

Shemini 2022

Shemini/"Eighth", Leviticus 9:1-11:47, details the official start of the Tabernacle service, having been dedicated for 7 days, on the eighth day it is now turned over to Aaron! For 7 days the Tabernacle has been completed, furnished, and prepared, handled solely by Mosheh. Exodus 40 provides these details, and the exact date - the first day of the first month of the second year. It's the anniversary of Israel's deliverance from Egypt! Remember, as we've said countless times before, Israel was intended to be the dwelling place, a living Tabernacle! Yet due to their actions, this physical tent will now be what houses the Presence. Nevertheless, this physical Tabernacle becomes a mirror reflecting and pointing towards the condition of the people of Israel!

For seven days, there is a body prepared, yet there is no life in it! This is a picture of the people - they are a body prepared, yet have no life within them, it becomes a foreshadowing of the dry bones of Ezekiel 37, the scattered bones of the house today. Just as the question is being asked regarding this Tabernacle man, can this body live, so the question is asked of these bones (the people) - can these bones live?

As we look into this, it seems then there is there a connection between the filling of the Tabernacle and the resurrection of these bones. This is further emphasized to the people as the ark containing the bones of Joseph was carried alongside the Ark of the Covenant on the wilderness journey! The bones of Joseph represent the whole house of Israel, connected to the Ark - the Presence, moving in tandem yet they still remain lifeless and dead...for a season!

Ezekiel 37:3 - "And he said unto me, Son of man, can these bones live? And I answered, O Adonai Yahweh, thou knowest."

Live - חַיִּים הָיָה הָהֵם. Hatichyeinah, has the same numerical value (488) as the phrase "at the voice of Him that cried" miqol haqore' מִקוֹל הַקּוֹרֵא found in **Isaiah 6:4** - "And the posts of the door moved at the voice of him that cried, and the house was filled with smoke."

*Isaiah's vision of the Glory filling the Temple, and the coal touching his lips! The bones coming to life is directly connected with the temple being filled with the Glory at the sound of the Voice!

Now you can begin to understand the significance of what's about to take place, for 7 days the Tabernacle has stood with no life, yet if His Glory chooses to reside here it's a covenant promise that is directly linked to the bones as well coming to life as they respond to the voice that cries forth!

This same voice is also seen crying in the wilderness! **Isaiah 40:3** - "The voice of him that crieth in the wilderness, Prepare ye the way of Yahweh, make straight in the desert a highway for our Elohim." It's no accident that upon exiting the Red Sea, Israel enters the

Wilderness! Pay attention to the wilderness connection. Wilderness in Hebrew is Midbar מִדְבָּר (the mouth where the Word is spoken forth).

*Israel has been brought to the wilderness where the voice cries, calling to the bones to come to life and be filled! Yet the choice is theirs, just like Adam in the Garden, whether they will answer or hide from it.

Understand that Yahweh thinks generationally, this is a covenant promise that is being confirmed with the generation gathered at the Tabernacle, yet one they will not see in their lifetime, instead this promise speaks of a future restoration and deliverance of the scattered bones who would be gathered “at the voice of Him who cried” to become the living Tabernacle having come full circle! Just as Abraham was entrusted with a covenant and promises that would not see in his lifetime, so here Israel is allowed to be a piece in the bigger redemption plan, laying the groundwork for the resurrection and re-gathering of their house - the gathering of the bones today is the fulfillment of the Covenant promise made here!

Leviticus 9:1

Eighth: Strong’s #8066 shemini שְׁמִינִי eighth; from #8083 shemoneh שְׁמוֹנֶה eight; the same letters though also form neshamah (#5397) נְשָׁמָה spirit, breath, what is breathed into Adam for him to become a living soul, connected with the mind/intellect! Seems to infer that on this day, the 8th day, there is about to be an opportunity for this body to be breathed into just as Adam was and receive the neshamah – the mind and intellect of the Most High deposited within!

*And if this body (the Tabernacle) is given life, then it’s a promise and a reflection that these dry bones as well can once again live!

The gematria of shemini = 410, the same value as the name Ararat אֲרָרַט the name of the mountain where the Ark of Noah rested, translated as meaning “the curse reversed”. The ark rests on the 17th of Aviv. This is the very same month that this Tabernacle dedication is taking place, as well as the exact same day that Israel crosses the Red Sea! Hmm...do you think perhaps upon being delivered out of Egypt, this was the set time for the bones/Body to be presented and have breath enter into them, a resurrection?

*Yet here we find this body, still “lifeless” one year later! And just as the bones of Joseph remain lifeless for the entire journey, so does this generation of Israel. What prevents this generation from experiencing the resurrection promised? Because this is what we’re hopefully anticipating ourselves, yet we can’t ignore the warning presented here by a generation that missed it!

Shemini is also the root of the term sheminith (#8067) שְׁמִינִית musical term denoting a specific octave or instrument; seen in Psalms 6 and 12, both a psalms that deal with a cry for help and deliverance, both from a state of death as well as from one’s enemies. But an interesting connection is seen in Psalm 6:4 - “Return, O Yahweh, deliver my soul: oh save me for thy mercies’ sake.” - the phrase “Return, O Yahweh” Shuvah Yahweh echoes the proclamation declared every time the Ark of the Covenant would rest!

Numbers 10:36 - “Return, O Yahweh, unto the many thousands of Israel.”

*The phrase Shuvah Yahweh is only seen in 3 verses (Numbers 10, Psalms 6, and Psalms 90:13!)

Could this be what's taking place in Shemini - and also a prophetic declaration for our days? It's not just revealing the time of the 8th day, but the timing of a specific cry/note that's being released from the hearts of the people - Return O Yahweh - Shuvah, may the neshamah, Your breath enter these bones again!

Return: Strong's #7725 shuv שׁוּב to return or to restore; specifically to return to a place where you've already been, to return to your natural or intended state

Zechariah 1:3 - "Thus saith Yahweh Tsava'ot, Turn/shuv ye unto me, says Yahweh Tsava'ot, and I will turn/shuv unto you..."

*How do we return/teshuva, in order to be restored to our intended state, in order for Yahweh to respond by returning to the many thousands of Israel, causing life to enter these bones?

The gematria of the phrase יהוה שׁוּבָה shuvah Yahweh = 339, the 339th word in the Hebrew script is found in **Genesis 1:27** - "So Elohim created man in His own image..." Vayyivra' 'Elohim 'et-ha'adam - 'Et is the 339th word! The Aleph Tav (Messiah) connecting Elohim and man!

Shemini, the cry of return and restoration, is a cry for the Aleph Tav (the Messiah) to become the divine connection between Yahweh and man, enabling man to be the dwelling place! As a dead body (Israel, the dry bones), they are unable to come into the Presence without coming in contact with one who will sprinkle them with the waters of separation (Red Heifer). **Numbers 19:11** reveals that one who has touched a dead body is unclean for 7 days!

The Tabernacle, representing the dead body of Israel, is set apart for 7 days in an unclean condition. The 8th day is the day where they will be given their answer and a new beginning! Will the Aleph Tav sprinkle them, taking on their uncleanness so that they might live and now once again be restored?

*It's no accident that this particular Shabbat coinciding with Shemini is known as Shabbat Parah (the first Shabbat following Purim), in addition to the Torah Portion, the passage of the Parah Adumah/Red Heifer is to be read! Random tradition, or divine connection? You decide!

When the Tabernacle was filled with the Presence and the Glory, it was representing a shuv/return of the 'Et connecting man back - a covenant promise to be offered up as the parah adamah on behalf of the one who was tainted by death! Yet the message is two fold. The promise is confirmed, but the glory resides in the physical Tabernacle man, not the people! The Torah protocol must still be fulfilled - they have been sprinkled (this is the 3rd day since the fall of Adam - you must be sprinkled on the 3rd day by the waters of separation!) but are still unclean till the 7th day (our day!) All of this is laid out in Numbers 19! Their only opportunity to experience "life" is by ensuring that they are directly connected to this physical Tabernacle.

Continuing to look at this, the return (shuvah Yahweh) and re-connection is for the purpose of man being made once again into His image according to the connection to **Gen. 1:27**.

Image: Strong's #6754 tselem תְּסֵלֶם image, likeness, but it implies not the appearance but the function - to be in His image is to function in the same character, mindset, and purpose as Elohim! To have access and to understand the mind of Yahweh and then act upon it and see it carried out! This is exactly what Messiah offers and restores to the people!

***Philippians 2:5** - "Let this mind be in you, which was also in Messiah Yeshua:"

Tselem has the same numerical value (160) as naphal (#5307) נָפַל to fall, to be cast down, same term used to describe the "deep sleep" that fell/naphal upon Adam and upon Abram – both times a Covenant cutting process that indicated life being resurrected from a state of death! Adam symbolically dies so 'Ishah can live, Abram symbolically dies so that the Bride can be delivered from Egypt and live – all pointing towards the ultimate sacrifice of the Messiah whose flesh would be cut off so that we could be resurrected! It seems to be revealing that Israel must allow their fleshly carnal man to die/be circumcised in order that they might live/be resurrected! By doing so they will once again be be'tselem – in His Image, able to function in the same character, mindset, and purpose!

***Galatians 5:17** – "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

This term though can also be used to describe members/parts of the body that "fall away" or become emaciated; and it is also related to the Chaldean word for abortion, or miscarriage, an untimely birth – if they refuse to deal with their carnal fleshly nature there can be no resurrection or life in these bones, they will continue to have death ruling within, emaciated and withering away because they've chosen to miscarry or abort this Promise! Once again, the shadow picture of the dead bones of Joseph carried alongside the Ark of the Covenant with the living Presence!

We find Yahweh's answer to Israel's petition of the Tabernacle in **Leviticus 9:24** – "And there came a fire out from before Yahweh, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces." – the Hebrew wording reveals that the fire came from Paniym – the Face, or mouth of Yahweh.

Fell: Strong's #5307 naphal נָפַל to fall, be cast down – the same term we just looked at above that can also mean miscarriage, abortion, or an emaciated body part!

***The fire upon the altar was simultaneously a promise from the Aleph Tav that the bones of Israel would live again in the future, a voicing of his acceptance to be cut off in their stead. Yet it was also an indicator that this generation had miscarried their own chance to become His Tselem on the earth! The presence remains on the Ark and is not united with the bones/people!**

It's quite interesting that the very next verse begins recounting the sin of Nadab and Abihu. Their names lend insight into what's truly taking place.

Nadab: Strong's #5070 נָדָב spontaneous, liberal; 2 letter root נָד ned (#5067) heap, pile; first seen referring to the waters of the Red Sea being piled/heaped as they are parted (Remember the Mount Ararat connection). Water is euphemistic of seed. When Israel crosses the Red Sea it is symbolic not only of them being born again/resurrected, but as well a circumcision taking place – cutting off of the dead seed. Yet here Nadab's very name seems to indicate one who is adamant of holding on to this.

Abihu: Strong's #30 אֲבִיחֻ He is my father – the 2 names together seem to indicate that when they brazenly enter the Holy Place, they are attempting to father – resurrect or bring life to the fleshly man/seed that was supposed to be cut off when crossing the Red Sea upon realizing that they have been denied access to the Tselem/mind of Yahweh!

With startling clarity we realize this is exactly where we are once again today! Dry bones that have been brought out of bondage, gathered to form a body, with the anticipation of being filled with the outpouring of His Glory/Presence/Breath and unlocking access to the Mind of the Creator not seen since the Messiah walked the earth! Yet how we handle this season seems to determine whether this Tabernacle will live again! Will we answer the voice that cries in the wilderness, presenting ourselves as a prepared Tabernacle, or like Nadab and Abihu will we attempt to bring life to a fleshly carnal dead body?

*This is the pattern pointing towards the building of the 3rd temple – it's a dead body that will have no Glory/Presence, no life within it. In the attempt to resurrect this work of the flesh, many will be cut off. Yet simultaneously there is a cry that is being offered up from the bones that have been gathered – shuvah Yahweh. Return!

Continuing to delve into this, the same letters that form shemini also lend us the name Manasseh, the elder son of Joseph. Manasseh מְנַשֶּׁה causing to forget; from the root to forget or to deprive - Manasseh is the first of Israel to be born in Egypt (bondage), Israel having come out of bondage have forgotten what it means to live!

Yet this name also holds a double meaning as Joseph understood the redemption plan of Yahweh that was in motion! It contains the root stem mashah מָשַׁח meaning to draw or to pull (same root of the name Mosheh the one from whom the living water is drawn), with the letter נ (seed, Word, life) inserted. The letter נ as well represents the ability for lineage to continue on, perpetuation,

*What do these Hebrew word plays reveal? Israel while in bondage has been deprived (cut off from the Presence/Neshamah - the mind and intellect of the Creator), yet the very promise of their resurrection is hidden within this name as well! If they will choose to draw forth the living water of His Word then their house/lineage will continue on - be given/restored to life!

Ezekiel 37:10 – “So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.”