

VAYIKRA (*and he called*)



The Sacrifice of the Old Covenant (painting by Peter Paul Rubens)

The word Leviticus means *And He Called* and the author of the Book is Moses. The Book of Leviticus does not state when it was written but the date of authorship is likely between 1450 and 1400 B.C., which is the approximate time that Moses led the Israelites out of Egypt and the approximate time of Moses death.

Leviticus 1:1 And יהוה called to Moses and spoke to him out of the tabernacle of the congregation saying. C-MATS

Question: How did יהוה call to Moses? He first summoned him lovingly, saying, "Moses, Moses." In reply, Moses would say, "יהוה, I am at Your service." As the verse implies, the call came exclusively to Moses. יהוה's voice is powerful enough to shatter trees and be heard throughout the world, but it was the Divine will that it be heard only by Moses. יהוה also spoke to Balaam, but not lovingly like He spoke to Moses. (*Chumash*)

Question: Why did יהוה only speak to Moses? Normally, a burden which is heavy for one is light for two, or one heavy for two is light for four; but can a burden too heavy for 600,000 be bearable for one? Now all Israel were standing before Mount Sinai, and saying: "if we hear **אֶת־** the voice of יהוה our Elohim any more, then we will die" (Deuteronomy 5:25), while Moses heard the voice by himself and remained alive. (*Chumash*)



Voluntary Offerings- in order to elevate oneself spiritually

2 Speak to the Children of Israel ואמרת and you say to them, if any man brings an offering to ליהוה, let him bring את his offering from the cattle of his herd or flock. C-MATS

Question: What does this Four Letter Name for יהוה represent? This name represents His Attribute of Mercy and is used in connection with offerings, never the Name Elohim, which represents His Attribute of Judgment. Ancient idolaters believed that animal offerings were needed to lessen the anger of a judgmental, bloodthirsty god. This is totally foreign to Hebrew belief. The Torah teaches us that offerings are a means to draw closer to יהוה -- the Merciful יהוה. If your offering to יהוה comes from your sincere effort to draw closer to Him, then your offering has the exalted status of an offering to יהוה. But if you merely go through the motions of performing the physical acts of the service, then, unfortunately, it remains merely your offering. (Chumash)

Question: What does the word "offering" mean in this verse? The word offering in Hebrew (*Korban*) stems from the word to approach, come near (*karov*), since through bringing an offering, one comes closer to יהוה. Offerings are usually from animals and in every person there is also an "animalistic soul" from which stems all the evil characteristic traits. The Torah is teaching us that, in addition to bringing an animal as an offering, when a man desires to draw close to יהוה, then he must bring an offering from himself. He must refine the animalistic instincts within him, bringing them "closer to יהוה". (Chumash)

The Bronze Altar

The bronze altar for burnt offerings (Ex. 27:1–8; 38:1–7) stood in the outer courtyard with its poles removed. It was a hollow wooden box, overlaid with bronze, measuring 4.5 feet high and 7.5 feet long and wide (1.4 m x 2.3 m x 2.3 m). There was a bronze grating on the top and on the sides of the altar.



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Burnt Offerings

3 If his offering is a burnt sacrifice of the herd, let him offer a male without blemish: he will offer אָתוֹ *it (him)* voluntarily at the door of the Tabernacle of the Congregation before יְהוָה. C-MATS

Question: What did a Burnt Offering do? A burnt offering always glorified יְהוָה. It must be a male and was completely burnt on the altar. The skin would go to the priest. (*Chumash*)

Question: Why is a burnt-offering brought to יְהוָה?

- 1) When someone has intentionally committed a sin for which the Torah does not prescribe a punishment
- 2) When someone failed to perform a positive commandment
- 3) When someone who had sinful thoughts, which come up in a person's mind or imagination, that have not been carried out in deed
- 4) Everyone who ascends to Jerusalem for the Three Pilgrimage Festivals
- 5) When someone wants to draw closer to יְהוָה and brings a voluntary offering to יְהוָה.

In exchange for the offering the Torah promises a life in which even pain and death lose their sting. (*Chumash*)

Question: Was the offering always voluntarily? No one can be coerced to bring an offering. If someone is required to bring one but refuses to do so, the court may coerce him until he expresses his willingness. The righteous soul always wants to do the right thing, but external influences and temptations cloud a person's judgment. The coercion applied by the court merely counters those external influences and allows the essential goodness of the soul to come through. (Chumash)

Discuss: How does a parent coerce a child to willingly do what is right in יהוה's eyes? Isn't this how יהוה deals with us when we need to make a change in our life?

Question: Who would you respect more: somebody who is always able to think of an excuse to defend his actions and show why he was right, or someone who readily admits when he makes a mistake that he has done something wrong? It may at first seem like a sign of strength and courage to strongly defend everything we do. But often it's just the opposite. Real courage consists of being dedicated to the truth and being willing to concede when we've made a mistake. This is a high level of courage and worthy of much respect.

Question: One who makes a mistake or does something wrong, yet admits his error and corrects his ways, is considered on a spiritually higher level even than someone who never erred in the first place. How do you understand this? Do you agree? While it takes much strength and courage to continuously choose to do the right thing, it takes even more for a person to pick himself up once he's fallen. Human behavior naturally tends toward inaction -- that is, continuing along in a certain way even if it's wrong. A person who overcomes his spiritual inertia and puts himself back on the path of doing what's right even after he's strayed off of it has accomplished something spiritually extraordinary and grown to a very high level.

Question: Why do you think some people have a hard time admitting they made a mistake? Some people mistakenly think that making a mistake is a sign of weakness. So they would rather deny it to save face. The reality is just the opposite -- admitting your errors is a sign of real strength. No one is perfect, and the only way to grow is by recognizing your mistakes and taking responsibility for them.

Spiritual Exercise: Have courage to admit your mistakes today. Walk on a higher level of righteousness.

4 And he will put his hand upon the head of the burnt offering; and it will be accepted to make atonement for him. C-MATS

Question: How does the giver lean his hand on the head of the animal? The leaning must be done with both hands with all one's strength. While doing so, he confesses the sin or shortcoming that prompted him to bring an offering. (Chumash)

5 And he will kill את the bullock before יהוה: and the sons of Aaron, the priests, will bring את the blood and sprinkle את the blood all around the altar that is by the door of the Tabernacle of the Congregation. 6 And he will skin את the burnt offering and cut אתה it (him) into pieces. 7 And the sons of Aaron, the priest, will put fire on the altar and lay the wood in order on the fire: 8 And the sons of Aaron, the priests, will lay את the parts, את the head ואת and the fat in order upon the wood that is on the fire which is on the altar. C-MATS



Question: Why are the blood and fat of sacrifices offered on the altar? Blood symbolizes excitement -- speed, activity, and mobility. Fat represents laziness, passivity, and inaction. Both characteristics serve an important purpose. One should be enthusiastic about fulfilling a commandment or an act of kindness. On the other hand, one should be "lazy" and desist from doing something improper. The Torah contains positive commandments and negative commandments. For the performance of a positive commandment one should act with speed and excitement. When a person is tempted, יהוה forbid, to transgress a command of the Torah, he can avoid it by being "lazy" and inactive. One who commits a transgression has apparently confused his priorities. In the case of the positive commandments which he neglected, he was lazy, and in the case of the negative which he violated, he acted with vigor. Placing the blood and fat on the altar acts as a reminder of the purpose that each trait serves and that each should be used as יהוה intended. (Chumash)

9 But his inner organs and his legs he will wash in water: and will burn the priest את all on the altar, as a burnt sacrifice, an offering made by fire, a sweet savor to יהוה. C-MATS

Question: What is the type and foreshadow of את Yahusha Messiah in this verse? Yahusha is on the altar as the burnt offering being poured out and consumed. These laws clearly establish certain requirements of what is an acceptable sacrifice to achieve atonement or covenant and they cannot be altered or changed. During the preparations for the burning, the entrails and legs represent the animal's most innermost part of its being. The heart is from which our conduct springs and the internal organs represent our emotions and the legs represent our walk. All must be cleansed with water before all can be burned on the fire. The burnt offering is cleaned on the inside and then completely consumed. This is a perfect picture of what our devotion to Elohim should look like as covenant children just as 1 John 2:6 states, **He that says he abides in Him ought himself also so to walk, even as He walked.** This is what Elohim is desirous of His children to mature toward due to our access through את Yahusha Messiah to יהוה Father by His spirit. We are to climb up on the sacred altar and place our flesh, our soul as a total daily sacrifice just as Yahusha did daily before יהוה Father. As bondservants we are to withhold nothing but we are to give our all just as He gave His all toward us. This is the picture את Yahusha Messiah wants us to see in the burnt offering for sin atonement. The burnt offering is painfully costly because it costs us our life, daily. This is what we are required to give in exchange for the forgiveness of our sins and this is our covenant obligation at its roots! (C-MATS)

Question: How did the brazen altar foreshadow the coming of Yahusha? It is a type of the cross where Yahusha was offered as a sacrifice for our sins. On that altar, the animal represented the Savior who died for our sins. The offering had to be without blemish, the very healthiest and best available. This foreshadows Pontius Pilate examination of Yahusha, who declared “**I find no fault in Him at all**” (John 18:38). The blood of the offering was poured out round the base of the altar, foreshadowing Yahusha, whose precious blood flowed out when His side was pierced on the cross by a Roman spear. **John 19:34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.** **1 Peter 1:19 But with the precious blood of Mashiach, as of a lamb without blemish and without spot.** Jewish tradition says that the position of the Altar at the Temple in Jerusalem was the very spot that Adam was created. Jewish tradition states that it is the exact spot were Abraham almost sacrificed Isaac. Genesis 22:2 **And He (Elohim) said, Take now, אֶת־ your son, אֶת־ your only son whom אַהֲבָהּ you love אֶת־ Isaac, and go to the land of Moriah (chosen by Yah); and offer Isaac there as a burnt offering upon one of the mountains which I will tell you.** Yahusha was nailed to the cross on the Mountains of Moriah-the exact same place of the altar.



Question: What type of smoke came up from the altar? A column of smoke came up, which showed that the offering would rise up to יהוה creating a closer bond between יהוה and the person bringing the offering. The aroma of the offering going up in smoke on the Altar pleases יהוה. יהוה says, “It is pleasurable to Me that I have spoken and My will was done”. (Chumash)

10 And if his offering for a burnt sacrifice is from the flocks of sheep or goats; he will bring a male without blemish. C-MATS

Question: What types of meat were allowed on the altar? Only an offering from a herd, flock, or birds were allowed. If one can afford to bring a bull, it is preferable for one to do so. If not, one may bring a sheep or goat, and if one cannot afford even that, one may bring a bird. As long as a person serves יהוה according to his ability (from what he can afford), his offering is appreciated and rewarded. (Chumash)



Bull



Goat



Sheep



Two turtle doves



Two pigeons

11 And he will kill **אתו** *it (him)* on the side of the altar northward before **יהוה**: and shall sprinkle, *the* sons of Aaron, the priests, **את** his blood *all* around the altar. 12 And he will cut **אתו** *it (him)* into pieces **ואת** and with his head **ואת** and his fat: and the priest will lay **אתם** *them* in order on the wood that *is* on the fire which *is* upon the altar: 13 But he will wash the inner organs and the legs with water: and shall bring the priest **את** *all of it* and burn it upon the altar: *it is* a burnt sacrifice, an *offering* made by fire, a sweet savor to **ליהוה**. C-MATS

Question: What responsibilities did the man have who brought the offering? (Scripture uses “he”)

1. He laid his hand on the head of the animal to confess his sins
2. He slaughtered the animal
3. He skinned the animal
4. He cut the animal in pieces
5. He washed the meat

Question: What responsibilities did the priest have who presented the offering?

1. He splashed the blood on the altar
2. He prepared the fire
3. He laid the meat on the altar
4. He burned up the offering



14 And if *the* burnt sacrifice for his *offering* to **ליהוה** *is* birds, then he will bring turtledoves or young pigeons for **את** his *offering*. 15 And the priest will bring it to the altar and twist off **את** his head and burn it on the altar; and the blood will be drained out at the side of the altar: 16 And he will pluck away **את** his crop with his feathers and throw **אתה** *it (him)* beside the altar on *the* east side by the place of the ashes: 17 And he will split *open* the wings, *but* will not divide **אתו** *it (him)* completely: and the priest will burn **אתו** *it (him)* upon the altar, upon the wood that *is* upon the fire: *it is* a burnt sacrifice, an *offering* made by fire, a sweet savor to **ליהוה**. C-MATS

Question: How did the Kohen split the bird? With his bare hands, the Kohen grasps the bird and its wings and bends it backward until its back is broken along its spine; however, its skin and flesh still hold it together in one piece. Then the entire bird is sent up in smoke upon the Altar. (*Chumash*)

Question: Even though there is hardly a more repulsive smell than that of burning feathers, the feathers are not removed from the bird before it is burned upon the Altar. Why are the feathers left? Because bird-offerings are commonly brought only by poor people, who cannot afford more than a bird, and if the feathers were removed, the remainder of the bird would be so tiny and insignificant as to embarrass the pauper who offered it. Better to endure the smell and let the Altar be adorned by the poor man's offering. It is remarkable that the huge animal offering and the tiny bird-offering are described identically as a satisfying aroma. It does not matter to יהוה whether one brings much or little, so long as one's heart is directed sincerely to Heaven. (*Chumash*)

Grain Offerings

Leviticus 2:1 And when any *man* offers a grain offering to ליהוה, his offering must be fine flour; and he will pour oil upon it and put frankincense on it. C-MATS

Question: What is a grain offering? A grain-offering, consists of nothing more than finely ground wheat flour, oil, and frankincense (with water added in most cases). The offering was cooked in the oven, pan, or frying pan. No leaven or honey was added to the offering and it was always seasoned with salt. A grain-offering is inexpensive and is most likely to be brought by people too poor to afford anything more.



Vincent Van Gogh--Harvesting Wheat

2 And he will bring it to Aaron's sons, the priests and he will take out his handful of flour and pour the oil on it and add the frankincense to it; and shall burn, the priest אֵת the memorial upon the altar, as an offering made by fire, a sweet savor to יהוה. C-MATS

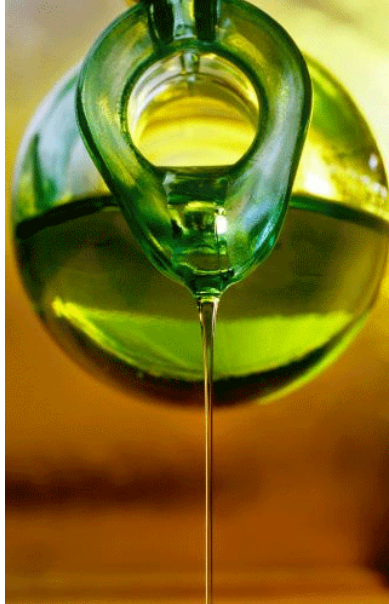
Question: How much fine flour, oil, and frankincense were needed for the sacrifice? The giver needed to bring from 11- 21 cups of wheat flour. The amount of flour was divided into ten unleavened loaves and was baked in an oven in loaves or wafers. Loaves are high and fluffy; wafers are low and flat. Any olive oil was acceptable for grain-offerings. The giver needed to bring from 1 ½ -3 cups of oil, which was mixed into the flour. The priest scooped three fingers full of frankincense out for the offering. (Frankincense is the hardened sap of a tree, in the form of granules that were small, but easy to manipulate.) (*Chumash*)



Fine flour



Frankincense



Olive oil

3 And the remnant of the grain offering will be Aarons' and his sons: it is especially sacred offerings for יהוה made by fire. 4 And if you bring an oblation (to personally draw near) of grain offering baked in the oven, it must be unleavened cakes of fine flour mixed with oil or unleavened wafers anointed with oil. 5 And if your oblation is a grain offering baked in a pan, it must be unleavened fine flour mixed with oil. 6 You will break אתה it (him) in pieces and pour oil on it: it is a grain offering. 7 And if your oblation is a grain offering baked in the frying pan, it must be made of fine flour with oil. 8 And you will bring את the grain offering that is made of these things to יהוה: and when it is presented to the priest, he will bring it to the altar. 9 And the priest will take from the grain offering את a memorial (portion) of it and will burn it upon the altar: it is an offering made by fire, a sweet savor to ליהוה. 10 And that which is left of the grain offering will be Aarons' and his sons: it is especially sacred offerings for יהוה made by fire. 11 No grain offering will be made with leaven, which you bring to ליהוה: you will burn no leaven, nor any honey, in any offering to ליהוה made by fire. C-MATS

Question: What does the placement of the את show us in these verses? The placement of the את clearly shows that any animal, grain (Lev 2:8) or libation (wine) offering being sacrificed or offered to יהוה Father on the את altar at the temple not only belongs to את as creator but once the high priest lays his את hands (Lev 3:8) on the animal and accepts the sacrifice/offering, which then sets it apart as sacred, by this act, it then is received by את Yahusha Messiah who then presents the animal's body and את blood (Lev 3:13) as a sacrifice before יהוה Father as a "sweet savor" (Lev 2:9). If את Yahusha Messiah did not present it to יהוה Father, then it could not be received by יהוה Father. Let us not forget את Yahusha Messiah has always been the mediator between man and יהוה Father from the beginning. 1 Tim 2:5, **For there is one Elohim, and one mediator between Elohim and men, the man Mashiach Y'shua.** In Lev 4:29 the את appears before the Sin Offering, which represents His presence on all acceptable sacrifices. As you read Leviticus bear in mind the picture that את Yahusha Messiah paints through His את (mark) is also a picture of each individual believer through covenant relationship, because the two must strive to work together as ONE by the power of יהוה Father's Holy Spirit. This was the focus of Yahusha's prayer to יהוה Father in the garden, that just as He was ONE with Father, so to would His disciples be at ONE with יהוה Father (John 17:22). C-MATS

Question: Why was no leaven allowed in the offering? Leaven, which is dough that has fermented and risen, represents self-inflation and pride, and there is nothing more abhorrent to יהוה. יהוה says of the prideful one, "He and I cannot dwell together in the world." (*Chumash*)

The First-fruit offering

12 *As for the oblation of the firstfruits, you will offer אתם them to ליהוה: but they will not be burnt on the altar for a sweet savor. C-MATS*

Question: What is a first-fruit offering? The first produce of the seven species for which Israel is praised:

1. wheat (*chitah*)
2. barley (*se'orah*)
3. grapes (*gefen*)
4. fig (*te'edah*)
5. pomegranate (*rimon*)
6. olive (*zayit*)
7. date (*tamar*)

(*Chumash*)



Wheat



Barley



Olives



Grapes



Pomegranates



Dates



Figs

Salt with the Sacrifice

13 And every oblation of your grain offering you will season with salt; do not omit the salt of the covenant of your Elohim from your grain offering: with all your offerings you will offer salt. C-MATS

Question: How is one's table compared to an altar? It is customary to dip the bread over which we make the blessing into salt. Salt is connected with these three things: 1. The way to succeed in Torah study is to limit oneself to eating only "bread with salt" (fasting) 2. Salt was used in the Temple on all offerings. 3. Salt is a preservative. "If one wants to "salt" (preserve) his money, he should give a portion to charity." (Chumash)



First fruits

14 And if you offer a grain offering from your firstfruits to ליהוה, you will offer as את the meat (grain) offering from your firstfruits- green ears of corn dried by the fire, corn beaten out of full ears. C-MATS

Question: What is the first grain offering? On the second day of Pesach, the first offering of the new grain crop was brought, but unlike all other communal and private meal-offerings, it was of barley. The Omer was a communal offering, and before it was brought, no grain of the new crops could be eaten. The Omer, which was not leavened, was burned on the Altar. The kernels of barley were parched over fire. The plump kernels are parched lightly in order to dry them a bit so that they can be ground easily. (*Chumash*)

15 And you will put oil on it and lay frankincense on it: it is a grain offering. 16 And shall burn the priest את a memorial (portion) of the beaten corn and part of the oil with all the frankincense on it: it is an offering made by fire to ליהוה. C-MATS

Peace Offerings



Elijah presents a peace offering to יהוה

Leviticus 3:1 And if his oblation is a sacrifice of peace offering, if he offers it from the herd; whether it is a male or female, he will offer it without blemish before יהוה. C-MATS

Question: What is a peace-offering? Peace-offerings are brought voluntarily by a person or a group of people who are moved to express their love of יהוה, their gratitude for His goodness, and to enhance their closeness of Him. The peace-offering is brought as a tribute to יהוה when the person moved to offer it recognizes the ways of His goodness and His constant goodness to us. The offering could be a male or female. The blood, fat, and kidneys were given to יהוה and the breast and right shoulder was given to the person. It was a feast, because "during the eating of the peace-offering's flesh, the owner would invite his family, friends, and acquaintances to partake of his feast, and in the assembly of friends he would praise יהוה and tell them of His kindness." (*Chumash*)



2 And he will lay his hand upon the head of his offering and kill it at the door of the Tabernacle of the Congregation: and sons of Aaron shall sprinkle the priests, את־ blood upon the altar. C-MATS

Question: Why did the man lay his hands on the head of the offering, if it was not a sin offering? Since the peace-offering does not come to atone for a sin, no confession is made during this leaning. Rather, the owner praises יהוה as he leans on the animal. (*Chumash*)

Question: What's the secret to peace? The reason it was called a 'peace' offering was because it was shared fairly by everyone involved. We can learn from here that a secret of making and keeping peace in our lives is to be fair and make sure everyone gets his share. Many of life's fights occur when someone wants more than he's entitled to get. When we learn to share fairly and consider the other guy's needs as well, people will get along much more peacefully.

Question: Does making peace require giving in to unreasonable demands? While peace is very important; nonetheless, a person has the right to expect fairness from all sides. While it may pay to bend over backwards, somewhat - we shouldn't bend so far that we fall over.

Question: When two people are at peace they can live together on something as thin as the edge of a sword - when they're not, the whole world's not enough space for them. How do you understand this idea? Peace and sharing are related in more ways than one. Just as sharing is conducive to peace, being at peace with someone makes it so much easier to share.

Spiritual Exercise: Be fair to others this week. Do not ask too much of others, but give to others and bring peace to your life.



Noah's Sacrifice

3 And he will offer the sacrifice of the peace offering as an offering made by fire to ליהוה את־ the fat that covers את־ the inner organs וְאֵת and all the fat that is upon the inner organs, 4 וְאֵת And the two kidneys וְאֵת and the fat that is on them near the flanks וְאֵת and the caul (covering) of the liver, he will take away with the kidneys. 5 And Aarons' sons will burn אֹתוֹ it (him) on the altar upon the burnt, sacrifice which is on the wood that is on the fire: it is an offering made by fire, a sweet savor to ליהוה. 6 And if his offering for a sacrifice of peace offering to יהוה is from the flock; male or female, he will offer it without blemish. 7 If a lamb he offers as את־ his offering, then shall he offer אֹתוֹ it (him) before (faces of) יהוה. 8 And he will lay את־ his hand upon the head of his offering and kill אֹתוֹ it (him) before the Tabernacle of the Congregation: and shall sprinkle sons of Aaron את־ the blood upon the altar. 9 And he will offer the sacrifice of the peace offering as an offering made by fire to ליהוה; the fat and the whole rump, close to the lower backbone; he will take it off וְאֵת and the fat that covers את־ the inner organs וְאֵת and all the fat that is above the inner organs, 10 וְאֵת and the two kidneys וְאֵת and the fat that is upon them, which near the flanks וְאֵת and the caul (covering) of the liver, he will take it away with the kidneys. 11 And the priest will burn it upon the altar: it is food, the offering made by fire to ליהוה. 12 And if his offering is a goat, then he will offer it before יהוה. 13 And he will lay את־ his hand upon the head and kill אֹתוֹ it (him) before the Tabernacle of the Congregation: and shall sprinkle sons of Aaron את־ the blood upon the altar and around it. 14 And he will offer his offering, an offering made by fire to ליהוה את־ the fat that covers את־ the inner organs וְאֵת and all the fat that is above the inner organs, 15 וְאֵת And the two kidneys וְאֵת and the fat that is on them, which near the flanks וְאֵת and the caul (covering) of the liver, he will take it away with the kidneys. 16 And the priest will burn them upon the altar: it is food, the offering made by fire for a sweet savor: all the fat is ליהוה. C-MATS

Question: When the Torah refers to the offering as "יהוה's bread", this is obviously a metaphor; but what is its significance? In what sense are we "feeding" יהוה when we offer up to Him ourselves and our material resources in the quest to serve Him? "יהוה fills the world as a soul fills a body." On the human level, food is what sustains "life", which is the declaration of the soul's powers via its physical vessel, the body. With our every act of serving יהוה, we fulfill the divine purpose of creation--that "there is for Him a dwelling in the physical realms."

Question: Why does all the fat belong to יהוה? Everything that is for the sake of יהוה should be of the best and most beautiful. When one builds a house of prayer, it should be more beautiful than his own dwelling. When one feeds the hungry, he should feed him of the best and sweetest of his table. When one clothes the naked, he should clothe him with the finest of his clothes. Whenever one designates something for a holy purpose, he should sanctify the finest of his possessions; as it is written, "All the fat is to יהוה".

Question: What are the 3 voluntary offerings?

1. Burnt Offering--male--all burnt on the altar--skin for priest.
2. Grain Offering--Fine Flour--Oil--Frankincense--No leaven or honey--Seasoned with Salt--Cooked in Oven, Pan, or Frying pan
3. Peace Offering--male or female--blood, fat, and kidneys for יהוה--Breast and Right Shoulder for man

17 It is a perpetual statute throughout all your generations that you eat neither fat nor blood. C-MATS

Mandatory Offerings

Sin Offerings--to atone for sins



Question: What offerings were used for intentional sins? No offerings can atone for sins that were committed intentionally. It provides no "ritual" to atone for intentional sins; only יהוה can see into man's heart and judge whether he has truly repented. If the sin was committed accidentally and without intent, no offering is needed. Sin-offerings are needed to atone for deeds that were committed as a result of carelessness (unintentional). As experience teaches, people are careful about things that matter to them, but tend to be careless about things not important to them. (*Chumash*)



If a priest sins

Leviticus 4:1 And יהוה spoke to Moses saying, 2 Speak to *the* Children of Israel saying, If a man sins through ignorance (*unintentionally*) מאסת against one of the commandments of יהוה concerning things which *should* not be done and disobeys any of them. C-MATS



If the whole congregation sins....

3 If the priest that is anointed sins and brings guilt on the people; then let him bring for **הַטָּאָתוּ** *his sin* a young bullock without blemish to **ליהוה** *for sin [offering]*. 4 And he will bring **את־** *the* bullock to the door of the Tabernacle of the Congregation before **יהוה**; and will lay **את־** *his* hand upon the bullocks head and kill **את־** *the* bullock before **יהוה**. 5 And the priest that is anointed will take the bullocks blood and bring **אתוּ** *it (him)* to the Tabernacle of the Congregation: 6 And shall dip the priest **את־** *his* finger in the blood and sprinkle the blood seven times before **יהוה** *את־* before the veil of the sanctuary. 7 And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before **יהוה**, which *is* in the tabernacle of the congregation: **וְאֵת** *and* all the blood of the bullock shall pour at the bottom of the altar of the burnt offering, which *is* at the door of the tabernacle of the congregation. 8 **וְאֵת־** *And* all the fat of the bullock **לַהֲטֹאֵת** *the sin [offering]* he will take off from it **את־** *the* fat that covers the inner organs **וְאֵת** *and* all the fat that *is* above the inner organs, 9 **וְאֵת** *And* the two kidneys **וְאֵת־** *and* the fat that *is* upon them, which near the flanks **וְאֵת־** *and* the covering of the liver, he will take away with the kidneys, 10 As it is removed from the bullock of the sacrifice of peace offerings: and the priest will burn them on the altar of the burnt offering. 11 **וְאֵת־** *and* the skin of the bullock **וְאֵת־** *and* all its flesh, head, legs, inner organs and dung, 12 He will carry **את־** *the* whole bullock outside the camp to a clean place, where the ashes are poured out and burn **אתוּ** *him* on the wood with fire: where the ashes are poured out he will be burnt. 13 And if the whole congregation of Israel sins through ignorance and the thing is hid from the eyes of the assembly and they have done *something against* **אֶת־** *one* of the commandments of **יהוה** *concerning that* which should not be done and are guilty; 14 When **הַטָּאָת** *the sin*, which they have done, is known, then the congregation will offer a young bullock for **לַהֲטֹאֵת** *for sin [offering]* and bring **אתוּ** *him* before the Tabernacle of the Congregation. 15 And shall lay the elders of the congregation **את־** *their* hands upon the head of the bullock before **יהוה**: and will be killed **את־** *the* bullock before **יהוה**. C-MATS



If the congregation sins, the elders will lay hands on the bull



If a ruler sins

16 And the priest who is anointed will bring the bullock's blood to the Tabernacle of the Congregation:
 17 And the priest will dip his finger in some of the blood and sprinkle *it* seven times before **את יהוה** before the veil. 18 And he will put *some* of the blood on the horns of the altar which *is* before **יהוה** that *is* in the Tabernacle of the Congregation **את** and all the blood *he* will pour out at the bottom of the altar of the burnt offering, which *is* at the door of the Tabernacle of the Congregation. 19 **את** And all his fat he will take from *the bull* and burn it on the altar. 20 And he will do with the bullock as he did with the bullock **הַחַטָּאת** the sin [offering], he will do with this and the priest will make atonement for them and they will be forgiven. 21 And he will carry **את** bullock outside the camp and burn **אתו** *him* as he burned **את** bullock: the first: it *is* a sin [offering] for the congregation. 22 When a ruler has sinned and done *something* through ignorance **אֶת** one of the commandments of **יהוה** his Elohim, *concerning that* which should not be done and is guilty; 23 Or if **חַטָּאתו** his sin, which he has sinned, comes to his knowledge; he will bring **את** his offering, a kid from the goats, a male without blemish: 24 And he will lay his hand upon the head of the goat and kill **אתו** *it (him)* in the place where they kill **את** the burnt offerings before **יהוה**: it *is* a **הַחַטָּאת** sin [offering]. 25 The priest will take the of **הַחַטָּאת** the sin [offering] with his finger and put *it* on the horns of the altar of burnt offering **את** and his blood will pour out at the bottom of the altar of burnt offering. 26 **את** and all his fat he will burn on the altar, *like* the fat of the sacrifice of peace offerings: and the priest will make atonement **מִחַטָּאתו** from sin for him and he will be forgiven. C-MATS



If a common man sins

27 And if any **אֶתְּ** *one* of the common people sin through ignorance and he does *something against* **אֶתְּ** *one* of the commandments of יהוה *concerning that* which should not to be done and is guilty; 28 Or if **תִּטְאָתוֹ** *his sin*, which he has sinned, comes to his knowledge: then he will bring his *offering*, a kid from the goats, a female without blemish, for **תִּטְאָתוֹ** *his sin* which he has sinned. 29 And he will lay **אֶתְּ** *his hand* upon the head of **הַחֲטָאֵת** *the sin [offering]* and kill **אֶתְּ** *the sin [offering]* in the place of the burnt offering. 30 And the priest will take the blood with his finger and put *it* on the horns of the altar of burnt offering **וְאֶתְּ** *and all the blood will pour out at the bottom of the altar*. 31 **וְאֶתְּ** *And he will take away all the fat, like the fat is taken away from the sacrifice of peace offerings and the priest will burn it upon the altar for a sweet savor to ליהוה*; and the priest will make atonement for him and he will be forgiven. 32 And if he brings a lamb **לְחֲטָאֵת** *for sin [offering]*, he will bring a female without blemish. 33 And he will lay **אֶתְּ** *his hand* upon the head of **הַחֲטָאֵת** *the sin [offering]* and kill **אֶתְּ** *it (her)* **לְחֲטָאֵת** *for sin [offering]* in the place where they kill **אֶתְּ** *the burnt offerings*. 34 And the priest will take the blood of **הַחֲטָאֵת** *the sin [offering]* with his finger and put *it* on the horns of the altar of burnt offering **וְאֶתְּ** *and all the blood will pour out at the bottom of the altar*: 35 **וְאֶתְּ** *And he will take away all the fat, like the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest will burn אֹתָם* *them* upon the altar, according to the offerings made by fire *to יהוה*: and the priest will make an atonement for **תִּטְאָתוֹ** *his sin* that he has committed and he will be forgiven. C-MATS



Guilt offerings-atonement and forgiveness

This chapter introduces a novel kind of sin-offering -- an offering whose cost varies according to what the sinner can afford. This variable aspect of the offering's value is indicated by the name given it by the priests: an offering that goes up or down. The Torah lists three specific sins for which this offering is brought:

1. the sin of false testimony (v. 1);
2. the sin of contaminating sacred things (vs. 2-3);
3. the sin of false oaths or oaths not kept (v. 4). (*Chumash*)

Leviticus 5:1 And if a man hears about a matter and is a witness, whether he has seen or knows about it; if he does not testify to it, then he will bear the consequences to his iniquity. C-MATS

1) The oath of testimony. Whenever there is a monetary dispute between people, witnesses must come forward if requested by one of the parties to do so. If a witness denies knowledge of the case, the party may ask him to swear, either inside or outside of the court, that he is telling the truth. Our verse deals with a witness who has taken such an oath, and then admits that he lied. Unlike all the sin-offering obligations in the Torah, in which the sin was committed inadvertently, this offering applies only if the witness lied intentionally. 2) A demand for an oath. The word implies curse, as well as oath. The very fact that our verse indicates that a curse will befall the liar shows the gravity of his sin, for it implies that a witness who perverts justice by not testifying and swearing falsely is accursed. A judge who rules correctly is יהוה's partner in Creation. Consequently, a witness who refuses to testify is accursed, for it is as if he had contributed to the destruction of יהוה's Creation. (*Chumash*)

2 Or if a man touches any unclean thing, whether it is a carcass of an unclean wild animal, domestic animal, or reptile and if it is hidden from him; he will be unclean and guilty. C-MATS

Question: Can a person enter the Temple if he has touched an unclean animal? It is forbidden for someone in a state of ritual impurity to enter the Sanctuary or to eat food of offerings. Our passage speaks of someone who did not know of his contamination, but then realized either about his contamination or that the Sanctuary or the food was sacred. (*Chumash*)

3 Or if he touches some human uncleanness, no matter the source of the uncleanness and it is hidden from him; when he knows of it, then he will be guilty. C-MATS

THE OATH

4 Or if a man swears, pronouncing with his lips to do evil or good, whatever it is that a man pronounces with an oath and it is hidden from him; when he knows of it, then he will be guilty. 5 When he is guilty of one of these things, that he will confess that he has sinned: 6 And he will bring את his trespass offering to יהוה for חטאתו his sin which he has sinned, a female from the flock, a lamb or a kid from the goats לתטאת for sin [offering]; and the priest will make atonement מחטאתו for sin of him. C-MATS

Question: What type of oath does this verse refer to? To be valid, an oath must be spoken; a mental oath is not binding. Someone swears falsely that he will or will not do something, or that something did or did not occur. This offering is required even if someone swore regarding whether or not an event took place, or regarding an innocent act that cannot be called either good or bad. If someone thought he was swearing truthfully regarding a past event, or had forgotten about his oath when he violated it, no offering was required. If so, since this offering applies only to an unintentional transgression, how does one become liable to bring it? In the case of an oath about the past, an offering is required if one swore falsely while unaware of the penalty for a false oath. In the case of an oath to do or not to do something in the future, one brings an offering when he remembers that he had made an oath but violated it because he had forgotten its terms. For example, he swore not to eat wheat bread, but forgotten that he had sworn not to eat it and ate it. (*Chumash*)

Question: Why is it important to keep one's word? A person's word and his speech in general express his essence and are very deep and spiritual parts of who he is. When we take our word and what we say lightly, we are taking ourselves and life lightly and losing the opportunity to achieve the ultimate pleasure of spiritual growth.

Matt 12:34 O generation of vipers, how can you, being evil, speak good things? for out of the abundance of the heart the mouth speaks. 35 A good man out of the good treasure of the heart brings forth good things: and an evil man out of the evil treasure brings forth evil things. 36 But I say to you, That every idle word that men shall speak, they shall give account of it in the day of judgment. 37 For by your words you shall be justified, and by your words you shall be condemned. C-MATS

Question: Must we do everything we say we will? Obviously if we say we will do something foolish or harmful, we shouldn't do it. However, short of this, we should be careful at the time of speaking to not say we will do something unless we feel a deep conviction we will follow through on it and even then we should make it clear that we aren't promising.

Question: Should we ever make an oath saying, "I will never do this!" or "I am going to do this"?

James 4:13 Go to now, you that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: 14 Because you do not know what will happen tomorrow. For what is your life? It is a vapor, that appears for a little time, and then vanishes away. 15 For you ought to say, "If Adonai will, we shall live, and do this, or that." 16 But now you rejoice in your boastings: all such rejoicing is evil. 17 Therefore to him that knows to do good, and does not do it, to him it is sin. C-MATS



7 And if he is not able to bring a lamb, then he will bring for **את** his trespass which he has committed, two turtledoves or two young pigeons to ליהוה; one **לתּאֵת** for sin [offering] and the other for a burnt offering. 8 And he will bring **אתם** them to the priest, who will offer **את** which is **לתּאֵת** for sin [offering] first and twist off **את** his head from his neck, but he will not divide it completely: 9 And he will sprinkle the blood of **הַתּאֵת** the sin [offering] on the side of the altar; and the rest of the blood will be drained out at the bottom of the altar: it is a **תּאֵת** sin [offering]. 10 **ואת** And he will offer the second for a burnt offering in the manner prescribed: and the priest will make atonement **מִתּאֵתוֹ** from sin for him which he has sinned and he will be forgiven.



Fine flour offering

11 But if he is not able to bring two turtledoves or two young pigeons, then *he* who sinned will bring for **את** his offering a tenth part of an ephah of fine flour **לתּאֵת** for sin [offering]; he will put no oil on it, neither will he put *any* frankincense on it: for it is a **תּאֵת** sin [offering]. 12 Then will he bring it to the priest and the priest will take his handful, **את** a memorial (portion) of it and burn it on the altar, according to the offerings made by fire to יהוה: it is a **תּאֵת** sin [offering]. 13 And the priest will make atonement for him in regard to **הַתּאֵתוֹ** his sin that he sinned **בְּאַתְּתָא** in one of these things and he will be forgiven: and the remnant of the grain offering will be the priests. C-MATS

Question: Why does the one who gives a bird as a sin-offering have to bring less flour with his offering? יהוה took pity on a poor man and assigned a very inexpensive offering to him so that he could afford to obtain atonement. But if a rich man brings this offering, not only does it not atone for him, he is guilty of the sin of bringing unsanctified objects into the Temple Courtyard. In giving charity, as in bringing offerings, one must give according to his means. A rich man has not fulfilled his obligation to charity if he gives as little as a poor man. (Chumash)



Ram guilt offering

14 And יהוה spoke to Moses saying, 15 If a man commits a sin through ignorance regarding the sacred things of יהוה; then he will bring for **את** his *guilt offering* to ליהוה a ram without blemish out of the flocks, or its equivalent in silver shekels according to the shekel of the sanctuary for a trespass offering: 16 **ואת** And for the harm that he has done concerning the sacred things he will make amends **ואת** and a fifth part he will add to it and give **אתו** it (*him*) to the priest: and the priest will make atonement for him with the ram of the trespass offering and he will be forgiven. C-MATS

$$\frac{1}{5}$$

Add one-fifth to the price of the item stolen

Question: What does “*and a fifth part he will add to it*” mean? He must add 20% to the principle (value of the item). If he stole an item worth \$20.00, then he must add one-fifth (4.00) and pay back \$24.00. (*Chumash*)

Question: What is the difference in the sin offering and the guilt offering? One who knows for certain that he sinned, brings a sin offering; one who doubts if he sinned, must atone with a guilt offering. (*Chumash*)

Question: If someone who did something really mean to you came and asked you for forgiveness, what would you do? Would you accept their apology? Sometimes it's very hard to forgive. The Torah tells us that when someone comes to ask for forgiveness, we should accept his apology, even when we don't feel like doing so.

Mathew 6:14 For if you forgive men their sins, your heavenly Father will also forgive you: Matthew 18:21 Then Peter came to him and said, "Master, how often will my brother sin against me, and I forgive him? Seven times?" 22 Yahusha said to him, "Not seven times: but seventy times seven (490). 23 The kingdom of heaven is like a certain king, who wanted to take account of his servants. 24 And when he had begun to settle his accounts, one was brought to him who owed him ten thousand talents. 25 Since he could not pay, his master commanded him to be sold along with his wife, children, and all that he had, so payment could be made. 26 The servant fell down and worshipped him saying, "Master, have patience with me, and I will pay you all." 27 Then the master of that servant was moved with compassion and freed him, and forgave him the debt. 28 But the same servant went out, and found one of his fellow servants, who owed him a hundred pence: and he laid hands on him, and took him by the throat saying, "Pay me what you owe." 29 And his fellow servant fell down at his feet, and begged him saying, "Have patience with me, and I will pay you all." 30 And he would not: but went and cast him into prison, till he should pay the debt. 31 So when his fellow servants saw what was done, they were very sorry, and came and told their master all that was done. 32 Then his master called him and said to him, "You wicked servant, I forgave you all that debt, because you asked me. 33 Shouldn't you have had compassion on your fellow servant, even as I had pity on you?" 34 And his master was angry, and delivered him to the tormentors, till he could pay all that was due him. 35 So likewise shall my heavenly Father do also to you, if you from your hearts do not forgive your brother his sins. C-MATS

Question: Is it enough to 'forgive,' and not 'forget'? If someone is sincerely sorry for what he's done, we should try to forgive him and try to put the memory behind us. However, that doesn't mean we shouldn't take precautions against being similarly hurt by him in the future.

Question: What does it mean to 'forgive oneself'? Often a person berates and judges himself harshly for a mistake he or she has made. This behavior, rather than inspiring self-improvement, often just leads to despair. It is better to acknowledge our mistake for what it was - a mistake, and after committing to improve, we should forgive ourselves and move on with a positive attitude.

Question: Why would a person give a gift in order to make up with somebody? Isn't it enough just to say "I'm sorry"? It's important to apologize. But when a person also invests his time and money to get his friend a thoughtful gift, it shows the other person that he truly cares and really wants to patch things up.

17 And if a man sins and commits אָתָּה one of these things which are forbidden to be done by the commandments of יְהוָה; though he does not know it, still he is guilty and will bear the consequences of his iniquity. C-MATS

Question: Can you sin and not know about it? When a person is not sure whether or not he has committed a sin, but later he found out that he had sinned, he must bring a guilt-offering. Maybe a person ate a food that he thought was clean and later he found out that the food was not clean. He would be required to bring an offering. (*Chumash*)

Question: If יְהוָה is perfect and has everything He needs, what's the point of bringing Him a gift, as is described in the Torah portion? Giving helps us to feel closer to the one we give to. The priests would help the people bring gifts so they could feel closer to יְהוָה. Sometimes the gift was given just for the love of יְהוָה.

Sometimes the people would make a mistake and do something they should not do. They would feel bad about it and want to be close again like they were before. Then they brought a gift to make amends. יהוה told Moses that whenever the people felt they did something wrong, they should remember that He was always ready to forgive them. (Chumash)

18 And he will bring a ram without blemish out of the flock, or the equivalent for a guilt offering, to the priest: and the priest will make atonement for him concerning his ignorance (*unintentional sin*) of the error and did not know it and he will be forgiven. 19 It is a guilt offering: he is certainly guilty to ליהוה. C-MATS

GUILT/SIN OFFERING

WHY: Atonement for accidental sins.

WHERE: Bronze Altar

WHAT: Depends on who the offender is:

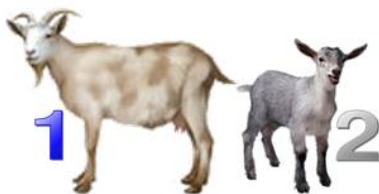
A priest or the entire community:
bull



A ruler:
male goat



An individual could choose one of the following options:



1 female goat or
1 female lamb



2 pigeons or
doves



2 quarts of flour

Leviticus 6:1 And יהוה spoke to Moses saying, 2 If a man sins and commits a trespass in ביהוה and lies to his neighbor in that which was given to him to keep (*deposit*) or security entrusted to him, by stealing from him, or has deceived (*extortion*) אֶת his neighbor. C-MATS

LIAR!



3 Or has found something that was lost and lies about it, or swears to a lie; and he commits **אתה** *one of these*. C-MATS



4 Then if he has sinned and is guilty, *then* he will restore **את** what he took violently away, that which or **את** the thing which he has deceitfully gotten, or **את** that which was delivered to **אתו** *him* to keep or **את** the lost thing which he found, 5 Or anything about which he has sworn falsely; he will restore **אתו** *it (him)* the principal plus an additional one-fifth to it, he must return it to the person who owns it on the day of his guilt offering. C-MATS

Question: In this verse, He is cheating his fellow Hebrew -- why is it called treachery against **יהוה**? Because in defrauding his brother he is also defrauding the Third Party (**יהוה**) to their dealings. How is the offender also defrauding **יהוה**? Although it may be that not a single earthly soul knows what really happened between the accusers, **יהוה** is the omnipresent witness to their dealings; so in addition to lying to his fellow man, he is lying to the face of the all-knowing **יהוה**. (*Chumash*)

Question: Is it a sin to take someone else's money as long as you intend to replace it? If someone thinks that there is no harm done in taking someone else's money so long as he intends to replace it, the Torah informs us that this is not so. Even after all the payments have been made to the rightful owner, the transgressor must bring an offering, for he has sinned not only against man but against **יהוה**. (*Chumash*)

Question: What type of man does this verse refer to? Wishing to repent, he confessed his guilt and came voluntarily to bring his offering. He would not be liable to bring an offering if witnesses had testified to his guilt. Only one's voluntary wish to repent allows him to gain atonement through an offering. (*Chumash*)

Question: Must the robber return the stolen item or just pay for the item stolen? If the stolen item is still intact, he must return it as is; he is not permitted to pay for it and keep it. However, if the item had changed so significantly that it is no longer the thing that he robbed, then the robber may pay and keep the item. For example, if someone stole lumber and made a bookcase from it, he must pay for the lumber, but he may keep the bookcase, since it is not the item that he stole. (*Chumash*)

Question: Do you have to return the stolen goods before you can receive forgiveness? The verse indicates that the thief must first return the stolen goods; only then does he bring his guilt-offering (v. 25). יהוה does not forgive a sinner until he first appeases the victim of his misdeed by returning the stolen object.

6 **ואת** *And he will bring his guilt offering to ליהוה, a ram without blemish out of the flock, or equivalent, for a guilt offering to the priest: 7 And the priest will make atonement for him before יהוה: and he will be forgiven for את one that he has done to make him guilty. C-MATS*

Question: There is virtually no one alive who is entirely free of theft. What do you think this means? While, thankfully few people are outright thieves, the Torah teaches us to be scrupulously honest in all that we do and gives us the tools to get there. If we look closely at our deeds with this goal in mind, it is easy to see how many little things that we write off as 'okay' are really not and are actually subtle forms of stealing - such as using things without permission, keeping something someone has lost, borrowing something and not returning it back to the owner, taking supplies from work, paying less for a item at a store than you should, etc. We should not be complacent, but rather to always strive to grow into better, honest people.

Question: What do you think a person should do if he recalls that he once took something he shouldn't, and now regrets it, but it's not possible or he feels too embarrassed or scared to tell the person he took from? While direct restitution is the ideal, in such cases a person could give back or pay back the person anonymously through a third person, or by mail, etc. When none of that is possible, at least giving the equivalent amount to a worthy charity would be a proper thing to do, together with a firm commitment to oneself and to יהוה, to act honestly in the future.

Question: What should we do when we fall into temptation and steal? In moments of temptation we can do something that we normally wouldn't. If that happens, the thing to do is to face it with regret - try our best to make amends - and then feel good about ourselves for doing what was right.

Question: Why do you think doing the right thing makes us feel good? Each of us, deep down, has and is a pure soul that wants to do good. However, we can get confused and distracted by life and mess up. When we do what's right, either in the first place or making amends for a mess-up, we get in touch with that soul part of us and that feels very good.

Question: In your opinion, should a person be held responsible for something negative he did in a moment of temptation? While it is certainly not as bad as if he had carefully planned to do wrong, still a person has to take responsibility for everything he does.

Question: Do you think it is ethical to steal from the rich in order to give to the poor? While such an act may come from a genuine sense of injustice, nevertheless it is still stealing and thus, wrong. Better to work to bring justice in a positive way and trust that יהוה can provide for everyone honestly.

Spiritual Exercise: Think about the ways you have stolen from others. Ask יהוה to help you make restitution for your sins.

Question: Is guilt a positive thing? Guilt has gotten a bad rap. If used properly, a guilty conscience can be one of the most potent tools to help us reach our ultimate goals and desires. Healthy guilt is the tugging of the spiritual part of ourselves, working to keep us from straying off the path of spiritual and personal growth. Without guilt, a person would be a slave to his momentary whims, and could really hurt himself and others in the process. Guilt should never make us depressed, but rather empower and motivate us to live by our deepest and truest values.

Question: Is there any way to edit or erase the parts of our life that we're not proud of? Amazingly, יהוה has given us a loophole to do just that. The process is to contemplate the parts of our life where we blew it, and were untrue to our values. We should speak to יהוה about these incidents, freely admitting our mistake, and affirm our commitment to do better in similar situations from now on. This is called "Teshuva" - repentance. Depending on our level of sincerity, יהוה will 'edit' our life, and either erase the embarrassing parts, or even rewrite them to show us in a positive light.

Spiritual Exercise: Think of things that you have done that you do not want anyone else to see. יהוה has seen all these things and is asking you to repent and change your life.

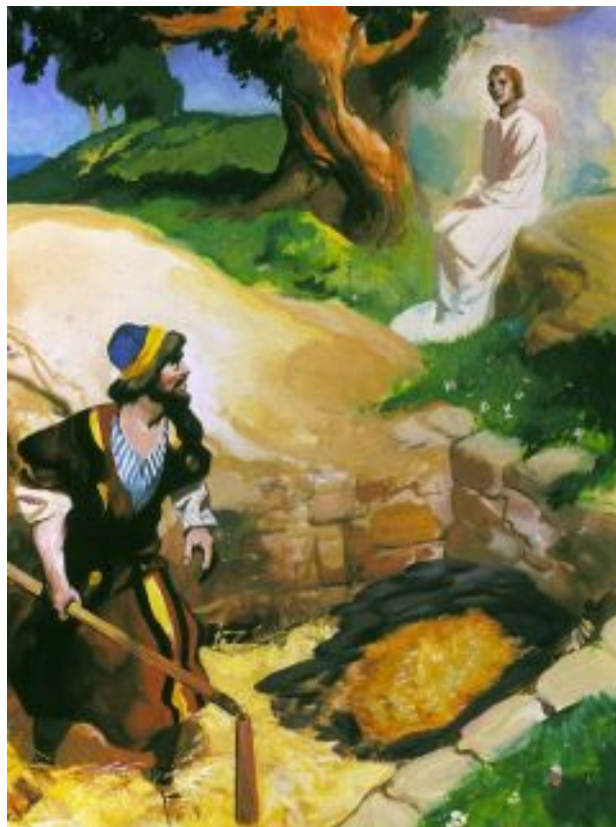
Do you know?

1. When a man makes a sacrifice, he draws closer to ____.
2. A man should bring a burnt offering when he has ____.
3. When a man confessed his sins, he laid his hands on the ____ of the animal.
4. The priest sprinkled the blood of the animal on the ____.
5. Do not eat the ____ and the ____.
6. A ____ offering consists of flour, oil, and frankincense.
7. No ____ or ____ was allowed in the grain offering.
8. ____ was put on all the grain offerings.
9. A ____ offering was brought voluntarily by those moved to express their love for יהוה.
10. A ____ offering atoned for sins committed unintentionally.
11. A man must fulfill all his ____ spoken aloud.
12. A robber must restore the item and add ____ to it.
13. A man cannot bring an offering for ____ sins.

Answers:

1. יהוה
2. sinned
3. head
4. altar
5. blood, fat
6. grain
7. leaven, honey
8. salt
9. peace
10. sin
11. oaths
12. one-fifth
13. intentional

Gideon
The Power of Weakness



Yahusha appears to Gideon

Question: Why did יהוה choose Gideon? יהוה loves to choose weak individuals and raise them up. It is something that He has done throughout human history and will continue to do until the very day that He returns. יהוה takes weak, humble, sometimes fearful people, and uses them to do wonderful things. He loves doing it! And the story of Gideon has been repeated (in each person's own way) through the lives of millions throughout history. **1 Corinthians 1:27 But Elohim has chosen the foolish things of the world to confound the wise; and Elohim has chosen the weak things of the world to confound the things which are mighty; 28 And bottom things of the world, and things which are despised has Elohim chosen, and things which are not, to bring to nothing things that are: 29 That no flesh should glory in His presence.** C-MATS

Judges 6:1 And the Children of Israel did that which was evil in the sight of יהוה: and יהוה delivered them into the hand of Midian seven years. 2 And the hand of Midian prevailed against Israel; and because the Midianites made them the Children of Israel את the dens which are in the mountains את and the caves את and the strongholds. 3 And so it was, when Israel had planted their crops, that the Midianites came up and the Amalekites and the children of the east; they came up against them; 4 And they encamped against them and destroyed את increase of the earth, till you come to Gaza and left no sustenance in Israel, neither sheep, nor ox, nor donkey. 5 For they came up with their cattle and their tents; they came in as locusts for multitude; both they and their camels were without number: and they came into the land to destroy it. C-MATS

Question: What does the name Midian mean? Midian means 'Strife' and they were certainly being true to their name in their actions with יהוה's people Israel! Midian speaks to us of the strife and trouble that comes to believers while living in this world. Sometimes the strife is caused by the desires of our sinful nature; sometimes it is the strife and troubles that occur from simply living in a fallen world. Whatever the source of our strife, יהוה uses all circumstances to teach us truth, and, as we shall soon see, the best victories often come when we are weakest.

6 And Israel was brought very low because of Midian; and the Children of Israel cried to יהוה. 7 And it came pass, when the Children of Israel cried to יהוה because of Midian, 8 That יהוה sent a prophet to the Children of Israel: and he said to them, So says יהוה, the Elohim of Israel, I brought אתכם you up from Egypt and brought אתכם you forth out of the house of bondage; 9 And I delivered אתכם you out of the hand of the Egyptians and out of the hand of all that oppressed you and drove אותם them out from before you and gave you את their land; 10 And I said to you, I am יהוה your Elohim; you shall not fear את gods of the Amorites, in whose land אתם you dwell. But you have not listened to My voice. C-MATS

Question: Who did יהוה send to tell them about their sins? So Israel comes to the point of crying out to יהוה. About time too - only took seven years! Now In the past when Israel has cried out to יהוה, יהוה has raised up a judge to deliver them... but not this time! This time He sends them a prophet to do two things – Firstly to convict them some more of their sins and their need of Him; and secondly, to show them where they have gone wrong. יהוה knows that He can and will deliver them, but He is firstly interested that they see what the root cause of their bondage is so that they don't have to keep this cycle of sin and repentance going. Same goes for our lives. If we keep falling into the same trap then יהוה will work so that we see the source of our problem. It's not always just a matter of 'forgive me יהוה' and then carrying on... יהוה would like us to take the time to think over why we keep failing in a particular area.

11 And the Angel of יהוה came and sat under the oak which was in Ophrah that pertained to Joash the Abiezrite: and his son Gideon was beating out wheat in the winepress, to hide it from the Midianites. 12 And the Angel of יהוה appeared to him and said to him, יהוה is with you, you mighty man of valor. 13 And Gideon said to him, Oh, my Adonai, if יהוה is with us, why then is all זאת this befallen us? And where are all His wondrous works which our fathers told us of saying, Did not יהוה bring us up from Egypt? But now יהוה has cast us off and delivered us into the hand of Midian. 14 And יהוה looked upon him and said, Go in this your might and save את Israel from the hand of Midian: have not I sent you? 15 And he said to Him, Oh, Adonai, with which shall I save את Israel? Surely, my family is the poorest in Manasseh and I am the least in my father's house. 16 And יהוה said to him, Surely I will be with you and you shall kill את Midianites as one man. C-MATS

Question: Who did יהוה send to choose Gideon? The angel of יהוה (not just an angel but Yahusha Himself) comes and picks the vessel He will use to deliver Israel.

Question: What question did Gideon ask Yahusha? "Why is all this bad stuff happening?" The obvious is that Israel left their Elohim... It was their sin which led to this difficulty. But the question is even more valid for the lives of those today that face incredible strife and difficulty while living good, obedient lives. יהוה will use testing situations to bring us to the point of weakness... times when we can no longer rely on the natural. And then we see what יהוה can do!

Question: Did Yahusha question Gideon's question? The first thing to notice in the passage above is that יהוה doesn't answer Gideon's question about why these things have happened. Maybe because it was obvious in Israel's case as יהוה had already pointed out through the prophet He sent. But for us, if it is not our own desires and sinful tendencies that have lead us into 'strife', then the question of where the trouble comes from is often unanswered as it was with Job. In these cases, we should learn to leave these things with יהוה and by faith, look for the good that will be worked out of it.

Question: Did Gideon feel that he was qualified for the job of delivering Israel? Gideon says, 'Well my family is bottom of the barrel. Dead last! And in the most insignificant family in Manasseh, I'm the youngest and weakest! You may have made a mistake I'm afraid!' Ever felt like that? That you really don't have anything much to offer יהוה and probably can't be used? That you are afraid to go forward into a door that יהוה has opened for you. One יהוה plus one weakling is always a majority in any fight. 'I will be with you' יהוה tells Gideon, and that is all that we should ever need to know. (And it is what we should remind ourselves with!) Thankfully, this was enough for Gideon to know and his focus on his own inadequacies was not so deep rooted that it stopped him being obedient. But he certainly wanted this one thing confirmed (quite a few times actually!)

17 And he said to Him, if now נמצאתי I found grace in your sight, then show me a אות sign that it is you that talks with me. 18 Do not depart from here, I pray you, until I come to you and bring forth את my present and lay it before you. And he said, I will wait until you come again. 19 And Gideon went in and made ready a kid and unleavened cakes of an ephah of meal: the flesh (meat) he put in a basket and he put the broth in a pot and brought it out to him under the oak and presented it. 20 And the Angel of Elohim said to him, Take את the flesh את and the unleavened cakes and lay them upon this rock את and the broth (soup) poured out. And he did so. C-MATS

21 Then put forth the Angel of יהוה את־ the end of the staff that was in His hand and touched the flesh and the unleavened cakes; and there went up fire out of the rock and consumed את־ the flesh וְאֶת־ and the unleavened cakes; and the Angel of יהוה departed out of his sight. 22 And Gideon saw that He was the Angel of יהוה; and Gideon said, Alas, O Adonai יהוה! Because רָאִיתִי I saw the Angel of יהוה face to face. 23 And יהוה said to him, Peace be to you; fear not: you shall not die. 24 Then Gideon built an altar there to ליהוה and called it יהוה is shalom (*peace*): to this day it is yet in Ophrah of the Abiezrites. C-MATS

Question: Why did Gideon ask for a sign from יהוה? Gideon asked for a sign that it really was יהוה that was sending him. Probably fair enough too if you put yourself in his shoes... he was being asked to fight against and defeat the entire Midian army! You sure would want to be sure wouldn't you? Gideon will ask again for a sign and again יהוה will graciously respond. We always need to remember that Gideon is not some extraordinary man. He was an ordinary man from an ordinary family in an ordinary tribe. Quite like you and me actually. He was weak enough to cause יהוה to choose him, and obedient enough to follow יהוה's call even amidst doubt and uncertainty. With the divine fire of acceptance falling upon Gideon's offering, it suddenly dawns upon Gideon that He is speaking, face to face, with יהוה! The appearing of the angel of יהוה is not just any old angel but is the pre-incarnate 'goings forth' of יהוה Yahusha Himself! The angel however tells Gideon that he can be at peace and should not fear. And יהוה would say the same thing to you today if you have faith in Yahusha and take the time to ask! (And listen of course...)

25 And it came to pass the same night, that יהוה said to him, Take את־ young bullock of your fathers, even the second bullock seven years old and throw down את־ altar of Baal that your father has, וְאֶת־ and cut down the Asherah that is by it; 26 And build an altar to ליהוה your Elohim upon the top of this stronghold, in the orderly manner and take את־ the bullock, the second and offer a burnt-offering with the wood of the Asherah which you shall cut down. 27 Then Gideon took ten men of his servants and did as יהוה had spoken to him: and it came to pass, because he feared את־ household of his fathers וְאֶת־ and the men of the city, so that he could not do it by day, he did it by night. C-MATS

Question: What did יהוה ask Gideon to do before he could use him to save Israel? Put your family's house in order! Destroy the altar of Baal and establish יהוה Elohim of Israel as Elohim over his home! It will prove to be the very first step in some extremely quick lessons in obedience. Now, again we see the weak and fearful side of our hero in that being afraid of what might happen, he secretly cuts down the Baal altar at night, under the cover of darkness! Does יהוה scold Gideon for his fear and lack of faith? Not at all! יהוה knows Gideon and you for that matter, better than you know yourself. He knows we are weak and fearful creatures at times and doesn't expect perfection. The lesson and challenge for us however from this passage (especially if you are quite a fearful person) is to not allow your fear to prevent you from being obedient. But יהוה takes us and teaches us step by step if we will trust Him. Gideon, being weak like us, was fearful, but he still obeyed יהוה's command. You would do well to ask יהוה about this.

The Altar of Baal Destroyed

28 And when the men of the city rose early in the morning, surely, the altar of Baal was broken down and the Asherah was cut down that was by it וְאֶת־ and the second bullock was offered upon the altar that was built. 29 And they said one to another, Who has done this thing? And when they inquired and asked, they said, Gideon the son of Joash has done this thing. C-MATS

30 Then the men of the city said to Joash, Bring out את־ your son that he may die, because he has broken down את־ altar of Baal and because he has cut down the Asherah that was by it. 31 And Joash said to all that stood against him, Will את־ you contend (argue) for Baal? Will you defend את־ him? He that will contend for him let him be put to death while it is yet morning: if he be a god, let him contend for himself, because one has broken down את־ his altar. 32 Therefore, on that day he called him Jerubbaal, saying, Let Baal defend himself because he has broken down את־ his altar. 33 Then all the Midianites and the Amalekites and the children of the east assembled themselves together; and they passed over and encamped in the valley of Jezreel. 34 But the Spirit of יהוה came upon את־ Gideon; and he blew a trumpet; and Abiezer was gathered together after him. 35 And he sent messengers throughout all Manasseh; and they also were gathered together after him: and he sent messengers to Asher and to Zebulun and to Naphtali; and they came up to meet them. C-MATS

Sign of the Fleece

36 And Gideon said to Elohim, If you will save by my hand את־ Israel, as you have spoken, 37 Behold, I will put את־ a fleece of wool on the threshing-floor; if there be dew on the fleece only and it be dry upon all the ground, then shall I know that you will save by my hand את־ Israel, as you have spoken. 38 And it was so; for he rose up early on the morrow and pressed together את־ the fleece and wrung the dew out of the fleece, a bowlful of water. 39 And Gideon said to Elohim, Let not your anger be kindled against me and I will speak but this once: let me make trial, I pray you, but this once with the fleece; let it now be dry only upon the fleece and upon all the ground let there be dew. 40 And Elohim did so that night: for it was dry upon the fleece only and there was dew on all the ground. C-MATS

Question: What was Gideon looking for? First, Gideon was not looking for guidance but for confirmation. יהוה had already told Gideon what to do. Secondly, Gideon had asked for a supernatural sign, not a natural one. Today people use things as a 'fleece' that could happen naturally. This, too, is a wrong way to use the story. What we see here is יהוה condescending to a man of weak faith to assure him of victory. יהוה can, and does, give such assurances today in answer to prayer.'



Sign of the fleece

Gideon's 300 Chosen Men

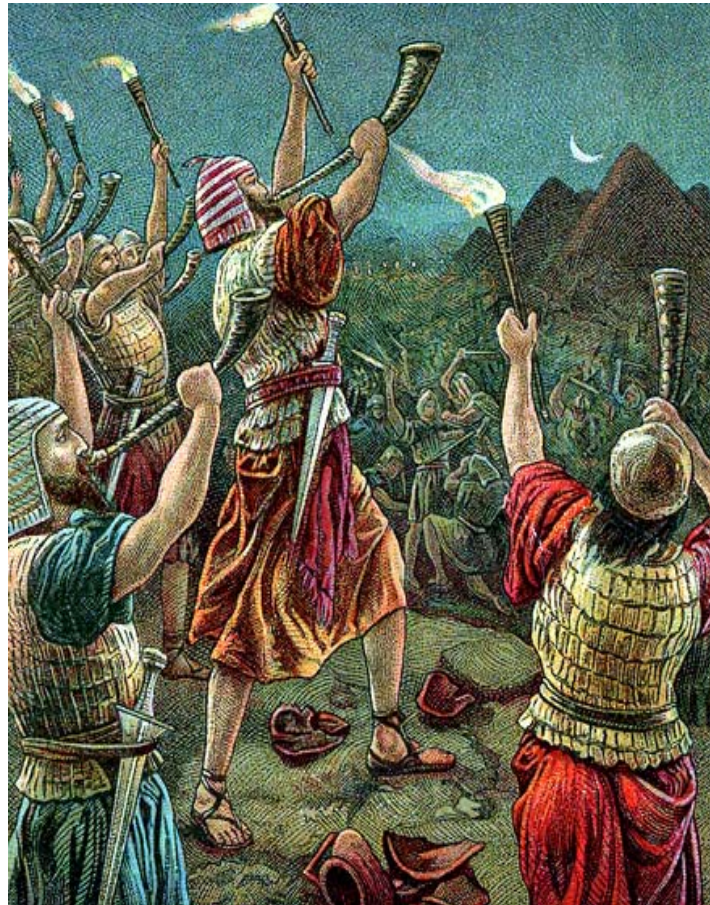
Judges 7:1 Then Jerubbaal, who is Gideon and all the people that were **אתו** *with him*, rose up early and encamped beside the spring of Harod: and the camp of Midian was on the north side of them, by the Hill of Moreh, in the valley. **2** And יהוה said to Gideon, The people that are **אתך** *with you* are too many for me to give **את** Midianites into their hand, lest Israel vaunt (*glory*) themselves against me, saying, My own hand has saved me. **3** Now therefore, proclaim in the ears of the people, saying, Whoever is fearful and trembling, let him return and depart from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand. **4** And יהוה said to Gideon, The people are yet too many; bring **אותם** *them* down to the water and I will try them for you there: and it shall be, that of who I say to you, this shall go **אתך** *with you*, the same shall go **אתך** *with you* and of whosoever I say to you, this shall not go with you, the same shall not go. **5** So he brought down **את** the people to the water: and יהוה said to Gideon, everyone that laps of the water with his tongue, as a dog laps, he shall you set by **אותרו** *himself*; likewise everyone that bowed down upon his knees to drink. **6** And the number of them that lapped, putting their hand to their mouth, was three hundred men: but all the rest of the people bowed down upon their knees to drink water. C-MATS

Question: What does יהוה want to show Israel in this battle? Gideon has rounded up all the men he can find and they are still woefully short on numbers. In all 32,000 men are willing to put their lives on the line in order to help deliver Israel (vs 3). From Judges 8:10 we read the interesting fact that Midian had 135,000 fighting men, so each Israelite would have to take out roughly four Midianites for there to be victory. Pretty long odds you would think and Gideon has reason to be more than a little anxious! You can probably imagine his surprise then, when יהוה finally speaks to him saying 'Gideon, you've got way too many men!' In the natural it seems absurd! In the spiritual it is the very thing יהוה wants to teach us.

Question: So יהוה has decided to make weak Israel even weaker. Now why would יהוה do that? Why does יהוה allow times of weakness... even overwhelming odds at times? It is so that we will be more reliant upon Him and through that, He can show us more of Himself, His work on our behalf, and hopefully prevent us from stealing His glory! The human heart loves to claim credit for any victory or achievement. If יהוה had allowed Israel to defeat Midian with only a quarter of the number of Midian's men, then guess who would have got the credit? That's right... not יהוה.

Question: Why did Gideon tell the fearful to go home? This was in accordance with the command given through Moses in Deut 20:1-8 where those that were fearful, or those that were engaged but not yet married, could go home if they liked. But there was soon to be another test. Out of the 10,000 people that remained, 9700 knelt down and drank straight from the water where as 300 evidently stood, and used their hands to bring the water to their mouth. יהוה was only interested in the smaller group who were more watchful and alert, and didn't give themselves over completely to their natural needs. The other thing to note is that the people themselves, all of whom were keen to be used to fight Midian, didn't even know there was a test going on. Likewise, יהוה tests us, looking for hearts that are truly His, and these tests come in the ordinary events of our daily lives often without our knowing. So in all, 300 people remained... that's 300 Israelites versus 135,000 Midianites. Israel was outnumbered 450 to 1! Well, outnumbered that is apart from the small fact that Israel had one Almighty יהוה on their side.

7 And יהוה said to Gideon, By the three hundred men that lapped will I save אתְּךָ you and deliver אתְּ Midianites into your hand; and let all the people go every man to his place. C-MATS



Blowing the trumpets

8 So took אתְּ victuals the people in their hand וְאֶתְּ and their trumpets; וְאֶתְּ and he sent all the men of Israel every man to his tent, but retained the three hundred men: and the camp of Midian was beneath him in the valley. 9 And it came to pass the same night, that יהוה said to him, Arise and get down into the camp; for I have delivered it into your hand. 10 But if אתְּךָ you fear to go down, go אתְּךָ you with Purah your servant down to the camp: 11 And you shall hear what they say; and afterward shall your hands be strengthened to go down into the camp. Then went he down with Purah his servant to the outermost part of the armed men that were in the camp. 12 And the Midianites and the Amalekites and all the children of the east lay along in the valley like locusts for multitude; and their camels were without number, as the sand which is upon the sea-shore for multitude. 13 And when Gideon was come, surely, there was a man telling a dream to his fellow; and he said, Behold, I dreamed a dream; and, lo, a cake of barley bread tumbled into the camp of Midian and came to the tent and defeated it so that it fell and turned it upside down, so that the tent lay flat. 14 And his fellow answered and said, Is nothing else זֶאתְּ this save the sword of Gideon the son of Joash, a man of Israel: has delivered Elohim, into his hand אתְּ Midian אתְּ and all the host. 15 And it was so, when heard Gideon אתְּ the telling of the dream אתְּ and the interpretation there, that he worshipped; and he returned into the camp of Israel and said, Arise; for יהוה has delivered into your hand אתְּ host of Midian. C-MATS

Question: How did יהוה encourage Gideon? Gideon overheard someone's dream. When we need it most יהוה still strengthens our faith through a dream, a verse, a prophetic word or encouragement from a friend. Hold on to the promises and encouragement יהוה gives you in whatever form it takes. Because it is from יהוה it is as tangible as experiencing the real thing!

16 And he divided את three hundred men into three companies and he put into the hands of all of them trumpets and empty pitchers, with torches within the pitchers. 17 And he said to them, Look on me and do likewise: and, surely, when I come to the outermost part of the camp, it shall be that, as I do, so shall you do. 18 When I blow the trumpet, I and all that are אתי with me, then blow אתם you the trumpets also on every side of all the camp and say, for יהוה and for Gideon. 19 So Gideon and the hundred men that were אתו with him, came to the outermost part of the camp in the beginning of the middle watch, when they had but newly set את the watch: and they blew the trumpets and broke in pieces the pitchers that were in their hands. 20 And the three companies blew the trumpets and broke the pitchers and held the torches in their left hands and the trumpets in their right hands with which to blow; and they cried, the sword of יהוה and of Gideon. 21 And they stood every man in his place round about the camp; and the entire host ran; and they shouted and put them to flight. C-MATS

Question: How are these verses fulfilled in us today? These verses have its New Testament fulfilment in 2 Corinthians Chapter 4. You are the fragile clay jar; Yahusha is the light within that jar; and your testimony to His greatness is the trumpet call you are asked to sound! **2 Corinthians 4:5 For we do not preach ourselves, but Mashiach Yahusha our Master; and ourselves your servants for Yahusha' sake. 6 For Elohim, who commanded the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of Elohim in the face of Yahusha haMashiach. 7 But we have this treasure in earthen vessels, that the excellence of the power may be of Elohim, and not of us. 8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair; 9 Persecuted, but not forsaken; cast down, but not destroyed; 10 Always bearing in the body the dying of Adonai Yahusha, that the life of Yahusha might be made manifest in our body. C-MATS**

Question: יהוה has made His light shine in our hearts. It is the light of the presence of יהוה Yahusha within our lives. But this 'all-surpassing power' יהוה has placed within jars of clay... us! Fragile human beings – an earthenware vessel which contains the life of יהוה! But how does this light shine forth? יהוה's light and power is seen in us as cracks appear in the outer jar. Just as Gideon and his army broke their jars to expose the light, so there must be times of weakness which cause a 'cracking' of our normal strength. Paul says it was times when he was... 'troubled on every side', 'perplexed', and 'persecuted'. These times when through the power of weakness, 'the life of Yahusha might be made manifest in our body'.

22 And they blew the three hundred trumpets and set את יהוה sword of every mans against his fellow and against the entire host; and the host fled as far as Beth-shittah toward Zererah, as far as the border of Abel-meholah, by Tabbath. 23 And the men of Israel were gathered together out of Naphtali and out of Asher and out of all Manasseh and pursued after Midian. 24 And Gideon sent messengers throughout all the hill-country of Ephraim, saying, Come down against Midian and take before them את the waters, as far as Beth-barah, ואת and the Jordan. So all the men of Ephraim were gathered together and took את the waters as far as Beth-barah, ואת and the Jordan. C-MATS

Question: Why does יהוה bring us trials? Trials are never nice when you are in them, otherwise they wouldn't be called trials! But we can take heart that יהוה has a purpose for them. It is for the strengthening of your faith and the displaying of His life through you! Each crack in the clay vessel brings forth a little more light! The Apostle Paul said

2 Corinthians 12:9 And he said to me, My grace is sufficient for you: for my strength is made perfect in weakness. Most gladly I would rather glory in my sickness, so the power of Mashiach may rest upon me. **10** Therefore I take pleasure in sickness, in criticism, in requirements, in persecutions, in suffering for Mashiach's sake: for when I am weak, then am I strong. C-MATS

Haftorah



Isaiah (watercolor circa 1896–1902 by James Tissot)

Isaiah 43:21 This people have I formed for Myself; they will show forth My praise. 22 But you have not called upon **אתי** Me, O Jacob but you have been weary of Me, O Israel. 23 You have not brought Me the small cattle of your burnt offerings; neither have you honored Me with your sacrifices. I have not caused you to serve with an *offering*, nor wearied you with incense. 24 You have bought Me no sweet cane *with* money, neither have you filled Me with the fat of your sacrifices: but you have made Me to serve with your sins, you have wearied Me with your iniquities. 25 I, *even* I, *am* He that blotted out your transgressions for My own sake and will not remember your sins. 26 Put Me in remembrance: let us plead together: declare **אתה** you, that you may be justified. 27 Your first father has sinned and your teachers have transgressed against Me. 28 Therefore, I have profaned the princes of the sanctuary and have given Jacob to the curse and Israel to shame. Isaiah 44:1 Now listen, O Jacob My servant and Israel, whom I have chosen: 2 So says יהוה that made you and formed you from the womb, *which* will help you; Fear not, O Jacob, My servant; and you, Jesurun, who I have chosen. 3 For I will pour water upon him that is thirsty and floods upon the dry ground: I will pour My spirit upon your seed (*descendants*) and My blessing upon your offspring: *Prophecy Fulfilled-Isa. 44:3 He will send the Spirit of Elohim-John 16:7, 13.* 4 And they will spring up as among the grass, as willows by *the* water courses. 5 One will say, I *am* to ליהוה; and another will call *himself* by the name of Jacob; and another will subscribe *with* his hand to ליהוה and surname *himself* by the name of Israel. 6 So says יהוה the King of Israel and his redeemer יהוה of צבאות Hosts; I *am* the First and I *am* the Last; and beside Me there is no Elohim. 7 And who, is like Me, let him call and declare it and set it in order for Me, since I appointed the ancient people? And *the* things that are coming and will come, let them show to them. 8 Do not fear *and* be afraid: have I not told you from that time and have declared *it*? **אתם** And you are My witnesses. Is there any Eloah beside Me? See, there is no Rock; I know not *any*. 9 They that make a graven image *are* all of them vanity; and their delectable things will not profit; and they *are* their own witnesses; they see not, nor know; that they may be ashamed. 10 Who has formed a god or molten a graven image *that* is profitable for anything? 11 See, all his fellows will be ashamed: and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they will fear and they will be ashamed together. 12 *The* smith *with* the tongs works in the coals fashions it with hammers and works it with the strength of his arms: yes he is hungry and his strength fails: he drinks no water and is faint. 13 The carpenter stretches out *his* rule; he marks it out with a line; he fits it with planes and he marks it out with the compass and makes it after the figure of a man, according to the beauty of a man; that it may remain in the house. 14 He cuts himself down cedars and takes the cypress and the oak, which he strengthens for himself among the trees of the forest: he plants an ash and the rain does nourish *it*. 15 Then will it be for a man to burn: for he will take of it and warm himself; yes he kindles *it* and bakes bread; yes he makes an god (*el*) and worships it; he makes it a graven image and falls down to it. 16 He burns part of it in the fire; with part of it he eats flesh; he roasts meat and is satisfied: yes he warms *himself* and said, Aha, I am warm, **ראיתי** I saw the fire: 17 And the residue of it he makes a god, *even* his graven image: he falls down to it and worships it and prays to it and says, Deliver me; for **אתה** you are my god. 18 They have not known nor understood: for He has shut their eyes, that they cannot see; *and* their hearts, that they cannot understand. 19 And none considers in his heart, neither *is there* knowledge nor understanding to say, I have burned part of it in the fire; yes also I have baked bread upon the coals of it; I have roasted flesh and eaten *it*: and will I make the residue of it an abomination? Will I fall down to the stock of a tree? 20 He feeds on ashes: a deceived heart has turned him aside, that he cannot deliver **את** his soul, nor say, *Is there* not a lie in my right hand? 21 Remember these, O Jacob and Israel; for **אתה** you are My servant: I have formed you; **אתה** you are My servant: O Israel, you will not be forgotten of Me. 22 I have blotted out, as a thick cloud, your transgressions and, as a cloud, your sins: return to Me; for I have redeemed you.

23 Sing, O you heavens; for יהוה has done *it*: shout, you lower parts of the earth: break forth *into* singing, you mountains, O forest and every tree in it: for יהוה has redeemed Jacob and glorified Himself in Israel. C-MATS

Brit Chadasha

Romans 8:1 There is no condemnation to them who are in Mashiach Yahusha, who do not walk after the flesh, but after the Spirit. 2 For the Torah of the Spirit of life in Mashiach Yahusha has made me free from the Torah of sin and death. 3 For what the Torah could not do, in that it was weak through the flesh, Elohim sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: 4 That the righteousness of the Torah might be fulfilled in us, who do not walk after the flesh, but after the Spirit. 5 For those who are after the flesh do the things of the flesh; but those who are after the Spirit do the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is at war against Elohim: for it is not subject to the Torah of Elohim, nor can it be. 8 So then those who are in the flesh cannot please Elohim. 9 But you are not in the flesh, but in the Spirit, if the Spirit of Elohim dwells in you. Now if any man does not have the Spirit of Mashiach, he is not his. 10 And if Mashiach is in you, your body is dead to sin; but the Spirit is life because of righteousness. 11 But if the Spirit of Him that raised up Yahusha from the dead dwells in you, He that raised up Mashiach from the dead shall also quicken your mortal bodies by His Spirit that dwells in you. 12 Therefore we are debtors, not to the flesh, to live after the flesh. 13 For if you live after the flesh, you shall die: but if you through the Spirit do crush the deeds of the body, you shall live. C-MATS

Hebrews 10:1 For since the Torah has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. ² Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins? ³ But in these sacrifices there is a reminder of sins every year. ⁴ For it is impossible for the blood of bulls and goats to take away sins.

⁵ Consequently, when He came into the world, He said,

“Sacrifices and offerings you have not desired, but a body have you prepared for me; ⁶ in burnt offerings and sin offerings you have taken no pleasure. ⁷ Then I said, ‘Behold, I have come to do your will, O Elohim, as it is written of me in the scroll of the book.’”

⁸ When He said above, “You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings” (these are offered according to the Torah), ⁹ then He added, “Behold, I have come to do your will.” He takes away the first that He may establish the second. ¹⁰ And by that will we have been sanctified through the offering of the body of Yahusha haMashiach once for all.

¹¹ And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. ¹² But when He ¹ had offered for all time a single sacrifice for sins, He sat down at the right hand of Elohim, ¹³ waiting from that time until His enemies should be made a footstool for His feet. ¹⁴ For by a single offering He has perfected for all time those who are being sanctified. C-MATS

Hebrew 13:10 We have an altar from which those who serve the tent^[a] have no right to eat. ¹¹ For the bodies of those animals whose blood is brought into the holy places by the high priest as a sacrifice for sin are burned outside the camp. ¹² So Yahusha also suffered outside the gate in order to sanctify the people through his own blood. ¹³ Therefore let us go to Him outside the camp and bear the reproach he endured. ¹⁴ For here we have no lasting city, but we seek the city that is to come. ¹⁵ Through Him then let us continually offer up a sacrifice of praise to Elohim, that is, the fruit of lips that acknowledge His name. ¹⁶ Do not neglect to do good and to share what you have, for such sacrifices are pleasing to Elohim. C-MATS

Hidden Good

Question: Is there anything such as bad luck? There is no such thing as bad luck. יהוה has His Hand on you and orders your steps according to His purpose. **Proverbs 16:9** A man's heart devises his way; and יהוה directs his steps.

I felt the thud, thud, thud of the flat tire, and I couldn't believe it. How many things could possibly go wrong for one person in one day? I got down off my bike, whipped the spare inner tube I always carry out of my pack, and got to work. I was upset but not really surprised, because it had just been one of those of days, you know the kind when you get up on the wrong side of the bed and you never find your way back.

Actually the day started out really good. I got a call from a couple of buddies and we made up to go into the city and catch the big high-tech expo at the science museum. It was supposed to be amazing. Mr. Shapiro was going to drive us all in his van. The only catch was that we all had to meet at Sam's house because his father didn't want to make a hundred stops, and they were leaving *exactly* at 2:00, whether we were there or not.

No big deal, I thought. My dad's really cool about these things and I was sure he wouldn't mind driving me across town to where Sam lived.

Well that was my first mistake. My father felt really bad, but he had an important meeting already lined up then and wasn't going to be home.

It was a problem, but not so bad, since I still had plenty of time to get there by bike. But even that didn't turn out to be as simple as I thought because while my bike was securely locked to the lamp post in front of my house, I had no idea where I had left the key!

I finally found the key - in my kid sister's dollhouse of all places! I was late and had to hurry, but I'm in good shape, so it was doable.

I kissed my mom goodbye and took off down the road that would get me straight there the fastest way. The only problem was: the road was closed! Just my luck, just that day, they decided to repaint the stripe running down the middle of the road for the first time in years. I was mad, but when the big traffic cop pointed me to take the detour I wasn't about to argue.

It was 1:45 PM, and making it to the van on time was becoming a real long shot. I sped as fast as I could along the winding, bumpy, detour road. *Maybe I'd make it after all*, I thought. That moment I got the flat.

Well between my old leaky hand pump, and the rusty wheel rim, changing the tire took me almost an hour! It was all over. No way would Sam and the gang still be there. I turned around and started riding home - what else was there to do? Everything was just plain going wrong! I got back to my street and could see my house. *Hey, why was my dad's car back in the driveway - what happened to his meeting? - and why were he and my mom were rushing out of the house like that?*

Then my mom saw me coming, and she and my dad started running fast my way. "Mark! Mark! I can't believe it. Are you really all right?"

I didn't get it. How did they hear about my flat tire? Mom looked like she'd been crying. I mean I was pretty disappointed about it myself, but it wasn't SO bad. I tried to calm her down.

"It's okay mom, I just got a flat and missed my ride. It's just a little bad luck..."

She looked at my dad and gave me a big hug. "Bad luck?" my father said. "Mark, do you know what happened?"

I shook my head. My mother spoke slowly. "Mark, the van got into an accident."

"What!?"

"Your friends were pretty shaken up, but thank יהוה they'll be okay. Everyone else's parents had heard from their kids already, but when I didn't hear from you, I ... I didn't know what to think. So your father rushed home from his meeting and we were just on our way to the hospital to look for you. But now I see we've had a miracle!"

Wow. I was too blown away to even speak. The whole time, all the 'bad luck' I was having was really just יהוה's way of keeping me out of the accident!

יהוה is Watching

Question: Is יהוה really watching our every move? And if so, does He really care what we do? Absolutely. יהוה is right there with us 24 hours a day seven days a week. He put us in the world, cares very much about us, and wants to help us make the right choices that will bring ourselves, and the whole world to reach our greatest potential for happiness. Everything we do, even if nobody sees us, is being watched and recorded on camera - by יהוה. And our conscience, the part of us that makes us feel guilty if we did something we shouldn't have, is a positive thing. It is יהוה's loving way of reminding us that He knows what we did, and knows that we'll feel better, and become better by coming clean and putting it right. This week's portion teaches us about some of the ways that in the times of the Tabernacle a person could do to put right the mistakes that he made, even those only he - and יהוה - were aware of. Today, the way is to become aware of the fact that we're always 'on film,' and let that motivate us to try our best to act in a way that will make ourselves and יהוה proud.

THE MOVIE STAR

You'd think it was a different class. I had never seen everyone looking as good, and behaving as well. Everybody was tucked in and sitting up straight. The noisy kids in the back row, who usually spent the whole class whispering and giggling, were paying attention - as quiet as mice. Even Becky, the class clown, for once had put her antics on hold. What was the cause of this miraculous turnabout?

It was all because of the woman standing quietly in the corner of the classroom, or I should say, because of the video camera she was pointing our way. They were making a movie of our school to show at the annual banquet, and everybody, from our parents to the principal, would be watching. Naturally, none of us wanted to be caught on film at any less than our very best.

But soon enough the lunch bell rang, and everyone poured out of the classroom, relieved that the 'show' was finally over.

"I bet you'd like it if the camerawoman was here all the time?" I quipped to Mrs. Mark, our teacher, on the way out.

I thought she would just laugh, but instead she gave me a thoughtful look and said, "Tammy, we *are* always on camera, it's just that the camera is usually hidden."

What? Were there hidden video monitors in the classrooms?

She explained: "יהודה is watching us all the time, and taking pictures of whatever we do. He's recording our every word too. If people would only realize it, they would act a lot differently."

I never quite thought of it that way, and deep down I knew she was right. But soon enough the thought slipped out of my head as I joined the rest of the kids in the cafeteria.

"*Oh no,*" I thought looking at the huge line. I was really hungry, and it was going to take forever to get through.

Just then, I heard someone whisper my name. "Psst, Tammy! Come cut in behind me. Quick, while nobody's looking."

It was my friend Amy. "Great." I slipped into the line, and sure enough no one noticed. There was a strict rule that nobody was allowed to cut into line or save places for anyone else. It made sense - if not, people would always be pushing and fighting. But still, if you could get away with it - why not?

We started to chat. "That was some class today, huh Tammy?" she said. "It's hard to be on camera. I couldn't wait to get out of there and be myself again."

I nodded and smiled, but something inside didn't feel right. I thought about the teacher's words, *"We're always on camera..."* Did that mean I had just been videoed sneaking into line? That certainly wasn't a movie I'd want anybody to see. We moved forward, and I felt a little guilty as I thought about the 'hidden camera' still running.

"Why so quiet, Tam?" asked my friend. "Anyway, did you hear what Jan did yesterday? You know she..."

I perked up my ears. Amy always had the juiciest gossip. But then I thought, *"...and He's recording our every word too..."* Was this gossip session also going to be part of the tape? I squirmed. How could I explain to my friend that the video camera was still running?

"You're never going to believe what she did..."

I had to act fast. "You know what Amy, I realize I forgot something," I mumbled as I pulled myself out of line.

Amy protested. "But Tammy, can't it wait a few minutes? We're almost at the front of the line and you haven't even heard the story yet."

"Sorry - gotta go!" I zoomed out and went straight to the back of the line where I really belonged.

You know, the wait didn't even seem so long. In fact, I enjoyed every minute of it as I felt the camera rolling, and making the kind of film that someday, both יהוה and I would enjoy seeing.

Keeping Promises

Question: Should we always do exactly what we promised to do? We should be careful not to say we're going to do something unless we really mean it - and really do it. In this week's portion we learn how in the times of the Tabernacle, if people made a promise and didn't keep it, they would bring a special offering as atonement. יהוה takes our words and our promises seriously and wants us to take them seriously too.

A PROMISING FUTURE

The guys looked at their watches, getting hotter and more impatient by the minute. They had all made up to meet in front of the school building at 9:00 AM to set out on a Sunday bike trip. Now it was almost 10 AM and their friend, Matt, still hadn't shown up.

"Should we wait? He promised he would really make it this time," Jack said.

"I don't know," sighed Steve. "I think we should just go. If he hasn't come by now, he's not coming."

The guys all nodded and began to ride.

They finished their trip and were just riding back into town when they saw Matt sitting in front of Burger Barn, calmly sipping a coke with a couple other kids. The guys pulled their bikes over to the side of the road.

"Hey, Matt," called Steve, "What happened? You said you were coming biking with us today."

The boy sat up. "Well, if I did, I forgot. Besides, I never promised."

"You did so!" countered Jack. "We waited for you a whole hour. That's really not cool."

"Then I guess I just changed my mind," he said.

"You just changed you mind and didn't tell us? Don't you know a person has to keep his word? That's the most important thing he has," Steve said.

But Matt just shrugged and turned back to his drink as his miffed friends rode away.

Matt Jacobs was a good kid, but he had a bad habit of saying he was going to do something and then just blowing it off. Sometimes there would be a good reason, sometimes a not-so-good reason and sometimes no reason at all other than that he just didn't feel like it.

Later that afternoon, Matt was tired and looking forward to relaxing. He had just settled back in his favorite easy chair and flipped on a CD when he remembered he had promised to give a little kid from the neighborhood a swimming lesson that day at 5:00. He looked at his watch - 4:55. He'd have to leave right away to be there even close to when he said he would.

Uggh! Matt thought. He really didn't want to go - at least not until he relaxed for a while. Why should he bother? The kid could wait outside the pool by the fence a little while. After all, the pool would be locked up until he came with his key. And even if he never made it...the kid would just go home, right?

He was about to lean back and relax when his friend's words came back to him: *'...a person's word is the most important thing he has.'* Usually he'd let thoughts like that pass out of his head as quickly as they passed in, but somehow it felt like there really *was* something wrong with not doing what he said he would.

Fighting off his entire hundred and ten pounds of inertia, Matt lifted himself out of his chair and set out for the local pool. If he hurried, he'd get there *almost* by the time he had promised.

Hmm, that's strange, Matt thought at the sight of the slightly pushed opened gate. He hurriedly went in and saw the younger kid he was supposed to teach bobbing in the deep water in obvious panic. Matt jumped in and rescued the kid just in time.

"Hey, don't you know how dangerous that was?" he scolded the kid.

"Well, I...I got here at 5:00 and you weren't here. I waited a couple minutes, then I pushed in past the gate to see if you were inside, then I...I...fell in the deep end!" he sobbed.

Matt turned white as he thought about what would have happened if he hadn't kept his word and come to give the lesson. What happened that day woke Matt up to the importance of keeping his word and from then on when he said he'd do something - he meant it.

Resources:

The Stone Edition of The Chumash

The Complete Messianic Aleph Tav Scriptures C-MATS www.AlephTavScriptures.com

"Weekly Torah Portion" from www.aish.com