



Message 4-14-18
Shemini-Eighth
Leviticus 9:1-11:47
1 Samuel 20:18-42
Acts 11:1-18

Introduction

Without attempting to justify the elaborate Jewish dietary laws, the Torah this week provides a lengthy list of which foods are kosher and which are not.

Since the earliest stages of our history, the Jewish people have understood the patterns of *kashrut* to be at the heart of our heritage. The Jewish people have even sacrificed their lives rather than desecrate themselves with *treif* (non-kosher) food. From the Biblical and into the rabbinical period, new guidelines and restrictions developed as the Jewish people encountered different foods and standards, yet the core of *kashrut* has remained unchanged over the millennia.

Leviticus 11:45-47

45 For I am *ADONAI*, who brought you up out of the land of Egypt to be your God. Therefore, you are to be holy, because I am holy. ⁴⁶ "Such, then, is the Torah, *instruction*, concerning animals, flying creatures, all living creatures that move about in the water, and all creatures that swarm on the ground. ⁴⁷ Its purpose is to distinguish between the unclean and the clean, and between the creatures that may be eaten and those that may not be eaten." (Lev 11:45 CJB)

The Torah is the exact English equivalent of the Hebrew word Torah which does not mean law, which is an unfortunate mistranslation from the Greek word *nomos*, that was chosen by the translators to be the translation for Torah. Torah means teachings or instructions that come from the Holy One through His Son Yeshua. Yeshua's way of teaching was to show people the correct interpretation of Torah and the place it was to hold in their lives. Torah is a walk! It is the way the Holy One desires us to live our lives, so He gave us instructions that began with Adam and Chavah in the Garden and was passed from one generation to another.

This part of the Torah that we read about in this week's Torah Portion known in Hebrew as a Parashah or Sidra deals with *kashrut* or the kosher, food instructions. The Holy One instructs us to eat only those foods He has designed to be clean, and while we can eat clean foods they are also used for sacrifices as well. No unclean food is to be eaten or used as a sacrifice. There are those who say the dietary laws have been done away with.

Why? Because they misinterpret various Apostolic Scriptures to make their point to attempt to show the food laws are no more and we can eat whatever we want to. They usually base this on the Apostle Peter's vision with the sheet, something we will be touching on a bit later in this teaching. The essential point is we are to keep Torah and all that it teaches us to do as best as we can, but, we are not saved by the keeping of the Torah. The Torah shows us what God expects from us as to what is sin and what is not. The Torah is made up of several parts. We have the commandments, judgments or rules, and the statutes and precepts. The Torah also points us to the Messiah because we come to understand that we cannot keep all the Torah because we no longer understand parts of it. Even Israel struggled with following the Torah and was disciplined by the Creator when they strayed away from the path that lead them away from Him. We are reconciled with the Father by the sacrifice of the Son. This does not relieve us of trying to follow the Torah. Faith in Messiah is one part of the equation, following Torah is the other part. These form the covenant we are called to follow if we are to walk in the footsteps of the Messiah.

1 Samuel 20:18-42

35 In the morning Jonathan went out into the field to the appointment with David, and with him a little boy. ³⁶ And he said to his boy, "Run and find the arrows that I shoot." As the boy ran, he shot an arrow beyond him. ³⁷ And when the boy came to the place of the arrow that Jonathan had shot, Jonathan called after the boy and said, "Is not the arrow beyond you?" ³⁸ And Jonathan called after the boy, "Hurry! Be quick! Do not stay!" So, Jonathan's boy gathered up the arrows and came to his master. ³⁹ But the boy knew nothing. Only Jonathan and David knew the matter. ⁴⁰ And Jonathan gave his weapons to his boy and said to him, "Go and carry them to the city." ⁴¹ And as soon as the boy had gone, David rose from beside the stone heap and fell on his face to the ground and bowed three times. And they kissed one another and wept with one another, David weeping the most. ⁴² Then Jonathan said to David, "Go in peace, because we have sworn both of us in the name of the LORD, saying, 'The LORD shall be between me and you, and between my offspring and your offspring, forever.'" And he rose and departed, and Jonathan went into the city. (ESV)

As we have a covenant with our Creator, so too, did Jonathan and David have a covenant. It was a bond that brought them together like brothers and through this example of what Jonathan did for David we see the humility and love these two had for one another just as the Father desires our love and obedience. Our heavenly Father loved His Son so much He asked Him to do one thing for Him that would be necessary in the redemption of humanity. He had to die to cover our sins with His blood and was resurrected by the Father from the dead to show God's dominion over life and death as He created both.

Genesis 3:22 Then the LORD God said, "Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever--" (ESV)

God created the Tree of Knowledge of good and evil and placed it in the Garden of Eden. Was this a test from God to see what man would do? Adam was told he could not eat

from the tree and he told Chavah the same thing. By disobeying their Creator, they set the tone for what would follow in the actions of mankind, no matter what generation it is. There are some who try to do good and there are those who do evil. Man could not remain in the Garden of Eden because with the understanding of what good and evil were man was now like God knowing good and evil. God knew that with man's understanding of this they would probably bring evil into the Garden, a place of perfection where Satan had already planted his ways into the serpent who deceived Chavah by twisting the words of God as they had been related to her by her husband Adam. Yet, having been created first knew exactly what God wanted from man and he chose to simply stand by listening to the conversation between his wife and the serpent. Even though he knew better we did nothing. This leads me to believe that even though Adam knew better the serpent's lies were appealing to him as well fulfilling God's fears for mankind and separating man from God with the only way back being through the sacrifice and resurrection of Yeshua.

Yet, even with what man had done in disobeying the Creator, God still loved us beyond all measure as shown to us through the relationship between Jonathan and David. Jonathan, the son of King Saul, was slated to be the next king of Israel but he knew that David had been chosen to be king in place of his father thereby knocking him out of the kingship. Saul was angry about this, but Jonathan honored God's decision by standing by David and not his father and his desire to kill David. The brotherly love they had transcended the plans of men setting the example for us to follow, not just in our relationship with God but in our relationship's with one another.

Acts 10:9-28

1 The emissaries and the brothers throughout Y'hudah heard that the *Goyim* had received the word of God; **2** but when Kefa went up to Yerushalayim, the members of the Circumcision faction criticized him, **3** saying, "You went into the homes of uncircumcised men and even ate with them!" **4** In reply, Kefa began explaining in detail what had actually happened: **5** "I was in the city of Yafo, praying; and in a trance I had a vision. I saw something like a large sheet being lowered by its four corners from heaven, and it came down to me. **6** I looked inside and saw four-footed animals, beasts of prey, crawling creatures and wild birds. **7** Then I heard a voice telling me, 'Get up, Kefa, slaughter and eat!' **8** I said, 'No, sir! Absolutely not! Nothing unclean or *treif* has ever entered my mouth!' **9** **But the voice spoke again from heaven: 'Stop treating as unclean what God has made clean.'** **10** **This happened three times, and then everything was pulled back up into heaven.** **11** "At that very moment, three men who had been sent to me from Caesarea arrived at the house where I was staying; **12** and the Spirit told me to have no misgivings about going back with them. **These six brothers also came with me, and we went into the man's house.** **13** He told us how he had seen the angel standing in his house and saying, 'Send to Yafo and bring back Shim'on, known as Kefa. **14** He has a message for you which will enable you and your whole household to be saved.' **15** "But I had hardly begun speaking when the *Ruach HaKodesh* fell on them, just as on us at the beginning! **16** And I remembered that the Lord had said, 'Yochanan used to immerse people in water, but you will be immersed in the *Ruach HaKodesh*.' **17** **Therefore, if God gave them the same gift as he gave us after we had come to put our trust in the Lord Yeshua the Messiah, who was I to stand in God's way?"** **18** On hearing these

things, they stopped objecting and began to praise God, saying, "This means that God has enabled the *Goyim* as well to do *t'shuvah* and have life!" (CJB)

Many use this passage to try to claim that God told Peter he could eat unclean foods. That is not what this passage is teaching us. It has absolutely nothing to do with food and everything to do with the *Goyim* or those who are not Jewish. Peter had the vision where he saw this sheet being lowered from heaven with all kinds of animals on it that were unclean. He heard a voice telling him to eat. He protested and said he had never eaten unclean foods. This happened three times and then the sheet was taken back to heaven. At that moment three men came to him who were of the *Goyim* and they wanted him to come to Caesarea. He said the Ruach told him to go with them. He understood the vision he had, had nothing to do with food, and everything to do with those who were unclean by the Jewish people. He was no longer to treat the people from the nations as unclean. He now understood the message of redemption was for the *Goyim* as well as the Jew.

As he began sharing with them about Yeshua the Ruach came upon them as it had come upon Peter and the others and those who had objected to the sharing of the message of Messiah Yeshua and the gift of salvation with the *Goyim* stopped with their objections and praised God thanking Him for sharing with the *Goyim*, so they could repent and receive eternal life. This passage had nothing to do with being able to eat unclean food. It was about the *Goyim*, once thought to be unclean, were no longer to be treated as such. The gift of salvation through Yeshua was now for them as well.

I'll close with this: *Torah Man* says: "Do you know that the congregation is a workshop and not a dormitory?"

Blessings in Messiah Yeshua,

Mordecai Silver

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