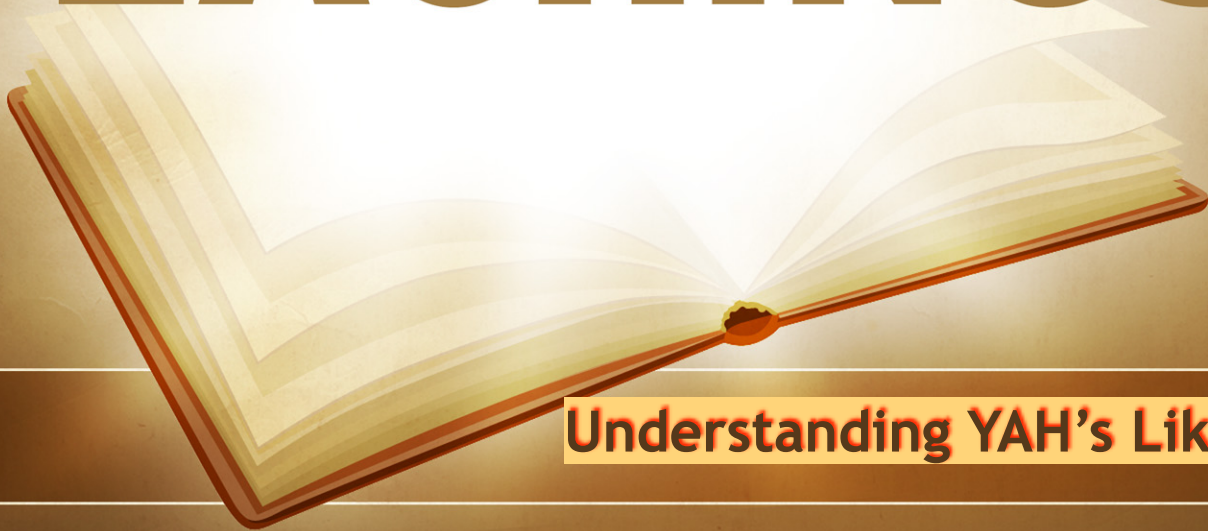


# TORAH TEACHINGS



**Understanding YAH's Likes and dislikes**


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



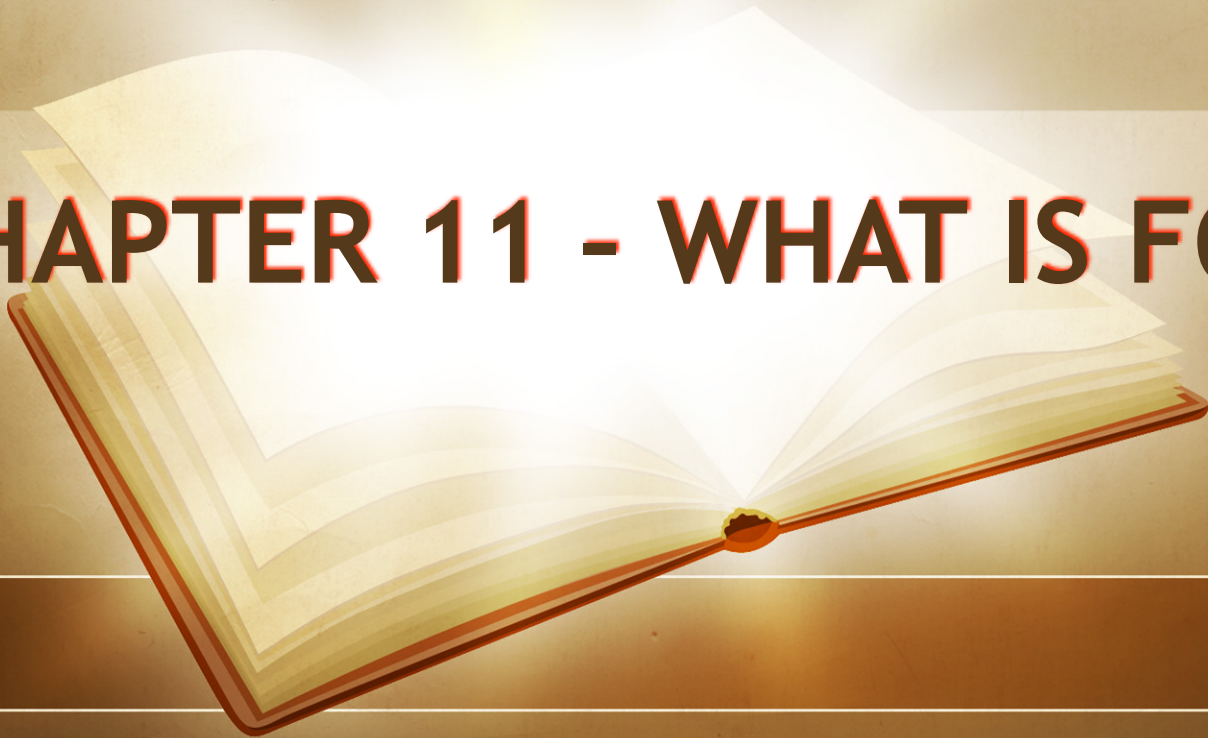
Torah: Leviticus 9:1-11:47  
Haftarah: II Samuel 6:1-7:17



PEACE - שָׁלוֹם shalom - Strong's H7965 -  
'wholeness, completeness, soundness,  
welfare, peace, health, prosperity, well-  
being, safety, protection',



# CHAPTER 11 - WHAT IS FOOD?





WHAT SHALL WE EAT?

## CLEAN FOOD



VEGETABLES



RIPE FRUITS



NUTS



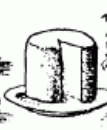
HONEY



MILK



BUTTER



EGGS



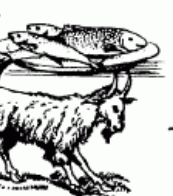
CHEESE



GRAIN



BEEF



MUTTON



FISHES WITH FINS & SCALES



VENISON

## UNCLEAN FOOD



PORK BACON & HAM



RABBITS, HARES & RODENTS



WEB-FOOTED BIRDS & THEIR EGGS



BIRDS OF PREY



ALL SHELL FISH



AND FISH WITHOUT BOTH SCALES & FINS

EELS; SNAILS AND ALL CREEPING THINGS THAT CRAWL, FLY OR SWIM.

# Clean and Unclean Animals

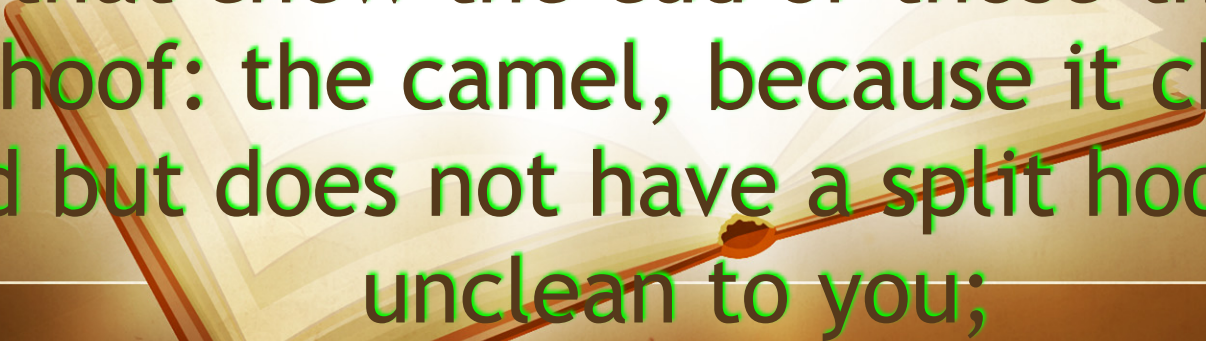
Lev 11:1 And יהוה spoke to Mosheh and to Aharon, saying to them,

Lev 11:2 “Speak to the children of Yisra’ěl, saying, ‘These are the living creatures which you do eat among all the beasts that are on the earth:



Lev 11:3 'Whatever has a split hoof completely divided, chewing the cud, among the beasts, that you do eat.

Lev 11:4 'Only, these you do not eat among those that chew the cud or those that have a split hoof: the camel, because it chews the cud but does not have a split hoof, it is unclean to you;



Lev 11:5 and the rabbit, because it chews the cud but does not have a split hoof, it is unclean to you;

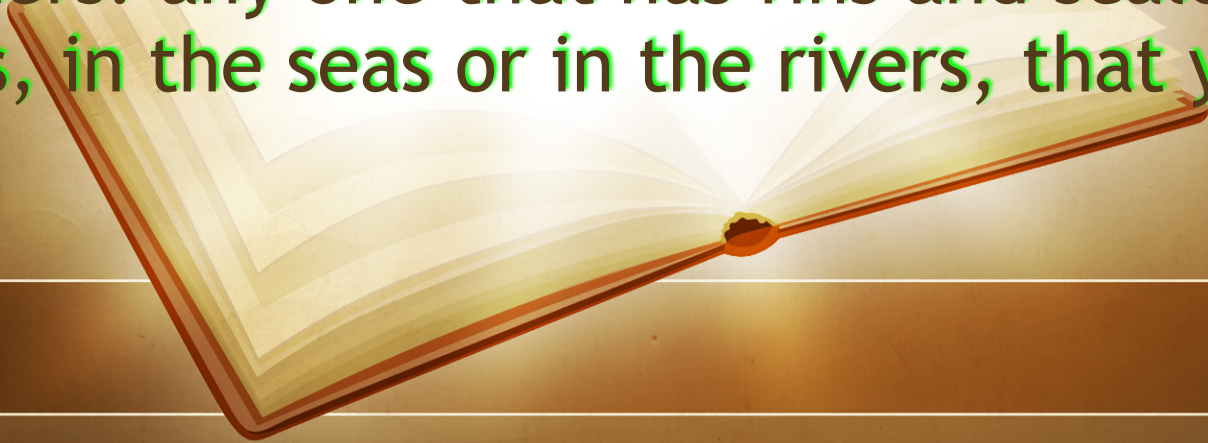
Lev 11:6 and the hare, because it chews the cud but does not have a split hoof, it is unclean to you;

Lev 11:7 and the pig, though it has a split hoof, completely divided, yet does not chew the cud, it is unclean to you.



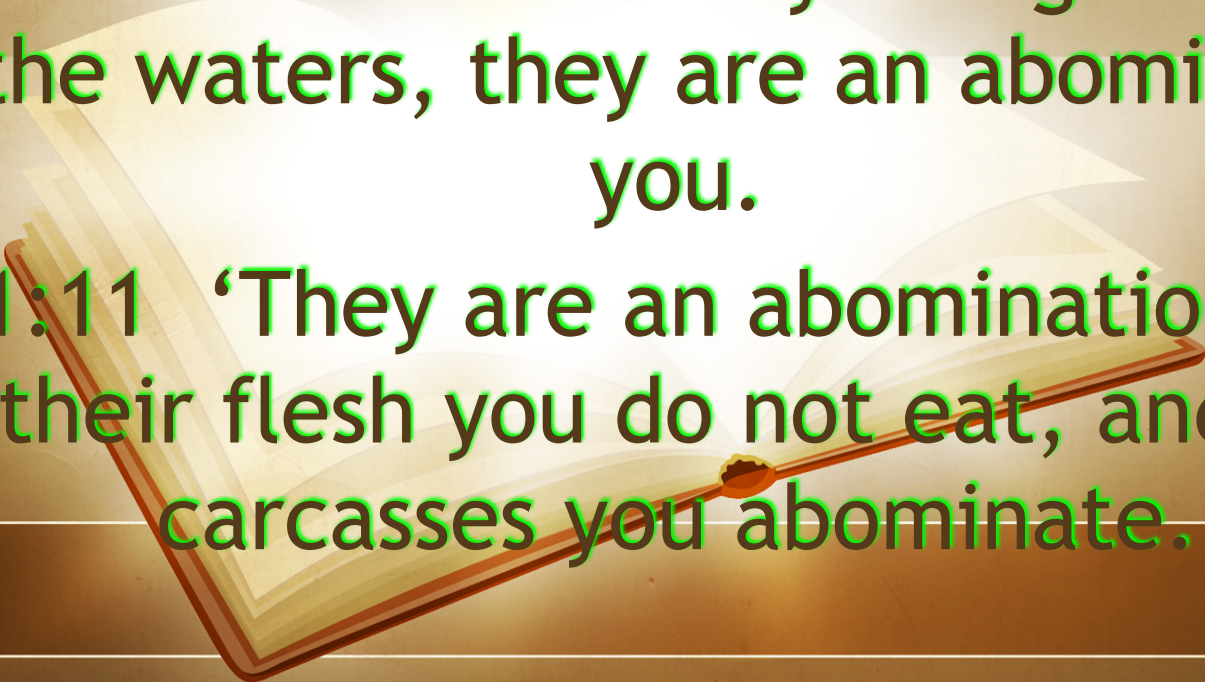
Lev 11:8 'Their flesh you do not eat, and their carcasses you do not touch. They are unclean to you.

Lev 11:9 'These you do eat of all that are in the waters: any one that has fins and scales in the waters, in the seas or in the rivers, that you do eat.



Lev 11:10 'But all that have not fins and scales in the seas and in the rivers, all that move in the waters or any living being which is in the waters, they are an abomination to you.

Lev 11:11 'They are an abomination to you - of their flesh you do not eat, and their carcasses you abominate.





Lev 11:12 'All that have not fins or scales in the waters are an abomination to you.

Lev 11:13 'And these you do abominate among the birds, they are not eaten, they are an abomination: the eagle, and the vulture, and the black vulture,

Lev 11:14 and the hawk, and the falcon after its kind,



Lev 11:15 every raven after its kind,

Lev 11:16 and the ostrich, and the  
nighthawk, and the seagull, and the hawk  
after its kind,

Lev 11:17 and the little owl, and the fisher  
owl, and the great owl,





Lev 11:18 and the white owl, and the pelican, and the carrion vulture,

Lev 11:19 and the stork, the heron after its kind, and the hoopoe, and the bat.

Lev 11:20 'All flying insects that creep on all fours is an abomination to you.

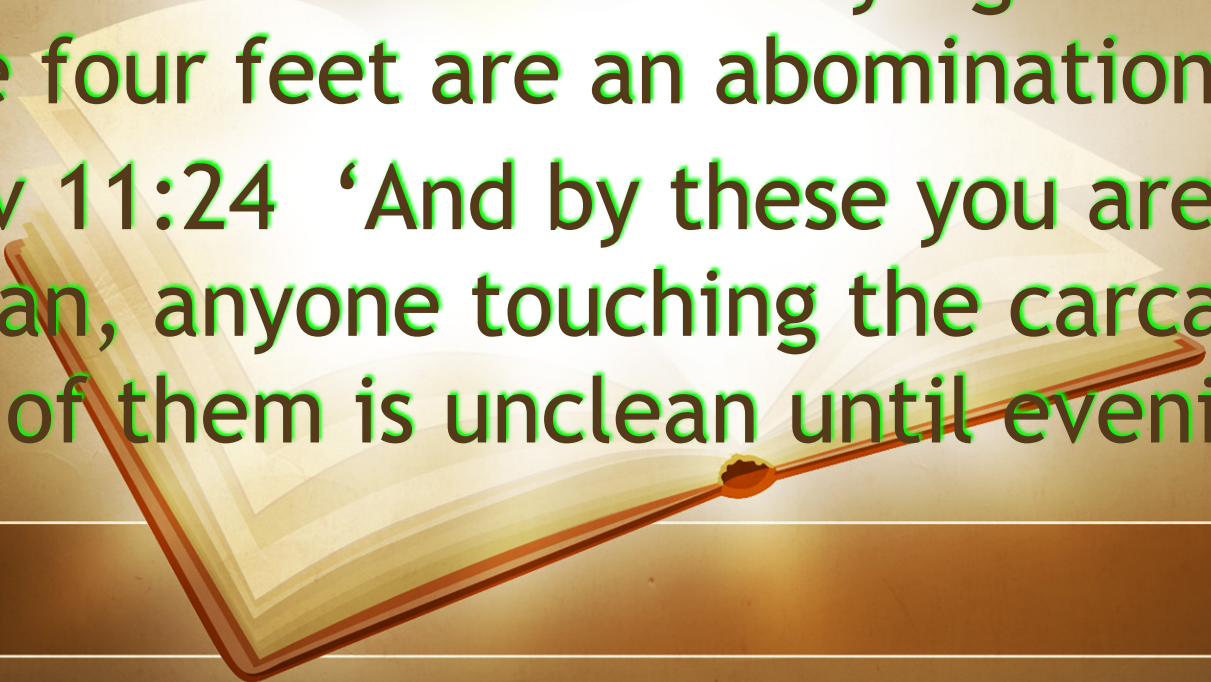
Lev 11:21 'Only, these you do eat of every flying insect that creeps on all fours: those which have jointed legs above their feet with which to leap on the earth.

Lev 11:22 'These of them you do eat: the arbeh-locust after its kind, and the solam-locust after its kind, and the ḥargol-locust after its kind, and the ḥagab-locust after its kind.



Lev 11:23 'But all other flying insects which have four feet are an abomination to you.

Lev 11:24 'And by these you are made unclean, anyone touching the carcass of any of them is unclean until evening,

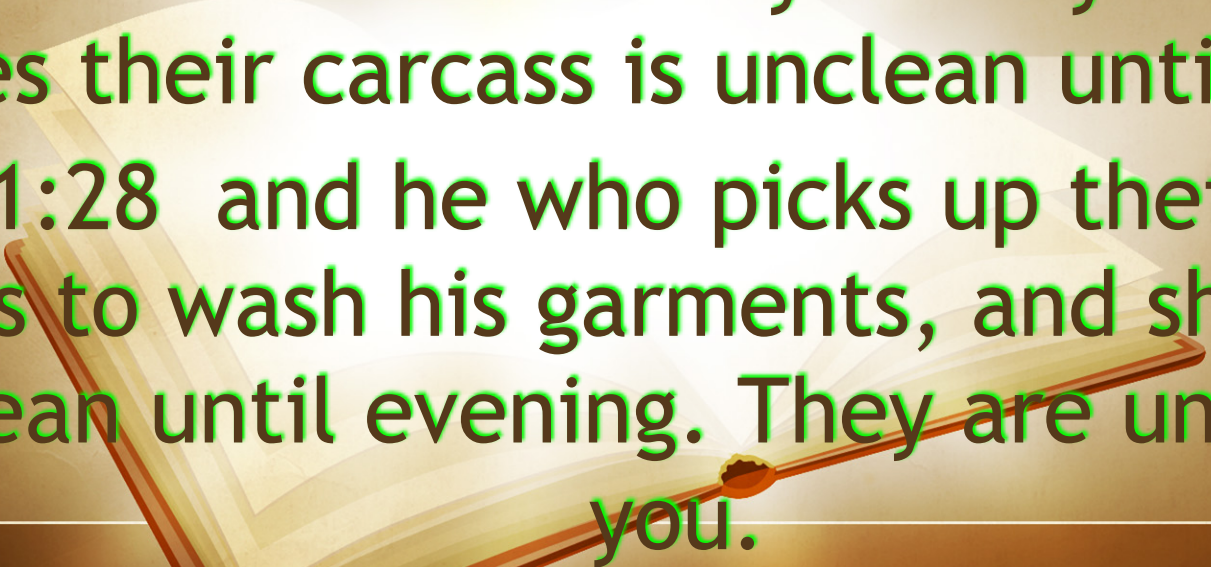


Lev 11:25 and anyone picking up part of the carcass of any of them has to wash his garments, and shall be unclean until evening.

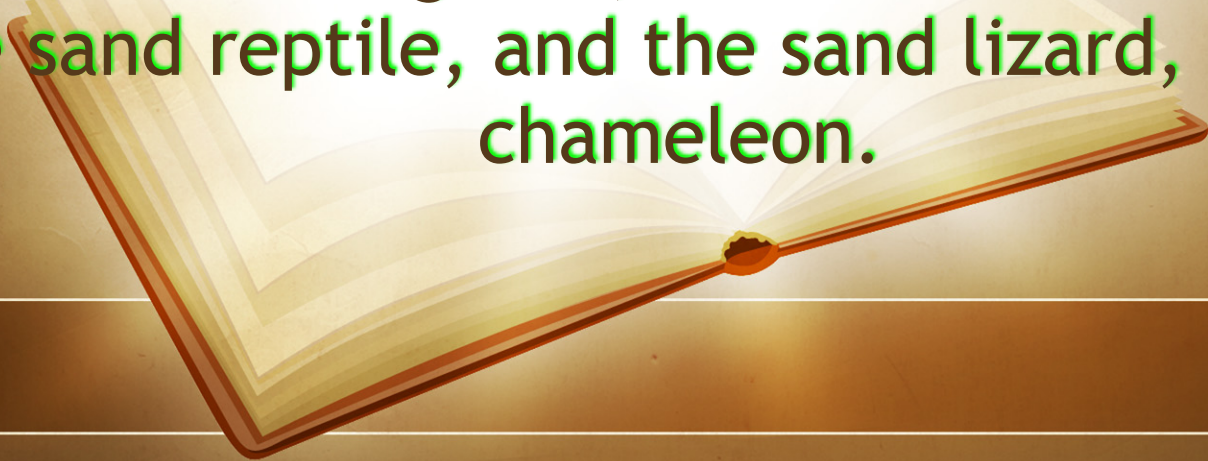
Lev 11:26 'Every beast that has a split hoof not completely divided, or does not chew the cud, is unclean to you. Anyone who touches their carcass is unclean.



Lev 11:27 'And whatever goes on its paws,  
among all the creatures that go on all fours,  
those are unclean to you. Anyone who  
touches their carcass is unclean until evening,  
Lev 11:28 and he who picks up their carcass  
has to wash his garments, and shall be  
unclean until evening. They are unclean to  
you.



Lev 11:29 'And these are unclean to you among the creeping creatures that creep on the earth: the mole, and the mouse, and the tortoise after its kind,  
Lev 11:30 and the gecko, and the land crocodile, and the sand reptile, and the sand lizard, and the chameleon.





Lev 11:31 'These are unclean to you among all that creep. Anyone who touches them when they are dead becomes unclean until evening.

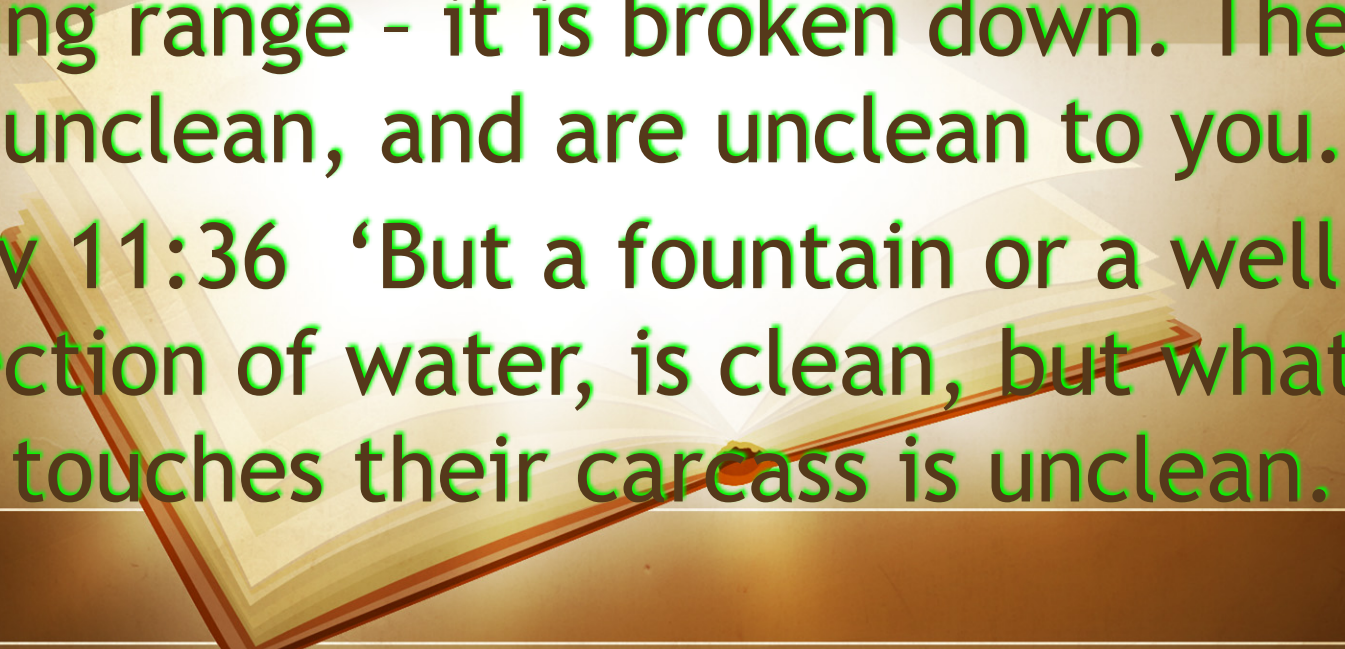
Lev 11:32 'And whatever any of them in its dead state falls upon, becomes unclean, whether it is any wooden object or garment or skin or sack, any object in which work is done, it is put in water. And it shall be unclean until evening, then it shall be clean.

Lev 11:33 'Any earthen vessel into which any of them falls, whatever is in it becomes unclean, and you break it.

Lev 11:34 'Any of the food which might be eaten, on which water comes, becomes unclean, and any drink which might be drunk from it becomes unclean.







Lev 11:35 'And on whatever any of their carcass falls becomes unclean - an oven or cooking range - it is broken down. They are unclean, and are unclean to you.

Lev 11:36 'But a fountain or a well, a collection of water, is clean, but whatever touches their carcass is unclean.

Lev 11:37 'And when any of their carcass falls on any planting seed which is to be sown, it is clean.

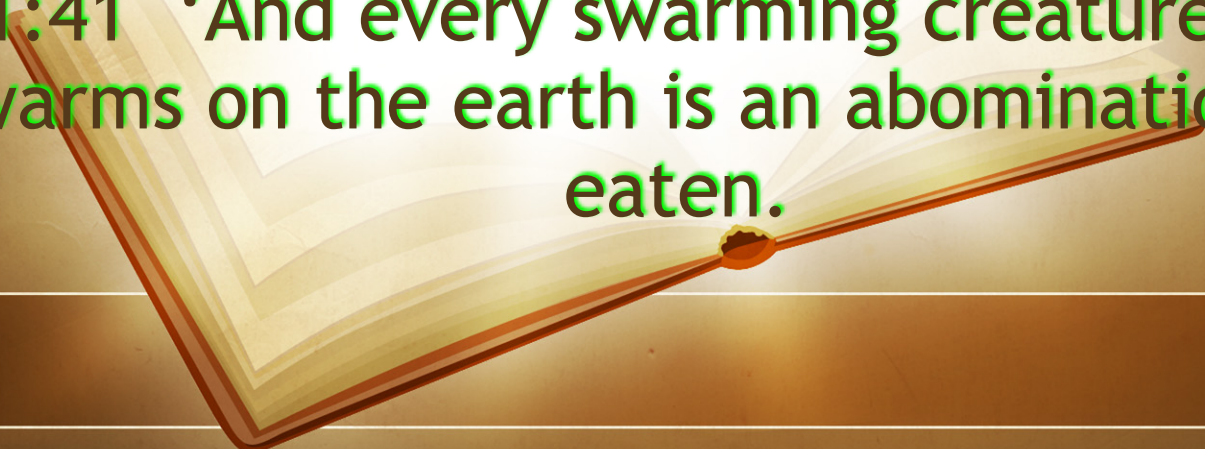
Lev 11:38 'But when any water is put on the seed and any part of any such carcass falls on it, it is unclean to you.

Lev 11:39 'And when any of the beasts which are yours for food dies, he who touches its carcass becomes unclean until evening.



Lev 11:40 'And he who eats of its carcass has to wash his garments, and shall be unclean until evening. And he who picks up its carcass has to wash his garments, and shall be unclean until evening.

Lev 11:41 'And every swarming creature - the one that swarms on the earth is an abomination, it is not eaten.



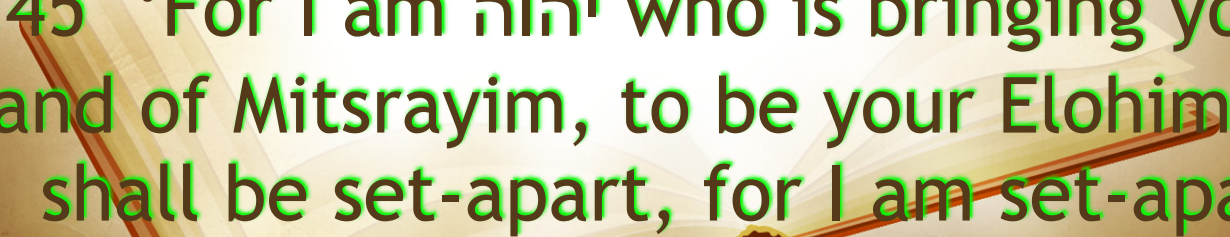
Lev 11:42 'Whatever crawls on its stomach, and whatever goes on all fours, and whatever has many feet among all swarming creatures - the ones swarming on the earth, these you do not eat, for they are an abomination.

Lev 11:43 'Do not make yourselves abominable with any swarming creature - the one swarming, and do not make yourselves unclean with them, lest you be defiled by them.



Lev 11:44 'For I am יהוה your Elohim, and you shall set yourselves apart. And you shall be set-apart, for I am set-apart. And do not defile yourselves with any swarming creature - the one creeping on the earth.

Lev 11:45 'For I am יהוה who is bringing you up out of the land of Mitsrayim, to be your Elohim. And you shall be set-apart, for I am set-apart.

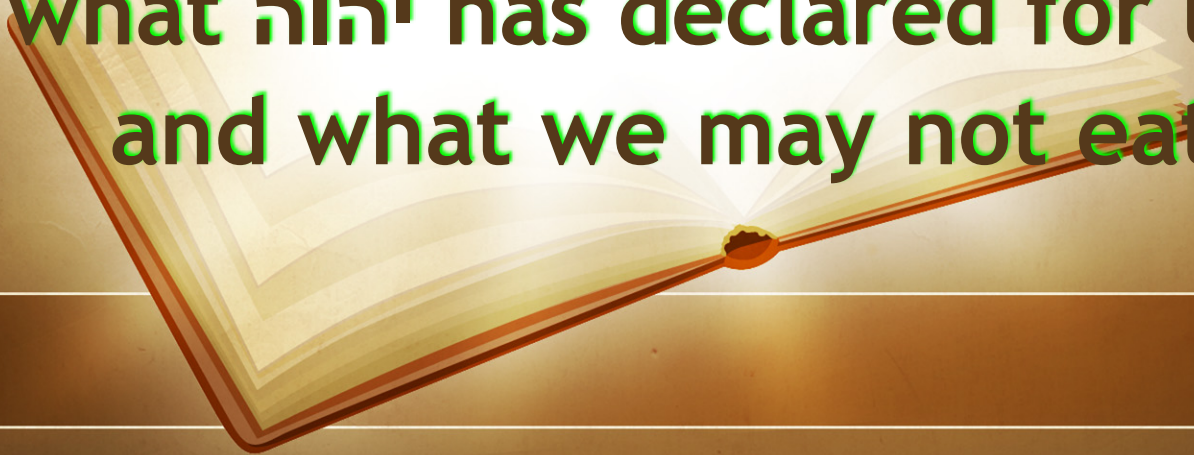


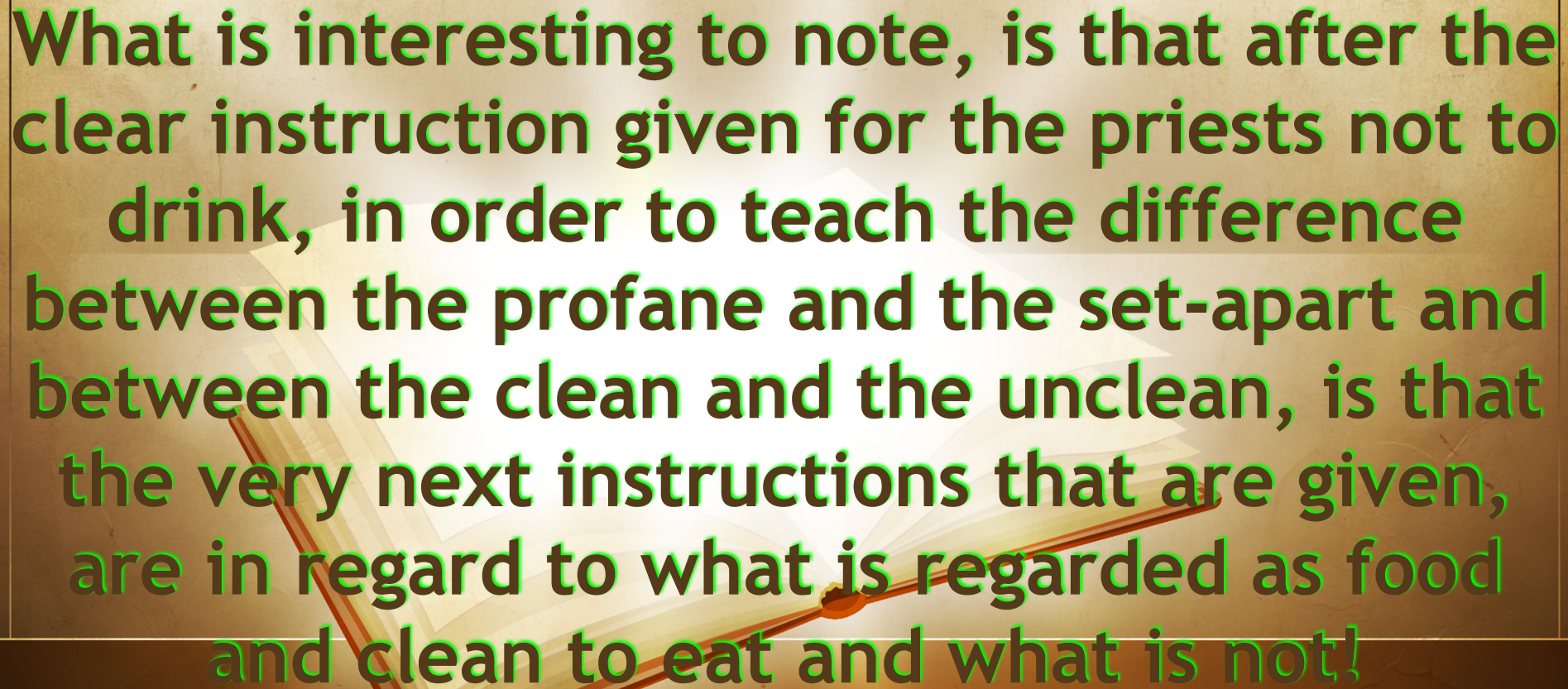
Lev 11:46 'This is the Torah of the beasts and the birds and every living being - the creeping creature in the waters, and of every being that swarms on the earth,

Lev 11:47 to make a distinction between the unclean and the clean, and between the living creature that is eaten and the living creature that is not eaten.



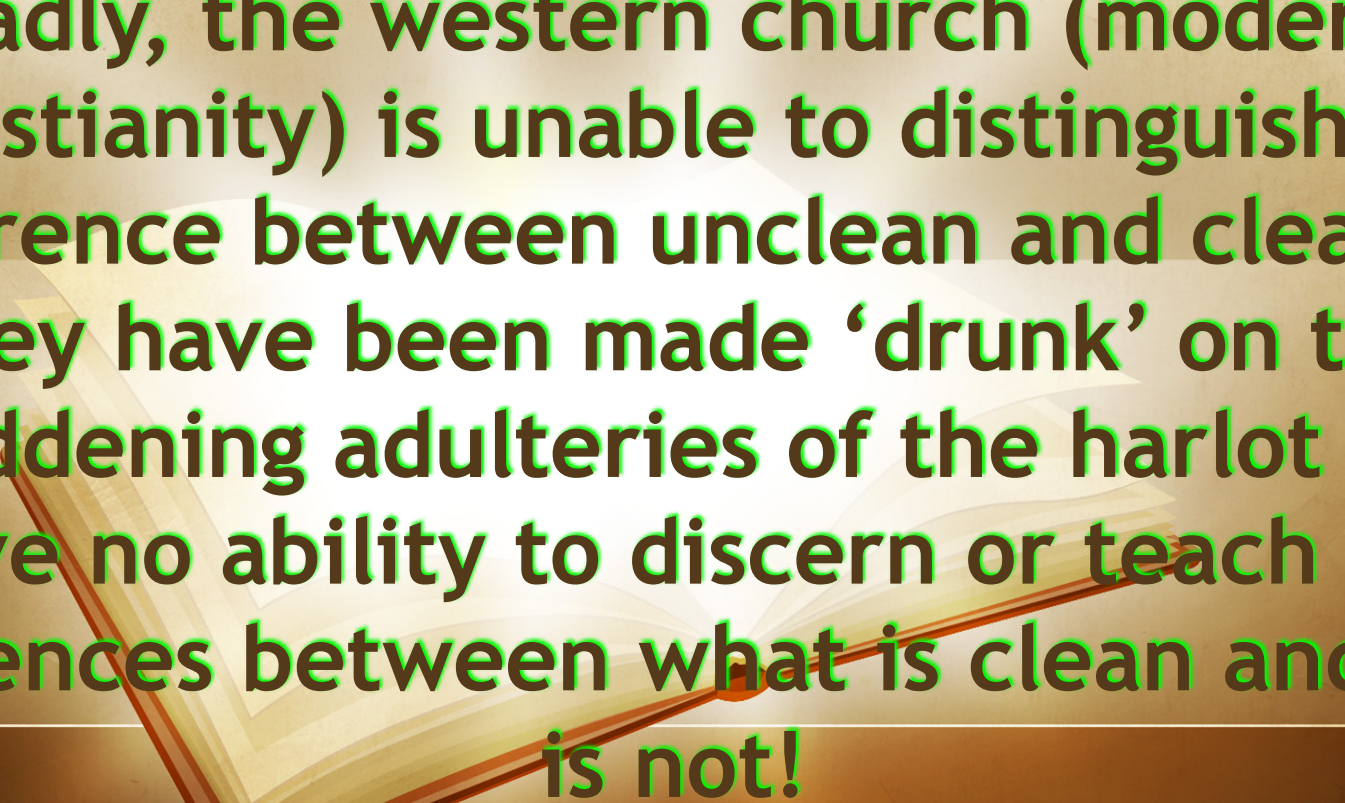
**This chapter, as well as Debarim/  
Deuteronomy 14, are very important  
chapters for us to understand, and clearly  
see, what יהוה has declared for us to eat  
and what we may not eat.**





What is interesting to note, is that after the clear instruction given for the priests not to drink, in order to teach the difference between the profane and the set-apart and between the clean and the unclean, is that the very next instructions that are given, are in regard to what is regarded as food and clean to eat and what is not!





**Sadly, the western church (modern Christianity) is unable to distinguish the difference between unclean and clean, as they have been made 'drunk' on the maddening adulteries of the harlot and have no ability to discern or teach the differences between what is clean and what is not!**

**יהוה** is so specific about our ability to have a relationship with Him and He even instructs us in what is food for us; and even right down to what we eat will help us in constantly being reminded that we are a set-apart people serving a Set-Apart Elohim!







# Understanding “Clean and Unclean”

All too often we are told and have been taught to believe that since the Messiah came, we are free to eat anything we wish, and are not bound by any of the dietary laws of Scripture. In fact, one of the ways throughout history that 'Jews' were called on to prove they were truly converting to Christianity (and not just pretending for reasons of personal advantage) was by eating pork!



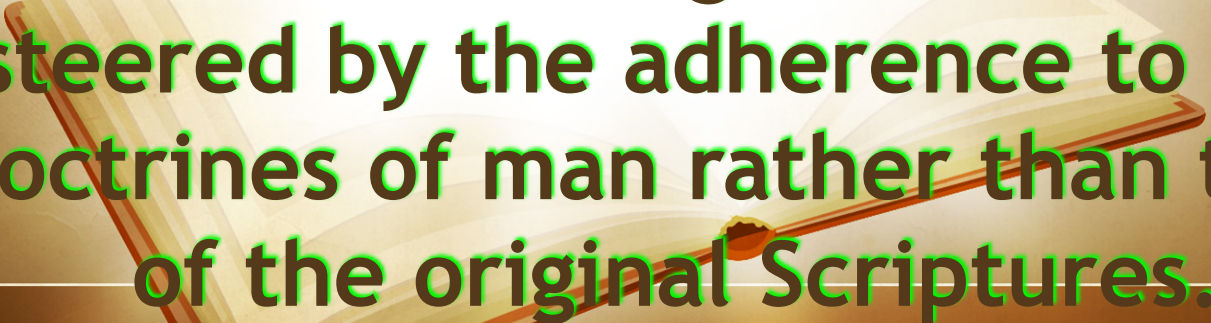
It even became traditional to eat ham on 'Easter/Ishtar' to celebrate the "triumph of Christ over the old Jewish ways". How sick is that!!!!

But this could not be further from the spirit of יהושע the Messiah or His earliest followers who wrote the New Testament.



## **But Didn't He Declare All Foods Clean?**

This is a widespread belief that highlights the very real danger inherent in building doctrines based on English translations that were steered by the adherence to traditions and doctrines of man rather than the Truth of the original Scriptures.





**One popular version of  
Marqos/Mark 7:18-19 reads,**

Mar 7:18 And He said to them, “Are you also without understanding? Do you not perceive that whatever enters a man from outside is unable to defile him,

Mar 7:19 because it does not enter his heart but his stomach, and is eliminated, thus purging all the foods?

## NASB

because it does not go into his heart, but into his stomach, and is eliminated?" (Thus He declared all foods clean.)

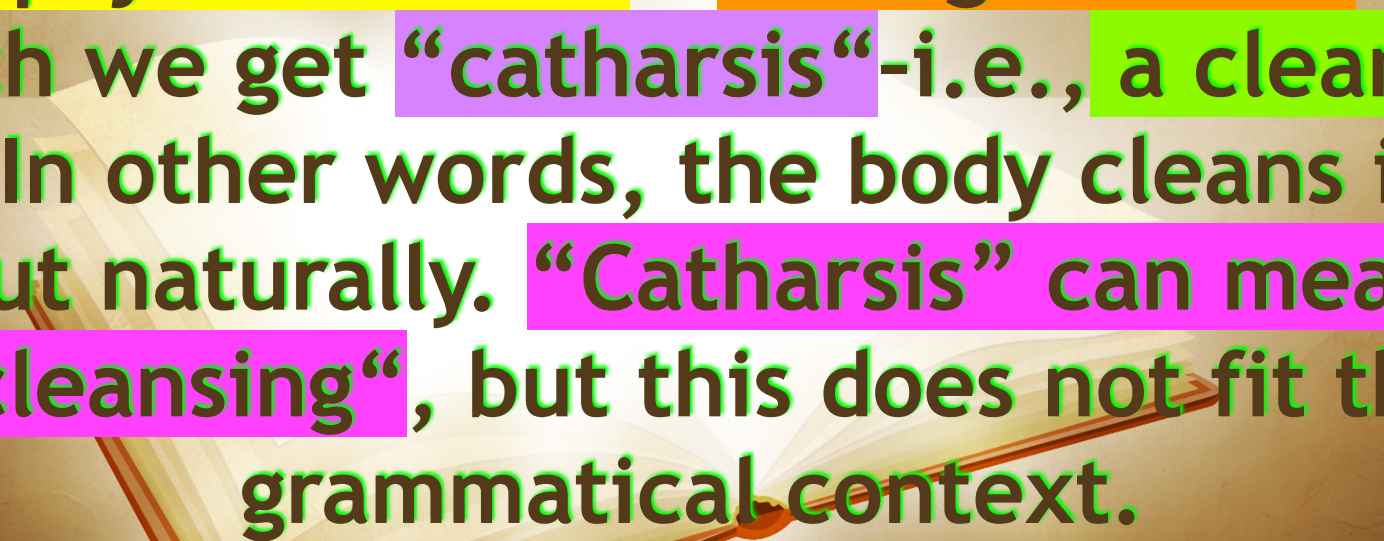
## Good News Translation

because it does not go into your heart but into your stomach and then goes on out of the body." (In saying this, Jesus declared that all foods are fit to be eaten.)



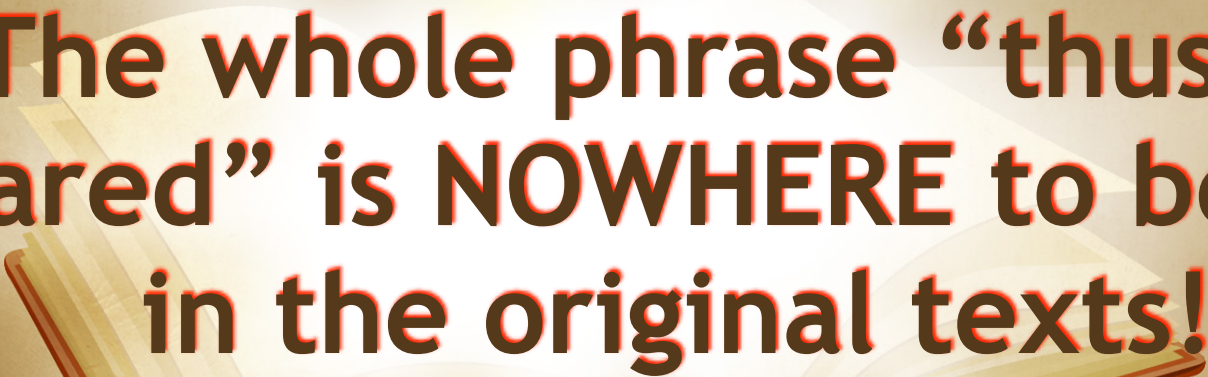
**Yet what we can see from the Greek  
from which it was translated, it  
actually says the following:**

**“...because it does not enter into his heart,  
but into his stomach, and goes out into the  
toilet, purging all foods.”**



The word for “purging” is the word καθαρίζω katharizō - Strong’s G2511 from which we get “catharsis“-i.e., a cleaning-out. In other words, the body cleans itself out naturally. “Catharsis” can mean “cleansing“, but this does not fit the grammatical context.






**The whole phrase “thus he declared” is NOWHERE to be found in the original texts!**

**If He did mean to contradict יהוה's  
earlier instruction, then He was,  
by His own measure, someone of  
very little consequence:**





**Mattithyahu/Matthew 5:19 “Whoever, then, breaks one of the least of these commands, and teaches men so, shall be called least in the reign of the heavens; but whoever does and teaches them, he shall be called great in the reign of the heavens.”**



**No, יהוה did not change His mind.  
He still considers eating swine's  
flesh abominable.**






Yeshayahu/Isaiah 65:4 “who sit among the graves, and spend the night in secret places, who eat flesh of pigs, and the broth of unclean meat is in their pots”

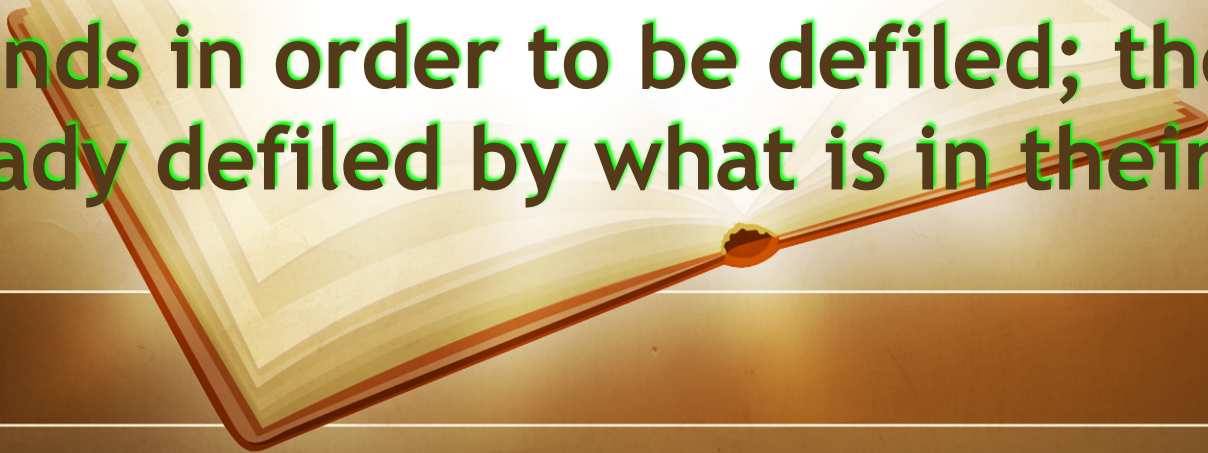


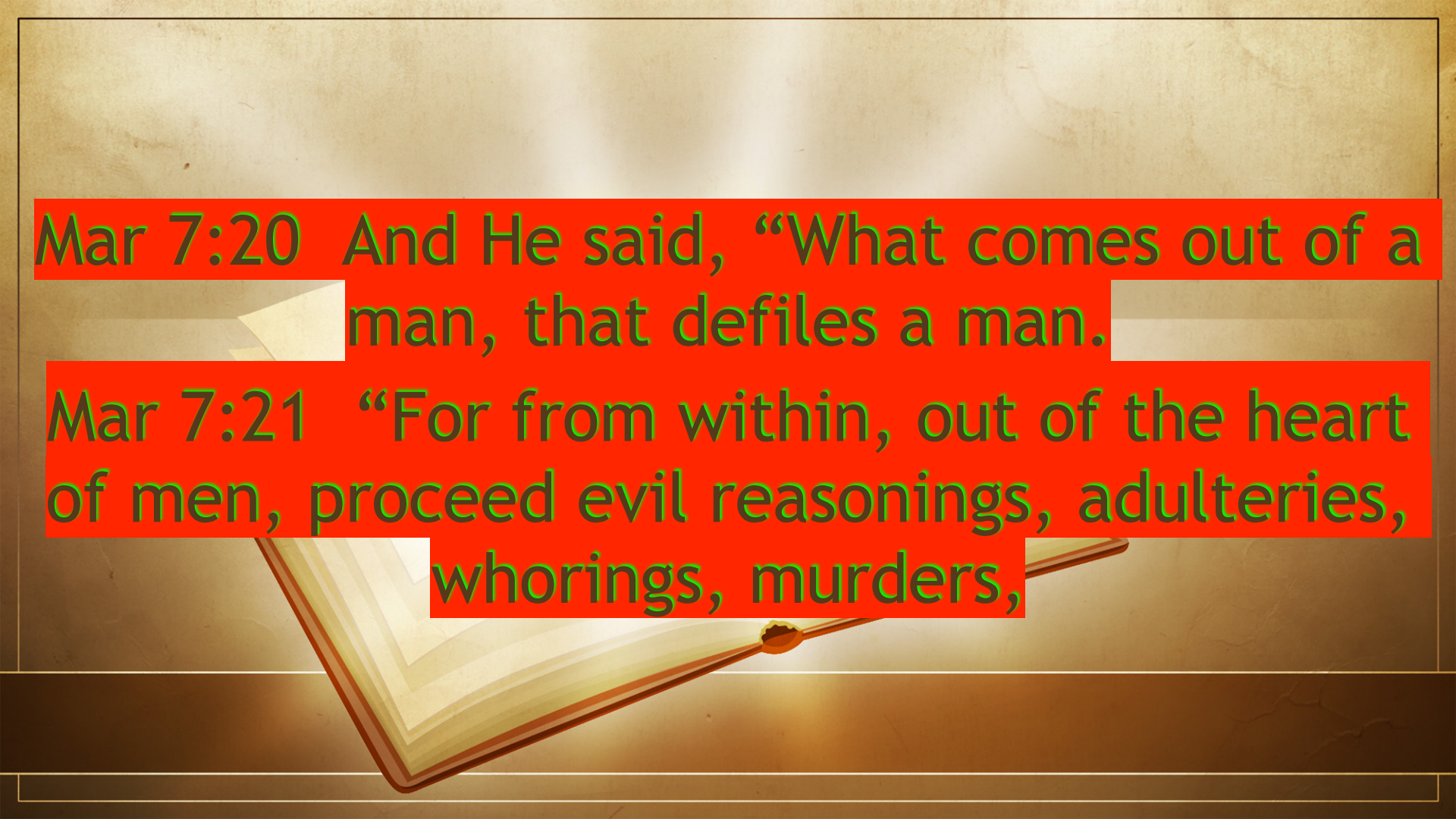
Yeshayahu/Isaiah 66:17 “those who set themselves apart and cleanse themselves at the gardens after ‘One’ in the midst, eating flesh of pigs and the abomination and the mouse, are snatched away, together,” declares יהוה.”





**יהושע** was not even talking about different kinds of food in *Marqos/Mark 7*. What He did mean is clear; He explains in the next verse that men don't have to eat with unclean hands in order to be defiled; they are already defiled by what is in their hearts.





Mar 7:20 And He said, “What comes out of a man, that defiles a man.

Mar 7:21 “For from within, out of the heart of men, proceed evil reasonings, adulteries, whorings, murders,



Mar 7:22 thefts, greedy desires,  
wickednesses, deceit, indecency, an evil eye,  
blasphemy, pride, foolishness.

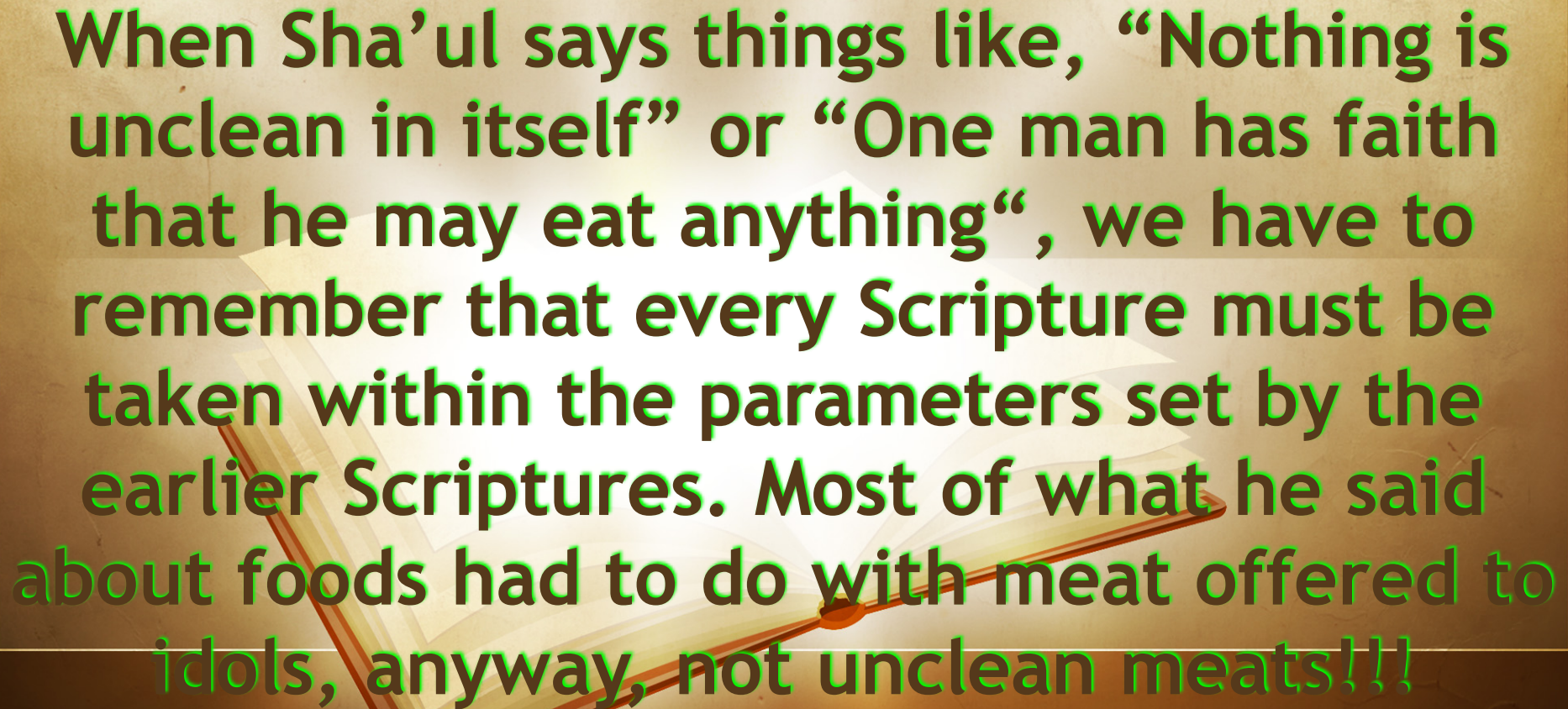
Mar 7:23 “All these wicked matters come  
from within and defile a man.”



Getting a little dirt from unwashed hands into one's system (which is what started the argument in the first place and had nothing to do with what 'foods' were being eaten), is so minor in comparison to that, that it is basically a joke.







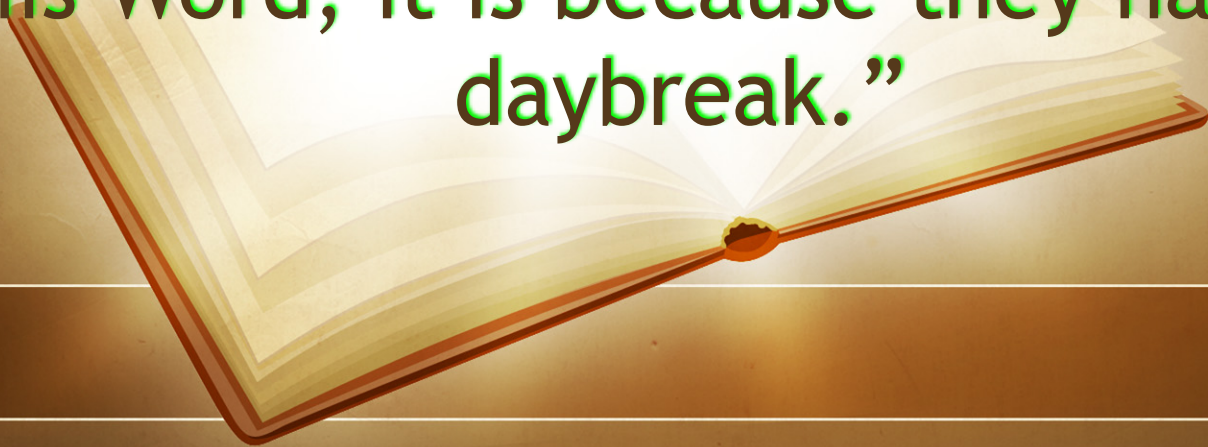
When Sha'ul says things like, “Nothing is unclean in itself” or “One man has faith that he may eat anything“, we have to remember that every Scripture must be taken within the parameters set by the earlier Scriptures. Most of what he said about foods had to do with meat offered to idols, anyway, not unclean meats!!!

**They were not even considered food to start with, so they were already excluded from the question.**

**Whatever he said has to fit with the rest of Scripture, especially the five books of Mosheh (The Torah):**

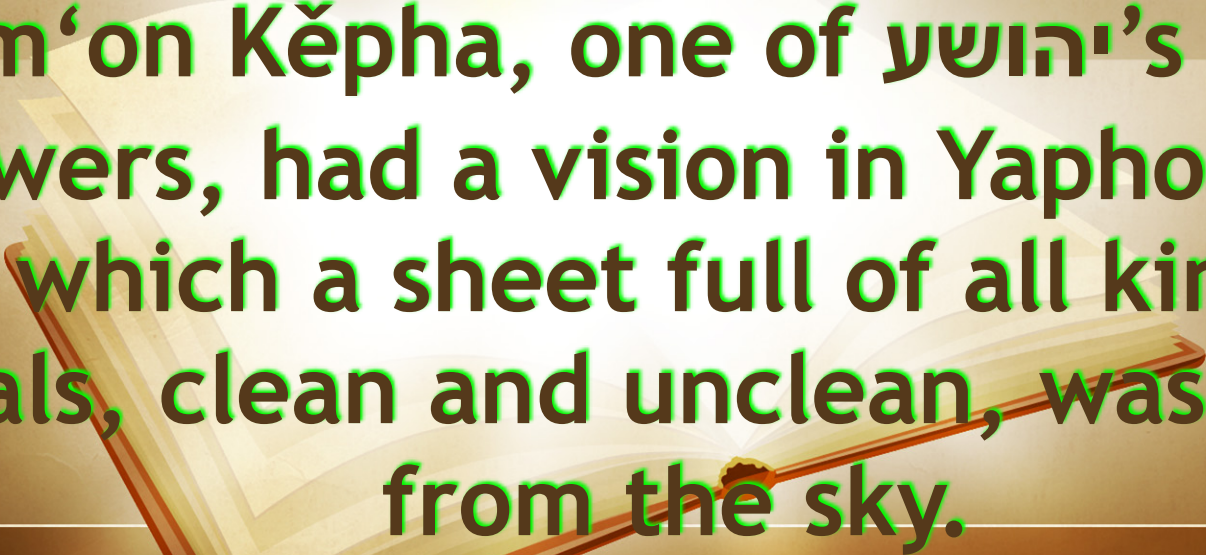


Yeshayahu/Isaiah 8:20 “To the Torah and to the witness! If they do not speak according to this Word, it is because they have no daybreak.”



# Wasn't Kěpha/Peter Told to Eat Unclean Beasts?

Shim'on Kěpha, one of יהושע's closest followers, had a vision in Yapho (Joppa, in which a sheet full of all kinds of animals, clean and unclean, was lowered from the sky.





He was told, “Arise, Kěpha, kill and eat!”  
(Ma’asei/Acts 10)

When he objected, he was told, “What יהוה  
has cleansed, do not call unclean.”

So that means, according to an adulterated  
and corrupt worship system, that יהוה  
cleansed every kind of food after all, right?

Can we now eat anything we want, without  
being concerned about those  
'old-fashioned regulations'?

**NO, NO and again NO!!!**

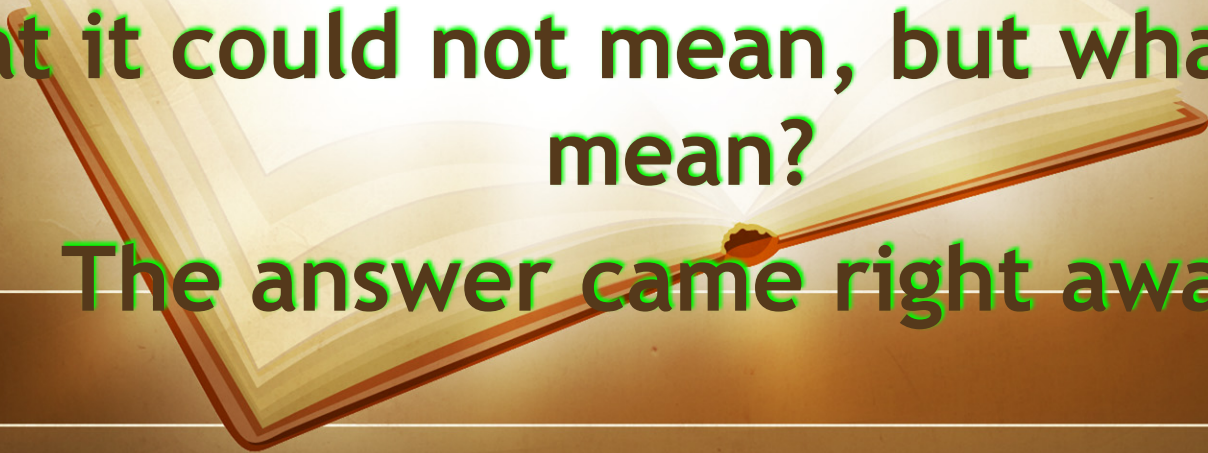
That's **NOT** the message Kěpha (Peter) got  
from this vision in Ma'asei/Acts 10.



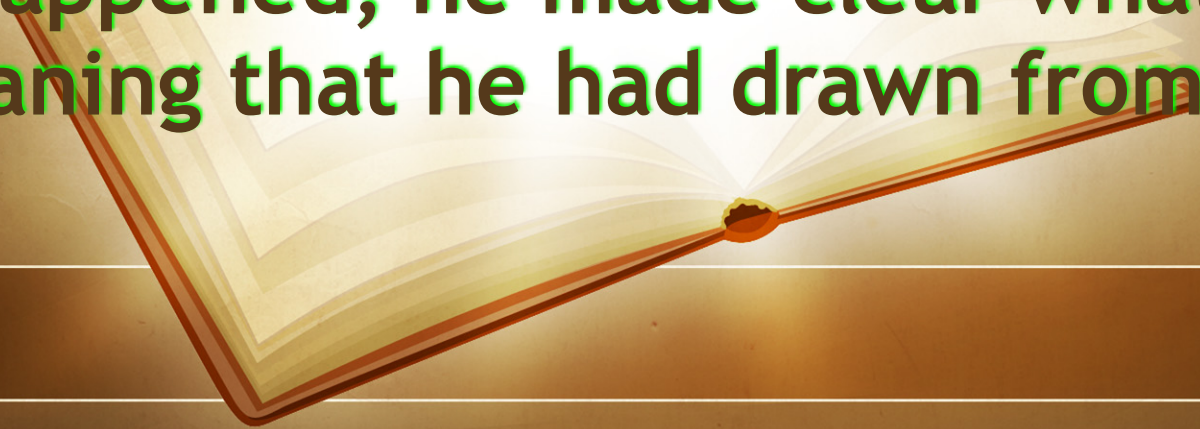
In fact, after the same thing had happened three times, he was still very puzzled about what this could mean (verse 17).

He knew Scripture well enough to know what it could not mean, but what did it mean?

The answer came right away.



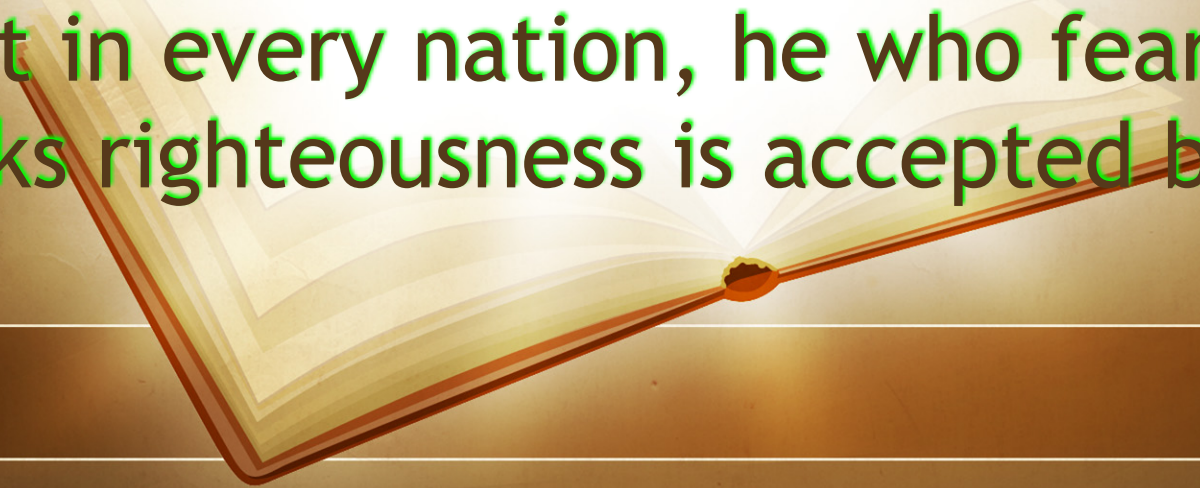
**Some Gentile men were at the door of the house where he was lodging, and when Kěpha (Peter) told them the story of what had happened, he made clear what the only meaning that he had drawn from it was:**





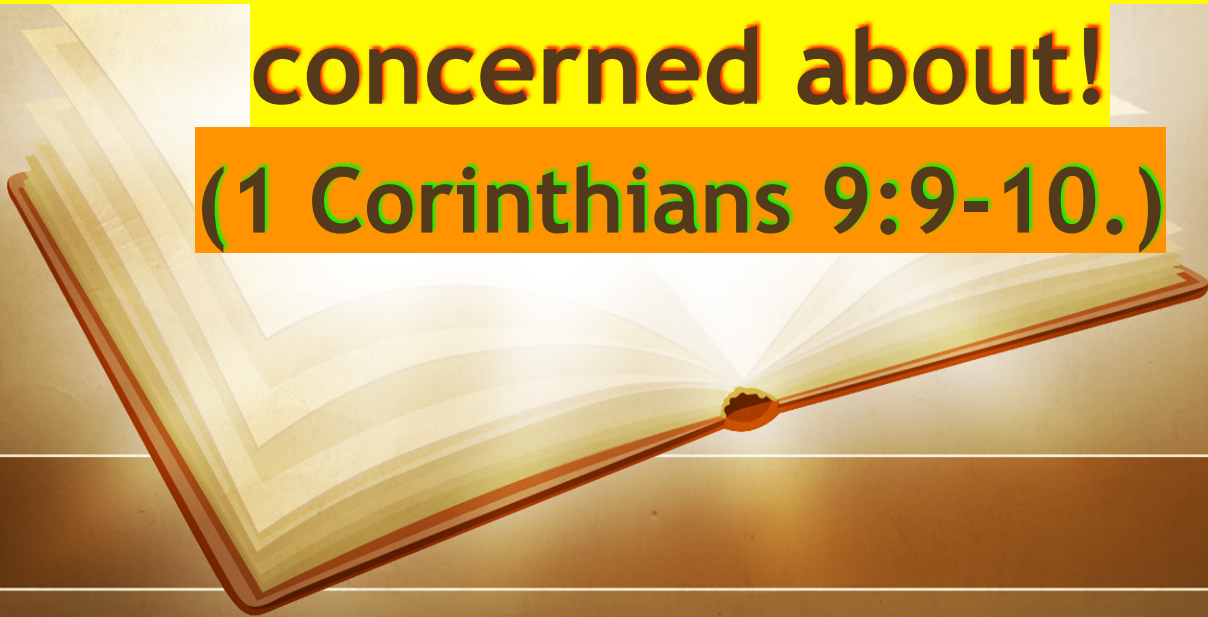
## **Ma'asei/Acts 10:34-35**

“And opening his mouth, Kěpha said, “Truly I see that Elohim shows no partiality, 35 but in every nation, he who fears Him and works righteousness is accepted by Him.”



**It was people, not food that יהוה was  
concerned about!**

**(1 Corinthians 9:9-10.)**





1Co 9:9 For it has been written in the Torah of Mosheh, “You shall not muzzle an ox while it treads out the grain.” Is it about oxen Elohim is concerned?

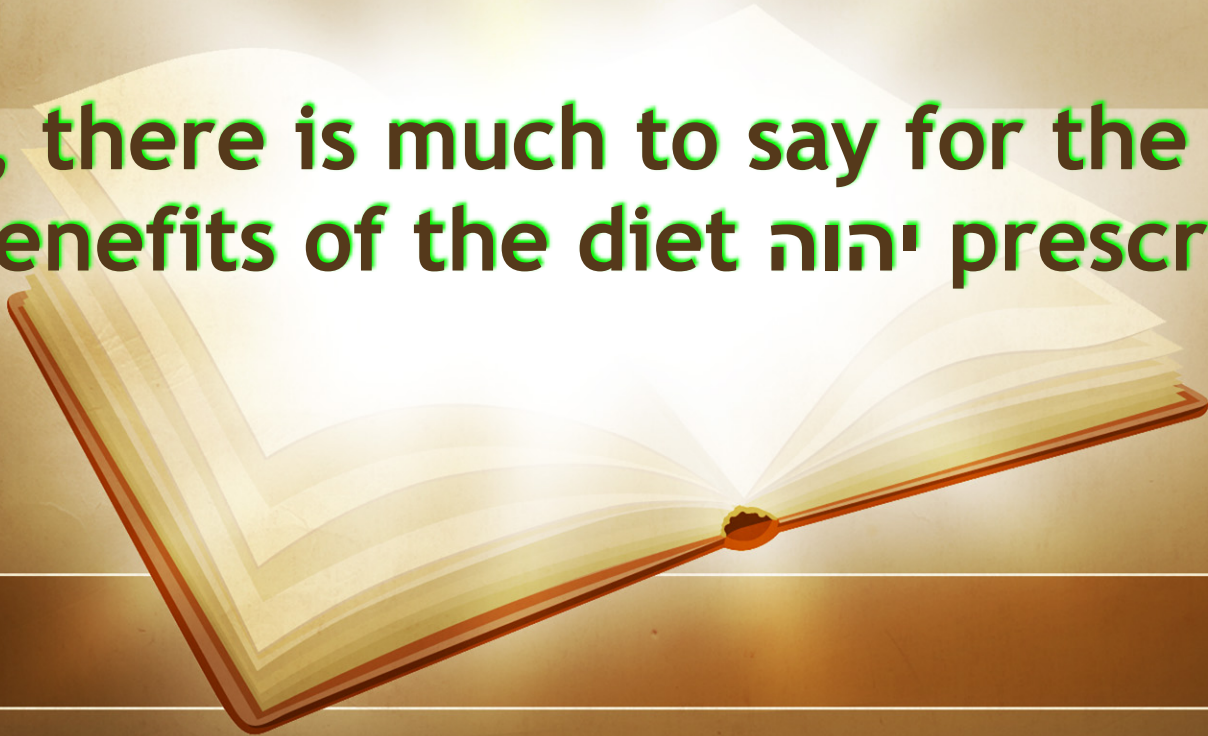
1Co 9:10 Or does He say it because of us all? For this was written because of us, that he who ploughs should plough in expectation, and the thresher in expectation of sharing.

The sheet of unclean animals was just an illustration used as a clear parable that he would get further understanding in after he had gone to the house of Cornelius and seen the Spirit of Elohim being poured out on the nations.






**Now, there is much to say for the physical  
benefits of the diet יהוה prescribed:**



Shemoth/Exodus. 15:26” And He said, “If you diligently obey the voice of יהוה your Elohim and do what is right in His eyes, and shall listen to His commands and shall guard all His laws, I shall bring on you none of the diseases I brought on the Mitsrites, for I am יהוה who heals you.”





**In a very real way, “we are what we eat“.**

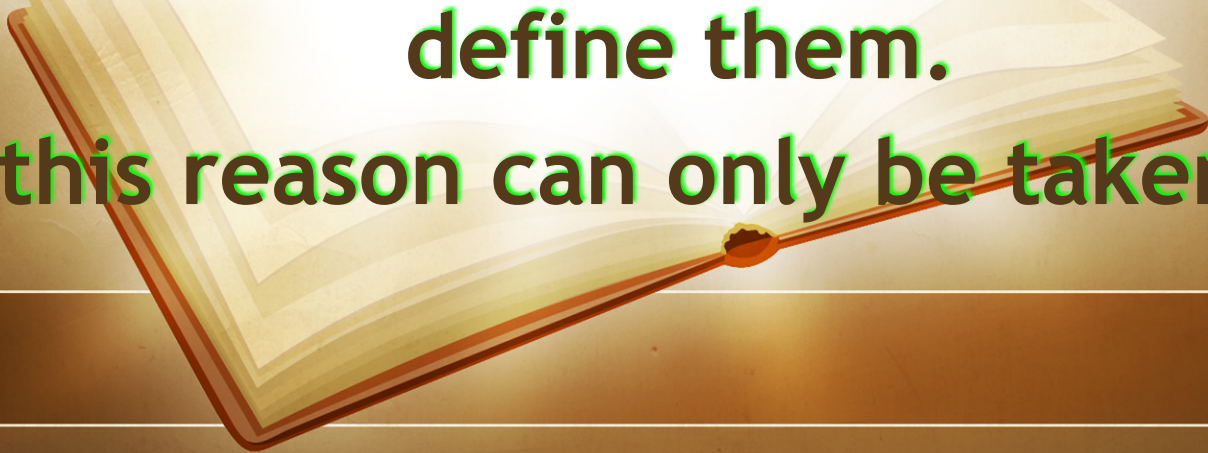
**Eating blood has indeed been found to  
cause many types of cancer.**

**The danger of trichinosis, from eating pork,  
is well known. Shellfish are actually  
poisonous several months out of the year.**

**And we could go on and on.**

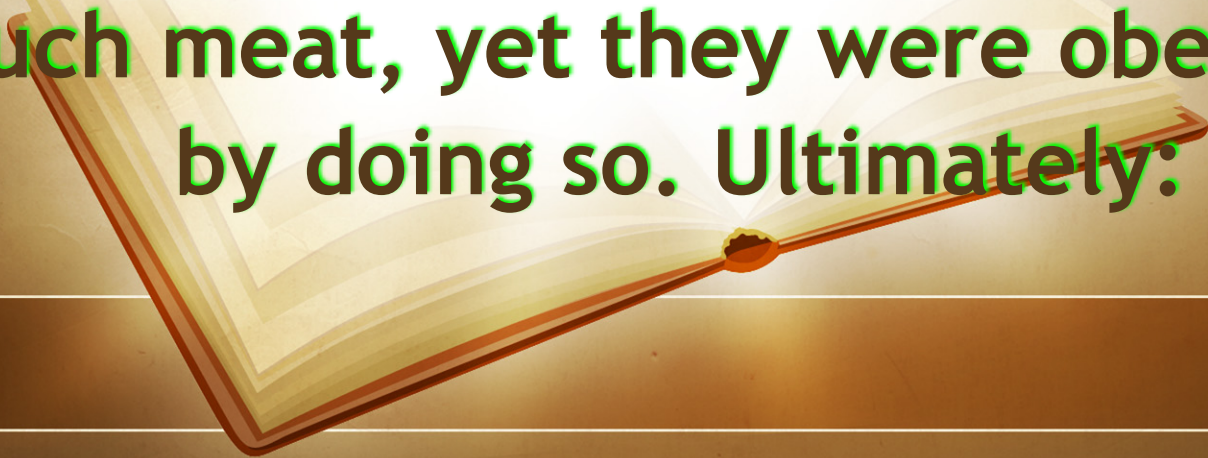
**So yes, there are definitely hygienic reasons to eat clean foods as the Scriptures define them.**

**But this reason can only be taken so far.**





The priests who worked in the Temple had to have a doctor on hand because of the stomach problems they incurred by eating so much meat, yet they were obeying יהוה by doing so. Ultimately:



Romiyim/Romans 14:17 “For the reign of Elohim is not eating and drinking, but righteousness and peace and joy in the Set-apart Spirit.”

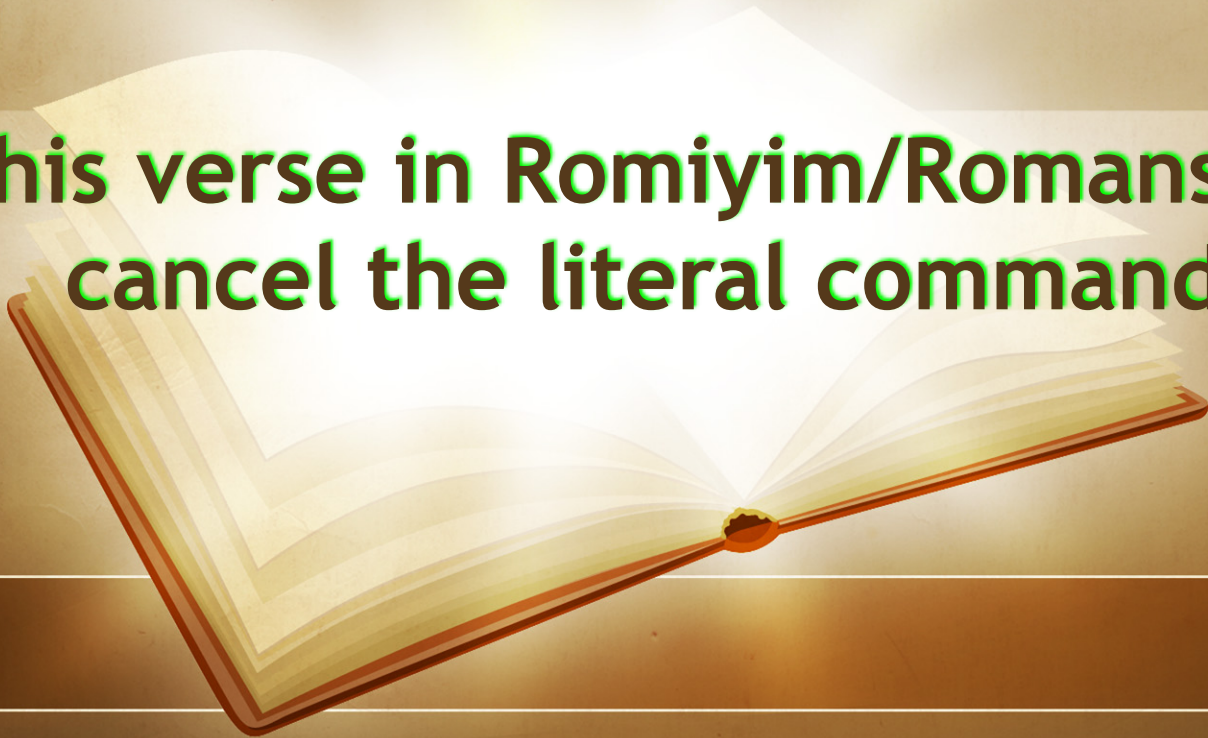




**יהוה** is concerned about what we eat, as we learn from it more and more on how we are to be a set-apart people who walk in Righteousness. The main point of the dietary laws is what they teach us.



**Now this verse in Romiyim/Romans does not  
cancel the literal commands:**





Mattithyahu/Matthew 23:23 “Woe to you, scribes and Pharisees, hypocrites! Because you tithe the mint and the anise and the cumin, and have neglected the weightier matters of the Torah: the right-ruling and the compassion and the belief. These need to have been done, without neglecting the others.”

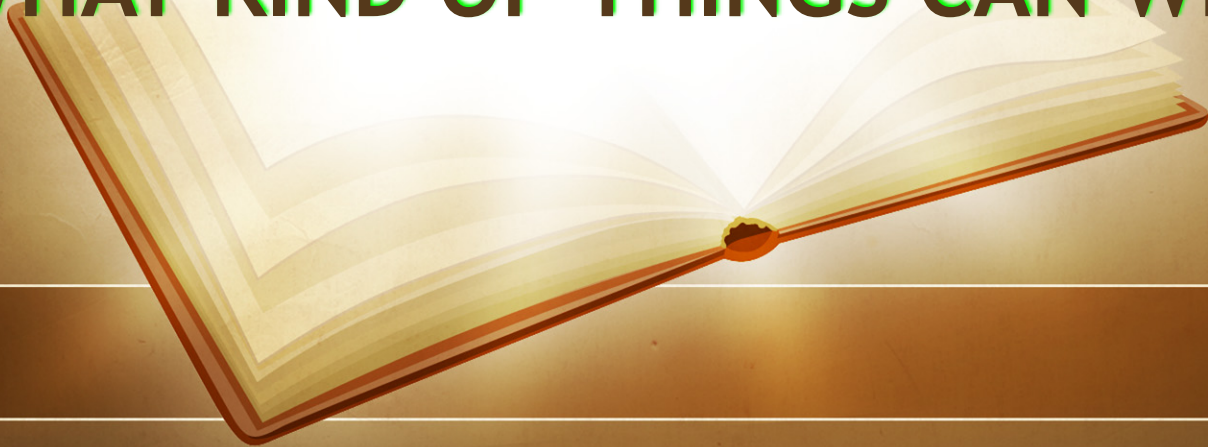


יהושע said that we are to get to the heart of the matter; but we can't learn much from what we aren't doing. But יהוה constantly reiterates that we must both “do and observe” the things He commands us to and not just “jump through hoops” but find out the deeper meaning behind the loving instruction of our Heavenly Father.



**It is a gift He gives to help us know Him better.  
Do we really want to refuse such a gift?**

**SO, WHAT KIND OF THINGS CAN WE LEARN?**

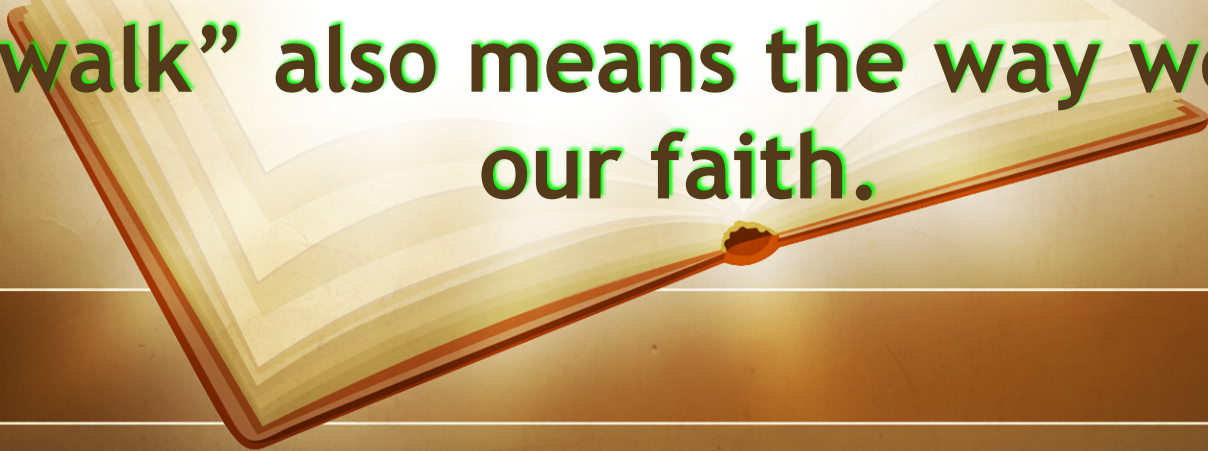


Clean animals must both have a divided hoof and they must chew the cud (Wayyiqra/Leviticus 11:3), like the cow, sheep, goat, or deer.


A divided hoof makes an animal sure-footed. The three pilgrimage-festivals are literally called “three feet” (or legs) in Hebrew. (Shemoth/Exodus 23:14)



A three-legged piece of furniture is the most stable. If we follow יהוה's calendar instead of man's, we will have stability. Our "walk" also means the way we live out our faith.

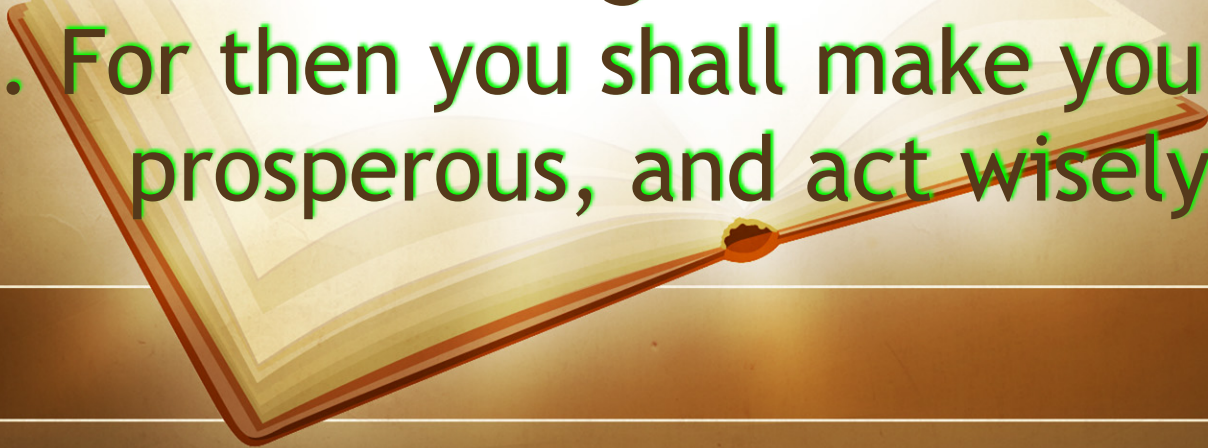


**Chewing the cud, as a cow does, is a picture of meditating on יהוה 's Word “day and night” (Yehoshua/Joshua 1:8) – i.e., over and over, until it goes deep into our hearts and can be eventually feed those who are young in faith.**





Jos 1:8 “Do not let this Book of the Torah depart from your mouth, but you shall meditate on it day and night, so that you guard to do according to all that is written in it. For then you shall make your way prosperous, and act wisely.



A pig, on the other hand, has a cloven hoof and therefore looks clean on the outside.

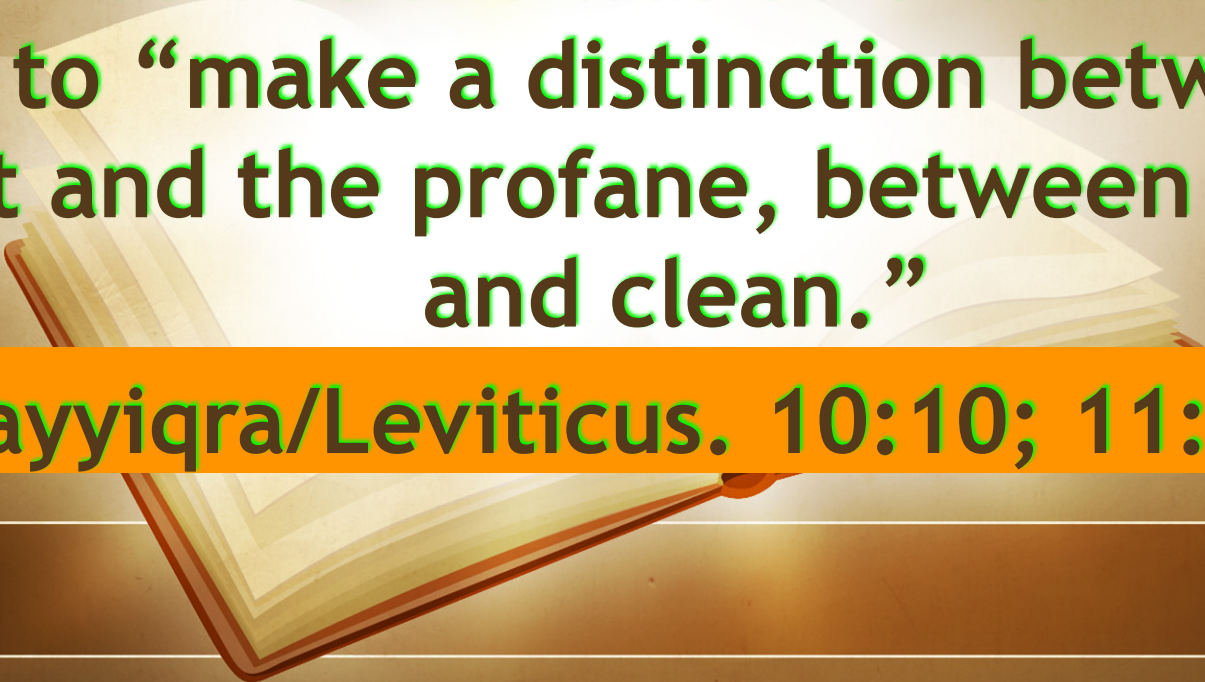
His “walk” may look wonderful, but it will eat anything and cannot pass impurities from its body since it cannot sweat. It is a picture of indiscriminately taking in any and every “wind of doctrine”, whether from יהוה or men.

So, we are not to eat swine.





# Learning to Make Distinctions



One of the explicit reasons יהוה gave Israel His instructions was so that we would learn to “make a distinction between Set-apart and the profane, between unclean and clean.”

(Wayyiqra/Leviticus. 10:10; 11:46-47)



**This does not just refer to food.**

**One of the most poignant examples of being unclean was the disease of leprosy.**

**Every time in Scripture that we see someone specifically stricken with this affliction (Miryam, Elisha's servant Gēhazi, and King Uzziyahu), he or she was desiring a position he or she had not been allotted.**

Thus, being ritually “unclean” is a picture of being selfish.

Other types of ritual uncleanness involve activities necessary in this world but which somehow touch death or corruption.

(Wayyiqra/Leviticus 5:2; Wayyiqra/Leviticus 11-15; Bemidbar/Numbers. 19; Debarim/Deuteronomy. 23:14)



Likewise, a selfish choice may not in itself be a sin, but it is a path that leads us away from love for one another, which is life as יהוה defines it.

So, it is something to be avoided—a plague to our souls.



As we see, in the Sermon on the Mount,  
יהושע does not relax the commandments  
in the least; rather He often makes  
them stricter.

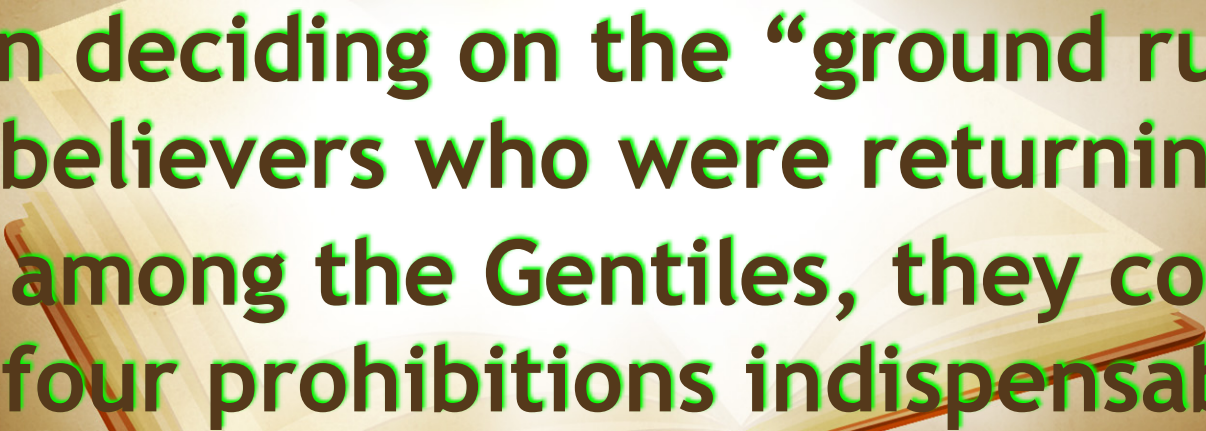
(Matthew 5)



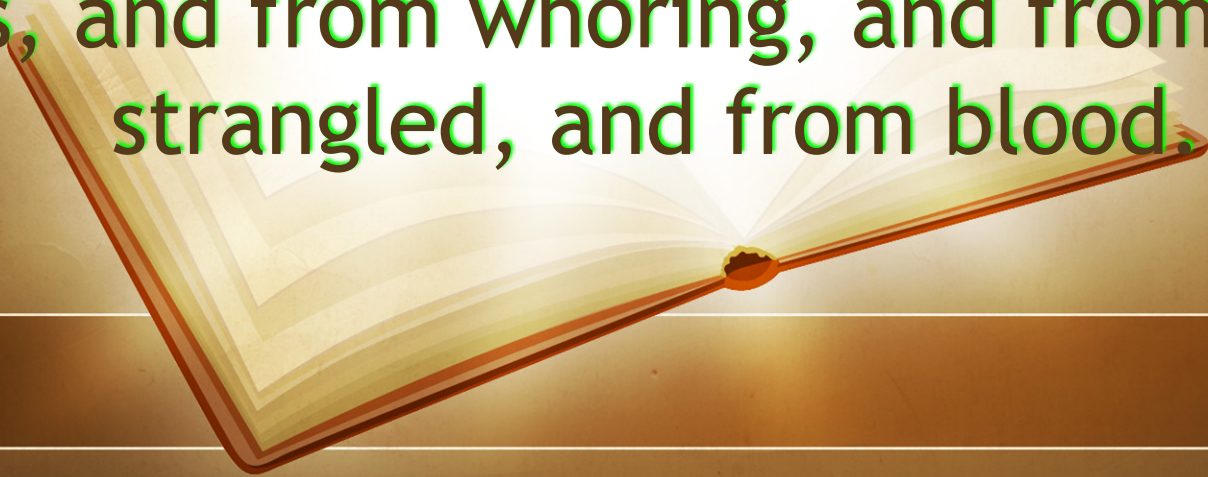


**The Apostles did the same.**

**When deciding on the “ground rules” for new believers who were returning to יהוה from among the Gentiles, they considered four prohibitions indispensable:**



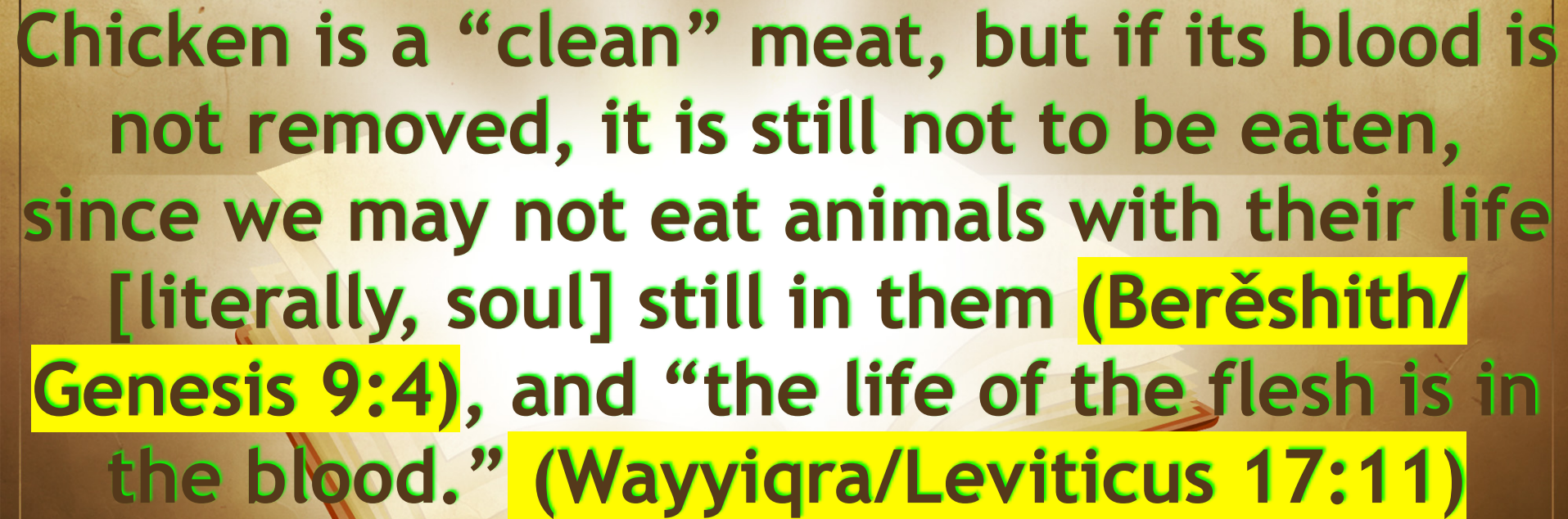
Ma'asei/Acts 15:20“but that we write to them to abstain from the defilements of idols, and from whoring, and from what is strangled, and from blood.”





**A meat can be clean yet not kosher  
(which means “acceptable” or  
“appropriate”).**

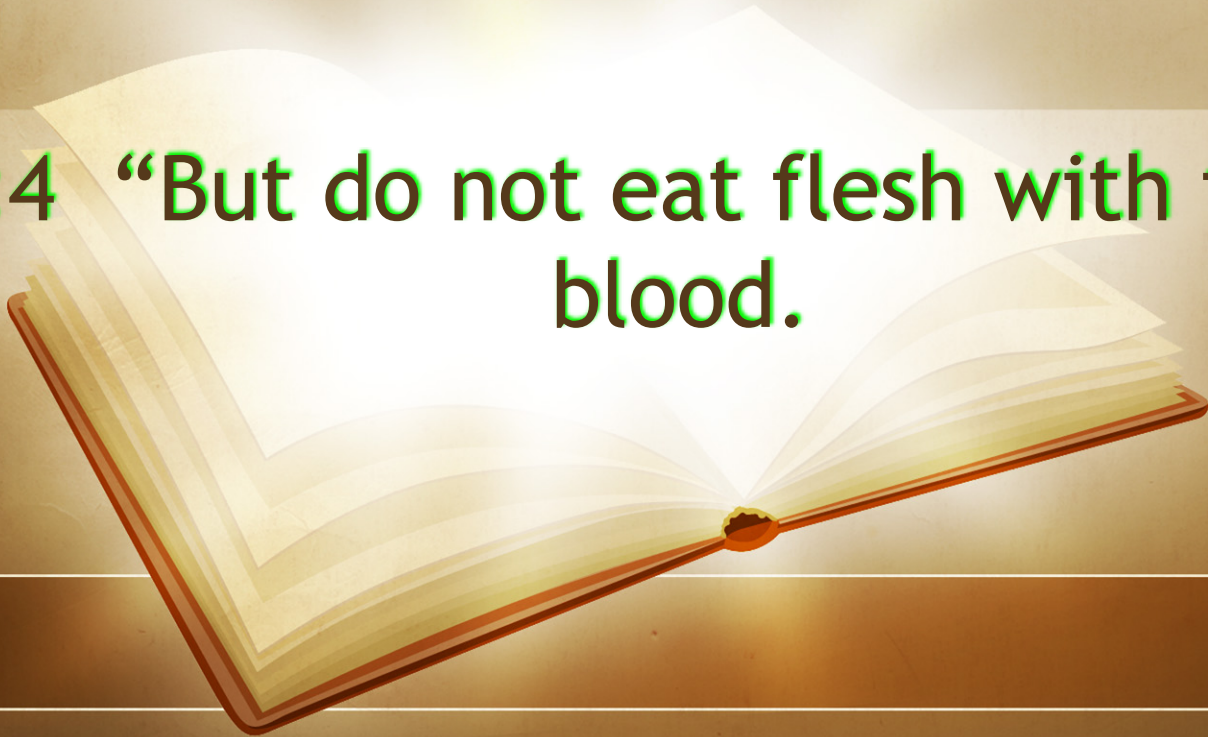


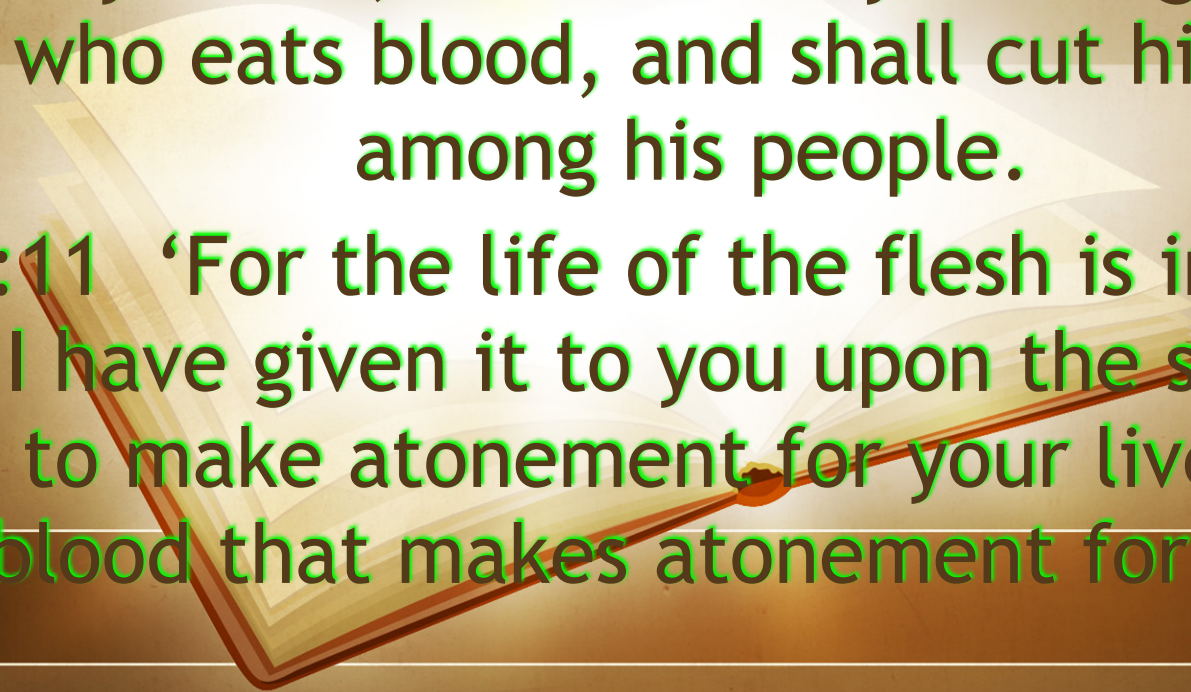


Chicken is a “clean” meat, but if its blood is not removed, it is still not to be eaten, since we may not eat animals with their life [literally, soul] still in them (Berěshith/Genesis 9:4), and “the life of the flesh is in the blood.” (Wayyiqra/Leviticus 17:11)



Gen 9:4 “But do not eat flesh with its life, its  
blood.”



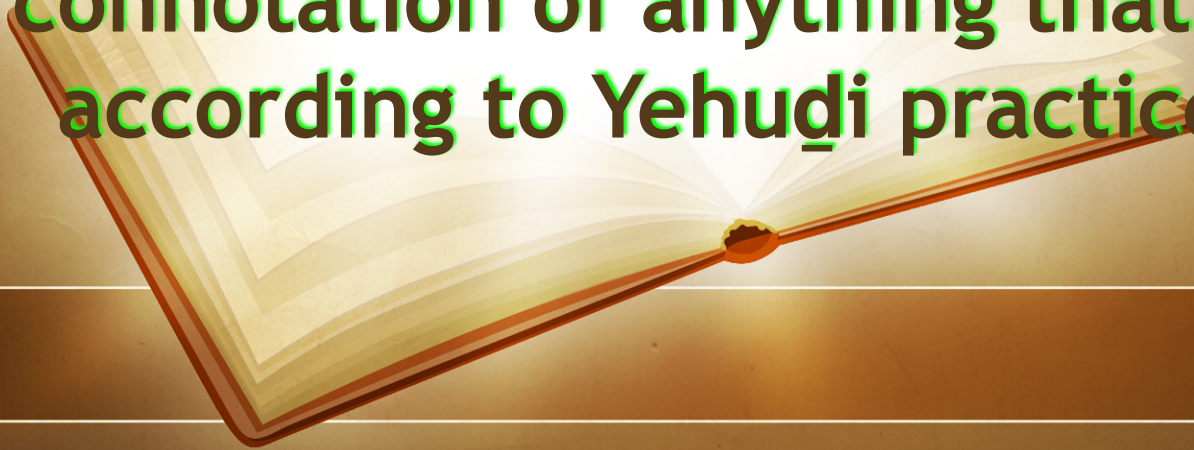


Lev 17:10 ‘And any man of the house of Yisra’ël, or of the strangers who sojourn among you, who eats any blood, I shall set My face against that being who eats blood, and shall cut him off from among his people.

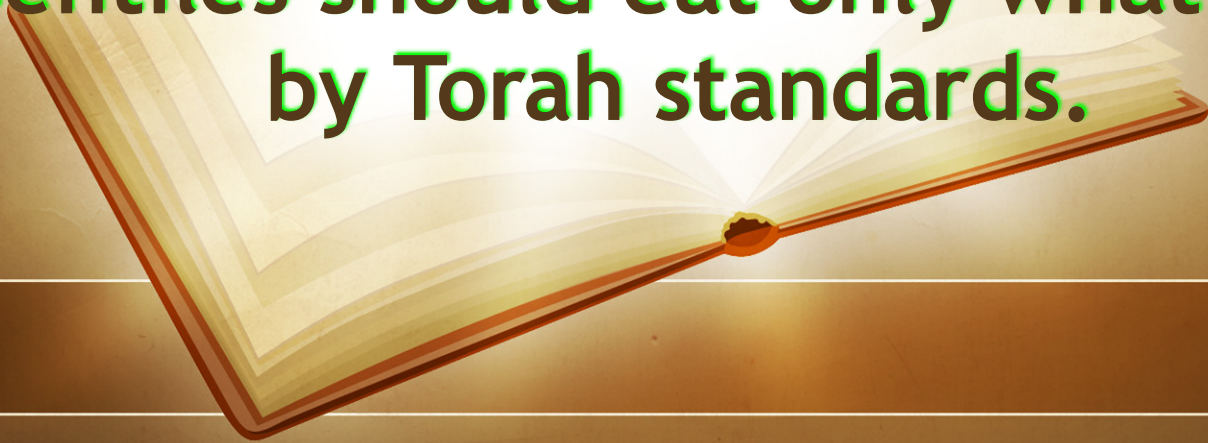
Lev 17:11 ‘For the life of the flesh is in the blood, and I have given it to you upon the slaughter-place to make atonement for your lives, for it is the blood that makes atonement for the life.’



**But this word, that is rendered as “strangled foods”, was specifically used of any animal that was killed without being bled, with the wider connotation of anything that not killed according to Yehudi practices.**

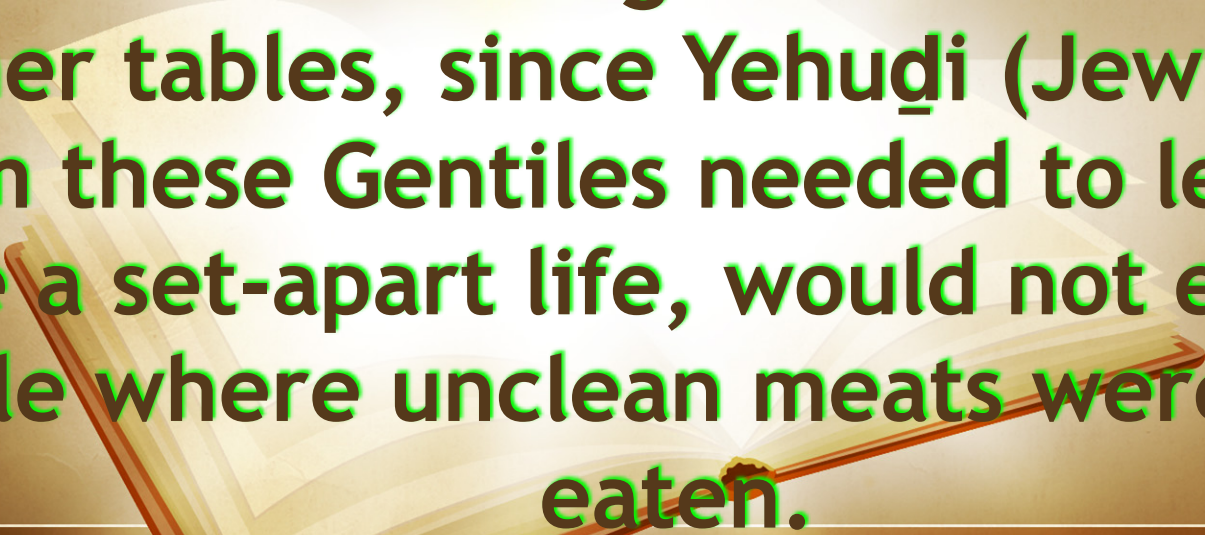


**Though Mosheh only said all the blood must be taken out, the Apostles went further and said Gentiles should eat only what is 'clean' by Torah standards.**





This was so that Yehudi (Jews) and 'Gentiles' could begin to share the same dinner tables, since Yehudi (Jews), from whom these Gentiles needed to learn how to live a set-apart life, would not eat from a table where unclean meats were being eaten.

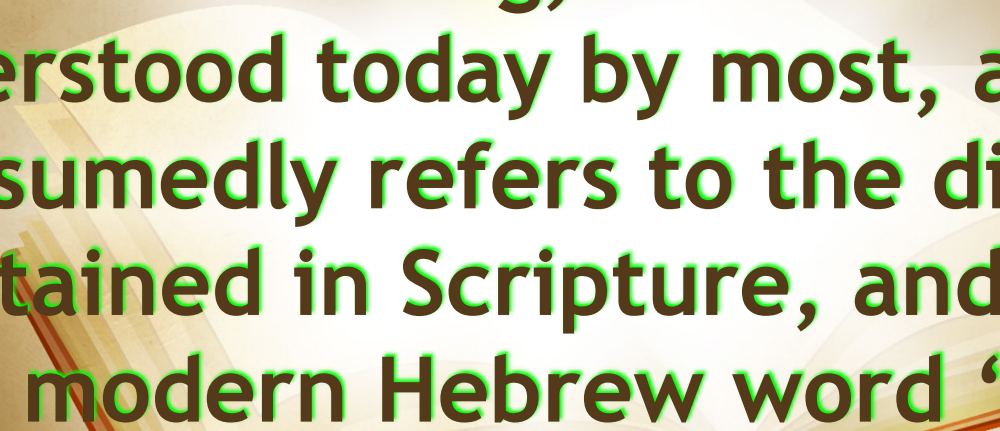


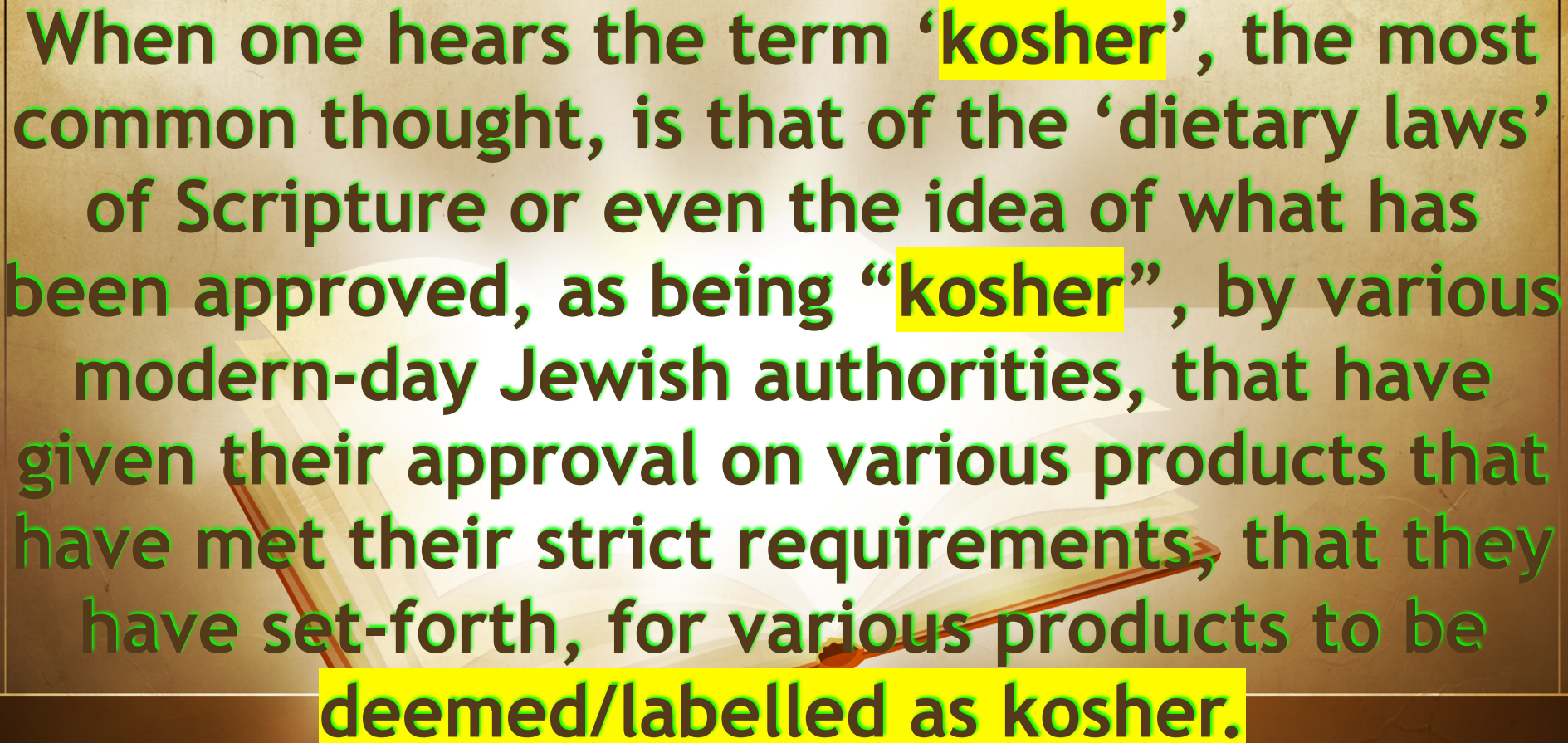
**Any further argument is a moot point.  
At this point I would like to clarify what  
'kosher' actually means.**





I would like to expand on the true Scriptural meaning, of a term that has been understood today by most, as that which assumedly refers to the dietary laws contained in Scripture, and that is, the modern Hebrew word 'kosher'



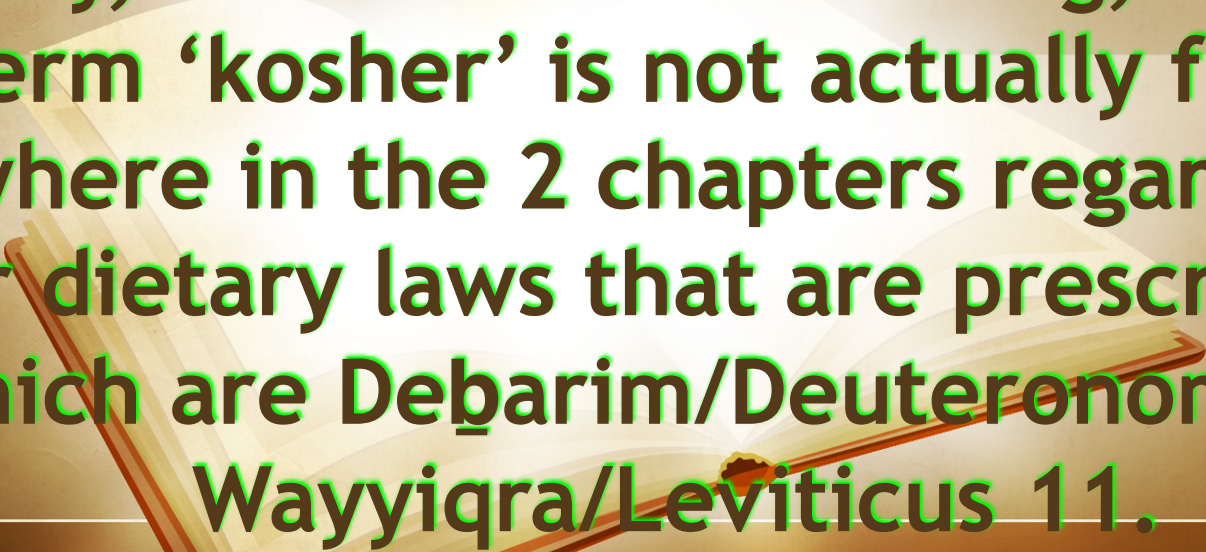


When one hears the term 'kosher', the most common thought, is that of the 'dietary laws' of Scripture or even the idea of what has been approved, as being "kosher", by various modern-day Jewish authorities, that have given their approval on various products that have met their strict requirements, that they have set-forth, for various products to be deemed/labelled as kosher.



But is that what 'kosher' actually means?

Firstly, it is worth mentioning, that the term 'kosher' is not actually found anywhere in the 2 chapters regarding the clear dietary laws that are prescribed for us, which are Debarim/Deuteronomy 14 and Wayyiqra/Leviticus 11.



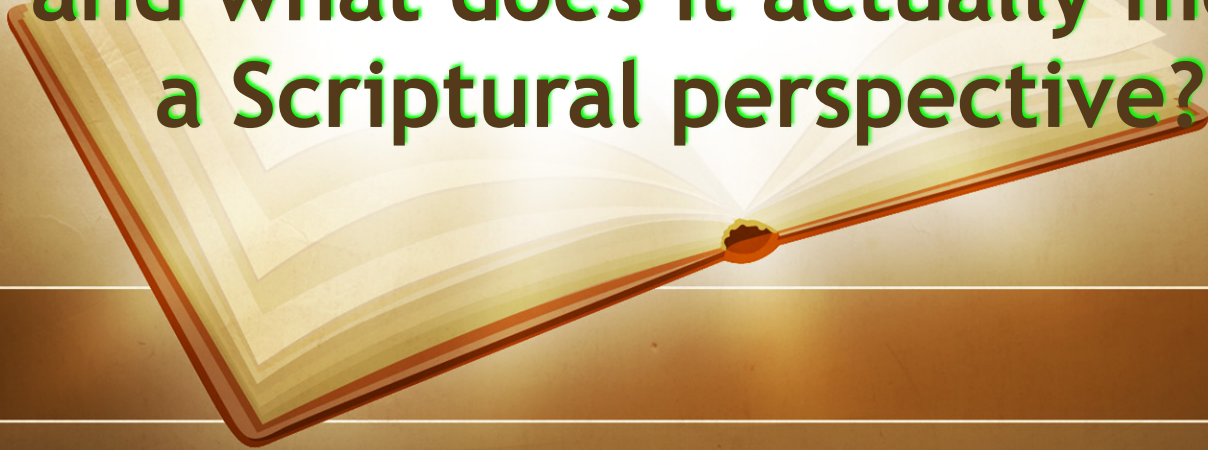
In fact, the Hebrew word 'kosher' is not mentioned anywhere in the Torah of Mosheh, at all!

What, is that true?

Yes, that is what I am saying - because it is true!!!



So then, where do we get the concept of 'kosher', as most would consider it to mean today, and what does it actually mean, from a Scriptural perspective?



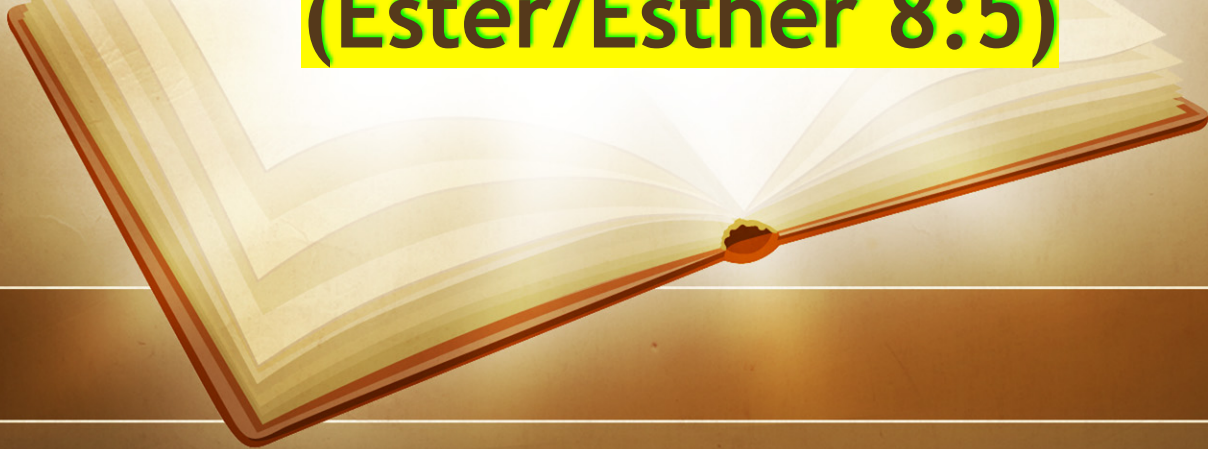
To begin with, the root word that is understood as that which is transliterated as 'kosher', is the primitive root verb

כָּשַׁר kasher - Strong's H3787 which means,

'to be advantageous, proper, or suitable, to succeed, be right, make a right application'.



**This root verb is only used three times in Scripture, and is found in the following texts (Ester/Esther 8:5)**



Ester/Esther 8:5 “and said, “If it pleases the sovereign, and if I have found favour in his sight and the matter **is right** before the sovereign and I am pleasing in his eyes, let it be written to bring back the letters, the plot by Haman, son of Hammedatha the Aḡaḡite, which he wrote to destroy the Yehudim who are in all the sovereign’s provinces.”



In this verse, this root verb כָּשַׁר kasher -  
Strong's H3787 is written, in the Hebrew  
text, as וְכָשַׁר vekasher, which is translated  
as 'is right'.

These were the words of Esther, in her  
appeal to the Sovereign, seeking His favour,  
if the matter was 'kosher' in his eyes,

The other 2 places where we find this root word כָּשַׁר kasher - Strong's H3787 being used, is in the book of Qoheleth/ Ecclesiastes, where we also find the noun that is derived from this root verb, being used 3 times too, which we will take a look at as well, but first, let us look at the 2 verses where we do find the root verb

כָּשַׁר kasher - Strong's H3787:



Qoheleth/Ecclesiastes 10:10 “If an iron tool is blunt, and one does not sharpen the edge, then he needs more strength, and wisdom is advantageous to make right.”



Here, the root word כָּשַׁר kasher - Strong's H3787 is translated as 'to make right' and is written in the Hebrew text as הִכְשִׁיר hak'shey'r and is written in the 'hiphil' verb tense, which is the causative tense, teaching us a vital lesson here, on how wisdom is advantageous in causing us to be right, or perhaps better understood as:



**WISDOM IS ADVANTAGEOUS IN MAKING  
US “KOSHER”**



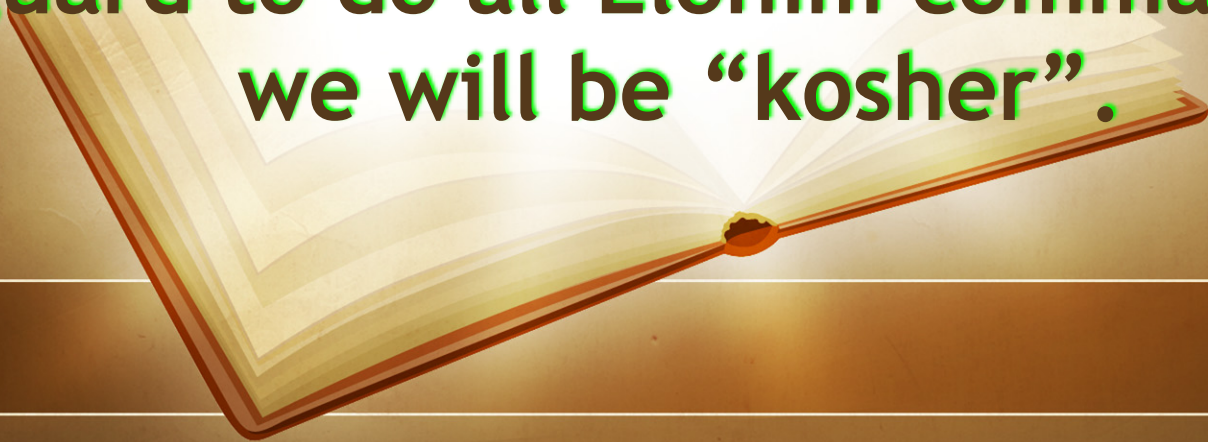
Qoheleth/Ecclesiastes 11:6 “Sow your seed in the morning, and until evening do not let your hand rest; since you do not know which prosper, this or that, or whether both alike are good.”





In this verse, the Hebrew root verb כָּשַׁר kasher - Strong's H3787 is translated as 'prosper' and is written in the Hebrew text as יִכְשַׁר yikshar and highlights the valuable lesson, on the importance of working properly and not being lazy.

**When we work, as we should, according to the clear standards of righteousness, which is to guard to do all Elohim commands, then we will be “kosher”.**





Ok, so now I have just listed the 3 occurrences, where we find the root verb כָּשַׁר kasher - Strong's H3787, which has been understood, by most today, as being pronounced as 'kosher', which is the pronunciation that was derived from Ashkenazi and Yiddish influence.

With this primitive root verb כָּשַׁר kasher - Strong's H3787, we have different 3 nouns that are derived from it, which, we see being used collectively, five times, in Scripture. The first noun, which we will look at, is the root word כּוֹשָׁרָה kosharah - Strong's H3574 which means, 'prosperity, i.e. a state of sufficiency and have enough and be in a good state'.



**It is only used once, in the following verse, and is translated as 'into prosperity':**



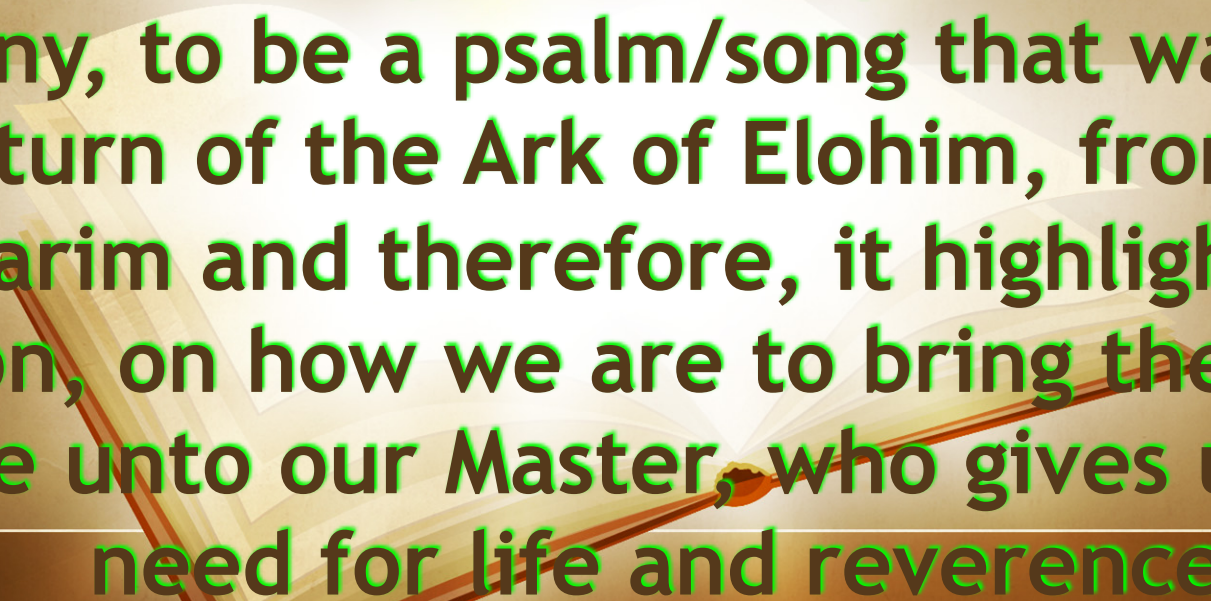
Tehillah/Psalm 68:6 “Elohim makes a home for the lonely; He brings out into prosperity those who are bound with chains; only the rebellious shall dwell in a dry land.”







Here, it is written in the Hebrew text, as  
בַּכּוֹשָׁרוֹת **bakosharoth**



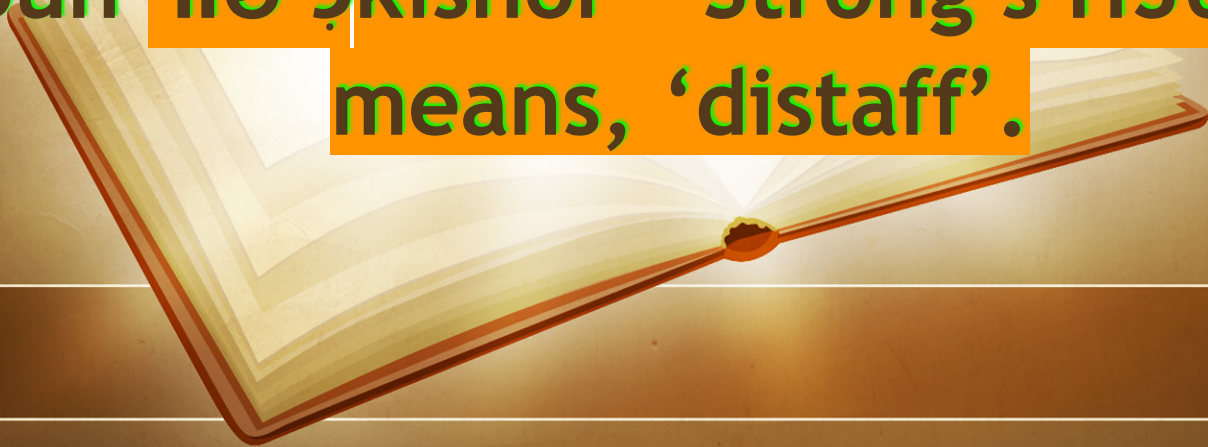
In this Tehillah/Psalm of Dawid, he is rejoicing in the wonderful deliverance that our Master brings and this psalm is believed, by many, to be a psalm/song that was sung at the return of the Ark of Elohim, from Qiryath Ye'arim and therefore, it highlights the lesson, on how we are to bring the proper praise unto our Master, who gives us all we need for life and reverence.



And, in Him, we have complete sufficiency, and recognise the joy of our deliverance, as we celebrate and praise Him for bringing us out of the dark captivity to lawlessness and sin, into His marvellous light.

Proper rejoicing and praise unto our Master is a “kosher” thing to do!

The second noun that is derived from the root word **כָּשֵׁר** kasher - Strong's H3787 is the noun **כִּישׁוֹר** kishor - Strong's H3601 which means, 'distaff'.





It is only used once, in Scripture, and is written in the Hebrew text, in the following verse, as **בְּכִישׁוֹר** bakiyshor and translated as 'to the distaff':

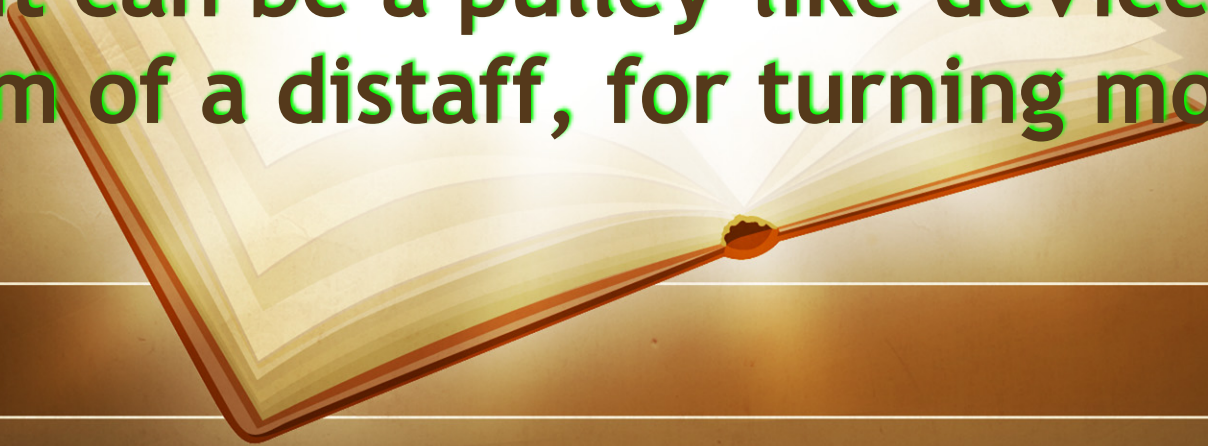


Mishlě/Proverbs 31:19 “She shall stretch out  
her hands to the distaff, and her hand shall  
hold the spindle.”





A 'distaff' is a spindle or short staff, that is used to hold the material that is then spun, or it can be a pulley-like device at the bottom of a distaff, for turning momentum.

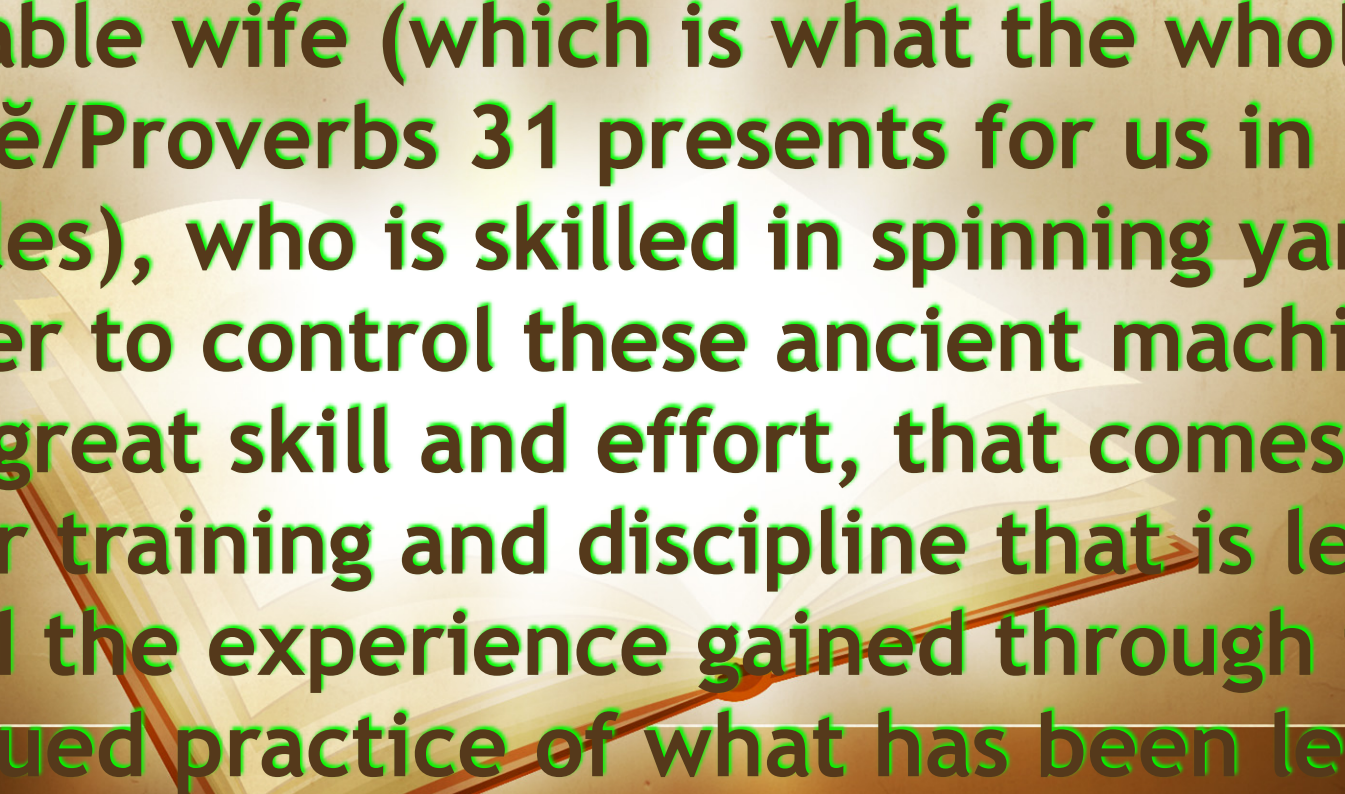


The Hebrew word that is translated as 'spindle' comes from the root word פֶּלֶךְ

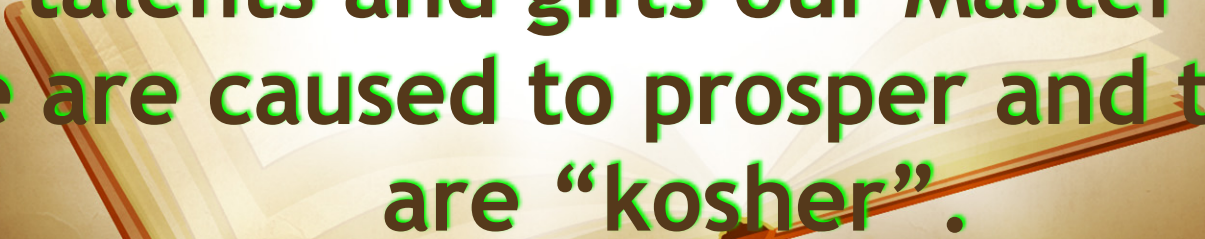
pelek - Strong's H6418 which means,

'spindle, distaff, whirl of a spindle', and is a stick about 36 inches long, fashioned (usually with weighted bottom) as a device to form and spin yarn, taken off the distaff and spun at high speeds.





The imagery that is given here, is clearly of a capable wife (which is what the whole of Mishlě/Proverbs 31 presents for us in many parables), who is skilled in spinning yarn and in order to control these ancient machines, it took great skill and effort, that comes from proper training and discipline that is learned and the experience gained through the continued practice of what has been learned.



Once again, what we are able to learn from this, is that as we do our utmost to present ourselves as workman approved and skilled, in the talents and gifts our Master has given us, we are caused to prosper and therefore, are “kosher”.



The third noun that is derived from the root word כָּשַׁר kasher - Strong's H3787 is the noun

כִּשְׂרוֹן kishron - Strong's H3788 which means,

‘skill, success, advantage’ and can be

understood as describing a ‘specialised

knowledge in one’s craft or line of work’ as

well as describing that which is ‘advantageous

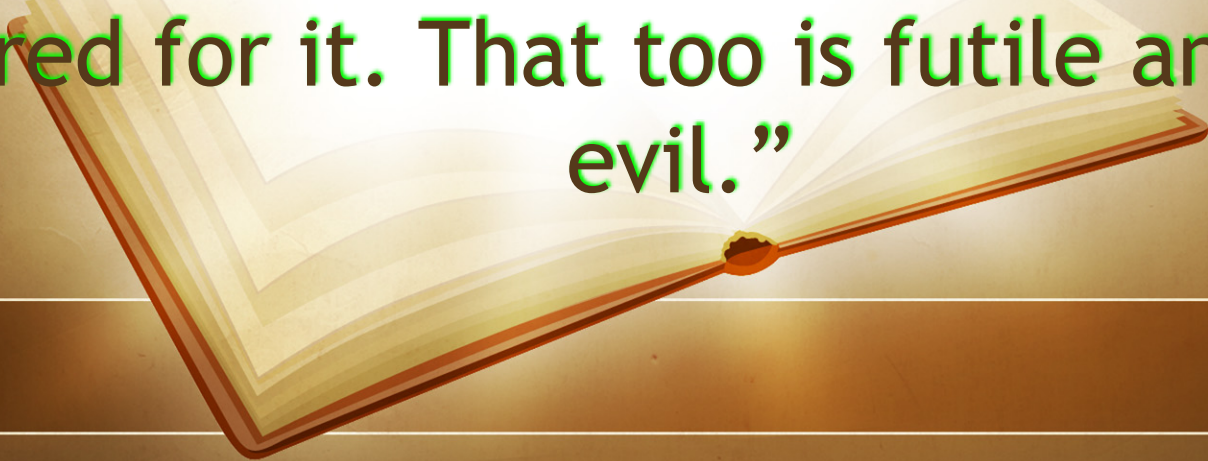
and of valued use to someone’.

**This noun כִּשְׂרוֹן kishron - Strong's H3788 is used 3 times in Scripture, all of which are found in the book of Qoheleth/Ecclesiastes!**

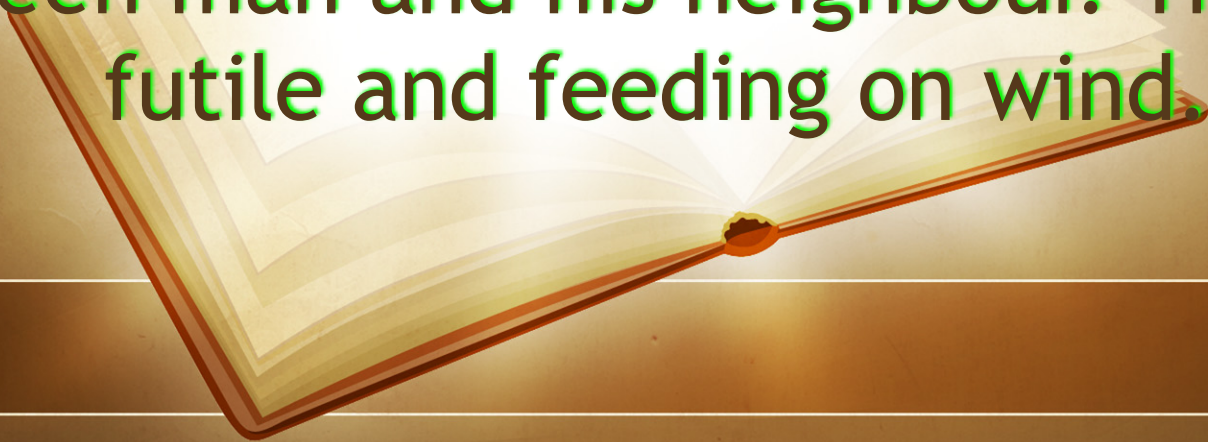




Qoheleth/Ecclesiastes 2:21 “For a man might labour with wisdom, knowledge, and **skill**; yet he leaves his heritage to a man who has not laboured for it. That too is futile and a great evil.”



Qoheleth/Ecclesiastes 4:4 “And I saw that all the toil and **skill** of the work bring envy between man and his neighbour. That too is futile and feeding on wind.”



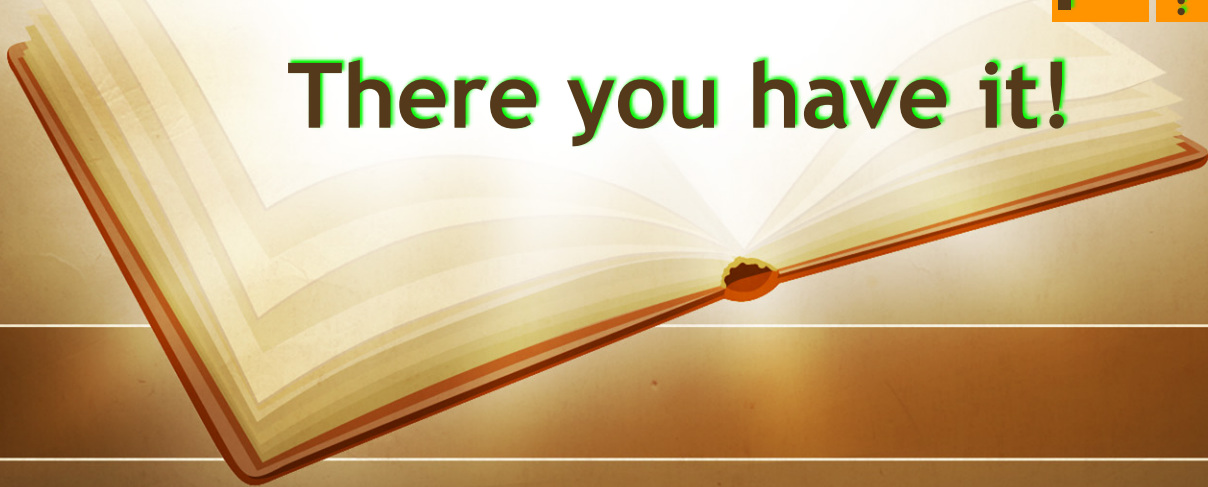


Qoheleth/Ecclesiastes 5:11 “With the increase of goods, there is an increase of those consuming them. What **advantage** then is there to their owners, but to look on?”



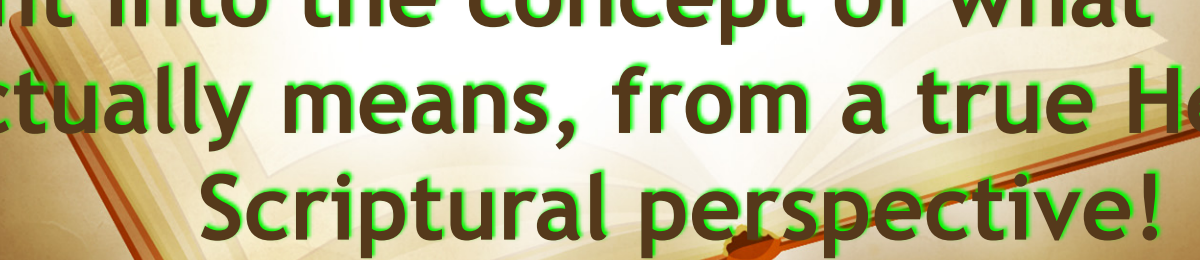
Here it is translated as 'and skill' and  
written in the Hebrew text as כִּשְׂרוֹן kishron

There you have it!





That is the full extent of the Scriptural use of the primitive root verb כָּשַׁר kasher - Strong's H3787 and the nouns, כּוֹשָׁרָה kosharah - Strong's H3574, כִּישׁוֹר kishor - Strong's H3601 and כִּישְׁרוֹן kishron - Strong's H3788, all of which relate to us the idea, and concept, of what it means to be "kosher".

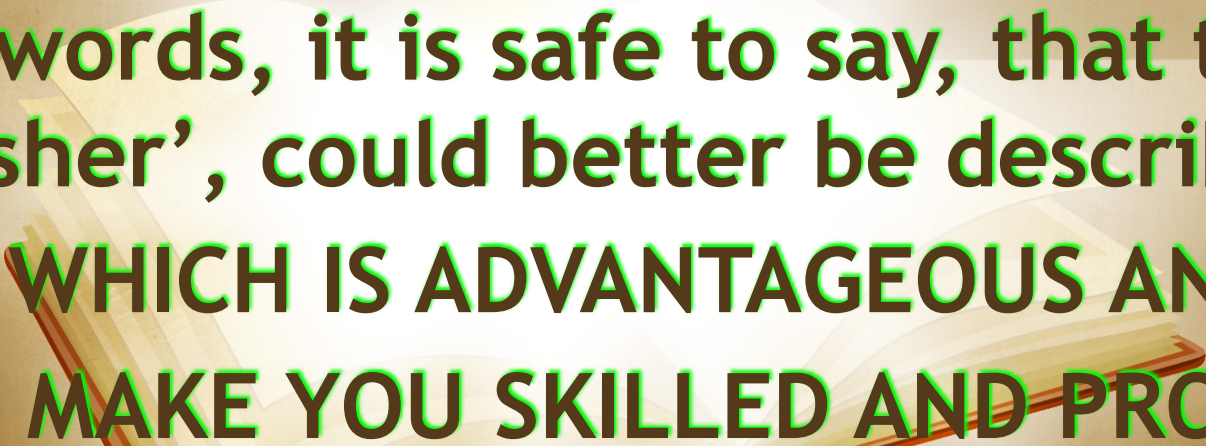


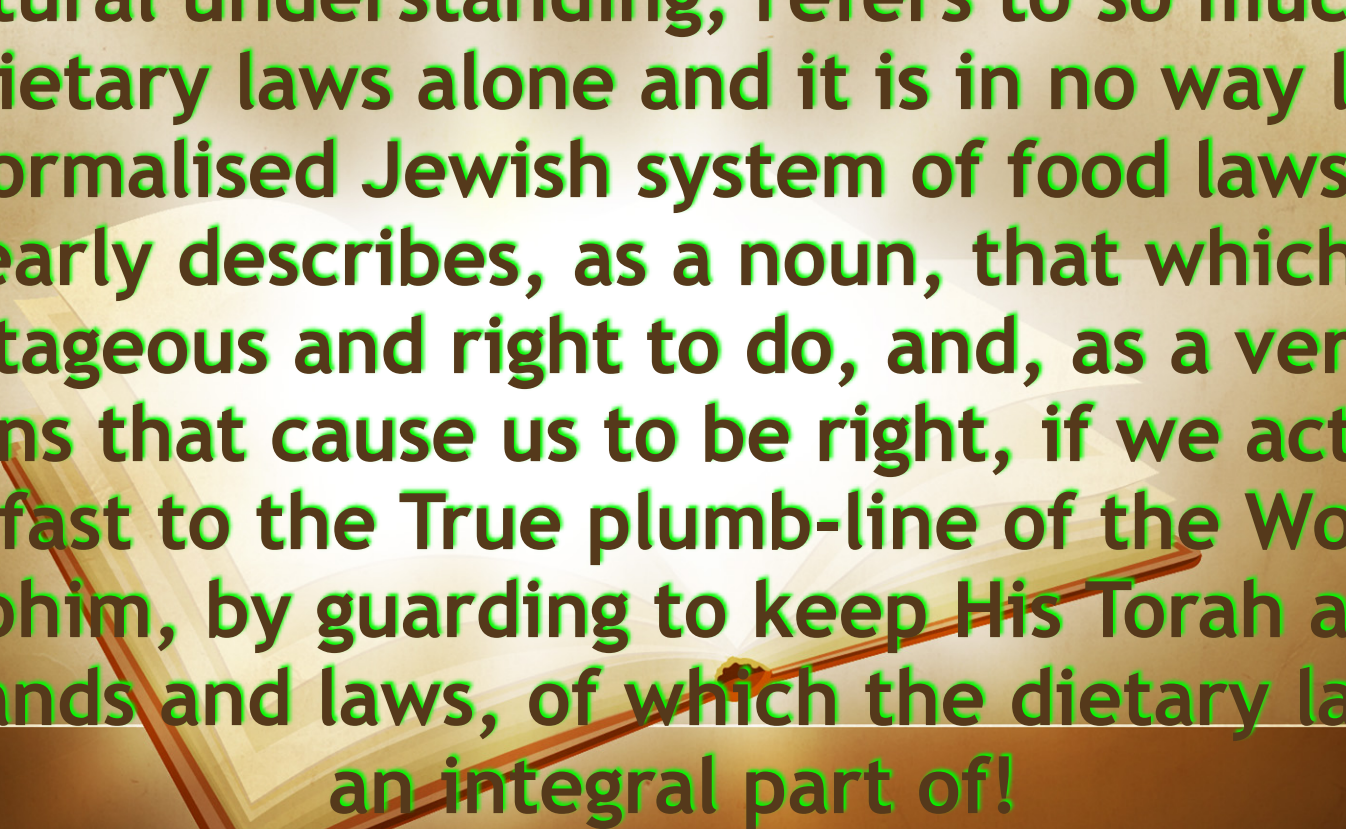
**And when we consider these words and their individual uses, as contained in Scripture, we are able to glean greater insight into the concept of what “kosher” actually means, from a true Hebraic Scriptural perspective!**



Therefore, upon closer inspection of these root words, it is safe to say, that the term 'kosher', could better be described as:

**THAT WHICH IS ADVANTAGEOUS AND RIGHT,  
TO MAKE YOU SKILLED AND PROSPER!**





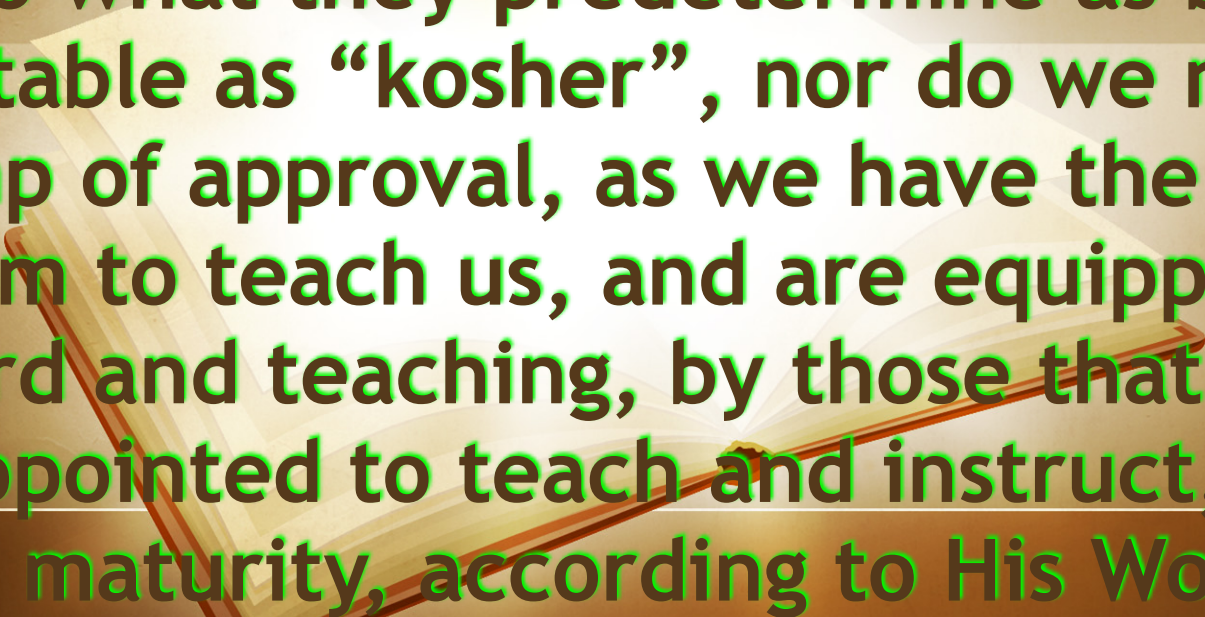
We can therefore recognise, is that “kosher”, from a Scriptural understanding, refers to so much more than dietary laws alone and it is in no way limited to a formalised Jewish system of food laws, as it clearly describes, as a noun, that which is advantageous and right to do, and, as a verb, the actions that cause us to be right, if we actually hold fast to the True plumb-line of the Word of Elohim, by guarding to keep His Torah and commands and laws, of which the dietary laws are an integral part of!



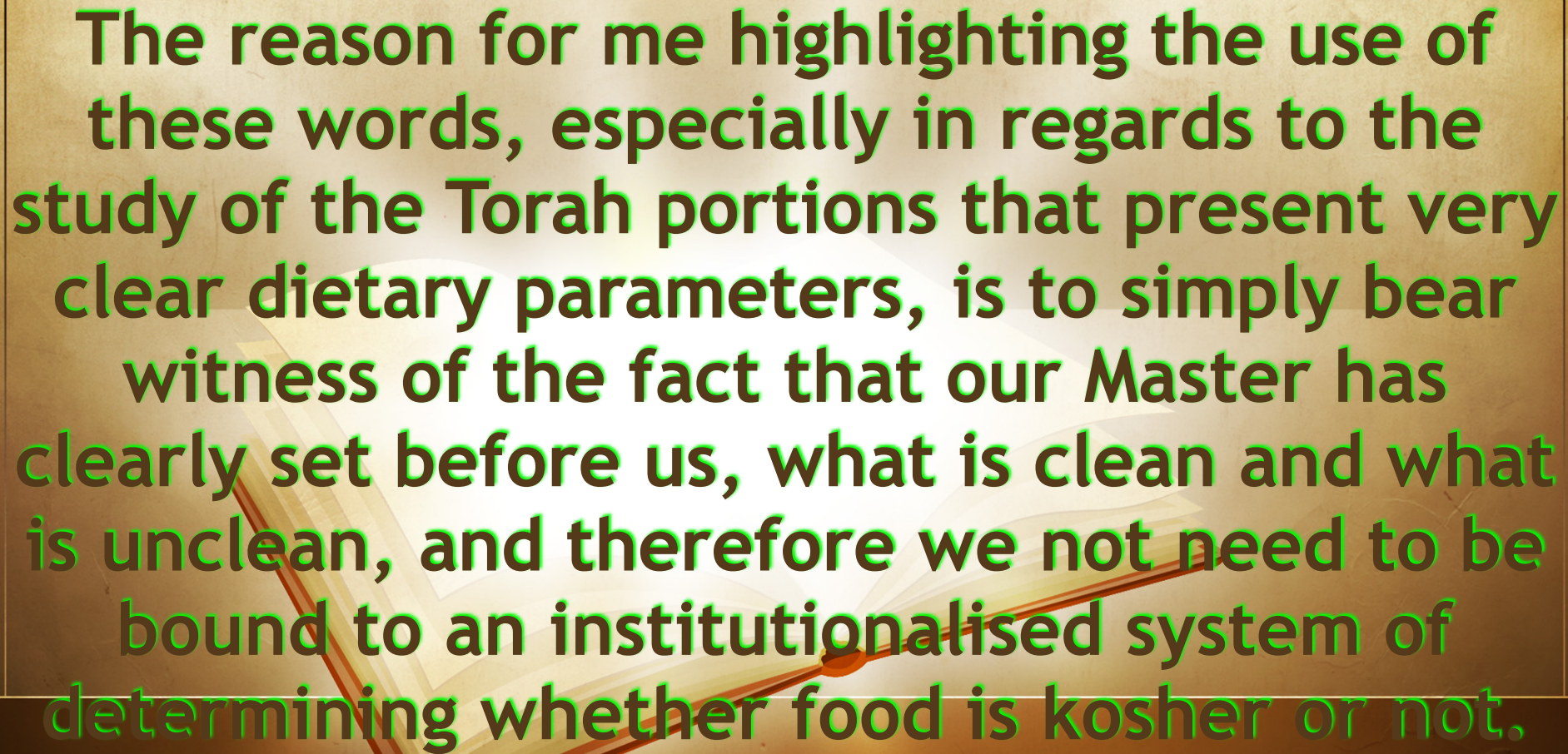
**The Word of יהוה is, in many ways, “kosher”  
for us, as it equips us to be “kosher”, in a  
manner of speaking!**



We do not need to look to man-made religious bodies, that have devised an entire process of additional laws to abide by, in order to fit in to what they predetermine as being acceptable as “kosher”, nor do we need their stamp of approval, as we have the Word of Elohim to teach us, and are equipped in His Word and teaching, by those that He has appointed to teach and instruct, unto maturity, according to His Word.



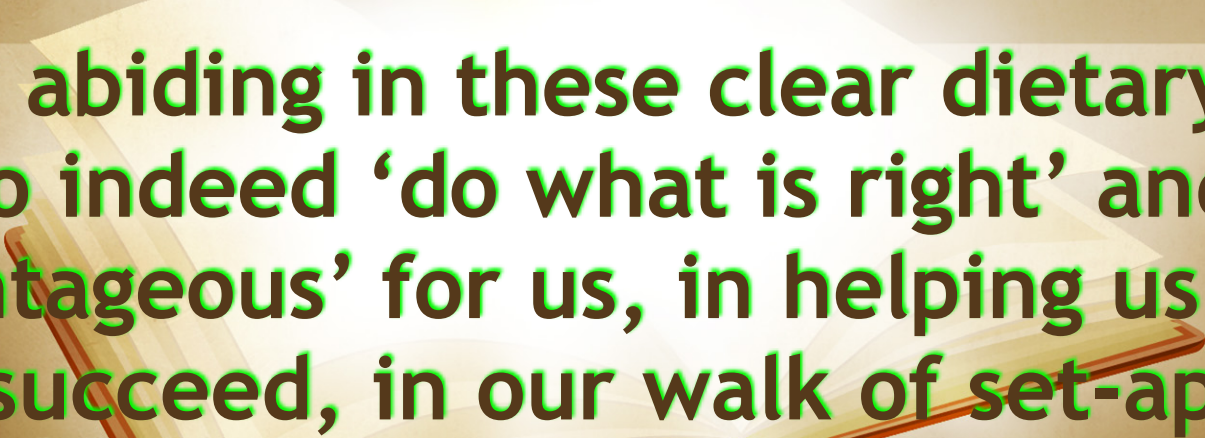




The reason for me highlighting the use of these words, especially in regards to the study of the Torah portions that present very clear dietary parameters, is to simply bear witness of the fact that our Master has clearly set before us, what is clean and what is unclean, and therefore we not need to be bound to an institutionalised system of determining whether food is kosher or not.

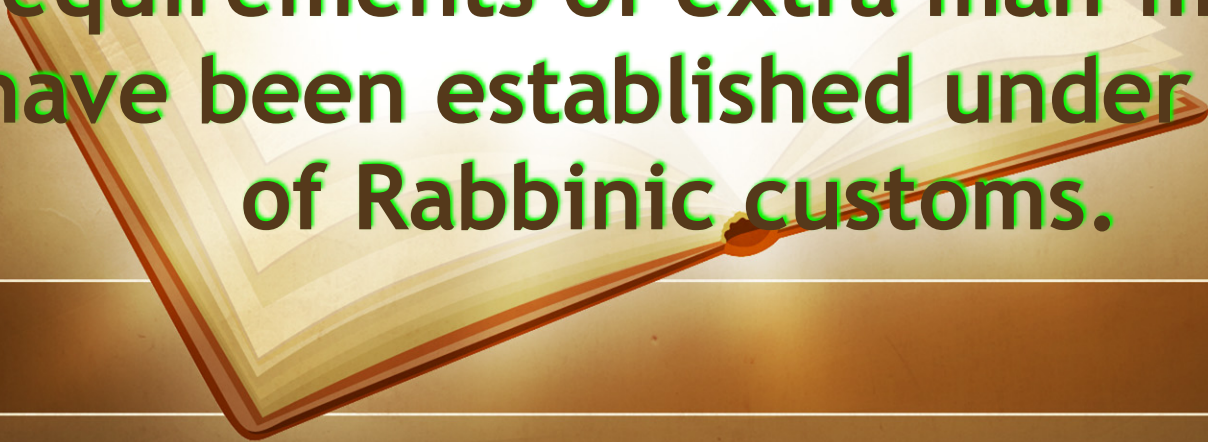
**Scripture has set forth, the clear instructions  
on what is clean to eat and what is not!**

**And in abiding in these clear dietary laws, we  
do indeed 'do what is right' and it is  
'advantageous' for us, in helping us be skilled  
and succeed, in our walk of set-apartness.**

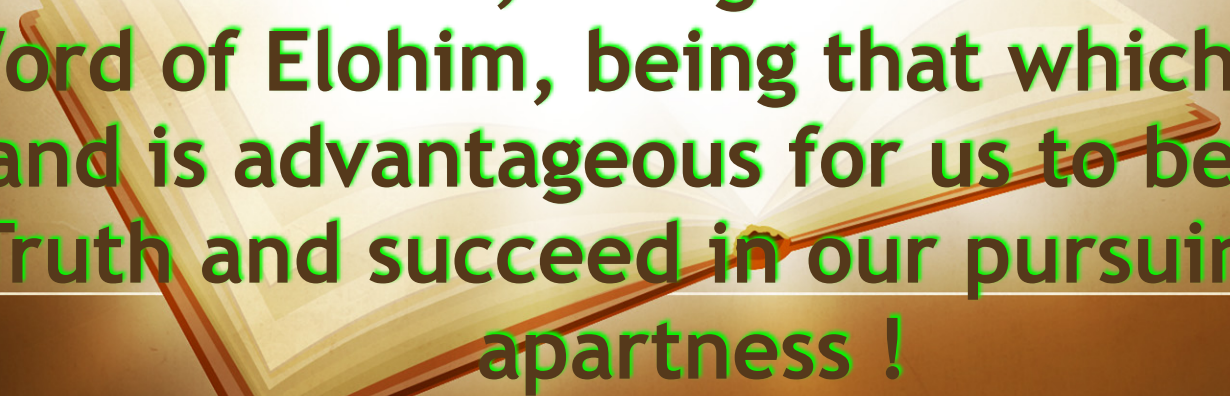




We can also, from a Scriptural perspective, describe our obedience as being “kosher”, without the need for a man-made stamp of approval to be given, under the supervision and requirements of extra man-made laws that have been established under a banner of Rabbinic customs.

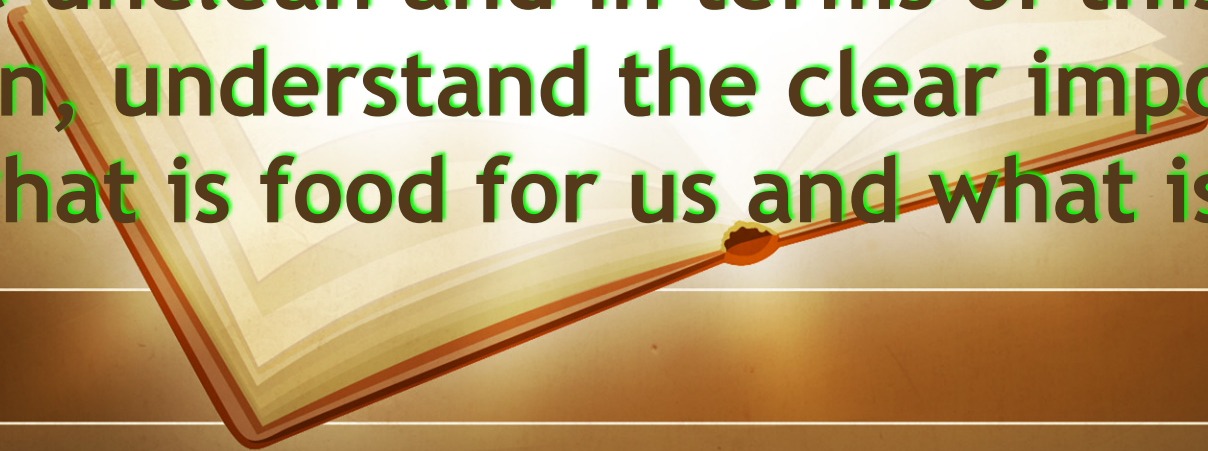


Being kosher, or Scripturally understood as כָּשֵׁר  
kasher - Strong's H3787, is not limited to  
dietary requirements alone, but encompasses  
so much more, with the dietary requirements  
that are set forth for us, forming a clear part of  
what it does mean, along with the entire Torah  
and Word of Elohim, being that which makes us  
right and is advantageous for us to be skilled in  
the Truth and succeed in our pursuing of set-  
apartness !





Having made clear what “kosher” is, Scripturally, let us be reminded of the reality that we, as covenant children, are to clearly distinguish between the clean and the unclean and in terms of this Torah portion, understand the clear importance of what is food for us and what is not.



**All who accept the Messiah, are now part of  
the Commonwealth of Yisra'el**

**(Eph'siyim/Ephesians 2:12-13), so the  
Covenant made with Yisra'el for all its  
generations applies to us all:**






Eph 2:12 that at that time you were without Messiah, excluded from the citizenship of Yisra'ěl and strangers from the covenants of promise, having no expectation and without Elohim in the world.

Eph 2:13 But now in Messiah יְהוֹשֻׁעַ you who once were far off have been brought near by the blood of the Messiah.

## Wayyiqra/Leviticus. 20:24-26

“ But I say to you, “You are going to possess their land, and I Myself give it to you to possess it, a land flowing with milk and honey.” I am יהוה your Elohim, who has separated you from the peoples.





25 'And you shall make a distinction between clean beasts and unclean, and between unclean birds and clean. And do not make yourselves abominable by beast or by bird, or whatever creeps on the ground, which I have separated from you as unclean.

26 'And you shall be set-apart to Me, for I יהוה I am set-apart, and have separated you from the peoples to be Mine."

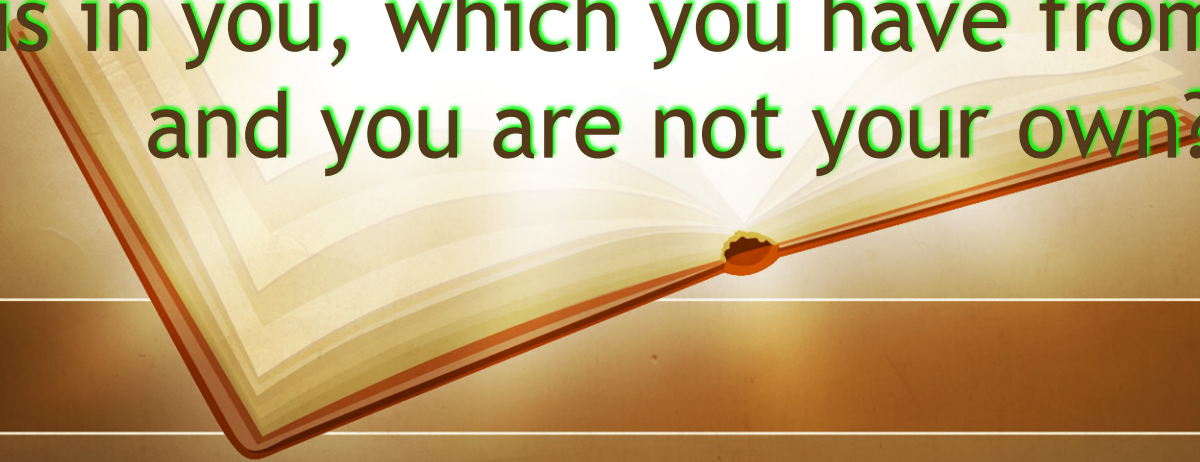
In other words, “Your body is the Dwelling Place of the Set-Apart Spirit.”

**(1 Corinthians. 6:19)** What we do with it matters; we can't just spiritualize it away.





1Co 6:19 Or do you not know that your body is the Dwelling Place of the Set-apart Spirit who is in you, which you have from Elohim, and you are not your own?



He wants us to “both divide the hoof and chew the cud”: not choose between the letter and the spirit of His instruction, as so many have done, but be among those who both “believe and are zealous for the Torah” (Ma’asei/Acts 21:20), who “keep the commandments of יהוה AND have the Testimony of יהושע”.

(Hazon/Revelation. 12:17)



A couple of interesting pictures that we can learn, from that which is clean for us to eat, and teach us more than simply the object of our food is:

As I have mentioned already - chewing the cud and having a split hoof, speaks of us being able to be sure-footed and stable in our walk.

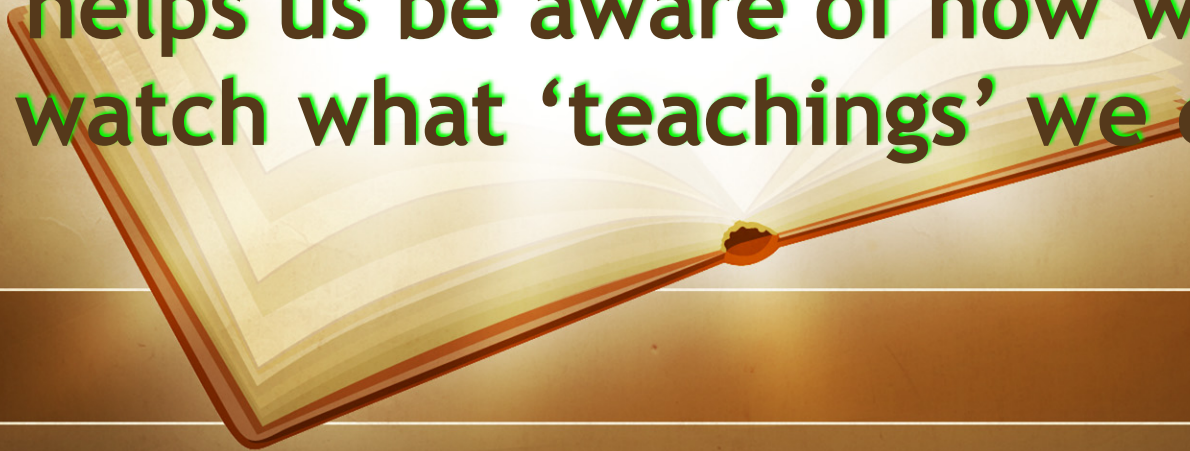
A mountain goat with its split hoof can climb a rugged mountain cliff with relative ease as its split hoofs provide great stability even in the toughest terrains!

# **We are to rightly divide/handle the Word:**

**Timotiyos Bět/2 Timothy 2:15 “Do your utmost to present yourself approved to Elohim, a worker who does not need to be ashamed, rightly handling the Word of Truth.”**



**We can only do this if we are not 'eating' all the twisted and unclean junk out there, and so by eating what is declared clean for us to eat, helps us be aware of how we are to watch what 'teachings' we eat.**



Often people reminisce of how they used to love shrimp and crawfish and mussels etc. - well this week's Torah portion makes it very clear in stating 3 times very clearly that they are to be an abomination to you!!!





**They are 'cleaners' of the sea, so to speak, and eat all the junk in the sea - it is not for us to eat and be contaminated by their poisons!!!**



**Again, a picture of how we are not to simply fish for any doctrine that may sound pleasing and taste edible without having tested to see if it has some 'fins and scales' - a picture of whether it lines up with the precepts and commands of Elohim!**

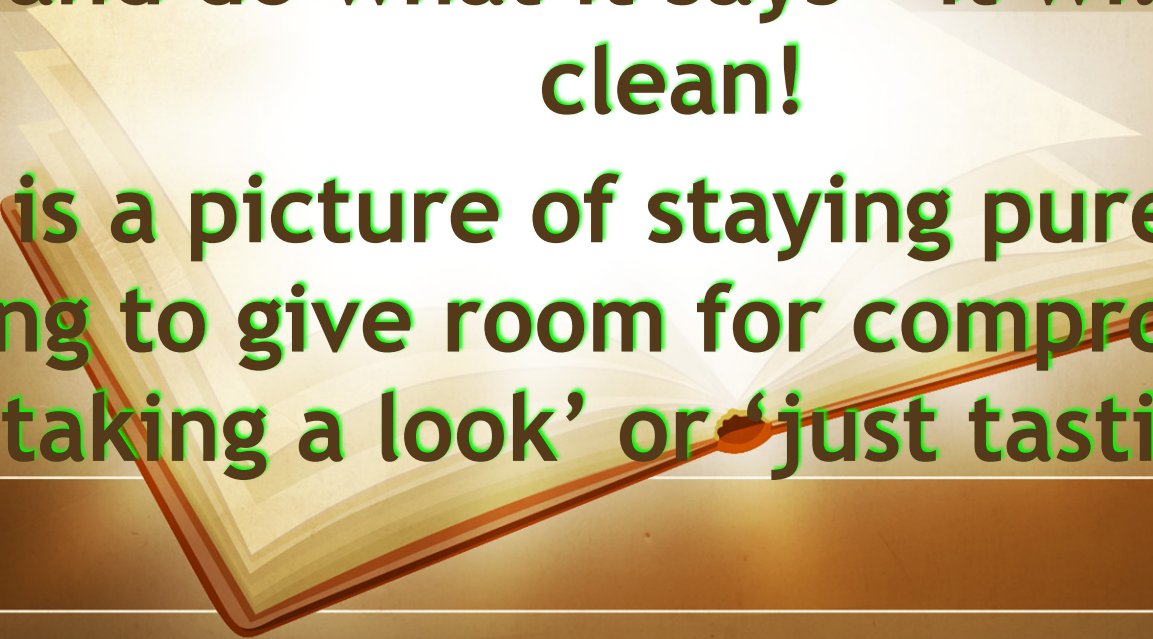




In verse 41 we are told that we are not to eat any swarming creature, as they are an abomination!

The Hebrew word that is translated as 'abomination' is שֶׁקֶט sheqets - Strong's

H8263 and means, 'detestable, abominable, a loathing'.



**Listen, when the Scripture tells you that something must be detestable to you, then listen and do what it says - it will keep you clean!**

**This is a picture of staying pure and not trying to give room for compromise by 'just taking a look' or 'just tasting'! No!!!**




**Eat that which is lawful for you to  
eat and go no further!**



The old saying 'we are what we eat', is not so far off from the truth, and so, when we see the dietary instructions in the Torah, we must recognise that they are more than just about eating - our eating too has to remind us continually how we are a set-apart nation and how we are to be sure footed, single minded and sober in our service unto Elohim, so that we do not bring strange fire before Him, but are able to not only distinguish between the unclean and the clean and between the profane and set-apart, but are also equipped to faithfully teach others.



**As we consider this Torah portion, that is called 'Shemini' - Eighth, we are able to be reminded how we have been cleansed by the Blood of Messiah and that we must make sure that we continue to stay in Him and guard His Word, as we meditate on His Torah day and night,**



learning to properly discern between the set-apart and the profane and be able to make a distinction between the clean and the unclean, so that we are not found to be bringing a strange fire, which includes what we eat and what we do not eat, so that we are truly able to present ourselves as skilled workers of the Word of our head, יהושע Messiah!!!