

**Opening Scripture Reading/Prayer:**

**Exodus 31:12-17**

**The Sabbath**

<sup>12</sup> And the Lord said to Moses, <sup>13</sup> "You are to speak to the people of Israel and say, 'Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the Lord, sanctify you. . . .  
<sup>16</sup> Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. <sup>17</sup> It is a sign forever between me and the people of Israel that in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.'"

**Isaiah 58:13-14**

<sup>13</sup> "If you turn back your foot from the Sabbath,  
from doing your pleasure on my holy day,  
and call the Sabbath a delight  
and the holy day of the Lord honorable;  
if you honor it, not going your own ways,  
or seeking your own pleasure, or talking idly;  
<sup>14</sup> then you shall take delight in the Lord,  
and I will make you ride on the heights of the earth;  
I will feed you with the heritage of Jacob your father,  
for the mouth of the Lord has spoken."

**Isaiah 66:22-23**

<sup>22</sup> "For as the new heavens and the new earth  
that I make  
shall remain before me, says the LORD,  
so shall your offspring and your name remain.  
<sup>23</sup> From new moon to new moon,  
and from Sabbath to Sabbath,  
all flesh shall come to worship before me,  
declares the LORD.

**Jesus Lord of the Sabbath**

**"For the Son of Man is Lord of the Sabbath." Matthew 12:8**

**TZAV (Command)**

*Leviticus 6:1-8:36 (Malachi 2:17-4:6, Mark 7:31-8:36)*

**Torah Reading**

**Malachi 2-4 English Standard Version (ESV)**

**The Lord Rebukes the Priests**

<sup>2</sup> "And now, O priests, this command is for you. <sup>2</sup> If you will not listen, if you will not take it to heart to give honor to my name, says the Lord of hosts, then I will send the curse upon you and I will curse your blessings. Indeed, I have already cursed them, because you do not lay it to heart. <sup>3</sup> Behold, I will rebuke your offspring and spread dung on your faces, the dung of your offerings, and you shall be taken away with it. <sup>4</sup> So shall you know that I have sent this command to you, that my covenant with Levi may stand, says the Lord of hosts. <sup>5</sup> My covenant with him was one of life and peace, and I gave them to him. It was a covenant of fear, and he feared me. He stood in awe of my name. <sup>6</sup> True instruction was in his mouth, and no wrong was found on his lips. He walked with me in peace and uprightness, and he turned many from iniquity. <sup>7</sup> For the lips of a priest should guard knowledge, and people should seek instruction from his mouth, for he is the messenger of the Lord of hosts. <sup>8</sup> But you have turned aside from the way. You have caused many to stumble by your instruction. You have corrupted the covenant of Levi, says the Lord of hosts, <sup>9</sup> and so I make you despised and abased before all the people, inasmuch as you do not keep my ways but show partiality in your instruction."

**Judah Profaned the Covenant**

<sup>10</sup> Have we not all one Father? Has not one God created us? Why then are we faithless to one another, profaning the covenant of our fathers? <sup>11</sup> Judah has been faithless, and abomination has been committed in Israel and in Jerusalem. For Judah has profaned the sanctuary of the Lord, which he loves, and has married the daughter of a foreign god. <sup>12</sup> May the Lord cut off from the tents of Jacob any descendant of the man who does this, who brings an offering to the Lord of hosts!  
<sup>13</sup> And this second thing you do. You cover the Lord's altar with tears, with weeping and groaning because he no longer regards the offering or accepts it with favor from your hand. <sup>14</sup> But you say, "Why does he not?" Because the Lord was witness between you and the wife of your youth, to whom you have been faithless, though she is your companion and your wife by covenant. <sup>15</sup> Did he not make them one, with a portion of the Spirit in their union? And what was the one God seeking? Godly offspring. So guard yourselves in your spirit, and let none of you be faithless to the wife of your youth. <sup>16</sup> "For the man who does not love his wife but divorces her, says the Lord, the God of Israel, covers his garment with violence, says the Lord of hosts. So guard yourselves in your spirit, and do not be faithless."

### The Messenger of the Lord

**17 You have wearied the Lord with your words. But you say, "How have we wearied him?" By saying, "Everyone who does evil (not doing it God's way) is good in the sight of the Lord, and he delights in them." Or by asking, "Where is the God of justice?"**

**3 "Behold, I send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the Lord of hosts. <sup>2</sup> But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap. <sup>3</sup> He will sit as a refiner and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, and they will bring offerings in righteousness to the Lord.**

<sup>4</sup> Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years.

**<sup>5</sup> "Then I will draw near to you for judgment. I will be a swift witness against the sorcerers, against the adulterers, against those who swear falsely, against those who oppress the hired worker in his wages, the widow and the fatherless, against those who thrust aside the sojourner, and do not fear me, says the Lord of hosts.**

### Robbing God

**<sup>6</sup> "For I the Lord do not change; therefore you, O children of Jacob, are not consumed. <sup>7</sup> From the days of your fathers you have turned aside from my statutes and have not kept them. Return to me, and I will return to you, says the Lord of hosts. But you say, 'How shall we return?'**

Isaiah 5:20 English Standard Version (ESV)

<sup>20</sup> Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter!

**They are so ignorant of themselves, and of the strictness, extent and spiritual nature, of the divine law, that they see nothing in themselves to be repented of, or reformed; they are pure in their own eyes, and think they need no repentance.**

### TZAV (Command!)

**Leviticus 6:8–8:36; Jeremiah 7:21 - 8:3; 9:22 - 9:23; 1 Corinthians 15:1–58**

**"Man was formed from the place of his atonement"**

"The LORD said to Moses: 'Command [Tzav צַו] Aaron and his sons, saying: This is the law of the burnt-offering.'" (Leviticus 6:8–9)

Last week, in Parasha Vayikra, God spoke to Moses from the Tent of Meeting, giving him the laws of the offerings (**korbanot קֹרְבָנוֹת**), detailing the circumstances under which they would be offered in order to draw close to God.

This week's Parasha is entitled **Tzav**, which means **to order or command**.

**What was God instructing Moses to command Aaron and his sons?**

He was commanding the Jewish priesthood (lineage of Aaron) to observe their rights and duties as the kohanim (priests), who in Reading "Command" (Parasha Tzav) **are commanded to always keep the fire on the altar burning and never to extinguish it.** (Leviticus 6:13)

For this reason, when we light our Shabbat candles on Friday night to usher in the Sabbath, it is customary not to blow out the flame but to let the candles burn down completely.

And although the fire no longer burns on the Temple altar, and our Shabbat candles burn until they go out, may our hearts always burn brightly with the fire that God Himself lit there, never to be extinguished by the cares of this world.

In this Reading "Command" (Tzav), the priests are given the procedure for offering the obligatory sacrifices on behalf of all the nation of Israel.

For a "**Guilt Offering**" (an Asham in Hebrew), it does not suffice to simply offer a sacrifice. **The offender has to make restitution plus add an additional fifth of the value.**

In fulfillment of Scripture, Yeshua was not only pierced for our sins, He became our "**Guilt Offering**" (an asham in Hebrew), paying the legal penalty of our guilt to God for those sins.

As a result of paying the wages of our sin, Yeshua makes restitution for our souls:

**"And the Lord wished to crush him, He made him ill; if his soul makes itself restitution [asham], he shall see children, he shall prolong his days, and God's purpose shall prosper in his hand." (Isaiah 53:10, Chabad)**

Even though Yeshua made restitution back to God for our sinfulness, confession and restitution is still our moral responsibility to one another when we sin against our fellow man.

Yeshua taught that we are to seek out those we have wronged and get right with them before coming to the altar with any offering (*Matthew 5:23–26; Leviticus 5:16*).

Feeling guilty when we sin is healthy; it's a sign that we must make amends, and ultimately that the Holy Spirit resides in us. But to keep feeling guilty after restitution has been made and the sacrifice has been paid is not healthy.

**You were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance (Ephesians 1:13–14)**

**"a temple of the Holy Spirit who is in [him]" (1 Cor. 6:19).**

As Yochanan (John) said when he saw Yeshua coming to him at the Jordan River, "Behold the Lamb of God who takes away the sins of the world." (*John 1:29*)

We can say, then, that **Yeshua's offering was both chatat (sin) and asham (restitution).**

"Messiah was sacrificed once to take away the sins of many people; and He will appear a second time, not to bear sin, but to bring salvation to those who are waiting for Him." (*Hebrews 9:28*)

"Let us continually offer to God a sacrifice of praise — the fruit of lips that openly profess His name." (*Hebrews 13:15*)

### **Introductory Review of the Book of Leviticus:**

Let's be very clear before we even start to read Leviticus: the sacrificial system's purpose was **not** to extract a penalty from the wrongdoer. The sacrificial system was **not** an escalating system of penalty fees or fines in the form of more valuable or less valuable animals, the choice of which depended on the severity of your offense. The idea was NOT so much that the bigger the sin, the bigger and more expensive the animal you had to give up. You didn't pay a dove for a tiny sin, and a bull for a giant sin. The sacrificial system was there to MAINTAIN your relationship with God, and to REPAIR it if it got broken as a result of your sin. It was there to BENEFIT the sinner far more than to appease God. And whatever form the appeasement of God was to be, it was not about paying Him off....it was about obedience and reconciliation within His system of justice so that you could have your relationship with Him restored.

Let me put it another way, and please pay close attention because it may change the way you've ever looked at the Law: the sacrificial system represented the  **blessings**  part of the Law, and the curses of the Law represented the  **punishment**  part of the Law.

If an Israelite sinned Unintentionally, he could always turn to the sacrificial system that is laid out in detail in Leviticus, and be reconciled with God. Is that not exactly what we Believers in Yeshua rely on? When we sin we turn to the sacrifice of Jesus as our way out. If in committing a sin a person did harm to another person, either financially or bodily, then some reparation to that harmed person was usually prescribed, together with the appropriate animal sacrifice at the Tabernacle as reparations to God. Further, forgiveness....real forgiveness, not some inferior kind..... atonement was achieved, and peace with God was restored to the wrong doer, the sinner, through the indispensable sacrificial system that was the agent of atonement. They were blessed by this process, rather than punished.

However if someone sinned intentionally, high handedly, they could NOT go to the sacrificial system and gain reconciliation with God. Instead they were to be dealt with under the curses of the Law. Instead of being under the blessing and  **grace**  of the sacrificial system, they were put under the punishment (the curse) of the Law. Let me state that again: the sacrificial system was based entirely on grace. It was the animal that lost its life rather than the person who committed the sin. The curses of the Law, however, were different. And when a sin was of the type that required a punishment UNDER THE LAW, although Hebrews usually did not lose their physical lives (but sometimes they did), they DID lose their relationship with God, and there was really no defined method to regain it. This was a terrifying possibility that every Hebrew faced every day of his entire life. I mean, did an Israelite honestly believe he could go his entire life and never ONCE  **intentionally**  break one of God's laws? Never ONCE have a bad day and deliberately sin?

The sad reality is that as much inner enjoyment as too many of us get in looking back at those stiff-necked Hebrews who tended to wander off into idolatry from time-to-time, and comparing them to ourselves who would NEVER do such a foolish thing as bow down to a pagan god, those Hebrews' sins were almost always  **unintended** . They worked like mad NEVER to sin. How about us? We're almost the exact opposite. Church doctrine and tradition has led us to the point that we hardly ever, IF ever,  **consider**  unintentional sin, AS sin. Our view is that if we didn't mean it, or didn't even recognize it, there's nothing to it. As a matter of fact it's almost not a sin if you didn't know you were being disobedient; that ignorance of the Law  **is**  an excuse and can actually be to our advantage. And yet it was precisely this KIND of sin, the unintended sin, that the sacrificial system was designed to accommodate. It was the unintentional sins for which millions, perhaps billions, of God's animals were put to death to atone for things men did....things they gave little thought to.

Almost all of the sins that we modern Believers currently think of as the everyday variety of sin actually falls into the category of deliberate and intentional. We mean to do it, even though later we might regret it. We know that it's wrong, but we do it anyway. We know it's an offense to God, but we choose to consider the consequences later. When we have sin to confess to God it is usually, by the Biblical definition, an  **INTENTIONAL**  sin that we are confessing. And the Levitical sacrificial system did NOT cover this type of sin.

<https://www.torahclass.com/old-testament-studies-tc/36-old-testament-studies-leviticus/153-lesson-2-leviticus-introduction-cont>

## Leviticus 1:1-2

### Laws for Burnt Offerings

<sup>1</sup>The Lord *called* Moses and spoke to him from the tent of meeting, saying,<sup>2</sup>"Speak to the people of Israel and say to them, When any one of you brings an offering to the Lord, you shall bring your offering of livestock from the herd or from the flock.

**of you: A man who shall bring near of you an offering to G-d (1:2)**

The verse does not say, "*a man of you who shall bring near an offering,*" but, "*a man who shall bring near of you an offering*" - **the offering must come from within the person.** It is the (*offering*) within man that must be "*brought near*" and elevated by the divine fire upon the Altar.

## Leviticus 1:3-4

<sup>3</sup>"If his offering is a burnt offering from the herd, he shall offer a male without blemish. He shall bring it to the entrance of the tent of meeting, that he may be accepted before the Lord. <sup>4</sup>He shall lay his hand on the head of the burnt offering, and it shall be accepted for him to make atonement for him.

**A life is offered. This distinction is quite significant once we understand that this offering typifies devotion and that this offering does not picture sin or the death of the offerer. In the offerings of Leviticus, a sacrifice is primarily perceived as a gift to God. Jesus uses the word "corban" in Mark 7:11. Corban itself means "gift" or "dedicated to God," and its root means "to bring near." Recall that the offerer is to lay his hand on the animal before it is killed to signify that the animal represents the offerer giving himself. Therefore, the killing of the animal represents the offerer bringing himself near, making a gift of himself, devoting his entire life to God. It indicates he holds nothing back.**

<https://www.bibletools.org/index.cfm/fuseaction/Topical.show/RTD/CGG/ID/846/Animal-Sacrifices.htm>

## Romans 12:1

### A Living Sacrifice

I appeal to you therefore, brothers, by the mercies of God, to **present your bodies as a living sacrifice**, holy and acceptable to God, which is your spiritual worship.

## Leviticus 1:5-9

<sup>5</sup>Then he shall kill the bull before the Lord, and Aaron's sons the priests shall bring the blood and throw the blood against the sides of the altar that is at the entrance of the tent of meeting. <sup>6</sup>Then he shall flay the burnt offering and cut it into pieces, <sup>7</sup>and the sons of Aaron the priest shall put fire on the altar and arrange wood on the fire. <sup>8</sup>And Aaron's sons the priests shall arrange the pieces, the head, and the fat, on the wood that is on the fire on the altar; <sup>9</sup>but **its entrails and its legs he shall wash with water. And the priest shall burn all of it on the altar, as a burnt offering, a food offering with a pleasing aroma** ("Salted/Covenant of Forgiveness") to the Lord.

**During the preparations for the burning, the entrails and legs - representing our innermost being: the heart from which conduct springs; the viscera, our emotions; and the legs, our walk - must be cleansed with water before all is burned on the fire. The burnt offering is cleaned on the inside and then completely consumed.**

Here is pictured the standard of devotion to God; this is what God is aiming His children toward due to our access to Him through Christ. We are to be a cleansed, total sacrifice. We are to withhold nothing; we are to give our all. This is the hardest of all the offerings God calls upon us to perform because, like the rich young ruler, we want to reserve things for ourselves.

The burnt offering is painful because it is costly. It is so costly because it costs us our life. This is what we give in exchange for the forgiveness of our sins! Jesus Himself says this in **Luke 14:26: "If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple."**

<https://www.bibletools.org/index.cfm/fuseaction/Topical.show/RTD/CGG/ID/846/Animal-Sacrifices.htm>

So it is the aroma of the smoke from the ("*olah*" meaning, offering "*that which goes up in smoke*") that pleases God. It would not be incorrect to say that the smoke of the sacrifice soothed God and this allowed God to have a more favorable attitude toward that man who was making the '*olah*'. Yet, let's remember, a man did NOT bring a burnt offering when he committed a sin....that was NOT the purpose of the burnt offering. It was brought regularly for the primary reason of maintaining a good relationship with God, by means of seeking to please Him by means of obedience to God's ordained sacrificial rituals. The ("*olah*" meaning, offering "*that which goes up in smoke*") did NOT remove sin NOR did it in any way change the worshipper. That is, the worshipper's own sinful nature did not become transformed as the result of the burnt offering....**only God's attitude toward this sinner was altered.**

**Five offerings were taken in communion with God.**

**Burnt** – This is the sacrifice of devotion or service and was performed twice each day, once in the morning and once in the evening.

## Psalm 51:16-18

<sup>16</sup>For you will not delight in sacrifice, or I would give it; you will not be pleased with a burnt offering.

<sup>17</sup>The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise.

## Jeremiah 7:21-23

<sup>21</sup>Thus says the Lord of hosts, the God of Israel: "Add your burnt offerings to your sacrifices, and eat the flesh. <sup>22</sup>For in the day that I brought them out of the land of Egypt, I did not speak to your fathers or command them concerning burnt offerings and sacrifices. <sup>23</sup>But this command I gave them: '**Obey my voice**, and I will be your God, and you shall be my people.

And walk in all the way that I command you, that it may be well with you.'

## Leviticus 1:10-13

<sup>10</sup> "If his gift for a burnt offering is from the flock, from the sheep or goats, he shall bring a male **without blemish ("Repentant")**, <sup>11</sup> and he shall kill it on the north side of the altar before the Lord, and Aaron's sons the priests shall throw its blood against the sides of the altar. <sup>12</sup> And he shall cut it into pieces, with its head and its fat, and the priest shall arrange them on the wood that is on the fire on the altar, <sup>13</sup> but **the entrails and the legs he shall wash with water**. And the priest shall offer all of it and burn it on the altar; it is a burnt offering, a food offering with a **pleasing aroma ("Salted/Covenant of Forgiveness")** to the Lord.

*"For if you forgive others their trespasses, your heavenly Father will also forgive you, <sup>15</sup> but if you do not forgive others their trespasses, neither will your Father forgive your trespasses."* **Matthew 6:14-15**

The Hebrew word **korbanot** (offerings) comes from the root word **k-r-v** (קרַב), *which means to be close (karov)*. **The sacrifices, once accepted by God, restore closeness and intimacy between Him and His people.**

It is our iniquities and sins that separate us from God and prevent us from establishing or maintaining a close relationship with Him.

*"But your iniquities have separated you from your God; your sins have hidden His face from you, so that He will not hear."*  
**Isaiah 59:2**

*If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love.*  
**John 15:10**

**Just as the blood of the lamb had to be applied to the doorposts of our homes in Egypt, so must the blood of Jesus be applied to our hearts, by faith, to wash us clean from every trace of guilty conscience and shame over our past sins.**

*"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water."* **Hebrews 10:22**

***A guilty conscience over our past will separate us from intimacy with God, as well as other Believers in the Body of Messiah.***

### **The Sacrificial Offering System**

#### **Offerings of the Levitical Priesthood:**

The entire sacrificial offering system in Israel was for the purpose of being in **communion** (relationship or fellowship) with God. Offerings fell into two categories: **1)** those that **restored** communion with God and **2)** those that **were taken in** communion with God. Because sin separated people from having a relationship with God the offerings that restored communion (relationship or fellowship) with God were offered **first**.

**Two offerings restored** communion with God.

- **Sin** – for offenses against God through ignorance. (Jesus our high priest made the only permanent sin offering for mankind)  
**NOTE:** There is no offering for sins committed intentionally (willful wrongdoing). This type of sin requires repentance and a change of the attitudes that made it possible for the transgressor to disobey God's will. For example: Hebrews 10:26 says, *"For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins . . ."*
- **Trespass** – for offenses against others through ignorance. (Restitution has to be made)

**Five (regular – eternal or continuously ongoing) offerings were taken in** communion with God.

- **Burnt** – This is the sacrifice of devotion or service and was performed twice each day, once in the morning and once in the evening.
- **Peace** – This is the sacrifice of thanksgiving and praise and the offering could be brought anytime.
- **Meat** – Although this offering is called the meat offering it is actually a grain offering and consists of partaking of bread, usually unleavened, to worship God and acknowledge complete dependence on God for ones needs each day. It was brought in conjunction with the burnt, peace, and drink (bread and wine) offerings.
- **Drink** – It concerns the pouring out of wine as an offering, to worship God and acknowledge complete dependence on God for ones needs each day. It was brought in conjunction with the burnt, peace, and drink (bread and wine) offerings.
- **Incense** – This is the sacrifice of prayer and was performed twice each day, once in the morning and once in the evening.

#### **The Lesson – Offerings of the Royal Priesthood:**

According to 1 Peter 2:9, Christians are members of the Melchizedek priesthood of whom, Jesus is the high priest. *"But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellencies of Him who called you out of darkness into His marvelous light."* As priests in the order of Melchizedek, we should be fulfilling the requirements of our office by bringing the appropriate daily offerings that were **foreshadowed** by the Levitical priesthood.

Restoring communion with God offerings are offered first:

- **Sin** – *If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.* (1 John 1:9) – **confession of sins against God**
- **Trespass** – *Therefore if you are presenting your offering at the altar, and there remember that your brother has something against you, leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your*

offering. (Matthew 5:23-24) Therefore, confess your sins to one another, and pray for one another so that you may be healed. (James 5:16) – **confession of sins against others**

In communion with God offerings are offered second:

- **Burnt** – Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. (Romans 12:1) – **being of service to God**
- **Incense** – Another angel came and stood at the altar, holding a golden censer; and much incense was given to him, so that he might add it to the prayers of all the saints on the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand. (Revelation 8:3-4) – **prayer to God**
- **Peace** – Enter His gates with thanksgiving and His courts with praise. Give thanks to Him, bless His name. (Psalms 100:4) – **praise and thanksgiving of God**
- **Meat and Drink (Bread and Wine)** – For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; and when He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me." In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes. (1 Corinthians 11:23-26) – **receiving the righteous and peace of God**

### Exodus 25:8 English Standard Version (ESV)

<sup>8</sup> And let them make me a sanctuary, that I may dwell in their midst (actual written in Hebrew as, "within them") . . . He does not say, "I shall dwell within it" but, "within them".

1 Corinthians 3:16-17 English Standard Version (ESV)

<sup>16</sup> Do you not know that you are God's temple and that God's Spirit dwells in you? <sup>17</sup> If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you are that temple.

1 Corinthians 6:19 English Standard Version (ESV)

<sup>19</sup> Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own,

2 Corinthians 6:16 English Standard Version (ESV)

<sup>16</sup> What agreement has the temple of God with idols? For we are the temple of the living God; as God said, "I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people.

### Leviticus 6:8-9

*The Priests and the Offerings*

<sup>8</sup> The LORD spoke to Moses, saying, <sup>9</sup> "Command Aaron and his sons, saying, This is the law of the burnt (ascend) offering. The burnt offering shall be on the hearth on the altar all night until the morning, and the fire of the altar shall be kept burning on it.

*Parshah Summary & Commentary*

FROM THE CHASSIDIC MASTERS

#### IT IS OFFERING THAT ASCENDS UPON THE PYRE OF THE ALTAR (6:2)

The location of the Altar is very exactly defined, and is never to be changed (Mt. Moriah) ... 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 Noah built [an altar] when he came out from the ark; this is where Cain and Abel brought their offerings; this is where Adam the First Man offered a korban when he was created—and it is from [the earth of] this place that he was created. Thus the Sages have said:

**Man was formed from the place of his atonement..**

(Maimonides)

### Leviticus 6:10-13

*The Priests and the Offerings*

<sup>10</sup> And the priest shall put on his linen garment and put his linen undergarment on his body, and he shall take up the ashes to which the fire has reduced the burnt offering on the altar and put them beside the altar. <sup>11</sup> Then he shall take off his garments and put on other garments and carry the ashes outside the camp to a clean place. <sup>12</sup> The fire on the altar shall be kept burning on it; it shall not go out. The priest shall burn wood on it every morning, and he shall arrange the burnt offering on it and shall burn on it the fat of the peace offerings. <sup>13</sup> Fire shall be kept burning on the altar continually; it shall not go out.



**AND THE FIRE UPON THE ALTAR SHALL BE KEPT BURNING IN IT... AND THE PRIEST SHALL BURN WOOD ON IT EVERY MORNING (6:5)**

There is a fire of love for G-d that burns within every soul. It is the task of the “Kohen”—the spiritual leaders of the generation—to feed and preserve this fire. (“Kohen” – the Holy Spirit: personal Prayer and the Word . . .

**Psalm 1**

*The Way of the Righteous and the Wicked*

1 Blessed is the man  
who walks not in the counsel of the wicked,  
nor stands in the way of sinners,  
nor sits in the seat of scoffers;  
2 but his delight is in the law of the Lord,  
and on his law he meditates day and night.  
3 He is like a tree  
planted by streams of water  
that yields its fruit in its season,  
and its leaf does not wither.  
In all that he does, he prospers.  
4 The wicked are not so,  
but are like chaff that the wind drives away.  
5 Therefore the wicked will not stand in the judgment,  
nor sinners in the congregation of the righteous;  
6 for the Lord knows the way of the righteous,  
but the way of the wicked will perish.

**A CONSTANT FIRE SHALL BURN UPON THE ALTAR; IT SHALL NEVER GO OUT (6:6 – 13?)**

Says the Torah: **the fire on your internal Altar must—and can—be kept burning at all times. No moment in your life is too exalted or too low to sustain your passion and enthusiasm in the fulfillment of the purpose to which you were created, which is to raise up to G-d the materials of your everyday existence.**

(The Lubavitcher Rebbe)

**“It shall never go out – also not during the journeys.” 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 succumb to foreign influences.**

(Maayanah Shel Torah)

**Leviticus 7:37**

<sup>37</sup>This is the law of the burnt (ascent) offering, of the grain offering, of the sin offering, of the guilt offering, of the ordination offering, and of the peace offering.

**THIS IS THE LAW FOR THE ASCENDING OFFERING... (7:37)**

What is the significance of the verse, “This is the law for the ascent-offering, for the meal-offering, for the sin-offering, and for the guilt-offering?” It teaches that whoever occupies himself with the study of the Torah is as though he were offering an ascent-offering, a meal-offering a sin-offering, and a guilt-offering... Whoever occupies himself with the study of the laws of the sin-offering, it is as though he were offering a sin-offering; and whoever occupies himself with the study of the laws of the guilt-offering, it is as though he were offering a guilt-offering.

(Talmud, Menachot 110a)

**Leviticus 7:38**

<sup>38</sup>which the LORD commanded Moses on Mount Sinai, on the day that he commanded the people of Israel to bring their offerings to the LORD, in the wilderness of Sinai.

**IN THE WILDERNESS... (7:38)**

Where God Speaks.

As our sages point out, when G-d tells Moses, “they shall make for Me a Sanctuary, and I shall dwell within them” (Exodus 25:8) He does not say, “I shall dwell within it” but, “within them.” In other words, while the Holy Temple was the focal point of man’s service of his Creator and the place which most expressed G-d’s presence in our world, **the objective of the Temple service was that man apply the awareness and experience of the Divine which pervaded the Holy Temple to all aspects of his daily life.**

The services performed in the Temple fall under two general categories: the “inner services” in the Temple proper (the heichal – the components of the Holy Temple), and the “outer services” in the Temple courtyard (the azarah – all divine help comes from G-d). On the individual level, this translates into the two basic domains of human endeavor: (a) a person’s inner spiritual development, and (b), the more external areas of his life – his efforts to refine his material self and his involvements with his community of faith and the world about him.

**The Path of the Flame**

A person’s instinctive feeling may be that he ought to work his way from the inside out.

**But in the Temple, things are done the other way around.**

**In fact, Torah law specifically stipulates that the “internal altar” and the menorah (candelabra) which stand in the Temple’s inner chamber, are to be lighted from the fires of the external altar of the burnt (ascension) offering (mizbeich).**

The menorah’s seven oil lamps represent the Divine wisdom of Torah; the “internal altar” corresponds to man’s refinement and perfection of his higher, spiritual abilities. **But spiritual gluttony is no less selfish than the physical sort, and one who focuses solely on self-realization and self-fulfillment – be it in the most positive and lofty sense – is turning his Holy Temple inside out.**

Furthermore, we often find that in reaching out to others, the primary beneficiary is oneself: . . . helping another in a crisis opens up reserves of faith and fortitude one hardly knew existed. This is the lesson implicit in the fact that the menorah and the “internal altar” were lit from the fire out in the courtyard:

**These selfless acts of illumination will, in turn, ignite the “home fires” of your Temple’s inner chambers in the true and ultimate sense.**

Based on the teachings of the Lubavitcher Rebbe

## **Man was formed from the place of his atonement . . . defined in Scripture:**

### **Isaiah 58**

#### *True and False Fasting*

<sup>1</sup> “Cry aloud; do not hold back;  
lift up your voice like a trumpet;  
declare to my people their transgression,  
to the house of Jacob their sins.  
<sup>2</sup> Yet they seek me daily  
and delight to know my ways,  
as if they were a nation that did righteousness  
and did not forsake the judgment of their God;  
they ask of me righteous judgments;  
they delight to draw near to God.  
<sup>3</sup> Why have we fasted, and you see it not?  
Why have we humbled ourselves, and you take no knowledge of it?  
Behold, in the day of your fast you seek your own pleasure,<sup>[a]</sup>  
and oppress all your workers.  
<sup>4</sup> Behold, you fast only to quarrel and to fight  
and to hit with a wicked fist.  
Fasting like yours this day  
will not make your voice to be heard on high.  
<sup>5</sup> Is such the fast that I choose,  
a day for a person to humble himself?  
Is it to bow down his head like a reed,  
and to spread sackcloth and ashes under him?  
**Will you call this a fast,  
and a day acceptable to the LORD?**  
<sup>6</sup> **“Is not this the fast that I choose:  
to loose the bonds of wickedness,  
to undo the straps of the yoke,  
to let the oppressed go free,  
and to break every yoke?**  
<sup>7</sup> **Is it not to share your bread with the hungry  
and bring the homeless poor into your house;  
when you see the naked, to cover him,  
and not to hide yourself from your own flesh?**  
<sup>8</sup> **Then** shall your light break forth like the dawn,  
and your healing shall spring up speedily;  
your righteousness shall go before you;  
the glory of the LORD shall be your rear guard.  
<sup>9</sup> **Then** you shall call, and the LORD will answer;  
you shall cry, and he will say, ‘Here I am.’  
If you take away the yoke from your midst,  
the pointing of the finger, and speaking wickedness,  
<sup>10</sup> if you pour yourself out for the hungry  
and satisfy the desire of the afflicted,  
**then** shall your light rise in the darkness  
and your gloom be as the noonday.  
<sup>11</sup> And **(Then)** the LORD will guide you continually  
and satisfy your desire in scorched places  
and make your bones strong;  
and you shall be like a watered garden,  
like a spring of water,  
whose waters do not fail.  
<sup>12</sup> And **(Then)** your ancient ruins shall be rebuilt;  
you shall raise up the foundations of many generations;  
you shall be called the repairer of the breach,  
the restorer of streets to dwell in.



<sup>13</sup> **Then** If you turn back your foot from the Sabbath, from doing your pleasure on my holy day, and call the Sabbath a delight and the holy day of the LORD honorable; if you honor it, not going your own ways, or seeking your own pleasure, or talking idly; <sup>14</sup> **then** you shall take delight in the LORD, and I will make you ride on the heights of the earth; I will feed you with the heritage of Jacob your father, for the mouth of the LORD has spoken."

**And as we learned last week, we do not receive our Blessing until we have completed the task of, through the empowerment of the God, establishing the work of God in the earth/in the hearts of men/making disciples, and it is at the return of our master that we receive the blessing of our Master, "well done good and faithful servant".**

#### Leviticus 8:33-36

<sup>33</sup> And you shall not go outside the entrance of the tent of meeting for seven days, until the days of your ordination are completed, for it will take seven days to ordain you. <sup>34</sup> As has been done today, the LORD has commanded to be done to make atonement for you. <sup>35</sup> At the entrance of the tent of meeting you shall remain day and night for seven days, performing what the LORD has charged, so that you do not die, for so I have been commanded." <sup>36</sup> And Aaron and his sons did all the things that the LORD commanded by Moses.

#### Matthew 24:45-51

<sup>45</sup> "Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time? <sup>46</sup> Blessed is that servant whom his master will find so doing when he comes. <sup>47</sup> Truly, I say to you, he will set him over all his possessions. <sup>48</sup> But if that wicked servant says to himself, 'My master is delayed,' <sup>49</sup> and begins to beat his fellow servants and eats and drinks with drunkards, <sup>50</sup> the master of that servant will come on a day when he does not expect him and at an hour he does not know <sup>51</sup> and will cut him in pieces and put him with the hypocrites. In that place there will be weeping and gnashing of teeth . . .

#### Matthew 25:23

. . . <sup>23</sup> His master said to him, ***Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.***

### Lessons For Christians Concerning The Tabernacle (Sukkah)

#### Exodus 25:8 English Standard Version (ESV)

<sup>8</sup> And let them make me a sanctuary, that I may dwell in their midst (actual written in Hebrew as, "within them") . . . He does not say, "I shall dwell within it" but, "within them".

The emphasis of the feast must be complete joy. *"You shall celebrate the Feast of Booths seven days after you have gathered in from your threshing floor and your wine vat; and you shall rejoice in your feast, you and your son and your daughter and your male and female servants and the Levite and the stranger and the orphan and the widow who are in your towns. Seven days you shall celebrate a feast to the LORD your God in the place which the LORD chooses, because the LORD your God will bless you in all your produce and in all the work of your hands, so that you will be altogether joyful. (Deuteronomy 16:13-15)* The sages teach that there is no requirement to rejoice during the festival of Unleavened Bread (Passover - death, burial and resurrection of Jesus) and that the requirement to rejoice at the festival of the Harvest (Weeks/Pentecost - the giving of the Holy Spirit) is given only once. Yet the requirement to rejoice at the festival of Ingathering (Tabernacles - when we dwell with God) is given many times.

#### Lesson 1 - We Are All Sojourners:

From the days of our father Abraham, we have been strangers and pilgrims in the earth. God seems to desire it that way.

It has also spelled disaster when God's people grew too comfortable. This was undoubtedly one of the reasons God issued the command for the Israelites to dwell in booths for one week each year, and why the custom is to be continued as a "statute forever."

As sojourners we must all learn to hold things loosely. This is especially difficult in our materialistic age. We are constantly held by the tyranny of "things." Things control and manipulate us; they become gods, or idols, over us. As the people of Israel were about to enter the Promised Land, God impressed upon them the message of Tabernacles, lest they be drawn away by the very affluence of the Promised Land. The message is still a good one today.

Christians also must learn that this life is only temporary. We, too, are on a pilgrimage to the Promised Land in eternity. We need to seek God's kingdom, not earthly comfort. As we seek first the Kingdom of God, the Lord provides for our material needs.

Finally, sojourning is a great equalizer. When the Israelites were wanderers in the desert they all lived in tents - rich and poor alike. The book of Deuteronomy speaks of all the people going to their *tents*. After the children of Israel entered the Promised Land, the book of Judges mentions *tents and houses*. By the time of the book of Kings, the author speaks of *tents, houses and palaces*. During Tabernacles, all men are equal before God and one another. Each one sits in his flimsy sukkah and considers God, not his own special status.

### **Lesson 2 – Our Faith Requires Flexibility:**

We must be able to move when God moves. Christian history is filled with those who had vested interests that prevented them from moving when God moved. The tabernacle is a flimsy structure. It is almost a tent and can be put up or taken down in a few minutes. It is sensitive to the wind of the Holy Spirit. It is open to the heavens; it is indefensible and cannot be closed off.

Throughout the Bible, it seems that the struggle has gone on between the concept of tabernacle and the concept of house. The whole episode of Stephen's stoning seemed to revolve around this issue. Stephen told his hearers that David *"desired to find a tabernacle for the God of Jacob, but Solomon built Him a house"*.

Certainly, the house is more attractive, more comfortable, a more durable and appealing human habitation. Yet in the house, we lose flexibility to follow the cloud, we lose sensitivity to the wind and we lose the intimate contact with the creation and the Creator. The Bible looks forward to a time of purer and simpler faith. The prophet Amos speaks of the end of days as a time when the Tabernacle of David will be restored. That flimsy tent with its glorious worship and fellowship with God has probably touched both Judaism and Christianity more than any of us realize. David's worship, his Psalms and his ecstasy before God have surely influenced many outbreaks of revival, in both Jewish and Christian history. It is noteworthy that some of the great revivals actually were held in tents and brush arbors, closely resembling the ancient tabernacle.

With this in mind we can better understand the movement of the last days spoken of by John in Revelation: *"Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."*

The tabernacle may have been a fragile and unsightly structure, but it enabled the Israelites to look out of the tent door and see the glory of God hovering over them in the pillar of cloud and fire. Throughout subsequent history, both Israel and the Church have traded away spiritual reality for human security.

### **Lesson 3 – We Must Remember The Frailty Of Our Own Lives:**

As you sit in the sukkah and watch the wind rustle the leaves overhead, some will fall on you. Early in the week of Sukkot, the leaves are fresh and green, but soon they are dry and dead. The verse of Isaiah 64:6 becomes especially clear, *"We all do fade as a leaf, and our iniquities like the wind, have taken us away."*

With the "house" concept it is easy for us to feel permanent and self-sufficient and to lose sight of our very brief sojourn on the earth. As the flight attendant announces on a short stopover, "Our ground time here will be brief." The tabernacle also speaks of our frailty that we are but flesh. Yet in our frailty, we are reminded that God provides, for which we should be thankful. However, the very consistency of God's provision and blessing sometimes dulls our gratitude. The greatest thing about God's blessings is that they are fresh each day ... they are new every morning - great is His faithfulness. We didn't do it ourselves.

The New Testament writers often refer to our bodies as a tabernacle. Paul reminds us that *"... if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven."*

Like the Tabernacle, we too are flimsy and frail, and soon begin to fade. Life is short. Our hope is not in what the world has to offer, but that God has already provided for us to serve Him here and now, and for eternity. Jesus said, *"In my Father's house are many mansions - I am going to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am."* The place for our permanent abode (house) is in eternity.

### **The Message Of The Feast - Dwelling With God**

*And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He shall dwell among them, and they shall be His people, and God Himself shall be among them, and He shall wipe away every tear from their eyes; and there shall no longer be any death; there shall no longer be any mourning, or crying, or pain; the first things have passed away." (Revelation 21:1-4)*

### **Shemini Atzeret - The Eighth Day**

The "eighth day" stands as an oddity in the "appointed times" of the Lord. It is **connected** to Tabernacles but technically not part of it because the "appointed time" of Tabernacles lasts for only seven days. However, the "eighth day" is a **Sabbath** day.

The mystery of the "eighth day" is this. The number eight represents a **new** beginning. In six days God created the heavens and the earth and on the seventh day God rested from all His work of creation. The number seven represents the completion of a cycle; therefore the number eight represents the beginning of a new cycle. Also when the number 8 is laid on its side ( $\infty$ ) it becomes the symbol for **infinity** (eternal or without end).

While the feast of Tabernacles represents the future reign of Jesus Christ on earth for a 1000-year period,<sup>1</sup> the eighth day begins with the Great White Throne Judgment when heaven and earth pass away and ends with God creating a new heaven and earth.<sup>2</sup> Jesus spoke of this day. "**Heaven and earth will pass away, but My words will not pass away. But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone.**" (Matthew 24:35-36)

**i.e. We are not given liberty to worship God our own way, but to Repent and Return back to the way God has Ordained and Called Us:**

### 2 Samuel 6

#### *The Ark Brought to Jerusalem*

**6** David again gathered all the chosen men of Israel, thirty thousand. **2** And David arose and went with all the people who were with him from Baale-judah to bring up from there the ark of God, which is called by the name of the LORD of hosts who sits enthroned on the cherubim. **3** And they carried the ark of God on a new cart and brought it out of the house of Abinadab, which was on the hill. And Uzzah and Ahio,<sup>[a]</sup> the sons of Abinadab, were driving the new cart, **4** with the ark of God,<sup>[b]</sup> and Ahio went before the ark.

#### *Uzzah and the Ark*

**5** And David and all the house of Israel were celebrating before the LORD, with songs<sup>[c]</sup> and lyres and harps and tambourines and castanets and cymbals. **6** And when they came to the threshing floor of Nacon, Uzzah put out his hand to the ark of God and took hold of it, for the oxen stumbled. **7** And the anger of the LORD was kindled against Uzzah, and God struck him down there because of his error, and he died there beside the ark of God. **8** And David was angry because the LORD had broken out against Uzzah. And that place is called Perez-uzzah<sup>[d]</sup> to this day. **9** And David was afraid of the LORD that day, and he said, "How can the ark of the LORD come to me?" **10** So David was not willing to take the ark of the LORD into the city of David. But David took it aside to the house of Obed-edom the Gittite. **11** And the ark of the LORD remained in the house of Obed-edom the Gittite three months, and the LORD blessed Obed-edom and all his household. **12** And it was told King David, "The LORD has blessed the household of Obed-edom and all that belongs to him, because of the ark of God." So David went and brought up the ark of God from the house of Obed-edom to the city of David with rejoicing. **13** And when those who bore the ark of the LORD had gone six steps, he sacrificed an ox and a fattened animal. **14** And David danced before the LORD with all his might. And David was wearing a linen ephod. **15** So David and all the house of Israel brought up the ark of the LORD with shouting and with the sound of the horn.

#### *David and Michal*

**16** As the ark of the LORD came into the city of David, Michal the daughter of Saul looked out of the window and saw King David leaping and dancing before the LORD, and she despised him in her heart. **17** And they brought in the ark of the LORD and set it in its place, inside the tent that David had pitched for it. And David offered burnt offerings and peace offerings before the LORD. **18** And when David had finished offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD of hosts **19** and distributed among all the people, the whole multitude of Israel, both men and women, a cake of bread, a portion of meat,<sup>[e]</sup> and a cake of raisins to each one. Then all the people departed, each to his house.

**20** And David returned to bless his household. But Michal the daughter of Saul came out to meet David and said, "How the king of Israel honored himself today, uncovering himself today before the eyes of his servants' female servants, as one of the vulgar fellows shamelessly uncovers himself!" **21** And David said to Michal, "It was before the LORD, who chose me above your father and above all his house, to appoint me as prince<sup>[f]</sup> over Israel, the people of the LORD—and I will celebrate before the LORD. **22** I will make myself yet more contemptible than this, and I will be abased in your<sup>[g]</sup> eyes. But by the female servants of whom you have spoken, by them I shall be held in honor." **23** And Michal the daughter of Saul had no child to the day of her death.

### Communion Message:

#### Psalm 119:44-45

*"I will keep your law continually, forever and ever, and I shall walk in a wide place, for I have sought your precepts."*

#### Psalm 19:7-8

*<sup>7</sup> The law of the LORD is perfect, reviving the soul; the testimony of the LORD is sure, making wise the simple; <sup>8</sup> the precepts of the LORD are right, rejoicing the heart; the commandment of the LORD is pure, enlightening the eyes;*

#### James 1:25

*"But the one who looks into the perfect law, the law of liberty, and perseveres, being no hearer who forgets but a doer who acts, he will be blessed in his doing."*

#### James 2:12

*"So speak and so act as those who are to be judged under the law of liberty."*

<sup>1</sup> The millennial reign of Christ on earth is the 7<sup>th</sup> 1000-year day from Adam.

<sup>2</sup> Revelation 20:11- 21:1

## Numbers 15:15-16

*“<sup>15</sup> For the assembly, **there shall be one statute for you and for the stranger who sojourns with you, a statute forever throughout your generations.** You and the sojourner shall be alike before the LORD. <sup>16</sup> **One law and one rule shall be for you and for the stranger who sojourns with you.**”*

**i.e.**

## Acts 15

### The Jerusalem Council

<sup>1</sup> But some men came down from Judea and were teaching the brothers, **“Unless you are circumcised according to the custom of Moses, you cannot be saved.”** <sup>2</sup> And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to the apostles and the elders about this question. <sup>3</sup> So, being sent on their way by the church, they passed through both Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and brought great joy to all the brothers. <sup>4</sup> When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they declared all that God had done with them. <sup>5</sup> But some believers who belonged to the party of the Pharisees rose up and said, **“It is necessary to circumcise them and to order them to keep the law of Moses.”**

<sup>6</sup> The apostles and the elders were gathered together to consider this matter. <sup>7</sup> And after there had been much debate, **Peter stood up and said to them,** “Brothers, you know that in the early days God made a choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe. <sup>8</sup> And God, who knows the heart, bore witness to them, by giving them the Holy Spirit just as he did to us, <sup>9</sup> and he made no distinction between us and them, having cleansed their hearts by faith. <sup>10</sup> **Now, therefore, why are you putting God to the test by placing a yoke on the neck of the disciples that neither our fathers nor we have been able to bear?** <sup>11</sup> **But we believe that we will be saved through the grace of the Lord Jesus, just as they will.”**

<sup>12</sup> And all the assembly fell silent, and they listened to Barnabas and Paul as they related what signs and wonders God had done through them among the Gentiles. <sup>13</sup> After they finished speaking, James replied, “Brothers, listen to me. <sup>14</sup> Simeon has related how God first visited the Gentiles, to take from them a people for his name. <sup>15</sup> And with this the words of the prophets agree, just as it is written,

<sup>16</sup> “‘After this I will return,

and I will rebuild the tent of David that has fallen;

I will rebuild its ruins,

and I will restore it,

<sup>17</sup> that the remnant<sup>[b]</sup> of mankind may seek the Lord,

and all the Gentiles who are called by my name,

says the Lord, who makes these things <sup>18</sup> known from of old.’

<sup>19</sup> Therefore my judgment is that we should not trouble those of the Gentiles who turn to God, <sup>20</sup> but should write to them to abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood. <sup>21</sup> **For from ancient generations Moses has had in every city those who proclaim him, for he is read every Sabbath in the synagogues.”**

## Acts 16:1-5

### Timothy Joins Paul and Silas

<sup>1</sup> Paul came also to Derbe and to Lystra. A disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek. <sup>2</sup> He was well spoken of by the brothers at Lystra and Iconium. <sup>3</sup> **Paul wanted Timothy to accompany him, and he took him and circumcised him because of the Jews who were in those places, for they all knew that his father was a Greek.** <sup>4</sup> As they went on their way through the cities, they delivered to them for observance the decisions that had been reached by the apostles and elders who were in Jerusalem. <sup>5</sup> So the churches were strengthened in the faith, and they increased in numbers daily.

## Galatians 2:3

<sup>3</sup> But even **Titus**, who was with me, **was not forced to be circumcised**, though he was a Greek.

## Galatians 1:6-9

### No Other Gospel

<sup>6</sup> I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel—  
<sup>7</sup> not that there is another one, but there are some who trouble you and want to distort the gospel of Christ. <sup>8</sup> But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed. <sup>9</sup> As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed.

Note: the different Gospels were based on what man said was the way to salvation, where as the original gospel was what God said was the way to salvation . . . the “Faith of Abraham”. *The Lord has given the Natural first to understand the spiritual:*

## I Corinthians 15:46

***<sup>46</sup> But it is not the spiritual that is first but the natural, and then the spiritual.***

### Galatians 1:10

<sup>10</sup>For am I now seeking the approval of man, or of God? Or am I trying to please man? If I were still trying to please man, I would not be a servant of Christ.

### Genesis 17:9-14

<sup>9</sup>And God said to Abraham, “As for you, you shall keep my covenant, you and your offspring after you throughout their generations. <sup>10</sup>This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. <sup>11</sup>You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you. <sup>12</sup>He who is eight days old among you shall be circumcised. Every male throughout your generations, whether born in your house or bought with your money from any foreigner who is not of your offspring, <sup>13</sup>both he who is born in your house and he who is bought with your money, shall surely be circumcised. So shall my covenant be in your flesh an everlasting covenant. <sup>14</sup>Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant.”

### Deuteronomy 10:12-22

#### *Circumcise Your Heart (heart of stone – not obedient; heart of flesh – obedient)*

<sup>12</sup>“And now, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in all his ways, to love him, to serve the LORD your God with all your heart and with all your soul, <sup>13</sup>and to keep the commandments and statutes of the LORD, which I am commanding you today for your good? <sup>14</sup>Behold, to the LORD your God belong heaven and the heaven of heavens, the earth with all that is in it. <sup>15</sup>Yet the LORD set his heart in love on your fathers and chose their offspring after them, you above all peoples, as you are this day. <sup>16</sup>Circumcise therefore the foreskin of your heart, and be no longer stubborn. <sup>17</sup>For the LORD your God is God of gods and Lord of lords, the great, the mighty, and the awesome God, who is not partial and takes no bribe. <sup>18</sup>He executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing. <sup>19</sup>Love the sojourner, therefore, for you were sojourners in the land of Egypt. <sup>20</sup>You shall fear the LORD your God. You shall serve him and hold fast to him, and by his name you shall swear. <sup>21</sup>He is your praise. He is your God, who has done for you these great and terrifying things that your eyes have seen. <sup>22</sup>Your fathers went down to Egypt seventy persons, and now the LORD your God has made you as numerous as the stars of heaven.

#### **Next Week’s Reading:**

#### Week 26 – SHEMINI (Eighth)

Leviticus 9:1–11:47; Numbers 19:1–22; Ezekiel 36:16–38; 2 Corinthians 5:11–21

*“You are to make a Distinction between the Holy and the common, that you might not Profane God’s Holy Name.”*