

## Parashah 26 Sh'mini (Eighth)

### Vayikra (Eight) {Leviticus 9:1 – 11:47}

### Haftorah: Sh'mu'el Bet (2 Samuel 6:1-7:17)

### *B'rit Hadashah suggested readings for Parashah*

Matthew 5:17-20; Mark 7:1-13; Acts 10:1-35; 2 Corinthians 6:16-17

### *This week's portion is from Leviticus 9:1 – 11:47*

(Bold, Underlining and Italics added for emphasize) {NKJV-New King James Version, CJB-Complete Jewish Bible, TEV-Today's English Version}

*Our Prayer today*, for understanding of G-d's word with His promises and requirements for us:

**Psalm 86:11,6 (NKJV)** *"<sup>6</sup> Give ear, O LORD, to my prayer; and attend to the voice of my supplications... <sup>11</sup> teach me your way, O LORD; I will walk in your truth; unite my heart to fear your name."*

Continuing from last week's portion, we have arrived at the eighth day. It is the eight-day of the consecration of Aharon and his sons to the "official" priesthood in Israel. It is the consecration of the Levites to serve the Nation of Israel and G-d Almighty.

We ended last week's portion with the following:

**Leviticus 8:34-36 (NKJV)** <sup>34</sup> As he has done this day, so the LORD has commanded to do, to make atonement for you. <sup>35</sup> Therefore you shall stay at the door of the tabernacle of meeting day and night for seven days, and keep the charge of the LORD, so that you may not die; for so I have been commanded."

<sup>36</sup> ***So Aaron and his sons did all the things that the LORD had commanded by the hand of Moses.***

**34.** As he did on this day, so the Lord has commanded to do, to effect atonement for you.

לד. כַּאֲשֶׁר עָשָׂה בַּיּוֹם הַזֶּה צִוָּה יְהוָה לַעֲשׂוֹת לְכַפֵּר עֲלֵיכֶם:

**35.** And you shall stay day and night for seven days at the entrance to the Tent of Meeting. You shall observe the Lord's command, so that you will not die, for thus I was commanded.

לה. וּפְתַח אֹהֶל מוֹעֵד תֵּשְׁבוּ יוֹמָם וּלְיָלָה שִׁבְעַת יָמִים וּשְׁמַרְתֶּם אֶת מִשְׁמַרְתִּי יְהוָה וְלֹא תָמוּתוּ כִּי כֵן צִוִּיתִי:

**36.** And Aaron and his sons did all the things that the Lord commanded through Moses.

לו. וַיַּעַשׂ אַהֲרֹן וּבָנָיו אֶת כָּל הַדְּבָרִים אֲשֶׁר צִוָּה יְהוָה בְּיַד מֹשֶׁה:

Now that Aharon and his sons have done as G-d commanded, it is time to begin the offerings and sacrifices of atonement for the Nation of Israel. First under the Levitical system as set up by G-d, the Levites (the High Priest and other priests) had to be atoned for first, before they could accept and offer atoning sacrifices for the people. *Our Messiah, Yeshua HaMashiach, Jesus Christ did not have to atone for himself first, He was without blemish, sinless and perfect already when He offered his life and blood in sacrifice on behalf of all mankind to the Heavenly Father.*

**Leviticus 9:1-24 (NKJV)** <sup>1</sup> It came to pass on the eighth day that Moses called Aaron and his sons and the elders of Israel. <sup>2</sup> ***And he said to Aaron, "Take for yourself a young bull as a sin offering and a ram as a burnt offering, without blemish, and offer them before the LORD.*** <sup>3</sup> And to the children of Israel you shall speak, saying, 'Take a kid of the goats as a sin offering, and a calf and a lamb, both of the first year,

without blemish, as a burnt offering, <sup>4</sup> also a bull and a ram as peace offerings, to sacrifice before the LORD, and a grain offering mixed with oil; for today the LORD will appear to you.' " <sup>5</sup> So they brought what Moses commanded before the tabernacle of meeting. And the entire congregation drew near and stood before the LORD. <sup>6</sup> **Then Moses said, "This is the thing which the LORD commanded you to do, and the glory of the LORD will appear to you."**

<sup>7</sup> And Moses said to Aaron, "Go to the altar, offer your sin offering and your burnt offering, and make atonement for yourself and for the people. Offer the offering of the people, and make atonement for them, as the LORD commanded."

<sup>8</sup> Aaron therefore went to the altar and killed the calf of the sin offering, which was for himself. <sup>9</sup> Then the sons of Aaron brought the blood to him. And he dipped his finger in the blood, put it on the horns of the altar, and poured the blood at the base of the altar. .... <sup>13</sup> Then they presented the burnt offering to him, with its pieces and head, and he burned them on the altar. ....

<sup>15</sup> Then he brought the people's offering, and took the goat, which was the sin offering for the people, and killed it and offered it for sin, like the first one. <sup>16</sup> And he brought the burnt offering and offered it according to the prescribed manner. <sup>17</sup> Then he brought the grain offering, took a handful of it, and burned it on the altar, besides the burnt sacrifice of the morning. <sup>18</sup> He also killed the bull and the ram as sacrifices of peace offerings, which were for the people. And Aaron's sons presented to him the blood, which he sprinkled all around on the altar, .....

<sup>22</sup> Then Aaron lifted his hand toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings.

<sup>23</sup> And Moses and Aaron went into the tabernacle of meeting, and came out and blessed the people. **Then the glory of the LORD appeared to all the people,**

<sup>24</sup> **and fire came out from before the LORD and consumed the burnt offering and the fat on the altar. When all the people saw it, they shouted and fell on their faces.**

1. And it was on the eighth day, that Moses summoned Aaron and his sons and the elders of Israel.

א. ויהי ביום השמיני קרא משה לאהרן ולבניו ולזקני ישראל:

2. And he said to Aaron, "Take for yourself a bull calf as a sin offering, and a ram as a burnt offering, [both] unblemished, and bring [them] near before the Lord.

ב. ויאמר אל אהרן קח לך עגל בן בקר לחטאת ואיל לעלה תמימם והקרב לפני יהוה:

3. And to the children of Israel, you shall speak, saying, 'Take a he goat as a sin offering; and a calf and a lamb, [both] in their first year and [both] unblemished, as a burnt offering,

ג. ואל בני ישראל תדבר לאמר קחו שעיר עזים לחטאת ועגל וכבש בני שנה תמימם לעלה:

4. and an ox and a ram as peace offerings, to slaughter before the Lord, and a meal offering mixed with oil, for today the Lord is appearing to you.' "

ד. ושור ואיל לשלמים לזבח לפני יהוה ומנחה בלילה בשמן כי היום יהוה נראה אליכם:

5. And they took what Moses had commanded, to the front of the Tent of Meeting, and the entire community approached and stood before the Lord.

ה. ויקחו את אשר צוה משה אל פני אהל מועד ויקרבו כל העדה ויעמדו לפני יהוה:

6. And Moses said, "This is the thing the Lord has commanded; do [it], and the glory of the Lord will appear to you."

ו. ויאמר משה זה הדבר אשר צוה יהוה תעשו וירא אליכם כבוד יהוה:

7. And Moses said to Aaron, "Approach the altar and perform your sin offering and your burnt offering, atoning for yourself and for the people, and perform the people's sacrifice, atoning for them, as the Lord has commanded.

ז. ויאמר משה אל אהרן קרב אל המזבח עשה את חטאתך ואת עלתך וכפר בעדך ובעד העם ועשה את קרבן העם וכפר בעדם כאשר צוה יהוה:

8. So Aaron approached the altar and slaughtered his sin offering calf.

ח. ויקרב אהרן אל המזבח ישחט את עגל החטאת אשר לו:

15. And he brought forward the people's sacrifice; he took the people's sin offering goat, slaughtered it, and made it a sin offering, like the first one.

טו. ויקרב את קרבן העם ויקח את שעיר החטאת אשר לעם וישחטו ויחטאו כראשון:

16. And he brought forward the burnt offering and prepared it according to the law.

טז. ויקרב את העלה ויעשה כמשפט:

22. And Aaron lifted up his hands towards the people and blessed them. He then descended from preparing the sin offering, the burnt offering, and the peace offering.

כב. וישא אהרן את ידיו אל העם ויברכם וירד מעשת החטאת והעלה והשלמים:

23. And Moses and Aaron went into the Tent of Meeting. Then they came out and blessed the people, and the glory of the Lord appeared to all the people.

כג. ויבא משה ואהרן אל אהל מועד ויצאו ויברכו את העם וירא כבוד יהוה אל כל העם:

24. And fire went forth from before the Lord and consumed the burnt offering and the fats upon the altar, and all the people saw, sang praises, and fell upon their faces.

כד. ותצא אש מלפני יהוה ותאכל על המזבח את העלה ואת החלבים וירא כל העם וירגו ויפלו על פניהם:

*It is important to take note of and understand verse 24 of chapter 9 of Leviticus (this will be seen again). As we learn, while studying the commands, the Word of G-d, the fire to be used for the sacrifices and for the incense was the very fire G-d lit that day. The Levites had specific commands concerning how to keep it burning and how to transport it when the children of Israel were on the move.*

In this week's teaching we see the culmination for consecration of Aharon and his sons, the Levite Priests. We see how following G-d's precise commands and instructions, brings blessings and how disobedience brings dire consequences (judgment).

We are continuing to learn how G-d gives very specific and detailed instructions concerning the conduct of proper worship, how to draw near to him and how the Priests are to represent in service the people of Israel as they also serve Adonai Himself.

We are also learning more of how G-d feels about disobedience, especially in worship.

**Leviticus 10:1-3 (NKJV)** <sup>1</sup> Then Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered profane fire before the LORD, which He had not commanded them. <sup>2</sup> **So fire went out from the LORD and devoured them, and they died before the LORD.** <sup>3</sup> And Moses said to Aaron, "This is what the LORD spoke, saying: '**By those who come near Me I must be regarded as holy; And before all the people I must be glorified.**' " So Aaron held his peace.

Here we see the result of disobedience to these very detailed instructions from G-d. Two sons of Aharon, Nadav and Avihu, used something other than prescribed by Adonai in the duties of worship and G-d struck them dead immediately. There is no reason or justification given for why these two "newly consecrated Levitical Priests" did what they did. Perhaps they did not feel it necessary or important which fire they used for the incense. Perhaps they were just lazy or perhaps they just decided to do it their way. Whatever the reason, G-d gave a swift, a hard and just example of the consequences concerning disobedience to His instructions.

Following that event, we now learn about the dietary laws given to Israel in order to set them apart from the nations, setting a higher standard for them as the priestly nation, as the light to the world. Take note and understand these are the dietary instructions from G-d Almighty, prior to the "learned interpretations of the latter day Rabbi's" or the Rabbinical dietary law which is not nearly as simple as G-d's Law nor does it hold the weight, the authority or the consequences of disobedience as the Law of G-d .

Getting past these events in this week's teaching we find that we are still in an instructional phase (**Leviticus 11:1-46**). Now Adonai gives specific and detailed instructions concerning the dietary "laws" for Israel. These instructions are detailed to the degree that even touching the body of an unclean animal, fowl or insect renders one unclean for a period, making that person unable to partake in worship, offerings and sacrifices at the Tabernacle and later the Temple.

Let us regress a bit. Previously we have learned that the period of time for the consecration for the Priests, Aharon and Sons was seven days. Remember the significance of the number seven? Now suddenly we have added to the seven days, not the continuation of the "seven" cycle, but the very specific mention of the next day as the 8th day as is done at Leviticus chapter 9 verse 1, indicates the significance of the 8<sup>th</sup> day as set apart from the seven days in the natural (which was establish by almighty G-d in a measure of time for mankind). Seven alludes to cycles in the natural world as with the even days of the creation week, therefore the 8<sup>th</sup> day alludes to that which is godly, spiritual and infinite in nature, beyond the natural world. The 8<sup>th</sup> day can be the symbol of bridging the natural, earthly with the spiritual.

It was the 8<sup>th</sup> day when Aharon first performed the sacrifices instructed by Adonai, resulting the "fire" came from the presence of G-d Himself, consuming the burnt offering on the altar (**Leviticus 9:24**), showing His approval and acceptance of the burnt offerings and giving the "fire" which was to be kept burning continually for the altar and the burnt offerings.

ON ***THE 8<sup>TH</sup> DAY***, THE GLORY OF G-D ALMIGHTY APPEARED TO ALL THE PEOPLE;

**Leviticus 9:23 (NKJV)** <sup>23</sup> And Moses and Aaron went into the tabernacle of meeting, and came out and blessed the people. Then the glory of the LORD appeared to all the people,

**Leviticus 9:23 (CJB)** <sup>23</sup> Moshe and Aharon entered the tent of meeting, came out and blessed the people. Then the glory of Adonai appeared to all the people!

Later we will see more commands specifying the 8<sup>th</sup> day and the importance of the 8<sup>th</sup> day in bridging the natural, earthly with the spiritual. There are 8th day instructions for the purification rituals and circumcision all which were designed to draw one closer to God through cleansing from being unacceptable while in an unclean state.

We too, have specific instructions from G-d, regarding worship, morality and ethics for walking with Him and making it to His Kingdom. Are we following them or are we going to do what we want, because "the times have changed", because it is just too much trouble, because we are lazy or because we think it is alright to take poetic license with G-d's instructions or because we pick and choose what we think is important and what "we agree with"? If we are not doing all we can to follow the guidelines and instructions from G-d concerning living life properly and with Love for Him, we will suffer a sure judgment. G-d Almighty has entrusted us with His fire. We know fire warms and gives light, but fire also burns and consumes!

It is very worthwhile to ponder the commands of G-d, His Laws of Worship and the consequences of disobedience. Consider what G-d thinks about people, His people taking liberties and doing things which are not the way G-d commanded or which even which G-d has commanded not to do. Think about this as the celebrations of the "Church" come around. No will argue where most of the customs and practices for those celebrations come from, where the customs and practices were adopted and assimilated from. Yet a vast majority of proclaimed believers, a vast majority of the "Church" blatantly and without spiritual thought continues to "offer profane fire (worship) before the LORD, which He had not commanded to be done" (paraphrased)!

***PRAISE OUR HEAVENLY FATHER, G-D ALMIGHTY FOR HIS INSTRUCTION, GUIDANCE AND GRACE GIVEN TO US THROUGH HIS VERY WORD AND HIS UNENDING LOVE FOR HIS CREATION, HUMANKIND!!***

### ***Haftorah - Prophets***

#### ***Sh'mu'el Bet (2 Samuel 6:1-7:17)***

This week's Haftorah mentions how Uzzah was struck dead when he disrespectfully touched the Ark of the Covenant; reminiscent of Nadab and Abihu's death described in this week's Torah reading.

The Holy Ark had been in storage in the house of Avinadav for many years, ever since the destruction of the Tabernacle in Shiloh. Recently crowned King David decided to move the Ark to the new capital, Jerusalem. He had the Ark placed on a cart and it was transported amidst singing and dancing. When the procession reached Goren Nachon, the oxen misstepped and Uzzah, Avinadav's son, took hold of the Ark to steady it and was instantly killed. Uzzah did something that was written in G-d's Laws concerning the Ark of the Covenant, he touched it when no one was supposed to touch it (this command will be seen later in our Torah studies).

**2 Samuel 6:1-3 (NKJV)** <sup>1</sup> Again David gathered all *the choice men* of Israel, thirty thousand. <sup>2</sup> And David arose and went with all the people who *were* with him from Baale Judah to bring up from there the ark of God, whose name is called by the Name, the LORD of Hosts, who dwells *between* the cherubim. <sup>3</sup> So they set the ark of God on a new cart, and brought it out of the house of Abinadab, which *was* on the hill; and Uzzah and Ahio, the sons of Abinadab, drove the new cart.

**2 Samuel 6:6-7 (NKJV)** <sup>6</sup> And when they came to Nachon's threshing floor, *Uzzah put out his hand to the ark of God and took hold of it, for the oxen stumbled.* <sup>7</sup> Then ***the anger of the LORD was aroused against Uzzah, and God struck him there for his error; and he died there by the ark of God.***

While we in the flesh see tend to see this as very harsh and as some have commented, uncalled for, this is the consequence of disobedience. Obviously there was more to the situation than we know, other that what is spoken of in scripture. Remember although we do not always see the reasons for G-d's judgment, G-d does see everything associated with an act of disobedience. G-d sees right into the very "heart" of the matter, yes into the attitude and heart felt reason for someone's actions. Look how King David responded to the situation. Not exactly as one would expect G-d's anointed King of Israel to act. But David did act through imperfect human understanding. That was going to change as David saw the mighty blessings given to the family and household of Oved-Edom, where David stashed the Ark of the Covenant.

**2 Samuel 6:8-12 (NKJV)** <sup>8</sup> *And David became angry because of the LORD'S outbreak against Uzzah; and he called the name of the place Perez Uzzah to this day.* <sup>9</sup> *David was **afraid** of the LORD that day; and he said, "How can the ark of the LORD come to me?"* <sup>10</sup> **So David would not move the ark of the LORD with him into the City of David; but David took it aside into the house of Obed-Edom the Gittite.** <sup>11</sup> The ark of the LORD remained in the house of Obed-Edom the Gittite three months. And *the LORD blessed Obed-Edom and his entire household.* <sup>12</sup> *Now it was told King David, saying, "The LORD has blessed the house of Obed-Edom and all that belongs to him, because of the ark of God." So David went and brought up the ark of God from the house of Obed-Edom to the City of David with gladness.*

The Ark was brought up to the city of David with great singing and dancing. David then blessed and distributed presents to all the assembled Israelites.

Later King David is reflecting on the blessings which G-d has given him and comes to the conclusion that it was not equitable for him to live in a fine house and G-d to dwell in a tent. Nathan the prophet told David to do all that was good in his heart concerning the House of G-d. However G-d interceded and changed the plans. While appreciating the heart of David on the matter, god did not allow David to build the Temple, the House of G-d, but relegated it to an upcoming offspring of David's. This is also a time of G-d's covenant with David for his "house and kingdom to be established forever".

**2 Samuel 7:12-16 (NKJV)** <sup>12</sup> "When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. <sup>13</sup> He shall build a house for My name, and I will establish the throne of his kingdom forever. <sup>14</sup> I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men. <sup>15</sup> But My mercy shall not depart from him, as I took *it* from Saul, whom I removed from before you. <sup>16</sup> And your house and your kingdom shall be established forever before you. Your throne shall be established forever." ' "

We know this did happen. G-d revealed the Temple, His House was to be built in Jerusalem and the son of David, Solomon, was to build it. In His mercy and Grace, G-d allowed David to participate to a degree in the Temple construction. David was allowed to plan and set aside the construction materials for his future heir to use. We also know the Messiah, Yeshua HaMashiach, Jesus Christ came through the line of David, the Tribe of Judah. Yeshua continues the line of David, as the King who will cleanse the earth of evil and bring back G-d's Kingdom to earth as it is in Heaven.

## ***B'rit Hadashah – New Testament***

***Matthew 5:17-20; Mark 7:1-13; Acts 10:1-35; 2 Corinthians 6:16-17***

**Time to review and summarize this week's teaching and study.**

Last week we saw in the Parashah the instructions of the sacrifices, the offerings and how they are to be carried about. All of this direct and deliberate instruction from G-d. We learned these carry on the theme of "holiness" and "drawing near" to G-d.

We have learned that if we ignore the sacrifices, we will not have the proper full understanding of what Yeshua's sacrifice did and *continues to do for us*. The sacrificial system (a substitution principal) in the tabernacle and later the temple taught how as a sinner, man was atoned for by the sacrificial death of a perfect, unblemished and innocent animal, shedding its blood in man's place. ***This was a foreshadowing and preparatory symbolic action (the substitution principal) for the sacrificial spilling of the blood and death of the Lamb of G-d, the Passover Lamb, Yeshua HaMashiach, Jesus Christ.***

This week, we have seen that following G-d's commands and instructions brings His approval and will draw us near to Him, near to seeing His Glory.

We have also seen the importance of obedience to Adonai's instructions and commands and the consequences of disobedience. The example of judgment on Nadab and Avihu shows us the grave error of disobedience, not following G-d's commands and instructions.

**Leviticus 10:1-2 (NKJV)** <sup>1</sup> Then Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and ***offered profane fire before the LORD, which He had not commanded them.*** <sup>2</sup> ***So fire went out from the LORD and devoured them, and they died before the LORD.*** “

Leviticus Chapter 11 contains the instruction concerning food or the “dietary laws”. The dietary laws are of great controversy these days among the many churches and believers. The controversy started when, through the sacrificial death of Jesus; salvation and being grafted into the commonwealth of Israel was opened to the Gentiles or Non-Jews.

First of all let's look at what Yeshua HaMashiach, Jesus Christ himself said about the “Law”, the Torah. He explains the following:

**Matthew 5:17-20 (NKJV)** <sup>17</sup> ***Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.*** <sup>18</sup> For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. <sup>19</sup> Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches *them*, he shall be called great in the kingdom of heaven. <sup>20</sup> ***For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven.*** “

**Matthew 5:17-20 (CJB)** <sup>17</sup> ***Don't think that I have come to abolish the Torah or the Prophets. I have come not to abolish but to complete.*** <sup>18</sup> Yes indeed! I tell you that until heaven and earth pass away, not so much as a yud or a stroke will pass from the *Torah* — not until everything that must happen has happened. <sup>19</sup> So whoever disobeys the least of these *mitzvot* and teaches others to do so will be called the least in the Kingdom of Heaven. But whoever obeys them and so teaches will be called great in the Kingdom of Heaven. <sup>20</sup> ***For I tell you that unless your righteousness is far greater than that of the Torah-teachers and P'rushim, you will certainly not enter the Kingdom of Heaven!*** “

Yeshua, Jesus himself said he was not doing away with the Torah or the Prophets, in other words he was not voiding, nullifying or outdating the “old testament”. We are learning how he fulfilled the Torah, the “old testament”. Yeshua, Jesus himself and his apostles and Disciples routinely taught and used the “old testament” to teach. Understand this, Yeshua, Jesus used the “old testament”, the Torah and the prophets to teach. What he also did was to correct misunderstandings and interpretations, false doctrines and man made traditions as put forth by the religious leaders concerning the written word of G-d and he explained further in detail, clarifying many of the “laws”, prophecies and commands in the written word of G-d, the “old testament” which contains the Torah, the Prophets and the “songs”. There are what one could call changes

through Jesus to the "Law". In the black and white, letter of the Law, there are severe judgments and punishments for certain "sins" and actions. Certain of these punishments and judgments by men are no longer needed and why you may ask? Because, along with Yeshua HaMashiach, Jesus Christ, the judgments and punishments for some sins were nailed to the Cross.

We see from verse 20 of the above, Yeshua, Jesus, made it known that one has to be righteous to a degree greater than that of the Pharisees, Sadducees and the Sages, who were the teachers of his time. We find an example is how Yeshua gives correction concerning the traditions verses the commands of G-d in the Torah:

**Mark 7:1-13 (NKJV)** <sup>1</sup> Then the Pharisees and some of the scribes came together to Him, having come from Jerusalem. <sup>2</sup> Now when they saw some of His disciples eat bread with defiled, that is, with unwashed hands, they found fault. <sup>3</sup> For the Pharisees and all the Jews do not eat unless they wash *their* hands in a special way, holding the tradition of the elders. <sup>4</sup> *When they come* from the marketplace, they do not eat unless they wash. And there are many other things, which they have received and hold, *like* the washing of cups, pitchers, copper vessels, and couches. <sup>5</sup> Then the Pharisees and scribes asked Him, "Why do Your disciples not walk **according to the tradition of the elders**, but eat bread with unwashed hands?" <sup>6</sup> He answered and said to them, "Well did Isaiah prophesy of you hypocrites, as it is written: *'This people honors Me with their lips, But their heart is far from Me. <sup>7</sup> And in vain they worship Me, Teaching as doctrines the commandments of men.'* <sup>8</sup> **"For laying aside the commandment of God, you hold the tradition of men--the washing of pitchers and cups, and many other such things you do."** <sup>9</sup> **He said to them, "All too well you reject the commandment of God, that you may keep your tradition.** <sup>10</sup> For Moses said, *'Honor your father and your mother'*; and, *'He who curses father or mother, let him be put to death.'* <sup>11</sup> But you say, 'If a man says to his father or mother, "Whatever profit you might have received from me *is* Corban"--' (that is, a gift *to God*), <sup>12</sup> then you no longer let him do anything for his father or his mother, <sup>13</sup> **making the word of God of no effect through your tradition which you have handed down. And many such things you do.'"**

***JESUS WAS CONDEMNING THE DOCTRINES OF MAN, NOT G-D'S WRITTEN WORD, WHICH WAS GIVEN AND WRITTEN TO GUIDE, INSTRUCT AND TEACH US HOW TO "DRAW NEAR" HIM.***

***DOCTRINES OF MAN, RATHER THAN THE ACTUAL COMMANDS OF G-D, DOES THAT SOUND FAMILIAR TO TODAY AND THE CHURCHES?***

***BE IN THE WORD, SO THE WORD WILL BE IN YOU!!!!***

Example of the misunderstandings of Torah (especially the dietary laws) and what is written is found at:

**Acts 10:1-35 (NKJV)** <sup>1</sup> *There was a certain man in Caesarea called Cornelius, a centurion of what was called the Italian Regiment,* <sup>2</sup> *a devout man and one who feared God with all his household,* who gave alms generously to the people, and prayed to God always. <sup>3</sup> About the ninth hour of the day he saw clearly in a vision an angel of God coming in and saying to him, "Cornelius!" <sup>4</sup> And when he observed him, he was afraid, and said, "What is it, lord?" So he said to him, "Your prayers and your alms have come up for a memorial before God. ...." <sup>9</sup> The next day, as they went on their journey and drew near the city, Peter went up on the housetop to pray, about the sixth hour. <sup>10</sup> Then he became very hungry and wanted to

eat; but while they made ready, he fell into a trance <sup>11</sup> and saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth. <sup>12</sup> In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air. <sup>13</sup> ***And a voice came to him, "Rise, Peter; kill and eat."*** <sup>14</sup> ***But Peter said, "Not so, Lord! For I have never eaten anything common or unclean."*** <sup>15</sup> And a voice *spoke* to him again the second time, ***"What God has cleansed you must not call common."*** <sup>16</sup> ***This was done three times.*** And the object was taken up into heaven again. <sup>17</sup> Now while Peter wondered within himself what this vision which he had seen meant, behold, the men who had been sent from Cornelius had made inquiry for Simon's house, and stood before the gate. <sup>18</sup> And they called and asked whether Simon, whose surname was Peter, was lodging there. <sup>19</sup> While Peter thought about the vision, the Spirit said to him, "Behold, three men are seeking you. <sup>20</sup> Arise therefore, go down and go with them, doubting nothing; for I have sent them." <sup>21</sup> Then Peter went down to the men who had been sent to him from Cornelius, and said, "Yes, I am he whom you seek. For what reason have you come?" <sup>22</sup> And they said, "Cornelius *the* centurion, a just man, one who fears God and has a good reputation among all the nation of the Jews, was divinely instructed by a holy angel to summon you to his house, and to hear words from you." <sup>23</sup> Then he invited them in and lodged *them*. On the next day Peter went away with them, and some brethren from Joppa accompanied him. <sup>24</sup> And the following day they entered Caesarea. Now Cornelius was waiting for them, and had called together his relatives and close friends. <sup>25</sup> As Peter was coming in, Cornelius met him and fell down at his feet and worshiped *him*. <sup>26</sup> But Peter lifted him up, saying, "Stand up; I myself am also a man." <sup>27</sup> And as he talked with him, he went in and found many who had come together. <sup>28</sup> ***Then he said to them, "You know how unlawful it is for a Jewish man to keep company with or go to one of another nation. But God has shown me that I should not call any man common or unclean. <sup>29</sup> Therefore I came without objection as soon as I was sent for.*** I ask, then, for what reason have you sent for me?" <sup>30</sup> So Cornelius said, "Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing, <sup>31</sup> and said, 'Cornelius, your prayer has been heard, and your alms are remembered in the sight of God. <sup>32</sup> Send therefore to Joppa and call Simon here, whose surname is Peter. He is lodging in the house of Simon, a tanner, by the sea. When he comes, he will speak to you.' <sup>33</sup> So I sent to you immediately, and you have done well to come. Now therefore, we are all present before God, to hear all the things commanded you by God." <sup>34</sup> ***Then Peter opened his mouth and said: "In truth I perceive that God shows no partiality. <sup>35</sup> But in every nation whoever fears Him and works righteousness is accepted by Him.***

It was not about food! It was about the salvation of the Gentiles and their being grafted into the common wealth of Israel. Verse 15 tells us ..... ***"What God has cleansed you must not call common."*** When Yeshua HaMashiach spilled his blood in sacrificial death, he opened the door for the Gentiles, Non-Jews. They were now able to be grafted in and receive salvation, ***being washed cleaned by the blood of Yeshua HaMashiach!*** This is what the Apostle Peter learned and taught as he said himself (verse 28).

Yeshua HaMashiach, Jesus Christ the Messiah, himself followed the Torah, including the dietary laws. Confusion lies with the difference between what G-d's word says and what is man's doctrine, such as the rabbinical traditions about "kosher". Let's revisit Leviticus and the dietary laws, by looking at what the final verse concerning it says;

**Leviticus 11:46-47 (NKJV)** <sup>46</sup> 'This *is* the law of the animals and the birds and every living creature that moves in the waters, and of every creature that creeps on the earth, <sup>47</sup> ***to distinguish between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.'*** "

**Leviticus 11:46-47 (CJB)** <sup>46</sup> "Such, then, is the law concerning animals, flying creatures, all living creatures that move about in the water, and all creatures that swarm on the ground. <sup>47</sup> ***Its purpose is to distinguish between the unclean and the clean, and between the creatures that may be eaten and those that may not be eaten.***"

The issue is what is considered to be eaten and what is not to be eaten as G-d considers some clean and some unclean. When looked at from a health and biological standard, it makes even more sense, however, the dietary law is also a matter of obedience. Do you remember Nadav and Avihu – obedience? Do you remember Uzzah – obedience? This is shown by the fact of what the Apostles discerned about the "grafted in", new believers from the nations, the Gentiles. It was discerned through prayer the answers from G-d, the Gentiles were not held to commands, which were specific to Israel (such as circumcision), but were still held to the commands given to Noah. Interestingly through the history of Israel, this had been recognized by the Rabbis as acceptable for one to be associated with Israel and live among them. These Gentiles were known as G-d Fearers and those commands given to Noah are repeated in the 10 Commandments given at Mt. Sinai.

The first recorded dietary command to the first human by G-d, a dietary law with restriction:

**Genesis 2:15-17 (NKJV)** <sup>15</sup> Then the LORD God took the man and put him in the garden of Eden to tend and keep it. <sup>16</sup> And the LORD God commanded the man, saying, "***Of every tree of the garden you may freely eat; <sup>17</sup> but of the tree of the knowledge of good and evil you shall not eat,*** for in the day that you eat of it you shall surely die."

**Genesis 2:15-17 (CJB)** <sup>15</sup> Adonai, God, took the person and put him in the garden of 'Eden to cultivate and care for it. <sup>16</sup> Adonai, God, gave the person this order: "***You may freely eat from every tree in the garden <sup>17</sup> except the tree of the knowledge of good and evil. You are not to eat from it,*** because on the day that you eat from it, it will become certain that you will die."

### **FOOD FOR THOUGHT:**

Concerning the dietary laws (not the Rabbinical traditions, but rather those written in G-d's word); by not partaking and by not eating the "unclean" foods establishes controls and boundaries in our life. Using the boundaries G-d has set, takes us away from comfort, convenience and gratification, making us concentrate and focus on covenant, community and being set apart, that we may become holy, pure and "draw near" to G-d.

Since we consider our own bodies as Tabernacles of G-d, a Temple to G-d, does it not seem logical to think about the foods, which we should bring into our personal sanctuary so we may achieve holiness and unity with G-d? See how this is addressed at:

**2 Corinthians 6:11-18 (NKJV)** <sup>11</sup> O Corinthians! We have spoken openly to you, our heart is wide open. <sup>12</sup> ***You are not restricted by us, but you are restricted by your own affections.*** <sup>13</sup> Now in return for the same (I speak as to children), you also be open. <sup>14</sup> Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? <sup>15</sup> And what accord has Christ with Belial? Or what part has a believer with an unbeliever? <sup>16</sup> And what agreement has the temple of God with idols? ***For you are the temple of the living God. As God has said: "I will dwell in them And walk among them. I will be their God, And they shall be My people."*** <sup>17</sup> ***Therefore "Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you."*** <sup>18</sup> ***"I will be a Father to you, And you shall be My sons and daughters, Says the LORD Almighty."***

When we learn the meaning, the symbolism, the prophetic meanings behind the offerings, the sacrifices, the commands, the laws given and how they can apply to us today, most importantly obedience to the commands and laws of G-d, we will much better be able to appreciate, explain and share the importance of how Yeshua HaMashiach, Jesus Christ the Messiah fulfills all of this for all of mankind. This system of

offerings, sacrifices, the commands, the laws that Adonai gave to Israel, His Chosen People was a specific design in order to bring about a fundamental transformation in individuals and the Nation of Israel as a whole. Knowing this will aid us in proclaiming the Good News of the Gospel, Yeshua HaMashiach / Jesus Christ the Messiah.

***G-d has been and is teaching; bringing to maturity, working and preparing humankind for the future, the return of His Son with the Kingdom on earth as it is in Heaven.***

## ***Closing:***

1 Samuel 15:22-23 tells us how G-d feels about our actions when they come from the wrong motives, good or bad as happened with the disobedience of King Saul.

***1 Samuel 15:22-23 (NKJV) <sup>22</sup> So Samuel said: "Has the LORD as great delight in burnt offerings and sacrifices, As in obeying the voice of the LORD? Behold, to obey is better than sacrifice, And to heed than the fat of rams. <sup>23</sup> For rebellion is as the sin of witchcraft, And stubbornness is as iniquity and idolatry. Because you have rejected the word of the LORD, He also has rejected you from being king."***

***OBEDIENCE IS A KEY TO GROWING TO SPIRITUAL MATURITY AND DRAWING NEAR TO G-D Almighty.***

***YOU HAVE TO BE IN THE WORD,  
FOR THE WORD TO BE IN YOU!***

***Shabbat Shalom, G-d Bless and Keep you!***

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