil!***

What is *consecration*? It is *breaking free of the social and religious status quo*. It is *transcending groupthink, groupspeak, and fear of man*. It is *acknowledging and responding to the Holy One's call to embrace and exhibit holiness in a multitude of practical ways*. It is doing so not for hope of reward, or to avoid some dreaded punishment, but solely for the love of, and unto the glory of, our Bridegroom-King. Consecration involves *letting the Holy One's vision for us*

*raise the bar of our thoughts, our attitudes, our conversations, our reactions, and our behaviors.* Consecration is aiming at – and settling for nothing less than – the higher standard the One Who designed us and knows us best empowers us to attain. Consecration is consciously inspiring and empowering others – even as we love and serve them. Consecration means being who we are created to be, instead of fitting into whatever mold our society and culture designs for or expects of us. Consecration is what the Divine invitation - and the offer of empowerment – of Torah is all about. If your heart is being stirred to desire such wonderful things, Torah offers them to you on a silver platter. From the ***Lech Lecha!*** calling of Avraham forward, the Holy One has offered the consecrated lifestyle as the way of bridalization. But Consecration Way is a narrow path - and it is for passionate lovers and fully surrendered covenant partners of the Holy One only. It is not designed for – or amenable to - robots, or hirelings, or gold-diggers, or free-loaders, or narcissists, or control freaks. It is not for folks who are really just looking for a free coupon to get them into Heaven when they die. While the strait gate of Consecration Way is open to all men, not everyone – indeed not many – will choose it. Many are called, but few are chosen. As Shaul of Tarsus put it: ***Do you not know that the unrighteous will not inherit the kingdom of God? I Corinthians 6:9.***

*Consecration Way* will not be imposed upon any person against his or her will. You, Dear Reader, have to decide *who you are, why you are here, and what you want your life to accomplish.* This is *the season of consecration.* The strait gate stands before you. Offered to you is a trousseau full of garments of beauty and honor. Unsealed just for you is a fresh vial of the special oil that bears the fragrance of the Messiah. Make your choice: are you *in* – or are you *out*?

### ***Counting the Cost – And Choosing Our Course***

Do you just want to be an *ordinary earthling*? Are you okay with your lifestyle, behavior patterns, and impact on the world – not to mention your future and your destiny - being defined by things like your ethnicity, your nationality, your socio-economic class, your age, and/or the prevailing culture of the place you live, study, or work? Are you content to just do what the rest of the people in your age group, peer groups do? Do you just want to think like the people around you think, talk like they talk, and get caught up in interpersonal drama, politics, philosophy, ideology, and lawlessness like they do? Is your highest aspiration just to fawn over what the other people you know fawn over, get excited about what excites them, and get offended, outraged, intimidated, and depressed about the things that cause them to get offended, outraged, intimidated, and depressed? Or do you sense that you have been set apart by

your Creator for a greater purpose, a meaningful mission, and a glorious destiny? Are you called to *kedusha*? Are you ready to step aside from the mundane, the culturally and socially accepted worldview and lifestyle – and be led by your Creator into special, holy behaviors and protocols that will bring the majesty of Heaven’s Courts to earth in your day?

The Holy One opens a fresh God-encounter by telling Moshe: ***Take Aharon, and his sons with him. Take also the garments, the anointing oil, a bull as the korban chatat, two rams, and a basket of unleavened bread. Call the entire witness throng together at the door of the tabernacle of meeting.*** Leviticus 8:2-3.

Using the *Mish’kan* as their base of operations the assignment of Aharon and his sons was to prepare and train the Redeemed Community to do three things<sup>2</sup>:

[1] develop a world-changing lifestyle based upon trusting the Holy One, *sh’ma*-ing His Voice, and following His instructions for living;

[2] *sh’mar* [*i.e.* cherish, treasure, esteem, guard, protect, keep safe] the Covenant relationship the Holy One had established; and

[3] *asah* [*i.e.* to build, shape, make visible to the world through actions in the real world and in real time] the Words of the Holy One on earth as they are established eternally in Heaven.

Each of the three facets of the Divine Calling of the People of the Holy One listed above parallels the over-riding theme of one of the patriarchal lives.

### ***Paralleling the Patriarchs***

The first part of the calling – the calling to develop a world-changing lifestyle based upon trusting the Holy One and *sh’ma*-ing His Voice - parallels the life of Avraham (*Abraham*). At the sound of the Holy One’s voice Avraham left everything he had ever known behind. He struck out on the greatest adventure a man could ever experience. Over the years Avraham learned, and taught others, to ‘trust’ the Holy One. He received the Word of the Holy One gladly, *internalized it, tuned his heart, soul and mind to it, and lived consistent with it.* This was what was *credited to him* for righteousness. **Genesis 15:6.**

The second part of the calling of the Redeemed - to *sh’mar* the Covenant relationship the Holy One had established - parallels the life of Yitzchak (*Isaac*). Yitzchak was born in the context of the Covenant. He embraced it completely - from his youth to his death. From childhood he made His Covenant relationship

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<sup>2</sup> See **Exodus 15:26, Deuteronomy 7:12, 13:18** and **Matthew 7:24** for the Biblical ‘combination’ of verbs that describe the lifestyle the Holy One has designed for the Redeemed.

with the Holy One the focus of everything in his life. From the *akeida* experience on Mount Moriyah, to his remaining in the land of Promise even during years of famine, to reopening and renaming the wells his father had dug, to the high level of priority he put in his latter years on passing on the torch of Covenant to his sons - and everywhere in between - Yitzchak showed the world what it means to value the Holy One's Covenant more than this earthly life itself.

The third part of the calling - to *asah* [*i.e.* build, shape, make visible to the world through actions] the Words of the Holy One on earth as in Heaven - parallels the life of Ya'akov/Yisrael. Ya'akov (*Jacob*) was a sojourner, but wherever he went he focused on *building something lasting* – something which testified to the blessing and will of the Holy One. From the setting upright of a stone for the 'house of the Holy One' at Beit-El, to the household he built in Charan, to the witness heap he built at Gilead, to the *shtetl* he built in full view of Shechem, Ya'akov/Yisrael was all about making the Words of the Holy One REAL, TANGIBLE, and PHYSICALLY PRESENT ON EARTH. And now it is the appointed time of the *kohanim* for the same task. As long as the *Mish'kan* was standing on earth the job of Aharon and his sons was to train up the rest of the Redeemed Community in these essential elements of the lives of the patriarchs. But that is not the end of the appointed time of the *kohanim*. Nor is the priesthood of the sons of Aharon the Holy One's highest, best, or ultimate Will.

***The Ultimate Design: Not Just a Family of Kohanim,  
But a Kingdom of Kohanim***

The Holy One has a much greater plan to reveal His kingdom to the peoples of earth than the family of Aharon could possibly fulfill. He has called and by His Word empowered every single person that He has ever redeemed to function as a *kohen* on His behalf – an earthly ambassador of His Heavenly Kingdom. He made this intention crystal clear in His first visit with Moshe in the month of Sivan in the year of the Exodus, when He initiated the Sinai experience by instructing Moshe to go down the Mountain and tell the Redeemed Community:

***If/when you will indeed sh'ma My voice and sh'mar My covenant,  
then you shall be a special treasure to Me above all people; for all the earth [is] Mine.  
And you will be to Me a kingdom of kohanim and a holy nation.'***

[Exodus 19:5-6]

We function as a kingdom of *kohanim* if, when, and to the extent we sh'ma His Voice. We do not function very well as *kohanim* of the Holy One if we follow blindly after our own appetites, if we cave into the fear of men, or if we let the opinions and the lifestyle other cultures, philosophies, nations, and religions

practice distort our thoughts, speech, and behavior. We represent the Kingdom of Heaven on earth as His kingdom of *kohanim* if, when, and to the extent we sh'mar our Bridegroom-King's Covenant - instead of valuing the pleasures this world has to offer and living according to the priorities of our culture.

### ***How Do You Get There From Where We Are? How Is a Kohen Consecrated Unto the Holy One?***

Aharon and his sons were designated by the Holy One as his prototypical family of *kohanim* [priests]. They were to model the art of *kahan-ing* in the shadow-box courts of the *Mish'kan*. These men were to illustrate what it means for us to serve as deputized ambassadors of the Bridegroom-King in five ways:

1. Through their *names*;
2. Through their *family history/legacy*;
3. Through the *consecration protocols* they followed;
4. Through the *garments/coverings* the Holy One had made for them;  
and
5. Through *the roles/functions* the Holy One assigned them.

Let's start by looking at the first three of these.

### ***The Eternal Message of the Names***

We were first introduced to Aharon and his sons in *Sefer Sh'mot* – the book of NAMES. In Hebrew in general, and in *Sefer Sh'mot* in particular, the name one is assigned is very important. One's name prophesies the nature and essence of the influence the person carrying that name will have.

As we all know by now, the name of the patriarch of the prototypical *kohanim* clan was *Aharon*. It is speculated by some that in the days he lived Aharon's name meant 'light bringer'; others say it meant 'lofty', or 'teacher'. Because what would be the *shoresh*, or verb root, of Aharon's name – *i.e. ahar* [alef, hey, resh] - is no longer an active verb root in the Hebrew tongue, however, no one alive today really knows for sure. So let us do the next best thing – let us take a close look at the pictographs of the Hebrew letters that make up the name Aharon, to see what kind of *pictographic mural* presents itself. The first letter of Aharon's name is *alef*. This letter depicts *Elohim as the source of and moving force of all things in Heaven and on earth*. The second letter is *hey*. This letter depicts a nomad's tent with the window flap open to provide ventilation, light, and visibility. This is the symbolic representation of *revelation* and *inspiration*. The third letter in Aharon's name is *resh*. This letter depicts a man outside his home, engaged in focused work or productive activity. The fourth letter is *vav*.

This is a pictograph of a nail or peg - a connecting, binding instrument. The final letter is the *nun sofit*, which depicts the ultimate son, heir or seed – *i.e.* the Messiah Himself. In Hebrew pictography, therefore, the name Aharon tells the story of the Holy One giving revelation and inspiration to a man engaged in focused work that connects the man to and unites him with the Messiah. The essence of the *kohan-ing* identity, therefore, is to *provide God-inspired revelation of* and to *connect people with* the Messiah, through the work he does.

Aharon's firstborn son was named *Nadav*. This name is derived from the verb root *nun, dalet, beit*<sup>3</sup>, meaning *to incite*. The name begins with the letter *nun*, meaning seed, son, or heir, in immature form. The second letter is *dalet*, meaning a doorway or point of entry. The final letter is *beit/veit*, picturing a king on the throne of his kingdom or a man established in his household. The prophetic mural presented is that an immature son or heir will approach, but not enter, the kingdom. Nadav will not 'make it' into the kingdom of *kohanim*. He will – instead of following the instructions of the Holy One – presumptuously attempt a self-willed, unauthorized, and 'out of bounds' approach to the holiness of the Holy One. He will try unsuccessfully to approach the Holy One with an insufficient covering – *i.e.* incense burnt with "strange fire" – *i.e.* fire *not taken from the fire that the Holy One supernaturally sent from Heaven. Leviticus 10:1-2*. He is the first '*anti-kohen*'. He is the prototype of the un-surrendered heart, mind, and soul, who may call himself a priest or be thought of as a priest, but can never effectively serve either the Holy One or man as a *kohen*. Such an *anti-kohen* is a danger to himself and everyone around him. This is a hard lesson, but one that is essential to learn for a people called to serve as a kingdom of *kohanim*.

Aharon's second son was named *Avihu*<sup>4</sup>. The name literally means '*he is my father*'. Avihu will follow the lead of Nadav. He also will presumptuously disregard the instructions of the Holy One and try to enter the Bridegroom-King's Manifest Presence without a proper incense-smoke covering.

The third son of Aharon was named *Elazar*<sup>5</sup>. This word/name means "*God's help*". The prophetic message of the name is that the only way a human being – even a redeemed one – can serve effectively as an ambassador, emissary, and envoy of the Kingdom of Heaven is with the help of the Holy One. Elazar eventually was ordained as High Priest in Aharon's stead - **Numbers 20:28** - and it

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<sup>3</sup> The verb root of the name *Nadav* is Strong's Hebrew word #5068.

<sup>4</sup> Avihu is *alef, veit, yod, hey, vav, alef*. Strong's Hebrew word #30, it is pronounced *aw-vee-hoo*'.

<sup>5</sup> Eleazar *alef, lamed, ayin, zayin, resh*. Strong's Hebrew word #499, it is pronounced *el-aw-zawr*'.

is the line of Elazar that Ezekiel sees serving the priestly role in the Millennial Temple, when Messiah reigns from Jerusalem and the Torah goes forth from Tziyon.

Aharon's fourth son was *Itamar*<sup>6</sup>. This name means “*date palm tree*”. To be a *kohen* for the Holy One means to become *like an oasis in the desert for his people*. It means to *be planted by streams of living water, to stand tall and straight despite intense heat and severe storms, and to produce fruit that is sweet to the taste and nourishing to the soul*.

## ***2. The Message of Redemption and Making Tikkun for the Perversions of One's Bloodline***

The second thing that is essential if a person is to function as a *kohen* of the Holy One is to have come from a bloodline that has fallen into disrepute through sin. The lineage from which Aharon came was the tribe of Levi - who led the conspiracy to deceive and annihilate the people of Shechem. Levi's line became known as devious, deceptive, and bloodthirsty. Not only that, but Aharon was also the ringleader of the golden calf incident – and the tribe of Levi were the ones who went through the camp after this event slashing and murdering on Moshe's command.

A *kohen* of the Holy One must have transcended the limitations of his bloodline in some notable particular. He must have allowed himself to be used by the Holy One to make *tikkun* for some aspect of the pain inflicted and/or the darkness released upon the earth by his recent ancestors.

## ***3. The Message of Divine Consecration Protocol***

Each *kohen* of the Holy One must serve by revelation and by divine calling, not merely by title or appointment. And each must have had, and been transformed forever by, a powerful consecration experience designed for him by the Holy One. First, there must be an awareness that the garments in which a *kahan* ministers are not and will never be his. Those garments belong solely to the Holy One. It is a great honor to wear the King's garments. What one says, does - even how he reacts to provocation, insult and temptation – while wearing those garments must always reflect the very personality, character, goodness, purity, and majesty of the One to Whom the garments belong. Hence the humbling yet awe-inspiring donning of the priestly robes is always a part of a *kohen*'s consecration.

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<sup>6</sup> Itamar is *alef, yod, tav, mem, resh*. Strong's Hebrew word #385, it is pronounced *ee-tawm-awr*'.

Secondly, to be an effective kohen one must maintain a constant awareness that the oil with which one has been anointed is also not his own, and does not belong to him, but is the special, personal oil of the Messiah. The oil with which the kohen is anointed carries both the Messiah's fragrance and the light of His Countenance. All a *kohen* is ever supposed to do on earth is what the Messiah is doing in Heaven. Hence a liberal anointing with the special formula of oil is always a part of a kohen's consecration.

Thirdly, to be an effective *kohen* there must be a surrender of one's will to the Holy One's, a willingness to see the material things of this world as belonging to the Holy One and not us, and a tenderness and gratitude of spirit emanating from knowledge that we ourselves have sinned grievously against the Holy One and against man, yet have been gloriously forgiven. Hence a *korban olah*, a *korban minchah*, and a *korban chatat* must always be part of the kohen's consecration. With these things in mind, lest us look a little closer of the specifics of the consecration protocol the Holy One designed for those who will *kahan* for Him.

### ***An Anniversary Celebration ...***

As the one-year anniversary of the Exodus drew near the Holy One instructed Moshe to hold a "setting apart" ceremony to consecrate and commission his prototypical family of earthly *kohanim*. The Holy One said to Moshe:

***Kach et-Aharon v'et-banav ito***

*Take Aharon and his sons with him,*

***v'et ha-begadim v'et shemen ha-mish'chah***

*and the garments, and the anointing oil,*

***v'et par ha-chatat v'et shnei ha-eylim***

*and the bull of the sin offering, and the two rams,*

***v'et sal ha-matzot***

*and the basket of matzah;*

***V'et kol ha-edah ha-k'hel***

*and assemble all as an edah [group of witnesses]*

***et-petach Ohel Mo'ed***

*at the door of the Tent of Meeting.*

**[Leviticus 8:1-3]**

By this point in the narrative of Torah 'God-encounters' such as the one described above have become very familiar to us. Such familiarity is good in that we who have a covenant with the Holy One should consider 'God-encounters' *a normative part of life* – something as natural as conversing with

one's best friend. We should *know very well* and expect to *regularly hear* the Holy One's voice. *Vayedaber Adonai ... l'emor* [the Holy One spoke ... saying] should be a phrase we fully understand – from first-hand experience. Such familiarity can however be misused. We can, through familiarity, actually lose the sense of awe and wonder. We can lose *yirat Adonai* – ceasing to see Him in His majesty, beauty, and grandeur, and only seeing Him through the lens of our own self-interest. The heightened state of attention to every syllable of every word of the Divine Tongue that we had when we first read about the God-encounters of men like Noach and Avram/Avraham, Yitzchak, Ya'akov, and even Moshe, can elude us. We can start focusing on and talking about 'principles' and 'doctrines' and 'beliefs' – instead of following a Glorious King on a Great Campaign of Redemption, Healing, and Restoration. We can lose humility. We can lose the freshness of feeling forgiven, delivered, healed, restored, and redeemed. Losing our 'first love', we can quickly become *academic in approach to the Holy Things*. That inevitably always leads to our becoming critical, judgmental, and argumentative in all our interactions with people. If, as, when, and to the extent any of these things happen we – and everyone within our sphere of influence – suffers a great loss. There is nothing more important to the world – or our families – than our *yirat Adonai*. May we never cease to tremble – and may our hearts never cease to leap for joy – when the Bridegroom-King speaks. Whether we are reading Torah or experiencing it in real time, every time He speaks *Heaven touches earth*. The words the Holy One speaks contain – and radiate - *Divine Energy*. Each word the Holy One speaks is a *self-fulfilling prophecy*. Like carefully measured explosives embedded in the Hebrew letters of which they consist, His Words have been strategically placed throughout the world. In each Divine Word is packed all the energy and power necessary not only to *bring whatever was spoken into existence*, but to *keep it in existence*, and to *cause it to keep reproducing itself* forever. It is with His Words, you see, that the Holy One brings a thing to pass on earth.

### ***On Earth As It Is In Heaven***

Keep in mind as you read and meditate upon today's aliyah *the law of offsetting spiritual/physical parallels* that we have been discussing in relation to every facet of the *Mish'kan*. As you will recall, that law is:

*Every action of man which the Holy One directs to be done  
in the earthly mish'kan, corresponds to both  
[1] an eternal reality related to Messiah  
in the Heavenly Mish'kan, and*

*[2] a relation-building truth which each of us is to find a way to represent to the world in real time, in real life situations, in the course of our earthly walk with our Bridegroom-King.*

Now resume your readings with Leviticus 8:4:

***Vaya'as Moshe ka'asher tzivah Adonai oto***

*Moshe did as the Holy One instructed him;*

***vaticahel ha-edah***

*and the edah [group of witnesses] was assembled*

***el-petach Ohel Mo'ed***

*at the door of the Tent of Meeting.*

**[Leviticus 8:4]**

Because the Holy One has spoken, something very significant is about to happen - on earth as it is in Heaven. An *edah* is about to be convened - on earth as it is in Heaven. What exactly is an *edah*? Why does the Holy One want one on earth – at the specific time, and at the specific place mentioned? And if there is an *edah* on earth, to what in Heaven does the earthly *edah* correspond? *Edah* is a Hebrew word created by a combination of the Hebrew letters *ayin*, *dalet*, and *hey*<sup>7</sup>. This Hebrew noun is commonly translated into English as ‘congregation’ or ‘gathering’. But since the Hebrew is based on verb roots, in order for us to really understand what an *edah* is we must look to the verb root. The root of *edah* is *ed* – i.e. *ayin*, *dalet*, pronounced like the English word ‘aid’. This verb root means ‘to witness’. It is a Hebraic pictograph of an *eye* [pictured by the Hebrew letter *ayin*], standing at a *doorway* [pictured by the Hebrew letter *dalet*], looking out. An *edah* is thus not just any congregation or gathering. An *edah* is a group of people convened together specifically for the purpose of *bearing witness to a covenant event*<sup>8</sup> - *by being present at, and carefully observing, what transpires at the designated time and location*. When, as here, the Holy One calls an *edah* to bear witness to something He is doing, the matter or event that the *edah* is called upon to witness on earth is always birthed *in Heaven*. Though the event the earthly *edah* witnesses occurs on a specific day in time, and at a specific place on earth, it has its origins outside of time, outside of space, in the spiritual realm where the Holy One dwells, rules, and reigns supreme.

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<sup>7</sup> *Edah* is Strong’s Hebrew word #5712. It is pronounced *ay-daw*’.

<sup>8</sup> This is the Hebrew root of what Yeshua was talking about when he told His Talmidim “***You will be my witnesses [edah] in Jerusalem, and in all Judea, and Samaria, and to the ends of the earth.***” [Acts 1:8]. The act of ‘witnessing’, from a Hebraic standpoint, is less about *speaking/testifying* [although speaking/testifying may be called for *at the appointed time for judgment*] than it is about responding to a call, being present where one is summoned to be, and, once there, carefully observing a ceremony/covenant event.

Let us examine what the *edah* the Holy One called into existence on the first anniversary of the Pesach was to witness, and see if we can envision the Heavenly reality that lies behind it and gives it meaning.

*Moshe said to the edah, "This is the thing which the Holy One has instructed us to do."  
Moshe brought Aharon and his sons,  
v'yir'chatz and bathed them b'mayim [in water].*

The first thing done to consecrate a kohen, then, is a special type of *rachatz* [bathing] in *mayim* [water]. Hebrew tradition sees the physical attributes of water – i.e. the inherent capacity to vivify – as being mirrored in the spiritual realm. In Hebrew thought, therefore, water is seen as endowed by the Creator with the power not just to sustain the flesh, but to purify the soul, and to restore and replenish life to the *neshamah* [God-breathed spirit] of a man. Hebrew sages such as Rashi interpret the phrase *v'yichatz otam b'mayim* [literally translated ‘and he bathed them in water’] in a symbolic way, to mean ‘and he caused them to immerse in a *mikveh*<sup>9</sup>. The Hebrew word *mikveh* is a noun derived from the Hebrew verb root *qavah*<sup>10</sup>. Literally this verb means to wait in hopeful expectation, and involves binding oneself to another - especially the Holy One.

The *mikveh* exemplifies both the womb and the grave. As is the case with both of those states, in *mikveh* a person is stripped of all power, prowess, talent, and merit. As in the case of the womb and the grave, in *mikveh* a person completely abdicates control, and is totally reliant upon a life giver. Immersion in the *mikveh* can thus be understood as a ‘watershed event’ in which an individual voluntarily surrenders to the will of the Holy One. In the waters of the *mikveh*, a person’s self-will and drive for self-determination are abandoned. A *mikveh* is a voluntary relinquishment of one form of existence in faith that an infinitely higher form of existence awaits once the waters subside. In keeping with this theme, immersion in a *mikveh* is considered not only a ritual act portraying an inward purification, revitalization, and rejuvenation [as many forms of

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<sup>9</sup> The most common usage of *mikveh* is that of a woman upon completing menstruation. When a woman completes her monthly cycle of menstruation, before presenting herself to her husband, she immerses herself in a *mikveh*. This is not done to wash off dirt. The woman immerses herself in order to renew herself like the moon and recommit herself to be to her husband as a virgin bride. As the new moon signals a completely new cycle of days, so the *mikveh* signals a completely new cycle of life and hope for humankind in relation to the Divine instruction to ‘**be fruitful, and multiply**’, as set forth in Genesis 1:28. By tradition, however, *mikveh* is, however, also used by men on various occasions, such as the *groom’s mikveh* on his wedding day, the *conversion mikveh* on the day of a man’s conversion, the *mikveh* of *Yom Kippur*, and the *mikveh* that completes the protocol of return to the Mish’kan and full social interaction after a period of *tumah* – i.e. uncleanness.

<sup>10</sup> is *quf, vav, hey*. Strong’s Hebrew word #6960, it is pronounced *kaw-vaw*’.

denominational Christianity define the rite of *baptism*], but as *an actual experience of spiritual death, rest, and rebirth*.

In a *mikveh* every part of a person's body is immersed in water. As one's head goes under the water, he has to stop breathing, symbolizing his death and/or re-entry into the womb. As one rests under the water, he cannot breathe, symbolizing burial and/or resting *in utero* dependence. As one comes up out of the water, one breathes the breath of life anew, symbolizing his resurrection and/or rebirth.

The particular *mikveh* of Aharon and his sons at Sinai, with which the service of the *mish'kan* was inaugurated, was of course very, very special. Why? Because the waters that were available at Mount Sinai – in the driest part of the desert – were not natural waters. What source of *mayim* [water] was available at Sinai? The story is told in Exodus 17:1-2, 5-6, as follows:

*Then all the congregation of the children of Israel set out on their journey from the Wilderness of Sin, according to the instruction of the Holy One, and camped in Refidim; but there was no water for the people to drink. Therefore the people contended with Moshe, and said, "Give us water, that we may drink."*

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*And the Holy One said to Moshe, "**Go on before the people, and take with you some of the elders of Israel. Also take in your hand your rod with which you struck the river, and go. Behold, I will stand before you there on the rock in Horev [i.e. Sinai]; and you shall strike the rock, and water will come out of it, that the people may drink.**"*  
*And Moshe did so in the sight of the elders of Israel.*

The only water at Sinai was the water the Holy One brought forth from the 'rock of Horev'. It was that supernatural water in which Moshe was told to give Aharon and his sons *mikveh*. Shaul of Tarsus further clarifies this water source for us: *They drank of that spiritual Rock that followed them, and that Rock was Messiah*. I Corinthians 10:4. Okay, so the source of the waters in which Aharon and his sons were to make *mikveh* was the Rock that was Messiah. Ask yourself - *when did water pour forth from Messiah?* The answer is found in Yochanan's account of the crucifixion:

*But when they [the Roman soldiers] came to Yeshua ... one of the soldiers pierced His side with a spear, and immediately blood and water came out.*  
[John 19:33-34]

The point of course is that the message of Messiah – even His death, burial and resurrection - is all through Torah's narratives regarding the *mish'kan*, the priesthood of Aharon, and the Sinai experience.

## ***Donning the Robes of Righteousness***

Upon emerging from the *mikveh* Aharon was clothed for the first time in the Divinely designed garments of the Holy One's '*kohen gadol*' [High Priest]. Moshe had the honor of placing these garments upon his brother.

*He put **ha-k'tonet** [the coat] on him, tied **ha-av'net** [the sash] on him, clothed him with **ha-mayil** [the robe], put the **efod** on him, and he tied the skillfully woven band of the efod on him, and fastened it to him with it. He placed **ha-chosen** [the breastplate] on him; and in the breastplate he put the **Urim** and the **Tummim**. He set **ha-mitznefet** [the turban], on his head; and on the turban in front, he set the golden plate, **netzer ha-k'dosh** [the holy crown]; as the Holy One instructed Moshe.*

[Leviticus 8:7-9]

Of course, Aharon was not the only one who received 'new clothes' on the day of consecration. Moshe called his nephews, Nadav, Avihu, Elazar and Itamar, and placed the special covenant garments – the very garments of Messiah - on them as well:

*Then Moshe brought Aharon's sons and put tunics on them, girded them with sashes, and put head-coverings on them, as the Holy One had instructed Moshe.*

[Leviticus 8:13]

Think about the prodigal son in Yeshua's story. He said – and truthfully so - ***Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.*** The father did not say anything to the prodigal in response. Instead he turned to his servants and the first thing he said was: ***Bring out the best robe and put it on him.*** Luke 15:22(a). He was not righteous – but the father was righteous – and so his father dressed him in his own 'best robe'; he imputed to his son his own righteousness. So it was with Aharon and his sons. And so it is today. First the garments –then the oil.

## ***Set Apart With Oil Carrying the Fragrance of Messiah***

From this point forward in the narrative notice the similarity of the actions done on this day in regard to Aharon and his sons to the actions taken on the 14<sup>th</sup> day of Nisan a year previously, in Egypt, in preparation for the plague of the firstborn. *First of all, there is an anointing. In the story of the preparation for the Exodus the anointing was with blood. Here it starts with oil. After the special garments of beauty and honor were placed on Aharon and his sons, Moshe anointed Aharon, his sons, and the furnishings of the Mish'kan with oil made from the Divinely ordained recipe the Holy One had revealed to Moshe on the mountain.*

*Also Moshe took the anointing oil, and anointed the tabernacle and all that was in it, and consecrated them. He sprinkled some of it on the altar seven times, anointed the altar and all its utensils, and the laver and its base, to consecrate them. And he poured some of the anointing oil on Aharon's head and anointed him, to consecrate him.*

**[Leviticus 8:10]**

The concept of ‘anointing’ things – or people - with oil is unfamiliar to most Westerners. Anointing a person or object with aromatic spices blended with olive oil has however long been practiced in a variety of contexts, for a number of reasons. Anointing a guest in one’s home was to confer a special welcome and a special honor. Travelers weary and dirty from the road would be accorded this kindness.

Among many ancient cultures anointing with oil came to be recognized as a highly significant spiritual event – a means of declaring the person or object as consecrated, set apart unto God [or ‘the gods’, as the case may be]. Among the Hebrew people anointing a person with oil came to be considered a catalyst, of sorts, activating a spiritual process in that person in connection with which the *Ruach HaQodesh* [the Empowering Breath of the Holy One], simultaneously with the physical smearing or pouring of oil, imparts a Divine ‘touch’ upon the person’s heart and mind, empowering him or her to fulfill a Divinely ordained commission.

During the physical act of anointing a person customarily knelt in humility while oil was poured or rubbed on the head or forehead by someone else. Not just any oil would do, however, for the consecration of a kohen. The Holy One gave Moshe a Divine Formula, to be used to make the oil the Hebrews were to use for anointing. This special formula of oil was apothecated to carry the very fragrance of Messiah. If you just look *through the oil brightly*, instead of through a glass darkly, you can always see Messiah moving, working, healing, restoring, and bringing about redemption.

### ***A Slaughter of Animals Like Unto the Night of Pesach***

A year ago in Egypt, as the plague of the firstborn approached, a lamb was slaughtered for every household of those called to freedom by the Holy One. Almost a year later, there are three animals slain.

*And he brought the bullock for **chata’t**. Then Aharon and his sons laid their hands on the head of the bull for the **chata’t**, and Moshe killed it.*

**[Leviticus 8:14-15(a)]**

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*Then he brought the ram as the **olah**.*

*And Aharon and his sons laid their hands on the head of the ram, and Moshe killed it.*

**[Leviticus 8:18-19(a)]**

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*And he brought the second ram, the **ram of consecration**.  
Then Aharon and his sons laid their hands on the head of the ram,  
and Moshe killed it.*

**[Leviticus 8:22-23(a)]**

### ***A Blood Covering Protocol Like Unto the Night of the Pesach***

After the oil was applied, as it happened on that fateful night in Egypt, there was the slaughter of an innocent animal and a dramatic *anointing with its blood*. In Egypt the blood was of a lamb, and it was sprinkled on the doorposts of the houses of those who *sh'ma*-ed the Holy One. At the consecration of the priestly family at Mount Sinai the blood was of a ram, and it was sprinkled on the altar and on Aharon and his sons:

*... and Moshe took the blood [of the chata't],  
and put it on the horns of the altar round about with his finger,  
and purified the altar, and poured out the blood at the base of the altar,  
and sanctified it, to make atonement for it.*

*... and Moshe sprinkled the blood on the altar round about.*

**[Leviticus 8:15(a)]**

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*Then he sprinkled the blood [of the first ram] all around on the altar,  
and he cut the ram into pieces;*

**[Leviticus 8:19-20(a)]**

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*... also he took some of its blood [of the second ram]  
and put it on the tip of Aharon's right ear,  
on the thumb of his right hand, and on the big toe of his right foot.  
Then he brought Aharon's sons. And Moshe put some of the blood  
on the tips of their right ears, on the thumbs of their right hands,  
and on the big toes of their right feet.*

*And Moshe sprinkled the blood all around on the altar.*

**[Leviticus 8:23(a)-24]**

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*Moshe took some of the anointing oil, and some of the blood that was on the altar,  
and sprinkled it on Aharon, on his garments,  
and on his sons, and on his sons' garments with him, and sanctified Aharon, his garments,  
and his sons, and his sons' garments with him.*

**[Leviticus 8:30]**

### ***A Special Covenant-Sealing Meal Like Unto the Night of the Pesach***

Additionally as in Egypt a year previously, a special covenant meal was eaten. In Egypt, there the special meal had been the roasted meat of the slaughtered lamb, eaten with unleavened bread [*matzah*]; likewise on this date at *Har Sineh*:

*Moshe said to Aharon and to his sons,  
"Boil the flesh at the door of the Tent of Meeting, and there eat it  
and the bread that is in the basket of consecration,  
as the Holy One instructed, saying,  
Aharon and his sons are to eat it.  
What remains of the flesh and of the bread you are to burn with fire.*  
[Leviticus 8:31-32]

### ***A Confinement to Quarters Like Unto the Night of the Pesach***

Moreover, in both situations there was a confinement of certain persons to quarters. In Egypt, the people who were being set apart were instructed not to leave the homes whose door posts had been sprinkled with blood for a prescribed time. Similarly, on the anniversary of this date, Moshe instructed Aharon and his sons:

*You are not to go out from the door of the Tent of Meeting seven days,  
until the days of your consecration are fulfilled: for he is to consecrate you seven days.*  
[Leviticus 8:33]

In both cases there was a clear Messianic symbol. As the Pesach lamb presented a picture of Yeshua, the Lamb slain before the foundation of the world, and who would physically enter time and space at a later date, so did Aharon and his sons. When the priests were anointed with oil [remember, Messiah means "anointed one"] it presented a prophetic picture of Yeshua, the High Priest of the Heavenly *Mish'kan* [the one after which the earthly *Mish'kan* was modeled], who would physically present Himself and His physical Blood on the mercy seat of the Heavenly *Mish'kan*.

### ***Looking Deeper ... And Beholding the Lamb***

Therefore as you read the events of today's aliyah do not see the things Torah describes as matters of historical significance only. Look beyond the faces of Moshe, of Aharon and his sons, and of ancestors long dead and buried. Look into the eternal flames burning on the brazen altar. Look beyond the constraints of space and time, into the eternal reality. For if you do, you will see in the consecration ceremony of Aharon and his sons not only the selection of a lamb by heads of households in Egypt a year before, but see events which happened at this time many years later. See for instance the friend of the Bridegroom we know as John the Baptist standing beside the Jordan River, proclaiming:

*Behold the Lamb of God, Who takes away the sins of the world.*

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*A man who comes after me has surpassed me – because he was before me.*

[John 1:29-30]

Gaze into the eternal flames and see also events that happened just three years

later, on 10 Nisan in c. 29 C.E. On that day there was a triumphal procession of pilgrims from Bethany into the holy city of *Y'rushalayim* [Jerusalem], where they were going to celebrate *Pesach*. Palm branches were waved, and laid on the ancient pathway - a carpet rolled out for a king. Multitudes sang the *Hallel* – the ancient processional of the Psalmists of Israel - as they ascended the Mount of Olives and caught a glimpse of the holy city and the Temple where they would present their *korbanot pesachot* in four days. In their midst, riding a donkey, sat a man seemingly like any other man, but also unlike any other man. And as the *Hallel* reached its climax, and the rays of sunlight illuminated the Temple sitting atop the next mountain, and simultaneously radiated from the face of the one riding the donkey, voices from everywhere – voices human and voices angelic – the wind in the date palms and the olive trees, uttered these words:

***Hoshan Nah! Baruch haba b'shem Adonai!***

*Hosanna! Blessed is He who comes in the Name of the Holy One!*

***Hoshan Nah Gadol***

*Hosanna in the Highest!*

[Matthew 21:4-9]

Choose Him as your Lamb, Dear Reader! Come, let us go up the mountain of the Holy One! Let us walk in His Footsteps; and let Him teach us His ways.

### ***Questions For Today's Study***

1. It is fitting to meditate on the eternal significance of the tenth day of Nisan – the day of selecting and consecrating a representative for interaction with the Holy One. The key is to make the selection process PERSONAL. Each person old enough should make the selection of his or her representative, and begin to identify with that representative. Here are a couple of exercises to get the meditation and identification process going:

[A] Write a “letter” from a boy of 12 in that time about what you did and how it felt, when you and your father selected a lamb from your flock, tied it to your bedpost, and set it apart to be a *korban pesach*. See Exodus 12:1-12.

[B] Write a second “letter”, dated one year later, from the same boy (now 13) about how different your life is now, since you are no longer a slave in Egypt, and now are getting ready to celebrate the first *Pesach* in the wilderness, at Mt. Sinai, after the giving of the Torah.

2. The haftarah reading for today is Jeremiah 9:22-23, where we read:

***Koh amar Adonai al-yithalel chacham b'chochmato***

*Thus says the Holy One: Let not the wise man glory in his wisdom,*

***v'al-yithalel ha-gibor***

*nor the mighty man in his might,*

***b'gevurato al-yithalel ashir be'oshro***

*nor the rich man in his riches;*

***Ki im-b'zot yithalel ha-mithalel haskel v'yadoa oti***

*But let the one who glories, glory in this, that he knows and is known by Me,*

***ki ani Adonai oseh chesed mish'pat utzed'kah b'aretz***

*that I am the Holy One, Who exercises mercy, justice and righteousness on earth;*

***ki-v'eleh chafatzti ne'um-Adonai***

*for in these things I delight, says the Holy One.*

[A] What things are not supposed to impress or motivate people of the Holy One?

[B] What things are supposed to be our focus and provide us incentive and motivation?

4. The conclusion of the suggested reading from the apostolic scriptures for parsha *Tzav* is found in the 9<sup>th</sup> chapter of the letter to the “Hebrews”. This passage describes the “earthly” *Mish'kan* and its ceremonies of approach during the betrothal period as follows:

*Now indeed even **the first** [NOTE: the KJV gratuitously, and incorrectly, adds the word ‘covenant’ here, after ‘new’ - though the Greek word for covenant, diatheke, is not present in the Greek text] had ordinances of divine service, and an earthly sanctuary. For there was a tabernacle prepared. In the first part were the menorah, the table, and the showbread; which is called the Holy Place.*

*After the second veil was the tabernacle which is called the Holy of Holies, having a golden altar of incense<sup>11</sup>, and the ark of the covenant overlaid on all sides with gold, in which was a golden pot holding the manna, Aharon's rod that budded, and the tables of the covenant; and above it Keruvim of glory overshadowing the mercy seat, of which things we can't now speak in detail.*

*Now these things having been thus prepared, the Kohanim go in continually into the first, accomplishing the services, but into the second the Kohen Gadol alone, once in the year, not without blood, which he offers for himself, and for the errors of the people.*

*The Ruach HaKodesh is indicating this, that the way into the Holy Place wasn't yet revealed while **the first** was still standing; which is a symbol of the present age, where gifts and sacrifices are offered that are incapable, concerning the conscience, of making the worshipper perfect;*

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<sup>11</sup> This recitation appears to place the golden altar of incense inside the Holy of Holies, which as many have pointed out is inconsistent with the location called for in the Torah.

*being only (with meats and drinks and various washings)  
fleshly ordinances, imposed until a time of reformation.*

The writer of the letter then contrasts the “betrothal period” interaction between Israel and the Holy One, in the Tabernacle set aside for chaperoned interaction, with the interaction between Israel and the Holy One which is to occur after the wedding feast has occurred:

*But Messiah having come as a Kohen Gadol of the coming good things,  
through the greater and more perfect tabernacle, not made with hands,  
that is to say, not of this creation,  
nor yet through the blood of goats and calves, but through his own blood,  
entered in once for all into the Holy Place, having obtained eternal redemption.*

*For if the blood of goats and bulls,  
and the ashes of a heifer sprinkling those who have been defiled,  
sanctify to the cleanness of the flesh: how much more will the blood of Messiah,  
who through the eternal Spirit offered himself without blemish to God,  
cleanse your conscience from dead works to serve the living God?  
For this reason he is the mediator of a new [i.e. revitalized, refreshed, renewed] covenant,  
since a death has occurred for the redemption of the transgressions  
that were under the first covenant,  
that those who have been called may receive the promise of the eternal inheritance.*

[A] Where is the “greater and more perfect tabernacle, not made with hands”, of which the writer speaks?

[B] The writer contrasts the procedure set out in Torah for Aharonic priests [i.e. the Friends of the Bride-to-be during the betrothal period] to make those who have become *tamei* become *tahor*, so that they can approach the altar for chaperoned interaction with the Holy One, with what Yeshua does for those who claim Him as their surrogate for making *korban chata't* and *korban asham*, readying them for an even deeper interaction/communication with the Holy One. What do you think the writer is talking about when he refers to “*dead works*” from which we are cleansed when Yeshua acts as our surrogate of approach?

[C] The writer says that Yeshua has become the “mediator of a ‘new’ [i.e. revitalized, refreshed, renewed] covenant”. What do you think are the terms of the “new” covenant? [It may help to look back at yesterday’s B’rit Chadasha reading, and at the special haftarah for *Shabbat HaGadol*];

[D] Where does the writer of Hebrews say the golden altar of incense was located in the earthly tabernacle? How does this compare to what the Torah says? Can you explain the discrepancy?

5. A suggested additional suggested B’rit Chadasha reading for today is Romans 11:1-36. In this passage Shaul of Tarsus explains that the covenant the Holy One made with Avraham, and with his descendants at Sinai is firm, secure, and will

never be abandoned. Here are some excerpts:

*I ask then, Did God reject his people? May it never be!  
For I also am an Yisra'elite, a descendant of Avraham, of the tribe of Binyamin.  
God didn't reject his people, which he foreknew.*

**[Romans 11:1-2]**

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*According as it is written, "God gave them a spirit of stupor, eyes that they should not see,  
and ears that they should not hear, to this very day."*

**[Romans 11:8]**

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*I ask then, did they stumble that they might fall? May it never be!  
But by their fall salvation has come to the Goyim, to provoke them to jealousy.  
Now if their fall is the riches of the world, and their loss the riches of the Goyim;  
how much more their fullness?*

**[Romans 11:11-12]**

*For if the rejection of them is the reconciling of the world,  
what would their acceptance be, but life from the dead?  
If the first fruit is holy, so is the lump. If the root is holy, so are the branches.  
But if some of the branches were broken off,  
and you, being a wild olive, were grafted in among them,  
and became partaker with them of the root and of the richness of the olive tree;  
don't boast over the branches.*

*But if you boast, it is not you who support the root, but the root supports you.*

**[Romans 11:16-18]**

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*They also, if they don't continue in their unbelief,  
will be grafted in, for God is able to graft them in again.*

**[Romans 11:23]**

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*For I don't desire, brothers, to have you ignorant of this mystery,  
so that you won't be wise in your own conceits,  
that a partial hardening has happened to Yisra'el,  
until the fullness of the Goyim has come in, and so all Yisra'el will be saved.*

*Even as it is written, **There will come out of Tziyon the Deliverer,  
And he will turn away ungodliness from Ya`akov.  
This is my covenant to them, When I will take away their sins.***

**[Romans 11:25-27]**

[A] Why has Israel *as a whole*, to date, not received the covenant promise made in the Haftarah from Ezekiel 36?

[B] What effect has the fact that a large number – seemingly the majority - of Jews have been “blinded” had upon the people of the nations [the *goyim*]?

[C] What does Shaul mean in verse 16 when he says “*if the firstfruit be holy, the lump is holy; and if the root be holy, so are the branches*”?

[D] Into what have gentiles who accept *Maschiach* been “grafted”?

[E] In verse 25, Shaul introduces a “mystery”. What is the “mystery”?

[F] What does the phrase, in verse 29, “*the gifts and calling of the Holy One are without repentance*” mean in this context?

[i] Whose “gifts” and whose “calling” is Shaul referring to, and what were those gifts?

[ii] What was that “calling”?

[G] Memorize Shaul’s hymn of praise, verses 33-36, for recitation at the Shabbat table tonight. If you cannot memorize it all, read it after the lighting of the candles.

*May the families of Israel and of all the world- and may your family-  
select Mashiach to be their Pesach Lamb, inspect Him closely, and find no blemish!*

### ***The Rabbi’s son***

### ***Meditation for Today’s Study***

Psalm 116:16-19

*O Holy One, truly I am your servant.  
I am your servant, the son of your handmaid.  
You have freed me from my chains.  
I will approach you – make korban todah;  
and will call on the name of the Holy One.*

*I will pay my vows to the Holy One,  
Yes, in the presence of all his people,  
in the courts of the Holy One’s house,  
In the midst of you, Y’rushalayim.  
Hallel [Praise] the Holy One!*