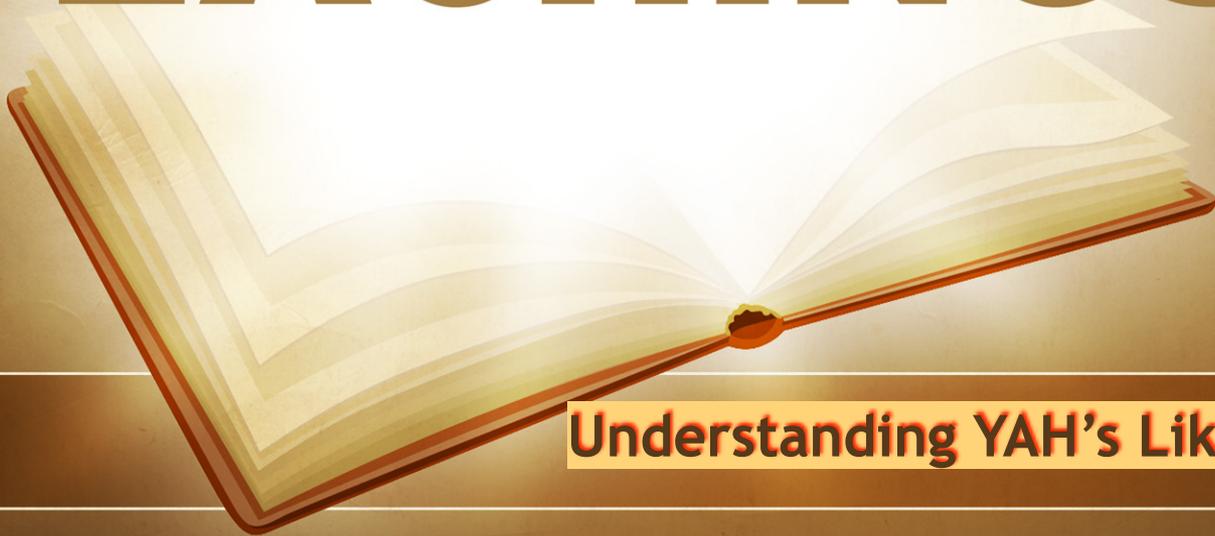
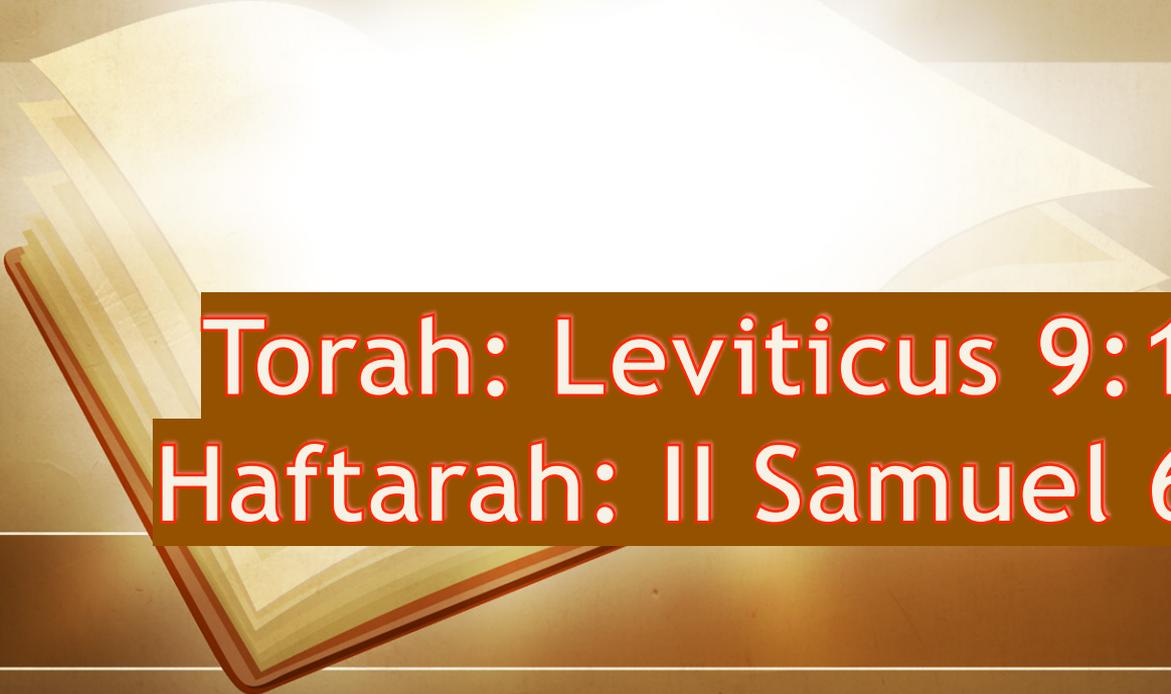


# TORAH TEACHINGS



**Understanding YAH's Likes and dislikes**

# #26 Torah Parashah “Shemini” (שְׁמִינִי) (eighth)



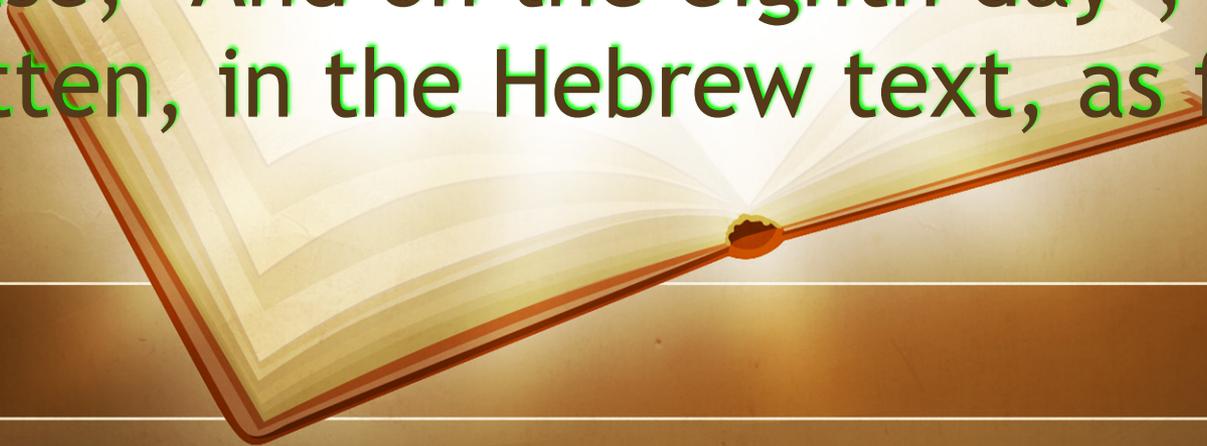
Torah: Leviticus 9:1-11:47  
Haftarah: II Samuel 6:1-7:17

This week's Torah portion is called

**שְׁמִינִי Shemini** - Strong's H8066 which

means **'eighth'** and, in the Hebrew text, we

see that this portion begins with the phrase, 'And on the eighth day', which is written, in the Hebrew text, as follows:



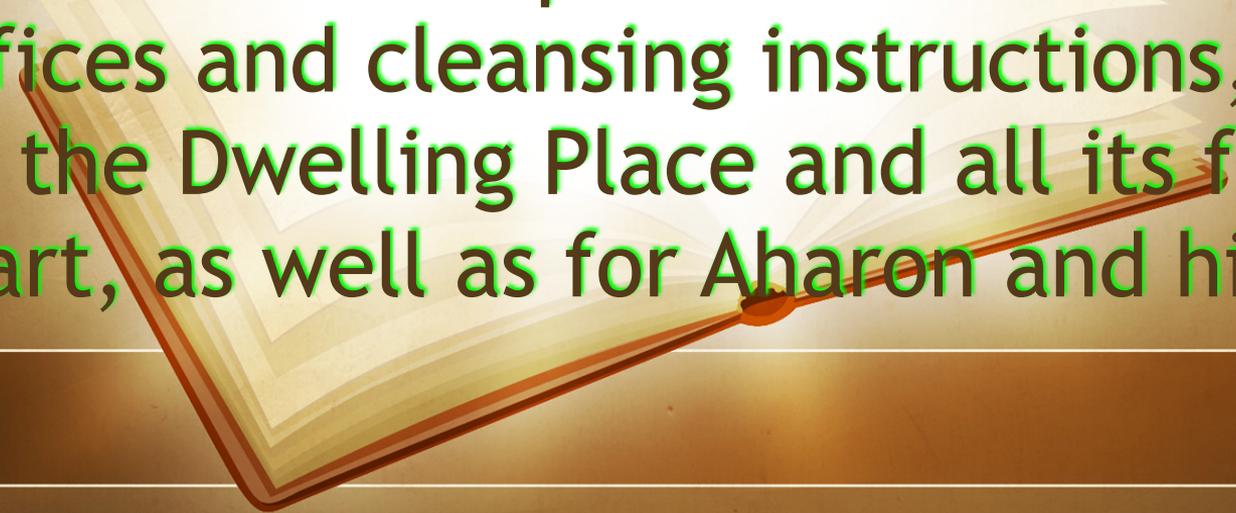
וַיְהִי בַיּוֹם הַשְּׁמִינִי - vay'hiy bayyom hasheminiy

The Hebrew word that is written as:

הַשְּׁמִינִי - ha Sheminiy means, 'the eighth'!



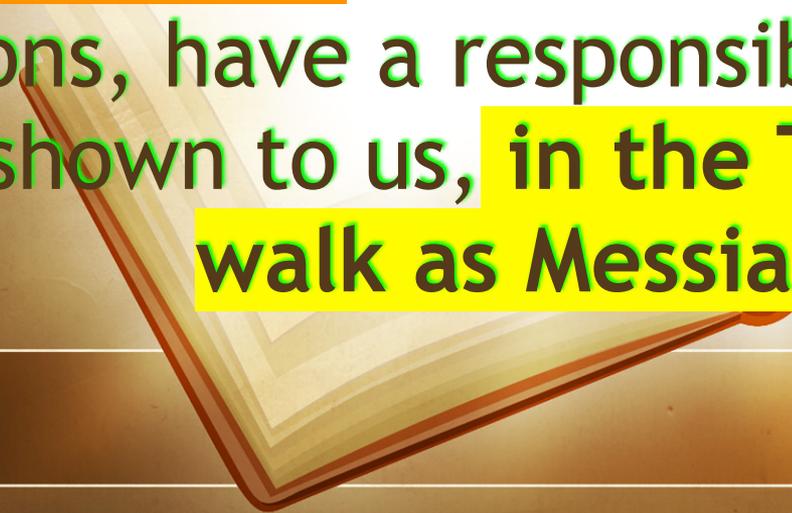
What we see here, at the outset of this chapter, is that it was now time for Aharon and his sons to step up and do what they had been set-apart to do! In the preceding chapter, we see how Mosheh performed the necessary sacrifices and cleansing instructions, in order to set the Dwelling Place and all its furnishings apart, as well as for Aharon and his sons!

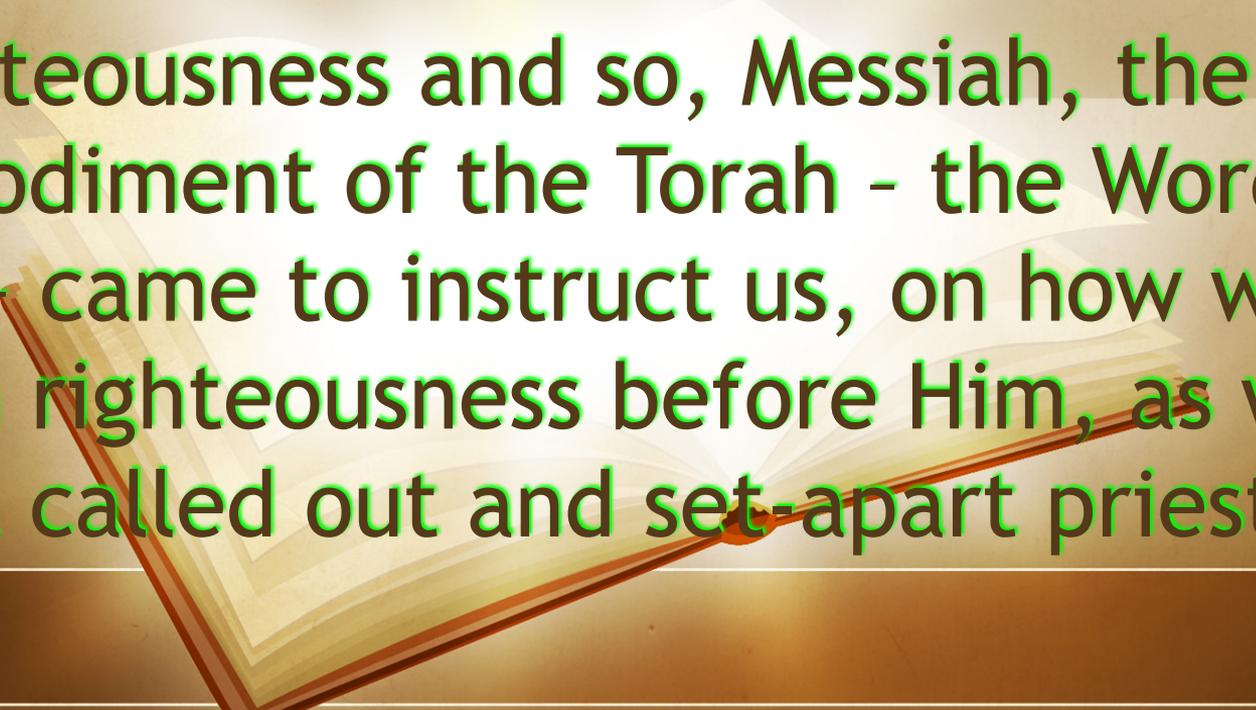


And now that they have, in effect, been shown what to do and have been set-apart to do the service of the Tabernacle, they would now, on the eighth day, begin to do what was required. They had been in the tabernacle for 7 days, as a period of cleansing and being set-apart, and were now ready to perform their duties!



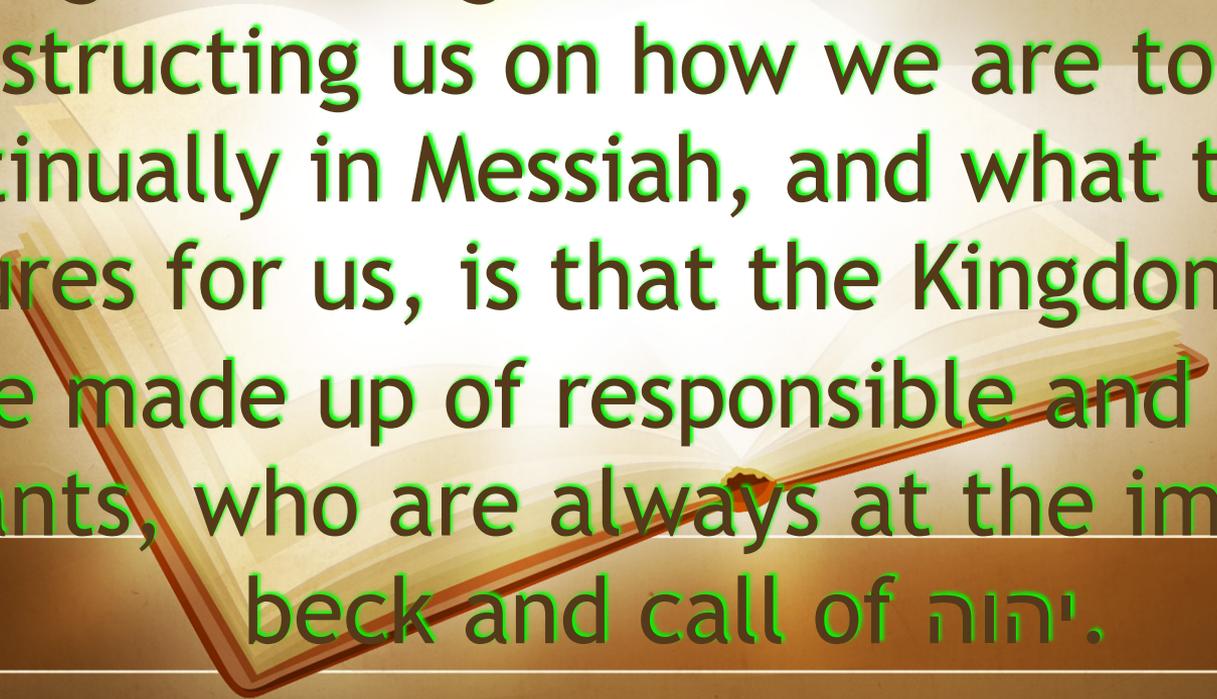
The picture that we can draw from this, is a wonderful reflection of just how יהושע Messiah came and walked this earth, showing us how we ought to live according to the instructions (Torah) of יהוה and so, we too, like Aharon and his sons, have a responsibility to do what has been shown to us, in the Torah of Elohim, and walk as Messiah walked!



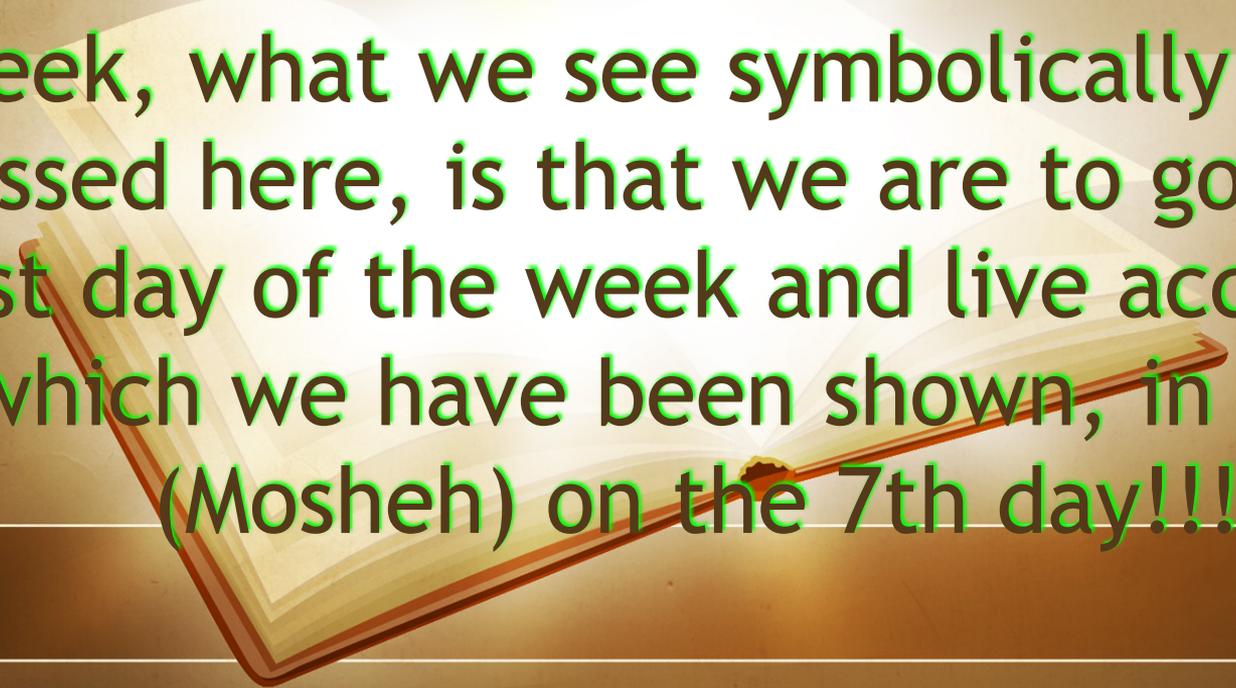


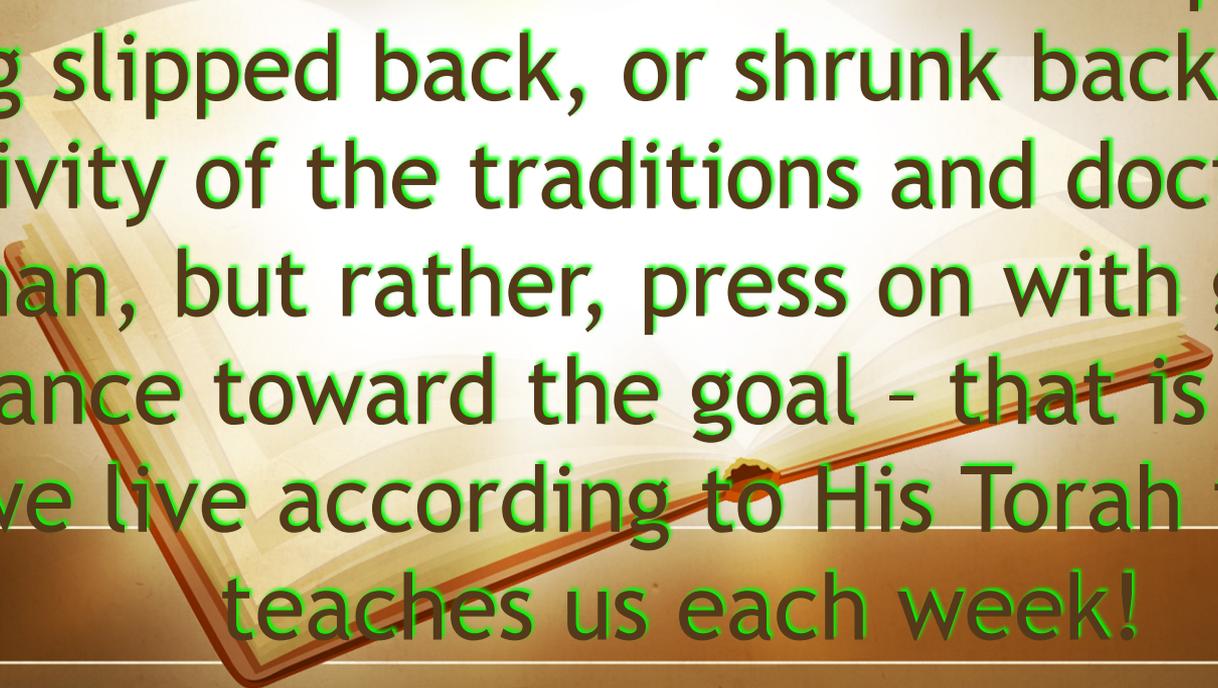
Mosheh is a metaphoric picture for us, of the Torah that instructs us to walk in righteousness and so, Messiah, the Living embodiment of the Torah - the Word made flesh - came to instruct us, on how we are to live in righteousness before Him, as we serve as a called out and set-apart priesthood!

Now, we all know that there is no 'eighth' day of the week and so, this number carries great insight and significance for us too, in instructing us on how we are to walk continually in Messiah, and what this also pictures for us, is that the Kingdom of יהוה will be made up of responsible and set-apart servants, who are always at the immediate beck and call of יהוה.



Each week, we typically have an '8th day' after the weekly Sabbath, so to speak, and while we know that this is the 1st day of the week, what we see symbolically being expressed here, is that we are to go out from the 1st day of the week and live according to that which we have been shown, in the Torah (Mosheh) on the 7th day!!!





As we continue to live set-apart lives, in service to יהוה, we must grow from week to week and not find ourselves in the position of having slipped back, or shrunk back, into the captivity of the traditions and doctrines of man, but rather, press on with great endurance toward the goal - that is Messiah - as we live according to His Torah that He teaches us each week!

And that which we learn weekly, on His Shabbat, is now expected to be 'performed', in faith, straight away on the '8th day' (1st day) and we are not to procrastinate about our responsibility of serving as a set-apart, chosen and royal priesthood!



What is also interesting to note of, at the beginning of this chapter, is that Mosheh is the one who called Aharon and his sons and the elders and then instructs Aharon what to do.

Mosheh now represents the Torah which יהוה had given to Yisra'ěl.



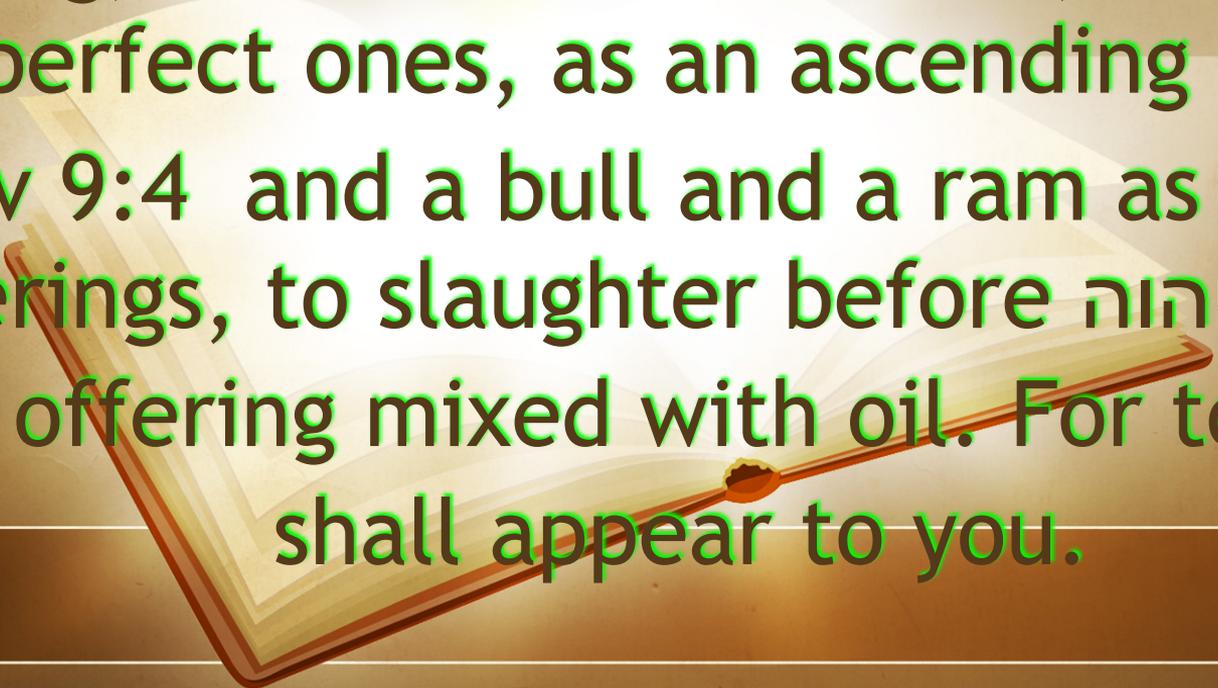
# The Lord Accepts Aaron's Offering

Lev 9:1 And on the eighth day it came to be that Mosheh called Aharon and his sons and the elders of Yisra'ël.

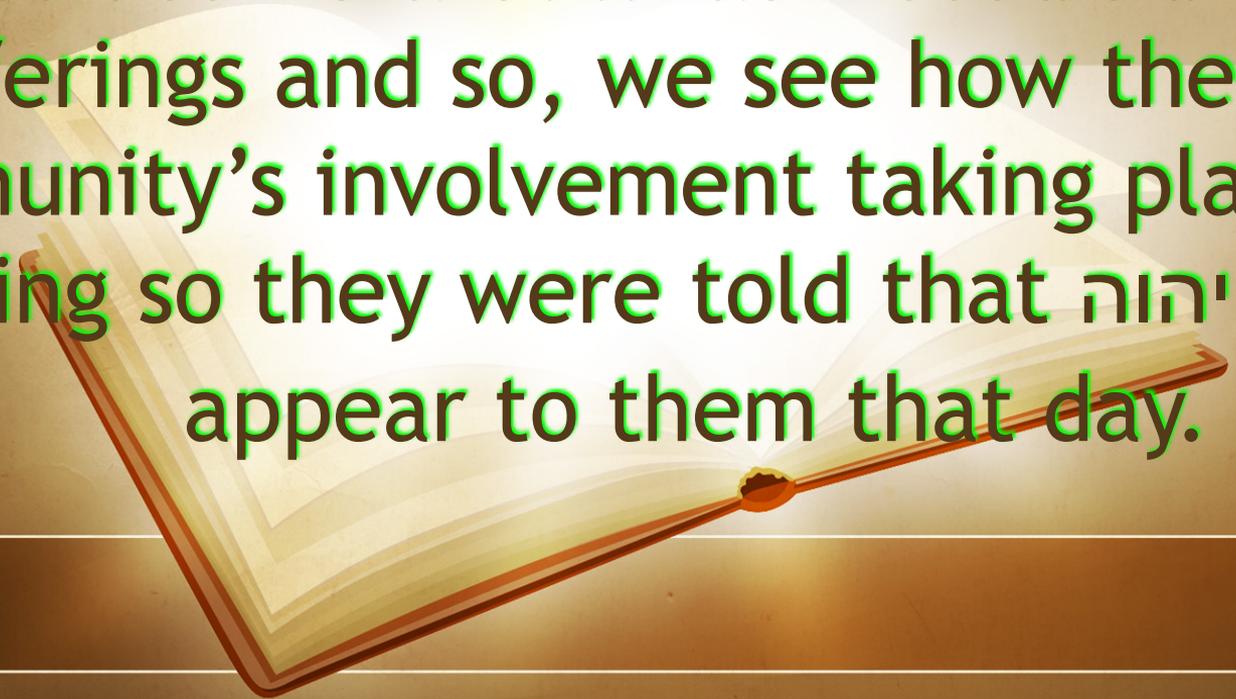
Lev 9:2 And he said to Aharon, "Take for yourself a young bull as a sin offering and a ram as an ascending offering, a perfect one, and bring them before יהוה.

Lev 9:3 “And speak to the children of Yisra’ěl, saying, ‘Take a male goat as a sin offering, and a calf and a lamb, both a year old, perfect ones, as an ascending offering,

Lev 9:4 and a bull and a ram as peace offerings, to slaughter before יהוה, and a grain offering mixed with oil. For today יהוה shall appear to you.

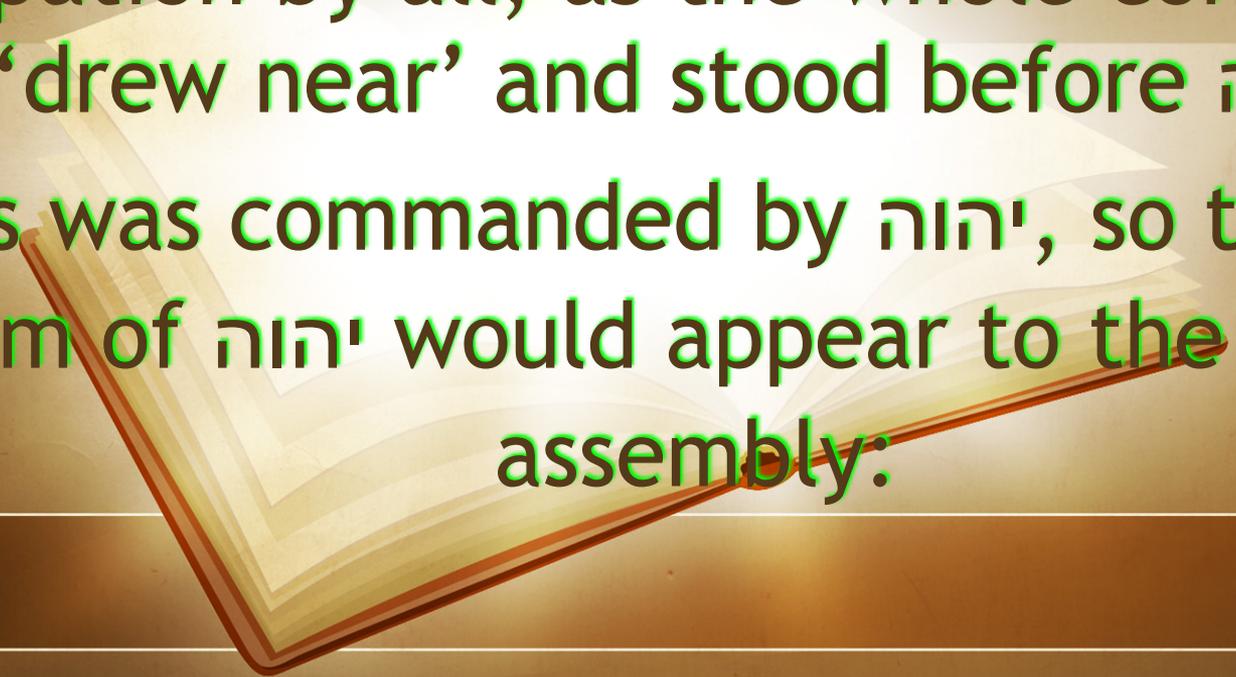


In verses 3-6 we see that Mosheh tells Aharon to instruct Yisra'el what must be brought as offerings and so, we see how the whole community's involvement taking place and in doing so they were told that יהוה would appear to them that day.

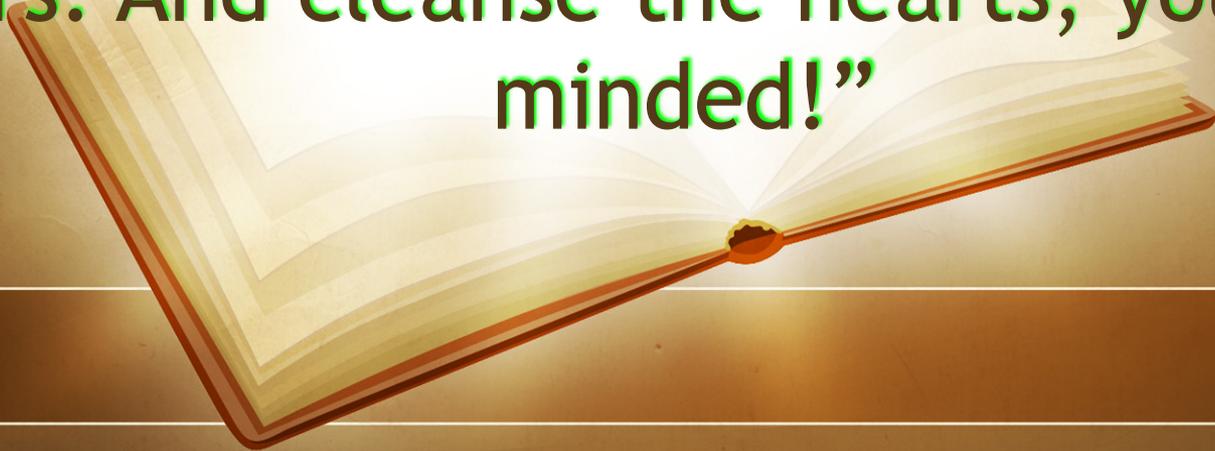


There must have been great excitement and anticipation by all, as the whole congregation 'drew near' and stood before יהוה.

This was commanded by יהוה, so that the esteem of יהוה would appear to the gathered assembly:



Ya'aqob/James 4:8 "Draw near to Elohim and  
He shall draw near to you. Cleanse hands,  
sinners. And cleanse the hearts, you double-  
minded!"

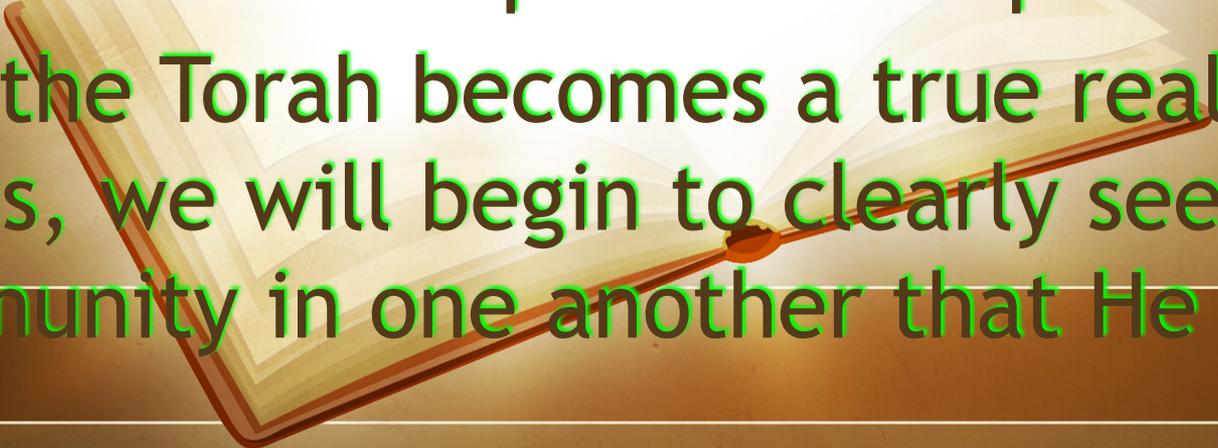


When drawing near to יהוה, we must get rid of all doubts, for if we doubt, we shall not 'see' His esteem!

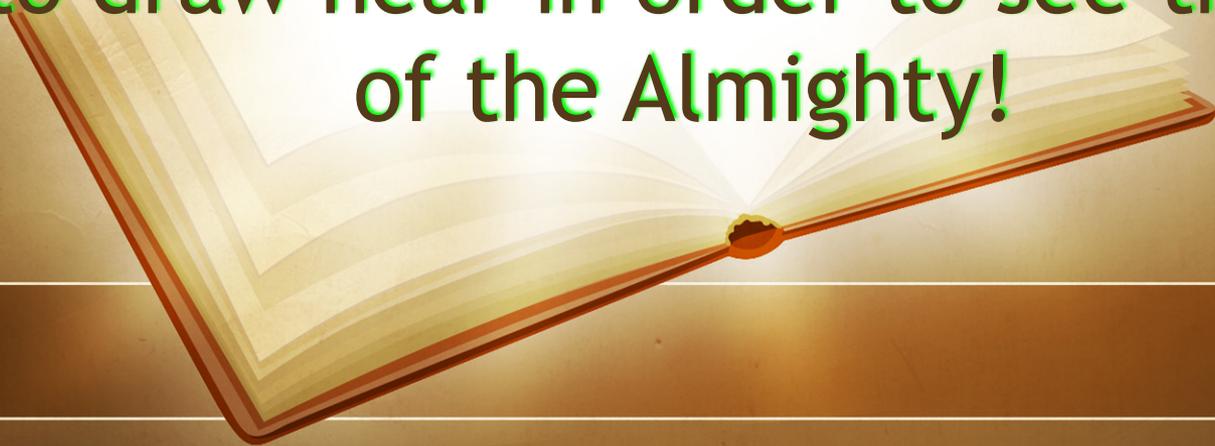
The way to draw near to Him, is to have our hands washed - a picture of the bronze laver that was before the Set-Apart Place, and our hearts are to have His Torah written upon them and not have conflicting belief systems that war against one another, causing a double mindedness - for if there is, then the ability to draw near grows dim!

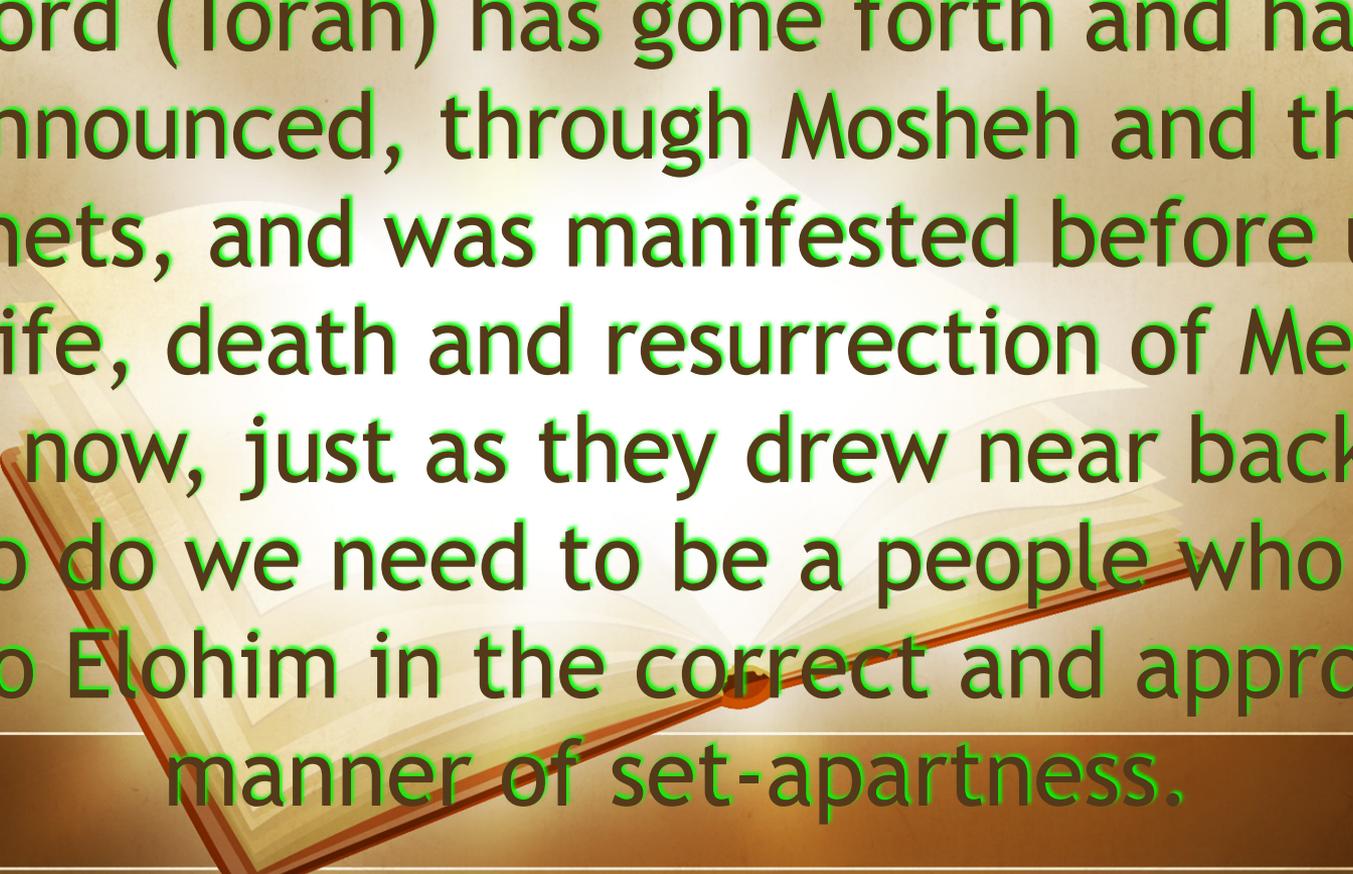
When we offer up our lives as a daily living sacrifice and expel all doubts and embrace His True Word at face value and determine to walk in it with our all, we will then 'see' or embrace the proof of His presence!

When the Torah becomes a true reality within us, we will begin to clearly see as a community in one another that He is real!!!

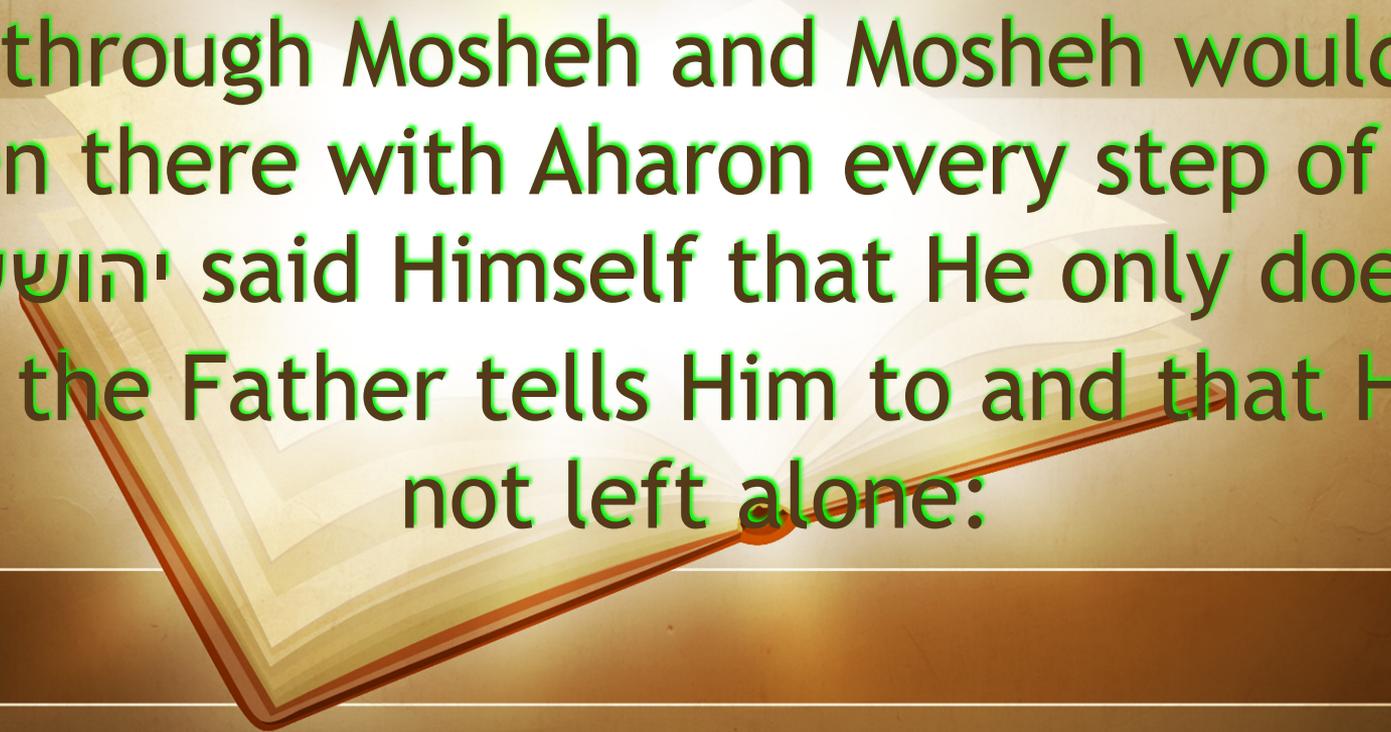


The call had gone out - from Mosheh to Aharon to the people and now, the people were to draw near in order to see the esteem of the Almighty!





The Word (Torah) has gone forth and has been announced, through Mosheh and the prophets, and was manifested before us, in the life, death and resurrection of Messiah and so now, just as they drew near back then, so too do we need to be a people who draw near to Elohim in the correct and appropriate manner of set-apartness.



Aharon then performed all that was required, according to the instructions of the Father, as given through Mosheh and Mosheh would have been there with Aharon every step of the way. יהושע said Himself that He only does that which the Father tells Him to and that He was not left alone:

## Yohanan/John 6:37-40

37 "All that the Father gives Me shall come to Me, and the one who comes to Me I shall by no means cast out.

38 "Because I have come down out of the heaven, not to do My own desire, but the desire of Him who sent Me.

39 “This is the desire of the Father who sent Me, that all He has given Me I should not lose of it, but should raise it in the last day.

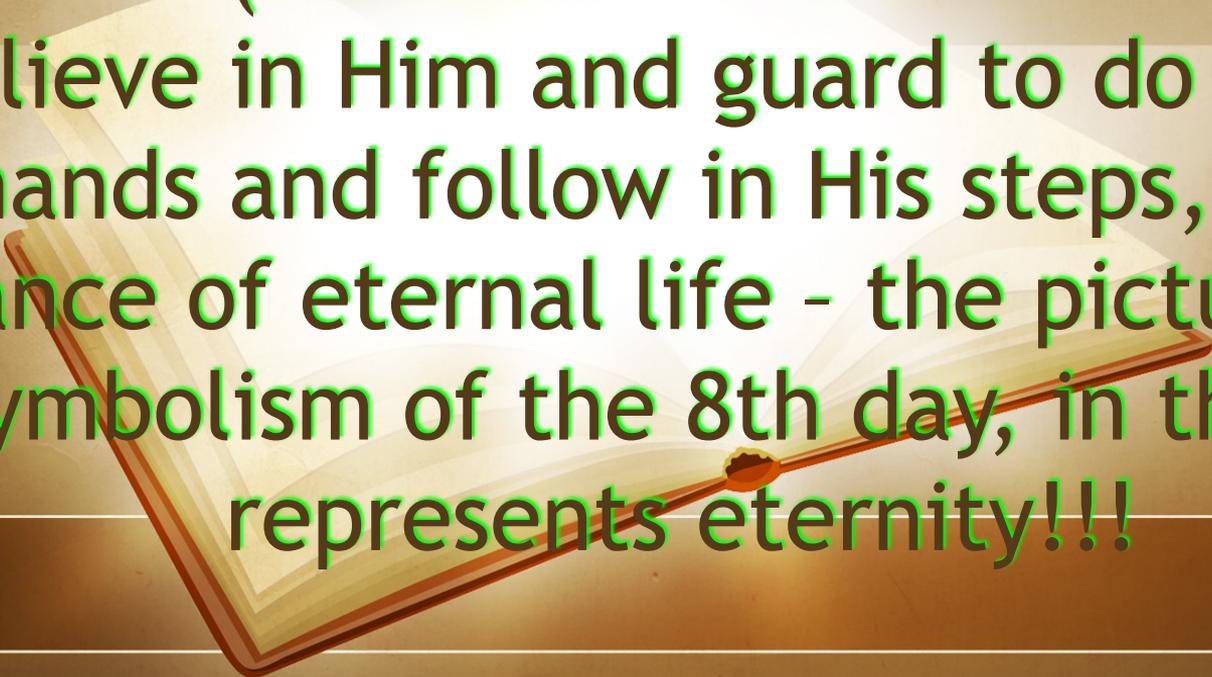
40 “And this is the desire of Him who sent Me, that everyone who sees the Son and believes in Him should possess everlasting life. And I shall raise him up in the last day.”

Yoḥanan/John 8:29 “And He who sent Me is with Me. The Father has not left Me alone, for I always do what pleases Him.”

Yoḥanan/John 12:49 “Because I spoke not from Myself, but the Father who sent Me has given Me a command, what I should say and what I should speak.”



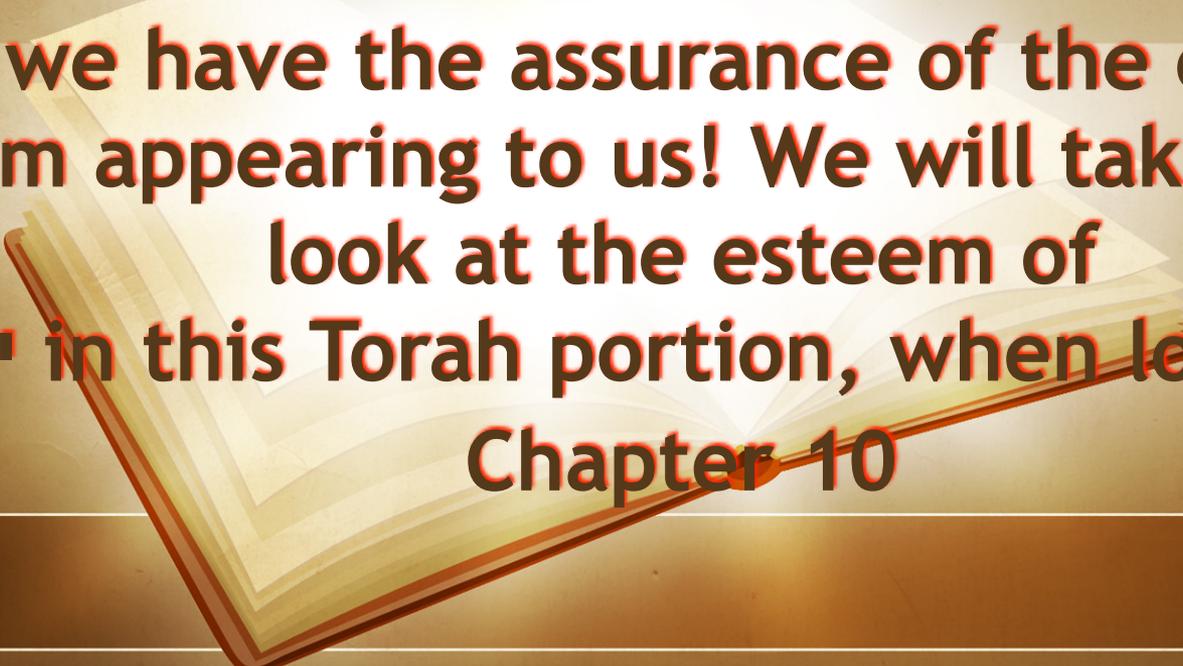
**יהושע** is our High Priest, who has come and done the desire of the Father, and we who see Him (as we draw close to Him) and believe in Him and guard to do all He commands and follow in His steps, have the assurance of eternal life - the picture of the symbolism of the 8th day, in that it represents eternity!!!



Lev 9:5 And they took what Mosheh commanded before the Tent of Appointment, and all the congregation drew near and stood before יהוה.

Lev 9:6 And Mosheh said, “This is the word which יהוה commanded you to do, so that the esteem of יהוה appears to you.

**Verse 6 highlight for us is a very valuable lesson! And that is, that when we guard to do all that Elohim has commanded us to do, then we have the assurance of the esteem of Elohim appearing to us! We will take a closer look at the esteem of יהוה in this Torah portion, when looking at Chapter 10**



**Verse 7-21 gives us the clear account of the  
obedience of Aharon and his sons,  
doing all that  
יהוה had commanded them, through Mosheh!  
They had presented the ascending offerings,  
sin offerings, grain offering and  
peace offerings, as  
Mosheh had commanded!**

Lev 9:7 And Mosheh said to Aharon, “Go to the slaughter-place, and prepare your sin offering and your ascending offering, and make atonement for yourself and for the people. And make the offering of the people, and make atonement for them, as יהוה has commanded.”

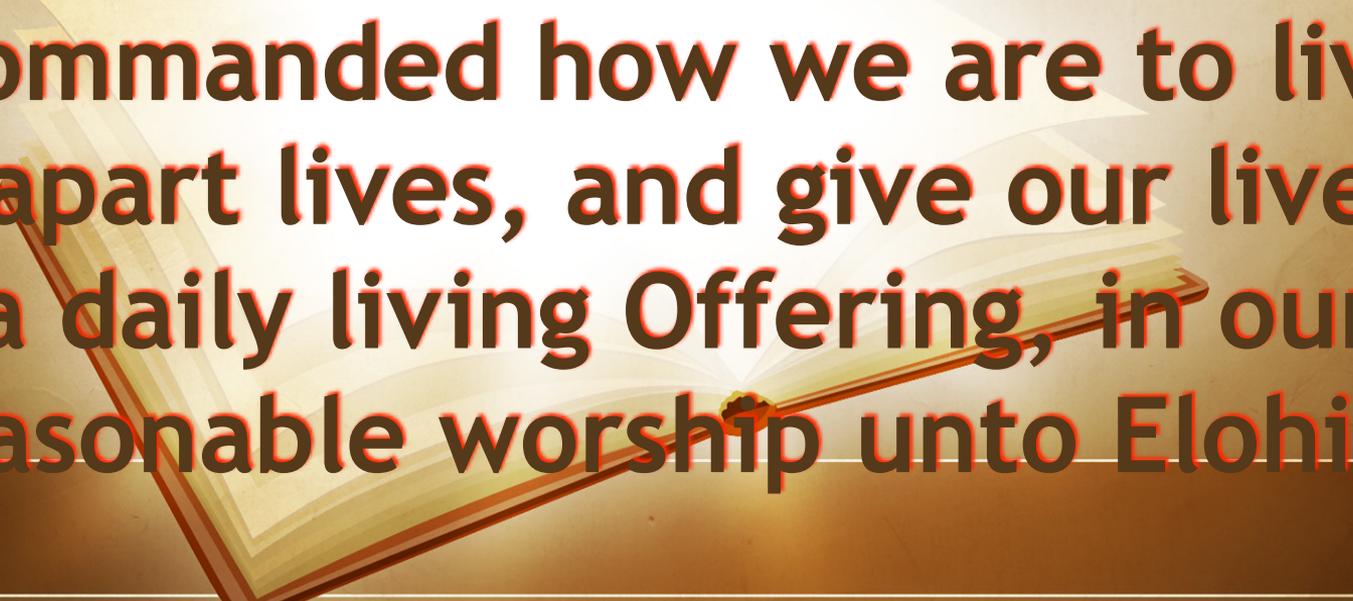
Lev 9:8 So Aharon came near to the slaughter-place and slew the calf of the sin offering, which was for himself.

Last week's Torah portion, from Wayyiqra/Leviticus 6:8-8:36, is called **צַו 'tsav'**, which means **'COMMAND'** and comes from the root word **צָוָה tsavah** - Strong's H6680 which means, 'to lay charge, give charge, command, order, decree, i.e., state with force/authority what others must do'.



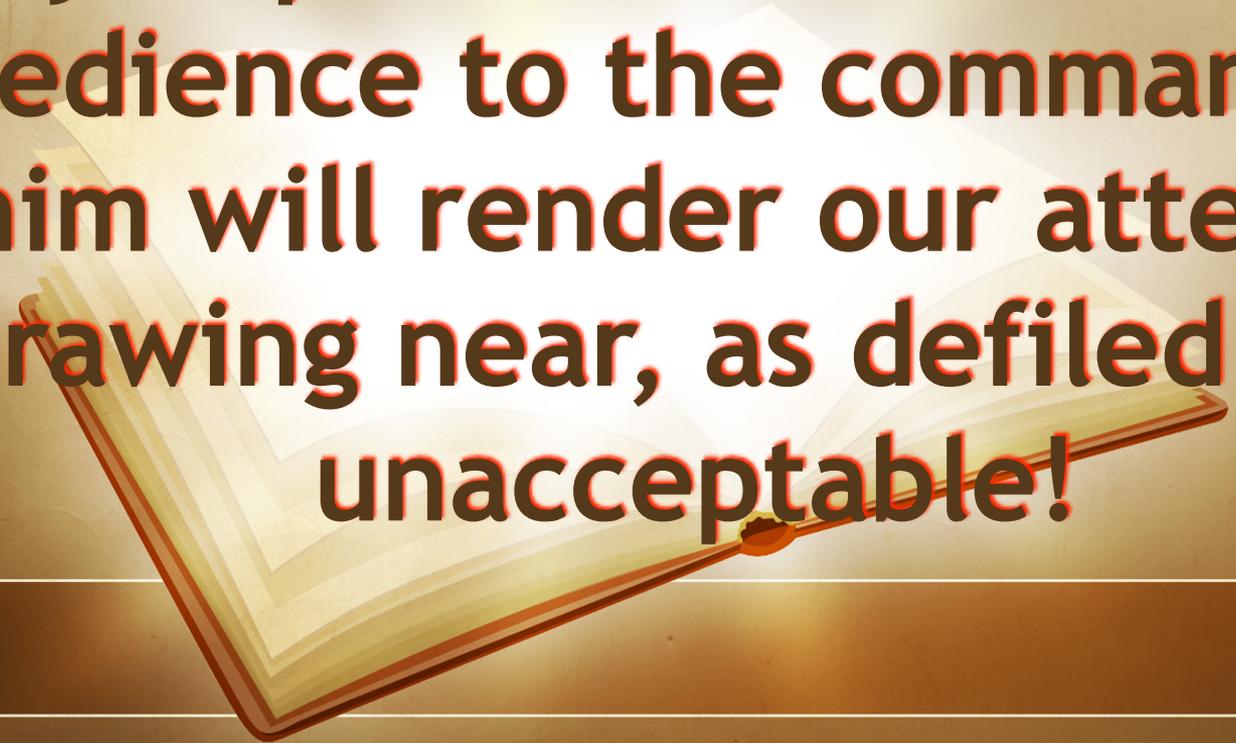
**What we see very clearly being documented for us here in Wayyiqra/Leviticus 9, is that Aharon and his sons did all that they were commanded to, bringing all of the offerings that were commanded, according to the strict commands for each offering!**





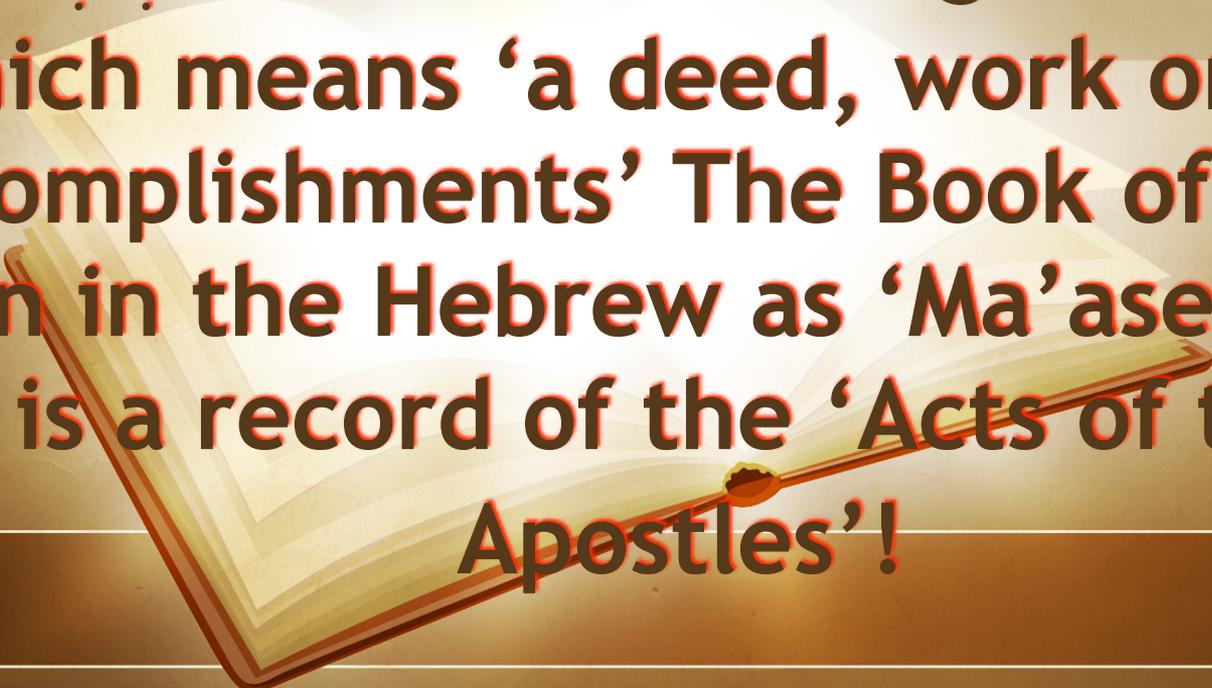
**This teaches us that we cannot  
assume to do things our own way,  
when we have been clearly  
commanded how we are to live  
set-apart lives, and give our lives as  
a daily living Offering, in our  
reasonable worship unto Elohim.**

**Any departure from the clear  
obedience to the commands of  
Elohim will render our attempt at  
drawing near, as defiled and  
unacceptable!**

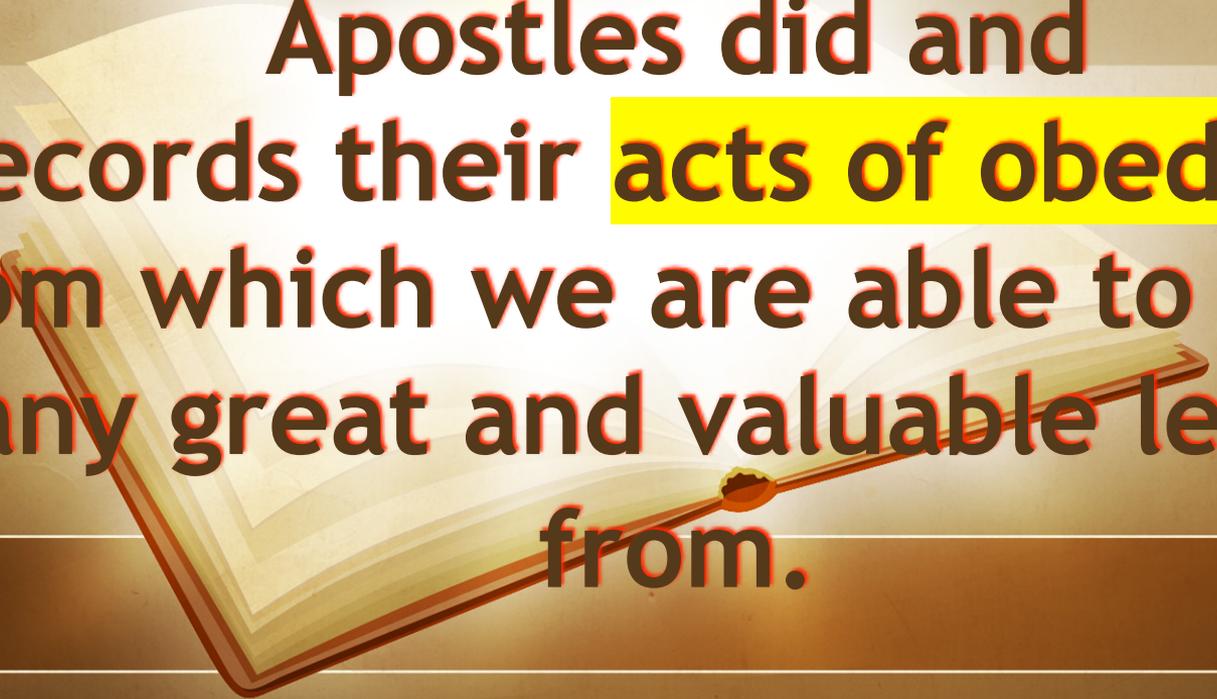


The Hebrew word that is translated  
as **prepare** in verse 7  
comes from the root word  
א ש ע asah - Strong's H6213  
meaning, 'to do, work, make, produce,  
To act with effect, to observe,  
to bring about, institute' and can also  
mean, 'celebrate'.

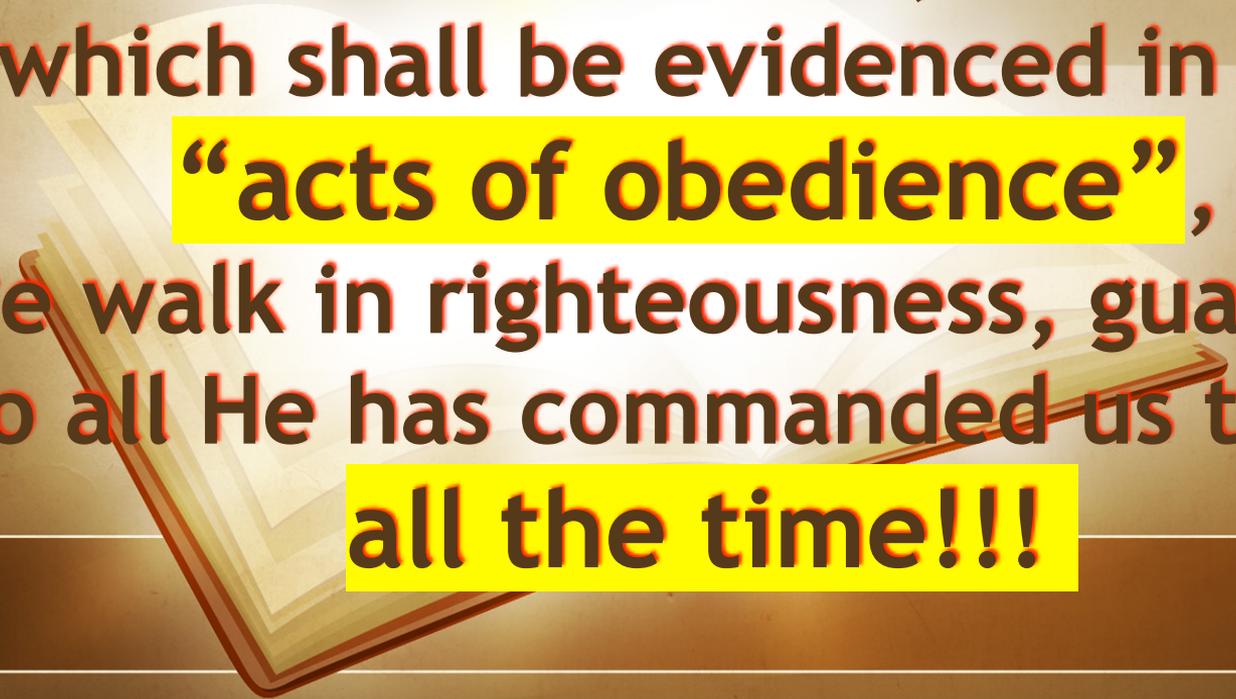
A derivative of this root word  
ה ש ע asah -Strong's H6213 is the word  
מ ע ש ה ma'aseh -Strong's H4639  
which means 'a deed, work or acts,  
accomplishments' The Book of Acts is  
known in the Hebrew as 'Ma'asei', which  
is a record of the 'Acts of the  
Apostles'!

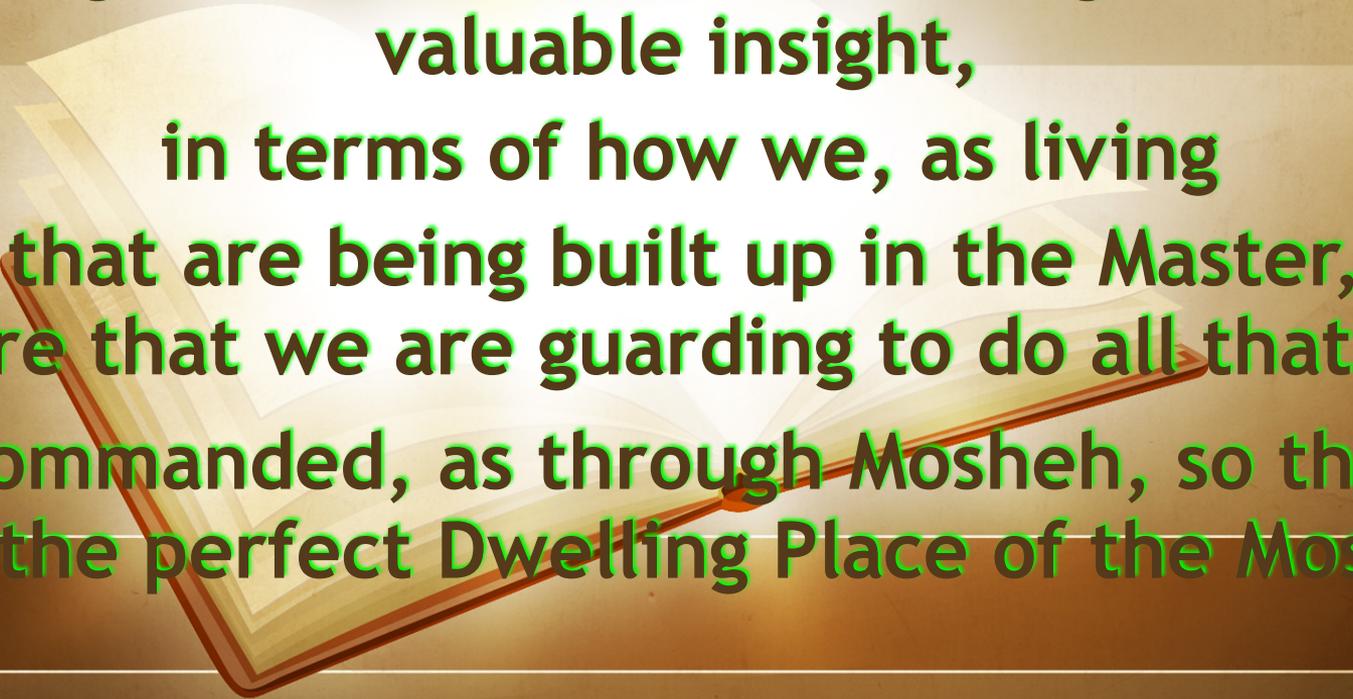


**“The Acts of the Apostles”, speak of the deeds, or acts, of that which the Apostles did and it records their acts of obedience, from which we are able to learn many great and valuable lessons from.**



We shall be known by our fruits based on  
our proper reverence and submission to  
our Master,  
which shall be evidenced in our  
**“acts of obedience”**,  
as we walk in righteousness, guarding to  
do all He has commanded us to do,  
**all the time!!!**





As we consider how all was made and prepared,  
according to all that יהוה commanded  
through Mosheh, we are able to glean some  
valuable insight,  
in terms of how we, as living  
stones that are being built up in the Master, are to  
ensure that we are guarding to do all that יהוה  
has commanded, as through Mosheh, so that we  
can be the perfect Dwelling Place of the Most-High!

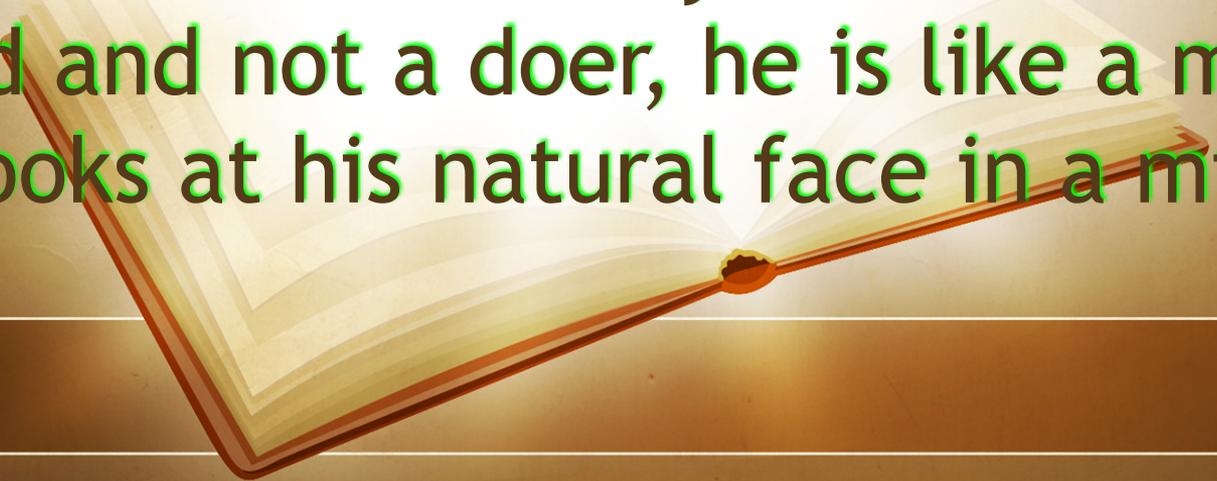
**We are to become doers of the  
Word and not just  
hearers only!**

**(Ya'aqob/James 1:22-25)**



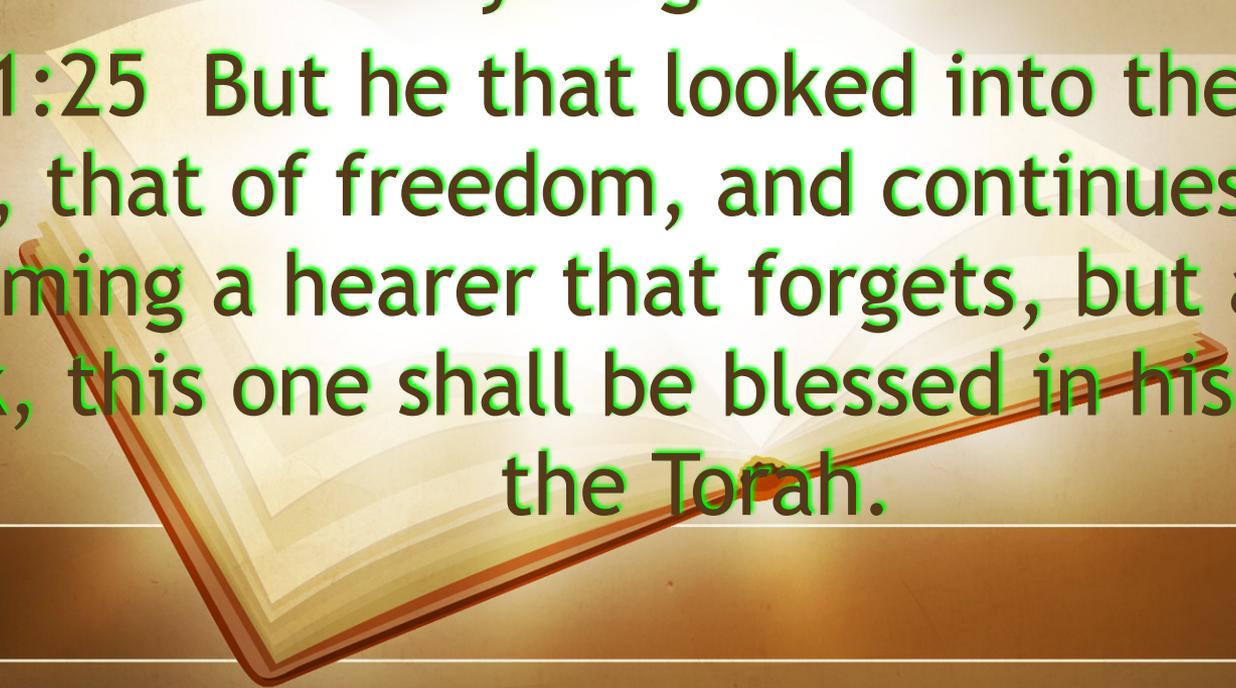
Jas 1:22 And become doers of the Word, and not hearers only, deceiving yourselves.

Jas 1:23 Because if anyone is a hearer of the Word and not a doer, he is like a man who looks at his natural face in a mirror,

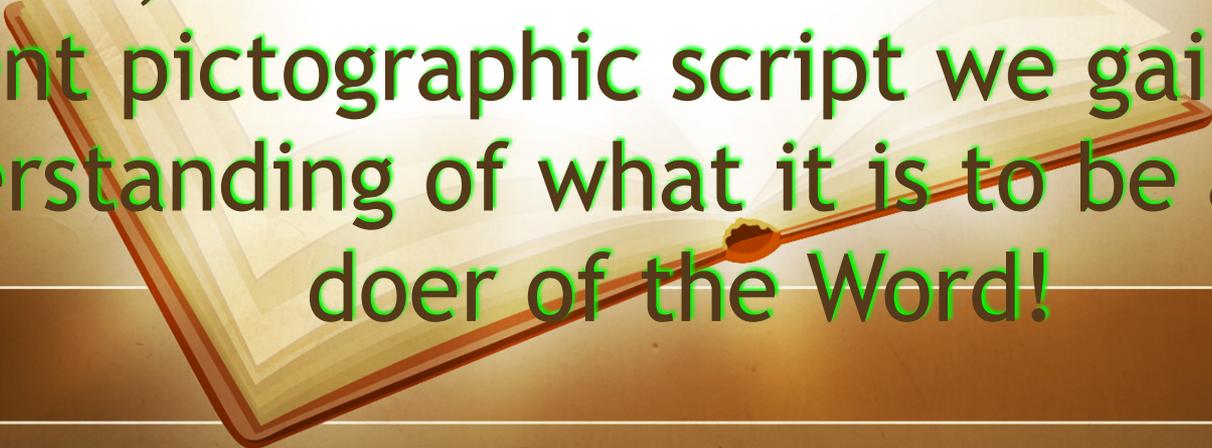


Jas 1:24 for he looks at himself, and goes away,  
and immediately forgets what he was like.

Jas 1:25 But he that looked into the perfect  
Torah, that of freedom, and continues in it, not  
becoming a hearer that forgets, but a doer of  
work, this one shall be blessed in his doing of  
the Torah.



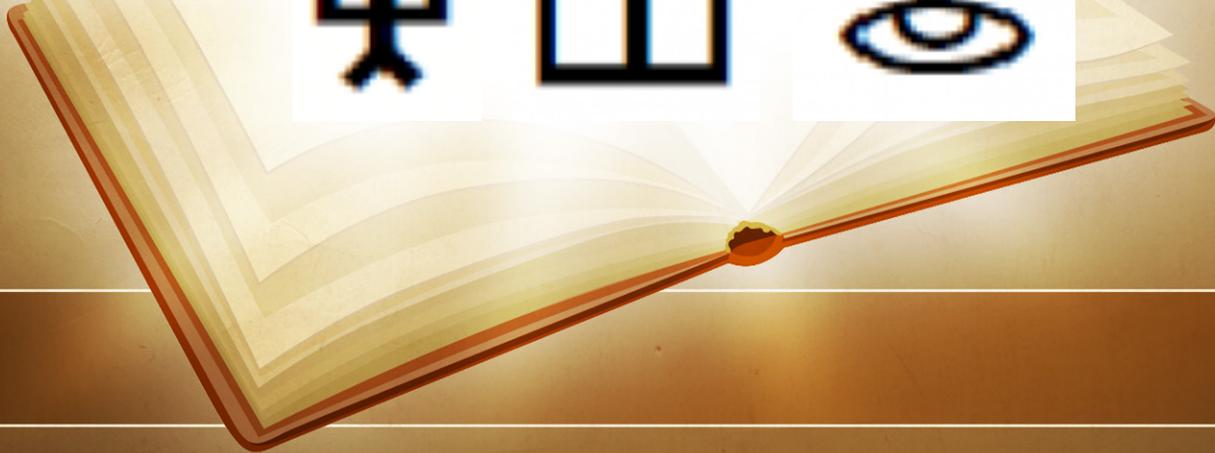
As we consider this root verb אָשָׁה **asah** in terms of our need to be doers of the Word, we recognise that we can only be proper doers if we are in fact looking intently into the Word, and when we see this word in the ancient pictographic script we gain further understanding of what it is to be a proper doer of the Word!



In the ancient pictographic script,  
the verb **אָשָׂה** **asah** - Strong's H6213  
looks like this:



אָשָׂה



# Ayin - אָ:

The original pictograph for this letter is:



and represents the idea of 'seeing and watching', as well as 'knowledge' as the eye is the window of knowledge.

# Sin - שׁ:

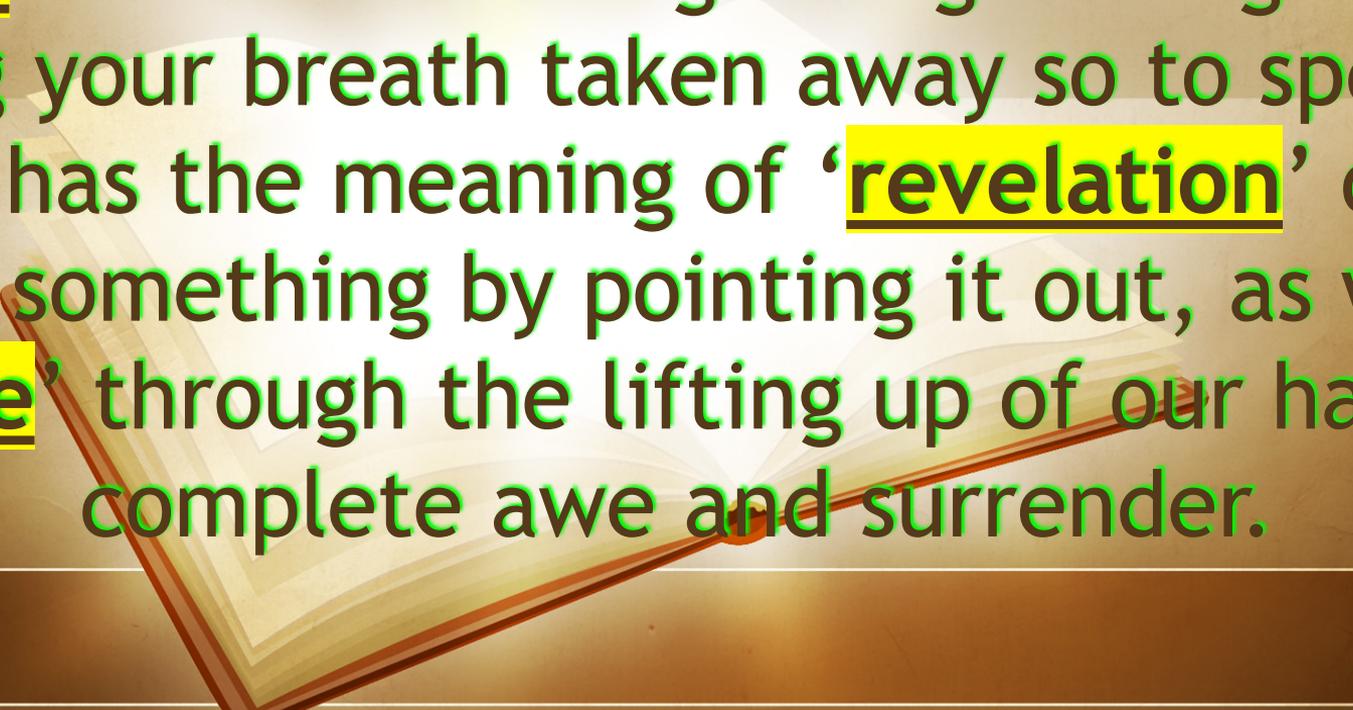
This is the letter 'sin/shin' which in the ancient script is pictured as: , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth, as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp!

# Hey - ה:



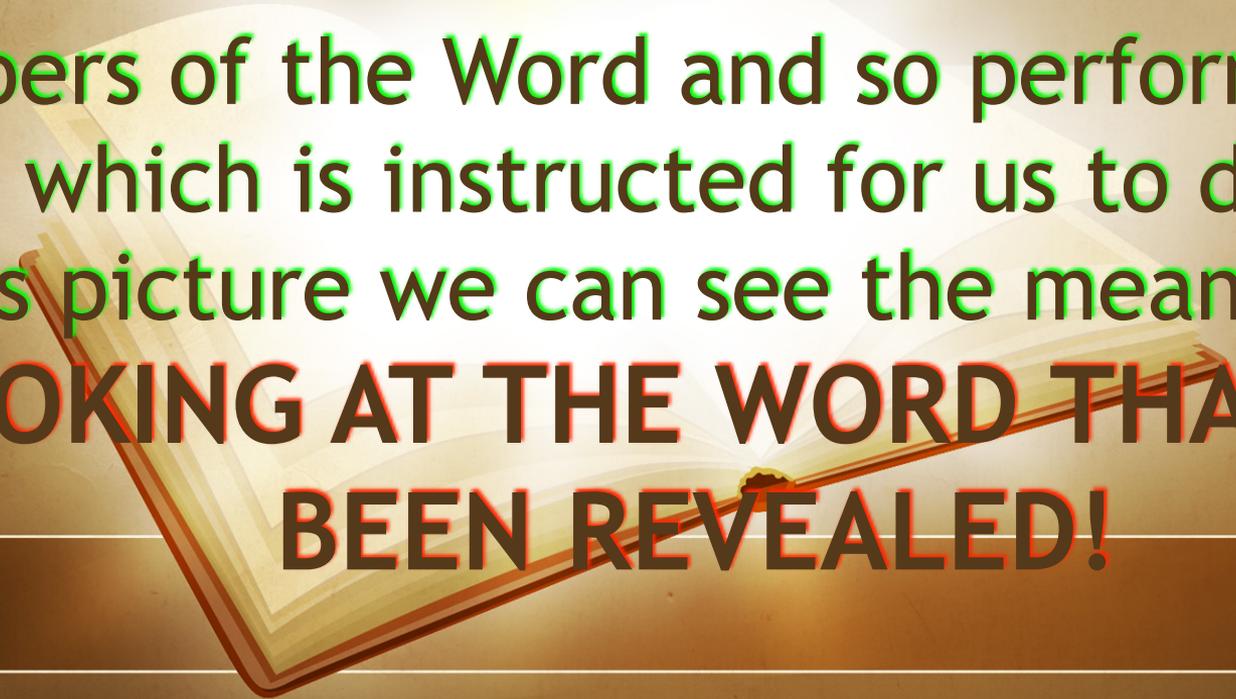
The ancient script has this letter as  and is pictured as a man standing with his arms raised up and out as if pointing to something, and in essence carries the meaning of 'behold' as in when looking at something very great.

It can also have the meaning to 'breath' or 'sigh' as when looking at a great sight and having your breath taken away so to speak! It also has the meaning of 'revelation' or to reveal something by pointing it out, as well as 'praise' through the lifting up of our hands in complete awe and surrender.

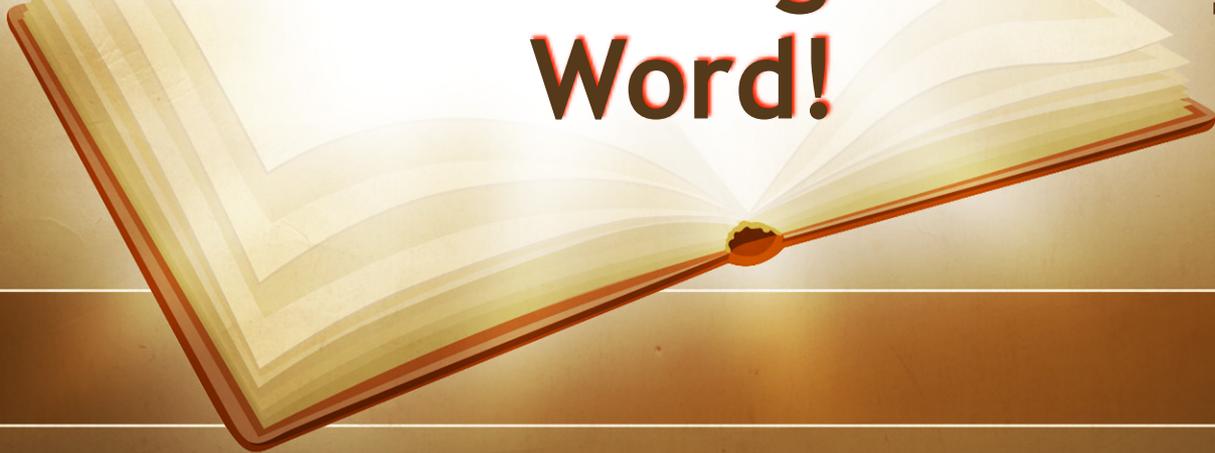


When looking at this word אָשָׂה **asah** in the ancient pictographic form, we are able to further understand how critical it is for us to be doers of the Word and so perform and do that which is instructed for us to do. From this picture we can see the meaning of:

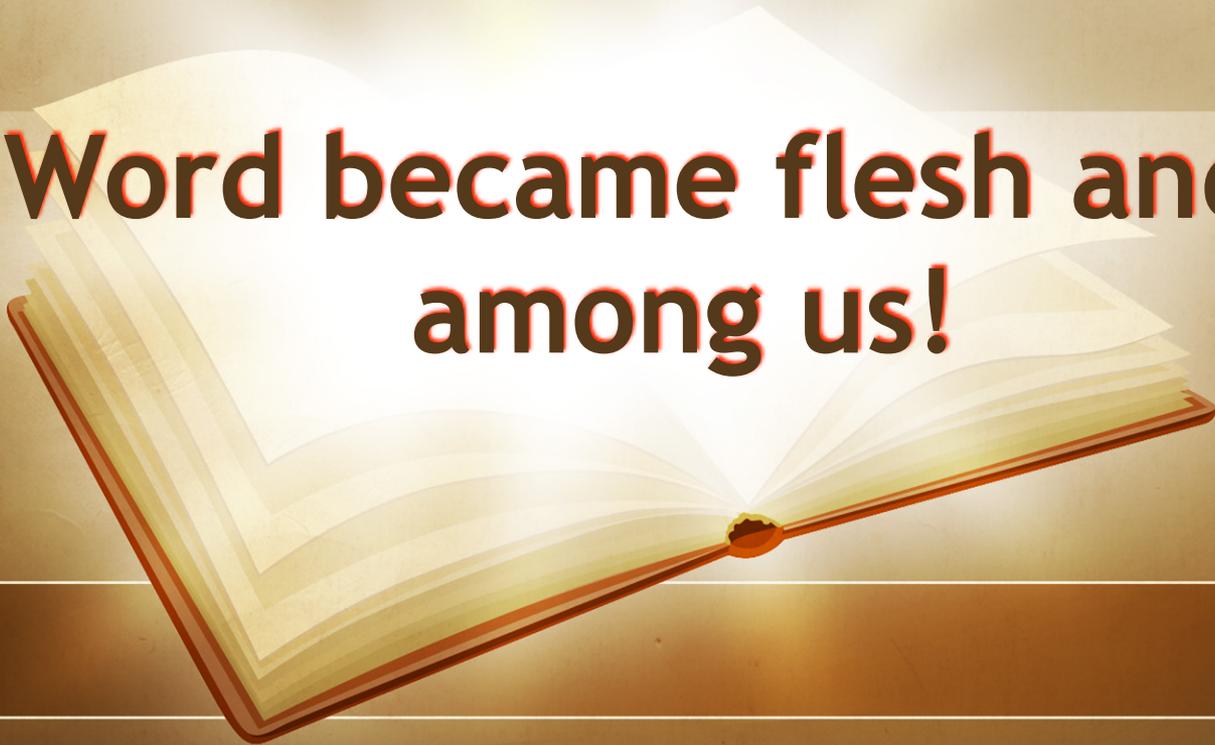
**LOOKING AT THE WORD THAT HAS BEEN REVEALED!**



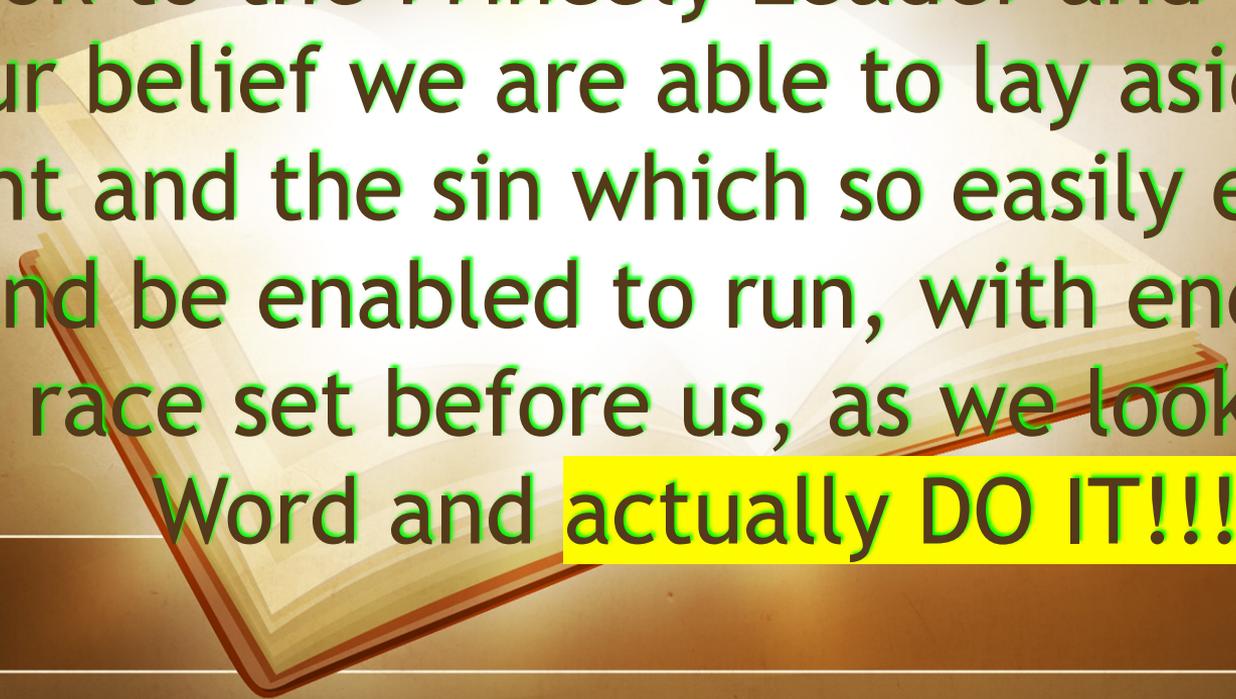
**This clearly teaches us that we are  
unable to DO or PERFORM the Word  
if we are not looking intently at the  
Word!**



**The Word became flesh and dwelt  
among us!**

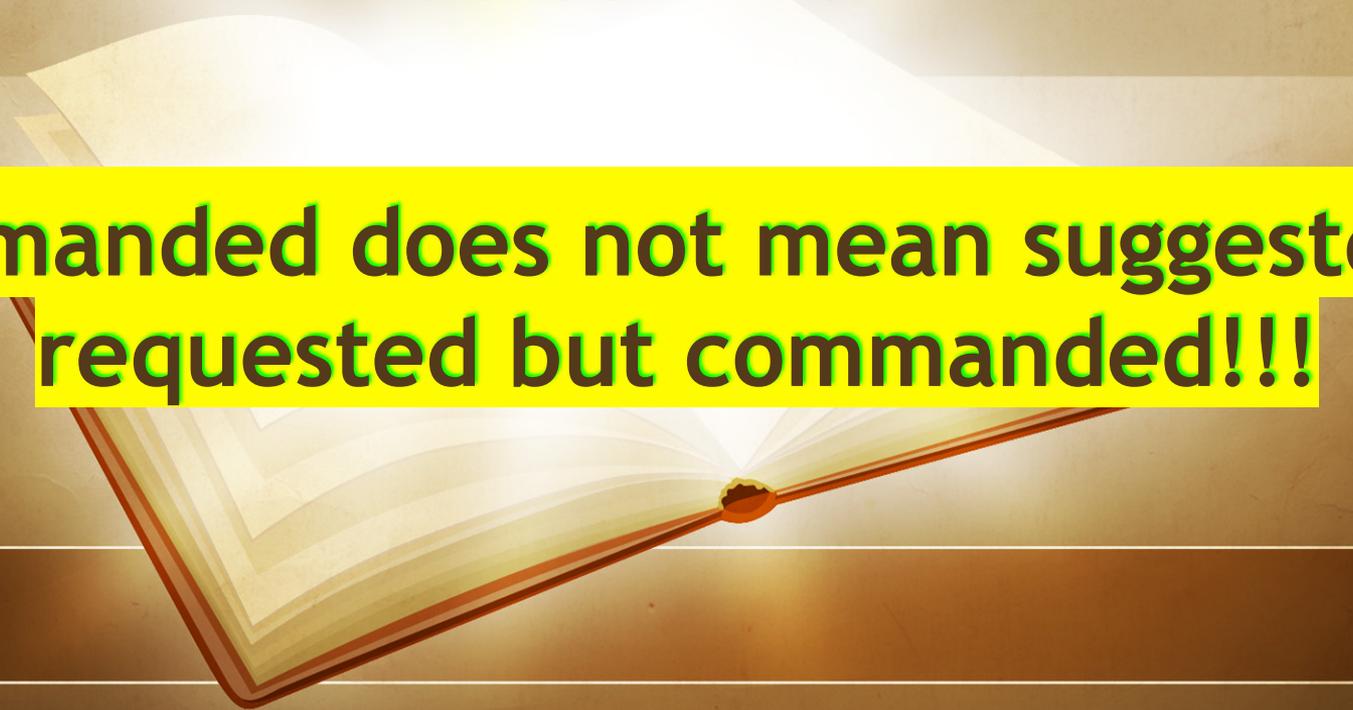


The clear revelation of the Word, **יהושע**  
**Messiah**, has been made known to us; and as  
we look to the Princely Leader and Perfecter  
of our belief we are able to lay aside every  
weight and the sin which so easily entangles  
us, and be enabled to run, with endurance,  
the race set before us, as we look at the  
Word and **actually DO IT!!!**

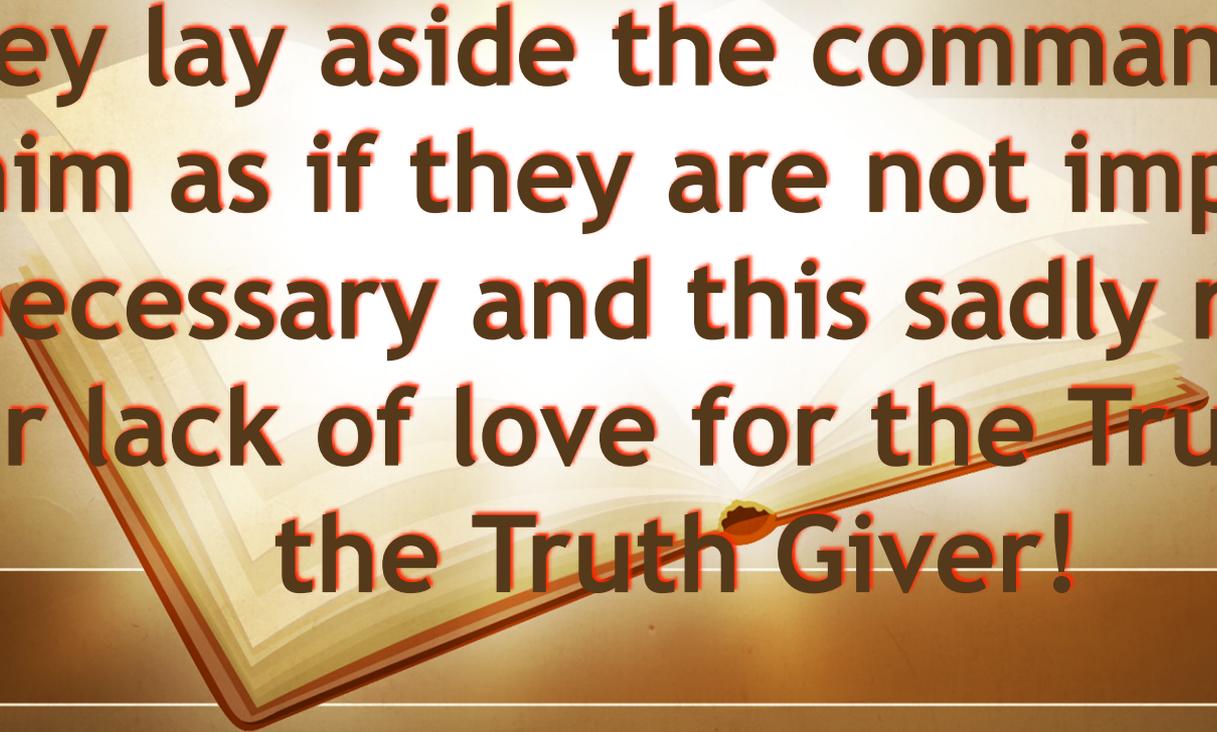


**All that יהוה has commanded Mosheh!!!**

**Commanded does not mean suggested or requested but commanded!!!**



**Today, there are far too many who claim that they are believers yet they lay aside the commands of Elohim as if they are not important or necessary and this sadly reveals their lack of love for the Truth and the Truth Giver!**



Yohanan Aleph/1 John 5:3 “For this is the love  
for Elohim, that we guard His commands, and  
His commands are not heavy.”



The Greek word used for 'commands' is **ἐντολή entolē** - **Strong's G1785** which means, 'an injunction, order, command, commandment', and speaks of 'a prescribed rule in accordance with which a thing is done', and is ethically used in Greek to relate to the commands of Elohim as given in the Torah.



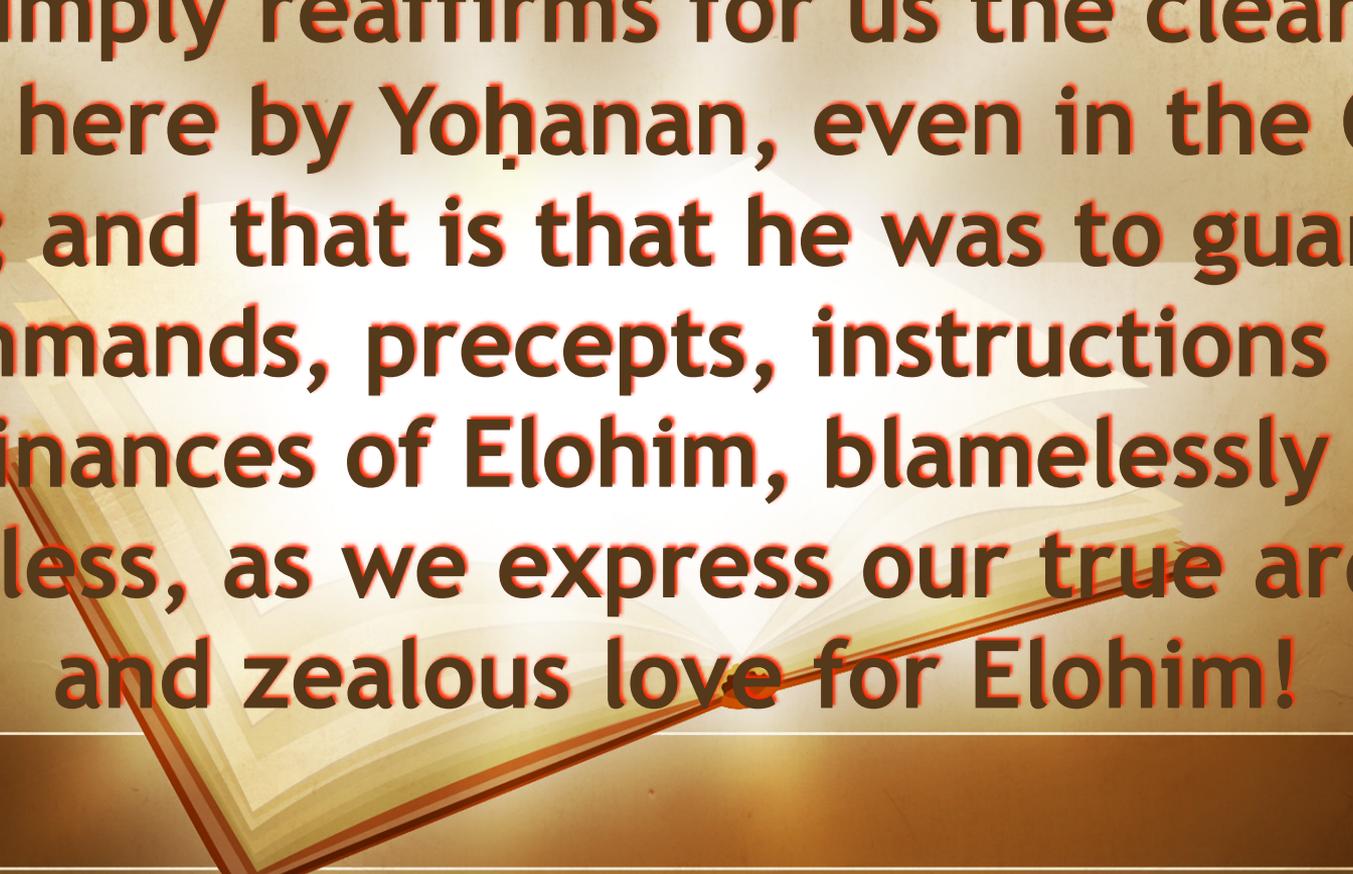
This word **ἐντολή entolē** - **Strong's G1785** is used 187 times in the LXX (Septuagint - Greek translation of the Tanak - O.T.), and is used to translate the following Hebrew words:



1) מצוה **mitzvah** - Strong's H4687 which means, 'commandment, command, obligation, precept',

2) פיקוד **piqqud** - Strong's H6490 which means, 'precepts, commandments, statutes, regulations', and

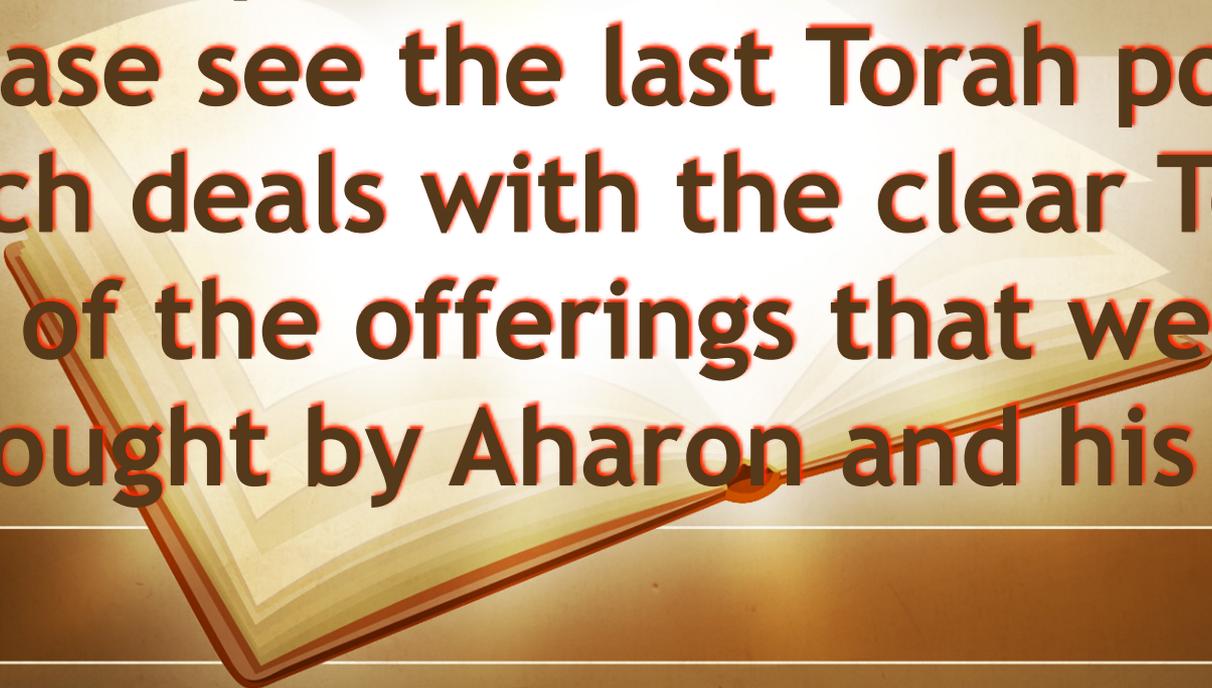
3) חקה **ḥuqqah** - Strong's H2708 which means, 'ordinances, custom, manner, something prescribed, an enactment, statute, fixed order'.



**This simply reaffirms for us the clear truth given here by Yoḥanan, even in the Greek text; and that is that he was to guard to commands, precepts, instructions and ordinances of Elohim, blamelessly and spotless, as we express our true ardent and zealous love for Elohim!**

**What Mosheh speaks (that is what the Torah of Mosheh says) we are to take heed of and guard to do what it instructs - if we want to be about building the Tabernacle, which we are!!!**





**For more on each of these offerings  
and the prescribed torah for each,  
please see the last Torah portion,  
which deals with the clear Torah of  
each of the offerings that were to be  
brought by Aharon and his sons!**

**Aharon did all that Mosheh had commanded and when he was done, he lifted his hands toward the people and blessed them.**

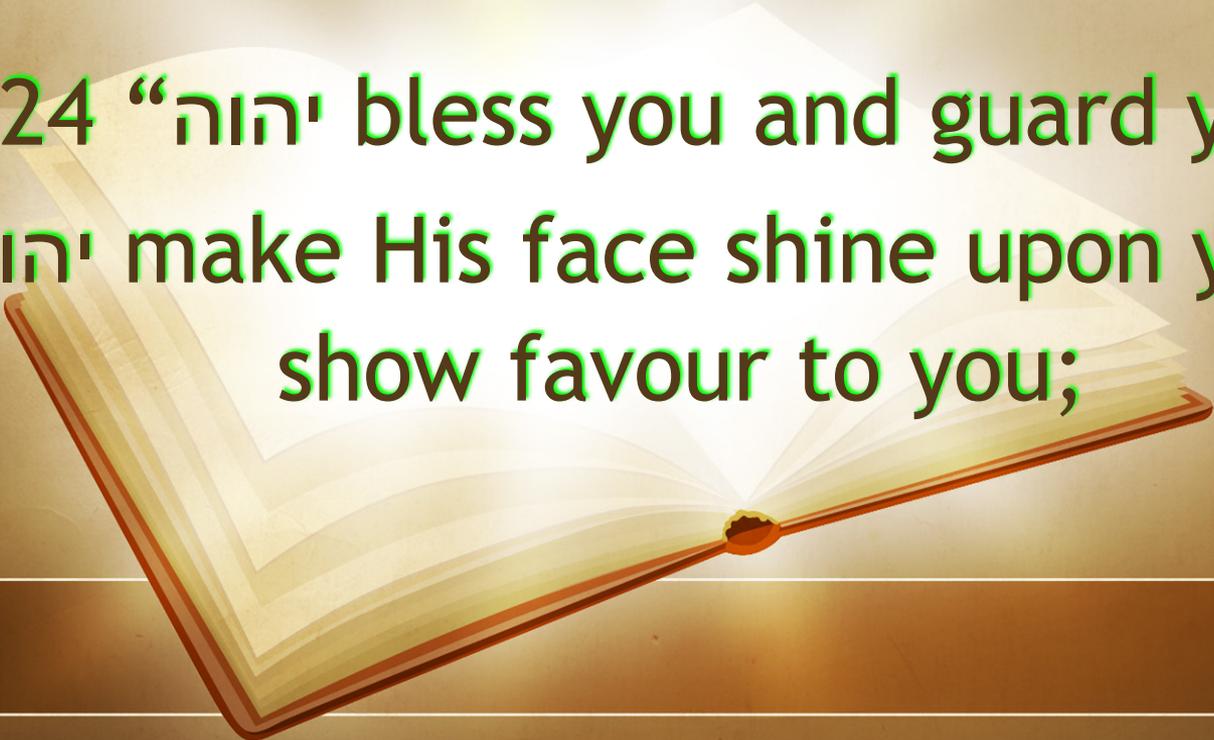
**This blessing would possibly have been the blessing, which is seen in:**

**(Numbers 6:22-27)**

## Bemidbar/Numbers 6:22-27

22 “And יהוה spoke to Mosheh, saying,

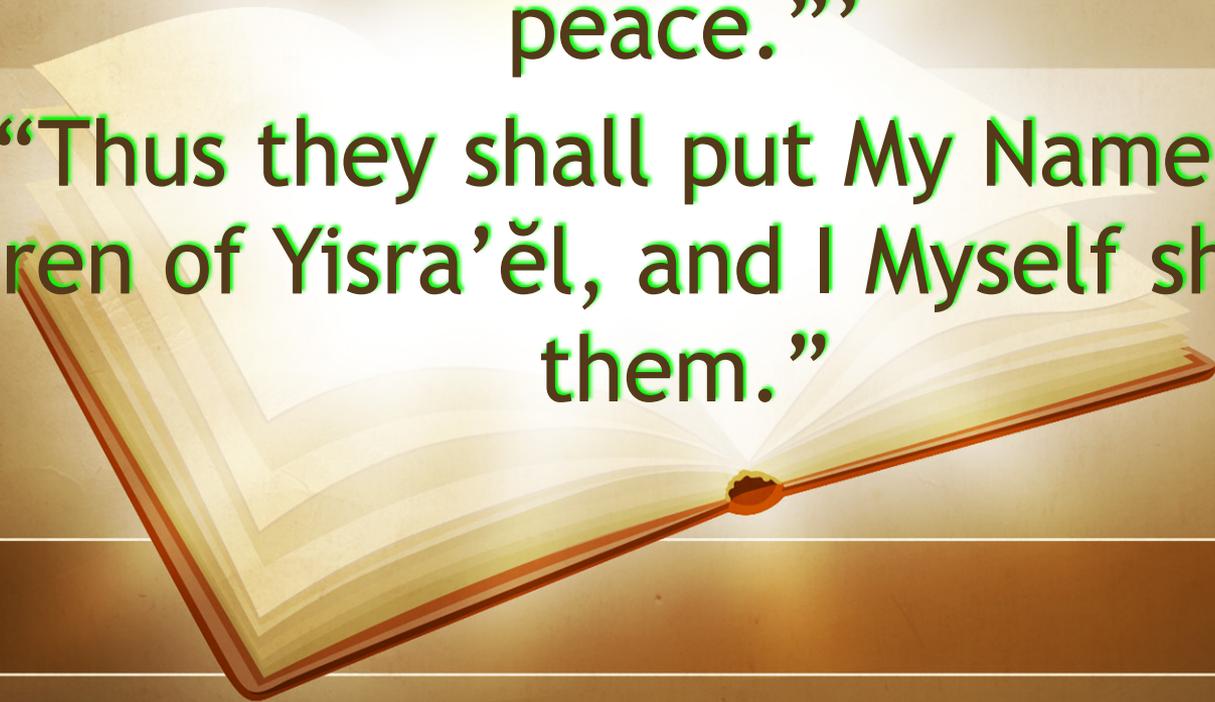
23 “Speak to Aharon and his sons, saying,  
‘This is how you bless the children of Yisra’ël.  
Say to them:

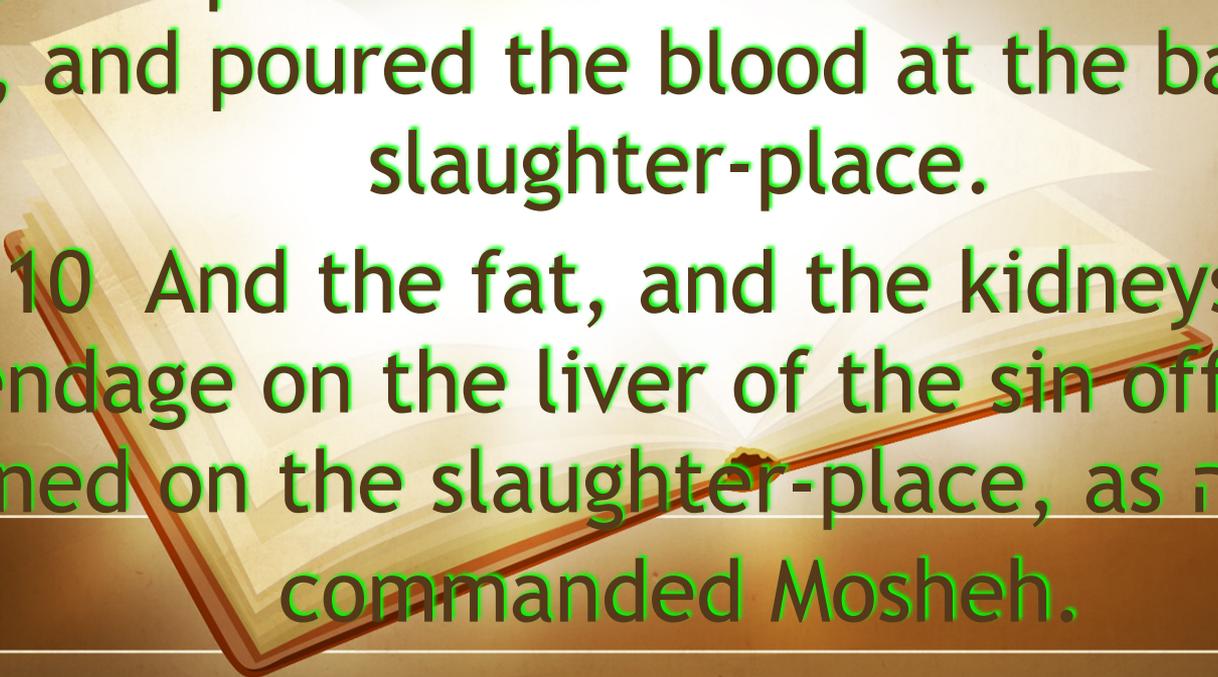


24 “יהוה bless you and guard you;  
25 יהוה make His face shine upon you, and  
show favour to you;

26 יהוה lift up His face upon you, and give you  
peace.””

27 “Thus they shall put My Name on the  
children of Yisra’ĕl, and I Myself shall bless  
them.”



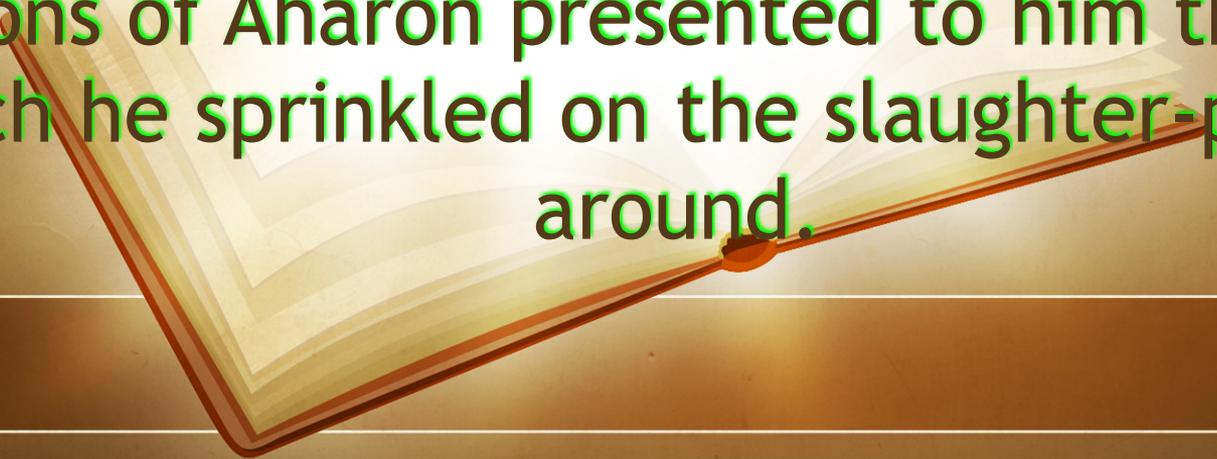


Lev 9:9 And the sons of Aharon brought the blood to him, and he dipped his finger in the blood, and put it on the horns of the slaughter-place, and poured the blood at the base of the slaughter-place.

Lev 9:10 And the fat, and the kidneys, and the appendage on the liver of the sin offering he burned on the slaughter-place, as יהוה had commanded Mosheh.

Lev 9:11 And the flesh and the skin he burned with fire outside the camp.

Lev 9:12 And he slew the ascending offering, and the sons of Aharon presented to him the blood, which he sprinkled on the slaughter-place all around.

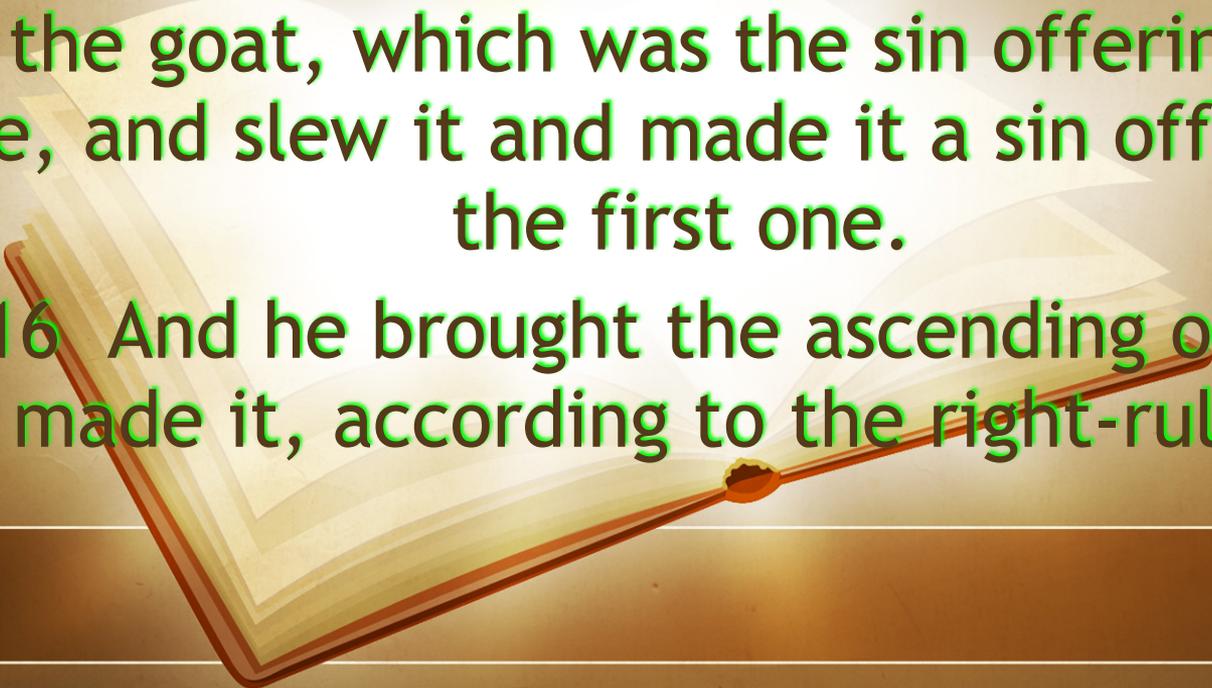


Lev 9:13 And they presented the ascending offering to him, with its pieces and head, and he burned them on the slaughter-place.

Lev 9:14 And he washed the entrails and the legs, and burned them with the ascending offering on the slaughter-place.

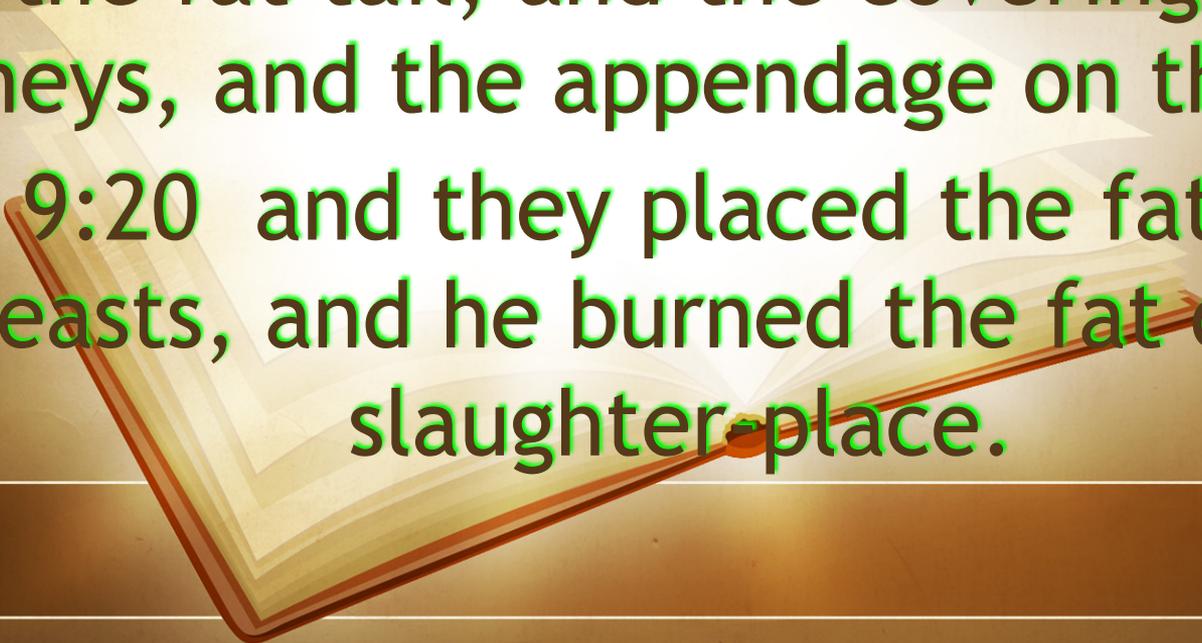
Lev 9:15 And he brought the people's offering, and took the goat, which was the sin offering for the people, and slew it and made it a sin offering, like the first one.

Lev 9:16 And he brought the ascending offering and made it, according to the right-ruling.



Lev 9:17 He also brought the grain offering, and filled his hand with it, and burned it on the slaughter-place, besides the ascending offering of the morning.

Lev 9:18 And he slew the bull and the ram as a slaughtering of peace offerings, which were for the people. And Aharon's sons presented to him the blood, which he sprinkled on the slaughter-place all around,

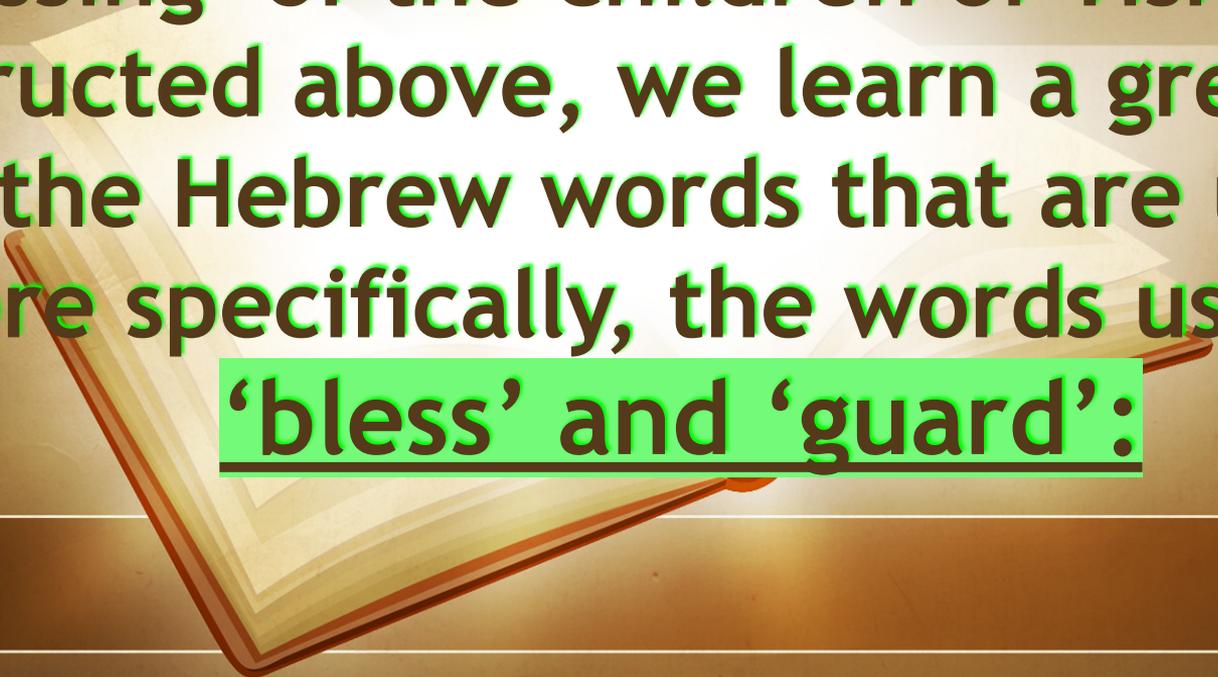


Lev 9:19 and the fat from the bull and the ram, the fat tail, and the covering, and the kidneys, and the appendage on the liver,  
Lev 9:20 and they placed the fat on the breasts, and he burned the fat on the slaughter-place.

Lev 9:21 But the breasts and the right thigh Aharon waved as a wave offering before יהוה, as Mosheh had commanded.

Lev 9:22 Aharon then lifted up his hand toward the people and **blessed** them, and came down from making the sin offering, and the ascending offering, and the peace offerings.

The Hebrew word that is translated as **'blessed'** here in Wayyiqra/Leviticus 9:22 comes from the root word **בָּרַךְ barak** - **Strong's H1288** which carries the meaning **'bend the knees or kneel down and to abundantly bless'**.



As we look a little deeper into the ‘blessing’ of the children of Yisra’ěl, as instructed above, we learn a great deal from the Hebrew words that are used and more specifically, the words used for ‘bless’ and ‘guard’:

We have just seen what ‘bless/blessed’ means and a ‘Berak<sup>h</sup>ah’ is a “blessing“, but more literally, the bringing of a gift to another on a “bended knee”.

When we bless Elohim or others, we are, in essence, bringing a gift on “bended knee“.

A true king is one who serves his people, one who will humble himself and come to his people on a bended knee.

The Hebrew word for “guard” is שָׁמַר shamar  
- Strong’s H8104 which literally means ‘to  
guard, to keep watch over, preserve’.



Another Hebrew word that is closely related to the root word שָׁמַר **shamar** is the word שָׁמִיר **shamir** - Strong's H8068 which means **'thorn'**.



When the shepherd was out in the wilderness with his flock, he would construct a corral of thorn bushes to protect the sheep from predators, which was a guarding over of the sheep.



# THE PRIESTLY BLESSING

יהוה spoke to Mosheh and told him to tell Aharon how he was to bless the children of Yisra'el, and by this יהוה would put His Name on us as He Himself would bless us.

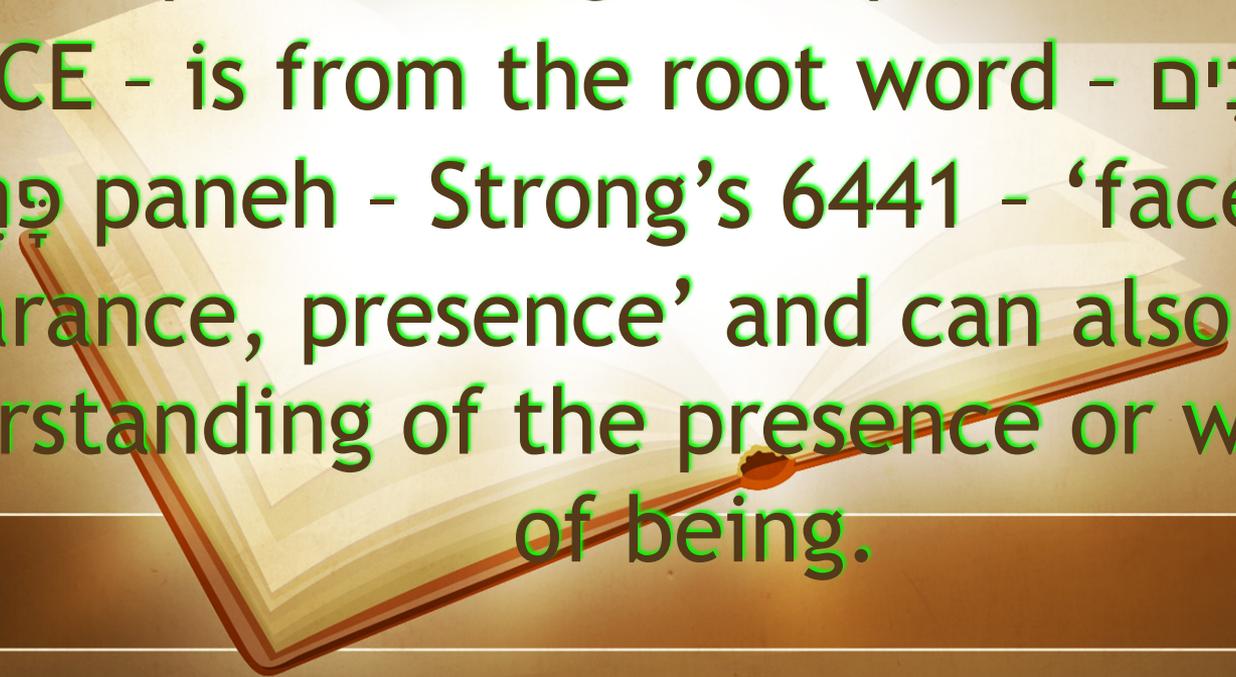
Let us take a closer look at the words of this 'blessing' and get a further understanding to its powerful meaning:

1 - BLESS - is the Hebrew word - בָּרַךְ barak  
- Strong's H1288 and means, 'to abundantly  
bless' and literally carries the meaning, 'to  
kneel or bow down, to show respect, to  
bring a gift to another while kneeling out  
of respect'.



2 - GUARD/KEEP - in the Hebrew is שָׁמַר *shamar* - Strong's H8104 - 'keep watch, preserve, guard, protect'.

3 - FACE - is from the root word - פָּנִים *paniym* or פָּנָה *paneh* - Strong's 6441 - 'face, faces, appearance, presence' and can also carry the understanding of the presence or wholeness of being.



4 - SHINE - אֹר 'or' - Strong's H215 - 'light (noun) and give light or shine (verb) - bring illumination'.

5 - FAVOUR - חָנַן ḥanan - Strong's H2603 - 'merciful, favour' and also carries the meaning of providing protection.

6 - GIVE - שָׁם suwm - Strong's H7760 - 'to put, to place, to set; set down in a fixed and arranged place'

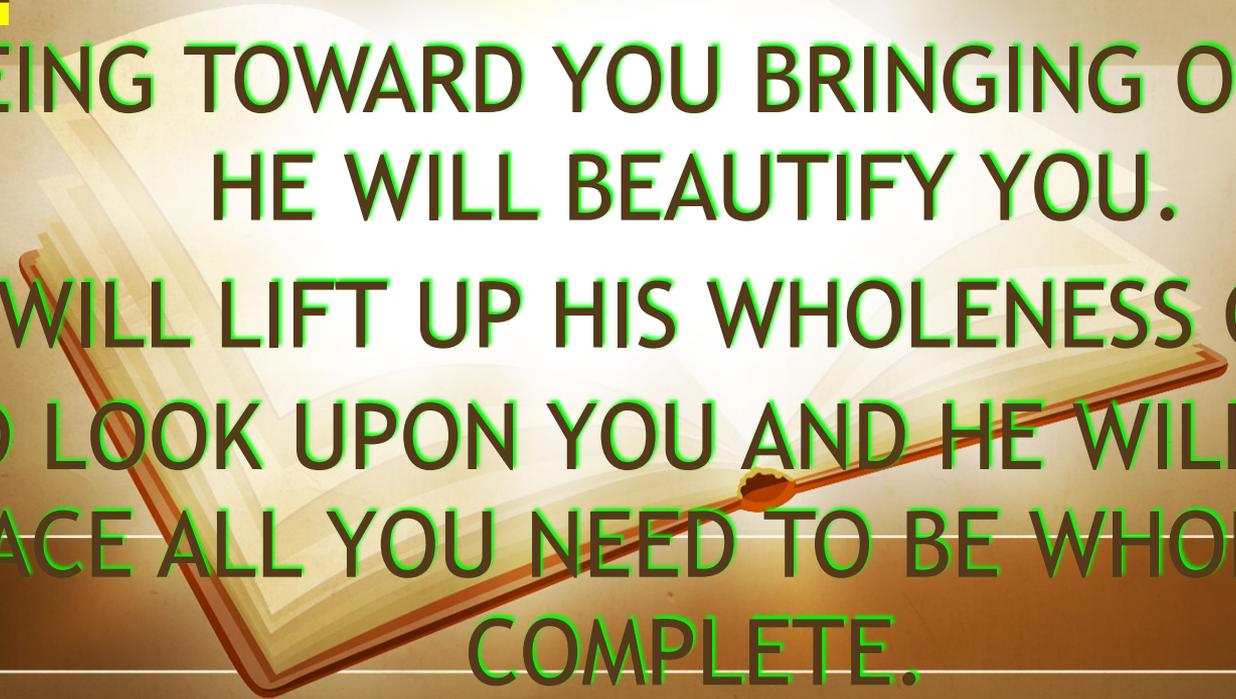
7 - PEACE - שָׁלוֹם shalom - Strong's H7965 -  
‘wholeness, completeness, soundness,  
welfare, peace, health, prosperity, well-  
being, safety, protection’, and is from the  
primitive root שָׁלַם shalem - Strong's H7999  
which means, ‘to be complete or sound,  
rewarded, make full restitution’.

7 powerful words that are contained in this blessing as commanded by יהוה that not only blesses us and puts His Name upon us, but also wonderfully expresses His marvellous love and compassion for us and what He does for us through His blessing us as He in a sense has 'bowed down/ come down and given us the gift of life through His own as he promises to guard and protect us and keep us safe in Him.

**יהוה** WILL PRESENTING GIFTS AND WILL  
GUARD YOU WITH A HEDGE OF PROTECTION.

**יהוה** WILL ILLUMINATE THE WHOLENESS OF  
HIS BEING TOWARD YOU BRINGING ORDER AND  
HE WILL BEAUTIFY YOU.

**יהוה** WILL LIFT UP HIS WHOLENESS OF BEING  
AND LOOK UPON YOU AND HE WILL SET IN  
PLACE ALL YOU NEED TO BE WHOLE AND  
COMPLETE.



The ancient pictographic script has the Hebrew word for bless - בָּרַךְ barak - Strong's H1288 pictured as follows:



# Beyt - بَیْت:

The ancient script has this letter as , which pictures a tent floor plan and means, 'house' or 'tent'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

# Resh - ר:

The ancient pictographic script has this letter pictured as , which is 'the head of a man' and carries the meaning of 'top, beginning, first, chief', as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief

# Kaph - כּ:

The ancient pictographic script has this letter

pictured as -  - which is a picture of an open palm of a hand and can symbolise that to which submission is given - 'under the hand'

From the pictographic rendering of this word,  
we are able to clearly see who it is who  
blesses us:

**THE HOUSE/ASSEMBLY OF ELOHIM IS  
BLESSED AS THE HEAD/CHIEF, COMES DOWN  
AND EXTENDS HIS OPEN AND REVEALED  
HAND TO HIS OWN!**

YAHWEH bless you and guard you

יְבָרֵךְ יְהוָה וַיִּשְׁמְרֵךְ:

Yebarek'ka YAHWEH veyishmereka

YAHWEH make His face shine upon you, and show favour to you

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיִּתְּנֵךְ:

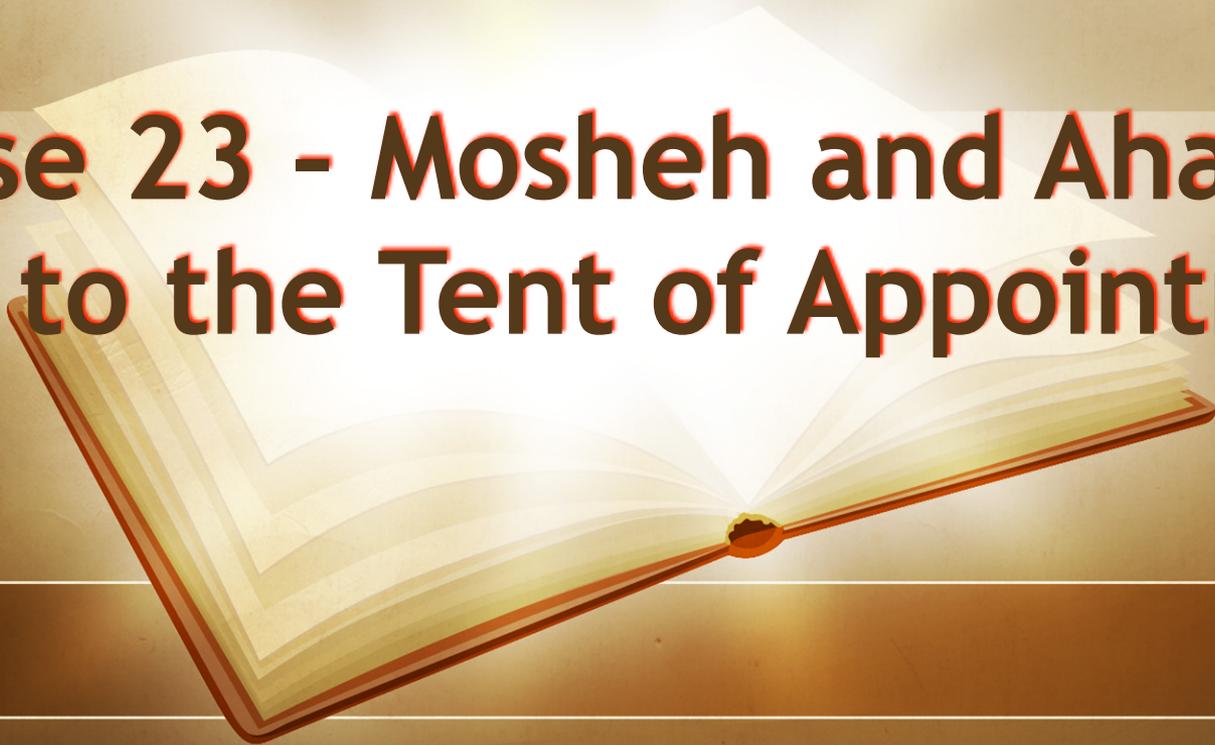
Ya'er YAHWEH panav eyleyka viyħunne'ka

YAHWEH lift up His face upon you, and give you peace

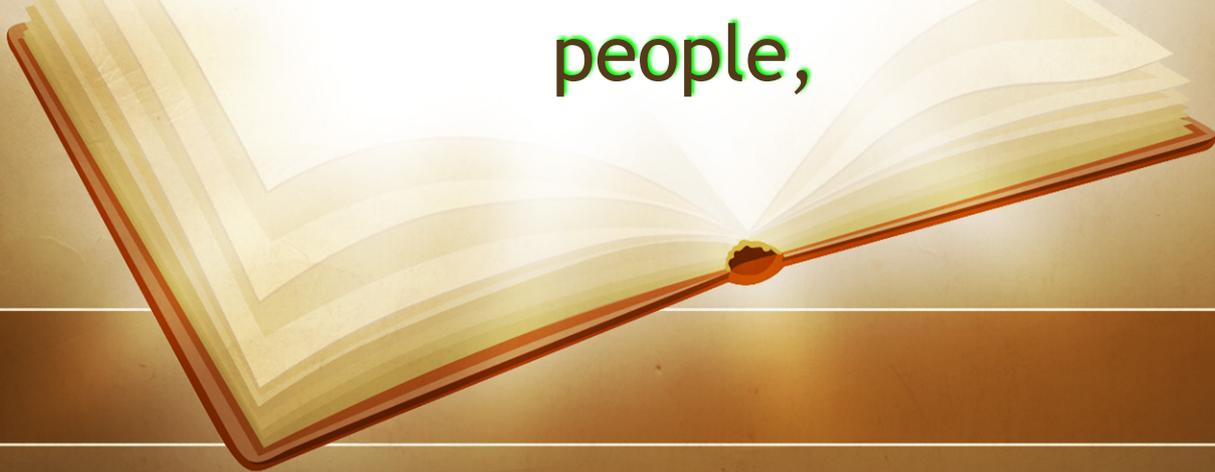
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיַּשֵּׂם לְךָ שָׁלוֹם:

Yissa YAHWEH panav eyleyka veyasem leka shalom

**Verse 23 - Mosheh and Aharon go  
in to the Tent of Appointment**



Lev 9:23 And Mosheh and Aharon went into the Tent of Appointment, and came out and blessed the people. And the esteem of יהוה appeared to all the people,



Aharon had 'lifted his hand and blessed the people' and then came down from making the offerings and proceeded to go with Mosheh into the Tent of Appointment.



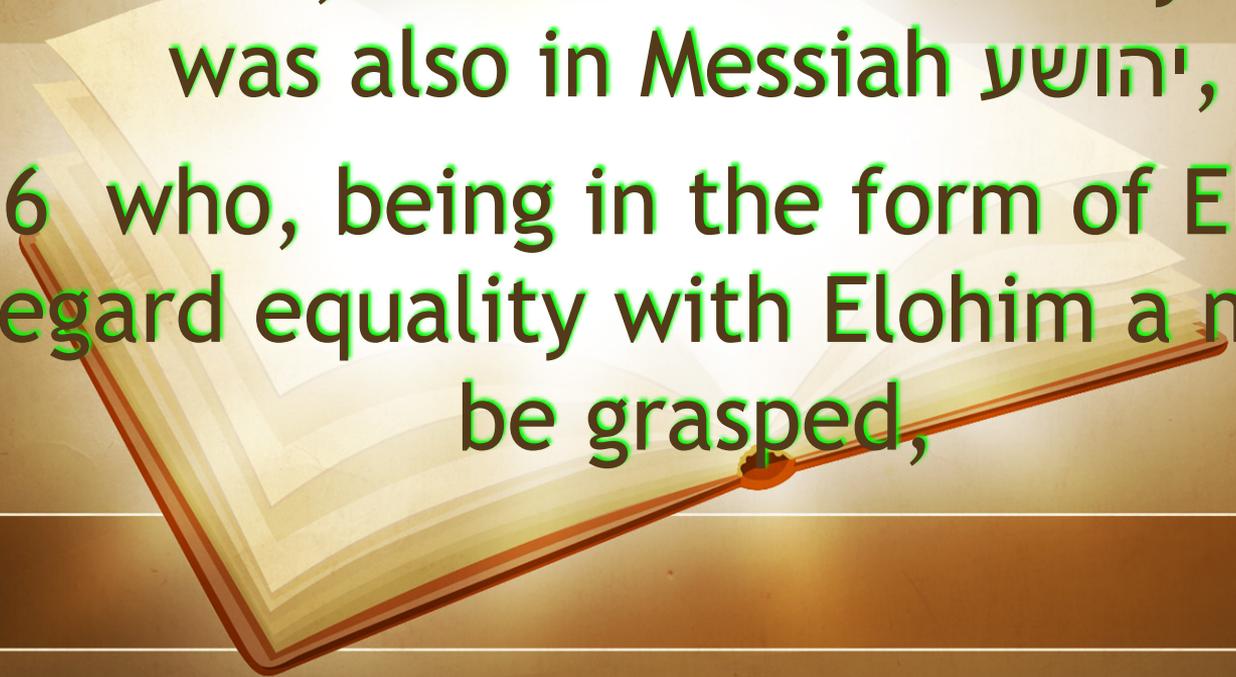
This is a wonderful picture of the pure and powerful work of Messiah, who was 'lifted up' for our sin and who 'came down' and humbled Himself as a servant bringing us the gift of life, and in turn was obedient, even unto death and was exalted high above every Name - that at

**His Name every knee shall bow:**

## Pilipiyim/Philippians 2:5-11

Php 2:5 For, let this mind be in you which was also in Messiah יהושע,

Php 2:6 who, being in the form of Elohim, did not regard equality with Elohim a matter to be grasped,



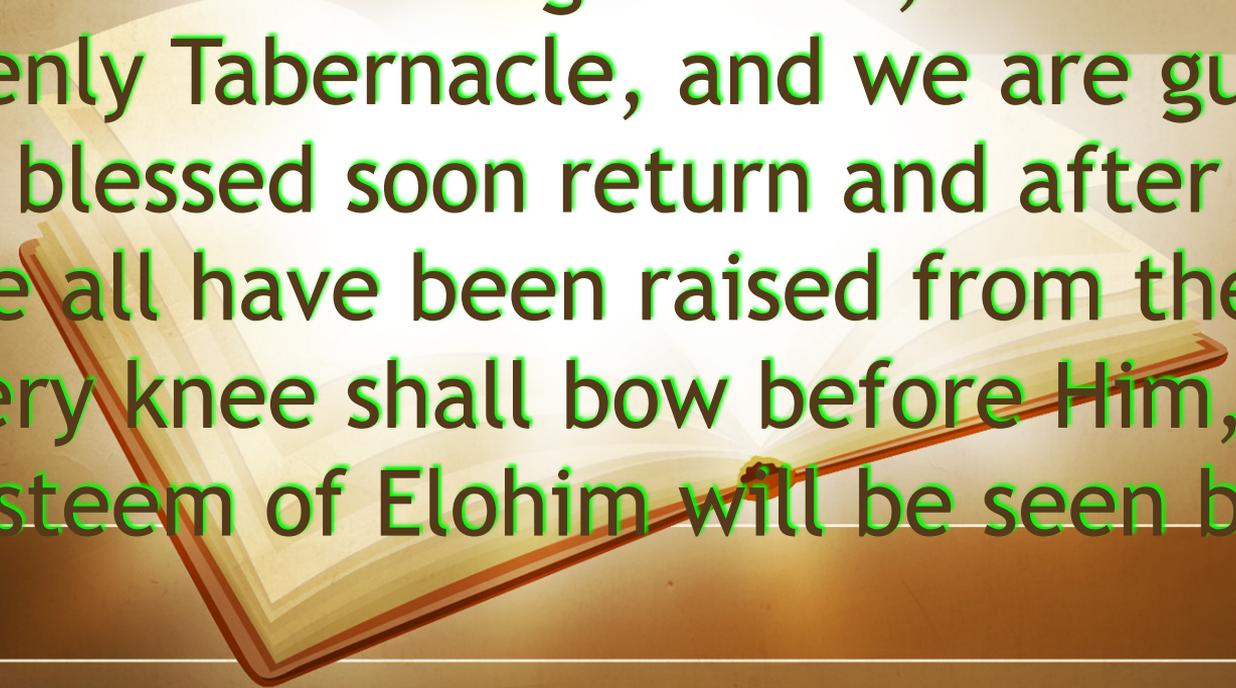
Php 2:7 but emptied Himself, taking the form of a servant, and came to be in the likeness of men.

Php 2:8 And having been found in fashion as a man, He humbled Himself and became obedient unto death, death even of a stake.

Php 2:9 Elohim, therefore, has highly exalted Him and given Him the Name which is above every name,

Php 2:10 that at the Name of יהושע every knee should bow, of those in heaven, and of those on earth, and of those under the earth,

Php 2:11 and every tongue should confess that יהושע Messiah is Master, to the esteem of Elohim the Father.



With Mosheh and Aharon going in to the Tent and coming out, is a picture of Messiah, the Living Torah and High Priest, ascending to the Heavenly Tabernacle, and we are guaranteed of His blessed soon return and after His reign, once all have been raised from the dead - every knee shall bow before Him, as the esteem of Elohim will be seen by all!

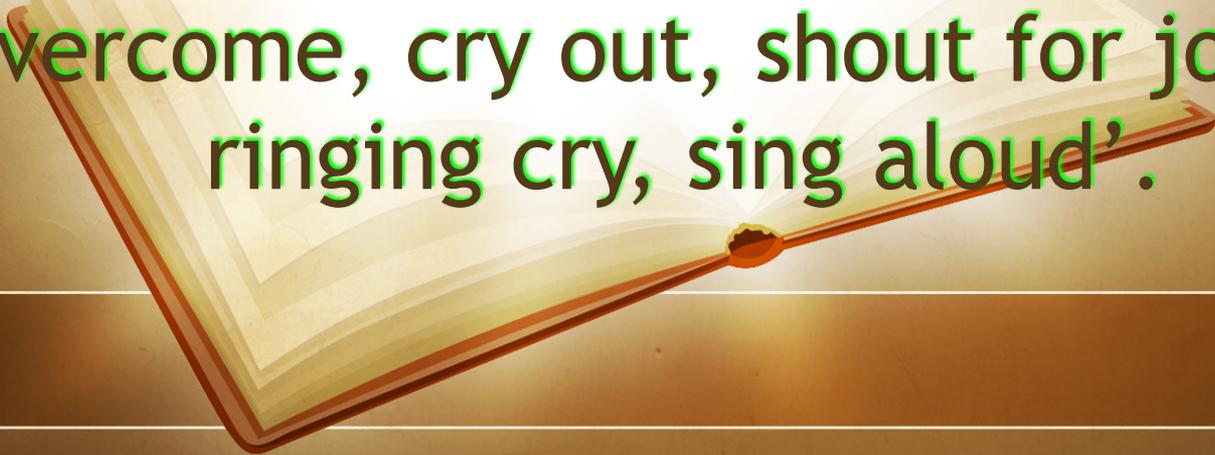
Lev 9:24 and fire came out from before יהוה and consumed the ascending offering and the fat on the slaughter-place. And all the people saw and cried aloud and fell on their faces.



Fire came out from before יהוה and consumed  
the ascending offering and fat and everyone  
saw and fell on their faces in great reverence  
and worship!

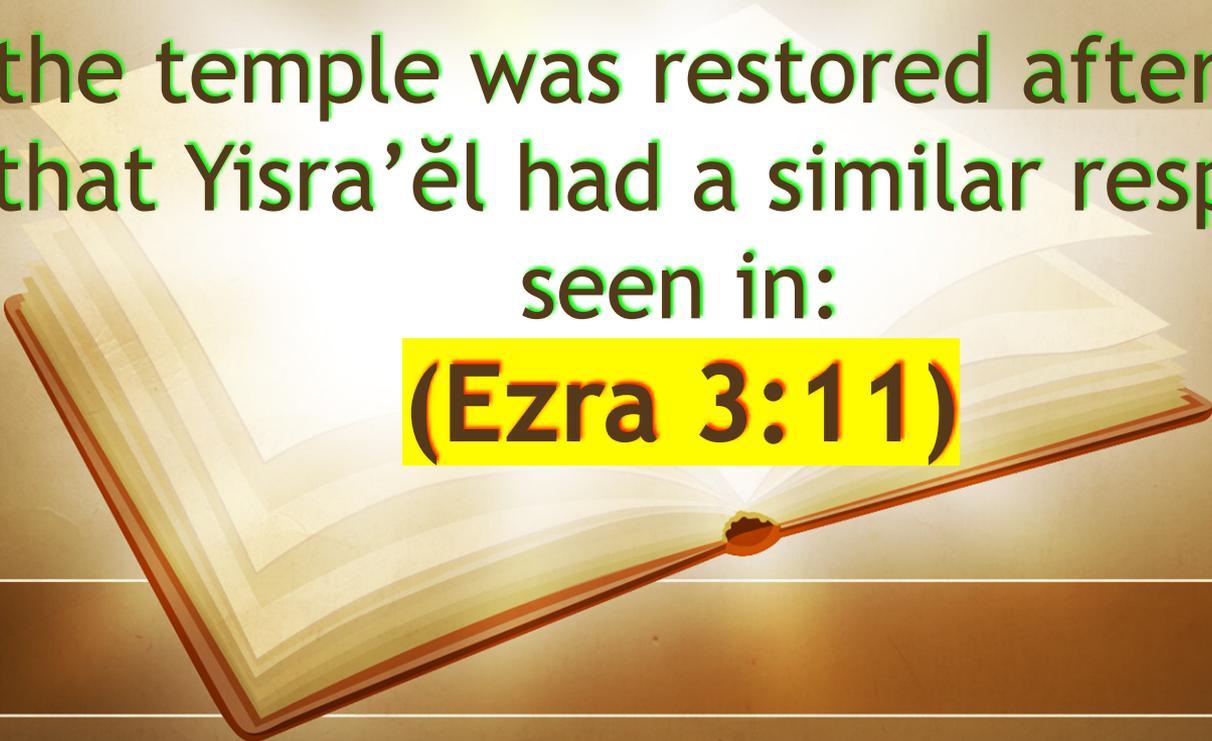


The Hebrew word that is translated here as ‘cried aloud/shouted’ comes from the root word רָנַן *ranan* - Strong’s H7442 which means, ‘to overcome, cry out, shout for joy, give a ringing cry, sing aloud’.

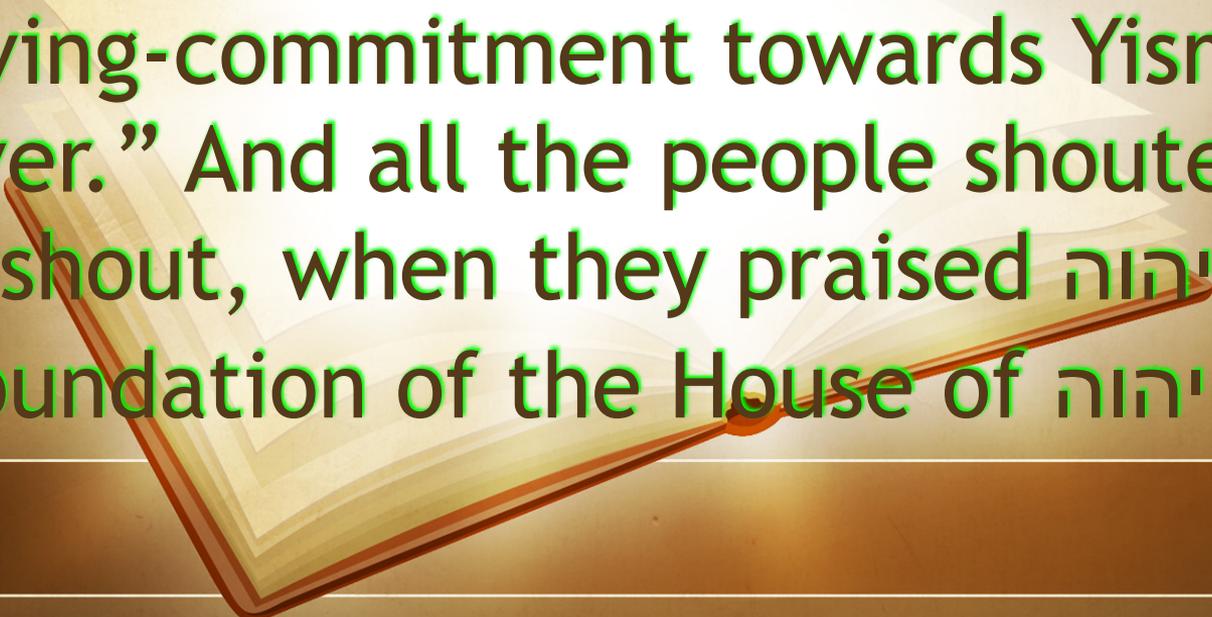


When the temple was restored after exile, we see that Yisra'el had a similar response as seen in:

**(Ezra 3:11)**



Ezr 3:11 And they responded by praising and giving thanks to יהוה, “For He is good, for His loving-commitment towards Yisra’ěl is forever.” And all the people shouted with a great shout, when they praised יהוה, because the foundation of the House of יהוה was laid.



**There was a state of ecstatic joy,  
as יהוה had come and shown  
Himself again to the children of  
Yisra'ěl.**

