

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

26 Shemini (שְׁמִינִי)— Hebrew for “eighth”

Torah: Leviticus 9:1-11:47

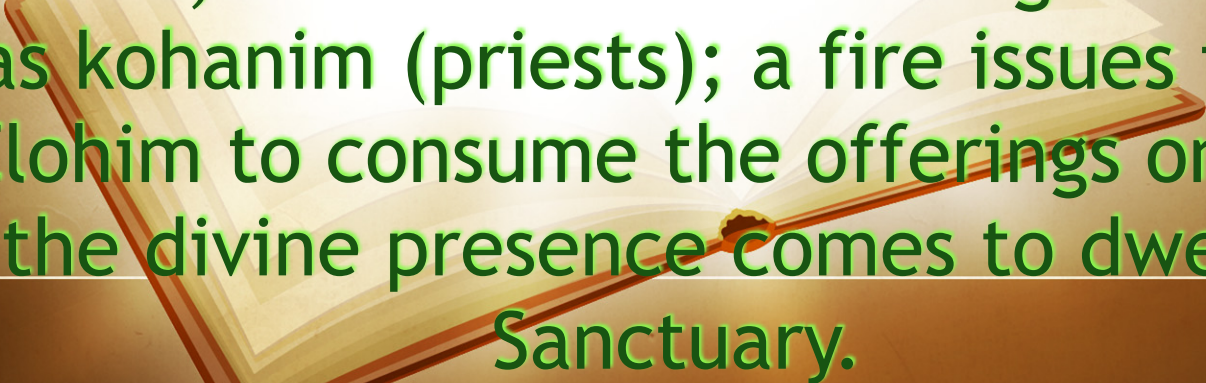
Haftarah: Ezekiel 36:16-38

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

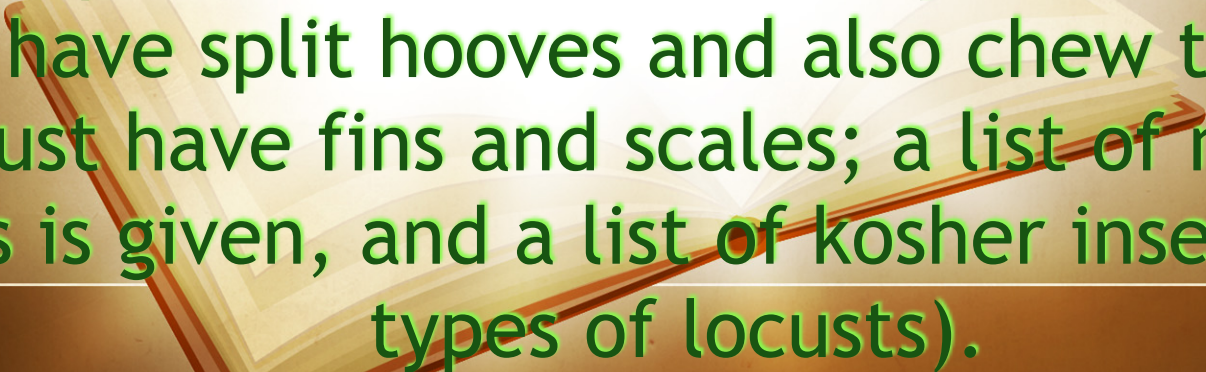
THIS WEEK TORAH PARASHAT

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

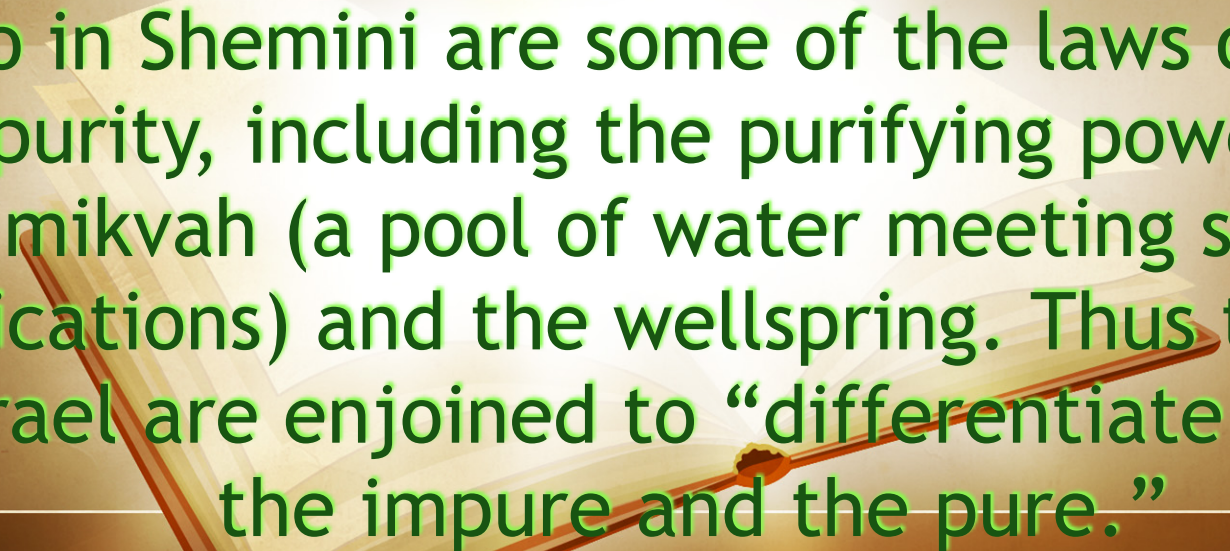
Elohim commands the kosher laws, identifying the animal species permissible and forbidden for consumption. Land animals may be eaten only if they have split hooves and also chew their cud; fish must have fins and scales; a list of non-kosher birds is given, and a list of kosher insects (four types of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



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.

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.

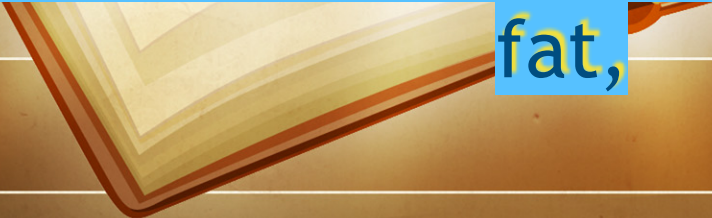
Lev 8:16 And he took all the fat that was on the entrails, and the appendage on the liver, and the two kidneys with their fat, and Mosheh burned them on the slaughter-place.

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,

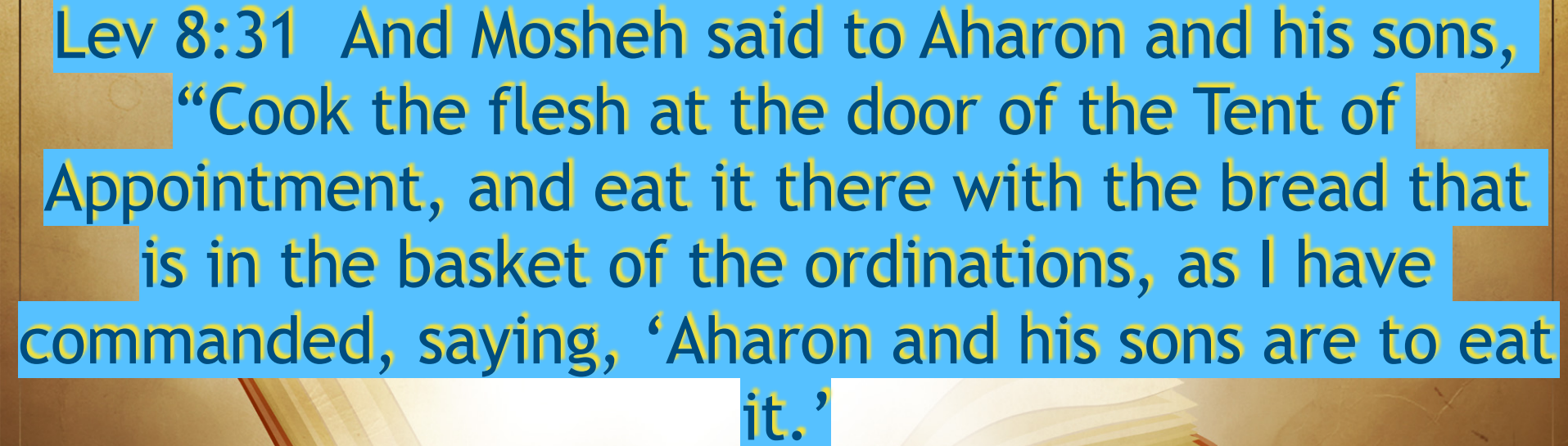
Lev 8:27 and placed all these in the hands of Aharon and in the hands of his sons, and waved them as a wave offering before יהוה.

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.



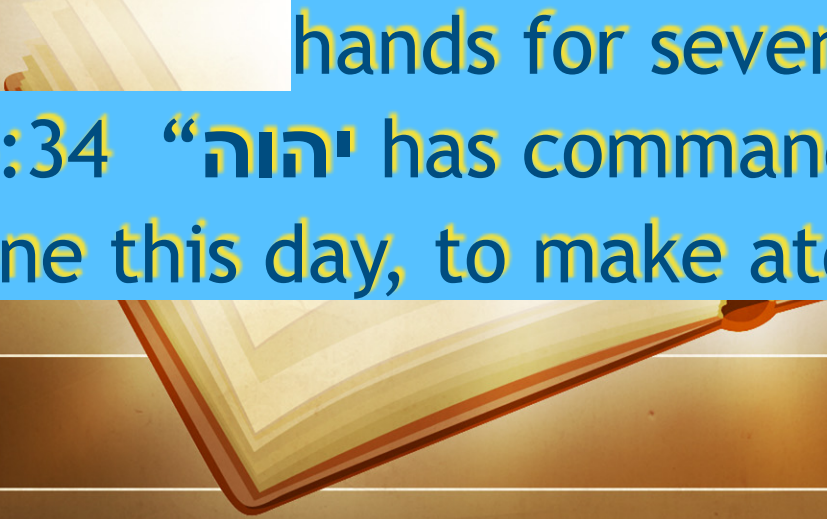
Lev 8:29 And Mosheh took the breast and waved it, a wave offering before יהוה. It was Mosheh's portion of the ram of ordination, as יהוה had commanded Mosheh.

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.



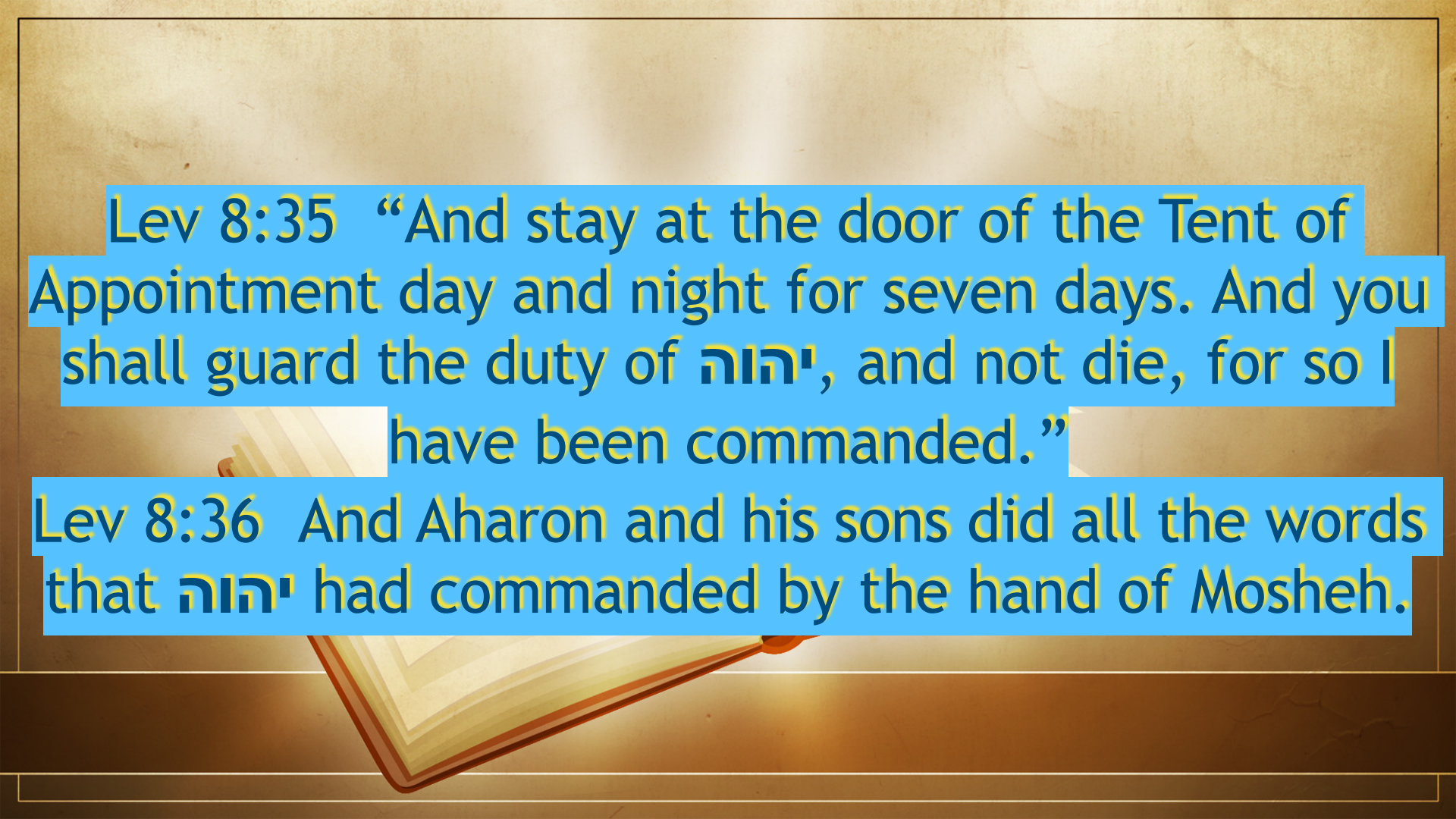
Lev 8:31 And Mosheh said to Aharon and his sons,
“Cook the flesh at the door of the Tent of
Appointment, and eat it there with the bread that
is in the basket of the ordinations, as I have
commanded, saying, ‘Aharon and his sons are to eat
it.’”

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 Lord 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'ĕl.

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.

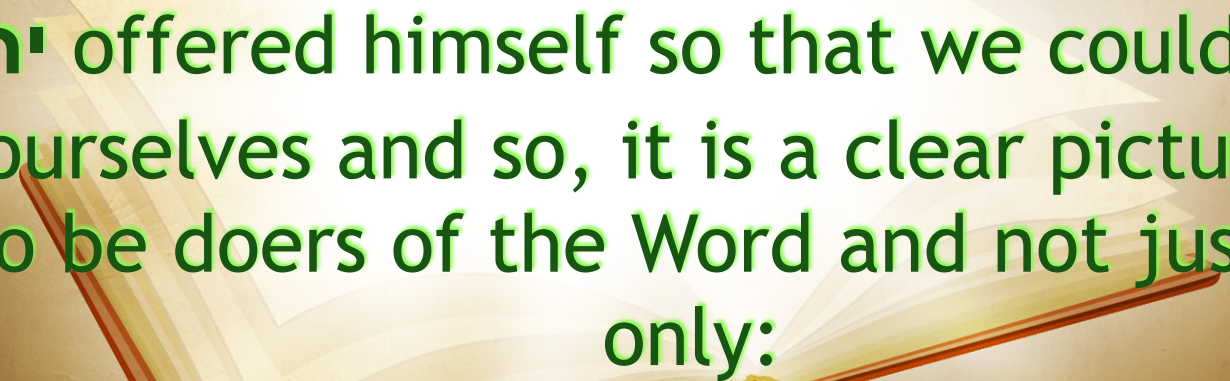
But Mosheh did it the first time, as an example, and bore the burden that time; and now, the priests were to do it for themselves, in the way that Mosheh had trained them to do it.

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**.

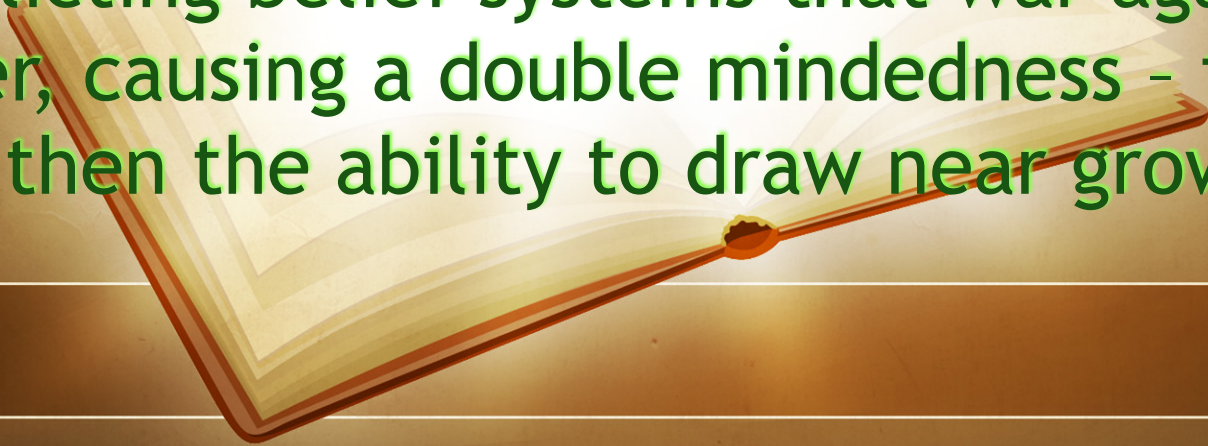
This was commanded by יהוה, so that the esteem of יהוה would appear to the gathered assembly:

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!

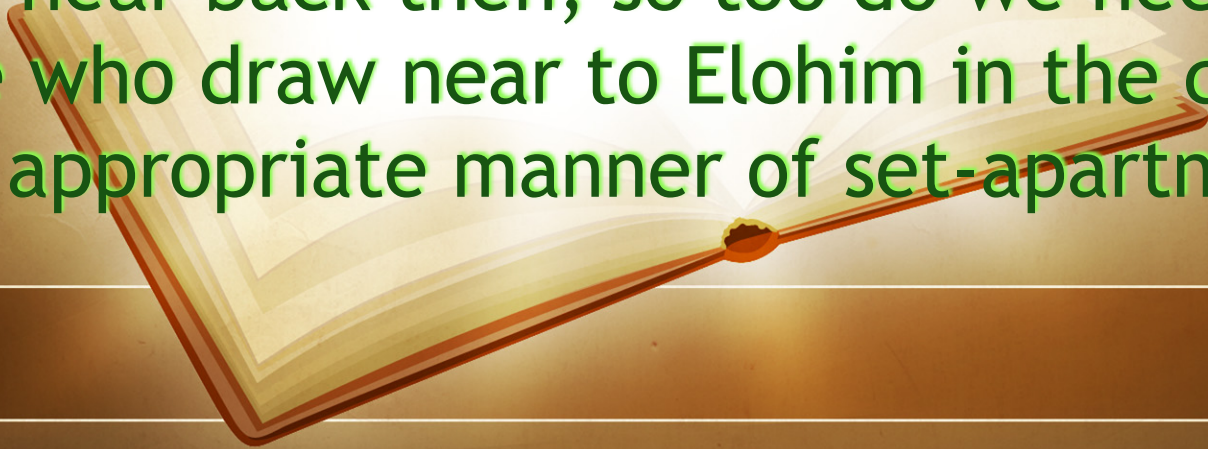


When we offer up our lives as a daily living sacrifice
and expel all doubts and embrace His True Word at
face value and determine to walk in it with our all,
we will then 'see' or embrace the proof of His
presence!

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:

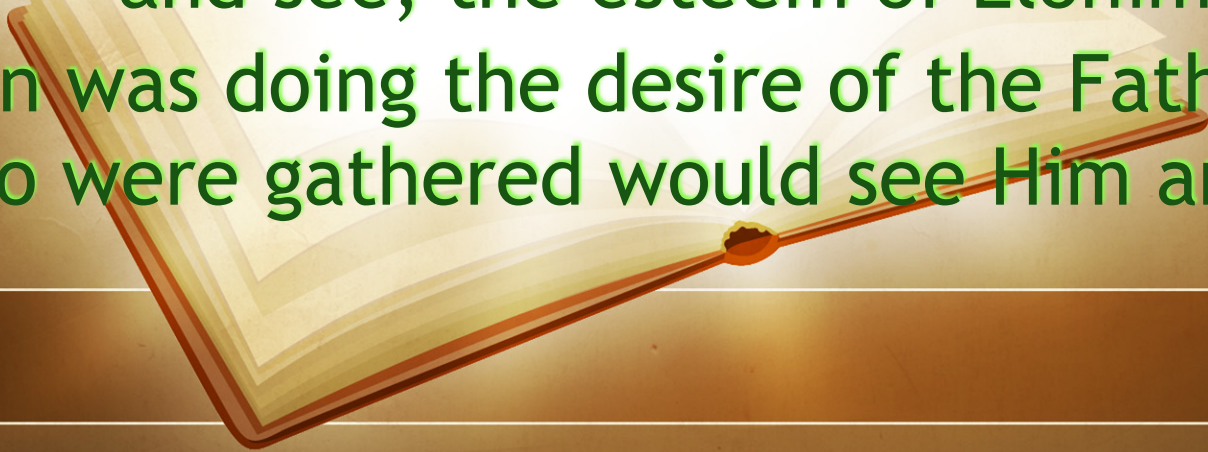
Yohanan/John 8:29 “And He who sent Me is with Me. The Father has not left Me alone, for I always do what pleases Him.”

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.”

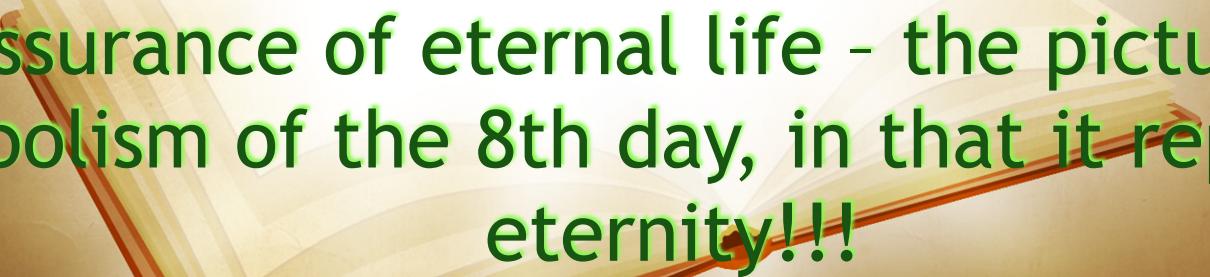
Yohanan/ John 6:37-40 “All that the Father gives Me shall come to Me, and the one who comes to Me I shall by no means cast out. 38 “Because I have come down out of the heaven, not to do My own desire, but the desire of Him who sent Me. 39 “This is the desire of the Father who sent Me, that all He has 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.

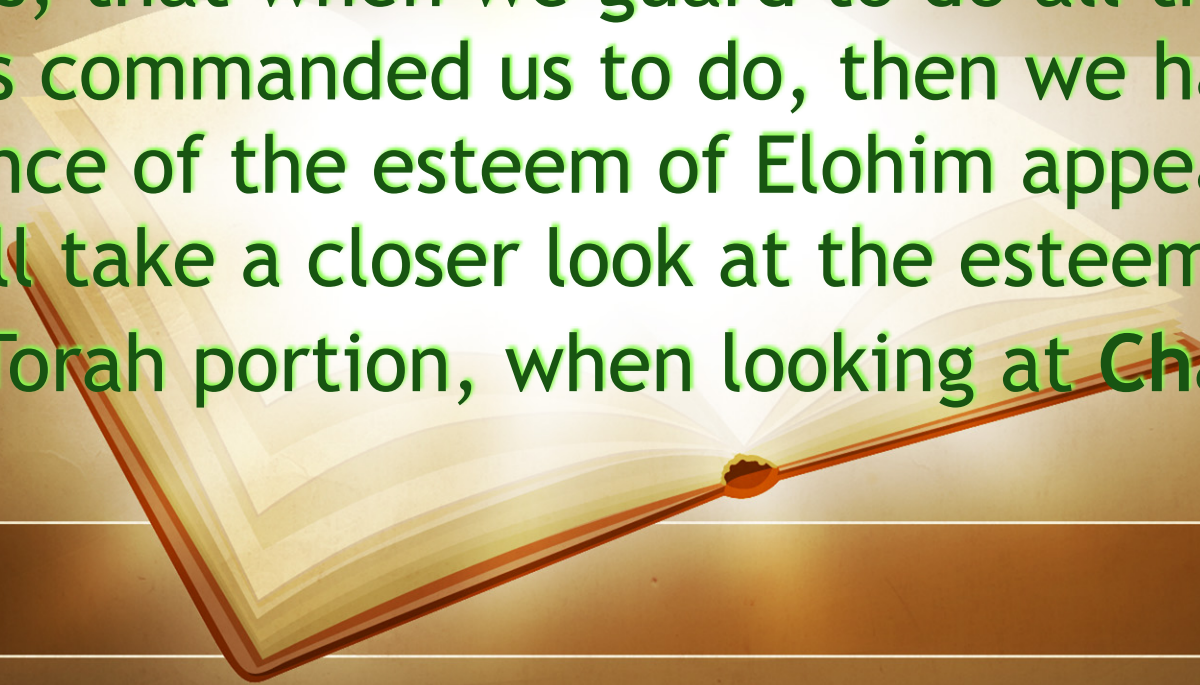
Aharon was doing the desire of the Father and all who were gathered would see Him and live!



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.

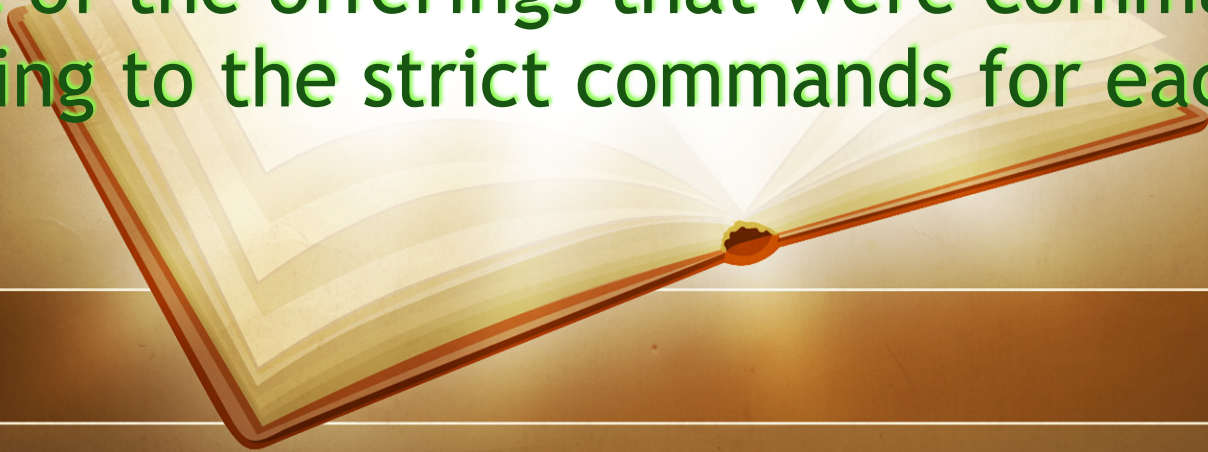


Verse 7-21 gives us the clear account of the obedience of Aharon and his sons, doing all that **יהוה** had commanded them, through Mosheh!

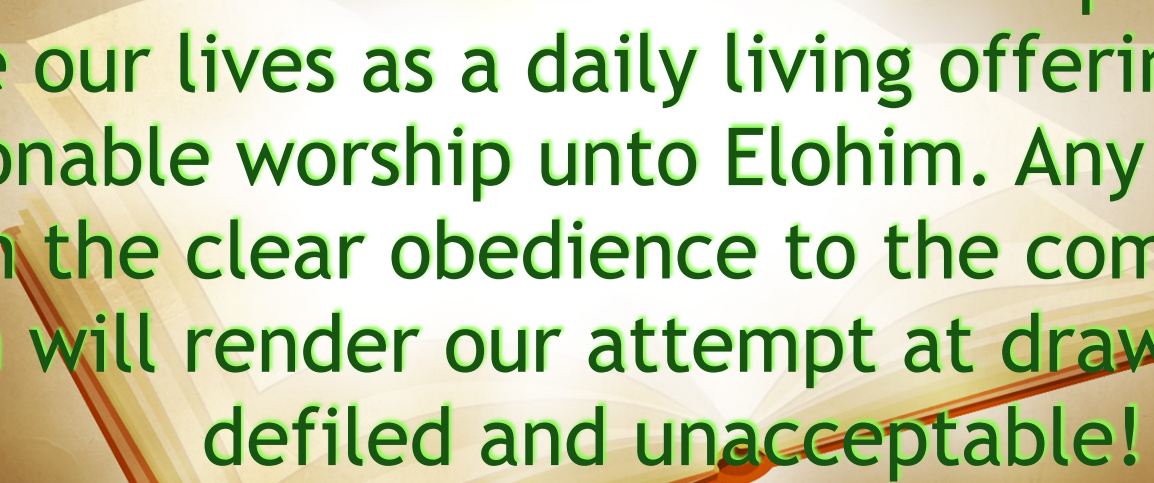
They had presented the ascending offerings, sin offerings, grain offering and peace offerings, as Mosheh had commanded!

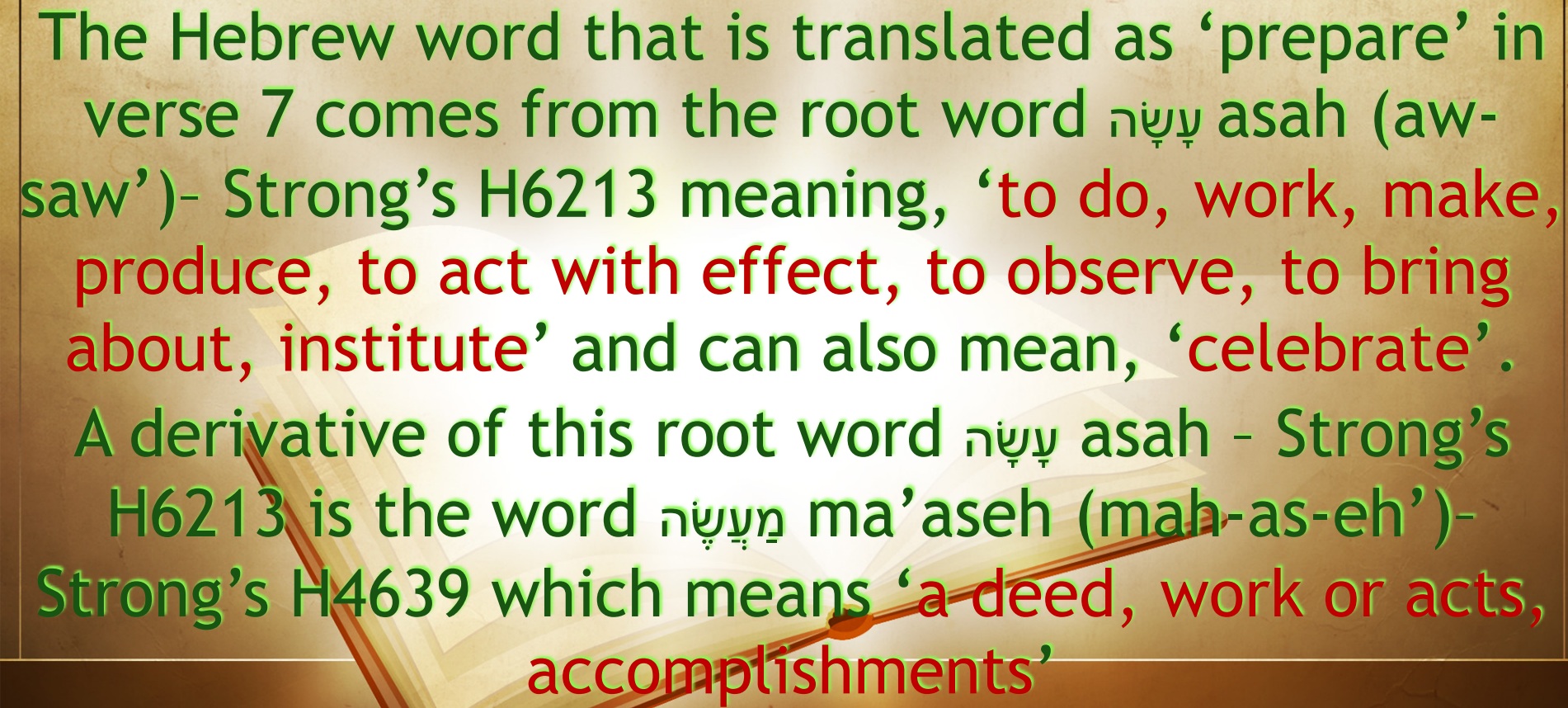
Last week's Torah portion, from **Wayyiqra/Leviticus 6:8-8:36**, is called **צַו 'tsav'**, which means '**COMMAND**' and comes from the root word **צִוָּה tsavah** (tsaw-vaw')- Strong's H6680 which means, '**to lay charge, give charge, command, order, decree, i.e., state with force/authority what others 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!

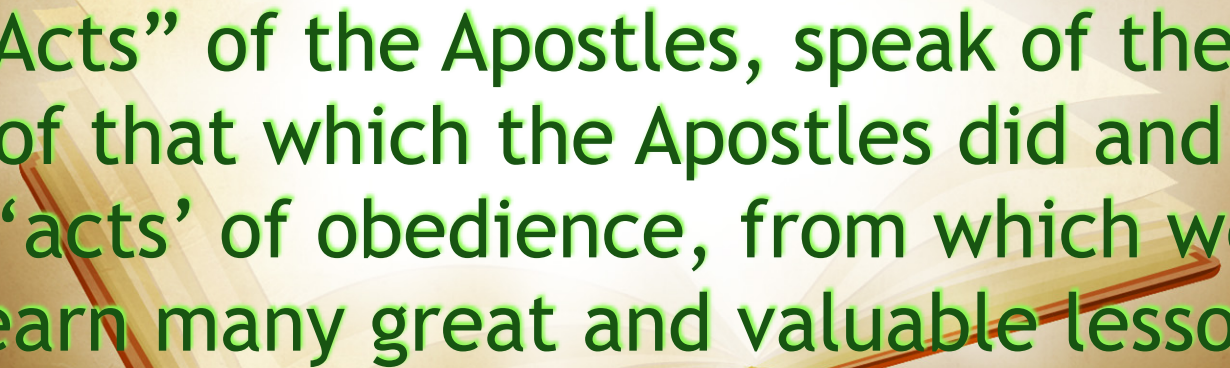




The Hebrew word that is translated as 'prepare' in verse 7 comes from the root word אָשָׁה *asah* (aw-saw')- Strong's H6213 meaning, 'to do, work, make, produce, to act with effect, to observe, to bring about, institute' and can also mean, 'celebrate'. A derivative of this root word אָשָׁה *asah* - Strong's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



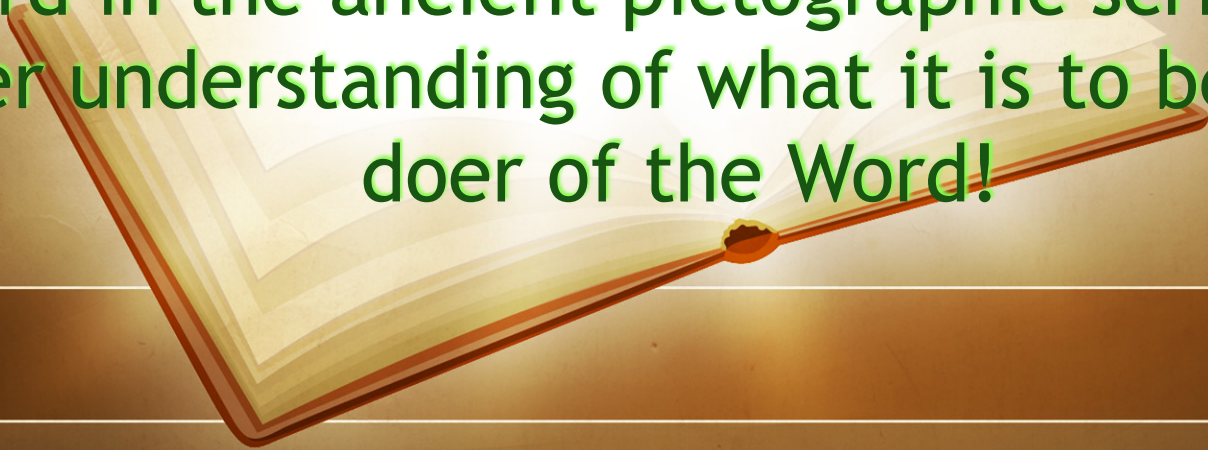
We shall be known by our fruits based on our proper reverence and submission to our Master, which shall be evidenced in our “acts of obedience”, as we walk in righteousness, guarding to do all He has commanded us to do, all the time!!!

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."


As we consider this root verb אָשָׁה *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!

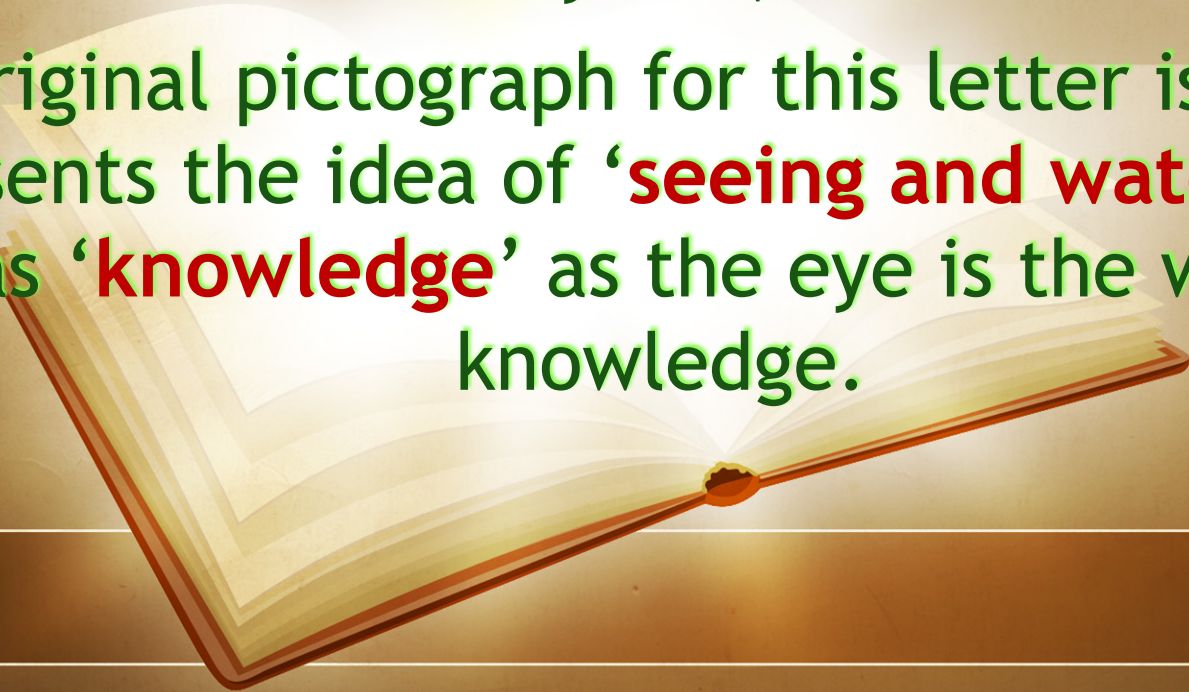


In the ancient pictographic script, the verb אָשָׁה *asah*
- Strong's H6213 looks like this:




Ayin - ayin :

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 - ש:

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.