

Shemini (eighth) Torah Portion 26 Leviticus 9:1-11:47

Background: This Torah portion begins after Moses had instructed Aaron and his sons, how **יהוה** had commanded, that they be consecrated for service to Him. They had offered the sacrifices each day for seven days and had remained in the Tabernacle for that whole time. The seven days had passed and this eighth day was the first day for them to assume their duties as priests to **יהוה**. This day was the first day of the month of Nissan so sacrifices were also offered for Rosh Chodesh or New Moon. It is believed that the sacrifice that Aaron and his sons did not eat, and that Moses was angry about, was in fact the sacrifice required for the New Moon.

Shemini (שמני) = eighth (the eighth day, Aaron and his sons had been consecrated on the previous seven days and this was the first day they assumed their duties)

The theme of Leviticus is How sinful man draws near to a Holy Elohim. This Torah portion instructs us not to mix the holy with the profane

Events in this Torah portion:

- Moses summoned Aaron and his sons and the elders of Israel. Aaron and his sons were to offer Sin Offerings and Elevation Offerings for themselves and the people.
- They took what Moses had commanded to the front of the Tent of Meeting
- The entire assembly approached and stood before **יהוה**
- Moses told Aaron to approach the Altar to perform the sacrifice with his sons
- Aaron performed all the sacrifices and raised his hands and blessed the people
- Aaron and Moses blessed the people together and **יהוה** appeared to the people
- Fire went forth and consumed the offerings
- The people saw and sang glad songs and fell on their faces
- Nadab and Abihu took fire pans with incense and alien fire and offered it before **יהוה**
- Fire came from before **יהוה** and consumed them and they died
- **יהוה** said "I will be sanctified through those who are nearest Me, in this way I will be honored before the entire people"
- Moses told two relatives of Aaron to remove the bodies
- They carried them by their clothing (not touching their bodies)
- Moses told Aaron and his living sons not to mourn or leave the entrance of the Tent of Meeting lest they die also.
- **יהוה** told Aaron not to be intoxicated when they come before Him and distinguish between the sacred and the profane
- Moses told Aaron and his sons to eat the Grain Offering near the Altar
- Moses told Aaron, his sons and daughters were to eat the breast of waving and the thigh of the raising up in a pure place for it is the portion given to them
- Moses inquired insistently why the he-goat of the Sin Offering had not been eaten but had been burned up
- Aaron answered that if he had eaten it, would it be accepted by **יהוה**?

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- **יהוה** spoke to Moses and Aaron about what creatures were to be eaten for food
- Animals with split hooves and chewed the cud
- Fish with fins and scales may be eaten
- Unclean birds are not to be eaten
- Four legged teeming (many in number) insects are not to be eaten except certain jumping kinds
- A person becomes contaminated by touching the carcass of unclean animals
- Wooden utensils, leather and sackcloth which gets contaminated is put in water
- Earthenware utensils or ovens that become contaminated shall be broken
- A spring or cistern shall remain pure
- Anyone who touches an animal clean or unclean that dies on its own shall be contaminated until evening
- Every teeming creature that creeps on its belly or walks on four legs or numerous legs are an abomination
- **יהוה** said you shall sanctify yourselves and you shall be holy for I am holy; you shall not contaminate your souls through any teeming thing. For I am **יהוה** who elevates you from the land of Egypt
- You shall distinguish between the contaminated and the pure.

Comment: This chapter begins on Nissan 1, the eighth day of the inauguration service. The Tabernacle was erected and the Priests assumed their duties. Moses summoned Aaron, his sons and the elders of Israel. The elders were summoned so that Moses could tell them that **יהוה** had given the **High Priest office** to Aaron. Moses did not give it to him, it was **יהוה's** plan.

The Eighth Day

Leviticus 9:1-4 And it came to pass on the eighth day, *that* Moses called Aaron and his sons, and the elders of Israel; 2 And he said to Aaron, Take a young calf for a Sin Offering, and a ram for a Burnt Offering, without blemish, and offer *them* before **יהוה**. 3 And to the children of Israel you shall speak, saying, Take a kid of the goats for a Sin Offering; and a calf and a lamb, *both* of the first year, without blemish, for a Burnt Offering; 4 Also a bull and a ram for Peace Offerings, to sacrifice before **יהוה**; and a Grain Offering mingled with oil: for today **יהוה** will appear to you.

Offerings and Sacrifices Many people today believe that there is no longer a need for sacrifices since Yeshua/Jesus was the ultimate sacrifice for sin. We need to look at Scripture of the end times to see if this assumption is supported by the Word. We see from Daniel's prophecy of the end times that the Altar will be open and sacrifices will be offered.

Kodshei Shaah = offerings that were only brought for the dedication of the Tabernacle and were never offered again (**קדשי שעה**)

Kodshei Doros = offerings that were part of the normal offerings in the Tabernacle (**קדשי דורות**)

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Related Scripture: Stopping Sacrifices is the work of the Anti-Messiah

Daniel 9:24-27 Seventy weeks are determined on your people and on your holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most Holy. 25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem till the Messiah the Prince *shall be* seven weeks, and threescore and two weeks (7 & 62): the street shall be built again, and the wall, even in troubled times. 26 And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the Sanctuary; and the end there of it *shall be* with a flood, and to the end of the war desolations are determined. 27 And **he shall confirm the covenant with many for one week: and in the middle of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate**, even until the consummation, and that determined shall be poured on the desolate.

Comment: You may say that the Altar was being used to offer sacrifices, but it was not God's will for this to happen. You may say that the Jewish people did this without God's approval. We also need to remember that Paul offered sacrifices more than ten years after he had received his revelation on the road to Damascus. These four men had a Nazirite vow on them, which required them to offer certain sacrifices on the Altar. Paul went with them and offered sacrifices with them and paid for their sacrifices. If sacrifices had been done away with this was a good time for him to teach them that they did not need to spend this large sum of money to be pleasing to יהוה.

Related Scripture: Paul offers Sacrifices on the Altar

Acts 21:18-24 And the *day* following Paul went in with us to James; and all the elders were present. 19 And when he had greeted them, he declared particularly what things Elohim had done among the Gentiles by his ministry. 20 And when they heard *it*, they glorified Adonai, and said to him, You see, brother, how many thousands of Jews there are which believe; and they are all zealous of the Torah: 21 And they are informed of you, that you teach all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs. 22 What is it therefore? the multitude must come together: for they will hear that you are here. 23 Do this that we say to you: **We have four men which have a vow on them** (Nazirite vow) 24 Them take, and purify yourself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, that they were informed concerning you, are nothing; but *that* you yourself also walk orderly, and keep the Torah.

Comment: See Numbers chapter 6 for more information on the Nazirite vow. We also have Zechariah chapter 14 which is a prophecy of things after the return of Messiah. This chapter relates that when Messiah returns and the Mount of Olives splits and He rules from Jerusalem that the whole world will come to Jerusalem and offer sacrifices.

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Related Scripture: The return of Messiah to Jerusalem

Zechariah 14:1-9 Behold, the day of יהוה comes, and your spoil shall be divided in the middle of you. 2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go into captivity, and the rest of the people shall not be cut off from the city. 3 Then shall יהוה go forth, and fight against those nations, as when He fought in the day of battle. 4 And **His feet shall stand in that day on the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall divide in the middle there toward the east and toward the west, and there shall be a very great valley;** and half of the mountain shall move toward the north, and half of it toward the south. 5 And you shall flee *to* the valley of the mountains; for the valley of the mountains shall reach to Azal: yes, you shall flee, like as you fled from before the earthquake in the days of Uzziah king of Judah: and יהוה my Elohim shall come, **and all the saints with You.** 6 And it shall come to pass in that day, *that* the light shall not be clear, *nor* dark: 7 But it shall be one day which shall be known to יהוה, not day, nor night: but it shall come to pass, *that* at evening time it shall be light. 8 And it shall be in that day, *that* **living waters shall go out from Jerusalem;** half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. 9 And **יהוה shall be king over all the earth:** in that day shall there be one יהוה, and His name One.

Comment: We see that this is obviously the end time when Messiah returns with all the saints to destroy the enemies of Israel. Let's now look at the last verses of this chapter that speaks of what will take place after this when Messiah sets up the kingdom.

Related Scripture: Sacrifices are offered when He rules from Jerusalem

Zechariah 14:16-21 And it shall come to pass, *that* everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, יהוה of hosts, and to keep the Feast of Tabernacles. 17 And it shall be, *that* whoever will not come up of *all* the families of the earth to Jerusalem to worship the King, יהוה of hosts, even on them shall be no rain. 18 And if the family of Egypt do not go up, and do not come, that they will *have* no *rain*; there shall be the plague, where יהוה will strike the heathen that do not come to keep the Feast of Tabernacles. 19 This shall be the punishment of Egypt, and the punishment of all nations that do not come up to keep the Feast of Tabernacles. 20 In that day there shall be on the bells of the horses, **HOLINESS TO יהוה**; and the pots in יהוה's house shall be like the bowls before the Altar. 21 Yes, **every pot in Jerusalem** and in Judah shall be holiness to יהוה of hosts: and **all those that sacrifice shall come and take them, and seethe in them:** and in that day there shall be no more Canaanite in the house of יהוה of hosts.

Comment: **We see that when Messiah returns** and destroys the enemy, He will open the Altar for all those who come from all the nations of the earth to **offer sacrifices.** We must remember that when an Altar is built and is being used to offer sacrifices to יהוה we must not speak against it. Those who speak against it will be on the same side as hasatan. We do not want to side with the enemies of יהוה.

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יהוה Shall appear after Atonement is made

Leviticus 9:5-11 And they brought *that* which Moses commanded before the Tabernacle of the congregation: and all the congregation drew near and stood before יהוה. 6 And Moses said, This *is* the thing which יהוה commanded that you should do: and the glory of יהוה shall appear to you. 7 And Moses said to Aaron, Go to the Altar, and offer your Sin Offering, and your Burnt Offering, and make an atonement for yourself, and for the people: and offer the offering of the people, and make an atonement for them; as יהוה commanded. 8 Aaron went to the Altar, and killed the calf of the Sin Offering, which *was* for himself. 9 And the sons of Aaron brought the blood to him: and he dipped his finger in the blood, and put *it* on the horns of the Altar, and poured out the blood at the bottom of the Altar: 10 But the fat, and the kidneys, and the caul above the liver of the Sin Offering, he burnt on the Altar; as יהוה commanded Moses. 11 And the flesh and the hide he burnt with fire outside the camp.

Comment: The Scripture says that Moses told Aaron to come near to the Altar. This may have been because he felt unworthy because of the sin of the golden calf. Moses instructed him that he was to offer a sacrifice for his own sin and then for the sins of the people. It may have been because Aaron had shame that he was chosen to be High Priest. יהוה will not use a proud or boastful person. The blood of the sin offering was placed on the horns of the Altar and all of the Sin Offering would be burned later outside of the camp after the fire came from יהוה and all the other offerings were offered. The hide of the Sin Offering was to be completely consumed. Normally the hide is given to the priest who assists a person who brings a Sin Offering. However in this case it is burned up completely. This shows us that **not even a trace of the sin is left**. The burning of the Sin Offering outside the camp would not happen until all the other offerings were offered. The fire of יהוה would descend into the Holy of Holies then would ignite the incense on the Golden Altar and then ignite the wood on the Brass Altar and burn up the sacrifices. The fat, the kidneys and the diaphragm were burned on the Brass Altar.

Aaron offered the Sacrifices and blessed the people

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Leviticus 9:12-22 And he killed the Burnt Offering; and Aaron's sons brought to him the blood, which he sprinkled on the sides of the Altar. 13 And they brought the Burnt Offering to him, with its pieces, and the head: and he burnt *them* on the Altar. 14 And he washed the inwards and the legs, and burnt *them* on the Burnt Offering on the Altar. 15 And he brought the people's offering, and took the goat, which *was* the Sin Offering for the people, and killed it, and offered it for sin, as the first. 16 And he brought the Burnt Offering, and offered it as commanded. 17 And he brought the Grain Offering, and took an handful of it, and burnt *it* on the Altar, beside the Burnt Sacrifice of the morning. 18 He killed also the bull and the **ram** for a sacrifice of Peace Offerings, which *was* for the people: and Aaron's sons brought to him the blood, which he sprinkled on the Altar all round, 19 And the fat of the **bull** and of the ram, the rump, and that which covers *the inwards*, and the kidneys, and the caul *above* the liver: 20 And they put the fat on the **breasts**, and he burnt the fat on the Altar: 21 And the breasts and the right shoulder Aaron waved *for* a Wave Offering before **יהוה**; as Moses commanded. 22 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the Sin Offering, and the Burnt Offering, and Peace Offerings

Ram = Male sheep, anything strong, political chief, pilaster (s# 352 **איל**) (ayil)

this word is the root word from which the word **Elohim** (God) is derived.

Bull = a bullock, bull, cow, ox (s# 7794 **שור**) (shore)

Breast = breast as most seen in front (s# 2373 **חזה**) (khaw-zep') from s# 2372 to perceive with pleasure, to have vision, behold, prophesy

Comment: Aaron brought near the **Grain-Offering** and he filled his palm from it and caused it to go up in smoke on the Altar. The amount that he placed on the Altar was all that he could hold in his palm using his three middle fingers. This amount is called **Kometz**. He slaughtered the bull and ram, the people's **Feast and Peace offering**. Peace offerings can only be given by those who are in right relationship with Elohim

Schottenstein Edition Interlinear Chumash (page 666) **יהוה** told Aaron to offer a **young bull** as a Sin Offering to show that he had been forgiven for the sin of the **golden calf**.(Comment by Rashi)

Stone Edition Chumash (page 589) **Calf & Goat Offerings:** **יהוה** instructed that Aaron was to offer a calf. Some believe a calf was required because of Aaron's sin with the golden calf. Some also believe that Aaron chose to make a golden calf when he was asked to create gods for the people, because calves follow their mother in submission. He believed this would cause the people to follow the leadership instead of rebel. The goat that was to be offered for the people may have been required as a result of the act of selling Joseph into slavery and using the blood of a goat on his coat to hide their deed. This sacrifice was for the sin of rebellion.

Moses and Aaron blessed the people and the Fire consumed the Offerings

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Leviticus 9:23-24 And Moses and Aaron went into the Tabernacle of the congregation, and came out, and **blessed the people**: and the glory of יהוה appeared to all the people. 24 And there came a **fire** out from before יהוה, and consumed on the Altar the Burnt Offering and the fat: *which* when all the people saw, they shouted, and fell on their faces.

Comment: Moses and Aaron Bless the people: Moses and Aaron came to the Tent of Meeting and they went out and **they blessed the people** again and the **Glory of יהוה appeared** to the entire people! The fact that Moses and Aaron blessed the people of יהוה together shows that **unity** must happen before יהוה appears. This might also be a veiled reference to the work of the two witnesses in Revelations chapter eleven. Remember that Moses and Aaron are a foreshadowing of the two witnesses.

יהוה would appear to them in the form of Heavenly Fire. The Tabernacle had been built for יהוה to come to dwell with them. This was a two part occurrence. First they were to submit to יהוה, build the Tabernacle with their gifts, then יהוה would come to dwell with them. יהוה could have created the Tabernacle by His word but He will only enter where He is invited. The people showed their desire for יהוה to dwell with them by giving material and building the Tabernacle.

Related Scripture: The Aaronic Blessing as recorded in Numbers

Numbers 6:24-26 יהוה bless you and keep you: יהוה make His face to shine upon you; and be gracious to you; יהוה lift up His countenance upon you, and give you peace.

Yivarechicha יהוה V'yishmirecha
Ya-Ayr יהוה panav Aylecha v'yichunecha
Yee-saw יהוה panav Aylecha
v'ya-saym L'cha Shalom

יברכך יהוה וישמרך
יאר יהוה פניו אליך ויחנך
ישא יהוה פניו אליך וישם לך שלום

8th Day: The reference to the eighth day may be a hint of what will take place at the beginning of the 8th millennium. It also may be a hint that this story is related to the new beginning that took place with the eight people of Noah's family when he left the Ark and offered sacrifices. Moses now sets up the Tabernacle and all evil will be judged?

Stone Edition Chumash (page 591) Aaron raised his hands toward the people and blessed them. This blessing that was given by יהוה to Moses was taught to Aaron before it was recorded in the book of Numbers. Aaron then descended from having performed the **Sin Offering**, the **Elevation Offering** and the **Peace Offering**.

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יהוה Killed Nadab and Abihu

Leviticus 10:1-2 And **Nadab** and **Abihu**, the sons of Aaron, took both of them their censer, and put fire there in, and put incense on it, and offered strange fire before יהוה, which He had not commanded them. 2 And there went out fire from יהוה, and devoured them, and they died before יהוה.

Nadab = Generous (s# 5070 נָדַב) (naw-dawb)

Abihu = he is my father (s# 30 אֲבִיהוּא) (ab-ee-hoo)

Comment: Strange fire sons of Aaron Nadab and Abihu

Much is required: The strange fire was not the fire of יהוה. It looked the same, smelled the same but was not from the same source. Notice the greater level of accountability. I believe that Nadab and Abihu wanted to honor יהוה in their own way, but they were supposed to know better. It is believed that they may have been drinking and made poor choices. The Torah states in chapter ten beginning in verse eight on restrictions for Priests not to drink wine when they minister before יהוה. They were held to a higher standard because they were **anointed Priests** and in a place that only Priests were allowed. To whom much is given much is required. This should be a lesson for us, to show us we can't worship יהוה in any way other than the way He tells us. **We can't keep pagan festivals and say we are honoring יהוה with them.**

Related Scripture: We must only worship יהוה as He commands

Deuteronomy 12:29-32 When יהוה your Elohim shall cut off the nations from before you, where you go to possess them, and you succeed them, and dwell in their land; 30 Take heed to yourself that you are not snared by following them, after that they are destroyed from before you; and that **you enquire not after their gods, saying, How did these nations serve their gods? even so I will do likewise.** 31 **You shall not do so to יהוה your Elohim:** for every abomination to יהוה, which He hates, have they done to their gods; for even their sons and their daughters they have burnt in the fire to their gods. 32 **What ever thing I command you, observe to do it: you shall not add to, nor diminish from it.**

Related Scripture: We will be punished according to what we know

Luke 12:47 And that servant, which knew Adonai's (his Lord's) will, and did not prepare himself, neither did he according to His will, shall be **beaten with many stripes**. 48 But he that knew not, and committed things worthy of strips, **shall be beaten with few stripes**. For to **whoever much is given of him shall be much required:** and to who men have committed much, of him they will expect more.

Holy Places: There are different requirements or commands for where we are. Some of יהוה's laws are different if we are in the land of Israel. Some laws apply only if you are in Jerusalem. Some commands only apply if you are on the Temple mount, such as being ritually unclean which is not allowed there. Only the Priests can go past the Brass Altar, normal people are not allowed there. Only the High Priest can go into the Holy of Holies and only on the Day of

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Atonement. יהוה does not require the same of everyone no matter who they are or where they are.

Nadab and Abihu worshipped יהוה in their own way, not the way יהוה had told them to. The fire on the Altar was to be the fire of יהוה only. Notice that this sin occurred the very next verse after יהוה had sent His fire down. It is as if hasatan wanted to corrupt יהוה's plan for atonement as soon as possible.

This should be a warning to everyone that we cannot worship יהוה our way or the way we think יהוה would be pleased. He has given us the pattern of how we are to approach Him. That is the overall message of the entire book of Leviticus. This is instructions on how sinful man is to approach a Holy Elohim. We can not pick and choose the commandments that we think are good and ignore those that we don't like. Anything we add to or take away from the way יהוה has commanded us to worship Him is like the **golden calf system of worship**. We cannot say "**I worship God in my own way**", like a recent popular Christian song says. יהוה is saying you can not rely on the feelings of your heart only. We must obey as He has commanded us. We must worship Him in **Spirit (emotions, feelings of love)** and **Truth (mind as He has commanded us)**.

Remember the **Tabernacle only had one entrance**. You could say I am going to the north side of the Tabernacle and go in, because God should accept me the way I am, and if I was God, I think that would be a good way to be honored. You will find out that there is not a door on the north side, and if you are going to approach Him, you must do it His way. There is only one way to יהוה, it is the way He has shown us. He does not make exceptions for those who are of different cultures, educated or uneducated, rich or poor or any other reason. We must approach Him the way He has instructed us to, and not according to our feelings. יהוה is **not** a dotting old grandfather that might say "You did not do that right, but don't worry about it I know your heart was in the right place." Remember Aaron's son's hearts were in the right place. They wanted to honor יהוה, but they did it their way.

Related Scripture: The Heart is deceitful above all things

Jeremiah 17:7-10 Blessed is the man that trusts in יהוה, and whose hope is יהוה. 8: For he shall be as a tree planted by the waters, and that spreads out her roots by the river, and shall not see when heat comes, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. 9: **The heart is deceitful above all things, and desperately wicked: who can know it?** 10: I יהוה search the heart, **I try the reins**, even to give every man according to his ways, and according to the fruit of his doings.

יהוה will be Honored by those nearest to Him

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Leviticus 10:3 Then Moses said to Aaron, This *is it* that יהוה spoke, saying, **I will be sanctified in them that come near Me**, and before all the people I will be glorified. And Aaron held his peace.

Comment: We have friends that are close to us. We joke around with them at times and even kid them about the things they have said or done because they know we are their friends. There is nothing wrong with this but no one can take such liberties with the Creator of the universe. Moses was the person who was as close as a person can get to the Creator of the universe, but he never took for granted his relationship with יהוה.

Nadab and Abihu's bodies were carried out by their cousins

Leviticus 10:4-5 And Moses called **Mishael** and **Elzaphan**, the sons of **Uzziel** the uncle of Aaron, and said to them, Come near, carry your brethren from before the sanctuary out of the camp. 5 So they went near, and carried them in their coats out of the camp; as Moses had said.

Mishael = who or what is Elohim?(s# 4332 מִישָׁאֵל) (mee-shaw-ale) from (s# 831 אֲשַׁקְלוּ) sense of weighing (s# 8254 שָׁקַל) (shaqal) and (s# 8625 תָּקַל) (tek-al) and Elohim (s# 410 אֵל) (el) This corresponds to the word used in Daniel 5:27 TEKEL: You are **weighted** in the balances and found wanting.

Elzaphan = Elohim of treasure (s# 469 אֶלְצַפָּן) (el-tsaw-fawn) from (s# 410 אֵל) (el) mighty, goodly, great and (s# 6845 צָפַן) (tsaw-feen) to hide by covering over

Uzziel = strength of Elohim (s# 5816 עֲזִיאֵל) (Ooz-zee-ale) from (s# 5797 עֹז) strength and El (s# 410 אֵל) (el)

Comment: Mishael and Elzaphan carried out their bodies by their tunics, they did not touch their bodies because they were **tamei** (unclean). They were taken outside the camp (the Holy must be separate from the profane).

Unclean = foul, defiled, polluted, unclean (s# 2931 טָמֵא) (taw-may)

Clean = pure, in ceremonial or moral sense, clean, pureness (s# 2889 טָהוֹר) (taw-hore) from root s# 2891 to be bright, pure, innocent (s# 2891 טָהַר) (taw-hore)

Sanctified = primary root; to be clean, hallow, purify, sanctify (s# 6942 קָדַשׁ) (kaw-dash') this is the root word that we get the word **Holy** = sacred, Holy One (s# 6918 קָדוֹשׁ) (kaw-doshe)

Stone Edition Chumash (page 593) The fire of God entered their nostrils and consumed their souls without affecting their clothes or their bodies.

Aaron and his living sons were warned not to show signs of mourning

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Leviticus 10:6-7 And Moses said to Aaron, and to **Eleazar** and to **Ithamar**, his sons, do not Uncover your heads, neither tear your clothes; or you will die, and wrath will come on all the people: but let your brethren, the whole house of Israel, bewail the burning which **יהוה** has kindled. 7 And you shall not go out from the door of the Tabernacle of the congregation, or you will die: for the anointing oil of **יהוה** is on you. And they did according to the word of Moses.

Eleazar = El (Elohim) has helped (s# 499 **אלעזר**) (El-aw-zawr)

Ithamar = coast of palms (s# 385 **איתמר**) (palm tree is a symbol of gentiles)

Comment: Moses instructed Eleazar and Ithamar to not defile themselves or they too would die. They were the representatives for the whole house of Israel and they must look to the welfare of the people lest **יהוה** would become wrathful with all Israel. **The High Priest was not to mourn** even for his family while he was performing his service to **יהוה**. A mourner is called "onen." Aaron could perform his service to **יהוה** as a onen but he was not allowed to show signs of mourning such as weeping or tearing his clothes because he had to represent the people before **יהוה**. It is also commanded that the Priest are never to tear their garments. Moses was upset that Aaron had burned up the Sin-Offering without eating it. Aaron answered with the question of, "would it be pleasing to **יהוה** for me to eat while I was onen?" It would be a false gesture on his part. Moses heard and approved of what Aaron and his sons had done because of the deaths of the other sons.

Do not drink wine when you go into the Tabernacle

Leviticus 10:8-11 And **יהוה** spoke to Aaron, saying, 9 Do not drink wine nor strong drink, you, nor your sons with you, when you go into the Tabernacle of the congregation, lest you die: *it shall be* a statute forever throughout your generations: 10 And that you may put a difference between the **holy** and **unholy**, and between **unclean** and **clean**; 11 And that you may teach the children of Israel all the statutes which **יהוה** has spoken to them by the hand of Moses

Holy = apartness, sacredness, holiness, set-apartness (BDB# 6944 **קדש**) (qo-desh)

Unholy = profaneness, commonness, unholy, common (BDB# 2455 **חל**) (khole)

Unclean = foul in a religious sense, defiled, polluted, unclean (s# 2931 **טמא**) (taw-may')

Clean = pure(physical, chemical, ceremonial, moral) (s# 2889 **טהר**) (taw-hore')

Comment: **יהוה** told Aaron that Priests were not to drink intoxicating wine when they come before **יהוה**. They must separate the Holy from the profane.

Related Scripture: The Holiness of יהוה is great

Isaiah 6:3 And one cried to another and said Holy Holy Holy is **יהוה** of Hosts the whole earth is full of His Glory.

Moses told Aaron and his family they would receive certain offerings

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Leviticus 10:12-15 And Moses spoke to Aaron, and to Eleazar and to Ithamar, his sons that were left, Take the Grain Offering that remains of the offerings of יהוה made by fire, and eat it without leaven beside the Altar: for it *is* most holy: 13 And you shall eat it in the holy place, because it *is* your due, and your sons' due, of the sacrifices of יהוה made by fire: for so I am commanded. 14 And the wave breast and heave shoulder shall you eat in a clean place; you, and your sons, and your daughters with you: for *they are* your due, and your sons' due, *which* are given out of the sacrifices of Peace Offerings of the children of Israel. 15 The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave *it for* a wave offering before יהוה; and it shall be yours, and your sons' with you, by a statute forever; as יהוה has commanded.

Stone Edition of Chumash (page 595) Offerings are divided only among Kohanim who are eligible to perform the service, but in the case of offerings of lesser sanctity, such as the breast and thigh of Peace-offerings, the Kohen may share the meat with his family.: (Rashi)

Moses is angry because the Sin Offering was not eaten

Leviticus 10:16-20 And Moses diligently sought (inquired (he) inquired) the goat of the Sin Offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were* left *alive*, saying, 17 Why have you not eaten the Sin Offering in the holy place, seeing it *is* most holy, and *Elohim* has given it you to bear the iniquity of the congregation, to make atonement for them before יהוה? 18 Behold, the blood of it was not brought in the holy *place*: you should indeed have eaten it in the holy *place*, as I commanded. 19 And Aaron said to Moses, Behold, this day have they offered their Sin Offering and their Burnt Offering before יהוה; and such things have befallen me: and *if* I had eaten the Sin Offering today, should it have been accepted in the sight of יהוה? 20 And when Moses heard *that*, he was content.

Comment: It is believed that the offering that was burned up without being eaten was the sacrifice for Rosh Kadesh, the New Moon.

Jot and Tittle

The Middle Words of the Torah

Leviticus 10:16 Moses (inquired (he) inquired) (זרש זרש) These two words are the exact halfway mark of all the words of the Torah. There are exactly the same number of words from the first word in Genesis to this word as there are words from this point to the end of Deuteronomy. This teaches us that the entire Torah revolves around constant inquiry; one must never stop studying and seeking an ever deeper and broader understanding of the Torah.

Reference: **The Stone Edition Chumash** (page 596)

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Food Laws: Clean and unclean animals

Leviticus 11:1-8 And יהוה spoke to Moses and to Aaron, saying to them, 2 Speak to the children of Israel, saying, These *are* the beasts which you shall eat among all the beasts that *are* on the earth. 3 Whatever had a split hoof, and which is completely separated into double hooves and chews the cud, that one you may eat. 4 Nevertheless these shall you not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he chews the cud, but does not divide the hoof; he *is* unclean to you. 5 And the coney, because he chews the cud, but does not divide the hoof; he *is* unclean to you. 6 And the hare, because he chews the cud, but does not divide the hoof; he *is* unclean to you. 7 And swine, though he divide the hoof, and is split hoofed, yet he does not chew the cud; he *is* unclean to you. 8 Of their flesh you shall not eat, and their carcass you shall not touch; they *are* unclean to you.

Stone Edition Chumash (page 598) **Laws of kashrus** (*kosher*) for ruminants (animals that have split hooves and chew the cud) and those who may not be eaten. The term for uncleanness (taw-may) has two meanings depending on the context. **Most often it refers to spiritual contamination** that can be transferred to people. **It also can be referring to forbidden foods** as it is in this chapter. They are unclean for mankind to eat them. They were created by יהוה for other purposes, such as cleaning up the environment.

Comment: We don't eat vacuum cleaners or even water filters. Many animals that יהוה created to do such jobs as these, can live with these toxic substances in their body. If we eat such animals we fill our bodies with substances that will shorten our lives. **I believe animals can become spiritually contaminated.** We know of the swine that were possessed by the unclean spirits that were cast out of the demon possessed man in the New Testament. **Animals can become contaminated** from evil spirits. These pigs quickly killed themselves by running into the water. Yeshua did not send these evil spirits into clean animals because that would be mixing the clean with the unclean and this is prohibited by Scripture. If we as believers partake of unclean food we are mixing the holy with the profane and are violating these commands. We see that יהוה commanded King Saul to kill all the people and all the animals that belonged to the Amalekites. This may have been so that unclean spirits could not be brought into the land and into the people of Israel. We also know that any animal that had been defiled by having sex with a human was to be killed and any animal that had killed a human also had to be killed. The Torah teaches us to separate the holy from the unclean or profane.

You may eat fish that have Fins and Scales

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Leviticus 11:9-12 These shall you eat of all that *are* in the waters: whatever has fins and scales in the waters, in the seas, and in the rivers, them you shall eat. 10 And all that don't have fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an abomination to you: 11 They shall remain an abomination to you; you shall not eat of their flesh, and you shall hold their carcasses as abomination. 12 Whatever has no fins nor scales in the waters, that *shall be* an abomination to you.

Related Scripture: Messiah casts evil spirits into a herd of pigs

Matthew 8:28-32 And when He came to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. 29 And, behold, they cried out, saying, What have we to do with You, Yeshua, You Son of Elohim? are You come here to torment us before the time? 30 And there was a good way off from them a herd of many pigs feeding. 31 So the devils asked Him, saying, If You cast us out, allow us to go away into the herd of pigs. 32 And He said to them, Go. And when they came out, they went into the herd of pigs: and, the whole herd of pigs ran violently down a steep place into the sea, and drowned in the waters.

Comment: Animals that do not completely split the hoof or split the hoof but do not chew the cud are contaminated and are not to be eaten. Pigs have split hoofs but do not chew the cud, they are contaminated. They are called an abomination in Isaiah chapter sixty six. This Scripture describes the return of Messiah at the end of the age. We see from His judgment that eating forbidden food is not a minor sin. Those who break this command will be killed by Him when He returns. It is interesting how everyone who is a believer would agree with you that God never changes (**Malachi 3:6** For I *am* יהוה, **I change not**; therefore you sons of Jacob are not consumed.) but then after the death of Messiah they believe everything changed and we no longer are required to keep any of His commands. They say that the vision that Peter had in Acts chapter ten was to show Peter that all animals could now be eaten. They fail to read the rest of the chapter to see the real truth.

Related Scripture: Messiah shall come and kill all those who eat pig

Isaiah 66:14-17 when you see *this*, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of יהוה shall be known toward His servants, and *His* indignation toward His enemies. 15 For, behold, יהוה will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. 16 For by fire and by His sword will יהוה plead with all flesh: and the slain of יהוה shall be many. 17 They that sanctify themselves, and purify themselves in the gardens behind one *tree* in the midst, **eating swine's flesh**, and the **abomination, and the mouse**, shall be consumed together, says יהוה.

Birds that are not to be eaten

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Leviticus 11:13-19 And these *are they which* you shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: the eagle (**nesher נשר**), and the bearded vulture (**peres פרס**), and the osprey (**ozniah עזניה**), 14 And the kite (**daah דאה**), and the ?? (**ayah איה**) after its kind 15 Every raven (**oreiv ערב**) after its kind; 16 Ostrich (**bas yaanah בת היענה**) and the ?? (**tachmos תחמס**) and the ?? (**shachaf שחף**) after his kind; and the sparrow hawk (**netz נץ**) after its kind 17 and the owl, falcon the pelican or cormorant, (**kos כוס**) and the pelican, heron, or cormorant (**shalach שלך**) and the ?? (**yanshuf ינשוף**) 18 And the bat (**tinschemes תנשמת**), and the ?? (**kass קאת**) and the ?? (**racham רחם**) 19 and the stork (**chasidah חסידה**) and the heron (**anafah אנפה**) according to its kind, and the ?? (**duchifas דוכיפת**) and the ?? (**atalef עטלף**).

Schottenstein Edition Interlinear Chumash (page 679) **The forbidden birds.** Unlike the kosher animals and fish, which are identified not by name but by characteristics so that their identities are clear, the identities of the kosher birds are unclear. The Torah names the 20 nonkosher species, which means that all others are kosher. However, as a result of the various exiles and dispersions, the identities of the nonkosher birds became doubtful. Therefore, the Shulchan Aruch (Yoreh Deah 82:2) rules that it is forbidden to eat any species of bird unless there is an established tradition that it is kosher. Since the Halachah rules that we do not know the identities of the fowl in the Torah's list, we follow the lead of R'Hirsch in transliterating rather than conjecturing translations. The notes will give translations that are suggested by various commentators.

Some Insects may be eaten

Leviticus 11:20-25 All fowls that creep, going on *all four*, shall be an abomination to you. 21 Yet these you may eat of every flying **creeping** thing that goes on *all four*, which have legs above their feet, to leap on the earth; 22 *Even* of these you may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. 23 But all *other* flying creeping things, which have four feet, shall be an abomination to you. 24 And for these you shall be unclean: whoever touches the carcass of them shall be unclean until the evening. 25 And whoever bears *ought* of the carcass of them shall wash his clothes, and be unclean until the evening.

Creeping = swarm, active mass of small creatures (s# 8318 **שרץ**) (sheh'-rets)

Comment: Insects that fly and walk with four legs that have jumping legs like crickets and grasshoppers and locust may be eaten. This might be all that people would have to eat if the locust come and destroy everything.

Wikipedia Locust The Rocky Mountain locust (*Melanoplus spretus*) is an extinct locust species that ranged through the western half of the United States and some western portions of Canada until the end of the 19th century. Sightings often placed their swarms in numbers far larger than any other species of locust, with one famed sighting estimated at 198,000 square miles (510,000 km²) in size (greater than the area of California), weighing 27.5 million tons, and

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consisting of some 12.5 trillion insects – the greatest concentration of animals ever speculatively guessed, according to Guinness World Records. Less than 30 years later, the species was apparently extinct. The last recorded sighting of a live specimen was in 1902 in southern Canada. Because a creature so ubiquitous was not expected to become extinct, very few samples were ever collected (though a few preserved remains have been found in Grasshopper Glacier, Montana). Though grasshoppers still cause significant crop damage, their populations do not approach the densities of true locusts.[citation needed] Had the Rocky Mountain locust survived, North American agriculture would likely have had to adapt to its presence (North America is the only continent without a major locust species outside of Antarctica)

Unclean Animals

Leviticus 11:26-31 *The carcasses of every beast which divides the hoof, and is not clovenfooted, nor chews the cud, are unclean to you: every one that touches them shall be unclean. 27 And whatever goes on his paws, among all manner of beasts that go on all four, those are unclean to you: whoever touches their carcass shall be unclean until the evening. 28 And he that carries the carcass of them shall wash his clothes, and be unclean until the evening: they are unclean to you. 29 These also shall be unclean to you among the **creeping** things that creep on the earth; the weasel (**choled חלד**), and the mouse (**achbar עכבר**), and the frog (**tzav הצב**) after his kind, 30 And the hedgehog or porcupine (**anakah אנקה**), and the lizard, (**koach כח**), and the lizard (**letaah לטאה**) and the snail (**chomet חמט**), and the mole (**tinshemes תנשמת**). 31 These are unclean to you among all that creep: whoever touches them, when they are dead, shall be unclean until the even.*

hyrax - small mammal resembling a woodchuck or rabbit but it has short ears & hooves

Anakah - hedgehog or porcupine (Rashi) or possibly a viper (Radak)

Koach - lizard (per R' Saadiah)

Letaah - lizard (per Rashi)

Chomet - snail (Rashi) or chameleon (Radak)

Tinshemes - mole (Rashi) or lizard (R'Saadiah)

Creeping = a swarm, active mass of minute animals or creatures (s# 8318 שרץ) (sheh'-rets)

Related Scripture: Unclean food or People?

Acts 10:9-28 On the morrow, as they went on their journey, and drew near the city, Peter went up on the housetop to pray about the sixth hour: 10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, 11 And saw heaven opened, and a certain vessel descending to him, as it had been a great sheet knit at the four corners, and let down to the earth: 12 In it were **all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.** 13 And there came a voice to him, Rise, Peter; kill, and eat. 14 But Peter said, Not so, Lord; for **I have never eaten anything that is common or unclean.** 15 And the voice *spoke* to him again the second time, **What God has cleansed, don't call common.** 16 This was done three times: and the vessel was taken up again to heaven. 17 Now while Peter wondered to himself what this vision which he had seen should

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mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate, 18 And called, and asked whether Simon, which was surnamed Peter, was lodged there. 19 While Peter thought on the vision, the Spirit said to him, Behold, **three** men seek you. 20 Arise therefore, and get down, and go with them, **doubting nothing**: for I have sent them. 21 Then Peter went down to the men which were sent to him from Cornelius; and said, Behold, I am he who you seek: what *is* the cause that you have come? 22 And they said, Cornelius the centurion, a just man, and one that fears God, and of good report among all the nation of the Jews, **was warned from God by a holy angel to send for you to his house, and to hear your words.** 23 Then he called them in, and lodged *them*. And on the next day Peter went away with them, and certain brethren from Joppa accompanied him. 24 And the next day after they entered Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. 25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*. 26 But Peter took him up, saying, Stand up; I myself also am a man. 27 And as he talked with him, he went in, and found many that had come together. 28 And he said to them, You know how that it is an unlawful thing for a man that is a Jew to keep company, or come to one of another nation; but **God has showed me that I should not call any man common or unclean.**

Comment: We see that Peter was being shown that the gentiles were being allowed to come into the Kingdom. This change was a result of the death of Messiah that allowed those who were not under the Covenant to come back into the Covenant. This is what Paul was talking about in Romans when he was explaining the first four verses in Deuteronomy chapter twenty four. You can look to the Deuteronomy commentary on these verses for a more complete understanding.

True Story: Several years ago I was teaching this Torah Portion when the subject of unclean food was being discussed and a young lady said that she was sure that the apostle Paul ate pork. We went to Acts chapter ten and showed what the Scripture was talking about. She left that day somewhat upset but returned two weeks later. She and her husband told us that she had several packages of bacon in the refrigerator and did not want them to go to waste, so she ate a lot of it in a short time and was very sick for several days. My wife, Brenda is well informed in nutrition and health. She explained that pork is an inflammatory to the body. This means that consuming pork is very detrimental to our body and consequently to our health, and will shorten our lives.

Unclean animals make many things unclean

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Leviticus 11:32-36 And on whatever *any* of them, when they are dead, falls, it shall be unclean; whether *it is* any vessel of wood, or clothing, or skin, or sack, whatever vessel *it is*, where *any* work is done, it must be put into water, and it shall be unclean until the evening; so it shall be cleansed. 33 And every earthen vessel, if *any* of them falls, whatever *is* in it shall be unclean; and you shall break it. 34 Of all meat which may be eaten, on which *such* water comes shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean. 35 And *everything* on *any part* of their carcase falls shall be unclean; *whether it is* oven, or ranges for pots, they shall be broken down: *for they are* unclean, and shall be unclean to you. 36 Nevertheless a fountain or pit, *where there is* plenty of water, shall be clean: but that which touches their carcase shall be unclean.

Stone Edition Chumash (page 603) **Hechsher** or **contamination** of food can take place only after the food has been detached from the soil; otherwise, every food would be eligible to accept **contamination (tumah)** simply by virtue of the fact that it becomes wet during its growth. Before a food can become **unclean (tamei)**, it must receive **preparation (הכשר)**. This means that the food must have been moistened by one of seven liquids: water, dew, wine, oil, blood, milk, bees' honey.

Tumah Three degrees of tumah (contamination) are involved in the above passage:

1. A dead animal (**אב הטמאה**), is a father or **source of contamination**
2. A vessel can become (**ראשון לטמאה**) **contaminated**, first degree of contamination This level of contamination will cause anything that is placed in it to be contaminated
3. The contents of the vessel become (**לטמאה שני**) **contaminated**, second degree of contamination.

Don't be Contaminated from dead animals

Leviticus 11:37-40 And if *any part* of their carcase fall on any sowing seed which is to be sown, it *shall be* clean. 38 But if *any* water is put on the seed, and *any part* of their carcase fall on it, it *shall be* unclean to you. 39 And if any beast, of which you may eat, die; he that touched the carcase of it shall be unclean until evening. 40 And he that eats of the carcase of it shall wash his clothes, and be unclean until evening: he also that carried the carcase of it shall wash his clothes, and be unclean until evening.

Comment: Laws of contamination for clean animals that died on their own. If a cow or sheep die on its own it is not to be eaten. This command was given 3,500 years before mankind discovered germs. Many people at that time may have thought that this command did not make sense. They may have thought, what is the difference if the animal dies on its own or a person kills it to eat it. The difference is a life and death issue. We can be certain that the commands of **יהוה** will bring life and to disobey Him will bring death.

Don't be Contaminated by creeping things

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Leviticus 11:41-44 And everything creeping thing that creeps on the earth *shall be* an abomination; it shall not be eaten. 42 Everything that creeps on its **belly** (*snakes and worms*), and everything that walks on four legs, up to those with numerous legs, among all the teeming things that teem on the earth, you may not eat them, for they are an abomination. 43 do not make abominable your souls through any creeping thing that creeps; do not **contaminate** yourselves through them lest you become **contaminated** through them. 44 For I *am* **יהוה** your Elohim: you shall therefore sanctify yourselves, and you shall be holy; for I *am* holy: neither shall you defile yourselves with any manner of creeping thing that creeps on the earth.

Jot and Tittle: The Middle Letter of the Torah

Leviticus 11:42 Everything that creeps on its **belly** (**גחון**) (*snakes and worms*), and everything that walks on four legs, up to those with numerous legs, among all the teeming things that teem on the earth, you may not eat them, for they are an abomination.

The **enlarged Vaw** (**ו**) in the word for belly is the middle letter of the Torah. It is said that the belly or the heart of the Torah is purity. There are 304,805 letters in the Torah and there are 152,402 letters from the first letter in Genesis 1:1 to this letter and 152,402 letters from this letter to the last letter of the last word of Deuteronomy. This verse speaks of things that prevent a person from being pure before **יהוה**. Forbidden foods block ones spiritual perception. These are substances that some take into their very being, close to their heart and soul. **Those who eat forbidden foods can not perceive the logic of avoiding these foods.** The very first sin that man committed had to do with what should not be eaten (the tree of the knowledge of good and evil). Today one of the hardest truths to communicate to a "believer" is that **יהוה's** food laws have not been done away with. This sin is held on to with a death grip and brings on many sicknesses and shortens many lives. This **Hebrew word for belly is only used twice in all Scripture.** The other place it is used is when Elohim said that the **serpent would crawl on his belly in the dust of the earth.** If we don't want to share anything in common with hasatan then we should eat only what **יהוה** tells us to eat.

Reference: Stone Edition Chumash page 605 and Monty Judah's article on Jots and Tittles

Saferim (**סופרים**) or scribes, those who copied the scrolls, were called "**those who count.**" They had error detection methods that guaranteed that a newly copied scroll was without errors. This involved counting the number of each of the Hebrew letters in the text and other checks. This middle letter may have been a key part of some of those methods. The method of coping and checking the scrolls was called the "**Thirty-nine Labors.**"

Jot and Tittle

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The Missing Letter

Leviticus 11:43 do not make abominable your souls through any creeping thing that creeps; do not **contaminate** yourselves (ונטמאתם) through them lest you become **contaminated** (ונטמ_תם) through them.

The aleph (א) is left out of the word **contaminated** here changing its meaning. This sentence could be read as: do not contaminate yourselves through them lest you become **DULLED** through them. This is telling us that our perception will be degraded if we eat unclean (non kosher) food and we will not understand the reason to not eat it.

“If you contaminate yourself by eating forbidden foods in this world, I will render you contaminated in the world to come and before the Heavenly Court (Rashi, Sifra, Yoma 39a).

Reference: Schottenstein Edition Interlinear Chumash (page 686)

The Laws of Kosher elevates man

Leviticus 11:45 For I *am* יהוה who **elevates** you up out of the land of Egypt, to be your Elohim: you shall therefore be holy, for I *am* holy.

Comment: The laws of kashrus (kosher) were given to **elevate** us as a nation of kings and priests. We must follow יהוה's laws to be holy as He is holy. Because יהוה is holy, He wants His people to be holy so that they can follow in His paths and have fellowship. Only if they abstain from forbidden foods will this be possible. One of the most tragic judgments that will ever be will occur when many who believe in Yeshua and believe they have a close relationship with Him but don't know that eating abominable foods makes them abominable in His eyes.

We must be different from the world

Leviticus 11:46-47 This *is* the law of the beasts, and of the fowl, and of every living creature that moves in the waters, and of every creature that creeps on the earth: 47 To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

Related Scripture: John 14:15: If you love Me, keep My commandments.

Thematic Study

We see some similar themes in this story of the death of the two sons of Aaron with the curse that Noah pronounced on the son of Ham, Canaan. Both of these events took place after a major judgment of the world. Both judgments were against those who were under the Covenant and both occurred at a new beginning. Both judgments were related to the number eight. Let's compare these stories using Thematic Analysis to seek the reason יהוה is drawing our attention to them.

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| Judgment of Canaan in Noah's time | Judgment of Aaron's sons |
|--|--|
| The curse of Canaan took place after the world had been judged by a flood and the death of all mankind except Noah's family | The judgment of Aaron's sons took place after plagues in Egypt and the death of Pharaoh's army |
| Minor after Major This minor judgment took place after the major judgment of the flood of the world | Minor after Major This minor judgment of Aaron's sons took place after the major judgment of Egypt |
| The sin of the world was greatly reduced after the major judgment of the flood | The sin of the world was greatly reduced after the major judgment of the false gods of Egypt |
| The judgment of the world took place when the whole world was given to Noah and his sons | This judgment of Aaron's sons took place when the Priesthood had been given to Aaron and his sons |
| The Judgment in Noah's time was related to wine that Noah drank | The judgment of Aaron's sons was related to wine that they drank |
| The major judgment in Noah's time eight people were saved in all the world | The judgment of Aaron's sons took place on the eighth day. |
| The judgment in Noah's time was the new beginning for the world | The judgment of Aaron's sons was the new beginning , 1st day of the year |
| Noah offered sacrifices on a new Altar he had built as the chosen priest of the world chosen by יהוה before the minor judgment | Aaron offered sacrifices on the new Altar as the High Priest of the world chosen by יהוה before the minor judgment |
| יהוה's Covenant was manifested in the form of a heavenly sign of a rainbow after the major judgment but before the minor judgment. Gen 9 | יהוה's Covenant was manifested in the form of a heavenly sign of fire from heaven after the major judgment but before the minor judgment |
| The minor judgment of Canaan was related to an improper entering of an inner-chamber (Noah's tent) | The minor judgment of Aaron's sons was related to an improper entering of an inner-chamber (Holy of Holies) |
| This improper act was a result of assuming a greater level of intimacy than actually existed | This improper act was a result of assuming a greater level of intimacy than actually existed |

Comment: What does this mean to us today? I believe these two stories are both related to the end-time judgment after the thousand year reign of Messiah at the beginning of the eighth day (the beginning of the eighth thousand year period). The major judgment will be the

Shemini (eighth) Torah Portion 26 Leviticus 9:1-11:47

judgment of the world by fire as shown in the Book of Revelations and then the Kingdom of Heaven will be in its fullness when this judgment takes place. There will be those who will assume a greater level of intimacy than actually exists between them and Messiah and will seek to worship/honor Him in an improper manner and will be destroyed. Our Messiah is our savior, our friend but He is not our "good buddy" that we can approach Him in an improper manner. We see this with the Disciple John in the book of Revelations when Messiah appeared to him. John was called the beloved disciple but when he saw Messiah **he did not** give him a high five and say "how are you doing buddy." He instead fell on his face before the King of the universe. He did not assume that Yeshua was his good buddy, he recognized the holiness of the Creator.

Related Scripture: Many believe they don't need to keep His Commandments

Matthew 7:21-29 Not every one that says to Me, Lord, Lord, shall enter into the kingdom of heaven; but he that does the will of My Father which is in heaven. 22 Many will say to Me in that day, Lord, Lord, have we not prophesied in Your name? and in Your name have cast out devils? and in Your name done many wonderful works? 23 And then will I say to them, **I never knew you**: depart from Me, you that work iniquity. 24 Therefore whoever hears these sayings of Mine, **and does them**, I will liken him to a wise man, which built his house on a rock: 25 And the rain descended, and the floods came, and the winds blew, and beat on that house; and it fell not: for it was founded on a rock. 26 And every one that hears these sayings of Mine, and does them not, shall be likened to a foolish man, which built his house on the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat on that house; and it fell: and great was the fall of it. 28 And it came to pass, when Yeshua had ended these sayings, the people were astonished at His doctrine: 29 For He taught them as *one* having authority, and not as the scribes.