

Shiur L'Yom Shishi¹

[Friday's Study]

READINGS: ***Torah Pinchas:*** **Numbers 28:1 – 30:1**
 Haftarah: **I Kings 19:20-21**
 B'rit Chadasha: **John 2:21-22**

An aroma pleasing to the Holy One.

[Numbers 29:13]

Today's Meditation is Proverbs 16:23-25;

This Week's Amidah Prayer Focus is Petition #13, ***Modim Anachnu*** [An Expression of Thanks]

Vayedaber Adonai el-Moshe l'emor – Then the Holy One spoke to Moshe, saying ... ***Tzav et-B'nei Yisra'el v'amarta aleihem*** – Enjoin B'nei Yisrael, saying to them ... ***et-korbani lach'mi l'ishai*** - My substitutionary surrogates that you bring near Me by My fire ... ***re'ach nichochi tish'meiru*** - they are to Me a pleasing aroma to treasure/cherish/guard ... ***l'hakriv li b'mo'ado*** – as you draw near Me with them at the appointed times. **Numbers 28:1-2.**

Covenant life is never boring. There are always two primary tasks needing tons of attention. First of all, each son or daughter of the Covenant is obligated to experience, enjoy, explore, and cultivate a strong, vibrant, ever-deepening relationship with the Creator of the Universe. I call this the 'Divine Romance Mandate'. See e.g. Deuteronomy 6:5, Psalm 27:8-9, Matthew 6:33, John 15:4-5, and Romans 12:1. Secondly, people of the Covenant have to let themselves be constantly disciplined by the Holy One and schooled by Torah in how to interact with so as to become a blessing and model of *tzedekah u'mishpat* to every human being, every raging nation, and every vain imagination-obsessed ethnicity they encounter. I call this the 'More Excellent Way of Socialization Mandate'. Over the course of the first 27 chapters of *Sefer Bamidbar* [the Book of Numbers] the focus has been on the 'More Excellent Way of Socialization Mandate. The Holy One has introduced us to all types and sizes of problematic people, raging nations, and vain imaginations. We have been bombarded with fleshly distractions, pseudo-intellectual diversions, deceptive propaganda, inflammatory rhetoric, enticing seductions, and vicious assaults. The Holy One knows that we cannot handle these things in His More Excellent Way without regularly returning to the 'Divine Romance Mandate'. He knows that if we are to have any hope of successfully engaging with the 'More Excellent Way of Socialization Mandate', we will desperately need to spend a ton of quality time with Him. So He reiterates instructions for what I call *lay-it-on-the-altar time* – special dedicated times for us to focus solely on Him, fall on our faces in awe of Him, become deliciously

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enthralled by Him, get deliciously caught up in the inspiration and empowerment of the Kedusha energy that flows from His Presence, retune to His Frequency and Tone, reconnect with His Shalom, Simchah, Ahavah, Chesed, and Chochmah, realign with His Will, and humbly pledge our undying commitment to Him and His Grand Plan of Redemption for mankind and Restoration for the earth ecosystem of fresh. See e.g. Genesis 8:20, & 12:7-8; Exodus 10:26, 20:24, and 25:22; Leviticus chapters 1-7, and Leviticus 17:5-7. So, twenty-seven chapters deep into the Book of Numbers, the Holy One decides it is time to return to ‘first love’ and the ‘encounter exercises’ that foster and nurture it.

***Taking Off Religious Lenses and Looking At
‘Sacrifices’ and ‘Offerings’ Through the Eyes
of the One Who Designed and Instituted Them***

Avodat korbanot – i.e. the Biblical process of approaching/drawing near to the Holy One via *substitutional surrender* – is arrogantly scoffed at by practitioners of modern religion. They condemn the kinds of ‘sacrifices’ and ‘offerings’ called for by Torah as archaic, legalistic, barbaric, and blasphemous. Alas, they do not understand anything about the Holy One’s ways. And they clearly esteem their institutional doctrines, dogmas, and theological constructs far higher than they do their Creator’s actual WORDS and INSTRUCTIONS. What He actually says is quite clear – and not subject to man’s interpretation. He says:

Tzav et-B'nei Yisra'el v'amarta aleihem

Enjoin B'nei Yisrael, saying to them

et-korbani lach'mi l'ishai

My substitutionary surrogates that you bring near Me by My fire

re'ach nichochi tish'meiru

they are to Me a pleasing aroma to treasure/cherish/guard

l'hakriv li b'mo'ado

as you draw near Me with them at their appointed times.

Numbers 28:1-2.

It is difficult to overstate the importance of *Avodat ha-mizbeach* – i.e. Divinely choreographed altar service – to the Grand Redemptive Plan. See Exodus 29:37-46. While the *korbanot protocols* are often misconstrued as a prerequisite to relationship, a pathway to the manmade theological construct modern religious institutions refer to as ‘salvation’, or even a requirement for forgiveness of sins, they are none of these things. What, then, are they? What purpose do they serve in the Grand Plan? They are a model for God-man reconnection; a prototype for Divine Romance and Intimacy. If we discard *avodat korbanot/avodat ha-mizbeach* we discard the ‘intimacy factor’. If you do that, all we have left is a legal relationship. How sadly sterile and unfulfilling! Imagine trying to have a marriage

in which the parties, though legally bound to one another, could neither see, nor touch or be touched by, nor hear the Voice of, nor have meaningful two-way conversation with, each other. Imagine having only a book the ‘spouse’ had written long before you were even born to connect to. Now do you see the absolute and downright scandalous absurdity of modern religion? The Holy One does. So He instructs us how to break out of the ‘legal relationship only’ trap and get up close, personal, intimate, and energized. Welcome to the final aliyah of parsha Pinchas – the protocols of *avodat korbanot*. [*IMPORTANT HINT: since, as the Holy One knew full well would be the case in our lifetimes, there is now no physical Tabernacle inhabited by His Presence, no Brazen Altar bathed in fire that fell from Heaven, and no functioning kehunah/priesthood, the protocols of avodat korbanot described in Torah must be viewed and applied metaphorically, as [a] models/frameworks for meditation; and [b] parabolic prototypes for physical acts of devotion and service – directly to Him and to others [surrogates] like the poor, the widow, the fatherless, the foreigner, the elderly, the sick, and the captive*].

The Holy One knows the slings and arrows that we mortals have to face. He knows that life experienced in the fallen flesh, interpreted through the flawed lenses of corrupted intellectualism, as we humans experience it, contains an overwhelming barrage of distractions, temptations, and seductions and a heart-hardening gauntlet of insults, offenses, wounds, and scars. He knows that even His Book – as wonderful, life-changing, and essential to our survival as it is – is not, by itself, nearly enough to get us through the fiery trials. He knows that if we are to stay centered, focused, on course, on mission, operating in *simchah* and *shalom*, and engaging people, situations, and raging nations at peak performance levels we desperately need regular Beauty Realm/King’s Courts interactions with Him. He knows we can never provide a pure, effectual light to the gentiles on the strength of mere academic ‘belief’ or credal confession. We must *know Him intimately* – as not only an Omnipotent Monarch worthy of reverent fear (which He is) but also as a faithful Shepherd, Mentor, Counselor, and Friend worthy of trust, constant attention/attentiveness, service, and love. We must breathe the rarified air of His Presence. We must *take our meals at His Table*, after *washing our hands and feet in His Mikveh*. We must *walk with Him*, in the Light of His Countenance. We must learn to distinguish His Voice from the voice of all others. We must then learn to tune out and turn away from all other voices and *sh’ma only His Voice* - hanging on every word He utters or has ever uttered as if it were living water and life-giving bread (because that is exactly what it is). We must be trained to *talk out/talk through* our issues, emotions, offenses, dramas, and traumas with Him, allowing Him to lift the anxiety off our shoulders and the toxicity off of our demeanor instead of burdening other human beings or polluting this planet’s delicate ecosystem with those things. We must learn to *commune* with Him, *collaborate*

with Him, and *co-labor* with Him. He has therefore scheduled regular, recurring appointments with us in the midst of what we think of as ‘time’. He has designed to have and draw strength from encounters with Him at least twice-daily, Sabbath-by-Sabbath, Rosh Chodesh by Rosh Chodesh, and season-by-season, and He has planned and choreographed those encounters to be *cathartic, freeing, inspiring, energizing, empowering, and re-centering*. To that end He has given us the precious gift of His *Throne Room meditation model*, complete with awe-inspiring protocols of *Kedusha* [KJV ‘Holiness’], *Kehunat* [KJV ‘priesthood’], *Korbanot* [KJV ‘sacrifices/offerings’], and *Kehillah* [KJV ‘assembly’]. Hence He has said of the *Mish’kan*’s brazen altar: ‘... **there I will meet** [*Hebrew ya’ad*] **with B’nei Yisrael.**’ Exodus 29:43a. The altar is our rendezvous point. It is the parlor fireplace around which family members are invited to gather for briefings, for detoxification, for inspiration, for restoration, and for affirmation. And it is the portal through which wisdom and revelation are designed to flow continually from Heaven to earth, from the Heart of God to the heart of man. Isn’t it time you came for a visit, Dear One?

Come To the Altar!

Perhaps the key phrase the Holy One uses in the opening verse of today’s aliyah is *re’ach nichochi – a pleasing fragrant aroma to Me*. Imagine that! The Holy One - the Eternal, Immortal, Creator of the Universe – taking delight in and receiving pleasure from the scents we emit as we serve Him and the fragrance our lives bring forth as we faithfully *asah* His *mitzvot*, *walk in His Ways*, and stay laser-focused on *doing His Will*. Oh, that we might well-pleasing to the senses of our King! Oh, that He would take delight in our *avodah*! Oh, that we might connect with, identify with, stir up, and spread throughout the world the aroma of Messiah! Perhaps it is time for us to pause for a moment, and join David in proclaiming:

Your chesed, Oh Holy One, reaches to the heavens;

Your emunah reaches to the skies.

Your tzedakah is like the highest mountains; Your mishpat like the great deep.

You, Oh Holy One, preserve both human and creature.

How priceless is your unfailing love, O God!

A people find refuge in the shadow of your wings;

they feast on the abundance of your house,

and You cause them to drink from your river of delights.

For with you is the fountain of life; in your light we see light.

[Psalm 36:5-9]

Welcome to the Aliyah of the Pleasing Fragrant Aroma

To our ancestors, the One Who created the Heavens and the Earth was much more than a theological abstraction. Though His Essence is Spirit, in order to teach mankind how to know and interact with Him He consented to interact with our

ancestors as *a Persona with substance*. He made Himself a *Knowable – even Loveable - Personality*. He allowed all our forefathers - Adam, Kayin, Noach, Hanoach, Avraham, Yitzchak, and Ya'akov - to experience, even bask in, His *Manifest Presence*. For the sake of His Grand Redemptive Plan He chose to abide [Hebrew *shakan*] with all the mortal men, women, and children He redeemed from Egypt in a real and tangible way – obscured from natural vision only by the billowing Glory Cloud that swirled above the Tabernacle. He made the Mercy Seat His Throne, and the base of the ark of the Covenant His Footstool. He entertained the common man, requiring only basic royal courts protocol. He spoke real words that human beings could understand. He dispensed wisdom. He honored His Covenant with Avraham, blessing us richly and teaching us His Way. He majored in mercy, and He modeled forgiveness – but He did not hesitate to utilize measured forms of corrective discipline when and to whatever extent the Grand Redemptive Plan for Mankind and Creation required it. His Manifest Presence rested on earth - *in the midst of a community of human beings*. Can you get your mind around that? The principalities and powers of this world did not count on this – and they have no answer for it. The King Above All Kings has actually agreed to *hold Court* – i.e. to *graciously receive, meet and commune with His people* - every day at the brazen altar in the outer courts of *Mish'kan*. **Exodus 29:42-43**. He has lit a flame on that altar with a special, holy kind of fire – a fire that did not originate on earth, but on the corresponding altar in Heaven. **Leviticus 9:23-24**. He has agreed to go with us every step of our journey through this world, to lead, guide, and counsel us, and to teach us how to live life *as He designed life to be lived* – in *real time*.

Our ancestors, therefore, did just not 'believe' He existed; that idea would have seemed childish and silly to them. That would have been like 'believing' the earth and sky existed. They didn't 'believe' in Him - they *knew* Him; they *walked with* Him; and they *learned to love Him*. They were constantly receiving tangible evidenced of His love for them. They experienced act after act of covenant kindness from Him. They knew both His gentle Fatherly Hand of comfort, His skillful Shepherd-like Hand of guidance, and His firm Master's Hand of discipline. They understood that He chose to see them through the lens of the Avrahamic Covenant, and therefore considered them, despite all their individual and collective thoughts, to be fully worthy covenant partners for Him – not to mention salt and light to the earth. They knew He delighted in mankind. How wonderful is that? How great is His Love! How All Surpassing is His Brilliance!

What is our role in this great mystery? It is to *become a pleasing fragrant aroma*. It is about *aromatherapy*². What our walk with Him in this life – and our making special approaches to and communing with Him day-by-day and moed by moed - is about is changing the atmosphere. As we cooperate with our Covenant Partner, and follow His Instructions, we release into whatever environment we are in a beautiful, invigorating, and refreshing, scent like unto the aroma of Heaven. The scent we are to release is supposed to make the people around us *lovesick for their Creator, homesick for their home, and give them a sense of shalom even in the midst of whatever chaos and drama may be going on their lives*.

With the awesome privilege and sweetest of all delights - with the glorious honor of walking in intimate fellowship with the Creator every moment of our lives - comes a corresponding responsibility on our part. His Wisdom lifts us up out of the realm of the *chol* [profane, man-centered] and of the *tamei* [unclean, conflicted, fragmentation-causing] into realms of *Higher Thought, Higher Vision, and Higher Love*. The Light of His Countenance captivates us – and we are drawn into it like moths into flame. His Wisdom inspires us – and we thirst for it like a deer pants for water. His Kindness breaks us like a skilled horseman breaks a wild stallion, then heals us and brings out the best in us. His love conquers us, compels us, constrains us, and then drives us to share both its sweetness and creative power with others. This changes everything. We are not in Kansas – or Egypt – anymore. We have a reason to live that far transcends getting attention, getting fed, getting respect, or getting our way. We now operate under a whole new framework of ‘givens’. We have now been introduced to the King and His Ways – and that changes our definitions of absolutely everything. We can never look at love, at joy, at peace, at wisdom, or at the meaning and purpose of life on earth the same way again.

You Fill Up My Senses ... Come Fill Me Again!

As parsha *Pinchas* draws to a conclusion, the scribe of Torah halts the narrative of our journey from *tohu v'voahu v'chosech* [i.e. without form, void/meaningless, and darkness] to *l'ohr goyim* [i.e. a light to the nations] to recharge our batteries - and fill up our senses - with a lengthy, seemingly out of nowhere, discourse of Divine Speech. He turns our eyes and focus away from the challenges of the Wilderness, back to our King's Beauty Realm and its stunning cycle of prophetic celebrations. The inspired scribe knows that our bodies are worn out from our travels – and that our souls have been wearied by the tests of the wilderness. Before we move on to the next phase of the mission, He wants to refresh our minds and restore our souls with the healing sounds, visual images, colors, shapes, and smells of our King's

² Hence in II Corinthians 2:14-15 Shaul of Tarsus said: ***Thanks be to God who ... through us diffuses the fragrance of His knowledge in every place. For we are to God the fragrance of Mashiach among those who are being saved and among those who are perishing.***

Beautifully designed ‘Healing Room’ – *i.e.* the *Mish’kan*. Enough, for now, of focusing on anti-Semitic tyrants and prophets-for-hire. Enough stories of the conspiracies of seduction and deception being implemented against us by the nations to which we are supposed to model a more excellent way. Enough bad news. Enough plague. Enough war. Enough terror. Enough tension. Enough trauma. It is time once again for us to clear our heads by stopping to gaze in awe and wonder at the Holy One’s holy place, holy people, and holy things. It is time to think about ‘home’. It is time to return our focus to *Heavenly Courts Protocols*, *Kingdom Priorities*, and *Covenant-affirming Interactions*. It is time for us to remember that morning and evening, day and night, the fire on the altar of the *Mish’kan* is always burning, always calling. It is time to remember that in the Holy Place, the light is always burning, the smell of fresh bread is always emanating from the table, and incense is always arising. This is our Bridegroom’s Parlor. A pleasing fragrant aroma – the *sweet fragrance of Mashiach* - always fills the air. The Manifest Presence of the Creator of the Universe is *visible, audible, and tangible, and welcoming. Selah!*

After All That Has Happened, Do You Still Remember the Mish’kan - Our Little Down Payment on our King’s Beauty Realm Promises?

Ah, the *Mish’kan* – the scale model of the Holy One’s courts in Heaven; the holiness exuding, Divine energy-pulsing structure that we built at Sinai exactly according to the pattern the Holy One showed Moshe; the earthly embassy of the Kingdom of Heaven, where Heaven’s Glorious King consents to host affairs of state, employ courtiers, and receive visitors; a few square meters of earthly space made supremely holy by the abiding Manifest Presence of the Creator of the entire Universe; the designated parlor for God-man interaction training; the window/portal through which the Holy One chose to reveal to human beings, through beautiful shadowy silhouette-artistry, the brilliant ‘*Worthy is the Lamb Who Was Slain*’ drama of healing and redemption that has been playing out in the Heavenly courts since before the foundation of the world. The *Mish’kan* was as different from Bila’ams *seven altar pagan circus* [see **Numbers 23:14 and 29**] as sun is from a black hole. The *Mish’kan* was not about blood and gore, fear and hype; it was about a humble people of a World-Changing Covenant with their Creator learning how to *draw near to* and *commune with* Him. And it was about getting us to recognize that we need a little help from a forerunner kinsman – and a surrogate of atonement - to learn how to effectively do either. The *Mish’kan* was built as a *scale model*, on earth, of the Courts of our King in Heaven. Each chamber, each furnishing, and each officiant of the *Mish’kan* was patterned after something functionally similar – though far more glorious - that surrounds our King’s Throne in His Heavenly Abode.

The *Mish'kan* was not about salvation. It was not about spiritual gifts or warfare. It was not about philanthropy. It was not about social justice. It was, instead, about *Divine encounter*. It was about *conversing and interacting with our Creator*. It was about *working out the kinks in our relationship with Him*. And, in line with the theme of this week's parsha, it was about cultivating responsible, mature *ZEAL*. The *avodah* of the *Mish'kan* was fed by bloodlust, animal cruelty, or waste; it was about *dying to self* and *surrendering the material things of this world to a higher purpose*.

Our Brave New World of Kingdom Priorities and Kingdom Protocols

The Abiding Manifest Presence of the Holy One among us is *a game-changer* of epic proportions. This is not just some priest, prophet, king or wise man we have in our midst - we are *hosting the Ultimate Royal Persona*, the Infinite, Omniscient, Omnipotent, Eternal, Unchanging *King of all Kings and Lord of all Lords*. We can never forget that. It brings a whole new set of protocols into play. We have entered a realm in which we are subject to the protocols of our King, of His Courts, and of His Courtiers. We have to learn the substance of, adopt as our own, and operate under, a whole new set of priorities – *i.e. Kingdom priorities* - instead of continuing to pursue the fleshly, self-focused priorities common to fallen man. We have to learn to become good and faithful *stewards of His Presence*. We have to learn to become true and honorable *keepers of the holy flame*.

We have to learn to live before our King's eyes – to stand before His piercing gaze. We do not have the luxury of living like other people do – thinking, talking, reacting, and behaving as if we, instead of the Holy One, should even for a second become the center of attention. We can never pretend that our self-interest is what is important or that our opinion should carry the day. We can never pretend that the Holy, Kind, Gracious, and Longsuffering Creator of the Universe is not our King, and that we are free agents instead of being His People. We have to learn to give Him the honor He deserves – and do it faithfully day in, day out, 24/7/365. We have every reason to be on our best behavior at all times – because, after all, the honor of the King of Kings is at stake. We can never have a conversation – or an interaction – in which Our Infinite Guest is not right there with us - in the room, listening to our every word. It is not that He is judging us; He has known us inside and out from before we were even conceived. It is that He is waiting for us to show a little interest in who He created us to be and what He created us to do.

What does it mean to you that you have been called into that kind of life, Dear One? What exactly do you expect – or desire – to happen in your neighborhood, your city, and the world as the result of your intimate covenant relationship with the Creator and His Ways? Deep inside do you long to step out of the temporal

comfort zone and make a very real, passionate connection with the Holy One the way *Avraham Avinu* did? Do you hunger to spend days on end in the Courts of the Bridegroom-King, ministering in His Presence, gazing upon His Majesty, and being enthralled by the wisdom and empowered by the creative force of His Decrees the way *Moshe Rabbeinu* did? Or is it enough for you just to believe, like so many in the world today, that while He made the Heavens and the earth a long time ago, now all He really cares about is deciding who gets to go to Heaven and who gets to go to Hell when they die? Is a spiritual life consisting of scheduled services, administered sacraments, and cherished traditions enough for you? Are you happy just devoting a few hours each week to sing songs about Him and talk about Him with a few fellow sojourners here on earth who share your beliefs and *halakah*? Does the thought of the kind of world-changing intimacy with the Creator that the patriarchs had seem foreign – and frightening - to you?

***Letting the Revelation of Torah – instead of Our Religious Tradition –
Redefine For Us What English Bibles Call ‘Sacrifices’/‘Offerings’***

Today’s meditations center around what many refer to cavalierly as ‘*sacrifices and offerings*’. The Holy One is about to give specific instructions as to what kind of approaches are to be made to Him on behalf of the Community of the Redeemed at the various special appointments that He has established for us to have intimacy with Him. Our Creator knows us better than we know ourselves. He also knows the future, where we do not even really have a meaningful understanding of either the past or the present. He knows what will be going on in our lives and our world at different times of the year, and how what will be going on in our lives and world at those times will affect the level at which and the modalities through which we will need to experience communion with Him.

What you will find as you step into today’s parsha will not be a dry, theological treatise about tedious, confusing sacrifices and offerings. What you will find instead will be the wise instructions of a loving Bridegroom to His Bride-to-be about how to make special intimate approaches to Him at appropriate times so as to maximize the time they spend together. As I stated in the introductory shiur for this parsha, I have come to call this part of the parsha *the Great Call to Intimacy on the Bridegroom’s Terms*.

Imagine a betrothal relationship/engagement in which the Bridegroom has scheduled certain rendezvous and ‘catch up’ meetings. Imagine that some of the meetings the Bridegroom has put on the schedule are fairly casual, such that the themes the meetings are designed to address can be handled by exchanging texts, emails, or instant messages. Imagine that others of the called meetings, while more personal, can still be accomplished long-distance, by telephone or

videoconferencing. Imagine that other such meetings are so critical to the relationship that they must be conducted in person, making physical travel to the appointed place of meeting necessity. Imagine some of the meetings involving many people, and being very public. But imagine other such meetings being designed by the Bridegroom to be very intimate, with just the Bridegroom, the Bride and the most trusted chaperones and servants present. Imagine that the ‘icebreakers’ and subjects of conversation at each meeting are a little different, requiring a unique approach and unique preparation. Imagine it all being a part of the essential protocols of the King’s Court. Imagine that there is always someone around who, if you will let them, will try to distract you, and seduce you into joining them in polluting your King’s altar with a golden calf of one variety or another, or with the fleshly indulgences common to the pagans living around you.

If you can imagine the things I have just mentioned hopefully you can grasp the reason for and essence of the Holy One’s careful, strategic delineation of the unique ‘modes of covenant interaction’ He has designed for each of the appointed days of our Covenant Calendar. He doesn’t need our lambs, bulls, goats, or grain. He wants to meet us where we are – and join Him where He is. At each appointed day on the Calendar He knows where we will be, and what we will need from Him at that time, as well as where He will be, and what He will be doing, and hence what we will need to let go of if we are going to catch up with and commune with Him meaningfully as He has designed. The Holy One tells Moshe:

Tzav et-B'nei Yisra'el v'amarta aleihem

Instruct/charge the sons of Israel; say to them:

et-korbani lachmi l'ishai

In regard to approach surrogates and bread/grain presented to Me by fire;

re'ach nichochi tishmeru

They are to Me a pleasing aroma to treasure/cherish/guard

l'hakriv li bemo'ado

as you draw near Me with them at the appointed times.

[Numbers 28:2]

A *pleasing aroma*? Something we are supposed to highly value, treasure, cherish, and guard against pollution and/or dilution? Really? Could the Holy One possibly be using such terms to describe what our culture or modern forms of religion refers to as ‘sacrifices’ and ‘offerings’? Not on your life. Our culture – and modern forms of religion cannot even come close to conceiving of what the Creator of the Universe and Good Shepherd of our souls is talking about when He uses the Hebrew terms ***korboni*** [*i.e.* My approaches] and ***lachmi*** [My bread/grain]. The terms ‘sacrifices’ and ‘offerings’ – polluted as they are by our culture with a combination of pagan and man-made doctrinal connotations – surely do not do those terms any

justice at all. Indeed, ‘sacrifices’ and ‘offerings’ are two of the religious clichés we who follow the Bridegroom-King are being called to leave behind in this season of fresh winds and deepening intimacy.

There was a time, I suppose, when the terms ‘sacrifice’ and ‘offering’ were fresh and stirred something in the hearts of the Holy One’s people. There was a time those terms moved faithful men and women to excitement, passion, and action. But that time has long-since passed. It is now time for us to move beyond the clichés that have arisen around the concept of ‘sacrifices and offerings’. It is time to recapture the glorious essence that is now hidden, waiting for us, underneath decades of barnacle-encrusted layers of man-made doctrine and creed.

Let me try to explain by asking this question: *A tenth of an ephah of grain; a quarter of a hin of oil; and a quarter of a hin of wine. What do this mean to you?* If your answer is *a blank stare*, or ‘*Nothing*’, or ‘*Those things have something to do with ‘sacrifices and offerings’*”, well ... let me just say “I rest my case”.

***The Cry for Intimate Fellowship With Bridal Passion –
The Longing of the Holy One
for the Sweet, Pleasing Fragrance of Bride’s Breath***

What the Holy One wants from us – as individuals or as a community - in our special times is not a ‘sacrifice’ or an ‘offering’. He has neither need of nor desire for the blood of bulls and goats. Much less does He need or want our grain, our oil, or our new wine. What He wants from us – individually and collectively - goes far, far deeper than that. What He hungers for from us is far, far more Bridegroom-like than that. The Betrothed who sees herself giving her Bridegroom only a ‘sacrifice’ or ‘offering’ instead of the total substance of her heart, her soul and her life is a childish, manipulative shrew - not a passionate, loving, fully selfless and wholly surrendered Bride such as He deserves. Hence in the studies this author presented with regard to the first 5 chapters of Leviticus we discussed in detail 5 separate types of ‘*personal*’ *protocols of intimate approach* to the Throne that the Divine Bridegroom of Heaven has invited His Betrothed Bride to make. The brazen altar of the *Mish’kan* was to be the scene. As the Holy One’s own voice made clear in those chapters of Torah, individual worshippers are invited to enter the Courts of the Great King and draw near the Holy One as He sits enthroned there, through surrogates which are readily available and with which we are infinitely familiar. Each surrogate of approach means something different. Each represents a different hole in our soul that only the Holy One can fill and heal. Each one represents the surrender by an individual worshipper of a different critical part of himself to the Holy One.

The *korban olah* [KJV ‘burnt offering’] is the approach of *total surrender of life and will*. The *korban minchah* [KJV ‘meat’ offering’ or NKJV ‘grain offering’] is the approach of *total surrender of productivity and capacity to produce wealth*. The *korban shalem* [called peace, fellowship, or goodwill offering by our English Bibles] is the approach of *total surrender of all human relationships*. The *korban chata’at* [which our English Bibles label as sin or trespass offering] is the approach of *total surrender of all weakness of flesh, breaches of loyalty, and misdeeds*. And the *korban asham* [which our English Bibles refer to as guilt offering] is the approach of *total surrender of all feelings of guilt, shame, revulsion, luke-warmness, and unworthiness*.

The section of Torah we will read today will specifically examine a totally different set of approaches - approaches that the Holy One knows need, for our sakes, to be made *on behalf of the Entire Nation* as opposed to individual worshippers. The Bridegroom-King spells out special protocols of communal approach – including approaches made on behalf of us all [a] each morning and each evening, [b] on each weekly *Shabbat*, [c] on each new moon, and [d] at each one of the prescribed Divine-appointments the Creator has ordained as days of visitation with His Beloved throughout the year.

A Hebraic Approach To What Our English Bibles Refer to as the “Offerings” and “Sacrifices”

Remember, the theme of every aspect of the *Mish’kan* [Tabernacle] and its *avodah* [service] is ‘*on earth as it is in Heaven*’. The *Mish’kan* is merely an earthly, temporal replica of the Holy One’s Heavenly, Eternal Throne Room. The *kohanim* [priests] of the lineage of Aharon are merely earthly counterparts of the elders, angels, and living creatures that serve the Holy One constantly in the Courts of Heaven. The brazen altar of earth is merely the earthly representation of the Great Altar that always burns before the Holy One in His Heavenly abode. That is why all our communal activities of worship are supposed to be focused upon, and centered around, the brazen altar. When the *Mish’kan* stood the approaches of the community were designed to mirror the constant intercession that the Great High Priest, Messiah, has performed in the Heavenly Court since the Lamb was slain before the foundation of the world. Before we get to that however it is necessary that we explore once again the drastic differences between the Biblical, Hebraic concept of altar *avodah* to the Holy One on the one hand and the Greco-Roman [Western] and pagan concept of ‘sacrifices’ and ‘offerings’ to pagan gods on the other hand.

In considering and meditating on the verses we read today, and whenever we in reading English-translations of the Bible see the words ‘*offerings[s]*’ or ‘*sacrifice[s]*’ please try to learn to think Hebraically - not like the Greco-Roman

influenced Westerners that we are. Hebraically, you see, there is no such thing as an ‘offering’ or a ‘sacrifice’ in the Greco-Roman, Western sense. ‘Offerings’ and ‘sacrifices’ are what pagans – Greeks, Romans, Egyptians, Canaanites, Assyrians, Babylonians, Druids, etc. – give to their idols. Such a concept is *utterly repugnant to a worshipper of the Holy One*. Or at least it *should be*. The Hebrew word which our English Bibles translate as “offering” or “sacrifice” is *korban*³. The first time in Scripture this word is used is in Leviticus 1:2. We studied this in parsha *Vayikra*, where we spent a lot of time getting to know this word, and the vibrant, life-giving Hebraic images it embodies. It is only through laying hold of the Hebraic concept of *korban*, that we can hope to shed the preconceived notions – and the false doctrines of “offering” and “sacrifice” – which we have developed after centuries of thinking about the Biblical means of approaching the Holy One *anti-Hebraically*. What do I mean by using the term “anti-Hebraically”? I mean that for centuries we have studied the prescribed means of drawing near to the Holy One laid out in Scripture in the language and through the mindset of *Greek* and *Germanic* peoples and Saxon Englishmen, who hated all things Hebraic – men whose cultures were and remain replete with pagan and barbaric rituals of “animal sacrifice” designed not to *approach* the Creator of the Universe in love [the Hebraic concept], but to *appease* bloodthirsty and potentially angry and dangerous “gods” and keep them from bothering them. To the pagan mind the forces of the universe beyond understanding or control – the sun and moon, love, war, violent storms, volcanoes, etc. – had to be “gods”. Since those forces were (potentially, at least) destructive, they were *feared*. The pagans did not want to be *close to* such forces – *they wanted those forces to leave them alone!* They pictured those forces as *bloodthirsty predators* who were going to destroy and eat *something* – so, they decided it was better that *animals* die and get eaten by the bloodthirsty ones than they! They reasoned that if they gave the bloodthirsty monsters (their “gods”) *enough* animal (or in some cases human) blood, their ‘bellies’ would stay “full”, and their bloodlust would stay satisfied, and the gods would leave them alone to live in peace (like a full lion or shark will not bother even an easy prey). Hence they “fed” sacrificial animals (and sometimes people – if they were desperate or in a really bad mood) to their gods - and hoped for the best.

That is the polar opposite of the Hebraic concept underlying the *korbanot*. The Holy One has never been considered by Hebrew writers as either bloodthirsty or malevolent. He has no reputation in Hebrew thought as a predator looking for His next victim or meal. The Holy One is a *Creator* and a *Father*, and a nurturing, caring *Shepherd*, and a *Teacher*, and even a *Doting Suitor*. While He will indeed *discipline* us if we need it – like a parent will discipline a child – and while He will *judge* those who present a clear and present danger to His People – He is to be

³ Korban is *qof, resh, beit, nun sofit*. Strong’s Hebrew word #7133, it is pronounced *kor-bawn*’.

longed for, approached, embraced and clung to.

Hebrews, after the model of *Hevel* (Abel) and *Noach* (Noah), and *Avraham* (Abraham), take the opposite approach from the pagans. The Hebraic approach is to *seek after the Holy One, longing to come closer and closer to Him, to engage in more and more frequent and meaningful interaction with Him, to get to know Him better and better, to give Him the honor He deserves, to draw strength and wisdom from Him, to bask in His Presence, and to become who He created us to be.* Being near the Holy One – *al p'nei* [i.e. face-to-Face] with Him – is the absolute greatest desire/longing in our lives.

We are programmed by our Creator to *passionately long to be 'friends of God'*. We are driven by the Divine Words with which we were impregnated at Sinai to seek both to *experience encounters with Him* and to *participate in conversations with Him* the way Noach, and Avraham, and Yitzchak, and Ya'akov, and Moshe, and David, and Eliyahu did. We have an indwelling and insatiable hunger to hear [*sh'ma*] His Voice. We long for the creative, prophetic force of His Words to enter our hearts, take up residence in our spirits, and *transform our lives.* We yearn to embark with our Bridegroom-King on an apprenticeship journey in the process of which we *conform, more and more each day, to the image of the Bride He has chosen and called us to be.* That is why we read His Torah not like a dusty old book of religious literature but like a living love letter from the Lover of our Souls, the Bridegroom who is radiant and handsome and the fairest among ten thousand - whose mouth is sweetness itself, and who is altogether lovely⁴. And we look forward with relish and great excitement to meeting with Him at all the scheduled 'Betrothal Period Interactions' that He has consented to pencil-in on our calendars.

Lessons from the Verb Root of the Hebrew Word Korban

We have previously discussed that Hebrew is a verb-oriented, hieroglyphic language. Every Hebrew noun is the modified form of a verb – somewhat like a *participle* in English. [E.g. the word “parking”, the participle of the verb “to park”, is a noun in the sentence “Parking is prohibited”.] To search out the essence of a Hebrew noun (*korban* for instance) one traces that noun back to its “verb root”. The verb root is what is known as the *pa'al* or *qal*, or *hu*, form [*hu* is the Hebrew word we translate as the pronoun ‘he’]. For those of you who remember verb conjugation from grammar classes, it is the form of the verb used when describing something ‘he’ is doing [e.g. *he runs, he sees, he speaks, he goes*]⁵. English is a language focused on *self*, in that its verb roots are determined by the “I” form - i.e. the verb is referred to as “to run”

⁴ The language is from the Shulamite's description of the Divine Lover as recorded in Song of Songs 5:10, 16.

⁵ To be more precise, the ‘*hu*’ form describes what He *has done*, as it is read in the past tense.

(what I do) not “to runs” (what he/she does); Hebrew is a language focused upon the actions of others – particularly the Holy One - in that its verb roots are determined by the *hu/he* form.

The verb root (3rd person masculine, past-tense form) of the Hebrew word *korban* is the word *karav*⁶. The hieroglyphic word picture is *surrounding* and *encircling* (qof) *the King's* (resh) *home* or *dwelling* (veit). The combination of these three images presents a pretty exciting hieroglyphic, loaded with potential. It provides a beautiful picture of the Redeemed Community encamped at Mount Sinai with the Holy One's *Mish'kan* at the center of the camp.

The linguistic use of the word *karav* will therefore always involve *coming near*, *drawing near*, *approaching*, or *entering into the midst* – like the Holy One did when His Manifest Presence entered the camp and rested upon the Tabernacle. Adding the suffix *nun sofit* to this “approach” concept makes it even more exciting for Messianic believers. The Hebrew letter *nun* is the symbol meaning *son* and *heir*. *Nun sofit* (i.e. the changed form the letter *nun* assumes when it comes at the end of a word) represents the ultimate, final “son” and heir – in our view, none other than Messiah Himself. The Hebrew idea of *korban* then means *drawing near to and approaching after the manner of, and in the merit of, the ultimate son and heir, Messiah!* Each animal, each bundle of grain, each sampling of fruit, which was brought to the *Mish'kan*, or to the Temple in later days, as *korban* was a hieroglyphic substitute for, and representation of, the “sacrifice” of the ultimate Son and Heir – the Lamb slain before the foundation of the world yet who the Holy One told us in Genesis 3:15 would come as “seed of woman”, crush the head of the Serpent, and restore perfect fellowship between the Creator and mankind.

Tying It Back To the Biblical ‘Seed’

I know this is not the image of “animal sacrifice” you have been taught. But consider the timing of the first reference to anyone making *korban*. The book is Genesis. The chapter is 4. The context is immediately after the expulsion of Adam and Chava from the garden. The first thing after that expulsion we are told about by the narrative of Torah takes place years after the expulsion – after the *first son*, Kayin and the second son, *Hevel*, have both become men. Here are the “seed” of the woman. What will our Bibles tell us they do? Do they go out and engage the Serpent in warfare? No. They do something very curious, considering the prophecy of Genesis 3:15 – Kayin ***brought some of the fruits of the soil to the Holy One [Genesis 4:3]***, and Hevel ***brought fat portions from some of the firstborn of his***

⁶ *Karav* is *qof, resh, beit*. Strong's Hebrew word #7126, it is pronounced *kaw-rawv'*. The first Biblical usage of this verb root is found in Genesis 12:11, where we are told: “...*when [Avram] drew near [karav] to enter into Egypt, that he told Sarai his wife, Behold now, I know that you are a fair woman to look upon ...*”

flock. Genesis 4:4.

Why did these two ‘seed’ of woman “bring” such things to the Holy One, pray tell? Was it perhaps an effort to re-establish the type of fellowship their father had known with the Holy One in the garden? Was it not to say “here, I am seed of woman – I come in the merit and through the finished work of the ultimate son and heir, the ‘seed of woman’ you told our parents would come”? Look what happened – the Holy One took pleasure in the approach of the *second* son (Hevel) – the *nun sofit*, in Hebrew hieroglyphic imagery! What happened to this *nun sofit*? Put to death by the first son, his blood “cried out” to the Holy One. And the entire line of Seth (including Enoch who “walked with God” – see Genesis 5:22-24), and Noach (who gave comfort in the labor of the ground the Holy One had cursed because of Adam’s sin – see Genesis 5:29) and Moshe, and Messiah Yeshua, arose in place of Hevel, the *nun sofit* whose generation had been cut off. What better picture of Messiah could be presented?

The Strategic Timing of Today’s Download from Heaven Concerning Korbanot

After the debacle of Zimri and Cozbi, when the pollution of the worship of Ba’al-Peor was brought into the Mish’kan’s Courts, the Holy One knew He needed to remind the people that there is a protocol to be followed in approaching His Majesty. In Leviticus 1-6 the Holy One had introduced the concept of substitutionary atonement at the altar of the *Mish’kan* (and there alone) as the basis for interaction with Him. But the instructions the Holy One had given at that time were primarily focused upon the *individual’s* desire to approach God. These instructions were all introduced with the qualifying statement:

When a man - one of you - draws near to the Holy One
[Leviticus 1:2]

The instructions the Holy One gives today – in the aftermath of Zimri and Cozbi’s sin against the sanctuary - are on a different level. They deal with how the Community *as a corporate entity – a NATION* – can and should draw near its King to express its collective yearning for intimacy with Him. Every morning, every evening, on every *Shabbat*, on every *Rosh Chodesh* [“new” moon], and on every *yom tov* [Divine appointment for celebration or remembrance of the Holy One’s redemption] the Holy One called His Community to remember Him, and to seek Him, and to do so not only as individuals but also *as a Community*.

We likewise are always to remember that *we are part of something much larger than ourselves*. We too have been redeemed *as a Community* - a ‘holy nation’ and kingdom of priests - not merely as individuals. We are always to remember that our interaction with the Holy One, while wonderful and intimate, is *not exclusive*. We are loved by the Holy One more than we could possibly imagine or conceive –

but *we are by no means the only objects of His love*. We have many, many, brothers and sisters in redemption. We may or may not ever speak to them, or even meet them face to face. We may or may not know them personally. But the Holy One has *a people* He has called aside from the world unto Himself. They are all *connected to Avraham and Sarah, Yitzchak and Rivkah, Ya'akov and Rachel and Leah* – some by birth into their natural family, others by a process of engrafting. And we are all connected together in Messiah.

Our aliyah for today specifies what *korbanot* are to be presented on behalf of the Community of Israel each day, each Shabbat, each *Rosh Chodesh*, and on each of the Holy One's *Mo'edim* [Divine Appointments]. The daily *korbanot*, called the *tamid*, consists of two lambs, with one slain in the morning, the other in the afternoon. Both lambs were presented as *olahot* – wholly burnt on the altar, representing total dedication and consecration. They thus represent complete submission of the Redeemed Community to the Will of the Holy One, even unto death. This was NOT done for cleansing from sin. It was dedicatory, not atonemental. And note that the *tamid* approach was not complete until the scent of the burning flesh of the lamb mingled with the aroma of 1/10th of an efa of grain, the fragrance of ¼ of a hin of pure olive oil, and the bouquet of ¼ of a hin of poured out wine and wafted Heavenward.

Do you have a procedure or protocol pursuant to which you approach the Holy One *each morning* and *each evening* you live in order to present and rededicate yourself, your household and your nation afresh? *Why would I want to do that*, you may ask. That is a very important question. The answer is that you do not have to do that to go to Heaven. Nor do you have to do that to make the Holy One love you more, or to earn His favor. Heaven is not based on performance issues and His love and favor are constant factors not at all capable of manipulation. So why would you want to have a protocol of presentation and rededication approach each morning and evening? How about because it *He deserves it*? How about because *you love Him* and simply cannot bear the thought of missing a date on which He has invited you? How about because *such an approach to Him is what you were created and are being called by the Ruach-ha-Qodesh who dwells within you to do*?

For the *Shabbat* [7th Day Sabbath]⁷, added to this were to be additional *olahot* – a

⁷ Based upon what is said in Genesis 1:16-18 [moon placed in position on 4th day, not established in such a way or with such language as to create any particular relationship to the Sabbath] as well as Genesis 2:1-3, Exodus 16:26, Exodus 20:8-11, 23:12, 31:15-17, etc., it is this Author's position that as the Hebrew sages have taught for many millennia the 7th Day Sabbath begins at sundown on what we call Friday and continues until sundown on what we call Saturday. It is a 24-hour period that Torah tells us has been both 'blessed'

bullock [young bull], a ram [male sheep], and 7 lambs. Along with these *olahot* were presented precisely measured quantities of grain and flour, of oil, and of wine. Again, there was NOT to be any *korban* presented on the Sabbath for cleansing from sin. Do you have a procedure or protocol for presenting and rededicating yourself, your household and your nation, to the Holy One *each Sabbath*, Dear Reader?

For the *Rosh Chodesh* [new moon, or beginning of a new lunar cycle], the Holy One prescribed, in addition to *olahot*, a *korban* of atonement called a *chata't*. Do you have a procedure or protocol for presenting and rededicating yourself, your household and your nation, to the Holy One each new moon? Do you have a procedure or protocol for keeping 'short accounts' with Heaven by making surrender on each new moon of all weakness of flesh, breaches of loyalty, and misdeeds committed in the prior cycle of the moon?

Each Divine Appointment [i.e. each feast or fast day in which the Holy One has invited us to participate in the Torah] has been assigned a separate protocol for approach. The three things that are consistent in regard to each of the *mo'edim* are *olahot* - i.e. approaches of total surrender and whole-being rededication. The *olahot surrogates* for the Community are always a certain prescribed number of unblemished *tahor* animals from our flocks and herds, with appropriate helpings of grain/flour, oil, and wine. Usually these *olahot* are accompanied by a single *chata'at* [approach of t'shuvah for breaches of covenant and straying from the heart of the Holy One].

Drawing Near the Throne Corporately: Not What You Might Think!

To close out this section of Torah Moshe records:

Through these you are to draw near to the Holy One at the times of the moed'im, besides your vows, your freewill approaches, your korbanot olahot [completely burnt surrogates symbolizing complete rededication], your korbanot minchot [grain-surrogates], your drink-offerings, and your peace offerings.

This did not mean that the Holy One expected or desired everyone – or anyone - to gather at the Tent of Meeting [or later at the Temple] at the time of the presentation of the Communal *korbanot*. There was no 'assembly' of people for fellowship and teaching as we think of today. There was no 'congregating'. There was no 'meeting', no 'bulletin', no 'ushers', no 'preaching' and no collection. All the actions mentioned in Numbers 28-29 were performed by the *kohanim* [priests]. They were part of the *Mish'kan* protocol, designed to mirror and reflect on earth a Heavenly reality. What the Great High Priest of the Holy One was doing in the

and made holy by the Holy One. It is given to us by the Holy One as a love gift, functioning much like an engagement ring, as a 'down payment' so to speak on an eternity together in the World to Come.

Heavenly Court, the *kohanim* were to ‘mirror’ in the earthly court.

Hence the Communal *korbanot* described in Numbers 28-29 did not involve the calling of a public “meeting” at the *Mish’kan*. If that had been required or allowed the Land would never have been possessed, because everyone would have been too busy hanging around at the Tabernacle to possess the inheritance the Holy One had prepared for them. The individual did not have to be – and was not intended to be – at the altar on such occasions, because the Holy One had designated *representatives* who were to act on behalf of the people (the Levi’im [Levites], who were accepted by the Holy One in lieu of the firstborn) and on behalf of Himself (the *kohanim* [priests]) in the prescribed act of worship.

Joining the Eternal Passion Play in Progress at the Appointed Times

Every morning and evening, and on every *Shabbat*, *Rosh Chodesh* and *yom tov* the custom developed among the passionate worshippers of the people of pausing at the time for the communal *korban*, wherever they might be, and whatever they might be doing, and saying the *Sh’ma*:

Hear O Israel, the Holy One is our God. The Holy One is a complete and integral unity!

Love the Holy One your God with all your heart,

With all your soul, and with all your mind.

Set these words, with which I instruct you this day, upon your hearts.

Speak of them as you sit in your homes, and as you walk by the way,

When you lie down, and when you rise up.

Bind them as a sign upon your hands, and let them be a symbol before your eyes.

Inscribe them on the doorposts of your houses, and on your gates.⁸

Later an entire prayer service was instituted by the sages, including the *Amidah* [also known as the *Shemonei Esrei*] and a continually expanding body of prescribed prayers that today make up the *Siddur* [Liturgical Hebrew Prayerbook]. A prayer guide built around the *Sh’ma* and *Amidah* was provided by the sages for individual worshippers at the time of the presentation of the morning *tamid* [9:00 a.m.]. This prayer service is traditionally called the *Shacharit*.

A slightly different prayer guide, likewise built around the *Sh’ma* and *Amidah*, was provided by the sages for individual worshippers at the time of the afternoon *tamid* [3:00 pm]. This prayer service is traditionally called the *Minchah*. Later a third prayer guide, also built around the *Sh’ma* and *Amidah*, was provided for individual worshippers to coincide with the consumption of the fat portions of the *korbanot* on the altar throughout the evening. This prayer service is traditionally called the

⁸ The traditional recitation continues, but for the sake of brevity I will refer you to a *Siddur* for the remainder of the recitation. The Biblical sources for this recitation are Deuteronomy 6:4-9, Deuteronomy 11:13-21, and Numbers 15:37-41.

Ma'ariv.

In Hebrew thought, you see, to *triple* anything [do it three times] means to make it perpetual or eternal. The Hebrew who engages in a *shecharit*, a *minchah*, and a *ma'ariv* therefore can be said to 'pray without ceasing', or be 'ever interceding'. Similarly, the sages prescribed prayer services for the *Shabbat* and all the *mo'edim* of the Holy One. These prayer services are ancient – many predating Yeshua – and are all connected to, and designed specifically to put the worshipper in mind of, and connect the worshipper with, the *korbanot* prescribed in today's aliyah. Today's aliyah is thus, along with the *Sh'ma* and the *Amidah*, a part of the essence of the traditional Hebrew Prayer service. Since the destruction of the Temple in 70 C.E. there is no functioning altar and there is no functioning priesthood. Hence the concept of communal *korbanot* is kept alive only by those who voluntarily identify themselves with the Community of the Redeemed by either saying the *Sh'ma* and/or the *Amidah* at each appointed time or engaging in passionate unchoreographed meditations, approaches of surrender, rededicatory and intercessory prayers, and/or acts of kindness, benevolence, or charity.

Questions For Further Study

1. Today's aliyah consists of *mitzvot* given by the Holy One regarding the *korbanot* to be presented daily, on *Shabbat*, on the *Rosh Chodesh* (new moon), on *Pesach*, *Shavuot*, *Yom T'ruah*, *Yom Kippur*, and in connection with *Chag Sukkot*.

[A] What animals were to be presented on the altar each day as *korbanot*?

[B] At what times of the day were these *korbanot* to be presented?

[C] What things besides animals were to be presented on the altar each day as *korbanot*?

[D] Since the destruction of the Temple, and the atoning death of Messiah, what can we present as our means to draw near to the Holy One daily?

[E] What animals did the Holy One say were to be presented as *korbanot* on the *Shabbat*?

[F] Were these *korbanot* in place of, or in addition to, the daily *korbanot*?

[G] What other items besides animals were to be presented on the altar each *Shabbat*?

[H] Since the destruction of the Temple, and the atoning death of Messiah, what can we present as our means to draw near to the Holy One each *Shabbat*?

[I] What animals were to be presented on the altar each *Rosh Chodesh* as *korbanot*?

[J] What animals were to be presented on the altar each day of *Pesach/Matzot* as *korbanot*?

[K] What animals were to be presented on the altar on *Shavuot*?

[L] In 29:1-6, which *mo'ed* [appointed time of the Holy One] is being discussed?

Please write both the English and the Hebrew name for this holy day.

[M] List the instructions (*not* including the *korbanot*) the Holy One gives concerning this holy day.

[N] List in order the *korbanot* to be presented on the altar on this holy day.

[O] List all other references you can find in the Torah to this holy day.

2. In verses 7-11 of Numbers 29:

[A] Which appointed time of the Holy One [please write both the English and the Hebrew name for this holy day] is being discussed?

[B] List the instructions (*not* including the *korbanot*) the Holy One gives concerning this holy day.

[C] List in order the *korbanot* to be presented on the altar on this holy day.

[D] List all other references you can find in the Torah to this holy day.

3. Take a moment and reread verses 12-38 of Numbers 29.

[A] Which appointed time of the Holy One [please write both the English and the Hebrew name for this holy day] is being discussed?

[B] List the instructions (*not* including the *korbanot*) the Holy One gives concerning this holy day.

[C] List in order the *korbanot* to be presented on the altar on this holy day.

[D] List all other references you can find in the Torah to this holy day.

[E] List the instructions (*not* including the *korbanot*) the Holy One gives concerning the eighth day of this holy day.

4. In today's reading from the Haftarah we find Eliyahu has finally left Mt. Sinai/Horev and is in the process of doing what the Holy One told him he was to do. The first part of his three-part mission that he tackles is to anoint Elisha, son of Shafat, as his own successor. He has found Elisha in the field and has "cast his mantle" upon him. Here is how the TaNaKh tells us that Elisha responds.

He left the oxen, and ran after Eliyahu, and said,

Let me, I pray you, kiss my father and my mother, and then I will follow you.

*He [Eliyahu] said to him [Elisha], **Go back again; for what have I done to you?***

He returned from following him, and took the yoke of oxen, and killed them, and boiled their flesh with the instruments of the oxen, and gave to the people, and they ate.

Then he arose, and went after Eliyahu, and ministered to him.

[A] Look up Elisha in your Bible Dictionary. On a separate page, write an essay on Elisha, mentioning the meaning of his name, where he was from, what family and tribe he was from, when he lived, and what he did.

[B] The writer says that Eliyahu put his "cloak" or "mantle" on Elisha. Look up the word "mantle" in Strong's and in Gesenius. Write the Hebrew word and describe the Hebraic word picture you see developing.

[C] What did it mean to Elisha when Eliyahu "cast his mantle" on him?

[D] Why do you think Eliyahu chose to anoint Elisha before he anointed Hazael or Yehu?

5. In today's reading from the apostolic Scriptures Yochanan [John] explains what Yeshua meant when He said one of the things for which He was executed. In the aliyah we read yesterday we saw that:

*Yeshua answered them: **Destroy this temple, and in three days I will raise it up.**
The Y'hudim therefore retorted: **Forty-six years was this temple in building,
and will you raise it up in three days?***

Today Yochanan the eyewitness informs us further concerning this exchange:

*But he [Yeshua] spoke of the temple of his body.
When therefore He was raised from the dead, His talmidim remembered that He said this,
and they believed the Scripture, and the word that Yeshua had said.*

[A] What saying had Yeshua made that was considered blasphemous by the religious leaders of His day of visitation?

[B] What did Yeshua mean by making that statement?

[C] Why do you think the ones who heard this statement of Yeshua were so offended by what He had said?

6. In parsha *Korach*, which we studied two weeks ago, a certain well-defined group was given responsibility for offenses against the *Mik'dash* [literally, *place/realm of holy things*, and exclusively referring to either the Tabernacle built at Sinai or to the Temple in Jerusalem built after the same pattern (more or less) as the Tabernacle].

[A] What specific group of people was given this responsibility?

[B] In Strong's and Gesenius, look up the Hebrew word translated as "offense" in Numbers 18:1. What is the Hebrew word, and what is its meaning?

[C] Were the words Yeshua actually said in the above-quoted verse an "offense" against the *Mik'dash*?

[D] In Matthew 26:59-61 the statement of Yeshua that we have been studying becomes part of the evidence against Him on the day of His Passion. How did the false witnesses "misquote" His saying to make it appear to be an "offense against the *Mik'dash*"?

*May you learn to approach the Holy One each morning,
Each evening, each Shabbat, each New Moon,
and each Yom Tov, in a manner pleasing to the Holy One -
and may you thereby learn to dwell continuously in His Presence.*

The Rabbi's son

Meditation for Today's Study

Proverbs 16:23-25

*The heart of the wise teaches his mouth,
and adds learning to his lips.*

*Pleasant words are like a honeycomb –
sweetness to the soul and health to the bones.*

*There is a way that seems right to a man –
but its end is the way of death.*