

3-Year
Torah Cycle
Parashat #87
אַחֲרֵי מוֹת
Acharei Mot
Leviticus 16:1-34
Isaiah 60:15-22
Titus 3:4-7

I) Reading the Torah Portion

Now it's time to read the Torah portion. You will get the most out of the Torah portion if you have a disciplined plan for approaching it each week. I suggest the following (although you may want to develop your own plan of attack). Prepare by having a pen and paper ready to take notes or by having your computer ready. Read the Torah portion quickly just to get a bird's-eye view of it and to gain a general understanding of its contents. Then read it again slowly and more contemplatively. As you read it, you should keep track of 1) changes in the main storyline (plots and subplots) of the text, 2)

the introduction of new major themes you have not encountered heretofore and 3) connections to the main themes developed in the Torah portion. Keeping track of the major themes will provide you with thoughts to help you outline the passage later on. Recording changes in the storyline (subplots) will 1) help you more accurately interpret Scripture and 2) see connections to themes that may be repeated in the Haftarah and Apostolic readings.

I strongly recommend that when you study these lessons you have the following tools available. 1) A Bible [all references are based on the NKJV], 2) a printed copy of this lesson, 3) pen and paper [notebook preferred] where you can either write extra notes or complete answers to questions where the lines in this lesson are not enough space to write on, 4) an on-line version of the Bible. I suggest BibleGateway (<https://www.biblegateway.com/>). There are many instances where I will ask you to make a connection to some other passage. The BibleGateway app has an awesome SEARCH feature to find Bible passages. Also, once you find a passage you can use Control-F or Command-F (MAC users) to *find* words, numbers or phrases in the text on display. Lastly, as often as possible ... have a partner studying with you!

II) Outlining the Torah Portion

Now that you have read the Torah portion, it's time to outline it. Try to divide the Torah portion into its major subject divisions. Please limit the outline to no more than seven major headings. Also, try to limit each subject division to a short phrase. In the chart below provide a brief phrase describing each significant change of events in the reading. Outlining will help you develop the skill of "seeing" the themes in the text.

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II.	
III.	
IV.	
V.	
VI.	
VII.	
VIII.	

III) Torah Portion Discussion Questions

I have given you a number of questions to stimulate your thought about the Torah portion reading. My goal is two-fold. First, I want to ask you questions about what the Spirit has shown me are important lessons to learn from the Torah reading. Secondly, I want to help you develop the art of making thematic connections. This skill will develop as you practice, practice, practice. Furthermore, once you see the benefits of making thematic connections, I'm hoping you will believe that the art of making of thematic connections is Adonai's "language."

1. Notice how the Torah portion starts off with the words, "Now the LORD spoke to Moses after the death of the two sons of Aaron." When did this happen?

2. Considering how Acharei Mot starts, and the fact that Nadab and Abihu died in Leviticus 10, does the opening line of this Torah portion seem out of place? Explain.

3. This phenomenon is a classic example of thematic order versus chronological order. Many times, the Torah will "rearrange" stories out of chronological order. Instead, the Torah will put stories in what I call thematic order. In other words, two primary criteria determine the order of stories in the Torah: 1) chronology and 2) thematic significance. It is obvious that Acharei Mot was not written in chronological order with respect to Leviticus 10. So, we should wonder why Leviticus 11-15 was "inserted" between Leviticus 10 and 16. The flow of topics looks like this:

<i>Passage</i>	<i>Topic</i>
Leviticus 10	The deaths of Nadav and Avihu
Leviticus 11	Permissible and forbidden animals
Leviticus 12	Instructions for women after childbirth
Leviticus 13	Tzara'at of the flesh and clothing
Leviticus 14	Purification of Tzara'at
Leviticus 15	Instructions concerning male and female discharges
Leviticus 16	The Yom Kippur Ceremony and continuation of the Nadav and Avihu narrative

Read Leviticus 10:1. Why were Nadab and Abihu killed?

4. Before continuing, we must remember that Adonai is trying to teach Israel many things about Him that are unknown to them! Read Exodus 6:1-3 (Then the LORD said to Moses, "Now you shall see what I will do to Pharaoh. For with a strong hand he will let them go, and with a strong hand he will drive them out of his land."² And God spoke to Moses and said to him: "I *am* the LORD. ³ I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but *by* My name LORD I was not known to them.) Considering that the Patriarchs sometimes used the name YHVH, what do you think it means that they did not know Him by His name YHVH? Hint: In Hebrew, what is the significance of a name?

5. Knowing that Adonai is trying to teach Israel about His character associated with the name YHVH, read Exodus 3:1-6. What is unusual about how Adonai appeared to Moses, compared to His appearances to all the patriarchs?

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6. Given the setting in Exodus 3:1-6, which aspect of Adonai's character do you think He is trying to reveal to Moses?
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7. Read Exodus 19:10-25. Compare Adonai's appearance to Israel on the mountain to His appearance to Moses on the mountain. What are the similarities and what is their significance?
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8. Now we can understand why Nadab and Abihu were judged so severely. We've already noted Leviticus 10:1, but what does Leviticus 10:3 add pertaining to WHY they were killed?
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9. Notice that Nadab and Abihu offered strange incense before the Lord. Let's determine the significance of the incense offered in the ceremony in Leviticus 16. Read Leviticus 16:11-13. What is the significance of the incense? Hint: Allow every fact mentioned in the passage to guide your thoughts.
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10. How is Aaron's approach towards Adonai's throne similar to Israel's approach to Him when He resided upon Mount Sinai (Exodus 19)?
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11. Read Psalm 141:2 (Let my prayer be set before You as incense, The lifting up of my hands as the evening sacrifice.). What is the significance of incense?
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12. Read Revelation 8:1-4. What is the significance of the incense going up to heaven?
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13. How does Luke 1:8-10 (⁸So it was, that while he was serving as priest before God in the order of his division, ⁹according to the custom of the priesthood, his lot fell to burn incense when he went into the temple of the Lord. ¹⁰And the whole multitude of the people was praying outside at the hour of incense.) support what we have learned about the significance of incense.
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14. Now, with all we have learned about prayer and incense, what picture is being painted for us in Lev 10:3 when it says that Nadab and Abihu offered strange fire before Adonai?
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15. Read Leviticus 10:8-11 (⁸Then the LORD spoke to Aaron, saying: ⁹"Do not drink wine or intoxicating drink, you, nor your sons with you, when you go into the tabernacle of meeting, lest you die. *It shall be* a statute forever throughout your generations, ¹⁰that you may distinguish between holy and unholy, and between unclean and

clean, ¹¹ and that you may teach the children of Israel all the statutes which the LORD has spoken to them by the hand of Moses.”). These instructions were given immediately after the deaths of Nadab and Abihu. What else may have contributed to their deaths?

16. In Leviticus 10:10, notice the phrase, “that you may **distinguish between holy and unholy, and between unclean and clean.**” Now let’s remember that this was written immediately after the deaths of Nadab and Abihu. Also, remember that our Torah portion begins with the phrase “Now the LORD spoke to Moses after the death of the two sons of Aaron,” even though their deaths occurred back in Leviticus 10! Also, remember how the Bible is sometimes written in thematic order instead of chronological order. This should lead us to ask the question, “What’s the connection between Leviticus 11-15 and Leviticus 10 and 16??? In other words, why was Leviticus 11-15 “inserted” between Leviticus 10 and 16? Read Leviticus 11. How is Leviticus 11 summarized in Leviticus 11:46-47?
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17. Did you notice the connection between Leviticus 10:10 and Leviticus 11:46-47? This is the connection we need to understand why Leviticus 11-15 was “inserted” between Leviticus 10 and 16. Leviticus 10:10 states that Nadab and Abihu (in particular) and Israel (in general) will need to know how to distinguish between the clean and the unclean. Now we see that Leviticus 11 teaches us what is clean and unclean! If you could summarize Leviticus 11–15, how might you do that?
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18. Lastly, now do you see why Leviticus 11–15 was “inserted” between Leviticus 10 and 16?
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IV) Messiah in the Parsha

In Luke 24:25-27 and 46-47 Yeshua stated that Moses, the Prophets and the Writings all prophesied of His death, burial and resurrection in three days. Therefore, we should expect to see teachings about Yeshua and His role in redemption throughout the Torah. In this section I will ask you questions that will hopefully help you “see” Messiah Yeshua in the Torah portion and sometimes the Haftarah reading as well.

The entire discussion below is predicated on the knowledge that Leviticus 16 is describing the Yom Kippur sacrificial surface and that it is a prophetic foreshadowing of the work of Messiah Yeshua!

1. How is Hebrews 9:7 (But into the second part the high priest *went* alone once a year, not without blood, which he offered for himself and *for* the people’s sins *committed* in ignorance) thematically connected to the Torah portion?

2. If you only had one answer for the previous question, see if you can find another connection between Hebrews 9:7 and the Torah portion.

3. How is Matthew 27:59 (When Joseph had taken the body, he wrapped it in **a clean linen cloth**) thematically connected to the Torah portion?

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4. How is Hebrews 5:3 (Because of this **he is required as for the people, so also for himself, to offer sacrifices for sins.**) thematically connected to the Torah portion?
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5. When Yeshua was killed, a prisoner named Barabbas was released to the people. See if you can look up the meaning of the Aramaic word *Barabbas* and determine its meaning.
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6. How is 2 John 1:3 (Grace, mercy, *and* peace will be with you from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love.) thematically connected to the fact above?
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7. With the previous two questions in mind, how did Yeshua constantly refer to His relationship to God? Provide a Scripture passage for your answer.
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8. As you can see, it's very interesting that the prisoner released by Pilate has a name that perfectly describes Yeshua's relationship to God. Let's look at the NIV translation of Matthew 27:16-17 (At that time they had a well-known prisoner whose name was **Jesus Barabbas**.¹⁷ So when the crowd had gathered, Pilate asked them, "Which one do you want me to release to you: **Jesus Barabbas**, or Jesus who is called the Messiah?"). Although the NKJV does not include "Jesus" as part of Barabbas's name in its translation of these verses (¹⁶And at that time they had a notorious prisoner **called Barabbas**.¹⁷ Therefore, when they had gathered together, Pilate said to them, "Whom do you want me to release to you? **Barabbas**, or Jesus who is called Christ?"), it does include a footnote to the NU critical edition, a compilation of thousands of manuscripts, versions, and patristic citations. Now, I find that very interesting. Barabbas means *son of the father*, and some early manuscripts of Matthew mention that Barabbas was actually referred to as Jesus Barabbas. **This seems to be pointing to a CONNECTION between Yeshua and Barabbas.** But what could it mean? Also, notice how Barabbas is referred to as a **robber** in John 18:40 and a **murderer** in Mark 15:7. Lastly, in Matthew 27:16, Barabbas is referred to as a **notorious prisoner**! In other words, there is no questioning his guilt as an evil person. Thus, we have a situation where two people have been charged with crimes, Yeshua and Jesus Barabbas. What type of connection can you make to the Torah portion?
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9. According to Hebrews 11:17-19 (By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son,¹⁸ of whom it was said, "In Isaac your seed shall be called,"¹⁹ **concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense.**), the story of the binding of Isaac was a prophetic foreshadowing of Yeshua's death, burial and resurrection. How is Genesis 22:2 (Then He said, "Take now **your son, your only son Isaac, whom you love**, and go to the land of Moriah, **and offer him there as a burnt offering** on one of the mountains of which I shall tell you.") thematically connected to Yeshua's death, burial and resurrection?
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10. How is Genesis 22:4 (**Then on the third day** Abraham lifted his eyes and saw the place afar off.) thematically connected to Yeshua's death, burial and resurrection?

11. How is Genesis 22:6 (So **Abraham took the wood of the burnt offering and laid it on Isaac his son**; and he took the fire in his hand, and a knife, and the two of them went together.) thematically connected to Yeshua's death, burial and resurrection?

12. As you can see, Isaac's experience is a prophetic picture of Yeshua's death, burial and resurrection when viewed prophetically. However, the Scripture actually gives us a double take on this prophetic picture! In Genesis 21, Ishmael's near-death experience in the wilderness is hinting that he is also a Messianic figure, giving us a prophetic picture of a father's willingness to be separated from a son that he loves. How, you may ask? Well, it turns out that these two stories are told in parallel fashion, inviting us to see that the picture of Yeshua's death, burial and resurrection is actually portrayed in the lives of both of these young boys. Notice the parallel nature of these two stories as we move chronologically through both of them together. Simply compare A to A', B to B', etc.

The Parallelism of Genesis 21:11-20 and Genesis 22:1-24

- A) Genesis 21:11-13—Abram's **strong affections for his son Ishmael** ("The matter was very displeasing in Abraham's sight because of his son"); **Adonai commanded Abraham to drive Ishmael away** ("Whatever Sarah has said to you, listen to her voice")
- B) Genesis 21:14—**Abraham awoke early in the morning; Abraham made preparations for a journey** (secured bread and water); a **parent leaves on a journey to an unknown place** with his/her child (Hagar and Ishmael head towards the desert)
- C) Genesis 21:15-16—**Separation** (Hagar separates herself from Ishmael); Scripture notes **lack of water (necessary for life)**, which is **a portent of Ishmael's impending death; association of Ishmael with wood** (he is placed under a tree/shrub); a **distance is given between her and the child** (she went and sat down across from *him* at a distance of about a bowshot); she waited for the child to die
- D) Genesis 21:17-18—The **angel of God called to Hagar from heaven**; Adonai **noticed the youth's state** (he was crying); **lift up the youth, grasp your hand upon him**
- E) Genesis 21:19—God **opened her eyes** and **she perceived a well**; saved the child's life by **providing water**
- F) Genesis 21:20-21—**Ishmael's life and the lineage of his wife**
- A') Genesis 22:1-2—Abraham's **strong affections for his son Isaac** ("Take now your son, your only *son* Isaac, whom you love"); **Adonai commanded Abraham to sacrifice his son as an olah** (whole burnt offering)
- B') Genesis 22:3-4—**Abraham awoke early in the morning; Abraham made preparations for a journey** (split wood, saddled donkey and secured two servants); a **parent leaves on a journey to an unknown place** with his/her child (Abraham and Isaac head towards Mount Moriah)
- C') Genesis 22:5-10—**Separation** (Abraham and Isaac separated from the two youth; Scripture notes the **lack of a lamb (necessary for a sacrifice)**, which is **a portent of Isaac's impending death; the association of Isaac with wood** (Isaac carried the wood); a **distance is given between Abraham and Isaac and the two youth** (I and the lad will go yonder); Abraham lifted his hand ready to kill Isaac

D') Genesis 22:11-12—The ***angel of YHVH called to Abraham from heaven***; Adonai ***noticed Abraham's faith***; "Do not ***stretch out your hand against the lad***"

E') Genesis 22:13—Abraham ***raised his eyes and saw a ram***; saved the child's life by ***offering a ram in his place***

F') Genesis 22:15-24—A ***prophecy of Isaac's future, Isaac's descendants***, and the ***lineage of his wife***

As you can clearly see, Isaac's near-death experience is perfectly matched by Ishmael's near-death experience. Well, let's put on our thinking caps! Based on Hebrews 11:17-19, we already know that Isaac's near-death experience was a prophetic foreshadow of Yeshua's death, burial and resurrection, right? What then, does that imply about the story of Ishmael's near-death experience?

13. Explain how we can see a shadowy picture of resurrection in Ishmael's story, just as we did in Isaac's story.

14. How is John 19:28 thematically connected to Ishmael's near-death experience?

15. Here's your final question. How is the parallelism above thematically connected to the Torah portion? Hint—Jesus Barabbas and Yeshua.

V) Making the Connection to the Haftarah Reading

I have listed a number of passages from the Haftarah reading that have thematic connections to the Torah portion. Your job is to find the thematic connections in the Torah portion. Although I may quote an entire verse or two from the Haftarah reading, you should focus most of your attention on the text that is bold and italicized. The bold and *italicized* text will contain the main theme or words that I want you to connect to the Torah portion. Once you have found a connection to the Haftarah verses, record the chapter and verse of the Torah text connection and write a brief sentence describing how the two passages are thematically connected.

1. How is Isaiah 60:15-16 ("Whereas you have been forsaken and hated, ***So that no one went through you***, I will make you an eternal excellence, A joy of many generations. ¹⁶You shall drink the milk of ***Gentiles***, And milk the breast of kings; You shall know that I, the LORD, am your Savior And your Redeemer, the Mighty One of Jacob.") thematically connected to the Torah portion?

2. How is Isaiah 60:15 ("Whereas you have been forsaken and hated, So that no one went through you, I will make you an ***eternal*** excellence, A joy of many generations.") thematically connected to the Torah portion?

3. How is Isaiah 60:16 (You shall drink the milk of Gentiles, And milk the breast of kings; You shall know that ***I, the LORD, am your Savior And your Redeemer***, the Mighty One of Jacob.") thematically connected to the Torah portion?

4. How is Isaiah 60:17b (I will also make your ***officers peace***, And your ***magistrates righteousness***.) thematically connected to the Torah portion?

5. How is Isaiah 60:19 (“The sun shall no longer be your light by day, Nor for the brightness shall the moon give light to you; But ***the LORD will be to you an everlasting light***, And your ***God your glory***. ²⁰ Your sun shall no longer go down, Nor shall your moon withdraw itself; For ***the LORD will be your everlasting light***, And the days of your mourning shall be ended.”) thematically connected to the Torah portion?

6. How is Isaiah 60:20 (“Your sun shall no longer go down, Nor shall your moon withdraw itself; For the LORD will be your everlasting light, And the days of your ***mourning*** shall be ended.”) thematically connected to the Torah portion?

7. How is Isaiah 60:21a (Also ***your people shall all be righteous***) thematically connected to the Torah portion?

8. How is Isaiah 60:21b (They shall inherit the land ***forever***) thematically connected to the Torah portion?

9. How is Isaiah 60:21d (The work of My ***hands***) thematically connected to the Torah portion?

VI) Making the Connection to the Apostolic Writings

I have listed a number of passages from the Apostolic reading that have thematic connections to the Torah portion. Your job is to find the thematic connections to the Torah portion. Although I may quote an entire verse or two from the Apostolic reading, you should focus most of your attention on the text that is bold and italicized. The bold and italicized text will contain the main theme or words that I want you to connect to the Torah portion. Once you have found a connection to the Apostolic verses, record the chapter and verse of the Torah text connection and write a brief sentence describing how the two passages are thematically connected.

1. How is Titus 3:5 (not by works of righteousness which we have done, but according to His ***mercy*** He saved us, through the washing of regeneration and renewing of the Holy Spirit) thematically connected to the Torah portion?

2. How is Titus 3:5 (not by works of righteousness which we have done, but according to His mercy He saved us, through the ***washing*** of regeneration and renewing of the Holy Spirit) thematically connected to the Torah portion?

3. How is Titus 3:7 (that having been ***justified by His grace*** we should become heirs according to the hope of eternal life) thematically connected to the Torah portion?

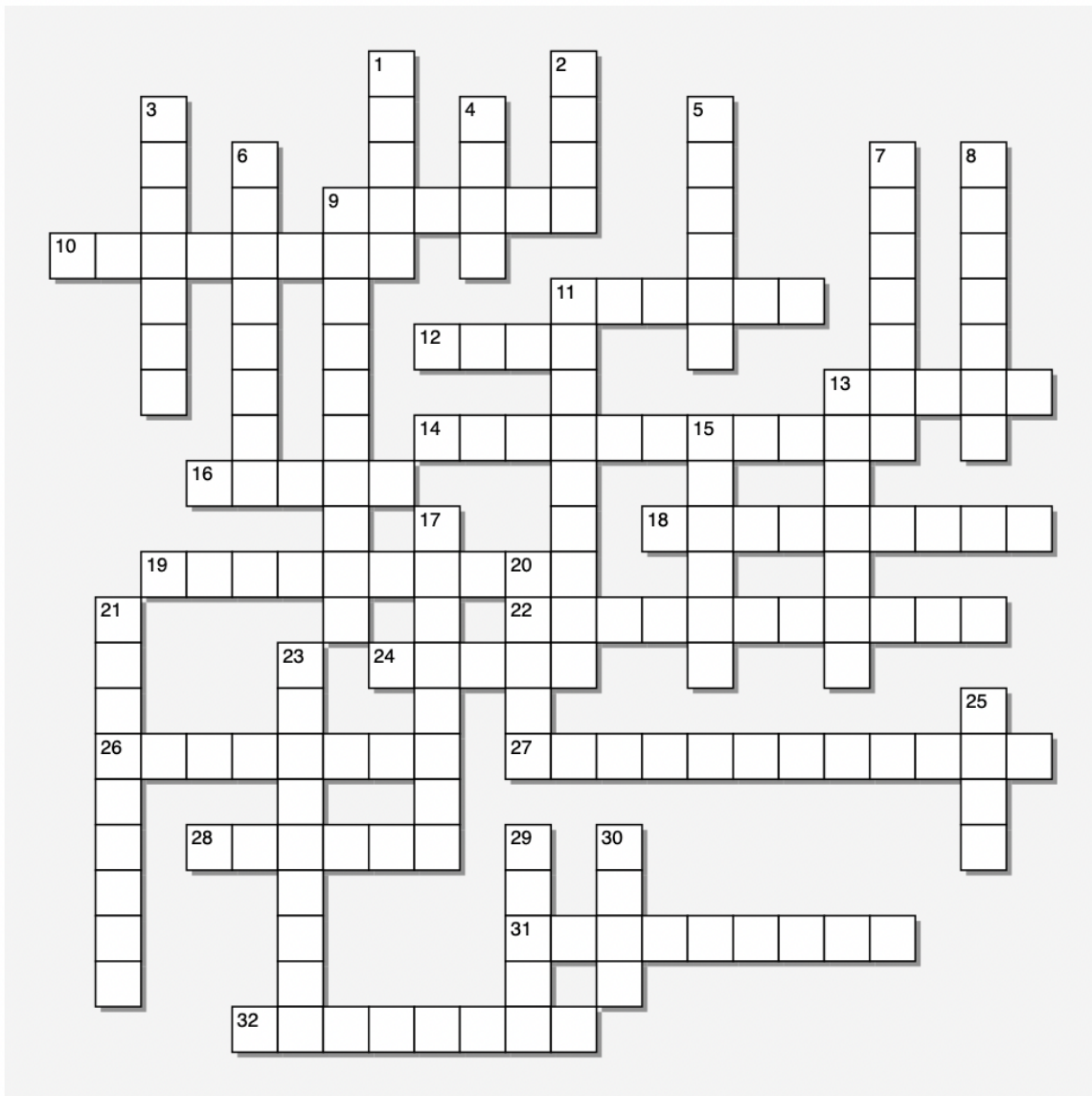
4. How is Titus 3:4 (But when the kindness and the love of God our Savior toward man ***appeared***) thematically connected to the Torah portion?

5. How is Titus 3:4 (But when the ***kindness and the love of God*** our Savior toward man appeared) thematically connected to the Torah portion?

Basic Facts About Our Lesson

This crossword puzzle will cover basic facts about the Torah portion, Haftarah reading and Apostolic readings. The answers are based on the text from the New King James Version of the Bible and may contain phrases as well as individual words.

Parashat 87 (3-Year Torah Cycle) Leviticus 16:1-34, Restoration of Torah Ministries (Based on NKJV)



Across

- 9. Within
- 10. Sacrifice

Down

- 1. Adolescent
- 2. Enter

(clues continued on next page)

Across

- 11. Manifest
- 12. Throw
- 13. Pity
- 14. Desolate
- 16. Passing away
- 18. Tabernacle
- 19. Set apart
- 22. Defilement
- 24. Over done
- 26. Fit
- 27. Assembly
- 28. Lives
- 31. Witness
- 32. Foreigner

Down

- 3. Abominable
- 4. Curtain
- 5. Clothed
- 6. Shake
- 7. Dressed
- 8. Torture
- 9. Sins
- 11. Covering
- 13. Gathering
- 15. Mixed
- 17. Pants
- 20. Cloak
- 21. Family
- 23. Falsely accused
- 25. Flesh
- 29. Wash
- 30. Scrub

VIII) Practical Application

Let's get practical. The study of the Word is not complete until we are encouraged to think, speak and act differently. Our study of the Word should always involve personal application of the text to our lives. As I've heard it said before, Adonai's Word needs to go from our head to our hearts and then to our hands. Our lifelong journey is to become like our master, Yeshua, and this is only accomplished as we faithfully apply His Word to every aspect of our lives.

Discipling Our Children

What have you learned from this week's Torah study that you can teach your children?

- Write down what you learned that can and/or should be discussed with your children? Perhaps they need to know some of the facts covered in the crossword puzzle?
 - _____
 - _____
 - _____
- Write down anything you learned that revealed bad habits or thought patterns in your children's lives?
 - _____
 - _____
 - _____
- Write down anything you learned that revealed good habits or thought patterns that your children need to be encouraged or strengthened in and grow in obedience to?
 - _____
 - _____
 - _____
- Write down anything you learned that can be a topic of prayer for you and your children this week or permanently?
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- _____
- _____

Discipling One Another

Think about what you've studied in this week's lesson.

- Write down anything you learned that impacted you the most?
 - _____
 - _____
 - _____
- Write down anything you learned that revealed bad habits or thought patterns you need to stop?
 - _____
 - _____
 - _____
- Write down anything you learned that revealed good habits or thought patterns you need to be encouraged or strengthened in and grow in obedience to?
 - _____
 - _____
 - _____
- Write down anything you learned that can be a topic of prayer for yourself, your family, your worship community, your neighborhood, the world or Adonai's people at large?
 - _____
 - _____
 - _____

Just focus on one thing and talk to an accountability partner about it. Determine what you can DO over the next week (or more) in order to put what you've learned into practice. Make a commitment to someone else that you are going to seek to put some aspect of this week's lesson into practice.

ANSWER KEY

Outlining the Torah Portion

- I. Leviticus 16:1-5—Aaron's Preparation for the Day of Atonement Ceremony
- II. Leviticus 16:6-10—Choosing of the Scapegoat
- III. Leviticus 16:11-14—Ceremony for Offering the Bull on Aaron's Behalf
- IV. Leviticus 16:15-19—Making Atonement for the Holy Place
- V. Leviticus 16:20-22—Scapegoat Ceremony
- VI. Leviticus 16:23-28—Offering of the Sin Offerings
- VII. Leviticus 16:29-34—Summary of the Day of Atonement Ceremony

Torah Portion Discussion Questions Answers

1. It happened way back in Leviticus 10!
2. Yes. It seems out of place because their deaths occurred way back in Leviticus 10. Leviticus 16 begins as if their deaths occurred in Leviticus 15!
3. Then Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, ***and offered profane fire before the LORD, which He had not commanded them.***
4. In Hebrew, a name speaks of the identity and characteristic of the one bearing the name. In other words, Adonai is stating that the patriarchs did not know Adonai by His character that is associated with the name YHVH.

5. When Adonai appeared to the patriarchs He never behaved as He is doing with Moses in Exodus 3:1-6! Notice how unapproachable Adonai is with Moses. Notice the awesomeness of His presence! Notice how Moses must take off his sandals!
6. He is trying to teach Moses (and the children of Israel) about his holiness! He is doing this by putting distance between Himself and Moses, by appearing in an awe-inspiring manifestation, and by letting him know that Moses must take off his sandals before approaching. He is trying to teach Moses and the children of Israel that He is an awesome God who cannot be easily approached, nor approached casually. He did not do this with the patriarchs, and therefore, He is now revealing an aspect of His character that had not been revealed to them. This aspect of His character is captured in the name YHVH.
7. Just as Adonai was unapproachable to Moses, so likewise, He is unapproachable to Israel. Notice how the people must be consecrated before meeting Adonai. Notice how boundaries need to be set around the mountain to prevent people from coming close to Adonai. Notice the death penalty for anyone or any animal coming onto the mountain. Notice the fire and smoke, like at the burning bush! Yes, Adonai is teaching the people that He is not easily approached! He is HOLY! He is totally set apart from us! He is making Himself known as YHVH!
8. It appears that Nadab and Abihu did not regard Adonai's holiness in as high esteem as they should have. They were too casual with Adonai! They did not respect His holiness. In other words, when one draws nigh to Adonai, one must be very careful.
9. Notice that Aaron had to bring the incense **behind the veil**. Adonai dwells between the cherubim **behind the veil**. In other words, **behind the veil** is where Adonai dwells! Therefore, Aaron had to create smoke by burning the incense when he went behind the veil. This cloud of incense created a buffer between Him and Adonai so that he would not have a direct encounter with the holy God of the universe. Notice that the penalty for not creating this cloud was death.
10. The clouds covered the mountain so that Israel would not have a direct encounter with Adonai.
11. This verse is teaching us that the incense = prayer/intercession!
12. Again, the incense is associated with prayer! The incense traveled upwards towards heaven, mingled with the prayers of the saints.
13. This is yet another example of how the Scriptures are teaching us that there is an association between prayer and incense. In the final analysis, prayer is symbolized by incense in the Bible.
14. The fact that Adonai warned Aaron about becoming intoxicated when performing the Yom Kippur service (Leviticus 16) suggests that Nadab and Abihu may have had too much to drink, and this may have contributed to their carelessness.
15. They may have been intoxicated!
16. It is summarized thus: ⁴⁶ 'This is the law of the animals and the birds and every living creature that moves in the waters, and of every creature that creeps on the earth, ⁴⁷ **to distinguish between the unclean and the clean**, and between the animal that may be eaten and the animal that may not be eaten.' "
17. Like Leviticus 11, Leviticus 12-15 is all about what makes one clean and unclean!
18. Yes! In Leviticus 10, Nadab and Abihu died because they did not properly distinguish between what is clean and unclean, between the holy and the unholy. Then, in Lev 11-15, Adonai taught Israel about what makes one clean and what makes one unclean, between what makes one holy and what makes one unholy. Then, in Leviticus 16, Moses brings one aspect of that discussion to an end as he recounts the death of Nadab and Abihu.

Messiah in the Parsha Answers

1. Leviticus 16:29-30—"This shall be a statute forever for you: ***In the seventh month, on the tenth day of the month, you shall afflict your souls, and do no work at all, whether a native of your own country or a stranger who dwells among you.*** ³⁰ ***For on that day the priest shall make atonement for you, to cleanse you, that you may be clean from all your sins before the LORD.***"
2. Leviticus 16:1-2—Now the LORD spoke to Moses after the death of the two sons of Aaron, when they offered *profane fire* before the LORD, and died; ² and the LORD said to Moses: "***Tell Aaron your brother not to come at just any time into the Holy Place inside the veil, before the mercy seat***

which is on the ark, lest he die; for I will appear in the cloud above the mercy seat.” Apparently Nadab and Abihu may have gone behind the veil, and it was NOT Yom Kippur!

3. Leviticus 16:4—“He shall put **the holy linen tunic and the linen trousers on his body; he shall be girded with a linen sash, and with the linen turban** he shall be attired.” These *are* holy garments.
4. Leviticus 16:6—“**Aaron shall offer the bull as a sin offering, which is for himself, and make atonement for himself** and for his house.”
5. Barabbas comes from: **bar** (בַּר) = “son” and **abba** (אָבָא) = “father.” So **Bar-Abbas** literally means “**son of the father,**” or “son of a father.”
6. In 2 John 1:3, Yeshua is designated as **the Son of the Father**.
7. Yeshua repeatedly referred to God as His father. Furthermore, he constantly referred to Himself as God’s Son. John 5:43—I have come in **My Father’s** name, and you do not receive Me; if another comes in his own name, him you will receive. John 5:19—Then Jesus answered and said to them, “Most assuredly, I say to you, **the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does** in like manner.”
8. The preceding facts hint that Barabbas = Yeshua, not literally, but typologically. Both are named Jesus. Both are the son of the father. Both are condemned, convicted of crimes. One of them will be set free. The other will be punished for his crimes. This is thematically connected to the two goats in the Yom Kippur ceremony! Leviticus 16:7-10 (He shall take the two goats and present them before the LORD at the door of the tabernacle of meeting. ⁸ Then Aaron shall cast lots for the two goats: one lot for the LORD and the other lot for the scapegoat. ⁹ And Aaron shall bring the goat on which the LORD’s lot fell, and offer it as a sin offering. ¹⁰ But the goat on which the lot fell to be the scapegoat shall be presented alive before the LORD, to make atonement upon it, and to let it go as the scapegoat into the wilderness.) states that two goats are required to atone for the sins of the people. One goat is killed as a sin offering and the other is sent into the wilderness to carry away the sins of the people. These actions are prophetic shadowy images of what would happen before Yeshua suffered and died on the cross. The two men, both named Jesus, and both who in some way identify with the phrase *son of the father*, act out the Yom Kippur ceremony in a figurative sense. Yeshua bears the sin of the people as a sin offering. Barabbas is released to go free.
9. Notice the wording of Genesis 22:2 and how closely it matches the wording of John 3:16 (**For God so loved the world that He gave His only begotten Son**, that whoever believes in Him should not perish but have everlasting life.). In other words, just as Abraham was willing to offer his only son whom he loved as a sacrifice, so was the Father willing to offer His son whom He loved.
10. Yeshua was resurrected on the third day.
11. Both Isaac and Yeshua carried the wood they would die on.
12. It implies that Ishmael’s near-death experience is also a prophetic picture of Yeshua’s death, burial and resurrection!
13. As our homilist in Hebrews suggests, Isaac’s near-death experience teaches us about the death, burial and resurrection of Yeshua. Isaac was brought to death’s door. There was no way he was supposed to die, but at the last second, his life was spared. It is as if he had escaped death and been resurrected. Well, so likewise with Ishmael. He was near death’s door in the wilderness. And just when his mother thought he would die, she found water for him and he was revived. This is just as much a death and resurrection story as was Isaac’s!
14. Genesis 21:15—And **the water in the skin was used up**, and she placed the boy under one of the shrubs. Obviously, Ishmael was dying of thirst, and his thirst is a prophetic picture of Yeshua’s thirst on the tree.
15. Just as Jesus Barabbas and Yeshua together fulfilled the two-goat sin offering ritual of the Yom Kippur sacrifice, so did Ishmael and Isaac. Isaac was offered as a whole burnt offering, whereas the one goat was offered as a sin offering sacrifice. You may say, “But Isaac was not offered.” But I say, “Yes, he was, in the sense that the ram took his place. It was offered on his behalf.” And, just as Jesus Barabbas was released, so likewise Ishmael was released by Abraham to wander . . . wander where? In the desert, just as the scapegoat was released according to Leviticus 16:21-22—Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat, **and shall send it away into the wilderness by the hand of a suitable man.** ²² The goat shall bear on itself all their iniquities to

an uninhabited land; and he shall release the goat in the wilderness. According to Genesis 21:14 (So Abraham rose early in the morning, and took bread and a skin of water; and putting *it* on her shoulder, he gave *it* and **the boy to Hagar, and sent her away. Then she departed and wandered in the Wilderness of Beersheba.**), Ishmael was literally sent to wander in the desert.

Haftarah Connection Answers

1. Leviticus 16:29—"This shall be a statute forever for you: In the seventh month, on the tenth day of the month, you shall afflict your souls, and do no work at all, whether a native of your own country or **a stranger who dwells among you.**"
2. Leviticus 16:34—"This shall be an **everlasting** statute for you, to make atonement for the children of Israel, for all their sins, once a year." And he did as the LORD commanded Moses. Both verses use the Hebrew word עֹלָם (olam).
3. Leviticus 16:15-16—"Then he shall kill the goat of the sin offering, which is for the people, bring its blood inside the veil, do with that blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat. ¹⁶ So he shall make atonement for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgressions, for all their sins; and so he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness." The Yom Kippur ceremony, with the sacrifice of the goat and bull, brought atonement from the LORD for the children of Israel. Thus, He was their Savior from their uncleanness, transgressions and sins.
4. Leviticus 16:32—And **the priest, who is anointed and consecrated to minister as priest** in his father's place, shall make atonement, and put on the linen clothes, the holy garments.
5. Leviticus 16:2—and the LORD said to Moses: "Tell Aaron your brother not to come at just any time into the Holy Place inside the veil, before the mercy seat which is on the ark, lest he die; for **I will appear in the cloud above the mercy seat.**"
6. Leviticus 16:29—"This shall be a statute forever for you: In the seventh month, on the tenth day of the month, you shall **afflict** your souls, and do no work at all, whether a native of your own country or a stranger who dwells among you." **Afflict** (Hebrew עָנָה, Strong's H6031, ana) means to humble oneself, bow down, to be depressed, or be downcast.
7. Leviticus 16:30—For on that day **the priest** shall make atonement for you, to cleanse you, **that you may be clean from all your sins before the LORD.**
8. Leviticus 16:34—"This shall be an **everlasting** statute for you, to make atonement for the children of Israel, for all their sins, once a year." And he did as the LORD commanded Moses. Both verses use the Hebrew word עֹלָם (olam).
9. Leviticus 16:14—He shall take some of the blood of the bull and sprinkle *it* with his **finger** on the mercy seat on the east *side*; and before the mercy seat he shall sprinkle some of the blood with his **finger** seven times. See also verse 19.

Apostolic Reading Answers

1. Leviticus 16:2—and the LORD said to Moses: "Tell Aaron your brother not to come at just any time into the Holy Place inside the veil, before the **mercy** seat which is on the ark, lest he die; for I will appear in the cloud above the **mercy** seat." The word **mercy** appears seven times in our Torah portion. Note: The Hebrew word for "mercy seat" is כַּפֹּרֶת (kapporet), which is translated as mercy seat in the NKJV, or place of atonement (or propitiation).
2. Leviticus 16:4—He shall put the holy linen tunic and the linen trousers on his body; he shall be girded with a linen sash, and with the linen turban he shall be attired. These are the holy garments. Therefore he shall **wash** his body in water, and put them on. Also Leviticus 16:24, 26 and 28. This washing done by the priests is a picture of the washing of us by the Holy Spirit, as He regenerates (but according to His mercy *He saved us*) and renews our souls.
3. Leviticus 16:6—"Aaron shall offer the bull as a sin offering, which is for himself, and make **atonement** for himself and for his house." The offerings as prescribed in the Torah were a copy of the things in the heavens (Hebrews 9:23), shadows of the future ultimate sacrifice that would make us clean—the blood of Yeshua our Messiah, as we read in Hebrews 9:11—But Christ came as High Priest of the good things to

come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. ¹² ***Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.*** ¹³ For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, ¹⁴ how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to service the living God? ¹⁵ And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.

4. Leviticus 16:2—and the LORD said to Moses: “Tell Aaron your brother not to come at just any time into the Holy Place inside the veil, before the mercy seat which is on the ark, lest he die; for I will ***appear*** in the cloud above the mercy seat.”
5. Leviticus 16:2—and the LORD said to Moses: “Tell Aaron your brother not to come at just any time into the Holy Place inside the veil, before the ***mercy seat*** which is on the ark, lest he die; for I will appear in the cloud above the mercy seat. According to Leviticus 16:15-16 (“Then he shall kill the goat of the sin offering, which is for the people, bring its blood inside the veil, do with that blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat. ¹⁶ So he shall make atonement for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgressions, for all their sins; and so he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness.), the mercy seat is the place where atonement is made, where the love and forgiveness of our heavenly Father is bestowed on his sinful children, the ultimate fulfillment being found in the sacrifice of His Son Yeshua our Messiah.