

Sh'mini (Eighth) Day



The Priestly Service Begins

At the end of the previous Torah portion, Aaron and his sons were instructed to remain at the Tent of Meeting for seven full days while Moses performed the inauguration service, which began on the twenty-third of Adar. Each day for seven days, Moses erected the Tabernacle, performed the entire service himself, and disassembled the Tabernacle when the service was done. The inauguration period climaxed with the consecration of Aaron and his sons as Kohanim on the eighth day. From that moment onward, only Kohanim were eligible to perform the Tabernacle service. This chapter begins on the first day of Nissan, the eighth day of the inauguration service. On that day, the Tabernacle was erected permanently and the Kohanim assumed their new role. This Torah portion describes the special service the newly consecrated Kohanim performed on the day they achieved their new status.



Leviticus 9:1 It came to pass on the eighth day, *that* Moses called Aaron and his sons and the elders of Israel. C-MATS

Question: The Hebrew word (it came) always indicates that trouble or grief is associated with the narrative. What sadness could there have been on that joyous first day of Nissan? Until the sin of the Golden Calf, there was no need for a center of sanctity; every Hebrew was worthy of the Divine Presence. After that calamitous national downfall, it became necessary to build a Tabernacle as a resting place for the Shechinah. If so, it was truly sad that the Tabernacle was dedicated, because the joy was mixed with the realization that the people had forfeited their opportunity for even greater holiness. (Chumash)

2 And he said to Aaron, Take you a young calf לְחַטָּאת *for sin [offering]* and a ram for a burnt offering without blemish and offer אֹתָם *them* before יהוה . **3** And to *the* Children of Israel you will say, take a kid from the goats לְחַטָּאת *for sin [offering]* and a calf and a lamb, *of the* first year, without blemish, for a burnt offering. C-MATS

Question: Why was Aaron asked to bring a calf for his sin offering and the people were asked to bring a ram for their sin offering? Aaron's offering atoned for the sin of the Golden Calf, while that of the people atoned for the sale of Joseph. Those sins stemmed from different root causes, and the different animals required by the Torah were reflective of the character flaws that caused the sins and needed atonement. When the people demanded that Aaron build them a "god" to take the place of Moses, they suffered from excessive dependence on him. They thought that they could not endure without Moses or something to take his place -therefore, Aaron brought a calf, which always follows its mother submissively. When the brothers sold Joseph, however, they signified a rebellious instinct, for they refused to accept Jacob's choice of Joseph as the leader of the family. They behaved like a brazen goat, so that was the animal that atoned for their sin. (Chumash)



4 Also a bullock and a ram for peace offerings to sacrifice before יהוה; and a grain offering mixed with oil. To day יהוה will appear to you. C-MATS

Question: How would יהוה appear to the people? The degree of Shechinah [Divine Presence] that their offerings would bring about was manifested by the descent of a Heavenly fire which represented יהוה's appearance among the people. (Chumash)

5 And they brought that את which Moses commanded at the Tabernacle of the Congregation: and all the congregation came and stood before יהוה. 6 And Moses said, This is what יהוה commanded you to do and the glory of יהוה will appear to you. C-MATS

Question: What must happen first before יהוה would appear to them? Moses told the people that after they carried out יהוה's command of presenting the offerings, His glory would appear to them. This concept is fundamental to our faith, that first a Believer must dedicate himself to obeying the will of Elohim, and untold beneficial results will flow from it. Once a Believer displays his trust in Elohim, Elohim will reciprocate with every manner of blessing. (Chumash)

Discuss: How many times must you be obedient and walk in faith before the Blessings of יהוה come to you?

7 And Moses said to Aaron, Go to the altar and offer את your sin offering ואת and burnt offering and make atonement for you and for the people and offer את the offering of the people and make atonement for them as יהוה commanded. 8 Aaron went to the altar and killed את the calf for הַחֲטָאת the sin [offering], which was for himself. 9 And the sons of Aaron brought את the blood to him and he dipped his finger in the blood and put it upon the horns of the altar ואת and the blood poured out at the bottom of the altar, 10 ואת And the fat, ואת and the kidneys ואת and the caul (covering) of the liver of הַחֲטָאת the sin [offering], he burnt upon the altar as commanded יהוה את Moses. C-MATS

Question: Who brought the fire to the Altar? There was no permanent fire on the Altar until the Heavenly fire came down (v. 24) and consumed the sacrificial parts. Thus, the intent of the term in our verse is that Aaron placed it on the grill, so that it would be ready to be burned when the Heavenly fire descended upon the Altar. (Chumash)

11 **ואת־** *And the flesh* **ואת־** *and the hide he burnt with fire outside the camp.* 12 **ואת־** *the burnt offering and Aaron's sons presented to him* **את־** *the blood, which he sprinkled on all sides of the altar.* 13 **ואת־** *and they presented the burnt offering to him, the pieces* **ואת־** *and the head and he burnt them upon the altar.* 14 **ואת־** *And he washed the inner organs* **ואת־** *and the legs and burnt them upon the burnt offering on the altar.* 15 **ואת־** *And he brought the offering of the people and took the goat, which was* **החטאת** *the sin [offering] for the people and killed it and offered it for sin, like the first sin offering.* 16 **ואת־** *And he brought the burnt offering and offered it according to the prescribed manner.* 17 **ואת־** *And he brought the grain offering and took a handful of it and burnt it upon the altar, in addition to the burnt sacrifice of the morning.* 18 **ואת־** *He killed also the bullock* **ואת־** *and the ram for a sacrifice of peace offerings, which was for the people and the sons of Aaron presented* **את־** *the blood to him, which he sprinkled upon the altar on all sides,* 19 **ואת־** *And the fat of the bullock and the ram, the rump, that which covers the inner organs, the kidneys and the covering of the liver:* 20 **ואת־** *And they put the fat on the breasts and he burnt the fat on the altar:* 21 **ואת־** *And the breasts* **ואת־** *and the right shoulder, waved Aaron for a wave offering before יהוה* **יהוה** *as Moses commanded.* C-MATS



22 **ואת־** *And lifted up Aaron his hand toward the people and blessed them and came down from offering* **החטאת** *the sin [offering] and the burnt offering and peace offerings.* C-MATS

Question: What picture do we see in Lev 9:22-24? When Aaron, in the office as High Priest, lifts his hand to bless the people, His hands become **את** Y'shua's hands blessing His **את** people and FIRE comes out from the presence of **יהוה** Father and consumes **את** burnt offering on the altar. This was truly **יהוה** Father's presence manifested as the symbolism of the FIRE demonstrates! (C-MATS)

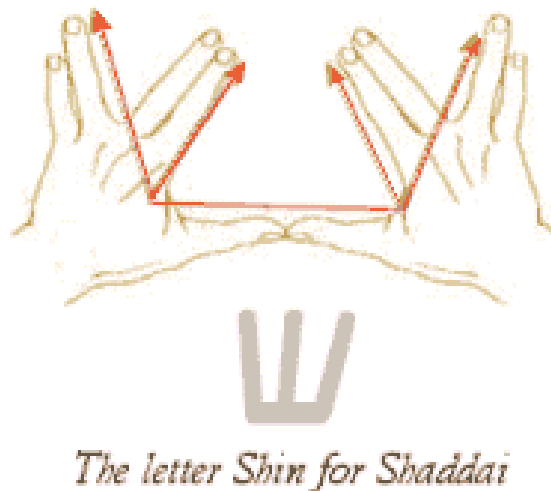
Question: What blessing did Aaron use?

Numbers 6: 23 Speak to Aaron and his sons and tell them how to bless את Children of Israel. You are to say to them, 24 יהוה bless you and keep you: 25 יהוה make His face shine on you and be gracious to you: 26 יהוה lift up His face towards you and give you peace. 27 And they will put את Name of Mine on the Children of Israel; and I will bless them. C-MATS

Question: What practice did Aaron set in place for future priests? This is the source of the rule that Kohanim must raise their hands when they bless the people. (Chumash)

Question: What is the blessing gesture used by the kohanim? Each priest then raises his hands with his palms facing downward and the thumbs of his outstretched hands touching. The four fingers on each of his hands are sometimes split into two sets of two fingers each (thus forming the letter shin) the emblem for Shaddai (Almighty Elohim), or sometimes they are arranged to form an overlapping lattice of “windows”. The *Midrash* interprets this to mean that, The Divine Presence stands behind the *Kohanim* as they deliver his blessings, shining His presence through their outstretched hands.

Surely, he stood behind our wall; He looks in at the windows; He glances through the lattice. My beloved spoke and said to me, (*Messiah speaks*) Rise up, my love, my fair one and come away. Song of songs 2:9-10 C-MATS



The *Kohen's* function is to fulfill the command to serve as a medium through which The Divine Presence is transmitted, while it is actually יהוה who blesses the people. The blessing of the *Kohanim*, who represent sanctity and kindness, serves to open the Heavenly gates of mercy, thus forestalling harsh judgment and allowing יהוה's blessing to flow upon his people. The Torah requires six basic conditions for the proper fulfillment of this *Mitzvah*. The Blessing must be said: (1) in Hebrew, the Holy Tongue, (2) while standing, (3) with raised hands, (4) with יהוה's name (explicitly pronounced in the Temple), (5) while facing the congregation and, (6) in an audible voice. The thoughts and intentions of the *Kohanim* are critical as they recite the Blessing. They should feel love towards the members of the congregation and know the basic meaning of the Hebrew words. They should concentrate on blessing the people with material well-being – including offspring and long life-as well as extending spiritual blessing to turn judgment to mercy, and extend Divine protection and peace.



Aaron thanks יהוה for His blessings

23 And Moses and Aaron went into the Tabernacle of the Congregation and came out and blessed את־ the people: and the glory of יהוה appeared to all the people. **24** And fire came out from the presence of יהוה and consumed on the altar את־ the burnt offering את־, and the fat of the burnt offering. When all the people saw it, they shouted and fell on their faces. C-MATS

Question: How did the fire come down from Heaven? The fire came down like a pillar from heaven to earth. It went into the Set-apart of Holies and from there it went out to the Golden Altar and then to the Outer Altar, causing the incense and the sacrificial parts to go up in smoke. (Chumash)



Nadab and Abihu put fire in their censer

Leviticus 10:1 But Nadab and Abihu, the sons of Aaron, each took his firepan and put fire in it, laid incense on it and offered strange (*not sacred*) fire before יהוה , which He had not commanded אלהם *them to do*. 2 And a fire came out from יהוה and devoured them and they died before יהוה. C-MATS



Question: Just when the joy of the inauguration ritual had reached its peak, tragedy struck. Aaron's two oldest sons -- men whom Moses described as the most outstanding sons of the nation -- performed an unauthorized service and lost their lives. The behavior of Moses and Aaron in the face of this grievous loss gave further testimony to their own greatness and brought about a new and greater sanctification of Elohim's Name. What was the sin of Nadab and Abihu? They offered the regular daily incense upon the Inner Altar, though they had not been commanded to do so. Why did Nadab and Abihu take it upon themselves to do so? Seeing the great display of love that Elohim showered upon Israel by sending a Heavenly fire to consume the offerings (9:24), they wished to reciprocate with a display of their own love of Elohim. They used the incense as their means of doing so. Knowing that there was a commandment to bring fire and incense every day, and seeing that Moses had not yet told anyone to do so, they assumed that they should act on their own. Moses, however, was waiting for the descent of the Heavenly fire. He wanted the very first incense to be kindled with Elohim's own fire, in order to cause a sanctification of Elohim's Name. (Chumash)



Nadab and Abihu were devoured by fire

3 Then Moses said to Aaron, This is what יהוה spoke, I will be sanctified in them that come near Me and before all the people I will be glorified. And Aaron held his peace. C-MATS

Question: How was יהוה honored through the deaths of Aaron's two sons? When יהוה exacts judgment upon the righteous, He becomes feared, exalted, and praised. Now, if this is so concerning the righteous, how much more is it so concerning the wicked! (Chumash)

Question: What reward did Aaron receive for remaining silent? The power to be silent at certain moments of life is an important strength. It expresses the awareness that יהוה is infinite, and cannot be summarized in our human conceptions of what should take place. Before the event, one must do everything possible to prevent tragedy. But once it has happened, through the acceptance and the silence we reach a special closeness to the Divine. Since Aaron was silent and did not complain, he was rewarded by יהוה speaking exclusively to him regarding those who drink wine while serving in the Temple; ordinarily יהוה spoke to Aaron only in conjunction with--or through--Moses). In youth, one learns to talk; in maturity, one learns to be silent. This is man's problem: that he learns to talk before he learns to be silent. Through our power of silence we too, like Aaron, will merit Divine revelation.

Discuss: Have you learned how to be silent and accept יהוה's will for your life? Do you still struggle against His will for you?

Question: Who do you think has done the greater act, one who does something for someone voluntarily because he wants to do it, or because he is told he has to do it? We might think the first case is greater (to do something for someone voluntarily), but it is really the second act that is greater (to do something that someone has told us to do). It is human nature to cringe at doing something we are told we must, and one who overcomes this resistance has accomplished a spiritual feat of strength.

Spiritual Exercise: Do something that someone has told you to do today without complaining.

4 And Moses called Mishael and Elzaphan, the sons of Uzziel, the uncle of Aaron and said to them, Come carry **את your brothers **את** *from* before the sanctuary *and* out of the camp. C-MATS**

Question: What does this verse teach us? The Torah teaches that the primary commandment of attending to the dead rests upon the relatives; the closer the relationship, the greater the responsibility. (Chumash)



They carried away Nadab and Abihu

5 So they carried them in their coats outside of the camp as Moses had said. C-MATS

Question: Weren't Nadab and Abihu consumed by the Heavenly fire from **יהוה**? How did they carry them by their Tunics? Their bodies and clothing were intact. The Heavenly fire entered their nostrils and burned their souls, but did not affect their bodies or their clothing. (Chumash)

6 And Moses said to Aaron and to Eleazar and Ithamar, his sons, Do not uncover your heads or tear your clothes so you *will not* die and *His* wrath comes upon all the people. Let your brothers, the whole House of Israel, mourn **את the burning of *Nadab and Abihu* who **יהוה** has destroyed. C-MATS**

Question: Why did **יהוה** tell Aaron and his sons not to grieve over the death of Nadab and Abihu? In order not to interfere with the joy of the inauguration, Elohim forbade the usual expressions of grief even to the brothers of Nadab and Abihu. (Chumash)

Question: How should we react to a death of one of our loved ones? We should try to accept Elohim's justice with faith that it is for the best -- as Aaron did and as his sons were commanded to do -- but other people should mourn and grieve over the misfortunes of a fellow believer.

7 And you will not leave the door of the Tabernacle of the Congregation or you *will* die, because the anointing oil of יהוה is upon you. And they did according to the word of Moses. 8 And יהוה spoke to Aaron saying, 9 Do not drink wine or strong drink, אתה *you* or your sons אתך *with you*, when you go into the Tabernacle of the Congregation, or you *will* die. *This is a statute forever throughout all your generations.*
C-MATS

Question: Why did יהוה give the commandment for the Levites not to drink wine while in service to Him? Aaron was now commanded against performing the service or deciding legal matters while intoxicated. This teaches that Elohim wants His servants to find the source of their joy in the Torah and the performance of its commandments, not through such external stimuli as alcohol. A Kohen who enters the Temple is deficient if he fails to find gladness in his service. (Chumash)

Discuss: Should we drink wine to help us find joy? Should we seek יהוה as our constant source of joy?

10 So that you may distinguish between sacred and profane and between unclean and clean; 11 And you may teach את Children of Israel את all the statutes, which יהוה has spoken to them through Moses.
C-MATS



Moses

12 And Moses spoke to Aaron and to Eleazar and Ithamar, his sons who were left, take **את** the meat (*grain*) offering that remains from the offerings of יהוה made by fire and eat it without leaven beside the altar, because it is most sacred: 13 And you will eat **אתה** it (*him*) in the sacred place, because it is you and your sons share of the sacrifices of יהוה made by fire, as I have been commanded. 14 **ואת** And the breast that was waved **ואת** and the shoulder heaved that was raised you will eat in a clean place; **אתה** you and your sons and daughters **אתך** with you, because they are you and your sons share, which are given to you from the sacrifices of the peace offerings of the Children of Israel. 15 They will bring the shoulder that was raised and the breast that was waved along with the offerings of fat made by fire and wave it as a wave offering before יהוה and it will belong to you and your sons **אתך** with you as a statute forever as יהוה has commanded. 16 **ואת** And Moses carefully investigated what had happened to the goat of **הַחַטָּאת** the sin [offering] and discovered it was burnt up. He was angry with Eleazar and Ithamar, the sons of Aaron who were left, saying, 17 Why didn't you eat **את** **הַחַטָּאת** the sin [offering] in the sacred place, since it is most sacred? He gave it to you to bear **את** the iniquity of the congregation, to make atonement for them before יהוה. 18 Behold, it was not brought **את** the blood of it within the sacred place: you should indeed have eaten **אתה** it (*him*) in the sacred place, as I commanded. C-MATS

Question: How is the sin offering used for our benefit? We see in Lev 10:17 a perfect scripture that shows us that a sin offering must be received by the presence of Y'shua by virtue of where the **את** is placed. That through the consecrated animal and its blood sacrificed on the altar and through confession and repentance of sin, a person or a people transfer their sin to the animal, which is received by **את** Y'shua the Messiah before יהוה Father so that atonement can be made and forgiveness obtained. For according to Hebrews 9:22 In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness. (C-MATS)

19 And Aaron said to Moses, This day they have offered **את** their **הַחַטָּאת** sin [offering] **ואת** and their burnt (*ascent*) [offering] before יהוה and such things have happened to **אתי** me before. **ואֲכַלְתִּי** And [if] I ate the **הַחַטָּאת** sin [offering] today, would it have been accepted in the sight of יהוה ? 20 And when Moses heard that, he was content. C-MATS

Question: How did Aaron act wisely in this situation? A wise man does not speak before one who is greater than him in wisdom or age. He does not hasten to answer. His questions are on the subject and his answers to the point. He responds to first things first and to latter things later. Concerning what he did not hear, he says, "I did not hear." He admits to the truth. "He does not interrupt his fellow's words"--this is Aaron, who though he had an answer to Moses' charge, waited in silence until Moses had concluded speaking. (Chumash)

Question: Why did Moses err in his judgment? Moses erred because he became angry. Had it not been for his anger, he would have analyzed what happened and realized that the Kohanim had acted properly. (Chumash)

Question: Why does the Torah record the sin of Moses? The Torah does not omit the shortcomings of the greatest people, because we must learn from their errors just as we learn from their virtues. If the master of all prophets could err due to anger, then surely the rest of us must learn to control our passions. (Chumash)

Question: Why didn't Aaron eat the daily sin-offering? Even though the service was properly performed, no one was permitted to eat the offering, for even a Kohen Gadol may not eat while he is in mourning. (Chumash)

Leviticus 11:1 And יהוה spoke to Moses and to Aaron saying, 2 Speak to *the* Children of Israel saying, **זאת** *These are* the living creatures which you will eat among all the land animals that *are* on the earth. 3 Whatever has a split hoof and is cloven-footed (*completely divided*) and chews the cud, these animals **אתה** *you may eat*. C-MATS

Question: What makes an animal clean to eat? Animals were not supposed to eat blood. The animals that never eat blood are clean animals. Genesis 9:1 יהוה blessed Noah and his sons and said to them, “Be fruitful, multiply and fill the earth.”² The fear and dread of you will be upon every wild animal, every bird in the air, every creature populating the ground, and all the fish in the sea; they have been handed over to you.³ Every moving thing that lives will be food for you; just as I gave you green plants before, so now I give you everything — only flesh with its life, which is its blood, you are not to eat.⁵ I will certainly demand an accounting for the blood of your lives: I will demand it from every animal and from every human being. C-MATS

Clean Animals



Ox



Lamb



Hart



Roebuck



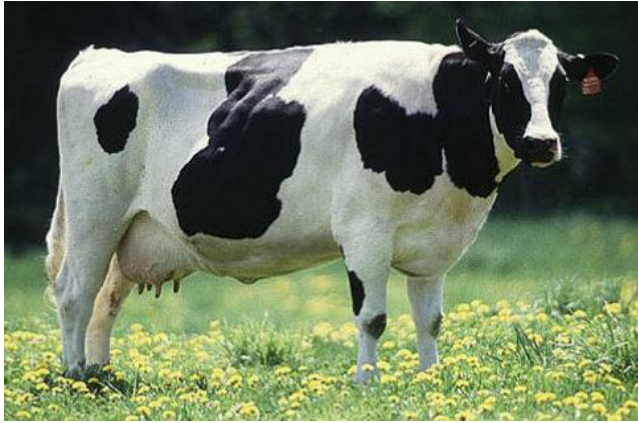
Goat-an animal used as offerings in the Temple



Deer



Antelope



Cow



Buffalo



Mountain Sheep

Question: What animals can we eat? Land animals, which were created from the soil, are rendered fit to eat by the severing of both vital passages (the windpipe and the gullet). Fish, which were created from the water, do not require that you drain their blood to render them fit to eat. Birds, which were created from a mixture of soil and water, are rendered fit to eat with the severing of either one of the two vital passages.

Question: Why is it important for us to eat clean food? Just as someone who is constantly exposed to loud music and harsh noise, slowly and imperceptibly, but surely, suffers a loss of his ability to hear fine sounds and detect subtle modulations, so too, the Torah informs us, a believer's consumption of non-kosher food deadens his spiritual capacities and denies him the full opportunity to become set-apart. And worst of all, it renders him incapable of even perceiving his loss. For example, a doctor came to visit two patients. To one of them he said, "You may eat whatever you like." To the other he gave a precise and restrictive diet. Soon, the first patient died and the second recovered. The doctor explained that there was no hope for the first patient, so there was no reason to deny him what he loved to eat, but the second patient was basically healthy, so it was important to give him a diet that would return him to his full health. So it was with Israel. Because the Hebrew people have the capacity for spiritual life, Elohim "prescribed" foods that would be conducive to their spiritual growth.

Question: What does this mean, “chews the cud”? The animal brings up and regurgitates the [ingested] food from its stomach, returning the food to its mouth, in order to thoroughly crush it and grind it thoroughly. The Torah states clearly that the hare and rock badger chew their cud, but none of them do so in the same way that kosher animals do. These animals excrete moist pellets from their stomachs to their mouths, which they eat again, and then excrete dry pellets. Thus, they appear to chew their cud, but what they do is in no way similar to cows and sheep. Perhaps the term "bringing up its cud" simply refers to any animal that brings food back to its mouth from its stomach, whether or not it is like a cow. Or perhaps, as in the case of most of the animals and fowl in this chapter, we simply do not know their identity.

4 However **אֵלֶּם** these you shall not eat of them that chew the cud, or of them that divide the hoof: *as* **אֵלֶּם** the camel, because he chews the cud, but divides not the hoof; he *is* unclean to you. C-MATS



Camel-unclean

5 **אֵלֶּם** And the rock hyrax, though he chews the cud but his hoof is not divided; he *is* unclean to you. C-MATS



Rock Hydrax

Question: What does the word “**rock hyrax**” mean in Hebrew? Rock Hyrax in Hebrew is **shaphan**; the **Hyrax Syriacus**, or **wabr**, still called in Southern Arabia **tsofun**, a little animal similar to but not identical with the rabbit. "They live in the natural caves and clefts of the rocks (Psalm 104:18), are very gregarious, being often seen seated in troops before the openings of their caves, and extremely timid, as they are quite defenseless (Proverbs 30:26). They are about the size of rabbits, of a brownish-gray or brownish-yellow color, but white under the belly; they have bright eyes, round ears, and no tail. (Pulpit Commentary)

6 תת And the hare, though he chews the cud, but his hoof is not divided; he is unclean to you. C-MATS



Sinai Hare

Question: In these **verses**, two animals, the rock hyrax and the rabbit, were designated as unclean by Leviticus because, although they chew the cud, they do not divide the hoof. But, science has discovered that these two animals do not chew the cud. Isn't it an error when the Bible says they chew the cud when in fact they do not? Although they did not chew the cud in the modern technical sense, they did engage in a chewing action that looked the same to an observer. Thus, they are listed with other animals that chew the cud so that the common person could make the distinction from his or her everyday observations. Animals which chew the cud are identified as ruminants; they regurgitate food into their mouths to be chewed again. Ruminants normally have four stomachs. Neither the rock hyrax nor the rabbit are ruminants and technically do not chew the cud. However, both animals move their jaws in such a manner as to appear to be chewing the cud. This action was so convincing that the great Swedish scientist Linnaeus originally classified them as ruminants. It is now known that rabbits practice what is called “reflection,” in which indigestible vegetable matter absorbs certain bacteria and is passed as droppings and then eaten again. This process enables the rabbit to better digest it. This process is very similar to rumination, and it gives the impression of chewing the cud. So, the Hebrew phrase “chewing the cud” should not be taken in the modern technical sense, but in the ancient sense of a chewing motion that includes both rumination and reflection in the modern sense.

7 **אֵת** *And the swine, though his hoof is divided, he does not chew the cud; he is unclean to you. C-MATS*



Pig-unclean

Question: Why does the Torah only list four animals that are unclean? The Torah does not list the animals that have both kosher signs (and are thus kosher), nor does it list those which lack both (and are thus forbidden); but it does name the four animals--the camel, rock hyrax, rabbit (coney), and the pig--that have one but not the other (making them, too, unfit for consumption). It is noteworthy that in the 33 centuries since **יהוה** communicated these laws to Moses, entire continents, replete with many "new" and unimagined species have been discovered. A number of these unknown species possess both of the kosher signs, and many lack them both; but not a single one has been found with only one sign. The only such animals on earth are the four species listed by the Torah! (Chumash)

Question: Where are places that pig may be hidden? Jell-O and Marshmallows sometimes contain pork-based gelatin, any saltine cracker that states it uses animal shortening (usually lard), and anything else that states it uses animal shortening. Look for the Kosher Symbol to be sure it is clean.



Warning: Watch out for animal shortening!!

Question: What are other unclean meats? Bacon, Hot Dogs, Ham, Horses, Hyenas, Lizards, Mice, Pork (including lard), Pork-sausage, Possums, Rabbit, Rats, Skunks, Snakes, Spiders, Squirrel, Alligator

Beware: Residents in the southern states of the United States eat rattlesnake, rabbit, squirrel, “gator”, and pig, but these are unclean foods for us.



Squirrel



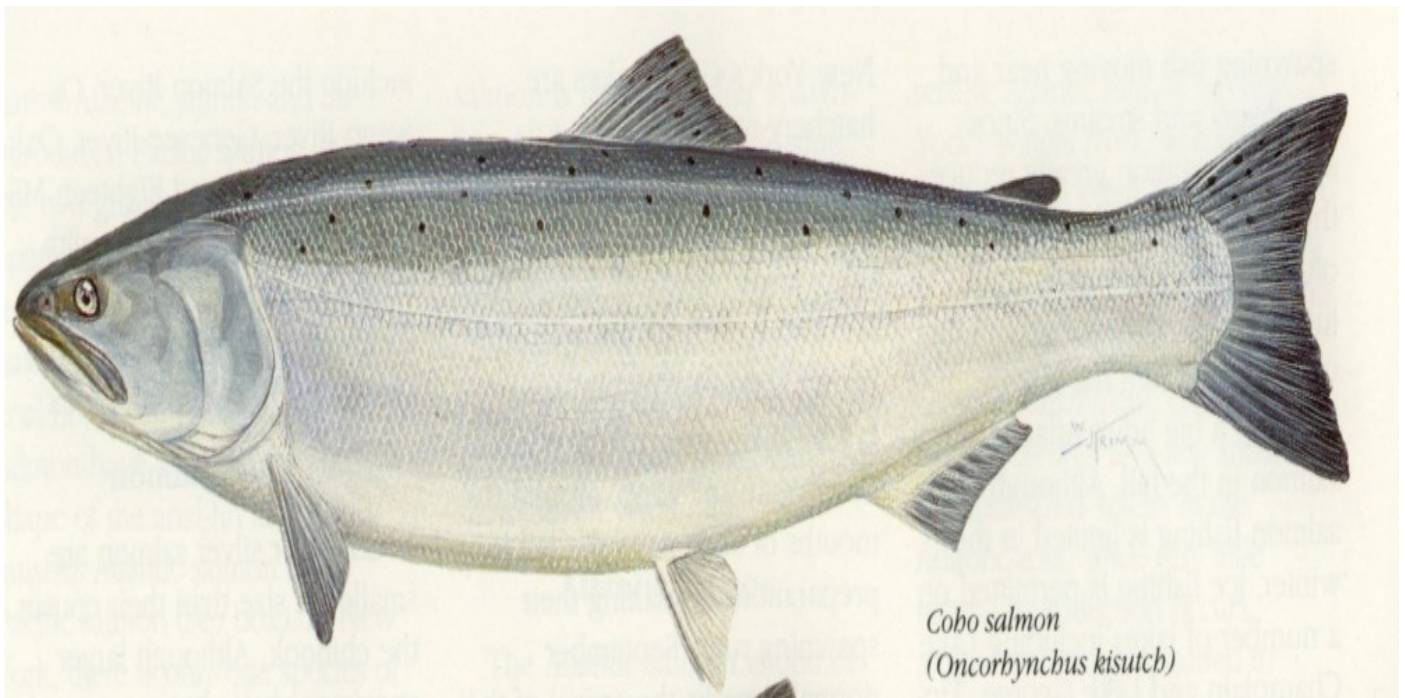
Alligator



Rattlesnake

8 You will not eat their meat and you will not touch their carcass; they *are* unclean to you. 9 ~~את~~ These shall you eat of all that *are* in the waters: whatever has fins and scales in the waters, in the seas and in the rivers, ~~את~~ these shall you eat. C-MATS

Question: What fish are clean? There are over 29,000 species of fish, making them the most diverse group of vertebrates. Most fish have scales and fins, such as Albacore, Anchovies, Bluebill Sunfish, Bluefish, Bowfin, Buffalo fish, Butterfish, Carp, Chubs, Cod, Crappies, Flounder, Fresh water mullet, Groupers, Grunts, Haddock, Hake, Halibut, Herring, Kingfish, Mackerel, Mullet, Pike, Pilchards (sardines), Red snapper, Redfish, Salmon, Sea Bass, Smelt, Striped Bass, Tilapia, Trout, Tunas, White Fish, Yellow Perch. There are some exceptions, check out <http://www.kashrut.com/articles/fish/>



Salmon has scales and fins

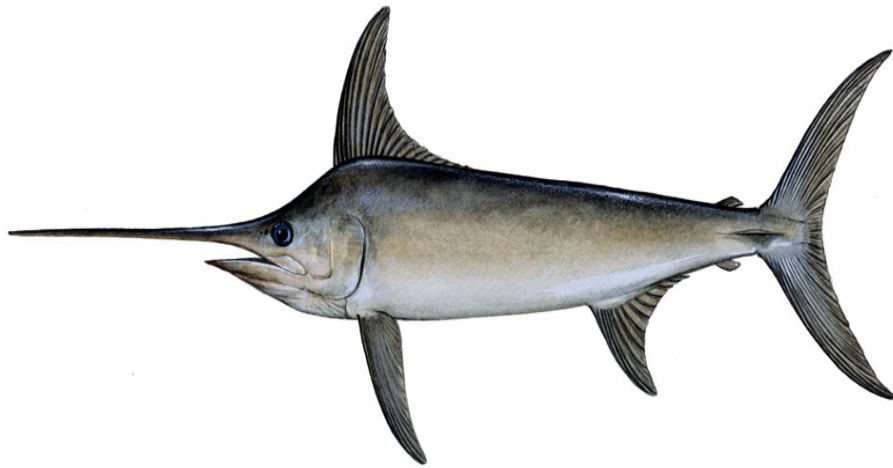
10 But everything in the seas and rivers that does not have fins and scales, of all the *small* water-creatures and all living creatures in the waters, they *will be* an abomination to you. C-MATS

Question: What fish are unclean? These are scale-less fish which are not fit for food: catfish, eels, paddlefish, sculpins, sticklebacks, sturgeons, and swordfish. These fish do not have true scales. Together with these creatures are other forms of sea life unfit for human consumption: abalone, clams, crabs, lobsters, mussels, oysters, scallops, shrimp, whale, Dolphin, Porpoise, escargot (snails). Clean fish must have scales that can be scraped off with a knife.

WARNING: Residents in the southern states of the United States love to eat catfish, but it is unclean.



Catfish-bottom dwellers, no scales



Swordfish-has no scales



Crab-no fins or scales



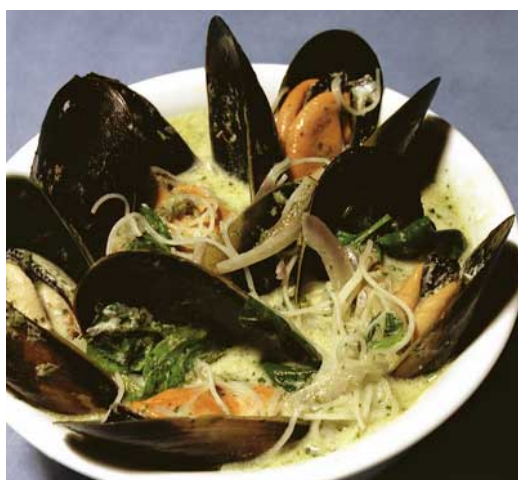
Abalone-makes beautiful jewelry but is not suitable to eat



Lobster



Clams



Mussels



Scallops



Oysters on the half shell



Escargot (snails)



Shrimp-has no fins



Eel on the grill

11 They will be detestable to you. Their meat, you will not eat, **את** and their carcasses you will detest. 12 Whatever has no fins or scales in the waters *will be* an abomination to you. 13 **את** And these are they which you shall detest among the fowls; they shall not be eaten, are an abomination: like **את** the eagle **את** and the vulture **את** and the buzzard, 14 **את** And the vulture **את** and the kite after his kind; 15 **את** Various kinds of ravens; 16 **את** And the ostrich, **את** and the screech owl, **את** and the seagull **את** and hawk after his kind, 17 **את** And the little owl, **את** and the cormorant **את** and the great owl, 18 **את** And the swan, **את** and **קאת** cormorant (pelican/desert owl), **את** and barn owl, 19 **את** And the stork, the heron after her kind, **את** and the hoopoe **את** and the bat. C-MATS

Question: Is the "swan" translated correctly in verse 18? The word here translated "swan," which, besides the parallel list in Deut., also occurs in Leviticus 11:30, among the names of the lizards, denotes, according to tradition, another variety of the owl. Whatever difficulty there may be about the true import of the word, it is certainly not the swan. It has, however, also been translated "ibis," "bat," "purple water-hen," "heron," "pelican," and "goose." (Ellicott's commentary for English Readers) A **swan's** diet consists of plants, roots, leaves and seeds that it finds in its aquatic habitat. A swan does not eat blood.



Ostrich eats insects, rodents, reptiles



Raven eats a pigeon



Hawk catches a fish



Falcon with her prey (bird)



Cormorant eats a fish



Brown Pelican eats a fish



Heron eats a rabbit



Ibis eats crayfish and other crustaceans



Stork eats a pelican



Bat eats a frog



Roadrunner eats a mouse



Egret eats a mouse



Emu eat insects, small reptiles, amphibians



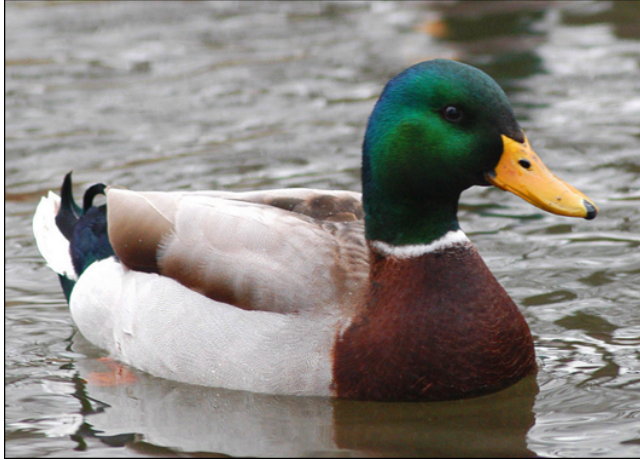
Rhea **eat** insects, lizards, birds, and other small game

Question: What is the one identifying marker that is common to all unclean fowl? They are *Carnivorous Birds*. All birds that eat other animals and do not have a crop are considered unclean. Birds that draw fish from the water are unclean. If a bird eats blood of another animal, then it is unclean.

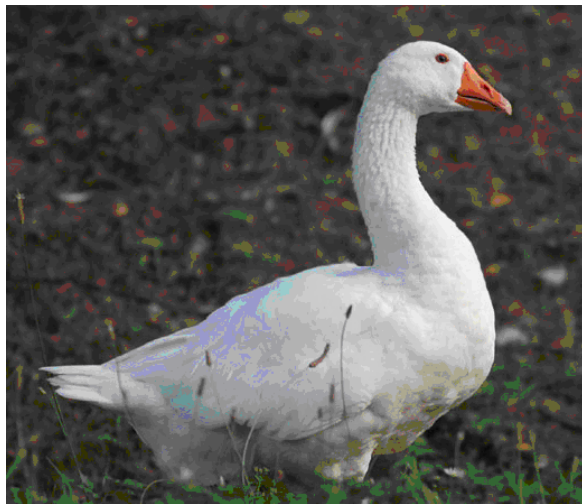
Question: What is the one identifying marker that is common to all kosher fowl? Kosher fowl are not predators. Kosher birds do not eat blood. Kosher birds are vegetarian, such as a chicken, duck, goose, turkey, and quail.



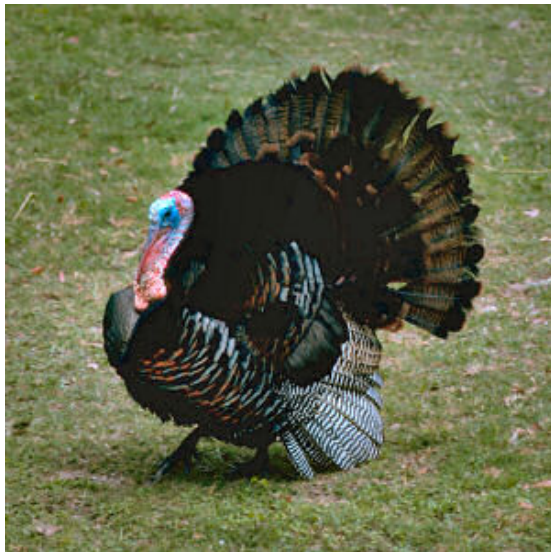
Chicken



Duck



Goose



Turkey



© Terry Sofil Grouse



Partridge



Pheasant



Quail



Pigeon-used as a sacrifice in the Temple



Dove-used as a sacrifice in the Temple



Swan-clean

20 All winged swarming creatures that go on *all fours* are an abomination to you. 21 Except אֶת־ those winged swarming creatures that go on *all fours* that have *jointed* legs above their feet, *enabling them to jump upon the earth*; 22 of אֶת־ These you may eat: אֶת־ the locusts after his kind, אֶת־ and the bald locust after his kind אֶת־ and the beetle after his kind אֶת־ and the grasshoppers after his kind. 23 But all *other* winged swarming creatures which have four feet *are* an abomination to you. C-MATS

Question: What 4 signs identify clean insects? There are four signs of cleanness enumerated regarding these creatures: a) four legs, b) four wings, c) which are the jointed leg-like extensions described above, and d) wings that cover the majority of its body.



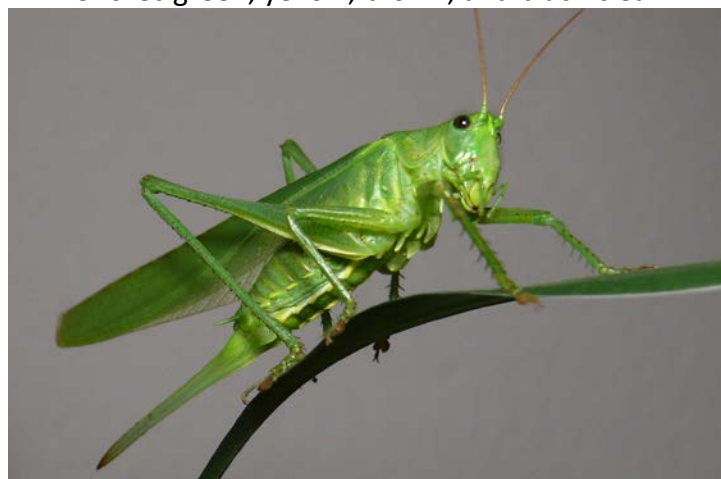
Locust-clean



Katydid-green, yellow, and pink-clean



Cricket-green, yellow, brown, and black-clean



Grasshopper-clean

Question: Does anyone really eat insects today? Although still considered largely taboo in the Western world, many cultures prize insects as a culinary delicacy. One of the best reasons to consider eating insects is because they're quite healthy, making them a nutritious alternative to common protein sources like chicken, beef, and fish. Insects are:

- Rich in protein and fiber
- Good sources of healthy fats (some species even have similar levels of omega-3 fats as fish)
- High in nutrients such as calcium, iron, B vitamins, selenium and zinc

You should check out the following step by step recipe for cooking grasshoppers:

<http://www.wikihow.com/Cook-Grasshoppers>. If they were given to us as clean food, they must be good.



Cooked grasshoppers



Stir fried crickets

24 And the following will make you unclean: whoever touches the carcass of them will be unclean until the evening. 25 And whoever picks up *any part* of the carcass of them must wash his clothes and remain unclean until the evening. 26 Every animal which has a split hoof, but not completely divided or does not chew the cud is unclean for you: everyone that touches them will be unclean. 27 And whatever walks upon his paws, among all animals that walk on *all fours*, these *are* unclean to you: whoever touches its carcass will be unclean until the evening. C-MATS

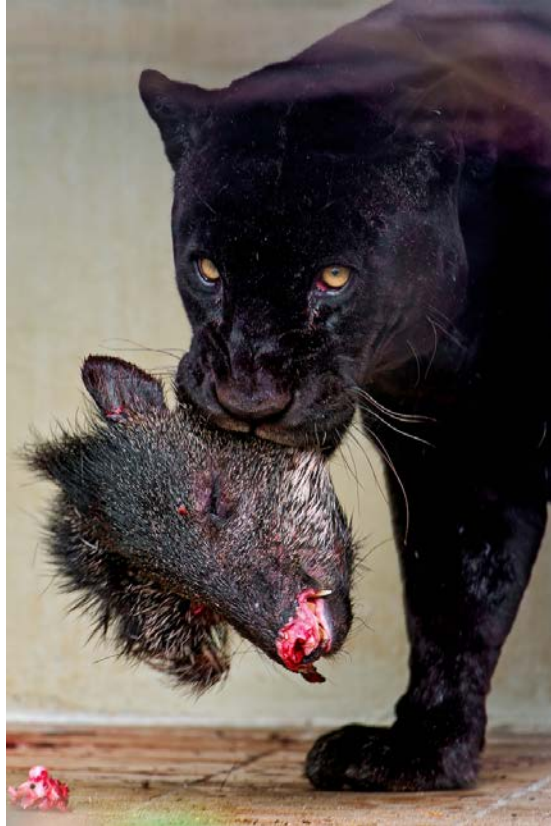
Question: What unclean animals walk on their paws? Cats (lions, tigers, panthers, etc), dogs, rats, mice, and weasels are unclean. Unclean animals eat blood.



Lion



Tiger



Panther



Cat eating a mouse

DOG VARIATIONS



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CATS



28 And whoever that picks up ~~תא~~ *the* carcass will wash his clothes and be unclean until the evening: these *are* unclean for you. 29 The following are unclean for you among the small creatures that swarm on the earth: the weasel, mouse and the various kinds of lizards. C-MATS



Weasel





Mice eat anything including garbage.

30 And the gecko, crocodile, skink, sand lizard and chameleon. C-MATS



Gecko



Skink



Chameleon



Sand lizard

31 These *are* unclean to you among all that swarm: whoever touches them after they have died will be unclean until the evening. **32** And anything on which one of them falls after it is dead, it will be unclean; whether *it is* a wooden vessel, garment, leather, sacking, any utensil used for work, it must be put in water and it will be unclean until the evening; then it will be clean. **33** And if one of them falls into a clay vessel, whatever it is in will become unclean; **וְאִתּוֹ** *and him*, you will break it. C-MATS

Question: What makes an earthen vessel unclean? An earthen utensil, whose body is mere earth, cannot be purified in water. Man is an earthen vessel (And formed **יְהוָה** our Elohim **אֶת־** Adam (*man*) of the dust of the ground and breathed into his nostrils the breath of life; and Adam (*man*) became a living soul. -Genesis 2:7). His worth lies not in his material exterior, but in its content. Man should therefore guard over what he puts into his vessel through his eyes and ears.

34 Of all meat, which *is permitted* to be eaten *that* water from such a vessel gets on, will become unclean: and all permitted drink in *such a* vessel will become unclean. **35** And *everything* that *any part* of their carcass falls in will become unclean; *whether* oven or stove, it will be broken in pieces: they *are* unclean and will become unclean for you. **36** However a spring or cistern, *which has* plenty of water, will remain clean: but anyone who touches their carcass will become unclean. **37** And if *any part* of their carcass falls upon any kind of seed, *it is* clean, **38** But if *any* water is put on the seed and *any part* of their carcass falls on it, *it is* unclean for you. **39** And if *any* animal, that you are *permitted to* eat, dies; whoever touches its carcass will become unclean until the evening. **40** And anyone who eats *meat* from its carcass will wash his clothes and become unclean until the evening: he that carries **אֶת־** *the* carcass will wash his clothes and become unclean until the evening. **41** And everything that swarms on the earth *is* an abomination; it is not *to* be eaten. **42** Whatever moves on its belly, goes on all fours, or has many legs; all creatures that swarm on the earth, you will not eat them; they *are* an abomination. C-MATS

Question: What is important about the word belly in verse 42? The Hebrew word 'belly' contains the oversized letter Vav which marks the center of the entire Torah containing 304,805 Hebrew letters. (C-MATS) The belly is the center of the man.

Question: What animals crawl on their bellies? This is the reptile. All reptiles are unclean. (snake, alligator, lizard, frog, turtle). Residents in the southern United States eat turtle soup, but this is unclean.



Reptiles

Question: What animals have numerous legs? This includes earthworms or centipedes and what resembles those that resemble them, which have tiny legs, but nevertheless slither like a worm on their bellies.



Centipede



Earthworm

43 You will not make yourselves detestable (*filthy or abominable*) אֶת- with any of these swarming, crawling creatures; do not make yourselves unclean (*foul or polluted*) with them; do not be defiled (*vile or impure*) by them. 44 For I am יהוה your Elohim: you will therefore, sanctify yourselves and you will be holy; for I am holy: neither will you defile אֶת- yourselves with any manner of creeping thing that creeps upon the earth. C-MATS

Question: What happens when we eat unclean meat? It is clear from Lev 11:43 and 11:44 by the אֶת placement, that when we eat meat that is unclean we are actually defiling our body and יהוה Father's Holy Spirit within us for our body is a temple where the presence of יהוה Father's Holy Spirit desires to reside. Lev 11:43 commands us not to make ourselves or אֶת in us detestable for 1 Corinthians 6:19 **What? Know you not that your body is the temple of the Ruach haKodesh which is in you, which you have of Elohim, and you are not your own? 20 For you are bought with a price: therefore glorify Elohim in your body, and in your spirit, which are Elohim's...continuing in 2 Corinthians 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of Elohim. C-MATS**

45 For I am יהוה who brought אֶתְכֶם you up out of the land of Egypt to be your Elohim: therefore, you will be sacred, for I am sacred. 46 זֹאת This is the Torah of the animals, flying creatures, all living creature that moves in the waters and every creature that swarms upon the earth: 47 To distinguish between the unclean and the clean and between the creatures that may be eaten and the creatures that may not be eaten. C-MATS

Question: To what extent are we held responsible for the food we give to others to eat? If we give food to others that is unclean, we are held responsible for the sin.

Question: How does eating these foods hinder a person? The consumption of these foods hinders a person's ability to elevate and sanctify himself, it contaminates the soul in ways that no physical examination can decipher, and it creates a barrier between the believer and his perception of Elohim. Small wonder that those who consume forbidden foods cannot see the logic of these laws, just as one who lives on painkillers finds it strange that other people cry out in pain at stimuli that he does not feel. Painkillers dull the nerves and forbidden foods dull the spiritual antennae.

Question: Some animals help other species and some only help their own species. Should we ever give preference to helping those who are somehow close to us, or should we always help out all equally? We should be ready to help all those in need, and should do so when we are genuinely able. Yet, when our resources are truly limited, we can and should prioritize. For instance, the Torah teaches us that if we only have enough to help one person, we should help a relative over a stranger, someone from our city vs. someone in a different city, etc. Yet even here, there are exceptions. For instance, someone without a typical support system, such as a widow, or orphan - whether we know them or not - gets special priority. Through the Torah, יהוה gives us specific guidelines how to make sure we are acting in the most fair and kindly way possible. It is well worth our while to know these guidelines, or consult with someone who does.

Question: A person's 'heart and mouth should be consistent.' What do you think this means? It means that we shouldn't merely 'talk the talk' and present ourselves in a positive light as good people, but should actually 'walk the walk' and strive to feel and live by those principles too.

Question: Is there ever a time that it's all right to act hypocritically? One type of 'hypocrisy' (that is, being different on the inside from the outside) is not only all right, it's recommended. That is that when we don't feel inside like doing something good, though we know it's right - we should go ahead and do it anyway - and almost always in the end we'll feel good about it too.

Question: People are made in **יהוה**'s image. What do you think that means and what might it have to do with acting respectably? The human being is the pinnacle of creation. We are the only beings **יהוה** made, either physical or spiritual, to whom He gave free will. When we choose to use our free will to act kind to others we bring more righteousness into our lives and the world.

Spiritual Exercise: Be kind to someone you do not know today.

Do You Know?

1. Two of Aaron's sons, Nadab and Abihu, brought a strange ____ into the Tabernacle and **יהוה** killed them.
2. A clean animal from the sea must have ____ and _____
3. The name of the Torah lesson, Shemini, means the _____ [referring to a day]
4. Except for four types of locusts, insects are all not _____, and we may not eat them
5. If something becomes impure, it must be dipped in a special body of water, called a _____
6. A clean animal chews its _____ and has split _____
7. The Torah lists only four unclean land animals: _____, rock hyrax, hare, and a _____.
8. You should not eat an animal that crawls on its _____. (reptiles)
9. A clean bird is not a _____.
10. A clean animal is one that does not eat _____.
11. You should not eat an animal that walks on its _____.
12. After the offerings were placed on the Altar, the _____ appeared in the Tabernacle and consumed the offerings.

Bonus: Name the five books of Torah. What book contains most of the laws?

Answers:

1. fire
2. scales, fins
3. Eighth
4. clean
5. Mikvah
6. Cud, Hooves
7. camel, pig
8. Belly
9. Predator
10. Blood
11. Paws
12. Shechinah

Bonus: Genesis, Exodus, Leviticus, Numbers, Deuteronomy. Leviticus has the most laws.

Haftorah

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 Set apart 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.

2 Samuel 6:1 Again, gathered together David אַתְּ all *the* chosen *men* of Israel, thirty thousand. 2 And David rose and went with all the people that *were* אִתּוֹ with him from Baale of Judah (*lords of Judah*), to bring up from there the אַתְּ Ark of Elohim, whose name is called by the name of יְהוָה of צְבָאוֹת Hosts that lives *between* the cherubim. 3 And they set אַתְּ Ark of Elohim upon a new cart and brought it out of the house of Abinadab that *was* in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drove אַתְּ the *new* cart. 4 And they brought it out of the house of Abinadab which *was* at Gibeah, accompanying the Ark of Elohim: and Ahio went before the Ark. 5 And David and all *the* House of Israel played before יְהוָה on all *manner of instruments made of Fir-wood*, even on harps and on psalteries and on tambourines and on cornets and on cymbals. 6 And when they came to Nachon's threshing floor, Uzzah put forth his hand to the Ark of Elohim and took hold of *it*; for the oxen shook it. 7 And the anger of יְהוָה against Uzzah was kindled; and Elohim struck him there for *his* error; and there he died by the Ark of Elohim. 8 And David was displeased, because יְהוָה had made a breach upon Uzzah: and he called *the name* of the place Perez-uzzah (*outbreak against Uzzah*) to this day. 9 And David was afraid of יְהוָה אַתְּ that day and said, How will the Ark of יְהוָה come to me? 10 So David would not remove to him אַתְּ the Ark of יְהוָה into the City of David: but David carried it aside into the house of Obed-edom the Gittite. 11 And the Ark of יְהוָה continued in the house of Obed-edom (*slave of edom*) the Gittite three months: and יְהוָה blessed אַתְּ Obed-edom אַתְּ and his entire household. 12 And it was told King David saying, Has blessed יְהוָה אַתְּ the house of Obed-edom אַתְּ and all that *pertains* to him, because of the Ark of Elohim. So David went and brought up the Ark of Elohim from the house of Obed-edom *into* the City of David with gladness. 13 And it was *so*, that when they that carried the Ark of יְהוָה had gone six paces, he sacrificed oxen and fatlings. 14 And David danced before יְהוָה with all *his* might; and David *was* girded with a linen ephod.

15 So David and all *the* House of Israel brought up את־ the Ark of יהוה with shouting and with the sound of the trumpet. 16 And as the Ark of יהוה came into the City of David, Michal Saul's daughter looked through a window and saw את־ King David leaping and dancing before יהוה ; and she despised him in her heart. 17 And they brought in את־ the Ark of יהוה and set אתו it (him) in his place, in the midst of the Tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before יהוה. 18 And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed את־ the people in the name of יהוה of צְבָאוֹת Hosts. 19 And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to everyone אֶחָת one cake of bread and אֶחָת one good piece of flesh and a flagon of wine. So all the people departed to his house. 20 Then David returned to bless את־ his household. And Michal the daughter of Saul came out to meet David and said, How glorious *was* the king of Israel today, who uncovered himself today in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovered himself! 21 And David said to Michal, *It was* before יהוה, which chose me before your father and before his entire house, to appoint את־ me ruler over the people of יהוה, over Israel: therefore, will I play before יהוה. 22 And I will be even more undignified מִזֶּאת from this and will be humbled in my own sight: and of the maidservants which אָמַרְתָּ you said, of them, will I be held in honor? 23 Therefore, Michal the daughter of Saul had no child to the day of her death. C-MATS

2 Samuel 7:1 And it came to pass, when the king sat in his house and ויהוה had given him rest from all his enemies; 2 That the king said to Nathan the prophet, See now, I live in a house of cedar, but the Ark of Elohim lives within curtains. 3 And Nathan said to the king, Go, do all that *is* in your heart; for יהוה is with you. 4 And it came to pass that night that the word of יהוה came to Nathan, saying, 5 Go you וְאָמַרְתָּ and you say to My servant David, so says יהוה , will הֲאֵתָהּ you build Me a house for Me to live in? 6 Whereas I have not lived in any house since the time that I brought up את־ Children of Israel out of Egypt, even to this day, but have moved about in a tent and in a Tabernacle. 7 In all *the* places which I have walked with all *the* Children of Israel, not a word spoke I with את־ any of the tribes of Israel, who I commanded to feed את־ My people את־ Israel saying, Why have you not build Me a house of cedar? 8 Now therefore, so will you say to My servant David, so says יהוה of צְבָאוֹת Hosts, I took you from the sheepecote, from following the sheep, to be ruler over My people, over Israel: 9 And I was with you where ever you went and have cut off את־ all your enemies out of your sight and have made you a great name, like to the name of the great *men* that *are* in the earth. 10 Also I will appoint a place for My people Israel and will plant them, that they may live in a place of their own and move no more; neither will the children of wickedness afflict them anymore, as previously, 11 And as since the time that I commanded judges to *be* over My people Israel and have caused you to rest from all your enemies. Also יהוה tells you that He will make you a house. 12 And when your days be fulfilled and you will sleep with את־ your fathers, I will set up את־ your seed after you, which will proceed out of your bowels and I will establish את־ his kingdom. *Prophecy Fulfilled-2 Sam. 7:12 David's Seed-Matthew 1:1.* 13 He will build a house for My name and I will establish את־ throne of his kingdom forever. 14 I will be his father and he will be My son. If he commits iniquity, I will chasten him with the rod of men and with the stripes of the children of men: *Prophecy Fulfilled-2 Sam. 7:14a The Son of Elohim-Luke 1:32.* 15 But My mercy will not depart away from him, as I took *it* from Saul, who I put away before you. 16 And your house and your kingdom will be established forever before you: your throne will be established forever. *Prophecy Fulfilled-2 Sam. 7:16 David's house established forever-Luke 3:31; Rev. 22:16.* 17 According to all these words and according to all this vision, so did Nathan speak to David. C-MATS

Brit Chadasha

Mark 7:1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. 2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashed, hands, they found fault. 3 For the Pharisees, and all the Jews, except they wash their hands often, eat not, holding the tradition of the elders. 4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brass vessels, and of tables. 5 Then the Pharisees and scribes asked him, “Why walk not your disciples according to the tradition of the elders, but eat bread with unwashed hands?” 6 He answered and said unto them, “Well has Isaiah prophesied of you hypocrites, as it is written, This people honors me with their lips, but their heart is far from me. 7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men. 8 For laying aside the commandment of Elohim, you hold the tradition of men, as the washing of pots and cups: and many other such like things you do.” 9 And he said unto them, “Full well you reject the commandment of Elohim, that you may keep your own tradition. 10 For Moses said, Honor your father and your mother; and, Whoso curses father or mother, let him die the death: 11 But you say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever you might be profited by me; he shall be free. 12 And you do not allow him to do what he should for his father or his mother; 13 Making the word of Elohim of none effect through your tradition, which you have delivered: and many such like things do you.” 14 And when he had called all the people unto him, he said unto them, “Listen to me every one of you, and understand: 15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. 16 If any man has ears to hear, let him hear.” 17 And when he was entered into the house from the people, his disciples asked him concerning the parable. 18 And he said to them, “Are you so without understanding also? Do you not perceive, that whatsoever thing from without enters into the man, it cannot defile him; 19 Because it enters not into his heart, but into the belly, and goes out from the body, purging all meats?” 20 And he said, “That which comes out of the man, that defiles the man. 21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: 23 All these evil things come from within, and defile the man.” C-MATS

Acts 5:1 But a certain man named Ananias, with Sapphira his wife, sold a possession, 2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. 3 But Peter said, “Ananias, why has Satan filled your heart to lie to the Ruach haKodesh, and to keep back part of the price of the land? 4 While it remained, was it not your own? And after it was sold, was it not in your own power? Why have you conceived this thing in your heart? You have not lied to men, but to Elohim.” 5 And Ananias hearing these words fell down, and gave up the spirit: and great fear came on all them that heard these things. 6 And the young men arose, wound him up, and carried him out, and buried him. 7 And it was about the space of three hours after, when his wife, not knowing what was done, came in. 8 And Peter asked her, “Tell me whether you sold the land for so much?” And she said, “Yes, for so much.” 9 Then Peter said unto her, “How is it that you have agreed together to tempt the Spirit of יהוה? The feet of them which have buried your husband are at the door, and shall carry you out.” 10 Then fell she down straightway at his feet, and yielded up the spirit: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. 11 And great fear came upon all the assembly, and upon as many as heard these things. C-MATS

Acts 10:1 There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, 2 A devout man, and one that feared Elohim with all his house, which gave much alms to the people, and prayed to Elohim always. 3 He saw in a vision evidently about the ninth hour of the day an angel of Elohim coming in to him, and saying unto him, "Cornelius." 4 And when he looked on him, he was afraid, and said, "What is it, Adonai?" And he said unto him, "Your prayers and your alms are come up for a memorial before Elohim. 5 And now send men to Joppa, and call for one Simon, whose surname is Peter: 6 He lodges with one Simon a tanner, whose house is by the sea side: he shall tell you what you ought to do." 7 And when the angel which spoke unto Cornelius had departed, he called two of his household servants, and a devout soldier of them that waited on him continually; 8 And when he had declared all these things to them, he sent them to Joppa. 9 On the next day, as they went on their journey, and drew near to the city, Peter went up upon the housetop to pray about the sixth hour: 10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, 11 And saw heaven opened, and a certain vessel descending to him, as it had been a great sheet knit at the four corners, and let down to the earth: 12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. 13 And there came a voice to him, "Rise, Peter; kill, and eat." 14 But Peter said, "Not so, Adonai; for I have never eaten anything that is common or unclean." 15 And the voice spoke to him again the second time, "What Elohim has cleansed, do not call unclean." 16 This was done three times: and the vessel was received up again into heaven. 17 Now while Peter wondered to himself what this vision which he had seen should mean, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate, 18 And called, and asked whether Simon, which was surnamed Peter, were lodged there. 19 While Peter thought on the vision, the Spirit said unto him, "Three men seek you. 20 Arise, and go with them, doubting nothing: for I have sent them." 21 Then Peter went down to the men which were sent to him from Cornelius; and said, "I am he whom you seek: what is the cause you have come?" 22 And they said, "Cornelius the centurion, a just man, and one that fears Elohim, and of good report among all the nation of the Jews, was warned from Elohim by a holy angel to send for you to his house, and to hear words from you." 23 Then he called them in and gave them lodging. And on the next day Peter went away with them, and certain brethren from Joppa accompanied him. 24 And the next day after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and close friends. 25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. 26 But Peter took him up saying, "Stand up; I myself also am a man." 27 And as he talked with him, he went in, and found many that were come together. 28 And he said unto them, "You know how that it is an unlawful thing for a man that is a Jew to keep company, or come to one of another nation; but Elohim has showed me that I should not call any man common or unclean. 29 Therefore I came to you without opposing, as soon as I was sent for: I ask what intent you have sent for me?" 30 And Cornelius said, "Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and a man stood before me in bright clothing, 31 And said, Cornelius, your prayer is heard, and your alms are held in remembrance in the sight of Elohim. 32 Send to Joppa, and call for Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he comes, shall speak to you. 33 Immediately I sent for you; and you have well done that you have come. Now we are all here present before Elohim, to hear all things that are commanded you by Elohim." 34 Then Peter opened his mouth, and said, "Of a truth I perceive that Elohim is no respecter of persons: 35 But in every nation he that fears him, and works righteousness, is accepted with him. 36 The word which Elohim sent unto the children of Israel, preaching peace by Y'shua haMashiach: he is Adonai of all." C-MATS

2 Corinthians 6:14 Be you not unequally yoked together with unbelievers: for what fellowship has righteousness with unrighteousness and what communion has light with darkness? 15 And what concord has Mashiach with Belial? What part has he that believes with an infidel? 16 And what agreement has the temple of Elohim with idols? You are the temple of the living Elohim; as Elohim has said, "I will dwell in them, and walk in them; and I will be their Elohim, and they shall be my people. 17 Wherefore come out from among them, and be you separate, said יהוה , and touch not the unclean thing; and I will receive you, 18 And will be a Father to you, and you shall be my sons and daughters, said יהוה Almighty." 7:1 Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of Elohim. C-MATS

1 Peter 1:14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance: 15 But as he which has called you is holy, so be you holy in all manner of conversation; 16 Because it is written, "Be you holy; for I am holy." C-MATS

The Right Intentions

Question: Are good intentions always justified? The two sons of Aaron, the High Priest, had the best of intentions when they went into the Tabernacle and chose to make an offering to יהוה that they thought would be good to offer even though יהוה, through Moses, had asked them not to do so. Yet, despite their intentions, the consequences of their actions were quite negative. We can learn from here that even good intentions don't justify doing something improper.

"PIPE DREAMS"

After a long, cold winter, spring had finally sprung and the world began to wake up. In the Kaplan household springtime meant gardening time and Joel and Jeremy, the Kaplan twins, excitedly dug out the hoes, spades, rakes and shovels from the corner of the garage where they had been hibernating all winter. They brought them to their father, who was standing by the fence with a ball of string and a measuring stick in his hand. "Thanks, boys," he said. "I'm going to drive to the plant store to pick up the vegetable flats for us to plant. While I'm gone, you guys can start digging." Joel and Jeremy each grabbed a spade and enthusiastically started to swing them. "Whoa, not so fast guys," laughed their dad. "I didn't tell you *where* to dig yet. Now look carefully. I marked out with string on the ground exactly where we need to put the garden. You can dig anywhere within the stringed-in area, but it's very important *not* to dig anywhere else. You got it, guys? Dig only within the string, okay?" The boys nodded impatiently, and before their father had even left the driveway they were already hard at work. The digging went quickly as both Joel and Jeremy were big, athletic kids and were really getting into the fun and good workout of smashing the hard steel spades into the soft ground and watching the dirt fly all over the place. Soon enough they got to the end of the stringed in area, put down their spades and had a cool drink from their water bottles. "That was easy, huh?" said Jeremy. "Yeah, I hardly even broke a sweat," Joel agreed. "Me neither. Hey, you know what I'm thinking?" As twins, they actually did usually know what the other was thinking. "Yeah, let's give Dad a surprise and make him an extra big garden this year." "I know Dad said only to dig up until here, but I bet he said that just because he didn't want us to work too hard. He'll be thrilled when he sees that we were able to do even more. What do you say?" "I say let's dig!"

The boys began swinging their spades even faster than before, and with all the noise and flying dirt, they didn't notice that their spades were starting to make a funny clinking sound as they dug into the ground. But after Jeremy took one of his mighty swings, the twins got a big surprise as a big gush of water started shooting out of the ground like a fountain. "Hey, maybe we struck oil," Joel said excitedly. Then they took a better look. "This isn't oil - it's water! But where did it come from?" Their answer was not long in coming. "Oh no! What happened here?" Mr. Kaplan yelled as he ran out of his car. In all the commotion, the boys hadn't even noticed he had returned. "Um, Dad, we don't know. We were just digging like you said, and..." "Like I *said*? I told you to stay within the string and you must be ten feet outside of it! Do you realize what you did? This water is coming from the very expensive underground sprinkler system I put in last year that is now smashed to pieces! It's not going to be cheap to fix, and it's coming out of your allowances." "But Dad, that's not fair!" protested Joel. "I'm sorry it broke, but we didn't break it on purpose." "Yeah," added Jeremy. "We wanted to give you a surprise by making the garden bigger." Mr. Kaplan turned off the water main, and with the geyser no longer gushing, everyone began to calm down. "Listen, boys. I know you didn't break it purposely, and I also realize that you were trying to do me a favor..." "So that means we don't have to pay?" asked Jeremy. "No, you still have to pay for the damage." "But why? You just said..." "I know what I said," Mr. Kaplan said in a calm voice, "but I also said to you very clearly before exactly where to dig and where not to, just to prevent what happened from happening. Your intentions were good, but you still chose not to honor what I clearly asked you not to do, and you have to face the consequences of that choice. You can pay it off a little at a time, but you have to pay it off. Do you understand, boys?" The twins looked at each other. What could they say? Their dad was right. "Okay Dad, we understand," Jeremy said. "I guess it's only a favor to do what someone asks you to do, and not what they ask you *not* to do." "Yeah," added Joel with a smile, "or else you can end up all wet."

Question: What lesson did the boys learn from what happened? They found out that although having good intentions is a great thing, it does not relieve a person from being responsible if he doesn't do as he's asked and does something wrong.

Question: Let's say the boys wouldn't have broken a pipe. Would that have made their actions okay? Whether they did any damage or not isn't really the point. Rather, they should have respected their father's clear request and done as he asked, even though they felt they had a better idea.

Question: Is it ever in order to do more for people than they ask? Certainly, and it's a wonderful trait. However, in a case such as in the story, and the Torah Portion, when we are specifically requested not to do something, we shouldn't take the attitude that 'we know better' and go against the asker's wishes.

Be Kind to Everyone

Question: Should we only be kind to people we know? It's natural to be nice to others and help out others that are part of 'our crowd' - people who we think are similar to us. But the real test of kindness is if we can extend that same treatment to even those who are different from us. The portion this week names the various species of birds that are non-kosher and prohibited to eat. One of them, however, is a very kind bird whose very name in Hebrew, "*Chasida*," means kindness. Yet it is only kind to members of its own species; to others it is cruel. A lesson hinted from the fact that it is listed among the non-kosher birds is that we shouldn't imitate its negative trait, rather we should extend ourselves to be kind to everyone, whether they are like us, or not.

"BIRDS OF A FEATHER"

I love class trips. It means a day off from school and a chance to rest my brain. So who would have expected that in the middle of a nature park I would end up learning one of the biggest lessons of my life, and from a mosquito and a bird, no less? Before you get too confused, I'll explain. Our trip this year was to the Golden Lake nature reserve. Everyone was having a great time. It was a beautiful spring day, and between all the freshly blooming trees and flowers, and the many different types of animals and birds that our guide pointed out to us, we felt like we were in a natural wonder land. It wasn't at all crowded either, except for another class, our age, from a different school. So we basically had the whole park to ourselves. We had followed the trail a ways down to the glimmering lake, when suddenly I heard a buzzing sound in my ear. Ouch! I slapped myself a little too late to drive away the mosquito that just bit me. I looked around and saw that I was not alone. From the way all the kids were screeching and dancing around, it was clear that everyone was being bothered by the pesky mosquitoes that seemed to be everywhere. Our guide explained that because of the unusually warm weather we had been having, the mosquitoes had come out early this year. What a pain! We tried to ignore the bugs, but it was hard, and now the trip just wasn't the same. Suddenly I remembered that I had some mosquito repellent in my bag. I never use the stuff and had almost forgotten it was there, but now it would come in real handy. I rubbed it on myself and generously offered to share it with my classmates who all gratefully took me up on my offer. "Thanks so much, Laura," they said. "It's so nice of you to share!" Now, mosquito-free, we would be able to enjoy the trip once more. I felt like the hero who had saved the day. I was just closing up the bottle when I noticed a kid I didn't know walking my way. It was a girl from the other class. "Um, hi," she said. "I see that you have bug repellent. Do you think that maybe we could use some of it too?" I didn't know what to say. I hadn't minded to share it with my class - they were my friends, after all. But this was a different story. These kids were *strangers*, and besides, who knew if we might need the rest of it for ourselves later on? The kid actually had kind of a nerve asking, didn't she? "Gee, I'm sorry," I said, "I really don't have much left. I'm afraid I can't. The girl looked disappointed and walked away. I felt bad for her, but what could I do? A person has to look out for her own, I figured. We went a bit further down the trail when the guide suddenly seemed excited. She asked us all to be quiet and pointed at a group of big white birds on the lake behind some reeds. The mother bird was busy at work feeding little ones. It was so cute. My friend Ruth, the class brain, who always seemed to know everything, pointed out, "Those are *Chasida* birds. We learned about them in Torah class." How interesting. But wait a minute, I thought. Hadn't we learned they were one of the non-kosher birds which acted cruelly? But that mother bird, the way she was caring for her brood, looked pretty nice to me. I pointed this out to Ruth, but she wasn't fazed. "They may be nice to their own kind, but to other birds they're not. That's what makes them cruel," she explained. It was time to move on. As we started down the trail, I turned back and noticed the other class who were trailing behind us. They were still shooing away the mosquitoes that no longer bothered us. A lot of them were scratching, and I thought I noticed one of the girls crying. *'Too bad,'* I thought, *'but it really isn't my problem, is it? After all, I had taken care of my friends...'* All of the sudden it hit me. I was being just like that *Chasida* bird. I was only being nice to my own kind, but to those other kids I was being cruel. I froze in my tracks as I thought things over. "C'mon Laura, stop daydreaming, we're moving on," teased one of my friends. "Yeah, okay. I'm coming," I said. I was about to catch up to the class, but first there was something important I had to do. "Here, take it. There should be just enough left for all of you," I smiled, as I tossed the tube of mosquito repellent to the pleasantly surprised kid from the other class who had asked me for it earlier. Now I really felt like a hero as I ran to catch up with the class. "Hey where have *you* been?" asked Ruth, as she saw me pull into the line. "Oh," I smiled, "just doing something a little bird told me to do."

Question: Why didn't Laura mind sharing with her own class, yet with the other class she hesitated? She believed in doing acts of kindness and wanted to help, but she felt that she need only go out of her way for people who were somehow connected to her, in this case her own class. This is in a way selfish, since it means only caring about those who are like us. Real kindness should flow from a desire to give, and help out all who need us, whoever they are.

Question: How can we motivate ourselves to be kind to people who are not like us? One good way is to try to think of ways they *are* like us, and focus on our similarities instead of our differences. When it comes down to it, every single person in the world is somehow related to each other, as we all have the same ancestors in Adam and Eve, and later, Noah. Many times we can think of closer connections, too. And more than anything, we are all brothers and sisters, as children of **יהוה**.

Question: Why is it considered cruel to be willing to help out only those we see as part of our own crowd? It shows that one's motivation is not genuinely unselfish. His giving in such a case is mixed with a selfish impulse, as he is working under an "*us versus them*" standard, and is selfishly only concerned with the '*us*.' This attitude somehow justifies an indifferent attitude to those outside the circle we have drawn, and this is cruelty.

Resources:

The Stone Edition of The Chumash

The Complete Messianic Aleph Tav Scriptures C-MATS www.AlephTavScriptures.com

"Weekly Torah Portion" from www.aish.com