

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

*[Monday's Study]*

**READINGS:**      ***Torah Sh'mini:***                      **Leviticus 9:1-24**  
                         ***Haftarah:***                                      **II Samuel 6:1-7**  
                         ***B'rit Chadasha:***                      **Acts 4:32- 5:1**

*Today the Holy One will appear to you.*

**[Leviticus 9:4]**

**Today's Meditation is Ezekiel 43:18-27;**

**This Week's Amidah Prayer Focus is Kadosh *[Holy]***

*Vayehi bayom ha-shmini* – And it came to pass on the eighth day ... *kara Moshe l-Aharon ul'vanav ul'ziknei Yisra'el* – Moshe called unto Aharon and his sons, and the elders of Israel .... **Leviticus 9:1.**

Things too wonderful to describe with words are happening at Sinai. It started with a scale-model replica of the Heavenly Throne Room being erected in the center of our camp. This tent-within-a-tent-inside-a-courtyard consisted of three chambers and contained six functional furnishings, each of which is designed to serve as a portal connecting the realms of the Heavens and the earth. The Holy One gave Moshe the blueprint, and everyone who left Egypt with Moshe pitched in to help. We put aside interpersonal offenses, worked around differences of opinion, and transcended natural abilities - and somehow we managed to make this structure – and every furnishing in and feature of it - exactly according to the pattern the Holy One showed Moshe on the mountain. Then, came the real fireworks. Seven days ago, on the 1<sup>st</sup> day of the Biblical New Year – *i.e.* 1 Nisan/Aviv - the Creator blew us all away by stepping out from behind His usual cloak of invisibility and incorporeality. He actually made His Presence manifest - even tangible - in our midst. His glory appeared to us all. He swept through the Camp like a summer storm. He bathed the camp in Divine Energy and Light. He claimed the little tent-within-a-tent-within-a-courtyard structure we had built with our bare hands as His own. He adopted it as an earthly palace – a place where He agreed to meet, interact, and commune with whosoever wished to come, seek His Counsel, and get to know Him better. He offered to meet with anyone who sought the pleasure of His Company – as long as they were willing to come humbly, be respectful, and follow some basic elements of palace protocol. Moshe was then invited to be the

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forerunner – the first human being to actually cross the threshold separating the holy realm of Heaven and the ordinary, temporal, profane realm of earth. Moshe's entry into the holy enclosure paved the way - and Aharon and his sons soon followed. For seven days Aharon and his sons – who are called to serve as royal attendants in the structure – sheltered in place with the Holy One. As they did so, they became transformed by His Presence. The Holy One spent the whole time right there with them, teaching them humility, and training them in the *avodah* techniques they will need to know if they are to fulfill their assigned roles in the days to come. And now it is the eighth day. The training of Aharon and his sons is reaching a crescendo. Soon there will be a Grand Opening – and the Courts of the King will finally be open to the general public. Soon it will be every man's turn to become a Realm-Traveler – one who transitions between the earthly and Heavenly realms much like the ascending and descending angels our ancestor Ya'akov saw long ago on the great *sullam*, or staircase.

Welcome to twenty-sixth parsha of Torah. This is the one to which the sages long ago gave the name *Sh'mini*. It means 'eighth'. The specific reference is to the eighth day of Nisan/Aviv, in the year after the Exodus. This was the first day of actual operation for the Mish'kan. The opening lines of the parsha are:

***Vayehi bayom ha-sh'mini***

*It came to pass on the eighth day*

***qara Moshe l'Aharon ul'vanav ul'ziknei Yisra'el***

*Moshe called Aharon and his sons and the elders of Israel forward*

[Leviticus 9:1]

So it was the eighth day. The eighth day of *what*. And who is counting, anyway?

### ***Numbers – Are They More Than Meets the Eye?***

In Hebrew thought and writings numbers are very significant. Since the Hebrew letters all have numerical values, numbers long been considered by Hebrews to have meanings and convey messages well beyond the realm of arithmetic. Numbers, like the letters in the Hebrew alef-beit, are pictorial representations. They mean things. They call attention to things. They symbolize things. They stand for things both in the physical and in the spiritual realms. Hence we declare the Holy One to be 'echad'<sup>2</sup>, which our English Bibles translate as 'one'. But the *echad*-ness of the Holy One means so, so much more than the English translation as 'one' could possibly connote. *Echad* is not simply the Holy One's *quantity* – it is also His *essence*. He is an *integer*. He is a *unity*. He *never changes*. He does not *evolve*. He is *all-in-all*.

The word *echad* is first used in Genesis 1:5 to describe *two things being brought*

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<sup>2</sup> *Alef, chet, dalet*, Strong's Hebrew word #259, pronounced *ekh-awd'*.

together and made into a unified single unit: *And Elohim proclaimed the light 'Day', and the darkness He proclaimed 'Night'. And the evening and the morning were the first [echad] day.* We also see this idea of *echad* in Genesis 2:24 when Adam said: *"Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one [echad] flesh."* The Holy One's *echad*-ness means that though He is *multi-faceted* He is *unified, perfectly integrated, and indivisible*. It necessarily implies that He is neither *schizophrenic* nor *bi-polar*. In other words the Holy One's *echad*-ness quality means that He is not *different things to different people*. Though He may – indeed does - manifest Himself to our human consciousness in a number of manifestations, all those manifestations *reflect exactly the same essence*. To acknowledge the Holy One's "*echad*"-ness is thus not merely to acknowledge that He alone is God. It is to acknowledge that nothing – our lives included – exists or matters except as it relates to Him. It is to acknowledge that life independent of Him is unthinkable, even if it were not impossible. It is to acknowledge that our purpose in life is to relate to Him, and that it is Him and Him alone to which we are to *join* ourselves, *bind* ourselves, *wrap* ourselves, and *intertwine* ourselves. What about other numbers?

The number two [Hebrew *sh'ni* in the masculine form] expresses *dichotomy, a division into two halves in tension with – and counterbalance against – each other*.

The number three [Hebrew *sh'losh* in the masculine form] expresses *visible, tangible substance*. A three-dimensional image has depth and texture, and therefore projects more than just an image to gaze upon. It invades one's space in a unique and tangible way. Three repetitions of anything makes that thing tangible and unchangeable.

The number four [Hebrew *arba* in the masculine form] expresses *expansion in all directions – i.e. pervasiveness, often at the price of dissolution and assimilation*.

The number five [Hebrew *chamesh* in the masculine form] expresses *covenantal reality*. For example there are five books of *Torah* – the ultimate source of covenantal reality.

Six [Hebrew *shesh* in the masculine form] represents  $2 \times 3$  – a perfect description of *the mortal realm*. Six is the number describing things that achieve a substantive state only to cycle through and eventually surrender it – to die, to disintegrate, and to return to the ethereal realm from which they came. It is thus the number associated with mankind. *As for man, his days are like grass; as a flower of the field, so he flourishes.* Psalm 103:15; see also James 1:11, and I Peter 1:24.

Seven [Hebrew *sheva* in the masculine form] represents 6 + 1. It expresses *the ideal, perfect and whole state* which results when all substantive things that are in tension and counterbalance [*i.e.* the realm of *shesh*] are perfectly overseen, drawn together by, become submissive to, and flow in harmony with the Holy One, the *echad*, the Unifying Force behind Creation.

And that brings us to the number *eight* [*i.e.* *sh'mini*]. Eight represents 2 x 4. It is a retracing of the steps of dispersion – *a coming back together of people or things that expanded in every direction and commingled/assimilated with what they encountered in those areas*.

In Torah the “eighth” of anything is thus always a code word for a “*new beginning*”. This stems from the fact that it was the 8<sup>th</sup> day - the day after the seventh day [the *Shabbat*] - that the Holy One placed His special creation, in the ***Gan Eden*** [garden of Eden], and blessed him with the ability and potential to ***pru u'rvu – be fruitful and multiply, take dominion over the rest of the Holy One's creation, and eat of it***. This was a “new beginning”, setting man above the animals and other living creatures of earth. It reflected an exalted status for man – with vastly expanded potential for fulfilling the Holy One's Divine purposes, and partnering with the Holy One in creation. Remember that it was on the seventh day that the Holy One rested from His Work of Creating. On the eighth day He began a new thing – *co-creation* with man.

### ***The Co-Creative Activities of the Eighth Day***

*Parsha Sh'mini* – and the prophetic eighth day of the first month in the year of the Exodus from Egypt - opened with Moshe directing Aharon and his sons in some very specific activities in which he wanted them to engage. Moshe told his brethren:

***Kach-lecha egel***

*Take for yourself a calf*

***ben-bakar l'chatat***

*as a surrogate through which to make an approach for sin-cleansing,*

***v'ayil***

*and [take as well] a ram*

***l'olah***

*for a surrogate through which to make an approach for dedication/sanctification.*

***t'mimim***

*[both should be] perfect/complete*

***v'hak'rev lifnei Adonai***

*and slaughter them before the Holy One.*

This historic day is thus to begin with the slaughter by Aharon and his sons, on their

own behalf, of two specific animals – a *calf* for a *korban chatat*, and a *ram* for a *korban olah*. What are we to make of this?

First of all please note that these instructions did *not* constitute directives from the Holy One Himself. They both emanated from the *mind* and the *mouth* of *Moshe*. Secondly please note that Moshe apparently felt it was critical that the very first act which Aharon performed as an earthly diplomat/ambassador of the kingdom of Heaven be *an acknowledgement by Aharon – both to the Holy One and to everyone in the camp - that even he was a sinner in need of forgiveness and atonement*. Moshe did not apparently want to foster any illusions in the camp of the Redeemed that simply because Aharon had been chosen by the Holy One out of all Israel to serve as His *kohen ha-gadol* that he was somehow *better* or *more spiritual* than anyone else.

Do you get it? The Aharonic Priesthood is made up of ordinary, easily-distracted men – men a lot *like you and me*. That was the way has been DESIGNED by the Holy One to be. If the priesthood were made up of infallible created beings like angels, they would have no redemption story, no empathy, and neither understanding of nor gratitude for undeserved forgiveness.

### ***The Righteousness Is Imputed to the Robes, Not Inherent in the Bloodline***

The covenant of Torah was not designed to be lived by perfect human beings. Intimate fellowship with the Divine Bridegroom is not restricted to *serafim*, *cherubim* or *super-saints*. You see Beloved, the Holy One's attitude concerning human beings and their post-Fall weaknesses is not anywhere near as harsh and judgmental as some have taught.

The Holy One sees us for exactly the garish creatures our fascination with the fruit of the tree of the knowledge of good and evil has made of us. He sees our animalistic appetites, urges, and attitudes raging out of control and wreaking havoc on our homes, on everyone that gets close to us, on our destinies, and on His Creation. And He loves us, believes in us, and wants us still.

He is not in the least deterred by our sin. His affections for us are unshakeable, unoffendable. He sees our waywardness of heart, preoccupation of mind, and stiffness of neck as something crying out to be dealt with through loving discipline – not as something that creates an impenetrable barrier between Him and any man. He knows all that can be remedied. He knows there is no mess we can create or become that He cannot redeem. He knows there is no depth to which we can fall from which He cannot rescue us. And He joyfully embraces the challenge. Principalities and powers – along with a multitude of critical, judgmental humans - constantly tell Him

and anyone who will listen how impossible it is for sinners like us to be redeemed; He just smiles. He absolutely delights in proving them wrong. And that is the only reason you and I are here.

So it was for Moshe, and so it is for Aharon. We all need a way paved for us out of the pit into which the fruit of the tree of the knowledge of good and evil has caused us to fall. Now let us look a little closer at the specific animal Moshe instructed Aharon to bring as a *korban chatat* surrogate.

### ***Take For Yourself a Calf...***

The specific animal Moshe told Aharon to bring forth as his surrogate for making *korban chatat* was a *calf* [Hebrew *egel*]. Why is this significant? Remember that according to the Holy One's instructions in *parsha Vayikra*, the animal surrogate used by the High Priest who has sinned or caused the community to sin, the animal surrogate to be used on behalf of the entire nation is to be a *bull* [Hebrew, *par*]. **Leviticus 4:3**. In Aharon's case Moshe directs his brother to take for himself for a 'sin offering' a very specific kind of bull - a bull-calf [Hebrew *egel*].

Are you thinking what I am thinking? Did Moshe really just 'go there'? Is this a matter of 'calf for calf'? Is this a direct reference by Moshe to the most heinous sin Aharon has ever committed as a leader of the people — his role in the molding, shaping, and worship of a golden calf image which he proclaimed to the people as '*This, Israel, is your god who brought you out of Egypt*'? **Exodus 32:4**. Oh Aharon — your brother is not one to ignore an elephant in the living room. He — like the Holy One whom he serves - knows your weakness and sin very, very well. He — like the Holy One - has seen you in your absolute worst moment, *loves you still, and still desires deeply for you to fulfill your purpose and destiny in life*. He cares enough about you not to let you sweep your sin under the rug and pretend it did not happen. He cares for you enough to *lead you to the threshold of pain* — the place at which you have to acknowledge, deal with, and get past the worst sin in which you have ever participated.

The Bridegroom-King is a *good and ever faithful Covenant Partner*, Aharon! Remember that, first and foremost, in everything you do as His most influential human ambassador on earth.

### ***And [Take as Well] a Ram for an Olah***

The second thing Moshe instructs Aharon to do as High Priest is to take for himself a second animal — this time a ram — with which to make for himself *korban olah*. As we discussed in connection with the two previous parshot the making of *korban olah* presents a Hebraic picture of someone *totally submitting to the Holy One's*



will and ways. By this particular form of substitutionary presentation a man expressed his willingness to walk even into flames – be they flames of a burning bush, a fiery furnace, or whatever - and to do so not out of legalistic sense of duty but out of *pure love for and dedication to the Holy One*.

According to Leviticus 1:2 the surrogate to be used for making *korban olah* could ordinarily be from either the *herd*, or from the *flock*. But Moshe tells Aharon specifically that his *korban olah* surrogate is to be a ram [Hebrew *ayil*]. Why a ram? Well, do you remember what happened between the Holy One our God and our ancestor Avraham on *Mount Moriyah*? Do you remember the very special animal that the Holy One provided to be a substitute and surrogate to die in the place of Yitzchak? It was a ram. As you may recall, although he was standing on top of the mountain, with only heaven above him, Torah was careful to tell us that when Avraham heard a voice from heaven speak his name he ‘*looked up*’ - and that in so doing he beheld *a ram caught in a thicket by his horns*. Avraham then *slaughtered that supernaturally provided ram* “*for an olah in the place of his son.*” Genesis 22:13.

Oh Aharon - always remember: it is not you or your sons who the service of the *Mish'kan* is ever going to be about. The service of the *Mish'kan* is instead always going to be about the *blood* and the *sweet savor* of Avraham's supernaturally provided ram.

### ***Where Exactly do I Find T'mimim Surrogates With Which to Approach Your Throne?***

A very interesting and often overlooked aspect of the description of the surrogates that were to be used in the *Mish'kan* is the requirement that any surrogate brought was to be *t'mimim*. Let's pause for a few moments and consider that directive, shall we? In English translations of the Bible we often find the Hebrew descriptive term *t'mimim* translated as ‘*unblemished*’ or ‘*without blemish*’. Linguistically however such translations simply do not work. The reason is simple. There are two problems with using the terms ‘*unblemished*’ or ‘*without blemish*’ for the Hebrew modifier *t'mimim*. First of all, unlike ‘*un*’blemished and ‘*without*’ blemish, the Hebrew phrase *t'mimim* very clearly *does not contain a negative* [which in Hebrew would be *lo*]. The Hebrew phrase *t'mimim* is describing a positive, substantive quality – not the absence of a negative quality. Had the Holy One meant ‘*unblemished*’ or ‘*without blemish*’, the logical and literal way to have expressed that would be to have used a combination of the Hebrew words *lo* [meaning *no, none, or lacking*] and *muwm* [meaning *blemish, spot, or defect*].

Secondly, and even more importantly, the Hebrew modifier *t'mimim* has to do with a whole lot more than *blemishes*. Blemishes are *superficial imperfections* – in other

words, physical spots, or irregularities of color or shape or texture or other defects that are displeasing – or at least less than desirable - to the human eye. *T'mimim* is actually the masculine plural form of the Hebrew word *tamim*, meaning PERFECT, WHOLE, COMPLETE, UPRIGHT AND IDEAL IN ALL WAYS. This goes far beyond superficial spots and blemishes – it refers to *absolute perfection*. In reference to an animal, it would refer to the initial prototype of the species in question as created by the Holy One in Genesis 1:24-25 and presented to Adam in the Garden of Eden in Genesis 2:19-20.

So now imagine you are Aharon. Moshe has said to you to take for yourself [without leaving the earthly confines of the *Mish'kan*, of course], a calf and a ram that are absolutely PERFECT, WHOLE, COMPLETE, UPRIGHT AND IDEAL IN EVERY WAY – exactly like the original prototype of the species as created by the Holy One in Genesis 1:24-25 and presented to Adam for prophetic description in Genesis 2:19-20.

Okay Aharon – where are you going to find such a calf? Where are you going to find such a ram? Do not look in the herd or the flock that came with you from Egypt for creatures meeting that description, Aharon. You will not find any that come anywhere close. So what are you to do? Do like your ancestor Avraham did on Mount Moriyah, Aharon. Look up! On the mountain of the Holy One He will be seen. **Genesis 22:14.**

### ***The Korbanot Presented on Behalf of the Community***

After instructing Aharon very specifically as to what surrogates he should select and slaughter for his own personal and familial ‘*new beginning*’ *korbanot*, Moshe turned his attention to the Redeemed Community *as a nation*. Moshe told Aharon to have brought to the *Mish'kan*'s brazen altar by/on behalf of the community a total of five animals from different species, as well as an *omer* of precious grain and a vial of pure olive oil.

***kechu se'ir-izim l'chatat***

*take a goat as a surrogate through which to make an approach for sin cleansing*

***v'egel vacheves b'nei-shanah t'mimim l'olah***

*and a yearling calf and a lamb, both unblemished, for an olah*

***V'shor v'ayil lish'lamim***

*and a bull and a ram for peace/fellowship presentations*

***lizboach lifnei Adonai***

*to slaughter before the Holy One*

***uminchah b'lulah v'shamen***

*along with a grain presentation mixed with oil.*



Note again the requirement that the surrogates for the *korban chatat* and the *korban olah* be *t'mimim*<sup>3</sup>. If Aharon and the people would do all these things on this special day, Moshe told them, *something wonderful* would happen. Specifically Moshe told them:

***Hayom Adonai nir'ah aleichem***

*The Holy One will appear to/manifest Himself to you all today*

[Leviticus 9:4]

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***veyera aleichem k'vod Adonai***

*and the glory of the Holy One will be revealed to you all.*

[Leviticus 9:6]

Moshe has really gone out on a prophetic limb here. He has told not only Aharon but the entire community of the Redeemed that if they will participate in just a few prophetic actions, they will be blessed to see the Holy One both [a] appear to and manifest Himself to them [the very same thing which happened to Avraham as he sat outside the entrance to his tent in Genesis 18] and [b] show them His glory [*i.e.* the very same thing which happened to Moshe while he was positioned in the cleft of the rock, protected by the Divine Hand<sup>4</sup>].

Will the Holy One really do these things? Are dramatic ‘God-encounters’ such as were experienced by Avraham to be *shared by ordinary people* on this prophetic ‘*eighth day*’?

***Vayikchu et asher tzivah Moshe***

*They brought what they were enjoined to bring by Moshe*

***el-p'nei Ohel Mo'ed***

*to the front of the Communion Tent*

***vayikreivu kol-ha-edah vaya'amdu lifnei Adonai***

*and the entire community drew near and stood before the Holy One.*

[Leviticus 9:5]

This is a moment absolutely *pregnant with possibilities*. Will the Holy One honor Moshe’s brash prophetic promises by appearing to the Community in a dramatic way?

***The Grand Finale***

When Aharon descended from the altar after making this initial prescribed approach to the Holy One on behalf of the Community and himself the Holy One responded exactly as Moshe had promised. As every man, woman, and child in the Redeemed Community watched we are told:

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<sup>3</sup> Note as well that according to the sentence structure, there is at least an argument that there was no such requirement for the two surrogates that were to be used on behalf of the nation for *korbanot sh'lamim*.

<sup>4</sup> Exodus 34.

***Vayavo Moshe v'Aharon el-Ohel Mo'ed***

*And Moshe and Aharon went into the Communion Tent*

***vayeitzei'u vayevaraichu et-ha-am***

*and when they came forth [from it], they blessed the people*

***vayera chevod-Adonai el-kol-ha-am***

*And the Glory of the Holy One was then revealed to all the people.*

***Vateitze aish mil'fnei Adonai***

*And there came forth fire from the Presence of the Holy One*

***v'tochal al ha-mizbe'ach et ha-olah v'et ha-chalavim***

*and consumed the korban olah and the fat upon the altar*

***vayar kol ha-am vayaronu***

*and when all the people saw it, they shouted*

***vayiplu al-p'neiham***

*and fell on their faces.*

**[Leviticus 9:23-24]**

*Aish [fire] from Heaven engulfed the brazen altar in the courtyard of the Mish'kan in the sight of every man, woman, and child in the Redeemed Community. Selah!*

### ***Consider the Implications***

The concept is overwhelming in its implications. Once again *Heaven has touched earth*. The God of the *burning bush* has consented to become for us the God of the *burning altar*. He directed the *cherub* He had assigned to guard the pathway to the Tree of Life [Genesis 3:24] to touch his flaming sword to the animal flesh and grain presented as a surrogate for us – to bear on our behalf, and in our place, the judgment of the Holy One - in order that we might know that the pathway to the tree of life has been/will be/is made accessible to us again.

On earth as it is in Heaven. In our sight as it has always been in His Mind. Purify us O Holy One, that we may see your glory and experience your fire once again, to the point we can only fall on our faces, like the cherubim, and cry:

***Holy, Holy, Holy, is the Holy One our God Almighty!***

***The whole earth is filled with His Glory!"***

### ***Questions for Today's Study***

1. Answer the following general questions to begin your study of this week's parsha.

[A] What is the name of this week's parsha?

[B] What does that name mean in English?

[C] Something "new" is instituted/begun in today's aliyah. What is it?

2. This week's parsha focuses on events of the "eighth day" of the dedication of the *Mish'kan* [Tabernacle] and its priests.

[A] What *korbanot* [surrogates used to approach the Holy One] did Moshe tell Aharon to prepare on behalf of him and his sons?

[B] What *korbanot* did Moshe instruct Aharon to tell the people to bring (on behalf of the Redeemed Community)?

[C] Why did Moshe say these things were to be done?

[D] The most important characteristic of the animals which were to be brought in order for the priests and the Community to make ***korban*** [approach] to the Holy One through the *Mishkan's* altar was that all animals used as surrogates were to be *tam'im* [Strong's Hebrew word #8549, pronounced *taw-meem*]. This neuter adjective means *complete, whole, entire, sound, healthful, wholesome, unimpaired, innocent, having integrity, and entirely in accord with truth and fact*. It is the concept sometimes translated "without blemish", or "without spot or wrinkle". Look up the Hebrew verb root from which this adjective is derived. Write the Hebrew verb root in Hebrew letters with its Masoretic vowel markings. Then do a study on the Hebraic concept that underlies that verb.

[E] Why do you think the animals slain at the altar had to be *tam'im*?

3. There was something our English Bibles calls a 'solemn assembly' of the people held on the eighth day of the dedication of the *Mish'kan* and its priests.

[A] Where did the people come together [verse 5]?

[B] Go back and read Exodus 29:42-46. What had the Holy One promised to do at that location?

[C] Had that promise been fulfilled in Exodus 40:34-35? Why not?

[D] The word translated "eighth" is the Hebrew word ***sh'mini*** [Strong's Hebrew word #8066, usually transliterated as *sh'mini*, and pronounced *shem-ee-nee*]. This is an adjective derived from the root word *shaman* [Strong's Hebrew word #8080, pronounced *shaw-man*]. This primitive verb root means to "become full or fat", or to "show fullness or fatness". The word ***shemen*** [olive oil] is from this root. Hence in Hebraic thought the number 8 is a symbol of the Messiah [the ultimate one anointed with olive oil] and of the presence of His Kingdom. Why do you think the Holy One chose *the eighth day* [the day of fullness, of completeness] to initiate so many things [the placement of man in the garden, circumcision of male children, the sending of fire on the altar, among others]?

4. The reins of the "priesthood" – which the people requested at Sinai out of fear of intimacy with the Holy One - are officially transferred at this dedication service on the 8th day of dedication.

[A] In *Vayikra* [Leviticus] chapter 9 who is overseeing the *korbanot*?

[B] Who has overseen all previous *korbanot*?

5. On the 8th day of the dedication service for the *Mish'kan* the Holy One ***appeared*** to the whole congregation of Israelites and the mixed multitude of others who came with them out of Egypt in a Divine Manifestation. Here is Torah's description of these awesome supernatural events:

*Aharon lifted up his hands toward the people, and blessed them;  
and he came down from making korban chata't,  
and korban olah, and korban shelem.  
Moshe and Aharon went into the Tent of Meeting,  
and came out, and blessed the people:  
and the glory of the Holy One appeared to all the people.  
There came forth fire from before the Holy One,  
and consumed the korban olah and the fat upon the altar:  
and when all the people saw it, they shouted, and fell on their faces.*  
[Leviticus 9:22-24]

[A] In verses 23-24 what two supernatural events occurred?

[B] What things did the people do, and what things did Moshe and Aharon do, that laid the foundation for these two supernatural events to occur?

6. In II *Sh'muel* [Samuel] chapter 6, after establishing his kingdom over all of *eretz Yisrael*, David begins the undertaking of bringing the Ark of the Covenant to Mount Zion in the newly conquered city of *Y'rushalayim* [Jerusalem]. The events of today's *haftarah* introduce the aspect of awe [Hebrew *yare*—the beginning of knowledge] – which will make up a major theme of our study of parsha *Sh'mini*.

*David again gathered together all the chosen men of Yisra'el, thirty thousand.  
David arose, and went with all the people who were with him, from Ba`ale-Yeudah,  
to bring up from there the ark of the Holy One,  
which is called by the Name, even the name of the Holy One of Hosts  
who sits [above] the Keruvim.*

*They set the ark of the Holy One on a new cart,  
and brought it out of the house of Avinadav that was in the hill:  
and Uzzah and Achyo, the sons of Avinadav, drove the new cart.  
They brought it out of the house of Avinadav, which was in the hill,  
with the ark of the Holy One: and Achyo went before the ark.*

*David and all the house of Yisra'el played before the Holy One  
with all manner of [instruments made of] fir-wood, and with harps,  
and with psalteries, and with timbrels, and with castanets, and with cymbals.*

*When they came to the threshing floor of Nakhon,  
Uzzah put forth [his hand] to the ark of the Holy One,  
and took hold of it; for the oxen stumbled.*

*The anger of the Holy One was kindled against Uzzah;  
and the Holy One struck him there for his error;  
and there he died by the ark of the Holy One.*

[II Samuel 6:1-7]

[A] Read II Sh'muel 5 and see what events had just transpired which had inspired David to go and get the ark.

[B] Where was the ark (in whose house, in what town)?

[C] Who was Uzzah and what did he do that caused his death? [See Numbers 4:15].

[D] What does the Hebrew name *Uzzah* [*ayin, zayin, hey*] mean, and what if anything do you think that has to do with this story?

7. In Acts 4:32-37 we read:

*The multitude of those who believed were of one heart and soul.  
Not one of them claimed that anything of the things that he possessed  
was his own, but they had all things common.*

*With great power, the shalach'im [apostles] gave their testimony  
of the resurrection of the Lord Yeshua.  
Great grace was on them all. For neither was there among them any who lacked,  
for as many as were owners of lands or houses sold them,  
and brought the proceeds of the things that were sold,  
and laid them at the feet of the sh'lach'im [apostles]  
and distribution was made to each, according as anyone had need.  
Yosi, who by the sh'lach'im was surnamed Bar-Nabba  
(which is, being interpreted, Son of Exhortation),  
a Levite, a man of Cyprus by race, having a field, sold it,  
and brought the money and laid it at the feet of the shalach'im.*

What happened in this passage that set the stage for Hananyah's [Ananias'] actions in 5:1-4?

*May the Holy One appear to us this day, Beloved,  
and send fire to cleanse our hearts and our land.*

***The Rabbi's son***

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

Ezekiel 43:18-27

*He said to me, "Son of man, this is what the Holy One GOD says:  
These are the torot of the altar in the day when they make it,  
to make korban olah thereon and sprinkle blood thereon.*

*Give to the Kohanim the Levites who are of the seed of Tzadok,  
who are near to me, to minister to me, says the Holy One GOD, a young bull for a chata't.*

*Take of the blood of it, and put it on the four horns of it,  
and on the four corners of the ledge, and on the border round about:  
thus are you to cleanse it and make atonement for it*

*Also take the bull for the chata't,  
and burn it in the appointed place of the house, outside of the sanctuary.*

*On the second day appear with a tamim male goat for a chata't;*

*and cleanse the altar, as they cleansed it with the bull.  
When you have finished cleansing it,  
offer a tamim young bull and a tamim ram out of the flock.*

*Bring them near before the Holy One;  
the Kohanim are to cast salt on them, then approach with them for an olah to the Holy One.*

*Every day for seven days you are to prepare a goat for a chata't:  
also, a young bull they are to prepare, and a tamim ram out of the flock.  
Seven days shall they make atonement for the altar and purify it;  
so are they to consecrate it.*

*When they have accomplished the days, on the eighth day, and forward,  
the Kohanim are to present korbanot olahot on the altar, and your korban sh'lamim;  
and I will accept you, says the Holy One GOD.*