



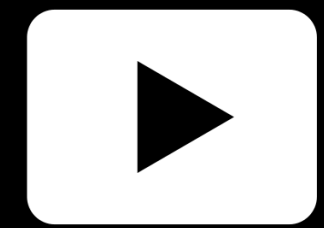
LIVING
MESSIAH
—MINISTRIES—

Welcomes You

HELLO!

ONLINE

FAMILY



Subscribe

**Say hello...
...leave a comment!**



VISIT
LIVINGMESSIAH.COM
FOR ALL THE
ANNOUNCEMENTS



Search bible...

[Log in](#) →

LIVING MESSIAH

— MINISTRIES —

RESTORING THE PEOPLE OF NORTHERN ISRAEL-HOUSE OF YOSEF/EPHRAIM



Welcome

Welcome to Living Messiah Ministries, located in Mesa, Arizona. We are building community from a Hebraic understanding while acknowledging the redemptive and reconciling work of Yahushua Ha Mashiach (Jesus The Messiah).



Sukkot

סוכות



Calendar

קַדְשִׁים



Windmill Ranch



Shabbat Gathering at

**The Greenhouse Trolley
Hobby Farm**

HEREFORD, ARIZONA


**LIVING
MESSIAH**
—MINISTRIES—

Shabbat Gathering at

**VANCOUVER
ISLAND**

VANCOUVER ISLAND, BC

TUESDAY NIGHT

BIBLE STUDY



zoom

Email: mark@LivingMessiah.com

6:30 pm to 7:30 pm



Shavuot

LIVING
MESSIAH
—MINISTRIES—

—MINISTRIES—

Today

Join us 6-26-26

Chandler AZ

solu-סולו

Register here for free, [4319.org](https://www.4319.org)

The Grove Church, Chandler AZ, 5:00 pm doors open



Today is
DAY 50

Of the
Omer

Omer blessing

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל סְפִירַת הָעוֹמֵר:

**BA-RUCH A-TAH ADO-NAI E-LO-HE-NU ME-LECH HA-OLAM ASHER
KID-E-SHA-NU BE-MITZ-VO-TAV VETZI-VA-NU AL SEFI-RAT HA-OMER.**

Blessed are You, Lord our God, King of the Universe, who has sanctified us with His commandments, and commanded us concerning the counting of the Omer.

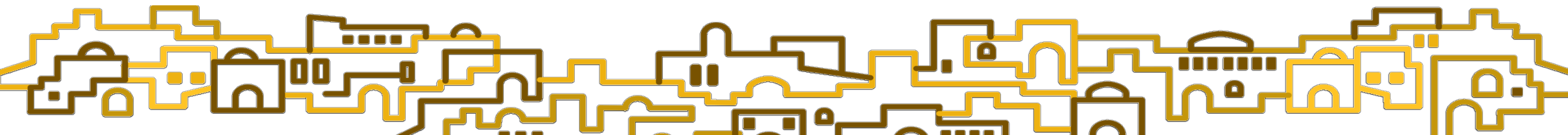
Today is the 50th day, of the Omer.

Opening Adoration

Blessed be He Who spoke and the world came into being ... blessed be He. Blessed is He Who maintains creation; blessed is He Who speaks and does; blessed is He Who decrees and fulfills; blessed is He Who has mercy on the earth; blessed is He Who has mercy on creatures; blessed is He Who gives goodly reward to those who fear Him;

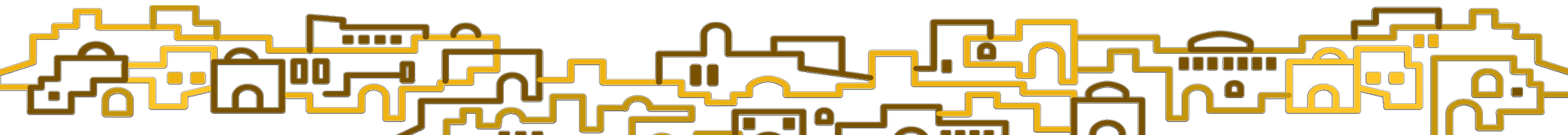


blessed is He Who lives forever and endures to
eternity; blessed is He Who redeems and
rescues ... blessed is His Name! Blessed are You,
יהוה, our Elohim, King of the Universe, the
Elohim, the merciful Father, Who is praised by
the mouth of His people, praised and glorified
by the tongues of His devout ones and His
servants. We shall laud You, יהוה, our Elohim,
with praises and songs!



Psalm 100

A Psalm For Thanksgiving! Shout joyfully to יהוה, all the earth! Serve יהוה with gladness. Come before Him with joyful singing. Know that יהוה Himself is Elohim; It is He Who has made us, and not we ourselves. We are His people and the sheep of His pasture.

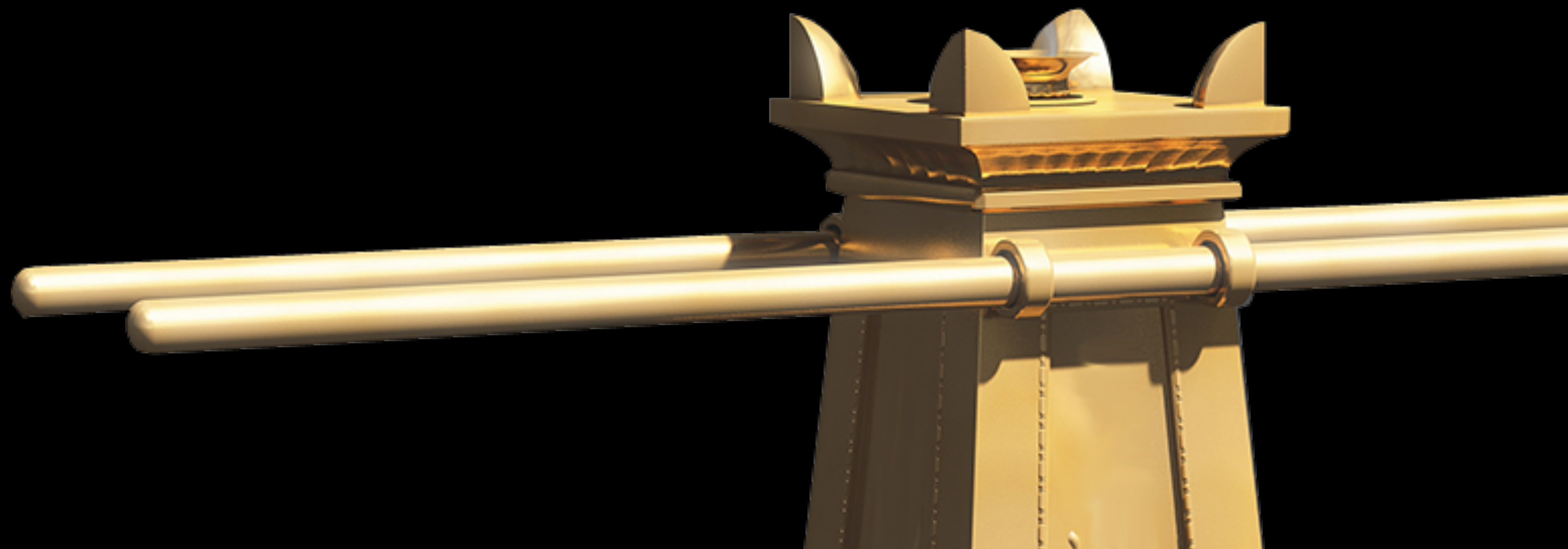


Enter His gates with thanksgiving and His courts with praise. Give thanks to Him, bless His Name. For יהוה is good. His loving kindness is everlasting and His faithfulness to all generations!



PRAYER OF THANKSGIVING

TODARABA!



James 5:14 Is anyone among you sick? *Then* he must call for the elders of the assembly and they are to pray over him, anointing him with oil in the name of Yahuah; **15** and the prayer offered in faith will restore the one who is sick, and Yahuah will raise him up, and if he has committed sins, they will be forgiven him. **16** Therefore, confess your sins to one another, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much.



Children's Blessing

Hineh mah tov umah na'im
shevet achim gam yachad (2X)

Hineh mah tov (Hineh mah tov)
lai, lai, lai, lai, lai, lai, lai, lai, lai (2X)

Behold how good and pleasant it is
for brothers to dwell together (2X)
in unity (in unity)

lai, lai, lai, lai, lai, lai, lai, lai, lai (2X)



Oseh Shalom

May He who makes peace in His heights, make peace upon us and upon all Israel.

Oseh shalom bimro-mav hu ya'aseh shalom
aleinu V'al kol Israel V'imru imru amen. (x2)

Ya'aseh shalom ya'aseh shalom,
shalom aleinu V'al kol Israel. (x2)

Ya'aseh shalom ya'aseh shalom,
shalom aleinu V'al kol Israel. (x2)



Sh'ma Yisrael

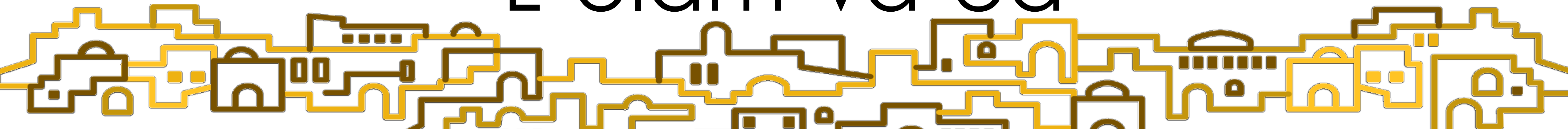
יהוה Elohaynu

יהוה Echad.

Barukh Shem k'vod

Malkhuto

L'olam Va-ed



Hear, O Israel!
יְהוָה is our Elohim,
יְהוָה is One!

Blessed is the Name
of His Glorious Kingdom
For all Eternity.



V'Haftah

You shall love **יְהוָה**, your Elohim,
with all your heart, with all your soul,
and with all your resources. Let
these matters that I command you
today be upon your heart. Teach
them thoroughly to your children
and speak of them while you sit in
your home, while you walk on the
way, when you retire, and when
you arise.



Bind them as a sign upon your arm
and let them be tefillin between
your eyes. And write them on the
doorposts of your house and upon
your gates.... And you shall love
your neighbor as yourself.



There is none like You among the Elohims, my Master, and there is nothing like Your works. Your kingdom is a kingdom spanning all eternities, and Your dominion is throughout every generation. Yahuah reigns, Yahuah has reigned, Yahuah shall reign for all eternity. Yahuah will give might to His people; Yahuah will bless His people with peace. Father of compassion, do good with Zion according to Your will; rebuild the walls of Jerusalem. For we trust in You alone, O King, Elohim, exalted and uplifted, Master of worlds. When the Ark would travel, Moses would say, 'Arise, Yahuah, and let Your enemies be scattered, let those who hate You flee from You.' For from Zion the Torah will come forth and the word of Yahuah from Jerusalem. Blessed is He Who gave the Torah to His people Israel in His holiness.





**EITZ
CHAIM
TREE OF LIFE**

Stand Please

R

Eitz Chaim

Proverbs 3:17-18; Lamentations 5:21

Eitz chaim hi lama-chazi-kim ba
Veto-o-me-che-yah me-e-u-ushar
Dera-a-che-e-yah darche no-o-am
Vechol netivoteiyah sha-a-a-a-lom

Ha-a-shi-i-veinu יהוה' e-e-le-echa

Ve-na-shu-va

Chadeish chadeish yame-e~nu
Chadeish yame-e-nu ke-ke-e-dem



Eitz Chaim

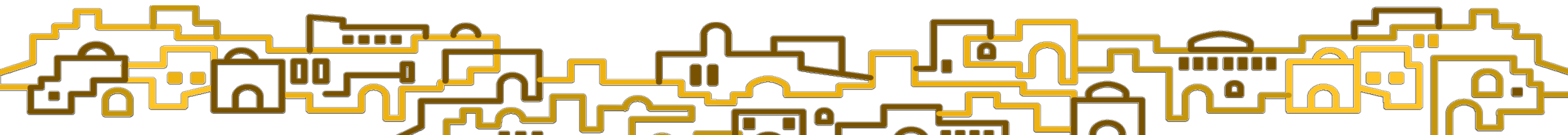
Proverbs 3:17-18; Lamentations 5:21

She is a tree of life to those who grasp her
And those who support her are blessed
Her ways are pleasant ways
And all her paths are peace

Cause us to return to You **יהוה**

And we shall return

Renew our days as of old



Shabbat
Shalom





Lyrics, Liturgy and Teaching

2026 May 23

Leviticus 8

[PDF Download](#) 



...ome
Welcome to Living Messiah Ministries,
located in Mesa, Arizona. We are building
a community from a Hebraic understanding
while acknowledging the redemptive and
reconciling work of Yahushua Ha Mashiach

-  Calendar חַדְשִׁים
-  Shabbat Service שַׁבָּת
-  Upcoming Events

Jerusalema

By Master KG, Nomcebo Zikode

Jerusalema ikhaya lami
Ngilondoloze
Uhambe nami
Zungangishiyi lana

2 x

Jerusalem, My Home
Save Me
Join Me
Don't Leave Me Here!

2 x

Ndawo yami ayikho lana
Mbuso wami awukho lana
Ngilondoloze
Zuhambe nami

2 x

My Place Is Not Here
My Kingdom Is Not Here
Don't Leave Me Here!
Save Me, Come With Me

2 x

Ngilondoloze
Ngilondoloze
Ngilondoloze
Zungangishiyi lana

2 x

Save Me
Save Me
Save Me
Don't Leave Me Here!

2 x

Ndawo yami ayikho lana
Mbuso wami awukho lana
Ngilondoloze
Zuhambe nami

2 x

My Place Is Not Here
My Kingdom Is Not Here
Don't Leave Me Here!
Save Me, Come With Me

2 x

Jerusalema ikhaya lami
Ngilondoloze
Uhambe nami
Zungangishiyi lana

2 x

Jerusalem, My Home
Save Me
Join Me
Don't Leave Me Here!

2 x

Ndawo yami ayikho lana
Mbuso wami awukho lana
Ngilondoloze
Zuhambe nami

My Place Is Not Here
My Kingdom Is Not Here
Don't Leave Me Here!
Save Me, Come With Me

Ngilondoloze
Ngilondoloze
Ngilondoloze
Zungangishiyi lana

2 x

Save Me
Save Me
Save Me
Don't Leave Me Here!

2 x

Mizmor Shir

By: Shlomo Carlebach

Verse 1

Mizmor mizmor shir
shir l'yom ha Shabbat
Mizmor mizmor shir
shir l'yom ha Shabbat
(Repeat)

Chorus

Mizmor shir ... shir l'yom ha Shabbat
Mizmor shir ... shir l'yom ha Shabbat

Verse 2

The whole world is waiting
to sing the song of Shabbat
The whole world is waiting
to sing the song of Shabbat (Repeat)

Chorus 2

And I am also waiting
to sing the song of Shabbat
I am also waiting
to sing the song of Shabbat

Verse 1

Mizmor mizmor shir
shir l'yom ha Shabbat

Mizmor mizmor shir
shir l'yom ha Shabbat

(Repeat)

Chorus

Mizmor shir ... shir l'yom ha Shabbat

Mizmor shir ... shir l'yom ha Shabbat

Verse 2

The whole world is waiting
to sing the song of Shabbat
The whole world is waiting
to sing the song of Shabbat (Repeat)

Chorus 2

And I am also waiting
to sing the song of Shabbat
I am also waiting
to sing the song of Shabbat

Verse 1

Mizmor mizmor shir
shir l'yom ha Shabbat

Mizmor mizmor shir
shir l'yom ha Shabbat

(Repeat to End)

Shout With Gladness

By Kerry Alexander

Oh sing Oh Heavens
and rejoice Oh Earth,
Shout with gladness Oh mountains

Sing Oh Heavens
and rejoice Oh Earth,
Shout with gladness Oh you hills

For the Father
Has comforted His people
And has drawn
His afflicted ones, in Love

His servant will raise
The tribes of Jacob
And restore the remnant
Of Israel

And He made Yeshua
A light to the nations
So His salvation could reach
The ends of the Earth

Oh sing Oh Heavens
and rejoice Oh Earth,
Shout with gladness Oh mountains

Sing Oh Heavens
and rejoice Oh Earth,
Shout with gladness Oh you hills

For the Father
Has comforted His people
And has drawn
His afflicted ones, in Love

His servant will raise
The tribes of Jacob
And restore the remnant
Of Israel

And He made Yeshua
A light to the nations
So His salvation could reach
The ends of the Earth

Oh sing

Rejoice

And shout, in gladness

2x

Oh sing Oh Heavens
and rejoice Oh Earth,
Shout with gladness Oh mountains

Sing Oh Heavens
and rejoice Oh Earth,
Shout with gladness Oh you hills

For the Father
Has comforted His people
And has drawn
His afflicted ones, in Love

His servant will raise
The tribes of Jacob
And restore the remnant
Of Israel

And He made Yeshua
A light to the nations
So His salvation could reach
The ends of the Earth

Oh sing
Rejoice
And shout, with gladness
3x

Oh sing
Rejoice
And shout, Oh you hills
4th x

For the Father
Has comforted His people
And has drawn
His afflicted ones, in Love

His servant will raise
The tribes of Jacob
And restore the remnant
Of Israel

And He made Yeshua
A light to the nations
So His salvation could reach
The ends of the Earth

Oh sing
Rejoice
And shout, with gladness
3x

Oh sing
Rejoice
And shout, Oh you hills
4th x

Psalms & Proverbs



Psalms

Psalms 134

1 Come, bless יהוה, All you servants of יהוה, Who are standing in the House of יהוה by night!

2 Lift up your hands in the set-apart place, And bless יהוה.

3 יהוה, Maker of the heavens and earth, Does bless you from Tsiyon!

Proverbs

Proverbs 23

15 My son, if your heart shall be wise, My heart rejoices, even I,

16 And my kidneys exult When your lips speak what is straight.

17 Do not let your heart envy sinners, But be in the fear of יהוה all day long;

18 For certain, there is a hereafter, And let your expectancy not be cut off.

19 Hear, my son, and be wise, And guide your heart in the way.

LEVITICUS 8

THE CONSECRATION OF AARON AND HIS SONS



1. THE SETTING APART (vv. 1-3)

Moses gathered Aaron and his sons, washed them with water, put garments on them, anointed Aaron, and consecrated him to minister to the LORD as priest.



2. THE ANOINTING (vv. 4-12)

Moses anointed the tabernacle, the altar, and all the furnishings with oil, to set them apart as holy for the LORD.



3. THE ORDINATION OF AARON (vv. 13-30)

The sacred garments were put on Aaron—the ephod, breastpiece, robe, tunic, turban, and sash. The anointing oil was poured on his head, and he was consecrated.



4. THE ORDINATION OF HIS SONS (vv. 31-36)

Aaron's sons were clothed with tunics, sashes, and turbans. They were anointed as well, to serve as priests before the LORD.



5. THE SACRIFICE AND FELLOWSHIP (vv. 37-38)

A bull for a sin offering and a ram for a burnt offering were presented. Aaron and his sons laid their hands on the heads of the animals. Moses offered the sacrifices, and the glory of the LORD appeared to all the people.

Moses set apart Aaron and his sons to serve the LORD as priests. They were anointed, clothed, and offered sacrifice—beginning their holy ministry.



EZEKIEL 43:22-27

WORSHIP, PRIESTLY PORTIONS, AND HOLINESS



22 “And the glory of the LORD came into the temple by the way of the gate whose prospect is toward the east.”



23 “And He said to me, ‘Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever.’”



24 “And the glory of the LORD went up from the midst of the city and stood above the mountain which is on the east side of the city.”



25 “And this is the law of the temple: On the top of the mountain the whole limit on every side shall be most holy. Behold, this is the law of the temple.”



26 “Thus says the Lord GOD: ‘If the priests the Levites go near to Me, then they shall approach to Me; and I will be gracious to them,’ says the Lord GOD.”



27 “And when they enter in at the gate of the courtyard and come near to the table, that they may minister in My temple, they shall put off their garments in which they served outside and put on other garments; then they shall minister to Me with holiness, for their garments are holy; and they shall not profane My holy things.”



THE LAW OF THE TEMPLE (v. 25)



The entire top of the mountain, including all around it, shall be most holy. This is the law of the temple.

KEY PRINCIPLES IN THESE VERSES



God’s Glory Returns – The glory of the LORD fills the temple once again (vv. 22–24).



Holiness of the Temple – The mountain and the area around it are to be most holy (v. 25).



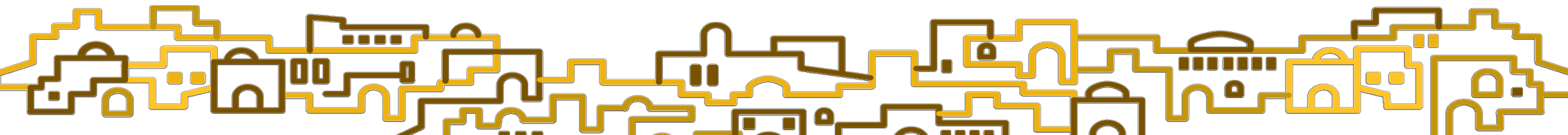
Priestly Access and Favor – When the priests (Levites) come near to minister, God will be gracious to them (v. 26).



Holy Garments and Holy Service – Priests must put on holy garments before ministering in the temple, so they do not profane what is holy (v. 27).

Welcome

Bienvenido



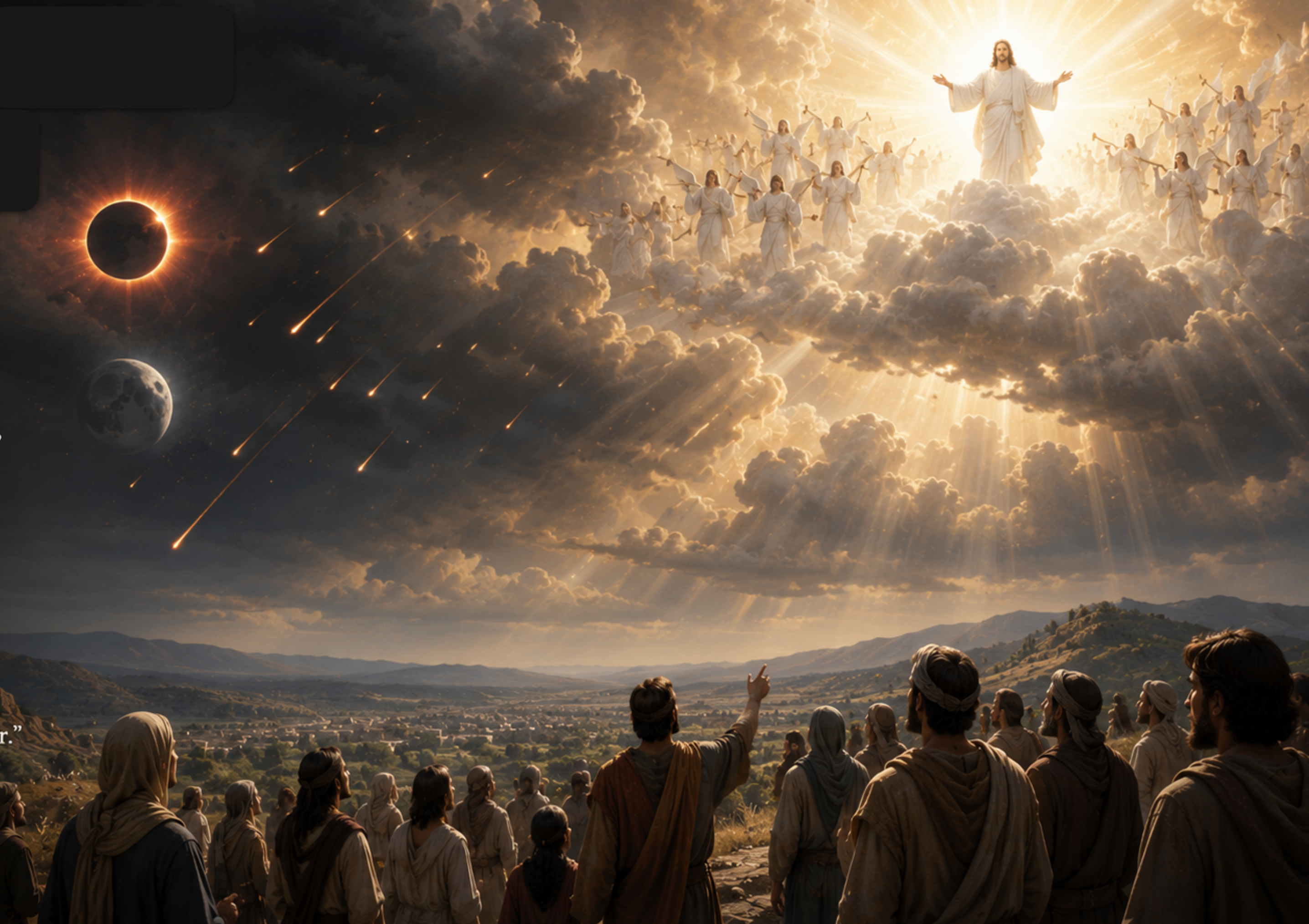
Unless noted otherwise all text in English will be from ISR, NASB or NETS. Hebrew text is from HMT-W4 and Greek is LXX1 and GNT Textus Receptus.

What will we talk about today?

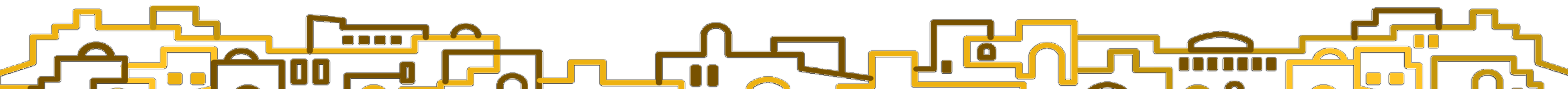
Fair Use Policy and Legal Disclaimer

This site may contain copyright material the use of which has not always been specifically authorized by the copyright owner. In accordance with our biblically based educational mission, we are making such materials available to advance understanding of the Torah, Psalms, Prophets, Second Temple Literature, and the B'rit Chadashah (New Testament). We believe this constitutes "fair use" of any such copyrighted material as provided in Section 107 of the US Copyright Law. In accordance with Title 17 Section U.S.C. 107, the material on this site is distributed without profit to those who have expressed a prior interest in receiving the included information for research and educational purposes. For further information on fair use, go to: <https://www.law.comell.edu/uscode/text/17/107>





Matthew 24:29 “But immediately after the tribulation of those days **THE SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS WILL FALL** from the sky, and the powers of the heavens will be shaken. **30** And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the **SON OF MAN COMING ON THE CLOUDS OF THE SKY** with power and great glory.



tribulation

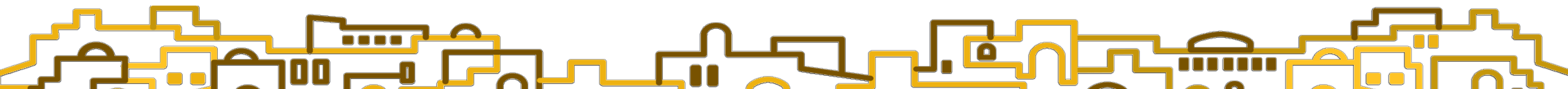
of the afflictions of those hard pressed by siege and the calamities of war, Matt. 24:21,29;

powers

the host of heaven, Hebraistically the stars: Matt. 24:29;

shaken

of the motion produced by winds, storms, waves, etc.; to agitate or shake: *kalamon*, passive, Matt. 11:7; Luke 7:24; to cause to totter, *tas dunameis tōn ouranōn*, passive, Matt. 24:29

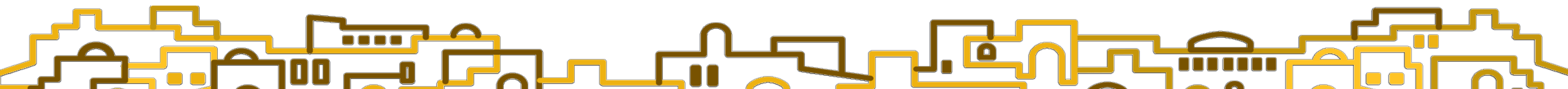




31 And He will send forth His angels with A GREAT TRUMPET and THEY WILL GATHER TOGETHER His elect from the four winds, from one end of the sky to the other.

Matthew 24:32 “Now learn the parable from the fig tree: when its branch has already become tender and puts forth its leaves, you know that summer is near; **33** so, you too, when you see all these things, recognize that He is near, right at the door. **34** Truly I say to you, this generation will not pass away until all these things take place. **35** Heaven and earth will pass away, but My words will not pass away.

Jesus' words, Now learn this lesson, show that He was beginning to apply what He had been teaching. When the twigs of fig trees begin to get tender and put forth leaves, that is a sure sign summer is not far away (cf. Matt. 21:18-20). Just as a fig tree was a harbinger of summer, so these signs (24:4-28) Jesus had been speaking of clearly indicated that His coming would follow shortly. The Lord's emphasis fell on the fact that all these things would be necessary. While various events throughout history have been pointed to as the fulfillment of this prophecy, clearly all these things (pertaining to the Great Tribulation) have never occurred. The completion of all these events is yet future. The generation (γενεά) of people living in that future day will see the completion of all the events. Jesus was not referring to the generation listening to Him then, for He had already said the kingdom had been taken from that group (21:43). That first-century generation would experience God's judgment. But the generation that will be living at the time these signs begin to take place will live through that period and will see the Lord Jesus coming as the King of glory. This promise is sure, for it would be easier for heaven and earth to pass away than for Christ's words to fail (cf. 5:18).



THE COURTYARD OF THE TEMPLE OF ISRAEL

A PLACE OF WORSHIP, SACRIFICE, AND HOLINESS TO THE LORD
(2 CHRONICLES 4:9)

Mark 13:14

“But when you see the abomination of desolation standing where he ought not to be (let the reader understand),

THE ALTAR OF BURNT OFFERING

The altar was where the priests offered sacrifices to the LORD. It was to be made of stone and covered with bronze.
(EXODUS 27:1-8)

“And He brought me to the door of the inner court of the LORD’S house, which was toward the north; and behold, women were sitting there weeping for Tammuz.”

EZEKIEL 8:14

IDOLATRY IN THE TEMPLE

Placing unclean animals on the altar and idols in God’s temple was detestable in the eyes of the LORD and brought judgment upon His people.

(EZEKIEL 8:10-13; 2 KINGS 16:10-16)

STATUE OF ZEUS

A foreign god worshiped in the courtyard of the temple—an act of spiritual betrayal against the LORD.

THE COURTYARD

This was the space where the priests ministered and the people brought their offerings. It was holy ground dedicated to the worship of Yahweh.

(EXODUS 27:9-19)



A. Assembling Materials and Persons

1. vv 1–3 Command

4a Fulfillment

What's the first thing mentioned to take?

Leviticus 8:1 Then the LORD spoke to Moses, saying, **2** “Take Aaron and his sons with him, and **the garments** and the anointing oil and the bull of the sin offering, and the two rams and the basket of unleavened bread,

There is an order here of items listed in importance of use.
The same for the animals for sacrifice.

purification offering (vv 14–17), the two rams (vv 18–25), and the basket of unleavened bread (v 26)

A basket of unleavened bread is also prescribed in the ritual of the Nazirite (Num 6:15, 17, 19).



B. Anointing Aaron

2. 4b–9 Washing the priests, dressing Aaron

Leviticus 8:6 And Moses **brought** Aaron and his sons forward and washed them with water. **7** And he put the tunic on him and fastened the girdle about him and put the undergarment on him, and he placed on him the shoulder–strap and girded him about according to the procedure of the shoulder–strap, and he bound him fast with it. **8** And he put on him the oracle, and he put on the oracle the explanation and the truth. **9** And he put the headband on his head, and on the headband, in front, he put the golden leaf, the devoted holy object, as the Lord instructed Moses.

The verb *va-yakrev*, here translated “he brought,” has the general sense of presentation and does not necessarily imply a sacrificial offering. In Numbers 8:9 we read that the Levites, like the priests, were brought into God’s presence when they were to be consecrated.



3.10–11 Anointing the sanctuary

12–13 Anointing Aaron, dressing his sons

Leviticus 8:10 And Moses took some of the anointing oil **11** and sprinkled some of it on the altar seven times and anointed the altar and consecrated it and all its utensils and the washbasin and its base and consecrated them. And he anointed the tent and all the things in it and consecrated it. **12** And Moses poured out some of the anointing oil on Aaron's head and anointed him and consecrated him. **13** And Moses brought forward the sons of Aaron and clothed them with tunics and fastened belts around them and tied turbans on them just as the Lord instructed Moses.

In verses 10–12 we read of two parallel acts: the consecration of Aaron, the High Priest, and the consecration of the altar and the Tabernacle with its vessels. Both were accomplished by the same means—anointing with (the same) oil. In this way Aaron, too, became a sacred vessel.



Seven day consecration of the Priests



Could this period of 7 fit into any part of the End Times?

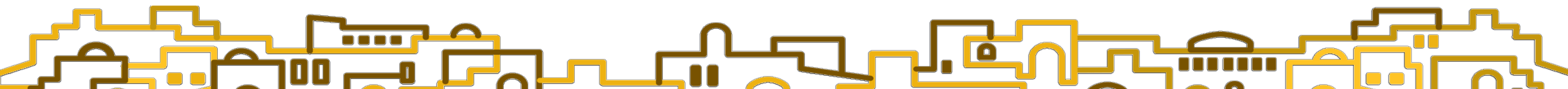
Seven days, seven years, seven millennia?

30 And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory. **31** And He will send forth His angels with A GREAT TRUMPET and THEY WILL GATHER TOGETHER His **elect** from the four winds, from one end of the sky to the other.



Revelation 12:14 But the two wings of the great eagle were given to the woman, so that she could fly into the wilderness to her place, where she *was **nourished** for a time and times and half a time, from the presence of the serpent.

Trephō has many usages throughout the classical and Koine Greek periods related to the basic idea of enlarging. In the classical Greek period the term was used of inanimate as well as animate objects. When used of inanimate objects like liquids it could mean “to thicken” or “congeal” or even “curdle” when used of milk. When used of the earth or the sea the term could mean “breed, produce,” or “teem with.” When used of animate objects the term could mean, in an active or middle voice, “cause to grow, increase, bring up,” or “rear.”



B'. The Sacrificial Service

4. 14–17 The purification offering

Leviticus 8:14 And Moses led forward the bull calf for sin, and Aaron and his sons laid their hands on the head of the bull calf for sin. **15** And he slaughtered it, and Moses took some of the blood and with his finger put it on the horns of the altar round about, and he purified the altar. And he poured out the blood at the base of the altar, and he consecrated it to make atonement on it. **16** And Moses took all the fat that was on the innards and the appendage on the liver and both kidneys and the fat on them, and Moses performed the offering on the altar. **17** And the bull calf and its hide and its flesh and its dung—he burned them with fire outside the camp as the Lord instructed Moses.

decontaminating the altar (*wayyēchattē' ʾet-hammizbēach*). That *ḥittē'* (*pi^cel*) means “decontaminate, purify” is shown in the NOTE on 6:19 and chap. 4, COMMENT A. The altar’s decontamination by means of the blood of the purification-offering bull was repeated for seven days (expressly, Exod 29:37),



To my knowledge, all versions and translations, old and new, render the ḥaṭṭāʾt sacrifice as “sin offering.” This translation is inaccurate on all grounds: contextually, morphologically, and etymologically. The very range of the ḥaṭṭāʾt in the cult gainsays the notion of sin. For example, this offering is enjoined upon recovery from childbirth (chap. 12), the completion of the Nazirite vow (Num 6), and the dedication of the newly constructed altar (8:15; see Exod 29:36–37). In other words, the ḥaṭṭāʾt is prescribed for persons and objects who cannot have sinned. More importantly, its corresponding verbal form is not the qal “to sin, do wrong” but always the piʿel (e.g., 8:15), which carries no other meaning than “to cleanse, expurgate, decontaminate,” “ḥaṭṭāʾt is literally the language of purification.”

Zechariah 13:1 “In that day a fountain will be opened for the house of David and for the inhabitants of Jerusalem, for sin and for impurity.

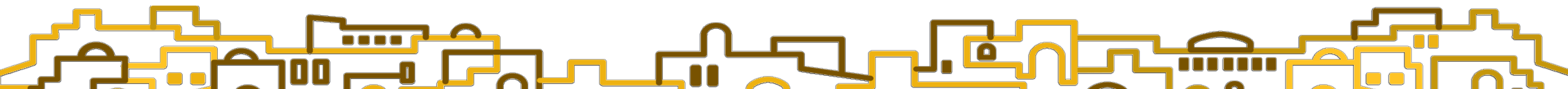
Chatta’t Niddah

20 You shall take some of its blood and put it on its four horns and on the four corners of the ledge and on the border round about; thus you shall cleanse it and make atonement for it.

Jacob Milgrom, *Leviticus 1–16*, [The Anchor Yale Bible](#). (New Haven: Yale University Press, 1974), 253.



This conclusion enables us to understand the distinction between the *ḥattā't* for impurities and that for inadvertencies. The inadvertent offender is never called “impure” and hence requires no ablutions. In his case the concluding formula reads, *wěkippēr hakkōhēn ... wěnislah lô* ‘the priest shall perform the purgation rite ... that he may be forgiven’ (4:20, 26, 31, 35) whereas for the impure person the formula reads, *wěkippēr hakkōhēn ... wětāhēr(āh)* ‘the priest shall perform the purgation rite ... and he (she) shall be clean’ 12:6, 8; 14:9, 20). Thus the impure person needs purification and the sinner needs forgiveness. In the ancient near East, impurity was feared because it was considered demonic. It was an unending threat to the gods themselves and especially to their temples, as exemplified by the images of cherubim set before temple entrances. Thus for both Israel and her neighbors impurity was a physical substance, an aerial miasma that possessed magnetic attraction for the realm of the sacred. Impurity is the implacable foe of holiness wherever it exists; it assaults the sacred realm even from afar.



The dynamic, aerial quality of biblical impurity is best attested by its graded power. Impurity pollutes the sanctuary in three stages: (1) The individual's inadvertent misdemeanor or severe physical impurity pollutes the courtyard altar, which is purged by daubing its horns with the *ḥaṭṭā't* blood (4:25, 30; 9:9). (2) The inadvertent misdemeanor of the high priest or the entire community pollutes the shrine, which is purged by the high priest by placing the *ḥaṭṭā't* blood on the inner altar and before the *pārōket* (4:5–7, 16–18). (3) The wanton unrepented sin not only pollutes the outer altar and penetrates into the shrine but it pierces the veil and enters the adytum, housing the holy Ark and *kappōret*, the very throne of God (cf. Isa 37:16).



5.18–21 The burnt offering

Leviticus 8:18 And Moses brought forward the ram that was for the whole burnt offering, and Aaron and his sons laid their hands on the head of the ram. **19** And Moses slaughtered the ram, and Moses poured out the blood against all sides of the altar. **20** And he divided up the ram limb by limb, and Moses offered up the head and the limbs and the fat. **21** And the entrails and the legs he washed with water, and Moses offered up the whole ram on the altar. It is a whole burnt offering, for an odor of fragrance; it is an offering to the Lord, as the Lord commanded Moses.

The offerings. Three sacrifices followed, precisely as prescribed in Ex. 29:10-34. First of all, a bull for the sin offering (14-17) was killed so that its blood could be used to cleanse the altar and thus prevent polluted offerings, which were a serious matter (cf. Mal. 1:7).

Malachi 1:7 You are presenting defiled food upon My altar. But you say, ‘How have we defiled You?’ In that you say, ‘The table of the LORD is to be despised.’



6. 22–29 The ordination offering

Leviticus 8:22 Then he presented the second ram, the ram of ordination, and Aaron and his sons laid their hands on the head of the ram. **23** Moses slaughtered it and took some of its blood and put it on the lobe of Aaron's right ear, and on the thumb of his right hand and on the big toe of his right foot. **24** He also had Aaron's sons come near; and Moses put some of the blood on the lobe of their right ear, and on the thumb of their right hand and on the big toe of their right foot. Moses then sprinkled the rest of the blood around on the altar. **25** He took the fat, and the fat tail, and all the fat that was on the entrails, and the lobe of the liver and the two kidneys and their fat and the right thigh. **26** From the basket of unleavened bread that was before the LORD, he took one unleavened cake and one cake of bread mixed with oil and one wafer, and placed them on the portions of fat and on the right thigh. **27** He then put all these on the hands of Aaron and on the hands of his sons and presented them as a wave offering before the LORD. **28** Then Moses took them from their hands and offered them up in smoke on the altar with the burnt offering. They were an ordination offering for a soothing aroma; it was an offering by fire to the LORD. **29** Moses also took the breast and presented it for a wave offering before the LORD; it was Moses' portion of the ram of ordination, just as the LORD had commanded Moses.

“The organs of hearing, handling and walking are touched by the blood, imply that the priest is to have hallowed ears to listen to God's command, hallowed hands to perform his sacred offices, and hallowed feet to tread rightly the sacred places as also to walk generally in holy ways” (Driver 1911 on Exod 29:20). To be sure, the daubed organs of the priest represent his entire person, just as the daubed horns of the altar stand for its entirety and the aspersed veil and Ark denote the adytum in which they reside (4:6–7, 25;



Therefore, the daubing of the priest at points of his body and the daubing of comparable points on the altar must possess a similar goal: *kippûr*. One might object to this equation on the ground that the source for the blood is not the same in each rite: the blood for the daubing of the altar stems from a purification offering, whereas the blood for the priests' daubing comes from the ordination offering. One should keep in mind, however, a basic postulate of Israel's sacrificial system: the blood of the purification offering is only applied to objects, never to persons (chap. 4, COMMENT B). The purification of persons, ipso facto, must require the blood of other sacrifices. And, indeed, it does. The healed *měšōrā*^ç, like the priestly consecrand, has his body daubed with sacrificial blood precisely at the same junctures: earlobes, thumbs, and big toes, and the blood is drawn from a reparation offering.

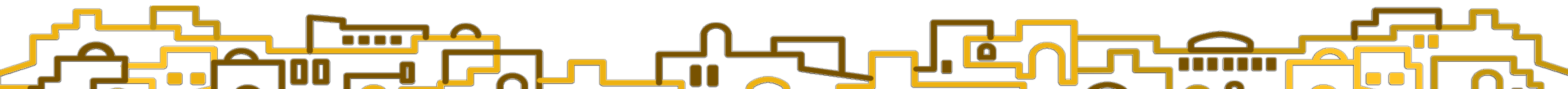


30 Anointing the sons and the priestly vestments

Leviticus 8:30 So Moses took some of the anointing oil and some of the blood which was on the altar and sprinkled it on Aaron, on his garments, on his sons, and on the garments of his sons with him; and he consecrated Aaron, his garments, and his sons, and the garments of his sons with him.

1Corinthians 6:11 Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

Hebrews 10:10 By this will we have been sanctified through the offering of the body of Jesus Christ once for all.



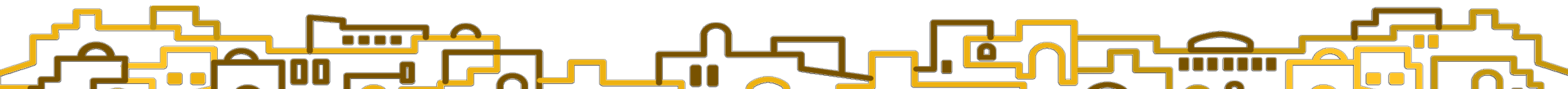
A'. Admonitions for the Seven Days

7. 31–35 Command

36 Fulfillment

Leviticus 8:31 Then Moses said to Aaron and to his sons, “Boil the flesh at the doorway of the tent of meeting, and eat it there together with the bread which is in the basket of the ordination offering, just as I commanded, saying, ‘Aaron and his sons shall eat it.’ **32** The remainder of the flesh and of the bread you shall burn in the fire. **33** You shall not go outside the doorway of the tent of meeting for seven days, until the day that the period of your ordination is fulfilled; for he will ordain you through seven days. **34** The LORD has commanded to do as has been done this day, to make atonement on your behalf. **35** At the doorway of the tent of meeting, moreover, you shall remain day and night for seven days and keep the charge of the LORD, so that you will not die, for so I have been commanded.”

Matthew 23:19 You blind men, which is more important, the offering, or the altar that sanctifies the offering?



THE COURTYARD OF THE TEMPLE OF ISRAEL

A PLACE OF WORSHIP, SACRIFICE, AND HOLINESS TO THE LORD

(2 CHRONICLES 4:9)

THE ALTAR OF BURNT OFFERING

The altar was where the priests offered sacrifices to the LORD. It was to be made of stone and covered with bronze.

(EXODUS 27:1-8)

“And He brought me to the door of the inner court of the LORD’S house, which was toward the north; and behold, women were sitting there weeping for Tammuz.”

EZEKIEL 8:14

IDOLATRY IN THE TEMPLE

Placing unclean animals on the altar and idols in God’s temple was detestable in the eyes of the LORD and brought judgment upon His people.

(EZEKIEL 8:10-13; 2 KINGS 16:10-16)

STATUE OF ZEUS

A foreign god worshiped in the courtyard of the temple—an act of spiritual betrayal against the LORD.

THE COURTYARD

This was the space where the priests ministered and the people brought their offerings. It was holy ground dedicated to the worship of Yahweh.

(EXODUS 27:9-19)

The Plans for the New Temple and New Jerusalem

Ezekiel 43:18 And He said to me, “Son of man, thus says the Lord GOD, ‘These are the statutes for the altar on the day it is built, to offer burnt offerings on it and to sprinkle blood on it. **19** You shall give to the Levitical priests who are from the offspring of Zadok, who draw near to Me to minister to Me,’ declares the Lord GOD, ‘a young bull for a sin offering. **20** You shall take some of its blood and put it on its four horns and on the four corners of the ledge and on the border round about; thus you shall cleanse it and make atonement for it. **21** You shall also take the bull for the sin offering, and it shall be burned in the appointed place of the house, outside the sanctuary.’”

But it is the dedicatory rite of Ezekiel’s altar that most closely corresponds to the daubing of the priests, for the purificatory blood is daubed not only on the altar’s horns but also on the corners of its two gutters, located at its middle and bottom (Ezek 43:20). These points correspond to a person’s earlobe, thumb, and big toe. It is safe then to conclude that these two congruent rites share the same purpose, which in the case of Ezekiel’s altar is made explicit:

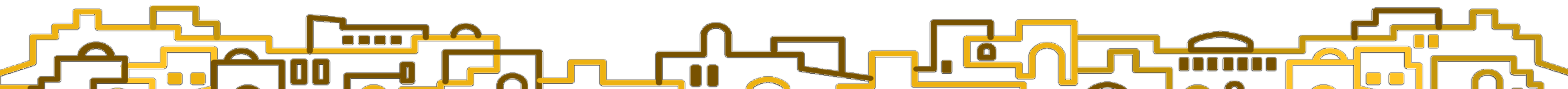
wəḥittēʾtā ʾōtô

wəkippartāhû ‘and you shall decontaminate it and thus purge it’ (Ezek 43:20; note the same phraseology in Exod 29:36); *yəkkappērû ʾet-hammizbēaḥ wəṭihārû ʾōtô* ‘they shall purge the altar and thus purify it’ (Ezek 43:26).



Ezekiel 43:22 ‘On the second day you shall offer a male goat without blemish for a sin offering, and they shall cleanse the altar as they cleansed it with the bull. **23** When you have finished cleansing it, you shall present a young bull without blemish and a ram without blemish from the flock. **24** You shall present them before the LORD, and the priests shall throw salt on them, and they shall offer them up as a burnt offering to the LORD. **25** For seven days you shall prepare daily a goat for a sin offering; also a young bull and a ram from the flock, without blemish, shall be prepared. **26** For seven days they shall make atonement for the altar and purify it; so shall they consecrate it. **27** When they have completed the days, it shall be that on the eighth day and onward, the priests shall offer your burnt offerings on the altar, and your peace offerings; and I will accept you,’ declares the Lord GOD.”

Ezekiel 44:23 Moreover, they shall teach My people the difference between the **holy** and the **profane**, and cause them to discern between the **unclean** and the **clean**.



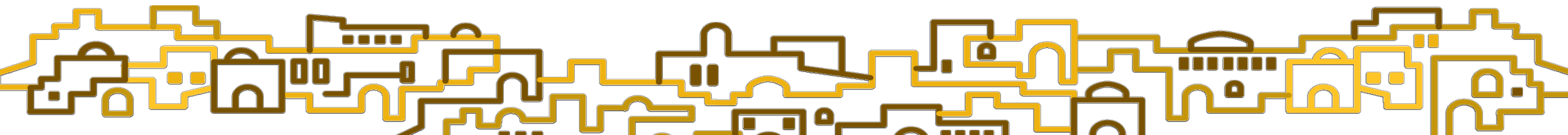
Thank you for your
support, your prayers
and your contributions.

Donate



The Avinu Prayer

A-**vee**-noo she-ba-sha-**mai**-yeem Yeet-ka-**desh** sheem**kha**
A-**vee**-noo she-ba-sha-**mai**-yeem Ve-yeet-ba-**rekh** mal-khoot-**kha**
Re-tson-**kha** yee-he-**ye** a-**sui** ba-sha-**mai**-yeem u-va-**a**-rets
Ve-tee-**tayn** lakh-**may**-noo te-mee-**deet**
Oo-ma-**khol** la-noo kha-to-**tay**-noo
Ka-a-**sher** a-**nakh**-noo mo-kha-**leem**
La-khot-**teem** la-noo
Ve-**al** te-vee-**ay**-noo lee-**day** nees-sa-**yon**
Ve-shom-**ray**-noo mee-**khol** rah
Ve-shom-**ray**-noo mee-**khol** rah
Amen ... Amen ... Amen



Our Father in Heaven
May Your Name be sanctified
Our Father in Heaven
May Your Kingdom be blessed
Your will shall be done in Heaven and on earth
Give us our bread continually
Forgive us the debt of our sins
As we forgive the debt
Of those who sin against us
Do not bring us into the hands of a test
And protect us from all evil
And protect us from all evil
Amen ... Amen ... Amen



Num. 6:22 Then YHWH spoke to Moses, saying, ²³ “Speak to Aaron and to his sons, saying, ‘Thus you shall bless the sons of Israel. You shall say to them:

Num. 6:24 YHWH bless you, and keep you;

²⁵ YHWH make His face shine on you,
And be gracious to you;

²⁶ YHWH lift up His countenance on you,
And give you peace.’

Num. 6:27 “So they shall invoke My name on the sons of Israel, and I *then* will bless them.”

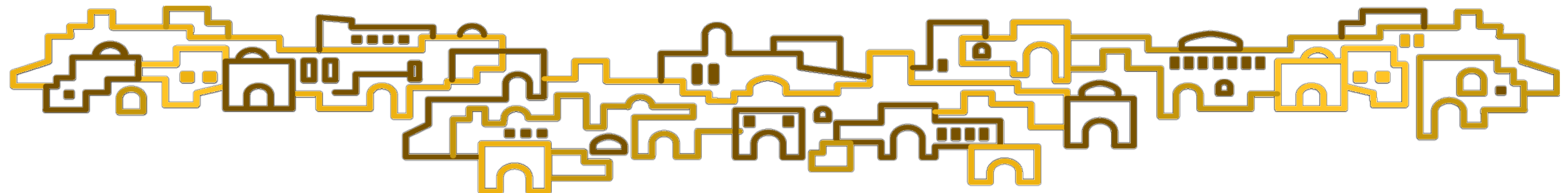


The Berakhah HaGafen

*Baruch atah, Adonai
Eloheinu, Melech Haolam,*

borei p'ri hagafen. (Amein).

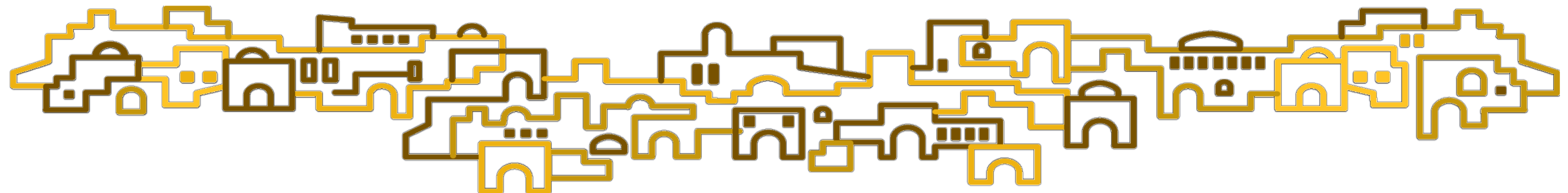
*Blessed are You, Lord, our Elohim, King of the
Universe, who creates the fruit of the vine.
(Amein)*



THE HA MOTZI

*Barukh atah Adonai, Eloheinu, melekh ha-olam
hamotzi lechem min ha'aretz. (Amein).*

*Blessed are You, Lord, our Elohim, King of the
Universe, who brings forth bread from the earth, And
reminds us that Yahushua is
The Word of Elohim and the bread of live. (Amein)*



- The Statement of Prohibition: In Antiquities of the Jews (Book II, Chapter 12, Paragraph 4), while discussing Moses' encounter with God at the burning bush, Josephus writes regarding the Name: "...Whereupon God declared to him [Moses] his holy Name, which had never been discovered to men before; concerning which it is not lawful for me to say anymore".
- Four Vowels Description: Although he refuses to speak the name, Josephus indicates in another work (Wars of the Jews, Book 5, Ch. 5, pt. 7) that the Name was inscribed on the High Priest's mitre (headband) and consisted of "four vowels" (Greek: phoneënta tessara). This description is often interpreted by scholars as referring to the Hebrew letters Yod-Heh-Vav-Heh (YHWH) in a vocalized form, such as IAUE or Yahuwah.

