

Parashah #26
(Updated 4.18.09)

Sh'mini ~ **שמיני** ~ Eighth

Torah: Vayikra/Leviticus 9:1~11:47

Haftarah: Sh'muel Bet/2nd Samuel 6:1~7:17

**B'rit Hadashah: Mark 7:1-23; Acts 5:1-11; Acts 10:1-35;
2nd Corinthians 6:14~7:1; Galatians 2:11-16; 1 Kefa/1st Peter 1:14-16**

Is there never any end to all the avenues we can travel each week? Which fork in the road do I really want to walk down? I'm not sure!!!

Our portion this week deals with the actual beginning of the priestly service and the first tragic misuse of the priestly position, in chapter ten, and then of course, there is the portion's most prominent feature in the laws of kashrut, outlined in chapter eleven. So, here goes . . .

CHAPTER 9

The consecration of the (Meesh-kahn) *Mishkan/Tabernacle* began on the 23rd of Adar and continued for 7 days. Now, it is the first of Nissan, a new Biblical year. **Vayikra/Leviticus 9:1** begins "On the eighth day . . ." which we know signifies "a new beginning" and was the beginning of the priests serving their courses at the *Mishkan/Tabernacle*. So the priests come out of their seclusion in the Tabernacle on the eighth day. We are told that throughout the ancient Near East, the number seven was regarded as the number of divinity, the number of the heavens.

In Torah, the number seven represents the cycle of time . . .

- Seven days in a week
- Seven weeks between (Ha Maht-zote) *Ha Matzot/Unleavened Bread* and (Shah-voo-oat) *Shavuot/Pentecost*
- Seven festival Sabbaths
- Seven years in a sabbatical cycle
- Seven sets of years in a (Yoe-vehl) *Yovel/Jubilee*

The number eight represents a step outside the cycles of ordinary time. Eight is the number of eternity.

Additionally, the priests made specific (kore-bah-note) *korbanot/offerings* for themselves at HaShem's direction through Moshe. Specifically, Aharon was to use a young bull for his sin offering in order to be forgiven for his roll in the sin of the golden calf. Then the (Ahm Yis-rah-el) *Am Yisra'el/people of Israel* were given additional specific instructions concerning their *korbanot/offerings*, "because today Adonai is going to appear to you."

At this point, (**verses 15-21**) I have some questions. Did each family bring . . .

- A male goat for a sin offering
- A calf and a lamb for a burnt offering
- An ox and a ram for peace offerings
- And a grain offering, as well

That would have been a lot of offerings which would have taken considerable time to do. Or did the 70 Elders represent the nation? Even at that, it would have taken a considerable amount of time as well. Or (**verse 15**) was there only one of each offered and if so who brought it? Or did each family bring "all of the above" but only one was used so the remainder were offered by the Kohanim for the daily offerings in the future? I'm not sure and I really couldn't find anything to substantiate one way or the other. I'm inclined to think the latter is what actually happened.

The (ay-dah) *edah/entire assembly* comes together at the Tabernacle, obediently present their offerings and then some interesting things happen.

Aharon/Aaron raised his hands, blessed the people (the Aharonic blessing? I think so!) and came down from presenting the offerings. The Sages say that he blessed the people with the priestly benediction, "The L~RD bless you, and keep you; the L~RD make His face shine upon you, and be gracious to you; the L~RD lift up His countenance on you, and give you peace."

(**B'midbar/Numbers 6:24-26**)

This blessing is known by three different names . . .

- It is called the **priestly blessing** because the priesthood was commanded to bless Israel with it. Each day, following the daily, continual burnt offering, the priests would recite this blessing over those assembled in the Temple.
- It is called (due-kahn-ing) **duchaning/going up to the platform**, because in Temple times the priests would ascend to a platform (due-kahn) **duchan**, (דוכן) before blessing the people.
- It is also called **the lifting of the hands** because in Temple times, the priests would lift their hands and make the sign of the Hebrew letter (sheen) **shin**, שׁ with their fingers. The **shin** is an accepted Jewish abbreviation for the name of HaShem. This was practiced in Temple times to fulfill the commandment, “So they shall invoke My name on the sons of Israel, and I then will bless them.” (**B’midbar/Numbers 6:27**)

Verse 23 “Moshe and Aharon entered the tent of meeting, came out and blessed the people. Then the glory of Adonai appeared to all the people!” Could this be a picture or type of: **HaShem**/The loving Father (Moshe), **Yeshua HaMashiach**/The Son (Aharon) and the **Ruach HaKodesh**/The Holy Spirit (the glory of Adonai)? In operation all together, would they not be (ay-kahd) **Echad/One**?

One of the main lessons I learned in this reading is the importance of spiritual leaders to assume responsibility for their sins and repent BEFORE they minister to and on behalf of others. As a royal priesthood (**Kefa Alef/1 Peter 2:9**), it is incumbent upon us to deal with our own relationship with HaShem before we try to function in ministering to others. An important additional note here would be that men should minister to men and women should minister to women, especially those who are single men and single women. It is appropriate for married couples to minister to other couples as well as singles both men and women, as long as both members of the couple are ministering together.

CHAPTER 10

Vayikra/Leviticus 10:1-2 brings us to (Ah-ha-rone) Aharon’s two sons, (nah-dahv) **Nadav/Nadab** and (ah-vee-hoo) **Avihu/Abihu**, offering “strange fire” to the altar of HaShem. First Fruits of Zion indicated that Nadav and Avihu were caught up and carried away with the excitement of the moment and decided to introduce a little spontaneity into the worship service. Apparently, they offered incense . . .

- At the wrong time
- In the wrong place
- In the wrong manner
- With the wrong fire

Adonai’s anger blazed against them and a consuming fire actually seared their souls right out of their bodies! Their bodies/corpses drop dead on the spot! Needless to say, fear came over the people. While there are many ideas as to what the “strange fire” entailed, one consensus maintains that Nadav and Avihu offered the regular daily incense upon the (Meez-bay-ahk) **Mizbe’ach/Altar** without being instructed to do so. Therefore, they acted of their own will rather than in the will of Adonai. We must learn there is nothing sacred in doing anything which our Abba Father has not set down in the Torah. **Any deviation from His procedures, no matter how small it may be, is liable to bring tragedy.**

Here would be a good place to reiterate . . . **we must learn** . . . “any deviation from His (G~D’s/HaShem’s) procedures, no matter how small it may be, is liable to bring tragedy.”

In our part of the United States, Sunday, April 12, was rainy and chilly. Is it possible our Father was trying to tell us **NOT** to mix the profane with the holy? Only in the King James Version (Acts 12:4) is the word Easter mentioned and that was a deliberate mistranslation. I have heard folks say that they love to dress up on Easter and go to sunrise services. Where is that in scripture? That sounds like a serving of “self”. HaShem’s word says we are to observe Passover, as an everlasting covenant. Most of us are familiar with WWJD. So I have to ask . . . “What Would Jesus Do”? I can guarantee you that He did **NOT** celebrate easter; it is a pagan holiday with many very weird pagan practices, including dipping eggs in the blood of sacrificed babies. Check it out for yourself at www.wikipedia.com.

Bottom line, I guess it boils down to who is your god? You or HaShem?

Okay, let's get back to **Chapter 10**. Another consensus is based on **verses 8-11**, which is the admonition of "don't drink any wine or other intoxicating liquor . . . when you enter the tent of meeting". Perhaps Nadav and Avihu were intoxicated when they made such an unwise decision to offer unauthorized fire before Adonai.

Yet another consensus is they brought their own incense into the (Koe-dehsh Koe-deh-sheem) **Kodesh Kodeshim/Holy of Holies** where the (Koe-hen Gah-dole) **Kohen Gadol / High Priest** could go only on (Yome Kip-poor) Yom Kippur. Needless to say, these are all speculations.

Rabbi Ya'akov Youlus tells us that the lesson we should learn from this story is that even when a person wants to serve G~D and do service in his own spontaneous way and do additional things that G~D does not command him to do, it is sin. All the previous verses show us that each and every action is commanded by G~D or by Moshe. This teaches us that G~D prescribes certain actions for us. When we add our own actions to G~D's commands, we are actually subtracting or distorting G~D's ideal will for us. It is important for us to follow G~D's pattern for life and to know that any transgression from His ordained will is considered rebellion.

To reinforce the importance of following HaShem's word precisely, read **Sh'mot/Exodus 38:21**, as well as **Chapters 39 and 40**. You will find the words ". . . as the L~RD commanded Moses . . ." or ". . . according to the commandment of Moses . . ." repeated a total of eighteen times. It is interesting to know that the letters in the Hebrew alphabet each represent a number. The number 18 is equivalent to the sum of the letters (khet) **chet** which equals 8 and the letter (yode) **yod** which equals 10. These two letters spell the Hebrew word (khi) **chai** which means **life**. In the book of (Mish-lay-ee) **Mishlei/Proverbs**, the Torah is called a tree of life. "She is a tree of life to them that lay hold upon her; and happy is everyone that retaineth her" (**Mishlei/Proverbs 3:18**). Additionally, **Mishlei/Proverbs 3:1**, "My son, forget not my law; but let thine heart keep my commandments" and this description tells us that the subject here is the Torah. As I understand this, the tree of life refers to the Torah!

It is absolutely necessary for us to understand the holiness of our G~D and the consequences of failing to heed His commands, BUT, it needs to be made undeniably clear that HaShem is not a "fire-breathing" tyrant, ready to "smoke" the next person who gets on His bad side. Truly, HaShem is a G~D of infinite mercy, love and compassion and He desires that we experience this side of Him personally.

Another interesting event, although slightly subtle, takes place in **verse 4**; (Meesh-ah-ehl) Mishael and (Ehl-zah-fahn) Elzaphan, Levites, were appointed to remove the bodies in order not to dampen the celebration. According to Torah, a Kohen Gadol is forbidden to contaminate himself with the body of even a close relative, so Aharon was not eligible. Usually, ordinary Kohanim would be permitted to do so, so Elazar and Ithamar should have been the ones to remove their brothers' remains. In honor of the inauguration, however, the Torah made an exception.

According to the Stone Edition of the Artscroll Chumash, "it is noteworthy that the verse identifies Mishael and Elzaphan as Aaron's cousins. Apparently their relationship was important to their mission. Thus, the Torah teaches that the primary mitzvah of attending to the dead rests upon the relatives; the closer the relationship, the greater the responsibility. In this case, the closest relatives – Aaron and his surviving sons – were forbidden to contaminate themselves with the dead; therefore, the next nearest kin were selected."

Vayikra/Leviticus 10:16 Darosh darash: midpoint through Torah

In **verse 16** we find the Hebrew words (dah-roesh, dah-rahsh) **darosh, darash**. Translated here as **searched carefully or carefully investigated**. We find the word **darash** (דָּרַשׁ) means **to search**. The Stone Edition of the Artscroll Chumash tells us that these two Hebrew words, **darosh, darash**, are the exact halfway mark of all the Hebrew words of the Torah. So if you started in **B'resheet/Genesis** with the first Hebrew word, marked all of the words forward and someone else began with the last Hebrew word in **D'varim/Deuteronomy** and marked each Hebrew word going backwards, they would meet at the exact center in **Vayikra/Leviticus 10:16** where it says **darosh, darash**. Here in the very center of Torah are the words **search search**. It is said that these same two words can be understood to mean **study, study!**

The study of Torah is one of the commandments of the Torah. "You shall teach them (the commandments of the Torah) diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up." (**D'varim/Deuteronomy 6:7**) One must study Torah first in order to teach it. As the preceding verse implies, Torah is supposed to be searched, studied and discussed at home and on the way, evening and morning. Wouldn't it be "kewl" if during our drive-time to and from work each day there would be a Torah Study coming from our radios? Another option would be to obtain CDs from First Fruits of Zion's Torah Club and listen to the parashah each week! That's what I do!!!

CHAPTER 11

Vayikra/Leviticus 11, known as the “dietary law” chapter is, in my opinion, one of the most interesting guidelines our Father has ever given to us. The part that I find the most amazing is that medical science is now in complete agreement (whether they acknowledge it or not!).

Before we really get started on **Vayikra/Leviticus 11**, I just want to say that I wasn’t raised knowing about this part of The Book. Not adhering to these instructions, wasn’t a matter of being disobedient, it was a matter of not knowing. About eight years ago, when I did find out what our Father considers food, I quickly complied. Was it easy? Yes and no! Crisp fried bacon STILL smells good and I’m sure would still taste good but my Father says it isn’t “food” and I shouldn’t eat it!!! However, some of my “Christian” friends don’t buy this so I learned that I needed to be better versed on what both the **Torah (Original Covenant)** and the **B’rit Hadashah (Renewed Covenant)** had to say about kosher eating.

Usually, if the Torah establishes a truth in one passage, then the same truth is recognized as valid in all other passages. One thing is for sure . . . scripture cannot and does not contradict itself.

The word **kosher** comes from the Hebrew root word (kah-shehr) **kasher** which means *to be straight or right* and implies *to be acceptable*.

The entire chapter of **Vayikra/Leviticus 11** explains what types of animals are **acceptable** for consumption and which ones were **unacceptable** or forbidden to consume as food. The English language primarily used the words **clean** and **unclean**, which doesn’t translate well without compromising the rich meaning of the original Hebrew. For instance (tah-may) **tamei** means **unclean** and (tah-hor) **tahor** means **clean** and can range in meaning from ritually to physically to spiritually clean or unclean.

Here’s a little quiz! How much do we know about what is and what isn’t kosher?

Kosher VS Not Kosher

1. Giraffes
2. Gazelles
3. Grasshoppers
4. Locusts
5. Quail
6. Pigeon
7. Dove
8. Red deer
9. Bison
10. Goat

In verses 4-8 speaking of some earth-dwelling animals, we read these words: “But you are not to eat those that only chew the cud or only have a separate hoof. For example, you are not to eat meat from these or touch their carcasses; they are unclean for you.” And again in **verses 46-47** we have the law concerning animals, flying creatures, all creatures that move about in the water and all creatures that swarm on the grounds. We learn in no uncertain terms the definition of what is **food** and what is **not food**.

Let’s go back and read **Vayikra/Leviticus 11:4-7**. Of the species mentioned here there is one I want to point out; it parallels our daily lives, sometimes. Visually, we can tell that the camel, the coney (woodchuck) and the hare (rabbit) are unclean because they don’t have a separated hoof. However, the pig **does** have a separated hoof and in fact, it tends to lie on the ground with its feet stretched forward displaying its cloven hooves. From all **outward** appearances, it is a kosher animal. The fact that it is an unclean animal is “hidden”; which makes it, in my opinion, all the more abominable. It would do us well to be sure that we are “kosher” from the inside out! There are many who claim to have a relationship with HaShem be they Jewish or Gentile, whose outward walk is very kosher but their “hidden sin” behind closed doors, away from the congregation, etc. is as equally abhorrent to HaShem as the pig. Being unclean, in any form, separates us from the Holy One, blessed be He.

Before we go any further, let me bring up the matter concerning the separation of meat and milk. This is a very legalistic rabbinical issue and is not what our loving Father has instructed at all. “Do not boil (seethe) a kid goat in its mother’s milk” is mentioned three times in Torah (**Sh’mot/Exodus 23:19; Sh’mot/Exodus 34:26; D’varim/Deuteronomy 14:21**). Two times it relates to the celebration of (Shah-voo-oat) **Shavuot/Feast of Weeks**, a first fruits holiday. This practice was a religious, idolatrous, pagan practice of the Canaanites, under the belief that it would increase the fertility of their ground or their body. HaShem was warning (B’nay Is-rah-ehl) **B’nei Isra’el/Children of Israel** not to mix that pagan practice with the celebration of His High Holy Days. (There it is again!!! Don’t mix the profane with the holy!!!!)

Mark Ensign, Torah Teacher at Adot Adonai in Amarillo, TX has some very good comments which I would like to quote here. "Clean and unclean animals each have distinctive characteristics. As stated above, clean animals must have a cloven hoof and chew the cud. The cloven hoofs protect from parasites and disease swarming in the ground. An animal that chews the cud can separate healthy and unhealthy items before it enters the final stages of the digestive system."

"Unclean animals lack these defenses. A tiger does not chew the cud so whatever he eats goes directly into his system. He has no defense against diseases that would enter his system through his diet. He is what he eats. So whatever eats him eats all that has entered into his flesh. His paws have no protection against parasites that enter as the animal passes through infested areas. Unclean animals may have one or the other of the protective mechanisms. None will have both. Unclean animals tend to eat dead animals and blood, contrary to HaShem's commandment that the blood is His. "For the life of the flesh is in the blood." **Vayikra/Leviticus 17:11** Taking what belongs to Adonai also makes these animals unclean and unholy."

Before I forget . . . the answers to the quiz above are:

Surprise! They are all kosher! The giraffes and gazelles are kosher because they have cloven hooves and chew their cud, while birds must not be birds of prey or scavengers. Certain species of grasshoppers and locusts are identified as kosher as well. However, I think I'll leave them off my table!

One final interesting tidbit; clean animals respond to a human leader. Sheep, goats and cattle respond to a human leader. They can be led by a shepherd. Unclean animals do not want to be shepherded. It is interesting to see wild animals in the circus appear to be tame. Sometimes the trainer makes a mistake and the lion eats or mauls him, proving the animal was never tame in the first place. Even domesticated animals like horses and dogs resist peaceful herding. Lacking biological defense mechanisms, eating blood and rejecting a shepherd are common characteristics of an unclean animal.

Sh'mini ~ שמיני ~ Eighth

Haftarah: Sh'mu'el Bet/2nd Samuel 6:1~7:17

Our Haftarah tells us how King David and the people brought the Ark to the Holy City of (Yeh-rue-shah-lah-yeem) **Yerushalayim/Jerusalem**. Gosh, there is so much meat in this one telling . . . as well as parallels to our Torah portion. I don't know if I can really cover it all. Where to begin . . .

In **verse 1** we are told that David chose 30,000 men of Israel to go with him to bring the Ark up to Jerusalem. First of all, if your translation has "young men" it would be in error. The correct translation has the Hebrew word "chosen". There is an excellent message here against exclusiveness. In reality, it would only have taken David and four (koe-hah-neem) **cohanim / priests** to transport the Ark. They and they alone could have and would have enjoyed the excitement of bringing the Ark of HaShem to its new resting place. However, David, in his wisdom, saw the importance of involving those who had a heart to be involved. This wasn't to be a one-man show or for that matter, a select few; it was to be something that would unite all of Israel. It was wonderful that so many different people were involved in such a momentous event!

For approximately twenty years the Ark had been sojourning with the family of Abinadab. So David prepared a tent/tabernacle for it in Jerusalem and with much pomp and circumstance proceeded to have the Ark brought there. However, similar to Nadav and Avihu, in his excitement and jubilation, he made a mistake, along with (Ooz-zah) Uzzah. The mistakes?

According to **B'midbar/Numbers 4:15** the task, of carrying the Ark, was given to the cohanim and the correct handling of the Ark was a matter of life or death. Possibly Uzzah wasn't a priest; he might have been a Levite but even they were not permitted to touch the Ark. Regardless of how sincere Uzzah's actions may have been, it was against HaShem's set order which dictated that only the high priest was allowed to touch the Ark. The other mistake had to do with the Ark on the wagon; it didn't belong on the wagon. It was to be on the shoulders of the cohanim!!!

Needless to say, David was shaken by what had happened, so for three months, arrangements were made for the Ark to stay with Obed-edom. The scriptures say that he and his entire household were blessed because of the Ark of G~D (**verses 11-12**).

Having learned his lesson, David again made arrangements to bring the Ark to Jerusalem. This time the matter was handled with due diligence to Torah and the sons of the Levites carried the ark of G~D on their shoulders, with the poles as Moshe had commanded according to the word of the L~RD. (**1 Chronicles 15:15**)

As you can see, the story of the misadventure of Nadav and Avihu, Aharon's two sons who brought a strange fire to HaShem in the Mishkan parallel's this account concerning King David, Uzzah and the Ark. Nadav, Avihu and Uzzah's presumptuousness cost

them their lives. The point being, HaShem cannot be worshipped in just any manner. He has a set order that must be followed. He has an established way in which He is to be approached. When we do not follow that pattern, we are liable to His judgment.

Sh'mini ~ שמיני ~ Eighth

B'rit Hadashah: Mark 7:1-23; Acts 5:1-11; Acts 10:1-35;
2nd Corinthians 6:14-7:1; Galatians 2:11-16; 1 Kefa/1st Peter 1:14-16

Is “Kosher” In The B'rit Hadashah?

Mark 7:1-23 In these verses, Yeshua is engaged in a confrontation with the religious leaders of His day. This particular group of Pharisees observed a tradition passed down from the elders called (n'tee-laht yah-dah-yeem) *n'tilat-yadayim/ceremonial hand washing* which is not found in the Torah itself. These particular Pharisees didn't have a problem with WHAT Yeshua's disciples were eating; instead, they were having a problem with HOW they were eating. Yeshua's response was (Yeh-shah-yah-hoo) “*Yeshu'yahu/Isaiah* was right when he prophesied about you hypocrites – as it is written, ‘These people honor me with their lips, but their hearts are far from me. Their worship of me is useless, because they teach man-made rules as if they were doctrines.’” (Mark 7:6-7) Yeshua recognized the difference between Torah observance (keeping kosher) and man-made tradition (ritual washing of hands). He also chastised them for actually replacing the clear instructions of Torah with their own Oral Tradition.

Here is one of the BIGGIES!!! Mark 7:18-19 “don't you see that nothing going into a person from the outside can make him unclean? For it doesn't go into his heart but into his stomach and it passes out into the latrine. (Depending on the translation . . . Thus he declared all foods ritually clean.)” WHAT?!?!?!? Wait a minute!!! Is Yeshua saying that ALL food is clean? Yep! That's exactly what he is saying! Actually, that was already established in the Torah. Where the mistake has been made, with regard to this passage is, we assume that just because “all is clean” that “all is also food”. That is not true! That would be in direct violation of HaShem's words in *Vayikra/Leviticus*. Yeshua was not discrediting Torah. On the contrary, in His own words in *Mattityahu/Matthew 5:17-20*, He did not come to abolish the Torah but to fulfill it. Yeshua, of all people, was Torah Observant without fault.

Acts 5:1-11 Verses 1 and 2 are directly related to our Torah portion with regard to “unholy fire” being brought before the L~RD. In this instance, (Khah-nahn-yah) *Chananyah / Ananias* & (Shah-pee-rah) *Shappirah/Sapphira* both lied regarding the offering they brought to HaShem. Our Abba Father cannot tolerate sin. Fraud is sin and it is punished. Sometimes punishment for sin is delayed but both instances, in Torah and in the B'rit Hadashah, show that G~D is real and means business. An underscoring scripture would be *Yochanan Alef/1st John 3:18* “Children, let us not love with words and talk, but with actions and in reality.”

Acts 10:1-35 This is one of my favorite passages. In *verse 2*, we learn a lot about Cornelius. He's called a G~D-Fearer. This was a term given to non-Jewish believers who were attending synagogue and learning Judaism but were not full converts to Judaism. In *Nehemiah 7:2*, G~D-Fearer is used in reference to Jewish leaders. The fact that Cornelius gave to the Jewish poor placed him in a position to receive blessings from HaShem. Apparently he was familiar with “I will bless those who bless Israel . . .” And he prayed regularly to G~D. Like Ruth in the Tanakh (*Rut/Ruth 1:16*), this Gentile had accepted the two essentials of true worship.

1. “Your people shall be my people.” Although he didn't convert to Judaism, he cared for them as his own.
2. “And your G~D shall be my G~D.” He prayed to the G~D of Israel.

Nonetheless, Cornelius was a Gentile and for all intents and purposes (Kay-fah) *Kefa/Peter* would not normally associate with him. In *verse 28* Kefa states, “You are well aware that for a man who is a Jew to have close association with someone who belongs to another people, or to come and visit him, is something that just isn't done.”

Some of us have been blessed by three Orthodox gentlemen who have been kind enough to befriend us and allow us to study with them and learn from them. Rabbi Yehuda Glick, General Director of the Temple Institute in Jerusalem, Rabbi Ya'akov Youlus, with CFI, also in Jerusalem and Reb Sh'lomo Estrin, Niagara Falls, NY.

Okay, back to *verses 12-14*, which is about Kefa's vision in which “all kinds” of creatures appeared, including some which are non-kosher or (trayf), *treif*, which means *tor'n* and actually refers to animals killed by predators. In *verses 17-19* Kefa puzzles over the meaning of the vision and it is here that many sermons from Christian pulpits derive that G~D made unclean animals kosher. How could this be? “G~D is not a man that he should lie” (*B'midbar/Numbers 23:19*). For surely, He is unchangeable (*Malachi 3:6*). The latter part of *verse 28* holds the answer. “But G~D has shown me not to call any person common or unclean.” So Kefa's vision was about people and not about food!!!

FROM TEMPLE WORSHIP TO “TEMPLE” WORSHIP

2nd Corinthians 6:14~7:1 **2nd Corinthians 6:16** states “. . . we are the temple of the living G~D.” The same G~D who placed boundaries concerning the Tabernacle/Temple worship is the same G~D who has placed boundaries around our behavior in every other area of our life including our diets. If we acknowledge that He has the authority to regulate our sexual inclinations and appetites, we must also recognize he has the authority to regulate our stomachs.

1st Corinthians 6:13 states that “food is for the stomach and the stomach is for food, but G~D will do away with both of them. Yet, the body is not for immorality, but for the L~RD and the L~RD is for the body.”

I can't help but think that if Nadav and Avihu suffered the consequences they suffered for offering “strange fire” in the Tabernacle, how do we think we should fare when we offer “strange fire” or forbidden things in this “temple” of ours? There is no doubt in my mind that the reason some of our bodies wear out before their time is because of the “strange fire” we put upon its altar.

Galatians 2:11-16 These few verses alone could take up our entire two hour allotment. Rabbi *Sha'ul/Paul* and *Kefa/Peter*, both followers of Yeshua have their disagreements concerning what the Gentiles should and shouldn't be required to do in order to be followers of Yeshua. No less than 13 pages of commentary are dedicated to these six verses.

Kefa Alef/1st Peter 1:14-16 The word doesn't get much clearer than this word is. We can have a clear hope for our future reward by refusing to be shaped by the evil desires we used to have when we were still ignorant of Yeshua. *Kefa/Peter* even refers us back to the words of HaShem in **verses 44 and 45 of Vayikra/Leviticus 11**. “You are to be holy because I am holy.”

In closing, Abba, Father, we pray that You, Holy One, will help us be Torah observant (obedient) to Your Word. Help us to follow your guidelines, not only for kosher eating but for kosher living as well. In the name above all names, we pray, aumein, aumein, aumein.

The corresponding Psalm for this week's Torah portion is: Psalm 128

Next Week's Torah Portion: Double portion:

Parashah #27

Tazria ~ תזריע ~ She Conceives

Torah: Vayikra/Leviticus 12:1~13:59

Haftarah: M'lakhim Bet/2nd Kings 4:42~5:19

B'rit Hadashah: Mattityahu/Matthew 8:1-4; 11:2-6;

Mark 1:40-45; Luke 2:22-24; Luke 5:12-16; Luke 7:18-23

Parashah #28

Metzora ~ מצרע ~ Person Afflicted With Tzara'at

Torah: Vayikra/Leviticus 14:1~15:33

Haftarah: M'lakhim Bet/2nd Kings 7:3-20

B'rit Hadashah: Mattityahu/Matthew 9:20-26;

Mark 5:24b-34; Luke 8:42b-48; Ivrim/Hebrews 13:4