

March 25, 2023

## **The High Priest and the Aleph Tav**

For years I have been saying...

How can you truly understand who Yeshua is if you don't understand the role of the High Priest and that of the sacrifices themselves.

This week's Parshah introduces us to the sacrifices and the role of the Priesthood.

Does Yeshua not represent all of the sacrifices?

## **The Olah – Burnt Offering 1:1 – 17**

The burnt offering was the only sacrifice entirely consumed upon the altar, and therefore it is sometimes called the whole offering. (Signifies complete dedication of life to God)

Adonai provides a means by which anyone regardless of status or wealth can participate in this offering. Adonai does not believe in "pay for play" thus only providing a way for those who can "afford it" but offer acceptable alternatives based on one's means. Adonai would see through the someone gaming the system whereby one who could afford to offer a bull, yet only brought a pigeon.

Olah = ascending

He ascended to make atonement for us...

Many focus on Yeshua's ascension in Acts 1:

**Act 1:6** When they were together, they asked him, "Lord, are you at this time going to restore self-rule to Isra'el?"

**Act 1:7** He answered, "You don't need to know the dates or the times; the Father has kept these under his own authority.

**Act 1:8** But you will receive power when the Ruach HaKodesh comes upon you; you will be my witnesses both in Yerushalayim and in all Y'udah and Shomron, indeed to the ends of the earth!"

**Act 1:9** After saying this, he was taken up before their eyes; and a cloud hid him from their sight.

Yet it is here where the relationship between the Olah and Yeshua's ascension truly relates...

**Joh 20:16** Yeshua said to her, "Miryam!" Turning, she cried out to him in Hebrew, "Rabbani!" (that is, "Teacher!")

**Joh 20:17** "Stop holding onto me," Yeshua said to her, "because I haven't yet gone back to the Father. But go to my brothers, and tell them that I am going back to my Father and your Father, to my God and your God."

Because it is here I believe where Yeshua was the epitome of the Olah, where the entire offering made by Yeshua went up just as it did in the Mishkan where none of it was to be consumed either by the priests or the one's making the offering. Every aspect of it belonged to Adonai.

The burnt offering was also able to make atonement...

**Lev 1:4** He is to lay his hand upon the head of the burnt offering, and it will be accepted on his behalf to make atonement for him.

Thus Yeshua represents the burnt offering as well...

**Heb 9:11** But when the Messiah appeared as cohen gadol of the good things that are happening already, then, through the greater and more perfect Tent which is not man-made (that is, it is not of this created world),

**Heb 9:12** he entered the Holiest Place once and for all. And he entered not by means of the blood of goats and calves, but by means of his own blood, thus setting people free forever.

**Heb 9:13** For if sprinkling ceremonially unclean persons with the blood of goats and bulls and the ashes of a heifer restores their outward purity;

**Heb 9:14** then how much more the blood of the Messiah, who, through the eternal Spirit, offered himself to God as a sacrifice without blemish, will purify our conscience from works that lead to death, so that we can serve the living God!

### **The Minchah – Meal (Grain) Offering 2:1 – 16**

The minchah, grain offering was a tribute offering made in order to secure or maintain the divine favor, indicating that the fruits of a person's labor should be dedicated to God. Usually brought by a person of modest means.

Minchah = gift

Yeshua is a gift given to us, for which no one did purchase or could purchase because there was no price sufficient in that this is God's only Son...

**Eph 2:4** But God is so rich in mercy and loves us with such intense love

**Eph 2:5** that, even when we were dead because of our acts of disobedience, he brought us to life along with the Messiah—it is by grace that you have been delivered.

**Eph 2:6** That is, God raised us up with the Messiah Yeshua and seated us with him in heaven,

**Eph 2:7** in order to exhibit in the ages to come how infinitely rich is his grace, how great is his kindness toward us who are united with the Messiah Yeshua.

**Eph 2:8** For you have been delivered by grace through trusting, and even this is not your accomplishment but God's gift.

### **Zevach Shelamim – Sacrifice of Well Being (Peace) 3:1 - 17**

The peace offering was designed to provide expiation and permits the one who makes the offering to eat the meat of the sacrifice. It was often given on a joyous occasion. Consumed by the person / family who brings it.

There is one such occasion that this sacrifice reminds us of, Passover yet this is at a time that is not Passover and is done throughout the year, yet we read of Yeshua's instruction during His final Seder...

**Luk 22:14** When the time came, Yeshua and the emissaries reclined at the table,

**Luk 22:15** and he said to them, "I have really wanted so much to celebrate this Seder with you before I die!

**Luk 22:16** For I tell you, it is certain that I will not celebrate it again until it is given its full meaning in the Kingdom of God."

**Luk 22:17** Then, taking a cup of wine, he made the b'rakhah and said, "Take this and share it among yourselves.

**Luk 22:18** For I tell you that from now on, I will not drink the 'fruit of the vine' until the Kingdom of God comes."

**Luk 22:19** Also, taking a piece of matzah, he made the b'rakhah, broke it, gave it to them and said, "This is my body, which is being given for you; do this in memory of me."

**Luk 22:20** He did the same with the cup after the meal, saying, "This cup is the New Covenant, ratified by my blood, which is being poured out for you.

And we are encouraged by Sha'ul...

**1Co 11:23** For what I received from the Lord is just what I passed on to you—that the Lord Yeshua, on the night he was betrayed, took bread;

**1Co 11:24** and after he had made the b'rakhah he broke it and said, "This is my body, which is for you. Do this as a memorial to me";

**1Co 11:25** likewise also the cup after the meal, saying, "This cup is the New Covenant effected by my blood; do this, as often as you drink it, as a memorial to me."

**1Co 11:26** For as often as you eat this bread and drink the cup, you proclaim the death of the Lord, until he comes.

### **The Chatat – Sin Offering 4:1 – 35; 5:1 - 13**

The sin offering was employed to remove impurity from the sanctuary.

To atone for sins committed unknowingly / unintentionally (the High Priest, entire community, king, or ordinary person), especially where no restitution was possible.

### **The Asham – Guilt Offering 5:14 – 26 (5:14 – 6:7)**

The trespass offering, also referred to as the guilt offering or the offering of reparation, was given for violation of the sanctity of the property of God or of another person, usually by use of a false oath.

To atone for sins committed unknowingly, especially where restitution was possible.

The chatat and asham were required for atonement to be made. They had to be offered by the High Priest who would sprinkle the blood of the sacrifice seven times inside the Mishkan. The fat was burned on the altar, but unlike the other sacrifices the rest of the animal would be taken outside the camp to be burned by fire.

**Heb 9:22** In fact, according to the Torah, almost everything is purified with blood; indeed, without the shedding of blood there is no forgiveness of sins.

**Heb 9:23** Now this is how the copies of the heavenly things had to be purified, but the heavenly things themselves require better sacrifices than these.

**Heb 9:24** For the Messiah has entered a Holiest Place which is not man-made and merely a copy of the true one, but into heaven itself, in order to appear now on our behalf in the very presence of God.

**Heb 9:25** Further, he did not enter heaven to offer himself over and over again, like the cohen hagadol who enters the Holiest Place year after year with blood that is not his own;

**Heb 9:26** for then he would have had to suffer death many times—from the founding of the universe on. But as it is, he has appeared once at the end of the ages in order to do away with sin through the sacrifice of himself.

**Heb 9:27** Just as human beings have to die once, but after this comes judgment,

**Heb 9:28** so also the Messiah, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to deliver those who are eagerly waiting for him.

Yeshua's sacrifice is a representation of all five sacrifices revealed by Adonai in Vayikra. Yet the cost associated with each sacrifice was to be incurred by the one bringing the sacrifice. The cost of Yeshua's sacrifice was incurred by God and God alone. The cost was the death of His only son and that of His blood being poured

out on the altar not made by human hands.

Within the sacrificial system, there were different sacrifices depending upon status, wealth and position. Yet, with Yeshua, there was one sacrifice for all, regardless of status, wealth or position. Thus the writer of Hebrews again offers a contrast between the Cohenim under the covenant given through Moshe and the Brith Hadoshah ratified through Yeshua our Cohen Ha Gadol...

**Heb 7:11** Therefore, if it had been possible to reach the goal through the system of cohanim derived from Levi (since in connection with it, the people were given the Torah), what need would there have been for another, different kind of cohen, the one spoken of as to be compared with Malki-Tzedek and not to be compared with Aharon?

**Heb 7:12** For if the system of cohanim is transformed, there must of necessity occur a transformation of Torah.

**Heb 7:13** The one about whom these things are said belongs to another tribe, from which no one has ever served at the altar;

**Heb 7:14** for everyone knows that our Lord arose out of Y'hudah, and that Moshe said nothing about this tribe when he spoke about cohanim.

**Heb 7:15** It becomes even clearer if a "different kind of cohen," one like Malki-Tzedek, arises,

**Heb 7:16** one who became a cohen not by virtue of a rule in the Torah concerning physical descent, but by virtue of the power of an indestructible life.

**Heb 7:17** For it is stated, "You are a cohen FOREVER, to be compared with Malki-Tzedek."

**Heb 7:18** Thus, on the one hand, the earlier rule is set aside because of its weakness and inefficacy

**Heb 7:19** (for the Torah did not bring anything to the goal); and, on the other hand, a Hope of something better is introduced, through which we are drawing near to God.

**Heb 7:20** What is more, God swore an oath. For no oath was sworn in connection with those who become cohanim now;

**Heb 7:21** but Yeshua became a cohen by the oath which God swore when he said to him, "Adonai has sworn and will not change his mind, 'You are a cohen forever.'"

**Heb 7:22** Also this shows how much better is the covenant of which Yeshua has become guarantor.

**Heb 7:23** Moreover, the present cohanim are many in number, because they are prevented by death from continuing in office.

**Heb 7:24** But because he lives forever, his position as cohen does not pass on to someone else;

**Heb 7:25** and consequently, he is totally able to deliver those who approach God through him; since he is alive forever and thus forever able to intercede on their behalf.

**Heb 7:26** This is the kind of cohen gadol that meets our need—holy, without evil, without stain, set apart from sinners and raised higher than the heavens;

**Heb 7:27** one who does not have the daily necessity, like the other cohanim g'dolim, of offering up sacrifices first for their own sins and only then for those of the people; because he offered one sacrifice, once and for all, by offering up himself.

**Heb 7:28** For the Torah appoints as cohanim g'dolim men who have weakness; but the text which speaks about the swearing of the oath, a text written later than the Torah, appoints a Son who has been brought to the goal forever.

We see the connection between The Cohen and Yeshua found in the passages relating to the Olah, burnt offering where it is offered by the Cohen...

**Lev 1:7** The descendants of Aharon the cohen are to put fire on the altar and arrange wood on the fire.

**Lev 1:8** The sons of Aharon, the cohanim, are to arrange the pieces, the head and the fat on the wood which is on the fire on the altar.

It is here in verse 8 that we see the Aleph Tav connected to Aharon and His sons...

**Lev 1:8** The sons of Aharon, the cohanim, are to arrange (Aleph Tav) the pieces, the head and the fat on the wood which is on the fire on the altar.

Hence the connection between the Priest and the offering is further connected by the Aleph Tav who we know to be Yeshua...

**Rev 21:5** Then the One sitting on the throne said, "Look! I am making everything new!" Also he said, "Write, 'These words are true and trustworthy!'"

**Rev 21:6** And he said to me, "It is done! I am the 'Aleph Tav', the Beginning and the End. To anyone who is thirsty I myself will give water free of charge from the Fountain of Life.

It is not just these five sacrifices that we see Yeshua in but that of the Yom Kippur sacrifice where He not only represents the goat to be killed and its blood offered but the one who's bears our transgressions and is set loose in the wilderness.

**Lev 16:8** Then Aharon is to cast lots for the two goats, one lot for Adonai and the other for `Az'azel.

**Lev 16:9** Aharon is to present the goat whose lot fell to Adonai and offer it as a sin offering.

**Lev 16:10** But the goat whose lot fell to `Az'azel is to be presented alive to Adonai to be used for making atonement over it by sending it away into the desert for `Az'azel.

**Lev 16:21** Aharon is to lay both his hands on the head of the live goat and confess over it all the transgressions, crimes and sins of the people of Isra'el; he is to put them on the head of the goat and then send it away into the desert with a man appointed for the purpose.

**Lev 16:22** The goat will bear all their transgressions away to some isolated place, and he is to let the goat go in the desert.

As is further amplified for us through Yeshayahu (Isaiah)

**Isa 53:4** In fact, it was our diseases he bore, our pains from which he suffered; yet we regarded him as punished, stricken and afflicted by God.

**Isa 53:5** But he was wounded because of our crimes, crushed because of our sins; the disciplining that makes us whole fell on him, and by his bruises [*Or: and in fellowship with him*] we are healed.

**Isa 53:6** We all, like sheep, went astray; we turned, each one, to his own way; yet Adonai laid on him the guilt of all of us.

And affirmed by Kefa...

**1Pe 2:21** Indeed, this is what you were called to; because the Messiah too suffered, on your behalf, leaving an example so that you should follow in his steps.

**1Pe 2:22** "He committed no sin, nor was any deceit found on his lips."

**1Pe 2:23** When he was insulted, he didn't retaliate with insults; when he suffered, he didn't threaten, but handed them over to him who judges justly.

**1Pe 2:24** He himself bore our sins in his body on the stake, so that we might die to sins and live for righteousness—by his wounds you were healed.

**1Pe 2:25** For you used to be like sheep gone astray, but now you have turned to the Shepherd, who watches over you.

Do you truly know the one you serve and call Messiah, Lord, King?

This is Him. What I have shared with you is the one who bore it all and was all.

The High Priest. The sacrifice, not just one but all of them wrapped into one.

To know His sacrifice can only be truly understood when you know about the sacrifices.

I have not included Passover because in two weeks you will come to know more, the depth of the Passover Lamb for which time does not permit here. An entire service will enable you to truly immerse yourself in...the Lamb of God, who takes away the sin of the world.