

TORAH portions – Book 3

Leviticus

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Leviticus 1 verse 1 to 6 verse 7 (Vayikra).

This week's Torah portion is called Vayikra (Leviticus), meaning 'and He called'. Beginning in Leviticus 1: 1 – 3, we read: '**Then YHVH called to Moses and spoke to him from the tent of meeting, saying, (2) "Speak to the sons of Israel and say to them, 'When any man of you brings an offering to YHVH, you shall bring your offering of animals from the herd or the flock. (3) If his offering is a burnt offering from the herd, he shall offer it, a male without defect; he shall offer it at the doorway of the tent of meeting, that he may be accepted before YHVH."**' In a Kosher Torah Scroll, the last letter of the word 'Vayikra', is written in a smaller font than

the rest of the word, i.e. **וַיְקִרֵּא**

The Rabbinical Jews explain that this is to indicate the humility of Moses.

Another anomaly in any Kosher Torah Scroll is, as I mentioned in a previous study, that the final letters in the words Shema and Echad are enlarged in the Shema in Deuteronomy 6: 4, as follows:

שְׁמָעֵ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד
(Hear o Israel YHVH your Elohim YHVH is One)

The Ayin **ע** is enlarged to distinguish it from the letter Alef **א** which sounds the same, but would change the meaning from:

Hear (Shema) שְׁמָעֵ to perhaps שְׁמָאֵ.

The Daled **ת** is enlarged to distinguish it from the Resh **ר**, so as not to confuse these look-alike letters, changing the meaning from:

One תּוֹךְ to another נָזְרָה.

The letters Ayin and Daled combined spells the Hebrew word Ed תּוֹךְ meaning witness. In Isaiah 43: 10 – 11 we read: “*You are My witnesses (Edai 'תּוֹךְ),*” declares YHVH, “*And My servant whom I have chosen, In order that you may know and believe Me, And understand that I am He. Before Me there was no Elohim formed, And there will be none after Me.* (11) *I, even I, am YHVH; And there is no savior besides Me.*” This is telling us, that we belonging to the Nazarene Jewish faith are like all other Jews, witnesses to the Oneness of Elohim, by reciting the Shema.

Back to the Torah portion, we notice that the first type of offering is a burnt ('olah') offering. The animal to be offered to YHVH as a burnt offering had to be faultless. The offering was brought to the Tent of Meeting to be accepted before YHVH. The question at this point is: Who is being accepted at this point? The sacrifice or the one making the sacrifice? Acceptance refers to the offerer not the offering and depends on the intention or the spirit in which the sacrifice is offered to Elohim. Once the animal is slaughtered and its blood sprinkled, its skin is removed and its body parts separated, the priest would wash the entrails and legs and then offer up in smoke all of it on the altar for a burnt offering, of a soothing aroma to YHVH. We read in 2 Corinthians 2: 14 - 17, ‘*But thanks be to Elohim, who always leads us in His triumph in Messiah, and manifests through us the sweet aroma of the knowledge of Him in every place.* (15) *For we are a fragrance of Messiah to Elohim among those who are being saved and among those who are perishing;* (16) *to the one an aroma from death to death, to the other an aroma from life to life. And who is adequate for these things?* (17) *For we are not like many, peddling the word of Elohim, but as from sincerity, but as from Elohim, we speak in Messiah in the sight of Elohim.*’ We should refrain from selling religion to people. According to the last part in Matthew 10: 8, ‘*freely you received, freely give.*’ It is for that

reason that we may not charge people for the teachings that we send out. We read that in the kingdom of Elohim there will not be merchants in the house of Elohim any longer, as per Zechariah 14: 21. O, yes there are costs involved in printing materials and books, and donations are at times welcomed to defray printing costs. After all, we are commissioned to proclaim the good news of the coming kingdom of Elohim into the entire world, and then the end will come, according to Matthew 28: 19 & 20 and 24: 14. Support need not be financial; those who could assist in proof reading and helping to correct spelling and other mistakes are welcome.

The next offering discussed in our Torah portion is the meal offering. This type of offering is made up of variable mixtures of grain, oil frankincense, fried or baked without leaven or honey. We also read in Leviticus 2: 13, '**Every grain offering of yours, moreover, you shall season with salt, so that the salt of the covenant of your Elohim shall not be lacking from your grain offering; with all your offerings you shall offer salt.**' Salt was other than with the animal sacrifices, a bloodless offering. Salt is a vital substance for the survival of all living creatures, particularly humans. Water and salt regulate the water content of the body. Water regulates the water content of the interior of the cell by working its way into all the cells it reaches: It cleanses and extracts the toxic wastes of cell metabolisms; Salts forces some water to remain outside the cells and balances the amount of water that stays outside the cells. There are two bodies of water in the human body; one is held inside the cells of the body, and the other is held outside the cells. Good health is depended upon the delicate balance between the volume of these bodies of water, and the balance is achieved by salt. When water is available to get into the cells, it is filtered from the outside salty body and injected into the cells that are being overworked. This is why in severe dehydration, we develop an edema and retain water. The design of the human body is such that the body of water outside the cells is expected to have the extra water available for emergency injection into vital cells. The brain commands an increase in salt and water retention by the kidneys. This is

how we get an edema when we do not drink enough water. Salt has many more functions than just regulating the water content of the body. The following are some of the vital functions salt plays in the body:

- Salt is vital in stabilizing irregular heart beats and is essential for regulating blood pressure, in conjunction with water.
- Salt is vital for balancing the sugar levels in the blood;
- Salt is vital for clearance of the lungs of mucus plugs and phlegm, particularly in asthma;
- Salt is vital for making the structures of the bones in our bodies firm;
- Salt is vital for sleep regulation;
- Salt is vital in the extraction of excess acidity from the cells of the body;
- Salt is vital for the prevention of varicose veins.

However it is important to note that when we use salt, we should make sure that it is pure salt. The problem with salt that we buy over the counter is that Aluminum is added to it to make it flow easily. Aluminum is a very toxic element and is implicated as one of the primary causes of Alzheimer's disease. It is therefore better to buy course salt and a salt grinder, with which to grind the salt for use in our foods¹.

In addition to its physical values, salt is very important for us spiritually. We read accordingly in Numbers 18: 19, "***All the offerings of the set-apart gifts, which the sons of Israel offer to YHVH, I have given to you and your sons and your daughters with you, as a perpetual allotment. It is an everlasting covenant of salt before YHVH to you and your descendants with you.***" This shows the faithfulness of YHVH to His promises to us. Nevertheless Yahshua warns us that if the covenant is broken, it is because of our actions, not that of YHVH, in Matthew 5: 13, as follows: "***You are the salt of the earth; but if the salt has become tasteless, how will it be***

¹ Information about the health benefits of salt is obtained from info@watercure.com

made salty again? It is good for nothing anymore, except to be thrown out and trampled under foot of men.”

Our faith in YHVH and Yahshua our Messiah should be based on the word of YHVH, acknowledged for being constant and unwavering. We need to remain in the truth if we want to retain our saltiness. We need to follow the one who came to show us the way. By following Yahshua's way of life, He lives His life in us, as an example to the world. Let us therefore not be found wanting; let us examine ourselves, spending extra time studying, praying and even fasting, as the annual Passover is approaching. Let us at this time not only de-leaven our homes, but also our lives – by replacing our bad habits, with good habits (or deeds). We read further in Mark 9: 49 & 50, Yahshua saying: ***“For everyone will be salted with fire. (50) Salt is good; but if the salt becomes unsalty, with what will you make it salty again? Have salt in yourselves, and be at peace with one another.”*** Through Yahshua, we are a sacrifice of salt, burnt by fire unto the peace which He made through the blood of His cross sealing the covenant for eternity.

Continuing in Leviticus 3, we read in verses 16 & 17: ***‘And the priest shall offer them up in smoke on the altar as food, an offering by fire for a soothing aroma; all fat is (YHVH)’s. (17) It is a perpetual statute throughout your generations in all your dwellings: you shall not eat any fat or any blood.’*** Does YHVH need food? We read in Psalm 50: 12 - 15, ***“If I were hungry, I would not tell you; For the world is Mine, and all it contains. (13) Shall I eat the flesh of bulls, Or drink the blood of male goats? (14) Offer to Elohim a sacrifice of thanksgiving, And pay your vows to the Most High; (15) And call upon Me in the time of trouble; I shall rescue you, and you will honor Me.”*** When Torah refers to food for YHVH, it is obviously a metaphor. With our every act of obedience we fulfill the purpose of creation, as we read in Jeremiah 7: 22 & 23, ***“For I did not speak to your fathers, or command them in the day that I brought them out of the land of Egypt, concerning burnt offerings and sacrifices.***

(23) ***But this is what I commanded them saying, ‘Obey My voice, and I will be your Elohim, and you will be My people; and you will walk in all the way which I command you, that it may be well with you.’*** YHVH wants us to know and obey Him rather than bring Him Sacrifices and burnt offerings. In Galatians 3: 19 we read: “***Why then the Law? (This is talking about the Sacrificial Law). It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed should come to whom the promise had been made.***” We know that this seed is Yahshua – when Yahshua became the sacrifice, He introduced the new Priesthood, effectively doing away with the sacrificial requirements of the Law in respect of sin. Another view on the fact belonging to YHVH is that whatever we do for the sake of YHVH should be to the best of our ability.

If we are followers of Messiah Yahshua, then we will believe in His name (meaning the salvation of Yah) and believe in what He taught whilst He was on earth. Yahshua has never taught or abolished any laws, except for fulfilling the requirements of the sacrificial laws. Even in the very last book of Revelation (Chapter 22: 13 &14, KJV), Yahshua said: “***I am Alpha (Aleph) and Omega (Tav), the beginning and the end, the first and the last. (14) Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city.***” If we want access to eternal life we will have to wash our robes, by the washing of the word. This means that we will continually compare ourselves with the word of Elohim as our guide, and clean ourselves up accordingly.

Finally we read In Leviticus 6: 1 - 7 that if a person deceives an associate in regard to a deposit that he gave him for safekeeping, or something which he has stolen from his associate by deceit, he has to make restitution to his associate before taking his guilt offering to the priest. After making it right on the vertical level (with the human associate that he has wronged), he should also deal with his guilt before YHVH, for any sin against His creation, is also a transgression against

Him. It is as Yahshua put it in Matthew 5: 23 & 24, saying: "*If therefore you are presenting your offering at the altar* (when you pray), *and there remember that your brother has something against you,* (24) *leave your offering there before the altar, and go your way; first be reconciled to your brother, and then come and present your offering.*"

Leviticus 6 verse 8 to 8 verse 36 (Tzav).

This Torah portion is called Tzav, meaning ‘command’. Commencing in verses 8 & 9 of Leviticus 6, we read: ‘**Then YHVH spoke to Moses saying, (9) “Command Aaron and his sons, saying, ‘This is a law for the burnt offering: the burnt offering itself shall remain on the hearth on the altar all night until the morning, and the fire on the altar is to be kept burning on it.”’**’ Prior to the golden calf incident YHVH used to speak to both Moses and Aaron together, however there was a price to pay for sin and Aaron was removed from this higher level of direct contact with Elohim.

In this Torah portion the various offerings are again listed, but this time with added specifications. In addition mention is made how these offerings relate to one another. Continuing in verse 10, we read: “**And the priest is to put on his linen robe, and he shall put on his undergarments next to his flesh; and he shall take up the ashes to which the fire reduces the burnt offering on the altar, and place them beside the altar.**” The linen robe represents the righteous acts of the set-apart ones, as we read in the last part of Revelation 19: 8. YHVH knows that our flesh; our human strength, but also our corruptibility is ever present, but He wants us to overshadow it. By repenting and returning zealously to full Torah observance, we will buy from Yahshua gold refined by fire (that we may become rich), and white garments, that we may clothe ourselves, and that the shame of our nakedness may not be revealed, as per Revelation 3: 18 & 19.

The first duty of the priest every day consisted of removing the ashes of the perpetual burnt offering. In verse 11 of Leviticus 6, we see that after the priest removed the ashes from the altar and placed it besides the altar; he shall remove his garments and put on other garments. Then he shall carry the ashes outside the camp to a clean place. According to the Talmud the same altar that was used to keep the eternal flame burning, lasted about 116 years. The thin copper layer did not

melt and the wooden structure of the altar never burnt up. This was indeed a miracle which only YHVH could perform. In most Orthodox synagogues around the world, there is a symbolic lamp near the ark containing the Torah Scroll, known as the Eternal Flame (or as it is transliterated in Hebrew the 'Ner Tamid') – which represents the very command which opens this weeks Torah portion.

We read in verse 14 of Leviticus 6, '**Now this is the law of the grain offering: the sons of Aaron shall present it before YHVH in front of the altar.**' The grain offering 'mincha' is according to verse 17, a most set-apart offering, like the sin offering and the guilt offering. Continuing on in verse 15, we read: '**Then one of them shall lift up from it a handful of the fine flour of the grain offering, with its oil and all the incense that is on the grain offering, and he shall offer it up in smoke on the altar, a soothing aroma, as its memorial offering to YHVH.**' The word memorial here indicates to the one offering, that all that he has belongs to YHVH. We read in verse 16 that Aaron and his sons are to eat what is left. It shall be eaten as unleavened cakes in a Set-apart place in the court of the tent of meeting. We see here that the priests were not only commanded not to eat leaven, but to also eat unleavened bread. Only part of this sacrifice was offered, the remainder was turned into bread. It may very well be compared to Yahshua who was sacrificed, yet told his disciples to eat His body, as per John 6: 53 & 54. Whilst we are reconciled by Yahshua's death, much more are we saved by His life, as is confirmed in Romans 5: 10.

In verses 19 & 20 of Leviticus 6, we read: '**Then YHVH spoke to Moses saying, (20) "This is the offering which Aaron and his sons are to present to YHVH on the day when he is anointed; the tenth of an ephah of fine flour as a regular grain offering, half of it in the morning and half of it in the evening."**' Even though a grain offering is usually a voluntary offering, YHVH tells those who serve the nation as priests that their hearts should compel them to offer to Him. They should bring half in the morning and half in the evening. Our morning

and evening offering (or prayers) as a kingdom of priests to Elohim should be the same – our works in darkness should be the same as our work in the light. We read further in verse 21 - 23, “***It shall be prepared with oil on a griddle. When it is well stirred, you shall bring it. You shall present the grain offering in baked pieces as a soothing aroma to YHVH.*** (22) ***And the anointed priest who will be in his place among his sons shall offer it. By a permanent ordinance it shall be entirely offered up in smoke to YHVH.*** (23) ***So every grain offering of the priest shall be burned entirely. It shall not be eaten.***” This is a much greater offering, reminding us of Yahshua’s words in the last part of Luke 12: 48, “***And from everyone who has been given much shall much be required; and to whom they entrusted much, of him they will ask all the more.***” Our High Priest Yahshua offered all of Himself.

In verses 24 – 27 of Leviticus 6, we read: ‘***Then YHVH spoke to Moses saying, (25) “Speak to Aaron and to his sons saying, ‘This is the law of the sin offering: in the place where the burnt offering is slain the sin offering shall be slain before YHVH; it is most set-apart. (26) The priest who offers it for sin shall eat it. It shall be eaten in a set-apart place, in the court of the tent of meeting.*** (27) ***Anyone who touches its flesh shall become consecrated; and when any of its blood splashes on a garment, in a set-apart place you shall wash what was splashed on.”***’ Anyone who touches its flesh becomes set-apart, so does anyone whom YHVH makes set-apart. We read further in verses 28 – 30, ‘***Also the earthenware vessel in which it was boiled shall be broken; and if it was boiled in a bronze vessel, then it shall be scoured and rinsed in water.*** (29) ***Every male among the priests may eat of it, it is most set-apart.*** (30) ***But no sin offering of which any of the blood is brought into the tent of meeting to make atonement in the set-apart place shall be eaten; it shall be burned with fire.’***

In chapter 7: 1, we read the law about the guilt offering, adding that it is most set-apart. This is an instruction, how to deal with

guilt, the instruction itself being most set-apart. The guilt offering is slain in the same place where the burnt offering is slain, and the priest shall sprinkle its blood around the altar, after which he will offer all its fat. There is so much that we can learn from these sacrifices. Seven years ago Ephraim Frank explained this, although not verbatim, as follows: {The meal offering's set-apartness is the same as both the sin and the guilt offerings, all of which are referred to as most set-apart. The animals for the sin and the guilt offerings are killed in the same place as the burnt offering. Both the sin and guilt offerings have one law, according to which they belong to the priest who makes atonement by them. The Set-apartness, the place and the ownership are common to all four these offerings. Similarly these three characteristics apply to Yahshua and what He has accomplished:

- We read about set-apartness in Ephesians 1:4, '***Just as He chose us in Him before the foundation of the world, that we should be set-apart and blameless before Him in love.***'
- We read about place in John 14: 2, as follows: "***In My Father's house are many dwelling places*** (positions in Elohim's government); ***if it were not so, I would have told you; for I go to prepare a place for you.***"
- We read about ownership by Yahshua in John 10: 14, "***I am the good shepherd; and I know My own, and My own know Me.***"}

Moving on to verses 15 – 17 of Leviticus 7, we read: '***Now as for the flesh of the sacrifice of his thanksgiving peace offerings, it shall be eaten on the day of his offering; he shall not leave any of it over until morning.*** (16) ***But if the sacrifice of his offering is a votive or a freewill offering, it shall be eaten on the day that he offers his sacrifice; and on the next day what is left of it may be eaten;*** (17) ***but what is left over from the flesh of the sacrifice on the third day shall be burned with fire.***' This is almost the same approach as the way the Israelites had to deal with the Manna. We read a second witness to this in Leviticus 19: 5 – 8. This might very well be one of the reasons for postponing the Day

of Atonement, if it falls before a Sabbath. Meat prepared for the Sabbath is usually prepared on the preparation day, which is the day before the Sabbath. If the Day of Atonement is before the Sabbath, meat prepared for the Sabbath, which should be celebrated as a Feast Day, could because it will have to be prepared on the Thursday (three days before), well before sunset (to prepare spiritually for the Day of Atonement), be unacceptable for use on the Sabbath. Think about it! However, an authentic reason for such a postponement is the fact that in the Jewish faith, the dead has to be buried on the day of death, or a day later because of the Sabbath. Two days later becomes unacceptable, unless there was a crime committed, justifying an autopsy.

In verses 20 & 21 of Leviticus 7, we read: '**But the person who eats the flesh of the sacrifice of peace offerings which belong to YHVH, in his uncleanness, that person shall be cut off from his people.** (21) **And when anyone touches anything unclean, whether human uncleanness, or an unclean animal, or any unclean detestable thing, and eats of the flesh of the sacrifice of peace offerings which belong to YHVH, that person shall be cut off from his people.**' The offerer, who partakes of the peace offering, must be ritually clean or else he will be cut off from the people of Israel. This is similar to what we read in 1 Corinthians 11: 27 – 30 about the annual Passover, as follows: '**Therefore whoever eats the bread or drinks the cup of the Master in an unworthy manner, shall be guilty of the body and the blood of the Master.** (28) **But let a man examine himself, and so let him eat of the bread and drink of the cup.** (29) **For he who eats and drinks, eats and drinks judgment to himself, if he does not judge the body rightly.** (30) **For this reason many among you are weak and sick, and a number sleep** (died).' This is talking about the body of Messiah: Firstly we need to realize that according to Colossians 2: 9, '**(For) in Him** (Yahshua) **all the fullness of Deity** (Elohim) **dwells in bodily form.**' We need to partake of the Passover, realizing that Yahshua was/is YHVH in the flesh. YHVH purchased us with His own blood, as we read in the last part of Acts 20: 28.

Secondly we are likened to the body of Messiah, He being our head. As the body of Messiah we should follow where He our head lead us. Consequently, we need to judge ourselves, to see if we are in the faith once delivered to the saints (the disciples of Yahshua), and determine to follow Yahshua, the word of YHVH.

We read in verses 22 – 27 of Leviticus 7, ‘***Then YHVH spoke to Moses saying,*** (23) “***Speak to the sons of Israel, saying, ‘You shall not eat any fat from an ox, a sheep, or a goat.*** (24) ‘***Also the fat of an animal which dies, and the fat of an animal torn by beasts, may be put to any other use, but you must certainly not eat it.*** (25) ‘***For whoever eats the fat of the animal from which an offering by fire is offered to YHVH, even the person who eats shall be cut off from his people.*** (26) ‘***And you are not to eat any blood, either of bird or animal, in any of your dwellings.*** (27) ‘***Any person who eats any blood, even that person shall be cut off from his people.***’” Man cannot eat from the very substance which gives him life and covers his sin. We read in Leviticus 17: 11 that ‘***the life of the flesh is in the blood.***’ It is not enough that we only eat Scripturally clean meats; all the blood must also be removed. Most restaurants and supermarkets do not keep to these Kosher rules. We should therefore be careful where we buy our meat from. Even those who are very new to our faith need to be careful. We read in Acts 15: 20, that the very first teachings of Torah that we should obey, when we come into the faith, is to abstain from things contaminated by idols, from fornication, from what is strangled and from blood.

Leviticus 8 deals mainly with the consecration of the priests. We read in verses 2 & 3, “***Take Aaron and his sons with him, and the garments and anointing oil and the bull of the sin offering, and the two rams and the basket of unleavened bread;*** (3) ***and assemble all the congregation at the doorway of the tent of meeting.***” The word congregation as used here means a witness, in the sense of a Hebrew wedding. The witness is a friend of the bridegroom, who serves as a witness and the one who escorts the bride to

the groom, who has prepared a room in his father's house, until the father declares everything to be ready. The congregation was gathered at the entrance to the tent of meeting.. The entrance of the tent symbolizes the gates to our bodies, where the battle for control of our enemies takes place. The congregation was gathered around the washbasin, which was made of mirrors, so that they could look at themselves, to see how they are soiled, and repent. Next we see that Moses bathed Aaron and his sons in water. This pictures a husband washing his wife with the water of the word, to set her apart and cleanse her. Yahshua said to his disciples that they are already clean, because of the word which He has spoken (John 15: 3).

In verses 9 & 10 of Leviticus 8, we read about the consecration of Aaron and his sons, as follows: '***He also placed the turban on his head, and on the turban, at its front, he placed the golden plate, the set-apart crown*** ('nezer HaKodesh'), just as YHVH had commanded Moses. (10) ***Moses then took the anointing oil and anointed the tabernacle and all that was in it, and consecrated them.***' The root n-z-r referring to the crown of holiness is also the root for 'Nazarene' which refers to another priestly order, but is also associated with royalty. It is safe to assume that it alludes to the two offices of king and priest, being fulfilled by Yahshua in Zechariah 6: 12 & 13. Given that Yahshua has already cleaned us up, releasing us from our sins by His blood, he has made us to be a kingdom, priests to Elohim (as per Revelation 1: 5 & 6) and we like priests under Him (our High Priest) wear Yarmulkes (head coverings) during worship services.

The consecration took seven days and when looking at the items related to the consecration, we notice in verse 27 of Leviticus 8, that it took place on Aaron's palms and the palms of his sons. Similarly we are consecrated (set-apart) in the hand palms of YHVH, as we read in the first part of Isaiah 49: 16, "***Behold, I have inscribed you on the palms of My hands.***" The inaugurations took the same time period that a bride and groom would be in the wedding chamber in the

house of a groom's father, for the consummation of their marriage. We see according to the parable of the ten virgins in Matthew 25, that not all who have been spared by Messiah's blood are necessarily His bride. Some are not ready when the groom returns, as we read in Matthew 25: 11. But those who are ready, correspond with the altar built before the rest of the temple, and will at this time perform the final preparation work for the soon coming kingdom of Elohim.

Leviticus 9 verse 1 to 11 verse 47 (Shemini).

After the seven days of the inauguration, Aaron and his sons began to officiate as priests on the eighth day or ‘shemini’ in Hebrew. A fire comes forth from Elohim to consume the offerings on the altar and the Divine Presence comes to dwell in the Sanctuary. We read in Leviticus 9: 1 - 4, **‘Now it came about on the eighth day that Moses called Aaron and his sons and the elders of Israel. (2) and he said to Aaron, “Take for yourself a calf, a bull, for a sin offering and a ram for a burnt offering, both without defect, and offer them before YHVH. (3) Then to the sons of Israel you shall speak, saying, ‘Take a male goat for a sin offering, and a calf and a lamb, both one year old, without defect, for a burnt offering, (4) and an ox and a ram for peace offerings, to sacrifice before YHVH, and a grain offering mixed with oil; for today YHVH shall appear to you.’”** The offerings were brought before YHVH as instructed.

We read in verses 23 & 24 of Leviticus 9, **‘And Moses and Aaron went into the tent of meeting. When they came out and blessed the people, the glory of YHVH appeared to all the people. (24) Then fire came out from before YHVH and consumed the burnt offering and the portions of the fat on the altar; and when all the people saw it, they shouted and fell on their faces.**

Continuing in Leviticus 10, we see that in the midst of the euphoria, disaster struck. We read in verses 1, **‘Now Nadab and Abihu, the sons of Aaron, took their respective firepans, and after putting fire in them, placed incense on it and offered strange fire before YHVH, which He had not commanded them.’** YHVH does not want us to do things which He has not commanded us to do. We see in Leviticus 16: 12 & 13, that YHVH commands Aaron the High Priest to offer up incense before Him, in this way: **‘And he (Aaron – the High Priest) shall take a firepan full of coals of fire from upon the altar before YHVH, and two handfuls of finely ground sweet incense, and bring it inside the veil. (13)**

And he shall put the incense on the fire before YHVH, that the cloud of incense may cover the mercy seat that is on the ark of the testimony, lest he die.' Even though Yahshua has already made us a kingdom of priests unto YHVH, we cannot take over the function of our High Priest Yahshua. We see in verse 2 of Leviticus 10, '***And fire came out from the presence of YHVH and consumed them, and they died before YHVH.***' Continuing in verses 3 & 4 of Leviticus 10, we read: ***Then Moses said to Aaron, "It is what YHVH spoke, saying, 'By those who come near Me I will be treated as set-apart, And before all the people I will be honored.'"*** So Aaron, therefore, kept silent. (4) ***Moses called also to Mishael and Elzaphan, the sons of Aaron's uncle Uzziel, and said to them, "Come forward, carry your relatives away from the front of the sanctuary to the outside of the camp."***

Because of their involvement in the revelation of the Divine Presence in the sanctuary that day, Aaron and his remaining sons were forbidden to mourn their dead. Then Moses said to Aaron and to his two remaining sons, Eleazar and Ithamar, in verse 6, "***Do not uncover your heads nor tear your clothes, so that you may not die, and that He may not become wrathful against all the congregation. But your kinsmen, the whole house of Israel, shall bewail the burning, which YHVH has brought about.***" Fully realizing what just happened, they did according to the word of Moses. Then Moses spoke to Aaron, telling him why his sons died. We read in verse 9 Moses saying: "***Do not drink wine or strong drink, neither you nor your sons with you, when you come into the tent of meeting, so that you may not die – it is a perpetual statute throughout your generations.***" This must have been the reason; Aaron's two sons assumed the duty of their father the High Priest, and in addition to have consumed alcohol, they did what was not commanded them, and died. They obviously did not treat YHVH as set-apart, nor did they honor Him before the people. It is important for us to remember, never to attend worship services, after we consumed alcohol. However, I am positive that after worship

services on Set-apart days it is perfectly in order to partake of alcoholic beverages, as we read about the Feast Day in Deuteronomy 14: 24 – 26, as follows: ***'And if the distance is so great for you that you are not able to bring the tithe, since the place where YHVH your Elohim chooses to set His name is too far away from you when YHVH your Elohim blesses you, (25) then you shall exchange it for money, and bind the money in your hand and go to the place which YHVH your Elohim chooses. (26) And you may spend the money for whatever your heart desires for oxen, or sheep, or wine, or strong drink, or whatever your heart desires; and there you shall eat in the presence of YHVH your Elohim and rejoice, you and your household.'***

Next YHVH instructed the children of Israel regarding the law of clean and unclean beasts, which could be eaten and which could not be eaten as per Leviticus 11. Starting in verse 1 of Leviticus 11, we read: ***'Then YHVH spoke again to Moses and to Aaron, saying to them, (2) "Speak to the sons of Israel, saying, 'These are the creatures which you may eat from all the animals that are on the earth. (3) Whatever divides a hoof, thus making split hoofs, and chews the cud, among the animals, that you may eat."*** Animals that have split hoofs and chew the cud, such as cattle, sheep, deer, antelope and the like, are 'kosher'. We may eat their meat; provided they are slaughtered correctly and did not die of natural causes.

We continue in Verses 4 to 8 of Leviticus 11, where we see which animals are considered unclean to us: ***"Nevertheless, you are not to eat of these, among those which chew the cud, or among those which divide the hoof: the camel, for though it chews cud, it does not divide the hoof, it is unclean to you. (5) Likewise, the rock badger, for though it chews cud, it does not divide the hoof, it is unclean to you; (6) the rabbit also, for though it chews cud, it does not divide the hoof, it is unclean to you; (7) and the pig, for though it divides the hoof, thus making a split hoof, it does not chew cud, it is unclean to you. (8) You shall not***

eat of their flesh nor touch their carcasses; they are unclean to you.” We have listed here the camel, the rock badger, the rabbit and the pig. They only have one of the two attributes that clean animals should have. They are unclean to us, but there are numerous other animals, without a single attribute that clean animals possess, such as cats, dogs, lions, hyena, monkeys, hippopotamus, etc. Most of these are carnivorous and some are scavengers. They are definitely unclean and not fit for human consumption.

In verse 9 of Leviticus 11, we see the criteria used to establish which water creatures are ‘kosher’ for us, as follows: “**These you may eat, whatever is in the water: all that have fins and scales, those in the water, in the seas or in the rivers, you may eat.**” Continuing in verses 10 – 12 of Leviticus 11, we see which water creatures are unclean and not for human consumption. “**But whatever is in the seas and in the rivers, that do not have fins and scales among all the teeming life of the water, and among all the living creatures that are in the water, they are detestable things to you, (11) and they shall be abhorrent to you; you may not eat of their flesh, and their carcasses you shall detest. (12) Whatever in the water does not have fins and scales are abhorrent to you.**” Fish such as sharks and swordfish do not have scales and are considered scavengers; shrimps, lobsters, oysters, mussels, clams, crabs, octopus or calamari are also considered scavengers and or filter feeders and consume foods that are harmful to human beings; they may accumulate harmful parasites or toxins and if consumed could be deadly to humans.

In Leviticus 11: 13 – 19 we see the bird life that is unclean to us, as follows: “**These, moreover, you shall detest among the birds; they are abhorrent, not to be eaten: the eagle and the vulture and the buzzard, (14) and the kite and the falcon in its kind, (15) every raven in its kind, (16) and the ostrich and the owl and the sea gull and the hawk in its kind, (17) and the little owl and the cormorant and the great owl, (18) and the white owl and the pelican and the**

carrion vulture, (19) and the stork, the heron in its kinds, and the hoopoe, and the bat." Edible or kosher birds are chicken, turkey, quails, pheasant, grouse and the like.

In Leviticus 11: 20 we see that "**All the winged insects that walk on all fours are detestable to you.**" In verses 21 & 22 of Leviticus 11 are the insects which we may eat: "**Yet these you may eat among all the winged insects which walk on all fours: those which have above their feet joined legs with which to jump on the earth.** (22) **These of them you may eat: the locust in its kinds, and the devastating locust in its kinds, and the cricket in its kinds, and the grasshopper in its kinds.**" This is the type of food that John (Yochanan) the Immerser ate with honey, whilst he lived in the Judean desert. If things begin to go bad for us in the near future, we might have to revert to eating locust as well – at least we know they are kosher. In verses 23 - 43 of Leviticus 11, we read about the unclean things that crawl on its belly, walk on all fours, have many feet and every swarming thing that swarms, as follows: "**But all other winged insects which are four-footed are detestable to you.** (24) **By these, moreover, you will be made unclean: whoever touches their carcasses becomes unclean until evening,** (25) **and whoever picks up any of their carcasses shall wash his clothes and be unclean until evening.**

(26) **Concerning all the animals which divide the hoof, but do not make a split hoof, or which do not chew cud, they are unclean to you: whoever touches them becomes unclean.**

(27) **Also whatever walks on its paws, among all the creatures that walk on all fours, are unclean to you: whoever touches their carcasses becomes unclean until evening,** (28) **and the one who picks up their carcasses shall wash his clothes and be unclean until evening; they are unclean to you.**

(29) **Now these are to you the unclean among the swarming things which swarm on the earth: the mole, and the mouse, and the great lizard in its kinds,** (30) **and the**

gecko, and the crocodile, and the lizard, and the sand reptile, and the chameleon.

(31) *These are to you the unclean among all the swarming things; whoever touches them when they are dead becomes unclean until evening.*

(32) *Also anything on which one of them may fall when they are dead, becomes unclean, including any wooden article, or clothing, or a skin, or a sack – any article of which use is made – it shall be put in the water and be unclean until evening, then it becomes clean.*

(33) *As for any earthenware vessel into which one of them may fall, whatever is in it becomes unclean and you shall break the vessel.*

(34) *Any of the food which may be eaten, on which water comes, shall become unclean; and any liquid which may be drunk in every vessel shall become unclean.*

(35) *Everything, moreover, on which part of their carcass may fall becomes unclean; an oven or a stove shall be smashed; they are unclean and shall continue as unclean to you.*

(36) *Nevertheless a spring or a cistern collecting water shall be clean, though the one who touches their carcass shall be unclean.* (37) *And if a part of their carcass falls on any seed for sowing which is to be sown, it is clean.*

(38) *Though if water is put on the seed, and a part of their carcass falls on it, it is unclean to you.*

(39) *Also if one of the animals dies which you have for food, the one who touches its carcass becomes unclean until evening.*

(40) *He too, who eats some of its carcass shall wash his clothes and be unclean until evening; and the one who picks up its carcass shall wash his clothes and be unclean until evening.*

(41) *Now every swarming thing that swarms on the earth is detestable, not to be eaten.*

(42) *Whatever crawls on its belly, and whatever walks on all fours, whatever has many feet, in respect to every swarming thing that swarms on the earth, you shall not eat them, for they are detestable.*

(43) ***Do not render yourselves detestable through any of the swarming things that swarm; and you shall not make yourselves unclean with them so that you become unclean.***

Verses 44 & 45 of Leviticus 11 get us back to the section quoted in 1 Peter 1: 16, where YHVH tells us the reason for not eating un-kosher meats, as follows: "***For I am YHVH your Elohim. Consecrate (set yourselves apart) yourselves therefore, and be holy; for I am holy. And you shall not make yourselves unclean with any of the swarming things that swarm on the earth.*** (45) ***For I am YHVH, who brought you up from the land of Egypt, to be your Elohim; thus you shall be holy for I am holy.***" In the final two verses of Leviticus 11, we see that this is the law of the clean and unclean beasts, fowl and living creatures that move in the waters and everything that swarms on the earth; to make a distinction between the edible and creatures which may not to be eaten.

We read in Ezekiel 22: 26, why our Father has poured out His righteous anger upon us, as the lost house of Israel: "***Her priests have done violence to My law and have profaned My holy things; they have made no distinction between the holy and the profane, and they have not taught the difference between the unclean and the clean; and they hide their eyes from my Sabbaths, and I am profaned among them.***" The question is: Are we at this stage prepared to accept the Scriptures as the authority, as to what we may or may not eat? As much as the Hebrew language, the Sabbath and Set-apart Days of YHVH were preserved for us by the Jews, so were some of these kosher laws preserved for us, by them? Even though we are not told how to remove all the blood from meat in the Scriptures, Brother Judah preserved it for us in the oral Torah. For those who do not believe in the oral Torah, please tell me, how Yahshua's disciples knew how far a Sabbath day's journey is, as mentioned in the Renewed Covenant in Acts 1: 12?

When it comes to obeying the clean food laws of the Scriptures, some outside the faith will find the practice peculiar, whilst others will cite a passage or two in the Renewed Covenant in an effort to say that the True Worshiper no longer needs to be concerned with "old Mosaic laws" in this age of grace. The question is: How important are clean foods to True Worship? Consider that it was the breaking of a "kosher" law that caused Adam and Eve to commit the original sin. YHVH certifies certain foods as acceptable and other foods as unacceptable for our consumption. It was that way at creation and remains true today. YHVH told mankind's original parents which food was right and acceptable and which was not. By obeying Him, we will succeed and prosper. We see in Malachi 3: 6 that neither YHVH nor His standards ever change.

(YHVH)'s Word prohibits consumption of both fat and blood in Lev. 3: 16 & 17; 7: 23 - 27. The fat of the animal was offered to YHVH in sacrifice (Lev. 3:16). It belongs to Him. The life of the animal is found in its blood (Lev. 17:10-14). Both fat and blood of the sacrifice were treated separately from the meat of the sacrifice and neither was eaten. Thus, it is necessary to remove all blood from the flesh of scripturally clean animals before eating and to avoid eating residual blood. At the time of slaughter, rapid draining of most of the blood must occur. This process is unnecessary with fish, as very little blood remains in the meat of fish. Any remaining blood can be removed by soaking in brine. These Laws discussed here are all from the first five books of the Scriptures, known as the Law (or Torah). We read Yahshua's own words in Mathew 5: 17, as follows: "***Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill.***" Reading Matthew 5 from verse 18 to the end of the chapter, we come to understand that Yahshua came to make the Torah more binding.

Below are four Renewed Covenant Scriptures often quoted in an attempt to challenge the clean food laws discussed in the

Torah teachings of Elohim, as well as suitable answers to these erroneous beliefs:

1. We read in Mark 7: 18, '**And He** (Yahshua) **said to them, "Are you so lacking in understanding also? Do you not understand that whatever goes into the man from outside cannot defile him?**' This verse is erroneously interpreted as if Yahshua was condemning the Scribes and Pharisees for '*their strict laws, decreeing many foods to be unfit for human consumption.*' However, we find by reading the entire passage, that this was not the issue under discussion. At the beginning of the passage, we find Yahshua's disciples eating with unwashed hands in plain sight of the Scribes and Pharisees. The Scribes and Pharisees had many rabbinical traditions that had been handed down through the ages, and one of those was ceremonial washing of hands before eating. We read accordingly in verses 3 & 4 of Mark 7, in this way: '**For the Pharisees, and all the Jews do not eat unless they carefully wash their hands, thus observing the traditions of the elders; (4) and when they come from the market place, they do not eat unless they cleanse themselves; and there are many other things which they have received in order to observe, such as the washing of cups and pitchers and copper pots.**' When the Scribes and Pharisees saw Yahshua's disciples eating before washing their hands, they accused Yahshua and His disciples of breaking their traditions. Yahshua was not pleased with their condemnation, but in turn accused them of placing their own man-made traditions above the commandments given by YHVH (see Mark 7: 6 – 9). Yahshua did not condemn them for compliance with the kosher food Laws found in the Scriptures, but condemns them for their doctrines of men. These doctrines were not part of the Torah teachings of YHVH, but were laws established by Jewish leaders through many generations. Yahshua taught them in verse 18 that Ingesting some dirt from unwashed

hands will not defile them, but evil thoughts will defile because they come from the heart. (see verses 19-23). This section has nothing to do with the kosher food laws to found in the Scriptures.

2. In Acts 10: 15, we read: '***And again a voice came to him a second time, "What Elohim has cleansed, no longer consider unholy.***' This verse is erroneously interpreted as if YHVH has cleansed all meats in the Renewed Covenant Era. To understand this verse, and Kepha's vision surrounding it, is to understand the context of the entire chapter. At the beginning of this passage we read about a Gentile named Cornelius. He is an army captain who is righteous and well respected by all those around him, including the Jews. YHVH sends an angel to deliver a message to Cornelius, saying in verse 5 of Acts 10: "***And now dispatch some men to Joppa, and send for a man named Simon, who is called Peter.***" Cornelius complied. Before the men arrive, Peter (Kepha) goes onto the housetop to pray and there become hungry. As he prays he falls into a trance through which YHVH reveals a message that will change True Worship forever. In his vision Peter sees a great sheet come down from the sky and on this sheet he finds all types of unclean beasts. Next, Peter hears a shocking proclamation. A voice commands, "***Rise, Peter; kill and eat.***" Peter cannot believe what he hears. He is confused and baffled at this command. It is repeated three times by the angelic being before the sheet is taken away. Peter argues that he has never eaten anything unclean (verse14), not even to this day—10 years after the death of Yahshua. Surely if the laws of clean and unclean foods had been abolished at the Savior's death, one of the greatest apostles of the New Testament would have been aware of it immediately after Yahshua's death. After all, Peter was filled with the Set-apart Spirit, which taught the apostles all things (John 14:26). After the vision the men sent by

Cornelius find Peter and he returns with them to meet Cornelius. Once there, Peter explains the meaning of his vision of the sheet, in Acts 10: 28, as follows: "**You yourselves know how unlawful it is for a man who is a Jew to associate with a foreigner or to visit him; and yet Elohim has shown me that I should not call any man unclean.**" Thereafter Cornelius became the first Gentile convert to the faith. Here we have the simple explanation of this vision from the mouth of the Apostle Peter himself: Gentiles, once considered unclean, may now enter the Covenant promise. YHVH simply used unclean food to symbolize "unclean" Gentiles, who can now enter the Promises. In Acts 10: 35, Peter summarizes the lesson of his vision that he received in Joppa on the rooftop of the house of Simeon the Tanner, as follows: '**but in every nation the man who fears Him and does what is right, is welcome to Him.**' Clearly the vision seen by Peter was to show him in a very graphic and profound way that Gentiles — who were once considered unclean—were now permitted into (YHVH)'s covenant. Nowhere in this passage are (YHVH)'s clean food Laws discussed or repealed. Peter himself denies that he should ever eat anything that conflicts with the clean food Laws.

3. We read in Colossians 2: 16: "**Therefore let no one act as your judge in regards to food or drink or in respect to a festival or a new moon or a Sabbath day.**" This is erroneously interpreted to say that we should not judge people in regard to the freedom that they now have in Messiah. However, Rav Shaul is speaking to the ecclesia or Body of Messiah and not to the world in general. If he was speaking to a pagan world that has neglected (YHVH)'s Word, then it would only make sense to conclude that Rav Shaul is saying that we are no longer under 'Old Testament' regulations and must not be judged in those matters. However, Rav Shaul is speaking to an obedient

ecclesia of called out believers. The very next verse (17) is the key to understanding this, stating: “***things which are a mere shadow of what is to come; but the substance belongs to Messiah.***” This is essentially saying that those of us following Messiah should be judged by Him, or by His ecclesia and not by outsiders. It also has nothing to do with the kosher food laws found in the Scriptures.

4. We read in 1 Timothy 4: 4, ‘***For everything created by Elohim is good, and nothing is to be rejected, if it is received with gratitude;***’ This is erroneously interpreted that it is acceptable to eat anything, so-long as you are thankful for it. However, to fully understand what this portion of the Scriptures is saying, we have to read the very next verse (5), which reads like this: ‘***for it is sanctified by means of the word of Elohim and prayer.***’ The question to answer here is: What is sanctified by means of the word of Elohim? The word sanctified simply means to set-apart or made holy. So the question is what foods are set-apart by the word of Elohim for use as food by mankind. The answer is obviously to be found in Leviticus 11 and Deuteronomy 14. Without any further ado it should be clear that Rav Shaul was not promoting the eating of ceremonially unclean animals: Who would argue that rats, bats, lizards, scorpions and skunks are good for food? The food that YHVH has set-apart in the Torah remains so, for all of those called out to follow His way.

Leviticus 12 verse 1 to 13 verse 59 (Tazria).

The name of this Torah portion is Tazria, meaning ‘she conceives’. Commencing in verse1 – 5 of Leviticus 12, we read: ‘**Then YHVH spoke to Moses saying,** (2) “**Speak to the sons of Israel, saying, ‘When a woman gives birth and bears a male child, then she shall be unclean for seven days, as in the days of her menstruation she shall be unclean.** (3) **And on the eighth day the flesh of his foreskin shall be circumcised.** (4) **Then she shall remain in the blood of her purification for thirty-three days; she shall not touch any consecrated thing, nor enter the sanctuary, until the days of her purification are completed.** (5) **But if she bears a female child, then she shall be unclean for two weeks, as in her menstruation; and she shall remain in the blood of her purification for sixty-six days.’”’ A woman giving birth shall undergo a process of purification and a male child must be circumcised on the eighth day – no argument. Yahshua did not do away with the covenant of circumcision, since we know that He Himself was also circumcised, as per Luke 2: 21. Therefore if you say that you follow the Master, you ought to do likewise.**

It is only by regular and systematic study of the Torah, that we come to better understand what YHVH requires of us. This Torah portion is linked to the next Torah portion, called Metzora, meaning ‘one afflicted with leprosy’, and continues to focus on the importance of set-apartness and particularly the requirement to be clean (‘tahor’ in Hebrew) rather than unclean (‘tamei’ in Hebrew), before YHVH our Elohim. In the previous Torah portion we focused on what is clean and unclean for human consumption. Not only does YHVH want us to eat only clean meats, he also wants us to distinguish between what is pure and what is contaminated. The current Torah portion helps us in our handling of blood, childbirth and leprosy.

YHVH wants us to be consistent in our Torah observance. We must do everything in our homes, our designated vocations and our communities to enable us to conform to His Torah. As

a result, sacrifices will be necessary. Yahshua said that if we love our families and possessions more than Him, we are simply not worthy. We cannot be fence sitters (double minded); our goal must be single – on the kingdom of Elohim. Ask yourself, ‘What is my main goal in life?’ Are you here to save your own skin? Are you doing everything possible to get into the kingdom or not. Yahshua himself said in Matthew 16: 24 & 25, as follows: ***If anyone wishes to come after Me (follow Me), let him deny himself, and take up his cross, and follow Me. (25) For whoever wishes to save his life shall lose it; but whoever loses his life for My sake shall find it.*** We should be willing to lose everything we own, including our families and friends for the sake of getting into the kingdom of Elohim. Ask yourself: ‘Am I willing to do so?’

The 613 laws stipulated in the Torah should be observed by all those who want to worship YHVH our Elohim. The Torah is the teachings of Elohim, which are the rules according to which we live our lives. Keeping of these Laws can not bring us salvation, as we know that salvation is the free gift of YHVH our Elohim, given to those that love and obey Him. Furthermore we show our love and obedience to YHVH by keeping His Commandments. These laws regulate moral precepts; dietary regulations; agricultural science; financial success; sexual behavior and religious practice.

YHVH gave us the Torah for our own good. There are 248 positive Torah commandments and 365 negative prohibitions, totaling 613. Similarly the human body consists of 248 limbs and 365 tendons. Each positive commandment is connected to man’s limbs and each prohibitive action is linked to one of his tendons. Every good deed that we perform, affects our very existence, but so does every evil deed. That is why the sexual act is considered set-apart to YHVH, as it could result in expanding the world, by producing a new image of Elohim. Circumcision accentuates that the procreation act must always be dedicated to spiritual expansion. In addition it reminds us that we need to temper our instinct with Torah. These Torah portions in Leviticus are all dedicated to the idea of set-

apartness. We could easily come to the opinion that the concept of being set-apart is negative. However, the teachings of Elohim are all aimed at us experiencing a '*higher sort of joy*', the surge of seeing what our father Abraham saw, as described in Hebrews 11: 10, '***for he was looking for the city which has foundations, whose architect and builder is Elohim.***' This is clearly talking about the kingdom of Elohim. Don't be overly concerned about the present – seek first the Kingdom of Elohim and His righteousness, and all these things will be added to you.

Leviticus 14 verse 1 to 15 verse 33 (Metzora).

The name of this Torah portion is Metzora, meaning ‘infected one’. We start reading in verses 1 - 4 of Leviticus 14, like this: ***'Then YHVH spoke to Moses, saying, (2) "This shall be the law of the leper in the day of his cleansing. Now he shall be brought to the priest, (3) and the priest shall go out to the outside of the camp. Thus the priest shall look, and if the infection of leprosy has been healed in the leper, (4) then the priest shall give orders to take two live clean birds and cedar wood and a scarlet string and hyssop for the one who is to be cleaned.'"*** The main theme in this torah portion is about a skin disease transliterated in Hebrew as ‘tzara’at’ which is translated as leprosy, but it is not the type of leprosy which exists today.

The type of leprosy that is spoken about in the Scriptures here is of a spiritual nature, and it is for this reason that the priest had to deal with it. The person who suffers from this type of leprosy is guilty of slanderous speech. This is the type of leprosy that Miriam, Moses’ sister was afflicted with when she spoke against her brother’s leadership, after he married a Cushite woman in Numbers 12. The question is: Why does slander have such an effect on its perpetrator? The answer lies in the fact that when YHVH Elohim formed man from the dust of the ground and blew into his nostrils the breath of life, man received the ‘spirit of speech’ We see in that YHVH created the heavens and earth by speech – He spoke the universe into existence. Therefore we find YHVH the Creator speaking and man being created in the image of Elohim, and is also endowed with the ability to speak. Mankind is the only created souls that have the ability to speak and understand things. We read accordingly in Job 32: 8, ***"But it is a spirit in man, And the breath of the Almighty gives them understanding."*** According to the Zohar, evil speech (transliterated as ‘lashon hara’ in Hebrew) is the sin of the serpent and it is in that light that we better understand Elohim’s response to man’s sin. It is also for that reason that repentance includes the requirement to verbalize one’s sin.

The sin of evil speech tarnishes the image of Elohim and to speak evil about another human being is the same as rejecting the image of Elohim in that person. Yahshua our Messiah put it as follows, in Matthew 5: 21 & 22, "***You have heard that the ancients were told, 'YOU SHALL NOT COMMIT MURDER and whoever commits murder shall be liable to the court.*** (22) ***But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever shall say to his brother, 'Raca,' shall be guilty before the supreme court; and whoever shall say, 'You fool,' shall be guilty enough to go into the Gehenna of fire.***" Separation between the physical and spiritual is a type of death. Evil speech or gossip results in infection (metzora), causing a form of skin disease like leprosy. The leper is like a dead person, as evil speech severs the connection between body and spirit. The leper becomes an outcast and he is isolated from the rest of humanity. Leprosy is an appropriate punishment for evil speech, as it forces us to become humiliated in public.

We see that the leprosy spoken about in this Torah portion attacks the clothing and walls of a house. When a house became infected, the infected sections of the house had to be replaced with clean building materials. However, if such action did not cure the infection, the house had to be broken down and all the building rubble had to be taken outside the city. This teaches that we need to get rid of evil speech in our lives. This Torah portion is to inform us that cleansing and consequently healing are always available, if we are willing to accept the same and return to Torah. For us as Nazarene Israelites permanent cleansing is always available through Yahshua the embodiment of Torah – who died for the sins of the world including ours. However, to be cleansed by Him, we have to accept that in dying for us, He reconciled us to Elohim, and having been reconciled, we shall be saved by His life: By following in Yahshua's footsteps, He lives His life in us. As we read in Zechariah 3: 3 we see that Yahshua became filthy with our iniquities, as follows: '***Now Joshua was clothed with filthy garments and standing before the angel.***' In verse 4 &

5 we see that Yahshua's filthy clothing is removed and replaced with festal robes and a clean turban. When reading the next Torah portion in Leviticus 16 we will soon see that the sins (filthy clothing) taken from Messiah, will eventually be placed on the goat of removal (Satan) and he will be sent into the wilderness. This is confirmed in Jude 13 where we read that the black darkness has been reserved for the wandering stars (fallen angels) forever.

Leviticus 16 verse1 to 18 verse 30 (Archarei Mot).

The name of this Torah portion is Archarei Mot, meaning ‘*after the death*’. It describes the procedure of the High Priest to draw close to YHVH. Starting in verses 1 & 2 of Leviticus 16, we read: **‘Now YHVH spoke to Moses after the death of the two sons of Aaron, when they had approached the presence of YHVH and died. (2) And YHVH said to Moses, “Tell your brother Aaron that he shall not enter at any time into the holy place inside the veil, before the mercy seat which is on the ark, lest he die; for I will appear in the cloud over the mercy seat.’’** Leviticus 16 describes the Day of Atonement or Yom Kippur, the only day upon which the High Priest will enter the Holy of Holies – the set-apart place within the veil, lest he dies. Verses 1 & 2 are the opening verse of the preparation and sanctification process, for the High Priest to enter into the Holy of Holies on Yom Kippur.

In the ceremony described in verse 4 – 10, - The High Priest shall bathe his body in water and shall dress himself in his set-apart garments, then he shall cast lots over two male goats. The goat on which the lot of YHVH fell was killed for a sin offering, just as Yahshua was killed for our sins many centuries later. Yahshua’s death makes our “at-one-ment” – our reconciliation – with YHVH possible. The casting of lots here is in fact a prophesy of what happened to Yahshua before His impalement, as we read in Matthew 27: 15 – 17, 21 & 35, as follows: **‘Now at the feast the governor was accustomed to release for the multitude any one prisoner whom they wanted. (16) And they were holding at that time a notorious prisoner called Barabbas. (17) When therefore they were gathered together, Pilate said to them, “Whom do you want me to release for you? Barabbas or Yahshua who is called Messiah?” (21) But the governor answered and said to them, “Which of the two do you want me to release for you?” And they said, “Barabbas.” (35) And when they had crucified Him, they divided up his garments among themselves, casting lots.’** Then the High Priest laid his hands on the head of the other goat, which

pictured Satan, and confessed the sins of Israel over it, figuratively putting those sins onto the goat of removal (the Azazel goat). The goat of removal was then taken to the wilderness and released. The goat of removal pictures Satan, since he is the real author of sin. We read in John 8: 44: “**You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature; for he is a liar, and the father of lies.**” This part of the ceremony pictures the time just after Yahshua returns when He will place upon Satan the sins of mankind and cast him into the “bottomless pit”. Then all mankind will finally be able to become “at-one” with YHVH through Yahshua’s sacrifice, and begin living the wonderful way of life of YHVH.

The Day of Atonement and all that it pictures is the world’s guarantee that a new age of universal peace, harmony and cooperation with our Creator is coming – the Golden Age of Yahshua’s rule on this earth pictured by the next festival. We read in Leviticus 16: 29 – 31, “**And this shall be a permanent statute for you: in the seventh month, on the tenth day of the month, you shall humble your souls, and not do any work, whether the native, or the alien who sojourns among you; (30) for it is on this day that atonement shall be made for you to cleanse you; you shall be clean from all your sins before YHVH. (31) It is to be a sabbath of solemn rest for you, that you may humble your souls; it is a permanent statute.**” The Day of Atonement is on the tenth day of the seventh month on the Hebrew calendar. YHVH instructs us about this feast day in Leviticus 23: 26 - 32. Notice verse 27: “**On exactly the tenth day of this seventh month is the day of Atonement: it shall be a holy convocation for you, and you shall humble your souls and present an offering by fire to YHVH.**”

The Day of Atonement is the Set-apart Day on which we fast, since to “**humble your souls**” means to humble yourself by fasting. In Psalm 35:13 David said, “**I humbled my soul with**

fasting.” “So we humble ourselves by fasting. But why does YHVH want us to fast? Satan has deceived man for nearly 6 000 years now. He has led man to think that he doesn’t need YHVH. Man thinks he can get along just fine on his own. However, look where man has gotten himself: The world is full of trouble. When Yahshua returns, mankind will be on the verge of self-annihilation. Man needs YHVH to teach him the right way to live, the way that brings every good thing.

YHVH wants us to fast on the Day of Atonement to remind us that we need to be humble and teachable – that we need to be willing to obey Him and let Him work through us. If we learn to be humble and teachable now, we won’t have to learn the hard way later like the rest of the world will. When Yahshua returns in power and esteem, He is going to have to bring prideful humanity to its knees. Satan will have deceived mankind into thinking that Yahshua and His angels are enemies of man. They will actually fight against Yahshua at His return. When Yahshua defeats them, mankind will finally be humbled. Mankind will finally begin to understand that his ways only lead to all manner of suffering and sorrow. Only then will man be willing to turn to YHVH and learn His way.

Whereas in Leviticus 16 the High Priest is commanded to make atonement before YHVH, in Leviticus 17 YHVH tells Moses to tell the ordinary people not to sacrifice as they used to, to goat-idols, like the Egyptians used to worship demons in the form of male goats. In verses 10 – 14 of Leviticus 17 we are told in no uncertain terms, never to eat blood, else we will be cut off from among our people Israel. The reason is given in verse 14, as follows: **“For as for the life of all flesh, its blood is identified with its life. Therefore I said to the sons of Israel, ‘You are not to eat the blood of any flesh, for the life of all flesh is its blood: whoever eats it shall be cut off.”** YHVH commands that no blood from an animal shall be eaten with its flesh, because the blood is the life of the animal, or put differently, the nature of the animal. YHVH does not want us to partake of the blood or nature of the animal that we eat, but that we pour it out upon the ground. By consuming the

Passover wine, as a shadow of the blood (or life) of our Messiah, we partake of the very nature and spiritual form of Yahshua - A pure nature without sin.

In chapter 18 of Leviticus, we read about the prohibitions against incest and other sexual offenses. We need to refrain from all these sexual practices, if we want to be in the kingdom of Elohim. However, most of the serials or soapies as they are known in South Africa, whether they are filmed locally or come from the USA, promote incest, as defined in Leviticus 18. We read accordingly in verses 24 - 28, '***Do not defile yourselves by any of these things; for by all these the nations which I am casting out before you have become defiled.***' (25) ***For the land has become defiled, therefore I have visited its punishment upon it, so the land has spewed out its inhabitants.*** (26) ***But as for you, you are to keep My statutes and My judgments, and shall not do any of these abominations, either the native, nor the alien who sojourns among you*** (27) ***for the men of the land who have been before you have done all these abominations, and the land has become defiled;*** (28) ***so that the land may not spew you out, should you defile it, as it has spewed out the nation which has been before you.***'

Leviticus 19 verse 1 to 20 verse 27 (Kedoshim).

This Torah portion is known as Kedoshim, meaning ‘*holy or set-apart*’. We read in verses 1 & 2, ***‘Then YHVH spoke to Moses saying, (2) “Speak to all the congregation of the sons of Israel and say to them, ‘You shall be set-apart, for I YHVH your Elohim am set-apart.”’*** Elohim gives us a general command to be set-apart and then continues to list about fifty commandments to achieve this objective.

In this Torah portion YHVH addresses the entire congregation, and gives them an assortment of things to do as well as things not to do. YHVH is telling us that living a set-apart life entails following what the Torah teaches. The first of these being to honor our parents. We need to realize that we owe people of authority proper respect – only then will we get used to the idea of accepting authority. This will also allow us to relate to YHVH and His word as our ultimate Authority. If we teach that all are equal we will allow our children to disobey their school teachers, because they consider themselves to be equal with people in authority. This is perhaps the reason why most people have become concerned with themselves only, making it impossible for them to attain to better positions in life, or to strive for holiness (set-apartness) in their lives. Through revering our parents, we learn to have a sense of respect: we will also learn to have respect for the authority of the people administering the laws of the land; and will not easily break traffic and other laws. Verse 3 of Leviticus 19 tells us that if we revere our parents, we will be able to revere YHVH and His Sabbaths (weekly, annual and land Sabbaths).

Next we are commanded to reject idols, followed by the issue of peace offerings and then by how to treat the less fortunate. Theft, deception and swearing falsely in the name of YHVH are discussed next, all of which constitute profaning the name of YHVH. We also read not to put a stumbling block in front of the blind, not to curse the deaf, or stand idly by whilst your neighbor’s blood is shed. These last few prohibitions are not the type that is seen by other people, but by Satan the accuser

of the brethren, as we read in Revelation 12: 10 and Job 1: 7. This means that we should refrain from hating our brothers in our hearts. Continuing in verse 19 of Leviticus 19, we read: '**You are to keep My statutes. You shall not breed together two kinds of cattle; you shall not sow your field with two kinds of seed, nor wear a garment upon you of two kinds of material mixed together.**' This last prohibition almost seems anti-climatic – it shifts from loving one's neighbor to a command without rhyme or reason, i.e. a 'chuk' in Hebrew. However, these seemingly meaningless laws teach us to serve YHVH the way he prescribes in the Torah, and not to worship Him the way the pagans around us serve their gods. This is exactly how our forebears worshiped YHVH after they were taken into captivity by the Assyrians during 721 and 718 BCE, as we read in 2 Kings 17: 33, '**They feared YHVH and served their own gods according to the custom of the nations from among whom they had been carried away into exile.**'

There are many who compromise in the way they want to follow YHVH. They hold that we are all following truth, whether we keep the Feast Days of YHVH according to the Hebrew calendar, or any other calendar, as long as we follow a shadow of what is to come. However, my fellow believer, there is only one way to serve YHVH our Elohim and it is a very difficult and lonely road. It is a road of no compromise. We read in Matthew 13: 45 & 46, "**Again, the kingdom of heaven is like a merchant seeking fine pearls, (46) and upon finding one pearl of great value, he went and sold all that he had, and bought it.**" The message of the parable of the pearl of great price is that: Once we have found the truth, we should never give up or turn away from it. Once we started on the way of Elohim, we should never look back. We read accordingly in Luke 9: 62, '(**But**) Yahshua said to him, "**No one, after putting his hand to the plow and looking back is fit for the kingdom of Elohim.**"' We should be deeply committed, as per the example set by Sharach, Meshach and Abed ego in Daniel 3. They were thrown into a fiery furnace because they refused to fall down and worship a false image. They were deeply committed to YHVH and were not prepared

to compromise in any way. YHVH came first in their lives and His word (or Torah) was their foundation. They knew that the word of YHVH forbid that they bow down to idols as is recorded in Exodus 20: 4 & 5. In addition to their commitment to YHVH they had faith that He could save them from any situation, if He chooses to do so. Notice that YHVH did not save them from the fire; He saved them in the fire. They knew that even if they died in the fire, they will one day be resurrected, just as we will according to 1 Corinthians 15: 12 - 22, as follows: **'Now if Messiah is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? (13) But if there is no resurrection of the dead, not even Messiah has been raised; (14) and if Messiah has not been raised, then our preaching is vain, your faith also is vain. (15) Moreover we are even found to be false witnesses of Elohim, because we witnessed against Elohim that He raised Messiah, whom He did not raise, if in fact the dead are not raised. (16) For if the dead are not raised not even Messiah has been raised; (17) and if Messiah has not been raised, your faith is worthless; you are still in your sins. (18) Then those also who have fallen asleep in Messiah have perished. (19) If we have hoped in Messiah in this life only, we are of all men most to be pitied. (20) But now Messiah has been raised from the dead, the first fruit(s) of those who are asleep. (21) For since by a man came death, by a man also came the resurrection of the dead. (22) For as in Adam all die, so also in Messiah all shall be made alive.'**

If we overcome and are resurrected from the dead during the first resurrection, we will rule on earth, as we are told in Revelation 5: 9 & 10, as follows: **'And they sang a new song saying, "Worthy art Thou to take the book and to break its seals, for Thou wast slain, and didst purchase for Elohim with Thy blood men from every tribe and tongue and people and nation. (10) And Thou hast made them to be a kingdom of priests to our Elohim; and they will reign upon the earth."**" If the kingdom of Elohim/heaven/Israel will be on

earth, why do some even now believe that they are going either to heaven or to hell when they die?

Levitcus 20 repeats the various laws against incest and abominable sexual practices given in chapter 18, using the phrase ‘uncover the nakedness’ For example we read in verse 20, that: ***If there is a man who lies with his uncle's wife he has uncovered his uncle's nakedness; they shall bear their sin. They shall die childless.*** Childless in this sense indicates that this type of sin by us, the modern day Israelites, called to be first-fruits, will result in the second death.

Leviticus 21 verse 1 to 24 verse 23 (Emor).

The name of this Torah portion is Emor, meaning to ‘speak’. We read in verses 1 - 3 of Leviticus 21, **‘Then YHVH said to Moses, “Speak to the priests, the sons of Aaron, and say to them, ‘No one shall defile himself for a dead person among his people, (2) except for his relatives who are nearest to him, his mother and his father and his son and his daughter and his brother, (3) also for his virgin sister, who is near to him because she has had no husband; for her he may defile himself.’’’** The priest in Israel was supposed to hold to a higher standard than the rest of the people, in that he was ministering the teachings of Elohim to them. But there are exceptions for his closest relatives only.

According to Mark 7: 11 - 13, YHVH does not want religious duties to take priority over our own families, as follows: **‘but you say, “If a man says to his father or his mother, anything of mine you might have been helped by is Corban (to say given to Elohim), (12) you do no longer permit him to do anything for his father or his mother; (13) thus invalidating the word of Elohim by your tradition which you have handed down; and do many things such as that.”’** The first two chapters in this Torah portion deal with the priests’ conduct of set-apartness, the sanctity of the offering, as well as the handling thereof. The sanctity of the Priest, i.e. **‘They shall be set-apart to their Elohim,’** in Leviticus 21: 6 is followed by the set-apartness of the offerings in Leviticus 22: 3 called: **‘set-apart gifts’.**

Our main focus in this Torah portion is in Leviticus 23. This chapter in Leviticus brings us to two of the keys to understanding the Scriptures, i.e. the Sabbath and Feast Days of Elohim. The reason why Christianity and others do not understand Elohim’s plan of salvation for all mankind, is because they believe that it is only a shadow of things to come (taken from Colossians 2: 16). They incorrectly believe that Yahshua nailed the Torah, including the Set-apart Days of YHVH to the cross (taken from Colossians 2: 14). However,

Yahshua clearly said in Matthew 5: 17 & 18: “***Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill.*** (18) ***For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away, from the Law, until all is accomplished.***”

Nonetheless, to understand this misconception better, we need to be familiar with the following two scriptural concepts:

1. **A type:** The sacrificial laws were types and after Yahshua became the sacrifice for our sins, there was no longer a need for this type. Yahshua introduced new emblems when He kept the Passover 24 hours before our Jewish brothers of His day did, as is recorded for us in 1 Corinthians 11: 23 – 25, like this: ***'For I received from the Master that which I also delivered to you, that the Master Yahshua in the night in which He was betrayed took bread; (24) and when He had given thanks, He broke it, and said, "This is My body, which is for you; do this in remembrance of Me."*** (25) ***In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me."***” Since Yahshua fulfilled the Sacrificial Law, by becoming the sacrifice, there is no longer a need to sacrifice animals, each time we sin (transgress the Torah). However, we keep the Passover with unleavened bread representing Yahshua's body, pierced through for our transgressions and with the wine representing His blood, which was shed for the forgiveness of the sins of the world. We are reconciled by His blood and are healed (physically) by his wounds.
2. **A shadow:** A shadow points to the reality, but does not do away with it. Elohim's Feast Days are shadows of things to come according to Colossians 2: 17. These Feasts Days are introduced by YHVH in Leviticus 23 and relates His plan of salvation for all humankind, to us. We keep these Feast Days yearly to

rehearse Elohim's plan of Salvation, so that we as first fruits will be able to teach the same as well as the rest of Torah to our siblings during Yahshua's millennium rule.

However, there are also a few additional keys that the believer needs to help him/her to better understand the Scriptures. The Scriptures is our manual on how to serve YHVH our Elohim, and how to live peacefully with our fellow human beings. Even though The Scriptures is one of the most popular books in the western world, it is also the world's most misunderstood book. The reason for this misconception, is that Satan and his agents are continually working to blind the minds of unbelievers to the truth, as we read in 2 Corinthians 4: 3 & 4, '***And even if our gospel is veiled, it is veiled to those who are perishing, (4) in whose case the god of this world (Satan) has blinded the minds of the unbelieving, that they might not see the light of the gospel of the glory of Messiah, who is the image of Elohim.***' Let's therefore consider **five** of the most important **keys** to help us better understand the word of Elohim, as follows:

1. **What is the true gospel?** Christianity teaches that John 3:16, the message about the person of Messiah, is the true gospel: It reads like this: "***For Elohim so loved the world that He gave His only begotten Son that whoever believes in Him should not perish, but have eternal life.***" This indeed is part of the Good News, but there is much more to it. For example, the crux of this verse is summed up in the words: '**that whoever believes in Him should not perish.**'

What does it mean to believe in Yahshua? The answer is two-fold, namely:

- a.) That we should believe in what Yahshua said (taught) whilst He was on earth; and
- b) That we should believe in His Name. The name Yahshua, in Hebrew means that He is the Salvation of

YHVH, as it clearly says in Matthew 1: 21, “***And she will bear a Son; and you shall call His name Yahshua, for it is He who will save His people from their sins.***” Note: There is wordplay in the underlined section and the meaning of His name. The name Jesus does not convey this meaning at all.

What did Yahshua teach whilst He was here on earth? We read the true gospel as taught by Yahshua in Mark 1:14 – 15, as follows: ‘***And after John had been taken into custody, Yahshua came into Galilee, preaching the gospel of Elohim, and saying “The time is fulfilled, and the kingdom of Elohim is at hand; repent and believe in the gospel.***’ The message that Yahshua taught was the good news about the coming Kingdom of Elohim. We live in a dying world due to global warming, oil depletion, natural and manmade disasters and Yahshua brought us a message about a New World with a better future for all. The Good News about the glorious future of mankind has been Elohim’s plan from the beginning. It was proclaimed to King David, when he wrote about the kingdom of Elohim in Psalm 145: 10 – 13 as follows: “***All Thy works shall give thanks to Thee, O YHVH, And Thy godly ones*** (faithful believers) ***shall bless Thee. They shall speak of the glory*** (esteem) ***of Thy Kingdom And talk of Thy power; To make known to the sons of men Thy mighty acts, And the glory of the majesty of thy kingdom. Thy Kingdom is an everlasting kingdom, And Thy dominion endures throughout all generations.***” Daniel also knew about the coming kingdom of Elohim as he wrote in Daniel 7: 27, “***Then the sovereignty, the dominion, and the greatness of all the kingdoms under the whole heaven will be given to the people of the saints of the Highest One; His kingdom will be an everlasting kingdom, and all the dominions will serve and obey Him.***”

2. **The identity of Israel:** Very few people realize that the ancient nation of Israel was divided into two separate nations. The kingdom of Israel comprising 10 of the original 12 tribe nation of Israel, were taken captive by the Assyrians and later scattered into mainly the western nations of the world. They became known as the lost ten tribes of Israel, since they lost their language, faith and identity. The other two tribes formed the kingdom of Judah, and even though they were also taken captive; they retained their language, culture and faith in the one true Elohim. Some of the two tribes making up the kingdom of Judah were later resettled in their homeland. But most importantly, today almost 61 years ago, their descendants who were also eventually dispersed throughout the world, started resettling in the land which is known as Israel today. In addition few realize that a major portion of the prophecies given in the Scriptures about Israel and Judah, were given for our people at this end time. They pertain to world conditions of today, and could not be understood until now. The Israelite seed of Abraham were European colonist from the seventeenth through twentieth centuries. The colonial powers made large investments and improved the lives of the people of the countries which they colonized greatly, despite claims to the contrary. The investments benefited all parties – which is part of the blessing of Abraham, with which all the nations whom Israel came in contact with, were blessed. However, every prophecy in the Scriptures showing where our people (Israel) will be, just prior to the second coming of Messiah and the coming great exodus back to Palestine, pictures them in captivity and slavery once again. Prophecies show how the punishment upon the western nations and in particular the USA and Britain, is beginning to escalate. The result will be a corrected people: The punishment will teach us and break our spirit of rebellion against Elohim and His word. Punishment implies correction, which in turn brings

repentance. We need to understand that even though our nations as a whole are to be punished; those of us yielding at this time to accept Elohim's correction without punishment shall be protected, if we turn to Him in obedience.

3. **Elohim's Set-apart Days:** These Set-apart days of Elohim, reveal His plan of salvation for all mankind. Each one of the seven annual Set-apart Days that YHVH commanded us to keep, pictures a step in the process of Elohim's plan of salvation for all mankind:
 - a) The Passover points towards Yahshua's sacrifice to pay the death penalty that we have incurred by our law-breaking (1 Corinthians. 5: 7&8). By His shed blood Yahshua reconciled us to the Father, making it possible for us to have direct access to the throne of Elohim. We believe that repentance, immersion in the Name of Yahshua and accepting the sacrifice of YHVH as Yahshua the Messiah, constitutes a covenant with YHVH. The terms of this covenant is sealed with the shed blood of Yahshua the Messiah (Hebrews 9: 11 - 12 & 15) and is renewed every year when we partake of the Passover.
 - b.) The Feast of Unleavened Bread - YHVH instructed the Israelites concerning this festival as they prepared to leave Egypt. For seven days we eat unleavened bread made without yeast. We remove all the leavening agents from our homes from the first day and eat no leavened products during the next seven days. On the first day we keep a set-apart convocation and also on the seventh day. We do not do any laborious work on these two Set-apart days, except to prepare food to eat, as per Exodus 12:14 - 16. The Israelites coming out of Egypt foreshadows us coming out of a life of habitual willful sin. Partaking of unleavened bread for seven days in our case

means coming out of sin completely. We gladly get rid of the leaven in our homes for seven days to remind us of the cleansing of ourselves of false doctrines, which leads to sin. Observing the days of unleavened bread helps us realize our need for Yahshua in overcoming our sins. Yahshua the lamb of Elohim was sacrificed for the forgiveness of our sins, thus de-leavening, or cleaning our lives. Yahshua helps us live Torah obedient lives, through the Set-apart Spirit dwelling in us after our repentance and immersion into His saving name.

- c.) The Feast of Weeks/Pentecost - The Feast of Weeks is according to the JPS Jewish Bible (published in 1917), counted from the morrow after the first day of rest (which is the day after the 1st day of Unleavened Bread); from the day you brought the sheaf of waving, i.e. the day after the 1st Day of Unleavened Bread. Seven complete weeks are counted; even unto the morrow after the seventh week shall you number fifty days. The book of Jashar quoted at least twice in The Scriptures, verifies this in chapter 82: 6, as follows:
"And in the third month from the children of Yisrael's departure from Mitzrayim, on the sixth day of it, YHVH gave to Yisrael the ten mitzvoth on Mount Sinai." Pentecost always falls on the sixth day of the third month according to the Hebrew calendar. Even so, we are commanded to count unto ourselves, from the Days of Unleavened Bread to Pentecost, remembering each spiritual step that our ancestors took leaving behind the land of Egypt, until they reached the base of Mount Sinai to receive the Torah. The first Covenant including the Ten Commandments was given to Israel at Mount Sinai on Pentecost. We read in Acts 1 & 2, that after Messiah ascended to heaven, the Set-apart Spirit was given on the day of Pentecost. It is by the indwelling of the Set-

apart Spirit that we are enabled to keep the Torah teachings of Elohim, with a Spiritual intent (Jeremiah 31:31-33). Pentecost also points to the initial harvest of souls, a kind of first fruits unto YHVH. Romans 8: 29 speak of Yahshua Messiah as the "***firstborn of many brethren***". We who are called now are also considered to be a type of first fruits, as we read in James 1: 18 as follows: "***Having purposed it, He brought us forth by the Word of truth, for us to be a kind of first fruits of His creatures.***" When first fruit believers die, our spirits go back to the Father who gave it, during which time our Father perfects it in Heaven (as we read in Hebrews 12: 23). When Yahshua returns He will bring back our perfected spirits and will resurrect our bodies. Our bodies and souls will merge with our perfected spirits from heaven, and we will become kings and priests ruling under Yahshua during the millennium.

- d.) The Feast of Trumpets (Yom Teruah) – This Feast begins at the new moon on the seventh month and is a Set-apart convocation. It is the day that our Jewish brothers call the Head of the Year. This is the day where the civil New Year is counted from. The ten days of awe begins at Yom Teruah and ends at the Day of Atonement (Yom Kippur). Transliterated Psalm 81: 3 reads as follows: '*Tiqu va'chodesh shofar ba'kesh le'yom chagenu*' – meaning blow the shofar at the moon's renewal; at the time of concealment of our festive day. Yom Teruah is the only Feast Day that falls on a Rosh Kodesh or new moon. The moon is renewed immediately after the shadow of the earth, between the sun and the moon, covers the moon and it commences its move towards renewal. The renewed moon cannot be seen by the 'naked' eye and only becomes visible as a crescent moon one and a half to two days after the concealment. Yes

the new moon is in concealment for plus/minus 2 days (See 1 Sam. 20:5, 27 & 34), and is only 'watched' to confirm the date for Trumpets. If Atonement will be on a Friday or a Sunday, Trumpets is moved one day on, ensuring that Atonement is never on a Friday or a Sunday. Concealment takes up to two days, which ensures that even in the event of such a postponement, Trumpets will still occur during concealment of the moon. We look forward with eager anticipation to the return of Yahshua the Messiah, for he will return at the sound of the last trumpet and the shout of the archangel. The blowing of trumpets was also used to call Israel to assemble together to prepare for a journey or for war. When Yahshua our Messiah returns to the Mount of Olives, the nations of the earth will gather together to fight against Him. Satan has deceived the whole world (Revelation 12: 9) and they will try to destroy the Messiah at His return. Satan will influence the nations to fight against Yahshua Messiah at His return. The feast of Trumpets also signals the resurrection of the dead in Messiah. Paul wrote about this in 1 Corinthians 15: 21-23: "***For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in Messiah all shall be made alive. But each one in his own order: Messiah the first fruit(s), afterward those who are Messiah's at His coming.***" Yahshua will resurrect the first fruits, those who are called now, to reign with Him for a thousand years. We need to pray that Yahshua will soon return, to this fast deteriorating world, ushering in the Kingdom of YHVH and bringing His perfect government on earth as it is now in heaven. This is what the feast of Trumpets depicts and what Yahshua taught us to pray for in Matthew 6: 10.

- e.) The Day of Atonement is the fifth annual feast day and is considered the most Set-apart day of all Elohim's Feast Days. Yahshua made atonement for us by His death on the stake and thereby reconciled us back to our Father YHVH. We are reminded of our carnality and how we need the atoning sacrifice of Yahshua, when we partake of a fast that commences on the ninth day of the seventh month at sun set and ends the next day at sun set. We do not eat or drink anything during this period of 24 hours. Atonement looks forward to the day when Satan will be bound and thrown into the bottomless pit for the duration of a thousand years. It also pictures the marriage of the Lamb to His Bride, chosen by His Father, at which time we will become at one (atonement) with Elohim.
- f.) The Feast of Tabernacles pictures the millennial rule of Yahshua our Messiah on the earth. Those of us called during this age, will if we make it, become first-fruits during the millennium. We will be resurrected when Yahshua returns, and will with those called out believers who survive until He returns, become kings and priests under Him and reign upon the earth for a thousand years, as per Revelation 5: 10 & 20: 6. We will assist Messiah to restore all things to the condition it was in, in the Garden of Eden. With Satan out of the way he will not be able to influence the minds of men to rebel against the laws that will be in force during Yahshua's rule. These laws will be none other than the Torah commands that we are familiar with today. That is why we need to keep the Torah Commands fully at this age, so that we will be able to teach those people living during the millennial rule of Yahshua, to do what is right.
- g.) The Last Great Day pictures a time after the millennium when the dead who were not

resurrected during the first resurrection, will be brought back to life. They will be given a time period during which they will have the opportunity to get to know Elohim, understand His teachings, repent and receive His Set-apart Spirit. We read in Revelation 20: 12 '***and books were opened.***' The books spoken about are the books contained in The Scriptures - To understand what is being described here we need to turn to Luke 24: 45, where we read: '***Then He opened their minds to understand the Scriptures.***' This is also alluded to in Isaiah 25: 7 – 8, as follows: '***And on this mountain He will swallow up the covering which is over all peoples, Even the veil which is stretched over all nations.*** (8) ***He will swallow up death for all time, And YHVH Elohim will wipe tears away from all faces, And He will remove the reproach of His people from all the earth; For YHVH has spoken.***' The veil will only be destroyed when death is swallowed up. This will happen after the Day of Judgment. The Day of Judgment for all the billions who lived over the past centuries will only come after the Millennial rule of Yahshua. These people who were blinded in the past will have the veil, which is stretched over them, removed. Make no mistake: If these formerly blinded people are only to be judged by their works, many of them who were thieves, prostitutes, dictators and false prophets will all perish in the lake of fire. They did not ever repent and were not immersed as we are taught to do in Acts 2: 38. They did not study the Scriptures to grow in grace and knowledge, as we are taught in 2 Peter 3: 18. Nevertheless, do not be mistaken, the second resurrection is the resurrection of the wicked and the unsaved dead. YHVH our Elohim does not have double standards – the countless unsaved billions deserve to have the same chance that we are having. Yes, they will only be judged

on what they did, after they learned about the Truth of YHVH our Elohim. The damnations that we read about in the Scriptures apply to us who are being called during this age. We are being judged during this age and if we do not make it, will burn to become ashes under the feet of the righteous as we read in Malachi 4: 1 - 3. The Scriptures will be opened to the understanding of the unsaved billions of Buddhists, Muslims, Shintoist and those who believed in a false messiah, who came to do away with his Fathers laws, both at present and in the past, after the second resurrection. This is not a second chance – since they were blinded by YHVH Himself (Romans 11: 32). This is truly the second harvest of human souls into the everlasting kingdom. YHVH is a merciful Elohim and will give all human beings a chance to come to repentance. He will bring the vast majority of mankind back to life and will fill those who willingly follow Him, with his Set-apart Spirit. In the end Yahshua will hand the kingdom back to the Father as it says in 1 Corinthians 15: 28 '***And when all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, that Elohim may be all in all.***'

4. **The Sabbath Day** – The Sabbath command given in Exodus 20, is considered the test command. This is the command that Christianity and other religions refuse to obey. Obeying the Sabbath commandment often results in great tests of faith, requiring that we rely totally on Elohim. But obedience to this command also brings great blessings, to those observing it. The main reason for obeying the Sabbath and the other commandments are as we read in Psalm 111: 10, as follows: '***The fear of YHVH is the beginning of wisdom; A good understanding have***

all those who do His commandments; His praise endures forever.'

5. **Duality Principle in The Scriptures** - there is a duality which runs throughout the Scriptures and the plan that YHVH is working out on the earth. We read in 1 Corinthians 15: 45, '***So also it is written, "The first man, Adam, became a living soul." The last Adam became a life-giving spirit.***' Similarly there was the original Covenant which was physical and temporal. Then there is the renewed Covenant which is spiritual and therefore eternal. YHVH also made man mortal from the dust of the ground and of the human kind; but through Messiah we may be begotten immortal, spiritual and of the Elohim kind. In like manner there were two phases to the promises that YHVH made with Abraham. YHVH made a twofold promise to Abram in Genesis 12. He said: '***I will make you a great nation*** (a promise of race) and '***in you all the families of the earth shall be blessed*** (a promise of grace).' The last promise is repeated in Genesis 22: 18: '***And in your seed all the nations of the earth shall be blessed, because you obeyed My voice.***' It is at this point where Christianity has fallen into error, or spiritual blindness. They do not see the two-fold promise that YHVH made to Abraham. They know about the Messianic promise of spiritual salvation through Messiah, but they miss the point that YHVH also gave Abraham the promise of physical race as well as spiritual grace. Most falsely assume that believers go to heaven at death. However, the promise of 'a great nation' refers to race and not the one 'seed', who was Messiah according to Galatians 3: 16: '***Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as referring to many, but rather to one, "And to your seed," that is Messiah.***' Yes, we know that Messiah was the Son of Elohim, but also the son of Abraham.

Notice carefully and understand that Israel was to become many nations. In Genesis 17: 1- 5, we read: **'Now when Abram was ninety-nine years old. YHVH appeared to Abram and said to Him, "I am Elohim Almighty; Walk before Me, and be blameless. (2) And I will establish My covenant between Me and you, And I will multiply you exceedingly."** (3) **And Abram fell on his face, and Elohim talked to him, saying,** (4) **"As for Me, behold, My covenant is with you, And you shall be the father of a multitude of nations.** (5) **No longer shall your name be called Abram, But your name shall be Abraham; For I will make you the father of a multitude of nations."** Also notice that the promise was conditional upon Abraham's obedience and blameless living. The 'great nation' now becomes a 'multitude of nations' and can definitely not refer to the one seed, Messiah. In verse 6 of Genesis 17 we read: **"And I will make you exceedingly fruitful, and I will make nations of you, and kings shall come forth from you."** There will come forth out of Abraham nations and kings – physical generation - multiple seed. In verses 7 and 8 of Genesis 17 we see: **"And I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be an Elohim to you and to your descendants after you.** (8) **And I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their Elohim."** The land is promised to plural descendants of whom YHVH is 'their' and not 'his' Elohim. Yes, the future of the great nations of the world rest on the promises that YHVH made to Abraham. The hope of life after death for anyone, regardless of race, is dependant upon the spiritual part of the promises made to Abraham – the promise of mercy and favor through Messiah, the 'one seed' of Abraham.

The children of Abraham have become a multitude of nations, but lost their identity because they started keeping pagan holidays such as Sunday, Christmas and Easter, like the pagan nations amongst whom they lived. They forgot the commandments of YHVH and are no longer His people. They have also forgotten the name of YHVH and even though some know that Yahshua died for their sins, they do not know His real name. In addition they do not know that they are Israelites who should keep the Torah commands of YHVH. They worship a three-headed deity whom they call G-d and do not keep the Feast Days of YHVH any longer: They have for this reason, forgotten YHVH our Elohim's plan of salvation for all mankind. This is how Satan keeps these Israelites from knowing their ultimate human potential - to become sons of Elohim in His everlasting Kingdom on earth.

In conclusion we read about the perpetual light (*'ner tamid'*) and the showbread in Leviticus 24. There is also a brief account where the name of YHVH was profaned by a man, resulting in his death by stoning.

Leviticus 25 verse 1 to 26 verse 2 (Behar).

The Torah portion for this week is called Behar, meaning ‘on the mountain’. We commence reading verses 1 – 4 of Leviticus 25, as follows: ‘**YHVH then spoke to Moses at Mount Sinai, saying, (2) “Speak to the sons of Israel, and say to them, ‘When you come into the land which I shall give you, then the land shall have a Sabbath to YHVH. (3) Six years you shall sow your field, and six years you shall prune your vineyard and gather in its crop, (4) but during the seventh year the land shall have a Sabbath to YHVH; you shall not sow your field nor prune your vineyard.”**’ This section of the Torah focuses on the Sabbatical year known as the ‘shmitta’ in Hebrew.

Even though it tells the farmer to stop working, we read in the first part of verse 6, ‘**And all of you shall have the Sabbath products of the land for food.**’ This tells us that like with the weekly Sabbath YHVH is our provider and that the community should exercise faith throughout the Sabbatical year. Nevertheless, this seventh year Sabbath together with the jubilee year (the 50th year known as the ‘Yovel’ in Hebrew) applies only to the land of Israel. In the seventh year the land lays fallow, as it does every seventh year, and after the 49th year, it lays fallow a 2nd year for the fiftieth year as well. The number seven means completion or perfection in Scriptural terms. The rest from labor is an absolute necessity both for animal and vegetable life and continuous crop growing will eventually deplete the land. The law of the Sabbatical year limits the number of insolvencies in that it allows the poor debtor to discharge his liability for debts contracted and enables him to start afresh on an equal footing with his neighbor. The jubilee year was the year of release of servants whose poverty had forced them into employment by others. In addition all property alienated to relieve poverty, was to be returned to the original owners without restoration of the monetary value paid in lieu of such property.

We read in verse 10 of Leviticus 25, '***You shall thus consecrate the fiftieth year and proclaim a release through the land to all its inhabitants. It shall be a jubilee for you, and each of you shall return to his own property, and each of you shall return to his family.***' The jubilee is introduced by the sound of a ram's horn throughout the land. YHVH starts the year on the first month known as Aviv in the spring in the Northern Hemisphere. But, the year of the Jubilee and the year of the seventh year land Sabbath both begins on the tenth day of the seventh month or on the Day of Atonement. The Day of Atonement and both these days are very special to YHVH.

YHVH does nothing without a reason. Even if due to the lack of food, we do not feel well on the Day of Atonement, we must never take it lightly. There is a good reason that YHVH has made Atonement, the year of the Jubilee and the seventh year Land Sabbath to interconnect. They are all about the subject of oppression, lack of forgiveness and greed. Once we understand why the Sabbatical year and the year of the Jubilee were necessary for the people of Israel, then we will understand what true fasting is. Both the Sabbatical and the Jubilee years have to do with release and restoration. Release of debt, release of slaves, and the restoration of property to its rightful owners. This Day of Atonement also connects to Yahshua and what He expects of us His followers.

The land Sabbath was necessary because people were enslaving other people less fortunate than themselves. They were doing this because of debt owed and taken out in forced labor. This was allowed for the same reason that Moses allowed divorce. Because of the hardness of the people's hearts. This brings us to poverty. Whereas the South African government has been concerned about the eradication of poverty, since 1994, there have always been poor people in the world, including in Israel. Has YHVH failed to provide for the poor? I do not think so. YHVH is providing for the poor through their fellow human beings. YHVH gives to some in excess and He expects that those who have in excess to

share their excess with the poor. We see explained in the following Scriptures how YHVH provides for the poor. Commencing in Deuteronomy 24: 19, like this: " ***When you reap your harvest in your field and have forgotten a sheaf in the field, you shall not go back to get it; it shall be for the alien, for the orphan, and for the widow, in order that YHVH your Elohim may bless you in all the works of your hands.***" Continue in Leviticus 19: 9 – 10, we read: "***Now when you reap the harvest of your land, you shall not reap to the very corners of your field, neither shall you gather the gleanings of your harvest. Nor shall you glean your vineyard, nor shall you gather the fallen fruit of your vineyard; you shall leave them for the needy and for the stranger. I am YHVH your Elohim.***" We read further in James 2: 15 – 16: "***If a brother or sister is without clothing and in need of daily food, and one of you says to them, 'Go in peace, be warmed and be filled' and yet you do not give them what is necessary for their body, what use is that?***" And finally in 1 John 3: 17, as follows: "***But whoever has the world's goods, and beholds his brother in need and closes his heart against him, how does the love of Elohim abide in him?"***

The jubilee has to do with redemption. It is the next-of-kin's duty to buy back a member of his family who has been conscripted to slavery. In the case of a Hebrew servant, he is to be released on the jubilee. In the same way Yahshua our kinsman redeemer redeems us from the death penalty that we all incurred because of disobedience to the Torah teachings of YHVH our Elohim. We read in Lev. 25: 18 – 22, "***You shall thus observe My statutes, and keep My judgments, so as to carry them out, that you may live securely on the land.*** (19) ***Then the land will yield its produce, so that you can eat your fill and live securely on it.*** (20) ***But if you say, "What are we going to eat on the seventh year if we do not sow or gather in our crops?"*** (21) ***Then I will so order My blessings for you in the sixth year that it will bring forth the crop for three years.*** (22) ***When you are sowing the eight year, you can still eat old things from the crop,***

eating the old until the ninth year when its crop comes in.'

It takes a tremendous amount of faith for a farmer to leave a piece of land unplowed for an entire year. But, we see here that if we follow the instructions of YHVH He will provide for us.

At this time in our lives we need the faith of Yahshua to make it into the kingdom of Elohim. We read about this in Revelation 14: 12, as follows: '**Here is the perseverance of the saints** (believers) **who keep the commandments of Elohim and the faith of Yahshua** (some manuscripts read their faith in Yahshua). Yes we need to keep on believing in the Salvation of YHVH, namely Yahshua, but we need to also persevere in keeping Elohim's annual and weekly Sabbaths, until Yahshua returns. We need to be ever ready for the return of Yahshua our Messiah, as we read in Matthew 24: 44 – 47, "**For this reason you be ready too; for the Son of Man is coming at an hour when you do not think He will.** (45) **Who then is the faithful and sensible slave whom his master put in charge of his household to give them their food at the proper time?** (46) **Blessed is that slave whom his master finds so doing when he comes.** (47) **Truly I say to you, that he will put him in charge of all his possessions.**" We are running the final lap, if we persevere, in obeying our Father YHVH and have faith in His salvation Yahshua we will become rulers under Him during the Millennium and beyond.

Leviticus 26 verse 3 to 27 verse 34 (BeChukotai).

This weeks Torah portion is called BeChukotai, meaning ‘in My statutes’. This Torah portion forms part of the closing statements of the book of Leviticus. It speaks of the blessings that will be experienced by those who walk in Elohim’s statutes and obeys His commandments, as well as the curses of those who violate these teachings. We read accordingly in verses 11 – 16 of Leviticus 26, **‘Moreover, I will make My dwelling among you, and My soul will not reject you. (12) I will also walk among you and be your Elohim, and you shall be My people. (13) I am YHVH your Elohim, who brought you out of the land of Egypt so that you should not be their slaves, and I broke the bars of your yoke and made you walk erect. (14) But if you do not obey Me and do not carry out all these commandments, (15) If, instead, you reject My statutes, and if your soul abhors My ordinances so as not to carry out all My commandments, and so break My covenant, (16) I, in turn, will do this to you: I will appoint over you a sudden terror, consumption and fever that shall waste away the eyes and cause the soul to pine away; also you shall sow your seed uselessly, for your enemies shall eat it up.’**

We see in verse 18 of Leviticus 26 that YHVH warned Israel that if they do not obey Him, He will punish them 7 times more for their sins. This is in fact repeated in verse 28. We know that Israel did not obey YHVH. We are also aware of the fact that after the nations of Israel and Judah split, both nations were taken away in captivity. The kingdom of Israel were taken captive by the Assyrians and were later scattered into mainly the western nations of the world. They became known as the lost ten tribes of Israel, since they lost their language, faith and identity. The kingdom of Judah were also taken captive, but they retained their language, culture and faith in the one true Elohim. Ezekiel prophesied about the captivity of the

house of Israel telling them that their captivity will last three hundred and ninety days, a day for each year. The punishment of 390 years was lengthened seven times the original, or 2730 years, based on Leviticus 26: 18. The captivity of the northern kingdom (Israel) took place during the years 721 – 718 BCE. Adding the 2730 years to that brings us to 2009 – 2012, or the present.

We read in Deuteronomy 30: 1 – 8 that there is a promise for our time, as follows: “***So it shall be when all these things have come upon you, the blessings and the curse which I have set before you, and you call them to mind in all nations where YHVH your Elohim has banished you, (2) and you return to YHVH your Elohim and obey Him with all your heart and soul according to all that I command you today, you and your sons, (3) then YHVH your Elohim will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where YHVH your Elohim has scattered you. (4) If your outcasts are at the ends of the earth, from there YHVH your Elohim will gather you, and from there He will bring you back. (5) And YHVH your Elohim will bring you into the land which your fathers possessed, and you shall possess it; and He will prosper you and multiply you more than your fathers. (6) Moreover YHVH your Elohim will circumcise your heart and the heart of your descendants to love YHVH your Elohim with all your heart and with all your soul, in order that you may live. (7) And YHVH your Elohim will inflict all these curses on your enemies and on those who hate you, who persecuted you. (8) And you shall again obey YHVH, and observe all His commandments which I command you today.”***

Chapter 27 of Leviticus deals with the laws concerning vows made to YHVH. We read in verse 1 - 4, ‘***Again YHVH spoke to Moses saying, (2) “Speak to the sons of Israel, and say to them, ‘When a man makes a***

difficult vow, he shall be valued according to your valuation of persons belonging to YHVH. (3) *If your valuation is of the male from twenty years even to sixty years old, then your valuation shall be fifty shekels of silver, after the shekel of the sanctuary.* (4) *Or if it is a female, then your valuation shall be thirty shekels.”*” Yahshua was sold for thirty shekels of silver, the price of a woman, which suggests that His was the price of His bride, since His bride was the one needing to be redeemed. In verse 26 we read that the 1st born from among the animals, which is the first-born unto YHVH, shall no man consecrate, whether it be ox or sheep, it belongs to YHVH. In fact this hold true for human beings as well. We further read in verses 32 – 33, ‘And for every tenth part of herd or flock, whatever passes under the rod, the tenth one shall be holy to YHVH.’ (33) He is not to be concerned whether it is good or bad, nor shall he exchange it, then both it and its substitute shall become holy. It shall not be redeemed.” Why this unconcern about whether the tithe of the animals are good or bad? We read in Ezekiel 20: 37 & 38, “*And I shall make you pass under the rod, and I shall bring you into the bond of the covenant;* (38) *and I shall purge from you the rebels and those who transgress against Me; I shall bring them out of the land where they sojourn, but they will not enter the land of Israel. Thus you will know that I am YHVH.*” This reminds me of Yahshua’s own words in Matthew 22: 7 – 14, like this: “***But the king was enraged and sent his armies, and destroyed those murderers, and set their city on fire.*** (8) *Then he said to his slaves, ‘The wedding is ready, but those who were invited were not worthy. (9) Go therefore to the main highways, and as many as you find there, invite to the wedding feast.’* (10) *And those slaves went out into the streets, and gathered together all they found, both evil and good; and the wedding hall was filled with dinner guests.* (11) *But when the king came in to look over the dinner guests, he saw there a man not dressed in wedding clothes,*

(12) *and he said to him, ‘Friend’ ‘how did you come in here without wedding clothes?’ And he was speechless.* (13) *Then the king said to his servants, ‘Bind him hand and foot, and cast him into the outer darkness; in that place there shall be weeping and gnashing of teeth.’* (14) *For many are called, but few are chosen.”*

Like with the previous Torah portion, this tells us that if we want to be in the kingdom of Elohim, we need to do everything in our power to clean up our lives, as we read in Revelation 22: 14, as follows: ***Blessed are those who wash their robes, that they may have the right to the tree of life, and may enter by the gates into the city.***