

# 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



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

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

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

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



We have just seen what 'bless/blessed' means and a 'Berak<sub>u</sub>ah' is a "blessing", but more literally, the bringing of a gift to another on a "bended knee".

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

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

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

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

Another Hebrew word that is closely related to the root word שָׁמַר shamar is the word שָׁמִיר shamir (shaw-meer’)- Strong’s H8068 which means ‘*thorn*’.

When the shepherd was out in the wilderness with his flock, he would construct a corral of thorn bushes to protect the sheep from predators, which was a guarding over of the sheep.



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

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

### **THE PRIESTLY BLESSING**

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

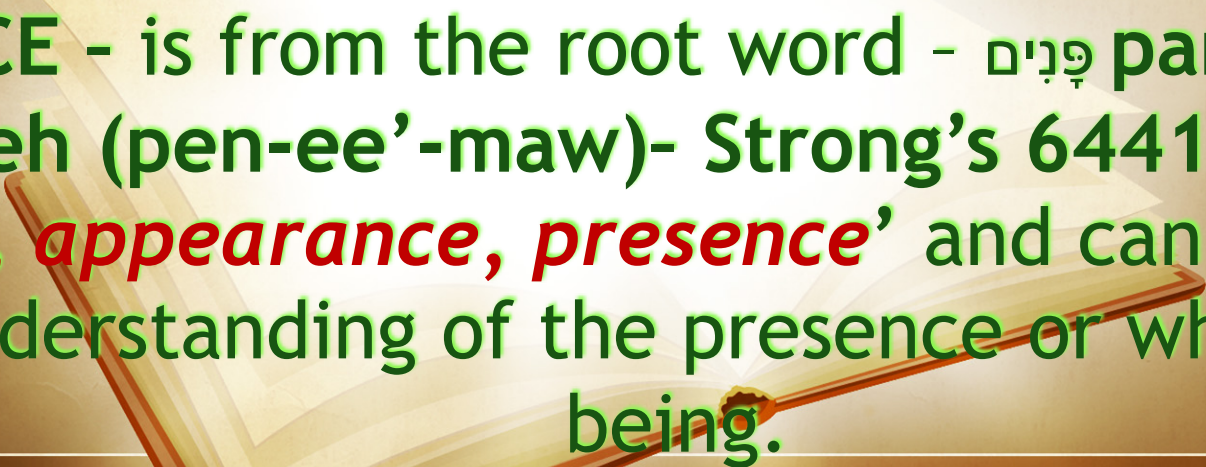
Let us take a closer look at the words of this  
'blessing' and get a further understanding to its  
powerful meaning:

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



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

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



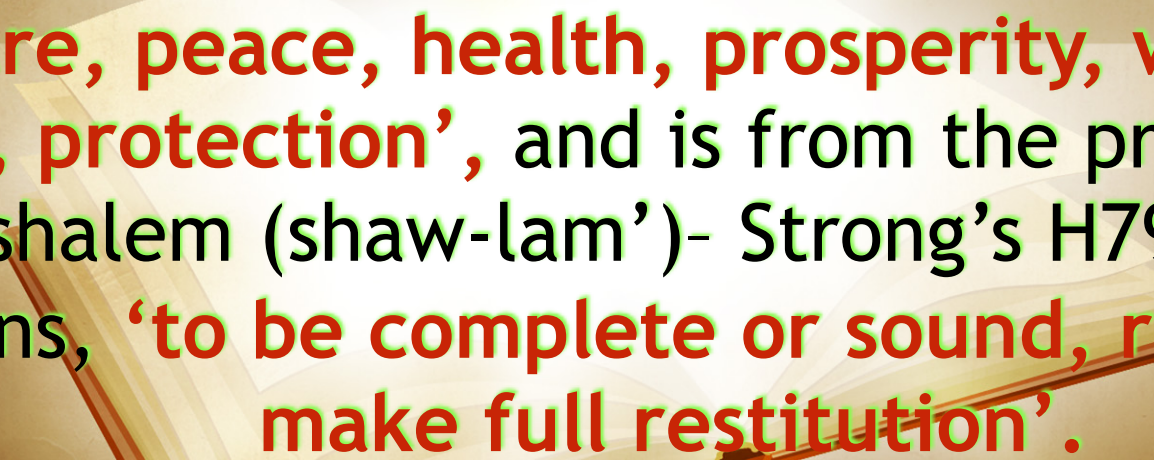
4 - **SHINE** - אור 'or' (ore)- Strong's H215 - 'light (noun) and give light or shine (verb) - bring illumination'.

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

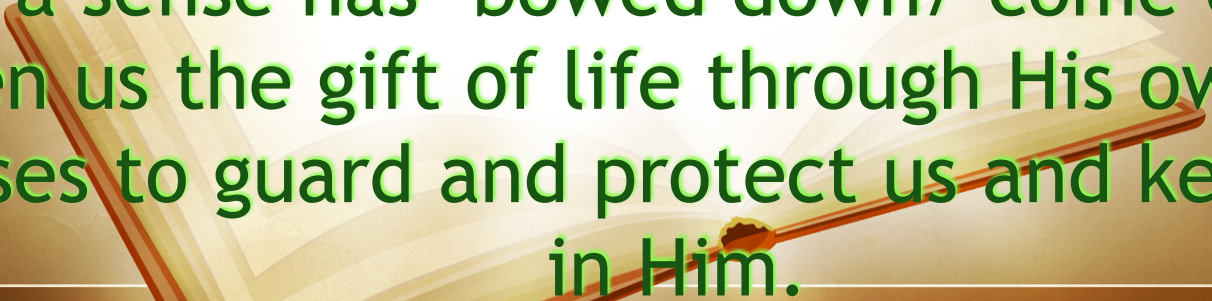
6 - **GIVE** - שָׁם suwm (soom)- Strong's H7760 - '*to put, to place, to set; set down in a fixed and arranged place*'



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



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





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

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

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

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

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

ש




פ






Beyt - בֵּית:




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

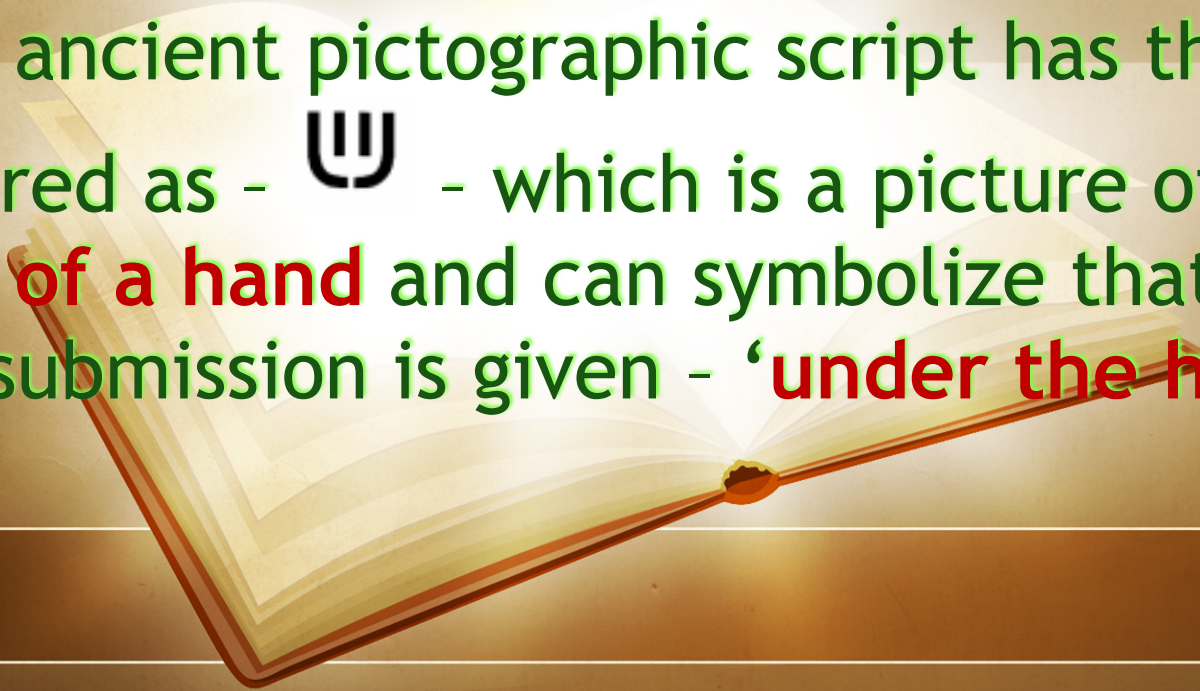
Resh - ר:

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



Kaph - קָ:

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



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

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






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

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

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


Pilipiyim/Philippians 2:5-11 “For, let this mind be in  
you which was also in Messiah **יהושע**,

6 who, being in the form of Elohim, did not regard  
equality with Elohim a matter to be grasped, 7 but  
emptied Himself, taking the form of a servant, and  
came to be in the likeness of men. 8 And having  
been found in fashion as a man, He humbled  
Himself and became obedient unto death, death  
even of a stake.

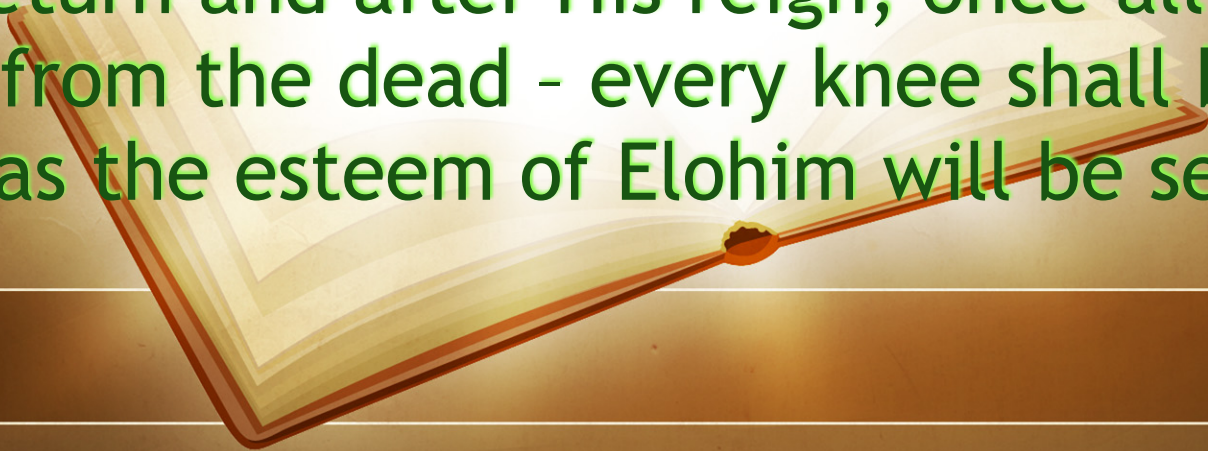




9 Elohim, therefore, has highly exalted Him and given Him the Name which is above every name, 10 that at the Name of יהושע every knee should bow, of those in heaven, and of those on earth, and of those under the earth, 11 and every tongue should confess that יהושע Messiah is Master, to the esteem of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



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





## Verse 24

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

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

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

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

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



## The Death of Nadab and Abihu

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

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

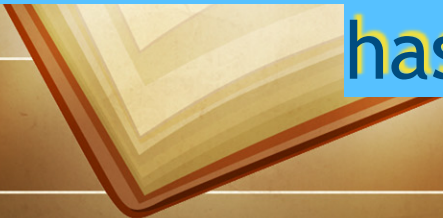
Lev 10:3 Then Mosheh said to Aharon, “This is what יהוה spoke, saying, ‘By those who come near Me let Me be set-apart! And before all the people let Me be esteemed!’ ” And Aharon was silent.

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



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

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



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


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

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



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

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



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

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

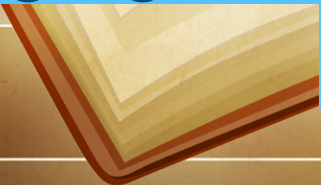


Lev 10:14 “And the breast of the wave offering and the thigh of the contribution you eat in a clean place, you, and your sons, and your daughters with you. For they are yours by law and your sons’ by law, which are given from the slaughterings of peace offerings of the children of Yisra’ēl.

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

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

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





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

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

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

## CHAPTER 10

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

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



Let us first look at Naḏab and Abihu, the sons of Aharon, who each brought their own fire before יהוה:

**Naḏab** (naw-dawb')- נָדָב Strong's H5070 is the name of one of these sons who brought strange fire, after having gone through an entire consecration process and the meaning of his name comes from the primitive root

נָדָב **Naḏab** (naw-dab')- Strong's H5068 which means,

**'to incite, impel: a freewill offering; given as a freewill offering; makes offerings willingly'** and so, this son's name could be best described as meaning **'generous'**.

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

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



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

Firstly, we are told that they each took their own fire holder - what they did here was that they mixed the set-apart with the profane or common - they took their own fire holders and not the fire holder made for the purpose of the service in the Set-Apart Place.

They had made their own - a very clear picture of how so many today tend to 'mimic' the real and present their worship and obedience as real, when in fact it is an object of their own making and is outside the very clear commands of **יהוה**.

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

The Hebrew word that is translated as 'put' comes  
from the root word נָתַן nathan (naw-than')- Strong's  
H5414 which means, '*to give, consecrate, bestow,  
contribute, add, dedicate*'; and is fine in its  
typical understanding of the word, however what  
they did was simply '*provide*' their own fire!



As noble and sincere as that may have seemed to them; just as so many today who are caught in the same deceptive approach to worship; they were wrong, as the fire did not come from the fire which יהוה had provided, but was of their own making!

So many people today are trying to make their own 'fire', so to speak, in their attempted approach to worship, and this is not acceptable in the eyes of יהוה.

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

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


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



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

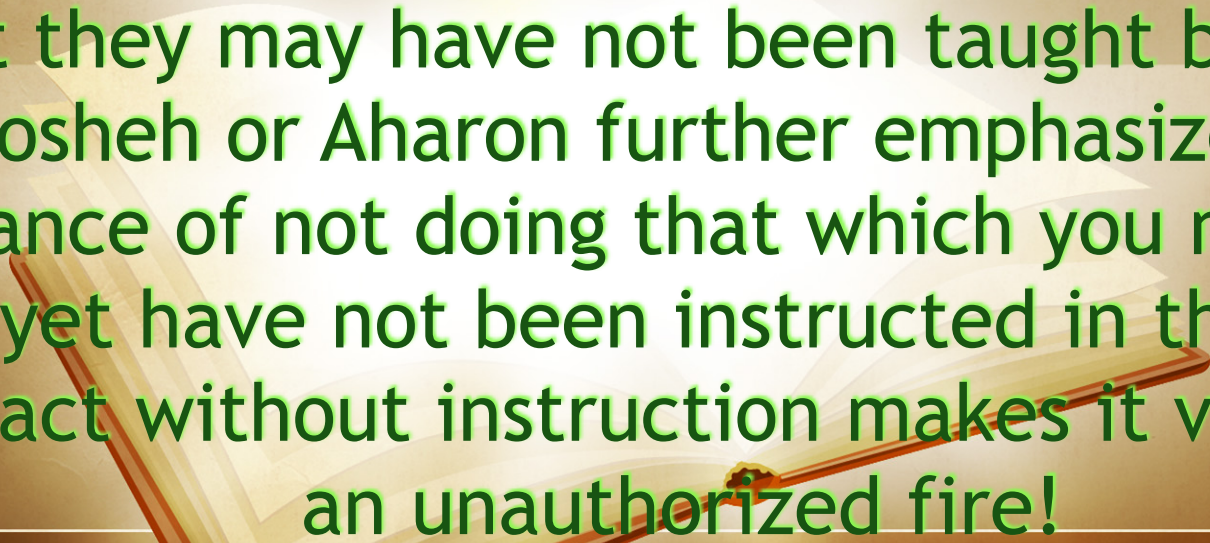
It was possibly due to this incident, that we see the clear instructions being given, after these events had occurred, as commanded in:

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

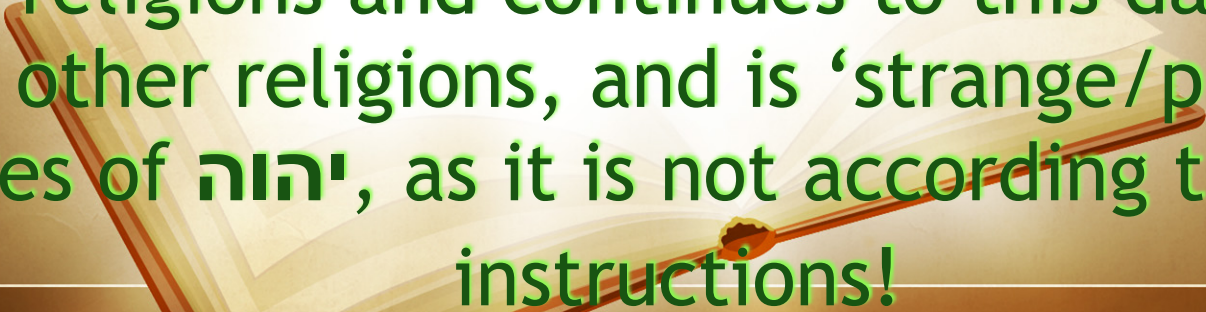




Now, while some may argue that if they had not yet been instructed in this regard, then it seems a little harsh to have been consumed; however, the fact that they may have not been taught by either Mosheh or Aharon further emphasizes the importance of not doing that which you may think is right, yet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



Just because someone has not received or learnt an instruction, does not give them license to assume what can be done by their own design and making! We are to only do that which has been commanded! Burning incense near temples, was common in most pagan religions and continues to this day, through many other religions, and is 'strange/profane' in the eyes of יהוה, as it is not according to His clear instructions!





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

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

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

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

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

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

**What does it mean to profane?**



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

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

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

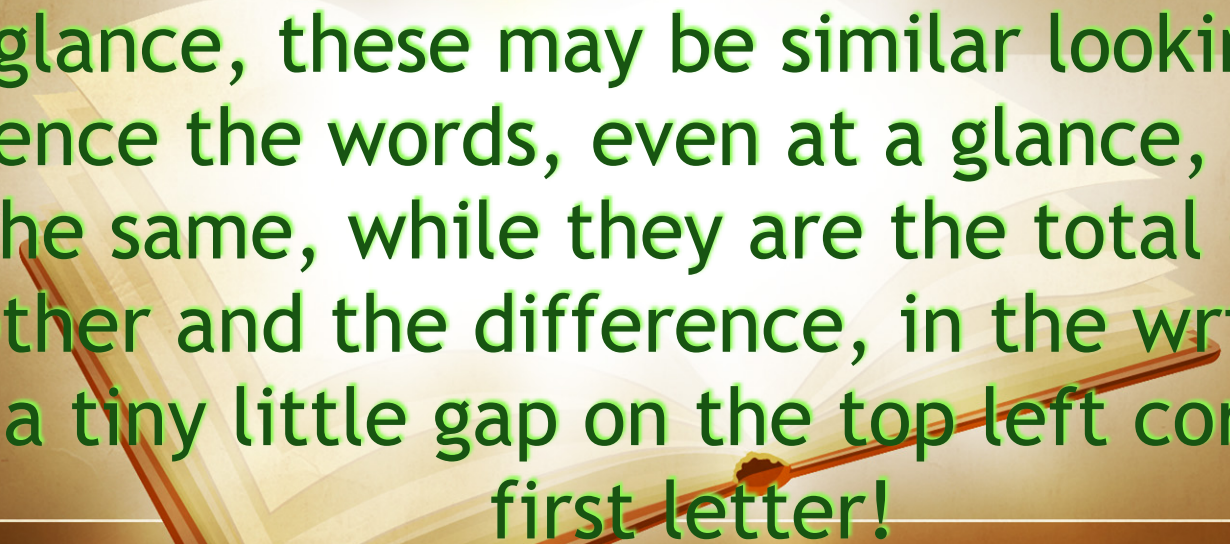
What is very interesting to me, is that a root word for praise, in Hebrew, is הלל - halal (haw-lal')- Strong's H1984 (with a soft sound as in ha) and in essence, carries the meaning, '*to shine, be boastful, give praise*'.

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



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

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



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

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



ה (hey) ה (het)



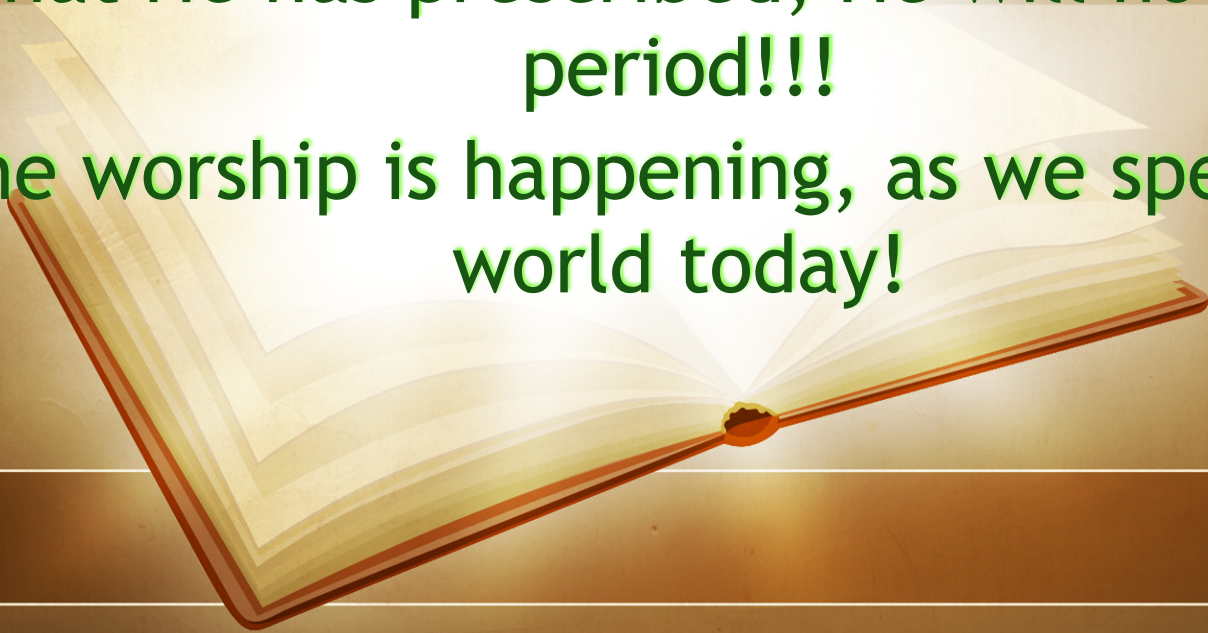
The ‘church’ of today is clearly profaning the Name of יהוה and have not only brought His Name to nought, but have profaned it by treating it with abuse, irreverence and contempt!

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



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

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



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



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

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

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

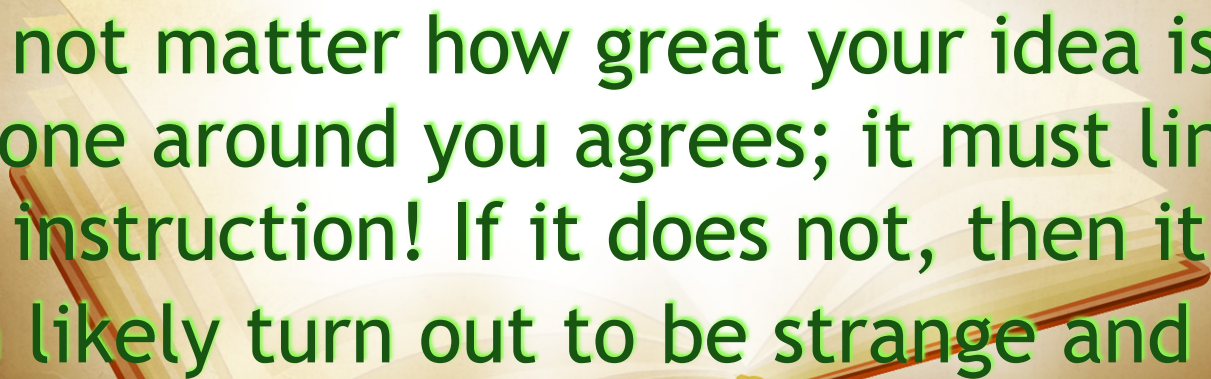
Even if everything was done, just the way He said, what we must note, and realize, is that if the motive is wrong, it is “strange fire”.

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

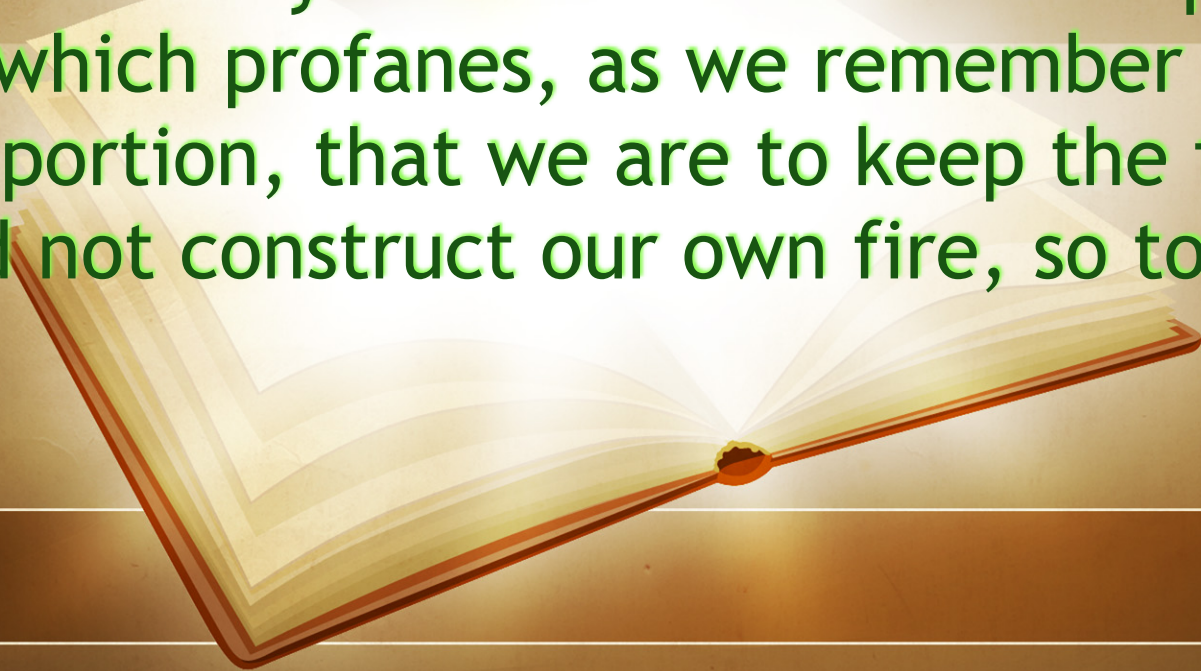


It may have seemed like the Set-Apart Spirit, but since Mosheh had not commanded them to do this, it was a different spirit.

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

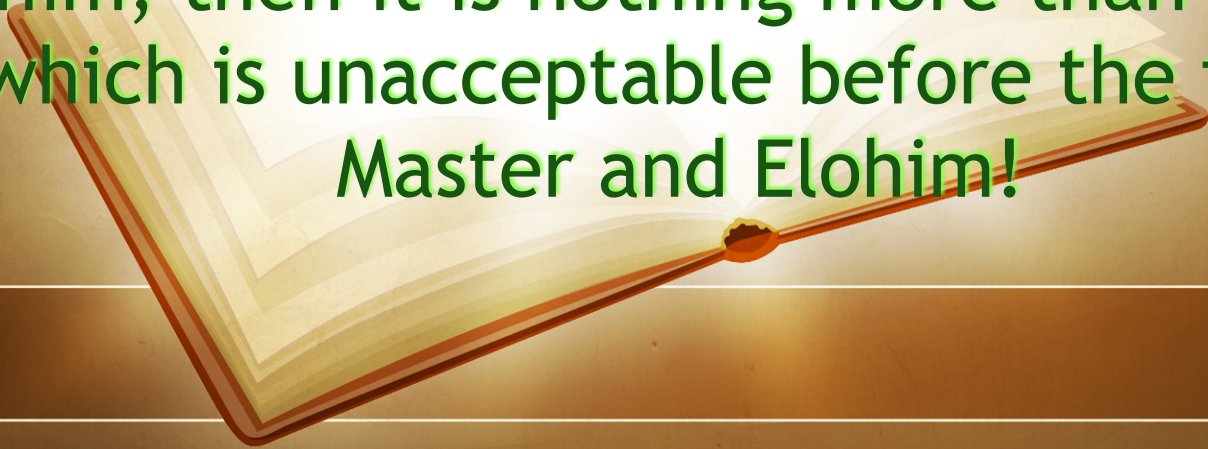


There is a very fine line between true praise and that which profanes, as we remember from last week's portion, that we are to keep the fire burning and not construct our own fire, so to speak.

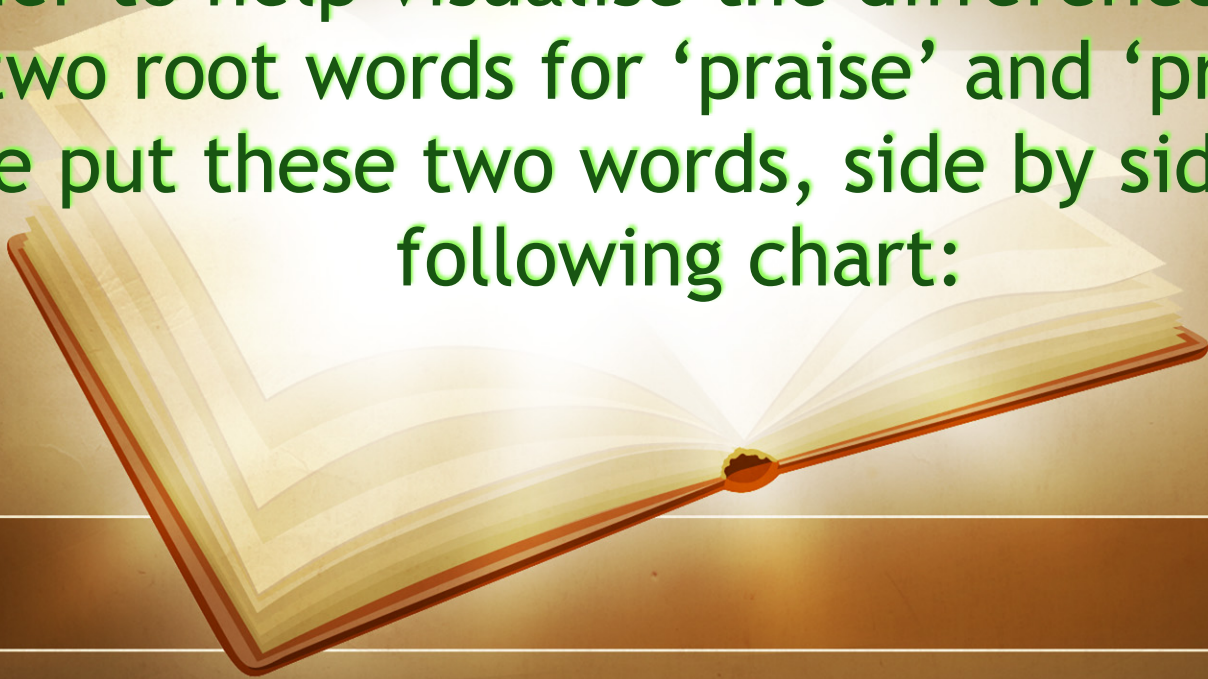




So many today, may indeed be extremely sincere in their presentation of worship and the 'fire' which they present it with, yet when it does not adhere to, or line up with, the clear Torah and instructions of Elohim, then it is nothing more than a 'strange fire', which is unacceptable before the face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



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





## PRAISE vs. PROFANE

PRAISE: 'HALAL'

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

הלל

ה = HEY

ל = LAMED

ל = LAMED

SMALL GAP → ה

PROFANE: ḤALAL (CHALAL)

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

חלל

ח = ḤET

ל = LAMED

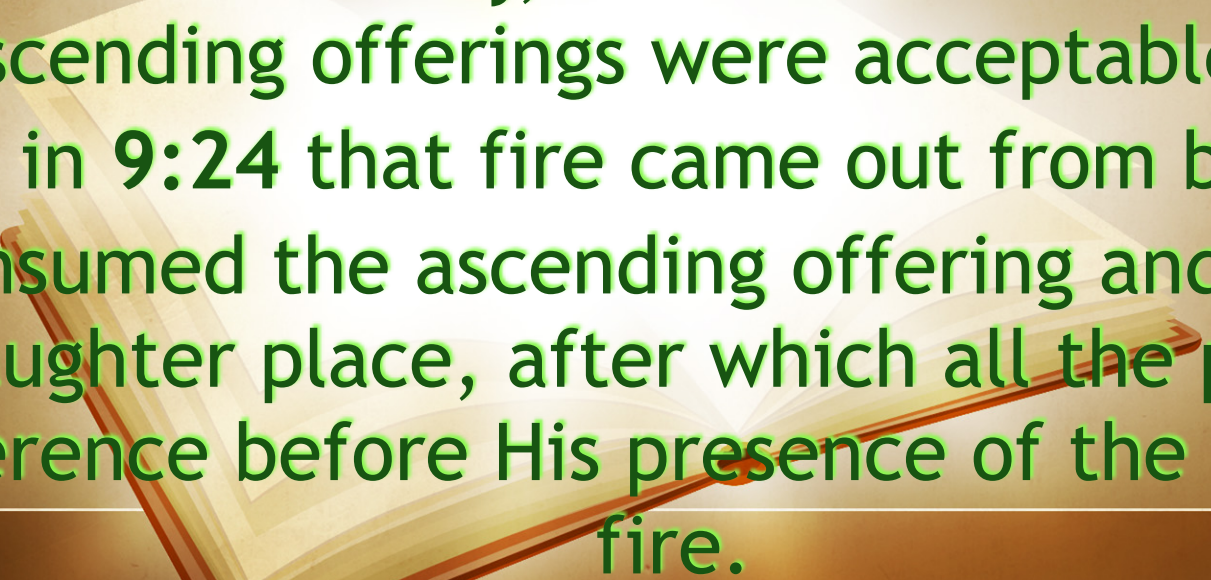
ל = LAMED

NO GAP → ח

FINE LINE BETWEEN PRAISE AND PROFANE!!!!

## Verse 2 - consumed by fire!

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





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

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

