



Understanding the Parsha

Leviticus 1:1-11:45

We will Learn how to

- 1) interpret the main theme (subject) of a Parsha** (weekly reading from the Torah),
- 2) make thematic connections to that Parsha** (study the Scriptures related by a common theme [subject], line upon line and precept upon precept)
- 3) learn how to gain greater understanding of the Parsha we are looking at through its thematic connections to other portions of Scripture.**

The Glory of Adonai Fills the Tabernacle vs. Appearing to the People

Sometimes the Torah can be confusing because it doesn't always have what has happened in the exact order. Many times it places a story out of the right place in order to relate it thematically with another portion of the Scripture.

Read Leviticus 8. Think about where you've seen this topic before...

Read Exodus 29:1-46.

Did you see how the entire seven day consecration (making holy) ceremony was commanded back in Exodus 29:1-46? Exodus 29:37 says that the Mishkan must undergo a seven day consecration ceremony (as recorded in Leviticus 8).

If you go back and study, you will see that Moses writes down the fulfillment of all of the commandments (given in Exodus 25:1-30:10) in **Exodus 35:1-40:38** except for the consecration ceremony. Moses chose to write down the fulfillment of the consecration ceremony in the book of Leviticus!

II. Sorting Out the Details —

The Mishkan was erected and the Glory of Adonai filled it on the first of Nissan (Exodus 40:1 and 33-35).

This day was also the b beginning of the seven consecration days mentioned in Exodus 29:1-46 and Leviticus 8.

The first Divine revelation given to Moses from the Mishkan was recorded in **Leviticus 1-5**, to show Am

Yisrael how they could draw nigh to Adonai through b blood sacrifice.

Leviticus 1:1 follows right after Exodus 40:34-35 where we are told that Moses couldn't enter the Mishkan

because the G Glory of Adonai filled it. How do we know this?

A. Read Exodus 3:1-5, Exodus 24:9-18, and Exodus 40:34-35 with Leviticus 1:1.

Concerning the presence of Adonai, how are all of these Scriptures thematically related?

In each instance there is a supernatural revelation of Adonai that hinders Moses from drawing closer! Draw a line to connect the Scripture to the supernatural revelation:

Exodus 3

The mountain is on fire and cannot be readily approached.

Exodus 24

The glory of Adonai fills the Mishkan and prevents approach.

Exodus 40

There is a burning bush that cannot be readily approached.

Exodus 3 there is a burning bush that cannot be readily approached.
Exodus 24 the mountain is on fire and cannot be readily approached.
Exodus 40 the glory of Adonai fills the Mishkan and prevents approach.

Thinking about how Adonai communicated to Moses, how are these passages thematically related?

In all three passages it says that Adonai “C called” to Moses.

In Hebrew the word is **Vayikra (called)**.

In all three passages, we can see a picture of the supernatural realm (area) (where Adonai lives) reaching out to the natural realm (area) (where Moses lives) in order to bring the two together.

How are they related to the purpose for Adonai calling (Vayikra) to Moses?

In all three stories, Adonai C calls (Vayikra) Moses in order to give him DIVINE R Revelation !



Now, we can know that Leviticus 1:1 is no different than Exodus 3 and 24 where Adonai has to **call (Vayikra)** for Moses, allowing him to **draw near**.

B. If you look back to Parashat Terumah and Tetzaveh you will see many duties associated with the service of the priests only. In those sidras there was no mention at all of any type of instructions for the offering of sacrifices by the Israelites! The commandments directed to Am Yisrael were the first commandments given to Israel from the Mishkan (Leviticus 1-5). In fact, the instructions for the priests (Leviticus 6:1-7:38) were given on Mount Sinai (Leviticus 7:37-38)!

Now that the Mishkan is built, it will need to go through a seven-day consecration (make holy) ceremony before it can operate as a place where Am Yisrael can approach Adonai through sacrifice. This brings us to the end of Parashat Tzav and the beginning of Parashat Sh'mini. **Here are a few points to think about.**



1. As of the first of Nissan, the Shekhinah Glory of Adonai filled the Mishkan. It is built and operating; however, sacrifices from the Israelites won't be brought until **AFTER** the seven-day consecration ceremony.

2. Until the building of the Mishkan and the sanctification (being made set-apart/holy) of the Levites, who has fulfilled the role of "High Priest" for Israel?

M

Moses

This should not surprise us. Remember how he was interceding (praying for the people) for Am Yisrael many times before? Also, he is the only one who is able to approach closely to Adonai.

Read Leviticus 8:1-36. Who is performing all of the priestly duties?

M

Moses

Once again, we see that Moses is performing the priestly duties. Why? Because, until this point, he is working as "High Priest" for Am Yisrael.

3. How will Moses' role as "High Priest" change after Aaron and his sons are consecrated?

He will no longer function as a priest. Aaron and his sons will take on this responsibility.

4. The seven-day consecration ceremony is a time of change, where Moses will pass on the priesthood into the hands of Aaron and his sons. During this time, Moses trained them in their duties according to all that Adonai gave him in commandment.

III. We have seen that the Shekhinah Glory of Adonai filled the Mishkan after Moses erected it on Nissan one. And, the seven-day consecration time began on that day. Then, on the eighth day Adonai gave Moses a new set of instructions.

A. Read Leviticus 9:1-6, what event will occur on this eighth day?

The Glory of Adonai will appear before the p people.

B. We've learned that the Torah will repeat certain words or phrases in order to teach us many truths. What phrase is repeated numerous times in Leviticus 9:1-24—hint, read Leviticus 9:7, 8, 15, 16, and 17?

d draw c come near

Where was Aaron suppose to draw near to and what was supposed to happen at that location?

To the a altar. He drew near to the altar to o offer sacrifices.

We've already learned that the main theme taught by Leviticus is about how to draw nigh to Adonai. The Hebrew word for offering is **corban** (קָרְבַּן). The root for the word offering/corban is קָרַב, which means coming near! As you can see, this understanding of its meaning is TOTALLY LOST in the translation! The rrepeating of the phrase draw/come near makes stronger our understanding that we must draw nigh to Adonai through blood sacrifice at the altar! **There is no other way.**

C. Who is performing the blood sacrifice ritual?

A Aaron and his S sons.

At the beginning of the seven days of consecration, Moses performed the blood ritual. Now, Aaron and his sons perform the blood ritual. Aaron is now acting as the Levitical High Priest. Moses has successfully made the transfer of the priestly duties (that he once held) to the Levites.

D. What great event happens after Aaron finished the consecration offerings?

The Shekhinah appears to the p people and C consumes the sacrifice.

From this point onward, Am Yisrael may draw near to Adonai through the blood ritual. The Shekhinah that had left because of the sin of the golden calf has returned.

What is the difference between the appearances of the Glory of Adonai here in Leviticus 9 versus the appearance after Moses built the Mishkan in Exodus 40?

In Exodus 40, the Glory of Adonai f filled the Mishkan.

In Leviticus 9, the Glory of Adonai a appeared to the people and came out to the altar (from the Mishkan).

How does this difference in Adonai's Glory thematically relate to the Mishkan before and after the eighth day?

Before the eighth day, the story's focus was on the Glory



of Adonai filling the Mishkan. This is where Adonai met with Moses to give him

DIVINE REVELATION (Exodus 25:22).

Beginning on the eighth day, the story’s focus is on the Glory of Adonai coming out to the alter

to accept the sacrifices of Am Yisrael so that they could Draw near to Him individually.

OFFERING
CONSECRATION
PRIEST
WORSHIPPER
GLORY
ALTER
EIGHTH DAY
ADONAI
SHMINI



A	D	O	N	A	I	O	P	D	R	P	T
L	U	I	O	P	P	T	A	E	A	R	Y
T	F	G	L	O	R	Y	P	L	Z	I	A
E	H	C	V	A	S	P	R	N	M	E	D
R	A	K	S	J	I	H	I	G	F	S	H
D	L	D	S	H	M	I	N	I	E	T	T
A	O	T	S	Y	I	I	T	M	P	R	H
E	K	R	M	T	N	Q	R	E	N	O	G
C	O	N	S	E	C	R	A	T	I	O	N
W	G	N	I	R	E	F	F	O	J	F	E