

Vayikra/Leviticus

Parasha 26: Sh'mini (Eighth) Vayikra/Leviticus 9:1 – 11:47 Addendum To Parasha Sh'mini (Pt.2)

***All Scripture References from The Orthodox Jewish Bible- Referred To As OJB- unless otherwise noted)**

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We will now pick up in the next section of our study. Here we will examine the events surrounding Kefa's experience in Yaffo/Jaffa on the housetop with the four cornered sheet being let down from heaven. The sheet contained all different kinds of animals, creeping things, and birds of the air. All were considered according to Torah as *unclean*. However much of Christendom uses this event to supposedly prove that YHWH was trying to get across to Kefa that under the so-called New Testament *all* animals were now to be considered *clean*? Is that true? Or, was there something else in the vision, a meaning more profound concerning the message of redemption? Keep an open mind as we continue.

Kefa And The Dream Of The Unclean Animals

“Now on the next day, as these were traveling and drawing near to Yafo [Jaffa], around the sixth hour (noon), Kefa [Peter] went up on to the roof to daven (pray). And Kefa [Peter] became hungry, and was wanting to have a meal; but while they were preparing it, Kefa [Peter] fell into a trance; And he sees Shomayim [the heavens] having been opened, and a certain object descending like a large linen cloth lowered by four corners upon haAretz [the Earth]. In this were all the four-footed animals and remasim haAdamah (creepers of the earth) and oph haShomayim (birds of heaven, birds of the air). And there came a bat kol (loud voice) to him, "Get up, Kefa, kill and eat!" But Kefa said, "Chalilah li, Adonoi! [May it never be, Master!] For I have never eaten basar piggul (unclean meat) or shikkutz tameh (abominable unclean thing)." And the bat kol [loud voice] came to Kefa [Peter] again for a second time, "What Hashem [YHWH] made tahor (clean), you should no longer regard as tameh (unclean)."

And this happened shloshah pe'amim [three times]; and immediately the object was taken up into Shomayim [the heavens].

Now, while Kefa [Peter] was greatly perplexed within himself as to what the chazon [vision] which he saw might be, hinei [behold], the anashim [men], who had been sent by Cornelius, and who had, by inquiring, found the bais of Shimon [house of Simon], stood at the gate.” (Ma’aseh Sh’lichim/Acts 10:9-17 OJB- definitions mine)

The above passage gives us the over view of the message which Kefa/Peter had while on the roof top of the house of Shimon where he was staying in Jaffa. The setting of chapter 10 is a pivotal moment in the direction of YHWH concerning the progression of the message of the Besorah/Gospel. Up until this time everything in the history of YHWH's work was distinctly Jewish. Now, suddenly, there is about to come a paradigm shift of immense magnitude. Kefa is about to find himself in a very unique and controversial situation. The vision is an analogy. It is a divine call to take the message of the Besorah/Gospel of the risen Mashiach beyond the borders of acceptable Jewish parameters. The message of eternal salvation is about to begin its journey into the whole world. A world that essentially viewed as *Goy*, a not so nice Jewish way of referring to the *Gentiles* or more clearly, *the Nations*. A world viewed through the eyes of Judaism as unclean and forbidden. If Kefa is to follow YHWH's leading, then he must have something to validate his actions. Thus, YHWH lowers down the four cornered sheet [a tallit?] full of all manner of creatures which were considered *unclean* according to YHWH's written Torah! We must at this point remind ourselves that it is again, the *Oral Torah* which has become expressed through the rabbinical eyes of the sect of the Pharisees known as *Traditions of the Elders* that is responsible for this distorted world-view. The actual TaNaKh promises that Yisrael is to be a light to the nations to bring them to YHWH's salvation and Kingdom. So the vision is not something to be considered *new*. It is the divine call to begin the process of extending YHWH's mercy to the nations. These nations have become full of the scattered house of Ephraim/Yisrael. This fulfills the words promised to Avraham by YHWH that all the nations of the earth will be blessed through him!

I am sure at that moment, Kefa must have thought that he was being tested. This is most likely why he protested so strongly when instructed to kill and eat "*May it never be, Master. I have never eaten unclean meat, or any abominable unclean thing.*" However, the voice speaking to him instructed him to kill and eat again, followed by the words, *What YHWH has made clean, you should no longer regard as unclean.* This same thing happened a third time, and then the sheet and the animals were taken back up into heaven.

Before we go any further I would like to ask one question. "*If Rebbe Yeshua as so many claim, by using the passage out of Mark's Besorah/Gospel which we have just finished considering, had indeed made ALL food clean, then why was Kefa so **greatly perplexed within himself** as to the meaning of the vision?* I mean, it was clear that he was there when Rebbe Yeshua taught His talmidim the true meaning of His words concerning the accusations of the Perushim and Sofrim. Then did he suddenly forget what his Rebbe had said? Did Rebbe Yeshua by His supposed statement, that *ALL foods* were now clean, intend for that to be the meaning? If so, then why did Kefa react so forcefully to the voice which had spoken to him, instructing him to kill and eat the unclean animals? He should have just gotten up and done what the voice instructed. Yet he didn't, and when it was all over, there was an inner struggle as to what the words of the vision meant. To be honest, you have to realize that Kefa must not have understood Rebbe Yeshua's words to mean

what so many try and make them mean: The Torah has been done away. No more restrictions. No more commandments. We are free from the Law; No more Torah. However, in light of what we see in our passage, there can be only one logical conclusion. In Kefa's mind, the Torah and all of YHWH's loving instructions it contains, was still a viable part of his life. As we will see, Kefa came to realize that this vision had NOTHING to do with *food*. It had to do with the Judaistic racial view that all mankind who stood outside of Jewish lineage were to be considered *unclean* and *common*. In this mindset, these *Goyim* or Gentiles were just as unclean as any of the abominable creatures that the Torah in Vayikra/Leviticus 11 made reference. This however was about to change.

Now what Kefa did not know is that a day earlier a man by the name of Cornelius in the city of Caesarea had also had a vision. This man, a Roman centurion, was considered to be a *God-fearer* or a righteous Gentile to the Jewish community. In other words he was a Gentile that had become a follower of the Elohim of Yisrael and was a keeper of the Noachide Laws as prescribed by Jewish Oral Law. He had not gone through the conversion process to become Jewish, but he did believe and embrace the fact that YHWH was the ONE and only true Elohim. This day, while he was praying, an angel appeared to him. The angel told him where Kefa was and that he was to send for him, which he did the next day.

The timing of YHWH is always impeccable. Just as Kefa's vision ended and he was in such a quandary over what it meant, there came a knock at the door of Shimon's house. The Ruach HaKodesh spoke to Kefa's spirit and told him to go downstairs. He was instructed not to be apprehensive at all, but to go with those who were asking about him, they were indeed sent by YHWH.

I wonder if those who had been sent were Jewish, or were they Gentiles? Regardless, these men who had been sent clearly informed Kefa that the one who had sent them was a Roman centurion, a *God-fearer*, a righteous Gentile, and one who held a good name among the Jewish community. Kefa did as he had been instructed by the Ruach HaKodesh, and went with them.

Now I can tell you considering the racial atmosphere of the day between the Jewish community and the Roman army, Kefa's mind must have been whirling with all kinds of thoughts. What he was about to do was considered in Jewish estimation a gross infraction of all that the Judaism of his day forbid. Good Jewish people at that time NEVER fraternized with *Goyim*, and they most certainly NEVER went into their houses. The sect of the Nazarenes was still at this time seen as a part of that present day's Judaism. Yet, Kefa remembered the centurion his Rebbe had marveled over because of his faith. That, coupled with the vision, probably gave him the courage to go and meet Cornelius.

Beloved, I think you are beginning to see that this passage of Scripture, like so many from the Brit Chadashah/ReNewed Covenant, has been twisted to make it say something that was never intended. Kefa's vision, as we are about to hear him say, had nothing to do with *food*. Neither did the fact of Rebbe Yeshua's coming and redemptive work on the execution stake take away the Torah of His Abba YHWH. Let's go on.

Through Kefa's Ministry Redemption Is Officially Granted To The Nations

I have to kind of chuckle here at this point. You see, even though Kefa has agreed to come to Cornelius' house, and he was even willing to preach the Besorah/Gospel to them, I don't think he was actually going to tell them everything. While he knew that YHWH had instructed him to go to Cornelius' house, he also knew that he was going to have some explaining to do to the brethren back in Yerushalayim. So, as he is delivering the message, suddenly YHWH just simply interrupts him.

“While Kefa [Peter] was still speaking these words, the Ruach HaKodesh [Holy Spirit] fell upon all the ones hearing the dvar [word].

And the Messianic Jews who had come with Kefa were mishpoyel (standing in awe) that also upon the Goyim [Gentiles] the matnat HaRuach HaKodesh [gift of the Holy Spirit] has been poured out.

For they were hearing them speaking in leshonot [tongues] and exalting Hashem [YHWH]. Then Kefa answered,

“Surely no one can refuse the mikveh mayim [washing of water] for these to be given Moshiach's tevilah of teshuvah [immersion of repentance] who have received the Ruach HaKodesh [Holy Spirit] just as we did, can he?” (Ma'aser Sh'lichim/Acts 10:44-47 OJB- definitions mine)

It is apparent that at some point in Kefa's message these Gentiles began to believe upon Master Yeshua as the Mashiach and Redeemer of Yisrael. I don't think Kefa was going to tell these *Goyim* about the baptism with the Ruach HaKodesh. In his mind, this experience was connected to the Feast of Shavuot. Just as everything else up until this point, the Feasts of YHWH were a particularly Jewish subject. Yet, suddenly, without warning, this whole house full of Gentiles erupts in speaking with other tongues and exalting YHWH in praise. Kefa knew exactly what had happened. I wish I could have seen his face. The Jewish believers who had come with him were completely shocked at what they were seeing and hearing. It was a fact. YHWH had given redemption to the Gentiles. Now, the vision was beginning to make more sense to Kefa and hopefully to us too.

Immediately, Kefa instructed that these new Gentile believers be taken to mikvah. They had been given the same gift of the Ruach HaKodesh that the Jewish believers had received on the day of Shavuot. It was apparent too that they should also receive the immersion of repentance of the Mashiach too.

Kefa Goes To Explain To The Brothers And Leaders In Yerushalayim

Kefa knew that he was in some hot water. The word would surely reach Yerushalayim and he was going to be called upon to explain his actions in Jaffa. So he made his way to the assembly of brothers and leaders in Yerushalayim.

Everyone wanted to know what was going on. The ones making the most noise were those of the Pharisees, who, while supposedly having believed upon the Rebbe Yeshua as Mashiach, still held a hard line on the necessity of brit milah (circumcision) in order to be saved. They made plain that Kefa's going into the house of a Gentile was a complete act of disobedience according to the Oral Torah, the *Traditions of the Elders*.

Kefa begins to make his defense by telling those gathered of the vision he had while on the rooftop in Jaffa. (Ma'aser Sh'lichim/Acts 11:4-10) He goes through the whole episode of the sheet being let down, the unclean animals within it, the loud voice instructing him to kill and eat. He also tells how he protested because he had never eaten any thing unclean or that was an abomination. Yet, he spoke about how the voice said, *Do not call unclean, what YHWH has made clean*. Now the following words from Kefa show explicitly that he knew that the vision was NOT given in order to change the dietary instructions that YHWH had given in the written Torah. He knew the message of the vision was concerning *people* not *food*.

"Hinei [Behold], at once shloshah anashim [three men] stood at the bais [house] in which I was, having been sent from Caesarea to me.

"And the Ruach HaKodesh [Holy Spirit] said to me to accompany them without hesitating and these sheshet haAchim b'Moshiach [six brothers in Messiah] came with me also, and we entered into the bais [house] of the ish [man].

"He reported to us how he saw the malach [angel] in his bais [house] having stood and having said, 'Send to Yafo [Jaffa] and summon Shimon [Simon], the one being called Kefa [Peter],

'Who will speak words to you by which you and all your bais [house] will find Yeshu'at Eloheinu [the salvation of God].'

"As I began to speak, the Ruach HaKodesh [Holy Spirit] fell upon them, just as also upon us in the beginning.

And I remembered the dvar [word] of Rebbe, Melech HaMoshiach Adoneinu [Teacher, King The Messiah our Master], how he used to say, 'Yochanan [John] gave a tevilah of teshuva [immersion of repentance] with a mikveh mayim [washing of water], but you will be given a tevilah [immersion] with the Ruach HaKodesh [Holy Spirit].'

"If then Hashem [YHWH] gave the same matanah [gift] to them as also to us after believing in Moshiach Adoneinu [our Master], who then was I to stand in the way of Hashem [YHWH]?"

And having heard these things, they were silenced and glorified Hashem [YHWH], saying 'Then also to the Nations Hashem [YHWH] has given teshuvah [repentance] unto Chayyim [life].'" (Ma'aser Sh'lichim/Acts 11:11-18 OJB- definitions mine)

Please notice that immediately after relating the dream, Kefa directs our attention to the group of men that came to the door of the house looking for him. He says, *Behold!* In other words, *LOOK*, here's is what the dream was all about. These three men had been sent from Caesarea to bring me to a Gentile, a Roman Centurion, a *God-fearer*. After the dream Kefa says the Ruach HaKodesh told him to go with the men, not to hesitate, they were sent by YHWH. It is clear that Kefa understood the vision to be about the mission he was about to embark on. It was *men* not *animals* or *food* that was the meaning of the instruction YHWH was trying to get across to him. He then relates what happened once he got to the house and began to preach the Besorah/Gospel. YHWH confirmed Kefa's obedience to the vision by not only giving these Gentiles eternal salvation, but He also gave them the gift of the Ruach HaKodesh just like they had received as Jewish believers in the Mashiach! It was with those words that the assembly fell silent. It was the consensus that YHWH had indeed given repentance unto life to the Nations.

Did you notice that they all didn't go out and celebrate by having a pig picking or a shrimp cocktail? The subject of *food* was not even in the picture. The vision was not meant to be taken literally. It was an allegory. It was meant to give an illustration of a principle that YHWH was desirous to get across not only to Kefa, but to the entire Messianic Jewish community. The message of eternal salvation was not to be kept within the small parameters of Jewish ethnicity. It was to begin first with Jewish Yisrael, but it was to reach far beyond them. For as we have learned, the Whole House of Yisrael is made up of more than just the Jewish equation. There is *another* house that is Yisraelite, but not Jewish. This is the house of Ephraim/Yoseph. This house has become scattered among all the nations because of YHWH's judgment for their paganism and idolatry. Therefore, in order to fulfill the promises of the prophets to re-gather this scattered house, the Besorah/Gospel **MUST** be preached to all those nations. All the nations will benefit, just as YHWH told Avraham. But the real purpose in allowing the Besorah/Gospel to go out to the nations was to bring back the *other* house of Yisrael. That part of YHWH's plan began with Kefa on top of that house in Jaffa so long ago.

So, again we see how the ReNewed Covenant witnesses to its Older counterpart. One last confirmation about what we have been discussing in this part of our teaching. Again we have the issue of *clean* and *unclean* being brought into view. Now, if you remember the voice of YHWH spoke to Kefa and told him *do not call unclean, what YHWH has made clean*. Now in the Torah, *clean* and *unclean* are *states of being*. They have nothing to do with sin per se. You can become *unclean* through sin, but you can also become *unclean* without having sinned. *Clean* and *unclean* have to do with the two realms or kingdoms that exist within the realm of spirit. The Kingdom of YHWH has to do with being *clean* and touching *life*. The kingdom of darkness has to do with being *unclean* and touching *death*. The Torah defines where YHWH's kingdom begins and ends, and where the kingdom of hasatan (may his name be blotted out forever) also may be found. We don't have the space to go in-depth into this subject here, but Torah teaches us how to discern each kingdom, what the consequences are when we touch either of them, and how to become *clean* IF we inadvertently touch the kingdom of death and

become *unclean*. However, we have a big clue that the subject of Kefa's dream is about people and not animals becoming *food*. YHWH told Kefa *not to call unclean, what He has made clean*. This has to be a reference to a human being, because there is NO where in Torah where we are told that an unclean animal can be made clean. However, if a human being becomes *unclean* then there is a way that Torah instructs that they can be made *clean* again. So if YHWH is telling Kefa *not to call unclean, what He has made clean*, then it must be a human being that is the subject of the dream and not *unclean* animals. It is our ignorance of the Torah, and the deceptiveness of our heart that always tries to circumvent YHWH's holy wisdom. The Torah IS NOT LAW! It is Abba YHWH's loving instructions to His Family. It is as our minds become renewed to the Hebraic spirit of YHWH's Word that we will once again be able to walk in life and victory over the world, the flesh, and the devil.