

**T<sup>[h]</sup>urah** (instruction) **Portions, Haftarah & the Good News** אַחֲרֵי מוֹת „Akariy muth / After the Death,,

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**T<sup>[h]</sup>urah** (Torah / Instruction)

**Haftarah**

**Good-News**

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U<sup>yaqra</sup> (Leviticus) 16:1-18:30 Malachiy (Malachi) 3:4-24

Yahuchanan (John) 7:1-52

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Shalum Mishpakah. In this T<sup>[h]</sup>urah (Torah/instruction) portion, we will take a closer look at what happened to Nadab, and Abihu. Then link it to how these stories help us in a way how Yahuah wants us to come to Him.

- What was did they do?
- What is strange fire?

Lev. 16:1 And Yahuah spoke unto Mushah (Moses) after the death of the two sons of Aharan (Aaron), when they offered before Yahuah, and died;

To get better clarification on this subject we need to go back in our T<sup>[h]</sup>urah (Torah/Instruction) portion and see what they did.

Lev. 10:1 And Nadab and Abihu, the sons of Aharan (Aaron), took either of them his censer, and put fire therein, and put incense thereon, and offered **strange** fire before Yahuah, **which He commanded them not.**

Lev. 10:2 And there went out fire from Yahuah, and devoured them, and they died before Yahuah.

- **2114.** זָוַר **zuwr**, *zoor*; a primitive root; to turn aside (especially for lodging); hence to be a foreigner, strange, **profane**; specifically (active participle) **to commit adultery**:—(come from) another (man, place), fanner, go away, (e-)strange(-r, thing, woman).

Next thing that should stick out, is “Which He commanded them not” To get this understanding we need to go further back in scripture.

Ex. 40:12 And you shall bring Aharan (Aaron) and his sons unto the door of the tabernacle of the congregation, and wash them with water.

Ex. 40:13 And you shall put upon Aharan (Aaron) the set-apart garments, and anoint him, and set him apart; that he may minister unto me in the priest’s office.

Ex. 40:14 And you shall bring his sons, and clothe them with coats:

Ex. 40:15 And you shall anoint them, as you did anoint their father, that they may minister unto me in the priest’s office: for their anointing shall surely be an everlasting priesthood throughout their generations.

Ex. 40:29 And he put the altar of burnt offering *by* the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; **as Yahuah commanded** Mushah (Moses).

Ex. 40:34 Then a cloud covered the tent of the congregation, and the esteem of Yahuah filled the tabernacle.

Ex. 40:35 And Mushah <sup>(Moses)</sup> was not able to enter into the tent of the congregation, because the cloud abode thereon, and the esteem of Yahuah filled the tabernacle.

This will become important later in this lesson.

Lev. 8:1 And Yahuah spoke unto Mushah <sup>(Moses)</sup>, saying,

Lev. 8:2 Take Aharan <sup>(Aaron)</sup> and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;

Lev. 8:3 And gather you all the congregation together unto the door of the tabernacle of the congregation.

Lev. 8:4 And Mushah <sup>(Moses)</sup> did **as Yahuah commanded** him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

Lev. 8:5 And Mushah <sup>(Moses)</sup> said unto the congregation, This *is* the thing which **Yahuah commanded to be done**.

Lev. 8:6 And Mushah <sup>(Moses)</sup> brought Aharan <sup>(Aaron)</sup> and his sons, and washed them with water.

Lev. 8:7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

Lev. 8:8 And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.

Lev. 8:9 And he put the mitre upon his head; also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown; **as Yahuah commanded** Mushah <sup>(Moses)</sup>.

Lev. 8:10 And Mushah <sup>(Moses)</sup> took the anointing oil, and anointed the tabernacle and all that *was* therein, and set them apart.

Lev. 8:11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to set them apart.

Lev. 8:12 And he poured of the anointing oil upon Aharan's <sup>(Aaron's)</sup> head, and anointed him, to set him apart.

Lev. 8:13 And Mushah <sup>(Moses)</sup> brought Aharan's <sup>(Aaron's)</sup> sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; **as Yahuah commanded** Mushah <sup>(Moses)</sup>.

Lev. 8:14 And he brought the bullock for the sin offering: and Aharan <sup>(Aaron)</sup> and his sons laid their hands upon the head of the bullock for the sin offering.

Lev. 8:15 And he slew *it*; and Mushah <sup>(Moses)</sup> took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and set-apart it, to make reconciliation upon it.

Lev. 8:16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Mushah <sup>(Moses)</sup> burned *it* upon the altar.

Lev. 8:17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; **as Yahuah commanded** Mushah <sup>(Moses)</sup>.

Lev. 8:18 And he brought the ram for the burnt offering: and Aharan <sup>(Aaron)</sup> and his sons laid their hands upon the head of the ram.

Lev. 8:19 And he killed *it*; and Mushah <sup>(Moses)</sup> sprinkled the blood upon the altar round about.

Lev. 8:20 And he cut the ram into pieces; and Mushah <sup>(Moses)</sup> burnt the head, and the pieces, and the fat.

Lev. 8:21 And he washed the inwards and the legs in water; and Mushah <sup>(Moses)</sup> burnt the whole ram upon the altar: it *was* a burnt sacrifice for a sweet savor, *and* an offering made by fire unto Yahuah; **as Yahuah commanded** Mushah <sup>(Moses)</sup>.

Lev. 8:22 And he brought the other ram, the ram of consecration: and Aharan <sup>(Aaron)</sup> and his sons laid their hands upon the head of the ram.

Lev. 8:23 And he slew *it*; and Mushah <sup>(Moses)</sup> took of the blood of it, and put *it* upon the tip of Aharan's <sup>(Aaron's)</sup> right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

Lev. 8:24 And he brought Aharan's <sup>(Aaron's)</sup> sons, and Mushah <sup>(Moses)</sup> put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Mushah <sup>(Moses)</sup> sprinkled the blood upon the altar round about.

Lev. 8:25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

Lev. 8:26 And out of the basket of unleavened bread, that *was* before Yahuah, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

Lev. 8:27 And he put all upon Aharan's <sup>(Aaron's)</sup> hands, and upon his sons' hands, and waved them *for* a wave offering before Yahuah.

Lev. 8:28 And Mushah <sup>(Moses)</sup> took them from off their hands, and burnt *them* on the altar upon the burnt offering: they *were* consecrations for a sweet savor: it *is* an offering made by fire unto Yahauh.

Lev. 8:29 And Mushah <sup>(Moses)</sup> took the breast, and waved it *for* a wave offering before Yahuah: *for* of the ram of consecration it was Mushah's <sup>(Moses)</sup> part; **as Yahuah commanded** Mushah <sup>(Moses)</sup>.

Lev. 8:30 And Mushah <sup>(Moses)</sup> took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aharan <sup>(Aaron)</sup>, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

Lev. 8:31 And Mushah <sup>(Moses)</sup> said unto Aharan <sup>(Aaron)</sup> and to his sons, Boil the flesh *at* the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, **as I commanded**, saying, Aharan <sup>(Aaron)</sup> and his sons shall eat it.

Lev. 8:32 And that which remains of the flesh and of the bread shall you burn with fire.

Lev. 8:33 And you shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

Lev. 8:34 As he has done this day, *so* **Yahuah has commanded to do**, to make an atonement for you.

Lev. 8:35 Therefore shall you abide *at* the door of the tabernacle of the congregation day and night seven days, and keep the charge of Yahuah, that you die not: for so I am commanded.

Lev. 8:36 So Aharan <sup>(Aaron)</sup> and his sons did all things **which Yahuah commanded** by the hand of Mushah <sup>(Moses)</sup>.

So as you can see, the pattern is, “Which Yahuah commanded”. So when you look back to the U’yaqra 10:1, you can see they offered strange fire before Yahuah, **which He commanded them not.**

The next problem we read that there is a way to approach Yahuah.

Ex. 19:14 And Mushah <sup>(Moses)</sup> went down from the mount unto the people, and set-apart the people; and **they washed their clothes.**

Ex. 19:15 And he said unto the people, Be ready against the third day: come not at *your* wives.

- **8071.** שִׁמְלָה **simlah**, *sim-law'*; perhaps by permutation for the feminine of 5566 (through the idea of a **cover** assuming the shape of the object beneath); a dress, especially a mantle:—apparel, cloth(-es, -ing), **garment, raiment.**
- **8010.** שְׁלֹמֹה **Shlomoh**, *shel-o-mo'*; from 7965; peaceful; Shelomah, David's successor:—Solomon.
  - 7965. שָׁלוֹם **shalowm**, *shaw-lome'*; or שָׁלוֹם **shalom**, *shaw-lome'*; from 7999; safe, i.e. (figuratively) well, happy, friendly; also (abstractly) welfare, i.e. health, prosperity, peace:—x do, familiar, x fare, favour, + friend, x great, (good) health, (x perfect, such as be at) peace(-able, -ably), prosper(-ity, -ous), rest, **safe(-ty)**, salute, welfare, (x all is, be) well, x wholly.
  - 7999. שָׁלַם **shalam**, *shaw-lam'*; a primitive root; to be safe (in mind, body or estate); figuratively, to be (causatively, make) completed; by implication, to be friendly; by extension, to reciprocate (in various applications):—**make amends**, (make an) end, finish, full, **give again**, make good, (re-)pay (again), (make) (to) (be at) peace(-able), that is perfect, perform, (make) prosper(-ous), recompense, render, requite, make **restitution, restore**, reward, x surely.

Ex. 19:19 And when the voice of the trumpet sounded long, and waxed louder and louder, Mushah <sup>(Moses)</sup> spoke, and Alahiyim answered him by a voice.

Ex. 19:20 And Yahuah came down upon mount Sinai, on the top of the mount: and Yahuah called Mushah <sup>(Moses)</sup> *up* to the top of the mount; and Mushah <sup>(Moses)</sup> went up.

Ex. 19:21 And Yahuah said unto Mushah <sup>(Moses)</sup>, Go down, charge the people, lest they break through unto Yahuah to gaze, and many of them perish.

Ex. 19:22 And let the priests also, which come near to Yahuah, set-apart themselves, lest Yahuah break forth upon them.

Ex. 19:23 And Mushah <sup>(Moses)</sup> said unto Yahuah, The people cannot come up to mount Sinai: for you charged us, saying, Set bounds about the mount, and set it apart.

Ex. 19:24 And Yahuah said unto him, Away, get you down, and you shall come up, you, and Aharan <sup>(Aaron)</sup> with you: but let not the priests and the people break through to come up unto Yahuah, lest he break forth upon them. [one cannot come near Him without being properly covered/protected].

Incense was a picture of the prayers/intercession that protect/cover us in Yahuah's esteem. Let's look at this briefly.

Ex. 30:7 And Aharan <sup>(Aaron)</sup> shall burn thereon sweet incense every morning: when he dresses the lamps, he shall burn incense upon it.

Ex. 30:8 And when Aharan <sup>(Aaron)</sup> lights the lamps at even, he shall burn incense upon it, a perpetual incense before Yahuah throughout your generations.

Two things should come to mind, The Lamps or Menorah which represents the Ruach the incense which represents prayers. The Picture here should come alive. This service should be pictured as the alter of incense is a shadow of the ministry of the Ruach in our prayers.

- Acts 4:31
- Act 8:14-17
- Yahudah <sup>(Jude)</sup> 1:20
- Romans 12:1-2

The Alah or Olah sacrifice is a way for us to understand that we are to offer ourselves to Him, through prayers, and obedience in His commandments.

In the Yom Kippur ceremony of Leviticus 16, the High Priest can only go into the Qadush, Qadushiym <sup>(Set-apart or the Most Set-apart)</sup> AFTER making a cloud with the incense, lest He come into direct contact with the Shekhinah <sup>(presence)</sup> of Yahuah. The incense, which is a picture of intercession, is the cloud that protected the High Priest from a direct encounter with the Shekhinah <sup>(presence)</sup> (during the Yom Kippur ceremony) just as the cloud on Mount Sinai protected the priests from a direct encounter with the Shekhinah <sup>(presence)</sup>! By offering a strange fire that Yahuah had not commanded, Nadab and Abihu drew near to Yahuah without proper intercession/protection, and were therefore consumed by Yahuah.

What is the difference between Sacrifice and offering?

Sacrifice has the connotation of giving up something of value.

But this IS NOT the primary theme of an offering as presented in the Scriptures. An offering is not about giving up something of value. An offering is about drawing nigh to Yahuah!

According to the three passages, Nadab and Abihu did not properly approach or draw near to Yahuah. It appears that they had too much to drink and went behind the veil into the Qadush, Qadushiym <sup>(Set-apart or the Most Set-apart)</sup>. At that time they didn't know that only the High Priest could go behind the curtain and only once per year at that. Even though they didn't know this at the time, they shouldn't have done it because they had not been commanded to do what they did!

Now let's move on to a scripture most of us know well. This topic has much debate over Messianic's and non-messianic's.

Leviticus 17:11. This verse gives meaning to all offerings. When an offering was made, the blood of the animal was poured out on the altar. Now we can understand that

symbolically, the life of the animal was poured out at the altar! This teaches us that one life (the life of the animal) could cover the sins for another's life (the life of the worshiper).

Lev. 5:1 And if a soul sin, and hear the voice of swearing, and *is* a witness, whether he has seen or known of it; if he do not utter it, then he shall bear his iniquity.

Is. 53:4 Surely he has borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of Alahiym, and afflicted.

Is. 53:5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

Is. 53:6 **All we like sheep have gone astray**; we have turned every one to his own way; and Yahuah has laid on him the iniquity of us all.

Is. 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he open not his mouth.

Is. 53:8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

Is. 53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

Is. 53:10 Yet it pleased Yahuah to bruise him; he has put *him* to grief: **when you shall make his soul an offering for sin**, he shall see *his* seed, he shall prolong *his* days, and the pleasure of Yahuah shall prosper in his hand.

Is. 53:11 He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; **for he shall bear their iniquities**.

Let's close with reading Yahuchanan <sup>(John)</sup> 7

John 7:1 After these things Yahusha walked in Galilee: for he would not walk in Jewry, because the Yahudiym sought to kill him.

John 7:2 Now the Yahudiym' feast of tabernacles was at hand.

John 7:3 His brethren therefore said unto him, Depart hence, and go into Yahudaea, that your talmidiym <sup>(disciples)</sup> also may see the works that you do.

John 7:4 For *there is* no man *that* does any thing in secret, and he himself seek to be known openly. If you do these things, show yourself to the world.

John 7:5 For neither did his brethren believe in him.

John 7:6 Then Yahusha said unto them, **My time is not yet come: but your time is always ready.**

John 7:7 **The world cannot hate you; but me it hates, because I witness of it, that the works thereof are evil.**

John 7:8 **Go you up unto this feast: I go not up yet unto this feast; for my time is not yet full come.**

John 7:9 When he had said these words unto them, he abode *still* in Galilee.

John 7:10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

John 7:11 Then the Yahudiym sought him at the feast, and said, Where is he?

John 7:12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceive the people.

John 7:13 Howbeit no man spoke openly of him for fear of the Yahudiym.

John 7:14 Now about the midst of the feast Yahusha went up into the temple, and taught.

John 7:15 And the Yahudiym marveled, saying, How know this man letters, having never learned?

John 7:16 Yahusha answered them, and said, **My doctrine is not mine, but his that sent me.**

John 7:17 **If any man will do his will, he shall know of the doctrine, whether it be of Alahiym, or *whether* I speak of myself.**

John 7:18 **He that speak of himself seek his own esteem: but he that seek his esteem that sent him, the same is true, and no unrighteousness is in him.**

John 7:19 **Did not Mushah <sup>(Moses)</sup> give you the law, and *yet* none of you keep the law? Why go you about to kill me?**

John 7:20 The people answered and said, You have a devil: who go about to kill you?

John 7:21 Yahusha answered and said unto them, **I have done one work, and you all marvel.**

John 7:22 **Mushah <sup>(Moses)</sup> therefore gave unto you circumcision; (not because it is of Mushah <sup>(Moses)</sup>, but of the fathers;) and you on the Shabbath day circumcise a man.**

John 7:23 **If a man on the Shabbath day receive circumcision, that the law of Mushah <sup>(Moses)</sup> should not be broken; are you angry at me, because I have made a man every whit whole on the Shabbath day?**

John 7:24 **Judge not according to the appearance, but judge righteous judgment.**

John 7:25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

John 7:26 But, lo, he speak boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Mashiyach?

John 7:27 Howbeit we know this man whence he is: but when Mashiyach come, no man know whence he is.

John 7:28 Then cried Yahusha in the temple as he taught, saying, **You both know me, and you know whence I am: and I am not come of myself, but he that sent me is true, whom you know not.**

John 7:29 **But I know him: for I am from him, and he has sent me.**

John 7:30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

John 7:31 And many of the people believed on him, and said, When Mashiyach come, will he do more miracles than these which this *man* has done?

John 7:32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

John 7:33 Then said Yahusha unto them, **Yet a little while am I with you, and *then* I go unto him that sent me.**

John 7:34 **You shall seek me, and shall not find *me*: and where I am, you cannot come.**

John 7:35 Then said the Yahudiym among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

John 7:36 What *manner of saying* is this that he said, You shall seek me, and shall not find *me*: and where I am, *thither* you cannot come?

John 7:37 In the last day, that great *day* of the feast, Yahusha stood and cried, saying, **If any man thirst, let him come unto me, and drink.**

John 7:38 **He that believe on me, as the scripture has said, out of his belly shall flow rivers of living water.**

John 7:39 (But this spoke he of the Spirit, which they that believe on him should receive: for the Set-apart Spirit was not yet *given*; because that Yahusha was not yet esteemed.)

John 7:40 Many of the people therefore, when they heard this saying, said, of a truth this is the Prophet.

John 7:41 Others said, This is the Mashiyach. But some said, Shall Mashiyach come out of Galilee?

John 7:42 Has not the scripture said, That Mashiyach come's of the seed of Daud <sup>(David)</sup>, and out of the town of Bethlehem, where Daud <sup>(David)</sup> was?

John 7:43 So there was a division among the people because of him.

John 7:44 And some of them would have taken him; but no man laid hands on him.

John 7:45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have you not brought him?

John 7:46 The officers answered, Never man spoke like this man.

John 7:47 Then answered them the Pharisees, Are you also deceived?

John 7:48 Have any of the rulers or of the Pharisees believed on him?

John 7:49 But this people who know not the law are cursed.

John 7:50 Nicodemus say unto them, (he that came to Yahusha by night, being one of them,)