

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

26 Shemini (שְׁמִינִי)— Hebrew for “eighth”

Torah: Leviticus 9:1-11:47

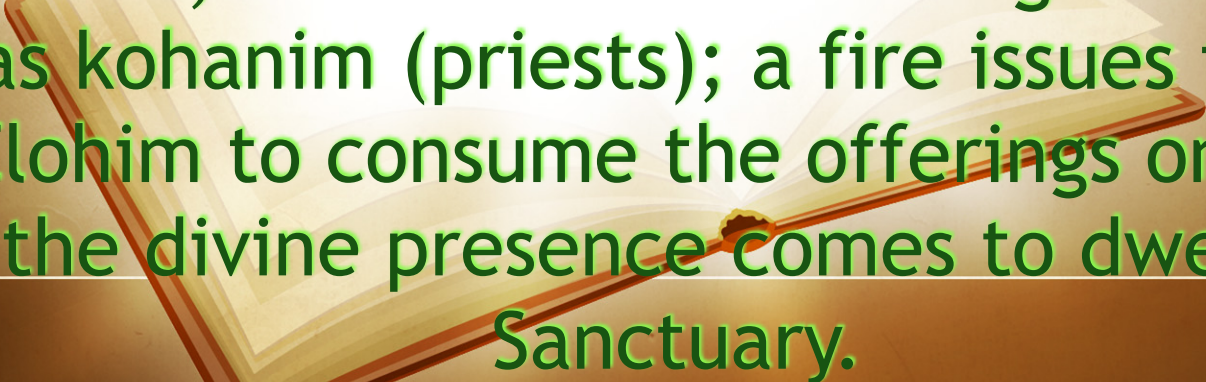
Haftarah: Ezekiel 36:16-38

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

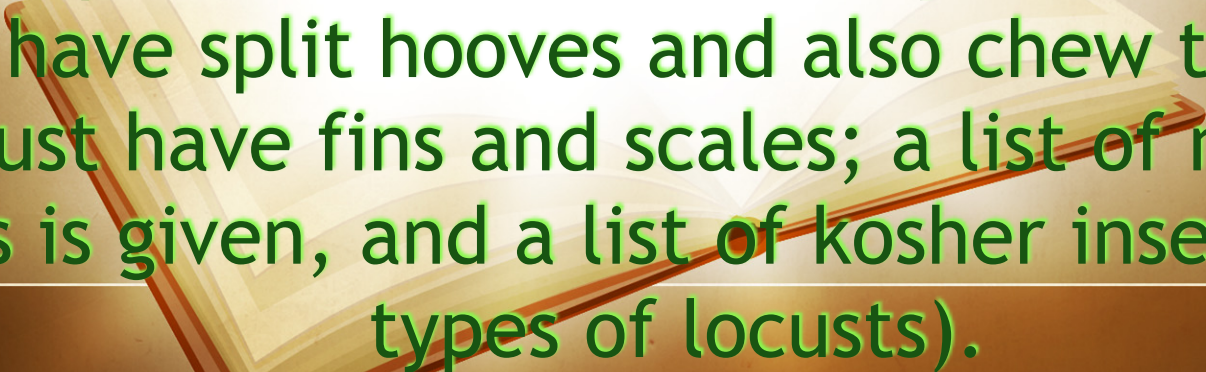
THIS WEEK TORAH PARASHAT

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

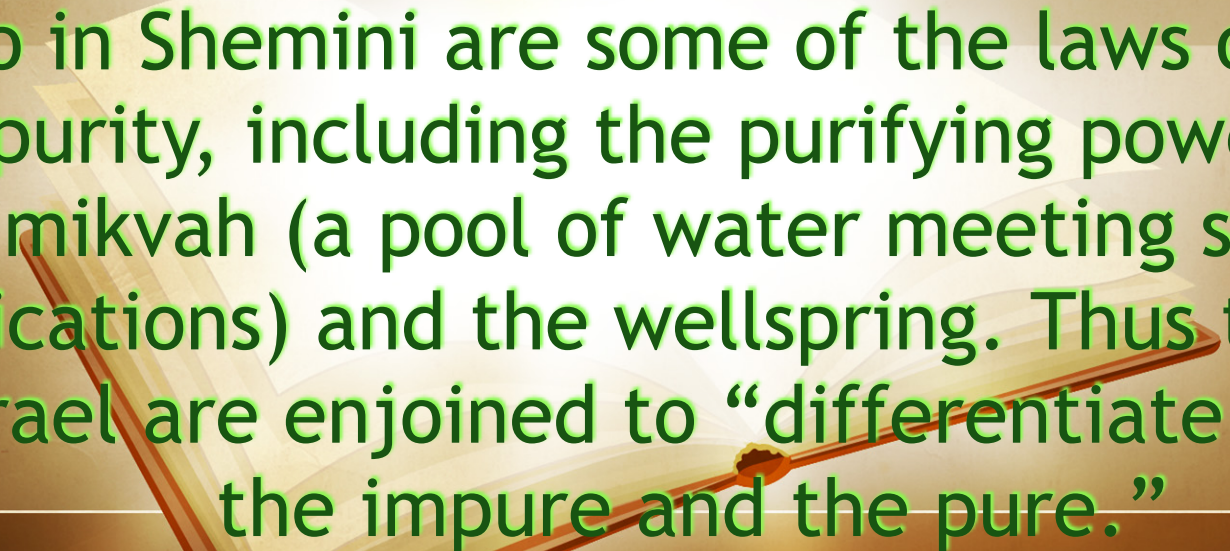
Elohim commands the kosher laws, identifying the animal species permissible and forbidden for consumption. Land animals may be eaten only if they have split hooves and also chew their cud; fish must have fins and scales; a list of non-kosher birds is given, and a list of kosher insects (four types of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



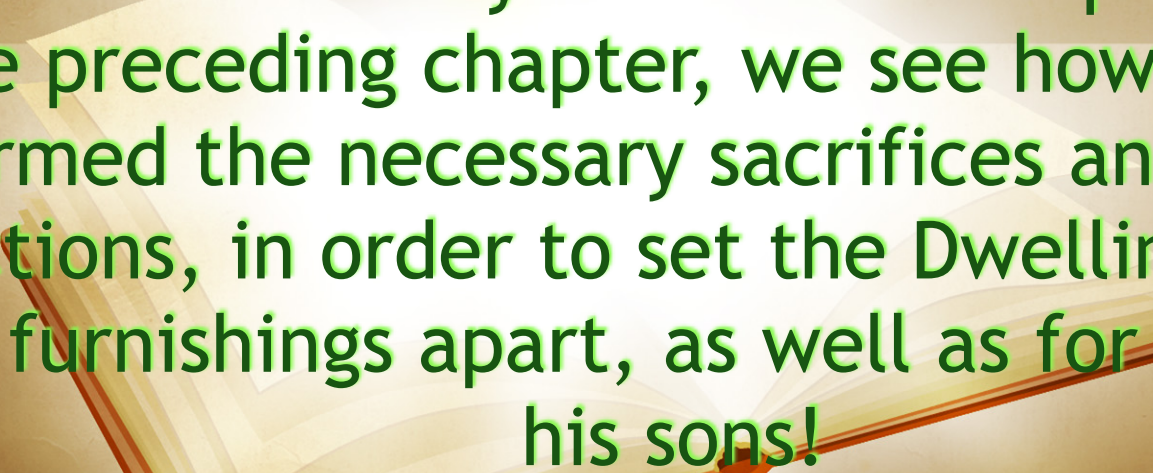
This week's Torah portion is called שְׁמִינִי **Shemini** (shem-ee-nee')- Strong's H8066 which means '**eighth**' and, in the Hebrew text, we see that this portion begins with the phrase, 'And on the eighth day', which is written, in the Hebrew text, as follows:

וַיְהִי בַיּוֹם הַשְּׁמִינִי

vay'hiy bayyom hasheminiy

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

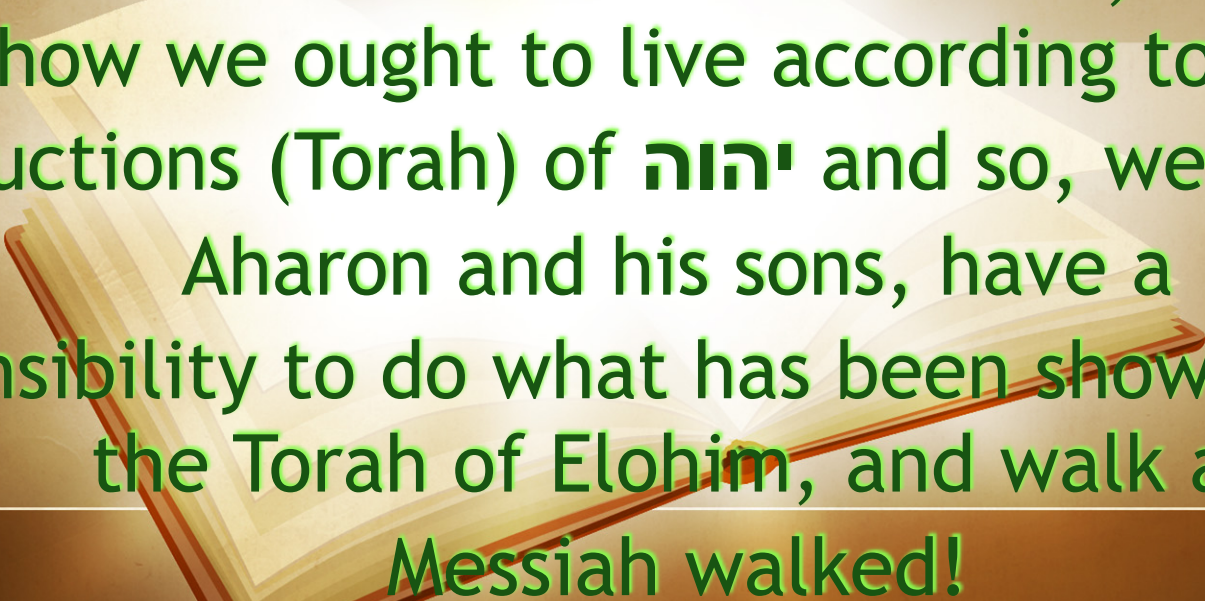
What we see here, at the outset of this chapter, is that it was now time for Aharon and his sons to step up and do what they had been set-apart to do! In the preceding chapter, we see how Mosheh performed the necessary sacrifices and cleansing instructions, in order to set the Dwelling Place and all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

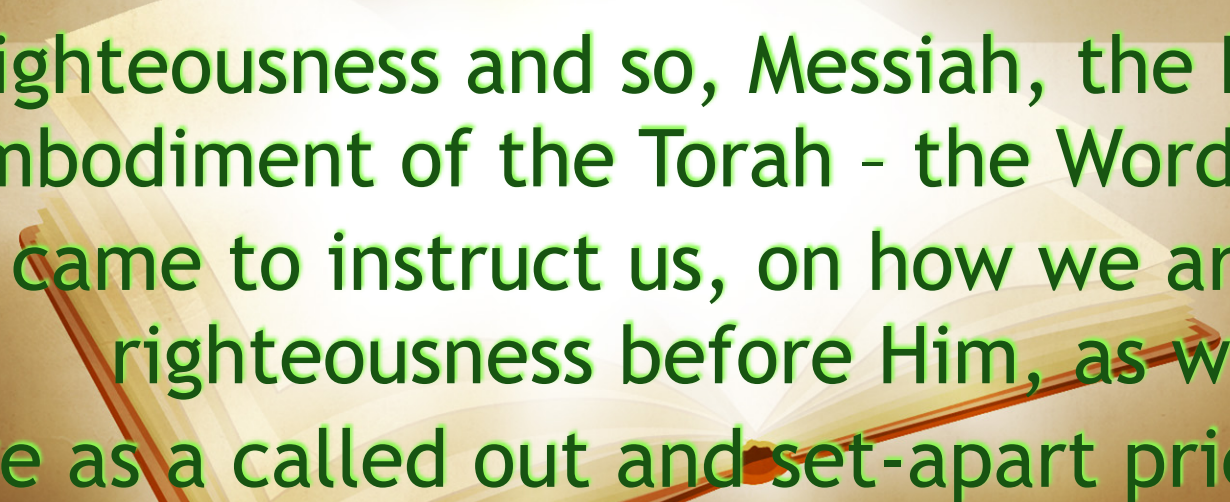
1Jn 2:3 And by this we know that we know Him, if we guard His commands.

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.

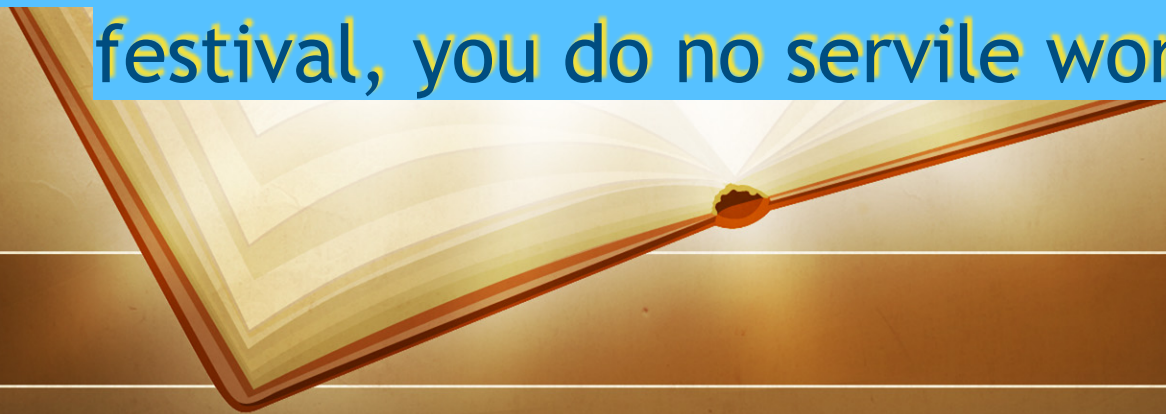
The 8th day is also the day when a young baby boy was to be circumcised and this symbolized being turned over to the Covenant. A firstborn animal was taken from its mother, on the 8th day, and given to יהוה.

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.

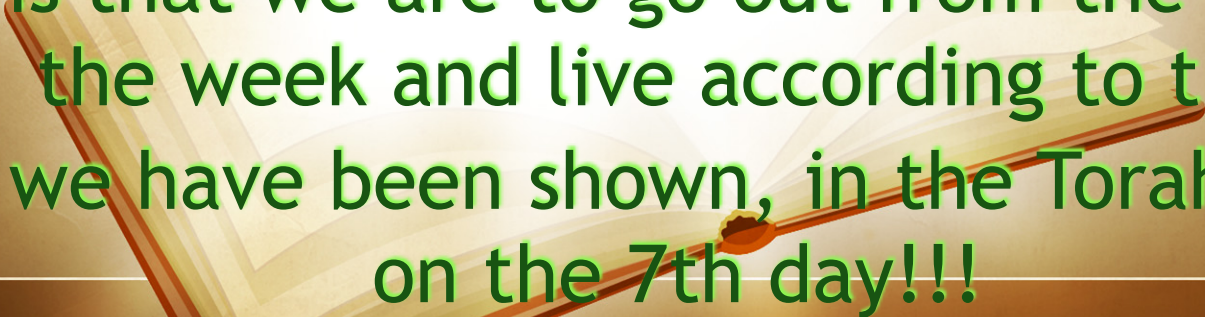
Footnote: aWeeks.

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.

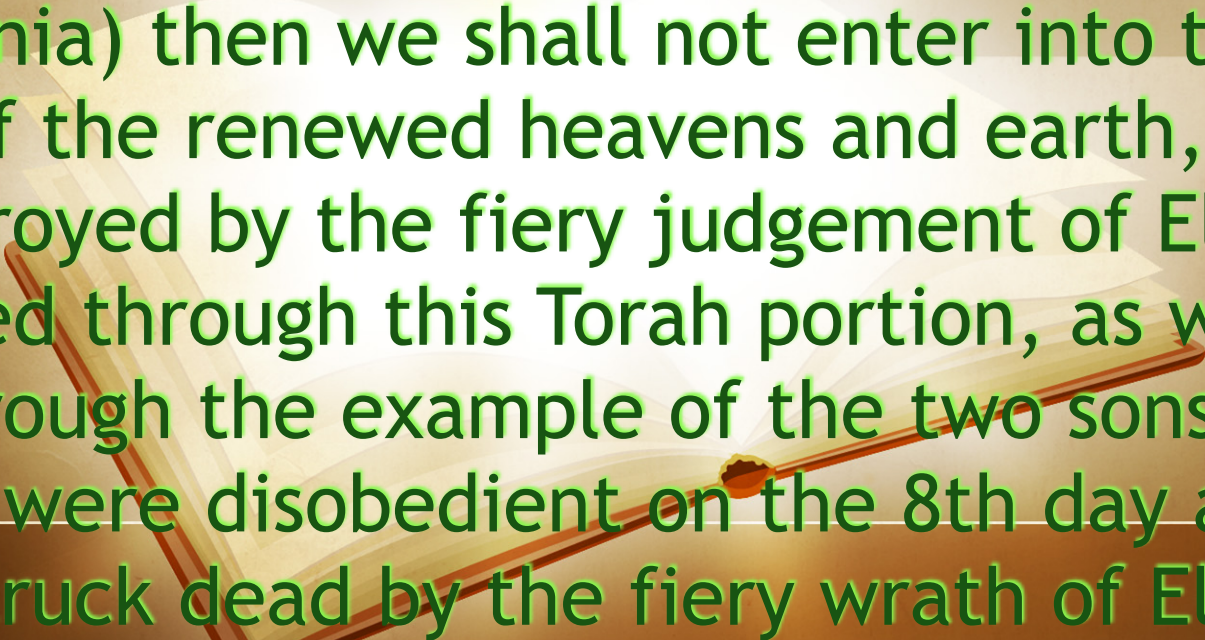
Act 2:4 And they were all filled with the Set-apart Spirit and began to speak with other tongues, as the Spirit gave them to speak.

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'ël.



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!