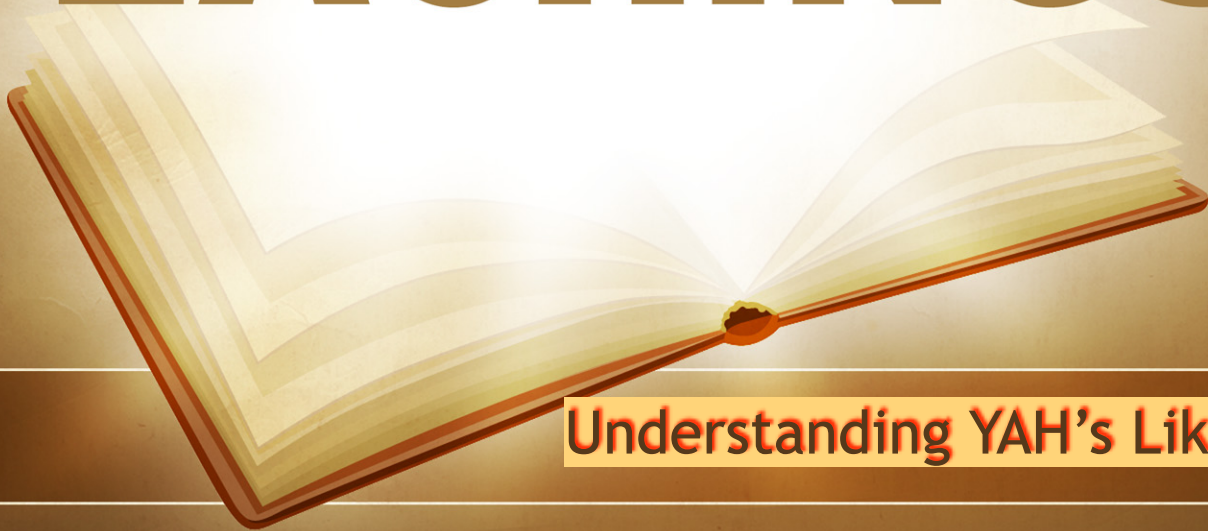


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

26 Shemini (שְׁמִינִי)— Hebrew for “eighth”

Torah: Leviticus 9:1-11:47

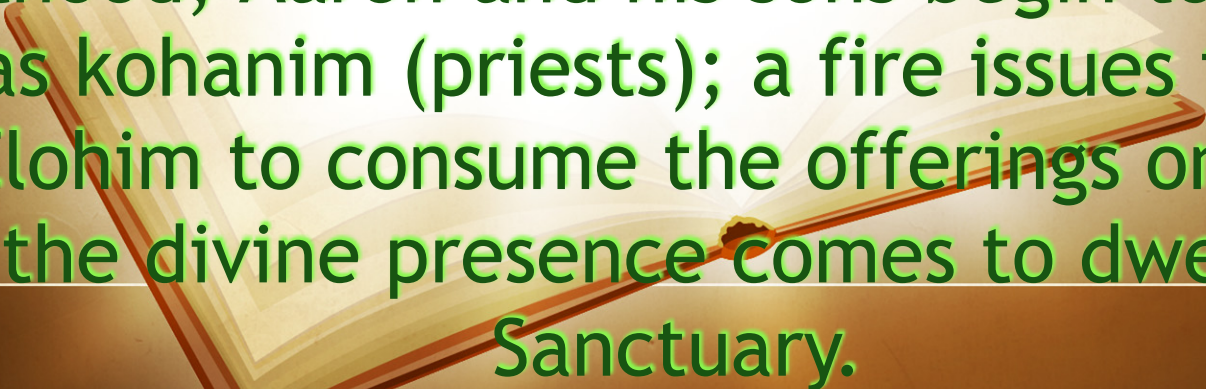
Haftarah: Ezekiel 36:16-38

II Samuel 6:1-19

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

On the eighth day, following the seven days of their anointing and inauguration for the Priesthood, Aaron and his sons begin to officiate as kohanim (priests); a fire issues forth from Elohim to consume the offerings on the altar, and the divine presence comes to dwell in the Sanctuary.



TOPICS IN THE PARSHA

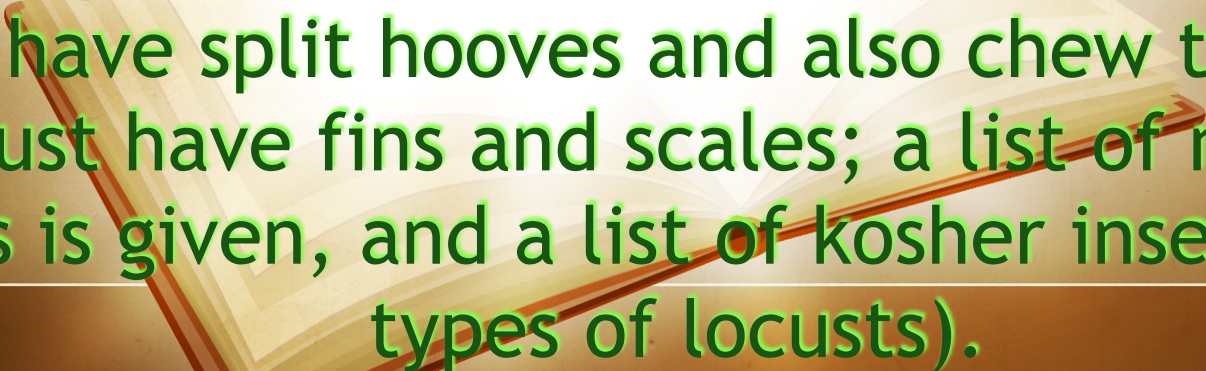
THIS WEEK TORAH PARASHAT

Aaron's two elder sons, Nadav and Avihu, offer a "strange fire before Elohim, which He commanded them not" and die before Elohim. Aaron is silent in face of his tragedy. Moses and Aaron subsequently disagree as to a point of law regarding the offerings, but Moses concedes to Aaron that Aaron is in the right.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

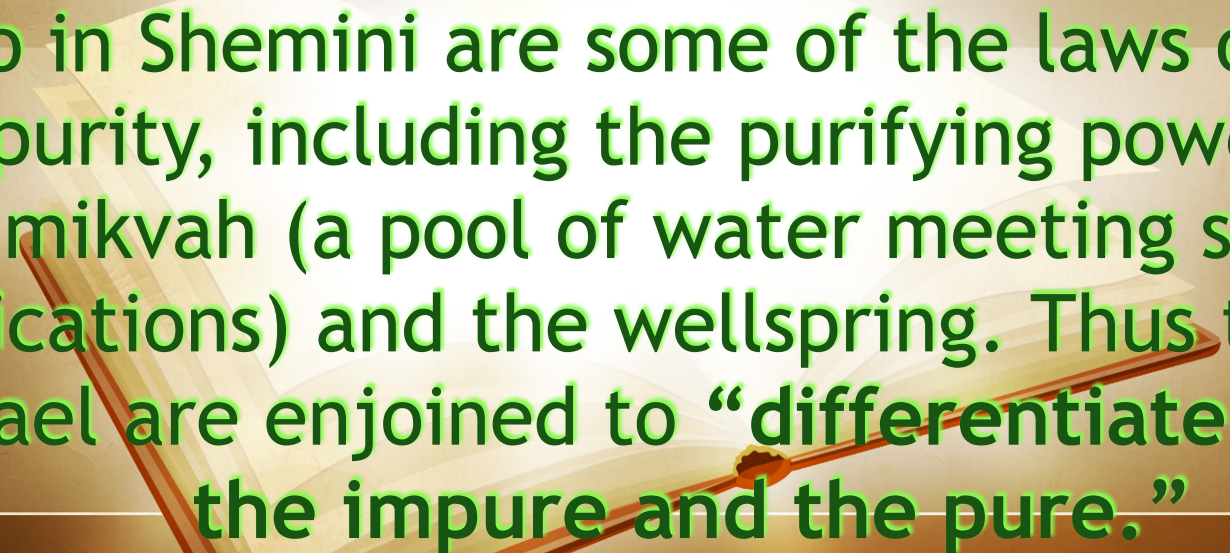
Elohim commands the kosher laws, identifying the animal species permissible and forbidden for consumption. Land animals may be eaten only if they have split hooves and also chew their cud; fish must have fins and scales; a list of non-kosher birds is given, and a list of kosher insects (four types of locusts).



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Also in Shemini are some of the laws of ritual purity, including the purifying power of the mikvah (a pool of water meeting specified qualifications) and the wellspring. Thus the people of Israel are enjoined to “differentiate between the impure and the pure.”



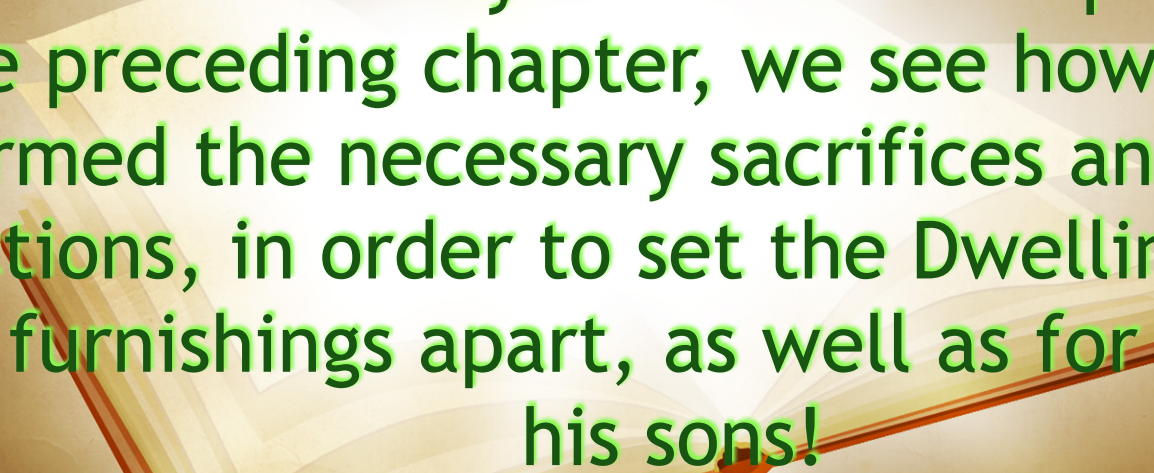
This week's Torah portion is called שְׁמִינִי Shemini (shem-ee-nee')- Strong's H8066 which means 'eighth' and, in the Hebrew text, we see that this portion begins with the phrase, 'And on the eighth day', which is written, in the Hebrew text, as follows:

וַיְהִי בַיּוֹם הַשְּׁמִינִי

vay'hiy bayyom hasheminiy

The Hebrew word that is written as: הַשְּׁמִינִי - ha Sheminiy means, 'the eighth'!

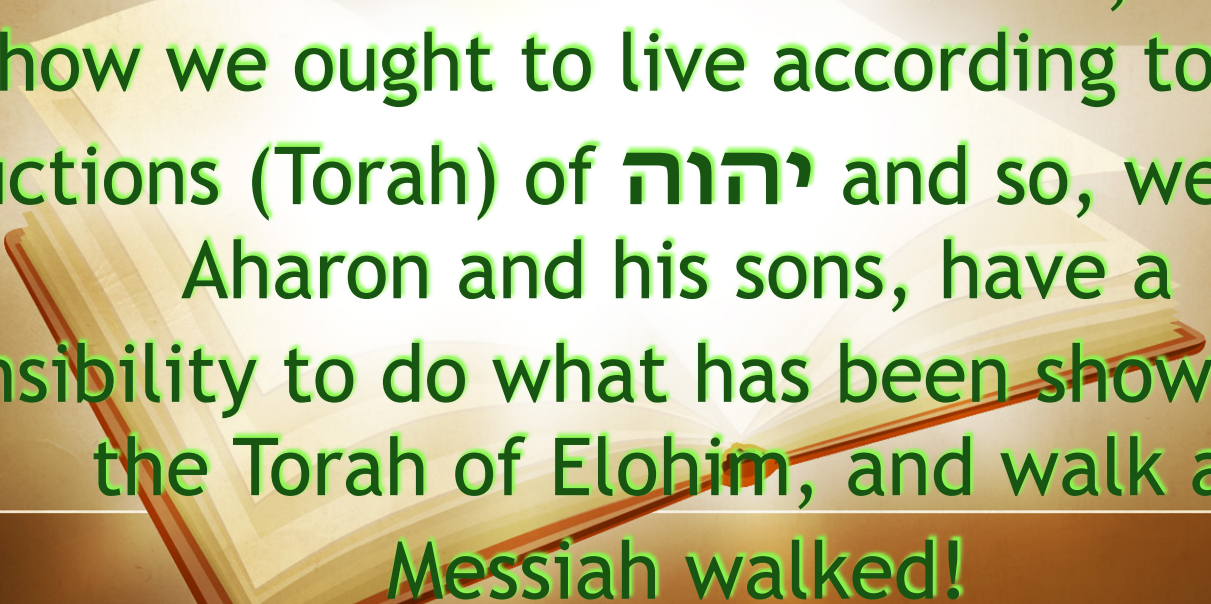
What we see here, at the outset of this chapter, is that it was now time for Aharon and his sons to step up and do what they had been set-apart to do! In the preceding chapter, we see how Mosheh performed the necessary sacrifices and cleansing instructions, in order to set the Dwelling Place and all its furnishings apart, as well as for Aharon and his sons!



And now that they have, in effect, been shown what to do and have been set-apart to do the service of the Tabernacle, they would now, on the eighth day, begin to do what was required.

They had been in the tabernacle for 7 days, as a period of cleansing and being set-apart, and were now ready to perform their duties!

The picture that we can draw from this, is a wonderful reflection of just how **יהושע** Messiah came and walked this earth, showing us how we ought to live according to the instructions (Torah) of **יהוה** and so, we too, like Aharon and his sons, have a responsibility to do what has been shown to us, in the Torah of Elohim, and walk as Messiah walked!



Christ Our Advocate

1Jn 2:1 My little children, I write this to you, so that you do not sin. And if anyone sins, we have an Intercessor with the Father, **יהושע** Messiah, a righteous One.

1Jn 2:2 And He Himself is an atoning offering for our sins, and not for ours only but also for all the world.

1Jn 2:3 And by this we know that we know Him, if we guard His commands.

1Jn 2:4 The one who says, “I know Him,” and does not guard His commands, is a liar, and the truth is not in him.

1Jn 2:5 But whoever guards His Word, truly the love of Elohim has been perfected in him. By this we know that we are in Him.

1Jn 2:6 The one who says he stays in Him ought himself also to walk, even as He walked.

Mosheh is a metaphoric picture for us, of the Torah
that instructs us to walk in
righteousness and so, Messiah, the Living
embodiment of the Torah - the Word made
flesh - came to instruct us, on how we are to live in
righteousness before Him, as we
serve as a called out and set-apart priesthood!



Now, we all know that there is no 'eighth' day of the week and so, this number carries great insight and significance for us too, in instructing us on how we are to walk continually in Messiah, and what this also pictures for us, is that the Kingdom of יהוה will be made up of responsible and set-apart servants, who are always at the immediate beck and call of יהוה.

The 8th day is also the day when a young baby boy was to be circumcised and this symbolized being turned over to the Covenant. A firstborn animal was taken from its mother, on the 8th day, and given to יהוה. We also take note that a leper was also to be cleansed on the 8th day, as instructed in Wayyiqra/Leviticus 14

At the Feast of Sukkoth, the last day (which is the 8th day) is called the 'Shemini Atsereth'

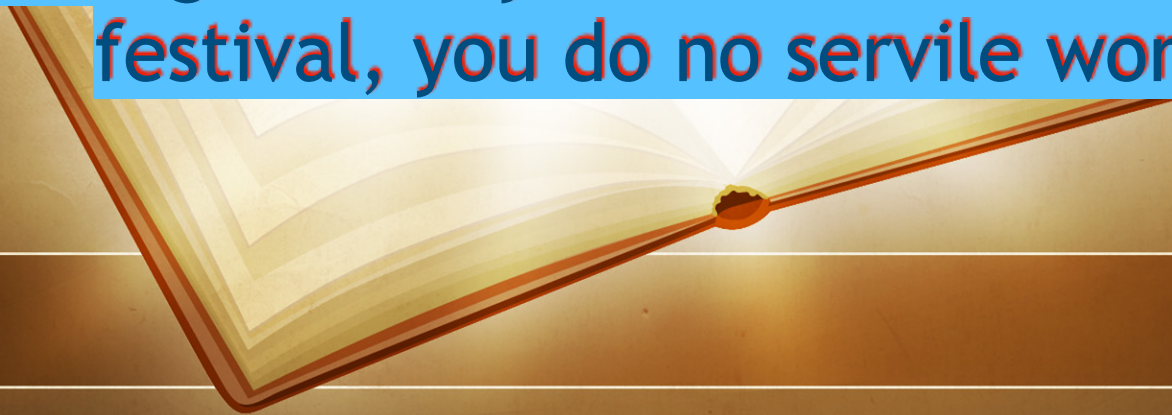
- and refers to the set-apart assembling/gathering that is to take place on the eighth day!

The Hebrew word שְׁמִינִי **Shemini** (shem-ee-nee')- Strong's H8066, as we said, means '**eighth**' and the Hebrew word אֲצֶרֶת **atsereth** (ats-aw-raw')- Strong's H6116 means, '**a set-apart assembling**

together, solemn assembly'. The very thing that we are instructed to do on the 8th day of Sukkoth

(Wayyiqra/Leviticus 23:36 - both these words are used here).

Lev 23:36 'For seven days you bring an offering made by fire to יהוה. On the eighth day there shall be a set-apart gathering for you, and you shall bring an offering made by fire to יהוה. It is a closing festival, you do no servile work.



It was on the 8th day of Sukkoth, where יהושע spoke the following words:

Yohanan/John 7:37-38 “And on the last day, the great day of the festival, יהושע stood and cried out, saying, “If anyone thirsts, let him come to Me, and let him who believes in Me drink. 38 “As the Scripture said, out of His innermost shall flow rivers of living water.” Isa 44:3, Jer 2:13, Jer 17:13, Zec 14:8, Psa 36:8-9, Pro 14:27,

How do we know that this was the last day (8th) of Sukkoth?

Well, in Yoḥanan/John 7:2 we see the clear reference to the Feast of Booths that was near!

Yoḥanan/John 7:2 “And the festival of the Yehudim was near, the Festival of Sukkot.”

This Shemini Atzeret is a celebration of New Beginnings.

As we see from Scripture, the 8th day is always symbolic of a renewal or new beginning or a completion and readiness for new things.

The priests did not start their service to יהוה until the 8th day, after a period of 7 days of consecration.



Anyone who had an infectious skin disease, or a bodily discharge, was unclean for 7 days and would be separated from the camp and only re-enter on the 8th day, after their status change, through mikvah cleansing.

From the time of the waving of the sheaf of the first, during Matzot, to Shabuoth/

Pentecost was 50 days - which is a period of 7 weeks and one day!

In the “8th week”, the Spirit was poured out upon the emissaries, who were sitting in the house where they were gathered for Shabuoth (Ma’asei/Acts 2:1-4). The prophetic shadow picture of the 8th day, is a picture of eternity rather than a return to the first day, as we usually do after the Sabbath, and thus it illustrates the “new heaven and the new earth”, when all that is accomplished during the 7,000 years of building the Kingdom, will be finished (for even during the Kingdom there will still be major adjustments to make), and we will finally BE the Kingdom.

The Coming of the Holy Spirit

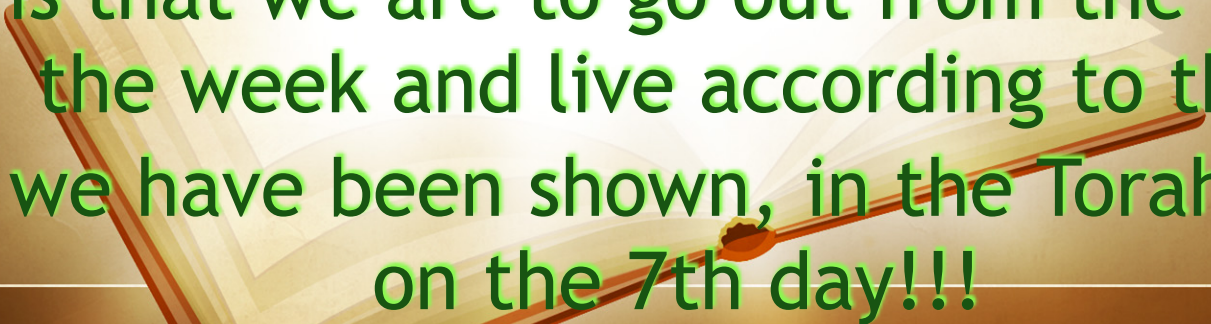
Act 2:1 And when the Day of the Festival of Shabu'oth had come, they were all with one mind in one place.

Act 2:2 And suddenly there came a sound from the heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

Act 2:3 And there appeared to them divided tongues, as of fire, and settled on each one of them.

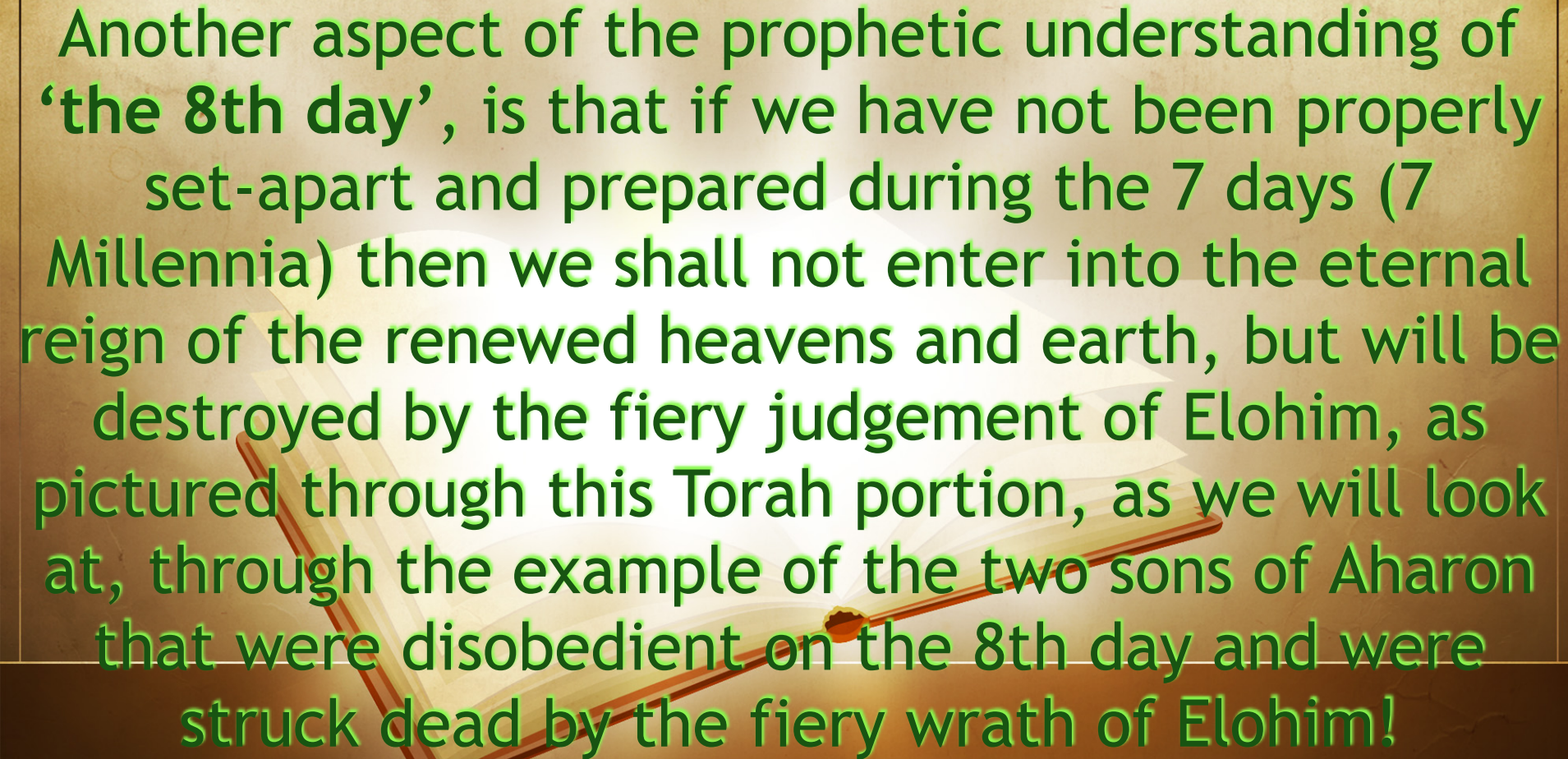
Act 2:4 And they were all filled with the Set-apart Spirit and began to speak with other tongues, as the Spirit gave them to speak.

Each week, we typically have an '8th day' after the weekly Sabbath, so to speak, and while we know that this is the 1st day of the week, what we see symbolically being expressed here, is that we are to go out from the 1st day of the week and live according to that which we have been shown, in the Torah (Mosheh) on the 7th day!!!



As we continue to live set-apart lives, in service to
יהוה, we must grow from week to
week and not find ourselves in the position of
having slipped back, or shrunk back, into
the captivity of the traditions and doctrines of man,
but rather, press on with great
endurance toward the goal - that is Messiah - as we
live according to His Torah that He
teaches us each week!

And that which we learn weekly, on His Shabbat, is now expected to be **‘performed’**, in faith, straight away on the **‘8th day’** (1st day) and we are not to procrastinate about our responsibility of serving as a set-apart, chosen and royal priesthood! What is also interesting to take note of, at the beginning of this chapter, is that Mosheh is the one who called Aharon and his sons and the elders and then he instructs Aharon what to do. Mosheh now represents the Torah which יהוה had given to Yisra’ĕl.



Another aspect of the prophetic understanding of ‘the 8th day’, is that if we have not been properly set-apart and prepared during the 7 days (7 Millennia) then we shall not enter into the eternal reign of the renewed heavens and earth, but will be destroyed by the fiery judgement of Elohim, as pictured through this Torah portion, as we will look at, through the example of the two sons of Aharon that were disobedient on the 8th day and were struck dead by the fiery wrath of Elohim!

Consecration of Aaron and His Sons

Lev 8:1 And יהוה spoke to Mosheh, saying,

Lev 8:2 “Take Aharon and his sons with him, and the garments, and the anointing oil, and the bull of the sin offering, and the two rams, and the basket of unleavened bread,

Lev 8:3 and assemble all the congregation at the door of the Tent of Appointment.”

Lev 8:4 And Mosheh did as יהוה commanded him,
and the congregation was assembled at the door of
the Tent of Appointment.

Lev 8:5 And Mosheh said to the congregation, “This
is the word יהוה commanded to be done.”

Lev 8:6 So Mosheh brought Aharon and his sons and
washed them with water,



Lev 8:7 and put the long shirt on him, and girded him with the girdle, and dressed him in the robe, and put the shoulder garment on him, and girded him with the embroidered band of the shoulder garment, and with it tied the shoulder garment on him,

Lev 8:8 and put the breastplate on him, and put the Urim and the Tummim in the breastplate,

Lev 8:9 and put the turban on his head. And on the turban, on its front, he put the golden plate, the set-apart sign of dedication, as יהוה had commanded Mosheh.

Lev 8:10 And Mosheh took the anointing oil and anointed the Dwelling Place and all that was in it, and set them apart.

Lev 8:11 And he sprinkled some of it on the slaughter-place seven times, and anointed the slaughter-place and all its utensils, and the basin and its base, to set them apart.

Lev 8:12 And he poured some of the anointing oil on Aharon's head and anointed him, to set him apart.

Lev 8:13 And Mosheh brought the sons of Aharon and put long shirts on them, and girded them with girdles, and put turbans on them, as יהוה had commanded Mosheh.

Lev 8:14 And he brought the bull for the sin offering, and Aharon and his sons laid their hands on the head of the bull for the sin offering,

Lev 8:15 and it was slain. And Mosheh took the blood, and put some on the horns of the slaughter-place all around with his finger, and cleansed the slaughter-place. And he poured the blood at the base of the slaughter-place, and set it apart, to make atonement for it.

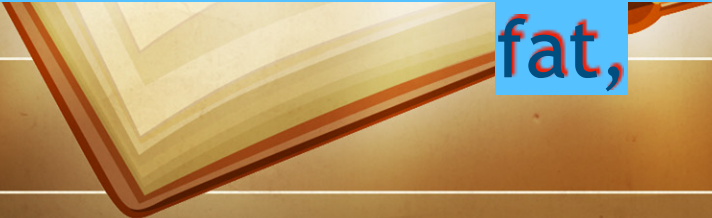
Lev 8:16 And he took all the fat that was on the entrails, and the appendage on the liver, and the two kidneys with their fat, and Mosheh burned them on the slaughter-place.

Lev 8:17 And the bull, and its skin, and its flesh, and its dung, he burned with fire outside the camp, as יהוה had commanded Mosheh.

Lev 8:18 And he brought the ram of the ascending offering, and Aharon and his sons laid their hands on the head of the ram,

Lev 8:19 and it was slain. And Mosheh sprinkled the blood on the slaughter-place all around,

Lev 8:20 and he cut the ram into pieces. And Mosheh burned the head, and the pieces, and the fat,



Lev 8:21 and he washed the entrails and the legs in water. And Mosheh burned the entire ram on the slaughter-place. It was an ascending offering for a sweet fragrance, and an offering made by fire to יהוה, as יהוה had commanded Mosheh.

Lev 8:22 And he brought the second ram, the ram of ordination, and Aharon and his sons laid their hands on the head of the ram,

Lev 8:23 and it was slain. And Mosheh took some of its blood and put it on the tip of Aharon's right ear, and on the thumb of his right hand, and on the big toe of his right foot.


Lev 8:24 And he brought near the sons of Aharon, and Mosheh put some of the blood on the tips of their right ears, and on the thumbs of their right hands, and on the big toes of their right feet. And Mosheh sprinkled the blood on the slaughter-place all around,

Lev 8:25 and took the fat and the fat tail, and all the fat that was on the entrails, and the appendage on the liver, and the two kidneys and their fat, and the right thigh,

Lev 8:26 and from the basket of unleavened bread that was before יהוה he took one unleavened cake, and a cake of bread anointed with oil, and one thin cake, and put them on the fat and on the right thigh,

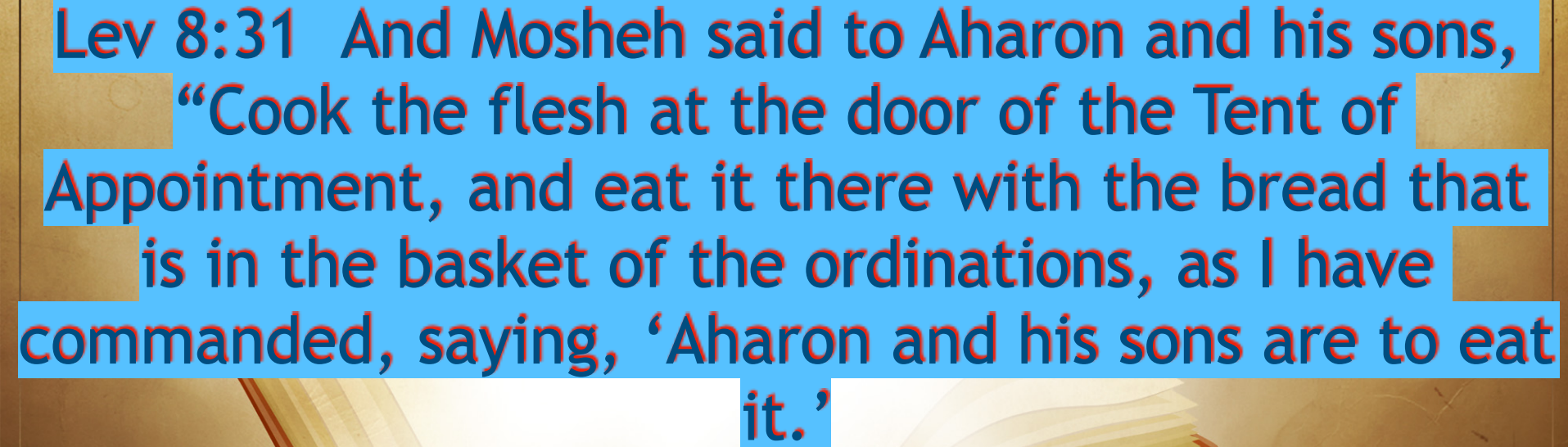
Lev 8:27 and placed all these in the hands of Aharon and in the hands of his sons, and waved them as a wave offering before יהוה.

Lev 8:28 Mosheh then took them from their hands and burned them on the slaughter-place, on the ascending offering. They were ordinations for a sweet fragrance. It was an offering by fire to יהוה.



Lev 8:29 And Mosheh took the breast and waved it, a wave offering before יהוה. It was Mosheh's portion of the ram of ordination, as יהוה had commanded Mosheh.

Lev 8:30 And Mosheh took some of the anointing oil and some of the blood which was on the slaughter-place, and sprinkled it on Aharon, on his garments, and on his sons, and on the garments of his sons with him. And he set apart Aharon, his garments, and his sons, and the garments of his sons with him.



Lev 8:31 And Mosheh said to Aharon and his sons,
“Cook the flesh at the door of the Tent of
Appointment, and eat it there with the bread that
is in the basket of the ordinations, as I have
commanded, saying, ‘Aharon and his sons are to eat
it.’”

Lev 8:32 “Then burn the rest of the flesh and the
bread with fire.”

Lev 8:33 “And do not go outside the door of the Tent of Appointment for seven days, until the days of your ordination are completed - for he fills your hands for seven days.

Lev 8:34 “יהוה has commanded to do, as he has done this day, to make atonement for you.

Lev 8:35 “And stay at the door of the Tent of Appointment day and night for seven days. And you shall guard the duty of יהוה, and not die, for so I have been commanded.”

Lev 8:36 And Aharon and his sons did all the words that יהוה had commanded by the hand of Mosheh.

The Yehovah Accepts Aaron's Offering

Lev 9:1 And on the eighth day it came to be that Mosheh called Aharon and his sons and the elders of Yisra'ěl.

Lev 9:2 And he said to Aharon, "Take for yourself a young bull as a sin offering and a ram as an ascending offering, a perfect one, and bring them before יהוה.

Lev 9:3 “And speak to the children of Yisra’ĕl, saying, ‘Take a male goat as a sin offering, and a calf and a lamb, both a year old, perfect ones, as an ascending offering,

Lev 9:4 and a bull and a ram as peace offerings, to slaughter before יהוה, and a grain offering mixed with oil. For today יהוה shall appear to you.’ ”

Lev 9:5 And they took what Mosheh commanded before the Tent of Appointment, and all the congregation drew near and stood before יהוה.

Lev 9:6 And Mosheh said, “This is the word which יהוה commanded you to do, so that the esteem of יהוה appears to you.”

Lev 9:7 And Mosheh said to Aharon, “Go to the slaughter-place, and prepare your sin offering and your ascending offering, and make atonement for yourself and for the people. And make the offering of the people, and make atonement for them, as יהוה has commanded.”

Lev 9:8 So Aharon came near to the slaughter-place and slew the calf of the sin offering, which was for himself.

Lev 9:9 And the sons of Aharon brought the blood to him, and he dipped his finger in the blood, and put it on the horns of the slaughter-place, and poured the blood at the base of the slaughter-place.

Lev 9:10 And the fat, and the kidneys, and the appendage on the liver of the sin offering he burned on the slaughter-place, as יהוה had commanded Mosheh.

Lev 9:11 And the flesh and the skin he burned with fire outside the camp.

Lev 9:12 And he slew the ascending offering, and the sons of Aharon presented to him the blood, which he sprinkled on the slaughter-place all around.

Lev 9:13 And they presented the ascending offering to him, with its pieces and head, and he burned them on the slaughter-place.

Lev 9:14 And he washed the entrails and the legs, and burned them with the ascending offering on the slaughter-place.

Lev 9:15 And he brought the people's offering, and took the goat, which was the sin offering for the people, and slew it and made it a sin offering, like the first one.

Lev 9:16 And he brought the ascending offering and made it, according to the right-ruling.

Lev 9:17 He also brought the grain offering, and filled his hand with it, and burned it on the slaughter-place, besides the ascending offering of the morning.

Lev 9:18 And he slew the bull and the ram as a slaughtering of peace offerings, which were for the people. And Aharon's sons presented to him the blood, which he sprinkled on the slaughter-place all around,

Lev 9:19 and the fat from the bull and the ram, the fat tail, and the covering, and the kidneys, and the appendage on the liver,

Lev 9:20 and they placed the fat on the breasts, and he burned the fat on the slaughter-place.

Lev 9:21 But the breasts and the right thigh Aharon waved as a wave offering before יהוה, as Mosheh had commanded.

Lev 9:22 Aharon then lifted up his hand toward the people and blessed them, and came down from making the sin offering, and the ascending offering, and the peace offerings.

Lev 9:23 And Mosheh and Aharon went into the Tent of Appointment, and came out and blessed the people. And the esteem of יהוה appeared to all the people,

Lev 9:24 and fire came out from before יהוה and consumed the ascending offering and the fat on the slaughter-place. And all the people saw and cried aloud and fell on their faces.



In verse 2 we see that Aharon was now told to do, for himself, everything that Mosheh did on his behalf, on the first day. He had been in the tent of appointment for the last seven days; so how did he sin again?

He did not, but until his own hands had dealt with his sin, the sin still had a foothold and could come back to haunt him.

What was done on the first day (Chapter 8), is what will be done on the eighth; this is a picture of the spiral that is eternity.

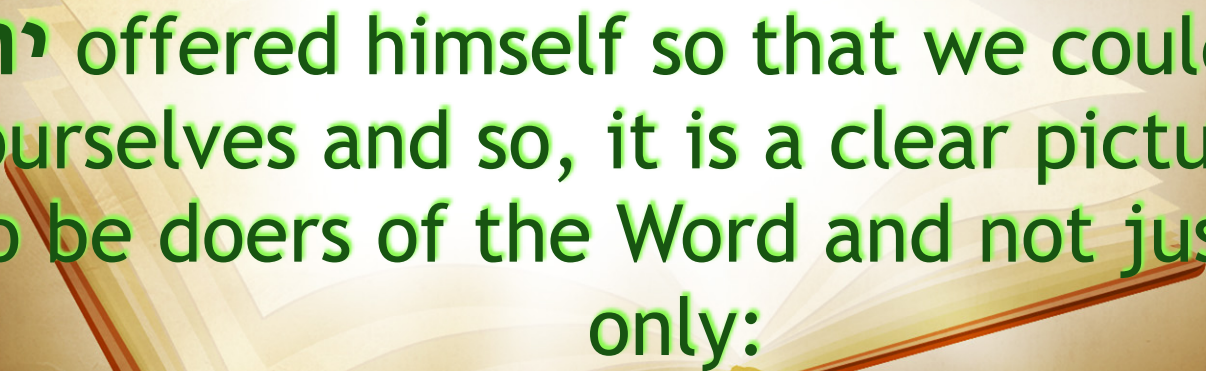
But Mosheh did it the first time, as an example, and bore the burden that time; and now, the priests were to do it for themselves, in the way that Mosheh had trained them to do it.

They had to offer exactly what Mosheh did, but it had to come from them this time.

What Mosheh brought was sufficient for seven days, but it would not see him through to the eighth day.

By the eighth day, we must take responsibility for our own sins and the places that we still have to deal with in our flesh.

יהושע offered himself so that we could learn to offer ourselves and so, it is a clear picture that we are to be doers of the Word and not just hearers only:



Ya'aqob/James 1:22-25 "And become doers of the Word, and not hearers only, deceiving yourselves.

23 Because if anyone is a hearer of the Word and not a doer, he is like a man who looks at his natural face in a mirror, 24 for he looks at himself, and goes away, and immediately forgets what he was like. 25

But he that looked into the perfect Torah, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing of the Torah."

In **verses 3-6** we see that Mosheh tells Aharon to instruct Yisra'el what must be brought as offerings and so, we see how the whole community's involvement taking place and in doing so they were told that **יהוה** would appear to them that day.

There must have been great excitement and anticipation by all, as the whole congregation 'drew near' and stood before **יהוה**.

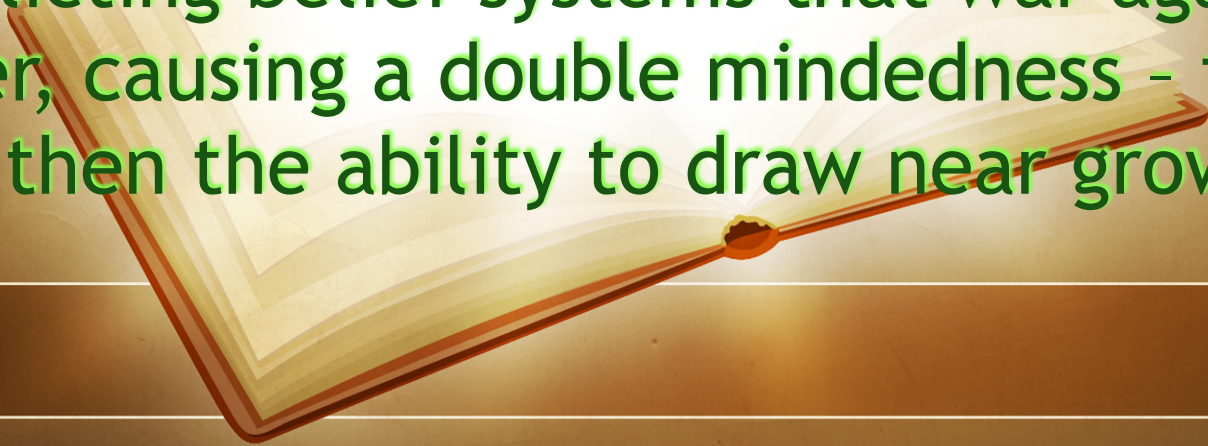
This was commanded by יהוה, so that the esteem of יהוה would appear to the gathered assembly:

Ya'aqob/James 4:8 "Draw near to Elohim and He shall draw near to you. Cleanse hands, sinners. And cleanse the hearts, you double-minded!"

When drawing near to יהוה, we must get rid of all doubts, for if we doubt, we shall not 'see' His esteem!



The way to draw near to Him, is to have our hands washed - a picture of the bronze laver that was before the Set-Apart Place, and our hearts are to have His Torah written upon them and not have conflicting belief systems that war against one another, causing a double mindedness - for if there is, then the ability to draw near grows dim!

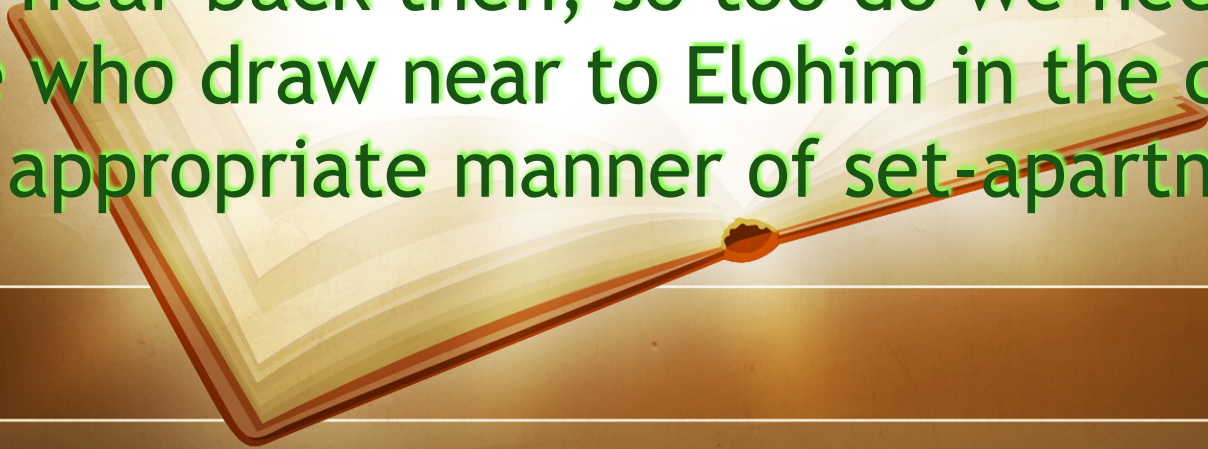


When we offer up our lives as a daily living sacrifice
and expel all doubts and embrace His True Word at
face value and determine to walk in it with our all,
we will then 'see' or embrace the proof of His
presence!

When the Torah becomes a true reality within us,
we will begin to clearly see as a community in one
another that He is real!!!

The call had gone out - from Mosheh to Aharon to
the people and now, the people were to draw near
in order to see the esteem of the Almighty!

The Word (Torah) has gone forth and has been announced, through Mosheh and the prophets, and was manifested before us, in the life, death and resurrection of Messiah and so now, just as they drew near back then, so too do we need to be a people who draw near to Elohim in the correct and appropriate manner of set-apartness.



Aharon then performed all that was required, according to the instructions of the Father, as given through Mosheh and Mosheh would have been there with Aharon every step of the way. **יהושע** said Himself that He only does that which the Father tells Him to and that He was not left alone:

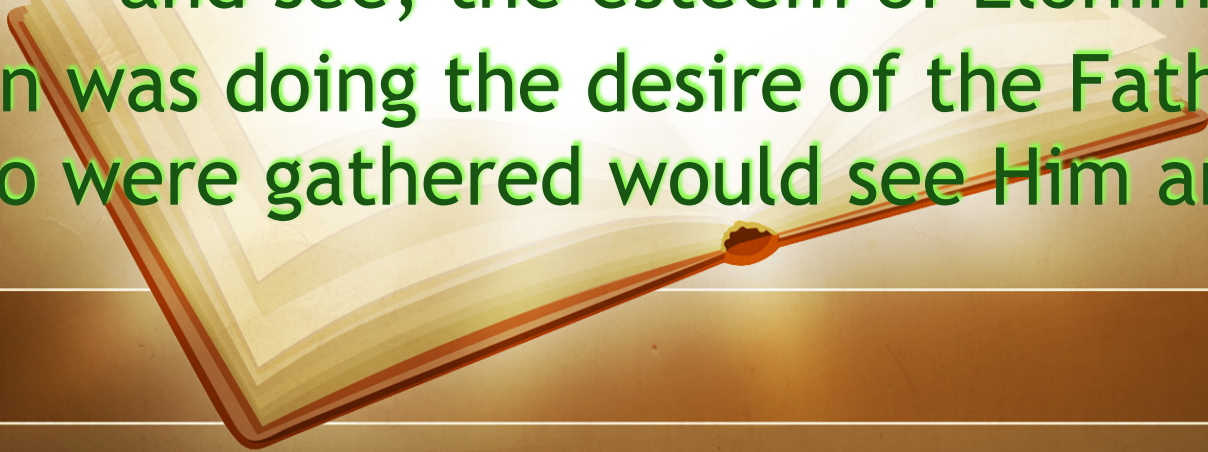
Yohanan/John 8:29 “And He who sent Me is with Me. The Father has not left Me alone, for I always do what pleases Him.”

Yohanan/John 12:49 “Because I spoke not from Myself, but the Father who sent Me has given Me a command, what I should say and what I should speak.”

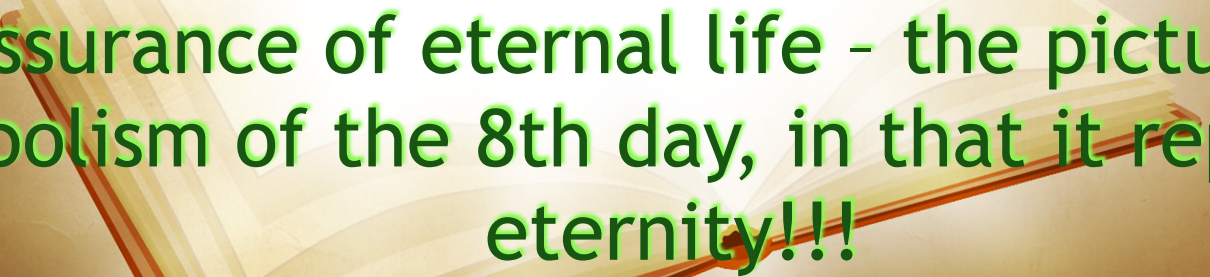
Yohanan/ John 6:37-40 “All that the Father gives Me shall come to Me, and the one who comes to Me I shall by no means cast out. 38 “Because I have come down out of the heaven, not to do My own desire, but the desire of Him who sent Me. 39 “This is the desire of the Father who sent Me, that all He has given Me I should not lose of it, but should raise it in the last day. 40 “And this is the desire of Him who sent Me, that everyone who sees the Son and believes in Him should possess everlasting life. And I shall raise him up in the last day.”

This is a great truth, of the reflection of what we see happening in Wayyiqra/Leviticus 9, as pictured through the obedience of Aharon the high priest and all the congregation who were gathered to witness, and see, the esteem of Elohim.

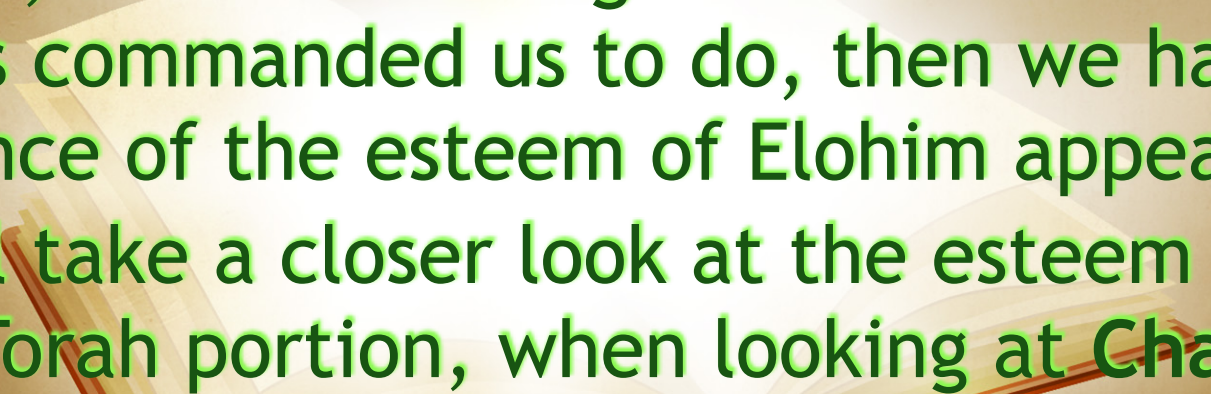
Aharon was doing the desire of the Father and all who were gathered would see Him and live!



יהושע is our High Priest, who has come and done the desire of the Father, and we who see Him (as we draw close to Him) and believe in Him and guard to do all He commands and follow in His steps, have the assurance of eternal life - the picture of the symbolism of the 8th day, in that it represents eternity!!!



Verse 6 highlights for us a very valuable lesson! And that is, that when we guard to do all that Elohim has commanded us to do, then we have the assurance of the esteem of Elohim appearing to us! We will take a closer look at the esteem of יהוה in this Torah portion, when looking at Chapter 10.



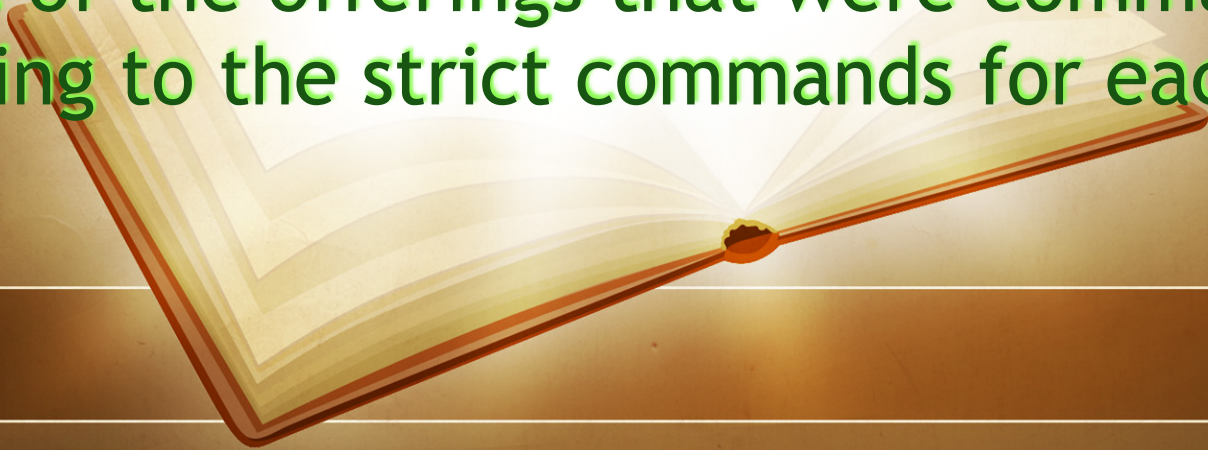
Verse 7-21 gives us the clear account of the obedience of Aharon and his sons, doing all that יהוה had commanded them, through Mosheh!

They had presented the ascending offerings, sin offerings, grain offering and peace offerings, as Mosheh had commanded!


Last week's Torah portion, from Wayyiqra/Leviticus 6:8-8:36, is called צו 'tsav', which means 'COMMAND' and comes from the root word צוה tsavah (tsaw-vaw')-

Strong's H6680 which means, 'to lay charge, give charge, command, order, decree, i.e., state with force/authority what others must do'.

What we see very clearly being documented for us here in **Wayyiqra/Leviticus 9**, is that Aharon and his sons did all that they were commanded to, bringing all of the offerings that were commanded, according to the strict commands for each offering!



This teaches us that we cannot assume to do things our own way, when we have been clearly commanded how we are to live set-apart lives, and give our lives as a daily living offering, in our reasonable worship unto Elohim. Any departure from the clear obedience to the commands of Elohim will render our attempt at drawing near, as defiled and unacceptable!

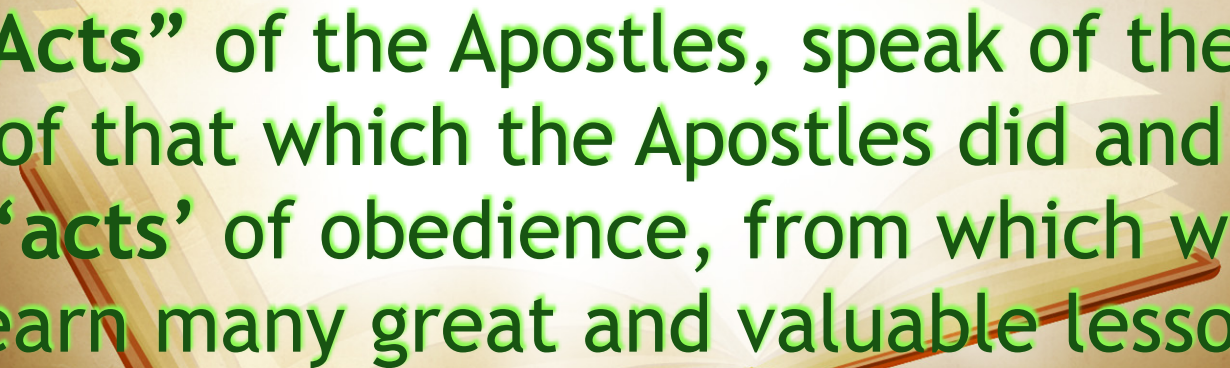


The Hebrew word that is translated as 'prepare' in verse 7 comes from the root word אָשָׁה *asah* (aw-saw')- Strong's H6213 meaning, 'to do, work, make, produce, to act with effect, to observe, to bring about, institute' and can also mean, 'celebrate'.

A derivative of this root word אָשָׁה *asah* - Strong's H6213 is the word מַעֲשֵׂה *ma'aseh* (mah-as-eh')- Strong's H4639 which means 'a deed, work or acts, accomplishments'

The Book of Acts is known in the Hebrew as ‘Ma’asei’, which is a record of the ‘Acts of the Apostles’!

The “Acts” of the Apostles, speak of the deeds, or acts, of that which the Apostles did and it records their ‘acts’ of obedience, from which we are able to learn many great and valuable lessons from.



We shall be known by our fruits based on our proper reverence and submission to our Master, which shall be evidenced in our “**acts of obedience**”, as we walk in righteousness, guarding to do all He has commanded us to do, all the time!!!

As we consider how all was made and prepared, according to all that **יהוה** commanded through Mosheh, we are able to glean some valuable insight, in terms of how we, as living stones that are being built up in the Master, are to ensure that we are guarding to do all that **יהוה** has commanded, as through Mosheh, so that we can be the perfect Dwelling Place of the Most-High!

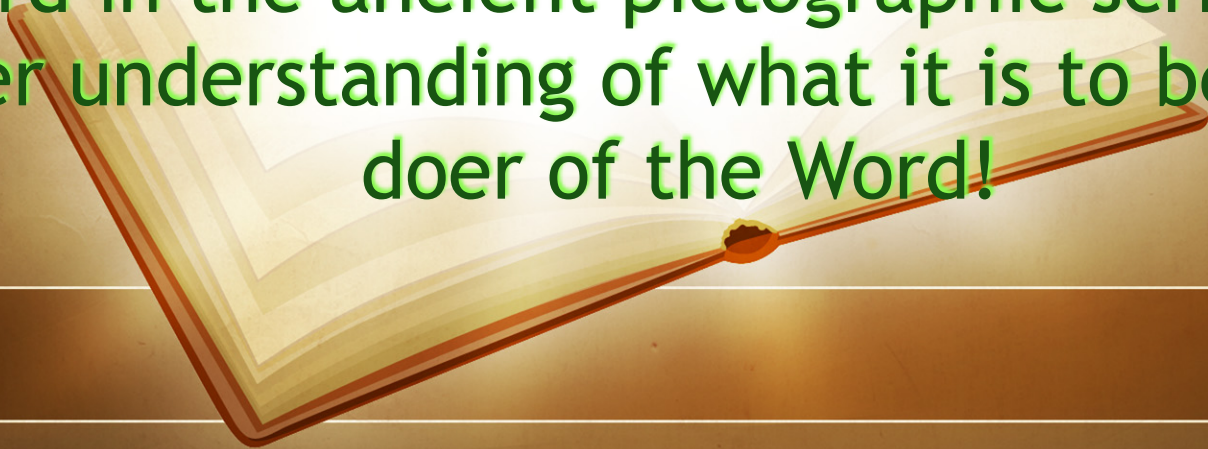
We are to become doers of the Word and not just hearers only!

Ya'aqob/James 1:22-25 "And become doers of the Word, and not hearers only, deceiving yourselves. 23 Because if anyone is a hearer of the Word and not a doer, he is like a man who looks at his natural face in a mirror, 24 for he looks at himself, and goes away, and immediately forgets what he was like. 25 But he that looked into the perfect Torah, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing of the Torah."

“There are three reasons why the law is perfect. (a) It is Elohim’s law, given and revealed by him. The way of life which Yeshua laid down for his followers is in accordance with the will of Elohim. (b) It is perfect in that it cannot be bettered. The law Elohim is the law of love; and the demand of love can never be satisfied. We know well, when we love some one, that even though we gave them all the world and served them for a lifetime, we still could not satisfy or deserve their love.

(c) But there is still another sense in which the law of Elohim is perfect. The Greek word is teleios which nearly always describes perfection towards some given end. Now, if a man obeys the law of Christ he will be the person he ought to be and will make the contribution to the world he ought to make. He will be perfect in the sense that he will, by obeying the law of Elohim, realize his Elohim-given destiny.” -Barclay


As we consider this root verb עָשָׂה *asah* in terms of our need to be doers of the Word, we recognize that we can only be proper doers if we are in fact looking intently into the Word, and when we see this word in the ancient pictographic script, we gain further understanding of what it is to be a proper doer of the Word!

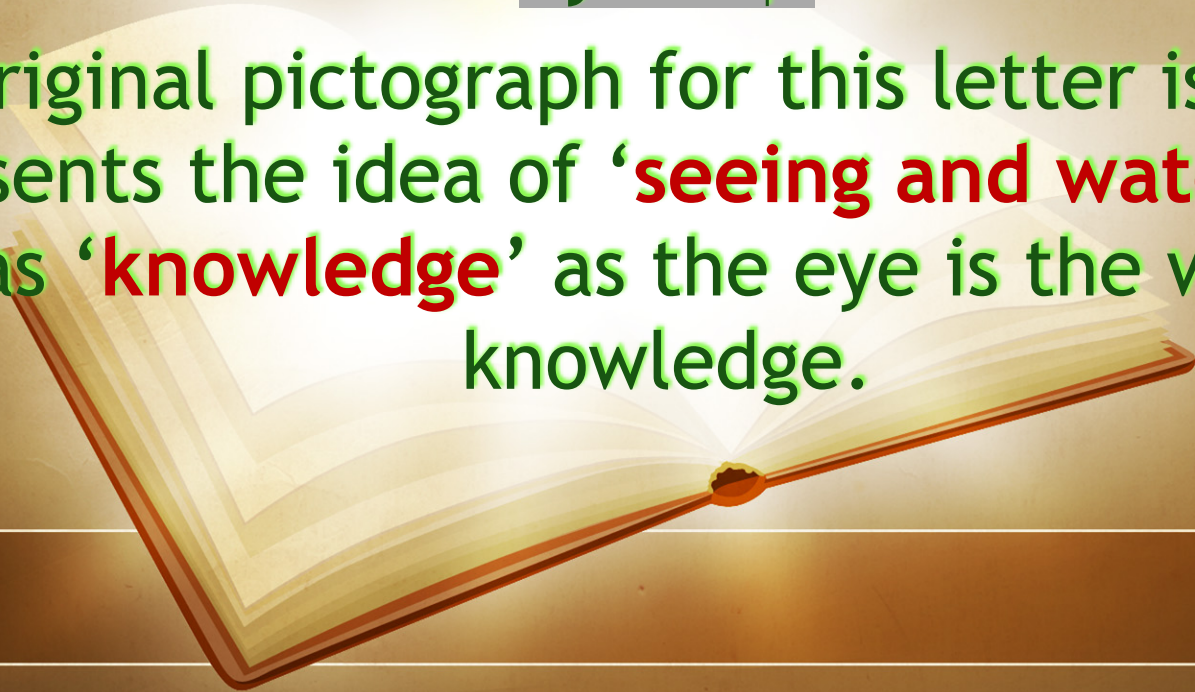


In the ancient pictographic script, the verb עָשָׂה
asah - Strong's H6213 looks like this:




Ayin - אָ:

The original pictograph for this letter is:  and represents the idea of '**seeing and watching**', as well as '**knowledge**' as the eye is the window of knowledge.




Sin - שׁ:

This is the letter 'sin/shin' which in the ancient script is pictured as: , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth, as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying - as teeth do to food.

Hey - ה:



The ancient script has this letter as  and is pictured as a man standing with his arms raised up and out as if pointing to something, and in essence carries the meaning of '**behold**' as in when looking at something very great. It can also have the meaning to '**breath**' or '**sigh**' as when looking at a great sight and having your breath taken away so to speak! It also has the meaning of '**revelation**' or to reveal something by pointing it out, as well as '**praise**' through the lifting up of our hands in complete awe and surrender.

When looking at this word עָשָׂה *asah* in the ancient pictographic form, we are able to further understand how critical it is for us to be doers of the Word and so perform and do that which is instructed for us to do.

From this picture we can see the meaning of:

**LOOKING AT THE WORD
THAT HAS BEEN REVEALED!**

This clearly teaches us that we are unable to DO or PERFORM the Word if we are not looking intently at the Word!


The Word became flesh and dwelt among us!

The clear revelation of the Word, יהושע Messiah, has been made known to us; and as we look to the Princely Leader and Perfecter of our belief we are able to lay aside every weight and the sin which so easily entangles us, and be enabled to run, with endurance, the race set before us, as we look at the Word and actually DO IT!!!

Yeshua, Founder and Perfecter of Our Faith

Heb 12:1 We too, then, having so great a cloud of witnesses all around us, let us lay aside every weight and the sin which so easily entangles us, and let us run with endurance the race set before us,

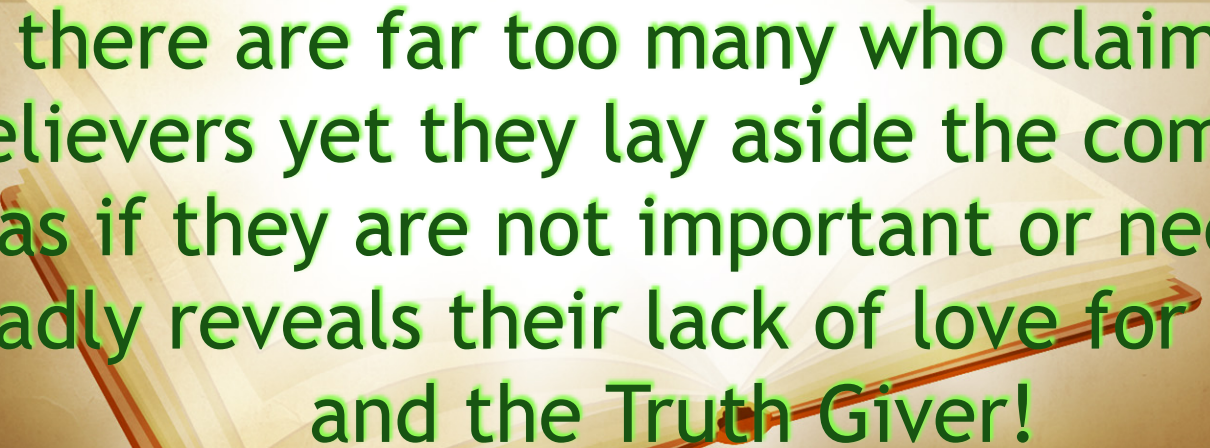
Heb 12:2 looking to the Prince and Perfecter of our belief, **יהושע**, who for the joy that was set before Him endured the stake, having despised the shame, and sat down at the right hand of the throne of Elohim.



All that יהוה has commanded Mosheh!!!

Commanded does not mean suggested or requested
but commanded!!!

Today, there are far too many who claim that they
are believers yet they lay aside the commands of
Elohim as if they are not important or necessary and
this sadly reveals their lack of love for the Truth
and the Truth Giver!



Yohanan Aleph/1 John 5:3 “For this is the love for Elohim, that we guard His commands, and His commands are not heavy.”

The Greek word that is translated as ‘commands’ is ἐντολή entolē (en-tol-ay’)- Strong’s G1785 which means, ‘*an injunction, order, command, commandment*’, and speaks of ‘*a prescribed rule in accordance with which a thing is done*’, and is ethically used in Greek to relate to the commands of Elohim as given in the Torah.

This word ἐντολή entolē - Strong's G1785 is used 187 times in the LXX (Septuagint - Greek translation of the Tanak - O.T.), and is used to translate the following Hebrew words:

- 1) מצוה mitzvah (mits-vaw')- Strong's H4687 which means, 'commandment, command, obligation, precept',
- 2) פקוד piqqud (pik-kood')- Strong's H6490 which means, 'precepts, commandments, statutes, regulations', and
- 3) חוק huqqah (khook-kaw')- Strong's H2708 which means, 'ordinances, custom, manner, something prescribed, an enactment, statute, fixed order'.

This simply reaffirms for us the clear truth given here by Yoḥanan, even in the Greek text; and that is that he was to guard to commands, precepts, instructions and ordinances of Elohim, blamelessly and spotless, as we express our true ardent and zealous love for Elohim!

What Mosheh speaks (that is what the Torah of Mosheh says) we are to take heed of and guard to do what it instructs - if we want to be about building the Tabernacle, which we are!!!

Aharon did all that Mosheh had commanded and when he was done, he lifted his hands toward the people and blessed them. This blessing would possibly have been the blessing, which is seen in:

Bemidbar/Numbers 6:22-27 “And יהוה spoke to Mosheh, saying, 23 “Speak to Aharon and his sons, saying, ‘This is how you bless the children of Yisra’el. Say to them: 24 “יהוה bless you and guard you; 25 יהוה make His face shine upon you, and show favour to you; 26 יהוה lift up His face upon you, and give you peace.”” 27 “Thus they shall put My Name on the children of Yisra’el, and I Myself shall bless them.”

The Hebrew word that is translated as 'blessed', here in Wayyiqra/Leviticus 9:21, comes from the root word בָּרַךְ barak (baw-rak')- Strong's H1288 which carries the meaning 'bend the knees or kneel down and to abundantly bless'.

As we look a little deeper into the 'blessing' of the children of Yisra'el, as instructed above, we learn a great deal from the Hebrew words that are used and more specifically, the words used for 'bless' and 'guard':

We have just seen what ‘**ble**ss**/blessed’** means and a ‘**Berak**ah****’ is a “**ble**ssing****”, but more literally, the bringing of a gift to another on a “**bended knee**”.

When we bless Elohim or others, we are, in essence, bringing a gift on “**bended knee**”.

A true king is one who serves his people, one who will humble himself and come to his people on a bended knee.



The Hebrew word for “guard” is שָׁמַר shamar (shaw-mar’)- Strong’s H8104 which literally means ‘to guard, to keep watch over, preserve’.

Another Hebrew word that is closely related to the root word שָׁמַר shamar is the word שָׁמִיר shamir (shaw-meer’)- Strong’s H8068 which means ‘**thorn**’. When the shepherd was out in the wilderness with his flock, he would construct a corral of thorn bushes to protect the sheep from predators, which was a guarding over of the sheep.

With this more Hebraic concept of Hebrew words, we can now read the beginning of what has been referred to as ‘the Aaronic blessing’ as, ‘**יהוה** *will kneel before you presenting gifts and will guard you with a hedge of protection*’.

The remaining portions of the Aaronic blessing can also be examined for its original Hebraic meaning revealing the following:

THE PRIESTLY BLESSING

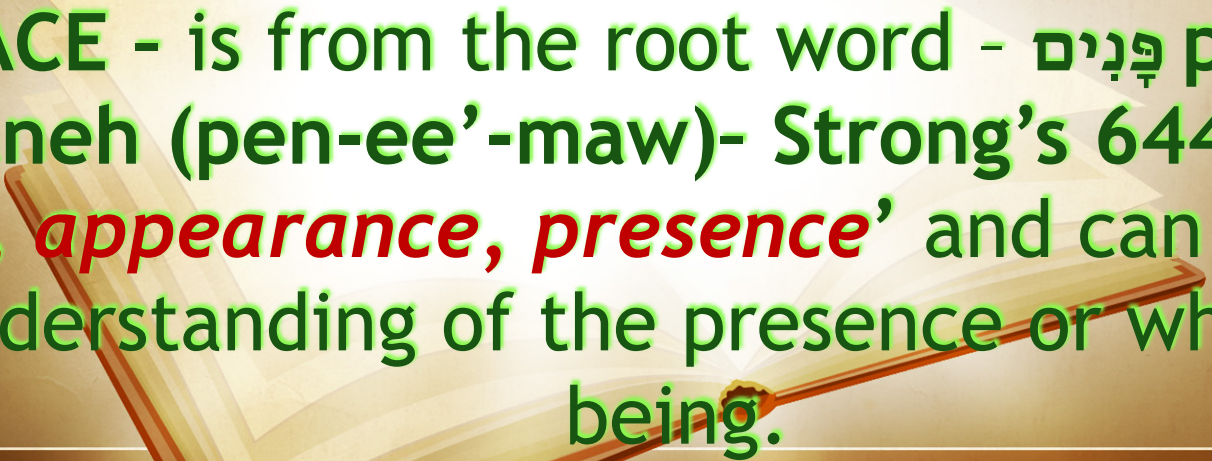
יהוה spoke to Mosheh and told him to tell Aharon how he was to bless the children of Yisra’ēl, and by this **יהוה** would put His Name on us as He Himself would bless us.

Let us take a closer look at the words of this
'blessing' and get a further understanding to its
powerful meaning:

1 - BLESS - is the Hebrew word בָּרַךְ barak (baw-rak')- Strong's H1288 and means, 'to abundantly bless' and literally carries the meaning, 'to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect'.

2 - GUARD/KEEP - in the Hebrew is שָׁמַר shamar (shaw-mar')- Strong's H8104 - 'keep watch, preserve, guard, protect'.

3 - FACE - is from the root word - פָּנִים paniym or פָּנָה paneh (pen-ee'-maw)- Strong's 6441 - '*face, faces, appearance, presence*' and can also carry the understanding of the presence or wholeness of being.

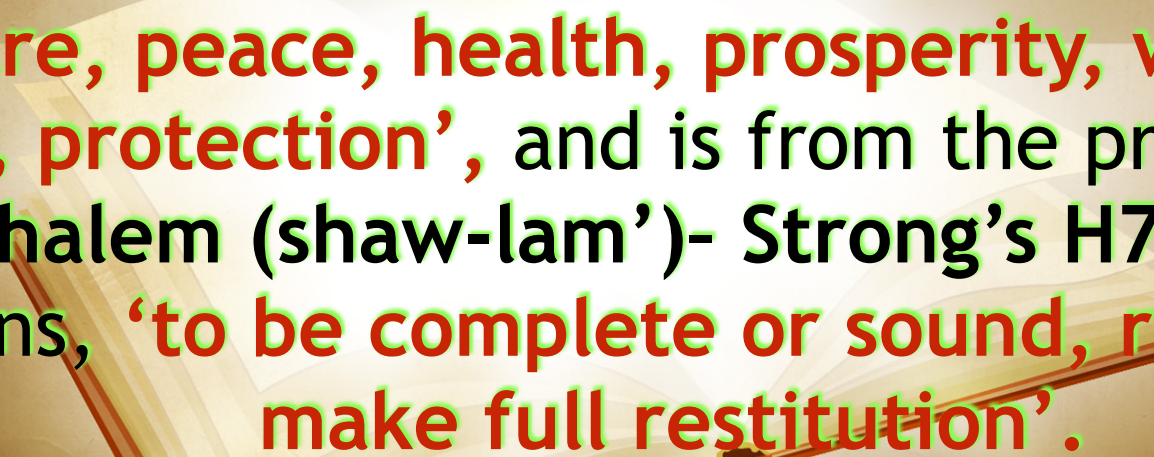


4 - SHINE - אֹר 'or' (ore)- Strong's H215 - 'light (noun) and give light or shine (verb) - bring illumination'.

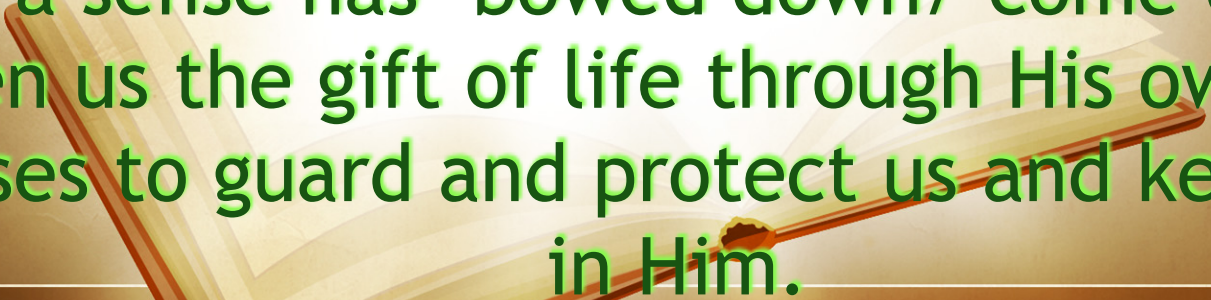
5 - FAVOUR - חָנַן ḥanan (khaw-nan')- Strong's H2603 - '*merciful, favour*' and also carries the meaning of providing protection.

6 - GIVE - שָׁם suwm (soom)- Strong's H7760 - 'to put, to place, to set; set down in a fixed and arranged place'

7 - PEACE - שָׁלוֹם shalom (shaw-lome')- Strong's H7965 - 'wholeness, completeness, soundness, welfare, peace, health, prosperity, well-being, safety, protection', and is from the primitive root שָׁלַם shalem (shaw-lam')- Strong's H7999 which means, 'to be complete or sound, rewarded, make full restitution'.



7 powerful words that are contained in this blessing as commanded by יהוה that not only blesses us and puts His Name upon us, but also wonderfully expresses His marvelous love and compassion for us and what He does for us through His blessing us as He in a sense has 'bowed down/ come down and given us the gift of life through His own as he promises to guard and protect us and keep us safe in Him.



This blessing, in light of the understanding of the meaning of these 7 words, could be expressed in English as follows:

**יהוה WILL KNEEL BEFORE YOU PRESENTING GIFTS AND
WILL GUARD YOU WITH A HEDGE OF PROTECTION.**

**יהוה WILL ILLUMINATE THE WHOLENESS OF HIS BEING
TOWARD YOU BRINGING ORDER AND HE WILL BEAUTIFY
YOU.**

**יהוה WILL LIFT UP HIS WHOLENESS OF BEING AND
LOOK UPON YOU AND HE WILL SET IN PLACE ALL YOU
NEED TO BE WHOLE AND COMPLETE.**

The ancient pictographic script has the Hebrew word for **bleſs** - בָּרַךְ **barak** - Strong's H1288 pictured as follows:


ש




כ

Beyt - בֵּית:



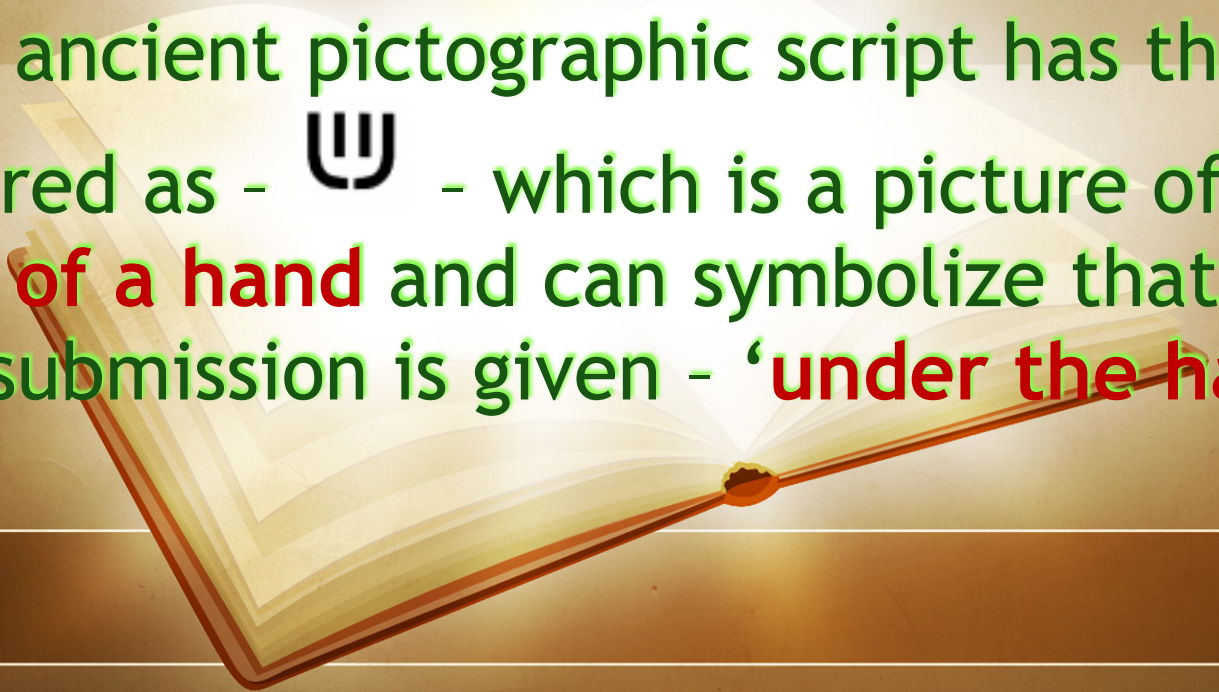
The ancient script has this letter as , which pictures a tent floor plan and means, ‘**house**’ or ‘**tent**’. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

Resh - ר:

The ancient pictographic script has this letter pictured as , which is 'the head of a man' and carries the meaning of 'top, beginning, first, chief', as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief.

Kaph - כּ:

The ancient pictographic script has this letter
pictured as - כּ - which is a picture of an **open
palm of a hand** and can symbolize that to which
submission is given - '**under the hand**'



From the pictographic rendering of this word, we are able to clearly see who it is who blesses us:

THE HOUSE/ASSEMBLY OF ELOHIM IS BLESSED AS THE HEAD/CHIEF, COMES DOWN AND EXTENDS HIS OPEN AND REVEALED HAND TO HIS OWN!




Verse 23 - Mosheh and Aharon go in to the Tent of Appointment

Aharon had 'lifted his hand and blessed the people' and then came down from making the offerings and proceeded to go with Mosheh into the Tent of Appointment.

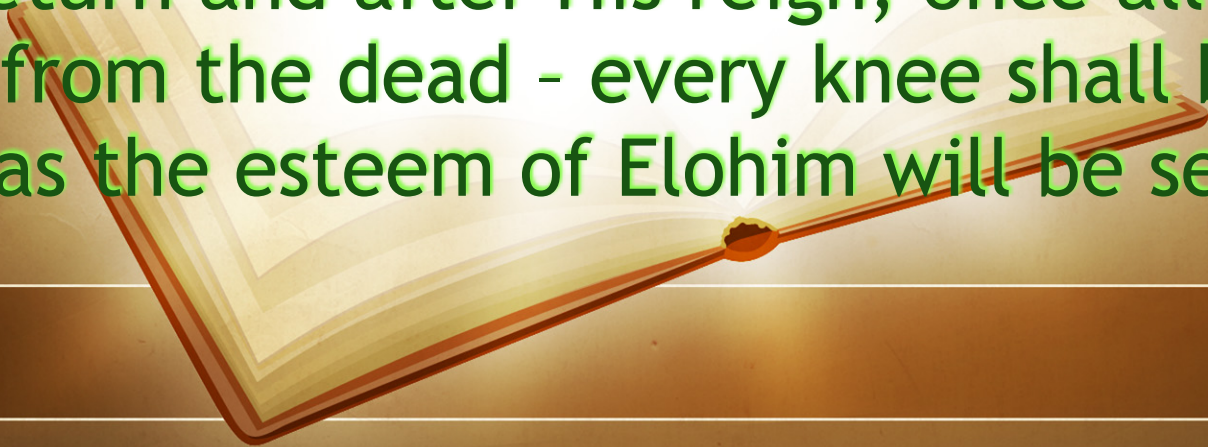
This is a wonderful picture of the pure and powerful work of Messiah, who was 'lifted up' for our sin and who 'came down' and humbled Himself as a servant bringing us the gift of life, and in turn was obedient, even unto death and was exalted high above every Name - that at His Name every knee shall bow:

Pilipiyim/Philippians 2:5-11 “For, let this mind be in you which was also in Messiah **יהושע**, 6 who, being in the form of Elohim, did not regard equality with Elohim a matter to be grasped, 7 but emptied Himself, taking the form of a servant, and came to be in the likeness of men. 8 And having been found in fashion as a man, He humbled Himself and became obedient unto death, death even of a stake.



9 Elohim, therefore, has highly exalted Him and given Him the Name which is above every name, 10 that at the Name of יהושע every knee should bow, of those in heaven, and of those on earth, and of those under the earth, 11 and every tongue should confess that יהושע Messiah is Master, to the esteem of Elohim the Father.”

With Mosheh and Aharon going in to the Tent and coming out, is a picture of Messiah, the Living Torah and High Priest, ascending to the Heavenly Tabernacle, and we are guaranteed of His blessed soon return and after His reign, once all have been raised from the dead - every knee shall bow before Him, as the esteem of Elohim will be seen by all!



Verse 24

Fire came out from before יהוה and consumed the ascending offering and fat and everyone saw and fell on their faces in great reverence and worship!

The Hebrew word that is translated here as ‘cried aloud/shouted’ comes from the root word רָנַן ranan (raw-nan’)- Strong’s H7442 which means, ‘to overcome, cry out, shout for joy, give a ringing cry, sing aloud’.

When the temple was restored after exile, we see that Yisra'ěl had a similar response as seen in:

Ezra 3:11 “And they responded by praising and giving thanks to יהוה, “For He is good, for His kindness towards Yisra'ěl is forever.” And all the people shouted with a great shout, when they praised יהוה, because the foundation of the House of יהוה was laid.”

There was a state of ecstatic joy, as יהוה had come and shown Himself again to the children of Yisra'ěl.

The Death of Nadab and Abihu

Lev 10:1 And Nadab and Abihu, the sons of Aharon, each took his fire holder and put fire in it, and put incense on it, and brought strange fire before יהוה, which He had not commanded them.

Lev 10:2 And fire came out from יהוה and consumed them, and they died before יהוה.

Lev 10:3 Then Mosheh said to Aharon, “This is what יהוה spoke, saying, ‘By those who come near Me let Me be set-apart! And before all the people let Me be esteemed!’ ” And Aharon was silent.

Lev 10:4 And Mosheh called to Misha’ěl and to Eltsaphan, the sons of Uzzi’ěl the uncle of Aharon, and said to them, “Come near, take your brothers from before the set-apart place out of the camp.”

Lev 10:5 So they came near and took them by their long shirts out of the camp, as Mosheh had said.

Lev 10:6 And Mosheh said to Aharon, and to El'azar and to Ithamar, his sons, "Do not unbind your heads nor tear your garments, lest you die, and wrath come upon all the people. But let your brothers, all the house of Yisra'el, bewail the burning which יהוה has kindled.


Lev 10:7 “And do not go out from the door of the Tent of Appointment, lest you die, for the anointing oil of יהוה is upon you.” And they did according to the word of Mosheh.

Lev 10:8 And יהוה spoke to Aharon, saying,

Lev 10:9 “Do not drink wine or strong drink, you, nor your sons with you, when you go into the Tent of Appointment, lest you die - a law forever throughout your generations,

Lev 10:10 so as to make a distinction between the set-apart and the profane, and between the unclean and the clean,

Lev 10:11 and to teach the children of Yisra'el all the laws which יהוה has spoken to them by the hand of Mosheh.”



Lev 10:12 And Mosheh spoke to Aharon, and to El'azar and Ithamar, his sons who were left, "Take the grain offering that is left over from the offerings made by fire to יהוה, and eat it without leaven beside the slaughter-place, for it is most set-apart.

Lev 10:13 "And you shall eat it in a set-apart place, because it is yours by law and your sons' by law, of the offerings made by fire to יהוה, for so I have been commanded.

Lev 10:14 “And the breast of the wave offering and the thigh of the contribution you eat in a clean place, you, and your sons, and your daughters with you. For they are yours by law and your sons’ by law, which are given from the slaughterings of peace offerings of the children of Yisra’ĕl.

Lev 10:15 “The thigh of the contribution and the breast of the wave offering they bring with the offerings of fat made by fire, to bring as a wave offering before יהוה. And it shall be yours and your sons’ with you, by a law forever, as יהוה has commanded.”

Lev 10:16 And Mosheh diligently looked for the goat of the sin offering and saw it was burned up. And he was wroth with El'azar and Ithamar, the sons of Aharon who were left, saying,

Lev 10:17 “Why have you not eaten the sin offering in a set-apart place, since it is most set-apart, and Elohim has given it to you to bear the crookedness of the congregation, to make atonement for them before יהוה?

Lev 10:18 “See, its blood was not brought inside the set-apart place. You should have eaten it without fail in a set-apart place, as I have commanded.”

Lev 10:19 And Aharon said to Mosheh, “See, today they have brought their sin offering and their ascending offering before יהוה, and matters like these have come to me! If I had eaten the sin offering today, would it have been right in the eyes of יהוה?”

Lev 10:20 And when Mosheh heard that, it was good in his eyes.

CHAPTER 10

With all the joy and excitement and jubilation among Yisra'el, one would have truly thought that they would have learned a great lesson and had now sought to heed all of the instructions very carefully, yet what we see, at the start of this chapter, is the exact opposite!

This chapter carries critical lessons for us, in our 'approach' to יהוה, or in how we are to be careful to draw near to Him as he has instructed us to - for anything beyond that could be fatal!

Let us first look at Nadab and Abihu, the sons of Aharon, who each brought their own fire before יהוה: Nadab (naw-dawb')- נָדָב Strong's H5070 is the name of one of these sons who brought strange fire, after having gone through an entire consecration process and the meaning of his name comes from the primitive root נָדָב Nadab (naw-dab')- Strong's H5068 which means, 'to incite, impel: a freewill offering; given as a freewill offering; makes offerings willingly' and so, this son's name could be best described as meaning 'generous'.

Abihu (ab-ee-hoo')- אֲבִיהוּא Strong's H30, the name of the second son who joined Nadab in offering strange fire, simply means, '*he is (my) father*'.

Two sons, who sadly did not live up to the full potential of their given names and paid the price for stepping out of the clear instructions regarding the offering of fire upon the incense altar before יהוה and brought a profane fire offering before יהוה.

As we break down **verse 1**, we see why what they did was wrong:

Firstly, we are told that they each took their own fire holder - what they did here was that they mixed the set-apart with the profane or common - they took their own fire holders and not the fire holder made for the purpose of the service in the Set-Apart Place. They had made their own - a very clear picture of how so many today tend to 'mimic' the real and present their worship and obedience as real, when in fact it is an object of their own making and is outside the very clear commands of **יהוה**.

They then took that which was their own and put
fire in it!

The Hebrew word that is translated as 'put' comes
from the root word נָתַן nathan (naw-than')-

Strong's H5414 which means, '*to give,*

consecrate, bestow, contribute, add, dedicate';

and is fine in its typical understanding of the word,
however what they did was simply '*provide*' their
own fire!

As noble and sincere as that may have seemed to them; just as so many today who are caught in the same deceptive approach to worship; they were wrong, as the fire did not come from the fire which יהוה had provided, but was of their own making! So many people today are trying to make their own 'fire', so to speak, in their attempted approach to worship, and this is not acceptable in the eyes of יהוה.

They then took incense and put it with their fire and therefore brought 'strange fire' before יהוה.


This is a classic picture of that which is happening at large today as so many will make a form of worship that is constructed out of their own selfish approach to worship and add that which is set-apart and try to draw near to Elohim.

If we approach יהוה in any other manner then that by which he has commanded then we must realize that it is simply 'strange' and not acceptable!

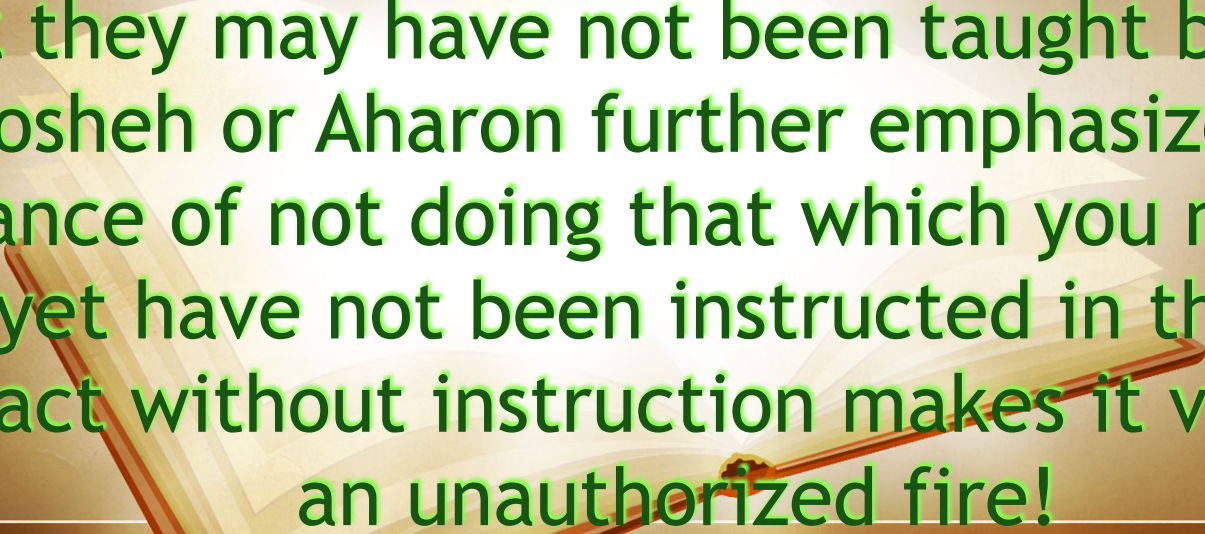
What we must understand here, is that Nadab and Abihu did what was not commanded, as they put incense in their fire holders - the incense was to be brought in to The Tent of Appointment and burned on the slaughter-place of incense, not put on the fire holder/censer!!!

It was possibly due to this incident, that we see the clear instructions being given, after these events had occurred, as commanded in:

Wayyiqra/Leviticus 16:12-13 “and shall take a fire holder filled with burning coals of fire from the slaughter-place before יהוה, with his hands filled with sweet incense beaten fine, and shall bring it inside the veil. 13 “And he shall put the incense on the fire before יהוה, and the cloud of incense shall cover the lid of atonement which is on the Witness, lest he die.”



Now, while some may argue that if they had not yet been instructed in this regard, then it seems a little harsh to have been consumed; however, the fact that they may have not been taught by either Mosheh or Aharon further emphasizes the importance of not doing that which you may think is right, yet have not been instructed in that regard; for to act without instruction makes it very clearly an unauthorized fire!



Just because someone has not received or learned an instruction, does not give them license to assume what can be done by their own design and making!

We are to only do that which has been commanded! Burning incense near temples, was common in most pagan religions and continues to this day, through many other religions, and is 'strange/profane' in the eyes of יהוה, as it is not according to His clear instructions!

In our life of praise unto יהוה, we must be very careful not to bring a worship that is strange.

The Hebrew word that is translated as 'strange' here comes from the root word זָרָא zara (zaw-raw')-

Strong's H2214 and is best described as '*a loathsome thing*'; and is often translated as unauthorised or profane.

This word זָרָא zara (zaw-raw')- Strong's H2214 comes from the root word זָרַר zur (zoor)- Strong's H2114 which means '*strange, stranger, adulterer, adulterous, enemy*'.

What they brought was an adulterous fire - which is a mixed fire, as their attempted means of drawing near to the presence of יהוה.

In looking at these events we are quickly reminded just how there is but a fine line between the praise that we are to bring in obedience versus doing our own thing and present a profane form of worship.

What does it mean to profane?

The word profane means **‘to treat something set-apart with abuse, irreverence or contempt’**.

The Hebrew word that is translated as ‘profane’ comes from the root word חָלַל - ḥālal (khaw-lal’)-

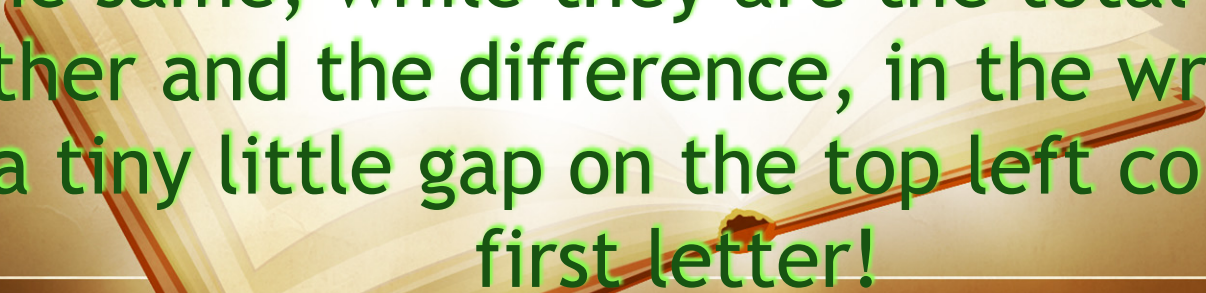
Strong’s H2490 (chalal -with a ch.. sound as in loch) and means, ***‘to bore or pierce through or kill or wound or defile’***.

What is very interesting to me, is that a root word for praise, in Hebrew, is הלל - halal (haw-lal')- Strong's H1984 (with a soft sound as in ha) and in essence, carries the meaning, '*to shine, be boastful, give praise*'.

These two words differ, with a slight difference of the stroke of the pen, by means of a little tiny gap!

In the Hebrew word for 'praise', the letter ה (hey) is used and in the Hebrew word for 'profane', the letter ח (het) is used.

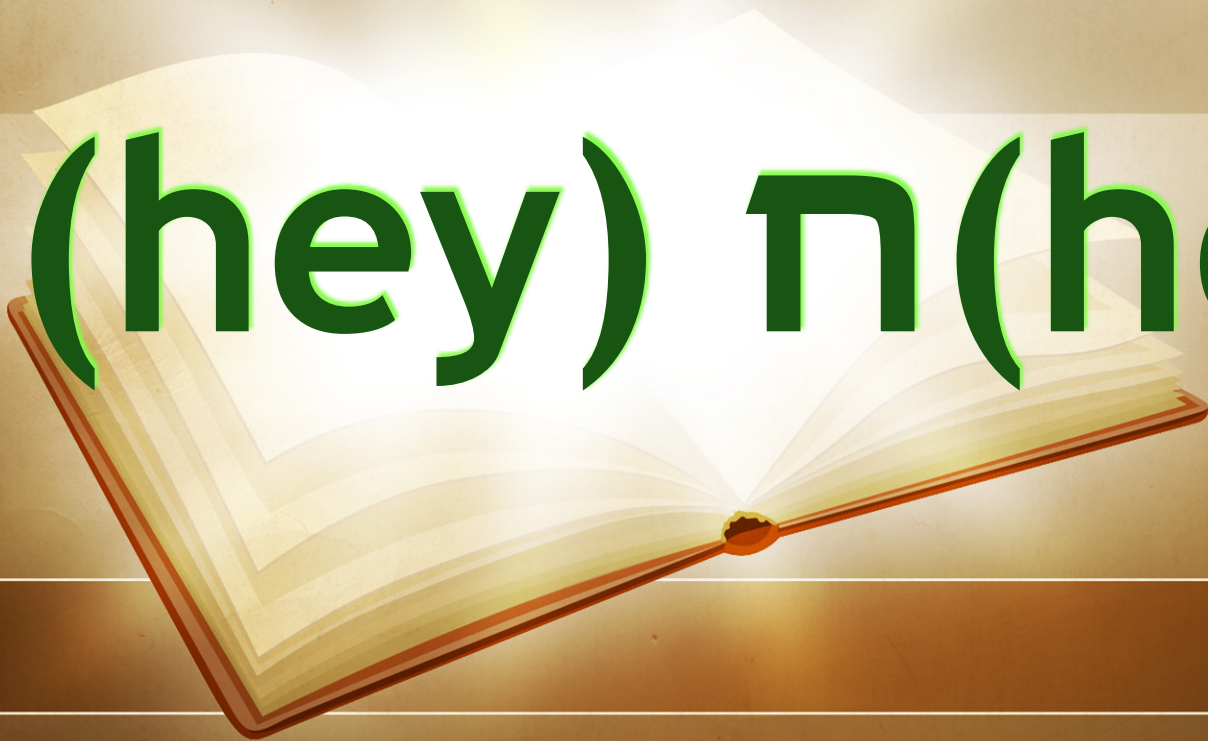
At a glance, these may be similar looking letters and hence the words, even at a glance, may seem to be the same, while they are the total opposite of each other and the difference, in the written form, is but a tiny little gap on the top left corner of the first letter!



This may sound a little pedantic to some of you, but for me it makes me realize just how fine the line it is, between pure worship and profanity!

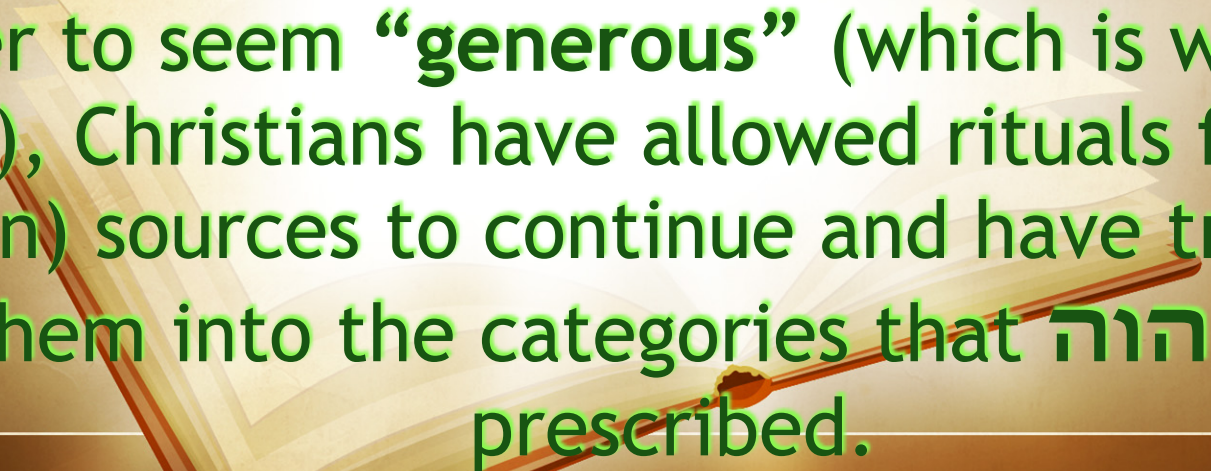
Let me tell you why I find this very interesting, in considering the closeness of these written words! We see in the world today that there are many who claim to be **'born again believers'** of the Almighty, yet, in their worship, they are offering profane worship and they cannot distinguish between the set-apart and the profane!

ה (hey) ח (het)



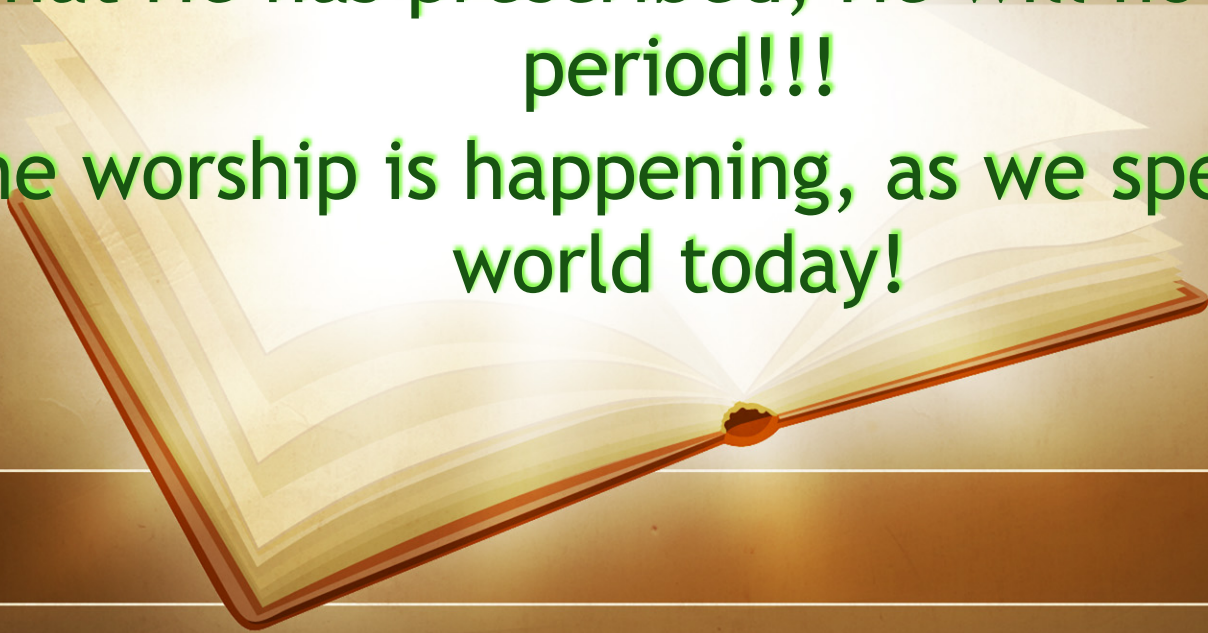
The ‘church’ of today is clearly profaning the Name of יהוה and have not only brought His Name to nought, but have profaned it by treating it with abuse, irreverence and contempt!

In order to seem “generous” (which is what Nadab means), Christians have allowed rituals from other (pagan) sources to continue and have tried to fit them into the categories that יהוה has prescribed.



If we try to keep the Sabbath on a different day
than what He has prescribed, He will not accept it,
period!!!

Profane worship is happening, as we speak, in the
world today!



Just think of all the Babelonian feasts of sun-worship that is being followed, as we know that Christmas is actually rooted in child sacrifice fertility rituals, as well as Easter, where infants were offered up on the altar of Tammuz and Semiramis. Child sacrifice, through murder and idolatry in fire offerings unto Molek, are still being rehearsed, as it were, today, in the form of profane worship unto the Almighty.

These profanities and defilements, are what caused **יהוה** to scatter His people, yet for the sake of His Name and His compassion for His Name, He promises to take, gather and bring His people back to the Set-Apart Land!

The incense that Nadab and Abihu used may have even been correct; as it does not say that the incense was wrong or that it stank. It was the source of the fire that was wrong.

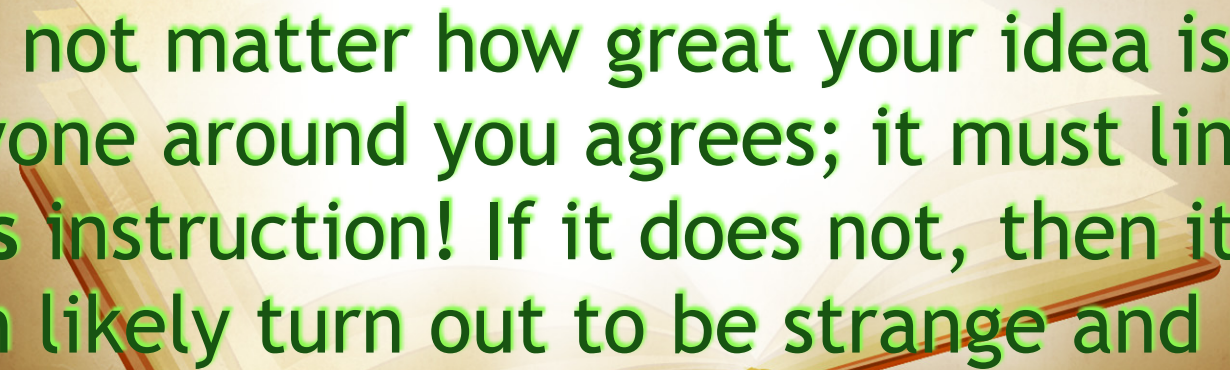
Incense ascends from the earth to the heavens, so it clearly represents for us the picture of prayer; but the fire represents the motive that carries it upward.

Even if everything was done, just the way He said, what we must note, and realize, is that if the motive is wrong, it is “strange fire”.

Whether for power and self-will or just being caught up in the emotion of the moment - either of these motives are a foreign motivation for people, whose calling is to serve the people of Yisra'el and יהוה.

It may have seemed like the Set-Apart Spirit, but since Mosheh had not commanded them to do this, it was a different spirit.

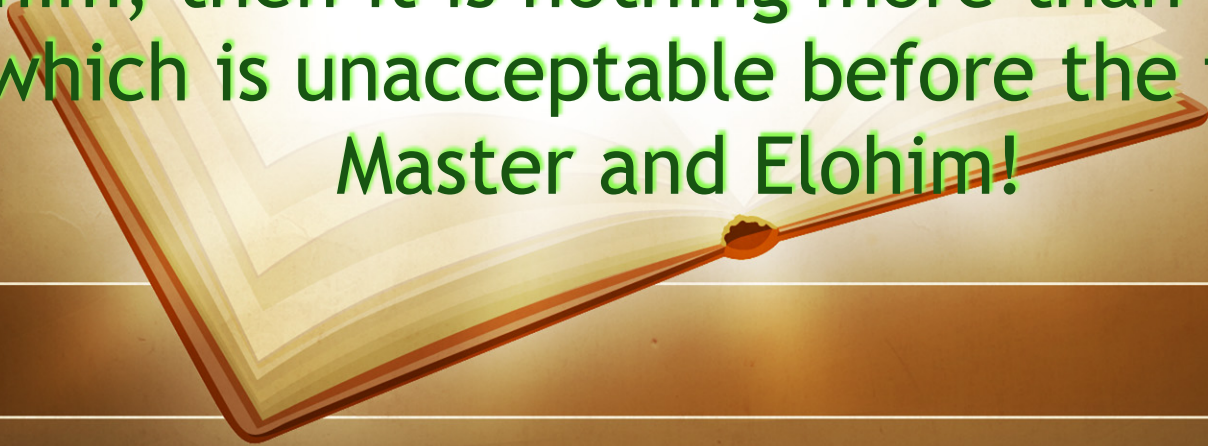
It does not matter how great your idea is, or even if everyone around you agrees; it must line up with יהוה's instruction! If it does not, then it will more than likely turn out to be strange and profane!



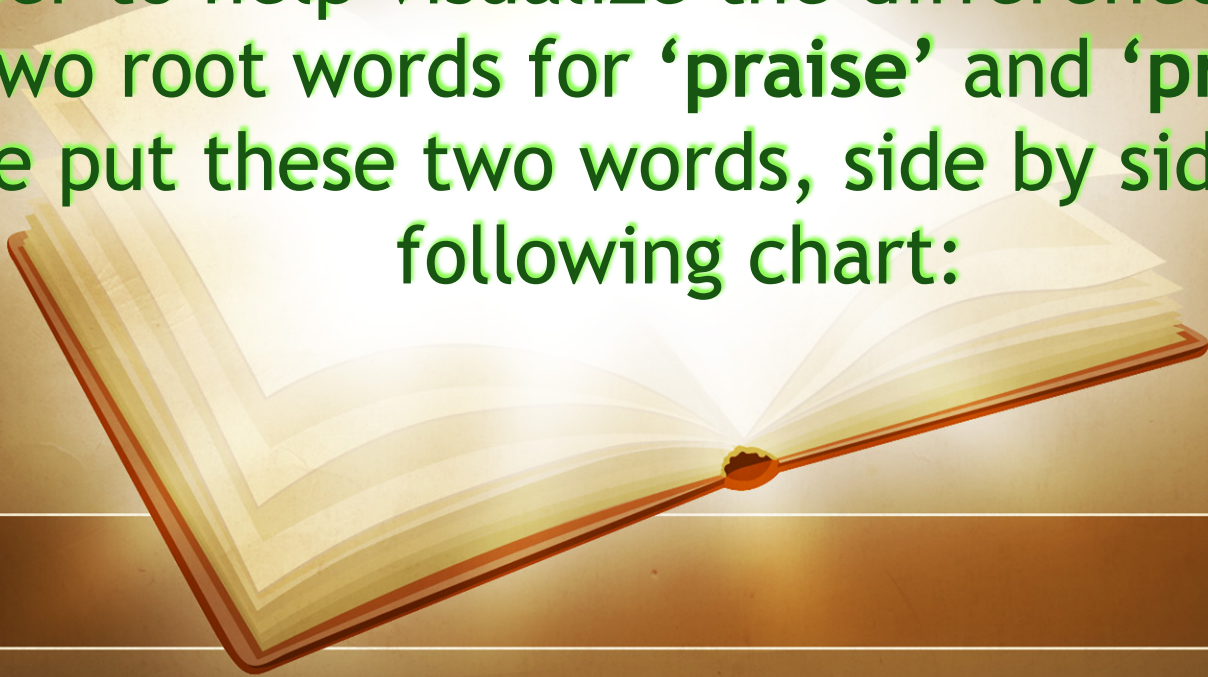
There is a very fine line between true praise and that which profanes, as we remember from last week's portion, that we are to keep the fire burning and not construct our own fire, so to speak.



So many today, may indeed be extremely sincere in their presentation of worship and the 'fire' which they present it with, yet when it does not adhere to, or line up with, the clear Torah and instructions of Elohim, then it is nothing more than a 'strange fire', which is unacceptable before the face of our Master and Elohim!



In order to help visualize the difference between the two root words for 'praise' and 'profane', I have put these two words, side by side in the following chart:



PRAISE vs. PROFANE

PRAISE: 'HALAL'

STRONG'S H 1984: *to shine, to be boastful, to praise,
to give praise, to offer praise, sing praise*

הלל

ה = HEY

ל = LAMED

ל = LAMED

SMALL GAP → ה

PROFANE: ḤALAL (CHALAL)

STRONGS H 2490: *to bore, pierce: to pollute, defile, profane:
to desecrate, violate, to kill,*

חלל

ח = ḤET

ל = LAMED

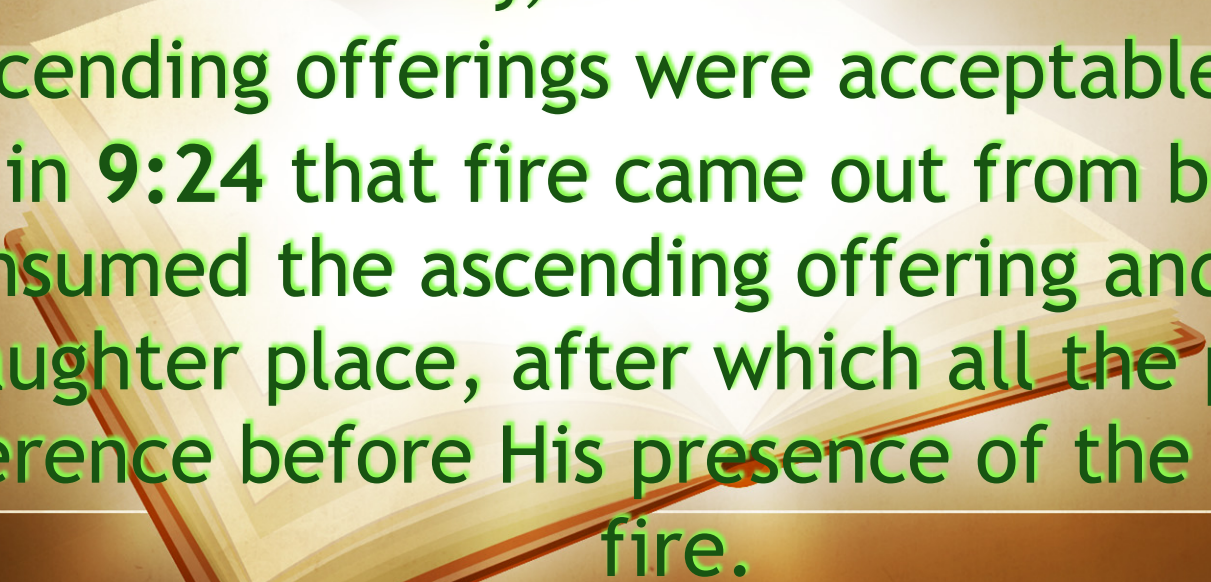
ל = LAMED

NO GAP → ח

FINE LINE BETWEEN PRAISE AND PROFANE!!!!

Verse 2 - consumed by fire!

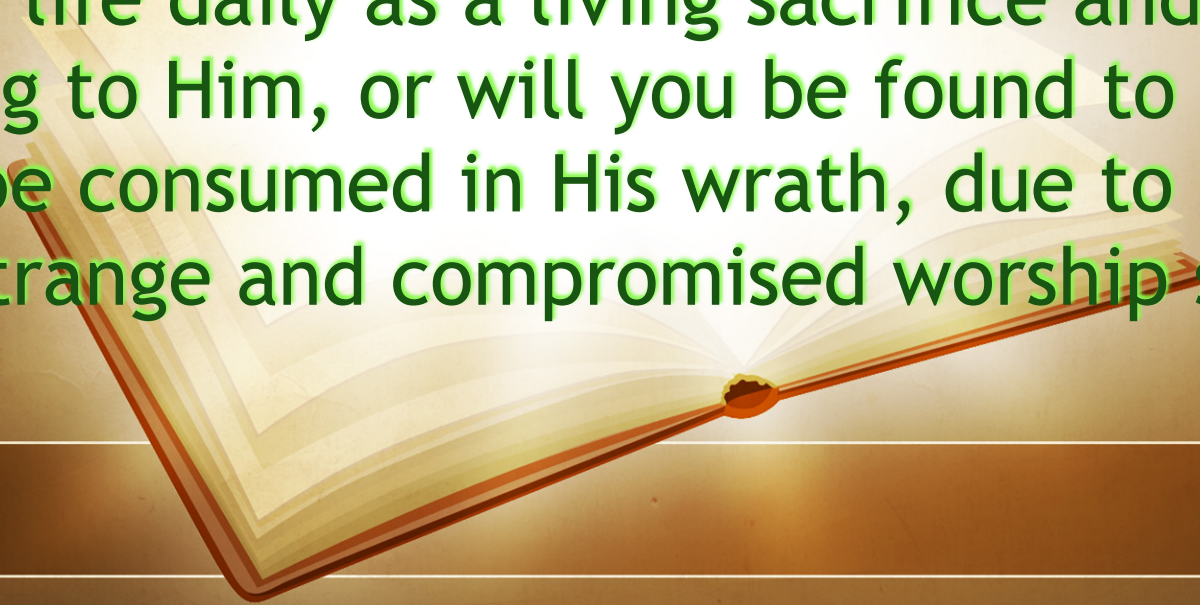
What is interesting to see clearly, is that in the previous chapter, when the instructions were carried out correctly, and in total obedience, and the ascending offerings were acceptable to יהוה, we see in 9:24 that fire came out from before יהוה and consumed the ascending offering and the fat on the slaughter place, after which all the people fell in reverence before His presence of the consuming fire.



And now here, two verses later, fire, once again,
comes out from **יהוה** - but this time it was not to
consume the acceptable offering, but was to
destroy, and consume, the false and profane
worship!

The very same fire of **יהוה** accepts that which is
right and destroys that which is wrong!
This we must realize and therefore we must know
that He is a consuming fire!

The question you should ask yourself is this: is He consuming you in His good pleasure, as you offer up your life daily as a living sacrifice and are well pleasing to Him, or will you be found to be one who shall be consumed in His wrath, due to profanities and strange and compromised worship standards?

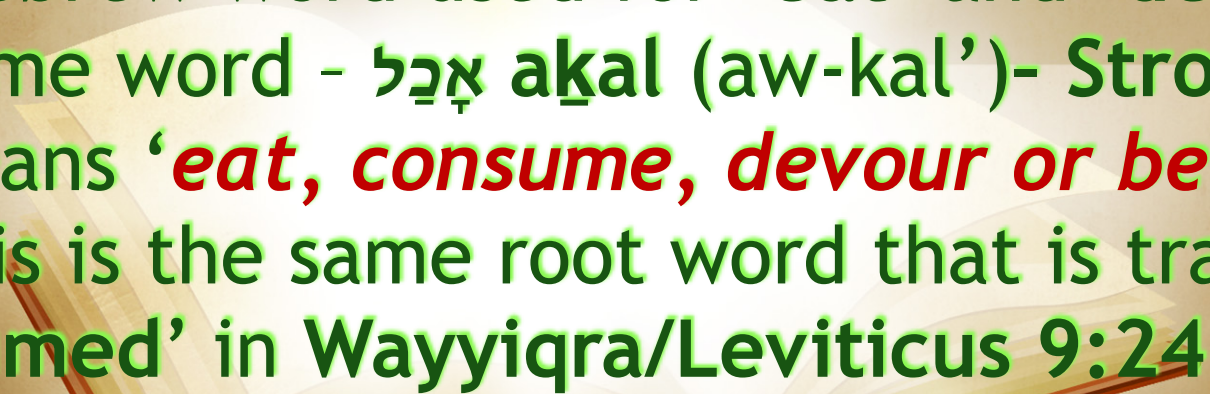


The reality of this reminds me of what Yeshayahu warns us about in:

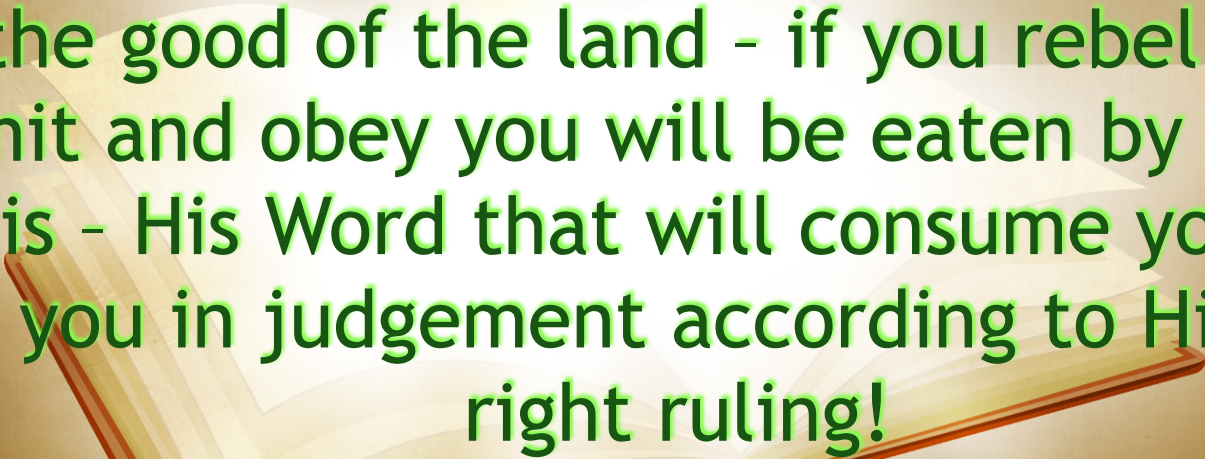
Yeshayahu/Isaiah 1:19-20 “If you submit and obey, you shall eat the good of the land; 20 but if you refuse and rebel, you shall be devoured by the sword, for the mouth of יהוה has spoken.”

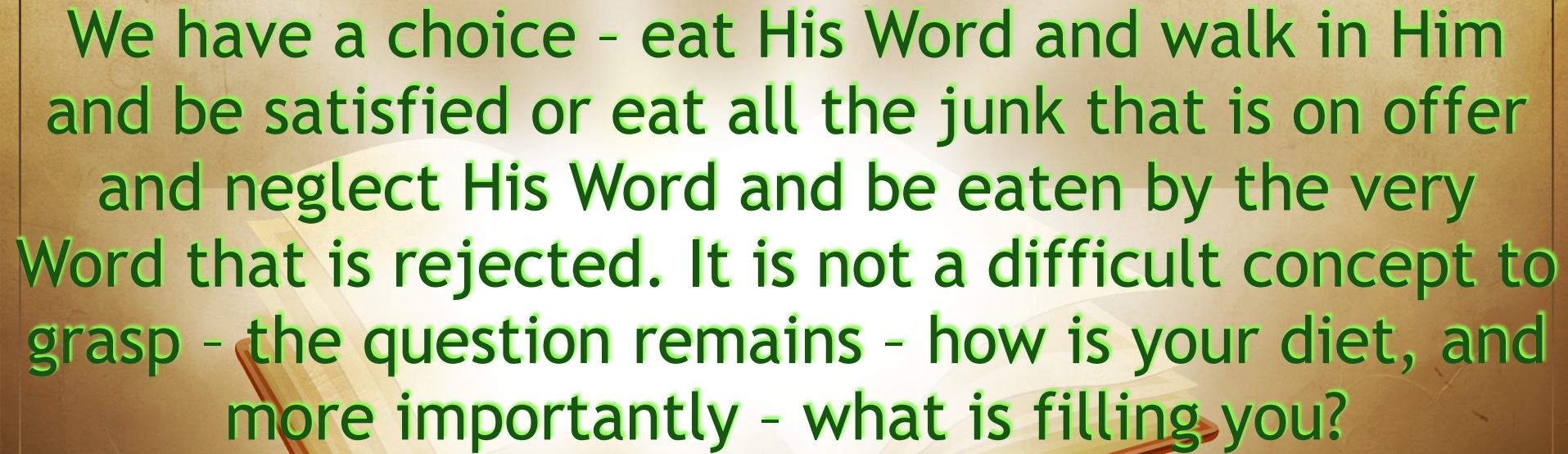


The Hebrew word used for 'eat' and 'devoured' is the same word - אָכַל *akal* (aw-kal')- Strong's H398 and means '***eat, consume, devour or be devoured***' and this is the same root word that is translated as 'consumed' in Wayyiqra/Leviticus 9:24 and 10:2.



So, in essence, what is being declared here, is simply this: if you submit and obey you will eat and enjoy the good of the land - if you rebel and refuse to submit and obey you will be eaten by the sword - that is - His Word that will consume you up and devour you in judgement according to His righteous right ruling!





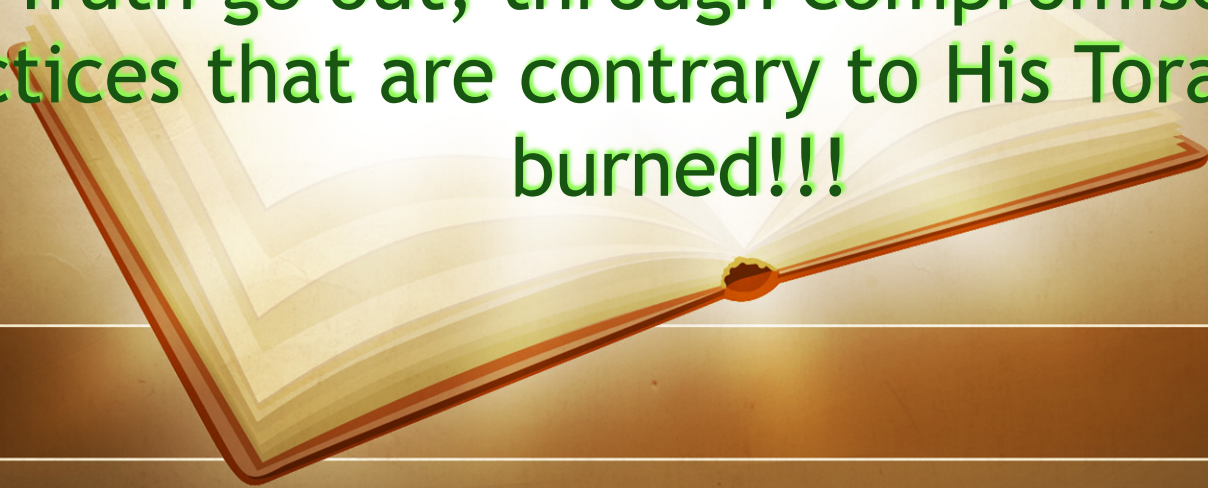
We have a choice - eat His Word and walk in Him and be satisfied or eat all the junk that is on offer and neglect His Word and be eaten by the very Word that is rejected. It is not a difficult concept to grasp - the question remains - how is your diet, and more importantly - what is filling you?

Eat right and live or live wrong and be eaten:

Hazon/Revelation 19:15 “And out of His mouth goes a sharp sword, that with it He should smite the nations. And He shall shepherd them with a rod of iron. And He treads the winepress of the fierceness and wrath of Ėl Shaddai.”

Hazon/Revelation 19:21 “And the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh.”

EAT OR BE EATEN; or, in light of what we are reading, in the example of Nadab and Abihu, burn, as in keep burning for **יהוה** and do not let the fire of His Truth go out, through compromised worship practices that are contrary to His Torah OR be burned!!!




Verse 3 - Let יהוה be Set-Apart!

After completely consuming the two sons of Aharon, יהוה makes it very clear that anyone who comes near to Him, had to recognize, and acknowledge, that יהוה is set-apart, as He says that those who come near to Him, must let יהוה be set-apart to them!!!

This gripped me greatly, as I often wonder if many people realize the power in these words.

How set-apart is **יהוה** to you?

This may sound like a very pedantic question, but hold on for a second; I ask this simply because I believe that there are many people today, who are claiming to walk in Messiah and live a faithful set-apart walk, while their actions do not always match the confession of their mouth and it can only be due to the fact that **יהוה** is not totally set-apart to them!!!

An open book with a small brown object, possibly a bookmark or a piece of wood, resting on its pages. The book is open, showing the text on the pages, and the object is placed horizontally across the middle of the open pages.

If He was set-apart to Nadab and Abihu, would they have even considered bringing strange fire? I don't think so!

Too many treat יהוה as common and think of Him as a 'buddy' while neglecting the truth of His total set-apart nature and character.

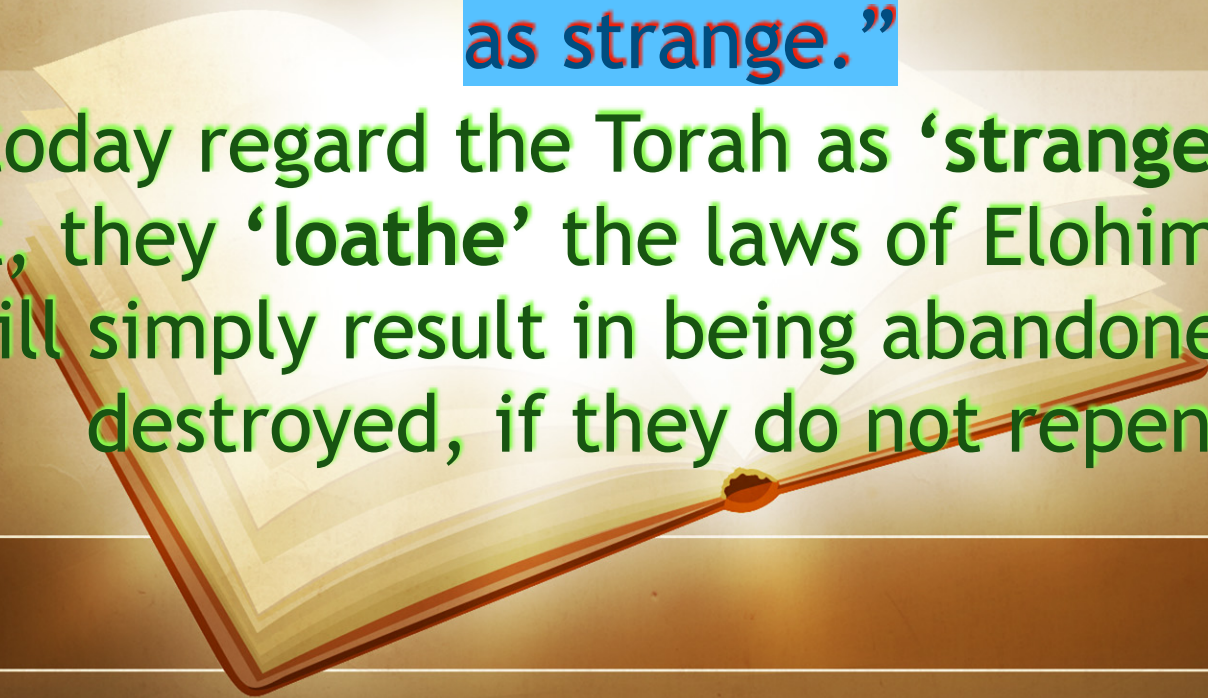
It was very clear here that the sons of Aharon were not taking יהוה seriously enough!

A severe lesson that many people today need to learn before it is too late.


By them bringing ‘**strange fire**’, we are able to see that they simply chose to do things their own way and neglect to do what had been commanded, and by doing so, their actions of disobedience shows that they did not take seriously the clear instructions of יהוה and therefore, the matters of the Torah were strange to them, and this is what Yisra’ēl was rebuked for, in:

Hoshěa/Hosea 8:12 “I have written for him numerous matters of My Torah - they were regarded as strange.”

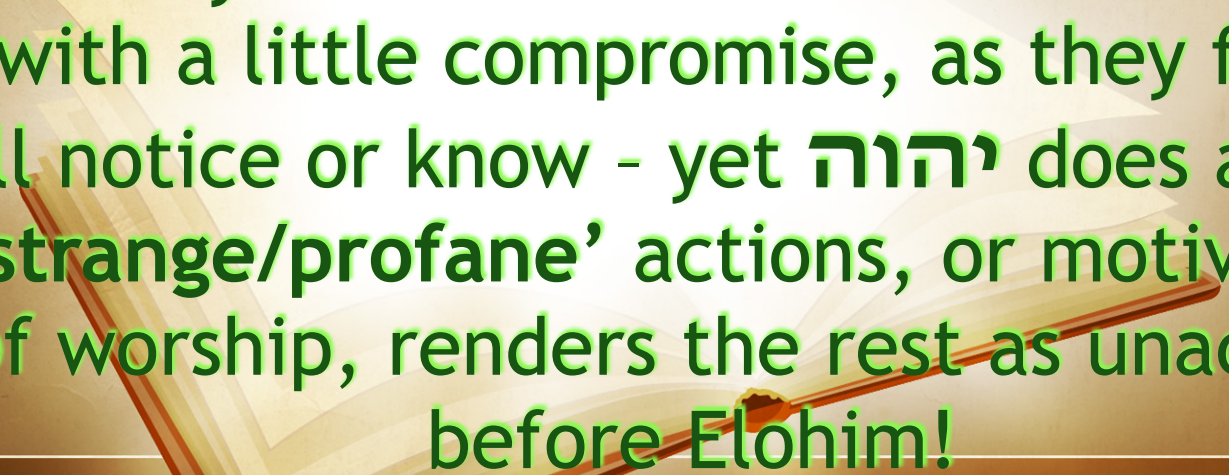
Many today regard the Torah as ‘strange’ and, as a result, they ‘loathe’ the laws of Elohim, and this will simply result in being abandoned and destroyed, if they do not repent!



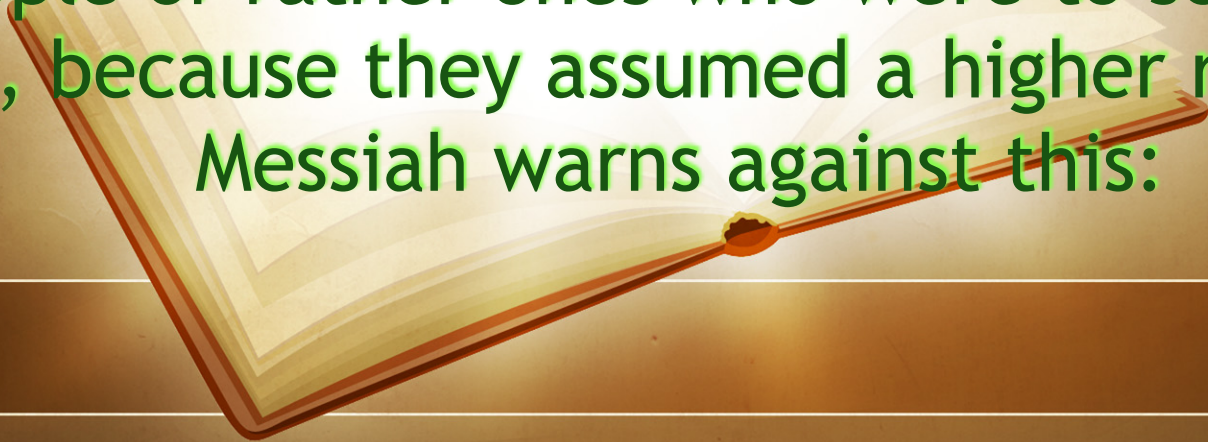
An example for us, in Scripture, of hearts that also took to compromise, in their attempted approach in worship, is as we see being recorded for us in **Ma'asei/Acts 5**, in regards to the events that took place when Hānanyah and Shappirah also brought, what could be classed as, **'strange fire'** before **יהוה**, in withholding the Truth of the sale of their possession and kept back the price, and so lied to the Set-Apart Spirit.



They had lied to Elohim and not to men. Ḥananyah and Shappirah had pretended to be 'generous' (Naḡab) and were struck down immediately. Often some think that they can 'get away' with a little compromise, as they feel that no one will notice or know - yet יהוה does and to have any 'strange/profane' actions, or motives, in our life of worship, renders the rest as unacceptable before Elohim!



Nadab and Abihu had become puffed up with pride and sadly, they must have thought that they were now in a position to do as they please, as they possibly saw themselves no longer as part of the people or rather ones who were to serve the people, because they assumed a higher ranking and Messiah warns against this:



Mattithyahu/Matthew 23:11-12 “But the greatest among you shall be your servant. 12 And whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted.”

We are to recognize and realize just how set-apart יהוה is and serve Him appropriately.



I often feel that there is truly a lack of reverence for Elohim and too many make light of His commands and right them off as not important while devising their own means of worship which they assume to be real and sincere yet are worshipping contrary to the set-apart commands of Elohim, simply because He is not being regarded as SET-APART as He is!

Tehillah/Psalm 119:120 “My flesh has trembled for fear of You, and I am in awe of Your right-rulings”

At these very sobering words of Wayyiqra/Leviticus 10:3, notice that this verse ends with - 'and Aharon was silent'!

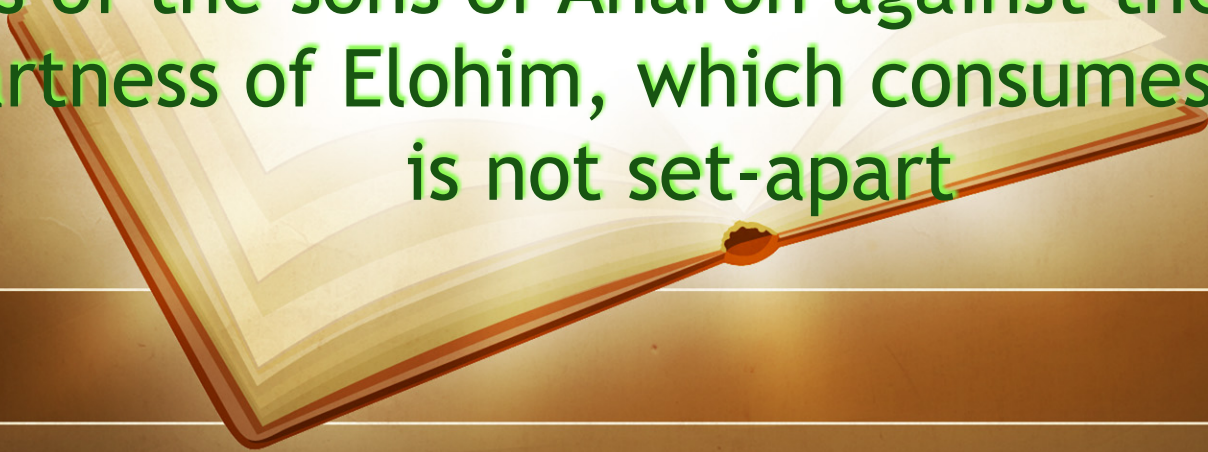
WOW! Aharon had just seen his two sons consumed by fire and may have had much to say in his heart, in response to the tragic events, yet he was silent.

This is a great lesson for us and we would do well to do the same, by being quiet when we often find ourselves saying things out of emotional responses, that we regret and later need to repent of!

The Set-Apartness of יהוה left no room for any comment or response from Aharon - what was done was not to be argued against and the rest of the congregation would certainly learn a valuable lesson that day, about what happens when treating יהוה with contempt.



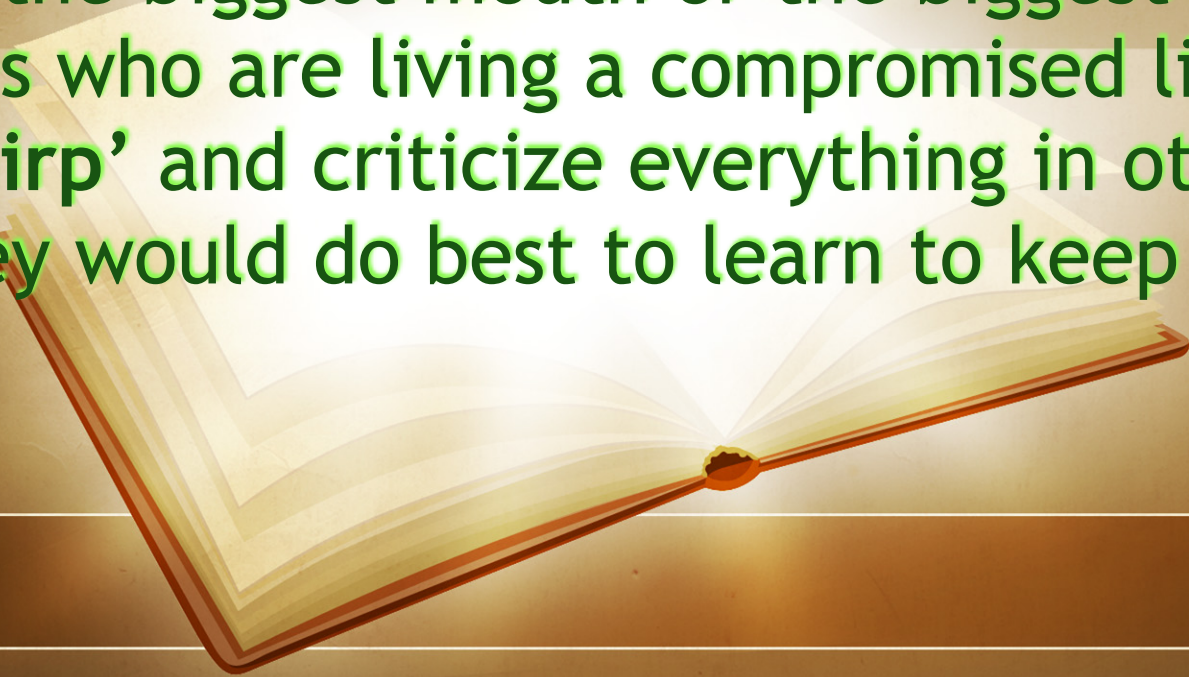
This incident left Aharon speechless, as he could not challenge or speak against the clear set-apartness of Elohim, as the clear disregard for complete set-apartness for Elohim was evidenced, by the profane actions of the sons of Aharon against the complete set-apartness of Elohim, which consumes that which is not set-apart



How often have you lashed out when you think that you or someone close to you has been wronged, while in fact the consequences of your actions were deserved as you did not act in accordance to the plumb line of the Torah but tried to do things your own way?

Often, when we are disciplined, we tend to react in a defensive approach that refuses correction, while Aharon is an example here of keeping quiet and accept that which יהוה does, for He will never operate outside of His righteous right-rulings!

Often, the biggest mouth or the biggest talkers are the ones who are living a compromised lifestyle and will 'chirp' and criticize everything in others, while they would do best to learn to keep silent!



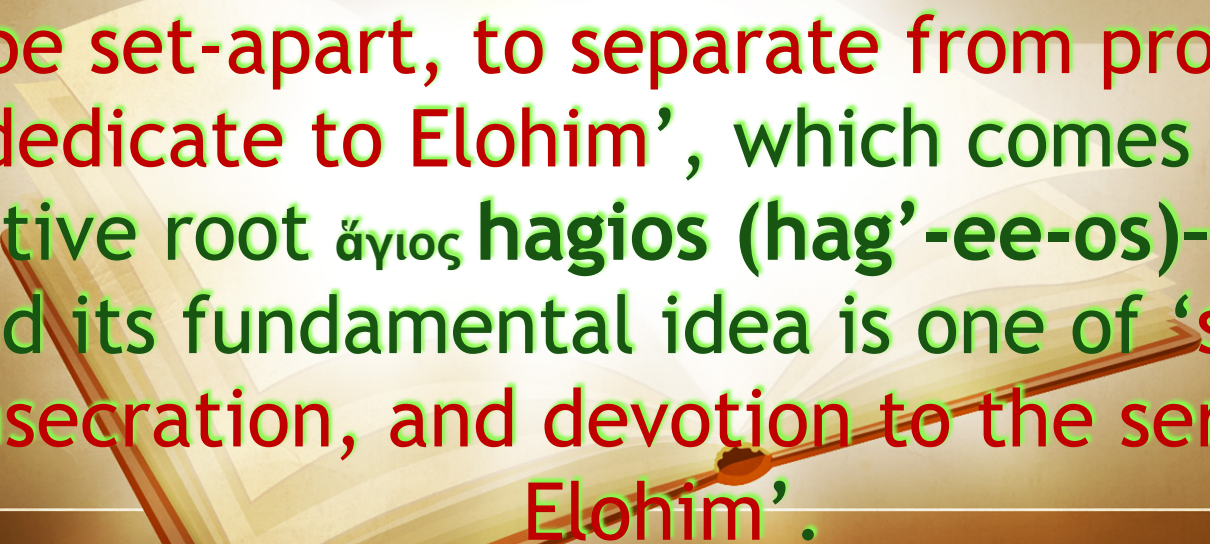
The Hebrew word that is translated as 'be set-apart', in verse 3, is **עֲדָשׁ** eqadash - which comes from the primitive root verb **קָדַשׁ** qadash (kaw-dash')- Strong's H6942 which is a denominative verb which means, 'to be set-apart or consecrated' and a derivative of this root word is the noun **קֹדֶשׁ** qodesh (ko'-desh)- Strong's H6944 which means, 'apartness/ consecrated/ dedicated/ that which is dedicated and separated unto **יְהוָה**'.

This root word is written in the 'niphal' verb tense which expresses a reflexive action and can be understood as meaning, **'to be honoured, treated as dedicated and set-apart'**.

יהוה expects and requires that His set-apart and chosen people are to treat Him as set-apart and not make light of His esteem and the clear weight and importance of His set-apartness!

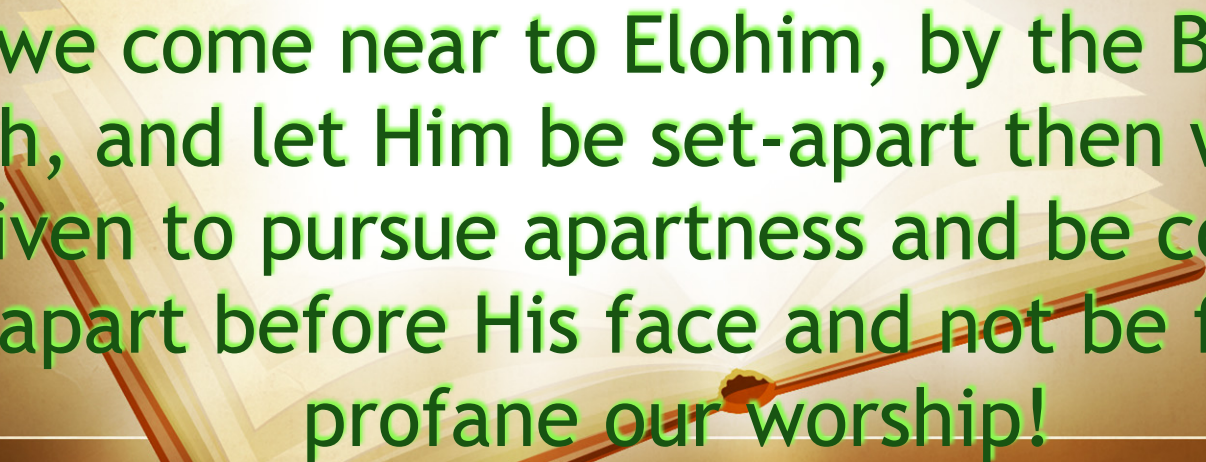
In doing so we can therefore take seriously our need to be set-apart - as He is set-apart! Perhaps the reason why many struggles with living true set-apart lives unto Elohim, is that He is not set-apart to them!!!

The Greek word that is used here in the LXX (Septuagint) for 'set-apart' is ἁγιάζω **hagiazō** (hag-ee-ad'-zo)- Strong's G37 which means, 'make set-apart, be set-apart, to separate from profane things and dedicate to Elohim', which comes from the primitive root ἅγιος **hagios** (hag'-ee-os)- Strong's G40 and its fundamental idea is one of 'separation, consecration, and devotion to the service of Elohim'.



Our Master and Elohim expects us to be set-apart just as He is set-apart and this can only become a complete reality when He is seen and known as set-apart before our eyes!

As we come near to Elohim, by the Blood of Messiah, and let Him be set-apart then we too will be driven to pursue apartness and be completely set-apart before His face and not be found to profane our worship!

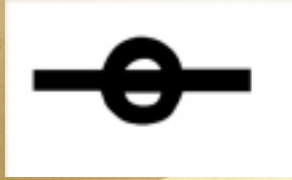


The Hebrew word קֹדֶשׁ qodēsh - Strong's H6944 which means 'apartness/ consecrated/ dedicated/ that which is dedicated and separated unto יְהוָה', is rendered as follows in the ancient pictographic letter/symbols:



Quph - ק:

This is the letter 'quph', which is pictured as



, and is a '**horizon**' and depicts the elements of '**time**', as it pictures the sun in its rising and setting.

It therefore carries the meaning of '**circle**' or '**to go around**', representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times.

Dalet - ד:

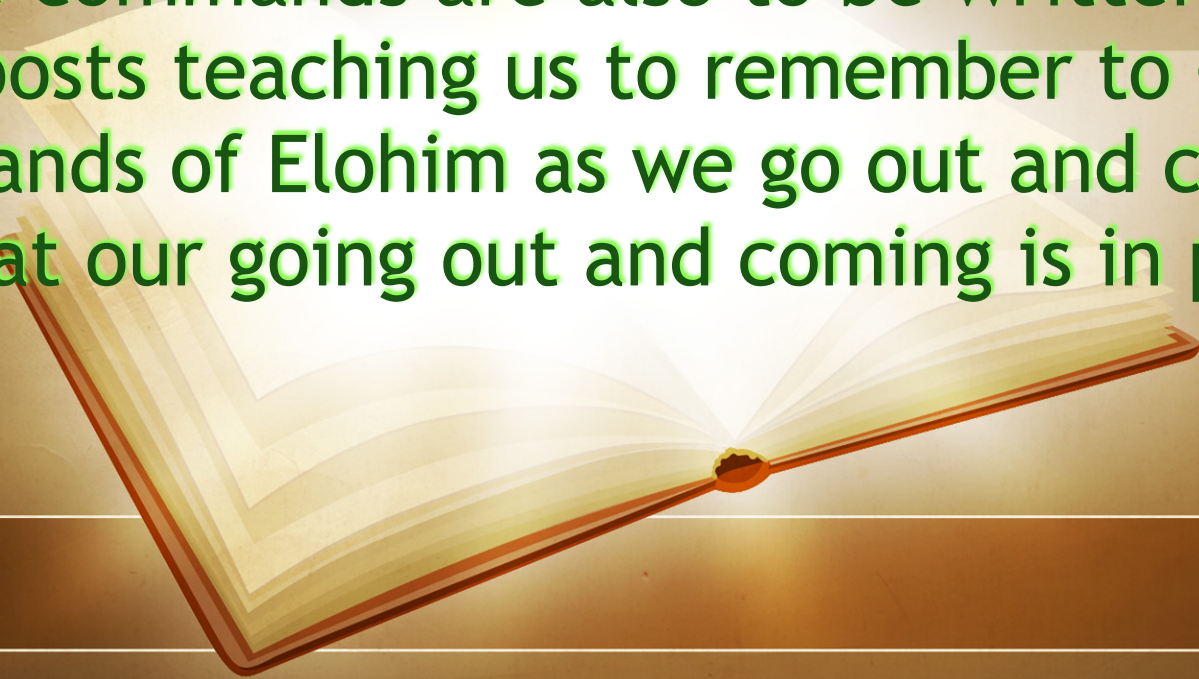


This is the letter 'dalet' which is pictured as a 'tent door'.

It can also have the meaning of a back-and-forth movement, as one goes back and forth through a tent door and so speaks of an access point.

It can also carry the meaning of 'dangle' or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access. And we also know that Messiah is 'The Door', for we only are able to have access into the Kingdom through Him!

The commands are also to be written on the doorposts teaching us to remember to guard the commands of Elohim as we go out and come in, so that our going out and coming is in peace!



Shin - ש:

This is the letter 'shin' which in the ancient script




is pictured as, , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying - as teeth do to food.

Looking at the rendering of the Hebrew noun קִדְּשׁ qodesh - Strong's H6944 and verb קִדַּשׁ qadash - Strong's H6942 in the pictographic form that renders set-apartness or to be set-apart we, are able to see what this clearly implies as we take note that these words can render for us the following meaning:

**CONTINUALLY COMING
TO THE DOOR OF APPOINTMENT
TO MEDITATE ON THE WORD!**

Our ability to be properly set-apart involves our ability to properly meditate on the Word, on a daily basis, as well as making sure that we do not neglect the set-apart Appointed Times that are clearly commanded as **‘set-apart gatherings’**, which are All the Appointed Times of **יהוה**, as outlined and instructed in **Wayyiqra/Leviticus 23**, which includes the weekly Sabbath!


Wayyiqra/Leviticus 23:2-4 “Speak to the children of Yisra’ēl, and say to them, ‘The appointed times of **יהוה**, which you are to proclaim as set-apart gatherings, My appointed times, are these: 3 ‘Six days work is done, but the seventh day is a Sabbath of rest, a set-apart gathering. You do no work, it is a Sabbath to **יהוה** in all your dwellings. 4 ‘These are the appointed times of **יהוה**, set-apart gatherings which you are to proclaim at their appointed times.”



The Sabbaths and Appointed Times of יהוה are the set-apart gatherings that are to be proclaimed and kept!

The noun קֹדֶשׁ qodesh - Strong's H6944 is used here 3 times along with the word 'gatherings', which in Hebrew is the word מִקְרָא miqra (mik-raw')- Strong's H4744, meaning: **assembly/ group/ convocation/ a collective of people gathered for a purpose/a calling together**, and is used 23 times in Scripture, all being related to the 'set-apart gatherings' of the assembly of the people of Elohim!

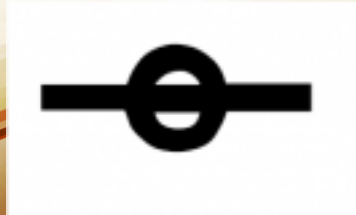
This noun comes from the root verb קָרָא qara (kaw-raw')- Strong's H7121 which means, 'proclaim, call, read, summons, invite, to be called out', The Sabbaths and Appointed Times of יְהוָה are the set-apart gatherings that are to be proclaimed and kept by a set-apart and called out people of Elohim!



To neglect the gathering would be to neglect and reject the clear calling of Elohim unto His set-apart Bride!


We can glean some further insight and clarity, when looking at these words in the pictographic script.

The Hebrew word מִקְרָא **miqra** - Strong's H4744 is pictured in the ancient pictographic script as follows:



Mem - מ:

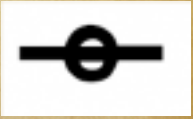



The ancient script has this letter as  and is pictured as '**water**', and also carries the meaning of '**chaos**' (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown.

We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture.

Knowing that this letter represents 'water', we are also able to see how this can render for us the meaning of '**washing**' or '**cleansing**'.

Quph - קָ:



This is the letter ‘quph’, which is pictured as , and is a ‘**horizon**’ and depicts the elements of ‘**time**’, as it pictures the sun in its rising and setting. It therefore carries the meaning of ‘**circle**’ or ‘**to go around**’, representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times.

Resh - רְ:




The ancient script has this letter 'resh' as - and is pictured as '**the head of a man**' and has the meaning of the **head of a man** as well as **chief, top, beginning or first**.

This letter can mean '**top**' - as in the top or head of a body; and '**chief**' - as in head of a tribe or people, as well as the one who rules the people.

Aleph - א:



The ancient script has this letter as  and is pictured as '**the head of an ox**', and represents '**strength**', meaning '**muscle**' as the ox is the strongest of the livestock animals.

This also carries the meaning of '**yoke**', as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the '**red heifer**' sacrifice, that **יהושע** Messiah fulfilled!

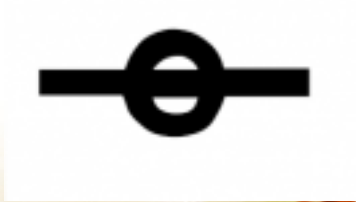
This word, as mentioned, is derived from the root verb קָרָא qara - Strong's H7121, which is pictured in the ancient pictographic script as follows:



In his AHLB (Ancient Hebrew Lexicon of the Bible) Jeff Benner explains how each 3 letter root word comes from a 2 letter parent root and the parent root of this word is קר - where he explains that the

pictograph  is a picture of the sun at the horizon and the gathering of the light, and the pictograph  is a picture of the head of a man.

Combined these mean **“GATHER THE MEN”** or **“GATHER TO THE HEAD”** and can have the understanding of the meeting, or bringing together, of people or objects, by arrangement.



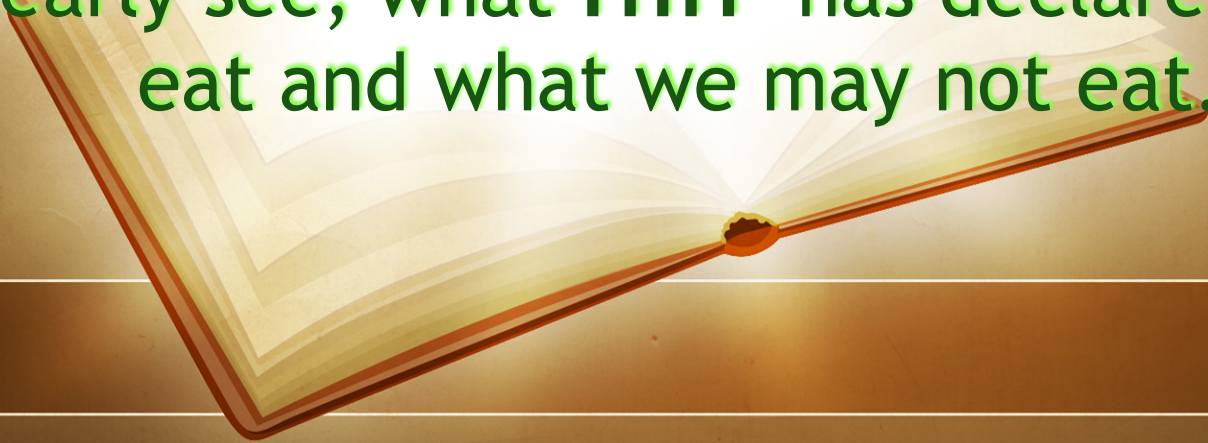
What we can therefore see, through the ancient pictographic rendering of the word מִקְרָא **miqra** - Strong's H4744, is that, in terms of this giving us the understanding of having a proclaimed calling together, or gathering, we can see the following meaning, for us, who are in **יהושע** Messiah, our Head:

**CLEANSED TO CONTINUALLY GATHER
TO OUR HEAD
WHO IS OUR STRENGTH!**



CHAPTER 11 - WHAT IS FOOD?

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.

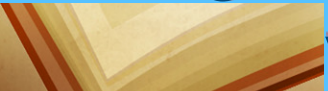


Clean and Unclean Animals

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 11:36 '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 11:41 '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.

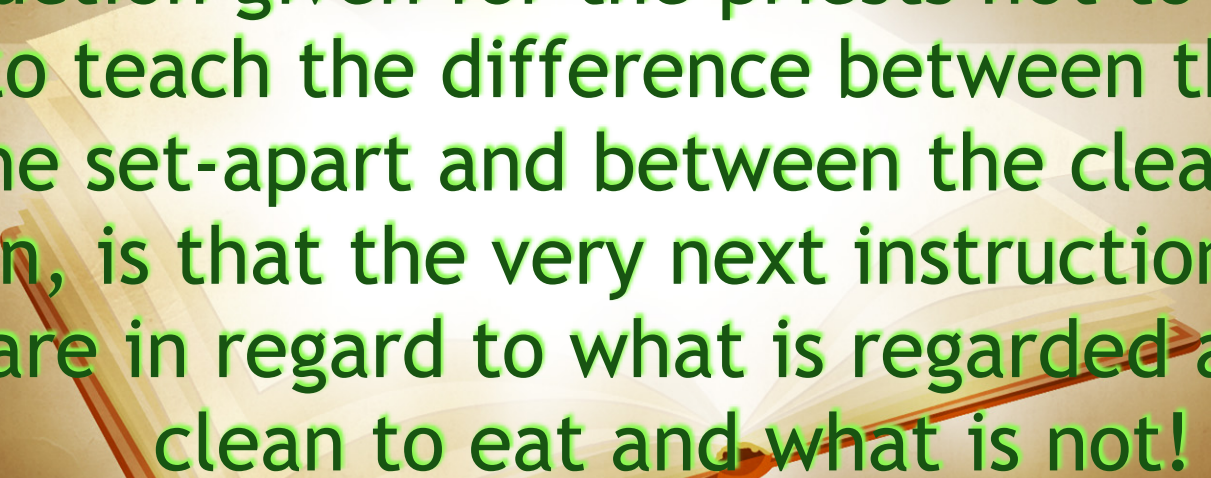
Lev 11:44 'For I am יהוה your Elohim, and you shall set yourselves apart. And you shall be set-apart, for I am set-apart. And do not defile yourselves with any swarming creature - the one creeping on the earth.

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.' ”

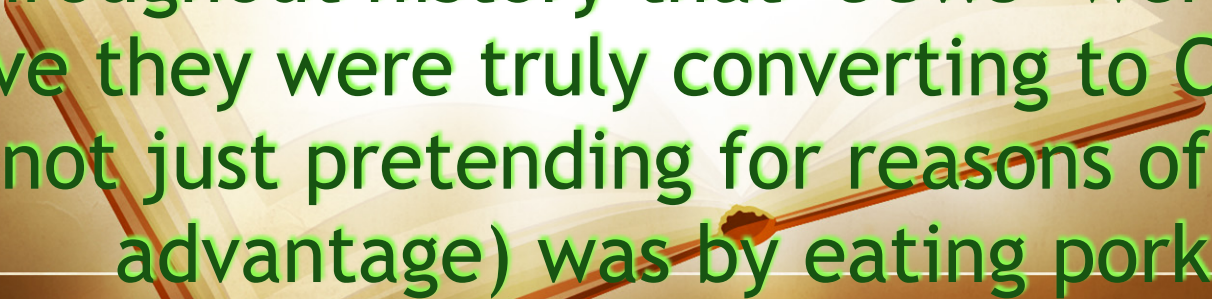
What is interesting to note, is that after the clear instruction given for the priests not to drink, in order to teach the difference between the profane and the set-apart and between the clean and the unclean, is that the very next instructions that are given, are in regard to what is regarded as food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

An illustration of an open book with a red bookmark, positioned diagonally across the lower half of the image. The book's pages are a light cream color, and the cover is a dark brown. The background is a textured, light brown surface.

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 whore 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”

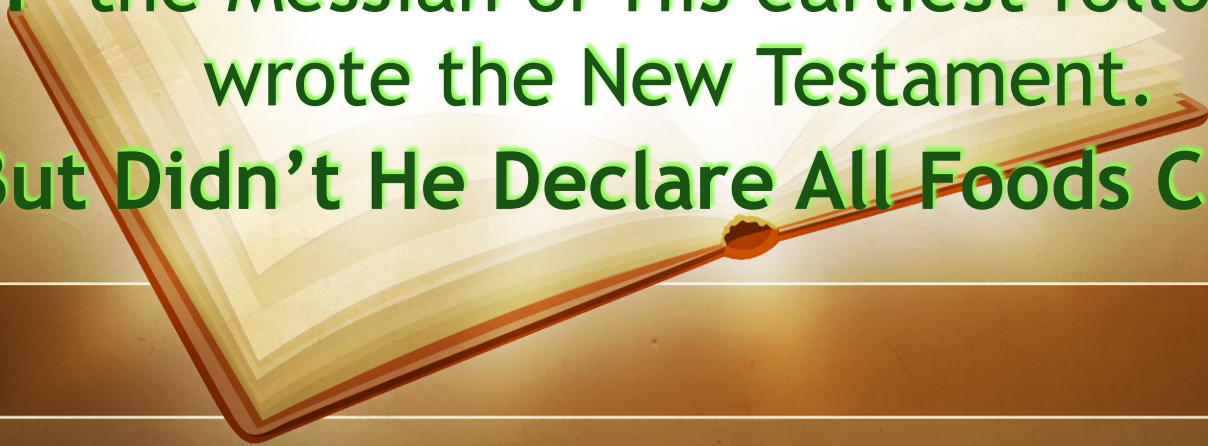
All too often we are told and have been taught to believe that since the Messiah came, we are free to eat anything we wish, and are not bound by any of the dietary laws of Scripture. In fact, one of the ways throughout history that ‘**Jews**’ were called on to prove they were truly converting to Christianity (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,

“...whatever goes into the man from outside cannot defile him, because it does not go into his heart, but into his stomach, and is eliminated. (Thus, He declared all foods clean.)”

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 (kath-ar-id'-zo)- 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”

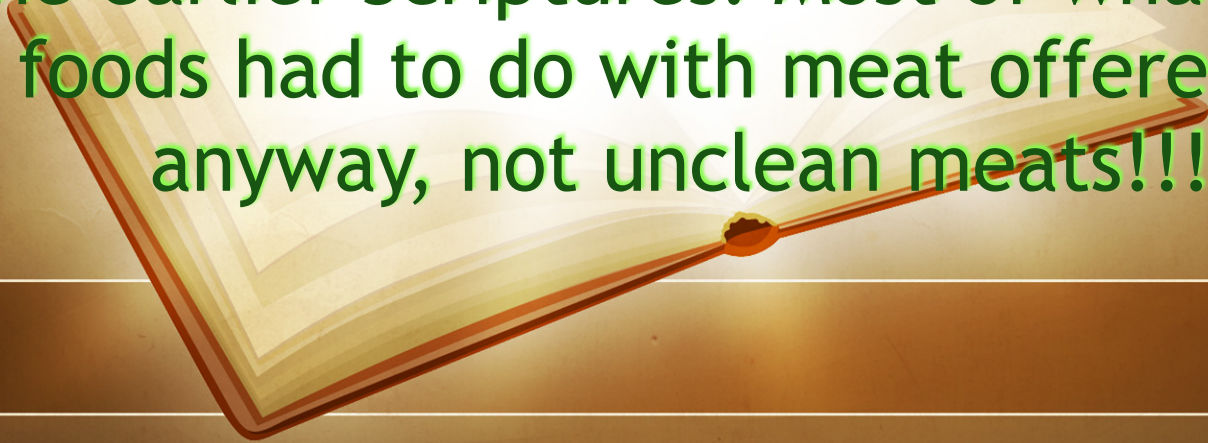
Yeshayahu/Isaiah 66:17 “those who set themselves apart and cleanse themselves at the gardens after

‘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 6. 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.

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)



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!

(Qorintiyim Aleph/1 Corinthians 9:9-10.)

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.


An open book with a red bookmark is positioned diagonally across the bottom half of the image. The book is open to a page with a light beige background, and the red bookmark is visible on the right page. The book's cover is a dark brown color.

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.” Deu 25:4 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.

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.



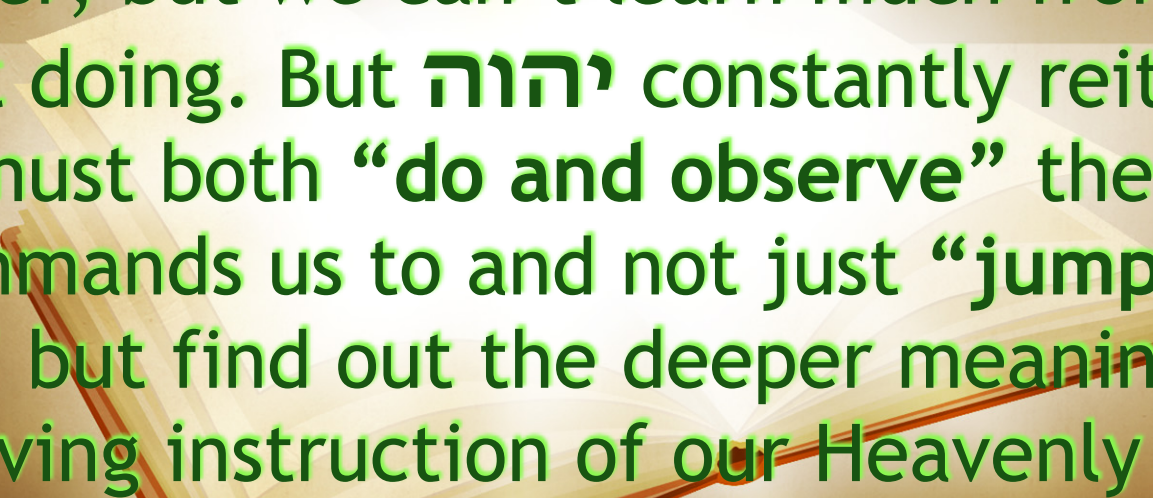
But this reason can only be taken so far.

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 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.

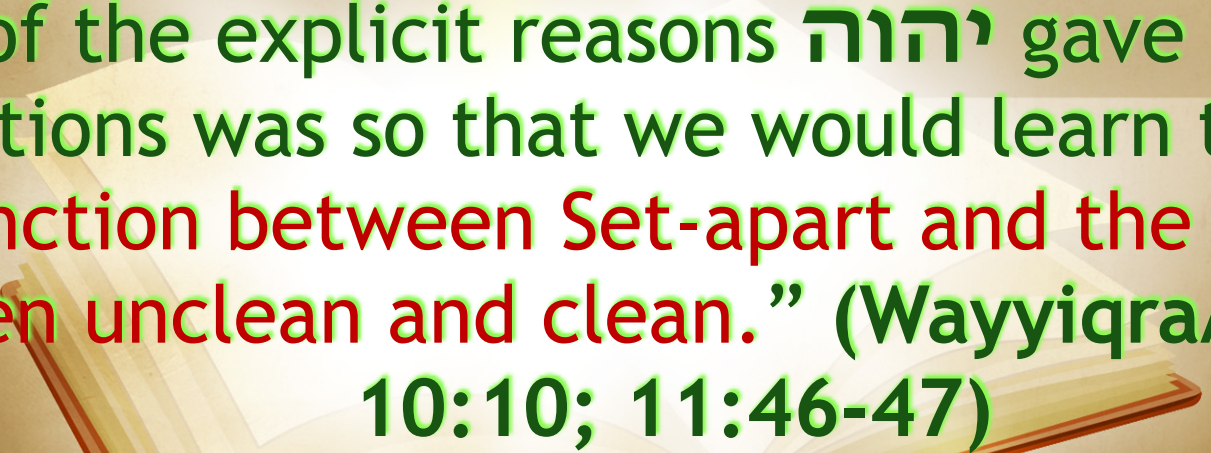
His “walk” may look wonderful, but it will eat anything and cannot pass impurities from its body since it cannot sweat.

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)



Lev 10:10 so as to make a distinction between the set-apart and the profane, and between the unclean and the clean,

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 does not just refer to food.

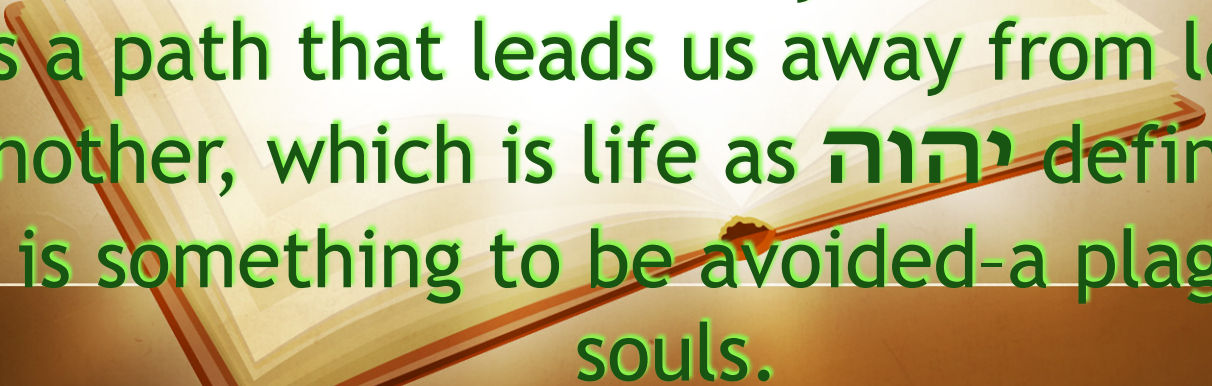
One of the most saddened examples of being unclean was the disease of leprosy.

Every time in Scripture that we see someone specifically stricken with this affliction (Miryam, Elisha's servant Gēḥazi, 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)

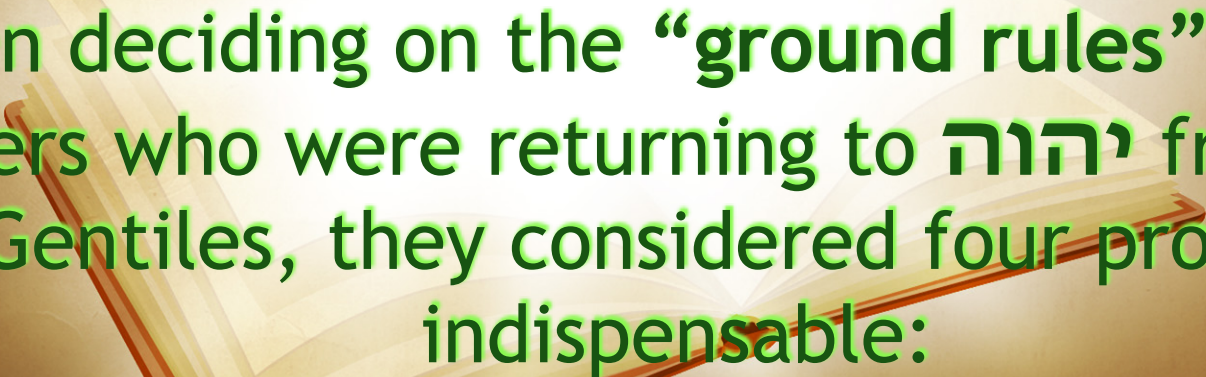
Likewise, a selfish choice may not in itself be a sin, but it is a path that leads us away from love for one another, which is life as יהוה defines it. So, it is something to be avoided-a plague to our souls.



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

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)

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.

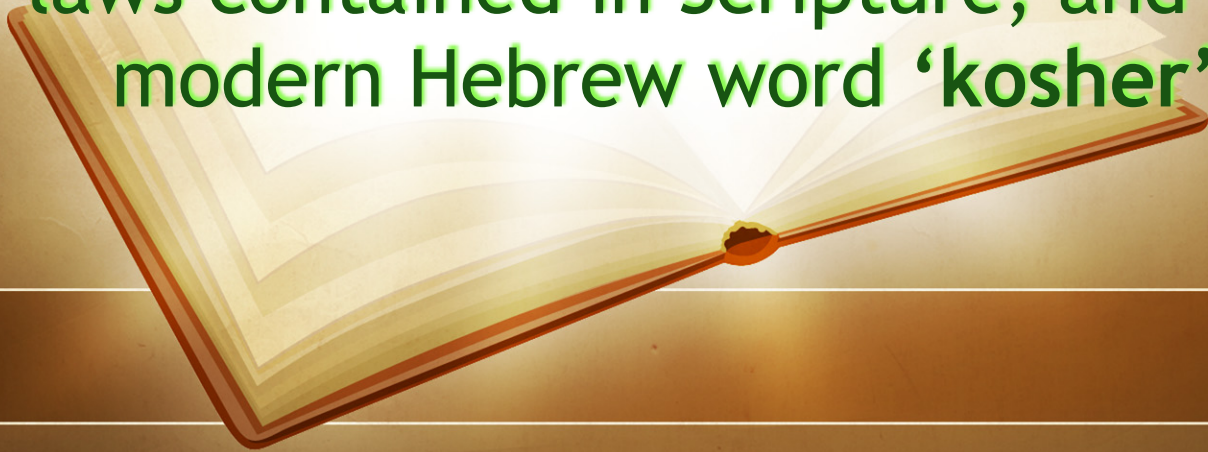
Though Mosheh only said all the blood must be taken out, the Apostles went further and said Gentiles should eat only what is ‘clean’ by Torah standards.

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.

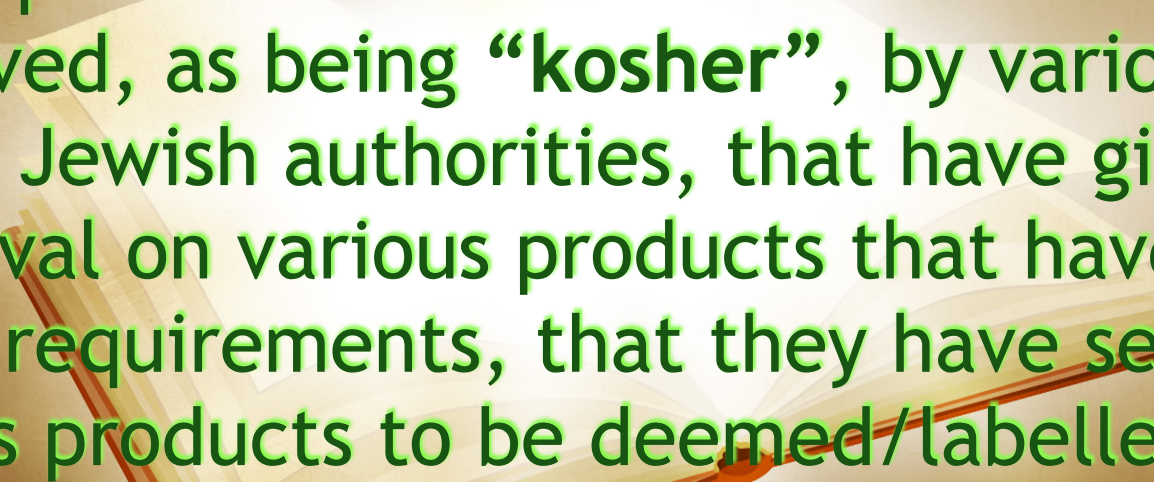
Any further argument is a moot point.

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 (kaw-share’)-

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 “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 (kaw-share')- 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 (kaw-share')- 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 (kaw-share')- 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 (kaw-share')- 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 (kaw-share')- 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 (kaw-share’)- **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 (kaw-share')- 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 (ko-shaw-law')- Strong's H3574 which means, 'prosperity, i.e. a state of sufficiency and have enough and be in a good state'.

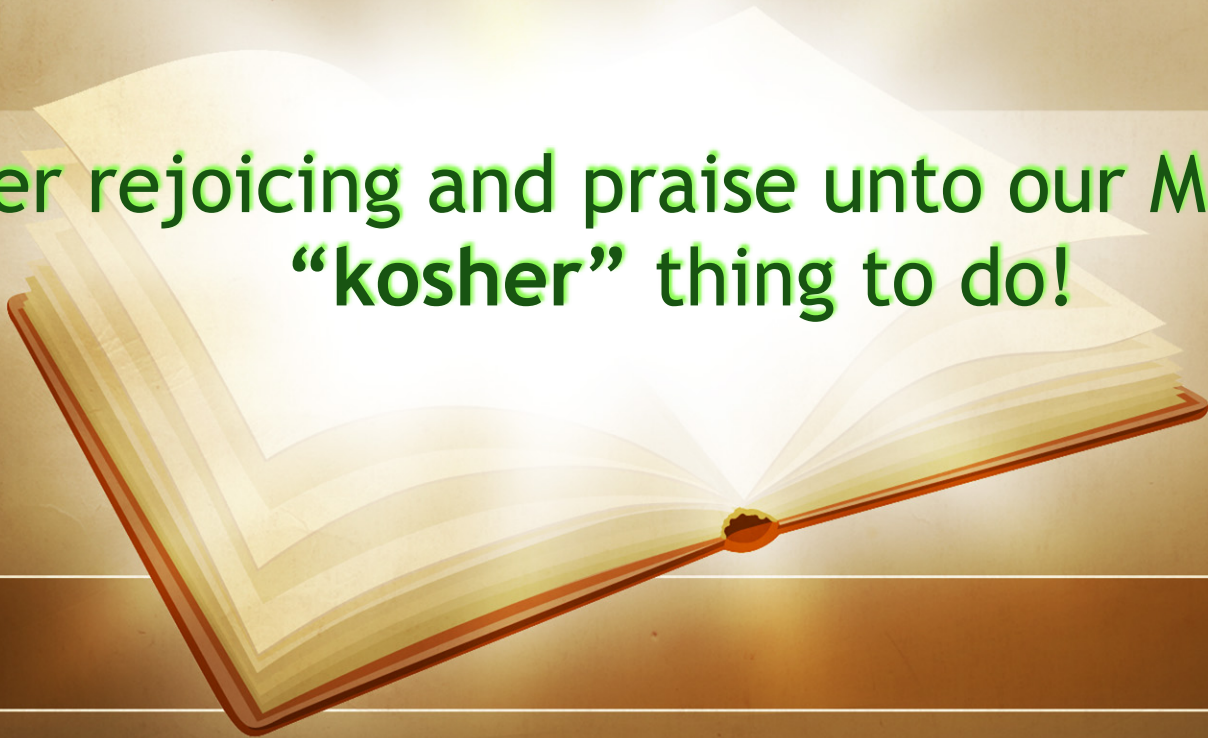
It is only used once, in the following verse, and is translated as 'into prosperity':

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 בְּכוֹשָׁרוֹת
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 recognize 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 כָּשַׁר kasher (kaw-share')- Strong's H3787 is the noun כִּישׁוֹר kishor (kee-shore')- 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 כִּישׁוֹר 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.

