



Tzav ~ Command
Wayyiqra / Leviticus 6:8~ 8:36
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This week's Torah portion is **Parsha Tzav** and is from that boring old book of Leviticus. You know, the one with all the offerings and priestly stuff. Yawn. But, if we'll just look a little closer, as usual we'll see ourselves. "**Tzav**" is spelled "**Tzadee-Vav**". It means "**command**" as in "**give an order**" or to "**appoint**" or "**ordain**". We see that both of these meanings apply as we read it. Now, in most English translations, this *parsha* begins in **verse 8**; as the seven previous verses are included in **Chapter 5**. However, in the Hebrew TaNaK and Dr. Trimm's HRV English translation, it appears begins in **verse 1**. In the Torah Scroll, there are no chapter and verse designations. Torah reads as a single thought. So, **Wayyiqra / Leviticus 6:8-9**; "**And YHVH spoke to Mosheh, saying, 'Command Aharon and his sons, saying, 'This is the Torah of the burnt offering: This is the burnt offering, because it is burned on the altar all night until morning, and the fire of the altar is kept burning on it.** In these "**commands**" to Aharon, Yahweh also has Moshe "**ordain**" him and his sons for the priesthood. As we've learned, the letters of the "**aleph-beit**" have meanings as well as being numbers that connect them to other words. In this case, the letter "**Tzadee**" is "**Tzadik**" or "**righteous one**". "**Vav**" is the "**hook**" or "**tent peg**" and so, is the "**connection**". So, this "**ordination**" to the priesthood is the "**righteous person's connection**". The numerical value of **Tzav** is 96, which equals "**ay'bedah**" or "**my servant**" and "**ha'awphod**" or "**the ephod**".

All of this is very fitting because a large part of this week's *sidrah* is about the "**ordination**" of Aharon and his sons. We will see this in a bit. First, let's read on in **verses 10-13**; '**And the priest shall put on his linen garment, and put his linen trousers on his body, and shall take up the ashes of the burnt offering which the fire has consumed on the altar, and shall put them beside the altar. And he shall take off his garments, and put on other garments, and shall bring the ashes outside the camp to a clean place. And the fire on the altar is kept burning on it, it is not put out. And the priest shall burn wood on it every morning, and arrange the burnt offering on it, and shall burn on it the fat of the peace offerings – fire is continually kept burning on the altar, it is not put out.'**

Now, as we've studied before, this "**burnt offering**" in Hebrew is "**olah**" (Strong's #5930) and means "**ascend**" or "**to go up**". Here too we see a picture of the importance of ascension in our relationship with Yahweh. I really want us to look at this verse (**#10**). After the priest finishes cutting up, washing and placing the "**olah**" upon the fiery altar, he changed his clothes to linen garments, even his underwear, before he separated the ashes from what was still ascending. Linen represents purity and set-apartness (*ha Kodesh*). There was nothing of an animal touching his skin. The Hebrew is very interesting here. The word for "**linen**" is "**bad**" (Strong's #906, pronounced "**bade**"), meaning "**woven**" (*flax or cotton*) in the sense of combining divided threads. The word for "**garment**" is "**mad**" ("**made**" #4055) which means also "**armor**", "**judgement**" and "**stature**". I'm starting to see the picture. The word for "**trousers**", or as some translations read "**breeches**", is

“**mik’nas**” (Strong’s #4370) which means “**hiding**” as in “*hiding or covering one’s private parts*”. As a phrase, this reads that the priest puts on his “**bad made v’bad mik’nas**”. The numeric value of the letters in this phrase is 232; which equal “*the birthright*” (**Bekorah**), “*the blessing*” (**Bracha**) and also “*the firstborn*” (**Bekowr**). Do you see? Clothes do make the man, or woman. So, in the service of Elohim, we are to wear our “**set-apart armor**”, our “**pure judgment**”; because, these are our *spiritual* “**stature**”.

As a “**kingdom ordained to be priests**”, Sha’ul instructs us in **Ephesians 6:11-18**; **Put on the complete armor (or made) of Elohim, for you to have power to stand against the schemes of ha satan. Because we do not wrestle against flesh and blood, but against principalities, against authorities, against the rulers of the darkness of this age, against spiritual matters of wickedness in the heavenlies. Because of this, take up the complete armor (made) of Elohim, so that you have power to withstand in the wicked day, and having done all, to stand. Stand, then, having girded your waist with truth (emet), and having put on the breastplate (chosen) of righteousness (Tzadikah), and having fitted your feet with the preparation of the Good News (basar) of peace (shalom); above all, having taken up the shield (ha magen) of belief (emunah) with which you shall have power to quench all the burning arrows of the wicked (one was added by the translators). Take also the helmet (qobah) of salvation (Yahshua), and the sword (chereb) of the Spirit (Ruach), which is the Word (Debar) of Elohim, praying at all times, with all prayer and supplication in the Spirit, watching in all perseverance and supplication for all the set-apart ones...** See also **Yeshayahu / Isaiah 59:13-17**.

So, In this set-apart clothing (or armor), Torah says that the priest would then “**take up**” the ashes. Here, the Hebrew word for “**take up**” is “**ruhm**” which literally means to “**lift up**”, “**raise**” or “**exalt**”. And, the “**ashes**” (in Hebrew “**deshen**”) is literally the “**fatness**” or “**abundance**” that the “**fire**” (“**aish**” in Hebrew) had “**consumed**” (in Hebrew “**akal**”) with the “**burnt offering**” (**olah** or **ascension**) on the “**altar**” (**miz’be’akh**). So, as we “**ascend**” toward Elohim, we give Yahweh our “**deshen**” (fatness or our best) upon the “**altar**” as our “**slaughtering**”, our “**offering**”. In fact, we are to “**ruhm**” or “**lift up**” our offering as with a “**tenuphah**”, an “**elevation**” or “**wave offering**” upon the fire.

What adds to this, is that Yahweh calls Himself a “**Consuming Fire**” (**Aish Akelah**) three times in Torah (**Shemot / Exodus 24:17**, **Debarim / Deuteronomy 4:24** & **Debarim 9:3**). Fire (**Aish**) is spelled “**aleph shin**” (meaning “**Master El Shaddai**”) and Consuming (**Akelah**) is spelled “**aleph-kaf-lamed-vav**”. All together, the letters mean “**Master El Shaddai’s strong hand and shepherd’s staff is our security**”.

Next, the priest takes off his set-apart garments and puts on other garments in order to take these ashes outside the camp, to a clean place. At first, I found this verse to be very curious, to say the least. But, upon closer inspection of the words used here, it’s great stuff. First the Hebrew word for “**take off**” is “**pashat**” which literally means to “**spread out on the surface**”. Of course many of us know this as the first, or surface, interpretation of Scripture. “**Garments**” here is a different word than used in the previous verse. It is “**begeg**” which means “**clothing**” or “**raiment**”; but, comes from the root word “**bagad**” which means “**deceit**”. Next, we have “**put on**” or “**labash**” (also meaning to “**arm**” oneself) with “**other**” or “**acher**” (or “**following**”) “**begeg**” or “**garments**”. Then, the priest “**shall bring**” or “**yatsa**” (**deliver**) the “**ashes**” or “**deshen**” (**abundance**) outside the “**camp**” or “**machaneh**” (as in **military encampment** or the **body**), to a clean place. “**Clean**” here is “**tahowr**” (made **ritually clean** or **prepared**) and “**place**” is “**maqowm**”. The best definition I found for “**maqowm**” was “**any place of human abode**” or “**where people live**”. Interesting.

So, how do we sum up this verse? Well, I choose to look at it this way. After we, as “ordained priests” of the Most High, have been ascending, or having fellowship with Yahweh, through the offerings of our lips, through praise and prayer; we then prepare ourselves. We take off the prayer garments and arm ourselves with other “**garments**”, or “**armor**”, remember “**garments as armor**”. And, in or with the **pashat** (simple understanding), we take the abundance that is left in us (the ashes of our “**olah**” (our “**ascension**”) out from “**the camp**”, “**the body**”, out into the world; to hearts that Yahweh has prepared. With this “change of clothes” into His armor, we can truly withstand the fiery arrows of the wicked and come against the powers and principalities and rulers of the darkness of this age; and bring the “basar” (the Tov News) of Shalom, through the Restoration of the Kingdom to Yisra’el, through Messiah Yahshua. Our message is indeed “pashat” (simple and straightforward). But, we’re working in His vineyard, His grain field; so we, wise as serpents and gentle as doves, seek those whose hearts Ruach HaKodesh has prepared and not waste our pearls on swine.

Now, I love **verses 12 and 13**; *‘And the fire on the altar is kept burning on it, it is not put out. And the priest shall burn wood on it every morning, and arrange the burnt offering on it, and shall burn on it the fat of the peace offerings – fire is continually kept burning on the altar, it is not put out.’* The fire is kept burning. The priest (you and I, OK) are responsible to keep the fire burning on the altar. We have to stoke the “**aish**” (the **fire**). Remember “**Aish**”? **Master El Shaddai**. We kindle the “**Consuming Fire**” either to wrath or to the “*Hand on the shepherd’s staff, our security*”.

Next, this parsha deals with the Torah of the “**minchah**” or “**grain offering**” in **Wayyiqra 6:14-18**; *‘And this is the Torah of the grain offering: The sons of Aharon shall bring it near before YHVH, in front of the altar, and shall take from it with his hand from the fine flour of the grain offering, and from its oil, and all the frankincense which is on the grain offering, and shall burn it on the altar for a sweet fragrance, as its remembrance portion to YHVH. Then Aharon and his sons eat the rest of it. It is eaten with unleavened bread, in the set-apart place. They eat it in the court-yard of the Tent of Meeting. It is not baked with leaven. I have given it to them as their portion of My offerings made by fire, it is most set-apart, like the sin offering and the guilt offering. All the males among the children of Aharon eat it – a law forever in your generations concerning the offerings made by fire to YHVH. All that touches them is to be set-apart.’ ”*

As we’ve discussed many times, grain is often symbolic of “**man**” in Scripture. If we look at these verses in that context, we see some things here. First, this grain offering is a “**minchah**” (Strong’s #4503), which means a “**gift**” or “**oblation**”. Then, we see that the sons of Aharon (priests) shall bring it near “**qarab**” (remember, offerings are a “**drawing near**”) “**before**” Yahweh and His altar. The word translated “**before**” is, in the Hebrew, “**paniyim**” (Strong’s #6440) and literally means “**in the face**”. So this “**drawing near**” is in front of Yahweh’s Face. But, when we “**draw near**”; we present ourselves before His Face. The priest shall *take* (actually “**ruhm**” or “**lift up**”) a **handful** or “**qomets**” (literally a “**fistful**”) of fine flour (“**soleth**” or finely ground flour) and from the “**oil**” (“**shemen**” or “**anointing**”) and “**all**” of the “**frankincense**” or “**lebonah**” which is on the “**minchah**” or our “**gift**”. Remember, we looked, last week, at “**frankincense**” or “**lebonah**” (*lamed-beit-vav-nun-hey*). But, every time I look at something, I see a little more. This is the word, or name, **Laban** (*white*) with a “**hey**” on the end. The “**hey**” means “**to be broken**” and “**revelation**”. So, as this “**gift**” of grain is elevated before the Face of Elohim, it has been refined (*ground very fine*), anointed and made white (*pure*) by breaking (and partly, I believe, by *revelation*), it is “**burnt**” on the “**altar**” (the place of slaughterings). For “**burn**” the Torah uses “**qatar**” here, which means “**to burn**” or “**to be**

joined'. So, when we place our gift upon the altar in ascension, we are in fact "**joined**" (*qatar*) to Yahweh.

Yahweh receives this as "**remembrance**" (*a memorial*) portion to Him. The Hebrew word here is "**azkarah**" which is from "**azkar**" meaning to "**remember**". This "**gift**" shows that we remember Yahweh. It's interesting that "**azkarah**" (*memorial portion*) has the numeric value of 233 which equals "**léger**" or "**to the stranger**". Aren't we also to remember Yahweh to the stranger, as we were once strangers? Now, the rest of this "**minchah**" (*gift or oblation of grain*) is eaten by the priests. Torah says that it is "**most set-apart**" and is to be eaten in the courtyard of the Tent of Meeting. This reminds me of what we do here at Oneg. Yeah, we eat food; but, we also share each others joys and testimonies (the *remembrance portion*). He takes a portion of our oblation and gives us back the largest portion as a "**most set-apart**" meal to share with each other in community, in the "**courtyard**". Baruch HaShem Yahweh. But, we need to remember, that this is not to be mixed with the **leaven** of this world. Our time together as an assembly, the Body of Messiah, is set-apart. We need to treat it as such.

Now, let's look at **Verses 19-23**; **And YHVH spoke to Mosheh, saying, "This is the offering of Aharon and his sons, which they bring near to YHVH, beginning on the day when he is anointed: one-tenth of an Ephah of fine flour as a daily grain offering, half of it in the morning and half of it at night. It is made on a griddle with oil. Bring it in mixed, bring the baked portions of the grain offering near, a sweet fragrance to YHVH. And the anointed priest from among his sons, who is in his place, prepares it – a law forever to YHVH. All of it has to be burned, and every grain offering for the priest is completely burned, it is not eaten."** Here we see a "**grain offering**" in a different setting. This one is for the sons of Aharon, the priests, to bring. Half of it is to be given in the morning and half at sunset, as the Hebrew word used in this verse is "**erev**". It is also to be made, beginning on the day he is anointed as a priest. This offering is wholly unto Yahweh, as none of it is eaten.

Now, while the other "**offerings**" (*qorban'ot* or **drawings near**) described here are very important, I want to focus on the "**ordination**" of Aharon and his sons. So, let's jump ahead a little to **Wayyiqra 8:1-9**; **And YHVH spoke to Mosheh, saying, "Take Aharon and his sons with him, and the garments, and the anointing oil, and the bull of the sin offering, and the two rams, and the basket of unleavened bread, and assemble all the congregation at the door of the Tent of Meeting."** **And Mosheh did as YHVH commanded him, and the congregation was assembled at the door of the Tent of Meeting. And Mosheh said to the congregation, "This is the word YHVH commanded to be done."** **So Mosheh brought Aharon and his sons and washed them with water, and put the long shirt on him, and girded him with the girdle, and dressed him in the robe, and put the shoulder garment on him, and girded him with the embroidered band of the shoulder garment, and with it tied the shoulder garment on him, and put the breastplate on him, and put the Urim and the Tummim in the breastplate, and put the turban on his head. And on the turban, on its front, he put the golden plate, the set-apart sign of dedication, as YHVH had commanded Mosheh.** We are not going to look deeply at the garments of the Kohen HaGadol tonight, as we've looked at these before. And, I'm working on a teaching that includes these along with the Urim and Tummim.

For today, I want us to look at the "**ordination**" proceedings. Here, Moshe was to bring **all** the congregation to the *door* of the Tent of Meeting. The phrase "**all the congregation**" in the Hebrew here is "**qahal eydah**" which literally means "**all the people**" as in a "**swarm**". The word translated as door here isn't "*dalet*"; but "**pethach**" which means "**opening**" or "**gate**". In fact, I wonder if , given how the courtyard of the Tent of Meeting was constructed (*curtains all around*), that maybe

Mosheh opened up the whole front of the courtyard for all to see. I say this because this phrase “**qahal eydah**” carries the connotation of assembling the people as “**witnesses**” to hear a judgment or pronouncement. They were indeed gathered to be witnesses of the priestly ordination.

Next, we read that Moshe “**brought**” Aharon and his sons and washed them with water. This is interesting in that the Hebrew used here for “**brought**” is “**qarab**” which, as you know, means to “**draw near**”. So in fact, Moshe drew them near and “**washed**” them (“**rachats**” which means to “**wash off**”) with “**water**” (“**mayim**”). There’s a great picture here in this washing with water, “**rachats mayim**”. The word “**rachats**” (**to wash**), is spelled “**reish-chet-tzadee**” which means the “**beginning fear righteous**”. The fear of Yahweh is indeed the beginning of righteousness. And of course, “**mayim**” (**water**) is spelled “**mem-yud-mem**” which is a *hand* or a *work* between *two waters*. Just as our fathers passed through the Reed Sea from slavery to freedom, so this washing is a picture of how the “**fear of Yahweh**” leads us through the “**Mikveh**” waters into righteousness and into His service. Interestingly, the numeric value of “**rachats mayim**” is 388 which equals “**hashaf**” which means to “**separate**”.

Now, let’s read **Verses 10-13**; **And Mosheh took the anointing oil and anointed the Dwelling Place and all that was in it, and set them apart. And he sprinkled some of it on the altar seven times, and anointed the altar and all its utensils, and the basin and its base, to set them apart. And he poured some of the anointing oil on Aharon’s head and anointed him, to set him apart. And Mosheh brought the sons of Aharon and put long shirts on them, and girded them with girdles, and put turbans on them, as YHVH had commanded Mosheh.** Here, Moshe takes the “**anointing oil**” or in the Hebrew “**mishcah shemen**” and anointed the Dwelling Place, all that was in it, splattered some on the altar and anointed its utensils; then the basin (*laver*) and base, to set them all apart. Then, he poured some “**mishcah shemen**” on Aharon’s head and anointed him as Kohen HaGadol. Now “**mishcah**” (*mem-shin-chet-hey*) means “**set-apart portion**” (as “*Mishkan*” means “*set-apart Dwelling Place*”) and “**shemen**” (*shin-mem-nun*) means “**oil**”. The numeric value of “**mishcah shemen**” is 743 which equals “*mem-gimmel-shin-tav*” (*mee’gashat*) or “**to come near**”.

Next, we read in **Wayyiqra 8:14-21**; **And he brought the bull for the sin offering, and Aharon and his sons laid their hands on the head of the bull for the sin offering, and it was slaughtered. And Mosheh took the blood, and put some on the horns of the altar all around with his finger, and cleansed the altar. And he poured the blood at the base of the altar, and set it apart, to make atonement for it. And he took all the fat that was on the entrails, and the appendage on the liver, and the two kidneys with their fat, and Mosheh burned them on the altar. And the bull, and its skin, and its flesh, and its dung, he burned with fire outside the camp, as YHVH had commanded Mosheh. And he brought the ram of the burnt offering, and Aharon and his sons laid their hands on the head of the ram, and it was slaughtered. And Mosheh sprinkled the blood on the altar all around, and he cut the ram into pieces. And Mosheh burned the head, and the pieces, and the fat, and he washed the entrails and the legs in water. And Mosheh burned the entire ram on the altar. It was a burnt offering for a sweet fragrance, and an offering made by fire to YHVH, as YHVH had commanded Mosheh.** Here Moshe, who’s acting as Kohen HaGadol, offers the “**chatta’ah**” (*sin offering* or *atonement*) followed by the “**olah**” (*burnt offering* or *ascension*). I’ve taught on these offerings, these **qorban** (*drawing near*) last week and how the washing of the inward parts is a picture of the cleansing of our “*seat of consciousness*” or “*personality*” as we become set-apart.

Next, Moshe brings the ram of “**ordination**” in **verses 22-29**; **And he brought the second ram, the ram of ordination, and Aharon and his sons laid their hands on the head of the ram, and**

it was slaughtered. And Mosheh took some of its blood and put it on the tip of Aharon's right ear, and on the thumb of his right hand, and on the big toe of his right foot. And he brought near the sons of Aharon, and Mosheh put some of the blood on the tips of their right ears, and on the thumbs of their right hands, and on the big toes of their right feet. And Mosheh sprinkled the blood on the altar all around, and took the fat and the fat tail, and all the fat that was on the entrails, and the appendage on the liver, and the two kidneys and their fat, and the right thigh, and from the basket of unleavened bread that was before YHVH he took one unleavened cake, and a cake of bread anointed with oil, and one thin cake, and put them on the fat and on the right thigh, and placed all these in the hands of Aharon and in the hands of his sons, and waved them as a wave offering before YHVH. Mosheh then took them from their hands and burned them on the altar, on the burnt offering. They were ordinations for a sweet fragrance. It was an offering by fire to YHVH. And Mosheh took the breast and waved it, a wave offering before YHVH. It was Mosheh's portion of the ram of ordination, as YHVH had commanded Mosheh.

The Hebrew word used here for "**ordination**" is "**ha-mi-lu-yim**" (*hey-mem-lamed-aleph-yud-mem*). That's the way you'll see it in the Hebrew Torah, in the plural, as "**the ordinations**"; because this applied to Aharon and his sons. It is Strong's #4394, which means "**installation**", or the "**setting of stones**". Now two things came to my mind right away. First I saw the picture of the setting of the stones in Aharon's breastplate and on the shoulders of the ephod. But, then I also saw the setting of the stones for the Temple. As Kepha wrote in **Kepha Aleph 2:4-5; *Drawing near to Him, a living Stone – rejected indeed by men, but chosen by Elohim and precious – you also, as living stones, are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter offerings acceptable to Elohim through Yahshua Messiah.*** By the way, the numeric value of "**ha-mi-lu-yim**" is 120; which equals the three 40 years periods of learning and testing in Moshe's life, as well as "**obedience**", "**pillar**" and "**mo'ed**" (*appointed time*).

Let me remind you here, that the Hebrew word for "**ram**" is "**ayil**" (Strong's #352), spelled "*aleph-yud-lamed*" and literally means *pillar, pilaster* or **strength**. It translates ram also because of the strength of rams' horns. "*Aleph*" means "**master**", "*yud*" is "**hand**" while "*lamed*" is "**the shepherd's staff**" or "**teaching**". The numeric value of "**ayil**" is 41 which equals "**Eloah**" (*my El*).

Now, Moshe takes of the blood of this "**ram**" and puts it on the right earlobe, the right thumb and on the big toe of the right foot of, first Aharon, and then his sons. Let's look at this a moment. We can see here that Yahweh is setting apart what they hear, do and there steps (**their walk**), OK. But, the right or "**yemawni**" is from the root word "**yaman**" which means also to choose that which is right. So He's ordaining that they will choose what is right for the people (B'nei Yisra'el) in what they "**hear**", what they "**do**" and where they "**walk**". Next, Moshe takes one unleavened cake, a cake of bread anointed with oil and one thin cake, and places them, along with the "**cleansed**" inward parts and their fat and the right shoulder in the hands of Aharon and his sons to wave, a "**tenuphaw**" (**wave offering**) in front of Yahweh's Face. Then he offers it as an "**olah**" or burnt offering (an **ascension**). So, what's with the three breads? I thought you'd never ask. The first is "**one unleavened cake**". Here, Scripture doesn't use "*aleph*" for one, but "**echad**" (unity or unified) "**matzah**" "**challah**" (*braided bread*). The second is a "**matzah shemen**" (an *anointed loaf of braided bread*). The third is "**one thin cake**" or "**echad raqiyq**". Now, "**raqiyq**" (**thin cake**) is from the root "**raqaq**" (*to beat thin or spread out*). What we have here is three breads that represent, among other things no doubt, the three pilgrimage feasts; Unleavened Bread, Shavu'ot (giving of Torah & Ruach HaKodesh) and Sukkot (Ingathering of those spread out). Three is the number of divine ordination. These cakes were placed on "**the fat and the right shoulder**". This represents the blessing of the first-born. The "**fat**" is the "**abundance**" or "**multiplicity**" and the "**right shoulder**" is the "**burden**"

and the **“authority”** (*ministry*). These attributes of the priests are set-apart to Yahweh. After Moshe took these from their hands and offered them on the altar as an ascension, he took the *breast* (**“chazeh”**) and waved it in the Face of Yahweh. This word **“chazeh”** also means **“to behold”** or **“look upon”** as in the Face of Yahweh. So, in this waving of the breast, Moshe was beholding Yahweh’s Face while making a **“qorban”** (*a drawing near*) to Yahweh’s Face. They were **“face-to-face”**, symbolically, in a manner that would not cause Moshe’s death. This, Scripture tells us, was Moshe’s portion of the *“ordination”* offering.

Now, let’s take it downtown with **verses 30-36**; ***And Mosheh took some of the anointing oil and some of the blood which was on the altar, and sprinkled it on Aharon, on his garments, and on his sons, and on the garments of his sons with him. And he set apart Aharon, his garments, and his sons, and the garments of his sons with him. And Mosheh said to Aharon and his sons, “Cook the flesh at the door of the Tent of Meeting, and eat it there with the bread that is in the basket of the ordinations, as I have commanded, saying, ‘Aharon and his sons are to eat it.’ Then burn the rest of the flesh and the bread with fire. And do not go outside the door of the Tent of Meeting for seven days, until the days of your ordination are completed – for he fills your hands for seven days. YHVH has commanded to do, as he has done this day, to make atonement for you. And stay at the door of the Tent of Meeting day and night for seven days. And you shall guard the duty of YHVH, and not die, for so I have been commanded.” And Aharon and his sons did all the words that YHVH had commanded by the hand of Mosheh.***

After Moshe anointed and set-apart their garments and each of them, he had Aharon cook the flesh of the ram and they ate of it, along with the unleavened bread, and burned the uneaten portions in the fire. Just as I said earlier, as priests, we are to share in our portions together in a set-apart manner before our Elohim. Yahweh commanded them not to go outside the door for seven days; because Yahweh was setting them apart for seven days. Yahweh said again for them to remain at the door for seven days and nights. In other words they were to be before Yahweh (in His Face) making atonement for themselves, and the priesthood, and *guarding* (**shamar**) the *duty* (**mishmereth** or **injunctions**) of Yahweh for seven days and nights. While three is the number representing divine ordination, seven represents Yahweh’s perfection of man, and all of creation.

You might see the seven days representing the seven millennia of Yahweh’s dealings with man. We are to stay in His presence until our **“ordination”** is complete. But, these priests stayed at the door of the Tent. As we have learned, the Dwelling Place of Yahweh is now in our hearts. We can now, through Yahshua stay in His presence at all times, if we **“choose the right”** (as with the earlobe, thumb and big toe). As Saul wrote in **Ibrim/Hebrews 13:10-16**; ***We have an altar from which those serving the Tent have no authority to eat. For the bodies of those beasts whose blood is brought into the Set-apart Place by the high priest for sin, are burned outside the camp. And so Yahshua also suffered outside the gate, to set apart the people with His own blood. Let us, then, go to Him outside the camp, bearing His reproach. For we have no lasting city here, but we seek the one coming. Through Him then, let us continually offer up a slaughter offering of praise to Elohim, that is, the fruit of our lips, giving thanks to His Name.***

Let us be as Kepha wrote in **Kepha Aleph 2:9-10**; ***But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvelous light, who once were not a people, but now the people of Elohim; who had not obtained compassion, but now obtained compassion.***

Baruch HaShem Yahweh!