

MISPACHAH BEIT MIDRASH

An Introduction to the Parashat HaShavuah
(Weekly Torah Portion)

Understanding the Torah from a Thematic Perspective

TZAV (Command)



BY TONY ROBINSON

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***An Introduction to the Parashat HaShavuah (Weekly Torah Portion)
Understanding the Torah from a Thematic Perspective—Vayikra—Tzav (Command)***
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— THE FAMILY HOUSE OF STUDY —

Examining the Parashat HaShavuah by Thematic Analysis

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

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

Thematic analysis of Scripture is based on the following premises. 1) Moses wrote the Torah as five *separate* books as the Ruach HaKodesh inspired him. 2) Since Adonai had him separate those words into five separate books, we surmise that each book has a unique message or theme. 3) Within each book, the words are written with two paragraph-like divisions⁷ interrupting the flow of the words. 4) Since Adonai commanded Moshe to separate the individual books into smaller paragraph-like sections or *parshiot*, we surmise that each parsha was written as a separate unit because each of those parshiot is trying to convey a unique thought, theme, concept or understanding. Therefore, since Adonai inspired these divisions, we think they are **VERY**

¹ Shabbat is Hebrew for Sabbath.

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

³ Holy Spirit.

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

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

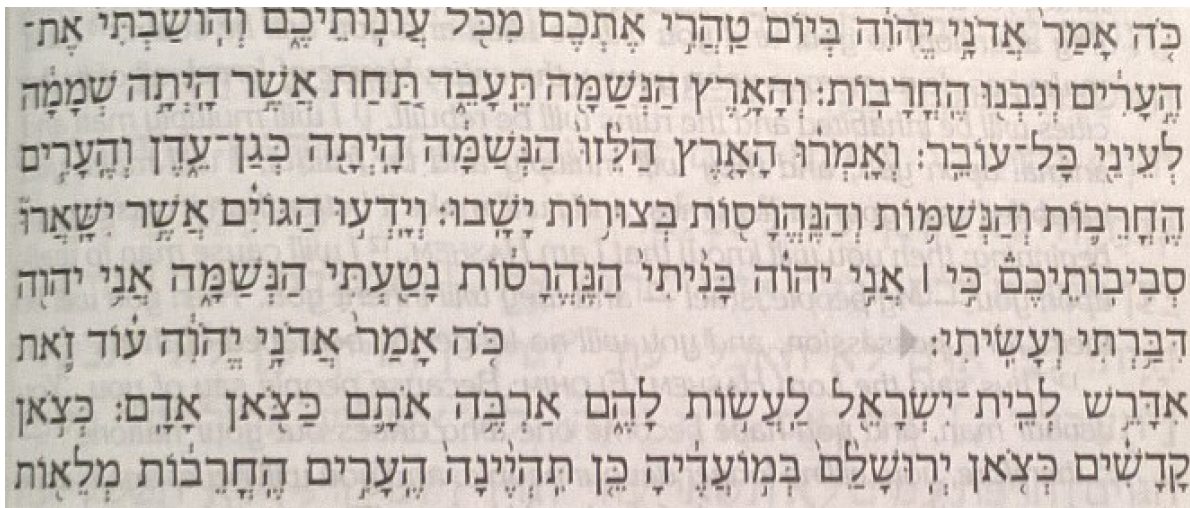
⁶ The Apostolic Writings are commonly known as the New Testament Scriptures.

⁷ This paragraph-like division is called a parsha (parshiot, plural).

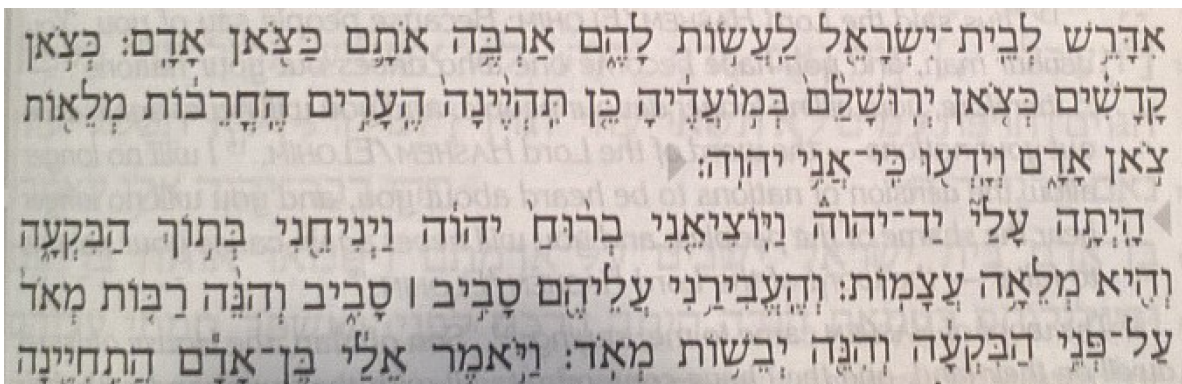
important. We use these God-breathed divisions as the basis of our thematic analysis of Scripture. Once you begin to interpret the Scriptures thematically, you will immediately **SEE** that Adonai wrote His words in a manner consistent with the intent that they be interpreted thematically.

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

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



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



—PARASHAT HASHAVUAH—

צַו

TZAV

(Command)

Vayikra 6:1-8:36

(Leviticus 6:1-8:36)

This Week's Parshiot

- 1 Leviticus 6:1-6 ט
- 2 Leviticus 6:7-11 פ
- 3 Leviticus 6:12-16 פ
- 4 Leviticus 6:17-23 פ
- 5 Leviticus 7:1-10 פ
- 6 Leviticus 7:11-27 פ
- 7 Leviticus 7:28-38 פ
- 8 Leviticus 8:1-36 פ

UNDERSTANDING THE PARSHA

Objective—Learn how to 1) compare and contrast two very similar portions of Scripture, 2) make thematic connections and 3) learn how to gain greater understanding of the passage.

The Offerings of Parashat Vayikra and Tzav

Normally, this portion of our study is reserved for analysis of a single parsha; however, this week we will compare and contrast the offerings listed in Parashat Vayikra and Parashat Tzav. Although the Torah may come across as “repetitious,” as you begin to study thematically, you will quickly learn that this repetition is not in vain. If the Torah repeats a word, phrase, or sentence, then the different usages will teach different lessons! Thematic analysis will help you uncover the wisdom Adonai is trying to convey. As I’ve written

before, the power of thematic analysis will unfold as you begin to *compare and contrast* different portions of Scriptures that are linked thematically.

I. First, quickly review Leviticus 1-5. In general, that sidra (portion) flows as follows:

- Instructions concerning the whole burnt offering, or olah (עֹלָה).
- Instructions concerning the meal offering, or minchah (מִנְחָה).
- Instructions concerning the peace offering, or sh'lammim (שְׁלָמִים).
- Instructions concerning the sin offering, or chatat (חַטָּאת).
- Instructions concerning the guilt offering, or asham (אֲשָׁם).

II. Next, let's give a general outline of this week's sidra.

- Leviticus 6:1-6—Instructions concerning olah offering.
- Leviticus 6:7-11—Instructions concerning the minchah offering.
- Leviticus 6:12-16—Instructions concerning the minchah offering to be made during the inauguration ceremony.
- Leviticus 6:17-23—Instructions concerning the chatat offering.
- Leviticus 7:1-10—Instructions concerning the asham offering and miscellaneous laws.
- Leviticus 7:11-27—Instructions concerning the sh'lammim offering.
- Leviticus 7:28-38—More instructions concerning the sh'lammim offering.
- Leviticus 8:1-36—Instructions concerning the inauguration ceremony.

III. At first glance these two portions of Scripture seem to be redundant. Let's begin to compare and contrast and see what we can learn.

- A. Right from the beginning we can determine the major difference between these two passages by noting to whom they are addressed. Read [Leviticus 1:1-2](#). Concerning the instructions of Parashat Vayikra, to whom are they addressed?⁸ Now read [Leviticus 6:1-2](#). Concerning the instructions of Parashat Tzav, to whom are they addressed?⁹ Thematically, how do these opening verses begin to contrast these two portions of Scripture?¹⁰ Now let's see if further analysis will conform to this paradigm—that the instructions of Parashat Vayikra are primarily for the Israelites, whereas those in Parashat Tzav are primarily for the priests.
- B. Compare sections I and II above. Pertaining to the listing of the offerings, how do they differ?¹¹ That's correct, the order is different. The general order is the same except that

⁸ They are addressed to the children of Israel.

⁹ To Aaron and his sons.

¹⁰ We now know that the instructions in each book were intended for two different groups of people; therefore, the overall themes will have to fit these intentions. Parashat Vayikra will pertain in some manner to all of Israel. Parashat Tzav will pertain in some manner to Aaron and his sons.

¹¹ They are not in the same order.

the sh'lamim offering is last in Parashat Tzav instead of third as it is in Parashat Vayikra. Most people would skip over this seemingly small detail; however, thematic analysis demands that we search for a reason for the difference! In other words, we should expect that the reason for the difference in ordering will help us understand how the sidras are thematically different, just as we expect the points made in section IIIA above to help us understand the differences.

1. What was the basis for the order of the offerings given in Parashat Vayikra?¹² Is this consistent with the opening statement in Leviticus 1:1-2?¹³
2. Determining the basis for the order of the offerings in Parashat Tzav—Before we can determine if the order of the offerings in Parashat Tzav is consistent with IA above, we must uncover the reason for their order, which is different than the order of Parashat Vayikra.
 - a. Read [parsha Leviticus 6:1-6](#)—Concerning the olah, what is the general theme of this parsha?¹⁴ Concerning the olah, describe the two actions related to it after it was given as an offering?¹⁵
 - b. Read [parsha Leviticus 6:7-11](#)—Concerning the minchah, describe the two actions related to it after it was given as an offering?¹⁶
 - c. Read [parsha Leviticus 6:17-23](#)—Concerning the chatat, describe the two actions related to it after it was given as an offering?¹⁷
 - d. Read [parsha Leviticus 7:1-10](#)—Concerning the asham, describe the two actions related to it after it was given as an offering?¹⁸
 - e. Read [Leviticus 7:11-38](#)—Concerning the sh'lamim, describe the two actions related to it after it was given as an offering?¹⁹
3. What common theme relates all these passages?²⁰ Do you see a pattern concerning how they are consumed?²¹ The offerings seem to be listed according to two criteria.

¹² In Parashat Vayikra, the offerings were ordered as they were for the following reason. The olah, minchah and sh'lamim offerings were voluntary offerings, whereas the chatat and asham were mandatory offerings.

¹³ Yes, it is. These instructions pertain to the different types of offerings the Israelites may make; mandatory and voluntary. Although instructions are given for the priests in Parashat Vayikra, the emphasis is on educating the Israelites as to which offerings they can make and the effects of those offerings on their relationship with Adonai.

¹⁴ The general theme relates to the burning of the olah. Emphasis is placed on ensuring that it burns completely, in a fire that burns continually.

¹⁵ It is totally consumed on the altar. Then, its ashes are removed to a holy place.

¹⁶ The altar consumes part of it and Aaron and his sons will consume part of it.

¹⁷ The altar consumes part of it and Aaron and his sons will consume part of it.

¹⁸ The altar consumes part of it and Aaron and his sons will consume part of it.

¹⁹ The altar consumes part of it, Aaron and his sons will consume part of it, and the worshiper consumes part of it.

²⁰ How the offering is CONSUMED!

²¹ Yes. The olah is only consumed by the fire. The minchah, chatat and asham are consumed by the fire and the priests. The sh'lamim is consumed by the fire, priests, and the worshiper.

The first criterion is based on the same criterion as Parashat Vayikra. First the voluntary offerings (olah, minchah), then the mandatory offerings. (chatat, asham). The second (more important) criterion is based on *who eats the offering!* This explains why the sh'lamim (although a voluntary offering) is placed last. The list proceeds from the offering where the least number of people partake of it (olah), to the offering where the greatest number of people partake of it (sh'lamim), while still giving consideration to the general order of voluntary offerings first, followed by mandatory offerings.

4. If we compare and contrast the sh'lamim offering to the other four offerings we will see two other differences that emphasize that Parashat Tzav is dealing primarily with regulations concerning who eats the offerings. Comparing the olah, minchah, chatat and asham versus the sh'lamim, what descriptor is given to the first four but not to the sh'lamim?²² What other criterion (related to eating) sets the other four offerings apart from the sh'lamim?²³

IV. We learned in Parashat Vayikra that the book of Leviticus would focus on how Israel—each individual—can develop relationship with Adonai through the service of the Mishkan. We mustn't lose sight of the core issue, which is *how can a sinful man draw near to a Holy God?* Again, THE CORE ISSUE taught by Leviticus is how one may *draw near to Adonai*. We already know that Israel HAD TO APPROACH ADONAI THROUGH BLOOD OFFERINGS/SACRIFICE. The Hebrew word for offering is corban (קָרְבָּן).²⁴ The root for the word offering/corban is קָרַב, which means *coming near!* That's right. Normally when we think of an offering, we think of the word sacrifice. Sacrifice has the connotation of giving up something of value. But this IS NOT the primary theme of an offering as presented in the Scriptures. As its root denotes, an offering is not about giving up something of value. An offering is about drawing nigh to Adonai! With this understanding, note that Parashat Vayikra mentions the word offering (קָרְבָּן) seven times in the first three verses alone! Now, see how many times the word offering (קָרְבָּן) is used in Parashat Tzav. Hardly at all. How does this fact support our original assertion in IIIA above that Parashat Vayikra is primarily concerned with instructing the *Israelites*, whereas Parashat Tzav is primarily concerned with instructing the priests?²⁵

²² They are said to be most holy!

²³ Those four offerings classified as most holy can ONLY BE EATEN BY MALE PRIESTS IN A HOLY PLACE, whereas the sh'lamim can be eaten by any of the priest's family members as well as the worshiper, his family, and friends. Furthermore, they need not eat it in a holy place associated with the Mishkan.

²⁴ This word, corban, is the Hebrew word for offering used extensively throughout Parashat Vayikra. For example, the word translated offering in Lev 1:2, 10; 3:1 (and many others) is the Hebrew word corban.

²⁵ The thematic connection is very strong because the offerings are concerned with drawing nigh to Adonai. Parashat Vayikra focused on the different types of offerings (draw near) an Israelite could bring, since the main emphasis was to instruct Israel on how to draw near to Adonai.

In Summary

Therefore, we can conclude that the ordering of the offerings in Parashat Tzav is primarily based on who eats the offering and the instructions pertaining to how the offering is to be eaten. These, in turn, depend on the sanctity of the offering. Once the animal/grain is offered, the primary activity associated with it is its consumption. Therefore, the instructions of Parashat Vayikra are concerned with the ***process of making an offering***, which obviously is primarily concerned with instructing the worshiper how to draw nigh to Adonai through blood offerings (Leviticus 1:1-2). The instructions of Parashat Tzav are concerned with procedures regarding how the ***offering is consumed AFTER it is offered***, which obviously is primarily concerned with the priests (Leviticus 6:1-2). The orderings of the offerings in the two sidras are not random. They are based on this understanding.

SEARCHING THE PARSHIOT

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

The Relationship Between the Minchah (Meal Offering) and Olah (Whole Burnt Offering)

- I. We have mentioned the minchah (meal offering) several times. It is listed as one of the voluntary offerings in [Leviticus 2](#). Furthermore, in [Leviticus 6](#) the minchah is designated as a *most holy* offering. However, what does the minchah represent? To answer that question, let us begin to look at the themes associated with the minchah.
 - A. The Torah is written within a particular literary style. Numerous textual patterns are employed to convey its messages. As you begin to understand and take notice of these patterns, they will help you understand the thematic significance of a passage. For example, the Torah will usually list a general rule followed by numerous details pertaining to that rule. This style is readily recognized by the pattern “When (וְכִּי) . . . if (אִם) . . .” In [Exodus 21:2-5](#), Adonai gives instructions concerning a Hebrew slave. The text starts off with the general rule, “When (וְכִּי) you buy a Hebrew slave . . .” It then lists numerous details and specific examples, all beginning with, “if (אִם) . . .” Therefore, when we see this pattern, we know that the text beginning with *if* (אִם) is thematically connected with the first instance of, *when* (וְכִּי).
 - B. This occurs in Leviticus 1. It will help if you have a Chumash where you can see the Hebrew.

- Leviticus 1:2— When (ׁוּ) any one of you brings an offering to the LORD, you shall bring your offering of the livestock--of the herd and of the flock.
 - Leviticus 1:3—If (אִם) his offering is a burnt sacrifice (olah) of the herd . . .
 - Leviticus 1:10—If (אִם) his offering is of the flocks . . .
 - Leviticus 1:14—And if (אִם) the burnt sacrifice of his offering to the LORD is of birds . . .
1. Notice that the Torah is describing voluntary *animal* sacrifices in Leviticus 1.
 2. Now notice how the Torah switches to the voluntary minchah offering in Leviticus 2:1-16. In the Hebrew, it uses the same “When (ׁוּ) . . . if (אִם) . . .” pattern to introduce the general topic of minchah offerings as well as the different types of minchah.
 3. Now read [Leviticus 3:1,6 and 12](#). The Torah switches back to the discussion of voluntary *animal* sacrifices. The flow is as follows:
 - Leviticus 3:1—If (אִם) his offering is a sacrifice of a peace offering. . .
 - Leviticus 3:6—If (אִם) his offering is a sacrifice of a peace offering. . .
 - Leviticus 3:12—And if (אִם) if his offering is a goat . . .

Now that you know about the literary style of the *When/if* pattern, what’s “wrong” with the structure of Leviticus 3:1,6 and 12?²⁶ By using the word, *if* (אִם) throughout the description of the sh’lamim (peace offering), the Torah presents the sh’lamim as if it were a specific category of the minchah! Or does it? In other words, the last *When* (ׁוּ), is associated with the introduction of the minchah offerings in Leviticus 2:1.

- C. Now let’s put on our thinking caps. Thematically, should the sh’lamim be related to the olah or the minchah, and why²⁷? So, what has happened? The instructions for the minchah have been inserted between the instructions for the olah and sh’lamim! Remember, the Torah introduced the general topic of voluntary *animal* sacrifices in Leviticus 1:2 with the literary marker *When* (ׁוּ). It then begins to list the specific types of animals to offer as olah using the literary marker *If* (אִם). The sh’lamim should naturally follow the olah as one of the specific types of ANIMAL voluntary offerings with the literary marker, *if* (אִם); however, the passages relating to the minchah are “inserted.” Why? Remember, we’ve seen this before. Sometimes the Torah will rearrange the text for thematic reasons! In other words, the minchah is listed after the discussion of the olah because of some thematic connection that the Torah wants to make

²⁶ Although the Torah switches topics from vegetable sacrifice to animal sacrifice, the introduction of the general topic of sh’lamim (peace offerings) doesn’t use the Hebrew word for WHEN (Ki).

²⁷ The sh’lamim is thematically related to the olah because they are both animal sacrifices!

between the two! Yes, the minchah is thematically related to the olah. The literary usage of the “When (ׁ) . . . if (ׁ) . . .” pattern teaches this. For those who may not be convinced based on this evidence, let’s see if we can find even stronger thematic evidence connecting the minchah to the olah.

II. Let’s review the purpose of the olah offering. In previous studies, we’ve seen through thematic analysis that the olah, or whole burnt offering, was a picture of a worshiper in covenantal relationship with Adonai, **dedicating** his entire **life** (hence, the total consumption of the offering) to Adonai in complete service and **submission to His commandments**. The olah is what Paul had in mind in [Romans 12:1-2](#). The concept of a person offering himself as an olah by submitting himself to the commandments of Adonai is also captured in the following Psalms:

- Let my prayer be set before You as incense, *the lifting up of my hands as the evening sacrifice* [olah] (Psalm 141:2).
- Sacrifice and offering You did not desire; My ears You have opened. **Burnt offering [olah]** and sin offering You did not require. ⁷ Then I said, “Behold, I come; in the scroll of the book it is written of me. ⁸ ***I delight to do Your will, O my God, and Your law is within my heart***” (Psalm 40:6-8).

- A. The Amount of the Minchah—How much grain was supposed to be offered in the minchah offering—[Leviticus 5:11](#)?²⁸ Can you think of a verse that is thematically connected to the 1/10th of an ephah minchah offering?²⁹ Read [Exodus 16:36](#). Thematically, we know it is not a coincidence that 1/10th of an ephah (an omer) of grain is the amount of the minchah **and** the amount of manna (a substitute for bread [Exodus 16:15], which is made from grain) daily given to the Israelites. According to Exodus 16:15-18, what is the practical significance of the amount, one omer?³⁰ There is obviously a thematic connection between the omer Adonai provided to sustain a person and the omer a person gives to Adonai in the minchah! Knowing that an omer is **the amount of bread necessary for one’s life** for a day, I’m suggesting that the minchah is a type of olah, where the offering of grain is symbolic of the worshiper offering his life just as the olah is a picture of a person offering his life. So far, we have seen two indirect evidences that the minchah is a type of olah; 1) the instructions for the minchah were inserted between the instructions for voluntary animal sacrifices to thematically connect it to the olah, and 2) the minchah is thematically connected with the omer of manna necessary for life. But why should the minchah be a type of olah?
- B. [Leviticus 4](#) clearly shows that the expense or value of chatat offerings (sin offerings) was dependent upon one’s status. The Torah clearly teaches that some chatat offerings were more expensive. A young bull (the offering for a priest or the entire nation), would represent a very expensive offering, whereas sheep and goats (the offerings for an

²⁸ 1/10th of an ephah.

²⁹ According to Exodus 16:36, 1/10th of an ephah is an omer.

³⁰ The text indicates that one omer is the amount of bread one needs to live for each day.

individual) were far less expensive. In [Leviticus 5:7-14](#) the Torah lists the types of asham (guilt offerings) one can make. In this passage, different animals can be offered depending on the financial status of the person who sinned. Since the poor possibly could not afford a sheep or birds, they were allowed to bring a grain offering—**one omer**—as an asham! This teaches us that the grain could substitute for an animal asham offering when the worshiper was poor. So likewise, the minchah was a substitute for the *animal* olah, which a poor person would not be able to offer. Thus, by allowing the poor to bring a minchah, the Torah provides a means for them to show their dedication to the commandments of Adonai also.

- C. Read [Leviticus 6:12-16](#)—What ceremony is being described in this passage?³¹ What type of offering is the priest supposed to offer to demonstrate his dedication to the priesthood?³² How much of the omer of grain is to be offered?³³ Knowing that 1) the Torah already equates the minchah with the olah, and 2) the entire omer of the minchah will be offered by the priest during his **dedication**, how does this passage teach that the olah is thematically related to the minchah?³⁴

The Thematic Connection Between the Olah and Prayer

- I. We have seen in previous lessons that the priests were required to perform certain daily services associated with the Mishkan.
- The Tamid Offering—They were to offer two sheep as a continual olah offering; one in the morning and one in the evening. We saw that this was a picture of the entire nation **dedicating** their lives to Adonai in complete service and **submission to His covenant**. Along with the Tamid offering (sheep), they were to offer a minchah and a libation of wine.
 - Lighting the Menorah and Offering Incense on the Golden Altar of Incense—The lamps were cleaned and kindled during the morning and evening. We saw that the Menorah was symbolic of the Ruach HaKodesh (Holy Spirit). Golden Altar of Incense—The incense was to be burned when the Menorah was tended to. We saw that the Altar of incense was a picture of the prayers of the priests ascending to Adonai. Thematically, the services of the incense altar and Menorah are connected. We learned that those two services were a picture of the ministry of the Ruach HaKodesh helping us in our intercession.

³¹ The dedication of the priests.

³² A minchah.

³³ All of it.

³⁴ We know that the olah was a picture of a person **DEDICATING** his entire **LIFE** (hence, the **TOTAL CONSUMPTION** of the offering) to Adonai in complete service and submission to His commandments. Since 1) the priest was **DEDICATING** his life in service to Adonai, and 2) **THE ENTIRE MINCHAH WAS CONSUMED**, we can immediately see that the minchah is a type of olah.

Thematically, the two points above demonstrate the association between the olah/minchah and the ministry of prayer. This is not a coincidence. After all, the covenant between Israel and Adonai called for the nation to become a Kingdom of priests ([Exodus 19:5-6](#)). Furthermore, [Isaiah 56:7](#) teaches us that the Mishkan was to be a place of *olah offerings* and *prayer* for the nations! See the connection? The thematic connection between the ministry of prayer (Altar of Incense) and the offering of oneself in dedication to Adonai's commandments (olah) is made elsewhere. Read [Psalm 141:2](#). Which two ministries are thematically linked in this one verse?³⁵

A. Judaism teaches us that there are three times during the day that memorial prayers are to be offered—9:00 A.M., 12 noon and 3:00 P.M. In fact, the afternoon (before evening) prayer is called the *Minchah*! Daniel understood these times of prayer and their thematic relationships well. Read [Daniel 9:20-21](#). According to this passage, what event, associated with the Temple service, should normally have occurred when Daniel was praying had the nation not been in exile?³⁶

As you can see, all the passages above clearly teach that there is a thematic relationship between prayer and the olah offering.

Substitutionary Blood Atonement

- I. One of the primary lessons to be learned from the Levitical sacrificial system is that a person can only draw nigh to Adonai³⁷ through the shed blood of an innocent substitute. This theme is clearly taught throughout the Torah, beginning in Genesis! Let's look at some of the most beautiful thematic connections that teach this fact.
 - A. In [Leviticus 1:4](#), the Torah teaches that the worshiper must approach Adonai through an *innocent substitute*, a corban (offering/coming near). While it is understandable that a worshiper would need an offering as a substitute for cases of sin and transgression, this passage—concerning the olah, which is not a sin sacrifice—teaches that even when the worshiper is in right standing with Adonai, they still must approach through the vehicle of a substitute. What procedure in Leviticus 1:4 allows the offering to be accepted on the worshiper's behalf?³⁸ To understand the significance of this act, let's study its usage in another passage. Read [Numbers 27:15-23](#). Moses was commanded to put some of his authority upon Joshua in front of the people. How was this done?³⁹ Thus we see that through the laying on of hands, Moses symbolically transfers some of his identity or essence to Joshua. This is thematically related to Leviticus 1:4, where the identity of the worshiper is transferred to the olah through the laying on of hands.

³⁵ The ministry of prayer (Altar of Incense) and the offering of oneself in dedication to Adonai's commandments (olah).

³⁶ If the Temple was still standing, the evening olah would have been offered at the time he prayed!

³⁷ Remember, the Hebrew root word for offering (corban), means **COMING NEAR!**

³⁸ The laying on of hands.

³⁹ He was to lay his hands upon Joshua in the sight of the people to effect the transferral of authority to Joshua.

- B. All the animal sacrifices of Leviticus 1–5 require the splashing of blood on an altar. We will learn later that the life of an animal is in its blood, and that Adonai gave the blood of the animal to make atonement (covering) for the sins of the people ([Leviticus 17:11](#)).
- II. In [Genesis 3](#), after Adam and Chava (Eve) sin, Adonai made *tunics of skins* for them. Where did the skins come from?⁴⁰ Here we see the *substitutionary death* of an *innocent* animal in place of those who transgressed.
- III. In [Genesis 22](#), Abraham was supposed to offer Isaac as an olah. In the end, instead of offering Isaac as an olah, an innocent ram was substituted in his place. Throughout the stories of the Torah, we understand that man can have relationship with Adonai only through blood sacrifice of an innocent substitute. We will see the true significance of this foundation in *Messiah in the Parsha*.

MAKING THE CONNECTION BETWEEN THE PARASHAT HASHAVUAH AND THE HAFTARAH

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

I am aware that special Haftarah readings are often substituted for special days and times of the year. For this Torah commentary, I will only comment on the regular Haftarah reading. The Haftarah reading is found in [Jeremiah 7:21-8:3; 9:22-23](#). I will list some verses from the Haftarah reading. Your job will be to relate them thematically to the Parashat HaShavuah reading.

- I. Read [Jeremiah 7:21-23](#)—What is the most obvious thematic connection made between the Haftarah and the Torah portion?⁴¹ We have already seen that the Levitical sacrificial system uses animal sacrifice to teach us deep spiritual truths. At first glance, it may seem that Jeremiah was unaware of what Adonai commanded Israel when He brought them out of Egypt. He most certainly did give Israel commandments concerning animal sacrifices. Using the example of the olah offering (remember its purpose), give a practical explanation of the real meaning of Jeremiah's rebuke.⁴² True purpose of sacrifice. See quote on p. 1,167

⁴⁰ Through *remez* (hint) we should realize that an animal was sacrificed to provide a covering (tunics of skins) for Adam and Chava.

⁴¹ They both speak about offering olah and sh'lamim offerings.

⁴² The olah symbolizes the worshiper offering himself in dedicated service to the commandments of Adonai. If a person goes through the ritual of offering the sacrifice, but does not actually live out its intended meaning, then he has missed the purpose of the sacrifice. Israel had long lost sight of this. Jeremiah rebuked them because, as Samuel stated in I Samuel 15:22, "...to obey is better than sacrifice."

of the *Stone Edition Chumash* concerning sacrifice as symbolic of offering oneself in divine service.⁴³

- II. Read Jeremiah 9:22-23—How does the guilt offering of Leviticus 5:20-26 teach the same message as the passage in Jeremiah?⁴⁴

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

MESSIAH IN THE PARSHA

Objective—Learn how the Torah teaches about the life and ministry of Yeshua HaMashiach. Yeshua said that Moses wrote about Him⁴⁵. Since the Torah never even mentions the word Messiah, this analysis will help you see the Messiah in the Torah.

The Gospel in the Garden

- I. In Genesis 3 we read that Adam and Chava (Eve) sin against Adonai by eating from the fruit of the tree of the knowledge of good and evil. What were the immediate effects of their sin?⁴⁶ What did Adonai do as a result of their sin?⁴⁷

In general, we can see a picture of sin and judgment, but let's look at the details. After sinning, Adam and Chava noticed they were naked. We know that nakedness is a Torah Picture of shame and guilt. Thus, by noting their nakedness, the Torah teaches us that shame

⁴³ Rabbi Nosson Scherman, ed., *The Stone Edition Chumash: The Torah, Haftaros, and Five Megillos with a Commentary Anthologized from the Rabbinic Writings* (Brooklyn, NY: ArtScroll Mesorah Publications, 1993), 1167.

⁴⁴ The passage in Jeremiah teaches that we should love our neighbor by walking in kindness towards them. The passage in Leviticus teaches the same message. It states you are wrong to take something from another person that's not yours, i.e., be kind to others. In fact, restitution requires that you pay 1/5th extra.

⁴⁵ Yeshua said in John 5:46 that Moses spoke about him. Psalm 40:6-8, speaking of the Messiah said that the book is written about Him. Paul said that all the feasts were prophetic shadows of Messiah Yeshua.

⁴⁶ They noticed they were naked. They sewed fig leaves to cover themselves. They hid from Adonai's presence.

⁴⁷ He searched for Adam and Chava, although they were hiding from Him. He punished everyone involved in the sin. He prophesied concerning one who would crush hasatan's head. He clothed Adam and Chava.

and guilt are the natural consequences of sin. This led them to sew coverings of fig leaves to cover their nakedness. Using the Torah Picture, we know they are really trying to cover their shame and guilt.

Adonai begins to search for them calling, "where are you?" Is this not a prophetic picture of the father searching for his lost sheep? The prophet Isaiah ([Isaiah 53:6](#)) said that we all like lost sheep had gone astray. Do we not all run from Him? Yet because of His love for us, He searches for us. We also note that Adonai clothed them with tunics of skins. Since Adam and Chava had already clothed themselves with fig leaves, we must immediately assume that their covering was insufficient or lacking in some manner. Where did the coats of skins come from?⁴⁸ In the natural, if we follow cause and effect, we see that the sin of Adam and Chava resulted in the *death of an innocent animal to provide coats of skins to cover their naked bodies*. But as we look closer (utilizing the Torah Pictures and themes), a beautiful picture of the work of the Messiah unfolds through this story. Because of Adam and Chava's sin, they notice their nakedness (shame and guilt). They *endeavor by their own works* to cover their shame and guilt. But it is insufficient. Adonai, wanting to truly cover their shame and guilt, sacrifices an *innocent animal as a substitute to provide a covering for their nakedness (shame and guilt)*. This is an accurate picture of salvation by works (Adam and Chava's attempts to cover the result [shame and guilt] of their sin) versus salvation by trusting in Adonai's provision for our sins (the covering of an innocent substitute). Furthermore, it is a perfect picture of the work of the Messiah as the innocent substitute, whose blood is the only sufficient covering for the sin that causes our shame and guilt. Through this type of thematic analysis, we see that the work of the Messiah is actually prophesied through the actions of Adam and Chava in the account of Genesis 3!

Isaiah 53—Yeshua Our Asham (Guilt Offering)

- I. Read [Isaiah 53](#). This entire chapter is a prophecy of the *substitutionary blood atonement* of Yeshua!
 - A. Read Isaiah 53:4-5. Note how these verses teach ***substitution!***
 - B. Remember how Leviticus 4:29 stated that the worshiper needed to lay his hands on the head of the substitute? This was to transfer the sin of the worshiper onto the animal. Now read Isaiah 53:6 and 11b. What is the thematic connection between these verses?⁴⁹
 - C. Where does Isaiah get his imagery for Isaiah 53:7? Obviously from the Levitical sacrificial system and from the Passover lamb ceremony. This is a picture of how Yeshua was led away willingly to die *on our behalf*.
 - D. Isaiah 53:8 and 10-12 all teach that the *Messiah will die a substitutionary death*. In Isaiah 53:10, the Hebrew of the phrase "an offering for sin," is an ***asham*** or guilt offering!

⁴⁸ Obviously, Adonai had to sacrifice an animal in order to provide the coats of skins.

⁴⁹ Just as the worshiper laid his hands on the offering to transfer his sin to it, so likewise, the Father laid on Yeshua our sins.

- E. Read [Hebrews 9:10-14](#). How is this verse thematically related to the blood service of the Levitical sacrifices?⁵⁰

Yeshua's Sacrifice Secured Eternal Redemption for All Saints of All Times

- I. How would you answer the following question? What was the basis for the expiation or doing away with sin for the Israelites? Most people would say that Adonai took away their sin based on the animal sacrifices of the Levitical system. As proof, they may quote any one of a number of verses in Parashat Vayikra where it states that the worshiper would be forgiven if he properly offered the prescribed sacrifice. The term most often used in Scripture associated with the effect of the sacrifice is atonement. For example:

Then he shall lay his hand on the head of the sin offering, and kill it as a sin offering . . .
So the priest shall make atonement for his sin that he has committed, and it shall be forgiven him (Leviticus 4:33-35).

However, according to [Hebrews 10:1-4](#), it was impossible for the blood of bulls and goats to take away sin! How then do we reconcile Hebrews 10:1-4 with Scriptures such as Leviticus 4:33-35?

- A. We must remember that the worshiper is promised two things in verses similar to Leviticus 4:33-34; 1) the priest will make atonement, and 2) his sin shall be forgiven. The Scripture doesn't say that the sin will be taken away or expiated. It says that the sin will be atoned for and the sin forgiven. The Hebrew word for atonement derives from the root **כפר**, which means to cover! Therefore, Adonai promised that their sin would be covered and forgiven. If a repentant Israelite believed this promise and made his offering in faith, then his sins were covered and forgiven. The basis for the covering and forgiveness was through faith in the animal offering.
- B. Expiation is another subject. Hebrews 10:4 specifically states that the blood of bulls and goats cannot **take away** sins! How then do we reconcile the testimony of Leviticus with the statement in the book of Hebrews? The answer lies within Adonai's eternal purposes. [1 Peter 1:20](#) states that Yeshua was the Lamb of God slain from the foundation of the world! In His eternal council, Adonai always knew that He would take away (expiate) sin based on the sacrifice of His Son Yeshua. Therefore, the basis of expiation of sin is Yeshua's blood whether the person sinned before or after Yeshua's death.
- II. This is clearly taught in [Hebrews 9:14-15](#)! In Hebrews 9:14, for whose sin is Yeshua's blood efficacious?⁵¹ In Hebrews 9:15, whose sins are redeemed by Yeshua's blood?⁵² Although Adonai covered (not remitted/expiated/taken away) and forgave the Israelites of their sins

⁵⁰ This verse shows us that the blood service (splashing and sprinkling of blood on the altars in the Mishkan) was a picture of the Messiah' blood, which would one day secure eternal redemption for us.

⁵¹ For those to whom Paul was writing, i.e., New Covenant saints redeemed AFTER Yeshua's death.

⁵² The saints of the **OLD COVENANT!!!**

based on the Levitical sacrifices, eternal redemption from those sins and expiation or removal of those sins was based on the sacrifice of Yeshua HaMashiach slain from the foundation of the world. In the mind of Adonai, it was already done.

A. This is clearly taught in [Romans 3:25-26](#). According to Romans 3:25b whose sins are being remitted/expiated?⁵³ On what basis did Adonai allow these sins to remain unremitted until Yeshua's death?⁵⁴ Based on His foreknowledge of the redeeming sacrifice of His Son, Adonai exercised forbearance and covered over and forgave the sins of the pious Israelite. The only difference between a New Covenant saint and a Old Covenant saint is that we look back to the work of the Messiah, while they looked forward. Yeshua's sacrifice was the basis for remission of sins from both covenants as Romans 3:25 and Hebrews 9:15 teach.

Yeshua the Perfect Olah

- I. Based on [Psalm 40:6-8](#), and [Philippians 2:5-10](#) we have seen that Yeshua was the perfect olah offering. He offered Himself completely to the will of Adonai in humble obedience to all the commandments. In Searching the parsha, we saw the strong thematic connection between the dedication to Adonai's commandments (the olah offering) and prayer (service of the altar of incense). Let's see how these teach us about the work of the Messiah, Yeshua.
- A. According to Psalm 40:6-8 Yeshua offered His body as a living olah (Romans 12:1-2). Although this occurred throughout His life, let's pay particular attention to when He actually offered Himself as an olah, giving up His life on the cross. Read [Luke 23:34](#). How do we see the ministry of prayer and dedication to Adonai thematically connected in this passage?⁵⁵
- B. Now, let's see how the Scriptures **THEMATICALLY** drive home the point that there is a strong connection between dedication to Adonai's commandments (the olah offering) and prayer (service of the altar of incense). Remember that Judaism teaches us that there are three times during the day that memorial prayers are to be offered—9:00 A.M, 12 noon and 3:00 P.M. Also, keep in mind that when Yeshua offered Himself for our sins, He was fulfilling the prophecy of the actions of Abraham and Isaac found in Genesis 22, where the Father was offering his only beloved son.
- According to [Mark 15:25](#), when was Yeshua sacrificed (or shall we say, offered as the true olah of Genesis 22)?⁵⁶ Is it a coincidence that the hour the Messiah was crucified was the hour of prayer?

⁵³ The sins of the saints of the Old Covenant (remission of sins that are past).

⁵⁴ On the basis of His FORBEARANCE!

⁵⁵ Yeshua is expressing the ultimate form of the olah, giving up His body as an olah for the sins of sinners while He also prays for them!

⁵⁶ The third hour, or 9:00 a.m.

- According to [Mark 15:33-34](#), when did the sky grow dark?⁵⁷ Is it a coincidence that 12:00 noon is the second set aside time for prayer?
- According to [Luke 23:44-46](#), when did Yeshua expire?⁵⁸ Further, do you know what event happened at the temple at that time?⁵⁹ What other event happened in Luke 23:44-46?⁶⁰

Hopefully, you can see that the strong thematic connection between dedication to Adonai's commandments (the olah offering) and prayer (service of the altar of incense) also teaches many prophetic truths to teach us concerning the ministry of Yeshua our Messiah!

Fun for the Whole Family

Okay, time to show what you've learned. Word searches and crossword puzzles are available for you to test your understanding. The word search for adults (and older children) consists of 20-30 words taken from this week's sidra (portion). Some of the words may be common Hebrew words or English phrases. The crossword puzzle for adults (and older children) may also contain common Hebrew words or English phrases. There is also a ***word search for the little guys!*** And of course, the answer key is provided for the crossword puzzle.

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

Shabbat Shalom!

⁵⁷ At 12:00 noon.

⁵⁸ At the ninth hour.

⁵⁹ The evening oblation (olah) was being offered!

⁶⁰ The veil was torn in two.