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Parashat Shemini - שְׁמִינִי

"eighth"

**Torah portion:**

Leviticus 9:1 - 11:47

**Haftarah portion:**

2 Samuel 6:1-7:17

**Brit Chadashah/New Testament portion:**

Hebrews 8:1-6

We often read surrounding N.T. scripture because it is such a blessing to do so.

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From **Digression 4 - Afikomen** ([Haggadah -for Christians](#)):

www.Cotopaxi-Colorado.com/Passover/haggadah-digressions/4th-digression.htm

The concept of a Trinity is an ancient Jewish teaching:

From the Soncino **Zohar**, vol III pp134 43b:

"Hear, O Israel, YHVH Eloheinu YHVH is one. These three are one. How can the three Names be one? Only through the perception of faith: in the vision of the Holy Spirit, in the beholding of the hidden eye alone! The mystery of the audible voice is similar to this, for though it is one yet it consists of three elements-fire, air and water, which have, however, become one in the mystery of the voice. Even so it is with the mystery of the threefold Divine manifestations designated by YHVH Eloheinu YHVH - three modes which yet form one unity. This is the significance of the voice which man produces in the act of unification, when his intent is to unify all, from the Infinite (Ein Sof) to the end of creation. This is the daily unification, the secret of which has been revealed in the holy spirit"

Note that Jesus taught the "Shema"

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Deuteronomy 6:4 **Hear, O Israel: Jehovah our God is one Jehovah:**

שְׁמַע	יִשְׂרָאֵל	יְהוָה	יְהוָה	אֱלֹהֵינוּ	יְהוָה	אֶחָד
Eh-chad	Yah-weh	Elo-hay-nu	Yah-weh	Yis-ra-el	Sh'ma	
is-one	Jehovah	our-God	Jehovah	Israel	Hear	

Mark 12:29 But the Jesus answered him, That first-of-all of-the commandments, (is) you-be-hearing, Israel, **Jehovah our God Jehovah is one.**

Hebrews 13:8 "Jesus Messiah the same yesterday and today and with-reference-to the ages."

John 1:1 The Word was in (the) beginning, and the Word was with the God, and the Word was God.

v2 This (one) was in (the) beginning with the God.

v3 All-(things) came-to-be through him, and separate-from him but-not one-(thing) came-to-be which has-come-to-be-and-still-is.

Certainly Jesus understood the unity within the Shema, as when He, as the Word of YHVH, spoke thus:

Isaiah 48:16 "Come ye near unto me hear ye this; from the beginning I have not spoken in secret; from the time that it was, there am I: and now the Lord Jehovah hath sent me, and his Spirit."

"me", "I" = YHVH - God the Son, the Word

"Lord Jehovah = אֲדֹנָי יְהוָה Adonai YHVH - God the Father

"his Spirit - God the Holy Spirit

Three personalities of ONE unified - echad- Godhead, not three separate persons.

Psalms 46:10 ASV Be still, and know that I am God אֱלֹהִים: I will be exalted among the nations, I will be exalted in the earth.

11 Jehovah יְהוָה of hosts is with us; The God of Jacob is our refuge. Selah

Now, the replacement of "YHVH" with "HaShem" is a *Rabbinical doctrine*. It seems that most Messianics will claim that Yeshua taught his disciples to keep the written law, but not the Rabbinical traditions. Yet often Messianics adhere to the Rabbinical YHVH replacement theology. ?

I don't see any Godly logic in this thinking that Yeshua, The Word, paraphrased Himself by using "Hashem" for His name, "YHVH" when he taught the sh'mah (Deut.6:4) at Mark 12:29.

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HaShem = "the name"

Shem - "name"

YHVH = Yahovah

2 Samuel 6:2 And David arose,
and went with all the people that were with him,
from Baale-judah,
to bring up from thence the ark of God (האלהים),
which is called by the Name (שֵׁם shem),
even the name (שֵׁם shem) of Jehovah (יְהוָה) of hosts (צְבָאוֹת) that sitteth above the
cherubim.

וַיָּקָם וַיֵּלֶךְ דָּוִד וְכָל־הָעָם אֲשֶׁר אִתּוֹ מִבְּעָלֵי יְהוּדָה
לְהַעֲלוֹת מִנְשֵׁם אֶת אֲרוֹן הָאֱלֹהִים אֲשֶׁר־נִקְרָא שֵׁם שֵׁם
יְהוָה צְבָאוֹת יֹשֵׁב הַכְרִבִּים עָלָיו:

If you maintain the use of "HaShem" to replace "YHVH" consistently, this would read:
"...the ark of God, which is called by the name, even the name, the name, of
hosts...". That is, **you don't make any sense of the name of God, YHVH.**

Thinking on this....not seeing an article (a or the) before shem.

*... "the ark of God which is called name, name of YHVH of hosts, that sits above the
cheribim."*

*Is it YHVH or the Name YHVH that sits above the cheribim? That is, is it YHVH the
Son, or His Name? What is higher than the Ark? The Name above all Names. Our
Propitiatory.*

Nadab and Abihu were "next in line" to Moses and Aaron. In sincerity, they brought a
sacrifice to YHVH, but they brought it "out of line", and thus it was with "strange"
incense. God destroyed them on the spot.

There is no more blood sacrifice for sin (Heb.10:26-29).

Hebrews 10:4 For (it-is) impossible (for) blood of-bulls and he-goats to-be-removing sins.

AS this is spiritual,

Isaiah 1:3 Bring no more vain oblations; incense is an abomination unto me; the new moons
and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn
meeting.

4 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am
weary to bear them.

Then it follows, literally, that so too the following is spiritual:

Isaiah 1:26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

.....because.....**Sacrifice and Offering YOU willed NOT...**

Hebrews 10:5 On-this-account coming-in into the world he-is-saying: You-willed not sacrifice and offering, but you-yourself-rendered (a) body thoroughly-fit for-me;

Psalms 40:6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book it is written of me,

8 I delight to do thy will, O my God: yea, thy law is within my heart.

9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

A BODY PREPARED (JUMP TO GRAPHIC OF "A BODY PREPARED")

www.Cotopaxi-Colorado.com/Torah-Torah.htm#A_Body_Prepared#A_Body_Prepared

Hebrews 10:6 You-thought not well (of) total-burnt-offerings even concerning sin.

v7 Then I-said: Behold I-am-present, in (the) heading of-(a)-little-book it-has-been-written-and-is-still-written concerning me, to-do, the God, your will.

v8 More-above saying that sacrifice and offering and total-burnt-offerings even concerning sin you-willed not, nor you-thought-well (of), they-which are-being-offered according-to the law,

v9 Then he-has-said-and-is-still-saying: Behold I-am-present to-do, the God, your will. He-is-carrying-off the first in-order-that the second might-stand;

v10 In which will we-are having-been-made-holy-and-are-still-holy through the offering all-at-once of-the body of-the Messiah Jesus.

Our "offering" is our prayer, which scripture equates to "incense before the Lord" (Ps.141:2).

Revelation 5:8 And when he-took the little-book, the four living-creatures and the twenty four elders fell in-sight of-the lamb, each having (a) kithara and pans made-of-gold being-loaded of-incenses which are the prayers of-the holy (ones).

Revelation 8:2 And I-saw the seven angels the (ones) having-stood-and-still-standing in-sight of-the God, and seven trumpets were-given to-them.

v3 And another angel came and he-was-stood on the altar holding (a) censer-for-frankincense made-of-gold, **and much incenses was-given to-him, in-order-that he-might-give (them) for-the prayers of-all the holy-ones, upon the altar**, namely-the (one) made-of-gold, namely-the (one) in-sight of-the throne.

v4 And **the smoke of-the incenses ascended** **for-the prayers of-the holy-ones** out-of (the) hand of-the angel in-sight of-the God.

v5 And the angel has-taken-and-still-is-having the censer, and he-loaded it out-of the fire of-the altar and he-cast into the earth; and there-came-to-pass-for-themselves thunders and voices and lightnings and (an) earthquake.

If we are addressing YHVH as "HaShem", or any other name, because we "revere" YHVH too much to take a chance on saying his name incorrectly, then in reality, we are relying on our works and not trusting in Him, and are in fact offering our prayer with "strange fire". And, conversely, this applies if you place yourself above others by claiming to use the "correct" pronunciation of the Tetragrammaton, e.g. "Yahweh", "Yahovah". And as Jesus is Jehovah, this also applies to his name – Jesus/Yeshua – the name above all names:

Philippians 2:9 "and on-this-account the God exceedingly-exalted him and bestowed-a-favor to-him **the name, namely-the-one above every name**,

v10 In-order-that **in the name of-Jesus every knee might-bend** of-(those)-in-(the)-heavenly and of-(those)-earthly and of-(those)-subterranean,

v11 And **every tongue might-acknowledge** that **Jesus Messiah (is) Jehovah** with-reference-to glory of-God (the) Father,

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Ephesians 2:19 So therefore YOU-are no-more strangers and dwellers-abroad, BUT YOU-are fellow-citizens **of-the holy-places** **and of-(the)-household of-the God**,

v20 Having-been-built-up on the foundation of-the apostles and prophets, Messiah Jesus being chief-corner of-it,

v21 **In whom all building-up being-fitted-together is-growing into (a) holy sanctuary in Jehovah**,

v22 **in whom YOU yourselves also are-being-built-together into (a) residence of-the God in spirit**.

So: **Torah Portion:** "for the anointing oil of Jehovah is upon you." - Leviticus 10:7b.

1. First, Moses anointed the tabernacle and all that was in it:

Leviticus 8:10 And Moses took the anointing (הַמִּשְׁחָה) oil (מִשְׁחָה-אֶת-שָׁמֶן), and **anointed (וַיִּמָּשַׁח) the tabernacle (אֶת-הַמִּשְׁכָּן)** and all that was therein, and **sanctified (וַיְקַדֵּשׁ) them (אֹתָם)**.

11 And he sprinkled thereof upon the altar seven times, and anointed (וַיִּמָּשַׁח) the altar and all its vessels, and the laver and its base, to sanctify them.

((?) is the anointing of the altar in vs11 the same or different from the anointing in vs10?)

2. Aaron was anointed on his head with the anointing oil, to sanctify him;

12 And he poured of **the anointing** (הַמִּשְׁחָה) oil (מִשְׁמֶן) upon Aaron's head, **and anointed** (וַיִּמָּשַׁח) him, **to sanctify** (לְקַדְּשׁוֹ) him (אֹתוֹ) .

3. Next Aaron and his sons were consecrated with the blood of the ram of consecration; it was placed on the right ear, thumb and great toe of each.

Leviticus 8:22 And he presented the other ram, **the ram** (אֵיל) **of consecration** (הַמִּלְאִים ha-mil-lü'-eem - *plural*): and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew it; and Moses took of the blood thereof, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons; and Moses put of the blood upon the tip of their right ear, and upon the thumb of their right hand, and upon the great toe of their right foot: and Moses sprinkled the blood upon the altar round about.

4. **Finally, a mixture** of the anointing oil and the blood "which was upon the altar" - that is, "altered" blood - was sprinkled on Aaron and his sons and their garments.

This mix sanctified them, or better, God sanctified them through the blood and oil.

Leviticus 8:30 And Moses took of the **anointing oil**, and of the **blood which was upon the altar**, and sprinkled it upon **Aaron**, upon **his garments**, and upon **his sons**, and upon **his sons' garments** with him, and sanctified Aaron, his garments, and his sons, and his sons' garments with him.

Note that the blood that was upon the altar was from two different sacrifices:

Leviticus 8:14 And he brought **the bullock of the sin-offering**: and Aaron and his sons laid their hands upon the head of the bullock of the sin-offering.

15 And he slew it; and **Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured out the blood at the base of the altar**, and sanctified it, to make atonement for it.

16 And he took all the fat that was upon the inwards, and the caul of the liver, and the two kidneys, and their fat; and Moses burned it upon the altar.

17 But the bullock, and its skin, and its flesh, and its dung, he burnt with fire without the camp; as Jehovah commanded Moses.

18 And he presented **the ram of the burnt-offering**: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed it; and **Moses sprinkled the blood upon the altar** round about.

It seems that as the blood makes atonement for the altar, and makes the altar holy, then anything from the altar is "altered" and is itself holy. Thus blood from the altar purifies things that are not themselves on the altar. Note the parallel to the Blood of the Lamb of God, Yeshua and when sprinkled on our hearts, cleans us, yet we are not physically on the altar. The Lives of the soul is in the blood:

Leviticus 17:11 "For the life (נֶפֶשׁ - *nephesh*) of the flesh (הַבָּשָׂר) is in the blood; and I have given it to you upon the altar to make atonement for your souls (עַל-נַפְשֵׁיכֶם); for it is the blood that maketh atonement by reason of the life (בַּנֶּפֶשׁ)."

נֶפֶשׁ - *nephesh* - "soul". So rather:

*"For the **soul** of the flesh is in the blood" and I have given it to you upon the altar to make atonement for your **souls**: for it is the blood that maketh atonement by reason of the **soul**."*

Note the similarity, and differences, between the Levitical sanctification vs. justification of the New Testament saints in sight of the throne; All N.T. Believers are in sight of the throne because their sins are washed away in the blood of the Lamb, Yeshua:

Revelation 7:13 And one out-of the elders answered saying to-me: These, the (ones) having-been-and-still-cast-around (with) the stolees namely-the white (ones), who are-they and from- whence came-they?

v14 And I-have-said-and-still-say to him: My lord, you yourself know-absolutely. And he said to-me: These are the (ones) coming out-of the tribulation, namely-the great (one), and they-washed their stolees and they-whitened them in the blood of-the lamb,

v15 Because-of this they-are in-sight of-the throne of-the God, and they-are-serving him of-day and of-night in his sanctuary, and the (one) sitting on the throne will-tabernacle on them.

Note these are in sight of the throne of the God, and have come through the veil/flesh of Yeshua:

John 14:6 "The Jesus is-saying to-him, I myself-am the way and the truth and the life. No-one is-coming to the Father unless through me."

Hebrews 10:19 Having therefore brothers, boldness-of-speech with-reference-to the entering-in of-the holy-ones in the blood of-Jesus,

v20 Which (entering-in) he-dedicated for-us (a) way recently-slain and living, through the veil, this is his flesh,

Back at the Torah Portion...

Part or all of this consecration process was repeated seven times in seven days. **On the eighth day, Aaron and his sons began performing their priestly duties "on their own", under their mediator's watch.**

Leviticus 9:1 And it came to pass **on the eighth** (הַיּוֹם הַשְּׁמִינִי) **day**, that Moses called Aaron and his sons, and the elders of Israel;

2 and he said unto Aaron, Take thee a calf of the herd for a sin-offering, and a ram for a burnt-offering, without blemish, and offer them before Jehovah.

Both water and blood were shed by Jesus on the cross:

John 19:34 BUT one of-the soldiers with-a-spear stabbed his side, and directly came-out blood and water.

1 John 5:5 Who is the (one) having-victory-over the world if not the (one) trusting that Jesus is the son of-the God?

v6 This is the (one) having-come through water and blood, Jesus Messiah; not in the water only, BUT in the water and in the blood; and the Spirit is the (thing) bearing-witness, because the Spirit is the truth.

v7 Because the (ones) bearing-witness are three,

v8 The Spirit and the water and the blood, and the three are in-reference-to the one.

v9 If we-are-taking the witness of-the MEN, the witness of-the God is greater, because this is the witness of-the God, that he-has-borne-witness-and-still-is-bearing-witness concerning his son.

v10 The (one) trusting with-reference-to the son of-the God is-having the witness in him. The (one) not trusting in-the God has-made-and-still-is-making him (a) liar, because he-has not and-still-is not trusting with-reference-to the witness which the God has-borne-witness-and-still-is-bearing-witness concerning his son.

v11 And this is the witness, that the God gave eternal life to-us, and this life is in his son.

v12 The (one) having the son is-having the life; the (one) not having the son of-the God is not having the life.

v13 These-things I-wrote to-YOU in-order-that YOU-might-know-absolutely that YOU-are-having eternal life, to-the (ones) trusting with-reference-to the name of-the son of-the God.

Thus we use a mix of water and wine in the third cup of Passover.

New Testament/Covenant believers * :

* Are "sprinkled with clean water"

Isaiah 52:15 so shall he sprinkle many nations; kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they understand.

Hebrews 10:22 Let-us-be-going-to (God) with (an) authentic heart in certainty of-trust, (having) the hearts having-been-sprinkled-and-still-sprinkled from (an) evil conscience and (having) the body having-been-and-still-bathed with-clean water;

* Are washed by the Holy Spirit:

John 1:32 And John bore-witness saying that I-have-beheld the Spirit descending as-if (a) dove out-of heaven, and it-remained upon him.

v33 And-I myself-had not been-knowing him absolutely; BUT the-(one) having-sent me to-be-baptizing in water, that-(one) said to-me, Upon whom you-might-see the Spirit descending and remaining upon him, this-(one) is the-(one) baptizing in (the) Holy Spirit.

* Are washed in the blood of the Lamb:

Revelation 17:13-15 above

* Trust that their sins are forgiven on account of the Blood of Jesus, which is symbolically represented in the third cup of the Passover Seder:

Matthew 26:27 And having-taken the cup, and having-given-thanks, he-gave to-them, saying, YOU all drink out-of it

v28 For this is my blood, namely-the (blood) of-the new-quality covenant, namely-the (blood) being-poured-out concerning many with-reference-to forgiveness of-sins.

* Are priests to the most High God:

Revelation 1:4 John to-the seven assemblies namely-the-ones in the Asia: Favor to-YOU and peace from the (one) being and the (one who) was and the (one) coming, and from the seven spirits which (are) in-sight of his throne,

v5 And from Jesus Messiah, the trustworthy witness, the first-born of-the dead(s) and the ruler of-the kings of-the earth. To-the (one) cherishing us and having-loosed us out-of our sins in his blood.

v6 And he-made us (a) kingdom, priests to his God and Father, to-him the glory and the might with-reference-to the ages of-the ages: Amen.

* Serve at an altar where Levitical priests can not eat:

Hebrews 13:10 "We-are-having (an) altar out-of which the (ones) serving to-the tabernacle are not having authority to-eat."

* Have no more sacrifice after the sacrifice of Yeshua is received:

Hebrews 10:26 For of our sinning voluntarily after (we) took the thorough-knowledge of-the truth, no-more (a) sacrifice concerning sins is-being-left-behind,

v27 But certain fearful long-waiting-for of-judgement and zeal of-future fire to-be-eating the (ones) set-over-against.

v28 Some-one having-disregarded (a) law of-Moses, upon two or three witnesses if-dying-off separate-from pities;

v29 To-how-much of-worse vengeance are-YOU-thinking will-he-be-thought worthy, the (one) having-trodden-down the Son of-the God and having-considered the blood of-the covenant, in which he-was-made-holy, common, and having-insulted-within the Spirit-of-the favor?

* Are the Sanctuary (NAOS) of the God:

1 Corinthians 3:16 "Are YOU not knowing absolutely that YOU are the sanctuary of the God, and the spirit of God is dwelling in YOU?"

* Are the Holy Ones of the authentic Tabernacle, and are ministered to by their High Priest Jesus Messiah:

Hebrews 8:1 But (a) sum on the (things) being-said; we-are having (a) chief-priest such-as-this, who sat in right (hand) of-the throne of-the greatness in the heavens,

v2 (A) Public-minister of-the holy-(ones) and of-the tabernacle, namely the authentic, which the Lord fastened, not MAN.

* Are fellow citizens of the Holy places AND the Tabernacle of the God,

* Are growing into a holy sanctuary in Jehovah,

* Spiritually, are built into a residence of the God:

Ephesians 2:19 So therefore YOU-are no-more strangers and dwellers-abroad, BUT YOU-are fellow-citizens of-the holy-places and of-(the)-household of-the God,

v20 Having-been-built-up on the foundation of-the apostles and prophets, Messiah Jesus being chief-corner of-it,

v21 In whom all building-up being-fitted-together is-growing into (a) holy sanctuary in Jehovah,

v22 in whom YOU yourselves also are-being-built-together into (a) residence of-the God in spirit.

The N.T. assembly was represented by the boards of the Tabernacle of the wilderness, which Tabernacle was a picture of Messiah's body. (1 Cor.3:16 and see [The Law Prophesied](#), by R.H. Mount, pp118-130)

<http://thewildernesstabernacleofwitness.com/bookthelawprophesied.html>

See again: [A Body Prepared images](#)

Perhaps the N.T. priests parallel this in the eighth day - that is, we really "hit our stride" after the Millennial reign of Jesus. Now, at this time, the N.T. assembly is even "echad" with Messiah:

Ephesians 5:30 Because we-are members of his body.

v31 Instead-of this (a) MAN shall-leave-behind the father and the mother and he-shall-be-very-united to his wife and the two shall-be with-reference-to flesh, one.

v32 This mystery is great, but I-myself am-saying with-reference-to Messiah and with-reference-to the assembly

Note that this aligns with the biblical record in Genesis, where Eve was created a wife and was never a bride.

* Christians are created/made into one new man to stand alongside the bridegroom:

Ephesians 2:13 "But at-this-instant in [ev - Strong's G1722 - en] Messiah Jesus YOU, the (ones) at-one-time being far (away), YOU-became near in the blood of-the Messiah.

v14 For he himself is **our peace**, the (one) having-made **the both** (places) [Holy place & Holy of Holies] **one** even having-broken-down the midst-wall of-the fencing-in, the enmity, in [εὐ - Strong's G1722 - en] **his flesh** [Hebrews 10:19-20 that veil was his flesh]

v15 Having-rendered-inactive the law of-the commandments **in** [εὐ - Strong's G1722 - en] **decrees** [i.e. the decrees of Jesus], in-order-that he-might-create the two [Jew and Gentile] in [εὐ - Strong's G1722 - en] himself with-reference-to [**ἐἰς eis**] **one new (quality) MAN** making peace,"

2 Corinthians 11:2 For I-am-being-jealous-(of) YOU with-a-jealousy of-God, for I-myself-**joined YOU to-one man to-stand-alongside (a) pure virgin for-the Messiah;**

v3 But I-am-fearing lest by-any-means as the serpent **deluded** Eve in his craftiness, thus YOUR thoughts might-be-corrupted from the simplicity and the pureness (namely-that) with-reference-to Messiah.

↕ **Don't lose these verses!** ↕

John 3:29 The (one) having the bride is bridegroom; but **the friend of-the bridegroom, the (one) having-stood-and-still-standing** and hearing of-him, he-is-rejoicing with-joy because-of the voice of-the bridegroom, this therefore the joy namely-mine is-having-been-and-is-still fulfilled.

Thus the New Testament assembly is not the "bride" of Christ. Israel is the bride of Messiah, while the N.T. assembly is already **the body of Messiah**. The hand or foot cannot marry the head! Christ is the head! REMEMBER, IT'S A GREAT MYSTERY!

Israel will also be sprinkled with clean water, at the complete finish of the age, when all of Jeremiah 31 and Hebrews 8 are completely fulfilled:

Ezekiel 36:23 And I will sanctify **my great name** (i.e. the name above all names, YHVH Yeshua. Philippians 2:9), which hath been profaned among **the nations**, which ye have profaned in the midst of them; and **the nations shall know that I am Jehovah, saith the Lord Jehovah**, when **I shall be sanctified in you** before **their eyes**.

24 For I will take you from among **the nations**, and gather you out of all **the countries**, and will bring you into your own land.

25 And **I will sprinkle clean water upon you, and ye shall be clean:** from all your filthiness, and from all your idols, will I cleanse you.

26 **A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.**

27 And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them.

28 And ye shall dwell in the land that **I gave to your fathers; and ye shall be my people, and I will be your God.**

This has not been fulfilled yet, although we see the beginning of fulfillment in Israel today.

And so all Israel shall be saved.

Romans 11:26 And thus all Israel will-be-saved, according-as it-has-been-and-still-is-written: **The (one) delivering will-be-present out-of Sion, he-will-turn-back impiety from Jacob.** (c.f. Isa.59.20)

v27 And this (is) **the covenant** from me to-them, at-the-time-that I-might-remove-for-myself their sins.

v28 On-the-one-hand **enemies** according-to **the good-news** because-of YOU, on-the-other-hand

cherished (ones) according-to the choice because-of the fathers;
v29 For the bestowed-favors and the calling of-the God (are) (both) unregrettable.
v30 For as-altogether YOU yourselves at-one-time disobeyed the God, but now YOU-had-mercy-bestowed in-the disobedience of-these.
v31 Thus these also now disobeyed in-order-that by your mercy they themselves also might now have-mercy-bestowed.
v32 For the God shut-together all the (ones) with-reference-to disobedience in-order-that he-might-have-mercy (on) all the (ones).
v33 O depth of-God's riches and wisdom and knowledge; as unsearchable his sentences and untraceable his ways.
v34 For who came-to-know (the) mind of Jehovah? Or who became his fellow-counselor?
v35 Or who gave-before to-him, and it-will-be-repaid to-him?
v36 Because out-of him and through him and with-reference-to him (are) the all-things; to-him (be) the glory with-reference-to the ages:
Amen.

Note the beast of Revelation 13 blasphemes God, his name, and his tabernacle and those tabernacling in heaven:

Revelation 13:6 And it-opened its mouth with-reference-to blasphemies toward the God, to-blaspheme his name and his tabernacle and the (ones) tabernacling in the heaven.

v7 And it-was-given to-it to-make war with the holy-ones and to-have-victory-over them, and authority was-given to-it over every tribe and people and language and nation.

Therefore, IN SUMMARY: As New Covenant Believers the NAOS/SANCTUARY of the God is in us. We are holy because YHVH is holy. We should not play vain games with his name. His name is not "HaShem", but rather YHVH. No one knows the exact pronunciation; "Yahweh" and "Yahovah" are probably close. "HaShem" is not his name. In any case, we are not made holier by pronouncing the Tetragrammaton in a certain way, but by trying the best we can (Yahweh, Yahovah, etc) we keep better track of who Jesus/Yeshua is. Yeshua is YHVH. Isaiah 12:2-3, YHVH has become our Yeshuah! Praise Yah!

Shalom to the ones far (Gentiles) and the ones near (Jews):

See also [As You Were](#)

www.Cotopaxi-Colorado.com/Torah-Torah.htm#As_You_Were

Ephesians 2:8 For by **the favor** YOU-are having-been-and-still-are-saved through trust; and **this not out-of YOU**, of-God the gift;

v9 **Not out-of works**, in-order-that some-one might not boast.

v10 For of-him we-are **(a) thing-made** having-been-created in Messiah Jesus **on** good works, to-which the God prepared-before (us?) **in-order-that we-might-walk-around in them.**

-**"on"** = on the works of Messiah - not "out of your own works" as per vs9

v11 On-this-account YOU-be-having-in-memory that at-one-time **YOU the Gentiles in flesh**, the (ones) being-said (to be) **uncircumcision** by the (one) being-said (to be) circumcision in flesh made-by-hand,

v12 That **YOU-were in that season separate-from Messiah**, having-been-and-still-alienated of-the citizenship of-the Israeli and strangers of-the covenants of-the promise, not having hope and (ones) without God in the world.

This is the now:

v13 **But at-this-instant in Messiah Jesus YOU, the (ones) at-one-time being far (away), YOU-became near in the blood of-the Messiah.**

v14 **For he himself is our peace**, the (one) having-made **the both** (places) **one** even having-broken-down the midst-wall of-the fencing-in, the enmity, in his flesh

-both places = the holy place and the holy of holies

v15 Having-rendered-inactive the law of-the commandments in decrees, in-order-that he-might-create the two in himself with-reference-to one new (quality) MAN making peace,

"the two" - Jew and Gentile

v16 And he-might-reconcile-in-full the both (Jews and Gentiles) in one body to-the God through the cross, having-killed the enmity in it;

v17 And **having-come he-himself-brought-good-news**, peace to-YOU to-the (ones) far and peace to-the (ones) near;

"the ones far" = gentiles, "the ones near" = Jews

v18 Because **through him** we-are-having the leading-near, **the both in one Spirit** to the Father.

v19 So therefore YOU-are no-more **strangers and dwellers-abroad**, BUT **YOU-are fellow-citizens of-the holy-places and of-(the)-household of-the God,**

(?) "strangers" = gentiles, "dwellers-abroad" = Jews (?)

v20 Having-been-built-up on the foundation of-the apostles and prophets, **Messiah Jesus being chief-corner of-it,**

-Romans 9:31-32 - Jesus is also the stone of stumbling

v21 In whom all building-up being-fitted-together is-growing into **(a) holy sanctuary in Jehovah,**

v22 **in whom YOU yourselves also are-being-built-together into (a) residence of-the God in spirit.**

Pray for the Peace of Jerusalem:

Psalm 141:1 A Psalm of David. Jehovah, I have called upon thee; make haste unto me: Give ear unto my voice, when I call unto thee.

2 Let my prayer be set forth as incense before thee; The lifting up of my hands as the evening sacrifice.

3 Set a watch, O Jehovah, before my mouth; Keep the door of my lips.

4 Incline not my heart to any evil thing, To practise deeds of wickedness With men that work iniquity: And let me not eat of their dainties.

5 Let the righteous smite me, it shall be a kindness; And let him reprove me, it shall be as oil upon the head; Let not my head refuse it: For even in their wickedness shall my prayer continue.

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Going Over. And Over. And Over....

Again, as last week, for **Hebrew ch.8**, Jump to **I Love Hebrews (vs. the killing letter)**

www.Cotopaxi-Colorado.com/Torah-Torah.htm#I_love_Hebrews!

Hebrews 8:1 But (a) sum on the (things) being-said; we-are having (a) chief-priest such-as-this, who sat in right (hand) of-the throne of-the greatness in the heavens,

v2 (A) Public-minister of-the holy-(ones) and of-the tabernacle, namely the authentic, which the Lord fastened, not MAN.

v3 For every chief-priest is-being-established with-reference-to (his) to-be-offering both gifts and sacrifices; whence necessary this (chief-priest) also be-having something he-might-offer.

v4 If therefore on-the-one-hand he-was on earth, but he-was not (a) priest, (there) being the (ones). offering the gifts according-to the law [νόμον];

v5 They-who are-serving (a) copy and (a) shadow of-the (things) in-(the)-heavenlies, according-as Moses was-and-still-is-divinely-informed of-future (things) to-be-accomplishing the tabernacle; for, you-be-seeing, he-is-stating, you-will-make all-(things) according-to the pattern namely-the (one) having-been-pointed-to for-you in the mountain;

v6 Now on-the-other hand he-has-reached-and-still-has (a) more-diverse public-ministry, by-as-much-as he-is also mediator of-a-better COVENANT, one-which has-been-given-a-law [νενομοθέτηται] on better promises.

NOTE! The New Covenant has a law – i.e. instruction/Torah.

v7 For if that first (covenant) was faultless, (a) place was not being-sought of-a-second.

[Hebrews ch8 here quotes Jeremiah ch31, which I'll include:]

Hebrews 8:8 For finding-fault with-them he-is-saying: Behold days are-coming, Jehovah is saying, and I-shall-finish-completely upon the household of-Israel and upon the household of-Judah (a) new-quality COVENANT,

Jeremiah 31:31 Behold, the days come, saith Jehovah, that I will make a new COVENANT with the house of Israel, and with the house of Judah:

Heb 8:9 **Not according-to the covenant which I-made to-their fathers** in (a) day of-my having-taken-hold of-their hand to-lead them out-of (the) land of-Egypt, because they themselves remained not in my COVENANT, and I myself neglected of-them, Jehovah is-saying.

Jer 31:32 **not according to the COVENANT that I made with their fathers** in the day that I took them by the hand to bring them out of the land of Egypt; which my COVENANT they brake, although I was a husband unto them, saith Jehovah.

Heb 8:10 Because this (is) the COVENANT which I-shall-myself-COVENANT to-the household of-Israel after those days, Jehovah is-saying, giving my laws [νόμους i.e. the New Covenant Torah] into their intellect, and I-shall-inscribe them on their hearts, and I-shall-be to-them with-reference-to God and they themselves will-be to-me with-reference-to (a) people.

Jer 31:33 But this is the COVENANT that I will make with the house of Israel after those days, saith Jehovah: I will put my law [תורתִי – torah – i.e. the New Covenant Torah] in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people:

Heb 8:11 And they-might not teach each (one) his citizen and each (one) his brother, saying: You-come-to-know the Lord, because they-will all know me absolutely from little till great of-them.

Heb 8:12 Because I-shall-be propitious [ἡλεως -G2436- hileōs] to their unrighteousnesses, and of their sins I (by no means) might-be still mindful.

Jer 31:34 and they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive [סלח – H5545-salach, LXX: ἡλεως] their iniquity, and their sin will I remember no more.

Heb 8:13 In saying new-quality he-has-made the first (covenant) old-and-it-is-still-old; but the (thing) being-made-old and growing-aged (is) near of-vanishing.

Likewise, again, distinguish between the holy and the common, the clean and the unclean:

Leviticus 10:10 "and that ye may make a distinction between the holy and the common, and between the unclean and the clean;

Romans 8:2 "For the law of-the spirit of-the life in Messiah Jesus made me free from the law of the sin and of-the death."

Leviticus 17:11 "For the life (**נֶפֶשׁ** - *nephesh*) of the flesh (**הַבָּשָׂר**) is in the blood; and I have given it to you upon the altar to make atonement for your souls (**עַל-נַפְשֵׁיכֶם**); for it is the blood that maketh atonement by reason of the life (**בַּנֶּפֶשׁ**)."

נֶפֶשׁ - *nephesh* - "soul".

"For the **soul** of the flesh is in the blood" and I have given it to you upon the altar to make atonement for your **souls**: for it is the blood that maketh atonement by reason of the **soul**."

"I have given" – past tense. When?

Genesis 3:21 And Jehovah God made for Adam and for his wife coats of skins **skin** [**עוֹר** - *owr* - *singular*], and clothed them.

The sacrifice that provided the blood covering (the skin) is the Lamb slain from the casting down of a world. This was a type or shadow of the sacrifice of Yeshua/Jesus:

John 1:29 On-the next-day the John is-looking-at the Jesus coming toward him, and he-is-saying, Note the lamb-sacrifice of-the God, the (one) removing the sin of-the world.

John 1:35 On-the next-day again the John had-been-standing and two of-his disciples.

v36 And having-looked-upon the Jesus walking-around, he-is-saying, Note the lamb-sacrifice of-the God.

Leviticus 17:11 "For the soul of the flesh is in the blood; and I have given (YHVH gave - past tense) it to you upon the alter to make atonement for your souls for it is the blood that maketh atonement by reason of the soul."

When was this sacrifice given? In the Garden of Eden at Adam & Eve's fall of MAN.

The zeal of YHVH of Hosts does this:

Isaiah 9:6 For unto us **a child is born**, unto us **a son is given**; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

A child is born AND a son is given.

John 3:16 For thus the God cherished the world so-that he-gave his son, namely-the only-begotten, in-order-that every-(one) the (one) trusting with-reference-to him might not perish, BUT he-might-be-having life eternal.

v17 For the God dispatched not his son into the world in-order-that he-might-be-judging the world, **BUT in-order-that the world might-be-saved through him.**

1 Corinthians 5:7b "For even our passover was-sacrificed, Messiah."

Isaiah 9:7 Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this.

Revelation 13:8 And all the (ones) residing on the earth will-worship him, of-whom his name has not been-and-is-still-written in the little-book of-the life of-the lamb, namely-of-the (one) having-been-and-still-slain from casting-down of-(a)-world.

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Back at the Torah Portion:

Leviticus ch 11 lays out the Mosaic law for kosher foods.

A wonderful thing happened:

Acts 10:11 And he-is-observing the heaven having-been-and-still-opened and (a) certain article descending as (a) great linen-cloth being-lowered upon the earth by-four beginnings,
v12 In which was-existing all the four-footed (things) and reptiles of-the earth and flying (things) of-the heaven. (note this would include pigs and other non-kosher critters)
v13 And (a) voice came-to-pass to him: Having-stood-up, Peter, you-sacrifice and you-eat.
v14 But the Peter said: Nowise, Lord, because **I never ate every-(thing) common and unclean.**
v15 And again (a) voice out-of (a) second (one?) to him: **What things the God cleansed you yourself-be not defiling.**
v16 But this-(thing) came-to-pass thrice over, and directly the article was-taken-up into the heaven.

What Peter saw appeared (by Law) as unclean to him. God said otherwise. It is wonderful that in Rev.21:24,26 Gentiles are highlighted as participants in the new heaven and new earth. The analogy from God is that He has cleaned Gentile believers in the blood of the Lamb, Yeshua.

Remain steadfast in His Trust, so that **"What things the God cleansed you yourself-be not defiling."**

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@ Havdalah

The Fruit of the Vine.

Each Havdalah -"separation" - the Kiddush blessing is said over a cup of wine:

Baruch Atah YHVH Eloheinu Melech Ha-olam Boh-Ray P'ree Hagafen.

*Blessed are You, Yahweh our God, Ruler of the universe, who **creates the fruit of the vine.***

John 15:5 "I myself-am the vine, YOU the branches. The (one) remaining in me, and-I in him, this (one) is-bringing much fruit; because separate-from me YOU-are not being-able to-be-doing anything."

1 Corinthians 15:20 But at-this-instant Messiah has-been-and-still-is-raised out-of dead (ones), firstfruit of-the (ones) having-fallen-asleep-and-still-asleep:

v21 For since-indeed the death (is) through MAN, also through MAN (a) resurrection of-dead (ones).

v22 For as-altogether in the Adam all are-dying-off, thus also in the Messiah all will-be-made-alive.

v23 But each (one) in (his) own assignment: firstfruit Messiah, thereafter the (ones) of-the Messiah in his presence,

We are a new creation (fruit) in Messiah. We "Bless" the Messiah, and partake of that blessing as members of His body.

Ephesians 5:30 Because we-are members of his body.

v31 Instead-of this (a) MAN shall-leave-behind the father and the mother and he-shall-be-very-united to his wife and the two shall-be with-reference-to flesh, one.

v32 This mystery is great, but I-myself am-saying with-reference-to Messiah and with-reference-to the assembly.

Those that trust in Jesus are the fruit of the vine!

Baruch Atah YHVH Eloheinu Melech Ha-olam Boh-Ray P'ree Hagafen.

Blessed are You, Yahweh our God, Ruler of the universe, who creates the fruit of the vine.

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Related to "names":

"I myself-am" - ἐγώ εἰμι ego emi - the same thing Jesus told Moses.

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Passover

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