



# Sh'mini – “Eighth (day)”

Rick's Notes:

Apr 18, 2015

Rick Blankenship

Grafted In Fellowship

Sh'mini – “Eighth (day)”

NOTE: The following are the general notes used for the teaching. They were primarily meant for reminders of the topic I wanted to cover, and do not include all that was said during the teaching.

NOTE: I am now using the Hebraic Roots Bible (HRB) for the scripture references throughout the study, unless otherwise noted.  
To obtain a free copy of the HRB: [www.coYHWH.com](http://www.coYHWH.com)



# Sh'mini – “Eighth (day)”

Torah Portion



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Leviticus 9:1 – 11:47



# Sh'mini – “Eighth (day)”

Definition



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Leviticus 9:1



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## Definition

### Leviticus 9:1

It came to pass on the eighth day that Moses called Aaron and his sons and the elders of Israel.



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שמיני

shamiyniy (shem-ee-nee)  
eighth



# Sh'mini – “Eighth (day)”

The Eighth Day





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And you shall not go outside the door of the tabernacle of meeting *for* seven days, until the days of your consecration are ended. For seven days he shall consecrate you.



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### Leviticus 8:35

Therefore you shall stay *at* the door of the tabernacle of meeting day and night for seven days, and keep the charge of the Lord, so that you may not die; for so I have been commanded.”



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- Leviticus 8 tells us what happened for the first seven days
- For 7 days, Aaron and his sons were practicing their duties

Rick's Notes:

On the eighth day, which is the first day of the week



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- Significance of the number 8: **NUMBER IN SCRIPTURE, E. W. BULLINGER**  
In Hebrew the number eight is (Sh'moneh), from the root (Shah'meyn), "to make fat," "cover with fat," "to super-abound." As a participle it means "one who abounds in strength," etc. As a noun it is "superabundant fertility," "oil," etc. So that as a numeral it is the superabundant number. As seven was so called because the seventh day was the day of completion and rest, so eight, as the eighth day, was over and above this perfect completion, and was indeed the first of a new series, as well as being the eighth. Thus it already represents two numbers in one, the first and eighth.



GIFRG

Forever...

# Sh'mini – “Eighth (day)”



GIFRG

# Sh'mini – “Eighth (day)”

Forever...

Leviticus 10:9



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You shall not drink wine and fermented drink, you nor your sons with you, as you go into the tabernacle of the congregation, and you shall not die; a never ending statute throughout your generations;



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H5769: o-lawm'; from 5956; prop. concealed, i.e. the vanishing point; gen. time out of mind (past or fut.), i.e. (practically) eternity; freq. adv. (espec. with prep. pref.) always:—alway (-s), ancient (time), any more, continuance, eternal, (for, [n-]) ever (-lasting, -more, of old), lasting, long (time), (of) old (time), perpetual, at any time, (beginning of the) world (+ without end). Comp. 5331, 5703.

↓  
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olam



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- This is how Strong's has defined the word “olam” in the many instances throughout the Tanakh



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+ at least twenty instances where it clearly refers to the past. Such usages generally point to something that seems long ago, but rarely if ever refer to a limitless past.

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+ at least twenty instances where it clearly refers to the past. Such usages generally point to something that seems long ago, but rarely if ever refer to a limitless past.

+ None of these past references has in it the idea of endlessness or limitlessness, but each points to a time long before the immediate knowledge of those living.

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+ “We might therefore best state the “basic meaning” as a kind of range between ‘remotest time’ and ‘perpetuity’”. (Biblical Words for Time (’1969), p. 73)

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+ That neither the Hebrew nor the Greek word in itself contains the idea of endlessness is shown both by the fact that they sometimes refer to events or conditions that occurred at a definite point in the past, and also by the fact that sometimes it is thought desirable to repeat the word, not merely saying “forever,” but “forever and ever.”

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GIFRG

# Sh'mini – “Eighth (day)”

Forever...

- Where does this leave us?



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Forever...

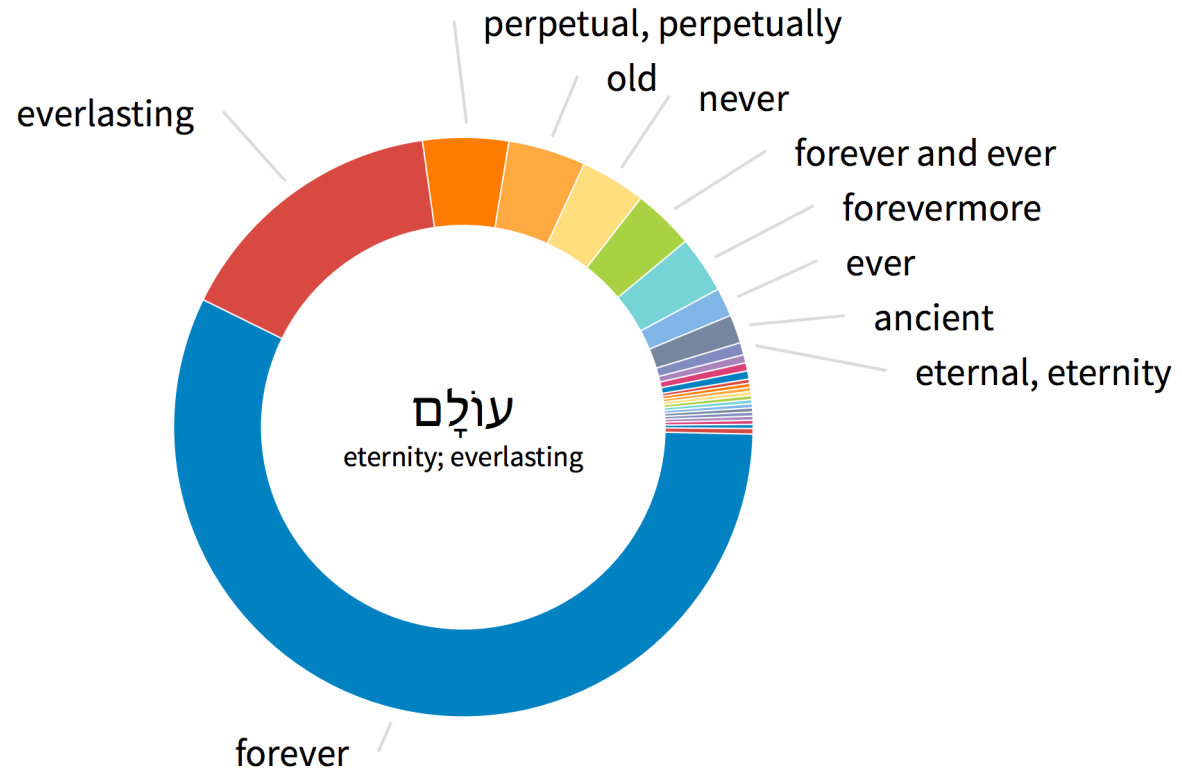
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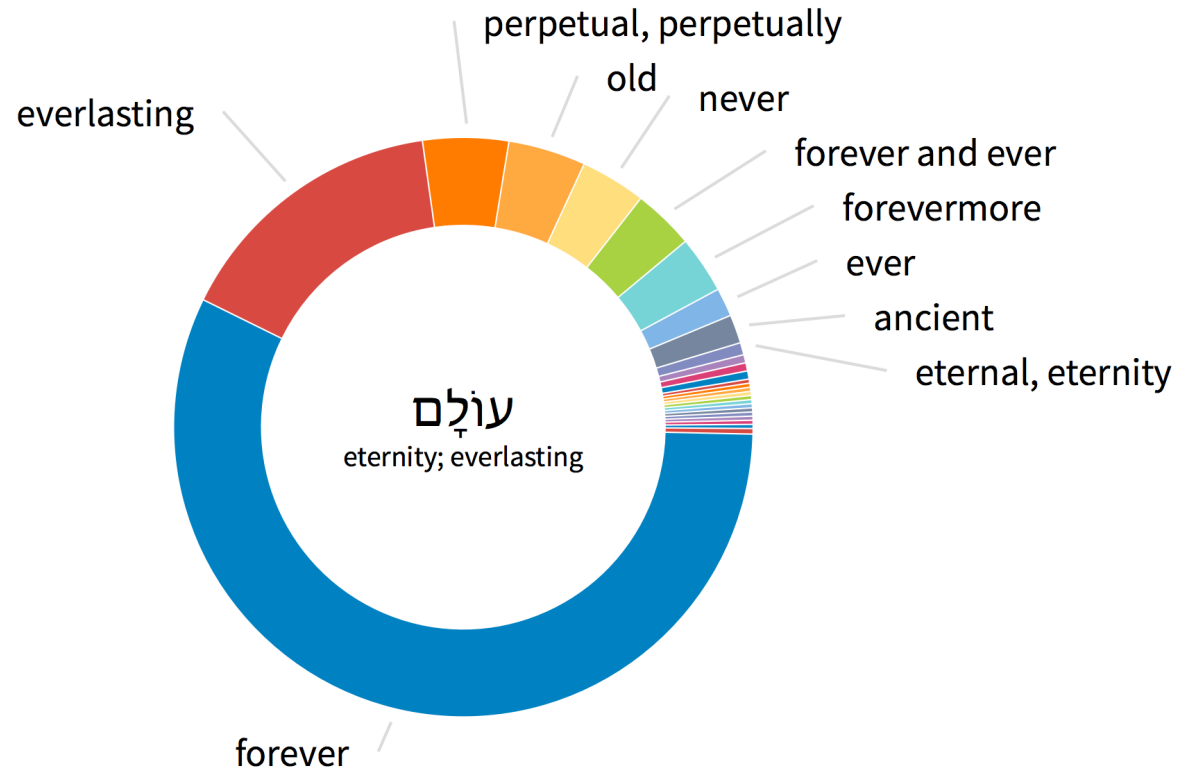




# Sh'mini – “Eighth (day)”

Forever...

- Where does this leave us?
- How often is the word used? 439 times





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- Where does this leave us?
- How often is the word used? 439 times  
+ forever – 250



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- Where does this leave us?
- How often is the word used? 439 times
  - + forever – 250
  - + everlasting – 68



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- Where does this leave us?
- How often is the word used? 439 times
  - + forever – 250
  - + everlasting – 68
  - + perpetual – 21



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- Where does this leave us?
- How often is the word used? 439 times
  - + forever – 250
  - + everlasting – 68
  - + perpetual – 21
  - + old – 19



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- Where does this leave us?
- How often is the word used? 439 times
  - + forever – 250
  - + everlasting – 68
  - + perpetual – 21
  - + old – 19
  - + never – 16



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  - + forever and ever – 15



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  - + forevermore – 14





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  - + forever – 250
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  - + ever – 7



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  - + ancient – 7



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  - + of old, always, ancient times – 2 each



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  - + ever – 7
  - + ancient – 7
  - + eternal – 3
  - + of old, always, ancient times – 2 each
  - + everlasting god, long, nevermore, a long time, those of old, beginning of the world, we continue, long ago, antiquity, there will ever be, at any time, permanent, in old times – 1 each



# Sh'mini – “Eighth (day)”

Forever...

- Where does this leave us?
- How often is the word used? 439 times
  - + forever – 250
  - examples of use



GIFRG

Food

# Sh'mini – “Eighth (day)”



GIFRG

Food

- Leviticus 11

# Sh'mini – “Eighth (day)”





GIFRG

# Sh'mini – “Eighth (day)”

Food

- Leviticus 11
- Does this still apply to us today?



# Sh'mini – “Eighth (day)”

## Food

- Leviticus 11
- Does this still apply to us today?
- We just looked at “forever”



# Sh'mini – “Eighth (day)”

## Food

- Leviticus 11
- Does this still apply to us today?
- We just looked at “forever”, but not specifically mentioned in Lev 11



# Sh'mini – “Eighth (day)”

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- Leviticus 11
- Does this still apply to us today?
- We just looked at “forever”, but not specifically mentioned in Lev 11
- Do the Apostolic Writings change Lev 11?



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- Does this still apply to us today?
- We just looked at “forever”, but not specifically mentioned in Lev 11
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  - + Don't “add or subtract”



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  - + Don't “add or subtract”
  - + Matthew 12:1-8

1 At that time on the Sabbath, Yahshua went through the grain fields. And His disciples were hungry, and began to pluck heads of grain and to eat. 2 But seeing, the Pharisees said to Him, Behold, your disciples are doing what it is not lawful to do on the Sabbath. 3 But He said to them, Have you not read what David did, when he and those with him hungered? 4 How he entered into the house of Elohim, and he ate the bread of the altar of YAHWEH, which it was not lawful for him to eat, nor for those with him, but for the priests only? 5 Or have you not read in the Torah that on the Sabbaths the priests in the sanctuary disregard the Sabbath and are without blame? 6 But I say to you, One greater than the sanctuary is here. 7 But if you had known what this is, "I desire mercy and not sacrifice," you would not have condemned those without blame. 8 For the Son of Man is also Master of the Sabbath.



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  - + Matthew 12:1-8
    - the issue here isn't whether what they were eating is wrong
    - the issue is whether the apostles were breaking the Oral Tradition on Sabbath





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- Leviticus 11

+ Mark 7:1-19

1 And the Pharisees and scribes who came from Jerusalem gathered around Him. 2 And seeing some of His disciples eating bread with unclean, that is unwashed hands, they complained. 3 For the Pharisees and all the Jews do not eat unless they carefully wash the hands with the fist, holding the tradition of the elders. 4 And goods from the marketplace, unless they are washed, they would not eat. And there are many other traditions that they have received to keep washings of cups and of pots and of brass vessels and of beds. 5 Then the Pharisees and scribes questioned Him, Why do your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands? 6 And answering, He said to them, Well did Isaiah prophesy concerning you, hypocrites; as it has been written: "This people honors Me with the lips, but their heart is far away from Me; 7 and in vain they worship Me, teaching as doctrines the commandments of men." 8 For forsaking the commandment of YAHWEH, you hold the tradition of men: washing of utensils and cups, and many other such like things you do. 9 And He said to them, Well do you to set aside the commandment of YAHWEH so that you may establish your own tradition? 10 For Moses said, "Honor your father and your mother;" and, "The one speaking evil of father or mother, let him expire by death."



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## Food

- Leviticus 11

+ Mark 7:1-19

11 But you say, If a man says to his father or to his mother. Korban, which is to say, My offering is what you have gained from me. 12 And you no longer allow him to do anything for his father or mother, 13 making the Word of YAHWEH of no effect by your tradition which you delivered. And many such like things you do. 14 And calling all the crowd near, He said to them, All hear Me and understand. 15 There is nothing from outside the man, having entered into him, which is able to defile him. But the things going out from him, those are the things defiling the man. 16 If anyone has ears to hear, let him hear. 17 And when He entered into a house from the crowd, His disciples questioned Him about the parable. 18 And He said to them, Are you also so undiscerning? Do you not perceive that all that enters from the outside into the man is not able to defile him? 19 This is because it does not enter into his heart, but into the belly, and goes out into the waste-bowl, purging the food.



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  - + Don't “add or subtract”
  - + Matthew 12:1-8
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    - the issue is eating with unclean hands, not WHAT they were eating — bread is kosher!



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    - the translators ADDED words to the text of Yeshua's response!
    - the parenthetical phrase, “(thus he declared all foods clean)” is NOT in the original Greek text!
    - “...but into his stomach, all foods are purged”



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  - + Matthew 12:1-8
  - + Mark 7:1-19
  - + Acts 10:9-23



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- Leviticus 11

+ Acts 10:9-23

9 And the next day, as they passed along on the road, and drawing near to the city, Simon Peter went up on the roof to pray about the sixth hour. 10 And he hungered and desired to eat. And while they prepared for him, a stupor fell over him. 11 And he saw the heaven being opened and a certain vessel like a great sheet coming down on him, being bound by four corners, and let down onto the earth; 12 in which were all the four-footed animals of the earth, and the wild beasts, and the creeping things, and the birds of the heaven. 13 And a voice came to him, Rise up, Peter, slay and eat. 14 But Peter said, Elohim forbid my Master, because I never did eat anything common or unclean. 15 And again a voice came to him a second time, What things YAHWEH made clean, you do not make common. 16 And this happened three times, and the vessel was taken up into the heaven again. 17 And as Peter was doubting within himself what the vision which he saw might be, even behold, the men who had been sent from Cornelius stood on the porch asking about the house of Simon. 18 And calling out, they inquired if Simon being surnamed Peter is lodged here. 19 And as Peter pondered concerning the vision, the Spirit said to him, Behold, three men are seeking you. 20 But rising up, go down and go with them, not discriminating, because I have sent them.



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- Leviticus 11

+ Acts 10:9-23

21 And going down to the men, the ones sent from Cornelius to him, Peter said, Behold, I am the one whom you seek. What is the cause for which you are here? 22 And they said, Cornelius, a centurion, a just man and one fearing YAHWEH, and being testified to by all the nation of the Jews, was divinely warned by a holy cherub to call you to his house and to hear words from you. 23 Then calling them in, he lodged them. And on the morrow Peter went out with them. And some of the brothers from Joppa accompanied him.



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  - + Mark 7:1-19
  - + Acts 10:9-23
    - what was Peter's interpretation of the dream?



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      - what was Peter's interpretation of the dream?
      - did he begin telling people they were free to eat any animal?
      - NO!
      - Acts 10:28
- You know that it is not lawful for a Yehudean man to associate with or come near to a foreign man who is not a son of his tribe, but YAHWEH showed to me concerning a man not to say that he is common or unclean.





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      - did he begin telling people they were free to eat any animal?
      - NO!
      - Acts 10:28
      - Acts 11:4-18
- 17 Then if Elohim gave the same gift to them as also to us, believing on the Master Yahshua Messiah, and I, who was I to be able to hinder elohim?



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    - in both instances, Peter never mentions anything about eating unclean foods!
    - he is talking about Gentiles allowed into the fold!



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  - + insects: locust, cricket, grasshopper (after its kind)



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- The list is pretty simple; there are more “don’t eat” animals listed



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Rick's Notes:

Resources:

**NUMBER IN SCRIPTURE:**

**ITS SUPERNATURAL DESIGN AND SPIRITUAL SIGNIFICANCE BY E. W. BULLINGER**

**(1837-1913)**