

Parasha 26: Sh'mini (Eighth)

Vayikra/Leviticus 9:1 – 11:47

***All Scripture References from The Orthodox Jewish Bible- Referred to as OJB- (unless otherwise noted)**

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In our present parasha, *'Sh'mini/Eighth'*, we have the continuation of the celebration in our previous parasha *'Tzav'*. Everything is being readied in preparation for the *'manifestation of YHWH's kavod/glory'* to dwell with Yisrael in their encampment. The *'kohanim/priests and the Mizbe'ach/Altar'* have been dedicated. Now, Moshe is leading them in the act of offering of *'korbanot'*. As we have seen already from Shemot/Exodus, the *'manifestation of YHWH's kavod/glory'* is not something to be taken lightly. YHWH, at Mt. Sinai, had imposed restrictions upon *'who'* could come close to His *'kavod/glory and how near they were allowed to approach'*. This is not meant to be misunderstood as YHWH's playing some sort of favorites or a game. The *'kavod/glory'* of YHWH is *'completely pure and anything of compromised purity'* will be consumed. Due to the defilement of sin, the *'flesh of our humanity'* cannot stand in YHWH's *'pure Presence'*. Instead of supreme joy, it will end in terrible tragedy. The way must be properly prepared. The *'blood of the korbanot'* is what acts as an *'atonement/covering/shield'* so Yisrael may *'karob/draw near'* to YHWH safely. So, we have Moshe making sure that the sins, first of the leaders and then the people have been properly *'atoned/covered through the blood of the korbanot'*. When things are done according to YHWH's *'revealed will'* in His Torah, the end will be the *'manifestation of His glory'* so all may enjoy His *'Sh'kinyah/Manifest Presence'*.

The Fire Falls

Beloved, we can learn something quite profound as we are looking into the *'preparations and offering of the korbanot'*. Who is the *'first set of korbanot'* for? They were for Aharon and his *'banim/sons the kohanim/priests'*. In other words, it was for the *'leadership'*. There is a verse over in Hoshea/Hosea that says,

"And there shall be, like Am (People), like kohen [priest]..." (Hoshea/Hosea 4:9a OJB-definitions mine)

Within this *'little fragment'* is expressed a very *'important principle'*. The *'leadership sets the benchmark'* for the people. If you have a leadership that is *'fervent and desires to walk in holiness and trusting faithfulness in a balanced, mature manner'*, then you will find a people whose hearts are like them. If you have a *'leadership'* whose hearts are *'lax and have little regard for holiness'*, then you will find that *'same heart being reproduced'* among the people. It is an *'inescapable principle'*. Let this sink down into your hearing: **You can teach all the right principles, all the great truths, but regardless- YOU WILL ONLY REPRODUCE WHAT YOU ARE!**

Notice, Moshe is leading Aharon and his banim/sons to make the 'proper offerings' for their sin **BEFORE** they are 'released to minister for the needs of the people'. Once the 'necessary korbanot' are offered in the 'prescribed manner', **THEN** the kohanim/priests may carry out their function on behalf of Am Yisrael. This should really speak to those of us who 'bear leadership responsibility' in this hour among YHWH's 'returning house of Yosef-Ephraim'. It doesn't matter how 'great our knowledge of Torah'. It doesn't matter how 'well we preach or teach'. **WHAT MATTERS IS THE CONDITION OF OUR OWN HEART BEFORE YHWH!** It's not 'perfection' that is being demanded. No, it is a 'heart' that has within it the 'testimony of the offerings' of YHWH: **A BROKEN SPIRIT AND A BROKEN AND CONTRITE HEART.** (**Tehillim/Psalms 51:17**) Leadership is not based on eloquence, charisma or knowledge. YHWH 'looks on the heart'. May Abba YHWH give us leadership today in this hour of restoration that **KNOWS HIS DEALINGS!** May they be men and women who 'bear the marks' of those dealings. 'No pride or personal ambition, but hearts full of humility and meekness, salted with fire'. When we have this, then the 'those who follow will have that same heart'. This will 'prepare the way' for the 'fire of YHWH's Presence' in our midst.

“And Aharon lifted up his hand toward the people, and pronounced a barucha [blessing] upon them, and came down from offering of the chattat (sin offering), and the olah (burnt offering), and shelamim (peace offerings).

And Moshe and Aharon went into the Ohel Mo'ed [Tent of Meeting], and came out, and pronounced a barucha [blessing] over the people; and the kavod Hashem [glory of YHWH] appeared unto kol HaAm [all The People].

And there came an eish [fire] out from before Hashem [YHWH], and consumed upon the Mizbe'ach [altar] the olah (burnt offering) and the chalavim (fat portions); which when all the people saw, they shouted, and fell on their faces.” (Vayikra/Leviticus 9:22-24 OJB-definitions mine)

The Meaning Of Strange Fire

Throughout the years, I've heard many things about the 'eish zur/strange fire'- **אש זור** ****[resh-waw-zayin shin-alef... read right to left]**, which was offered by Aharon's sons, Nadab and Abihu. Most of it made these two out to be somewhat 'nefarious characters' to greater or lesser degrees. However, the record we are given here in the Torah does not support this on a purely personal level. There was an underlying 'spirit' that neither Nadab nor Abihu were 'apparently conscious of themselves'. While its essence was unbeknownst to these two sons of Aharon, the 'potential for evil this spirit might ultimately inflict' is what brought such a 'violent reaction' from YHWH. One we must learn the seriousness of too.

As the title of our Torah parasha indicates 'Sh'mini', we are in the 'eighth day' of celebration of the 'dedication of the Mishkan/Tabernacle and the kehunah/priesthood'. This was a wonderfully ecstatic moment in the history of Yisrael. All of the intricate preparations for YHWH's 'dwelling place' are about to see their fulfillment. The 'kohanim/priests are consecrated and set in order' awaiting their call to serve. The anticipation must have been like electricity in the air. Then... suddenly... it happens! Aharon blesses the people. He and Moshe enter into the Ohel Mo'ed/Tent of Meeting. When they come out, the 'kavod/glory of YHWH appears' to every Yisraelite there. If that wasn't enough, a 'stream of YHWH's fiery kavod/glory' falls upon the Mizbe'ach/Altar, consuming the korbanot and the fat. The 'Whole House of Yisrael' could not 'contain their joy and

reverence' for YHWH. They **SHOUTED**, and 'under the power of YHWH's *HaRuach HaKodesh/ The Spirit of His Holiness*' fell to the ground on their faces. What a glorious, triumphant moment!

It is just here that we may learn a very important lesson. It's one thing to 'see the manifestation of YHWH and His *kavod/glory*', blessed be He; but it is wholly another thing to **LEARN HOW TO HANDLE IT!** Some of our 'worst tragedies' come after our 'greatest victories'. We see this played out in stark reality here by what happened next to Nadab and Abihu.

“And Nadav and Avihu, the b'nei [sons of] Aharon, each took his censer, and put eish [fire] therein, and put ketoret (incense) thereon, and offered eish zarah (strange, unauthorized fire) before Hashem [YHWH], which HE COMMANDED THEM NOT.

And there went out eish (fire) from the presence of Hashem [YHWH], and devoured them, and they died before Hashem [YHWH].” (Vayikra/Leviticus 10:1-2 OJB-emphasis/definitions mine)

In certain of the Jewish commentaries on this event, there is no hint of something 'intentionally evil' being done on the part of Nadab and Abihu. In keeping with the context of the previous Torah parasha Tzav, it 'appears' these two sons of Aharon were, in fact, 'under the influence of **GREAT JOY** due to the 'manifestation' of YHWH's Presence in the camp. As a result, these two men 'overstepped the prescribed boundaries' which YHWH had 'instructed on entering the holiness of His *Sh'khinyah/Manifest Presence*'. What they did 'was not prompted' out of some 'personal evil intent'. They were merely 'trying to express their extreme desire' to worship YHWH. It was a 'momentary, emotional impulse of excess'. No matter, in that moment, their 'spirit was driven to excess' by their emotions. They crossed over YHWH's 'explicit instructions about how and when' to approach Him. The result? These two 'kohanim/priests' were met with a terrible judgment... **THEY DIED!**

Now, if this seems too harsh a consequence, then we only need to fast forward to a similar situation. It too was a moment of 'great spiritual and emotional joy'. M'lekh/King David had gone down to get the 'Ark of the Covenant' from Ba'alei-Yehudah/Judah after it had been released from Philistine captivity. (**Sh'muel Beit/Second Samuel 6**) All of Yisrael was rejoicing with their king when suddenly, something so apparently minor occurred. Most of us wouldn't have given it a moment's thought. David had 'placed the Ark on a cart' to bring it back to Yerushalayim/Jerusalem. ****[I wonder where he got that idea?]** The oxen which had been pulling the cart along stumbled. The Ark shifted as though it might fall. Uzah, who was riding along on the cart, merely put out his hand. It was a very natural reaction. No evil intent. He only meant to steady it. What happened next brought the whole entourage to a shocking halt. **UZAH WAS STRUCK DEAD!** In a split moment, for no apparent reason, this man lay lifeless. It was a horrible tragedy. It caused David to leave the Ark behind and return to Yerushalayim/Jerusalem in fear and sadness. The Ark stayed with Obed-Edom at his house at the threshing floor of Nakhon.

In time, news came to David as to how blessed the house of Obed-Edom had become since the Ark had been there. Apparently, this prompted David to 'go back to the Torah' to find out 'how' YHWH had 'instructed the Ark to be carried'. It was then he saw his mistake. The Ark was **ONLY** to be 'carried upon the shoulders' of the Levi'im. With this 'instruction in hand', David decides to go back down to the house of Obed-Edom to bring the Ark back up. The endeavor was a complete success! The Torah 'instructs us' on how to deal with YHWH and His

Sh'khinyah/Manifest Presence. Deviation from His 'prescribed ways' will ultimately end in failure and sometimes worse... **WITH TRAGEDY!** People say many times, 'Well God knows my heart'. Yet, what we learn from David's failure, as well as that of Nadab and Abihu is: **THE BEST INTENTIONS ARE NOT ENOUGH WHEN WE VIOLATE YHWH'S CLEARLY REVEALED INSTRUCTIONS.** (**Divrei-HaYamim Alef/1 Chronicles 13:1-4; 15:1-26**)

What then exactly was this 'strange fire'? There is some disagreement between the sages of Yisrael on this. Some say that Nadab and Abihu sought to enter the 'Most Holy Place' where the Ark was kept in the 'Mishkan/Tabernacle'. They hoped to have 'brought a censer with incense and fire burning' to offer before YHWH. As a result, they were 'met with a fiery judgment'. It is said, they were 'burnt from the inside out' having breathed in the fiery 'Sh'khinyah of YHWH's kavod/glory'. A malach/angel is supposed to have brought their dead bodies out of the 'Most Holy Place' so they could be buried.

Still, others say that Nadab and Abihu only entered the 'second compartment of the Mishkan/Tabernacle' known as the 'Holy Place'. There they took the 'incense' and tried to 'offer it on the fire of the Golden Altar'. In this scenario, their efforts were met with the same 'severe fatal judgment'. I believe all of these are good suppositions. However, understanding the whole of Scripture, I believe we can get to the 'true meaning of this strange... unauthorized fire'.

Let us remember the words of our blessed Master Yeshua,

"Therefore, Rebbe, Melech HaMoshiach [Teacher, King Messiah] said to them, When you perform the hagbah (lifting up) of the Ben HaAdam [Son of Man], you will have da'as [intimate knowledge] that Ani [I am] humble, AND FROM MYSELF I DO NOTHING, but as HaAv [The Father] of me taught me, these things I speak. (Yochanon/John 8:28 OJB-emphasis/definitions mine)

Did you pay attention to the 'emphasized/underlined portion' of the verse? Our blessed Master made this statement numerous times in Yochanon's/John's Besorah/Gospel. It is an important and 'key principle in walking and working' with YHWH and His HaRuach HaKodesh/The Spirit of His Holiness in establishing His eternal purpose. Even though Master Yeshua was YHWH's 'manifestation in the flesh', He **RECOGNIZED** His 'Father's authority'. Wasn't He the Mashiah? Sure. Wasn't He sent to do the 'works of the Mashiah'? Yes. **BUT...** and this is such a **BIG** conjunction. He was also the 'Last Adam'. (**1 Corinthians 15:45**) As such, He was sent to do all that the 'first Adam' failed to do. We have spoken of this in previous parashot/portions. The First Adam failed to 'embrace the principle of the execution stake'. The 'Tree of Life' represents, in essence, both the 'Torah and this principle'. In order to 'eat of this Tree', Adam must 'deny himself' ****[his soul life/independent will]** He must 'embrace the principle of the execution stake as an inner principle'. It meant 'surrendering or yielding his will' to that of his Creator. It was **NOT** to be out of some 'sort of coercion'. It was to be done **WILLINGLY** 'out of love'. **ADAM MUST CHOOSE TO LOVE YHWH'S WILL ABOVE HIS OWN.** Instead, he chose the way of 'self-realization'. It is quite interesting, that one of the most 'basic tenets' of those who practice satanism is... **DO AS YOU WILL.** It's the 'same spirit' that seduced Adam of old.

Rebbe Yeshua proved just the opposite. Go and read Mattityahu/Matthew chapter four on His temptation. Hasatan's purpose (**may his memory be blotted out forever**) was about getting Rebbe

Yeshua to **DO SOMETHING** *'on/out from'* ****[something originating from His own soul]** His *'own initiative... independent will'*. After all, He hadn't eaten for forty days. It was natural that His body would have been suffering from hunger. Hasatan (**may his memory be blotted out forever**) simply gave our Master a nudge to *'turn the stones into bread and satisfy His hunger'*. What could be wrong with that? It was a legitimate need. However, Rebbe Yeshua refused to do something *'on/out from His own initiative'*. Abba YHWH *'had not shown Him'* to work such a miracle. **THEREFORE, HE REFRAINED!** Each temptation was in some way *'a prod'* to get Rebbe Yeshua to make the same mistake the first Adam made... **TO USE YHWH'S POWER FOR HIS OWN GOOD.** Instead, our blessed Master *'embraced the inner principle of the execution stake'*. **HE DENIED HIMSELF. HE DID NOT PROMOTE HIMSELF.** He let His Abba do that as He willed. Nothing **ORIGINATING** in Rebbe Yeshua's *'own mind'* was a cause to act. **HE INITIATED NOTHING!** He simply followed His Abba's HaRuach HaKodesh/The Spirit of His Holiness and let His *'Father do the works through Him'*. (**Yochanon/John 14:10**) In the end, Rebbe Yeshua *'totally embraced the inward principle of the execution stake by dying on a physical one'*! As I've said before: **THE ONLY REASON MASTER YESHUA HAD TO DIE ON A PHYSICAL EXECUTION STAKE WAS BECAUSE ADAM REJECTED THE INNER ONE!**

Now, bring this back over to our discussion. Nadab and Abihu were in a *'state of exuberant emotion'*. It may also have even been the result of *'being under the influence of wine or strong drink too'*. (**Vayikra/Leviticus 10:9**) However, it wasn't up to them to go into the Mishkan/Tabernacle and **DO SOMETHING THEY THOUGHT WAS GOOD.** It isn't enough to enjoy the *'manifestation of YHWH's power and Presence'*. We must also *'learn and respect'* His ways. These two young men were unwittingly **NOT** serving according to the **PRINCIPLE OF YHWH**, but according to the **PRINCIPLE OF HASATAN! ****[Remember? Do as you will]**** That principle is *'rebellion'*! In other words, it is to disregard YHWH's *'authority'* and act **INDEPENDENTLY!** Remember that *'small phrase'* from our passage above. It says, Nadab and Abihu **DID THAT WHICH HE, (YHWH), COMMANDED THEM NOT!** It was **NOT** their *'intention'* to do something out right evil. However, what they did *'originated from within'* their **OWN SELVES.** It was a *'product'* of their **OWN DESIRES** and was, *'in reality,'* **PRESUMPTION!** They were so *'full of emotion'*. They were so excited to have seen YHWH's kavod/glory. Yet, their *'disregard for His instructions on how and when'* to offer incense before Him, **COST THEM THEIR LIVES!** It was no small error. Instead of being *'anointed'* by YHWH's HaRuach HaKodesh/The Spirit of His Holiness, they were, in reality, moving under the *'counterfeit anointing'* of the **ANTI-MASHIACH!** Therefore, YHWH's judgment fell with severity.

Beloved, I came out of the Pentecostal/Charismatic segment of the *'church of Christendom'*. I have been blessed over the years to have seen many *'genuine manifestations'* of YHWH's Presence and power. Yet, I have also witnessed some terrible excesses too. I agree with Mike Clayton's words in one of his recent Torah commentaries. Back in those days we used to sing about the fire. **WE WANT THE FIRE. WE NEED THE FIRE. SEND THE FIRE.** We should be glad that we don't always get what we ask for. Had the fire actually come, it wouldn't have been a blessing. **IT WOULD HAVE BEEN JUDGMENT!** We need a good dose of the *'reverential awe'* of YHWH as we move into, what I believe, is the *'last restoration'* that will bring back our blessed Mashiach Yeshua. The *'reunion of the Whole House of Yisrael'* is something so precious in YHWH's sight. I believe, that as we progress, He will become

'increasingly and justifiably jealous' over what goes on in His Name. What has passed in days gone by **WILL NOT PASS TODAY**. Yisrael is **HIS** holy nation. **WE ARE THE HOLY BRIDE** of our blessed Mashiach Yeshua. Why is YHWH bringing us back to His Torah? Just so we can look Hebraic? So we can pray in Hebrew? So we can beat one another with His commandments? **No! BECAUSE HIS TRUE PRESENCE AND POWER IS COMING!** It will take that to put things in order and **RESTORE THE WHOLE HOUSE OF YISRAEL! THEREFORE, WE HAD BETTER LEARN HOW TO BEHAVE OURSELVES WHEN HIS SH'KHINYAH/MANIFEST PRESENCE REALLY DOES FALL!**

Understanding Clean And Unclean Animals

In Vayikra/Leviticus chapter eleven, we come to YHWH's *'instruction on clean and unclean animals'*. The Torah makes a *'clear divide'* between these groupings, and yet, at the same time, *'does not make it clear as to why the distinction is made'*. There is probably no more controversial part of the Torah than this *'set of instructions'*. I am not going to go into detail on this here. I am going to make some *'general statements'* that will help begin to *'clear the way'* for understanding YHWH's mind on this subject. There is posted on our website, a three-part article to this Torah portion, *'Sh'mini/Eighth'*. It is entitled, *'Did Rebbe Yeshua Really Declare All Food Clean?'* In it we will look at where the *'confusion'* on this subject actually originated, and also go in depth into the *'Messianic Writings'* passages (**Matthew-Revelation**), that have been at the crux of the controversy. So, I invite you to look at these further teachings with an *'open mind'*. *'Renewing our minds'* to view **ALL** Scripture from a *'Hebraic perspective'* is imperative. Click on the link below to go to this teaching.

Did Rebbe Yeshua Really Declare All Food Clean?

In this part of our parasha, YHWH makes two lists. One in which He defines the *'clean animals'*, and the other in which He defines the *'unclean'*. In Torah understanding, *'clean and unclean are terms used to define status'*. It doesn't have anything to do with sin per se. *'Clean and unclean'* have to do with what *'may or may not'* be conducive to being *'in contact'* with the *'Sh'kinyah/Manifest Presence'* of YHWH. The Hebrew words are *'tahor/clean and tamei/unclean'*. To understand YHWH's intent in *'making these distinctions'*, you must also realize there is in the economy of Torah **TWO DISTINCT REALMS**. These would be *'life and death'*. YHWH does this to *'teach us'* **HOW** to live in a manner where *'life is consistently accessible to us'*. Violating these *'Torah instructions'* puts us in the *'realm of death'*. Continuous exposure to this *'realm will have detrimental and disastrous consequences'*. YHWH teaches us how to *'discern between these two realms AND... CHOOSE LIFE* so we may have an **ABUNDANT LIFE**. The unfortunate reality is, the *'church of Christendom by throwing away'* YHWH's Torah, has unwittingly also *'thrown away'* the ability to **HAVE THAT ABUNDANT LIFE!**

"I call Shomayim [Heaven] and Ha'Aretz [The Earth] to record today as witnesses against you, that I have set before you HaChayyim [The Life] and HaMavet [The Death], HaBerakhah [The Blessing] and HaKelalah [The Cursing]; Therefore choose Chayyim [Life], that both thou and thy zera [seed] may live;" (Devarim/Deuteronomy 30:19 OJB-definitions mine)

One of the main problems with those outside of a Torah based lifestyle is, *'understanding YHWH's use of commandments'*. In the Torah, YHWH has what is called *'logical commandments'*. They are *'easily understood'* for the most part. Things like *'Thou shalt not kill'*, or *'Thou shalt not commit adultery'*. One may look at those and see why they were given. However, YHWH also has what is called *'illogical commandments'*. They are called in Hebrew *'chuk' (cho-**ok, sing.**) or 'chukkim' *ch-oo-kim, fem. pl.), 'chukkot' (ch-oo-khot, masculine pl.)*. These type of *'ordinances'*, seemingly have *'no logical reasoning'* behind them. To make it even more difficult, YHWH doesn't bother to give much, if any, explanation about *'why'* He asks us to *'do or not do them'*. Now, until we develop a *'Hebraic mindset'*, this lack of explanation doesn't set well with us. The *'Greek mindset'*, which most of the world has had developed into their thinking processes, **DEMANDS AN ANSWER**. The *'Hebraic mindset'* simply acknowledges that YHWH's mind is far above our own. (**Yeshayahu/Isaiah 55:9**) Also, the *'Hebraic mindset'* recognizes that YHWH is *'sovereign and accepts the fact'* that He doesn't *'have to explain every little detail to us'*. The *'Hebraic mindset'* learns by asking questions, but it doesn't **DEMAND** YHWH give the answers to us just to satisfy our *'need to know'*. The *'Hebraic mindset'* knows *'trusting faithfulness is the greatest virtue'* to have when it comes to *'walking with YHWH'*. It doesn't *'seek answers for knowledge sake alone'*. It *'seeks answers by asking questions'* **IN ORDER TO WORSHIP YHWH MORE INTIMATELY/FULLY**. Regardless, whether those answers come or not, the *'Hebraic mindset'* worships the Creator anyway, because He alone is worthy! It's not that we may **NEVER** know... we just simply **DO NOT KNOW NOW... AND IT'S O'KAY**. The rabbis say, it takes **MORE FAITH** to keep the *'illogical commandments'*, than the *'logical ones'*; and the *'reward'* for doing so will also be *'greater'*.

Another idea that drives the controversy about the *'dietary instructions'* given in chapter eleven of Vayikra/Leviticus is, the *'Torah's instruction'* on just what is to be considered *'food'*. All of the animals, birds and even insects that are on the *'clean list'* are considered *'food'* in YHWH's eyes. All of the ones on the *'unclean list'* are not. Unfortunately, because the world, as a whole, does not live according YHWH's *'Loving Instructions'* as revealed in Torah, they *'allow anything'* they desire to be *'considered food'*. Even those of the *'Christian community'* who also do not live according to YHWH's Torah lifestyle, believe *'they know better'* when it comes to this subject. You hear things like, *'Well back then in Moses day they didn't have refrigerators'...* or, *'They didn't understand the concept of changing what the diet of those so-called unclean animals ate'.* *'Now we can feed them good things and that makes them OK'*. Mankind, in general, always believes they are so smart. Through their *'ingenuity'*, they believe they can *'change YHWH's mind'* on certain subjects. **NOTHING COULD BE FURTHER FROM THE TRUTH!** The Torah is eternal. (**Tehillim/Psalms 119:52; 89; 152; 160- 'olam' עולם**[mem-dalet-ayin- read right to left]- one meaning... 'time out of mind- eternal')** You can feed catfish grain all day long, but it doesn't *'change their status'* in YHWH's eyes and His Torah. Instead of trying so hard to find the *'loophole'*, why don't we just accept YHWH at His Word and **DO WHAT HE SAYS?**

I'm not going to belabor the point. YHWH gave us His Torah, **NOT TO PUT US IN BONDAGE**, but to keep us **OUT OF THE REALM OF DEATH!** He wants us to **LIVE** in the **REALM OF LIFE!** Look at the last sentence of the above verse from D'varim/Deuteronomy. After telling us about the *'two realms'* He has laid out before us in His Torah, He goes so far as to **TELL US** which one to choose! **CHOOSE LIFE!**

In closing, let me leave you with a ‘*couple of clarifications*’. First, there is only one reason YHWH gives for His ‘*giving this list of clean and unclean animals*’, and then defining what is ‘*considered food*’ off the list. It won’t help much to those who ‘*want to argue*’ their cause for freedom to eat whatever they want. But, it will help those who are ‘*trying to develop a Hebraic lifestyle*’. Here is YHWH’s reason...

“For I am Hashem Eloheichem [YHWH your Mighty One]; ye shall therefore set yourselves apart as kodesh [holy], and ye shall be kadoshim [holy ones]; for I am kadosh [holy]; neither shall ye make your nefashot tamei [souls unclean] with any manner of creeping thing that creepeth upon ha’aretz [the earth].

For I am Hashem [YHWH] that bringeth you up out of Eretz Mitzrayim [The Land of Egypt], to be for you as Elohim [The Mighty One]: ye shall therefore be kadoshim [holy ones], for I am kadosh [holy].

This is the torah [instruction] concerning the beasts, and of the fowl, and of every living creature that moveth in the mayim [water] and every creature that creepeth upon ha’aretz [the earth]; To make a divide [lehavdil Hebrew: to make a distinction, separation] between the tamei [unclean] and the tahor [clean], and between the beast that may be and the beast that may not be eaten.” (Wayikra/Leviticus 11:44-46 OJB- definitions mine)

The ‘*main reason*’ is simple. **YHWH WANTS US TO DO AS HE DOES.** Why? **BECAUSE HE IS HOLY/SET APART.** If we are His people, then: **WE SHOULD EXHIBIT THE HOLINESS/SET APARTNESS OF HIS CHARACTER TOO.** A second reason is because, **HE IS THE ONE WHO REDEEMED YISRAEL, AND BROUGHT THEM UP OUT OF MITZRAYIM/EGYPT.** Everything YHWH did in ‘*delivering Yisrael*’ out of bondage, was about ‘*making a distinction*’. YHWH proved, He was ‘*distinct*’ from the ‘*false gods*’ of the Mitzrim/Egyptians. He ‘*divided the waters*’ of the Red Sea to ‘*bring His people out and deliver them from Pharaoh’s army*’. Up until this time, Yisrael was in a ‘*desperate moral and spiritual condition*’. Yet, YHWH ‘*showed His people mercy and sent them a deliverer*’. He kept them safe during the judgments that came upon Mitzrayim/Egypt. He led them to safety, and now, He has given them His ‘*written Torah*’ in order that they might ‘*learn how to walk pleasing*’ before Him. So, the sign of the ‘*distinction*’ in what they ate was to be a **SIGN OF HOLINESS/SET APARTNESS. YHWH IS HOLY, AND SO ARE HIS PEOPLE! HOW** Yisrael was to eat, and **WHAT** they ate was a **STATEMENT OF LIFE!** They were **DIFFERENT**, after their ‘*redemption and deliverance*’. We are **DIFFERENT** today too, than all the nations that are around us. How best to ‘*testify to this*’, than the way we eat? Even in this ‘*basic activity of life*’ we show we have chosen **LIFE** and have ‘*come out of the world*’ whose ways are the **WAYS OF DEATH!**

“Behold, I have taught you chukkim [ordinances] and mishpatim [judgments], even as Hashem Elohai [YHWH my Mighty One] commanded me, that ye should do so in ha’aretz [the earth] whither ye go to possess it.

Be shomer [careful to guard] therefore and do them; for this is your chochmah [wisdom] and your Binah [understanding] in the sight of the peoples, which shall hear all these chukkim [ordinances], and say, Surely HaGoy HaGadol [this Great Nation... Yisrael] is a wise and understanding people.

For what nation is there so great, who hath mighty ones so near unto them, as Hashem Eloheinu [YHWH our Mighty One] is in all things for which we call upon Him?

And what nation is there so great, that hath chukkim [ordinances] and mishpatim tzaddikim [righteous judgments] as all this torah [instruction], which I set before you today?"
(Devarim/Deuteronomy 4:5-8 OJB- *definitions mine*)

May the above truly become our testimony, as YHWH brings restoration to the Whole House of Yisrael quickly and in our day.

The second clarification is in regard to the so-called 'New Testament Scriptures'. ****[more correctly called from the Hebrew: Kethuvim HaNotzrim/Messianic Writings]** Rebbe Yeshua's words have been taken and twisted by the 'theology of the church of Christendom' to say He somehow 'changed or did away with the Torah'. **NOTHING COULD BE FURTHER FROM THE TRUTH! OUR BLESSED MASTER IS HIMSELF YHWH MANIFEST IN THE FLESH.** How could YHWH go against Himself? He is also the **LIVING TORAH.** (Yochanon/John 1:1) How could He deny Himself? Finally, I will leave you with our Master's own words regarding His relation to the 'Torah of YHWH', and a 'litmus test' proving the Torah is 'still in effect today'. His words also contain a very 'clear warning' to those who 'seek to change or deny' the words of the Torah.

"Do not think that I came to abolish the Torah or the Neviim [prophets]. I did not come to abolish but to complete.

For, omein [truly], truly I say to you, until Shomayim [the heavens] and haaretz [the earth] pass away, not one yod, not one tag (ornamental flourish), will pass from the Torah until
EVERYTHING IS ACCOMPLISHED.

THEREFORE, WHOEVER ANNULS ONE OF THE LEAST OF THESE MITZVOT (DIVINE COMMANDMENTS GIVEN BY HASHEM [YHWH] TO MOSHE RABBEINU [OUR TEACHER]) AND SO TEACHES BNEI ADAM [THE SONS OF MEN], SHALL BE CALLED KATON (LEAST) IN THE MALCHUT HASHOMAYIM [KINGDOM OF THE HEAVENS]; BUT WHOEVER PRACTICES AND TEACHES THEM, THIS ONE WILL BE CALLED GADOL (GREAT) IN THE MALCHUT HASHOMAYIM. [KINGDOM OF THE HEAVENS] (Mattityahu/Matthew 5:17-19 OJB- *emphasis/definitions mine*)

We say the following blessing as we continue each week's study of Torah...

*Chazak u'Barukh...
Strength and Blessing!*

****Click the link below to listen to the mp3 audio-reading of our parasha**

[Parasha 26: Sh'mini](#)