

Mishpachah Beit Midrash

**An Introduction to the Parashat HaShavuah
(Weekly Torah Portion)**

Understanding the Torah From a Thematic Perspective

Sh'mini
(Eighth)



BY TONY ROBINSON

—The Family House of Study— Examining the Parashat HaShavuah by Thematic Analysis

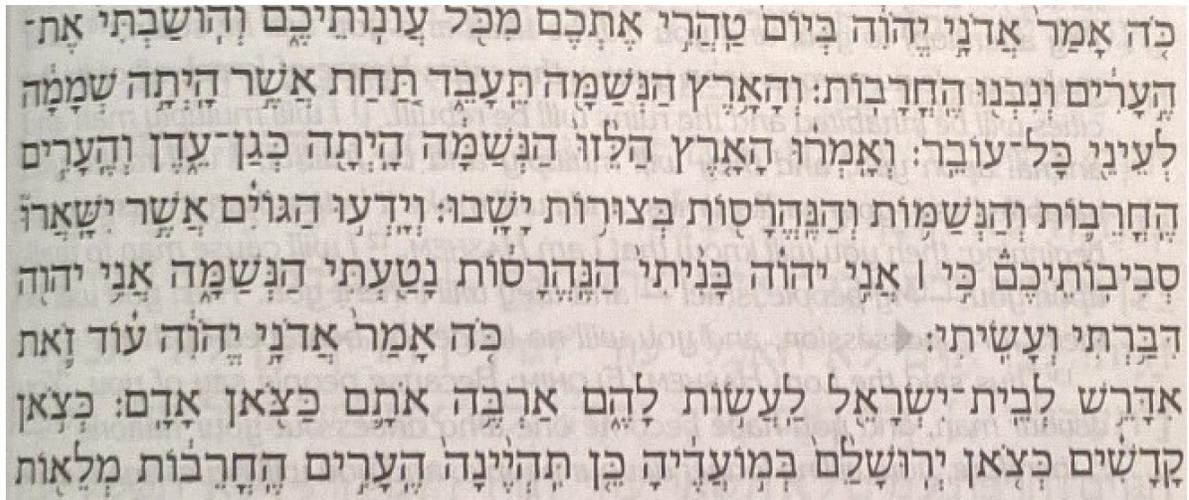
Welcome to Mishpachah Beit Midrash, the Family House of Study. Each Shabbat¹ we gather in our home and study the Scriptures, specifically the Torah.² It's a fun time of receiving revelation from the Ruach HaKodesh³. Everyone joins in—adults and children—as we follow the Parashat HaShavuah⁴ schedule. We devote ourselves to studying the Torah because the Torah is the foundation for all of Scripture. Therefore, a thorough understanding of the Torah will help us more fully understand the rest of the Tanakh⁵ and the Brit Chadasha.⁶ Furthermore, as Yeshua stated Himself, the Torah teaches about Him. So we study the Torah in order to be drawn closer to Yeshua, the goal of the Torah.

As believers in the Messiah we have discovered the richness of the wisdom of the sages of Israel. These men, who devoted themselves to the study of the Torah, have left us a rich heritage. Part of that heritage is a unique method of learning and interpreting the Scriptures. It's called thematic analysis. In thematic analysis we search for the underlying theme/topic of each passage of Scripture. By studying Scriptures related by a common theme, line upon line and precept upon precept, the Scriptures open up to us in a unique manner that is clearly inspired by the Ruach HaKodesh. Passages that seemed obscure begin to make sense, and numerous levels of wisdom and understanding unfold before us.

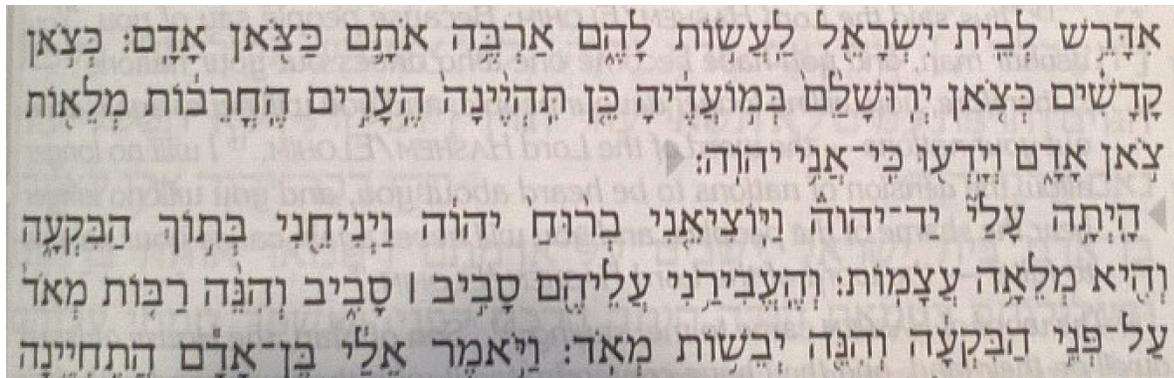
Thematic analysis of Scripture is based on the following premises. 1) Moses wrote the Torah as five *separate* books as the Ruach HaKodesh inspired him. 2) Since Adonai had him separate those words into five separate books, we surmise that each book has a unique message or theme. 3) Within each book, the words are written with two paragraph-like divisions⁷ interrupting the flow of the words. 4) Since Adonai commanded Moshe to separate the individual books into smaller paragraph-like sections or *Parshiot*, we surmise that each Parsha was written as a separate unit because each of those Parshiot is trying to convey a unique thought, theme, concept or understanding. Therefore, since Adonai inspired these divisions, we think they are **VERY** important. We use these God-breathed divisions as the basis of our thematic analysis of Scripture. Once you begin to interpret the Scriptures thematically, you will immediately **SEE** that Adonai wrote His words in a manner consistent with the intent that they be interpreted thematically.

Here is an example of what the Parsha divisions look like ...

ס—Parsha Stumah (plural, stumot)—A paragraph-like break inspired by the Ruach HaKodesh, still preserved on kosher Torah Scrolls, where there are at least nine blank spaces between a word and the next word, all on the same line of text.



פ—Parsha P'tuchah (plural, p'tuchot)—A paragraph-like break inspired by the Ruach HaKodesh, still preserved on kosher Torah Scrolls, where there are blank spaces extending to the end of a line of text and the subsequent text does not begin until the next line. (Hebrew is read from right to left)



—Parashat HaShavuah—

שְׁמִי

Sh'mini

(Eighth)

Vayikra 9:1 – 11:47

(Leviticus 9:1 – 11:47)

This Week's Parshiot

- 1 Leviticus 9:1-10:7 פ
- 2 Leviticus 10:8-11 פ
- 3 Leviticus 10:12-20 פ
- 4 Leviticus 11:1-28 ט
- 5 Leviticus 11:29-38 ט
- 6 Leviticus 11:39-47 פ

Normally, the section entitled, *Searching the Parshiot* follows *Understanding the Parsha*. This week I've switched the order of these two sections because some of the information necessary to comprehend *Understanding the Parsha* is developed in *Searching the Parshiot*.

Searching the Parshiot

Objective—Learn how to 1) uncover the theme of a passage, 2) relate it to other passages and 3) gain new insight on how to interpret the original passage based on its thematic connection to those other passages.

Chronological Order or Thematic Order?

- I. If you study the classical commentators of the Torah, you will discover that they didn't always agree on the basis for the presentation of the stories of the Torah. Concerning the ordering of events in the Torah, Rashi (Rabbi Shlomo ben Yitzchak) believed that the primary consideration was based on thematic principles! On the other hand, the Ramban (Rabbi Moshe ben Nachman) held that the primary consideration used to order the events of the Torah was chronology! There are many times when these two commentators will interpret a verse differently because they differ in opinion as to when the event occurred. Therefore, I would like to examine the concept of thematic versus chronological order. I believe that the primary consideration for the placement of the stories of the Torah is chronology. However, sometimes the Torah chooses to list events based on thematic considerations instead of chronological order. This is done to emphasize thematic connections with other passages of Scripture. Let's start with an easily understood example.
- II. We have already studied the first two sidras for the book of Leviticus; Parashat Vayikra (Leviticus 1:1-5:26) and Parashat Tzav (Leviticus 6:1-8:36). The next few sidras are Sh'mini, Tazria, Metzora and Acharei Mot. Here is a list of the first few sidras in Leviticus, with a short summary statement for each.
- Vayikra— Leviticus 1:1-5:26—Instructions to Israel on how to bring offerings.
 - Tzav—Leviticus 6:1-8:36—Instructions to the priests on how to offer sacrifices.
 - Sh'mini—Leviticus 9:1-11:47—Return of the Shekhinah (Presence of God).
 - Tazria—Leviticus 12:1-13:59—Instructions of contamination.
 - Metzora— Leviticus 14:1-15:33—Instructions for cleansing from contamination.
 - Acharei Mot—Leviticus 16:1–18:30—Instructions of Holiness.
- A. Read [Leviticus 10:1-11](#). What tragic event has just taken place?⁸ Now read [Leviticus 16:1-2](#), which is the first portion of Parashat Acharei Mot. According to Leviticus 16:1, when were the instructions of Leviticus 16:2ff given?⁹ But when did their death occur?¹⁰ ***The instructions beginning in Leviticus 16:2 were given after the death of Aaron's sons, which is recorded in Leviticus 10!*** By the way, Acharei Mot means *after the death!* Wouldn't it have made more sense (chronologically speaking) to have Leviticus 16:1 follow right after the story of Nadav and Avihu's tragic death? Of course it would. However, for some reason the Torah prefers to place Leviticus chapters 11-15 between the actual event concerning the deaths of Nadav and Avihu (Leviticus 10:1-11) and the instructions following that event (Leviticus 16:1ff).
- B. This is a classic example of text arranged by thematic considerations instead of chronological considerations. Leviticus chapters 11-15 were inserted (by Moses) because of a thematic purpose that we will uncover in Parashat Tazria next week. For now, I just want you to be able to understand that the stories of the Torah are not always written in strict chronological order. There are numerous other examples similar to this one. Next, let's see how the Torah helps us see the big picture by pointing us to related portions of Scripture.

The Torah's Pointers

- I. Many times the Torah will insert verses that clearly are meant to focus your attention elsewhere. If you study the Torah thematically, these will become valuable place markers enabling you to see the big picture. For example, read the last two Parshiot in [Exodus 40:33-38](#) from Parashat Pekudei.
- A. One method of thematic analysis involves studying cause and effect. We do this by asking the question, “What was the effect of a particular event?” Pay close attention to the two effects of Moses finishing the Mishkan in Exodus 40:33-38.
1. Effect #1—The first effect of Moses finishing the Mishkan is that he could not enter it because of the cloud or Shekhinah (presence of Adonai). So far so good. This flows well.
 2. Effect #2—Now read [Exodus 40:36-38](#). The second effect of Moses finishing the Mishkan is that the cloud or Shekhinah leads Israel through the wilderness. Huh? What seems strange about these verses?¹¹ The Torah wants us to ask *why this verse is mentioned here*, when it obviously belongs to a future time period.

Further analysis of the two effects reveals that the first effect points to the past, whereas the second effect points to the future! Why?

- II. Effect #1—In previous studies we saw that the Mishkan was meant to be a replacement of the experience of the revelation on Mount Sinai. That’s right. The purpose of the Mishkan is to provide a place where the major events of the revelation at Mount Sinai can continue with all generations. The primary purpose of the revelation at Mount Sinai was to give Israel a special set of laws so that they can become His treasured people (Am Segula). In other words, the mountain was *a place of Divine revelation* of the commandments of Adonai ([Exodus 19:8-9](#), [Exodus 24:12](#) and [Deuteronomy 5:4-5](#))! Now read [Exodus 25:22](#). What event does Adonai say will occur in the Mishkan?¹² See the connection? In fact, there are many more thematic connections that link *Divine revelation* through the Mishkan to the *Divine revelation* at Mount Sinai. Consider the following:

<i>A Thematic Comparison of the Revelations on the Mountain and in the Mishkan</i>	
On the Mountain	In the Mishkan
A cloud covers the mountain	A cloud covers the Mishkan
The Shekhinah covers the mountain	The Shekhinah covers the Mishkan
Moses must wait until called to enter the cloud (Exodus 40:35)	Moses must wait until called to enter the Mishkan (Leviticus 1:1)
Adonai calls Moses using the verb <i>Vayikra</i>	Adonai calls Moses using the verb <i>Vayikra</i>
There is limited access to the mountain	There is limited access to the Mishkan, especially the Holy of Holies
Adonai gives commandments to Israel	Adonai gives commandments to Israel

Now we see why Exodus 40:33-35 points us back to the revelation at Mount Sinai. It teaches us that the Mishkan will now continue that process.

- III. Effect #2—Exodus 40:36-38 should look very familiar. It is thematically connected to [Numbers 9:15-23](#), which contain nearly identical descriptors! Thematically, it is clear that Exodus 40:36-38 points to the book of Numbers! The book of Numbers describes *the Divine guidance* provided by Adonai as the Israelites traveled to conquer the land. Ideally, they should have marched straight to the Promised Land to conquer and inherit it. But why does Exodus 40:33-38 point to the revelation at Mount Sinai and the journeys of Israel?
- IV. Putting It All Together—In Parashat Yitro we discussed the big picture concerning Adonai’s plans for Am Yisrael (the people of Israel). In Exodus 6:6-8,¹³ Adonai gave us an overview of His plan for fulfilling His promises to the Patriarchs. These five *I Wills* provide the roadmap for the remainder of the Torah. In Parashat Yitro we were at the fourth *I Will*—*I will take you as My people, and I will be your God. Then you shall know that I am the LORD your God who brings you out from under the burdens of the Egyptians*. We saw that the fourth *I Will* pertained to Adonai giving Am Yisrael the Torah, which would enable them to be His Am Segula. The fifth *I Will* concerned bringing Am Yisrael to the Promised Land (to conquer and inherit it). Thematically, we can see that the last two *I Wills* correspond perfectly with the two pointers given in Exodus 40! Let me explain.
- A. The first pointer (Exodus 40:33-35) points back to Mount Sinai. As we saw above, Mount Sinai was a place of *Divine revelation*, where Am Yisrael was to hear ALL of Adonai’s words. But what happened? Remember the sin of the golden calf? Because of the sin of the golden calf, the *Divine revelation* was temporarily cut off. Also, the Shekhinah was taken away ([Exodus 33:1-7](#)) and Adonai separated Himself from Am Yisrael, preventing Him from accompanying them (*Divine guidance*) to the Promised Land (and conquering its inhabitants with His help)! It was only through the intercession of Moses that Am Yisrael was allowed to facilitate the return of Adonai’s Shekhinah through building the Mishkan. The most important significance of the return of the Shekhinah in Parashat Sh’mini was that it allowed Am Yisrael *to receive the rest of the laws they were supposed to receive on Mount Sinai (i.e., a continuation of the Divine revelation)*! According to [Exodus 25:22](#) the Mishkan would once more be a place of *Divine revelation* of the will of Adonai once His Shekhinah returned to dwell there. Essentially, this first pointer helps us to realize that *we’re back on track with the original plan* Adonai outlined for Am Yisrael in the five *I Wills*—specifically, the fourth *I Will*.
- B. The second pointer (Exodus 40:36-38) points forward to the beginnings of the travels of Am Yisrael to help us realize that we’re back on track with the original plan as was stated in the fifth *I Will*. The fifth *I Will* concerned Am Yisrael’s journey to the Promised Land to conquer and inherit it. After receiving the remaining laws (from the Mishkan), Am Yisrael will travel to the Promised Land to conquer and inherit it. The last two stages of the five *I Wills* were put in jeopardy of fulfillment because of the sin of the golden calf. However, we learned in Parashat Ki Tissa, that Moses’ intercession allowed Adonai to renew the covenant based on His attributes of mercy and grace. Now, Am Yisrael is back on track!
- V. Now that we know that Exodus 40:33-38 focuses our attention on the last two stages of Adonai’s plans (first revealed in the five *I Wills* of Exodus 3), we can understand how those verses naturally point us to the book of Leviticus and Numbers. How so? Remember that the purpose of the Mishkan was to be a place of *Divine revelation* ([Exodus 25:22](#)). Once it was built (Exodus 40:34-35), Moses could not enter it because of the Shekhinah. However, if we turn the page to Leviticus 1:1, what do we read? We read that Adonai “called to

Moses” *from the Tent of Meeting in order to continue the Divine revelation to Am Yisrael* concerning the remainder of His laws! Furthermore, the pointer to Numbers is self-evident since the book of Numbers recounts the journeys of Am Yisrael under *Divine guidance*.

The Glory of Adonai Fills the Tabernacle vs. Appearing to the People

- I. Sometimes the Torah can be confusing because it doesn’t always present events in chronological order. Many times it places a story out of chronological order in order to relate it thematically with another portion of the Scripture.
 - A. Read [Leviticus 8](#). Can you tell me where you’ve seen this topic before?¹⁴ Notice that the entire seven day inauguration ceremony was commanded back in [Exodus 29:1-46](#). Note that [Exodus 29:37](#) says that the Mishkan must undergo a seven day inauguration ceremony (as recorded in Leviticus 8). Finally, in Exodus 40:33-35, it states that the Mishkan was erected, finished and that Adonai’s Shekhinah filled it. *However, in Exodus, Moses never recorded the details of the fulfillment of the inauguration ceremony!* This is important. Remember, we saw in previous lessons that the commandments to build the Mishkan were given in Parashat Terumah and Tetzaveh (Exodus 25:1-30:10). Next, we read of the story of the sin of the golden calf recorded in Parashat Ki Tisa (Exodus 30:11-34:35). Finally, the commandment to build the Mishkan is actually *fulfilled* in Parashat Vayakhel and Pekudei (Exodus 35:1-40:38). If you go back and study, you will see that Moses records the fulfillment of all of the commandments (given in Exodus 25:1-30:10) in Exodus 35:1-40:38 *except for the inauguration ceremony*. Moses chose to record the fulfillment of the inauguration ceremony in the book of Leviticus!
- II. Sorting Out the Details—The Mishkan was erected and the *Glory of Adonai filled* it on the first of Nissan ([Exodus 40:1 and 33-35](#)). This day was also the beginning of the seven inaugural days mentioned in Exodus 29:1-46 and Leviticus 8. The first *Divine revelation* given to Moses from the Mishkan was recorded in Leviticus 1-5, which concerned how Am Yisrael could draw nigh to Adonai through blood sacrifice. Leviticus 1:1 follows right after Exodus 40:34-35 where we are told that Moses couldn’t enter the Mishkan because the Glory of Adonai filled it. How do we know this?
 - A. Read [Exodus 3:1-5](#), [Exodus 24:9-18](#), and [Exodus 40:34-35](#) with [Leviticus 1:1](#). Concerning the presence of Adonai, how are all of these Scriptures thematically related?¹⁵ Concerning how Adonai communicated to Moses, how are these passages thematically related?¹⁶ Finally, how are they related pertaining to the purpose for Adonai calling (Vayikra) to Moses?¹⁷ Therefore, we know that Leviticus 1:1 is no different than Exodus 3 and 24 where Adonai has to call (Vayikra) for Moses, thus allowing him to draw near.
 - B. If you look back to Parashat Terumah and Tetzaveh you will see many duties associated with the service of the priests only. In those sidras there was *no mention at all of any type of instructions pertaining to the offering of sacrifices by the Israelites!* The commandments directed to Am Yisrael were the first commandments given to Israel from the Mishkan (Leviticus 1-5). In fact, the instructions for the priests (Leviticus 6:1-7:38) were given on Mount Sinai ([Leviticus 7:37-38](#))!

Now that the Mishkan is built, it will need to go through a seven-day inauguration ceremony before it can function as *a place where Am Yisrael can approach Adonai through sacrifice*. This brings us to the end of Parashat Tzav and the beginning of Parashat Sh'mini. I wish to make a few points here.

1. As of the first of Nissan, the Shekhinah Glory of Adonai filled the Mishkan. It is *constructed and functioning*; however, ***sacrifices from the Israelites won't be brought until AFTER the seven-day ceremony***.
2. Until the building of the Mishkan and the sanctification of the Levites, who has fulfilled the role of "High Priest" for Israel?¹⁸ This should not surprise us. We've seen him interceding on behalf of Am Yisrael many times. Furthermore, he is the only one who is able to approach closely to Adonai. Read Leviticus 8:1-36. Who is performing all of the priestly duties?¹⁹ Once again, we see that Moses is performing the priestly duties. Why? Because, until this point, he is functioning as "High Priest" for Am Yisrael.
3. How will Moses' role as "High Priest" change after Aaron and his sons are inaugurated?²⁰
4. Therefore, the seven-day inauguration ceremony is *a time of transition*, where Moses will essentially relinquish the priesthood into the hands of Aaron and his sons. During this time, Moses trained them in their duties according to all that Adonai gave him in commandment.

- III. We have seen that the Shekhinah Glory of Adonai filled the Mishkan after Moses erected it on Nissan one. Furthermore, the seven-day inauguration period began on that day. Then, on the eighth day Adonai gave Moses a new set of instructions.
- A. According to [Leviticus 9:1-6](#), what event will occur on this eighth day?²¹
 - B. We've learned that the Torah will repeat certain words or phrases in order to teach us many truths. What phrase is repeated numerous times in [Leviticus 9:1-24](#)—hint, read Leviticus 9:7, 8, 15, 16, and 17?²² Where was Aaron supposed to draw near to and what was supposed to happen at that location?²³ We've already learned that the primary theme taught by Leviticus concerns how to *draw nigh to Adonai*. The Hebrew word for offering is corban (קָרְבָּן). The root for the word offering/corban is קָרַב, which means ***coming near!*** As you can see, this aspect of its meaning is TOTALLY LOST in the translation! The repetition of the phrase *draw/come near* reinforces the understanding that we must draw nigh to Adonai through blood sacrifice at the altar! There is no other way.
 - C. Who is performing the blood sacrifice ritual?²⁴ At the beginning of the seven days of inauguration, Moses performed the blood ritual. Now, Aaron and his sons perform the blood ritual. Aaron is now acting as the Levitical High Priest. Moses has successfully facilitated the transfer of the priestly functions (that he once held) to the Levites.
 - D. What great event occurs after Aaron finished the inauguration offerings?²⁵ From this point forward, Am Yisrael may draw near to Adonai through the blood ritual. The Shekhinah that had departed because of the sin of the golden calf has returned. What is the major difference between the appearances of the Glory of Adonai here in Leviticus 9 versus the appearance after Moses erected the Mishkan in Exodus 40?²⁶ How does this difference in manifestation thematically relate to the function of the Mishkan before and after the eighth day?²⁷

Understanding the Parsha

Leviticus 10:1-7

Objective—Learn how to understand the reasons why an event occurred by making thematic connections to other passages thematically related to the event.

What Was the Sin of Nadav and Avihu?

- I. Many have wondered why Nadav and Avihu were punished so severely. After all, they only offered a little incense before Adonai. Seems innocent enough doesn't it? Well, let's see if we can understand why they were punished. Read [Leviticus 10:1-7](#). Hint: really concentrate on verse one. The answer to the question above will be easier to understand since we know that the events concerning the inauguration ceremony actually occurred back in Exodus. Leviticus 1:1 gives us two clues as to why Adonai consumed Nadav and Avihu. What are they?²⁸ Let's focus in on the second clue, the fact that they did something Adonai hadn't commanded. This may seem insignificant at first. But let's go back to Exodus and begin reading about the events leading up to this tragic occurrence.
- A. The appropriate place to begin would be in [Exodus 38-40](#) (Parashat Pekudei), because this section of Scripture records how Am Yisrael began to fulfill all of the commandments pertaining to the building and inauguration of the Mishkan.
- B. What phrase is used over, and over, and over, and over?²⁹ What great event was the result of Am Yisrael's diligence to do everything *as YHVH had commanded Moses*?³⁰ This phrase is also used in Leviticus 8:4-5, 9, 13, 17, 21 and 36; 9:5-7, 10 and 21! Now read Leviticus 10:1 again. Now do you see how the phrase, "that YHVH hadn't commanded," sticks out like a neon light in the darkness? Now that you've seen how often the Torah used the phrase "as YHVH had commanded Moses" leading up to the event concerning Nadav and Avihu, your attention should immediately be drawn to the phrase "that YHVH hadn't commanded!" But why is this important?

Understanding Adonai's Holiness and Unapproachability

- I. In this Torah series I've tried to emphasize that Adonai is in the process *of making Himself known* to the Am Yisrael through His name YHVH. This began in [Exodus 3:1-6](#) when Moses tried to approach the burning bush, but was told by Adonai not to draw near without first taking off his shoes! He is trying to make known to them that He is a Holy, Holy God. He is perfect and totally separate from sin. This aspect of His character had not been revealed to the Patriarchs. When did he ever say to Abraham, "Don't come near to me"? Yet, beginning in Exodus 3, He is constantly reminding Am Yisrael that they had better keep their distance.
- A. Through numerous parallels, we have already seen that the Mishkan is a representation of the revelation at Mount Sinai. Let's look at another parallel that will help explain why Nadav and Avihu were judged. Read [Leviticus 10:3](#). What does Adonai mean by saying He will be sanctified by those who *draw near* to Him? To answer that question, let's look at some verses thematically related to Leviticus 10:3. Read [Exodus 19:19-25](#) (note the

severity of the warnings not to come close to Adonai). Remember, this is when the Torah was given on Mount Sinai. Do you see the thematic connection? When one draws nigh to Adonai, one must be very careful. His Holiness is so intense that one cannot come near Him without being properly covered/protected. Because of our sin, we need protection from His purity and Holiness! In previous lessons, we saw that the incense was a picture of the prayers that protect us from Adonai's Holiness. Remember? Remember the Yom Kippur ceremony of Leviticus 16, where the High Priest can only go into the Holy of Holies **AFTER** making a cloud with the incense, lest He come into direct contact with the Shekhinah of Adonai? The incense, which is a picture of intercession, is the cloud that protected the High Priest from a direct encounter with the Shekhinah (during the Yom Kippur ceremony), just as the cloud on Mount Sinai protected the priests from a direct encounter with the Shekhinah! By offering a strange/alien fire that Adonai had not commanded, Nadav and Avihu drew near to the Holy God of the Universe without proper intercession/protection, and were therefore consumed by His Holiness.

Making the Connection Between the Parashat HaShavuah and the Haftarah

Objective—Learn how to relate Scriptures thematically, thereby learning how to think Hebraically. Become rooted in the importance of thematic analysis by seeing it in action as you relate the Torah portion to the Haftarah portion.

The Haftarah reading is found in [II Samuel 6:1-7:17](#). I will list some verses from the Haftarah reading. Your job will be to relate them thematically to the Parashat HaShavuah reading.

- I. How is II Samuel 6:1-7 thematically connected to this week's Torah portion?³¹
- II. How is II Samuel 7:1-17 thematically connected to this week's Torah portion?³²

If you would like to explore more information about connections between the Torah portion and the Haftarah reading, then go to the *Haftarah Connections* link on our website under *The Weekly Torah Portion*. You will be able to download a document that will show you numerous Scriptures from the Haftarah reading so that you can determine how they are thematically connected to the Torah portion. The answers are provided as endnotes. This is an excellent exercise to help you begin thinking thematically.

Messiah in the Parsha

Objective—Learn how the Torah teaches about the life and ministry of Yeshua HaMashiach. Yeshua said that Moses wrote about Him³³. Since the Torah never even mentions the word

Messiah, this section will help you see the Messiah in the Torah. This is primarily done using thematic analysis and Midrash.

The Inauguration of the Temple Made From Living Stones

I. As I've begun to study the book of Leviticus, I have begun to see many patterns and parallels to the Brit Chadashah (New Covenant) Scriptures. There are many thematic connections between the book of Leviticus and the Gospel of John. Let's discover how the last few sidras provide a prophetic pattern for the beginning of body of Messiah—the Temple made with living stones. In previous lessons, we have seen that the Mishkan is the blueprint for the body of Messiah. Just as Am Yisrael built the Mishkan as a place for the Shekhinah Glory of Adonai to dwell, so likewise our bodies are now the dwelling place for the Holy Spirit. Therefore, we should expect to see some parallels between the commissioning of the Mishkan and the commissioning of the body of Messiah. We also saw that the four main priestly services of the Mishkan were pictures of deeper spiritual truths:

- The Altar of Incense—We've seen that the Altar of Incense is a picture of the ministry of intercession. This is one of the most important ministries of the Mishkan ([Isaiah 56:7](#)). In fact, it is linked to the service of the Menorah and the Altar of Burnt Offering (see below).
- The Menorah—We've seen how the Menorah is a picture of the Spirit of God. The oil added to the sacrifices and to the lamps was also a picture of the Spirit of God. The Spirit was given to empower us ([Zechariah 6:8](#) and [John 14:10-12](#)) and to help us in the ministry of intercession (see below).
- The Altar of Burnt Offering—The Daily Whole Burnt Offering (Olah) teaches us that we need to daily offer ourselves as living sacrifices ([Romans 12:1-2](#)).
- The Table of Showbread—The Table of Showbread is a picture of Yeshua the Messiah, and our need to partake of Him as the bread of life. This bread is His words.

Now let's see how the Brit Chadashah brings all these elements together based on this week's sidra.

- II. We have seen that Moses functioned as a priest until it was time to establish the Mishkan. Then he focused his efforts on training Aaron and his sons to assume the duties of the priesthood. In hindsight, we know that Yeshua was anticipating the beginning of the New Covenant after His death and resurrection. He knew that on the Feast of Shavuot (Day of Pentecost), the Spirit would be poured out to fill earthen vessels. Adonai would dwell in His people, with their bodies serving as Temples for His Spirit. Therefore, Yeshua began to train His disciples for their ministry in the Mishkan of their bodies! Read [John 13-17](#).
- A. What big transition is about to take place?³⁴ Beginning in the Gospel of John 13, Yeshua began to prepare his disciples for His departure. How is John 13:5-11 similar to the inauguration ceremony of the Mishkan?³⁵
- III. ***TENDING THE MENORAH AND THE GOLDEN INCENSE ALTAR***—We know that the Menorah is a picture of the Holy Spirit and we know that the Incense Altar is a picture of our prayers ascending to Adonai. Furthermore, we know that these two services are thematically linked in the Torah. Peruse [John 14-16](#) again.

- A. Did you notice how often Yeshua mentions *prayer and the coming of the Holy Spirit*? Concerning the ministry of prayer that will soon be offered in the new Mishkan of our bodies, read John 14:13-14, 15:7-8, 16 and 16:22-24.
- B. Concerning the ministry of the Holy Spirit, who will help us in prayers (see Acts 4:31, 8:15, I Corinthians 14:14-15, Ephesians 6:18, Philippians 1:19 and Jude 1:20), read John 14:16-17, 26, 15:26 and 16:7-15.

These verses demonstrate that just as Moses prepared Aaron and his sons for the service of the Menorah and Incense altar, so too did Yeshua prepare His disciples!

- IV. ***THE DAILY OLAH AND THE GOLDEN INCENSE ALTAR***—We know that the olah is a picture of us offering/dedicating ourselves in *submission to the commandments of Adonai*, and we know that the Incense Altar is a picture of our prayers ascending to Adonai. Furthermore, we know that these two services are thematically linked in the Torah ([Psalm 141:2](#)).
 - A. Concerning the thematic connection between offering ourselves as an olah (submission to the commandments of Adonai) and the service of the Altar of Incense (offering prayers), what is the subject of John 15:1-6 and 9-11?³⁶ What is the subject of John 15:7-8?³⁷ See the connection?
- V. ***THE SHOWBREAD***—We know Yeshua is the Showbread. Furthermore, He said that He is the Bread of Life that we must eat (John 6). Lastly, He said that the bread He offered was His words ([John 6:60-64](#)). Review John 15:1-6 again.

The Scriptures above are clearly related to the events of the past few sidras. Yeshua simply followed the pattern of the Torah as He went about the Father's work.

Yeshua Pictured in the Olah

- I. I'd like to show you a neat picture of Yeshua, the perfect olah offering. The Hebrew word for whole burnt offering is olah (עֹלָה). This word literally means ascending or elevation offering. If you own a Chumash, you will notice that it translates olah as such. In last week's teaching, we focused on how Yeshua fulfilled the pattern of the olah when He died on the execution stake. Now that we understand the true meaning of the word olah, we can gain even more understanding from that offering.
 - A. The olah offering was totally consumed on the altar. All of the smoke would *ascend* to Adonai in the heavens. What great event occurred after Yeshua gave himself, according to Psalm 40:6-8, as an olah offering?³⁸ Therefore, we see that the olah offering was a picture of the ascension of the Messiah! He was the ultimate fulfillment of the olah, just as He was the ultimate fulfillment of all of the other sacrifices.

Divine Revelation in the Mishkan

- I. In *Searching the Parsha*, we saw that the Mishkan had two main functions. The two pointers at the end of Exodus 40:33-38 showed us that the Mishkan would be a place of ***Divine revelation*** and ***Divine guidance***.

- A. In John 14-16, what was the one promise Yeshua kept referring to?³⁹ Read [John 14:16-18, 26 and 16:7-16](#). Especially focus on John 16:13-15! What will be one of the main functions of the Spirit?⁴⁰ See the pattern? Just as the earthly Mishkan was a place of ***Divine revelation***, our earthly Mishkans will be places of ***Divine revelation***.

The Feast of Shavuot and the Eighth Day

- I. So far, we have compared the events surrounding the inauguration ceremony with the events preceding Yeshua's death and resurrection. Remember, on the first of Nisan, the Glory of Adonai filled the Mishkan; however, the Glory of Adonai was manifested to the people in a magnificent manner on the eighth day. There is an important parallel in John and the book of Acts.
- A. Read [John 20:21-23](#). In John 20:23 Yeshua once again prepares His disciples for priestly duties (remission of sins). Is this not what I've said He was doing? He is preparing them to be priests just as Moses prepared Aaron and his sons.
- B. John 20:22 had always puzzled me. I had always understood that the Spirit wasn't poured out until Acts 2; however, in some manner and for some purpose, Yeshua is giving them the Spirit. Now that I've seen the pattern in the Torah, I'd like to propose the following. The Spirit filled the Mishkan on the first of Nisan. But it wasn't until the eighth day that the Spirit burst forth from the Holy of Holies to consume the offerings. So likewise, Yeshua gave the disciples a measure of the Spirit during their preparation/transition period. However, the full indwelling of the Spirit was not until the Feast of Shavuot in Acts 2, where the Spirit burst forth to consume and indwell the newly formed Mishkans of the human body.
- C. Remember, Aaron and his sons prepared for a period of seven days, correct? Then on the eighth day (or the day after the seventh day), the Glory of Adonai burst forth. As we approach Shavuot, we are to count for a period of seven sevens, or seven weeks (49 days). [Leviticus 23:16](#), which describes the feast of Shavuot, states that Shavuot occurs on "the day after the seventh Sabbath." Is that not the eighth day of the seventh Sabbath? What thematic connection is there between the eighth day of Leviticus 9 and Acts 2?⁴¹

Divine Guidance in the Mishkan

- I. The second pointer in Exodus 40 pointed us to the Mishkan as the source of ***Divine guidance***. I've heard it said that the book of *the Acts of the Apostles* could be called the book of the Acts of the Holy Spirit! In a nutshell, the traveling of Am Yisrael to conquer and inherit the Promised Land is a picture of the body of Messiah on its mission to conquer hasatan and his minions on their way to the millennial kingdom! Throughout the Book of Acts we read how the Spirit led and guided the body of Messiah through victories over the kingdom of darkness. It is a book full of spiritual warfare that parallels the battles of Am Yisrael as they conquered the land. We will look into this more thoroughly at another time.
- II. Concerning the sin of Nadav and Avihu, can you think of a passage in the book of Acts that is thematically related to their story?⁴² The thematic connections are so abundant! The deaths of Ananias and Sapphira occurred at exactly the same point as the deaths of Nadav and Avihu—after Adonai had begun to dwell with His people in power. The only difference

is that in the Torah, He dwelled in the earthly Mishkan. In the book of Acts, He dwelled in the Mishkans of human bodies! Once again, we see that there is little room for error when we draw near to the place where Adonai abides.

III. Many people think that the “God of the Old Testament” was a mean God who judged people harshly. They think that we’re not judged immediately, as then, because Yeshua has brought grace (which, by implication means grace was lacking in the Torah). Of course, if you’ve studied with MBM, you know that’s not true. Adonai is the same yesterday, today and forever. Adonai has given us a beautiful picture demonstrating the dynamic between His behavior in the “Old Testament” and the “New Testament.”

- A. Have you noticed which physical manifestation Adonai prefers to reveal Himself by? Read [Exodus 3:1-5](#) and [Exodus 24:9-18](#). What physical phenomenon does He choose to represent Himself?⁴³ Yes, over and over He uses fire to represent Himself. This is why [Hebrews 12:29](#) states that our God is a consuming fire. When Isaiah saw Adonai (Isaiah 6) and when John saw Adonai in the book of Revelation, what were the angels calling out? Love, love, love? No. They called out Holy, Holy, Holy! This is because His Holiness is His main attribute. He is totally separate from sin.
- B. Now, here’s the revelation. Do you know how hot the sun is? It’s hotter than we can imagine. Well, Adonai showed me that His Holiness burns infinitely hotter than the sun! Now consider this. He loves us and wants to draw us near to Him in communion and fellowship. But guess what. We’re not holy and if He brings us too close to Him . . . well, you guessed it. We’re toast! You see, we need a covering to protect us from His Holiness! The judgment of Nadav and Avihu has as much to do with Him being a mean God as did His judgment of Ananias and Sapphira, in the “***NEW TESTAMENT OF GRACE***”! The issue is this. When He is present, you’d better be covered/protected from His holiness, otherwise you’re history! The reason why Ananias and Sapphira were judged is the same reason Nadav and Avihu were judged. They drew nigh to Adonai without proper covering. In the case of Ananias and Sapphira, their sin opened them to judgment. In the case of Nadav and Avihu, their sin (even though it was a mistake or presumption on their part) opened them to judgment. If Adonai is present, you can’t make any mistakes. It has nothing to do with his disposition as being happy or mean. It has everything to do with protection/covering from His Holiness, which burns infinitely hotter than the sun! By the way, the reason people don’t get consumed today is because His Shekhinah isn’t here. To be sure, He does dwell within us; however, we are prophetically living in a time of exile. Once Yeshua returns, and the Shekhinah returns to the new Temple in Jerusalem, watch out!

Fun For the Whole Family!

Okay, time to show what you’ve learned. Word searches and crossword puzzles are available for you to test your understanding. The word search for adults (and older children) consists of 20-30 words taken from this week’s sidra (portion). Some of the words may be common Hebrew words or English phrases. The crossword puzzle for adults (and older children) may also contain common Hebrew words or English phrases.

There is also a *word search for the little guys!* And of course, the answer key is provided for the crossword puzzle.

Adult and children's crossword puzzles and word searches are available on Restoration of Torah's website: www.restorationoftorah.org. Click on the link entitled, *The Weekly Torah Portion Crossword Puzzles and Word Searches*.

Shabbat Shalom!

¹ Shabbat is Hebrew for Sabbath.

² In its most limited form, the Torah comprises the first five books of Moses.

³ Holy Spirit.

⁴ The Parashat HaShavuah, or weekly Parashat, are the weekly readings from the Torah. Each week, beginning on the Shabbat, we read specific selections from the Torah, such that we complete the entire Torah each year.

⁵ Tanakh is the entirety of what is commonly called the Old Testament. It is a Hebrew acronym taken from the three major divisions of the Tanakh: the Torah, Prophets (Neviim) and Writings (Khetuvim).

⁶ Brit Chadasha is commonly known as the New Testament Scriptures.

⁷ This paragraph-like division is called a Parsha (Parshiot, plural).

⁸ Aaron's two sons, Nadav and Avihu, have just been killed by the fire of Adonai.

⁹ After the death of Aaron's sons.

¹⁰ Back in Parashat Sh'mini in Leviticus 10!

¹¹ These verses obviously pertain to a totally different time than the present situation—the newly constructed Mishkan. These verses recount how the Shekhinah would lift and settle DURING ISRAEL'S JOURNEYS THROUGH THE WILDERNESS. Their journeys did not occur until months later!

¹² He states that the Mishkan will be a place of divine revelation of the commandments!

¹³ ⁶Therefore say to the children of Israel: "I am the LORD; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments. ⁷I will take you as My people, and I will be your God. Then you shall know that I am the LORD your God who brings you out from under the burdens of the Egyptians. ⁸And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you as a heritage: I am the LORD."

¹⁴ Exodus 29:1-46.

¹⁵ In each instance there is a supernatural revelation of Adonai that hinders Moses from drawing closer! In Ex. 3 there is a burning bush that cannot be readily approached. In Ex. 24 the mountain is on fire and cannot be readily approached. In fact, Moses needs to wait six days before approaching. In Exodus 40 the glory of Adonai fills the Mishkan and prevents approach.

¹⁶ In all three passages it is said that Adonai “called” to Moses. The Hebrew is Vayikra. Also, in all three passages, we get a picture of the supernatural realm (where Adonai dwelt) reaching out to the natural realm (where Moses dwelt) in order to bring the two together.

¹⁷ In all three instances, Adonai calls (Vayikra) Moses in order to give him ***DIVINE REVELATION!***

¹⁸ Moses.

¹⁹ Moses.

²⁰ He will no longer function as a priest. Aaron and his sons will assume this responsibility.

²¹ The Glory of Adonai will appear before the people.

²² Draw/Come near.

²³ Aaron was told to draw near to the altar. He drew near to the altar to offer sacrifices.

²⁴ Aaron and his sons.

²⁵ The Shekhinah appears to the people and consumes the sacrifice.

²⁶ In Exodus 40, the Glory of Adonai filled the Mishkan. In Leviticus 9, the Glory of Adonai appeared to the people and came out to the altar (from the Mishkan).

²⁷ Before the eighth day, the emphasis was on the Glory of Adonai filling the Mishkan. This is where Adonai met with Moses to give him ***DIVINE REVELATION*** (Exodus 25:22). Beginning on the eighth day, the emphasis is on the Glory of Adonai coming out to the altar to accept the sacrifices of Am Yisrael so that they could draw near to Him individually.

²⁸ 1) They offered a strange/alien fire before Adonai and 2) they did something [offering the strange/alien fire] that Adonai hadn't commanded.

²⁹ That they performed the tasks "***AS YHVH HAD COMMANDED MOSES.***"

³⁰ The Shekhinah Glory of Adonai, which had departed as a result of the sin of the golden calf, returned.

³¹ In both instances, during a joyful event involving the Mishkan, Adonai slays someone who made an error concerning His Holiness.

³² Both passages concern the building of a House for Adonai.

³³ Yeshua said in John 5:46 that Moses spoke about him. Psalm 40:6-8, speaking of the Messiah said that the book is written about Him. Paul said that all of the feasts were prophetic shadows of Messiah Yeshua.

³⁴ Yeshua is about to leave His disciples.

³⁵ The disciples were washed in water just as the priests washed in water.

³⁶ Yeshua is telling us to abide in Him, i.e., obey his commandments (be an olah)!

³⁷ ***INTERCESSION/PRAYER!***

³⁸ After His death and resurrection He ***ASCENDED*** to the Father!

³⁹ The promise of the Holy Spirit.

⁴⁰ ***DIVINE REVELATION!*** He will lead us into truth!

⁴¹ Both days followed a sevenfold period of preparation. On both days, the Glory of Adonai burst forth from His Mishkan(s) so that all could see a revelation of Him!

⁴² Acts 5:1-11, the sins of Ananias and Sapphira.

⁴³ A fire.