

ray-sheeth – Your very best First Fruits Offering - Understanding Blood & Fat & What Abel Offered

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12th day of the 3rd month 5851 years after the creation of Adam
The 3rd Month in the Sixth year of the Third Sabbatical Cycle
The Third Sabbatical Cycle of the 119th Jubilee Cycle
The Sabbatical Cycle of Earthquakes, Famines and Pestilence
The Year of the Tithe for the Widows, Orphans & Levites

May 30, 2015

Shabbat Shalom to the Councilors of Israel,

Welcome to the 57th Day of Counting of the Omer for those who will be keeping Pentecost this coming Sunday.

Last Sabbath and Chag Sameach I spent in the company of Congregation Melech Yisrael in Toronto. This is a messianic congregation led by a young Jewish Rabbi. I have been blessed each time I have visited them. If any of you would like a more structured Sabbath with the Jewish flavour you can google them and tune in each Sabbath with them. The Rabbi brought out some very interesting points which I would like to share below.

One of the things they did which I found awesome was what the whole assembly did near the end of his presentation.

For the past month I have been visiting other groups and sharing the Sabbatical year message with them. Things are happening and it has been hectic trying to keep caught up. We have also been doing our two live radio shows each week and I have just started a new job a few weeks ago and it too is very demanding. This week I have had truck repairs all week long and trying to get the grass cut between the rain and taking the truck to the mechanic.

So I am so looking forward to Shabbat this week. I am exhausted and this News Letter has not been done in advance as normal due to all that we are trying to do. So I apologize for the delay. I am no longer 27 years old even if I keep telling myself I am in my head. My body is saying other things. And I am just plain tired.

The Fear of Yehovah

This week someone has fired up my co-host whom I have asked to share his thoughts with us from time to time. He wrote the following short note about those leaders who are saying we are

doing nothing except fear mongering. You decide if we are doing that or warning you. It was the subject of both our Radio shows on Lamb radio and on Hebrew Nation Radio. You can help us reach more people with this message of the Sabbatical years by sharing our shows on your social media pages. You can help by sharing our books and News letters also on your social media pages and letting people know why they should read or listen to them. We thank you for your help as we continue to warn our brethren of what is coming to those who will not repent.

From Mitch Houston:

Beware of teachers who tell you that the Sabbatical year (Shemita) is only for in the land. This is not true.

Can we eat pork, and offer our daughters as prostitutes because we “are not in the land?” NO!! This is absurd. Sadly MANY people are following these modern day Balaam’s.

These Balaam’s are telling you that those who are shouting from the rooftops are bringing in fear. They say things like, “YHWH doesn’t give a spirit of fear.”

Remember, the enemy used scripture to tempt Yeshua in the wilderness, much like he is using scripture now, to tempt US IN THE WILDERNESS to not obey! WAKE UP!

The fear of Yehovah is the beginning of wisdom. We should be afraid if we are not willing to observe all that is commanded in the Torah. The enemy made a similar post in the garden. “Did Elohim really say you would die? That just sounds like fear. You don’t have to fear. Eat the fruit. It will be okay.” If Adam would have continued in his fear for Yehovah, he would have been wise, but instead, he listened to the enemy’s version of “do not fear” and was unwise.

We are NOT to fear the world, but if we think we can leave out even the littlest instruction of Yehovah because we are “not in the land”, we’d better fear what’s coming.

Torah is not all about life. It is about death, too. If you don’t obey you die. This is Torah. Don’t listen to ANYONE who claims that we don’t have to observe something because “we are not in the land.” Torah gives us instruction on what to do and not to do. Man justifies his life according to his own desires...

1“If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder, 2 and the sign or the wonder comes true, concerning which he spoke to you, saying, ‘Let us go after other gods (whom you have not known) and let us serve them,’ 3 you shall not listen to the words of that prophet or that dreamer of dreams; for Yehovah your Elohim is testing you to find out if you love Yehovah your Elohim with all your heart and with all your soul. 4“YOU SHALL FOLLOW YEHOVAH YOUR ELOHIM AND FEAR HIM, AND YOU SHALL KEEP HIS COMMANDMENTS, listen to His voice, serve Him, and cling to Him. 5 “But that prophet or that dreamer of dreams shall be put to death, because he has counseled rebellion against Yehovah your Elohim who brought you from the land of Egypt and redeemed you from the

house of slavery, to seduce you from the way in which Yehovah your Elohim commanded you to walk. So you shall purge the evil from among you. (Deuteronomy 13:1-5)

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This is taken from my notes on the sermon from Melech Israel during Shavuot last weekend. I have added some of my own thoughts and insights to it as well.

We read in Exodus the following about the Feasts:

Exo 23:14 You shall keep a feast to Me three times in the year. 15You shall keep the Feast of Unleavened *Bread*. You shall eat unleavened *bread* seven days, as I commanded you, in the time appointed of the month Abib, for in it you came out of Egypt. And no one shall appear before Me empty. 16Also the Feast of Harvest, the first-fruits of your labors, which you have sown in the field. Also the Feast of Ingathering, in the end of the year, when you have gathered in your labors out of the field. 17Three times in the year all your males shall appear before the Lord God. 18You shall not offer the blood of My sacrifice with leaven, neither shall the fat of My sacrifice remain until the morning. 19The first of the firstfruits of your land you shall bring *into* the house of Jehovah your God. You shall not boil a kid in its mother's milk.

Clarke's Commentary has this to say on not boiling a kid in its mother's milk.

This passage has greatly perplexed commentators; but Dr. Cudworth is supposed to have given it its true meaning by quoting a MS. comment of a Karaite Jew, which he met with, on this passage. "It was a custom of the ancient heathens, when they had gathered in all their fruits, to take a kid and boil it in the milk of its dam; and then, in a magical way, to go about and besprinkle with it all their trees and fields, gardens and orchards; thinking by these means to make them fruitful, that they might bring forth more abundantly in the following year." – Cudworth on the Lord's Supper, 4th.

Today because of this verse Jews do not eat meat with dairy products. They can eat one or the other at a meal but not both together.

Kosher foods are divided into three categories: meat, dairy and *pareve*. One of the basic principles of *kashrut* is the total separation of meat and dairy products. Meat and dairy may not be cooked or eaten together. To ensure this, the kosher kitchen contains separate sets of dishes, utensils, cookware, and separate preparation areas for meat and dairy. A third category, *pareve*, is comprised of foods which are neither meat nor dairy and may therefore be eaten with either.

And yet we read in Genesis how Abraham ate and served the angels both meat and dairy at the same time.

Gen 18:6 And Abraham hastened into the tent to Sarah, and said, *Make ready* quickly three measures of fine meal; knead *it*, and make cakes. 7And Abraham ran out to the herd and brought a calf, tender and good. And he gave *it* to a young man. And he hurried to dress it. 8And he took butter and milk, and the calf which he had dressed, and set *it* before them. And he stood by them under the tree, and they ate.

But I have digressed, or have I? In Numbers we are told that we are to give the best of our First Fruits. The best of our first fruits- *ray-sheeth'*

Num 18:12 All the best of the oil, and all the best of the wine, and of the wheat, the first-fruits of them which they shall offer to Jehovah, I have given them to you.

But most people today do not live off the land and do not grow crops. So are we to give the best of our money? Some say yes, but is this right?

Read again what we are told in Exodus 23:

Exo 23:18 You shall not offer the blood of My sacrifice with leaven, neither shall the fat of My sacrifice remain until the morning.

Does no one find this strange to be reading this command about the blood and the fat at the same time when we are to be bringing our best first fruits to the offering?

Why does Yehovah say this?

We read about the fat in Lev 3 and the last two verse state;

Lev 3:16 And the priest shall burn them on the altar, bread of the fire offering for a sweet savor. All the fat *is* Jehovah's. 17*It shall be* a statute forever for your generations throughout all your dwellings, that you eat neither fat nor blood.

In all the animal offerings the fat is never allowed to be eaten by the one making the offering nor the priest. Nor is any of the blood to be eaten. The blood is always poured out at the base of the altar. Some is placed on the horns or sprinkled, but after that it is poured out on the ground at the base of the altar.

Lev 7:23 Speak to the sons of Israel, saying, You shall not eat any fat of ox, or of sheep, or of goat.

Lev 7:25 For whoever eats the fat of the beast of which men offer an offering made by fire to Jehovah, even the soul that eats *it* shall be cut off from his people.

Lev 7:26 And you shall not eat any blood, of fowl or of beast, in any of your dwellings.

Lev 7:27 Any soul who eats any blood, even that soul shall be cut off from his people.

Why does Yehovah state these things this way? What does this represent?

Take a step back and think.

The animal is a representative of you. It is sacrificed in place of you for your sins and it also represents the Messiah who gave His life on your behalf.

Clarks commentary on Genesis 4:4 state;

Gen 4:4And Abel also brought of the firstlings of his flock and of the fat of it. And Jehovah had respect to Abel and to his offering, 5but He did not have respect to Cain and to his offering. And Cain glowed with anger, and his face fell.

Abel, he also brought of the firstlings of his flock – Dr. Kennicott contends that the words he also brought, חֵבִי גַם הוּא hebi gam hu, should be translated, Abel brought it also, i.e. a minchah or gratitude offering; and beside this he brought of the first-born (מִבְּכֹרֹתוֹ mibbechoroth) of his flock, and it was by this alone that he acknowledged himself a sinner, and professed faith in the promised Messiah. To this circumstance the apostle seems evidently to allude, Heb_11:4 : By Faith Abel offered חֵבִי גַם הוּא, a More or Greater sacrifice; not a more excellent, (for this is no meaning of the word מִבְּכֹרֹתוֹ), which leads us to infer, according to Dr. Kennicott, that Abel, besides his minchah or gratitude offering, brought also חֵבִי גַם הוּא, a victim, to be slain for his sins; and this he chose out of the first-born of his flock, which, in the order of God, was a representation of the Lamb of God that was to take away the sin of the world; and what confirms this exposition more is the observation of the apostle: God testifying חֵבִי גַם הוּא, of his Gifts, which certainly shows he brought more than one. According to this interpretation, Cain, the father of Deism, not acknowledging the necessity of a vicarious sacrifice, nor feeling his need of an atonement, according to the dictates of his natural religion, brought a minchah or eucharistic offering to the God of the universe. Abel, not less grateful for the produce of his fields and the increase of his flocks, brought a similar offering, and by adding a sacrifice to it paid a proper regard to the will of

God as far as it had then been revealed, acknowledged himself a sinner, and thus, deprecating the Divine displeasure, showed forth the death of Christ till he came. Thus his offerings were accepted, while those of Cain were rejected; for this, as the apostle says, was done by Faith, and therefore he obtained witness that he was righteous, or a justified person, God testifying with his gifts, the thank-offering and the sin-offering, by accepting them, that faith in the promised seed was the only way in which he could accept the services and offerings of mankind.

So what does the blood represent and what does the fat represent?

The Malbim (Rabbi Meïr Leibush ben Yehiel Michel Weiser, 1809-1879, Ukraine) shares a fascinating insight regarding two Hebrew words ratzon and chefetz, which appear to have the same translation, “want” or “desire”. The difference, he teaches, is that ratzon refers to “will,” a rational choice made through our intellect to pursue a course of action. Chefetz is more like “want,” a desire rooted in our emotions. The Malbim points out that if you look through the entire Torah we never find the word ratzon used for something bad. When we use our intellect properly, we want what is good. The alternative, chefetz, desire, which is linked to our emotions, will often lead us off course.

The blood is representative of power and the fat is representative of desire.

Psa 73:1A *Psalm of Asaph*. Truly God *is* good to Israel, to the pure of heart. 2And I, my foot had almost stumbled; my steps had nearly slipped. 3For I was jealous of the proud, *when* I saw the peace of the wicked. 4For *there are* no bands in their death; but their strength *is* fat. 5They *are* not in trouble *like other* men; neither are they plagued like other men. 6Therefore pride enchains them; violence covers them *like* a robe. 7Their eyes stand out with fatness; they have more than the heart could imagine.

I want you to now look at this word fat more closely.

H2459 blh cheleb che?leb *kheh'-leb, khay'-leb*

From an unused root meaning to *befat; fat*, whether literally or figuratively; hence the *richest* or *choice part*: –X best, fat (-ness), X finest, grease, marrow.

H2458 chel'a?h *khel-aw'*

The same as H2457; *Chelah*, an Israelitess: – Helah.

H2460 che?leb *khay'-leb*

The same as H2459; *fatness; Cheleb*, an Israelite: – Heleb.

H2461 cha?la?b *khaw-lawb'*

From the same as H2459; *milk* (as the *richness* of kine): –+ cheese, milk, sucking,

H2462 chelba?h *khel-baw'*

Feminine of H2459; *fertility; Chelbah*, a place in Palestine: – Helbah.

Do you now see where we get the fatness of the milk and the first fruits connections which we asked about in the beginning? And note that this is also an Israelite.

One more connection to make. The fat is always burnt on the altar. Our desires are contrary to Yehovah's.

Rom 8:1 *There is* therefore now no condemnation to those *who are* in Christ Jesus, who walk not according to the flesh but according to the Spirit. 2But the Law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. 3For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; 4so that the righteousness of the Law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. 5For they who are according to the flesh mind the things of flesh, but they who are according to the Spirit the things of the Spirit. 6For to be carnally minded *is* death, but to be spiritually minded *is* life and peace 7because the carnal mind *is* enmity against God, for it is not subject to the Law of God, neither indeed can *it be*.

In verse 7 the word for mind is From G5426; (mental) *inclination* or *purpose*: – (be, + be carnally, + be spiritually) mind (-ed). In other words our desires. Our desires are against Yehovah.

Psa 62:6He only *is* my rock and my salvation; He *is* my strong tower; I shall not be shaken. 7In God *is* my salvation and my glory; the rock of my strength; my hiding-place *is* in God. 8Trust in Him at all times; you people, pour out your heart before Him; God *is* a hiding-place for us. Selah.

Pour out our heart before His altar, ***pour out our hearts*** blood before the altar.

Let the desire of our mind be burnt up on the altar and let His will, His desire be in us.

For 50 days as we counted out the Omer, we have been putting sin out of our lives. We have been examining ourselves and seeking to get back in line with Yehovah's desire for us to keep the ketubah we agreed to at Mount Sinai. To put our own selfish desires away, our willpower and self-indulgence, and growing ease and growing fat.

Isa 43:22But you have not called on Me, O Jacob; but you have been weary of Me, O Israel. 23You have not brought Me the lamb of your burnt offerings; nor have you honored Me with your sacrifices. I have not caused you to serve with an offering, nor wearied you with incense. 24You have bought Me no sweet cane with silver, nor have you filled Me *with* the fat of your sacrifices; but you have burdened Me with your sins; you have wearied Me with your iniquities. 25I, I *am* He who blots out your sins for My own sake, and will not remember your sins.

He will not remember our sins. Stop bringing them up before Him. What did Peter say on Shavuot when they had the flames of fire on them?

Act 2:37And hearing *this*, they were stabbed in the heart, and said to Peter and to the other apostles, Men, brothers, what shall we do? 38Then Peter said to them, Repent and be baptized, every one of you, in the name of Yeshua Messiah to remission of sins, and you shall receive the gift of the Set Apart Spirit.

Come back under the Chuppah, that Shekinah at Mount Sinai. Come under the Chuppah now and repent of your sins and remember them no more. Recommit yourself to the Torah, to the Ketubah that we agreed to keep, and dedicate yourself now to keep it from this day forward.

After saying these words the group at Melech Yisrael set up the Chuppah and every single person in the assembly went under it in front of the Torah Scroll and quietly repented of their sins, their willpower and selfish desire and rededicated themselves to keeping the Torah, to renewing our marriage vows with Yehovah once again.

The cycles of righteousness from Psalm 23 which we have already spoken of we do each year and each Shabbat and each Shemita, over and over we repeat the learning process. Stop hurting yourself by hanging on to your sins no matter how bad.

Repent of them once and for all and then stop recalling them to Yehovah who has already forgotten them. Now, in newness of heart and desire, seek to obey the ketubah of our marriage contract. Put Yehovah's will and His desire forefront in our hearts and minds, and be blessed for doing so.