

Sh'mini - Eighth- Leviticus 9:1-11:47

Haftorah – 2 Sam 6:1-7:17

B'rit Hadashah- Hebrews 7:1-19

Volume Three

Rabbin/Dr. Deborah Brandt

Ritual Purity- What Is It? Parshah Overview:

On the eighth day, following the seven days of their inauguration, Aaron and his sons begin to officiate as kohanim(priests); a fire issues forth from G-d to consume the offerings on the altar, and the divine presence comes to dwell in the Sanctuary.

Aaron's two elder sons, **Nadav and Avihu**, offer a “**strange fire before God**, which He commanded them not” and die before G-d. Aaron is silent in face of his tragedy. Moses and Aaron subsequently disagree as to a point of law regarding the offerings, but Moses concedes to Aaron that Aaron is in the right.

God commands the kosher laws, identifying the animal species permissible and forbidden for consumption. Land animals may be eaten only if they have split hooves and also chew their cud; fish must have fins and scales; a list of non-kosher birds is given, and a list of kosher insects (four types of locusts).

Also in Shemini are some of the laws of ritual purity, including the purifying power of the mikvah (a pool of water meeting specified qualifications) and the wellspring. Thus the people of Israel are enjoined to “differentiate between the impure and the pure.”

See Key List of Hebrew Words for Leviticus

At the end of the previous SIDRA/ Torah portion, Aaron and his sons were instructed to remain at the Tent of the meeting for seven full days while Moses performed the inauguration service which began on the 23rd day of ADAR.

The inauguration/dedication period climaxed with the consecration of Aaron and his sons as Kohanim on the 8th Day.

From that moment onward, only KOHANIM were eligible to perform the Tabernacle service. This chapter 9, begins on the first day of NISSAN, which is the 8th day of the inauguration service. On that day, the Tabernacle was erected permanently and the Kohanim assumed their new role.

This SIDRA describes the special service the newly consecrated Kohanim performed in the day they achieved their new status.

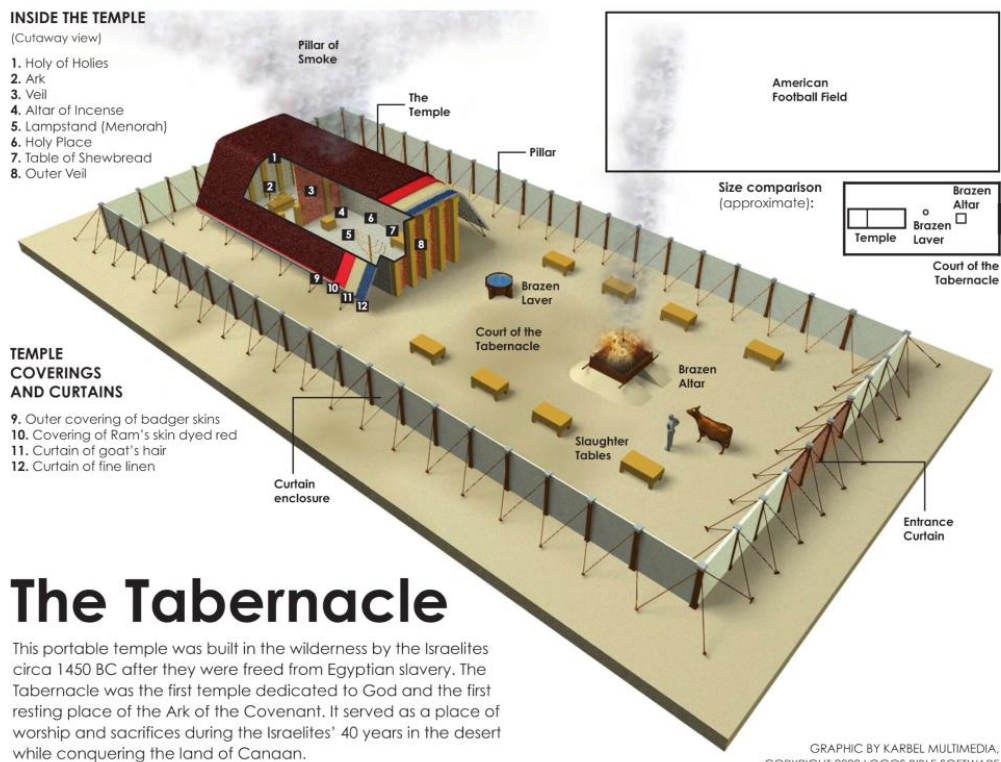
Rav Abraham Leibtag

THE SEVEN DAY "MILUIM" CEREMONY

Let's review the primary elements of this ceremony:

- 1) First, Moshe must anoint the Mishkan, its vessels, the kohanim, and the "bigdei kehuna", using the "shemen ha'mishcha" oil (see **8:5-13**).
- 2) Then, on each day three korbanot are offered:
 - A CHATAT - one "par" (bull)- the blood is sprinkled on the upper section of the MIZBAYACH
 - An OLAH - one "ayil" (ram)- the blood is sprinkled on the bottom of the MIZBAYACH
 - The MILUIM offering (like a SHLAMIM) - one "ayil" (ram) - the blood is sprinkled on the KOHANIM.

(see Shmot 29:1-37 & Vayikra 8:14-24)



The Tabernacle

This portable temple was built in the wilderness by the Israelites circa 1450 BC after they were freed from Egyptian slavery. The Tabernacle was the first temple dedicated to God and the first resting place of the Ark of the Covenant. It served as a place of worship and sacrifices during the Israelites' 40 years in the desert while conquering the land of Canaan.



The Hebrew word, Kohen, always denote one who offers sacrifices.

The name first occurs as applied to Melchizedek (Gen 14:18). Under the Levitical arrangements the office of the priesthood was limited to the tribe of Levi, and to only one family of that tribe, the family of Aaron. Certain laws respecting the qualifications of priests are given in Lev 21:16-23. There are ordinances also regarding the priests' dress (Exo 28:40-43) and the manner of their consecration to the office (Exo. 29:1-37).

Their duties were manifold (Exo 27:20-21; Exo 29:38-44; Lev 6:12; Lev 10:11; Lev 24:8; Num 10:1-10; Deu 17:8-13; Deu 33:10; Mal 2:7). They represented the people before God, and offered the various sacrifices prescribed in the law.

In the time of David the priests were divided into twenty-four courses or classes (1Ch 24:7-18). This number was retained after the Captivity (Ezr 2:36-39; Neh 7:39-42).

The whole priestly system of the Tenach was typical. It was a shadow of which the body is Messiah. The priests all prefigured the great Priest who offered "one sacrifice for sins" "once for all" (Heb 10:10, Heb 10:12). There is now no human priesthood. (See Epistle to the Hebrews throughout.) The term "priest" is indeed applied to believers (1Pe 2:9; Rev 1:6), but in these cases it implies no sacrificial functions. All true believers are now "kings and priests unto God." As priests they have free access into the holiest of all, and offer up the sacrifices of praise and

thanksgiving, and the sacrifices of grateful service from day to day. Yeshua being the Kohen Hagadol/The High Priest.



This anointing ceremony can easily be understood as the final stage of the Mishkan's construction. So too the korbantot, for the sprinkling of their blood also appears to be a type of anointing. From this perspective, this ceremony should be included in Sefer Shmot, at the conclusion of the set of laws to build the Mishkan. [And that is exactly where we find it (see Shmot chapter 29 and the TSC shiur on Parshat Tezaveh).]

On the other hand, the ceremony is also the **FIRST** time that korbantot are actually offered. Hence, it also serves as the first **FUNCTION** of the Mishkan, for this is the first time that it is being 'used'. Hence, the details of the ceremony are also recorded in Sefer Vayikra, together with the other laws how to use the Mishkan.

YOM HA'SHMINI

On "Yom Ha'shmini", the day following the completion of the seven day 'miluim', the Mishkan becomes fully functional. Furthermore, on this day, Aharon and his sons will officiate for the first time. Thus, a special inaugural ceremony is necessary (see 9:1-24), which will be quite different than the seven day 'miluim'.

On this day, we find a commandment to offer a special set of korbantot whose purpose is stated explicitly:

"This is what Hashem has commanded you to do **IN ORDER THAT** the **PRESENCE** of God ('kvod Hashem') may **APPEAR** to you" (9:6) [see also 9:5]

Recall that due to the sins of "chet ha'egel" God had taken away His "shchinah" from the camp of Bnei Yisrael, the very same "shchinah" that Bnei Yisrael had witnessed at Ma'amad Har Sinai:

"Moshe took the tent and pitched it OUTSIDE the camp, FAR AWAY from the camp and called it the OHEL MOED. Anyone who sought God would have to go the Ohel Moed located OUTSIDE the camp." (See Shmot 33:7 and its context)

When Moshe ascended Har Sinai to receive the second luchot, God promised him that His "shchinah" would indeed return to the camp (see 34:8-10), however it was first necessary for Bnei Yisrael to build the Mishkan to facilitate its return. [Note Shmot 25:8 - "v'asu li mikdash v'shachanti B'TOCHAM" - in contrast to 33:7.]

Once the construction of the Mishkan was complete, the special korbanot of Yom ha'Shmini mark its climax - for they will facilitate the RETURN of the SHCHINA:

"For today God's glory (kvod Hashem) will appear to you" (9:5) [See also 9:23-24, compare with Shmot 24:16-18.]

Therefore, the special korbanot offered during this ceremony serve a double purpose, reflecting this background:

- (1) They must atone for the sins of "chet ha'egel".
- (2) They must recreate the experience of Ma'amad Har Sinai.

This is precisely what we find:

(1) Due to CHET HA'EGEL:

Aharon must bring a chatat and olah:

"He said to Aharon: Take an 'EGEL' for a CHATAT..." (9:2)

Bnei Yisrael must also bring a chatat and olah:

"Speak to Bnei Yisrael saying: Take a 'seir' for a chatat and a an 'EGEL' and a 'keves' for an olah..." (9:3)

(2) To 'recreate' MA'AMAD HAR SINAI: GIVING OF THE TORAH ON MT. SINAI

Bnei Yisrael must also offer a Korban Shlamim together with their olat, just as they had offered when God appeared onto them during Ma'amad Har Sinai (see Shmot 24:4-11, read carefully!).

"[to Bnei Yisrael, cont'd.,...] and a 'shor' and 'ayil' for a SHLAMIM to offer before God, and a mincha, FOR TODAY GOD WILL APPEAR TO YOU." (9:4)

[This parallel emphasizes, once again, the purpose of the Mishkan as a perpetuation of Har Sinai.]

SHAVUOT

Even though the primary parallel to Yom ha'Shmini is clearly Yom Kippur, there was an additional korban SHLAMIM offered on Yom ha'Shmini that doesn't find a parallel on Yom Kippur. [This only stands to reason, as a korban Shlamim is eaten, and on Yom Kippur we are not allowed to eat.] However, we do find a parallel to this korban on Shavuot, which just so happens to be the only holiday when Bnei Yisrael offer a 'collective' Korban Shlamim:

"And with the 'shte ha'lechem' you shall offer an olah... a chatat... and two lambs for a ZEVACH SHLAMIM" (Vyk 23:19)

Recall as well that the first time Bnei Yisrael offered a shlamim was at Ma'amad Har Sinai (see Shmot 24:5). As the Mishkan was to perpetuate that experience, we find a korban Shlamim offered at the inaugural ceremony of the Mishkan on Yom ha'Shmini. To remember that event, we offer a special korban Shlamim (shel tzibur) every year on Shavuot, commemorating Ma'amad Har Sinai. It is not by chance that this korban, like the korbanot of Yom ha'Shmini, is offered at the completion of seven cycles of seven days.

PRACTICE APPLICATION OF TORAH

The order of and Eternal Priest Malki-Tzedek, king of Shalem, a cohen of God

Hebrews 7 – Yeshua our High Priest

(Heb 7:1 CJB) This Malki-Tzedek, king of Shalem, a cohen of God Ha`Elyon, met Avraham on his way back from the slaughter of the kings and blessed him;

(Heb 7:2 CJB) also Avraham gave him a tenth of everything. Now first of all, by translation of his name, he is "king of righteousness"; and then he is also king of Shalem, which means "king of peace."

(Heb 7:3 CJB) There is no record of his father, mother, ancestry, birth or death; rather, like the Son of God, he continues as a cohen for all time.

(Heb 7:4 CJB) Just think how great he was! Even the Patriarch Avraham gave him a tenth of the choicest spoils.

(Heb 7:5 CJB) Now the descendants of Levi who became cohanim have a commandment in the Torah to take a tenth of the income of the people, that is, from their own brothers, despite the fact that they too are descended from Avraham.

(Heb 7:6 CJB) But Malki-Tzedek, even though he was not descended from Levi, took a tenth from Avraham. Also, he blessed Avraham, the man who received God's promises;

(Heb 7:7 CJB) and it is beyond all dispute that the one who blesses has higher status than the one who receives the blessing.

(Heb 7:8 CJB) Moreover, in the case of the cohanim, the tenth is received by men who die; while in the case of Malki-Tzedek, it is received by someone who is testified to be still alive.

(Heb 7:9 CJB) One might go even further and say that Levi, who himself receives tenths, paid a tenth through Avraham;

(Heb 7:10 CJB) inasmuch as he was still in his ancestor Avraham's body when Malki-Tzedek met him.

(Heb 7:11 CJB) 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 CJB) For if the system of cohanim is transformed, there must of necessity occur a transformation of Torah.

(Heb 7:13 CJB) 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 CJB) 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 CJB) It becomes even clearer if a "different kind of cohen," one like Malki-Tzedek, arises,

(Heb 7:16 CJB) 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 CJB) For it is stated, "You are a cohen FOREVER, to be compared with Malki-Tzedek."

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

(Heb 7:19 CJB) (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 CJB) What is more, God swore an oath. For no oath was sworn in connection with those who become cohanim now;

(Heb 7:21 CJB) 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 CJB) Also this shows how much better is the covenant of which Yeshua has become guarantor.

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

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

(Heb 7:25 CJB) 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 CJB) 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 CJB) 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 CJB) 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.

PRACTICAL TORAH APPLICATION

KEY Vayikra/Leviticus 11:45

(Lev 11:45 CJB) For I am Adonai, who brought you up out of the land of Egypt to be your God. **Therefore you are to be holy, because I am holy.**

(Rom 12:1 TLV) I urge you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice—holy, acceptable to God—which is your spiritual service.

(Rom 12:2 TLV) Do not be conformed to this world but be transformed by the renewing of your mind, so that you may discern what is the will of God—what is good and acceptable and perfect.

Offer yourselves (literally, "your bodies") **as a sacrifice**—a striking metaphor when animal sacrifices were still being made twice daily in the Jerusalem **Temple worship**. At 6:1-14 and 8:13 Sha'ul explained what kind of death is required: the believer is not to live by his old nature but by the Spirit: then he will be **living** with the Messiah's life (Rom 8:10-11) and thereby be **set apart for God**.

It is the logical "Temple worship" for you. KJV has "... which is your reasonable service." Greek *latreia* corresponds to Hebrew *'avodah*, which can mean "work, service," in the everyday sense (the cognate *'eved* means "slave"); and this is what today's reader mistakenly picks up from the archaic expression in KJV. But "*'avodah*" is also the technical term for the religious "service" performed in the Temple; and the context demands this meaning here. CJNTC

(1Co 3:17 TLV) If anyone destroys God's temple, God will destroy him; for God's temple is holy, and you are that temple.

(1Co 6:19 TLV) Or don't you know that your body is a temple of the Ruach ha-Kodesh who is in you, whom you have from God, and that you are not your own?

(1Co 6:20 TLV) For you were bought with a price. Therefore glorify God in your body.

(Eph 1:4 TLV) He chose us in the Messiah before the foundation of the world, to be holy and blameless before Him in love.

(Eph 2:20 TLV) You have been built on the foundation made up of the emissaries and prophets, with Messiah Yeshua Himself being the cornerstone.

(Eph 2:21 TLV) In Him the whole building, being fitted together, is growing into a holy temple for the Lord.

(Eph 2:22 TLV) In Him, you also are being built together into God's dwelling place in the Ruach.

The metaphor of the Messianic Community as a **building** is found also at 1Pe 2:4-8. Yeshua as the **cornerstone** alludes to Psa 118:22-23, which he himself quoted (Mat 21:42-43); see also Isa 28:16 (compare Rom 9:33). Corporately, the Messiah's Body is **growing into a holy temple** (as at 1Co 3:16-17, 2Co 6:16); while individually, each believer's body is already a temple for the Holy Spirit (1Co 6:19).

(Eph 5:27 TLV) Messiah did this so that He might present to Himself His glorious community—not having stain or wrinkle or any such thing, but in order that she might be holy and blameless.

A Jewish bride enters the *mikveh* (ritual bath) in order to be purified prior to the marriage ceremony, which is called *kiddushin* (literally, "being **set apart for God**").

Immersion. See Mat 3:1, although the Greek word here and at Tit 3:5 is not "*baptismos*" but "*loutron*" ("washing").

Without spot, wrinkle or any such thing, as at Son 4:7, "You are altogether fair, my love, there is no blemish in you." Moreover, this is a condition required of sacrifices (Eph 5:25).

(2Ti 1:9 TLV) He has saved us and called us with a holy calling—not because of our deeds but because of His own purpose and grace. This grace was given to us in Messiah Yeshua before time began,

Here is the Gospel in miniature. God **delivered us** (see 1Ti 1:1) from the penalty of eternal death due us for our sins; this is past. For the present, **he has called us to live a life of holiness**, not libertinism (2Ti 3:2-5). This salvation is **not because of our deeds**; we did not earn it, we have no claim on God (Rom. 1:16-Rom. 8:39, Eph 2:8-10). Rather, it stems from **his own purpose**; this is what produced **the grace which he gave to us who are united with the Messiah Yeshua**. God's purpose existed, and his grace was assigned **before the beginning of time** (see Eph 1:3-14, Rev 13:8), but to humanity it was a secret. **Only now**, at the time of his own choosing (Rom 5:6, Gal 4:4, 1Ti 2:6), has he **made it public** (Eph 3:3-4, Eph 3:9; Col 1:26) **through the appearing of Yeshua the Messiah our deliverer** (this is God's role, 2Ti 1:9), **who abolished death and revealed the life and immortality** which will be ours in the future (compare 2Ti 1:1, 2Ti 2:18). This is the **Good News**, the Gospel, which anyone can appropriate for himself by trust, love and following its teaching (2Ti 1:13).

(Heb 7:26 TLV) For such a Kohen Gadol was fitting for us: holy, guiltless, undefiled, separated from sinners, and exalted above the heavens.

Yeshua "is to be compared with **Malki-Tzedek**" (Psa 110:4, quoted at 5:6, 10; 6:20; 7:11, 17). He is also "**king of Shalem**"; the meanings of both phrases are given correctly in Heb 7:2. Except for Psalm 110 he appears in the *Tanakh* only at Gen 14:17-20. The author quotes from that passage before giving a *drash* on **how great he was** (Heb 7:4); this *drash* is a step toward showing how great Yeshua is.

Joseph Shulam has shown that among the Dead Sea Scrolls the one-page document known as 1Q Melch is unique in early Jewish literature in presenting a picture of Malki-Tzedek very similar to that of the author of the New Testament book of Messianic Jews (Hebrews). This fact strengthens the contention made by some scholars that the author of Messianic Jews, whoever he was (see Heb 1:1), was familiar with the Qumran Community and its ideas.

(1Pe 1:13 TLV) So brace your minds for action. Keep your balance. And set your hope completely on the grace that will be brought to you at the revelation of Yeshua the Messiah.

(1Pe 1:14 TLV) Like obedient children, do not be shaped by the cravings you had formerly in your ignorance.

(1Pe 1:15 TLV) Instead, just like the Holy One who called you, be holy yourselves also in everything you do.

(1Pe 1:16 TLV) For it is written, "Kedoshim you shall be, for I am kadosh."

Get your minds ready for work (1Pe 1:13). Be mentally prepared for opposition, distractions, temptations and unexpected setbacks. This, having a clear hope for future reward (1Pe 1:13) and refusing to **be shaped by the evil desires you used to have when you were still ignorant** of Yeshua the Messiah (1Pe 1:14) are necessary in order to heed Kefa's main exhortation, namely, to **become holy yourselves in your entire way of life** (1Pe 1:15).

(2Pe 3:10 TLV) But the day of the Lord will come like a thief. On that day the heavens will pass

away with a roar, and the elements will melt and disintegrate, and the earth and everything done on it shall be exposed.

(2Pe 3:11 TLV) Since all these things are to be destroyed in this way, what kind of people should you be? Live your lives in holiness and godliness,

Even though the second coming seems delayed, nevertheless **the Day of the Lord will come like a thief**, says Kefa. Like Sha'ul teaching on the same subject (1Th 5:1-8) and Yochanan reporting his vision (Rev 3:3, Rev 16:15), he alludes to Yeshua's own words about the suddenness of his reappearance (Mat 24:35-44, Luk 12:35-49).

The Day of the Lord is spoken of frequently in the *Tanakh*; examples include Isa 13:9, Isa 61:2; Jer 46:10; Joe 1:15; Zep 1:14-16; Mal 3:2, Mal 3:23 (Mal 4:5). There it is called the Day of *Adonai*, a day of judgment and vengeance, but also a day of salvation and comfort. The role of Yeshua the Messiah on that Day is taught in the New Testament (Joh 5:22-27, Act 17:31, Rom 2:14-16), so that the Day of the Lord can as well refer to Yeshua as to the Father (since *kurios* can mean either "Lord" or "*Adonai*"; see Mat 1:20 Mat 7:21).

The cataclysmic picture of that Day which Kefa gives here and in 2Pe 3:7, 2Pe 3:12 is founded in the *Tanakh*. **The heavens will disappear** (Isa 13:10, Isa 34:4; Eze 32:7-8; Joe 3:4 (Joe 2:31), Joe 4:15 (Joe 3:15); compare Mat 24:29, Rev 6:12-13) **with a roar** (Isa 29:5-6), **the elements will melt and disintegrate, and the earth and everything in it will be burned up** (Isa 30:30, Isa 66:15-16; Mic 1:4; Nah 1:5-6; Zep 1:18, Zep 3:8; Psa 97:3, Psa 97:5). Compare also similar pictures in such Jewish writings, dating from before Yeshua, as Sibylline Oracles 3:83-92, 4:171-182; 1 Enoch 1:6, 52:6-9; 4 Ezra 13:10-11.

Both Kefa and Sha'ul agree that the purpose of prophecy is not to titillate the ears of believers (2Ti 4:3), or to make them speculate about "times and dates" (1Th 5:1), but to make them ask **what kind of people they should... be**, and to answer, with Kefa, that they **should lead holy and godly lives**. Many believers preoccupy themselves with future events, seemingly enjoying the proclamation of apocalyptic doom as an escape from the command to concern themselves with living holy lives in the '*olam hazeh* ("this world"), rather than pie in the sky in the '*olam haba* ("the world to come").

(Rev 4:8 TLV) The four living creatures, each having six wings, were full of eyes all around and within. They do not rest day or night, chanting, "Kadosh, kadosh, kadosh Adonai Elohei-Tzva'ot, asher haya v'hoveh v'yavo! Holy, holy, holy is the Lord God of Hosts, who was and who is and who is to come!"

Although both *Tanakh* and New Testament teach that God is invisible (Exo 33:20, Joh 1:18, 1Ti 1:17), both report that people have seen God (to be specific, God the Father; God the Son is described differently in chapter 5). Indeed, Yochanan's vision closely resembles several found in the *Tanakh*. Exo 24:9-11 says that **Moses, two sons of Aaron and seventy elders** "saw the God of Israel" on "a paved work of sapphire stone as clear as heaven," very much like the **sea of glass, clear as crystal** of Rev 4:6 (also see Rev 15:2). The *k'ruvim* Ezekiel saw closely resemble the **living beings** of Rev 4:6-8 (Eze 1:5-11; Eze 10:12, Eze 10:14-15); he also saw a man on a throne with surroundings similar to those Yochanan describes in Rev 4:2-6 (Eze 1:22, Eze 1:26-28;

Eze 10:1). The prophet Mikhayahu (Micaiah) said, "I saw *Adonai* sitting on his throne and all the army of heaven standing by him on his right hand and on his left" (1Ki 22:19, 2Ch 18:18). Isaiah wrote, "I saw *Adonai* sitting on a throne, high and lifted up" (Isa 6:1). He too saw winged beings (*s'rafim*) who worshipped God in language like that of Rev 4:8, crying to each other, "Holy, holy, holy is *Adonai* of heaven's armies" (Isa 6:2-3), a phrase which is part of the *Kedushah* ("Sanctification" of God) in the synagogue prayers (see the third blessing of the *'Amidah*).

The Standard of Holiness

The "standards" of Holiness in our lives tighten as we draw nearer to the time when God will manifest His Glory.

Is your inner man being sanctified to enter God's presence?

Haftarah 2 Samuel 6:1-7:17 – YHWH's Holiness

(2Sa 6:1 TLV) Now David again gathered all the chosen men of Israel, 30,000.

(2Sa 6:2 TLV) Then David and all the people who were with him arose and set out from Baale-judah to bring up from there **the ark of God**, which is called by the Name, the very Name of Adonai-Tzva'ot who is enthroned between the cheruvim.

(2Sa 6:3 TLV) So they loaded **the ark of God** on a new cart and carried it out of the house of Abinadab that was on the hill. Uzzah and Ahio, Abinadab's sons, drove the new cart

(2Sa 6:4 TLV) as they brought it from the house of Abinadab (which was on the hill) with the ark of God, and Ahio was walking in front of the ark.

(2Sa 6:5 TLV) Meanwhile David and the whole house of Israel were celebrating before Adonai with all kinds of instruments made of cypress wood, with harps, lyres, tambourines, three-stringed instruments and cymbals.

(2Sa 6:6 TLV) But when they reached the threshing floor of Nahon, **Uzzah reached out to the ark of God and grasped it, for the oxen had stumbled.**

(2Sa 6:7 TLV) **Then the anger of Adonai was kindled against Uzzah. God struck him down there for his irreverence, so that he died there beside the ark of God.**

(2Sa 6:8 TLV) David was upset because of Adonai's outburst against Uzzah. That place is called Perez-uzzah to this day.

(2Sa 6:9 TLV) So David was frightened of Adonai that day. Then he said, **"How can the ark of Adonai come to me?"**

(2Sa 6:10 TLV) David was unwilling to move **the ark of Adonai** to him, to the City of David; instead, David diverted it to the house of Obed-edom the Gittite.

(2Sa 6:11 TLV) So the ark of Adonai remained in the house of Obed-edom the Gittite three months; meanwhile Adonai blessed Obed-edom and his entire household.

(2Sa 6:12 TLV) Then it was reported to King David saying, "Adonai has blessed the house of Obed-edom and all that belongs to him, because of **the ark of God.**" So David went and brought the ark of God up from the house of Obed-edom to the city of David with joy.

(2Sa 6:13 TLV) Now when the bearers of **the ark of Adonai** had gone six paces, he sacrificed

an ox and a fatling.

(2Sa 6:14 TLV) Meanwhile, David was dancing before Adonai with all his might while he was wearing a linen ephod.

(2Sa 6:15 TLV) So David and the entire house of Israel brought up **the ark of Adonai** with shouting and with the sound of the shofar.

Testimony of Yeshua

Yeshua is our High Priest – Hebrews 8:1-6

Alter of Incense - Luke 1:8-11

YHVH's judgement – Acts 5:1-11

Leadership – 1 Timothy 3:1-13, Titus 1:5-9

Clean and Unclean Meats – 1 Timothy 4:3-5

Holy Vessels – 2 Cor. 6:14-7:1, 1 Peter 1:14-16

Personal Application.

- Are you consecrating yourself to enter into God's presence?
- At the final convocation "Sh'mini Atseret" God will tarry with those who are Holy to Him.
- Is your spiritual self being transformed into the image and glory of God's everlasting Son? Romans 8:29-30
- Does your "OLAH" ascends daily, each day before the Throne.