

## Acharei Mot 2024

Acharei Mot/"After the Death", Leviticus 16:1-18:30 addresses the sin of Nadab and Abihu during the dedication of the Tabernacle and initiation of the priests. Due to this transgression, Aaron now is also limited in his access to the Holy of Holies – only once a year on Yom Kippur following a very specific protocol. It is interesting to note that this parshah always falls during the season of the sefirat ha'omer, the counting of the omer! The very season where we are walking out and rehearsing the journey of becoming a holy nation, a kingdom of priests which is the goal of Shavuot. Simultaneously we see distinct differences revealed regarding the two priestly orders Israel operates under – the Melchizedek Priestly order (which is what Israel was intended to step into at Sinai) and upon the rejection of this, the Levitical order! Which one will we choose?

To properly lay a foundation we must understand the type of priesthood Israel was being called to be! **Exodus 19:6** – “And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.”

Priests: Strong's #3548 kohen כֹּהֵן priest, principal officer, or chief ruler; principle ministers of the kingdom; first reference is found in **Gen. 14:18** regarding Melchizedek, Priest of El Elyon, which then infers we cannot truly understand priesthood outside of understanding the role of the Melchizedek as the law of first reference!

This role here is directly connected with the title of Yahweh – El Elyon/God Most High, a Name that highlights Yahweh's authority both as the ruler of earth ('El) and the ruler of heaven ('Elyon), which once again emphasizes from the very start the ability of the Melchizedek High Priest (Messiah Yahshua) to operate both on earth and in the heavens! If this is the case, then those who would take on this mantle and walk after this order as well would be charged with functioning as a connection between the two (a role emphasized in the Our Father prayer – “thy will be done on earth as it is in heaven”).

Numerous examples can be found in the Scriptures showing this in action! Abraham's numerous encounters where the manifest presence is there speaking and revealing the plans for the kingdom, Jacob who has revealed to him the dream of the ladder “set up on the earth, and the top of it reached to heaven”.

Set up: Strong's #5324 natsab נָצַב to stand, take one's stand, to be put, set, or established – establishing His priesthood on the earth with the ability to reach heaven!

Reach: Strong's #5060 naga' נָגַע to touch, reach, strike; it's altar language! **Ex 29:37** – “...and it shall be an altar most holy: whatsoever toucheh/naga' the altar shall be holy.”

Those who would walk as His kingdom of priests and holy nation would be a priesthood established on the earth with the ability to reach and touch the altar of Heaven, via the doorway provided by the High Priest of that order – the Messiah, the manifestation of this very ladder!

This was to be the mantle Israel would take on at Sinai, however, this is rejected. We find it once again restored and offered to the nation at Shavuot in Acts 2! Where Sinai highlights the role of the priesthood, Acts highlights the “power” that was evidence of that priesthood! Power: Strong’s #1411 (Greek) dunamis δύναμις strength, power, ability; yet the Hebrew equivalents of this Greek term are quite intriguing! It is tied to several Hebrew words: chayil חַיִל (#2428) strength, might, efficiency, wealth; from the root chuwl חוּל to twist, whirl, dance, to labor or travail to bring forth, to go in a circle – can you see the connection with the cyclical cycles of the Feasts and His calendar?

The next Hebrew word connection of dunamis is yatsa’ (#3318) יָצָא to go in or come out, to go forth with purpose, also carries the idea of going forth into captivity or exile. The last Hebrew word connection we’ll focus on is ‘alah אָלַח (#5927) to go, ascend, climb, to be elevated or exalted, (this is the root of the name Elyon) specifically connected to the ‘olah (whole burnt) offering.

The Dunamis/power that is embedded into His Priesthood is the ability to yatsa’ – to go in and come out of the doorways that are formed via the cyclical Mo’edim/Feasts, each one a divine appointment offering access into His Presence. And as one who is endued with dunamis power, part of his kingdom of priests entrusted with carrying out the affairs of His kingdom, you are charged with being present at each cycle/feast to witness as it produces/brings forth the fullness of its promise and season which brings strength, wealth, and healing to the Body as we ‘alah – ascend to touch the altar, which itself functions as the threshold into the Presence of El Elyon!

\*It’s emphasizing the powerful connection between the priesthood of Messiah and the understanding of the correct timing/calendar of Yahweh! The two go hand in hand as the divine appointments are the doorways through which the Melchizedek order officiates connecting heaven and earth! Is it any wonder then that simultaneously we see a restoration of the understanding of what it means to function as a kingdom of priests along with the restoration of the correct calculations of His calendar so that we would have insight regarding when to appear and how to appear for the purpose of seeing His Kingdom established on the earth!

This exact example is seen in the life of Yahshua when we walk on the earth (because remember the Melchizedek High Priest functions both on earth and in the heavens!) in **Luke 8:43-46** – “And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, Came behind him, and touched the border of his garment: and immediately her issue of blood stanchèd. And Yahshua said, Who touched me? When all denied, Peter and they that were with him said, Master the multitude throng thee and press thee, and sayest thou, Who touched me? And Yahshua said, Somebody hath touched me: for I perceive that virtue (dunamis) is gone out of me.”

The Greek term for touched is aptomai ἄπτομαι to fasten one’s self to, to adhere to, or to cling to; can even infer to kindle or set on fire! From the Hebrew term naga’! She touched the ALTAR, was set on fire by the transfer of the dunamis power of the Melchizedek

Priesthood that brought healing in her life! He's displaying what it means to walk as His kingdom of priests and to have access to touch the altar! No wonder Sinai was also on fire – they were being brought to touch the altar to be set free, healed, and empowered!

There's a protocol put in place here though – in **Exodus 19:12-13** Israel is given strict instructions not to “touch”/naga' the mountain lest they die, until the trumpet sounded long, then they can come up/'alah (one of the Hebrew terms for dunamis)! The term for trumpet is Yobel – when the Jubilee/Yobel sounded declaring the restoration and release, it would indicate it was the proper timing for Israel now as a nation of priests to have access to the altar, and to ascend in power to see the manifestation of the promise of Shavuot! Yet Ex. 20 reveals the people's response – they stand afar off, refusing to touch the altar. The results from this and the sin of the golden calf, is now a Levitical priesthood substitute system.

It's no coincidence that this chapter of Exodus ends with instructions regarding Israel's interaction with the altar! **Exodus 20:26** – “Neither shalt thou go up/'alah (one of the Hebrew equivalents of dunamis – the power) by steps unto mine altar, that thy nakedness be not discovered thereon.”

Steps: Strong's #4609 ma'alah מַעְלָה steps, stairs; what comes up, thoughts; from #4608 ma'alah מַעְלָה ascent, climb (only the vowels are different); in this verse it is conjugated as bema'alot בְּמַעְלֹת which could read “in your ascending” – neither shall you go up, walk in the dunamis power to have access to My altar lest in your ascending your nakedness be discovered!

This was the condition of Israel as a whole until Messiah came to once again sound the Jubilee/Yobel! **Matthew 3:11** – “I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Ruach, and with fire.” Once again there would be an opportunity to touch the altar!

Now let's take a look into Acharei Mot, because it lends insight regarding exactly what was the purpose the Levitical priesthood was to serve for Israel.

**Leviticus 16:1-2** – notice that the actions of these 2 sons affects not only their own status and incurs judgment, but it affects the entire Levitical priestly order, and therefore the nation as a whole who operates under it. It seems to follow the pattern we see also with Adam! Adam was created to function as the priest upon the earth, yet he compromises his role! His compromise however affects not only himself but affects all those who come after him. (**Romans 5:12** – “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:”). What lasting results do the actions of these 2 individuals have?

The title phrase “after the death” ‘acharei mot begins to provide our first clues. It has a numerical value of 665, אַחֲרֵי מוֹת the same value as the Hebrew term sitrah (#5643) סִטְרָה covering, shelter, hiding place, or secrecy; specially refers to a veil or covering; from the

root #5641 satar סָתַר to hide, conceal, to cover over; to hide or veil the face; first seen in **Gen. 4:14** regarding Cain would be a vagabond and the Face would be hid/satar from him!  
\*Tying into this numerical connection, the Hebrew word After: Strong's #310 אַחַר after, the following part, behind, hinder, afterwards of time; the same letters rearranged form 'arach (#732) אָרַח to wander, the wanderer!

Could this be pointing towards the fact that the actions of Nadab and Abihu – which remember have lasting effects, now have caused the Face of Yahweh to be hid/veiled and the people to be seen as wanderers? If this is the case, then it seems to point towards the fact that the Levitical priestly system is incapable of revealing the Face of Yahweh!

\*Do you realize that if we don't understand the correct timing when we are expected to appear before Him then the results are the same?

This is juxtaposed to the Melchizedek order who were able to have divine encounters with His Presence on numerous occasions where that same Face was revealed (Abraham, Jacob, and Moses being a few examples who on numerous occasions had divine intimate encounters interacting with the manifestation of His Presence!) – indicating these individuals understood both how to approach and when! Remember the Melchizedek functions as a connection between Heaven and Earth for the purpose of revealing the face, the mind, and the character of El Elyon!

In fact, this is emphasized in the natural as Aaron's inability to go beyond the veil is highlighted! The veil concealed the Holy of Holies which represented the location of the Face/Mind of Yahweh that was hid/veiled not just from the people but from the priests themselves!

Veil: Strong's #6532 paroket פָּרֹכֶת curtain, veil; from the root #6531 perek פָּרַק harshness, severity, cruelty, oppression, tyranny; first seen in Ex. 1:13,14 regarding how the Egyptians made the children of Israel to serve with rigor/perek! When His Face/Mind/Presence is hid from His people there is bondage, oppression, and they are an enslaved people!

On the opposite end of the spectrum, Yahshua as the Melchizedek High Priest on the earth revealed and restored the FACE! **John 14:9** – "...he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?"

\*It is not downplaying the role of Levi, but putting it into proper context as you'll soon see. Israel as a whole rejected His FACE – how then can Levi reveal what has already been spurned? They are incapable of revealing the Face, or setting free the people or bringing restoration, healing, or power because that requires one to touch/naga' the heavenly altar, a role designated for those operating in the Melchizedek order!

Let's look further! Here their names are not mentioned, they are merely referred to as "the two sons".

Two: Strong's #8147 shenayim שְׁנַיִם two; first seen in **Gen. 1:16** – "And Elohim made two (shenayim) great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also." These two great lights (the sun and the mazzeroth/stars)

function not only as heavenly timekeepers, but also reveal the role of the Bridegroom (Psalms 19) who makes His circuit through the 12 houses – pointing towards the role of the seed of Abraham (Gen. 15:5 – “And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.”)

\*In this celestial pattern we see the revelation of the very identity of Yahweh, whose Name, Character, and Authority is seen reflected/revealed in His people at the set divine appointments/doorways which each function on a certain level as Yovel!

Yovel/Jubilee comes from the root yabal יָבַל to bring, lead, carry, to flow; the root of the term Jubilee, carries the sense of something about to be produced or born! The basic meaning indicates to transfer something from one place to another – each Feast functions as a doorway via which a yovel is to happen, a flowing or carrying from the heavens to be made manifest on the earth in order to produce and bring forth the inheritance of His Kingdom. Yet there must be one tending to the altar (gateway/doorway) as this is taking place – His priests!

The second reference of shenayim/two is found in Gen. 2:25 – “And they were both (shenayim) naked, the man and his wife, and were not ashamed.” – seeming to liken the role of Adam and his wife to the shenayim/2 luminaries!

Naked: Strong’s #6174 ‘arom עָרוֹם naked, bare; from the root ‘aram עָרַם crafty, prudent, subtle, or shrewd; one who takes careful thought of his ways;

\*In other words, Adam and his wife understood their role mirrored that of which was seen in the heavenlies! As priests, they too were the timekeepers and charged with revealing His NAME, Character, and Authority and they were prudent and gave careful thought regarding this role as a conduit or connector between earth and the heavenly altar of His Presence hence they were not ashamed!

Yet Israel at Sinai when the opportunity to step into this same role is presented (and rejected) their condition is made clear – their nakedness is likened unto the nakedness after the fall, a condition that prohibits them from ministering at His altar (Ex. 20:26). It is interesting to note that ‘arom עָרוֹם forms a unique word play with ma’owr מְאוֹר (lights) as they both contain the same 3 letter root stem composed of the letter מור/רום – one meaning to change or exchange, used to describe how Israel exchanged Yahweh for the golden calf (מור), and the other meaning to lift up or exalt something as in the presentation of a sacrifice (רום)! They lifted up, presented a sacrifice (functioning in the role of priest) to another instead of Yahweh – the results of missing the divine appointment where they were expected to present themselves (Shavuot)!

Shenayim comes from the root shanah שָׁנָה (#8138) to repeat, to double, to do again; hmm..could it be pointing towards the actions of these two sons is merely a repetition of what has already transpired?

It’s no accident that this parshah is dealing with the actions of Nadab and Abihu who brought strange fire in Leviticus 10. This fire is identified as strange once they add incense

to it. Incense: Strong's #7004 qetoret קִטְרֶת incense, smoke; from the root qatar קָטַר to sacrifice, to burn incense; same root stem forms qetar קִטַר hip joint, what enables you to walk and be stable; the modern Hebrew term for diameter of a circle comes from this same root (qoter קוטר).

Remember the feasts are cyclical, his shaneh/year is a complete 360 degree circle, seen in the Heavens with the mazzeroth from which the Tabernacle is patterned after. This is the circuit His kingdom of Priests are to walk revealing His Face, the doorways through which we have access to the Altar. The aroma of Nadab and Abihu (their incense offering) was a tell-tale sign that they had not completed the circuit – they had not presented themselves at the appointed times but were obviously guilty of ministering/entertaining another – just like Israel with the golden calf!

Aaron is instructed that he is not to come “at all times”. Times: Strong's #6256 'et עַת time; from the root stem 'ad אֶד which can be translated as meaning up to, unto, used of time meaning until, or up to this point; the Hebrew seems to be revealing the parameters of this priesthood – you will enter/serve in this capacity up to this point in time, until what's about to be shared transpires! Yom Kippur – the Day of Atonement!

The only day/door through which this priesthood was able to enter to access the “Face” of Yahweh dealt with Yom Kippur, the very doorway or Feast that they were incapable of truly officiating because no man in a fallen sinful condition could bring reconciliation – only the Messiah! The purpose of the Levitical priesthood was to point towards the Day of Reconciliation! Prior to this Israel would be unable to truly see the fullness of the FACE of Yahweh, He was hastir 'astir/surely hidden, yet the message they are left to decipher is that there would be one who would bring reconciliation and once again sound the Yovel (which was declared at Yom Kippur)!

It's no accident that Yom Kippur is also traditionally associated with the wedding mikveh! Remember what the last true Aaronic High Priest said (John the Baptist) – I baptize/mikveh you with water, but one is coming who will baptize/mikveh you with fire! One is coming who is capable of restoring your access to the altar, I point the way and declare make teshuva (return), but He (the Messiah) is the doorway for your return!

It's interesting to note that 'et עַת has a numerical value of 470, the same value as the phrase kohen Mishneh כֹּהֵן מִשְׁנֵה second priest, there is in the Mishnah of Yoma a discussion where a 2<sup>nd</sup> Kohen Gadol (High Priest) is always prepared. The original retains his role and is bound by all special laws pertaining to the Kohen Gadol. It's also seen in 2 Kings 25:18 & Jeremiah 52:24 referring to the assistant of the High Priest. Both of these verses refer to the High Priest named Seraiah & his assistant priest (kohen mishneh) Zephaniah.

Seraiah שְׂרָיָה Yahweh is ruler; from the root Sarah שָׂרָה to have power (root of Israel)! And Zephaniah צְפַנְיָה Yahweh has treasured or hidden; from the root tsaphan to hide or conceal! It seems the Hebrew reveals that though Israel had rejected to walk as a nation of priests, it

never eliminated the role of the Melchizedek office, as Yahshua continued to function as the High Priest after this order, the one with the sarah – the power (the dunamis) with the intent of seeing it restored to all of Israel! Simultaneously the Levitical under Aaron functioned as the kohen mishneh charged with pointing towards that which had been concealed or hidden!

The term mishneh/second comes from the same root stem shaneh (to repeat, to do again, or the term for year)! They were to point towards the hidden revelation within the festival year cycle that would be made manifest in its fullness with the coming of the Messiah and the restoration of His Priesthood to Israel! This is what is happening in our day!

Once again the incense that is offered will be the tell-tale sign of whose priests we are! In **Exodus 20:20** while being called up to the mountain – “And Moses said unto the people, Fear not: for Elohim is come to prove you, and that his fear may be before your faces, that ye sin not.”

Prove: Strong's #5254 nayah נָוָה to test, try, or prove; but specifically, to smell, to try by the smell! There is a distinct aroma/incense that is evident upon those who have walked with Him, who have presented themselves at each divine appointment.

\*The Semitic origins of qetoreth (incense) reveals the idea of binding – the idea/picture being as you inhale or rub on a fragrance it enters your body and becomes a part of you. You are binding the fragrance to your body, it is not your natural odor but has been grafted or bonded to you and you've become 'echad with that fragrance!

It's that fragrance that will be released the moment you touch the altar, and just as with the woman with the issue of blood, it will cause the dunamis/the power to be released and the Messiah will take notice – who touched me?!