

TZAV (command)



Leviticus 6:8 And יהוה spoke to Moses saying, **9 Command** אֶת־ Aaron וְאֶת־ and his sons saying, אֶת־ *This is the Torah (law) of the burnt offering: It is the burnt offering, because it will be burning upon the altar all night until morning, in this way the fire of the altar will be kept burning. C-MATS*

Question: How was the burnt-offering a sacrifice for the Kohen? In order to perform the sacrificial service, Kohanim must give up their regular means of earning a livelihood. This financial sacrifice is particularly acute in the case of a burnt-offering, from which the Kohanim receive nothing, since all of its meat is burned on the Altar. Even though its hide goes to the Kohanim, the price of the hide is hardly sufficient to make up for their loss of income. *Chumash*

Question: What commandment was given to the Kohen? There was a general commandment to keep the Altar fires burning at all times and at least one negative commandment not to extinguish the fire or to allow it to go out. *Chumash*

BURNT OFFERING

WHY: Atonement for intentional sin.

WHERE: Bronze Altar

WHAT: A young male animal without defect or a bird.



Question: Will the place of the altar be changed? The location of the Altar is very exactly defined, and is never to be changed... It is a commonly-held tradition that the place where David and Solomon built the Altar on the threshing floor of Arona, is the very place where Abraham built an altar and bound Isaac upon it; this is where Cain and Abel brought their offerings; this is where Adam the First Man offered a *offering* when he was created--and it is from [the earth of] this place that he was created. Man was formed from the place of his atonement. The King Yahusha will arise and restore the kingdom of David to its glory of old, to its original sovereignty. He will build the Temple and gather the dispersed of Israel. In his times, all the laws of the Torah will be reinstated as before; the sacrifices will be offered, the Sabbatical year and the Jubilee year instituted as outlined in the Torah. *Chumash*

Question: Why did King David purchase the threshing floor of Araunah the Jebusite? David bought the threshing floor and the oxen for fifty shekels of silver. David built an altar unto יהוה there, and offered burnt offerings and peace offerings. *Chumash*

Question: Where is our altar today? A believer's Sabbath table is one of the altars provided by יהוה. It is a gathering place to assemble before יהוה and have a sacred meal and enter into the Sabbath. The table symbolizes the charity and hospitality of the believer's home, and also the teachings one transmits to one's children and the example one sets for them. The Torah demands extreme vigilance in its upkeep.



King David Purchasing the Threshing Floor of Araunah the Jebusite by William Brassey Hole

Leviticus 6:10 And the priest will put on his linen garment and cover himself with his linen breeches and take up אֵת the ashes which have consumed the fire with אֵת the burnt offering on the altar has consumed and he will put them beside the altar. C-MATS

Question: Did each Kohen have his own garments? Each Kohen had his personal "linen garment" and the priestly garments would fit the Kohen's measure, and must not drag on the floor or be raised above the floor. There must be nothing intervening between his flesh and the priestly garments. *Chumash*

Question: Why does the Kohen separate the ash from the Altar and places it on the floor of the Courtyard? This is the first service of every day: The Kohen scoops up a shovelful from the innermost ashes on the Altar and places it on the floor of the Courtyard, east of the ramp that leads to the top of the Altar. These ashes must be from the burnt flesh of the previous day's offerings. If the ashes are not removed the fire will eventually go out. *Chumash*

Question: What is the significance of the commandment of removing the ashes from the altar? According to Hebrew law, it is forbidden to remind a person of his past sins. The Torah alludes to this with the law of the removal of the ashes. After the sacrifice has been sacrificed on the altar, only the ashes are left. Removing the ashes teaches us that a person can start over with a clean slate, with no trace remaining of his sin. *Chumash*

Discuss: Should you bring up a person's old sins? Should you forgive him and speak of his sins no more?
Remember you not the former things, neither consider the things of old. Isaiah 43:18 C-MATS

Leviticus 6:11 And he will put off **אָתָּה** his garments and put on other garments and carry **אָתָּה** the ashes outside the camp to a clean place. C-MATS



The priests removing the ashes so the fire can continue to burn.

Question: Why does the Kohen remove his sacred garments to remove the ash? Since he will be moving a great deal of ash, the Kohen would be very likely to soil his sacred garments. Before removing the ashes, therefore, the Kohen should remove his [regular] garments and change to older, more worn Priestly garments. Thus, the Torah teaches us common courtesy. It is unseemly to wear the same clothing in the kitchen that one would wear when pouring wine for his master. From this we learn the importance of changing into our best clothing in honor of the Sabbath, after having worn something else while performing the menial chores in preparation for the sacred day, such as cooking and buying food.
Chumash

Discuss: Should you wear your best clean clothes at the Sabbath table? Should you honor the Sabbath table with proper clothing and conversation?

Leviticus 6:12 And the fire upon the altar will be *kept* burning; it will not be put out: and the priest will burn wood on it every morning and lay the burnt *offering* upon it; and he will burn the fat of the peace offerings on it. C-MATS



Question: How many years did the fire burn upon the Altar? The Altar of Moses' Tabernacle was used for about 116 years -- 39 years in the Wilderness, 14 in Gilgal, 13 in Nob, and 50 in Gibeon. During all those years, the Altar fire burned continuously, yet its thin copper layer never melted and its wooden structure was never charred. *Chumash* The Temple was destroyed in 70 AD ending the eternal fire on the altar.

Leviticus 6:13 The fire will always be burning upon the altar; it will never go out. C-MATS

Question: Was the fire burning even when the altar traveled in the desert? When the Altar was covered with a cloth of purple wool, they placed over the fire a copper bowl. *Chumash*

Special care must be taken during the "journeys" of life--the times that a person ventures away from the home environment that fosters his character and integrity--so that the fire in his soul should not give in to foreign influences. No moment in your life should find you without a burning fire within your soul to serve **יהוה**. *Chumash*

Leviticus 6:14 וְזֹאת *And this is the Torah of the grain offering: the sons of Aaron will offer **אתה** it (him) before יהוה, before the altar. 15 And he will take a handful of the fine flour of the grain offering and some of the oil **ואת** and all the frankincense, which is upon the grain offering and will burn the reminder portion of it upon the altar for a sweet savor to ליהוה. 16 And the remainder of it Aaron and his sons will eat. It will be eaten with unleavened bread in the sacred place; they will eat it in the court of the Tabernacle of the Congregation. 17 It will not be baked with leaven. I have given **אתה** it (him) to them for their portion of My offerings made by fire; it is most sacred, as is the sin offering and the trespass offering. 18 All the males among the children of Aaron will eat it. It will be a statute forever in all your generations concerning the offerings of יהוה made by fire: everyone that touches them will be sacred. C-MATS*

GRAIN/GIFT OFFERING

WHY: Give a gift to God.

WHERE: Bronze Altar

WHAT: One of the combinations below:



Leviticus 6: 19 And יהוה spoke to Moses saying, 20 This is the offering of Aaron and his sons, which they will offer to ליהוה on the day when he anoints אהו him; a tenth part of an ephah of fine flour for a grain offering, half of it in the morning and half of it at night and from then on. C-MATS

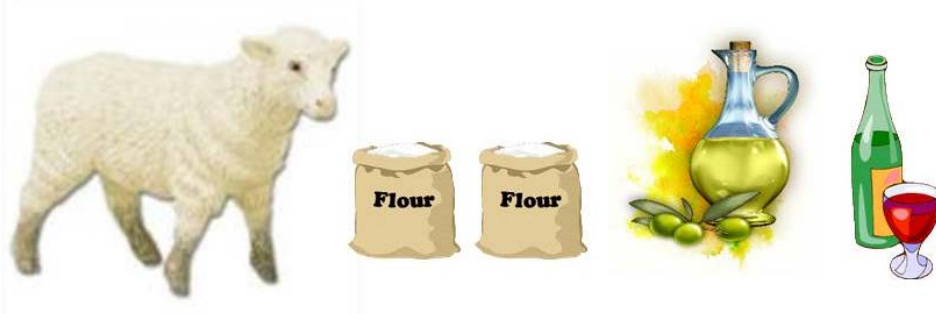
DAILY OFFERINGS

WHY: Priests showing reverence for Yahweh.

WHERE: Bronze Altar

WHEN: Once in the morning & once at night.

WHAT: 1 year old lamb, 2 qts. fine flour mixed with 1 qt. olive oil, 1 quart of Wine.



Question: What was the High Priest's daily offering? The High Priest's daily offering was a grain offering, the offering of a poor man. This, for two reasons: that a poor man bringing his pauper's offering to the Sanctuary should not be ashamed; and to awaken humility in the High Priest's heart, with the appreciation that before יהוה he is the equal of the most impoverished of his brethren. The Kohen brought a grain offering on the day that he began serving in the Sanctuary, while the High Kohen brought one every day. It is a mark of greatness that a person regards his every day as a new beginning in which he strives to exceed all his previous achievements-to do better today than yesterday. Chumash



Leviticus 6:21 It will be made with oil *and fried* in a pan, you will bring it in *and break it in pieces* and offer the grain offering as a sweet savor to ליהוה. C-MATS



Question: How was the grain offering made? Boiling water is poured over the dough until it is thoroughly scalded and mixed well. The Kohen baked it in an oven and afterwards fried it in a shallow pan in oil. *Chumash*

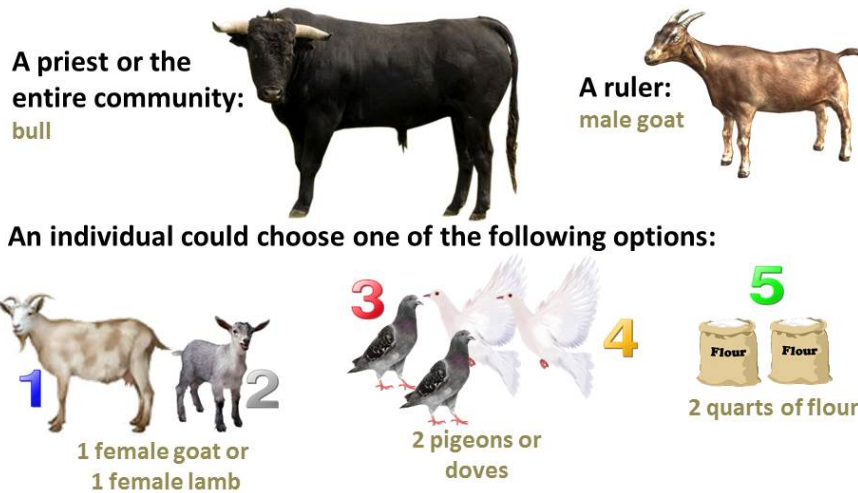
Leviticus 6:22 And the high priest who is anointed in his place will offer אֵתָהּ *it (him): it is a statute forever to לִיהוּהָ; it will be entirely burnt up.* **23** Every grain (*meat*) offering for the priest will be entirely *burnt*: it will not be eaten. C-MATS

GUILT/SIN OFFERING

WHY: Atonement for accidental sins.

WHERE: Bronze Altar

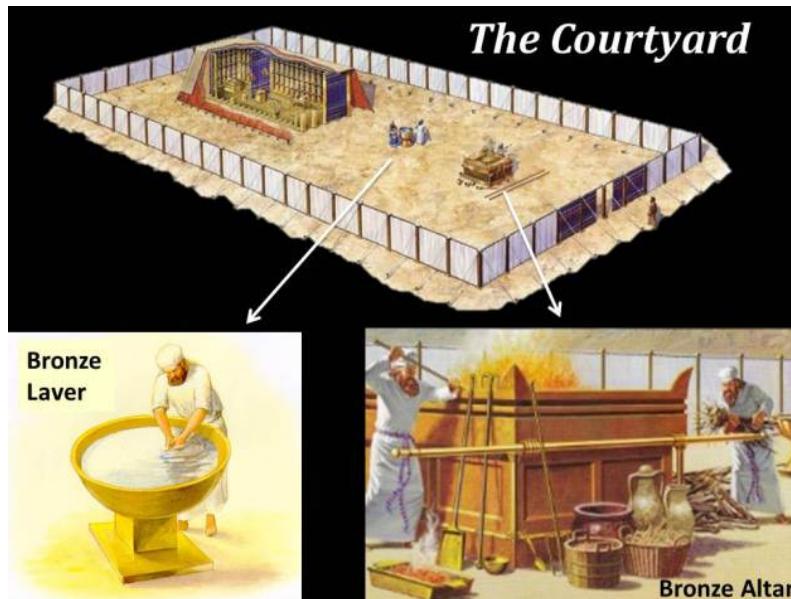
WHAT: Depends on who the offender is:



Leviticus 6:24 And יהוה spoke to Moses saying, **25** Speak to Aaron and to his sons saying, אֵתָהּ *This is the Torah of הַחֲטָאתָהּ the sin [offering]: In the same place where the burnt offering is killed, הַחֲטָאתָהּ the sin [offering] will be killed before יהוה: it is most sacred.* **26** The priest who offers אֵתָהּ *it (him)* for sin will eat it in the sacred place in the court of the Tabernacle of the Congregation. **27** Whatever will touch the flesh of the sacrifice will be sacred: and if the blood is sprinkled upon any garment, you will wash the garment that was sprinkled in the sacred place. **28** But the clay pot in which it was cooked will be broken: and if it was cooked in a bronze pot, it will be scoured and rinsed in water. C-MATS

Question: Why was the clay pot broken and the copper vessel was not broken? It is impossible to purge the sacred particles from clay; consequently, there is no way to make its use permissible. On the other hand, metal vessels can be purged of their absorbed taste by cleaning; therefore they can be made permissible for use again. *Chumash*

Leviticus 6:29 All the males from the family of priests will eat אֵתָהּ *it (him): it is most sacred.* **30** And no חֲטָאתָהּ *sin [offering]* will be eaten, which has had any of its blood brought into the Tabernacle of the Congregation to make atonement in the sacred place: it will be burnt in the fire. C-MATS



Leviticus 7:1 **וְזֹאת** *And this is the Torah of the guilt (sin) offering: it is most sacred.* 2 In the place where they kill **אֶת־** the burnt offering, they will kill **אֶת־** the trespass (sin) offering **וְזֹאת** and the blood will be sprinkled around *all sides of the altar.* C-MATS



Question: Who can slaughter the guilt-offering? The slaughter, in contradistinction to the other service, may be performed by many categories of people, such as women, converts, and gentile slaves of Hebrews. *Chumash*

Leviticus 7:3 וְאֵת וְאֵת and all the fat he will offer of it אֵת the rump, וְאֵת and the fat that covers אֵת the inner organs, 4 וְאֵת and the two kidneys, וְאֵת and the fat that is near the flanks וְאֵת and the covering of the liver, which he will take away with the kidneys, 5 And the priest will burn אֹתָם them upon the altar as an offering made by fire לַיהוָה: it is a guilt offering. 6 Every male from the family of priests will eat it: it will be eaten in the sacred place: it is most sacred. C-MATS

Question: Who may eat the guilt offerings? The portion of the offering belongs to the family of Kohen who are serving in the Temple that day. The Kohen were divided into twenty-four divisions called “watches,” each watch being on duty for the temple service for one week. Each day of the week, a different family of Kohen from that week’s watch was on duty. When a Kohen offered up an Israelite’s grain-offering, it was shared equally among all of his family, who were on duty that day. *Chumash*

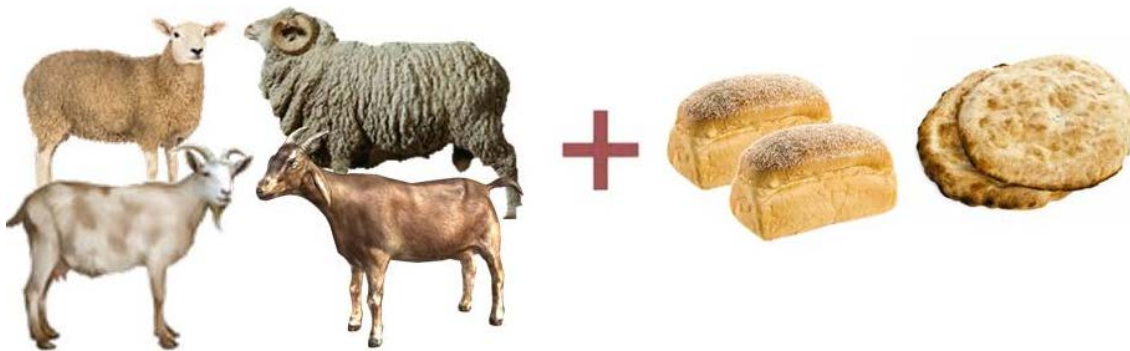
Leviticus 7:7 The trespass offering is like the sin offering: there is אֶתֶּה one Torah (law) for them: it will belong to the priest that uses it to make atonement. 8 And the priest that offers אֶתֶּה burnt offering for any man will be given the skin of the burnt offering which he has offered. 9 And all the grain offering that is baked in the oven, fried in the frying pan and cooked in a pot will belong to the priest that offers אֶתֶּה it (him). 10 And every grain offering, that is mixed with oil or is dry, will belong to all the sons of Aaron equally. C-MATS

PEACE/FELLOWSHIP OFFERING

WHY: Express thanks to God, give God a gift, or make a special promise to God.

WHERE: Bronze Altar

WHAT: 1 herd animal (male or female) plus bread made with and without yeast.



Leviticus 7:11 וְזֹאת And this is the Torah for sacrificing the peace offerings, which he will offer to לַיהוָה. 12 If a person offers it for thanksgiving, then he is to offer it with the thanksgiving sacrifice of unleavened cakes mixed with olive oil, unleavened wafers spread with olive oil and cakes made of fine flour mixed with olive oil and fried. C-MATS

Question: Who should bring a thanksgiving offering? There are four who are required to bring a thanksgiving offering:

1. one who travels the sea safely
2. one who crosses a desert or other potentially hazardous journey
3. one who was ill and recovered
4. one who was imprisoned and was released.

All these are required to give thanks to יהוה for the miracle that has happened to them. After the return of Messiah and the perfection of the world, there will be no further need for offerings of atonement, because people will no longer sin, but there will always be thanksgiving-offerings. This teaches both the importance of expressing gratitude and the teaching that in Messianic times people will bless יהוה even for what is seemingly bad, because they will realize that everything יהוה does is good. *Chumash*

Question: Are we commanded to be thankful for all our blessings? One of the great commandments is to give thanksgiving to יהוה, for all He has done for us. **Psalms 100:4 Enter into His gates with thanksgiving and into His courts with praise: give thanks to Him and bless His name. C-MATS**

Question: How can we show Him our thankfulness today?

Remember Him-Remembering Him means that He is a part of our thoughts, words, and deeds. It is impossible to give gratitude to יהוה if we never think or speak of Him. When we remember Him we are choosing to think, speak, and act as He would have us do.

Recognize His Hand-What blessings has He given to you? Write down your blessings. Think of your family, friends, life, health, home, city, country, your skills, talents, education, and job. Think about those times that seemed like a coincidence at the time. Did you overlook יהוה's hand in your life? Did you think of יהוה's greatest gift, His Son, Yahusha?

Give Thanksgiving in Prayer- יהוה wants us to talk to Him and discuss our life with Him. He cares about every detail of your life and wants you to be happy and prosper.

Keep a Gratitude Journal-A gratitude journal is more than just a list of your blessings, but a way to record what יהוה has done for you on a daily basis.

Repent of Sins-Repentance alone is an amazing blessing for which we should give thanksgiving to יהוה, yet it is one of the most powerful ways in which we *can* show unto Him our gratitude. Not only does repentance cleanse us of our sins but it makes us worthy to receive additional blessings, which יהוה is eager to bestow upon us.

Obey His Commandments-Our Heavenly Father gave us everything we have. He gave us our lives, to live here on earth, and the only thing He asks of us is to obey His commandments.

Serve Others- We can show יהוה how thankful we are by serving others. Ask יהוה to show you who needs your service. **Matthew 25:40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me.**

C-MATS

Express Gratitude to Others-When others help or serve us they are serving יהוה. When we express our gratitude to those who serve us we are truly showing thanksgiving to יהוה. We can easily acknowledge the service of others by saying "thank you", sending a card or quick email, or with just a nod of the head, a smile, or a wave of the hand.

Have an Attitude of Gratitude-יהוה created us to be happy. When we choose to have a positive attitude and to live our lives in joy we are showing our thanksgiving to יהוה. We are showing to Him that we are grateful for our very life which He's given to us.

Choose to be Humble- In the face of adversity we must make a choice. We can react to our afflictions by becoming humble and thankful, or we can become angry and bitter. As we choose to be humble we are showing thanksgiving to יהוה. We are showing to Him that we have faith in Him, that we trust Him. **Luke 18:14 I tell you, this man went down to his house justified rather than the other: for every one that exalts himself shall be abased; and he that humbles himself shall be exalted.** C-MATS

Make a New Goal-An excellent way to show thanksgiving to יהוה is by making and keeping a new goal. It can either be a goal to stop a bad habit or a goal to create a new good one. יהוה doesn't expect us to change instantly, but He does expect us to work toward change. The only way to truly change ourselves for the better is to make and keep goals.

Leviticus 7:13 Besides the cakes, he will offer leavened bread as his offering with the sacrifice of his peace offerings with thanksgiving. 14 From each kind of offering, he will offer one as a heave offering to ליהוה and it will belong to the priest who sprinkles אֶת־ the blood of the peace offerings against the altar. C-MATS



Heave offering

Leviticus 7:15 And the meat of the sacrifice of *his* peace offerings for thanksgiving will be eaten *on the same day that* it is offered; he will not leave *any* of it until the morning. 16 But if the sacrifice of his offering is for a vow or is a voluntary offering, it will be eaten *on the same day that* he offered אָתָּה his sacrifice, but the remainder of it may be eaten the next day: 17 But what remains of the meat of the sacrifice on the third day must be burnt with fire. 18 And if any of the meat of the sacrifice of his peace offerings is eaten on the third day, the sacrifice will not be accepted *or credited* to the person that offered אֹתוֹ it (*him*); it will be an abomination and the person that eats it will bear *the consequences of his iniquity*. 19 And if the meat touches any unclean *thing*, it will not be eaten; it will be burnt with fire: and as for the meat, all *who are* clean may eat it. 20 But the person who is unclean who eats the meat of the sacrifice of peace offerings made to לִיהוָה, that person will be cut off from his people. C-MATS

Question: What happens when one is **cut off from his people**? There are different degrees of this punishment, depending on the merits of the sinner and the severity of his sin. If someone is basically righteous but could not withstand the temptation to commit a sin, he will die young, but will not lose his share in the World to Come. If his sins outnumber his merits, his soul will be cut off from the World to Come, but he will not necessarily die young; he may even live a very long life. In cases of idolatry and blasphemy, the Torah prescribes both early death (between 50 and 60) and loss of a share in the World to Come. Childlessness, too, applies only where the Torah specifies it, but is not a part of every punishment. *Chumash*

Leviticus 7:21 Also the person who touches any unclean *thing*, *whether* the uncleanness of man or any unclean beast or *some other* abominable unclean *thing* and eats the meat of the sacrifice of peace offerings made to לִיהוָה, that person will be cut off from his people. C-MATS



Do not eat the fat.

Leviticus 7:22 And יהוה spoke to Moses saying, **23** Speak to *the* Children of Israel saying, You will not eat the fat of ox, sheep, or goat. **24** And the fat of the animal that dies of itself and the fat of the animal which is torn by *wild* beasts may be used in any *other* use, but you are not to eat it. **25** For whoever eats the fat of the animal *of the kind used as an offering made by fire to יהוה*, the person who eats it will be cut off from his people. C-MATS

Question: How does eating fat affect your body? The U.S. Food and Drug Administration states that total fat intake alone is associated with an increased risk of cancer. Dietary fat intake can also contribute to chronic diseases if it leads to weight gain. Being overweight increases the risk for type 2 diabetes, osteoarthritis, coronary heart disease and gallbladder disease. Excess weight may also be associated with some types of cancer. Fats are known to trigger inflammation in fat cells and chronic inflammation contributes to diabetes, arthritis and heart disease. There is a reason that יהוה told us not to eat the fat.

Leviticus 7:26 Also you will not eat *any* kind of blood, *whether from fowl or animals*, in any of your homes. C-MATS

Question: Where does this law apply? “**In any of your homes**” teaches that this law concerning blood applies in every part of the world you may find yourself; it is not confined to Israel. This follows the rule that commandments that personal obligations that involve personal behavior apply everywhere; whereas obligations pertaining to land such as agricultural laws apply only in Israel. *Chumash*



Do not eat the blood.

Question: How was the blood drained from the animal? The animal was killed by one stroke of a very sharp knife across the throat, completely severing the trachea, esophagus, carotid arteries, jugular veins and vagus nerve. This process minimized the pain experienced by the animal before dying.

Question: Should you eat meat bought at the store that is not labeled Kosher? The red juice that often collects in a package of red meat is not blood. Most of the blood is removed during processing and any that remains is usually contained within the muscle tissue. This red juice is a mixture of water and a protein called myoglobin, whose purpose is to help ship oxygen to muscle cells.

However there are several reasons you should not buy meat in the grocery store.

1) In the US, the US Food and Drug Administration (FDA) allows the use of carbon monoxide as a "preservative" for meat. It works by attaching to myoglobin's iron atom, turning it bright red and preventing it from interacting with oxygen. Carbon-monoxide-treated meat may appear fresh for weeks even though it's already gone bad. This practice is banned in Europe and Japan, because even though it might prevent color changes, it certainly *doesn't* prevent bacterial growth. Despite the danger, consumer groups have been unsuccessful in recent years to stop the deceptive practice of treating supermarket meat with carbon monoxide.

2) Cows are fattened for slaughter in massive feedlots as quickly as possible (on average between 14 and 18 months) with the help of grains and growth promoting drugs, including antibiotics. 80% of the antibiotics in the US are fed to farm animals. The antibiotics and grains radically alter the bacterial balance and composition in the animal's gut. Just as in humans, poor gut health in animals promotes disease. This radically altered diet also affects the nutritional composition of the meat making it not fit for human consumption.

If you must buy red meat in a grocery store, look for grass-fed, no antibiotics, and no hormones. If you can, switch to small farm produced, grass-fed meats. Online shopping for quality meat has now gone mainstream and this is a good way to get quality meat shipped to your door to bypass local supermarkets. (Dr. Mercola)

Question: How does eating blood affect your body? Blood is considered to be the optimum environment for the growth of germs, producing lethal poisons which result in germs invading the human body resulting in the person contracting contagious and lethal diseases. These toxins cannot be altered by boiling and changed in such a manner that they become beneficial to the body. Blood is very difficult to digest, so much so that if some of it is poured into a man's stomach, he will vomit immediately, or it will come out in his stools without having been digested, in the form of a black substance. The reason why it is so hard to digest and it turns the stools black is the presence of the red substance (haemoglobin) which is basically formed of iron. As the blood passes through the digestive tract and as time passes, it starts to disintegrate and break down, and thus it also harms the body. Boiling solidifies the proteins in the blood and makes it even more difficult to digest, more harmful and less beneficial. After hundreds of scientific experiments and huge advancements in modern science, carrying out blood tests and precise scientific research in this field, it has become indisputably clear to all those who are concerned with human health of all nationalities and specialties that the great harm done to health by eating blood or cooking it and using it all boil down to the fact that drinking blood is ingesting a lethal poison.

Leviticus 7:27 The person who eats any kind of blood, that person will be cut off from his people. **28** And יהוה spoke to Moses saying, **29** Speak to *the* Children of Israel saying, He that offers אֶת־ the sacrifice of his peace offerings to ליהוה will bring אֶת־ his oblation to ליהוה of the sacrifice of his peace offerings. C-MATS



Wave offering

Leviticus 7:30 With his own hands he will bring **את** the offerings made by fire to יהוה **את** the fat with the breast will he bring, so **את** the breast, he may wave **אתו** it (him) as a wave offering before יהוה. C-MATS

Question: How was the offering waved before יהוה? Before the breast and thigh are placed on the Altar or presented to the Kohanim, they are waved in all four directions of the compass, and then lifted up and lowered. These motions signify that יהוה controls existence everywhere, in all four directions, and above and below. This service takes place only in the case of a peace-offering, to teach that a major component of satisfaction with one's lot in life is one's recognition that he is יהוה's servant and that his perception of the world must be based on the outlook of the Torah. *Chumash*

Question: Who takes part in the wave offering? Both the owner and the Kohen take part in the ritual. During the wave-service, the owner holds the parts on his hands, and the Kohen places his hands under those of the owner. *Chumash*

Leviticus 7:31 And shall burn the priest **את** the fat upon the altar: but the breast will belong to Aaron and his sons. 32 **את** and the right shoulder you will give to the priest from the sacrifices of your peace offerings. 33 The descendant of Aaron, who offers **את** the blood of the peace offerings **את** and the fat, will have the right shoulder for his share. 34 For **את** breast that's waved **את** and shoulder, the heave, which I have taken **את** from the children of Israel from off the sacrifices of their peace offerings **את** and I gave **את** them unto Aaron the priest and unto his sons by a statute for ever **את** from among the children of Israel. 35 **זאת** This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of יהוה made by fire, in the day when he presented **את** them to minister to ליהוה in the priest's office; 36 On the day that they were anointed, יהוה commanded that this be given to **את** them **את** from the Children of Israel, as a statute forever throughout their generations. 37 **זאת** This is the Torah of the burnt offering, the grain offering, the sin offering and the guilt offering, the consecration offering and the sacrifice of the peace offerings; 38 Which commanded יהוה **את** Moses on Mount Sinai on the day that he commanded **את** Children of Israel to present **את** their oblations to ליהוה in the wilderness of Sinai. C-MATS

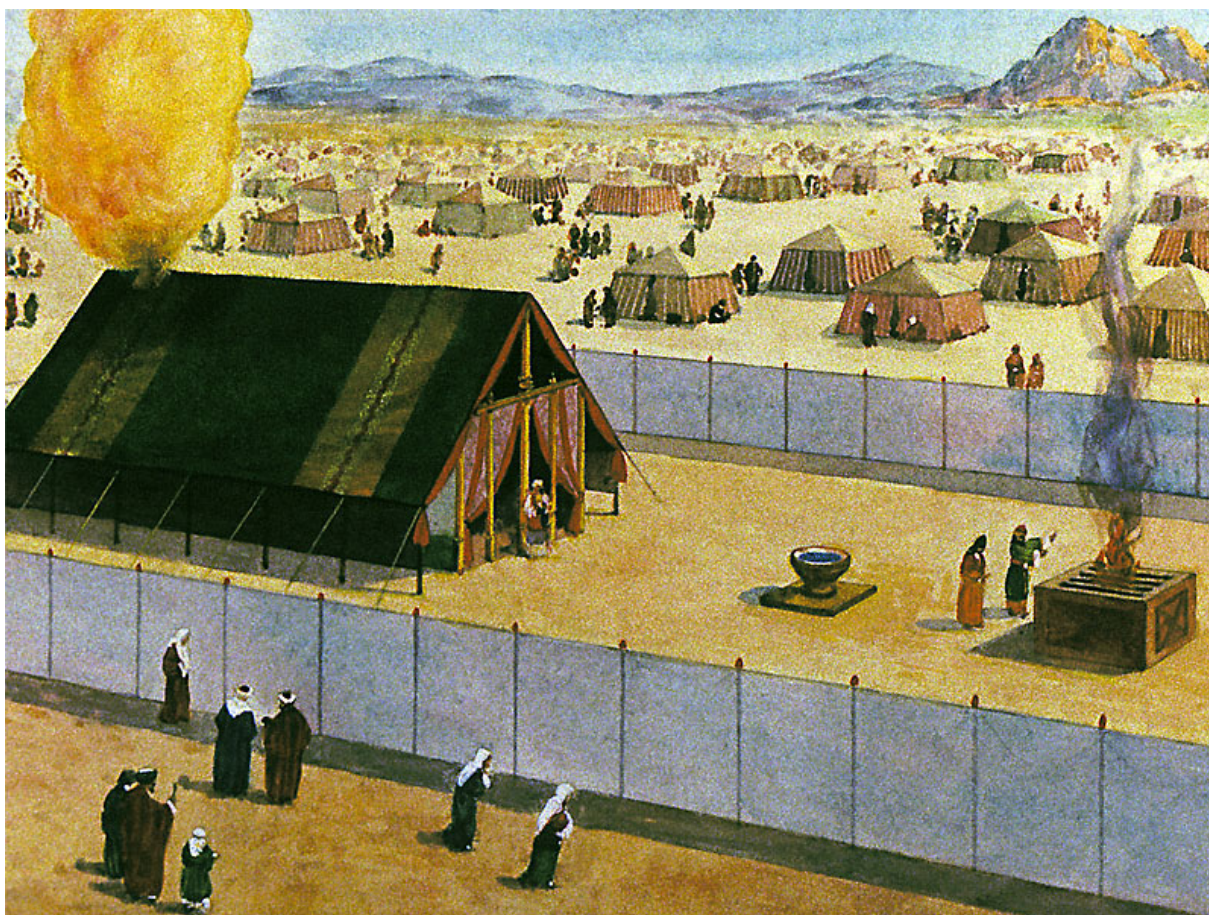
A Living and Holy Sacrifice

Question: There is no longer a Temple and no sacrifices made on the altar daily, but we are priests unto יהוה so what spiritual sacrifices should we make daily? **You also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to Elohim by Yahusha haMashiach. 1 Peter 2:5 C-MATS**

1. The sacrifice of the flesh. **I beseech you therefore, brethren, by the mercies of Elohim, that you present your bodies a living sacrifice, holy, acceptable unto Elohim, which is your reasonable service. Romans 12:1.**
2. The sacrifice of praise. **By him therefore let us offer the sacrifice of praise to Elohim continually, that is, the fruit of our lips giving thanks to his name. Hebrews 13:15. C-MATS**
3. The sacrifice of faith. **If I am offered upon the sacrifice and service *coming from* your faith, I joy, and rejoice with you all. Philippians 2:17 C-MATS**
4. The sacrifice of love. **And walk in love, as Mashiach also has loved us, and has given himself for us an offering and a sacrifice to Elohim for a sweet smelling savor. Ephesians 5:2 C-MATS**
5. The sacrifice of good works. **But do not forget to do good and share for with such sacrifices Elohim is well pleased. Hebrews 13:16. C-MATS**
6. The sacrifice of giving. **I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to Elohim. Philippians 4:18 C-MATS**
7. The sacrifice of service. **That I should be the minister of Yahusha haMashiach to the Gentiles, ministering the gospel of Elohim that the offering up of the Gentiles might be acceptable, being sanctified by the Ruach haKodesh. Romans 15:16 C-MATS**

Question: What makes our sacrifices acceptable to יהוה? These sacrifices are acceptable to יהוה through Yahusha. It is only through Yahusha our Mediator, that we can approach יהוה in the first place, and it is only He who can make our offerings acceptable to יהוה. All that we do...our worship and our service...is imperfect, flawed by sin. But before it reaches the Father, it passes through Yahusha. He removes all the sin, and when it reaches יהוה the Father it is perfectly acceptable. There is no other name or person than the Name of Yahusha who can be ... our advocate..

Question: Does the Torah follow chronological order? Chapter 8 describes the consecration of Aaron and his sons as Kohanim, and is followed by chapters nine and ten, which discuss the consecration of the Tabernacle. This chapter was taught to Moses on the twenty-third of Adar, seven days before the Tabernacle was permanently erected on Rosh Chodesh Nissan. Consequently, in the chronological sense, this chapter should have been coupled with Exodus 40, which discusses the consecration process. Instead, the Torah inserts the laws of the various offerings (chapters 1-7), which were taught on Rosh Chodesh Nissan, when the Tabernacle was consecrated. Rashi explains that the Torah does not necessarily follow chronological order. *Chumash*



Leviticus 8:1 And יהוה spoke to Moses saying, 2 Take אֶת־ Aaron וְאֶת־ and his sons אִתּוֹ with him, וְאֶת־ and the garments, וְאֶת־ and oil the anointing, וְאֶת־ and a bullock for הַחֲטָאתָּ the sin [offering], וְאֶת־ and two rams וְאֶת־ and a basket of unleavened bread; 3 וְאֶת־ and gather all the congregation together at the door of the Tabernacle of the Congregation. C-MATS

Question: Why did יהוה want the entire assembly to gather? יהוה wanted the entire nation to see that Aaron's family had been chosen as Kohanim. Since there were 600,000 males between the ages of twenty and sixty, the entire assembly consisted of several million people. This was a miraculous instance of a small area holding a huge throng of people. *Chumash*

Question: How was Aaron presented to the assembly? When Moses had gathered the multitude together, he gave them an account of Aaron's virtue, and of his good-will to them, and of the dangers he had undergone for their sakes. Upon which, when they had given testimony to him in all respects, and showed their readiness to receive him, Moses said to them, "O you Israelites, this work (of building the Tabernacle) is already brought to a conclusion, in a manner most acceptable to יהוה, and according to our abilities. יהוה himself has determined that Aaron is worthy of this honor, and has chosen him for his priest, as knowing him to be the most righteous person among you. So that he is to put on the garments which are consecrated to יהוה; he is to have the care of the altars, and to make provision for the sacrifices; and he it is that must put up prayers for you to יהוה, who will readily hear them, not only because He is himself caring for your nation, but also because He will receive them as offered by one that he hath himself chosen to this office." The people were pleased with what was said, and they gave their approbation to him whom יהוה had ordained; for Aaron was of them all the most deserving of this honor, on account of his own stock and gift of prophecy, and his brother's virtue. *Josephus*

Leviticus 8:4 And Moses did as יהוה commanded אֵתֵּן *him*; and the assembly was gathered together at the door of the Tabernacle of the Congregation. **5** And Moses said to the congregation, This is what יהוה has commanded to be done. **6** And brought Moses אֶת־ אֶת־ אֶת־ אֶת־ and his sons and washed אֶתֵּם *them* with water. C-MATS

Question: Where was Aaron and his sons immersed in water? Moses brought the Kohanim to the laver, where he would wash them in preparation for their induction into the Priesthood. The requirement here was for immersion in a mikvah, which requires that a person be submerged completely in the water, without even a hair protruding. This symbolizes the idea that one should "submerge" himself in יהוה's holiness and exclude himself from irrelevant and conflicting influences of the world. *Chumash*

Question: As a **holy priesthood** we are also asked to submerge ourselves in water through baptism as the Levi priests did. What does water baptism symbolize for us? Water baptism is a beautiful picture of what Yahusha has done for us. As we are completely immersed in the water, we symbolize burial with Yahusha; we are baptized into His death on the stake and are no longer slaves to self or sin. When we are raised out of the water, we are symbolically resurrected—raised to new life in Yahusha to be with Him forever, born into the family of our loving יהוה. Water baptism also illustrates the spiritual cleansing we experience when we are saved; just as water cleanses the flesh, so the Ruach haKodesh cleanses our hearts when we trust in Yahusha.

Romans 6:3 Know you not, that so many of us as were baptized into Yahusha haMashiach were baptized into his death? **4** Therefore we are buried with him by baptism into death: that like as Mashiach was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. **5** For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: **6** Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. **7** For he that is dead is freed from sin. C-MATS

Leviticus 8:7 And he put on Aaron **את** the tunic, wrapped the sash around **אתו** him, and clothed **אתו** him with **את** the robe and put on him **את** the ephod, wrapped around **אתו** him the decorated belt and fastened the ephod to him with it. 8 And he put on him **את** the breastplate: also he put in the breastplate **את** the Urim **ואת** and the Thummim. 9 And he put **את** the turban on his head; he put upon the turban upon his forefront **את** plate, the golden sacred crown, as commanded **את** יהוה Moses. 10 And took Moses **את** the anointing oil and anointed **את** the Tabernacle **ואת** and all that was in it and sanctified **אתם** them. C-MATS

Question: When is a person anointed with oil? There are two kinds of anointment. A king is anointed to invest him with a spirit of power -- but a Kohen Gadol is anointed to elevate him to a station of sacredness.

Leviticus 8:11 And he sprinkled *the anointing oil* on the altar seven times and anointed **את** the altar **ואת** and all its vessels **ואת** and the laver **ואת** and its base, to sanctify them. 12 And he poured the anointing oil on Aaron's head and anointed **אתו** him to sanctify him. 13 And brought Moses **את** the sons of Aaron and put tunics on them and wrapped **אתם** them with sashes and put head pieces upon them as commanded **את** יהוה Moses. 14 And brought Moses **את** the bullock for **ההטאת** the sin [offering] and laid Aaron and his sons **את** their hands upon the head of the bullock for **ההטאת** the sin [offering]. 15 And Moses killed *it* and took Moses **את** the blood and put *it* on the horns of the altar with his finger and purified **את** the altar **ואת** and the blood poured at the bottom of the altar and sanctified it to make reconciliation (*atonement*) for it. C-MATS

Question: Who slaughtered the bull and performed the ceremony? Moses performed the slaughter. During the seven days of dedication from the twenty-third of Adar until Rosh Chodesh Nissan, Moses served as Kohen Gadol and performed the entire service. *Chumash*

Leviticus 8:16 And took Moses **את** all the fat that was on the inner organs, **ואת** and the caul (*covering*) of the liver, **ואת** and two kidneys **ואת** and their fat and Moses burned it upon the altar. 17 **ואת** and the bullock, **ואת** and his hide, **ואת** and his flesh **ואת** and its dung, Moses burnt with fire outside the camp as commanded **את** יהוה Moses. 18 And brought Moses **את** the ram for the burnt offering: and laid Aaron and his sons **את** their hands upon the head of the ram. 19 And Moses killed *it* and sprinkled Moses **את** the blood upon the altar on all sides. 20 **ואת** And he cut the ram into pieces and burnt Moses **את** the head, **ואת** and the pieces **ואת** and the fat. 21 **ואת** And the inner organs **ואת** and the legs he washed in water; and burnt Moses **את** the whole ram upon the altar: *it was a burnt sacrifice for a sweet savor and an offering made by fire to יהוה*; as commanded **את** יהוה Moses. 22 And brought Moses **את** the other ram, the ram of consecration and laid Aaron and his sons **את** their hands upon the head of the ram. C-MATS

Question: Why did the Kohanim bring the second ram? The ram peace-offering came as an expression of gratitude to יהוה for having allowed the Kohanim the great privilege of being His servants. Since the peace-offering ram was the final step in this process, it could be called the inauguration ram. When this offering was completed, the Kohanim were finally sanctified sufficiently to perform the Temple service. *Chumash*



Moses sprinkled the blood on the Altar

Leviticus 8:23 And Moses killed *it* and Moses took *some* of the blood and put *it* upon the tip of Aaron's right ear and upon the thumb of his right hand and upon the great toe of his right foot.
C-MATS



Leviticus 8:24 And he (*Moses*) brought **אֶת־** sons of Aaron and he put the blood upon the tip of *their* right ears and upon the thumbs of their right hands and upon the great toes of their right feet and sprinkled Moses **אֶת־** the blood upon the altar on all sides. C-MATS

Question: Why is the blood put on the Kohanim's thumb, toe, and ear? The blood put upon the ear symbolizes that the Kohanim should always listen to and obey יהוה's commands. The hand is the organ that grasps things and that is active; so the blood upon the thumb symbolizes that the Kohanim should actively carry out His will. And the foot is the organ of movement; so the blood on the big toe symbolizes that the Kohanim should always move with eagerness to serve יהוה. *Chumash*

Leviticus 8:25 And took Moses **אֶת־** the fat, **וְאֶת־** and the rump **וְאֶת־** and all the fat that was on the inner organs, **וְאֶת־** and the caul (covering) of the liver, **וְאֶת־** and the two kidneys **וְאֶת־** and their fat **וְאֶת־** and the right shoulder: **26** And he took **אֶת־** one unleavened cake, a cake of oiled bread and **אֶת־** one wafer out of the basket of unleavened bread that was before יהוה and put them on the fat and upon the right shoulder: **27** And he (Moses) put **אֶת־** all in Aaron's hands and in his son's hands and they waved **אֹתָם** them for a wave offering before יהוה. **28** And Moses took **אֹתָם** them from their hands and burned them on the altar on top of the burnt offering: they were consecration offerings giving a sweet savor: it is an offering made by fire to ליהוה. **29** And took Moses **אֶת־** the breast and waved it as a wave offering before יהוה: it was Moses' portion of the ram of consecration as commanded יהוה **אֶת־** Moses. **30** And Moses took the anointing oil and the blood which was upon the altar and sprinkled it upon Aaron and his garments and his sons and their garments **אִתּוֹ** with him; and sanctified **אֶת־** Aaron **אֶת־** his garments **וְאֶת־** and his sons **וְאֶת־** and their garments **אִתּוֹ** with him. **31** And Moses said to Aaron and his sons, Boil **אֶת־** the meat at the door of the Tabernacle of the Congregation: and eat **אִתּוֹ** it (him) there **וְאֶת־** and with the bread that is in the basket of consecration, as I commanded saying, Aaron and his sons will eat it. **32** And that which remains of the meat and bread, you will burn with fire. **33** And out of the door of the Tabernacle of the Congregation you shall not go in seven days, until the days are at an end for your ordination (consecration): for seven days shall he consecrate you **אֶת־**, shall he consecrate you. **34** As Moses has done this day, as יהוה has commanded him to do, to make atonement for you. **35** Therefore, you will remain at the door of the Tabernacle of the Congregation day and night for seven days and keep **אֶת־** the commandment of יהוה, so that you will not die: *This is what I am commanded.*
C-MATS

Question: What commandment was given to the Kohen in this verse? The requirement was not meant literally that they remain at the Tent of Meeting uninterruptedly for a full seven days, since it is obvious that a person is only flesh and blood and must attend to bodily needs. Rather, the commandment was that they must remain at the Tent constantly as long as there is a sacrificial service to be performed, including the evening hours when the parts are burned on the Altar. As soon as the service is completed, however, they would be free to leave. This requirement was in effect even after the inauguration week was over, for a Kohen is never permitted to leave in the middle of the service.

Leviticus 8:36 So did Aaron and his sons **אֶת** all things which יהוה commanded by the hand of Moses.
C-MATS

Do you know?

1. Our altar today is the ____ table.
2. The priests made sure that there was always a _____ burning on the Altar
3. יהוה commands Aaron and his sons to stay in the Tabernacle for _____ days.
4. A person gives a thanksgiving offering when יהוה has done a _____ for him.
5. You should not eat any ____ or ____
6. When a person must be submerged completely in the water, this is called a _____.
7. Who dressed Aaron and his sons in their priestly garments?
8. It is forbidden to remind a person of his past ____.
9. The fire on the altar in the Tabernacle burned for ____ years.
10. The priests offer a ____ and ____ offering in the morning and at night.
11. The meat of the peace offering cannot be eaten on the ____ day.
12. The peace offering should be ____ before יהוה in thanksgiving.
13. Moses put the blood of the sacrifice on Aaron's right ____, ____, and ____.
14. The priests' garments were made of ____.
15. The ingredient that was not used in a meal offering was _____.

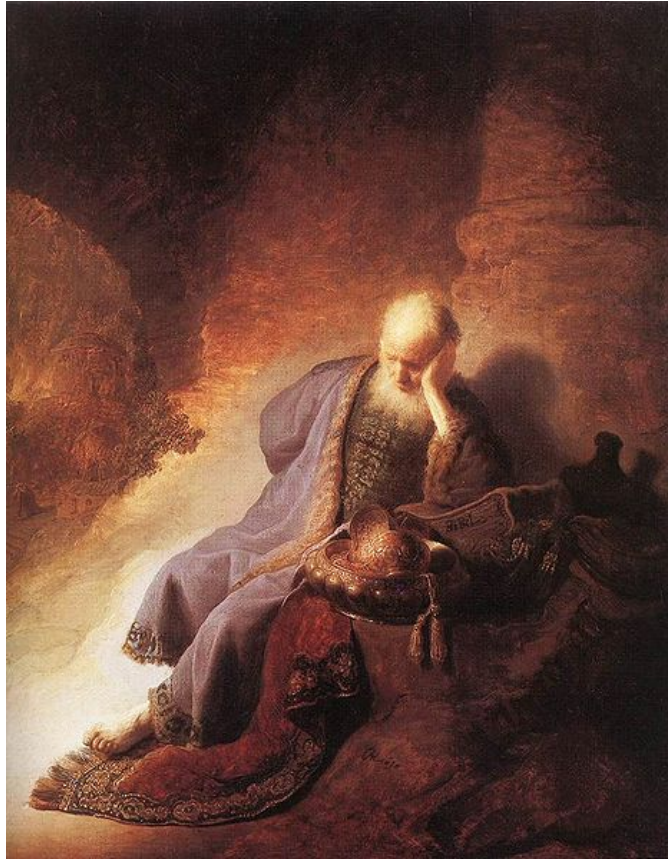
Bonus: Name five different types of offerings.

Answers:

1. Sabbath
2. fire
3. 7
4. miracle
5. fat, blood
6. mikvah
7. Moses
8. sins
9. 116
10. burnt and grain
11. third
12. waved
13. ear, thumb, toe
14. linen
15. leaven

Bonus: burnt, peace/fellowship, daily, grain/gift, and guilt/sin offering

Haftorah



Jeremiah Lamenting the Destruction of Jerusalem (1630 painting by Rembrandt)

This week's Haftorah touches on the subject of sacrifices, the main topic of the week's Torah portion. יהוה tells the prophet Jeremiah to rebuke the Hebrew people, saying that His primary intention in taking their forefathers out of Egypt wasn't the sacrificial offerings, rather in order that they observe the commandments. But despite the fact that יהוה repeatedly dispatched prophets to admonish the people, " **they listened not, nor inclined את their ear, but walked in the counsels and in the imagination of their evil heart and went backward and not forward.**" יהוה further informs Jeremiah that the people will also not listen to these words that he will speak to them now.

Jeremiah 7:21 So says יהוה of צבאות Hosts, the Elohim of Israel; add your burnt offerings to your sacrifices and eat flesh. **22** For I *did* not speak to אבותיכם את your fathers, nor command them in the day that I brought אותם them out of the land of Egypt, concerning burnt offerings or sacrifices: **23** But *this* את matter I commanded אותם them saying, Obey My voice and I will be your Elohim ואתם and you will be My people: and walk you in all the ways that I have commanded אתכם you, that it may be well with you. **24** But they listened not, nor inclined את their ear, but walked in the counsels and in the imagination of their evil heart and went backward and not forward. **25** Since the day that אבותיכם your fathers came forth out of the land of Egypt to this day I have even sent to you את all My servants the prophets, daily rising up early and sending them. C-MATS

Jeremiah 7:26 But they listened not to Me, nor inclined אָתְּ their ear, but hardened אָתְּ their neck: they did worse than their fathers. 27 Therefore, you will speak to them אָתְּ all these words; but they will not listen to you: וְקָרָאתָ and you [will] call to them; but they will not answer you. 28 וְאָמַרְתָּ And you say to them, this is a nation that obeys not the voice of יהוה their Elohim, nor receives correction: truth is perished and is cut off from their mouth. 29 Cut off your hair, O Jerusalem and cast it away and take up a lamentation on high places; for יהוה has rejected and forsaken אָתְּ generation in His wrath. 30 For the Children of Judah have done evil in My sight, says יהוה: they have set their abominations in the house which is called by My name, to pollute it. 31 And they have built the high places of Tophet which is in the valley of the son of Hinnom, to burn אָתְּ their sons וְאָתְּ and their daughters in the fire; which I commanded them not, neither did it enter into My heart. 32 Therefore, see, the days are coming, says יהוה, that it will not be called Tophet (to burn), nor the valley of the son of Hinnom, but the valley of slaughter: for they will bury in Tophet, until there are no more places. 33 And the carcasses of this people will be meat for the birds of the heavens and for the beasts of the earth; and none will chase them away. 34 Then will I cause to cease from the cities of Judah and from the streets of Jerusalem, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride: for the land will be desolate. Jeremiah 8:1 At that time, says יהוה, they will bring out אָתְּ bones of the kings of Judah וְאָתְּ and the bones of his princes אָתְּ and the bones of the priests וְאָתְּ and the bones of the prophets וְאָתְּ and the bones of the inhabitants of Jerusalem, out of their graves: 2 And they will spread them before the sun and the moon and all the host of heavens, who they have loved and whom they have served and after who they have walked and who they have sought and who they have worshipped: they will not be gathered, nor be buried; they will be for dung upon the face of the earth. 3 And death will be chosen rather than life by all the residue of them that remain of הַזֹּאת this evil family, which remain in all the places where I have driven them, says יהוה of צְבָאוֹת Hosts. C-MATS

Jeremiah 9:22 Speak thus says יהוה, Even the carcasses of men will fall as dung upon the open field and as the handful after the harvestman and none will gather them. 23 So says יהוה Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: 24 But let him that glories, glory בְּזֹאת in this, that he understands and knows אֹתִי Me, that I am יהוה which exercise loving kindness, judgment and righteousness, in the earth: for in these things I delight, says יהוה. C-MATS

Brit Chadashah

Question: What is the greatest commandment of all? Mark 12:28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? 29 And Yahusha answered him, **The first of all the commandments is, Hear, O Israel; יהוה our Elohim is one יהוה: 30 And you shall love יהוה your Elohim with all your heart, and with all your soul, and with all your mind, and with all your strength: this is the first commandment. 31 And the second is like, namely this, You shall love your neighbor as yourself. There is none other commandment greater than these. 32 And the scribe said unto him, Well, Master, you have said the truth: for there is one Elohim; and there is none other but he: 33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. 34 And when Yahusha saw that he answered discreetly, he said unto him, **You are not far from the kingdom of Elohim.** And no man after that did ask him any question. C-MATS**

Question: Just as the Israelites fell into idolatry, how can you fall into idolatry? **1 Corinthians 10:14** Wherefore, my dearly beloved, flee from idolatry. **15** I speak as to wise men; judge you what I say. **16** The cup of blessing which we bless, is it not the communion of the blood of Mashiach? The bread which we break, is it not the communion of the body of Mashiach? **17** For we being many are one bread and one body: for we are all partakers of that one bread. **18** Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? **19** What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything? **20** But I say, that the things which *the Gentiles sacrifice*, they sacrifice to devils, and not to Elohim: and I would not that you should have fellowship with devils. **21** You cannot drink the cup of our Master, and the cup of devils: you cannot be partakers of our Master's table, and of the table of devils. **22** Do we provoke Adonai to jealousy? are we stronger than he? **23** All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. C-MATS

Question: The Hebrew priests no longer serve in the Temple. Who is our High Priest today? **Hebrews 8:1** Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; **2** A minister of the sanctuary, and of the true tabernacle, which יְהוָה pitched, and not man. **3** For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man has somewhat also to offer. **4** For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the Torah: **5** Who serve unto the example and shadow of heavenly things, as Moses was admonished of Elohim when he was about to make the tabernacle: for, See, said he, that you make all things according to the pattern showed to you in the mount. **6** But now has he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. C-MATS

Choose to be Happy

Question: What is the main thing that determines whether we are going to be happy or not? We can't see them, but a person's thoughts are very powerful. In fact, the way we think about the things in our lives is the main thing that determines whether we're going to be happy or not. Here are some things that can help you have a more positive attitude.

Practice Gratitude. One of the quickest ways to shift your focus away from negativity, judgment, and disappointment is to list the things in your life for which you are *grateful*. Be grateful for

- a Heavenly Father who loves and cares for you
- food to eat
- a bed to sleep in each night
- the sun that comes up each morning
- the people that love and care for you
- a body that lets you experience life each day
- your employment

1 Thessalonians 5:16 Rejoice evermore. **17** Pray without ceasing. **18** In everything give thanks: for this is the will of Elohim in Mashiach Yahusha concerning you. C-MATS

Two Steps Forward-If you catch yourself judging others, focusing on failures, complaining about work, or criticizing yourself or your body, take a moment to counter each negative thought with two positive observations or two things you are grateful for. Think of it as taking two steps forward after your one step back. **Proverbs 18:21 Death and life are in the power of the tongue; and they that love it shall eat the fruit there. C-MATS**

Smile. The simple act of smiling, even if you don't necessarily feel like smiling, can instantly change the way you feel internally. **Proverbs 17:22 A cheerful heart is a good medicine; but a broken spirit dries up the bones. C-MATS**

Surround yourself with positive people. If you are surrounded by negative people, it may be time to reevaluate your circle of friends in an effort to be surrounded by uplifting individuals. **Proverbs 22:24 Make no friendship with אָרִי a man that is given to anger; אָרִי and with a man given to wrath you shall not go: 25 Lest you learn his ways and get a snare to your soul. C-MATS**

Do something kind. It's easy to get absorbed by our own world of problems and to forget about the people around us. Stepping outside of your daily routine to help someone else can provide amazing perspective and fill you with positivity. Strive to do one nice thing for someone else each day. **Ephesians 4:32 And be you kind one to another, tenderhearted, forgiving one another, even as Elohim for Mashiach's sake has forgiven you. C-MATS**

See the positive in every situation. Learn from a failure or a bad experience and never repeat the same mistake. Every setback and bad situation in life teaches you something. Growth doesn't happen in comfort. Take it as an opportunity to train your mind to be stronger, more resilient, and more equipped to be able to deal with things life throws at you. **Philippians 4:8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and If there be any praise, think on these things. C-MATS**

Let go of any resentment. No matter what one does to you, when you hold the hatred, you hold the hurt. Only when you learn to let go, you let your soul free from the pain. No matter what it is that caused them to do certain things to you, the best thing you can do is to let go. **Ephesians 4:31 Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. C-MATS**

Live in the "eternal" moment. When you live in the moment and do your best, you just feel happy. Why wouldn't you? You don't worry about the future; neither do you feel sad about the past. **Philippians 4:6 Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto Elohim. C-MATS**

"SNOW BLIND"

Danny Sharp was delighted to wake up and see the white blanket of snow covering the ground. He loved these late season surprise snowstorms that gave him a day off from school and another chance to sled down the rolling hills that surrounded his neighborhood. According to the weather report, there was even going to be another storm by tomorrow. He was just dragging his old but reliable Flexible Flyer sled across the road when he ran into his good buddy, Ron, trudging along the snowy sidewalk, shovel slung over his shoulder. "Hey Ron, how's it going? Wanna come sledding with me?" asked Danny with a friendly smile. But Ron just gave him back a frown, and shook his head with a look on his face that seemed colder than the chilly breeze. "Who has time to go sledding? I've still got a ton of work to do. I've done two driveways already, and still have another three to go." Danny nodded as he remembered that his friend worked shoveling out neighbors' driveways on these snowy days to save up money for a special racing bike he wanted. Ron continued. "This wet spring snow weighs a ton. No wonder all the neighbors hired me. Boy does it makes my muscles ache. I'm on my way now to old Mr. Klinger's house. Do you know how long his driveway is? And if it won't take me long enough to do, his wife always makes me stop in the middle to eat or drink something - I'll be there forever." Danny felt bad for his upset friend. Trying to cheer him up, he made a snowball and playfully lobbed it in his direction. Ron ducked out of the way, and half-heartedly tossed back a big wet snowball that plunked Danny right between the eyes. "Okay, you win," Danny laughed as he took a handkerchief out of pocket to wipe the snow off his glasses.

"Sorry about that," Ron said. "I didn't mean to mess up your glasses." "That's okay - they needed cleaning anyway." He held out the cloth to his friend. "Here, why don't you clean off your glasses while we're at it?" Ron looked puzzled. "What are you talking about, Dan? I think the snow has gotten to your brain. I don't even wear glasses." "Oh yes you do," he answered. "Everyone does. The way we think about things are our 'glasses' to the world. I learned that a person's thoughts have more to do with his happiness than anything else does. If we try to think of how things are good - we'll feel good. If we think they're bad - we'll feel bad.

I'm sorry you're having such a hard day. So maybe if you cleaned your thought-glasses and tried to see things differently, you'd feel better." But Ron just scoffed. "Glasses or no glasses, thoughts or no thoughts, nothing's gonna change. I'm having a rotten day and that's it. I'll see you later, I've got to get back to my slavery," he said as he trudged on. Sure enough, that night, as predicted, another half a foot of snow fell in the area, and again Danny headed out for the hills with his sled. He had hardly gotten out the door when he heard some happy whistling. He looked up to see his friend, Ron, nearly skipping down the sidewalk, smiling ear to ear. Maybe he had taken the day off and could join him sledding. "Want to come along, Ron?" he asked. "Who has time?" the boy answered cheerfully. "I'm too busy earning my racing bike. I've made a ton of money already today, and when I finish the three more driveways on my list, I'll have almost all I need to get the bike! Not only that, but I'm getting a great workout. Because the snow's so heavy, I get to really stretch my muscles, so by biking season, I'll be in tip-top shape.

Now I'm on my way to Mr. Klinger's house. He has a big long driveway, which means plenty of cash. But more than that, I know I'm really helping them out - they're older people, and could never do it themselves. Mrs. Klinger is so nice, too. She makes sure I take care of myself and drink enough, and always has something delicious waiting for me to eat, to keep up my strength. I'd love to join you, but I'm having too good a time to stop."

Danny was amazed. Was this the same kid he spoke to just a day before? "Wow Ron, it looks like you're having a much better day than yesterday." Ron blushed. "Yeah, I hate to admit it Danny, but you were right. I tried to think about things differently - and it worked! I guess I really did need a new pair of 'glasses' after all to see what was right in front of my eyes the whole time."

Question: Ron had a much better day the second day in the story than the first. What changed? On the outside, almost nothing: two snowy days, two days of hard work. But on the inside everything changed. Ron was able to suddenly see all the good in what was happening, whereas before he could only focus on the negative, and thinking about it differently was enough to change his feelings entirely.

Question: Do you think that it could work the other way around - that someone could have something great happen to him, like winning the lottery, and not be happy because of his thoughts? Definitely. Maybe he'd worry about someone stealing it, or all the taxes he'd have to pay, etc. It might seem funny, but it's really true, our happiness or sadness almost totally depends on how we think about things. It's very worthwhile to start from right now to try to look at everything with a positive eye.

Question: Is it possible to be objective and react to things simply according to the facts instead of being swayed by our thoughts and feelings about them? Every incident has two facets: the facts, and how we choose to interpret them. To understand anything, one must put what he observes into a context, and that only comes through interpretation. Often two people can have the same experience, be certain they are being objective, and still come out with two opposite conclusions. One of the major benefits of studying Torah is that within it, **יהוה** reveals His way of seeing things, which is the only objective reality there is. The more deeply we understand the Torah, the more able we are to see things from **יהוה's** perspective.

Question: Does the way that we think about people affect them in any way? It is obvious how a person's actions affect the world, and even his words. Thoughts, although undetectable to our physical senses, also have a very real impact on the world. The Torah asks us to think positively, and by doing so we can make the world a better place.

Spiritual Exercise: This week focus on the positive things in your life. Your happiness depends on it.

Showing Appreciation

Question: What is the key to living a happy life? This week's Torah portion talks about thanksgiving, and it is the thanksgiving offering that the Hebrew people would bring to the Tabernacle as an expression of appreciation to **יהוה** for the good things He did for them. Being able to feel and express gratitude -- toward **יהוה** and toward other people -- is one of the most important keys to living a happy life. Each of us has so much good in his life to be grateful for; we only need to learn how to see it. The Torah is teaching us to take the effort to focus on the good in one's life, and to feel the joy that this appreciation brings.

"A BITE OUT OF LIFE"

"What are you staring at?" Jeff asked, as he noticed his friend Adam gazing intently into his lunch-box.

Adam looked up, and blushed. "Oh, nothing," he said, trying to brush the question off. "C'mon. I've been watching you," Jeff said. You've had your head in that lunch box for almost a minute. Do you have a new phone in there that you've been holding out on me, or something?" Adam laughed. "Ok, if you really must know, I was just thinking about how grateful I am for this lunch. It's something I started doing before I eat lately, and it really makes me appreciate what I have." Jeff leaned over and peered into his buddy's lunch-box. He wanted to see what special treat he had in there that was worth sitting and drooling over. But all he saw was his friend's regular fare of a sandwich, a bag of chips, and a box of pineapple juice.

It looked fine enough, he thought, but what was all the fuss about? "I don't get it," Jeff said. "You mean you're grateful to your mom for packing the lunch?" "For sure I am," answered Adam. "She's really busy, but always manages to make me a nice lunch. But it's much more than that. I'm thinking about the thousands of people all over the world, who all got together to make my lunch happen." Jeff took a good look at Adam and thought that maybe his friend had gone off the deep end. "Look, maybe you can tell me that you're grateful to your mom and dad for buying the stuff, but that's the end of it." "Well what about being grateful to the people in the store who sold my parents the food? If they hadn't brought all the food together, where would we ever get it? The nearest farm is about 200 miles away! Speaking of which, how do you think all that food got to the store? I'm grateful to the truck drivers who drove it all the way, probably in the middle of the night." Jeff nodded. He really hadn't thought of that. But Adam wasn't finished. He was really on a roll. "Plus," he went on, "do you think this sandwich just grew on a tree? The bread is made out of wheat. People had to plant the wheat. And water it, and cut it, grind it into flour, make the dough, bake it and slice it. That's gotta be a few hundred people just there. Then you have the cheese inside the sandwich. It came from a cow, which had to be raised and fed, milked, and cleaned up after. I'm grateful to the people who did all that. I would hate to have had to go through all that work myself for a piece of cheese."

By now, Jeff was starting to get into it, too. "Don't forget the pineapple juice!" he added. "I'll bet someone had to fly it in all the way from Hawaii, or something!" "That's right!" Adam said. "And we haven't even begun to talk about the thousands of people involved in building the airplane. Not to mention their parents who raised them. And the most important thing of all, feeling grateful to **יהוה**, for the teeth to chew the food, the hands to hold it, the stomach to digest it and for making all of this happen! We could go on forever." The boys felt their heads spinning. "Unbelievable!" said Jeff. "Just unbelievable." "Now you see why my head was stuck in my lunch-box?" Adam asked. "But we better start eating. The bell's going to ring soon." Jeff took out his own lunch and looked it over with wonder. He never enjoyed or appreciated his food as much as he did that day. One thing he was certainly grateful for was that he had met up with his friend, and gotten a lesson in gratitude that he hoped he would never forget.

Question: What did Jeff discover from his conversation with Adam? He came to realize that a simple thing like a box lunch wasn't really simple at all. Literally, thousands, if not millions of people were somehow or another involved with bringing the food to his table. This is true with just about everything we have. **יהוה** sets the whole world in motion to bring us good, and if we think about it, we'll become filled with gratitude.

Question: How can we better understand that we should each feel as if the world was created just for us? It's not hard to do, after realizing the international, multigenerational, perfectly coordinated effort that went into just bringing one boy his lunch! Really, יהוה has the super-human wisdom to set the world up in such a way that nearly everything that goes on somehow is involved in bringing us the things we need. This is even more so in a spiritual sense, as everything we experience in life is custom tailored to give us the tools and teach us the lessons we need to grow into more spiritual people.

Question: Do we really have to be grateful to people who help us without realizing it? Certainly an intentional act of kindness deserves more of our gratitude, but even those who help us unintentionally deserve our thanks. Not only will this help others to feel good, but it will build up our 'gratitude muscles' which is an important spiritual goal, and a sure path to increased happiness. Most of all, we can and should always feel grateful to יהוה, who surely was involved in setting up the world in a way we would receive the help that we needed, even if the helpers themselves remained unaware of what they were doing.

Question: How can we come to appreciate life more? An important start is to do like the boys in the story, and focus on all the good things coming our way. Try to really stop and feel appreciation for them. A great tool is to try to write down five different things each day we feel grateful for. As our list grows, so will our sense of joy. יהוה does so many good things for us, all we have to do is open our eyes and see.

Spiritual Exercise: Write down all the things you are grateful for and give thanks to יהוה today.

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

Antiquities of the Jews by Josephus