

Parasha 33: Bechukotai (In My Statutes)

Wayikra/Leviticus 26:3-27:34

*All Scripture References from The Orthodox Jewish Bible- Referred to as OJB- unless otherwise noted

Joe Snipes (Torah Teacher) Gates To Zion Ministries



As we said in the opening of our previous parasha of 'Behar', the Hebrew year of 5781, while not a 'leap year', still combines certain Torah parashot. This happens in order to keep the number of shabbat readings in synch with the 'annual Torah cycle schedule'. So, please enjoy reading/studying our second parasha for this week, 'Bechukotai'!

As we open our study, we are immediately struck with the provision of 'blessings and curses'. There are 'definite consequences' for both our 'obedience and our willful disobedience' to YHWH's Torah. In this parasha, YHWH also speaks 'prophetically of Yisrael's future disobedience and unfaithfulness'. There is also the 'promise of future impending judgment'. The 'replacement theology of the church of Christendom' takes this as a 'sign' that YHWH 'will remove Yisrael' from being a 'vital part of His prophetic fulfillment in His eternal/redemptive purposes'. The Torah on the other hand, gives a 'clear picture' of both YHWH's 'severity and goodness'. YHWH 'tells the truth' about us as His people Yisrael. His 'judgments are severe', but He **NEVER** 'writes Yisrael completely off'. In the end, as promised, His 'mercies will triumph'. May YHWH 'give us grace to have ears to hear and a heart to believe' what He says in His Torah.

The Cart Must Always Come Before The Horse

There is an 'order' to all YHWH does. Have you ever noticed as you look through the 'list of blessings' in the Torah, there is almost **NO MENTION** of those blessings being associated with the eternal? There is a good reason. Torah obedience **DOES NOT** result in 'attaining the kind of righteousness resulting in eternal redemption or salvation'! Does that shock you? Well good because that is the 'horse part of the cart and horse' equation! The Torah, as given through Moshe, was **NEVER** intended to be 'salvific in the eternal sense'. In other words: **IT CANNOT PROVIDE ETERNAL SALVATION... IT CAN ONLY MAINTAIN IT!** Eternal salvation **MUST** come solely due to the 'chesed/grace' of YHWH! **GRACE + FAITH + NOTHING**. This is what Rav Sha'ul became so acutely aware of after his 'encounter with the risen Mashiach' on the Damascus Road. You see, Rav Sha'ul 'clearly tells us' in his life pre-Mashiach Yeshua, he was a full-fledged, card carrying member of the Jewish sect of the Pharisees. He was not a 'nominal member' either. **No!** He excelled in his zeal and efforts to pursue his religious determinations. As such, he also 'bought into the contemporary notion' among those of his 'sect's persuasion', that 'eternal salvation' **WAS NOT** the 'main purpose' of a Mashiach. Perfection could be attained, and ultimately salvation realized, through 'zealous obedience' to the Torah's 'mitzvot/commandments'. ****[That false assumption is still unfortunately embraced among most Orthodox and Chassidic sects in Judaism today]** The main need of a 'Mashiach', especially among the zealots of that day, was for 'deliverance from Roman captivity'. However,

what he learned on that eventful encounter, lying in the dust on the Damascus road, hearing the 'voice of Mashiach Yeshua' was... **NOTHING COULD BE FURTHER FROM THE TRUTH!** A 'paradigm shift' began that day for Rav Sha'ul. One that would take 14 years to become 'clear and vitally a part' of the Gospel he was called to make known among the Gentiles. (see **Galatians 2:1**) It is one we too **MUST** be clear on.

Now, let's take a moment and listen to the point Rav Sha'ul is making in his letter to the Roman assembly. Few people really understand exactly what was going on there in Rome at the time. Believe me when I say, it isn't what most of us have been told. It is **NOT** what you will find in most so-called 'New Testament commentaries'. This 'Roman assembly' was made up almost exclusively of 'non-Jewish adherents'. As such, there was 'present' among this assembly, an 'increasing sentiment of anti-Semitism'. At the same time, there was an 'undercurrent of prideful arrogance'. As a result, within this congregation, there were those who were becoming enamored with their own abilities at doing what 'they thought' was right in YHWH's eyes. There was little or no regard to the Torah as YHWH's 'Loving Instructions'. Rav Sha'ul was writing to 'bring correction' to these things before he got there. It was his hope to 'prepare their hearts' for the message he would be bringing. Any ministry, not having 'Torah as its foundation and a proper understanding of YHWH's eternal purpose', will ultimately fail. Yisrael **MUST REMAIN** as the 'center and circumference' of YHWH's dealings. In this light, it may come as a shock to most. Historically, Rav Sha'ul's ministry, ultimately, in regards particularly toward this Roman assembly, **ENDED IN FAILURE!** Why? Out of this very 'assembly' grew what would become a bastion for the 'church of Christendom under the auspice of Constantine'... **THE UNIVERSAL ROMAN CATHOLIC CHURCH!** Gone would be Torah as the foundation of YHWH's assembly. Gone would be Yisrael as the focus, both past, present and future of YHWH's eternal/redemptive purpose. Gone would be Master Yeshua from His Hebraic/Jewish role as Mashiach/Messiah, His Kingship of Yisrael and the world. However, from the message he gave to this assembly, read within its 'true context' through the intended 'Hebraic mindset', we may glean much from those 'truths and principles' he endeavored to make known to them in his letter.

The Cart: The Abrahamic Covenant

Time will not allow for a full treatment of what was in the mind of Rav Sha'ul in this letter to the 'Roman assembly'. So, we will 'draw our attention' to what is most pertinent for our discussion here. At the outset, Rav Sha'ul brings 'Abraham into focus' in chapter four of his letter. He shows clearly, the 'righteousness' which Abraham 'received' **WAS COMPLETELY THE RESULT OF BELIEVING, NOT OF WORKS DONE TO OBTAIN YHWH'S FAVOR.** Thus, the 'Abrahamic Covenant was based solely upon an unconditional essence' regarding the 'actual works of Abraham and **HOW** he received his right standing' ****[forensic/imputed righteousness]** from YHWH.

"What then shall we say about the one who according to the basar (flesh) is Avraham Avinu [our father]? What did he find to be the case?

For if Avraham Avinu [our father] was accounted to be YITZDAK IM HASHEM [RIGHTEOUS IN YHWH] and acquitted before Hashem [YHWH] on the basis of ma'asim tovim (Good Works), he has something to boast about. But not before Hashem [YHWH]!

For what does the Torah say? Avraham Avinu [Our Father] had emunah (faith; trusting faithfulness) in Hashem [YHWH] V'YACHSHEVEH-HA LO TZEDAKAH ("and it was accounted, credited, reckoned imputed to him for righteousness" Gen 15:6.)

Now to him who works, the loin (wages, batzalon [remuneration]) is not credited to one's account as a favor or gift of chesed [grace] but as a choiv (debt). But to the man who does not "work" but has emunah [trusting faithfulness] and bitachon [trust] in the One who takes the impious man lacking chasidus [piety] and accounts him to be YITZDAK IM HASHEM (justified/righteous with G-d/YHWH), such a man who does not "work" but has emunah (faith; trusting faithfulness), such emunah [trusting faithfulness] is credited to him for TZEDAKAH ("righteousness" BERESHIS 15:6)." (Romans 4:1-5 OJB- definitions mine)

The above passage makes clear, Abraham's 'righteousness' WAS A GIFT. It was GIVEN TO HIM due to his TRUSTING FAITHFULNESS in YHWH's promise. It was this TRUSTING FAITHFULNESS that resulted in his RIGHT STANDING before YHWH. Beloved, this is 'exactly the way' you and I must come to YHWH. It is wrong to think 'eternal redemption' has ever come any other way, either under the TaNaKh/Hebrew Scriptures or the Final ReNewed Covenant. This is the point the writer to the Ivrim/Hebrews is trying to make,

"Therefore, let us walk in yir'at Shomayim [reverential fear of the Heavens], for fear that, while the havtachah (promise) of entering the menuchah [resting place] of Hashem [YHWH] is still open, anyone of you should seem to have fallen short of it.

*For indeed we have had Besuras HaGeulah [Gospel of The Redemption] preached to us, **JUST AS THEY DID ALSO**; but the Dvar Hashem [Word of YHWH] preached did not make that generation benefit, because hearing did not form an agudah [bound together union] with emunah [faith; trusting faithfulness]." (Ivrim/Hebrews 4:1-2 OJB- emphasis/ definitions mine)*

So, in the encounter on the Damascus Road with the living, risen Mashiach, M'lekh/King Messiah Yeshua, Rav Sha'ul was 'brought to the realization' by YHWH's HaRuach HaKodesh/The Spirit of His Holiness of that Truth. The 'entrance into eternal redemption/salvation' is **ONLY** through the **ONCE AND FOR ALL FINISHED REDEMPTIVE WORK** of Yeshua HaMashiach. The 'rest of the Gospel' he was given to preach was 'filtered out' over the next 'fourteen years'. (**Galatians 2:1**) It was a 'clear prerequisite', **NOTHING** must come from 'man's side'. If it did, then whether 'willingly or unwittingly', the **GLORY** of YHWH would be 'compromised'. This simply could not be allowed. **ALL THE GLORY BELONGED TO YHWH!** (**Yeshayahu/Isaiah 42:8**) Thus, the Besorah/Gospel Rav Sha'ul was given, had only 'one prerequisite'... **IT WAS A GIFT RECEIVED BY GRACE THROUGH THE MEDIUM OF TRUSTING FAITHFULNESS**. The 'redemptive work' accomplished by Yeshua HaMashiach on the 'physical execution stake', was **COMPLETE... PERFECT! THERE WAS NO OTHER REQUIREMENT. THE CART MUST ALWAYS COME FIRST**. Abraham **FIRST** and then Moshe.

The Torah: The Horse That Pulls The Cart

Now, having said the above, let's don't stop short. Our entrance into 'eternal redemption/salvation' is all about 'chesed/grace', but what we do thereafter is of 'utmost importance'. Rav Sha'ul was 'much maligned' in his day and even more so in ours'. There were

those who had come in among the *'talmidim/disciples of the Nazarenes'* in Yerushalayim/Jerusalem from among the *'sect of the Pharisees'*. These men taught, that while Yeshua HaMashiach was the *'Mashiach of Yisrael'*, the *'rite of circumcision was still an imperative demand'* for salvation to be realized. This also included *'adherence to the Torah of Moshe'*. They were busy placing the *'cart BEFORE the horse'*. They were *'adamant on this sequence of events'*. At the same time, Rav Sha'ul was *'vehement in his defense of the Gospel'* he had been given. **NOTHING MUST TAKE PRIORITY** over the *'redemptive work'* of Yeshua HaMashiach on the *'physical execution stake'*: **HIS DEATH, BURIAL AND RESURRECTION**. It was this stance that got him into so much trouble. The word became, he had *'forsaken the Torah of Moshe'*. He no longer taught the *'need for circumcision as a sign of the Covenant'*. **NOTHING COULD HAVE BEEN FURTHER FROM THE TRUTH!**

Rav Sha'ul **NEVER** ceased considering himself to be a Pharisee. **(Ma'asim/Acts 23:6)** He **CONTINUED** to *'believe in and practice the Torah of Moshe'*, even after having become a *'talmid/disciple'* of our Adon/Lord Yeshua. **(Ma'asim/Acts 25:8)** Rav Sha'ul **CONTINUED** to *'pursue the Torah of Moshe'*, he just simply *'put it in its proper place'*. Torah obedience, including *'circumcision'*, **MUST COME AFTER** one had *'entered the course of eternal redemption/salvation'*. This *'entrance'* came by **SIMPLY BELIEVING** upon the **FINISHED, ONCE FOR ALL, REDEMPTIVE WORK** of Yeshua HaMashiach. **AFTER** having *'cut the covenant with Abraham'* and having once obtained *'forensic/imputed righteousness by trusting faithfulness as an imputed gift'* provided by the *'chesed/grace'* of YHWH, **THEN**, one may begin to *'embrace the Torah of Moshe'*. Doing this *'maintains that salvation by trusting faithfulness is fully realized through the process of sanctification'*. Rav Sha'ul *'further contends'* for this understanding by the following statement he made to the Roman assembly in his letter.

"Does it follow that we abolish Torah and make it invalid through emunah [trusting faithfulness]? Chas v'shalom [God forbid]! Aderaba (to the contrary), we uphold the Torah."
(Romans 3:31 OJB- definitions mine)

Please note, Rav Sha'ul *'clearly states'* there is **NO CONFLICT** between *'trusting faithfulness'* and the *'Torah'*. Therefore, there is **NO CONFLICT** between the *'Final ReNewed Covenant'* and the *'Torah'* either. Rav Sha'ul uses the well-known Hebrew phrase of his day, *'Chas v'shalom'*, which when *'transliterated literally'* means... *'May God bring peace upon us'*. However, at that time, it had also become used *'by implication'* to mean, *'God forbid'*. On the contrary, he states emphatically: **TRUSTING FAITHFULNESS UPHOLDS THE TORAH!** The King James Version says, **THROUGH FAITH... WE ESTABLISH THE LAW/TORAH!**

Let me ask you a question. After Abraham's experience of YHWH's *'chesed/grace'*, what did he do regarding *'circumcision as the sign of the covenant'*? **HE CIRCUMCISED HIMSELF, ALL THE MALES OF HIS FAMILY AND THOSE OF HIS SERVANTS!** The *'rite of circumcision'* came **AFTER** his *'experience of trusting faithfulness'* in the attaining of *'forensic/imputed righteousness'*. **BUT...** Abraham **DID FOLLOW THROUGH WITH THE CIRCUMCISION!** Rav Sha'ul *'did not dispute the need for circumcision regarding obedience to YHWH's instructions'* to both Abraham and Moshe. Regarding those who were becoming a *'part of Yisrael'* from among the *'goyim/nations'* ****[so called Gentiles]**, it was not **IF**, but **WHEN** the *'sign of the covenant'* was to be performed. If *'circumcision was a requirement'* for a person to *'receive the gift of eternal redemption/salvation through chesed/grace'*, then, in Rav Sha'ul's estimation, **IT WAS AN OXYMORON TO SAY IT WAS A GIFT**. Worse! **IT WAS**

ROBBING YHWH OF THE GLORY HE IS TO HAVE IN PROVIDING ETERNAL REDEMPTION/SALVATION IN THE FIRST PLACE! If man had ANY PART in the 'process', whether it was 'intended or not', then **MAN COULD SHARE IN THE GLORY!** That thought was 'simply unacceptable' in Rav Sha'ul's mind.

****Excellent article by Dave Rogers, a 'Messianic/Torah Pursuant Believer', on Rav Sha'ul/Paul's view on circumcision, both 'physical as well as of the heart'. It is not what you think! [**Click Link**](#)**

The Torah Of Moshe: Works OF Righteousness Not FOR Righteousness

Beloved, YHWH has 'two kinds of righteousness'. The first we have looked at above... 'forensic/imputed righteousness'. **AFTER** this 'gift of righteousness' has been 'received' by 'trusting faithfulness', **THEN** we come to the 'next type of righteousness'... **WORKS OF RIGHTEOUSNESS**. It is imperative that you grasp the 'nuance of difference' between these 'two concepts' and their order.

The first one is **WORKS FOR RIGHTEOUSNESS**. No human is capable of **DOING ENOUGH** good to save themselves. YHWH has declared **ALL MANKIND ARE CORRUPT**. Therefore, **NO WORK** of their own will ever qualify for salvation. (**Tehillim/Psalms 51:1-3**) Therefore, He has provided the **PERFECT** provision for our salvation. The **ONCE FOR ALL REDEMPTIVE WORK** of His manifestation in human flesh... His Word... The Son... our Adon/Lord Yeshua HaMashiach/The Messiah. It is His death, His pure blood, His burial and resurrection that **ALONE** was worthy to pay the price for our sinfulness. Our 'trusting faithfulness' in this **WORK** brings us to a 'standing of righteousness' before YHWH. It is a **FREE GIFT!**

The second is **WORKS OF RIGHTEOUSNESS**. This is a 'continuous expression of trusting faithfulness' in our heart. **IT TOO IS A GIFT!** How? Our initial entrance into redemption **QUALIFIED** us to receive YHWH's HaRuach HaKodesh/The Spirit of His Holiness to **INDWELL** and **ABIDE** within our heart as a **WITNESS**. This then **QUALIFIES** us to **RECEIVE** the immersion of YHWH's HaRuach HaKodesh/The Spirit of His Holiness within our reborn human spirit. Thus, by our learning to **CONTINUOUSLY YIELD** to this **INDWELLING**, will provide a **CONTINUOUS** means of **ACCESS TO THE POWER** necessary to produce a **LIFESTYLE OF RIGHTEOUS DEEDS**. These actions **DO NOT EARN OUR RIGHTEOUSNES**. **No!** They do however **CONFIRM** to the world around us, that what we **SAY HAS HAPPENED IN OUR HEART IS TRUE!** They then see the **TESTIMONY** in our lives **CONFIRMING** our witness is **TRUE!** This leads us to our next consideration.

There are those who 'believe' Ya'akob/Jacob/James, the writer of the letter by the same name, in the 'Messianic Writings' is at odds with Rav Sha'ul. It seems that Rav Sha'ul is 'demanding trusting faithfulness' **WITHOUT** 'works'. While it 'seems', Ya'akob/Jacob/James, is **ADAMANTLY REQUIRING** just the opposite? Let's quote some of the words from this letter,

"What is the revach (gain, profit), my Achim b'Moshiach [brothers in Messiah], if anyone claims to have emunah [trusting faithfulness] but does not have ma'asim (deeds)? Surely not

such “*emunah*” [*trusting faithfulness*] is able to bring him to Yeshu’at Eloheinu [*our Mighty One’s Salvation*]?” (Ya’akob/James 2:14 OJB- *definitions mine*)

And even further...

“So also, *Emunah* [*Trusting Faithfulness*], if alongside it there is not in its company *Ma’asim* [*Deeds/Works*], is by itself *niftar* (deceased, dead). But someone will say, “You have *emunah* [*trusting faithfulness*] and I have *ma’asim* [*deeds/works*].” You make known to me the *Hisgalus haSod* (the revelation of the secret) of your *emunah* [*trusting faithfulness*] without your *ma’asim* [*deed/works*], and I’ll show you, *Chaver* [*Friend*], from my *ma’asim* [*deeds/works*], the *Emunah* [*Trusting Faithfulness*].” (Ya’akob/James 2:17-18 OJB- *definitions mine*)

Can you see why some ‘*might believe*’ Rav Sha’ul and Ya’akob/Jacob/James ‘*might be at odds with one another*’? Rav Sha’ul says, ‘*trusting faithfulness*’ **WITHOUT WORKS**. Ya’akob/Jacob/James says, ‘*trusting faithfulness*’ **WITHOUT WORKS IS DEAD!** They are, however, **NOT AT ODDS** with one another. **THEY ARE DESCRIBING THE SAME THING, BUT FROM TWO DIFFERENT PERSPECTIVES!** It is the same coin, if you will, just the **TWO DIFFERENT SIDES**. Rav Sha’ul is speaking about the ‘*trusting faithfulness*’ needed to **ENTER** ‘*eternal redemption/salvation*’. Ya’akob/Jacob/James is speaking about, the ‘*trusting faithfulness*’ needed to **ESTABLISH and MAINTAIN** the ‘*eternal redemption/salvation*’ a person says he has ‘*in his heart*’. **A PERSON CAN SAY ANYTHING**. Yet, in the ‘*economy of YHWH*’, if a person **SAYS** they have ‘*trusting faithfulness*’, then they are **OBLIGATED** to **JUSTIFY** their words by **DOING** something which gives **VALIDITY** to those words. **YHWH DOES NOT LIE!** Neither should those who **SAY THEY BELIEVE UPON HIM**. So, Rav Sha’ul rightly says, ‘*eternal redemption/salvation*’ comes **FIRST** and **FOREMOST** by the **TRUSTING FAITHFULNESS ALONE**. It relies **COMPLETELY** upon the ‘*redemptive work*’ **ALREADY** performed by Yeshua HaMashiach. However, Ya’akob/Jacob/James **ALSO** rightly demands, if what one **SAYS** is true, then they have an **OBLIGATION** before YHWH and the world who has **HEARD THEM MAKE THOSE ATTESTATIONS**, to **JUSTIFY** those words. How? **BY ADDING CORRESPONDING ACTIONS WITH THEIR TRUSTING FAITHFULNESS**.

In the same vein, this is exactly what we are looking at when it comes to the Torah. The Torah is **DESIGNED** to be the **SOURCE** of where those **CORRESPONDING ACTIONS** come from! It is those **CORRESPONDING ACTIONS** that give **VALIDITY** to the **TRUSTING FAITHFULNESS** we **SAY** is in our heart. If we **SAY** we have obtained the ‘*forensic/imputed righteousness*’ by having ‘*trusting faithfulness in the redemptive work*’ provided by Yeshua HaMashiach ****[the faith of Abraham]**, then, we **MUST TAKE THE NEXT LOGICAL STEP**. We **MUST** establish YHWH’s Torah in our lives by **ADDING** the **CORRESPONDING ACTIONS** that **BEAR WITNESS** to our being a part of YHWH’s people, Yisrael. We ‘*Sh’mah*’, **HEAR and OBEY**. We ‘*pursue the commandments/instructions of YHWH*’ because we love Him and it makes a ‘*witness to the world*’ that we are, in fact, His people! (**Yochanon/John 14:15; D’varim/Deuteronomy 4:5-8**) The ‘*faith of Abraham*’ gets us **IN** our Father’s House. The ‘*works of Torah*’ (**Moshe**) will **KEEP/QUALIFY US TO REMAIN IN HIS HOUSE!**

So, in other words, we don’t **KEEP** the Torah to **TRY** and ‘*get/earn salvation*’. We **KEEP** the Torah **BECAUSE** we **ALREADY HAVE** entered the ‘*process of eternal redemption*’. By keeping

the **CART AND THE HORSE** in the right order, it will culminate in our realizing YHWH's promise of *'eternal salvation'*! **OBEDIENCE TO THE TORAH** shows us to be **WHO** we say **WE ARE... THE PEOPLE OF YHWH!**

YHWH's Blessing For Yisrael's Faith And Obedience

"If ye walk in My chukkot [statutes], and be shamar [guard] over My mitzvot [commandments], and do them;" (Vayikra/Leviticus 26:3 OJB- definitions mine)

The above is the opening *'p'suk/verse'* to our parasha/portion. We are going to take a moment to consider some of the words contained therein, before going further. In so doing, it will give us a *'clearer insight'* into what YHWH desires of us in *'walking before Him'* in a pleasing manner.

The first word we will look at is *'walk'*. The word in Hebrew is *'yalak'*. It comes from the *'familiar Hebrew word'* we have looked at before, which is the word *'halak'* meaning, *'how to walk'*. It is a word having to do with our *'learning to keep'* YHWH's Torah on *'many different levels'*. However, the word *'yalak goes beyond this initial definition'*. It is a *'verb denoting a process'*. It literally means, *'to grow by filling the heart'*. This lets us know, *'walking in Torah'* comes as a *'process of maturity'*. In our beginning, we are *'not expected to achieve the same level'* of those who have been *'walking in Torah'* for a long time. The *'picture'* is of a *'child who grows'*. Abba YHWH watches *'over our development'*. The most important thing is, we **ALWAYS** *desire to please Him at every level of our growth'*. We must **ALWAYS** *guard* against the *'spirit of legalism'*. Otherwise, it makes *'obeying the Torah'* nothing more than a *'senseless regimen of cold rigidity'*. When the Truth is, the Torah in its *'very essence'* is a *'Ketubah/a Wedding Agreement'*. It is a *'recognition'* that the *'two parties involved want to express their love and 'commitment'* to one another *'in promising to be faithful to each other'*. To *'love and to share intimacy'* to each other alone. When *'keeping Torah is reduced to mere outward compliance, then the depth of commitment'* will soon be lost. YHWH *'desires for us to love Him and to let that love deepen as we explore His heart and mind'* each moment we have together. It is the reason I prefer the phrase being **Torah PURSUANT**, as *opposed* to simply being **Torah OBSERVANT**. Why? The *'beginning of learning on this level of obedience'* has more to do with *'trusting faithfulness'*, than *'mental comprehension'*. It's simply the *'willingness to do'* whatever has been asked, simply because we know the One who loves us **WOULD NEVER ASK US TO DO SOMETHING INHERENTLY EVIL OR MORALLY WRONG**. In the *'Hebraic mindset'* it is expressed by an *'idiom'* we have used previously in our studies: **IN DOING YOU SHALL KNOW**. Our Master Yeshua *'gave us this principle'* in the Besorah/Gospel of Yochanon/John 7:17.

***"If anyone wants to DO the RATZON HASHEM [WILL OF YHWH], he will have DA'AS [INTIMATE KNOWLEDGE] about my Torah, WHETHER IT IS OF HASHEM [YHWH-THE ABBA/FATHER] or I SPEAK ONLY [OUT] FROM [THAT WHICH ORIGINATES FROM WITHIN] MYSELF."** (Yochanon/John 7:17 OJB- emphasis/definitions mine)*

The above *'principle'* is one *'springing out a heart of intimacy'*. No *'deep understanding'* is needed. One *'simply responds and in the response'* **COMES THE UNDERSTANDING**. Those who *'wrongly believe'* the Torah to be *'Law alone'* miss this *'entire concept'*. The rabbis say, *'It takes 'more faith' to keep the 'illogical commandments' (chukkim Heb.), than those 'that are logical' (mitzvot Heb.)*. It is easy to understand the **WHY** of *'thou shalt not commit adultery or*

thou shalt love YHWH with all your heart'. But, what about *'do not eat anything unclean'*? The *'dietary restrictions'* given to us in Vayikra/Leviticus 11 causes *'deep negative reactions'* within those who have no *'intimate experience with the heart of YHWH and His Torah'*. Again, **TORAH IS SEEN MERELY AS LAW**. Yet, to those *'who have embraced Torah not only with the mind, but with the heart'*, **PURSuing TORAH** on the *'level of the chukkot/illogical commandments'* is a **CHANCE/OPPORTUNITY TO LEARN INTIMACY WITH OUR CREATOR! TO YIELD TO HIM. LET GO... TRUST HIM! THE TRUE LOVER OF OUR HEART ISN'T TRYING TO TAKE SOMETHING AWAY FROM US. HE IS DESIRING TO GIVE SOMETHING TO US... HIMSELF!** In **DOING** what He is **ASKING**, we come to **KNOW** Him. In something as simple as **NOT** eating what He has *'instructed us'* **NOT** to eat, our *'willingness'* to do so reveals our love to please Him. In turn, He, by His **HARUACH HAKODESH/THE SPIRIT OF HIS HOLINESS**, releases us to **LOVE AND BE LOVED** as our Creator, our **ABBA/FATHER**, in a *'dimension'* we never knew was possible!

Our next word is *'shamar'*. It means *'to guard, protect or to watch over for safekeeping'*. In most English translations it is read as *'keep'*. Unfortunately, due to the ignorance of the *'Hebraic mindset, this concept has been reduced to merely an outward level of mental comprehension'*.

The *'Hebrew picture of shamar'*, comes from the context of *'shepherding'*. When a shepherd took his flock out into the fields, before nightfall he would gather thorny bramble bushes or stones. He would use them to *'encircle, hedge in the camp to protect the sheep'* from serpents and other animal predators while they slept. In a *'selfless act of further protection'*, the shepherd would *'lie down in the opening'* between the hedges as a *'gate'*. This is what Master Yeshua meant, when He said, a *'true shepherd'* is one who *'lays his life down for the sheep'*. (**Yochanon/John 10:11**) In this way, the sheep *'could not get out'* without waking him. However, the predators *'could not get in'* for the same reason. Any attempt of a predator to try and get past him would result in their *'feeling the death blow of the rod'* he kept right by his side at the ready. Likewise, the *'sharp thorns'* of the brambles would also keep what would bring harm to them at bay. This is the *'heart of the meaning'* of the word *'shamar'* in our verse. YHWH understands, we have a predator lurking, waiting and conspiring against our soul. ****[Hasatan... may his memory be blotted out forever]** As *'watchmen we must be prepared'* as Kefa/Peter in his letter warns us.

***"Be shomer [on guard, watch] in zililut da'as (sober-mindedness). Your adversary Hasatan [Samma'el/Chief Adversary], prowls around like a roaring arye (lion), seeking whom to swallow."* (Kefa Alef/1 Peter 5:8 OJB- definitions mine)**

The first time the word *'shamar'* is used is in B'resheet/Genesis. YHWH *'instructs'* Adam to *'keep, shamar/guard, protect'* the Garden. Why? Because He knew there was an *'adversary'* lurking, waiting to make his move. It is why Hasatan ****[may his memory be blotted out forever]** chose to *'enlist the serpent'* to help make his *'entrance'* into the Garden. He *'desired to conceal his true identity'* (**by possessing the serpent**). (**B'resheet/Genesis 2:15; 3:1**) We too must *'learn to guard, watch over'* YHWH's Torah, because the *'enemies of our soul'* ****[the shedim/evil spirits of darkness]** are there waiting to *'steal its Truth'* from our heart.

Lastly, is the word *'mitzvot, meaning commandments'*. This Hebrew word *'mitzvah'*, while it does mean *'commandments/instructions'*, also has the connotation *'to connect'*. ****[from its relation to its Aramaic root word... 'tzavta'- meaning 'to connect/join']** So, by *'guarding, watching over the mitzvot/commandments'*, YHWH has provided a *'picture'* in His Torah. In this *'process of*

obedience something very interesting is happening: **A BOND DEVELOPS!** We become *'deeply connected to the heart of our Abba'*. Again, the concept is a *'bond of love'*. We obey Him, not out of some *'outward mental conceptual understanding'*. **IT IS YHWH HIMSELF WE ARE AFTER.** As we are about to see, our *'willingness'* to **DO** these *'mitzvot/commandments will bring the blessing'*. However, it is **NOT** the *'blessing'* that is to be our *'motivation first and foremost'*. No, it is *'our desire'* to **PLEASE HIM.** We *'do'*, because we *'love'* Him. **HE IS THE GOAL!** The *'reward of the blessing'* is the **RESULT, NOT THE CAUSE.** Keeping YHWH's commandments **CONNECTS** us (**and keeps us connected**) to His heart!

I remember when I first came into the Torah, how richly that understanding broke over my heart. Most of my life as a believer had been about *'how to be blessed'*. So, I learned everything about the *'concept of faith'*. I was taught that is what *'brought the blessing'*. However, when I came into the *'understanding of the Torah, my whole concept'* of YHWH was changed. I learned, if I would *'concentrate on Him, learning how to worship and please Him'* in all my ways, *'finding the blessing'* was **NO LONGER THE ISSUE.** The truth is, **THE BLESSING WAS HUNTING ME! (D'varim/Deuteronomy 28:2) THAT LITERALLY CHANGED EVERYTHING ABOUT MY RELATIONSHIP WITH YHWH AS MY ABBA, AND MY BLESSED MASTER YESHUA AS THE BRIDEGROOM, THE TRUE LOVER OF MY SOUL!** Beginning in *'verse four of our chapter YHWH lists the blessings'*,

*"Then I will give you geshem [rain] in due season, and HaAretz [The Land] shall yield her increase, and the etz hasadeh [tree of the field] shall yield his pri [fruit].
And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your lechem [bread] to the full, and dwell in your land safely.
And I will give shalom [peace/rest] in HaAretz [The Land], and ye shall lie down, and none shall make you afraid: and I will rid the savage beast out of HaAretz [The Land], neither shall the cherev [sword] pass through your land.
And ye shall chase your enemies, and they shall fall before you by the cherev [sword].
And five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the cherev [sword].
For I will look upon you, and make you fruitful, and multiply you, and confirm My Brit (Covenant) with you.
And ye shall be eating the old harvest when you move out the yashan [old] because of the chadash [new]."* (Vayikra/Leviticus 26:4-10 OJB- *definitions mine*)

Yisrael will *'reap abundantly for their heart felt obedience'*. All these *'blessings'* are great, but the *'greatest of them all'* is... **YHWH HIMSELF!** Read this further portion below,

*"And I set My Mishkan [Tabernacle] among you: and My Nefesh [Soul] shall not abhor you.
And I will WALK AMONG YOU, and WILL BE ELOHIM [THE MIGHTY ONE] to you,
and YE SHALL BE MY PEOPLE.
I am Hashem Eloheichem [YHWH your Mighty One], which brought you forth out of Eretz Mitzrayim [The Land of Egypt], that ye should not be their avadim [servants]; and I have broken the bars of your yoke, and made you walk head held high"* (Vayikra/Leviticus 26:11-13 OJB- *emphasis/definitions mine*)

THIS IS YHWH'S LOVE SONG TO YISRAEL... to us who are *'being restored'* in this last hour to our *'true identity'*! We are **NO LONGER** a part of some *'replacement entity'* called

'church'. **WE ARE AM YISRAEL... HIS PEOPLE! HIS AM SEGULAH... HIS TREASURED PEOPLE!** For Yisrael of old, He delivered them from Egypt/Mitzrayim, the 'Land of Constriction and Bondage'. He 'broke their yoke of oppression and restored their dignity'. They could lift their head high, but **HE, YHWH, WAS THEIR GREATEST BLESSING!** He would make His 'Mishkan/Tabernacle' among them. The glory of His 'Sh'khinyah/Manifest Presence' would be 'seen by all the nations' around them. This would be their testimony: **YHWH DWELLS IN THE MIDST OF HER!**

“God [Elohim/The Mighty One] IS IN THE MIDST OF HER, she will not be moved; God [Elohim/The Mighty One] will help her when morning dawns.” (Tehillim/Psalms 46:5 NASB- New American Standard Bible- emphasis/definitions mine)

This is the 'glory of the Torah'. It is the 'beauty of intimacy and how to respond to YHWH's great love for us as His people'. Soon, our Bridegroom, our Adon/Lord Yeshua, will return. If we 'know and guard His commandments and continue to grow in His chukkat/statutes', then we will have 'made ourselves ready' for Him! **HE WILL DWELL WITH US FOREVER!** There is no greater blessing than that.

YHWH's Promised Judgments For Yisrael's Unfaithfulness

Then beginning in verse fourteen below of chapter 26, YHWH begins to 'list the judgments' which will come upon Yisrael should they 'turn away' from Him to go after other false mighty ones. It is a 'growing crescendo of horror'. This list is much longer than the blessings. There are 49 total! It is a 'progressive list of disaster and calamity'. Why? **BECAUSE THE CHOICES MADE BY YISRAEL AND US, WILL TAKE US ALL OUT FROM UNDERNEATH HIS UMBRELLA OF PROTECTION.** What is awaiting us is 'sorrow and destruction' because we have 'nothing to impede' the will of our enemies. Our 'unfaithfulness' to the One who promised to 'guard and watch over us' is the cause.

Now, lest we get the wrong idea, this 'list of terrible afflictions' is **NOT** the 'result of one mistake or one act of sin'. YHWH made 'provision' for Yisrael for those things under the 'first renewal' of the 'Sinaitic Covenant following the sin of the Golden Calf'. (**Shemot/Exodus 32:11-16; 31-33**) Then, later, by 'ratification of the Final Renewal of that covenant' (**Yirmeyahu/Jeremiah 31:27-34**), the **ONCE FOR ALL** 'redemptive work' of His Own Son, Yeshua HaMashiach. No, these 'judgments' come after a 'long list of **CONTINUED** sinfulness'. One YHWH warned through the Torah would come for Yisrael's having 'despised His ways by the stubbornness of their rebellious hearts'.

“But if ye will not pay heed unto Me, and will not do all these mitzvot [commandments], And if ye shall **DESPISE My chukkot [statues/ordinances], or if your nefesh [soul] abhor My mishpatim [commandments], so that ye will not do all My mitzvot [commandments], but that ye violate My Brit (Covenant), I will also do this unto you...” (Vayikra/Leviticus 26:14-16a OJB- emphasis/definitions mine)**

The word 'despise/ga'al' is interesting, because of 'how it is spelled' in the Hebrew. It 'uses' the Hebrew letter א 'ayin' in between a 'gimel and a lamed'... גאל (read right to left). On the other hand, by using an א 'alef', which in 'transliteration into English looks identical', but in Hebrew

is 'immediately seen' as different **לָקַח** (read right to left) means, 'to redeem'! It is a 'small change' in letter and sound', but with **GREAT CONSEQUENCES!**

Now, from this, you don't move from an 'initial slip or actual sinful act to suddenly begin to despise' YHWH's Torah. No, it begins 'subtly', and over time morphs into a 'hardened form of stubborn, continuous rebellion'. We see this in the following verse.

“And if ye remain walking contrary unto Me, and will not pay heed unto Me, I will bring seven times more makkah (plagues) upon you according to your chattot (sins).”
(Vayikra/Leviticus 26:21 OJB)

The phrase 'walking contrary' above, is from the Hebrew word 'keri' (**keh-ree**). While it can mean 'contrary and even hostile', its underlying emphasis is 'to handle irregularly or occasionally'. In other words, to 'treat YHWH's Torah' as something you do 'casually'! **SOMETIMES YOU DO. SOMETIMES YOU DON'T.** It's no big deal. If one 'continues in this type of spirit', then according to verse 24, **YHWH WILL TREAT YOU THAT SAME WAY!**

That's how it begins. Then, you find yourself in 'full blown contempt' of YHWH and His Torah! That's where 'judgment' really becomes painful. You 'become oblivious' to the hand of YHWH's dealings. It is in that place YHWH finally says He will cause His judgments to be **MULTIPLIED** against you **SEVEN TIMES!** Those of us from the 'returning house of Yosef-Ephraim' should know this well. **THIS IS WHAT HAPPENED TO OUR ANCESTORS!**

In the book of Yechezk'el/Ezekiel chapter 4, YHWH had the navi/prophet 'speak of judgment against the northern house of Yisrael' (**the house of Yosef/Ephraim**). The 'judgment' was to be '390 days, a year for each day or a total of 390 years'. (**Yechezk'el/Ezekiel 4:4-5**) Unfortunately, the 'northern house did not teshuv/repent'. So, according to YHWH's word, here in our present Torah parasha, that 'initial judgment was multiplied seven times'. ****[390 x 7 = 2730 years!]** If you take that number and add it to the 'historical time the northern house was taken captive into Assyria', either 734 BCE (**2nd dispersion**) or 722 BCE (**3rd, last dispersion**), then you get a time of either 2008 CE/AD or 1996 CE/AD. This gives us a 'window of time' to realize this is 'when the judgment on the northern house of Yisrael' (**Yosef-Ephraim**) would be lifted. It was 'during this time-period the revelation and understanding of the reunion of the Whole House of Yisrael' began to arise upon many within the 'church of Christendom'! (**Yechezk'el/Ezekiel 37:15-28**) Literally, hundreds of thousands 'began to awaken' to the fact that not only 'did their faith have a Hebraic root'... **THEY HAD ONE TOO!**

Unlike the 'house of Yehudah/Judah, they had gone into judgment for 70 years in Babylon' and were then 'released to return back to Yisrael'. Later, the 'Jewish house' would again suffer their greatest loss. The '2nd Heikhal/Temple' was destroyed in 70 CE/AD. Then, shortly after the failed Bar Kokba uprising 132-136 CE/AD, there was a 'massive dispersion of the Jewish people' out of the Land of Yisrael and throughout the world. Yet, the 'Jewish people have never forgotten their roots, their heritage or their faith'. The northern house of Yosef-Ephraim did! 'Scattered among the nations for 2730 years, we lost our Hebraic identity, faith and heritage'. While this is true, **YHWH NEVER FORGOT US! (Amos 9:9)** He was 'waiting for that moment' when the 'full-time span of judgment' would be reached. **WE ARE LIVING IN THAT DAY! ('Yom Ha Hu' in Hebrew)** What a long terrible travesty there was for each preceding generation. Horrible judgments beyond comprehension. Yet, in YHWH's 'judgments', there has 'always been His

mercies'. Redemption was always there. He promised it in His Torah, and it is coming to pass today!

YHWH's Mercies Will Ultimately Prevail For Yisrael

This list of 'progressive judgments' seem to go on and on. Yet, as hopeless as it all 'seems for Yisrael' all is not lost. Those who have written Yisrael off the 'prophetic landscape of YHWH's eternal purpose in the church of Christendom's theology' **SHOULD READ ON**. Those 'who have taught' such a demise are guilty of making a 'major error'. The 'heretical false doctrine of Replacement Theology', the thought that YHWH 'will replace Yisrael' for their failure with 'another entity called church', is **FOREVER** 'disproved' by the following Scripture passage.

"V'hitvadu (if they shall confess) their avon [iniquities/Torahlessness], and the avon [iniquities/Torahlessness] of their avot [fathers/ancestors], with their treachery in which they were treacherous against Me,
And that also they have walked b'keri (contrary, hostile/casually) unto Me; And that I also have walked b'keri [contrary/hostile/casually] unto them, and have brought them into the eretz [land] of their enemies; if then their levav he'arel (uncircumcised hearts) be humbled, and they then pay for their avon [Torahlessness/ i.e., accept the punishment of their iniquity],
THEN WILL I REMEMBER MY BRIT (COVENANT) WITH YA'AKOV [JACOB], AND ALSO MY BRIT (COVENANT) WITH YITZCHAK [ISAAC], AND ALSO MY BRIT (COVENANT) WITH AVRAHAM [ABRAHAM] WILL I REMEMBER; AND I WILL REMEMBER HAARETZ [THE LAND].
HaAretz [The Land] also shall be deserted by them, and shall enjoy her Shabbatot [Sabbaths], while she lieth desolate without them; and they shall pay for their avon [accept the punishment of their iniquity/torahlessness]: because, even because they despised My mishpatim [judgments], and because their nefesh [souls] abhorred My chukkot [statutes/ordinances/illogical commands].
AND YET FOR ALL THAT, WHEN THEY BE IN THE ERETZ [LAND] OF THEIR ENEMIES, I WILL NOT CAST THEM AWAY (I.E. REJECT THEM), NEITHER WILL I ABHOR THEM, TO DESTROY THEM UTTERLY, AND TO BREAK MY BRIT (COVENANT) WITH THEM I AM HASHEM ELOEICHEM [YHWH YOUR MIGHTY ONE].
But I will for their sakes REMEMBER THE BRIT RISHONIM (COVENANT OF THEIR ANCESTORS) whom I brought forth out of Eretz Mitzrayim [The Land of Egypt] in the sight of the Goyim [Nations] that I might be Elohim [The Mighty One] to them: I AM HASHEM [YHWH].
These are the chukkim [statutes/ordinances/illogical commands] and mishpatim [judgments] and torot [laws], which Hashem [YHWH] made between Him and the Bnei Yisroel [Children of Yisrael] in Mt. Sinai by the hand of Moshe." (Vayikra/Leviticus 26:40-46 OJB-emphasis/definitions mine)

Beloved, read over the above passage. Pay close attention to the 'emphasized portion'. This is YHWH's 'ultimate promise' to His NATION YISRAEL. Even though we have failed Him so utterly. Even though we have been under such 'terrible judgments' for our unfaithfulness to the point of what would seem almost 'complete annihilation'. **STILL YHWH WILL NOT COMPLETELY AND UTTERLY REJECT HIS NATION!** Yisrael **WILL REPENT** and

RETURN TO YHWH at the **TIME OF THE END**. In turn, **YHWH WILL FORGIVE US. HE WILL REMEMBER THE COVENANT HE MADE WITH OUR FATHERS AT MT. SINAI. HE WILL REMEMBER OUR COVENANT FATHERS YA'AKOB/JACOB, YITZ'CHAK/ISAAC AND ABRAHAM.** ****[Note in the above passage, the Patriarchs are LISTED BACKWARD! This a 'sign in Torah' to show that Yisrael will ultimately RETURN TO YHWH!]** To put it in the words of Rav Sha'ul in the 'Messianic Scriptures', (**Matthew-Revelation**) which testify to the 'Final ReNewed Covenant'...

"And so ALL [The restored Whole House of] Yisrael will be saved..." (Romans 11:26a OJB-emphasis/comment mine)

As Paul Harvey used to say, 'And now you have the rest of the story'. The 'testimony of 'm'lekh/king David' may also be remembered here. After his most terrible sin of adultery, when he 'returned in teshuvah/repentance' to YHWH, he penned these words.

"The zivkhei Elohim [offerings of the Mighty One] are a ruach nishbarah (broken spirit); a broken and contrite lev [heart], O Elohim, Thou wilt not despise." (Tehillim/Psalm 51:17 OJB- definitions mine)

Yisrael, as a nation, has known both the 'kindness and severity' of YHWH their Mighty One. In the end, we, the 'restored nation of the Whole House of Yisrael' **WILL KNOW THE UNFATHOMABLE RICHES OF HIS GREAT MERCIES. AMEIN!**

**YHWH Hu HaElohim Yisrael... Ein Ud Milvado!
YHWH, HE IS THE MIGHTY ONE OF YISRAEL... THERE IS NOTHING BUT HIM!
(D'varim/Deuteronomy 4:35)**

Now, we may say, as we do when we come to the end of our study of each sefer/book of the Torah...

Chazak, Chazak, Venitzchazek!

Be strong! Be strong and may we be strengthened!

Amein!

****Click the link below to listen to the mp3 audio-reading of our parasha**

[Parasha 33: Bechukotai/In My Statutes](#)