



“Again, the kingdom of heaven is like a merchant in search of fine pearls, ⁴⁶ and upon finding a single pearl of great value, he went and sold all that he had and bought it. Mathew 13:45

31/03/2018

Shemini - Eighth

Leviticus 9:1–11:47

II Samuel 6:1–7:17

Acts 10:1–35

I pray God will bless you as you study scripture while you celebrate this Passover. May YHVH bless and keep you, and may you have a joyful and blessed Passover!

Chag Pesach Sameach!

Leviticus 9:1;22-24

¹On the eighth day Moses called Aaron and his sons and the elders of Israel,...²² Then Aaron lifted up his hands toward the people and blessed them, and he came down from offering the sin offering and the burnt offering and the peace offerings. ²³ And Moses and Aaron went into the tent of meeting, and when they came out they blessed the people, and the glory of the LORD appeared to all the people. ²⁴ And fire came out from before the LORD and consumed the burnt offering and the pieces of fat on the altar, and when all the people saw it, they shouted and fell on their faces.

This week's Parsha like that of last weeks has two key subjects within it, that of the historical aspect which covers the eighth and final day of the inauguration rites of the Tabernacle, which the preceding seven days are recorded in Parsha Tzav. The second aspect covered is that of the laws regarding clean and unclean food. Both of these two areas seem separate and unrelated, however, if this is the case, why have they been included together in this weeks Parsha?

The answer to this is found in the name of the parsha "Shemini" which means eighth referring to the eighth day following the seven days of the inauguration of the tabernacle. The purpose of the Tabernacle was so that Israel could draw close to YHVH and that YHVH could dwell amongst His people, thus allowing Israel to see the awesomeness of God. For God did not want to be too far from His people, as He wanted and desired to be close to them, to dwell in the very mist of them. For they would be His people and He would be their God. This was why God created humanity, so that He could tabernacle with them, as they would be His Bride, the object of His love. However, due to sin,

this was not the same as when God walked with His creation in the garden. Yet, God within the creation (and later within the Feasts of YHVH) revealed that His plan of redemption had always been in place, ensuring His people would make means and be able to walk with Him and so He could dwell with them.

The fact that it was the eighth day which YHVH manifested His presence is significant. For we see that the inauguration rites took seven days, which this represents the natural order, that being the days of creation, whereas the eighth day signifies the miraculous transcendence of the natural order to that of the divine. The natural order is seen within the seven days of creation, the seven days of the week, the seven day-span of the holidays, the seven-year span of the sabbatical cycle, the seven sabbatical cycles in the Jubilee period, all of which reflect the natural order, yet at the same time reveal the coming of the divine presence of YHVH, that beckons us to transcend from the natural order into the Divine Presence of YHVH. This is further seen in the days of man, that of the six thousand years prior to Messiah's return that ushers in the Millennium period, which is the seventh day. After which we see the natural order done away with, as humanity and creation transcends into the divine presence of YHVH for eternity, as the New Heaven and Earth are established. We further need to understand that it was on the eighth day that God decreed that a male child was to be circumcised, which God made this day the optimum day for blood to clot. It is thus, the eighth day, during the night time, prior to the New Heaven and Earth coming forth in all its glory that all humanity will have their hearts circumcised, so that they can dwell with YHVH and thus leave the old natural order behind as we transcend into the glory and awesome presence of YHVH. To dwell with Him for all eternity in the New Jerusalem as His Bride. It is on the eighth day that the young male child enters into the covenant with YHVH, thus, it is the eighth day which the New Covenant will be completely ratified and established. For the preceding seven days (or seven thousand years) are the inaugural rites which sanctify the human tabernacle, our human body, which is the temple of the Holy Spirit, so that we can be transformed into the complete image of Messiah and thus enabling us to be equally yoked to Him as His bride in eternity.

Can you imagine what the seventh day will be like? that of the Messianic era, as the Torah, the truth goes forth from Zion, the prophetic revelation of the word of YHVH, as the curse of Babel will be reversed and we will all speak the perfect Hebrew of creation, thus able to understand the scriptures and the true meaning of the text. It is in this period, the Day of the LORD as the Holy Spirit is poured out that we will understand and know God, as our eyes will be opened to the completed awesomeness of YHVH, thus allowing us to see godliness naturally. The truth of God will be manifested throughout creation. What an amazing period! This however, is nothing compared to eternity with YHVH, the Millennium is the final phase of our consecration, one which we will see the total outpouring of the Holy Spirit and an abundance of Grace, as God manifest essence perfects us for eternity.

So, how is this linked to the Torah and the clean and unclean foods? It is after the seventh days of Sukkot, we celebrate Simchat Torah, the giving of the Torah to Israel at Mount Sinai. It is on this day we rejoice in the giving of the Torah. Likewise, the eight days of dedication remembered at Chanukah, remind us that we need to dedicate ourselves to transcend the natural order so that we can enter into the presence of the divine and worship Him in all we do. It is only as we adhere to the commandments, the Torah that we are able to take captive our thoughts and bring them into submission to the perfect and true Torah of Messiah. So that we can live a life which brings honour and glory to the name of our God, YHVH. Thus, resulting in the writing of the Torah upon our hearts which allows us to transcend the natural order and into His Divine presence for all eternity.

Yes, Salvation and Redemption are through Messiah Yeshua, which this is a free gift, yet once we have received this we are to do the good works which God has already ordained, that of walking in Torah. For it is only as we humble ourselves before YHVH and bring our own desires into submission to scripture that we die to the flesh and live for God, that the purposes of God can be manifested in us.

Thus, after all seven days of creation are manifested within the seven millennials of time we reach the eighth and final phase of a New Beginning, which is eternity with YHVH, as creation, humanity, transcends from the natural order of the flesh and into the awesome presence of YHVH. As humanity is transformed and thus becomes the perfected will of God manifest for all eternity, so that Israel can take its place as the Bride of Messiah.

Clean and unclean foods

Leviticus 11:1-3

And the Lord spoke to Moses and Aaron, saying to them, ²“Speak to the people of Israel, saying, These are the living things that you may eat among all the animals that are on the earth.

The Midrash states that one of the reasons God allowed us to eat certain foods while forbidding us to eat others is in order to refine us. The basis of which is the refinement from submitting to God and His instructions, as we show self-control. From this perspective there is nothing repugnant about the forbidden animals per se, physically or otherwise; Israel is told to refrain from eating them simply because God decreed that they should.

What we must understand is that as we come to God as a child we are to do as our heavenly Father instructs. It is only as a child matures that it asks why this is so, and thus finds out why. Therefore, the animals which the Creator of the humanity, the one who formed and moulded man in the dust with his hands knows us better than we do ourselves. Therefore, He knows that if we eat certain animals, or food with the blood still in, or kill an animal in a certain way that it will impact upon our health and thus bring sickness and disease to our bodies, which is the Temple of the Living God.

What we must further understand is that we are not to eat any food, which his not permitted to be offered on the altar of God. For our bodies are His Temple.

The question is, do these instructions still remain for believers today?

Well, like many others, I personally believe that they do. However, many any people use Peter’s vision to argue that it is permitted for us to eat all things. Yet, scripture does not say this, in fact, Peter himself states the vision was concerning gentiles coming into covenant with God. However, let us just look at this practically, prior to examining scripture. Practically, it is about seeking that our bodies would be the best that they can be, it is about submitting our own desires to that of God’s. If I eat certain things, then I will become ill. I personally choose not to eat the foods which are forbidden, a) because God states in his word to not eat it, b) because I want my body, which is the Temple of God to be healthy, c) because scripture tells me that as I keep the commandments of God I show Him that I love Him, thus I do it as an offering of worship to my God.

Please understand, I am not saying that those who do not keep the Biblical Kosher instructions are not saved as they are, furthermore, I am not saying I am any better than they. Rather, when I gave

my life to God, I promised Him that I would seek to only follow His instructions, as I worked out my salvation with fear and trepidation. That I would not follow the teachings of men. What I urge us all to do, is to test everything, to not listen to men regarding scripture, but look to God and His word, while at the same time understanding, that God does not change, that He states let your yes be yes and your no be no. As scripture cannot contradict itself. So, let us look at some of the key texts within scripture.

1 Peter 1:13-16 states ¹³ ***Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; ¹⁴ as obedient children, not conforming yourselves to the former lusts, as in your ignorance; ¹⁵ but as He who called you is holy, you also be holy in all your conduct, ¹⁶ because it is written, "Be holy, for I am holy."***

Here we read how Peter is admonishing the people to live a life set apart unto YHVH, as they bring their own desires, lusts into submission to God, not giving into their own desires by rather through humbling themselves to the word as they seek to be holy, which Peter then states as it is written Be Holy as I am Holy. If we apply sound exegesis to this passage we would understand that Peter is quoting Leviticus 11:45, which if we examine this in context, we see it pertains to what we eat. Thus, Peter by quoting Leviticus 11:45 is arguing that we should not lust after the things we once did, that of eating foods which are unclean, but surrender our own desires to scripture and live a life as set out by Yeshua (Jesus) our Messiah, thus eating only what is clean.

Leviticus 11:41-47

⁴¹ ***"Every swarming thing that swarms on the ground is detestable; it shall not be eaten. ⁴² Whatever goes on its belly, and whatever goes on all fours, or whatever has many feet, any swarming thing that swarms on the ground, you shall not eat, for they are detestable. ⁴³ You shall not make yourselves detestable with any swarming thing that swarms, and you shall not defile yourselves with them, and become unclean through them. ⁴⁴ For I am the LORD your God. Consecrate yourselves, therefore, and be holy, for I am holy. You shall not defile yourselves with any swarming thing that crawls on the ground. ⁴⁵ For I am the LORD who brought you up out of the land of Egypt to be your God. You shall, therefore, be holy, for I am holy."***

⁴⁶ ***This is the law about beast and bird and every living creature that moves through the waters and every creature that swarms on the ground, ⁴⁷ to make a distinction between the unclean and the clean and between the living creature that may be eaten and the living creature that may not be eaten.***

As stated the context of 1 Peter 1:13-16 is that of Leviticus 11, which verse 45 states that we should be holy as God is holy. The context of which incorporates what we eat, but is not confined to this alone, rather is centred around the whole of the Torah, that of submitting to the word of God, rather than our own desires and lusts. For we have given our lives to God and therefore are subject to His Torah, although not the traditions and rules of men.

Mark 7:17-23 (NKJV)

¹⁷ ***When He had entered a house away from the crowd, His disciples asked Him concerning the parable. ¹⁸ So He said to them, "Are you thus without understanding also? Do you not perceive that***

whatever enters a man from outside cannot defile him,¹⁹ because it does not enter his heart but his stomach, and is eliminated, thus purifying all foods?"^[a] ²⁰ And He said, "What comes out of a man, that defiles a man. ²¹ For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, ²² thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness.²³ All these evil things come from within and defile a man."

The NIV adds this to verse 19

¹⁹ For it doesn't go into their heart but into their stomach, and then out of the body." (In saying this, Jesus declared all foods clean.)

However, what we need to note, is that this added text is not scripture but the opinion of the translators. It is not what Jesus stated. Now to fully understand what is being discussed we need to examine the full chapter, so that we can understand the conversation.

Mark 7:1-

Then the Pharisees and some of the scribes came together to Him, having come from Jerusalem. ² Now when they saw some of His disciples eat bread with defiled, that is, with unwashed hands, they found fault. ³ 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. ⁴ 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.

⁵ 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?"

Here we see that the matter is not regarding all food, as those present would not have eaten anything other than Biblical Kosher Foods. The matter in question is regarding the washing of one's hands, which is a rabbinical tradition, a manmade tradition and not one which God gave Moses. Thus, we see Messiah's response regarding this.

⁶ 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.*

*⁷ And in vain they worship Me,
Teaching as doctrines the commandments of men.'*

⁸ 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."

⁹ He said to them, "All too well you reject the commandment of God, that you may keep your tradition. ¹⁰ For Moses said, 'Honor your father and your mother'; and, 'He who curses father or mother, let him be put to death.'¹¹ 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), ¹² then you no longer let him do anything for his father or his mother, ¹³ making the word of God of no effect through your tradition which you have handed down. And many such things you do."

We see in the above verses that Messiah admonishes the religious leaders for following the traditions of men rather than those of God, which they change to suit themselves. Thus, as the prophet states, they honour me (YHVH) with their lips, but their hearts are far from me. Therefore,

revealing that their hearts are not circumcised but still that of stone, which a heart of stone will transgress the Torah.

¹⁴ When He had called all the multitude to Himself, He said to them, "Hear Me, everyone, and understand: ¹⁵ There is nothing that enters a man from outside which can defile him; but the things which come out of him, those are the things that defile a man. ¹⁶ If anyone has ears to hear, let him hear!"

¹⁷ When He had entered a house away from the crowd, His disciples asked Him concerning the parable. ¹⁸ So He said to them, "Are you thus without understanding also? Do you not perceive that whatever enters a man from outside cannot defile him, ¹⁹ because it does not enter his heart but his stomach, and is eliminated, thus purifying all foods?" ²⁰ And He said, "What comes out of a man, that defiles a man. ²¹ For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, ²² thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness. ²³ All these evil things come from within and defile a man."

Therefore, when Messiah is stating, it is not what goes into a person's mouth which defiles him but rather that which comes out of it which does, it is in response to the discussion with the Pharisees. That they worship God with their lips, yet their hearts are far from God. That it doesn't matter if the food (which would have been kosher food) has been eaten with unwashed hands, it is still clean. For one needs to not be concerned with this, but rather focus upon ones walk with God and the condition of one's heart.

This passage is not about declaring all food, that of unclean foods clean, but rather that of conveying a spiritual principle through what was being discussed.

Some, however, use Galatians 2:11-12 to justify the food laws being done away with, however, this is not correct and shows a lack of understanding scripture and of Jewish culture. As it was a manmade rabbinical law that Jewish people were forbidden to eat with non-Jews. Thus, it was the rabbinical laws which Peter was keeping, which Messiah also did not keep and taught against them.

Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed; ¹² for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision. (Gal. 2:11-12).

It is this rabbinical manmade law which is also referred to in Acts 10 which God speaks to Peter about, which to understand what is being spoken about we need to examine it in context.

Acts 10 (NKJV)

¹⁰ There was a certain man in Caesarea called Cornelius, a centurion of what was called the Italian Regiment, ² a devout man and one who feared God with all his household, who gave alms generously to the people and prayed to God always. ³ About the ninth hour of the day, he saw clearly in a vision an angel of God coming in and saying to him, "Cornelius!"

⁴ 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. ⁵ Now send men to Joppa, and send for Simon whose surname is Peter. ⁶ He is lodging with Simon, a tanner, whose house is by the sea. He will tell you what you must do." ⁷ And when the angel who

spoke to him had departed, Cornelius called two of his household servants and a devout soldier from among those who waited on him continually. ⁸ So when he had explained all these things to them, he sent them to Joppa.

Peter's Vision

⁹ 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. ¹⁰ Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance ¹¹ 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. ¹² In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air. ¹³ And a voice came to him, "Rise, Peter; kill and eat."

¹⁴ But Peter said, "Not so, Lord! For I have never eaten anything common or unclean."

¹⁵ And a voice spoke to him again the second time, "What God has cleansed you must not call common." ¹⁶ This was done three times. And the object was taken up into heaven again.

We need to be very careful not to read our own theology into the text, but rather let what is being recorded inform us. What we read about first is about gentiles coming to faith, that of Cornelius and his household, which for a Jewish person a gentile is unclean, someone you should not eat with. However, Messiah came to allow the gentile to come into covenant with God, made possible through the death and resurrection of Yeshua (Jesus) our Messiah. Thus, when someone gives their life to God and accepts Yeshua as their Lord and Saviour they become a citizen of the Commonwealth of Israel and are thus no longer a gentile (out of the covenant with God and thus unclean). We see this concept as we read the rest of the passage.

Summoned to Caesarea

¹⁷ 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. ¹⁸ And they called and asked whether Simon, whose surname was Peter, was lodging there.

¹⁹ While Peter thought about the vision, the Spirit said to him, "Behold, three men are seeking you. ²⁰ Arise, therefore, go down and go with them, doubting nothing; for I have sent them."

²¹ 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?"

²² 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." ²³ Then he invited them in and lodged them.

On the next day, Peter went away with them, and some brethren from Joppa accompanied him.

Peter Meets Cornelius

²⁴ And the following day they entered Caesarea. Now Cornelius was waiting for them and had called together his relatives and close friends. ²⁵ As Peter was coming in, Cornelius met him and fell down at his feet and worshiped him. ²⁶ But Peter lifted him up, saying, "Stand up; I myself am also a man." ²⁷ And as he talked with him, he went in and found many who had come together. ²⁸ 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. ²⁹ Therefore I came without objection as soon as I was sent for. I ask, then, for what reason have you sent for me?"

Here is the key passage, Peter himself states the meaning of the vision was nothing to do with food, but with Gentiles coming into the kingdom of God. That it was the Gentiles who God showed Peter through the unclean animals in the vision. It was nothing to do with FOOD! Furthermore, if Messiah had declared all food clean in the passage in Mark, quoted above, would you not think Peter would be eating it by now? However, Messiah did not, because to do so would invalidate Him as the Messiah. For it is the anti-messiah who changes the laws of God, who seeks us to be lawless.

³⁰ So Cornelius said, "Four days ago I was fasting until this hour; and at the ninth hour^[c] I prayed in my house, and behold, a man stood before me in bright clothing, ³¹ and said, 'Cornelius, your prayer has been heard, and your alms are remembered in the sight of God. ³² 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.^[d] When he comes, he will speak to you.' ³³ 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."

Preaching to Cornelius' Household

³⁴ Then Peter opened his mouth and said: "In truth, I perceive that God shows no partiality. ³⁵ But in every nation whoever fears Him and works righteousness is accepted by Him. ³⁶ The word which God sent to the children of Israel, preaching peace through Jesus Christ—He is Lord of all— ³⁷ that word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached: ³⁸ how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him. ³⁹ And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem, whom they killed by hanging on a tree. ⁴⁰ Him God raised up on the third day, and showed Him openly, ⁴¹ not to all the people, but to witnesses chosen before by God, even to us who ate and drank with Him after He arose from the dead. ⁴² And He commanded us to preach to the people and to testify that it is He who was ordained by God to be Judge of the living and the dead. ⁴³ To Him, all the prophets witness that, through His name, whoever believes in Him will receive remission of sins."

The Holy Spirit Falls on the Gentiles

⁴⁴ While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word. ⁴⁵ And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also. ⁴⁶ For they heard them speak with tongues and magnify God.

Then Peter answered, ⁴⁷ "Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?" ⁴⁸ And he commanded them to be baptized in the name of the Lord. Then they asked him to stay a few days.

I have only given a few examples of the key texts used to argue that the food laws are done away with and shown that when we read and examine them in context, they do not support that thesis. I encourage you to study this further and see what scripture states regarding clean and unclean foods,

seek guidance from the Holy Spirit, for it is the Holy Spirit who will lead us into all truth. However, let me also say, we need to remember that the Holy Spirit will not instruct us to do anything which goes against the word of God. If you feel led that way, then you need to question who you are listening to.

Furthermore, it is not for salvation why people do not eat these foods, but rather because once saved we are to submit our own thoughts to the word of God. As we take on the yoke of Messiah on bit by bit. For we are not expected to do everything at once, this is the argument in Acts 15 and the first Jerusalem council.

False Fire and the death of Nadab and Abihu

Within the parsha, we also come across the death of Aaron's sons Nadab and Abihu for offering strange fire on the altar, which this took place on the eighth day. There is much written within rabbinical text regarding Nadab and Abihu and why God slew them for offering false fire. Kugel (2007) in his book *How to read the Bible: A Guide to Scripture, Then and Now*, states that Leviticus 10:1 reports that Nadab and Abihu put fire and incense (קֶטֶרֶת, ketoret) in their censors and offered "strange fire" (אֵשׁ זָרָה, eish zarah). Exodus 30:9 prohibited offering "strange incense" (קֶטֶרֶת זָרָה, ketoret zarah). Leviticus 10:2 reports that Aaron's sons Nadab and Abihu died prematurely after Aaron had in Exodus 32:4 fashioned for the Israelites the Golden Calf and they said, "This is your god, O Israel, who brought you up out of the land of Egypt." Similarly, the northern Kingdom of Israel's first King Jeroboam's sons Nadab and Abijah died prematurely (Nadab in 1 Kings 15:28 and Abijah in 1 Kings 14:17), after Jeroboam had in 1 Kings 12:28 made two golden calves and said to the people, "This is your god, O Israel, who brought you up from the land of Egypt!" which Professor James Kugel of Bar Ilan University argues that Abihu and Abijah are essentially the same names, as Abijah is a variant pronunciation of Abihu and thus we should take note of this fact. Maybe this is something you could study further if you wished.

Whatever the Rabbis and scholars argue we know that the text states that they did something which was not commanded or permissible before God, and therefore it cost them their lives. However, we must understand that it was out of their emotions that they offered such sacrifice and not a move of God, nor was it through the leading of the Holy Spirit. The question is what would be said today if someone did something like this? That of doing something driven out of their own emotions. We see in the church today how people are moved by emotions and desires within their worship of God, yet what they do often go against scripture, however, it is argued by those present that it is the Holy Spirit who is moving as they commend what is being done as a "new move of God." The reality is that God will never seek us to do something, nor will the Holy Spirit direct us to do anything which contradicts scripture. We need to remember that the Holy Spirit is given to lead us into the truth of God's word and to write the Torah upon our hearts. This is a key condition of the New Covenant (Jer. 31:31-34). Therefore, we should not commend any move which is rooted within an emotional response, as we supposed to bring our emotions into submission to the word of God, for God is not moved by our emotions. As God seeks us to be obedient to His word and not to add to it or take away. For it is our obedience to His word, His Torah which shows God that we love Him.

Within the Hebraic paradigm, the heart is the seat of wisdom, thus the reason why the Torah (God's wisdom) is written upon it. It is a Greek paradigm that sees the heart as the seat of emotions, which as believers we are as stated supposed to live not according to our emotions, but rather live a life in obedience to the word of God. Thus, showing through our obedience that we love God and worship Him in all we do, which as we humble ourselves and seek to surrender our desires, and lusts to the word of God we transcend the natural order and penetrate into the supernatural and awesome

presence of YHVH. For it is only as we transcend past our own limitations within this sinful body which has a heart of stone, to that of a body which is being transformed into the image of Messiah which has a heart of flesh, one which has the Torah written upon it, evident of a life submitted to the King of Kings and Lord of Lords, will God be truly glorified and the enemy of humanity be put under foot.

We need to understand that on the eighth day when the sons of Aaron were slain that there were four distinct types of fire present.

1. The fire of the Altar (Mizbe'ach) kindled and maintained by Moses and Aaron.
2. The Holy consuming fire of YHVH that appeared on the Altar (Mizbe'ach) when the dedication was completed to show His presence. This was also the fire that consumed the Korbanot (offering) as they were offered indicating the Korban was acceptable to YHVH.
3. The unholy fire of Nadab and Abihu
4. The deadly fire of YHVH's judgment that took the souls of Nadab and Abihu, but this did not consume them like the Korban.

Therefore, as we worship YHVH let us not permit our emotions to run away with us, but rather let us ensure that we bring them into submission to the word of God. This however, does not mean we cannot be exuberant within our worship, as we show our Joy and gratefulness to God for our salvation. Furthermore, just as we see four types of fire during the eighth day, let us understand that HaSatan seeks to manipulate our worship of God so that it is not acceptable before God's throne. As we understand that even though a service may seem anointed it does not mean it is the Holy Spirit moving. Let us remember that HaSatan is an anointed cherub who once led the worship before the throne of YHVH. Thus, within many services we see the unholy fire or a counterfeit move of the Holy Spirit manifesting through the emotions of some present, or at times those in leadership. Therefore, let us seek wisdom and discernment, so that we do not fall into the trap of bringing profane and unholy fire in our worship before God. For worship that comes forth from our emotions is not through the Holy spirit but rather from our flesh which has not been submitted to the word of God.

Scripture informs us that we are to be guided by the Holy Spirit and not our emotions.

“How that they told you there should be mockers in the last time, who should walk after their own UNGODLY LUSTS. These be they who separate themselves, SENSUAL, having NOT the Spirit.”

– Jude 1:18-19

- **Ungodly** – Anything contrary to the nature and will of God (YHVH)
- **Lust** – Yearning or desire; A strong or excessive craving
- **Sensual** – Pertaining to, inclined to, or preoccupied with the gratification of the senses or appetites; carnal; fleshly.

Let us seek to draw close to YHVH, bring all our thoughts into submission to the word of God, as we audit our theology, our thinking, and our desires, as we seek to worship YHVH in Spirit and in Truth. So, that we can bring honour and praise to the name of our God, YHVH.

Within this Parsha we can see that the eighth day of dedication is also linked to that of the Torah commandments regarding clean and unclean food. For it is only as we submit our desires and lust to God's word that our Tabernacle (our bodies) are consecrated for service to YHVH. Therefore, let us not accept the traditions of men handed down to us, but let us rather lest everything against the word of God. So that we can show ourselves to be holy before a righteous God. Not that we can but

our righteousness but rather that we humble ourselves to the word of God to show God that we love Him. That He is truly our Lord and Saviour, the God we follow and serve.

I pray that as we celebrate Passover and remember what YHVH has done for us through Messiah, that we also seek to audit our theology so that we do not have any leaven in our lives, or that we are being driven by our emotions. That we remain focused on Messiah our Lord and Saviour.

May God bless and keep you.

Chag Pesach Sameach

Shalom

Nathan Co-founder of Arrows of Ephrayim ministries

Midrash: In Judaism, the **Midrash** is the genre of rabbinic literature which contains early interpretations and commentaries on the Written Torah and Oral Torah (spoken law and sermons), as well as non-legalistic rabbinic literature (*Aggadah*) and occasionally the Jewish religious laws (*halakha*), which usually form a running commentary on specific passages in the Hebrew Scripture (*Tanakh*)

Targum: **Targum Onkelos** (or **Onqelos**), is the official eastern (Babylonian) Targum (Aramaic translation) to the Torah. However, its early origins may have been western, in Israel. Its authorship is attributed to Onkelos, a famous convert to Judaism in Tannaic times (c. 35–120 CE)

Targum Jonathan: **Targum Jonathan**), otherwise referred to as **Targum Yonasan/Yonatan**, is the official eastern (Babylonian) Targum to the Nevi'im/Prophets. Its early origins, however, are western (i.e. from the Land of Israel), and the Talmudic tradition attributes its authorship to Jonathan ben Uzziel of Jerusalem in the time of King Herod

Tannaim: Tannaim were the Rabbinic sages whose views are recorded in the Mishnah, from approximately 10-220 CE. The period of the Tannaim, also referred to as the Mishnaic period, lasted about 210 years.

Talmud: The **Talmud** means "instruction, learning", "teach, study") is a central text of Rabbinic Judaism. The term "Talmud" normally refers to the collection of writings named specifically the **Babylonian Talmud** (*Talmud Bavli*), although there is also an earlier collection known as the Jerusalem Talmud (*Talmud Yerushalmi*) or Palestinian

Jubilees: The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years, seven "year-weeks", into which all of time has been divided

Vulgate: This is the Latin Bible. Translated from the Hebrew and Aramaic by Jerome between 382 and 405 CE, this text became known as the 'versio vulgata', which means 'common translation'.