

ONE TORAH FOR ALL

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The Son of Elohim – part 9

As Prophesied in the Torah Moshe – Vayyiqra

In this part we are examining types found in the third book of Moshe: Vayyiqra. We have selected seven things or events. It is somewhat easier to see when a historical person typifies Mashiach in some fashion. In some cases when a thing or an event in some way foreshadows Mashiach it may not be quite so easily detected. Please keep in mind that regardless of the type or foreshadow being used to portray Mashiach, it is not perfect; i.e., it will not show Mashiach in every detail, but rather only in one or just a few of the details. YHWH uses the imperfect to show us the perfect. He who has eyes to see, let him see.

1. The Mishkan – El Dwelling with Man

Vayyiqra (Leviticus) 26:11

“And I will set My mishkan among you; and My soul shall not abhor you.”

YHWH desires to dwell among His people. For this reason He commanded Moshe to build a dwelling, a mishkan. The mishkan that YHWH commanded Moshe to build was a shadow of the one found in heaven. It is also a foreshadow of Mashiach and represents Him in various ways.

Shemot (Exodus) 25:8

“And let them make Me a sanctuary, that I may dwell among them.”

In this passage we find the root of the word “mishkan” used, which is שכן – “shakan” which means “to dwell.” The Hebrew word for “sanctuary” (מקדש - miqdash) means a “consecrated place.” So the place that YHWH commanded Moshe to build not only needed to be special, but set-apart especially for YHWH as well.

Shemot (Exodus) 29:45

“And I will dwell among the children of Israel, and will be their Elohim.”

For YHWH to be the Elohim of Israel, He needs to be in the midst of them. If He is not in the midst of them, then the relationship will not be as it should be and He will abhor them and reject them. But the plan of YHWH was not only to dwell in a building built by human hands, but to dwell in a body made especially for Him as well in order that He might walk among them.

Yochanan (John) 1:14

And the Word became flesh, and dwelt among us and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.

We find in looking at the Hebrew version of the Peshitta that the word שכך is used to tell us that He came and “dwelt” among us. There is a direct correlation between the mishkan in which YHWH our Elohim dwelt among us, and the fleshly body of Mashiach in which He dwelt among His people.

YHWH commanded Moshe to build and place within the Mishkan certain pieces of furniture. Each one of these pieces of furniture also depicts Mashiach in some way. The mishkan and all its furniture together depicts the whole man, and in this case, the whole Man of Mashiach.

Shemot (Exodus) 40:3-5

3 “And you shall put therein the ark of the testimony, and you shall screen the ark with the veil.

4 And you shall bring in the table, and set in order the things that are upon it; and you shall bring in the lampstand, and light the lamps thereof.

5 And you shall set the golden altar for incense before the ark of the testimony, and put the screen of the door to the tabernacle.

There were four pieces of furniture: one piece, the ark, which was to sit in the inner part of the mishkan, and three pieces in the outer sanctuary. We will deal with each of these four pieces of furniture in the order given in Scripture, which is from YHWH’s perspective. When man views them it is in reverse order; i.e., as he comes to YHWH he sees them in the reverse order as given by YHWH.

Shemot (Exodus) 37:1

And B’tzalel made the ark of acacia wood; two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it.

While the main construction material of the ark was acacia wood, it was overlaid inside and out with pure gold. The ark represents the heart as it was placed in the inner sanctuary of the mishkan.

Tehillim (Psalm) 73:1

A Psalm of Asaph.

Surely Elohim is good to Israel,

Even to such as are pure in heart.

The ark being overlaid with gold represents the heart and how it is to be pure towards YHWH our Elohim. While the ark was made of wood, it was to be overlaid with gold. Likewise, as the heart is first only made of clay, it is to become pure towards YHWH our Elohim. This is accomplished by realizing that the ark was not to be empty, but to be filled with something very specific. Please note what was to be placed within the ark.

Devarim (Deuteronomy) 10:2

“And I will write on the tablets the words that were on the first tablets which you broke, and you shall put them in the ark.”

Not only were the two tablets of stone written on by YHWH to be placed within the ark, but also a container of the manna which YHWH gave to Israel to eat as they wandered in the wilderness.

Yirmeyah (Jeremiah) 31:33

“But this is the covenant that I will make with the house of Israel after those days,” says YHWH; “I will put My Torah in their inward parts, and in their heart will I write it; and I will be their Elohim, and they shall be My people.”

YHWH commanded Moshe to place the commandments of YHWH inside the ark. But that just did not quite convey their importance to the people of Israel. They just never really got it. However, this was a picture of what was to come later, as YHWH would place His commandments inside of each person’s ark, his heart, so that each person would be able to know and to do them without fail.

This could not be done without One to lead the way. This is Mashiach. He came to lead the way for us to follow, to show us that it could be done, and to live a life which is pleasing to YHWH. Not only were the commandments of YHWH written in His heart, but He is actually the Word (Torah) made flesh, and He dwelt among us. He is the very words which are to be written upon our hearts. If He is not written upon our hearts as the Torah, then He is simply not there. A person cannot have one without the other; that is, one cannot have Mashiach or the Torah. One must have both, or he has neither.

Shemot (Exodus) 37:10

And he made the table of acacia wood; two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

The first piece of furniture listed in the outer sanctuary is the table for the bread of His Presence. This bread was to be placed upon this table daily. There were to be twelve loaves representing that the body of Mashiach and His work was for all twelve tribes. No one in Israel is excluded from the redeeming work of Mashiach. All are to have equal access to YHWH our Elohim. This does not mean that all will take advantage of this access, for some are satisfied to remain at a distance.

Tehillim (Psalm) 34:8

***Taste and see that YHWH is good;
Blessed is the man that takes refuge in Him.***

The bread of His Presence teaches us that we can and should use our physical sense of taste to come to certain truths and understandings concerning YHWH. And as we are about to discover, we can and should use all of our senses in discovering YHWH.

Tehillim (Psalm) 119:103

***How sweet are Your words to my taste!
Yea, sweeter than honey to my mouth!***

There are many ways in which we can savor the taste of YHWH and the things of YHWH.

Kepha Aleph (1st Peter) 2:3

if you have tasted that YHWH is gracious;

The act of tasting and eating is to symbolize that we are to take the word of YHWH into our inward parts and that they are to become a part of who and what we are; so much so that one should not be able to distinguish between where one ends and He begins.

Shemot (Exodus) 37:17

And he made the lampstand of pure gold; of beaten work he made the lampstand, even its base, and its shaft; its cups, its knobs, and its flowers, were of one piece with it.

Now we proceed from the physical sense of tasting to that of seeing. In order to see properly one needs to have light. This is where the menorah comes in: to give us light. The menorah represents physical as well as spiritual light.

Tehillim (Psalm) 27:1

A Psalm of David.

***YHWH is my light and my salvation;
Whom shall I fear?
YHWH is the strength of my life;
Of whom shall I be afraid?***

We find here that YHWH is the light and He should be one's personal light. The menorah represents the light of YHWH to man. We find this exemplified in Mashiach as well.

Yochanan (John) 1:4

In Him was life; and the life was the light of men.

Mashiach Yeshua is the light of men. He came into this world to show the light of YHWH to all men. Those who have eyes to see it will see and walk in that light. Those who refuse the light of YHWH will walk in darkness.

Shemot (Exodus) 37:25

And he made the altar of incense of acacia wood; a cubit was the length thereof, and a cubit the breadth thereof, foursquare; and two cubits was the height thereof; the horns thereof were of one piece with it.

We have examined the senses of taste and sight. Now we come to the sense of smell. This is represented in the altar of incense. This is the third and final piece of furniture that YHWH commanded to be placed in the outer sanctuary.

Shemot (Exodus) 30:7

And Aharon shall burn thereon incense of sweet spices; every morning, when he dresses the lamps, he shall burn it.

The altar of incense represents our communication with the Almighty. We are to do this continually.

Tehillim (Psalm) 141:2

***Let my prayer be set forth as incense before You;
The lifting up of my hands as the evening sacrifice.***

We see in this passage that our prayers to our heavenly Father are likened as incense. One's prayers are to be as a sweet smelling aroma going up before our heavenly Father. This teaches us that we are to use our sense of smell as well to come to YHWH our Elohim.

Marqos (Mark) 11:25

"And whenever you stand praying, forgive, if you have anything against anyone; that your Father also who is in heaven may forgive you your trespasses."

In order for one's prayers to be as a sweet smelling aroma before YHWH our Elohim he cannot hold anything against anyone for any reason. Furthermore, our prayers should be going up constantly and continually.

1st Thessalonians 5:17

pray without ceasing;

We could also discuss how the bells around the bottom of the priestly garments utilize the sense of hearing, teaching us our need to shema His Voice. We could also point out how one's hands are used in doing the commandments of YHWH concerning the services of the sanctuary; and this entails the sense of touch, teaching us that we are to bind His commandments upon our hands as commanded in the Shema (Devarim 6:4-9).

What we need to see is that the mishkan represents the whole man, body, soul, and spirit. One cannot separate one part from another in its function. Man functions as a unit and Mashiach came to minister to the whole man.

Furthermore, the mishkan represents Mashiach in His wholeness; that is, He was not just a partial man; but rather He was a whole, complete man. In fact, He was only the second such man to walk this earth. The first man sinned and brought condemnation down upon all of his offspring - mankind. However, the second man (Adam) did not sin and opened the curtain to the inner sanctuary for man to commune directly with YHWH our Elohim. YHWH fills the inner sanctuary, but man must first pass through the outer sanctuary before coming to Elohim in the inner sanctuary. Before coming to the Father, one must come to the Son.

The mishkan is a foreshadow of Mashiach Himself, as well as the work that He would do in restoring the relationship between man and His Creator.

2. The Feasts of YHWH

Vayyiqra (Leviticus) 23:4

“These are the appointed feasts of YHWH, even holy convocations, which you shall proclaim in their appointed season.”

It is a popular teaching today to say that Mashiach Yeshua fulfilled the spring feasts with His first coming and that He will fulfill the fall feasts with His second coming. However, as nice and appealing as this sounds to the flesh, this does not really fit with what one finds in Scripture. Such a position is woefully inadequate. For example, it is often pointed out that the Blood of Mashiach atones for our sins; in fact, Scripture says as much. We find this portrayed in the feast of Yom HaKippurim, a fall feast. Furthermore, while He died on Aviv 14, which is the day of the killing of the Pesach lamb and the striking of the doorposts and the lintel with the blood of the lamb, to date the death angel has not passed over the world as foretold in the first Pesach. But we find this passage in the book of Revelation.

Ma'aseh (Revelation) 14:18-19

18 And another angel came out from the altar, he that has power over fire; and he called with a great voice to him that had the sharp sickle, saying, “Send forth your sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.”

19 And the angel cast his sickle into the earth, and gathered the vintage of the earth, and cast it into the winepress, the great winepress, of the wrath of Elohim.

Here we find an exact description of the death angel passing over the entire earth. This was foreshadowed in the first Pesach. What Mashiach Yeshua did was to fulfill the first part of Pesach with His first coming; He will fulfill the rest of Pesach with His second coming. In fact,

what He did with His first coming was to begin fulfilling each and every feast, and He will complete the fulfillment of each and every feast with His second coming.

We have already briefly shown how Mashiach is seen in the Pesach in both His first and second coming, which is not actually one of the annual high days of YHWH. Pesach is actually a day of preparation to the days of unleavened bread, the first and last (seventh) days of unleavened bread commanded as being high Shabbatot. But, in what way do these two days portray Mashiach, and why did YHWH command two of them during these days?

Ivrim (Hebrews) 9:28

So Mashiach also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him, unto salvation.

These two days, the first and the seventh day of the seven days of unleavened bread, foreshadow the first and second comings of Mashiach. Let us consider these days carefully. Notice what we are commanded to do regarding the first day of unleavened bread.

Shemot (Exodus) 12:15

“Seven days you shall eat unleavened bread; even the first day you shall put away leaven out of your houses; for whosoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.”

Now the pashat level of understanding of this passage is clear: we are commanded to put all leaven out of our homes and we are not to eat anything with leaven in it at all during these seven days. But what we really need to see here is that we are to put away this leaven before this day so that when this day arrives we can begin these seven days without any leaven in our lives.

Leaven is representative of sin. At a deeper level of understanding we are to put the sin out of our lives. Many people understand this. However, please take note again of the passage of Scripture from Ivrim 9:28 above. Please note that Mashiach’s first coming was in reference to sin, but His second coming will not be in reference to sin. The first coming of Mashiach gave us the means to put sin out of our lives. In fact, we are to put sin out of our lives until He returns. This shows that the Torah is still valid and in full force and effect. The Torah cannot be done away with because we are quite literally in the days of unleavened bread, in those days between the first and second comings of Mashiach.

Now the seventh day, which is also a high Shabbat, is at the end of the days of unleavened bread. Sin has already been put away and this coming is not in reference to sin. Rather His second coming is in reference to salvation; that is, if one is waiting patiently for Mashiach and he is doing so without sin in his life; i.e., without leaven.

Vayyiqra (Leviticus) 23:15

15 "And you shall count for yourself from the day after the Shabbat, from the day that you brought the sheaf of the wave-offering; seven Shabbatot shall there be complete; 16 even to the day after the seventh Shabbat shall you count fifty days; and you shall offer a new meal-offering to YHWH."

After the days of unleavened bread comes Shavuot. On the first day after the weekly Shabbat during the days of unleavened bread we are commanded to count fifty days, seven weekly Shabbatot plus one day. This day is Shavuot.

Vayyiqra (Leviticus) 23:17

"You shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits to YHWH."

We have previously examined in this series how Mashiach is the bread which came down out of heaven. We looked at how He was the true manna come down from YHWH. In this passage we see that we are to bring two loaves forth from our homes. These two loaves once again represent the two comings of Mashiach.

Please note that YHWH commands that these two loaves are to be baked with leaven. If these two loaves represent the two comings of Mashiach, then why are these two loaves to be baked with leaven? Did we not just examine how the second coming is not in reference to sin? To be sure!

Yeshayah (Isaiah) 8:14

"And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a snare and for a trap to the inhabitants of Jerusalem."

After king Sh'lomo (Solomon) died the nation of Israel split into two kingdoms: Israel and Judah. YHWH has been dealing with both of these houses ever since. He is still dealing with each house according to its individual needs. Both are filled with their particular sins, unique to each. This is seen in the two leavened loaves of Shavuot. Mashiach came for both houses as seen in the passage above, but each house does not accept Yeshua as Mashiach at the same time. First, the house of Ephrayim (Israel) accepts Him and returns to his Father's house, which is Torah. Then, as the house of Judah looks on, he will become jealous and accept Yeshua as Mashiach. There is still a lot to happen before that comes to pass. But these two leavened loaves represent the two houses and that the work of Mashiach is for both of them equally!

Vayyiqra (Leviticus) 23:24

"Speak to the children of Israel, saying, In the seventh month, on the first day of the month, shall be a solemn rest to you, a memorial of sounding, a holy convocation."

This is a day of blowing the shofar as well as a day of shouting. This brings to mind the following passage.

Luka (Luke) 12:3

“Therefore whatsoever you have said in the darkness shall be heard in the light; and what you have spoken in the ear in the inner chambers shall be proclaimed upon the housetops.”

The first coming of Mashiach began the proclamation of the good news, the besorah of Mashiach. This is represented in this appointed time. While this began with His first coming, it will be concluded with His second coming. It is commonly seen that this appointed time is the day of His return. This seems highly likely. While we do not know the exact year this will occur, it seems likely that it will be upon this day.

Matithyah (Matthew) 24:29-31

29 “But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken;

30 and then shall appear the sign of the Son of man in heavens; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory.

31 And He shall send forth His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.”

There are many such passages in which the sounding of a trumpet is an intimate part of the return of Mashiach. This seems to point directly at Yom Teruah, the day of soundings.

Vayyiqra (Leviticus) 23:27

“Then on the tenth day of the seventh month is the day of atonements; it shall be a holy convocation to you, and you shall humble your souls; and you shall offer an offering made by fire to YHWH.”

As we pointed out above, the Blood of Mashiach Yeshua atones for our sins now. This was accomplished with His first coming. However, our salvation will not be complete until He returns.

Philippians 3:12

Not that I have already obtained, or am already made perfect; but I press on, if so be that I may lay hold on that for which also I was laid hold on by Mashiach Yeshua.

Shaul fully understood that he had not received that which was promised long ago. Shaul is not the only one who has not received the fullness of salvation; but all those who are in Mashiach have not received it yet as well.

Romans 8:23

And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, the redemption of our body.

We have been given the promise of redemption and have received the surety of that promise: His Spirit; but we have not received it in full yet. This we will receive in full when He returns.

Ivrim (Hebrews) 11:39-40

39 And these all, having had witness borne to them through their faith, received not the promise,

40 Elohim having provided something better concerning us, that apart from us they should not be made perfect.

So we see the work of Mashiach foreshadowed in this appointed time as well. He began the work with His first coming and He will complete that with His return.

Vayyiqra (Leviticus) 23:34-36

34 "Speak to the children of Israel, saying, On the fifteenth day of this seventh month is the feast of Sukkot for seven days to YHWH.

35 On the first day shall be a holy convocation; you shall do no servile work.

36 Seven days you shall offer an offering made by fire to YHWH; on the eighth day shall be a holy convocation to you; and you shall offer an offering made by fire to YHWH; it is a solemn assembly; you shall do no servile work."

There are several things of which we need to take special note in the above passage. First, please note that in verse 34 we are told by YHWH that Sukkot is seven days long. The first day of those seven days is a high Shabbat. The seven days of Sukkot are a picture of the millennial kingdom of Mashiach here on earth. The first day being a high Shabbat seems to be representative of His return and setting up His kingdom.

It is important to note that the setting up of His kingdom actually began with His first coming.

Matithyah (Matthew) 12:28

"But if I by the Spirit of Elohim cast out demons, then is the kingdom of Elohim come upon you."

Speaking to the Pharisees, Yeshua indicated to them that the kingdom of Elohim was already upon them, but that they could not see it because they did not have eyes to see.

Luqa (Luke) 17:20

And being asked by the Pharisees, when the kingdom of Elohim comes, He answered them and said, "The kingdom of Elohim comes not with observation;

21 neither shall they say, 'Behold, here!' or 'There!' for behold, the kingdom of Elohim is within you."

This shows us that before one can enter into the kingdom of Elohim, the kingdom of Elohim must enter him. If the kingdom of Elohim is not first internalized, then it will not be externally

realized! Mashiach made this a real possibility with His first coming. When He returns we can actually inherit that which has been promised.

Matithyah (Matthew) 25:34

“Then shall the King say to them on his right hand, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.’”

Please note that this inheritance of the kingdom does not occur until after the separation of the sheep and the goats. It will be after Mashiach removes all stumbling blocks that we inherit that which He has promised to us.

Now, this is what is represented in the seven days of Sukkot with the first day being a high Shabbat. However, there is another day at the end of these seven days which is actually a separate appointed time. This day is called “Shemini Atzaret.” This title comes from B’midbar 29:35 and it literally means “assembly on eighth,” meaning the assembly commanded on the eighth day.

In Scripture the number eight is symbolic of new beginnings. For example, we count seven days for a week; then on the eighth day we begin the count over for a new week. Shemini Atzaret is representative of a new beginning, specifically of the new heavens and the new earth at the end of the millennial reign of Mashiach.

We see that either Mashiach or His work is portrayed in each and every appointed day of YHWH.

3. First-fruits

Vayyiqra (Leviticus) 2:14

“And if you offer a meal-offering of first-fruits to YHWH, you shall offer for the meal-offering of your first-fruits grain in the ear parched with fire, bruised grain of the fresh ear.”

The offering of the first-fruits of grain occurs during the seven days of unleavened bread. Specifically it is taken and offered on the day after the weekly Shabbat during the days of unleavened bread. This is the first day of the counting of the omer. This offering is taken from the barley which is the first grain to ripen in the spring in the land of Israel.

This offering represents that which was set aside for the tribe of Levi and the priests. It was their portion in the land that YHWH set aside for them.

B’midbar (Numbers) 18:12

“All the best of the oil, and all the best of the vintage, and of the grain, the first-fruits of them which they give to YHWH, to you I have given them.”

This verse shows us that the grain is considered the “first-fruits.” However, in another sense anything and everything that is “first” from what we produce from the land is considered “first-fruits.”

Devarim (Deuteronomy) 18:4

“The first-fruits of your grain, of your new wine, and of your oil, and the first of the fleece of your sheep, you shall give him.”

So from the Torah we see that this word “first-fruits” is used in two different ways. Specifically, it is considered the first of our grain. Then in a broader sense it is also considered the first of everything that we produce. As we proceed we will see that both of these apply to Mashiach in some fashion.

Qorintyah Aleph (1st Corinthians) 15:23

But each in his own order; Mashiach the first-fruits; then they that are Mashiach's, at His coming.

This passage specifically tells us that Mashiach is the first-fruits. Closely associated with Mashiach the first-fruits are those who belong to Him when He returns.

Shemot (Exodus) 23:19a

“The first of the first-fruits of your ground you shall bring into the house of YHWH your Elohim.”

We are commanded that we are to bring all of our first-fruits into the house of YHWH. This is a foreshadowing of Mashiach as the first-fruits. Please take note of the following passage.

Luqa (Luke) 2:49

And He said to them, “Why is it that you were looking for me? Did you not know that I must be in My Father's house?”

Where does one expect to find the first-fruits that belong to YHWH? Well, as we saw above, He commanded them to be brought into His house. So is that not where we should expect to find the first-fruits? To be sure! This is exactly where Yeshua was as He is the first-fruits of all Israel.

Yirmeyah (Jeremiah) 2:3

“Israel was holiness to YHWH, the first-fruits of His increase; all that devour Him shall be held guilty; evil shall come upon them,” says YHWH.

We saw above that “first-fruits” was used in two different ways. It is used specifically of the grain, but then by extension it is also used of all that one produces. We saw above how Mashiach is the first-fruits, as He is the grain offering, which we shall examine in more detail below. Then we see that not only is Mashiach the first-fruits, but actually Israel is as well. In order for Israel to be His first-fruits, they must belong to Mashiach.

Qorintyah Aleph (1st Corinthians) 15:20-22

20 But now has Mashiach been raised from the dead, the first-fruits of them that are asleep.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, so also in Mashiach shall all be made alive.

Now Shaul is not suggesting that each and every person shall be made alive, but rather all those who are in Mashiach shall be made alive. And as a promise of this to come, He has given us of His Spirit, a type of first-fruits.

Romans 8:23

And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body.

We see that Mashiach is the first-fruits. Also, those who belong to Him are His first-fruits. Furthermore, we see that those who have received His Spirit have also received a type of first-fruits. Thus, we see that the first-fruits offering foreshadows Mashiach.

4. Grain Offering

Vayyiqra (Leviticus) 2:1

“And when any one offers an oblation of a meal offering to YHWH, his oblation shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon.”

To understand and see Mashiach in the meal offering one must understand the Hebrew word used to describe this offering. The English word “offering” in the above passage comes from the Hebrew word מנחה – “minchah” which means “to apportion.” This word comes from two root words. The primary root word is נחה – “nachah” which means “to satisfy.” The associated root word is מנה – “manach” which means “to give willingly.” With both of these words in mind then, we see that the minchah is to be given willingly to satisfy that which YHWH has commanded.

Let us examine the first mention of a minchah in Scripture.

B’reshit (Genesis) 4:3-4

3 And in process of time it came to pass, that Qayin brought of the fruit of the ground a minchah to YHWH.

4 And Avel, he also brought of the firstlings of his flock and of the fat thereof. And YHWH had respect to Hevel and to his minchah.

This beautifully portrays the first recorded minchah being brought to YHWH by Qayin (Cain) and Hevel (Abel). Avel’s minchah satisfied YHWH, but Qayin’s minchah did not satisfy YHWH. As the text points out from B’reshit chapter four, the problem was in Qayin’s heart. This leads one

to conclude that he was not giving the minchah willingly. Therefore, it was not a true minchah from his heart. Rather it was a legalistic minchah. Qayin was doing it out of obligation rather than out of love for YHWH.

Ivrim (Hebrews) 11:4

By faith Hevel offered to Elohim a more excellent sacrifice than Qayin, through which he had witness borne to him that he was righteous, Elohim bearing witness in respect of his gifts; and through it he being dead yet speaks.

We see that Scripture points out that in order for an offering to be accepted before YHWH it must be offered willingly and by faith. If it is not, but is offered in a manner like Qayin's, then YHWH will not accept it.

Ivrim (Hebrews) 12:24

and to Yeshua the mediator of a new covenant, and to the blood of sprinkling that speaks better than that of Hevel.

Why is the minchah offering given by Mashiach Yeshua better than that of the offering of Hevel? It is because the offering of Yeshua our Mashiach was done in His own Blood.

Yochanan (John) 10:17

"Therefore the Father loves Me, because I lay down My life, that I may take it again."

Yeshua laid down His own life willingly. His life was a minchah to YHWH for us, who accepted it without reservation.

5. Sin Offering

Vayyiqra (Leviticus) 4:2-3

***2 "Speak to the children of Israel, saying, If any one shall sin unintentionally, in any of the things which YHWH has commanded not to be done, and shall do any one of them;
3 if the anointed priest shall sin so as to bring guilt on the people, then let him offer for his sin, which he has sinned, a young bullock without blemish to YHWH for a sin-offering."***

Who a person is dictates what he is commanded in the Torah to bring as a sin offering. The high priest had the most costly sin offering. This is because, of all the people he should know better than to sin against YHWH and break one of His commandments. The high priest is supposed to know His Torah! He should know what pleases YHWH and what does not please Him.

Vayyiqra (Leviticus) 4:4

"And he shall bring the bullock to the door of the tent of meeting before YHWH; and he shall lay his hand upon the head of the bullock, and kill the bullock before YHWH."

In each case, regardless of who has sinned and who is bringing the sin offering, he is to lay his hand upon the animal being offered as a sin offering. This act represents the transference of the sin from the man guilty of sin to the sin offering. After he does this, then the person who sinned is to kill the offering before YHWH. What this should teach us is the awfulness and high cost of sin. Sin causes death.

Matithyah (Matthew) 26:28

“for this is My Blood of the covenant, which is poured out for many to remission of sins.”

Mashiach Yeshua was also our sin offering. Our sin was transferred to Him. Each person is responsible for His death. No man is innocent in this matter. Scripture teaches us that we have all sinned before YHWH our Elohim and are guilty in His eyes.

Ivrim (Hebrews) 9:28a

so Mashiach also, having been once offered to bear the sins of many,

By faith we come to Mashiach and lay our hands upon Him, transferring our sin to Him. He has borne our sins away before the Father. He is our sin offering that is wholly acceptable in His sight.

6. Peace Offering

Vayyiqra (Leviticus) 3:1

“And if his oblation be a sacrifice of peace offerings; if he offers of the herd, whether male or female, he shall offer it without blemish before YHWH.”

Not only is Mashiach Yeshua our sin offering, but He is also our peace offering. The peace offering reconciles us back to YHWH and puts us in a right relationship with Him. This is an important aspect of the reconciliation process which brings man back into a right relationship to YHWH our Elohim.

Yochanan (John) 16:33

“These things have I spoken to you, that in Me you may have peace. In the world you have tribulation; but be of good cheer; I have overcome the world.”

Concerning our personal relationship with our heavenly Father, shalom (peace) is one of the most important aspects of our daily walk. When we walk in shalom before Him, then we walk upon the correct path. It is when one's shalom is disturbed that we know for certain that something is amiss and needs to be carefully sought out in order to correct it in order that one's shalom may return.

Romans 5:1

Being therefore justified by faith, we have peace with Elohim through Adonenu Yeshua the Mashiach;

It is only through the person and work of Mashiach Yeshua that one can have shalom with YHWH our Elohim.

Colossians 1:20

and through Him to reconcile all things to Himself, having made peace through the Blood of His cross; through Him, I say, whether things upon the earth, or things in the heavens.

The work of Mashiach was much more than just a sin offering; His work was also a peace offering bringing one back into a right relationship with our heavenly Father.

7. Burnt Offering

Vayyiqra (Leviticus) 1:3

"If his oblation be a burnt-offering of the herd, he shall offer it a male without blemish; he shall offer it at the door of the tent of meeting, that he may be accepted before YHWH."

The sin offering and the peace offering foreshadow the coming of Mashiach and His work; the burnt offering does this as well. It may be a little more difficult to see this one simply because of the nature of the burnt offering being wholly consumed with fire. However, as we will see, even this aspect of the burnt offering foreshadows Mashiach.

Vayyiqra (Leviticus) 1:4

"And he shall lay his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him."

Perhaps the easiest aspect of the burn offering to relate to Mashiach is that it makes atonement; and we know that this is what Mashiach Yeshua did for us. He made atonement as we have already examined above. However, what we would like to prayerfully examine is the burnt offering being consumed with fire and how this foreshadows Mashiach.

Vayyiqra (Leviticus) 1:9b

"and the priest shall burn the whole on the altar, for a burnt-offering, an offering made by fire, of a sweet savor to YHWH."

When a burnt offering is offered, it is wholly consumed with fire. There is nothing left.

Yochanan (John) 2:17

***His disciples remembered that it was written,
Zeal for Your house shall eat Me up.***

This is a quote from the Psalm.

Tehillim (Psalm) 69:9

***For the zeal of Your house has eaten me up;
And the reproaches of them that reproach You are fallen upon me.***

What we see here is a prophetic reference to Mashiach being consumed because of His zeal for His heavenly Father's house. This is something very similar to what happens with the burnt offering in that it is completely consumed.

Let us also remember why His followers related the passage from the Psalm to Mashiach.

Yochanan (John) 2:14-16

14 And he found in the temple those that sold oxen and sheep and doves, and the money changers;

15 and He made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables;

16 and to them that sold the doves He said, "Take these things out of here; do not make My Father's house a house of merchandise."

Notice the reaction of the religious leaders as a result of this action from Mashiach Yeshua. They began conspiring together to kill Him.

Marqos (Mark) 11:18

And the chief priests and the scribes heard it, and sought how they might destroy him; for they feared Him, for all the multitude was astonished at His teaching.

Furthermore, let us consider what happened when they succeeded in destroying Him.

Luqa (Luke) 24:3

And they entered in, and found not the body of Adonenu Yeshua.

When going to the tomb after three nights and three days had passed, what they found was an empty tomb. This was foreshadowed in the burnt offering. Mashiach would be completely consumed; i.e., His body would not stay in the grave, but it would rise to YHWH as the smoke of the burnt offering rises to YHWH.

Let us also consider one last thing regarding the burnt offering.

Devarim (Deuteronomy) 4:24

"For YHWH your Elohim is a devouring fire, a jealous El."

The burnt offering not only foreshadows the resurrection, but it also shows to us the nature of YHWH as well. Thus, it also shows to us the nature of Mashiach, that He is an all consuming fire as well.

Each of the different offerings shows in some way either some aspect of Mashiach or His work that He would do in redeeming His bride Israel. The Torah is supposed to teach us about Mashiach, but if one does not know, or more importantly does not do Torah, then how can the Torah teach one about Mashiach? It cannot!

Galatians 3:24

So that the Torah has become our tutor to bring us to Mashiach, that we might be justified by faith.

What this verse teaches us is that the Torah teaches us about Mashiach in order to bring us to Him. This in turn brings about our justification by faith. However, if one does not use lawful means to come to Mashiach, then can he truly come to Mashiach? For example, if one does not know and do Torah, can he truly come to Mashiach? It is something to seriously consider!

May YHWH continue to open our eyes to Him; in the name of Mashiach Yeshua we ask. Amein.

Shabbat Shalom

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