

## VAYYIQRA (LEVITICUS) 16:1-18:30 - AḤAREI MOTH – 'AFTER THE DEATH'

This week's Torah portion is called אֲחֵרֵי מוֹת - aḥarei moth, which comes from the two root words:

1) אַחַר aḥar – Strong's H310 which means, *'the hind or following part, afterwards, subsequent'* and comes from the root אָחַר aḥar – Strong's H309 which means, *'to remain behind, tarry, delay, defer, slack, hesitate'*, and

2) מוֹת maveth – Strong's H4194 which means, *'death, plague'* and comes from the root verb מוּת muth – Strong's H4191 which means, *'to die, bring about my death, put to death'*.

Therefore, we see this portion beginning with the events that took place **'after the death'** – the death of the two sons of Aharon, Naḏab and Aḇihu, who brought strange fire before יְהוָה and were consumed by fire.

What is interesting to take note of here is the fact that there are 5 chapters in between the events that took place in **Chapter 10** where the two sons of Aharon were killed and this chapter, where it says clearly that יְהוָה spoke to Mosheh **after the death** of the two sons of Aharon!

What is clear, as you see and understand the contents of **Chapters 11 to 15** which speaks of the dietary and purity laws, is that we are able to recognise our need to be set-apart, as יְהוָה is set-apart, and learn from the error of Naḏab and Aḇihu.

We are therefore able to learn 'how we are to be' and 'how we are not to be', which is to be reflected in us, even right down to what we eat!

For example, we are not to be like 'pigs' to one another, that simply bite and devour one another until there is nothing left of us; but rather, we are to be sure-footed and able to rightly handle the Word of Truth and love one another as self! We are to be like the animals we can eat, which process what they take in on different levels, then use it to feed others, just as El Shaddai (the all-powerful One) nourishes us.

Clearly, we see that יְהוָה makes it very loud and obvious that He does not want us to worship and live the way the other nations live, and so, the process of separation is made very clear in the 5 chapters leading up to this one.

### COME OUT AND BE SEPARATE!!!

The preceding chapters before this one, clearly shows us the Torah regarding the correct manner and state one is to be in, in order to be able to come near, or approach, יְהוָה.

And so, while it may seem odd that 5 chapters are given before this, it is clearly an extremely important lesson for us to learn, about how we are **NOT** to approach יְהוָה and be at risk to be found being consumed in His wrath; but rather, that we are to ensure that we follow His prescribed manner of approaching, or drawing near to, Him and ensure that we are in a set-apart cleansed state, so that we are able to come before Him, as pleasing set-apart ones that are acceptable in His sight!

While the protocols for drawing near have been clearly laid out for the congregation of Yisra'el, we are now given the instructions for Aharon, the high priest, as to 'how' He was to approach יְהוָה.

And just as the preceding 3 chapters have shown how others may not enter the Tabernacle/Temple/Dwelling Place in an improper way, we also now see that Aharon may not enter improperly either.

He was given clear and strict instructions as to how he was to enter and serve in the Dwelling Place. This shadow pictures for us the work of Messiah, our High Priest, who fully met all these prescribed requirements of the Torah, allowing us the freedom to come boldly to the Throne of Elohim, through the Blood of Messiah!

**Verse 2 – 4** – Aharon was not allowed to enter behind the veil at all times, or else he would die. He was then instructed as to how he would be able to enter – which would be by the blood of a young bull and a ram, following the clear and strict prescribed process! He would have to put on the set-apart garments of service that were set-apart for this purpose.

What we need to take careful note of here is that this entire chapter contains the instructions given to Aharon in regards to how he was to enter in to the Most Set-Apart Place!

And this would only take place once a year, on the Day of Yom Kippur, in order to make atonement for himself and for the people.

All of this shadow pictures the wonderful work of Messiah fulfilling these tasks and how He will fully complete this work, in atoning for the entire nation of Yisra'el, at His second coming, when He comes out of the Most Set-Apart Place on this Day of Yom Kippur.

Aharon was not allowed to come in at all times to the Set-Apart Place inside the 'veil'.

The Hebrew root word translated here as 'veil' is פָּרוֹכֶת paroketh – Strong's H6532 which means, '*curtain, veil*'; and as we study further these proceedings, we are able to see the great work of our Master, redeemer, High Priest and King, in understanding that we are now able to come boldly into the Set-Apart Place, for Messiah made a new and living way for us through His flesh:

**Ih'rim/Hebrews 10:19-22** "So, brothers, having boldness to enter into the Set-apart Place by the blood of יְהוֹשֻׁעַ, 20 by a new and living way which He instituted for us, through the veil, that is, His flesh, 21 and having a High Priest over the House of Elohim, 22 let us draw near with a true heart in completeness of belief, having our hearts sprinkled from a wicked conscience and our bodies washed with clean water."

The Greek word for 'veil' is καταπέτασμα katapetasma – Strong's G2665 meaning, **'to spread out (a curtain), a curtain (the inner veil of the Tabernacle)'**, and this is the word used in the LXX (Septuagint – Greek Translation of the Tanak)) here in Wayyiqra/Leviticus 16:2.

What we also see from this, on an individual basis, is that we, who are 'in' Messiah, now have access to the throne of Elohim, each and every day, as the veil was torn at the death of Messiah; and by His Blood He has satisfied the requirements of this Torah of entering in to the presence of Elohim, giving us – His Body – access to the Most Set-Apart Place.

**Ib'rim/Hebrews 4:14-16 "Therefore, since we have a great High Priest who has passed through the heavens, יהושע the Son of Elohim, let us hold fast our confession. 15 For we do not have a High Priest unable to sympathize with our weaknesses, but One who was tried in all respects as we are, apart from sin. 16 Therefore, let us come boldly to the throne of favour, in order to receive compassion, and find favour for timely help."**

This chapter is often greatly misunderstood by so many, as they fail to see the fullness of the perfect shadow picture of the Good things to come; in that it is on this day of Yom Kippur that we shall see יהושע coming for His Bride.

It is on Yom Teruah (trumpets) that the sounding of the alarm and the Trumpets will greatly resound and we will see the wrath of Elohim being poured out upon the nations; and His set-apart ones are called to endure and stand firm in the faith.

However, it is on the day of Yom Kippur that Messiah, our High Priest who intercedes daily for us before the Throne, shall come out, as a conquering King and separate the sheep from the goats and trample the winepress of His wrath!

This is the day when the final atonement for the prepared Bride (the whole house of Yisra'el) will be completed!

**Verse 3** – Aharon was only allowed to enter by the blood of a young bull, as a sin offering, and the blood of a ram, as an ascending offering.

Both the blood of a bull and a ram shadow picture for us the redemptive work of יהושע Messiah, by whose Blood we now have access into the presence of Elohim.

The term **'with a young bull'** is written in the Hebrew text as follows:

בַּפָּר בֶּן־בָּקָר – 'b'phar ben-baqar' - **'with a bull, a son of the herd'**.

The root words that are used here are:

- 1) פָּר par – Strong's H6499 which means, **'bull, young bull, steer, heifer'**;
- 2) בֶּן ben – Strong's H1121 which means, **'son, grandson, child, member of a group'**;
- 3) בָּקָר baqar – Strong's H1241 which means, **'herd, cattle, ox, oxen, bulls'**.

As we consider these words, we are able to see how the blood of these animals was to be a clear shadow picture of the coming redemption of Yisra'el, through the Blood of Messiah; and we are further able to see this by looking at the ancient pictographic script in regards to these key words.

Let us therefore take a brief look at these words, that I have just highlighted above, in the ancient pictographic form and see how each word is clearly able to reveal to us the work of Messiah, when used in terms of this access into the Most Set-Apart Place inside the veil, being spoken of here.

1) פַּר par – Strong’s H6499 which means, *‘bull, young bull, steer, heifer’*:



Pey – פֵּי:



This letter in the ancient script is pictured as , which is an **‘open mouth’** and carries the meaning of **‘speak and blow’**, from the functions of the mouth, and can have the meaning of **‘scatter’** by blowing.

It can also mean sword or beard as in things with edges, as well as a region in depicting a place with edges or boundaries. It also can represent that which has been spoken forth from the words of one’s mouth, as being established!

Resh - רֶשֶׁת:



The Ancient picture for this letter is , the head of a man. This letter has the meanings of **‘head’** or **‘man’** as well as **‘chief, top, beginning or first’**.

2) בֵּן ben – Strong’s H1121 which means, *‘son, grandson, child, member of a group’*



Beyt - בַּיִת:



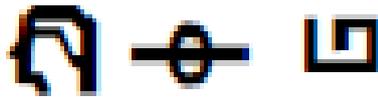
This is the letter **‘beyt’**, which in the ancient script has this letter as , which pictures a **‘tent floor plan’** and means, **‘house’** or **‘tent’**. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself and is the Dwelling Place of the Most-High, which we are, as we are as living stones being built up in Messiah.

Nun - נֹן:



This is the letter **‘nun’**, which in the ancient text is pictured as , which is a **‘sprouting seed’** and gives the idea of **‘continuation or an offspring or an heir’**, speaking of that which sprouts forth will be the heir of the promise of continuation, and represents one’s life expectancy.

3) בַּקָּר baqar – Strong’s H1241 which means, *‘herd, cattle, ox, oxen, bulls’*



**Beyt** - בֵּית:

This is the letter **‘beyt’**, which in the ancient script has this letter as , which pictures a *‘tent floor plan’* and means, *‘house’* or *‘tent’*. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself and is the Dwelling Place of the Most-High, which we are, as we are as living stones being built up in Messiah.

**Quph** – קָוֶה:

this is the Hebrew letter **‘quph’**, which is pictured in the ancient script as –  – a **‘horizon’** and depicts the elements of **‘time’**, as it pictures the sun in its rising and setting. It therefore carries the meaning of **‘circle’** or **‘to go around’**, representing for us both, appointed cycles or times as well as eternity.

**Resh** - רֶשֶׁת:



The Ancient picture for this letter is , the head of a man. This letter has the meanings of **‘head’** or **‘man’** as well as **‘chief, top, beginning or first’**.

As we consider these 3 words collectively, in seeing the great prophetic shadow picture of how we are able to gain access into the Set-Apart Place inside the veil, we are able to see the clear message being depicted through these individual picture words.

**BY THE MOUTH (THE WORD) OF THE HEAD, WHO IS THE SON WHO IS THE SEED, THAT BUILDS US UP IN HIM, AS WE CONTINUE TO FOLLOW HIS COMPLETE APPOINTED CYCLES (FEASTS). FOR BY HIS SACRIFICE HE BECAME A SIN OFFERING FOR US IN HIS OWN BLOOD!**

As we consider the **ram** for the ascending offering, we can also see a powerful shadow picture of the fullness of the work of our Mighty Redeemer

The Hebrew root word that is used for **‘ram’** is אֵייל ayil – Strong’s H352 which means, *‘terebinth, chief, pillar, door post, ram’*.

The ram is a grown male sheep and is head of the flock.

A shepherd may have one or two rams in a flock of ewes to promote uniformity.

The ram is forever in the eyes of the Hebrew, seen as the substitute animal, faithful unto death.

This is, of course, because יְהוָה provided a ram as a substitute for Yitshaq on that day when Abraham's faith was revealed.

**Bereshith/Genesis 22:12-14** “**And He said, “Do not lay your hand on the boy, nor touch him. For now I know that you fear Elohim, seeing you have not withheld your son, your only son, from Me.”** 13 **And Abraham lifted his eyes and looked and saw behind him a ram caught in a bush by its horns, and Abraham went and took the ram and offered it up for a burnt offering instead of his son.** 14 **And Abraham called the name of the place, ‘יהוה ירה’ Yireh,’ as it is said to this day, “On the mountain יהוה provides.”**”

The blood of a ram, as an ascending offering, clearly depicts for us the complete provision of יְהוָה for us, through the Blood of Messiah who would be lifted up as an ascending offering.

As we look at the ancient pictographic script and the letters that make up this word אַיִל **ayil** – **Strong's H352**, we are further able to see the clear message being given, in the context of this needed blood that would give us access into the presence of our Master and Elohim.

Ram - אַיִל **ayil** – **Strong's H352** which means, **‘terebinth, chief, pillar, door post, ram’**.



### Aleph - א:

This is first letter of the Hebrew alphabet and is called ‘**aleph**’ and in the ancient script is

pictured as , ‘**the head of an ox**’, and represents ‘**strength**’, meaning ‘**muscle**’ as the ox is the strongest of the livestock animals.

This also carries the meaning of ‘**yoke**’, as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction.

This can also picture for us the ‘**red heifer**’ sacrifice that יהושע Messiah fulfilled!

### Yod - י:

This is letter ‘**yad** or **yod**’ which in the ancient script is pictured as , ‘**an arm and hand**’ and carries the meaning of ‘**work, make, throw**’, from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one's hands is the basic meaning of this letter!

### Lamed - ל:



This is the Hebrew letter 'lamed', which is pictured as , a 'shepherd's staff', representing 'authority' and can give the meaning of 'to or toward' and can represent that which pushes or pulls a flock in a direction, and can speak of authority or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

As we consider these pictographic letters, we are able to recognise the power of the substitutionary sacrifice that is provided for us:

**THE ALEPH (HEAD OF ALL CREATION), THROUGH HIS MIGHTY REVEALED OUTSTRETCHED ARM AND HAND, HAS CAUSED US TO BE ABLE TO DRAW NEAR TO HIM, UNDER THE CLEAR AUTHORITY OF THE GOOD SHEPHERD, יהושע MESSIAH!**

What is also worth noting, is that this word אַיִל ayil, when used in its prolonged form, is often translated as, 'terebinth', which is the Hebrew word אֵילֹן eylon – Strong's H436 which means, 'terebinth, oak, mighty' (prolonged form of ayil).

Another word that is also used for 'terebinth' is אֵילָה eylah – Strong's H424 which also means, 'terebinth, oak' and is the feminine of אַיִל ayil.

Why I am mentioning this, is simply to illustrate that the terebinth tree, in Scripture, gives us a clear reference to a very strong and very durable tree, that has a sturdy structure as well as an extensive root system that enables the tree to remain green, even during a drought! This strong tree is known to grow up to 12m high and due to its root system can sprout up from a stump after having been cut down which, as we will see, is used as a picture in Scripture! When we see the relation of this word being closely identified with ram, we are further able to glean a great deal regarding the strengthening work that the Blood of Messiah has in our lives, as we become a planting of יהודה, in Messiah, to be adorned!

**Yeshayahu/Isaiah 61:3 "to appoint unto those who mourn in Tsiyon: to give them embellishment for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. And they shall be called trees of righteousness, a planting of יהודה, to be adorned."**

**Trees of righteousness:**

The Hebrew word that is translated as 'trees' is אַיִל ayil – Strong's H352, and the Hebrew word that is translated as 'righteousness' is צְדָקָה tsedeq – Strong's H6664 which means, 'righteous, just, righteousness'.

The Hebrew word that is translated as 'planting' comes from the root word מַטֵּעַ matta – Strong's H4302 which means, 'a place or act of planting, plantation, where it was planted', and this word comes from the root verb נָטַע nata – Strong's H5193 which means, 'to plant, establish, fix, fasten'.

When Messiah comes again and His reign is established here in earth, we who are in Him, shall be firmly planted and called trees of righteousness!  
As ambassadors of the Kingdom to come, we recognise how we are to be firmly planted in His word as strong trees of righteousness.

In Scripture, we find many agricultural word pictures that are used to describe man, and Dawid tells us what the faithful, who meditate on the Torah day and night, will be like:  
**Tehillah/Psalm 1:3** **“For he shall be as a tree planted by the rivers of water, that yields its fruit in its season, and whose leaf does not wither, and whatever he does prospers.”**

Through the atoning work of the Blood of Messiah, we are able to be firmly planted as trees of righteousness, and in Him we are now called to be a daily living sacrifice – that is we are to be a complete ascending offering through set-apart obedience to His commands!

For more on an overview of the Terebinth Trees in Scripture, please see the notes from a message called, **“TREES OF RIGHTEOUSNESS! – An overview of the Terebinth”** from our site (<https://atfotc.com>) under the ‘sermons 2013/2014’ menu or by clicking the following link: <https://atfotc.com/trees-of-righteousness-an-overview-of-the-terebinth/>

The root word that is used for ‘ascending offering’, in the Hebrew, is עֹלָהּ olah – Strong’s H5930 and means, **‘whole burnt offering, i.e., an offering of the entire part of a sacrifice that was clean and acceptable for sacrifice’**.

This עֹלָהּ olah offering speaks of that which ‘goes up’ or ‘ascends’ and in the essence of these offerings unto יְהוָה this carries the meaning of, **‘to cause to ascend up to יְהוָה as a flame and smoke ascent by burning’**.

The עֹלָהּ olah offering symbolises complete dedication and a giving of our all as we offer up our bodies as a living sacrifice, so that we can be pleasing in presenting to Him our reasonable worship that is due:

**Romiyim/Romans 12:1-2** **“I call upon you, therefore, brothers, through the compassion of Elohim, to present your bodies a living offering – set-apart, well-pleasing to Elohim – your reasonable worship. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you prove what is that good and well-pleasing and perfect desire of Elohim.”**

In the ancient pictographic script, the Hebrew word for ‘ascending offering’ - עֹלָהּ olah – Strong’s H5930 – looks like this:



Ayin - ע:

The original pictograph for this letter is  and represents the idea of **'seeing and watching'**, as well as **'knowledge'**. as the eye is the 'window of knowledge'.

Lamed - ל:

The ancient script has this letter as , and is pictured as a **'shepherd's staff'**, can give the meaning of **'to or toward'** and can represent that which pushes or pulls a flock in a direction, and can speak of **authority** or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

Hey – ה:

The ancient script has this letter pictured as , which is **'a man standing with his arms raised out'**. The meaning of the letter is **"behold, look, breath, sigh and reveal or revelation"**, from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

When considering the ascending offering and the clear Torah of this offering that requires the fire to never be put out we are able to recognise the clear lesson portrayed in the pictograph rendering of this word עֹלָהּ olah, which teaches us how we are to have our eyes continually fixed upon our Shepherd who is to be praised!

In terms of the ascending offering, these letters can render the meaning:

## **LOOKING TO THE GOOD SHEPHERD WHO IS TO BE PRAISED!**

With the eye representing knowledge and experience we can also see how this can render our need to continually experience the staff as we lift our hands in surrendered praise, and this ought to be reflected in our lives being a daily living offering that is well pleasing to our Master and Good Shepherd!

**Verse 4 – Set-Apart Linen –**

The Hebrew word used here for 'linen' is בָּדָד bad – Strong's H906 which means, **'white linen'** and we see this word also being used in Hebrew in reference to separation: בָּדָד bad – Strong's H905 which means, **'alone, besides, apart, separation'** and comes from the primitive root word בָּדַד badad – Strong's H909 which means, **'to be separated, isolated, lonely'**.

One thing that we are clearly able to see here is that the work of Aharon, as high priest, was a work that he had to perform alone, when going into the Most Set-Apart Place, and pictures for us that Messiah alone, our High Priest, is fully able to redeem us!

Now that we are grafted in by His Blood, we too need to recognise that this path of righteousness that we walk in can be a very lonely road, for the Way is narrow and few find it!!! We are to be dressed in 'fine linen', and we are told what fine linen represent, in:

**Hazon/Revelation 19:8** "And to her it was given to be dressed in fine linen, clean and bright, for the fine linen is the righteousnesses of the set-apart ones."

Aharon had to 'bathe' his body in water before putting on the fine linen, and the Hebrew word used for 'bathe' is רָחַץ *rahats* – Strong's H7364 and means 'to wash, wash off, bathe, wash away', and this also teaches us that we need to constantly keep ourselves clean through the washing of the Word, for it would be at the bronze laver where Aharon would bathe himself.

Some other interesting points to take note of in this chapter are:

**Verse 12** – Aharon was to take coals from the slaughter place – not as his sons had done in bringing their own strange fire!!! Hands filled with the sweet incense, speaks of how the role of the High Priest is that his hands are filled with that which is pleasing and sweet before Elohim and has no other works occupying His hands.

יהושע *Yehoshua* said that He only did what the Father has commanded and only did that which He was sent to do, and only spoke that which HE was commanded to – His hands were full of the 'sweet incense' beaten fine, in order to fully satisfy the Torah of atonement!

**Verse 13** – put incense on the fire before יהוה *Yehovah*, is another wonderful picture of how יהושע *Yehoshua* Messiah is the One who intercedes for us day by day, as the incense represents the prayers of the Set-Apart ones (**Hazon/Revelation 8:3**) and we have a great High Priest who intercedes for us:

**Ih'rim/Hebrews 7:25** "Therefore He is also able to save completely those who draw near to Elohim through Him, ever living to make intercession for them."

**Verse 14** – Sprinkle on the east side!

What is significant for me here, is that the blood of the bull is sprinkled on the east side and on the lid; and for me it pictures perfectly the work of Messiah.

We are told in *Yehezqel* that the 'east gate' is the gate by which יהוה *Yehovah* Elohim enters and it is shut – and we see from **Yehezqel/Ezekiel 40-48** which clearly pictures the end days and the Millennial reign and gives repeated reference to the east gate in referencing the gate by which יהוה *Yehovah* enters and is shut until His return.

This is a picture, once again, that יהושע *Yehoshua*, the gate of the sheep, is the only means of deliverance, and there is no other way into the Covenants of Promise except through His Atoning Blood sprinkled on the east, redeeming us as a people who may enter in Him.

The Hebrew word for 'east' can also mean 'ancient' and shows the picture of a restoration of the most ancient 'Ādam' and also pictures for us how the Kerubim guard the east gate to the garden of Ēden.

In **verse 17** we are told that no man should enter in the Tent of Appointment when Aharon, the high priest, goes in to make atonement, and this fits perfectly into the words of Messiah to His Talmidim in:

**Yoḥanan/John 13:36** “**Shim`on Kěpha said to Him, “Master, where are You going?” יְהוֹשֻׁעַ answered him, “Where I am going you are unable to follow Me now, but afterwards you shall follow Me.”**”

Only יְהוֹשֻׁעַ could go into the Set-Apart place in order to make atonement and His talmidim could not go in while He was making atonement for us all!!!

In **verse 23-24** Aharon would take off his normal clothes and put on the set-apart linen clothes, and we see in these verses that he takes off the set-apart linen clothes, which he put on when going in to the Set-Apart Place and he leaves them there and puts on His own clothes and comes out.

This is a wonderful shadow picture of Messiah who took on the form of a servant and humbled Himself and clothed Himself in Priestly garments of righteousness and having fulfilled His duty as our High Priest, when He does come out, He will leave the priestly garments in the Set-Apart place and He will come out as He is with His own garments on – and that as King and Creator of all!!! We shall finally see Him as he is and not only in part and we shall know Him fully.

As Sha’ul says that now we see in a mirror (that is His Word) dimly but we shall see Him face to face as our Redeeming King!!!

**Let us briefly look at this Day of Yom Kippur in a little more detail:**

Yom Kippur – the purification of the Bride – the Day of Atonement.

One might ask why do we have this day separate from Pěsaḥ – isn’t that when we were redeemed?

This is a good question, yet יְהוָה’s appointed times are perfect shadow pictures for us and so in understanding these great shadow pictures, it could best be explained as Pěsaḥ symbolising for us personal redemption – it was on that day we were bought at a price and received atonement for our personal sins.

Pěsaḥ symbolises for us the personal deliverance from bondage to slavery, as each household would put the Blood of the Lamb on their doorposts, so would they be saved.

We each must accept, receive and apply the Blood of the Pěsaḥ Lamb personally in our lives.

The Day of Atonement speaks of the national redemption of a nation.

The day in which the Covenant will be confirmed according to Dani’el 9, and a time when

Yisra’el will no longer doubt that יְהוֹשֻׁעַ is the Messiah.

Atonement means **‘to make ransom for or to cover over man’s sins’**.

The English word Atonement was derived when the translator wanted best to describe what **‘kippur’** meant as there was not a definitive English word to describe or translate the meaning of this and so what he translated it to was – **‘At-One-Ment’** – therefore later being called **‘Atonement’**.

This was the best way he could express what this day carries for us – it is when we are made to be ‘one’ with יהוה – be ‘at one with’ Him and finally be fully restored unto Him as a washed and purified body together as ‘one’!

So, this is also a day where we truly come and remember the ransom that was paid for us by the shed Blood of the Pěsaḥ Lamb – יהושע Messiah, once and for all and reflect on our lives as to how we are living out our covenant relationship with our Saviour.

The Hebrew word for atonement is כִּפָּר kippur – Strong’s H3725 and comes from the root word כָּפַר kaphar – Strong’s H3722 and means: *‘to cover over, pacify, make propitiation, atone’*.

As a noun, it can also carry the meaning of *‘a ransom’, ‘gift’, or ‘to secure favour’*.

It literally means to *‘cover over’* or *‘smear with pitch’* as in the sealing of a ship.

Therefore, *‘kaphar’* or atonement, means to cover that which is bare or naked or shamed, and also means to *‘smear the ship so that your ship will not sink and drown all those aboard’!*

**Wow – we are ‘covered’** – Atoned for by His Blood!!!

Noaḥ was commanded by יהוה to cover the ark inside and out with pitch – he was told to

כָּפַר kaphar – Strong’s H3722 (cover) the ark with - כֹּפֶר Kopher – Strong’s H3724 (pitch):

**Berēshith/Genesis 6:14 “Make yourself an ark of gopherwood. Make rooms in the ark, and cover it inside and outside with tar.”**

*‘Kaphar’* also means to ransom – and so we know that יהושע has paid our ransom and atoned for us.

It also means to reconcile with someone who has the power of death over you, and to pacify the one who has the power to do you harm!

We must realise that the punishment for sin is death, and no sin goes unpunished.

Through the Atonement of יהושע for our sins we are reconciled to the One who has the power to put us to death!

In **Wayyiqra/Leviticus**, where the priestly service and sacrificial system is presented and discussed, the very word we have been looking at, *‘kaphar’* is used 16 times in

**Wayyiqra/Leviticus 16** and 48 times in the entire book!

**39 times**, however, it is used in **Wayyiqra/Leviticus** in the specific description of the priestly service and sacrificial system where the other times are regulation instructions for the Day – this is a wonderful representation for us – for it was the exact number of stripes that יהושע took across His back – and it is by His stripes that we are healed!!!

By His Stripes and His sacrifice, we are covered, cleansed, redeemed and reconciled to Him!

In the ancient pictographic script, the word כָּפַר kaphar – Strong’s H3722 is pictured as:



## Kaph – כ:



The ancient script for this letter 'kaph' is –  – and pictures 'an open palm of a hand', and can have the meaning of 'bend, curve' which is seen in the shape of the hand. It can also be understood to have the meaning of the ability to 'tame, subdue', as in the 'bending of the will', as an 'open hand' signifies 'submission'.

## Pey – פ:



The ancient script for this letter 'pey' is –  – and is pictured as an 'open mouth' and carries the meaning of 'speak and blow' from the functions of the mouth, and can also have the meaning of 'scatter' by blowing. In representing the mouth, it can also picture the lips of a mouth, which are the 'edges of the mouth', and can also refer to things with edges, such as a sword or beard!

## Resh – ר:



The ancient script has this letter 'resh' as –  – and is pictured as 'the head of a man' and has the meaning of the head of a man as well as chief, top, begging or first. Top, as in the top or head of a body and chief, as is head of a tribe or people as well as the one who rules the people.

When we understand these pictures, in reference to a 'covering', as well as the ability to be afforded security and protection, we are able to see how we, who submit to our Master and Messiah, and acknowledge that He is our Head and chief and that He is the Beginning and the End, realise how, by the Word of His mouth, which He has revealed to us, in His own flesh, covers us, as He has us written in the palm of His Hand, as His treasured possession!

Scripture clearly teaches us that atonement involves something which is 'lacking' (or leaking in respect to a boat not sealed), and is *in danger of judgement* (or sinking) – and then having that 'lack' (which is caused by sin) 'covered' with something that will restore and keep it from sinking or being destroyed, just as the pitch applied to ancient boats would keep them from sinking!

It is only by the favour and loving-kindness granted by יהוה, who has the power of life and death over us, that His liberal smearing or covering us inside and out, covering the soul of man with His favour and loving-kindness through the blood of יהושע, our High Priest, that man can be kept from sinking in a relationship with his Creator.

When sin occurs, a price must be paid.

Yom Kippur is the day when יהוה will be reconciled with His creation – a day set aside and appointed for Him to pardon, to cleanse and to forgive.

It was only on this one day of the year that 'one' among the children of Yisra'el were able to come 'face to face' so to speak with יהוה and live!

This occurred when only the high priest in office entered the Most Set-Apart place where the Ark of the Covenant was kept.

And as we read, **Wayyiqra/Leviticus 16** gives for us the entire ceremony, and the high priest was required to bathe/wash - רָחַץ **rahats** – **Strong’s H7634** himself a couple of times during the Day of Atonement ceremony and carries the wonderful picture of cleansing and how our High priest has too cleansed His Body by the washing of His Blood!

This day was also known as the day of redemption as this day foreshadows a time when Messiah would return and the day of redemption and reconciliation would be fully complete.

**Qorintiyim Aleph/1 Corinthians 13:12** “**For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know, as I also have been known.**”

Sha’ul was saying here, that we are not yet face to face with our Father, but the time will come as pictured by this day, where we will see Him face to face and then we will know Him fully, as He knows us now!

For what we see of Him, dimly, we see in the ‘mirror’ of His Word, and **Ya’aqob/James** encourages us to not forget what we look like when we look into the mirror of His Word – for we look into the perfect Torah – that of freedom and continue in it, being blessed in the doing of the Torah.

We all have a choice to make, when we look into the mirror of His Word:

**‘Will we do what it says and remember to guard and do, or simply ignore?’**

It is everyone’s individual choice – but that choice will certainly determine whether this Day will be a day of joy and gladness at the fullness of time as the works of our faith are proven to be genuine mirrored by the Truth of His Word through obedience in action, or simply a very sad and painful day when the consuming fire shows up your dead works!

As we see from the instructions given to Aharon as recorded in **Wayyiqra/Leviticus 16**, we see great shadow picture of the work of יְהוָה:

### **1 - The work had to be done alone**

Aharon had no help from the other priests – only He could perform the required duties on this day, except for the ‘fit man’, who would send the scapegoat into the wilderness by the hand and the one who would burn the skins and flesh of the sin offering outside the camp.

This is a wonderful picture of יְהוָה, for only He alone could pay the price for our sin, once and for all – for He alone is worthy.

There is only One that saves – יְהוָה, there is no other way!!!

### **2 - The high priest put off his normal clothes –**

Aharon had to wash himself and change his clothes and put on the set apart linen as a picture of being washed and clothed in righteousness. For these duties Aharon did not wear his usual High Priest garments (the ephod and breastplate) but wore set-apart linen.

This is also a wonderful picture of יְהוָה who came to earth as a man and laid aside His deity. He laid aside His garments of esteem and took upon Himself the form of a servant.

His sinless life allowed Him to enter into the Most Set-Apart Place and make atonement for us. In one sense He set aside His deity as described in Philippians yet being the King of Righteousness who knew no sin and clothed in Majesty was able to enter into the Most Set-Apart place.

The linen garments speak of sinless humanity of the Messiah and His Righteousness, and we know that as we are clothed in Him, we have become the righteousness of Elohim in Messiah, and 'the fine linen' are 'the righteousnesses of the set-apart ones' (Ḥazon/Revelation 19:8). And so 'in Him' we have access to the Most Set-Apart place! We too must put off self and put on Messiah as we daily live our lives as a living sacrifice, clothed in righteousness – doing His will, obeying His commands!

### 3 - The high priest washed

As I said, Aharon had to wash before putting on the set apart linen and wash again before putting on His garments and offering the ascending offering in making atonement for the people.

For the priest this meant getting rid of any defilement and setting themselves apart for service in the set apart place. יהושע tells us in Yohanan/John 17:19 that He set Himself apart that we may be set apart in truth.

For us as believers this means we are to be washed by the Water of His Word as we approach Him. It is through the Word we are washed and we need to have the Word cleanse us from all impurity and sin!

### 4 - The high priest offered a sin offering for himself

Aharon did this so that he could be worthy to offer up the atoning sacrifice for the people.

יהושע did not have to offer any sacrifices for Himself – for He was blameless, pure, set apart and exalted above the heavens.

### 5 – The high priest entered the Most Set-Apart Place

high priest entered once a year:

1 – First with the golden incense of burning coals and hands filled with sweet incense and put fire on the incense to cover the lid of the atonement.

2 – Next, he took the blood from the sacrifice of the bull for himself and for his house and sprinkled it on the east side of the lid of atonement and in the front of the lid seven times

3 – He then took the blood of the goat - the sin offering for the people and did the same as with the blood of the bull

The censer represents for us the esteem of יהוה and it also represents the prayers of the set-apart ones, so Aharon typifies the ministry of mediator and intercessor.

יהושע is our High Priest and Mediator and lives to make intercession for us.

**Ib'rim/Hebrews 10:12-13 "But He, having offered one slaughter offering for sins for all time, sat down at the right hand of Elohim, 13 waiting from that time onward until His enemies are made a footstool for His feet. 14 For by one offering He has perfected for all time those who are being set apart."**

We must also take careful note of **Wayyiqra/Leviticus 16:17**, which clearly states that while the High Priest goes into the Set-Apart Place to make Atonement, no man should be in the Tent of Appointment!!!

This shows us why there can be no other sacrifices or slaughter offerings done and no Temple will be rebuilt until Messiah Himself comes to rebuild; as Messiah, our High Priest, is in the Most Set-Apart place, in the Heavenly Tabernacle, making it clear than no man can be in the Tabernacle – hence no Tabernacle can ever be rebuilt by man!

The perfect work of our loving Husband and High Priest in setting us apart and cleansing us, is all of His Hands alone and not ours!

The Day of Atonement is all about Messiah, the loving Husband presenting to himself a spotless Bride:

**Eph'siyim/Ephesians 5:25-27** **“Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it, 26 in order to set it apart and cleanse it with the washing of water by the Word, 27 in order to present it to Himself a splendid assembly, not having spot or wrinkle or any of this sort, but that it might be set-apart and blameless.”**

**Let us briefly take a look at the 2 goats and the ram:**

The first goat is the goat for יהוה, which is commonly called the elevation offering and represents יהושע's righteousness being imputed to us as he makes payment for our sin with His Blood.

The second goat is the goat for Azazel or the scapegoat.

The sins of the people are placed upon it and it is sent into the wilderness, representing for us יהושע taking our sin upon Himself and taking it away.

The two goats are a twofold picture that by the Blood of יהושע, יהוה forgives our sin and removes (forgets) our sin for He remembers our sin no more.

The sacrificial goat provides the covering for our sin and the scapegoat provides the removal of our sin and the ram offering is the ascending atoning sacrifice for us all.

It is also a picture of sin being defeated and Satan being sent into the Wilderness and bound, unable to trouble the Bride anymore!

Now we know that we are “Covered” – by His Blood. But what this Day of Atonement also signifies for us is a time of restoration of the two houses – a reuniting of a Groom with His Ready Bride – not half a Bride!

And this day calls for us to afflict our beings, to kill the flesh so to speak and so too pray and intercede for the lost sheep of Yisra'el. As Iḇ'rim clearly states that this Renewed Covenant will be concluded with the house of Yisra'el and the house of Yehudah (It is not with the ‘church’)!

What is also interesting to take note of, is the Hebrew terms used here, in referring to the two male goats that were to be brought on Yom Kippur.

In **Wayyiqra/Leviticus 16:7** the Hebrew word used for ‘goats’ is שְׂעִירִים - s'ayrim which in in the plural form of the word שְׂעִיר sa'yir – Strong's H6183 which means, **‘male goat, buck, hairy, shaggy’**, and also has the meaning of, **‘satyr, demon’**.

The first time we see this word being used in describing Ėsaw as a 'hairy' man:

**Berēshith/Genesis 27:11** "And Ya'aqob said to Ribqah his mother, "See, Ėsaw my brother is a hairy man, and I am a smooth-skinned man."

We again see this word being used in reference to the male goat that the brothers of Yosēph before dipping his robe in its blood:

**Berēshith/Genesis 37:31** "So they took Yosēph's robe, killed a male goat, and dipped the robe in the blood"

The Hebrew word שָׂעִיר sa'yir – Strong's H6183 is used in referring to the goat as a male goat, and the Hebrew word for 'goat' here is עִז ez – Strong's H5795 which means, 'female goat, young goat'.

It is from this account that we are able to see a shadow picture of the atonement that Messiah would bring on Yom Kippur through His own blood.

Now, while this word שָׂעִיר sa'yir – Strong's H6183 is used a number of times in referring to a male or he goat, we do see something interesting in its reference to false worship.

This word שָׂעִיר sa'yir – Strong's H6183 is translated as 'demons' in:

**Wayyiqra/Leviticus 17:7** "And let them no longer slaughter their slaughterings to demons, after whom they whored. This is a law forever for them throughout their generations."

This word is also used in describing the false and abominable worship that was set up by Yarob'am, in:

**Dibre haYamim Bēt/2 Chronicles 11:15** "as he appointed for himself priests for the high places, and for goats, and the calf idols which he had made."

The KJV translates this word as 'devils', while other translations have it as 'goat idols', and what we see here is the term being used in referenced to that which represents the unacceptable abominable worship that is strictly forbidden!

**The Day of Atonement – Yom Kippur** is a day of the separation of sheep and goats; and goats are often a picture in Scripture of stubbornness and rebellion, representing those who seek their own desires and whatever suits their own individual fleshly needs rather than staying close together and eat as the rest do, like a flock of sheep.

With this word for male goat - שָׂעִיר sa'yir – Strong's H6183 – being associated with Ėsaw, we are able to see the clear distinction of those who walk after the flesh and those who walk after the Spirit, and it is through the Atoning work of our Master and Messiah that we are able to put to death the deeds of the body, and make sure that no abominable worship is seen in our lives!

**Romiyim/Romans 8:13** "For if you live according to the flesh, you are going to die; but if by the Spirit you put to death the deeds of the body, you shall live."

**Kēpha Aleph/1 Peter 3:18** "Because even Messiah once suffered for sins, the righteous for the unrighteous, to bring you to Elohim, having been put to death indeed in flesh but made alive in the Spirit"

While a goat in itself is a clean animal, what we are able to see and recognise today is how the symbol of the goat or goat head is representative of a wicked, evil and abominable worship.

From historical writings we are also able to see that goats, or more specifically 'he goats' were worshipped in Mitsrayim and coming from this false worship the worship of the mythical 'Pan' (a half man-half goat) was birthed, along with a whole host of imaginary beings, fauns, satyrs, dryads, etc. that were later held in veneration by the Greeks and Romans.

The 'goat for Azazel':

The Hebrew word עֲזָזִיִּל Azazel – Strong's H5799 means, '*entire removal, scapegoat*', and is constructed from two words:

1) – עִז ez – Strong's H5795 which means, '*female goat, young goat*', and

2) – אָזַל azal – Strong's H235 which means, '*to evaporate, to go, gone, to go away*', and in many ways, the literal rendering for עֲזָזִיִּל Azazel could best be described as 'the scapegoat' or 'the goat that got away' or 'the goat that has gone'.

Now, when we understand this in the context of this representing the clear work of redemption and atonement through the blood of Messiah, we are able to see how this picture for us a complete removal of sin from the House!

This 'scapegoat' has been so far removed that it no longer has any effect on those in the House! **Tehillah/Psalm 103:12 "As far as east is from west, so far has He removed our transgressions from us."**

**Yeshayahu/Isaiah 43:25 "I, I am He who blots out your transgressions for My own sake, and remember your sins no more."**

Other writings, such as the Book of Hānok, portray Azazel as the leader of the 'watchers' (fallen messengers) who taught mankind secrets of the heavens that would lead to more sin such as weaponry and alchemy and cosmetics as a means of deception and trickery; and in the Apocalypse of Abraham, Azazel is described as one of the birds that tried to disturb the Covenant making process that is recorded in **Berēshith/Genesis 15**.

What we can also see from these accounts here, is the complete removal of the live goat, picturing for us how Satan will be bound for 1000 years, when Messiah comes out of the Most Set-Apart Place, on Yom Kippur, when He has finished making atonement.

Turn with me to **Yehezqēl/Ezekiel 37:15-28** (read)

This passage speaks of a reuniting of Ephraim and Yehudāh, and from this passage we can see 4 clear pictures that the fulfilment of Yom Kippur brings to us as the body or Bride of Messiah.

The 4 pictures not only represent for us the fulfilment of the Bride being made whole, but also what the work of Atonement has done for us individually in our own lives as we earnestly follow יהושע Messiah:

**1 – Reconciliation – from division to unity** (verses 15-22)

It will be at this time that יהודה will bring the two houses together as 'one' in Him and so there will no longer be division, but unity, where once the fullness of the nations has come in, that יהודה will open the eyes of Yehudāh and they will see the one they have pierced and accept Him as Messiah.

We know that by His Blood we are reconciled to Him, and we are to no longer be divided but walk in unity of the Spirit of יהוה!

## **2 – Redeemed – from rebellion to obedience** (verses 23-24)

Rebellion was the root cause for the house to be divided into two – rebellion against יהוה in their worship, and both houses departed from true obedience to His Torah.

He is restoring obedience, where Ephrayim who has rebelled by worshipping after the world's ways are being restored to Torah obedience – this will provoke Yehudah to jealousy and will cause them to turn themselves from tradition and accept יהושע as Messiah and the Bride will no more walk in rebellion but in obedience to יהוה.

The Torah is for our own good – it is the guide on how to live a fruitful life and walk in His protection.

Living in obedience to Torah was the way which יהוה's people were to distinguish themselves from the nations with the purpose of bringing esteem to Elohim.

A restoration to obedience will cause the Bride to be a light to the nations in the millennial reign all for His esteem!

Being Atoned for brings about a change – a washing that causes us to no longer rebel against His Torah but to walk in obedience to it as a great expression of our love for Him!

## **3 – Restored – from bareness to fruitfulness** (verses 25-26)

Yo'el/Joel 2 speaks of the restoration of all the years that the locust had eaten and Amos 9 speaks of the harvest that is so plentiful.

We can only be fruitful if we remain in the True Vine, and Yom Kippur is the day of fruitfulness being restored unto Yisra'el.

It is also true that when we, as individuals, come to the fullness of what He has done for us and allow His Word to wash us, that as we abide in Him, we bear much fruit that lasts.

We go from being barren to being fruitful – restored!

## **4 – Reposed – from distress to rest** (verses 27-28)

It is after these events that we will enter His rest - reign with Him and rest in Him fully forever!

And so, we will find rest by pursuing a relationship with יהוה!

**Covered and Reunited** – that is the theme of Yom Kippur!

Yom Kippur is a time of remembering what our High Priest has done for us and what He will fulfil in the future, where we are now covered forever in His Atoning Blood and will one day soon be with Him forever.

This is certainly a time to reflect on where your walk is with Him.

In **verse 23** יהוה says that He will save Yisra'el from the dwelling places where they have sinned and He shall cleanse them and they will be His people and He will be their Elohim!

This is speaking of this very Day of Yom Kippur.

There is a cleansing and a restoring of a lost Bride!

This Hebrew word for cleanse is טָהַר **taher** – Strong’s H2891 and means the following: *“to be clean; to cleanse; purify’ made clean”, “properly to be bright; to be pure – that is physically sound, clear, unadulterated, morally innocent”, “to be purged, purify, to declare something or someone clean.”*

You get the picture; He makes us clean – really clean – by His Blood!

This Word טָהַר **taher** – Strong’s H2891 is also used in **Wayyiqra/Leviticus 16:19** where the high priest would sprinkle the blood of the sin offering on the horns of the altar and all around, seven times – 7 as we know signifies perfection and so there is a perfect cleansing, and our perfect reconciliation by the Blood of יְהוֹשֻׁעַ!

And so, we can clearly see how the picture of Atonement is fully met by His sacrifice and with Him coming again to present to Himself a clean bride.

**Ib’rim/Hebrews 9:11-14** *“But Messiah, having become a High Priest of the coming good matters, through the greater and more perfect Tent not made with hands, that is, not of this creation, 12 entered into the Most Set-apart Place once for all, not with the blood of goats and calves, but with His own blood, having obtained everlasting redemption. 13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the defiled, sets apart for the cleansing of the flesh, 14 how much more shall the blood of the Messiah, who through the everlasting Spirit offered Himself unblemished to Elohim, cleanse your conscience from dead works to serve the living Elohim?”*

It is through the one-time atoning sacrifice of Messiah that He will טָהַר **taher** – Strong’s H2891 His Bride.

Because of this we have the full assurance that when we come to Him and confess our sins, He is faithful to forgive us and cleanse us from all unrighteousness!

**Yohanan Aleph/1 John 1:9** *“If we confess our sins, He is trustworthy and righteous to forgive us the sins and cleanse us from all unrighteousness.”*

The Hebrew word for cleansing is טָהַר **tahorah** – Strong’s H2893 meaning, *‘purifying, cleansing, becomes clean, purification’* and comes from the primary root verb טָהַר **taher** – Strong’s H2891.

As we look at the Hebrew word טָהַר **tahorah** we see a wonderful picture in this word alone that speaks of our need to come to Messiah who cleanses us from all sin.

Why I say this is because, when we look at the ancient symbols of these letters, we get a clearer picture of the very message of this total and complete cleansing that is given to us by the Blood of Messiah, contained in just one word!

טָהַר **tahorah** – read from right to left, are the letters: ט -tet; ה -hey; ר -resh; ה -hey; and when you see this word as written in the ancient pictograph script we see the message clearly:

The original pictograph of these letters (from right to left):



Tet – ט:



The original pictograph for this letter is , which is ‘**a container made of wicker or clay**’. Containers were a very important item among the nomadic Hebrews. They were used for storing grains and other items. Wicker baskets were used as nets for catching fish. The meanings of this letter are ‘**basket, vessel, contain, store, clay vessel**’.

Hey – ה:



The original pictograph for this letter is , which is ‘**a man standing with his arms raised out**’. The Modern Hebrew and original name for this letter is “hey”. The meaning of the letter is ‘**behold, look, breath, sigh**’ and ‘**reveal or revelation**’ from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of ‘**surrender**’ as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

Resh - ר:



The Ancient picture for this letter is , which is ‘**the head of a man**’. This letter has the meanings of ‘**head or man**’ as well as ‘**chief, top, beginning or first**’.

Now, in terms of the cleansing we have in the Blood of Messiah, we see through this pictograph lettering of טְהוֹרָה **tahorah**, the following message:

We, as ‘**clay baskets**’ come and surrender to Him, and ‘**raise our hands**’ in acknowledgement of His perfect atonement and confess our sins/lawlessness before our ‘**Head**’ and High Priest, יהושע Messiah; and put our lives into the hands of Him who ‘**lifts us up**’ from the miry clay and makes us clean and purifies us from all unrighteousness!

**Titos/Titus 2:11-14 “For the saving Gift of Elohim has appeared to all men, <sup>12</sup> instructing us to renounce wickedness and worldly lusts, and to live sensibly, righteously, and reverently in the present age, <sup>13</sup> looking for the blessed expectation and esteemed appearance of the great Elohim and our Saviour יהושע Messiah, <sup>14</sup> who gave Himself for us, to redeem us from all lawlessness and to cleanse for Himself a people, His own possession, ardent for good works.”**

He has cleansed us for Himself – we are His.

**Yoḥanan Aleph/1John 1:7-9** “But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of יהושע Messiah His Son cleanses us from all sin. 8 If we say that we have no sin, we are misleading ourselves, and the truth is not in us. 9 If we confess our sins, He is trustworthy and righteous to forgive us the sins and cleanse us from all unrighteousness.”

**Yirmeyahu/Jeremiah 33:6-16** “See, I am bringing to it relief and healing. And I shall heal them and reveal to them the riches of peace and truth. 7 ‘And I shall turn back the captivity of Yehudāh and the captivity of Yisra’ēl, and shall build them as at the first, 8 and shall cleanse them from all their crookedness that they have sinned against Me. And I shall pardon all their crookedness’s that they have sinned and by which they have transgressed against Me. 9 ‘And it shall be to Me a name of joy, a praise, and a pride before all nations of the earth, who hear all the good I am doing to them, and they shall fear and tremble for all the goodness and all the peace I am doing to it.’ 10 “Thus said יהוה, ‘In this place of which you say, “It is dried up, without man and without beast,” in the cities of Yehudāh, in the streets of Yerushalayim that are deserted, without man and without inhabitant and without beast, there shall once again be heard 11 the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who are saying, “Praise יהוה of hosts, for יהוה is good, for His kindness is forever,” of those who are bringing the offering of praise into the House of יהוה. For I shall turn back the captivity of the land, as at the first,’ declares יהוה. 12 “Thus said יהוה of hosts, ‘In this place which is dried up, without man and without beast, and in all its cities, there shall once again be a home of shepherds causing their flocks to lie down. 13 ‘In the cities of the mountains, in the cities of the low country, and in the cities of the South, and in the land of Binyamin, and in the places around Yerushalayim, and in the cities of Yehudāh, the flocks once again pass under the hands of him who counts them,’ declares יהוה. 14 ‘See, the days are coming,’ declares יהוה, ‘when I shall establish the good word which I have promised to the house of Yisra’ēl and to the house of Yehudāh: 15 ‘In those days and at that time I cause a Branch of righteousness to spring forth for Dawid and He shall do right-ruling and righteousness in the earth. 16 ‘In those days Yehudāh shall be saved, and Yerushalayim dwell in safety. And this is that which shall be proclaimed to her: יהוה our Righteousness.’

**Hoshĕa/Hosea 1:10** tells us that where it was said to them that you are not His people, they shall be called sons of the Living Ĕl!

I have quoted a number of Scriptures that clearly speak of a gathering of the Bride – the Great Reunion, which will be fulfilled through the feast of Yom Kippur.

As we consider the root words כַּפַּר kaphar – Strong’s H3722 and טָהַר tahir – Strong’s H2891 – we are able to clearly see that we have been covered and cleansed by the Blood of the Lamb and we will soon be with Him forever.

Yom Kippur is a time for us to reflect and remember what our High Priest has done for us and that we are to walk as His Spotless Bride as He cleanses us through the washing of His Word. This is a day to afflict your beings – why?

Well, it is a day to realise and remember that we are to lay down our lives – to put to death the flesh and intercede for the rest of the lost Bride, as we embrace His work of salvation that will be made complete on this Day of Yom Kippur, and so as we continue to work out our salvation with fear and trembling, may we not take lightly the importance of this Great Day where **יְהוָה** took His Blood into a temple not made with human hands and offered His Blood on the altar perfecting for all time those who are set apart.

Therefore, let us draw near with a true heart in completeness of faith, having our hearts sprinkled from a wicked conscience and our bodies washed with clean water and hold on to the hope we have for he who promised is trustworthy, amen!

In understanding the command to ‘**afflict our beings**’, as a law forever, in **verse 31**, we are able to see in the Hebrew words, the greater meaning behind this, showing us that it is so much more than simply a day of fasting.

### **YOU SHALL AFFLICT YOUR BEINGS!**

The Hebrew word that used here for ‘**afflict**’ is **עָנָה** **anah** – **Strong’s H6031** which means, ‘**to be bowed down, afflicted, humbled**’ and it can also carry the meaning, ‘**to be occupied or busy with**’.

Busy or occupied with what?

Well, the next word tells us “what” – we are to be busy with “our beings”!

The Hebrew word that is translated as ‘**beings**’ is the word **נֶפֶשׁ** **nephesh** – **Strong’s H5315** which means, ‘**a soul, a living being, the inner being of a man**’.

So then, Yom haKippurim is a day in which we are to **humble ourselves** and **be busy with our being** – that is, to be spending the time reflecting on our life; and therefore, makes sure that whatever needs to be dealt with must be dealt with properly.

Typically, this is translated as the day when we deny our flesh of food or drink, and fast, with the sole focus on humbling ourselves in prayer before our Maker, and then come together as His body, united as One in Him!

The Hebrew word **עָנָה** **anah** – **Strong’s H6031** also carries the meaning of ‘**giving an account or an answer**’.

This carries the picture of the one who humbles himself and comes to give an account of what he has done.

This can give us the picture of ‘**coming clean**’, so to speak, and confessing our sin. In order to do that, one has to be looking at the One to whom you are coming clean to, and herein lies a powerful lesson in the ancient pictographic lettering of this word when understood in regards to Yom haKippurim.

In the ancient pictographic text, the Hebrew word **עָנָה** **anah** – **Strong’s H6031** looks like this:



## Ayin - ע:



The original pictograph for this letter is  and represents the idea of **'seeing and watching'**, as well as **'knowledge'**. as the eye is the 'window of knowledge'.

## Nun - נ:



The ancient pictographic script has this letter pictured as , which pictures a **'sprouting seed'** and gives the idea of continuation or an offspring or an heir, speaking of that which sprouts forth will be the heir of the promise of continuation, and represents one's life expectancy.

## Hey - ה:



The ancient script has this letter as  and is pictured as a man standing with his arms raised up and out as if pointing to something, and in essence carries the meaning of **'behold'** as in when looking at something very great.

It can also have the meaning to **'breath'** or **'sigh'** as when looking at a great sight and having your breath taken away so to speak! It also has the meaning of **revelation** or to reveal something by pointing it out.

When we understand the command for us to be **'busy with'** our beings, and **'be occupied or bowed down and humbled'** before our High Priest and King, we are able to recognise, through these ancient pictographic symbols, the concept of fixing our eyes on Messiah, the Princely Leader and Perfecter of our faith.

The picture of the eye and the seed gives us the meaning of an **'eye of continuance'**, meaning that we continue to keep our eyes fixed on the One who is to be praised, for He has covered and cleansed us in His Blood!

It is a day when give an answer for what we have done with what He entrusted us with, and so each year we come as a family/body together and reflect on our true status as a Bride who ought to be prepared and ready for our Bridegroom!

What is also worth noting, is that this day is the only other day, outside of the weekly Sabbath that is actually called a Sabbath!

In the Hebrew text, שַׁבַּת שַׁבְּתוֹן **Shabbat Shabbaton** is the term used here – which means **'a Sabbath of Rest'**.

The Hebrew word שַׁבַּת **Shabbath - Strong's H7676** comes from the root word שָׁבַת **shâbath - Strong's H7673** which means **'rest'** – that is: to desist from exertion.

The difference between **'shabbâth'** שַׁבַּת - **Strong's H7676** and **shâbath** שָׁבַת - **Strong's H7673** is that **shabbâth'** שַׁבַּת - **Strong's H7676** is the intensive form, coming from **shâbath** שָׁבַת -

**Strong's H7673** which means *to rest or observe* and the intensive form of **shabbâth** שַׁבָּת - **Strong's H7676** refers specifically to 'the' Sabbath as in 'the' 7<sup>th</sup> day of the week. Here, Yom Kippur is referred to as a 'Sabbath'!!!

The Hebrew word שַׁבְּתוֹן **Shabbaton** - **Strong's H7677** means a '*Sabbath-like rest or Sabbath observance*'.

This is the only day, outside of the weekly Sabbath, that is actually referred to as a Sabbath, in Scripture. Other Feast days are called '*sabbath-like*' days, yet this day, regardless on which day it falls, is a Sabbath, marking it as the Sabbath of Sabbaths, as it is the day the brings to completion the full working of our deliverance!

### **THIS IS THE SABBATH OF SABBATHS!!!**

Now, this Sabbath is unlike the others, in that this is the day when we, as I mentioned, '*afflict our beings*' and the stern warning we have here in is that anyone who does not afflict their being on this day, or if anyone works on this day, that being will be '*cut off and destroyed from the midst of his people*'!

Scripture is very clear on this – so, **no excuses!**

This day signifies so much for us, and it is so much more than just a day of '**fasting**', as it is a culmination of, and the bringing to completion, the work of Messiah in us, as His redeemed body!

This is the day when the Master is coming out of the Set-Apart Place to begin to "**complete His work on the 7<sup>th</sup> day**"; and on that day, we will be able to show Him what we have made with that which He gave us - the talents which He has given us (each one according to his ability).

Now, for many this may not be a very pleasing day, as they have only viewed the Master from a viewpoint of being a '**hard man**' and have not lovingly laboured for Him and have done nothing with what they had been given or entrusted with.

However, for us who labour daily in Him, working with what He has apportioned to each one of us, this will be a wonderful day of hearing the words that we all would like to hear:

***"Well done, good and trustworthy servant"***.

The Parable of the Talents is a clear reference to this very day, when the Master comes back and the servants must give an account, as their '**offering made by fire**', that is: their works, shall be tested!

It is on this day when He comes back that we do not want to be found thinking about what we could have or should have done – for it will be too late.

And so, as we keep this Feast as a shadow picture of what is to come, we should all be aware that it is certainly a time for us to take account of our walk in Messiah.

Are you walking or running or simply standing still?

With this being the Sabbath of Sabbaths, we also are able to recognise the complete work of our Master that secures His House, that is us – for we are living stones being built up in Him and in the fullness of His Word, we have the sure promise of our deliverance being made complete when He comes, as we recognise that there remains a sabbath keeping for us!

**Ib’rim/Hebrew 4:9-11 “So there remains a Sabbath-keeping for the people of Elohim. 10 For the one, having entered into His rest, has himself also rested from his works, as Elohim rested from His own. 11 Let us therefore do our utmost to enter into that rest, lest anyone fall after the same example of disobedience.”**

**Sabbath-keeping** is vital for us, as it is a sure sign of us ‘ceasing’ from our own works, our own ways and words!!!

**Yeshayahu/Isaiah 58:13-14 “If you do turn back your foot from the Sabbath, from doing your pleasure on My set-apart day, and shall call the Sabbath ‘a delight,’ the set-apart day of יהוה ‘esteemed,’ and shall esteem it, not doing your own ways, nor finding your own pleasure, nor speaking your own words, 14 then you shall delight yourself in יהוה. And I shall cause you to ride on the heights of the earth, and feed you with the inheritance of Ya’aqob your father. For the mouth of יהוה has spoken!”**

When looking at the Hebrew word שַׁבָּת Sabbath - Strong’s H7676, in the ancient pictographic text, we recognise the importance of our proper observance of His Sabbaths as we see the following being rendered in the pictographic letters:



**Shin - ש:**

This is the letter ‘shin’ which in the ancient script is pictured as, , which is ‘two front teeth’ and carries the meaning of ‘sharp or press, chew or devour’; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth ‘chew’ or ‘meditate’ on the Truth, making what comes forth pure and sharp!

It also carries the understanding of **consuming** or **destroying** – as teeth do to food.

**Beyt – ב:**



The ancient script has this letter as , which pictures a tent floor plan and means, ‘house’ or ‘tent’. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

**Taw – ת**

The ancient script has this letter as  which is pictured as **two crossed sticks**, and can represent for us **'seal, covenant, mark or sign'**; as this once again points to the complete work of Messiah in the renewal of the Covenant in His Blood that brings the two Houses of Yisra'el and Yehudah together in Him, as One, for He is not only the **'aleph'**, but is also the **'taw'** – the beginning and the end of all creation!

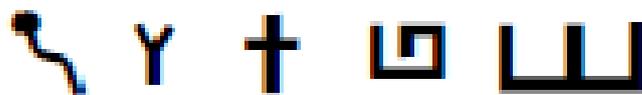
As we consider this Sabbath of Sabbaths, we can see from the rendering of the word  **Sabbath - Strong's H7676** in the ancient pictographic lettering, the following:

## THE WORD OF THE HOUSE IS SEALED

This emphasises how the Sabbath is a sign, that we are the House of Elohim, for it is His Word that marks us and the sign of that mark, is made clear through our proper observance of His Sabbaths!

If we do not guard to keep and observe His Sabbaths, then we are not sealed, nor are we guarding His Covenant that His Blood causes us to be grafted in to and the one who does not observe the Sabbaths of Elohim, shall be cut off from His Everlasting Covenants of Promise!

Taking this a little further by looking at the word  **'shabbathon' - Strong's H7677** in the ancient pictographic script, we can see the following:



With the extra two letters:

**Waw/vav - ם:**



The Ancient picture for this letter is , is pictured as a **peg** or **'tent peg'**, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is **'to add, secure or hook'**.

**Nun - ן:**



The ancient pictographic script has this letter pictured as , which pictures a **'sprouting seed'** and gives the idea of continuation or an offspring or an heir, speaking of that which sprouts forth will be the heir of the promise of continuation, and represents one's life expectancy. We also know that **'The Seed'** is Messiah!

What we are now able to see from the term שַׁבָּתוֹן shabbathon, the following:

## THE WORD OF THE HOUSE IS SEALED AND SECURED IN THE SEED

It is only by Messiah that we are able to be grafted in to His covenants of Promise and equipped to be marked as His covenant people by the proper observance of His Sabbaths – with Yom haKippurim being the Sabbath of Sabbaths!

Covered, Cleansed and the Great Reunion, is what Yom Kippur is about!

A Bride being made clean and reunited with her Groom forever!

Be cleansed in Him as we wait for Him... Put off the flesh and clothe yourself with His righteousness, by walking in obedience to His Torah, as we eagerly await with great anticipation His return! This is what we are reminded of, when considering the great work of our great High Priest

So, in obedient rehearsals of the good things to come. let us certainly be obedient. in keeping this day of Yom Kippur as we should, where we lay aside the flesh and humble ourselves before our Master, ready to give and account and being washed in His presence by His Blood, as He has imputed to us his Righteousness that we must clothe ourselves in daily!

## CHAPTER 17

We now come to a chapter which primary carries the clear instruction for us to **NOT EAT BLOOD**.

One may ask how this fit in with the flow of reading all about Atonement, yet what we must realise, is that it fits in perfectly, as we have just understood, through **Chapter 16**, that blood deals with atonement and also with what is clean and unclean.

יהוה makes it very clear in **verse 11** that Blood has been given to us on the Slaughter-Place to make atonement for us and it is the blood that makes atonement for the life!

Without the Blood of Messiah, we have no life!!!

Having said that, we must understand that even the blood of animals carries life and while they were only a temporary covering, the blood of animals always pictures for us the atoning work of Messiah.

Eating blood was a pagan practice of fertility worship rites and a clear abomination, in the eyes of יהוה, and should therefore be an abomination in our eyes too!

In ancient times, meat was mainly eaten on special occasions and celebrations and when offering a great hospitality for a large amount of people; and almost any time an animal was slaughtered it was offered up to something, and was not just simply killed.

Here יהוה commands that whenever an animal is slaughtered, it must be 'offered up' to Him.

What we take from this chapter, in pointing out a clear lesson for us today, is that we are to 'offer up thanks' to יהוה for that which He provides, and not be a partaker of what is offered up to idols/demons!

Eating blood defiles us, the Temple/Dwelling Place of Elohim, and He says that any man of the House of Yisra'el who eats or drinks blood, he will cut off and we see in Yehezqel the words of Elohim saying that because Yisra'el had defiled themselves by eating blood they cannot possess the Land:

**Yehezqel/Ezekiel 33:24-26** "Son of man, they who inhabit those ruins in the land of Yisra'el are saying, 'Abraham was only one, and he inherited the land. But we are many, let the land be given to us as a possession.' 25 "Therefore say to them, 'Thus said the Master יהוה, "You eat meat with blood, and you lift up your eyes toward your idols, and shed blood. Should you then possess the land? 26 "You depend on your sword, and you commit abominations, and each of you defiles his neighbour's wife. Should you then possess the land?"

Eating blood contaminates our Temple and restricts the blessings of יהוה from flowing fully in our life. This can lead to spiritual death, physical illness and even physical death.

Choosing our own ways over His, is rebellion.

A contaminated and a compromised life will keep us from having any genuine spiritual depth. It will also hinder us from celebrating His Sabbaths and feast days in any real way.

Life is in the blood, and it belongs to יהוה, so it is not our right to consume it.

Eating blood is basically telling יהוה, "*My life is my own and I will do what I want with it.*"

Let us look at what Sha'ul writes to Corinth, in light of these instructions:

**Qorintiyim Aleph/1 Corinthians 10: 16-31** "The cup of blessing which we bless, is it not a sharing in the blood of Messiah? The bread that we break, is it not a sharing in the body of Messiah? 17 Because there is one bread, we, who are many, are one body, for we all partake of the one bread. 18 Look at Yisra'el after the flesh: Are not those who eat of the offerings sharers in the altar? 19 What then do I say? That an idol is of any value? Or that which is offered to idols is of any value? 20 No, but what the gentiles offer they offer to demons and not to Elohim, and I do not wish you to become sharers with demons. 21 You are not able to drink the cup of the Master and the cup of demons, you are not able to partake of the table of the Master and of the table of demons. 22 Do we provoke the Master to jealousy? Are we stronger than He? 23 All is permitted me, but not all do profit. All is permitted me, but not all build up. 24 Let no one seek his own, but each one that of the other. 25 You eat whatever is sold in the meat market, asking no questions because of conscience, 26 for "The earth belongs to יהוה, and all that fills it." 27 And if any of the unbelievers invite you, and you wish to go, you eat whatever is set before you, asking no question on account of the conscience. 28 And if anyone says to you, "This was offered to idols," do not eat it because of the one pointing it out to you, and on account of the conscience, for "The earth belongs to יהוה, and all that fills it." 29 Now I say conscience, not your own, but that of the other. For why is my freedom judged by another's conscience? 30 But if I partake with thanks, why am I evil spoken of for what I give thanks? 31 Therefore, whether you eat or drink, or whatever you do, do all to the esteem of Elohim."

What Sha'ul is basically saying here, is that we cannot eat (that is to ingest/consume/accept) at the table of Elohim and at the table of demons.

We cannot be partakers of both the set-apart and the profane; and in partaking of the Pěsaḥ Meal, we share in the life-giving blood of Messiah and to therefore partake in other worldly festivities that are in direct contrast to the Life-giving truth of Messiah would be to eat at the table of demons!

To make it simpler – we do not celebrate Passover Meal together and then go and partake in a Christmas dinner/lunch with others!

We must not be found provoking The Master to jealousy!!!

Sha'ul then goes on to make it clear that our consciences are clear and whatever we buy 'in the market place' we do not ask any questions about because it all belongs to יהוה.

This is not a license to eat what is not called, or classed as, food and is unclean, but rather, it is saying that when you buy FOOD (unclean animals are not food!) from the shops, you do not have to worry about where it is from; however, when you are invited to a meal with an unbeliever and they pray to an idol or a false deity, then you do not eat it, because of the one pointing it out to you or the one offering up the thanks to a false idol – for the sake of their conscience, because everything in the earth is יהוה's and we are to give thanks to Him and Him alone!

When it is 'slaughtered' or offered up to an idol or false deity, the one doing that is simply not acknowledging who the true provider is and for that reason, we are not to partake, as a witness against them for not acknowledging the True Creator of the heavens and the earth.

When we give thanks to יהוה, we acknowledge Elohim and give Him thanks for providing and for the blood that was shed in giving us food, for all life belongs to יהוה and eating without giving thanks is to neglect our recognition of who He is!

**Verse 31**, of this passage of Sha'ul's letter, sums it up: whatever we do – eating or drinking, we do to the esteem of Elohim – for He has given us life by the Blood of Messiah!

What we must also recognise, is that when the Scripture says that in eating of the Pěsaḥ meal, we are sharing in the Blood of Messiah, then we can also see the clear warning pictured for us in that just as having the Matzot and grape juice at Pěsaḥ Meal is a partaking in the Body and Blood of Messiah, while it is not literally Blood which is forbidden to be eaten; we see also that many are found to be 'eating' blood on a metaphorical level, when they are in fact engaging in pagan feasts or rituals that point to false deities.

יהושע said that unless we drink of His blood and eat of His flesh we can have no part in Him and these words caused many to stumble and they turned away from following Him – but He was not saying that we eat His physical Body and Blood, but that we partake in the Pěsaḥ Meal, for without it we are cut off.

Now, understanding this principle must help us realise, that so many people are in fact eating the blood of demons, by their participation of pagan rooted feasts and we are to not be partakers with them, in sharing at their table on such occasions!

Besides all the metaphorical pictures, which are necessary – simply obey the literal command and DO NOT EAT BLOOD!

We know from Scripture that 'life is in the blood' as we are told here in **Wayyiqra/Leviticus 17:11** and the Hebrew word for 'blood' is **דָּם dam – Strong's H1818** which means, '**blood, bloodguilt, bloodshed**'.

In the Ancient Hebrew alphabet, the word **דָּם dam – Strong's H1818** which means, '**blood, bloodguilt, bloodshed**', looks like this:



**Dalet – דָּ:**



The ancient script has this letter as  and is pictured as a '**tent door**'. It can also have the meaning of '**a back and forth movement**', as one goes back and forth through a tent door, and so speaks of an access point. It can also carry the meaning of '**dangle**' or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

**Mem – מָ:**



The ancient script has this letter as  and is pictured as '**water**', and also carries the meaning of '**chaos**' (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown.

We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture.

This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word! This letter also can represent any liquid, especially **blood**!

When you combine these two pictures together, we can see the meaning, '**the moving back and forth of water**' or the "**flowing of blood**".

The life of all flesh is in its blood!

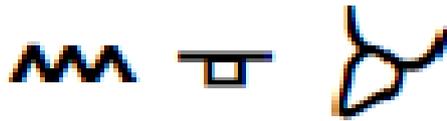
Blood is not a dead thing... without blood we have no life!

We recognise that without the Blood of Messiah being shed for us we have no life!

And it is by the Blood of our Master and Elohim that we have been declared right, and as we stay in Him, we shall be saved from wrath through Him (**Romiyim/Romans 5:9**).

The Hebrew word for man, **אָדָם Adā́m – Strong's H120** which means, '**man, mankind, human, person**', has the letter '**aleph**' (אָ) before the letters '**dalet**' (דָּ) and '**mem**' (מָ).

In the ancient script the Hebrew word **אָדָם Adā́m** looks like this:



**Aleph - א:**

The ancient script has this letter as  and is pictured as **'the head of an ox'**, and represents **'strength'**, meaning **'muscle'** as the ox is the strongest of the livestock animals. This also carries the meaning of **'yoke'**, as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the **'red heifer'** sacrifice that **יהושע** Messiah fulfilled!

Here, we are able to see that the **'strength'** of man is from the **Aleph**, who is also the **Taw**, for **יהוה** is the Aleph and the Taw – the Beginning and the End, our Mighty Elohim, by whose Blood we have life, and life abundantly. The favourable gift of Elohim, through the Blood of Messiah, has overflowed to many!

Messiah instituted His Covenant with His own blood and He declared this at the last Meal He had with His taught ones:

**Marqos/Mark 14:22-24** **“And as they were eating, יהושע took bread, having blessed, broke it, gave it to them and said, “Take, eat, this is My body.” 23 And taking the cup, giving thanks, He gave it to them, and they all drank from it. 24 And He said to them, “This is My blood, that of the renewed covenant, which is shed for many.”**

It is at the Feast of Pěsaḥ where we partake in His Body and Blood and remember the Covenants of promise that we have been grafted in to, for without His provision we are unable to have any life!

**Yoḥanan/John 6:51-56** **“I am the living bread which came down out of the heaven. If anyone eats of this bread, he shall live forever. And indeed, the bread that I shall give is My flesh, which I shall give for the life of the world.” 52 The Yehudim, therefore, were striving with one another, saying, “How is this One able to give us His flesh to eat?” 53 יהושע therefore said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Adam and drink His blood, you possess no life in yourselves. 54 “He who eats My flesh and drinks My blood possesses everlasting life, and I shall raise him up in the last day. 55 “For My flesh is truly food, and My blood is truly drink. 56 “He who eats My flesh and drinks My blood stays in Me, and I in him.”**

## CHAPTER 18

### DO NOT DO AS THEY DO!

In this chapter, we see further instructions in regards to not following the sick, twisted and perverted abominable practices of the nations who do not follow Elohim!

In **verse 1**, these set of instructions begin again with the clear words that Mosheh was to relate to Yisra'ēl with:

## “I AM יהוה your Elohim!”

These words are critical to us, in hearing all of the instructions for us, as children of the Most-High!

We need to continually be reminded who is giving the instructions, for if we neglect to acknowledge and know who is giving the orders then we would easily find ourselves slipping in our obedience.

Just like so many today, who neglect to walk in the Torah, yet claim to be believers... when you ask them what is the 1<sup>st</sup> commandment of the Ten Words, they will often start with, “**You shall have no other mighty ones before Me...**”, while they neglect to start correctly with the proper phrase, “**I AM יהוה your Elohim, who brought you out of Mitsrayim!**”

If we do not know the One giving the commands, we may, or rather will, find ourselves short in trying to keep them.

These instructions come from the Maker of all, who has the power of life and death in His hands and we best be listening and obeying with our all!

**Verse 3** – Do not do as they do in Mitsrayim and do not do as they do in Kena’an.

Kěpha writes, in his first letter, that we are a royal priesthood and a set-apart nation – a verse I probably quote very often, simply because we need to be constantly reminded that we are a set-apart people and are to live like a set-apart people, not doing what the world does – let’s look at what he says:

**Kěpha Aleph 2:9-12 “But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvellous light, 10 who once were not a people, but now the people of Elohim; who had not obtained compassion, but now obtained compassion. 11 Beloved ones, I appeal to you as sojourners and pilgrims, to abstain from fleshly lusts which battle against the life, 12 having your behaviour among the gentiles good so that when they speak against you as evil-doers, let them, by observing your good works, esteem Elohim in a day of visitation.”**

We are sojourners and pilgrims that are to abstain from fleshly lusts – in other words abstain from engaging in the ‘fleshly’ lifestyles of the nations who are foreigners to the Covenants of Promise!

In this 3<sup>rd</sup> verse of **Wayyiqra/Leviticus 18** we see a two-fold instruction:

**Firstly**, we see that Yisra’ěl was not to do as they do in Mitsrayim, where they had just been delivered from, and

**Secondly**, they were warned not to do as they do in Kena’an – the land where they were headed to!

I see this as very clear instructions given to Yisra’ěl, in their Wilderness journey, where they were to learn to hear the true voice of Elohim and were cautioned to continue to walk in that which He instructs and not fall prey to worldly ways, as they go forward and inherit the Promised Land.

What we must recognise in this, is that we too need to carefully heed these clear restrictions in not to be found doing what the world does.

In saying that, we also must recognise that while we have ‘**come out of Mitsrayim**’, so to speak, we must be careful not to be found continuing in the practices of Mitsrayim, from which we have been delivered.

By this I simply mean that, for most of us, we have come out of a system of inherited lies and practices of false traditions.

Lies and false traditions that had burdened us to a fleshly and selfish form of living with worship practices that are corrupt and we must not be found doing those things that we have come out from.

One of the hardest things to let go of is the traditions that we were so used to following and when coming out from the enslavement to false traditions, it is often very easy to slip back into the seeming comfort of what one has known as a way of living for so long, even if it is wrong!

And this is the clear warning being given to us here – do not do as they do in Mitsrayim.

In other words, the instruction/command given here clearly suggests and confirms to us, as a separated people, that while we have come out, and are now set-apart unto Elohim, there are still many who have not and are continuing in the ways of falsehood and lies.

Many of them are people who are, or who were, very close to us, being either family or people that we were very close friends with, and we need to be sober in our thinking and be reminded that we must not do as they do – which inevitably may cause them to speak against us as evil doers and Kēpha tells us that by observing our good works – that is our obedience to Torah – let them esteem Elohim when He comes again!!!

Many of us still have family and friends that are ‘still in Mitsrayim’, metaphorically speaking, and are doing what the Mitsrians do and fall prey to the common saying, “when in Rome do as the Romans do”, while clearly this saying is totally against the Torah of יהוה our Elohim!

Not doing what they do in Kena’an, is also a warning for us to not let go of the instructions of יהוה but continue in them.

Falling into the ways and mind-set of the world as we go forward is a danger we must continually be on our guard against.

One of the things we start to recognise when we begin to walk in the Torah of יהוה is that the things of this world do grow ‘**strangely dim**’; and by this, I mean that the things and ‘stuff’ we held as important and enjoyable begin to fade away as being totally irrelevant and of no value. I will use a small example of this, which for many may sound silly, and that is: while I was ‘in Mitsrayim’, so to speak, I would be very involved in keeping up with what was happening in the ‘sports world’ and I was a very big fan of Rugby and would watch as many live matches as I could, when it involved the Springboks or any of the Super Rugby matches.

I knew who all the players were and knew many of their stats and it would inevitably be found to be a topic of discussion somewhere in my day, every day!

I can now certainly say, without any doubts, that I have absolutely no inclination to be concerned about what is going on in the latest rugby news and scores and I cannot recall the last time I actually watched a full match, or even part thereof.

Now, while I am not saying that one cannot watch sport, what I am saying here, is that even a thing such as sport, that can have a major influence on a person's life, begins to fade, as being irrelevant in contrast to what used to be a relevant source of pleasure; as we clearly begin to divorce ourselves and be set-apart from the flow of what the world does – and while this may sound ridiculous, what we can all recognise, is that sport has a major influence on all society, especially in South Africa, where it is very close to being seen as a 'religion', of sorts, worshipped by so many, and coming out and being set-apart, we begin to see this more and more and so are cautioned not to do as they do!

Now while this is an example of sport and its effect, what is being spoken of here, in **Wayyiqra/Leviticus 18**, is clear – **do not do as they do**.

### **DO NOT WALK IN THEIR LAWS ...**

When we see that Yisra'el was told '**do not walk in their laws**', in speaking of Kena'an, we see this as being a clear command to not be found to be following their ways that are contrary to יהוה's ways – do not be found on a path that leads to destruction and do not follow and pursue the same goals that they pursue.

When we see the term 'their laws' – this could also be translated as "their customs".

What we must realise here, is that this is not referring to the Torah itself, but rather the man-made rulings by which to live it out.

We have the Torah and we must be careful not to fall prey to man-made institutionalised religion that has added to, or taken away from, the Torah.

One of the dangers of coming out of Mitsrayim (church set up), is to fall into the corrupt practices of Rabbinic Judaism and their customs and rulings, into how to walk in the Torah and this we must guard against at all costs.

Let go of the false worship of the church and be careful to not embrace the falsehood of Rabbinic Judaism – that is, in a nutshell, the clear warning for us today, as we find ourselves in the Wilderness, learning to hear the pure and clear voice of יהוה our Elohim!

### **Verse 4 – Hear, Guard and Do!**

**Verse 3** clearly warns that we are not to do as the nations do, now let us take a look at some of the Hebrew words in this verse, that make it clear for us to be a people who must *Hear – Guard* and *Do* the Torah of Elohim.

**1 – 'DO'** – the Hebrew root word for this is עָשָׂה **asah** – **Strong's H6213** and carries the meaning of '**to do, make, carefully observe to do, practice, work, execute**'. A derivative of this root is the word מַעֲשֵׂה ma'aseh – **Strong's H4639** and means '**a deed, work or acts, accomplishments**'.

The Acts of the Apostles speaks of the deeds or acts of that which the Apostles did and records their 'acts' of obedience.

The verb עָשָׂה **asah** – **Strong's H6213** has the basic connotation of 'do' or 'make' and is used in many expressions.

Aside from the numerous occurrences of the meaning "do" or "make" in a general sense, עָשָׂה **asah** – **Strong's H6213** is often used with the sense of ethical obligation.

Yisra'el were frequently commanded to “do” all that Elohim had commanded. The numerous contexts in which this concept occurs attest to the importance of an ethical response to יהוה which goes beyond mere mental abstraction and which is translatable into obedience which is evidenced in demonstrable act.

יהושע tells us that we shall be known by our fruit and, in a sense, this is what He was speaking about, in saying that we will be seen as true obedient followers of Messiah, through the clear evidence as seen in our demonstrated acts before Him and all.

We shall be known by our fruits based on our proper reverence and submission to our Master, which shall be evidenced in our “acts of obedience”, as we walk in righteousness, guarding to do all He has commanded us to do, all the time!!!

We are to be doers of the Word and not just hearers only!

**Ya'aqob/James 1:22-25 “And become doers of the Word, and not hearers only, deceiving yourselves. 23 Because if anyone is a hearer of the Word and not a doer, he is like a man who looks at his natural face in a mirror, 24 for he looks at himself, and goes away, and immediately forgets what he was like. 25 But he that looked into the perfect Torah, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing of the Torah.”**

In the ancient pictographic script, the verb עָשָׂה **asah** – Strong’s H6213 which means, **‘to do, work, make, produce, to act with effect, to observe, to bring about, institute, celebrate’** looks like this:



**Ayin - ע:**



The original pictograph for this letter is: and represents the idea of **‘seeing and watching’**, as well as **‘knowledge’** as the eye is the window of knowledge.

**Sin - ש:**



This is the letter **‘sin/shin’** which in the ancient script is pictured as: , which is **‘two front teeth’** and carries the meaning of **‘sharp or press, chew or devour’**; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth, as the teeth **‘chew’** or **‘meditate’** on the Truth, making what comes forth pure and sharp! It also carries the understanding of **consuming** or **destroying** – as teeth do to food.

Hey - ה:



The ancient script has this letter as  and is pictured as a man standing with his arms raised up and out as if pointing to something, and in essence carries the meaning of ‘**behold**’ as in when looking at something very great. It can also have the meaning to ‘**breath**’ or ‘**sigh**’ as when looking at a great sight and having your breath taken away so to speak! It also has the meaning of **revelation** or to reveal something by pointing it out, as well as ‘**praise**’ through the lifting up of our hands in complete awe and surrender.

When looking at this word עָשָׂה **asah** – **Strong’s H6213** in the ancient pictographic form, we are able to further understand how critical it is for us to be doers of the Word and so **perform and do** that which is instructed for us to do.

From this picture, we can see the meaning of:

## LOOKING AT THE WORD THAT HAS BEEN REVEALED!

This teaches us that we are unable to DO or PERFORM the Word if we are not looking intently at the Word!

### 2 – ‘RIGHT-RULINGS’ –

The Hebrew word that is translated as ‘**right-rulings**’ is מִשְׁפָּטִים **mishpatim** which is the plural of the root word מִשְׁפָּט **Mishpat** – **Strong’s H4941** which means **right-ruling or judgement** and these are the ‘**legal procedures**’ or **firm rulings** that are **non-negotiable**.

It is through these **mishpatim** that community is to be ruled and how any issues that may arise would be dealt with in a prescribed way that is just and fair.

These are what we could call the ‘**social laws**’ that clearly teach us how to get on with each other and how we are to behave and how we are to live according to how we have been created to be in יְהוָה.

**Tehillah/Psalm 89:14 “Righteousness and right-ruling are the foundation of Your throne; kindness and truth go before Your face.”**

**Tehillah/Psalm 97:2 “Clouds and darkness all around Him, righteousness and right-ruling are the foundation of His throne.”**

In the description of the garments of the high priest, we are told that the breastplate is a breastplate of right-ruling:

**Shemoth/Exodus 28:15 “And you shall make a breastplate of right-ruling, a work of a skilled workman, like the work of the shoulder garment. Make it of gold, of blue and purple and scarlet material, and fine woven linen.”**

The Hebrew word for ‘**breastplate**’ is חֹשֶׁן **hoshen** – **Strong’s H2833**, translates as ‘**breastplate, breast-piece, pouch**’ and it was made of gold, of blue and purple and scarlet material, and fine woven linen. It held the stones bearing the names of the Yisra’ēlites safely in place and also carried the urim and tummim.

A breastplate of 'right-ruling' - מִשְׁפָּט mishpat – Strong's H4941 which means '*judgement, ordinance, regulations*' and comes from the word שָׁפַט shaphat – Strong's H8199 which means, '*to judge, govern, rule, pronounce judgement, give law*'.

**Yeshayahu/Isaiah 33:22 "for יהוה is our Judge, יהוה is our Lawgiver, יהוה is our Sovereign, He saves us"**

There is only One who gives us the Law by which we must live and by which we are governed and these judgements and right-rulings and regulations given by Him we must DO!!!

After the entire nation of Yisra'el, that had been delivered from Mitsrayim and had been brought to Mount Sinai in order to receive the Marriage Covenant with יהוה, which they had sworn that they would 'do' all that יהוה would command them, they all physically heard יהוה speak the Ten Words, after which they pleaded with Mosheh to not let them hear the very powerful voice of Elohim anymore, lest they would die.

They then asked Mosheh to hear from יהוה all that they were to receive as instructions, and that they would do all that he would come and speak to them.

The words Mosheh brought back, are the rulings or further instructions that Mosheh came to deliver to the nation of Yisra'el.

This further expands on the words they heard and expresses the rules for righteous living as a nation.

The right-rulings and commands of יהוה are not limited to the Ten Words that were written on two tablets of stone.

The Ten Words were inscribed on two tablets of stone, to be a witness to Yisra'el that they heard the fiery thundering voice of יהוה, and that they were to **HEAR-GUARD-DO** all that Mosheh would instruct them to through the clear right-rulings for set-apart living that he would speak to them.

These words given to Mosheh by יהוה were written down and known as the Torah of Mosheh!

**Debarim/Deuteronomy 31:24 "And it came to be, when Mosheh had completed writing the Words of this Torah in a book, until their completion"**

This Torah is our inheritance!!!

**Debarim/Deuteronomy 33:4 "Mosheh commanded us a Torah, an inheritance of the assembly of Ya'aqob"**

**Yehoshua/Joshua 23:6 "And you shall be very strong to guard and to do all that is written in the Book of the Torah of Mosheh, so as not to turn aside from it right or left"**

These מִשְׁפָּטִים mishpatim (right-rulings) and righteousness, are the foundation of The Throne of Elohim – and this is How He rightly rules His people.

It is of vital importance that we understand the rules which shows us how to live in community; for these right-rulings guide us on how to form community, how to rule community and how we are to practically live together as children of the Most-High!

These are the **'boundaries'** by which you judge the standards of obedient community life and we do not judge our children, one another or anything else outside of these boundaries! In contrast to the laws of our nation, which are constantly changing in order to remain relevant, the laws/right-rulings of the Torah are unchanging and are eternal, for His Word does not change!

The wisdom of יהוה, found in the Torah is so boundless that it is applicable to all situations in all environments.

The "re-New-ed" Covenant is not a "new" set of instructions, but rather a new location of where the Torah would be written:

**Yirmeyahu/Jeremiah 31:33** **"For this is the covenant I shall make with the house of Yisra'el after those days, declares יהוה: I shall put My Torah in their inward parts, and write it on their hearts. And I shall be their Elohim, and they shall be My people."**

As a called out, set-apart nation and royal priesthood of the Most-High, let us look at how we are to rightly **'HEAR-GUARD-DO'** all His laws and right-rulings!

### 3 – 'GUARD'

The Hebrew word that is translated as **'guard'** comes from the root word שָׁמַר *shamar* – **Strong's H8104** which means, **'keep, watch, present, attend to, pay close attention, guard'** and the basic idea of the root of this word is **'to exercise great care over'**.

We are to exercise great care over His Torah!

When used in combination with other verbs, the meaning is **'do carefully or diligently'**, i.e. **'perform carefully by paying strict attention as to what must be done'**, as it expresses the careful attention to be paid to the obligations of a covenant, to laws, statutes, etc.

Another aspect of this word carries the meaning of having to guard carefully and tend to or 'take care of'.

When one takes care of a valued possession then the utmost diligence is exercised in ensuring that it is protected at all costs and it is taken care of through the correct maintenance and observance of its functional requirements to keep it in tact; and as it is with the Torah – we must guard it in our hearts and exercise it diligently, keeping ourselves free from the clutter or weeds of wickedness.

Adam was commanded to 'guard' (Shamar) the garden which carried with it great responsibility and the need to be watchful and at work; and we are to guard the good deposit in the soil of our hearts as we do all that we are commanded, nurturing the very growth that the Good Seed of His Living Word produces in our lives!

**Yohanan Aleph/1 John 2:3** **"And by this we know that we know Him, if we guard His commands."**

The Greek word that is translated as **'guard'** in the above verse is τηρέω *tēreō* – **Strong's G5083** which means, **'to attend to carefully, to take care of, to guard, to one in the state in which he is, to observe, to hold fast'**, and this is a verb which clearly implies an action that is required rather than a passive nullification of the need to observe.

It comes from the word τηρός *tēros* which is a **'guard'**, and we know that a guard cannot guard correctly if they are not alert and watchful!

Figuratively, this word τηρέω tēreō – Strong’s G5083 means, *‘obey, fulfil a duty, precept, law or custom, and to perform watchfully’*.

To guard the instructions of the One we know implies an active obedience to what we hear Him speak and instruct and be diligent to be watchful over His clear Words!

Let us see the verse that follows:

**Yoḥanan Aleph/1 John 2:4-7** *“The one who says, “I know Him,” and does not guard His commands, is a liar, and the truth is not in him. 5 But whoever guards His Word, truly the love of Elohim has been perfected in him. By this we know that we are in Him. 6 The one who says he stays in Him ought himself also to walk, even as He walked. 7 Beloved, I write no fresh command to you, but an old command which you have had from the beginning. The old command is the Word which you heard from the beginning.”*

To put it very plainly – those who: disregard the need to keep the true Sabbath (which is NOT sun-day), and disregard the command to keep the True Appointed Times/Feasts of יְהוָה, as outlined in **Wayyiqra/Leviticus 23**, and disregard the need to eat according to the proper dietary instructions contained in **Wayyiqra/Leviticus 11 & Deḥarim/Deuteronomy 14**, as well as disregard to the need to guard all the clear instructions for set-apart living, as clearly given in the Torah, the Prophets and the Writings (Tanak/O.T.) - are NOT known by Elohim and are simply the ‘lawless’ ones who shall be rejected and sent away!

**Mattithyahu/Matthew 7:21-23** *“Not everyone who says to Me, ‘Master, Master,’ shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens. 22 “Many shall say to Me in that day, ‘Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?’ 23 “And then I shall declare to them, ‘I never knew you, depart from Me, you who work lawlessness!’”*

In Yoḥanan Aleph, quoted above, Yoḥanan makes it clear that this was not a fresh command that he was writing, but rather an old command that was from the beginning!

To be known by יְהוָה, and to be sure that we know Him, is made confidently clear when we guard to do all He commands us!!!

**Yoḥanan/John 10:14** *“I am the good shepherd. And I know Mine, and Mine know Me”*

So many today assume that they too are ‘known by יְהוָה’, yet they do not ‘know’ Him – simply because they DO NOT GUARD His commands.

What is also worthy of taking note of is the words in the Greek that are deemed to be antonyms of τηρέω tēreō – Strong’s G5083.

An antonym is a word of opposite meaning, and the Greek words that carry the opposite meaning to τηρέω tēreō – Strong’s G5083 are:

**1 - ἐλευθερώ eleutheroō – Strong’s G1659** which means, *‘to make free, to exempt’*, which comes from the word ἐλεύθερος eleutheros – Strong’s G1658 which means, *‘not a slave, not under’*.

**2 - ἀπαλλάσσω apallassō – Strong’s G525** which means, *‘to remove, release’*, which comes from two words - ἀπό apo – Strong’s G575 which is a preposition that carries the meaning, *‘from, away from, against’*, and ἀλλάσσω allassō – Strong’s G236 which means, *‘to change, alter’*

3 - λύω luō – Strong’s G3089 which means, *‘to loose, to release, to dissolve, to annul, to do away with, break, put an end to’*.

While I must make it clear, that these 3 words are not always used in a negative sense, what I do want to point out here, is that, as antonyms for the word τηρέω tēreō – Strong’s G5083, which clearly implies that we hold fast to, and take careful care of the commands of Elohim; we can see how mainstream traditions and dogmas of man have done the exact opposite, by teaching a complete removal of the need to guard the commands and a doing away with or putting an end to what Scripture clearly commands us not to!!!

Our Husband and Head, יהושע Messiah, washes us, His Bride, through His Word, which we are to meditate upon, day and night, in order to be prosperous and successful in all we do, not turning to the right or left, but guarding to do all He has commanded, thus showing that we are a cleansed Bride!

As we look at the Hebrew word שָׁמַר shamar – Strong’s H8104 which means, *‘keep, watch, present, attend to, pay close attention, guard’*, in the ancient pictographic form, we are able to identify what true guarding entails.



Shin - שׁ:

This is the letter ‘shin’ which in the ancient script is pictured as, , which is **‘two front teeth’** and carries the meaning of **‘sharp or press, chew or devour’**; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth **‘chew’** or **‘meditate’** on the Truth, making what comes forth pure and sharp!  
It also carries the understanding of **consuming** or **destroying** – as teeth do to food.

Mem – מ:



The ancient script has this letter as  and is pictured as **‘water’**, and also carries the meaning of **‘chaos’** (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown.  
We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture.  
This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word! This letter also can represent any liquid, especially **blood**!

Resh – ר:



The ancient script has this letter ‘resh’ as –  – and is pictured as ‘the head of a man’ and has the meaning of the **head of a man** as well as **chief, top, begging** or **first**. Top, as in the top or head of a body and chief, as is head of a tribe or people as well as the one who rules the people.

Considering these pictographs that render the word that means to guard carefully, we are able to identify how we are to:

## MEDITATE ON THE WASHING OF OUR HEAD

In Sha’ul’s letter to the believers in Ephesus, he instructed Husbands to love their wives, as Messiah loved us:

**Eph’siyim/Ephesians 5:25-28** “**Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it, 26 in order to set it apart and cleanse it with the washing of water by the Word, 27 in order to present it to Himself a splendid assembly, not having spot or wrinkle or any of this sort, but that it might be set-apart and blameless.**”

It is through His Word that He washes us, and therefore, we are able to identify the cleansing that His Blood brought to us, giving us the ability to properly meditate on the cleansing that the Word of our Head brings, by guarding to do all He instructs us to do

### 4 – ‘LAWS’

The Hebrew word that is translated as ‘laws’ comes from the root word **חֻקִּים** *huqqah* – **Strong’s H2708** often translated as ‘statutes’ and carries the meaning, ‘**something prescribed, a statute – that which is written, regulations set forth, ordinances,**’ and comes from the primitive root **חָקַק** *haqaq* – **Strong’s H2710** and means, ‘**to engrave, cut in, inscribe, decree**’.

We are to ‘guard’ and ‘keep’ the regulations and decrees of **יְהוָה** that has been inscribed or ‘cut in’ – That is: His ‘**WRITTEN WORD**’.

**Shemoth/Exodus 24:4** “**And Mosheh wrote down all the Words of יְהוָה, and rose up early in the morning, and built an altar at the foot of the mountain, and twelve standing columns for the twelve tribes of Yisra’el.**”

There was NO ORAL TORAH, for the Torah is all that which Mosheh wrote down, and he wrote ALL the Words of **יְהוָה**, and so, we do not guard and keep man-made oral laws that have since thus been written down, as a set of rules and regulations, in the form of catechisms from Christianity and the Talmud and Mishnah of Rabbinic Judaism; but guard to do all the Written Word of **יְהוָה**.

### 5 – ‘WALK’

The Hebrew word that is translated as 'walk' comes from the root word הָלַךְ halak – Strong's H1980 meaning, 'to walk, to live, manner of life, cause to live' and literally speaks of how one lives. It is used as a verb indicating that it is an active expression of one's life. We are to actively and continually be walking in Messiah.

**Miḳah/Micah 6:8** "He has declared to you, O man, what is good. And what does יהוה 'require of you but to do right, and to love kindness, and to walk humbly with your Elohim?" Miḳah tells us that we are required to walk 'humbly' with Elohim. The root word used here for humble is צָנַע tsana – Strong's H6800 meaning, 'to be modest or humble'.

In **Miḳah/Micah 6:8** it is expressed as follows: הַצַּנְעָה לְכַת 've-ha-ts'nea leket' which literally expresses 'a making humble to walk' or 'showing a humble walk', again emphasising that our humility is seen in our walk – that is our walk of obedience as we clearly see and understand the words in:

**Yoḥanan Aleph/1 John 2:6** "The one who says he stays in Him ought himself also to walk, even as He walked."

The Greek word for 'walk' is περιπατέω peripateō – Strong's G4043 and carries the same meaning and that is, 'to walk, behaviour, to conduct one's self, to make one's way, to tread with the feet, to make one's life'.

We are to 'walk in' His laws and Right-Rulings: and so, as we 'walk in' Messiah, the Word made flesh, we demonstrate our acts of pure obedience through 'walking in' His Torah and not be found to be following the ways of the nations!!!

**Hoshĕa/Hosea 14:19** "Who is wise and understands these words, discerning and knows them? For the ways of יהוה are straight, and the righteous walk in them, but the transgressors stumble in them."

## THE RIGHTEOUS WALK IN THE WAYS OF ELOHIM BUT THE TRANSGRESSORS STUMBLE IN THEM!

The Hebrew word that is translated here for 'walk', comes from the root word הָלַךְ halak - Strong's H1980 which carries the meaning, 'to walk, to live, manner of life, cause to live', and literally speaks of how one lives.

It is used as a verb indicating that it is an active expression of one's life and also carries the meaning, 'to go, to walk, come, proceed, depart, move, go away, to die, live, manner of life (figuratively)'.

The root word for walk - הָלַךְ halak - Strong's H1980 in the ancient pictographic script looks like this:



Hey – הֵי:



The ancient script has this letter pictured as , which is ‘**a man standing with his arms raised out**’. The meaning of the letter is “**behold, look, breath, sigh and reveal or revelation**”, from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

Lamed - לֵי:



The ancient script has this letter as , and is pictured as a ‘**shepherd's staff**’, can give the meaning of ‘**to or toward**’ and can represent that which pushes or pulls a flock in a direction, and can speak of **authority** or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

Kaph - כֵּי:



The ancient form of this letter is  - meaning ‘**the open palm of a hand**’. The meaning behind this letter is ‘**to bend and curve**’ from the shape of a palm as well as ‘**to tame or subdue**’ as one has been bent to another’s will (under their hand), as an open hand symbolises submission. This also can picture for us a palm or palm branch from the curved palm shape. The hand also speaks of one’s work, or under whose hand you submit and obey!

When we look at the letters that spell out the root word that for ‘**walk**’ we are able to see a great declaration:

## BEHOLD THE STAFF IN THE PALM!

With the picture of the shepherd’s staff and the open palm of the hand we are able to see the concept of ‘**staff in the palm**’ and we take note that a nomad that travelled on foot would have a staff in his hand in order to provide proper support in walking, as well as having a weapon in his hand to defend against predators and thieves!

When we walk as we should we submit under the proper authority of our Good Shepherd and guard to do all he has commanded us to as we give Him the proper praise in all we do, being armed in His Truth that gives us boldness to walk upright amidst a crooked world, for we are able to know the sounding of our Good Shepherd as we know His voice!

The Hebrew word that is translated here as ‘**righteous**’ comes from the root word צַדִּיק **tsaddiq** –Strong’s H6662 which means, ‘**just, righteous, blameless, lawful**’!

We are also told what righteousness is for us, in:

**Debarim/Deuteronomy 6:25** “**And it is righteousness for us when we guard to do all this command before יהוה our Elohim, as He has commanded us.**”

Therefore:

**RIGHTEOUSNESS = OBEDIENCE and OBEDIENCE = LOVE!**

**Wayyiqra/Leviticus 18:6-30** then begins to make clear what kinds of relationships we are not to have, as it clearly lists that which are regarded as unlawful sexual relations and are abominable acts that are carried out by the rest of the world, of which we must have no part in, as we guard the Charge of יהוה.

While the direction of this chapter may seem to take a drastic turn in another direction from which it begun, we recognise that in fact it did not as יהוה has set forth clearly how we are to relate to Him and have intimacy with Him in guarding to do all He commands; He now proceeds to warn against the abominable practices that will keep us from having an intimate relationship with Him.

So, as gross as some of these warnings may seem, we need to be careful to heed these warnings lest we find ourselves being overcome by the perversities and abominable practices that are going on all around us as in the world today.

To ‘**uncover the nakedness**’ means more than “**do not pull someone's skirt up**”, though that is not a wise idea either; but if taken in the most literal sense, **verse 10** would mean we could never even change our grandchildren's nappies!

Rather, it is an idiom for sexual relations; and this series of commands clearly points out who is ‘off limits’ to a man/woman sexually!

In ancient times, many of the nations allowed various incestuous unions, and The Roman Empire even declared them to be lawful. Marriage between brother and sister was also common in Mitsrayim, particularly in royal families.

The Greeks approved of wedlock with a half-sister.

Marriage with a mother, sister, or daughter was recommended by the Persians and was consecrated through mythological traditions, such as the pagan feast of Ishtar/Easter where Semiramis was the mother/wife of Nimrod.

The Torah states that sexual relations with a close relative either within or outside marriage was prohibited. Sexual relations with a neighbour's wife or with the same sex or anything else outside a pure marriage relationship were outside יהוה's commandments and were considered an abomination in His sight.

The Torah also condemns impure fantasies and immodest glances as we see in:

**Mattithyahu/Matthew 5:28** “**But I say to you that everyone looking at a woman to lust for her has already committed adultery with her in his heart.**”

**Verse 7** clearly prohibits and puts a total ban on incest between a father and daughter or a mother and son.

**Verse 8** was in fact the sin that Re'ubēn had committed when he lay with Bilhah his father's concubine as this even further puts a ban on incest between a wife of one's father who was not your mother!

This verse for me also has a clear and definite proof as to the fact that יהושע is יהודה.

Why I say this is simply for the fact of what this verse clearly decrees!!!

A son cannot take his father's wife for himself; and as we clearly know that we, Yisra'el, are Bride of the Lamb:

**Ḥazon/Revelation 21:9** **“And one of the seven messengers who held the seven bowls filled with the seven last plagues came to me and spoke with me, saying, “Come, I shall show you the bride, the Lamb’s wife.”**

Having said this, we also know that יהושע is the Lamb:

**Yoḥanan/John 1:29** **“On the next day Yoḥanan saw יהושע coming toward him, and said, “See, the Lamb of Elohim who takes away the sin of the world!”**

Now we also see in Scripture that יהודה is Yisra'el's Husband:

**Yeshayahu/Isaiah 54:5** **“For your Maker is your husband, יהודה of hosts is His Name, and the Set-apart One of Yisra'el is your Redeemer. He is called the Elohim of all the earth.”**

**Hoshĕa/Hosea 2:16** **“And it shall be, in that day,” declares יהודה, “that you call Me ‘My Husband,’ and no longer call Me ‘My Ba'al.”**

יהושע Messiah is the Bridegroom, our Husband, who is coming for His ready and prepared Bride, Yisra'el and as we see from this clear verse in Wayyiqra, a son could not be permitted to take His father as wife which further proves that

יהושע is יהודה; as there is only ONE Bridegroom and ONE Bride and ONE Wedding. יהודה has not given His Bride to another; but rather He has 'saved' and redeemed His Bride!

The rest of the verses are self-explanatory and are also a clear reminder of just how sick and twisted the world is in its abominable practices that are regarded as lawful.

For instance, it has become lawful in most parts of the world to allow same sex marriages when clearly this is an abomination.

It is so sad to see so many 'churches' who allow and accept homosexuality within their congregations and even have homosexual people leading and teaching from their pulpits and claim to follow the Creator of the heavens and the earth; while this text clearly forbids such relations among the set-apart people of Elohim!

**Verse 21 – Do not pass your children through to Molek**

Who was Molek?

Molek was the deity of the Ammonites and Phoenicians who would sacrifice their infants in ritual fertility worship to by passing their infants through fire in the hope of stimulating the favour of their mighty one to return upon them fruitfulness in their lands and on their homes and their wombs.

Before the Yisra'ēlites entered the land, Meḡiddo served as a prominent high place where Kena'anites worshiped fertility deities.

Archaeologists have uncovered a large platform where these pagan practices occurred.

The Kena'anites believed that the rains and fertile soil of the coast came from a god named Ba'al.

According to their beliefs, Ba'al lived in the underworld during the dry winter season.

When spring came, Ba'al returned to earth to sleep with his mistress, Asherah (Astarte/Ishtar) – a Kena'anite female deity of fortune and happiness, so that rains would return to the land.

To encourage Ba'al's return, the Kena'anites sacrificed their firstborn sons, burning infants alive.

The priests and priestesses of Ba'al publicly engaged in sexual relations with each other and with the people, hoping to entice Ba'al and Asherah to mate.

The pagans committed these abominable acts for one simple purpose: to gain personal and material prosperity.

Kena'anite worship distorted two of the most beautiful gifts Elohim gave humans: life and the sexual relationship of husband and wife.

Elohim placed His people in Kena'an so they could confront the evil practices of pagans, with Elohim's truth and love and destroy its practices, while holding fast to and guarding to do all He has commanded his Covenanted People!

Archaeology has turned up urns filled with infants' bones on which "to Molek" is inscribed, and the names of those offering them had names ending in "-yah"; showing that they were Yisra'ēlites.

This was done in the Hinnom Valley outside Yerushalayim, and because this custom was so sickening to יהוה, the righteous king Yoshiyahu changed it to a dumping ground where garbage was burned, since it was no longer fit for any nobler use.

**Melakim Bēt/2 Kings 23:10 "And he defiled Topheth, which is in the Valley of the Son of Hinnom, so that no man could make his son or his daughter pass through the fire to Molek."**

Molek simply means, 'the one who rules' and so the text is telling us not to turn over our children to a foreign false deity who rules in the world!

When we understand this ancient practice of 'passing children through the fire to Molek' we get a better picture of some much-needed lessons for us today.

Fire, in Scripture, is also described as that which purifies and when we link this idea to this clear instruction, we need to be on our guard against what we allow our kids to be 'passing through', metaphorically speaking.

By this I mean we are to always recognise that as parents our role is to bring up our children in the ways of יהוה; teaching them daily on the matters of His Torah.

What is shaping your child's mind is a question many parents today do not consider as they allow the world to 'shape' their kids into following the ideals and practices of the worldly ways that are at large accepted and even legislated as permissible while some of these permitted practices are abominable before the eyes of Elohim and should be to us too!

Passing our kids through the fire to Molek is a subtle danger that many are doing without even realising it, as the schooling system that is refining and shaping their minds is likened to the fire of Molek, which hoped for a better future and puts its trust in worldly systems of advancement.

Now, while learning is an important part of any child growing up, what I am saying here is that each parent is still ultimately responsible for their children and what they allow their children to 'pass through'.

While I recognise and know that it is not always possible today for torah observant families to home-school due to the major pressures of both parents having to work, what we need to realise is that we all still, as parents, carry the responsibility as to what or how our children's minds are being shaped by and kids cannot be left solely to the world's schooling systems to shape the way they think.

Parents must ultimately be able to train their kids and filter out the junk they may be shown in the world's classroom.

Passing kids through fire, is also a picture of abortion, which is in most parts of the world a legalised procedure, and is not something a Torah observant Yisra'elites should even consider! Giving our offspring to Molek can also be a picture of spoiling our children with materialism or even using our children for personal wealth, which is simply child abuse.

By this I mean that many parents push their young kids into performing tasks for money (such as modelling etc.) and make use of gaining wealth and capitalising from their children's talents. Today, most people find it unthinkable that a culture once burned innocent children alive for the sake of their material prosperity.

But when we look closely at our own culture, we see that innocence and purity are still sacrificed today.

The entertainment industry promotes sex with nearly every movie, television program, and CD they create. Pornographers produce magazines, web sites, and films that show blatant disregard for Elohim's sexual values.

Why? Because there are fortunes to be made by selling perversity!

Our culture also cheapens life. Abortion takes hundreds of lives each day.

Cloning and embryonic stem cell researchers destroy tiny innocent lives, in the name of scientific progress. And these practices are socially acceptable because modern day culture values convenience, choice, and prosperity more than the gift of life and the True giver of that gift.

As Followers of Messiah and children of the Most-High EL, we must fight the good fight of faith and not be tainted by such twisted beliefs, but rather teach our children well in the ways of the Torah.

**Mishlê/Proverbs 22:6 "Train up a child in the way he should go, even when he is old he turns not away from it."**

We have a responsibility as parents – and if we do not take up that responsibility in bringing them up in the ways of the Torah then 'another that rules' will.

Either we teach them the 'rule' of יהוה that they will not turn away from or the Molek of this world that rules the fleshly lusts and desires will refine and shape their values and ethical moral standards according to the abominable ways of the world!

**Verse 26-29** re-emphasises the clear need for us to be diligent hearers and doers of the Word of Elohim and not be found following after the ways of the world and its fleshly desires. It also says that the native or stranger must not do all the abominations of the world. There is one Torah for the native born and for the foreigner, and as long as a stranger or foreigner dwells in your midst they must submit and obey the clear Torah of יהוה.

We are responsible to see that anyone who is within our gates, behaves according to the Torah, and so if we are not living in obedience how will the one visiting know the Torah.

We cannot allow any visitor to do as the world does when they are in our house or under our care and this leaves no room for compromise whatsoever.

None of these abominable practices may be done by any stranger or sojourner, under our roof, lest they cause defilement in our house and contaminate and defile us and we stand in danger of being vomited out!!!

When we read of being vomited out, the reminder of the clear words given to the assembly in Laodikeia as written in Hazon/Revelation 3, that Messiah will spit out/vomit out the lukewarm. We cannot be lukewarm in our attempt at obedience and think that if we 'wink at' abominable practices in our midst, be it by a native or stranger or sojourner, that we will be accepted as walking in purity!

**Verse 30** again ends with the stern warning to **GUARD the CHARGE of ELOHIM**

The Hebrew word that is translated as 'charge' is מִשְׁמֶרֶת mishmereth – Strong's H4931 and means, '*a guard, watch, charge, function, duty, obligation, service*'.

This noun is used in two principle senses.

The first is an "obligation" or a "service" to be performed and the second has to do with something that is to be kept or preserved.

We have an obligation to perform the service of that which a set-apart, royal priesthood and a people for a possession ought to do – and that is to **HEAR – GUARD – DO** the very commands of יהוה, forsaking the ways of the other nations and not fall prey to the luring lusts of the world and its seemingly desirable ways which will only lead to an abominable form of worship; but rather be a people who worship in Spirit and in Truth.

Guard the charge so as to not do any of these abominable laws that defile you!!!

The Hebrew word that is translated as 'abominable' in **verse 30** comes from the root word

תּוֹעֵבָה to'ebah – Strong's H8441 which means, '*abomination, abominable thing, detestable thing, object of loathing*', and is the feminine active participle of the verb תָּעַב ta'ab –

Strong's H8581 which means, '*to abhor, despise, reject*'.

This root word תועבה to'ebah – Strong's H8441 is used 117 times in the Tanak (O.T.), and we are going to take a look at a few of these, in order for us be reminded of that which is an abomination to יהוה, and therefore be on guard that we do not allow these abominations in our lives, lest we be accursed by them and find that we are thrown out rather than brought in, so to speak!

The first use of this word תועבה to'ebah – Strong's H8441 is in:

**Berēshith/Genesis 43:32** “**And they set him a place by himself, and them by themselves, and the Mitsrites who ate with him by themselves, for the Mitsrites could not eat food with the Hebrews, for that is an abomination to the Mitsrites.**”

Yosēph's brothers did not yet know that this ruler was their long-lost brother whom they sold into slavery, and after being summonsed to Yosēph's house for a meal we see that the seating arrangements were very obvious – and that is that the Mitsrites would not eat with the Hebrews, for that was an abomination to the Mitsrites!

After Yosēph and his family had been fully reunited and they would be presented before Pharaoh we, again see in:

**Berēshith/Genesis 46:34** “**that you shall say, ‘Your servants have been men of livestock from our youth even till now, both we and also our fathers,’ so that you dwell in the land of Goshen, for every shepherd is an abomination to the Mitsrites.**”

Shepherds were an abomination to the Mitsrians, as they detested what they considered the lawless ways of wandering shepherds who had no fixed home and moved from place to place with each change of the season in search of food, water, and grazing land.

This clearly pictures for us how the worldly ways of man will be an abomination to the ways of those who walk in the commands of Elohim!

Here, we are able to see the metaphoric picture of how true believers shall be hated by the world – for the world hated the Good Shepherd!

**Yoḥanan/John 15:18** “**If the world hates you, you know that it hated Me before it hated you.**”

**Marqos/Mark 13:13** “**And you shall be hated by all because of My Name. But he who shall have endured to the end, he shall be saved.**”

The way to ‘endure’ is to make sure that abominations are kept out of our lives.

What is very clear here, is that the things that are an abomination to יהוה are not an abomination to the worldly, and vice versa.

We must ensure that we do not make ourselves friends with that which is not of Elohim!

**Ya'aqob/James 4:4** “**Adulterers and adulteresses! Do you not know that friendship with the world is enmity with Elohim? Whoever therefore intends to be a friend of the world makes himself an enemy of Elohim.**”

To the wicked, the ways of יהוה are detestable and to יהוה and His chosen people, the ways of the wicked are detestable!

Scripture clearly expands for us the very things that are an abomination to יהוה, teaching us and helping us to guard our lives and keep His Dwelling Place clean!  
Let us therefore take a brief tour through some key verses in Scripture that clearly teaches us the very things that are an abomination to יהוה our Elohim!

**Mishlê/Proverbs 3:32** “For **the perverse one** is an **abomination** to יהוה, and His secret counsel is with the straight.”

The Hebrew word translated here as ‘the perverse one’ is לִזֵּז **luz** – Strong’s H3868 which means, ‘to turn aside, depart, vanish, devious’.

**Mishlê/Proverbs 14:2** tells us that the upright – that is: those who walk in uprightness – fear יהוה, while those whose ways/walk is perverse and crooked despise Him!

To walk contrary to the Way of יהוה is an abomination to Him.

Those who attempt to change His times and laws and walk in the crookedness of man-made traditions that depart from complete obedience are an abomination to Elohim!

Those who turn aside from guarding the Torah are an abomination to יהוה – and sadly many who have turned aside from walking in His Torah actually think that they are pleasing to Him!

Have you found yourself turning aside to crooked ways when simply walking upright seems inconvenient to you, as it costs you friends, family and even worldly opportunities?

Know this – the perverse one – the one whose walk is crooked – is an abomination to יהוה and he will not be a part of the House of Elohim!

In **Mishlê/Proverbs 6:16** we are told that there are 7 things that are an abomination to יהוה, and they are:

#### **1 – A proud look**

This literally is understood as having ‘**lifted eyes**’, or even understood as having a ‘**haughty**’ look. The word ‘**haughty**’ is defined as ‘**blatantly and disdainfully proud**’ – and this is something that is an abomination to יהוה.

In the words that Dawid spoke to יהוה, after having been delivered from the hands of his enemies and the hand of Sha’ul, he said in:

**Tehillah/Psalm 18:27** “For You save the afflicted people, but bring down those whose **eyes are haughty.**”

He also said in:

**Tehillah/Psalm 131:1** “O יהוה, my heart has not been proud, nor have my **eyes been haughty.** Neither have I concerned myself with great matters, nor with those too wondrous for me.”

יהוה resists the proud and gives favour to the humble, and one of the things that is clearly an abomination to יהוה is to have a proud look and think more highly of oneself than we ought to! Having a proud look, or eyes that are haughty, speaks of looking only to one’s own interests, being selfish and having no regard for others!

**Pilipiyim/Philippians 2:3-4 “doing none at all through selfishness or self-conceit, but in humility consider others better than yourselves. 4 Each one should look out not only for his own interests, but also for the interests of others.”**

We are also warned here not to think that we have arrived, so to speak, as Sha’ul also warned the Corinthian assembly that he who thinks he stands, let him take heed lest he fall.

Having a proud look also reveals to us one who refuses discipline as they think it is beneath them! How many times have you ‘overlooked’ the needed obedience for comfort?

That is a form of a proud and haughty look, which is an abomination to יהוה!

## **2 – A lying tongue**

The Hebrew root word translated as ‘lying’ is שָׁקַר sheqer – Strong’s H8267 which means, ‘**deception, disappointment, falsehood, lies**’, and comes from the root verb שָׁקַר shaqar – Strong’s H8266 which means, ‘**to do or deal falsely, lie**’.

This word is used in Wayyiqra/Leviticus 19:12 in the command to not swear falsely in the Name of יהוה and profane His Name through false speech!

We must let our yes be yes and our no must be no, for whatever goes beyond these is from the wicked one!

A lying tongue speaks of one who makes promises but does not keep them!

Have you made promises you did not keep?

Have you said yes for something but meant no, or vice versa?

This is an abomination to יהוה and if one is found to have a lying tongue then they stand the risk of not being a part of the House – for יהוה is cleaning His Bride and He will not allow an abomination in His House!

**Mishlĕ/Proverbs 12:22 “Lying lips are an abomination to יהוה, but those who deal truly are His delight.”**

## **3 – Hands that shed innocent blood**

This is a warning against committing murder!

As we consider the first three of these 7 things being mentioned here in this **Mishlĕ/Proverbs 6:17-19**, that are an abomination to יהוה, we are also able to take note of how these first three clearly picture for us how we relate to each other – with the first being the mental thought process we use, as pictured through pride, while the second represents the verbal aspect of our relationships and the validity of our words to each other and the third represents our actions toward each other.

What this teaches us is clear – יהוה hates it when we have wrong thoughts, words and actions toward each other!

**Qolasim/Colossians 3:17 “And whatever you do in word or deed, do all in the Name of the Master יהושע, giving thanks to Elohim the Father through Him.”**

If our thoughts, speech and actions cannot be attributed to having the Name of our Master יהושע Messiah attached to it, then it should not be something that proceeds from our thoughts, words or deeds!

#### 4 – A heart devising wicked schemes

The Hebrew word used here for ‘devising’ is **חָרַשׁ** *harash* – Strong’s H2790 meaning, ‘**to cut in, engrave, plow, devise, scheme, plot**’, and is the same word used in **verse 14** and is translated as ‘**plotting**’, and the Hebrew word for ‘wicked’ is **אָוֵן** *aven* – Strong’s H205 which means, ‘**iniquity, trouble, wicked, sorrow**’; and the Hebrew root word for ‘schemes’ is **מַחְשְׁבֹת** *maḥshebēth* – Strong’s H4284 which means, ‘**thoughts, devise, scheme, plan, purpose**’.

In the days of Noah man’s thoughts were wicked, and this is what we read in:

**Berēshith/Genesis 6:5** “**And יְהוָה saw that the wickedness of man was great in the earth, and that every inclination of the thoughts of his heart was only evil continually.**”

Messiah clearly warned us that the last days will be as the days of Noah, and we are certainly able to see how the inclinations of the thoughts of most are only evil continually!

A heart without the Torah will continue to plot, scheme, and devise wicked ways and plans, that seek to excuse away the need to obey the Torah – and this is an abomination to יְהוָה. Instead of simply obeying the Torah of Elohim and meditating on His Word day and night, the lawless continue to come up with reasons as to why they think that they do not have to submit and obey, and in doing so they plot and scheme various man-driven systems that have people meditating on lawlessness or a false grace rather than meditating on the Truth!

**Yirmeyahu/Jeremiah 4:14** “**O Yerushalayim, wash your heart from evil, and be saved. Till when would your wicked thoughts remain within you?**”

Have you ever found yourself devising wicked schemes in your heart?

By that I mean, have you ever found yourself trying to find a way to get yourself out of that which you know you should do?

Perhaps you have devised a scheme in your heart to get you from keeping Sabbath as you should, or from keeping the Feast as you should, or from keeping any part of His Torah as you should?

Schemes that you devise and justify in your heart, only to find out that your heart has been deceitful when mirrored against the truth?

Wash your heart from evil and let not wicked scheming remain in you, for it is an abomination to יְהוָה!

#### 5 – Feet that are quick to run to evil

In Hebrew the word for ‘feet’ is **רַגְלַיִם** *raglayim*, which is the plural of the word **רֶגֶל** *regel* – Strong’s H7272 which means ‘**a foot/feet or to walk**’, and speaks of one’s obedience to walking according to the commands of Elohim and obeying His call to keep His feasts as commanded, as we take note that this word is also translated as ‘**times**’ in:

**Shemoth/Exodus 23:14** “**Three times in the year you are to observe a festival to Me.**”

The Hebrew word for ‘good’, as we have discussed before, is **טוֹב** *tob* – Strong’s H2896 and carries the meaning, ‘**pleasant, good, agreeable, beautiful, to be pleasing, done well**’.

In the true understanding of this word טוב **tob** we can see that it may best be translated in most cases as **'functional'**, for when יהוה said in **Bereshith/Genesis 1:31** that when He saw all that He had made, that He said it was very **good**.

What He saw was His creation **functioning** properly and working the way it should and this is why it was **'good'**.

The opposite to טוב **tob** (good) is evil which is Hebrew is רע **ra** – **Strong's H7451** meaning, **'bad, evil, wicked, harmful'**.

Just as we understand that טוב **tob** represents that which is **'functional'**, we can then see that רע **ra** represents that which is **'dysfunctional'**, which simply put speaks of that which reveals an abnormal and unhealthy lifestyle that is not functioning as it should.

We may often think something is good, yet if it is not **'functional'** according to the plumb line of the Torah of יהוה, then we had best be careful to consider our steps!

Feet that are quick to run to evil, pictures for us those who are quick to do that which is dysfunctional, and when we consider how so many are quick to follow the vain and idolatrous practices of dysfunctional worship, by keeping false feasts, we see how this is a very clear abomination to Elohim!

Instead of 'walking', which you do with your feet, in righteousness, most will be quick to run in the ways of unrighteousness and follow the broad path of lawlessness and rebellion!

Before you think that you are not one of those, let me ask you if you have ever found your foot slipping or even running away from doing what you should, as you have quickly turned aside from obedience, only to find yourself following wicked and idolatrous ways!

**Debarim/Deuteronomy 9:16 "And I looked and saw that you had sinned against יהוה your Elohim, and had made for yourselves a moulded calf! You had quickly turned aside from the way which יהוה had commanded you."**

To turn aside from walking in the Truth is an abomination to יהוה.

#### **6 – A false witness breathing out lies**

This could literally be rendered as **'a false testimony that is spoken by lying'**!

Many want to give testimonies of how Elohim has done great things for them, while the Truth is not in them, as they have disregarded His Torah!

This is a huge warning against the lawless who assume to bear the witness of Elohim in their lives, and this יהוה hates!

We are to hold fast and possess the witness of יהושע Messiah **AND** guard the commands of Elohim! Possessing a witness of Messiah without guarding the commands of Elohim, will render your witness false, for your witness does not breathe out life, but rather lies!

We are to be ambassadors of the coming reign, and in doing so we are to bear witness of His Truth in our lives!

The question is – are you a true witness or are you a false one?

While many may claim to know Elohim and claim to walk in His Torah, their daily lives may often render them being a false witness, as they conform to the world and fall prey to the influence of others!

Have you found yourself telling others that you are a taught one or follower of Messiah, while you are in fact compromising in your walk – for then you are a false witness breathing out lies – and this is an abomination to יהוה!

We are also to be on guard about bearing false witness against our neighbour!  
Do not speak lies about another – do not gossip and slander another – for if you do you are being a false witness that is breathing out lies!

### 7 – One who causes strife among brothers

The Hebrew word for ‘strife’ is מַדּוֹן *madon* – Strong’s H4066 which means, ‘*strife, contention*’, and last week we looked at how the man of Beliya’al sends out strife!

Strife comes as a result of not having what one wants, and because one does not ask, or if they do, they ask with wrong motives!

**Mishlê/Proverbs 15:18** tells us that a man of wrath stirs up strife, but he who is patient appeases strife.

How often do you find yourself lacking patience and end up stirring up strife and contentions among others because you did not get your way?

**Mishlê/Proverbs 17:14** tells us that the beginning of strife is like releasing water, and we must therefore put a stop to any fighting before it bursts out.

Often strife starts out very subtly and if not stopped will become a raging torrent of destruction and separation, which we must guard against at all costs!

Don’t let your bitterness be released like a slow running tap... before you know it there is a huge flood of emotions that cannot be contained, bringing unnecessary damage!

If you find that you have strife stirring up inside you because you did not get your way, and your water has become soiled and muddied so to speak, then do this... **“Switch off the tap, get your leak fixed and start giving out living water again”!**

One who causes strife and divisions is an abomination to יהוה and will not be welcomed into His House.

We could expand for hours on this single topic of strife, for it is one of the most dangerous things in the body, as it breaks down instead of building up, and unless יהוה builds the House, the labourers labour in vain!

Let us look at some more Scriptures that show us what is an abomination to יהוה:

**Mishlê/Proverbs 11:1** “A false scale is an abomination to יהוה, but a perfect weight is His delight.”

The Hebrew word that is translated here as ‘false’ is מִרְמָה *mirmah* – Strong’s H4820 which means, ‘*deceit, treachery, dishonesty, falsehood*’, and also is used in **Amos 8:5** with reference to those who couldn’t wait for the Sabbath to be over so that they could trade and falsify their scales by **deceit**!

False measures are an abomination to יהוה.

There is no reward for ‘half’ obedience or for lukewarm obedience – your either obey or you do not, for there is no partiality with Elohim. His word is the same yesterday, today and forever and to assume a differing scale is an abomination to Him.

**Mishlê/Proverbs 11:20 “The perverse of heart are an abomination to יהוה, but the perfect in the Way are His delight.”**

The Hebrew root word that is translated here as ‘perverse’ is עִקֵּשׁ *iqqesh* – Strong’s H6141 which means, ‘*twisted, distorted, perverted, crooked*’, and to twist, distort or pervert the Truth is an abomination to Elohim!

**Mishlê/Proverbs 15:8 “The slaughtering of the wrong ones is an abomination to יהוה, but the prayer of the straight is His delight.”**

The Hebrew word that is translated as ‘slaughterings’ comes from the root word זָבַח *zēbah* - Strong’s H2077 which means, ‘*thank offerings, sacrifice, feasting*’:

**Tehillah/Psalm 4:5 “Offer slaughterings of righteousness, and trust in יהוה.”**

Any form of offering and thanksgiving done outside of righteousness (which is to guard the commands) is an abomination to Elohim!

**Mishlê/Proverbs 15:9 “The way of the wrong one is an abomination to יהוה, but He loves him who pursues righteousness.”**

The Hebrew word that is translated as ‘way’ is word דֶּרֶךְ *derek* – Strong’s H1870 which means, ‘*way, road, distance, journey*’ and is from the word דָּרַךְ *darak* – Strong’s H1869 which means, ‘*to tread or march*’ and so speaks of our walk; our every step that we take. The way of the wrong one is an abomination, for the wrong one does not walk in or pursue righteousness, but rather walks in the broad path of vain and false traditions that leads to death!

Even our thoughts matter:

**Mishlê/Proverbs 15:26 “Evil thoughts are an abomination to יהוה, but pleasant words are clean.”**

What we think matters, and we need to be meditating on the Torah day and night, instead of allowing our thoughts to wander and day dream of dysfunctional matters that do not profit! We are to take care of our thought life, because if we do not, we might find ourselves saying things we should not!

Think before you speak... we all need to heed that advice!

**Qorintiyim Bēt/2 Corinthians 10:4-6 “For the weapons we fight with are not fleshly but mighty in Elohim for overthrowing strongholds, 5 overthrowing reasonings and every high matter that exalts itself against the knowledge of Elohim, taking captive every thought to make it obedient to the Messiah, 6 and being ready to punish all disobedience, when your obedience is complete.”**

If we do not guard our hearts and minds in Messiah, we may find ourselves giving way to thoughts and matters that exalt themselves against the Truth and cause us to speak falsehood and deceit and compromise our walk!

Evil thoughts are an abomination to יהוה – many do not realise this!

**Mishlê/Proverbs 16:5** “Everyone proud in heart is an **abomination** to יהוה; hand to hand: he goes not unpunished.”

The word used here for ‘proud’ comes from the root verb גָּבַחַּבּ gabahh – Strong’s H1361 which means, ‘to be high, exalted, pride, build high, haughty’, and can also give reference to one being proud and lifting themselves up, instead of humbling themselves in complete submission to the Torah of Elohim!

יהושע Messiah tells us in:

**Mattithyahu/Matthew 23:12** “And whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted.”

**Mishlê/Proverbs 17:15** tells us that those who declare the wrong right and those who condemn the righteous, are both an abomination to יהוה!

Those who declare the lawless to be right and under a ‘false grace message’ are an abomination to יהוה and have no part in His House!

While we just read from **Mishlê/Proverbs 15:8** that the prayer of the straight is a delight to יהוה, we are told in:

**Mishlê/Proverbs 28:9** “He who turns away his ear from hearing the Torah, even his prayer is an **abomination**.”

Those who turn away from the hearing of the Torah, which implies a hearing and a guarding to do what is heard from the Torah, are being vain in their attempted prayers, for their prayers are an abomination to יהוה!

When Yisra’el disobeyed יהוה, He told them that they had made His inheritance an abomination:

**Yirmeyahu/Jeremiah 2:7** “Then I brought you into a garden land, to eat its fruit and its goodness. But when you entered, you defiled My land and made My inheritance an **abomination**.”

We know that in Scripture יהוה makes reference to the clear fact that Yisra’el is His inheritance and a corrupt Yisra’el is an abominable inheritance that cannot be brought into the House. It is for this reason that we see all throughout Yehezqël the rebuke for abominable practices, and despite the continual mercy shown by יהוה they continued to rebel and do abominable deeds, according to the ways of the nations that they were supposed to destroy!

While Yisra’el failed to destroy the nations in the land, we are able to see how these abominations that they allowed to remain caused them to be accursed like them, to the point where יהוה gave them over to their own laws (**Read Yehezqël/Ezekiel 20**).

This is a clear shadow picture of what we see being written by Sha’ul to the assembly in Thessalonica, in that those who refuse to receive a love for the Truth (which is to obey the Truth) will be handed over to the delusion of their own falsehoods that they believe the lies!

**Tas'loniqim Bět /2 Thessalonians 2:9-12** “The coming of the *lawless one* is according to the working of Satan, with all power and signs and wonders of falsehood, 10 and with all deceit of unrighteousness in those perishing, because they did not receive the love of the truth, in order for them to be saved. 11 And for this reason Elohim sends them a working of delusion, for them to believe the falsehood, 12 in order that all should be judged who did not believe the truth, but have delighted in the unrighteousness.”

Yehezqěl was shown the abominable things Yisra'ěl were doing, in **Chapter 8**, and in **Chapter 16** he was told to go and make know to Yerushalayim her abominations, and in **Chapter 36** we are told that Yisra'ěl would remember their evil ways and deed and loathe themselves, in their own eyes, their crookednesses and abominations.

I think this is very significant in helping us get our houses clean, and ultimately His House clean and ready as a perfect set-apart Bride.

While I have mentioned what things are an abomination to יהוה, or rather what is an abomination in His eyes, we would do well to recognise that what is an abomination in His eyes, must be an abomination in our eyes too, lest we become like the abominations that we do not utterly loathe and utterly hate!

As we consider the clear call to not bring an abomination into our house, let us take heed to keep our lives set-apart as vessels unto value, as we guard ourselves against having any of the abominable things in the eyes of יהוה being evident in our lives, so that we can be joyfully built up in our Master and Elohim:

**Kěpha Aleph/1 Peter 2:5** “you also, as living stones, are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter offerings acceptable to Elohim through יהושע Messiah.”

As you look into the mirror of the Word and think upon these words that have been spoken here tonight, ask yourself if there are any abominations in your life, and if so get rid of them quickly! Let us not make the same rebellious mistakes that our fathers made:

**Yehezqěl/Ezekiel 20:7-8** “And I said to them, ‘Each one of you, throw away the abominations which are before his eyes, and do not defile yourselves with the idols of Mitsrayim! I am יהוה your Elohim.’ 8 “But they rebelled against Me, and would not obey Me. All of them did not throw away the abominations which were before their eyes, nor did they forsake the idols of Mitsrayim. So I resolved to pour out My wrath on them to complete My displeasure against them in the midst of the land of Mitsrayim.”

Let us hear the clear command of our great Elohim and throw away that which should not be in our House, for the Master of the House has made it clear, in **warning against that which will keep you out:**

**NO ABOMINATIONS ALLOWED!**

This Torah portion of **Wayyiqra/Leviticus 16-18** ends with the words:

## “I am יהוה your Elohim”

And these words are words that we need to carefully consider, as we take note that this phrase is one that is used repeatedly in the Scriptures and reminds us that we are to make sure we know who our Elohim is, for then we will guard against any defilement of the flesh and make sure that we do not do as the nations do and do not do any of the abominations that they do, for we will not forget that we have been bought at a price!

The phrase, ‘I am YAHWEH your Elohim’ is written as follows:

אֲנִי יְהוָה אֱלֹהֵיכֶם – **aniy YAHWEH eloheykem**

This phrase comes from the 3 root words:

1) אֲנִי **aniy** – Strong’s H589 which means, *‘me, I, alone, myself’* and is written in the first-person singular, usually for emphasis, and highlights the clear statement that there is NO Elohim besides

### 2) יהוה YAHWEH

The Name of יהוה is derived from the root word הָיָה **hayah** – Strong’s H1961 which means, *‘to be, to become, to be in existence’*, and when Elohim spoke to Mosheh He said, “I AM that which I AM”, and told Him to tell the Yisra’ēlites that the I AM had sent him. (Shemoth/Exodus 3:14)

I AM THAT WHICH I AM – This phrase is written in Hebrew as:

אֲהַיְה אֲשֶׁר אֶהְיֶה – **eyeh asher eyeh**

The first אֶהְיֶה **eyeh** is written as a proper noun, singular, masculine, while the second אֲהַיְה **eyeh** is written in the qal active verb tense and, in essence, we see Elohim making it clear here to Mosheh, that

“The One who exists is the One who causes to exist, or gives existence” or

“The All existing One is the One who gives existence”

Literally speaking, it can render,

“I AM the One who causes to be”, or

“I AM the One who brings into being”, as well as

“I AM the life-giver, the giver of all existence”, and

“I AM the ever living self-consistent and unchangeable One”.

This is a title of our Elohim, with a focus on presence, care, concern and relationship.

Literally, this phrase can mean ‘I AM that I AM’, or rather ‘I exist’, or ‘I cause to be’.

The two root words that are used here, are:

1) הָיָה **hayah** – Strong’s H1961 which means, *‘to be, exist, become, happen’* and

2) אֲשֶׁר **asher** – Strong’s H834 which means, *‘who, which, that’*.

This however, is not The Name of Elohim, but was rather an explanation that would lead up to the revelation of His Name, which is clearly declared as: יהוה YAHWEH – Strong’s H3068, which is derived from the root word הָיָה hayah – Strong’s H1961.

The clear answer that יהוה gave to Mosheh was that **the causer of life – the all existent and unchangeable One** – had sent Him!!!

He was then to further say to the Yisra’ēlites that יהוה – **the Elohim of Abraham, the Elohim of Yitshaq and the Elohim of Ya’aqob**, had sent him to them!

He was also told that this would be the Name of the Almighty, self-existent and unchangeable One, forever – and this would be His remembrance throughout all generations!!!

When we say the Name of יהוה, we are proclaiming that it is the ‘I AM’ who gives existence and that He is the One who causes me to be! יהוה is our Creator and He has formed us!

What we must clearly understand here, is that the Name of יהוה is and will always be associated with Abraham, Yitshaq and Ya’aqob and this clearly points to the Covenants of Promise that He brings us near to, in the Blood of Messiah, our deliverer, who causes us to enter in and be grafted into the Covenants of Promise and become part of Yisra’ēl, His Bride!!!

Many today want to discard the Covenants that were made with Abraham, Yitshaq and Ya’aqob, yet here, we clearly see that the Name of יהוה is forever linked with these; and the Renewed Covenant, is a restoration of these Covenants that are, once and for all, sealed in the Blood of Messiah.

Our deliverance is associated with His Name and His Favour is extended to us on the basis of His Covenants, and if we neglect to call upon His Name and recognise that which His Name is associated with and our responsibility to walk in a Covenant relationship with the One who causes all to exist, then we cannot draw near, for we would not have recognised whose Blood has sealed the True Covenants of Promise!

It is from the word הָיָה hayah – Strong’s H1961 that we get the Name of יהוה YAHWEH – Strong’s 3068.

The above Name is also known as the Tetragrammaton (four letters), and the four Hebrew letters that are translated as YHWH form the True Scriptural Name of The Almighty El.

Translated as follows:

י (yod) – Y; ה (hay) – H; ו (vav) – W or V; ה (hay) – H = יהוה YHWH

The Name has been pronounced in various ways, most commonly and correctly as YAHWEH or YAHVEH, whereas some have erroneously used the pronunciations of Yahvah, Yahuah, or Yahovah. The pronunciation of ‘Jehovah’ was unknown until 1520 when it was introduced by Galantinus and was greatly contested, as there was no English letter ‘j’ in existence up until that point.

I personally say and prefer YAHWEH, based on this being the most accurate pronunciation we are able to deduce, when using the proper Hebrew rules of grammar, giving us a greater understanding that when we say 'YAHWEH', we are actually declaring that **'the I AM is the One who causes me to be'**, as the Name YAHWEH is written in the 3<sup>rd</sup> person causative form, of the verb יהי־הַ hayah, whereas when YAHWEH speaks and says 'EHYEH', it is written in the 1<sup>st</sup> person absolute form of יהי־הַ hayah, as He is speaking and declares that **He is the One who causes to be.**

For a more in-depth study on the correct pronunciation of the Name of יהוה (YAHWEH) please see the article titled, **Grammatical study from Scripture on confirming the pronunciation of the Name of יהוה**, which can be viewed from our site (<https://atfotc.com>) under the 'articles' menu or by simply clicking on the following link:

<https://atfotc.com/grammatical-study-from-scripture-on-confirming-the-pronunciation-of-the-name-of/>

This article will help the reader understand the correct transliteration and pronunciation of the Name of the Most-High!

יהוה (YAHWEH) is His Name forever, and it is the Name by which He is to be remembered from generation to generation!

That is very simple and easy enough for a child to understand, yet sadly, we recognise how it has been 'forgotten' or rather 'hidden' or 'suppressed', under the delusion of lawless traditions and dogmas of man?

יהוה is the Name of the Elohim of their fathers, which Mosheh was to tell the Yisra'elites.

יהוה means:

**"He (The I AM) is the One who causes me to be"!**

This is very powerful, for every time you call on the Name of יהוה, you are declaring who it is that causes you to be!!!

You are declaring from your lips the One who gives you life, and who made you, and who gives you your very existence!

And we are to declare His Name, giving praise to the Great I AM who causes us to be!

We are also given further insight into the revelation of the Great I AM, as we see being displayed or spoken through the ancient pictographic script, which renders the Name of יהוה as follows:



## Yod – י

In the Ancient Script, this is the letter 'yad or yod' which is pictured as -  - which is the picture of **an arm and hand** and carries the meaning of '**work, make, throw**' from the primary functions of the arm and hand and also represents worship or giving thanks in the extending of hands as a gesture of this. This also reveals to us a stretched-out arm and hand.

## Hey - ה

The ancient script has this letter as  and is pictured as **a man standing with his arms raised up and out** as if pointing to something, and in essence carries the meaning of '**behold**' as in when looking at something very great. It can also have the meaning to '**breath**' or '**sigh**' as when looking at a great sight and having your breath taken away so to speak! It also has the meaning of **revelation** or to reveal something by pointing it out.

## Waw - ו

The ancient pictographic form of this letter is , which is a **peg** or '**tent peg**' or **nail**, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is '**to add, secure or hook**'.

In the pictographic representation of the Name of Elohim we are able to clearly see how He, the All Existing One, revealed Himself to His Creation through His Outstretched Arm and Hand. The two pictures of the man and the peg in between them also gives us insight as to how He would come and reveal Himself in the form of a man and secure the Covenants of promise, and in this we are able to see the two comings of Messiah.

**BEHOLD THE OUTSTRETCHED ARM OF THE ALL EXISTING ONE SHALL COME AND SECURE HIS COVENANT AND REDEEM US IN ORDER TO ESTABLISH HIS HOUSE FOR WHICH HE IS COMING AGAIN!**

Shemoth/Exodus 6:6 "**Say, therefore, to the children of Yisra'el, 'I am יהוה, and I shall bring you out from under the burdens of the Mitsrites, and shall deliver you from their enslaving, and shall redeem you with an outstretched arm, and with great judgments.'**"

Yeshayahu/Isaiah 53:1 "**Who has believed our report? And to whom was the arm of יהוה revealed?**"

When Messiah came many did not believe and were unable to recognise the Arm of יהוה:

**Yoḥanan/John 12:37-40** “But though He had done so many signs before them, they did not believe in Him, <sup>38</sup> that the word of Yeshayahu the prophet might be filled, which he spoke, “יהוה, who has believed our report? And to whom has the arm of יהוה been revealed?” <sup>39</sup> Because of this they were unable to believe, because again Yeshayahu said: <sup>40</sup> “He has blinded their eyes and hardened their heart, so that they should not see with their eyes and understand with their heart, and turn, and I should heal them.”

This Yeshayahu said when he saw the esteem of יהוה and spoke of Him!

It is this Arm of יהוה that shepherds the flock of Yisra'el!

**Yeshayahu/Isaiah 40:10-11** “See, the Master יהוה comes with a strong hand, and His arm rules for Him. See, His reward is with Him, and His recompense before Him. <sup>11</sup> He feeds His flock like a shepherd, He gathers the lambs with His arm, and carries them in His bosom, gently leading those who are with young.”

The Name of Yahushua means, YAHWEH is our Salvation!

The Name יהושע (YAHUSHUA) comes from two words:

- 1) The Name of יהוה – Strong's H3068 and
- 2) the root verb יָשַׁע yasha – Strong's H3467 meaning, ‘*to deliver, save, salvation*’, clearly declaring that יהוה is our Saviour!

The Name of Messiah – יהושע – contains the first 3 letters of יהוה – and literally means, ‘יהוה is our Deliverer’ or ‘יהוה is our Salvation’!!!

So, when we call upon the Name of יהושע, we are in fact declaring the One who causes us to be (The Great I AM) is our Deliverer!!!

For more on this please see the following 4 articles on our site under the articles menu or by simply clicking the link for each:

**MY MASTER AND MY ELOHIM:**

<https://atfotc.com/my-master-and-my-elohim/>

**YHWH OUR SAVIOUR! YHWH OUR MESSIAH!**

<https://atfotc.com/yhwh-our-saviour-yhwh-our-messiah/>

**THE MESSENGER OF YHWH**

<https://atfotc.com/the-messenger-of/>

**YHWH IS ONE! YAHUSHUA IS YAHWEH OUR SAVIOUR**

<https://atfotc.com/yhwh-is-one/>

3) אֱלֹהֵיכֶם – your Elohim – from the two root words:

a) אֱלֹהִים elohim – Strong's H430 meaning, ‘*mighty one*’ and

b) אַתָּה attah – Strong's H859 which means, ‘*you, your (masculine singular)*’

This phrase that is translated in the Scriptures as: **I am YAHWEH your Elohim** and is used 42 times in 41 verses and is translated from the following 3 constructs of this phrase:

1 – אֲנִי יְהוָה אֱלֹהֵיכֶם – aniy YAHWEH eloheyk<sub>em</sub>

2 - וְאֲנֹכִי יְהוָה אֱלֹהֵיךָ - v'anokiy YAHWEH eloheyka

3 - אֲנִי יְהוָה אֱלֹהֵיךָ - aniy YAHWEH eloheyka

I would like to highlight these, in order to grasp the urgent need for many to recognise and acknowledge that YAHWEH is our Elohim!

**Shemoth/Exodus 6:7** “**and shall take you as My people, and I shall be your Elohim. And you shall know that I am יהוה your Elohim who is bringing you out from under the burdens of the Mitsrites.**”

**Shemoth/Exodus 16:12** “**I have heard the grumblings of the children of Yisra'el. Speak to them, saying, 'Between the evenings you are to eat meat, and in the morning you are to be satisfied with bread. And you shall know that I am יהוה your Elohim**”

**Shemoth/Exodus 20:2** “**I am יהוה your Elohim, who brought you out of the land of Mitsrayim, out of the house of slavery.**”

**Wayyiqra/Leviticus 11:44** “**For I am יהוה your Elohim, and you shall set yourselves apart. And you shall be set-apart, for I am set-apart. And do not defile yourselves with any swarming creature – the one creeping on the earth.**”

**Wayyiqra/Leviticus 18:2** “**Speak to the children of Yisra'el, and say to them, I am יהוה your Elohim.**”

**Wayyiqra/Leviticus 18:4** “**Do My right-rulings and guard My laws, to walk in them. I am יהוה your Elohim**”

**Wayyiqra/Leviticus 18:30** “**And you shall guard My Charge, so as not to do any of these abominable laws which were done before you, so as not to defile yourselves by them. I am יהוה your Elohim.**”

**Wayyiqra/Leviticus 19:2** “**Speak to all the congregation of the children of Yisra'el, and say to them, 'Be set-apart, for I יהוה your Elohim am set-apart.**”

**Wayyiqra/Leviticus 19:3** “**Each one of you should fear his mother and his father, and guard My Sabbaths. I am יהוה your Elohim**”

**Wayyiqra/Leviticus 19:4** “**Do not turn to idols, and do not make for yourselves moulded mighty ones. I am יהוה your Elohim.**”

Wayyiqra/Leviticus 19:10 “And do not glean your vineyard or gather every grape of your vineyard, leave them for the poor and the stranger. I am יהוה your Elohim.”

Wayyiqra/Leviticus 19:25 “And in the fifth year you eat its fruit, so that it increases its yield to you. I am יהוה your Elohim.”

Wayyiqra/Leviticus 19:31 “Do not turn to mediums, and do not seek after spiritists to be defiled by them. I am יהוה your Elohim.”

Wayyiqra/Leviticus 19:34 “Let the stranger who dwells among you be to you as the native among you, and you shall love him as yourself. For you were strangers in the land of Mitsrayim. I am יהוה your Elohim.”

Wayyiqra/Leviticus 19:36 “Have right scales, right weights, a right ĕphah, and a right hin. I am יהוה your Elohim, who brought you out of the land of Mitsrayim.”

Wayyiqra/Leviticus 20:7 “And you shall set yourselves apart, and shall be set-apart, for I am יהוה your Elohim.”

Wayyiqra/Leviticus 20:24 “But I say to you, “You are going to possess their land, and I Myself give it to you to possess it, a land flowing with milk and honey.” I am יהוה your Elohim, who has separated you from the peoples.”

Wayyiqra/Leviticus 23:22 “And when you reap the harvest of your land do not completely reap the corners of your field when you reap, and do not gather any gleanings from your harvest. Leave them for the poor and for the stranger. I am יהוה your Elohim.”

Wayyiqra/Leviticus 23:43 “so that your generations know that I made the children of Yisra’el dwell in booths when I brought them out of the land of Mitsrayim. I am יהוה your Elohim.”

Wayyiqra/Leviticus 24:22 “You are to have one right-ruling, for the stranger and for the native, for I am יהוה your Elohim.”

Wayyiqra/Leviticus 25:17 “And do not oppress one another, but you shall fear your Elohim. For I am יהוה your Elohim.”

Wayyiqra/Leviticus 25:38 “I am יהוה your Elohim, who brought you out of the land of Mitsrayim, to give you the land of Kena’an, to be your Elohim.”

Wayyiqra/Leviticus 25:55 “Because the children of Yisra’el are servants to Me, they are My servants whom I brought out of the land of Mitsrayim. I am יהוה your Elohim.”

Wayyiqra/Leviticus 26:1 “Do not make idols for yourselves, and do not set up a carved image or a pillar for yourselves, and do not place a stone image in your land, to bow down to it. For I am יהוה your Elohim.”

Wayyiqra/Leviticus 26:13 “I am יהוה your Elohim, who brought you out of the land of Mitsrayim, from being their slaves. And I have broken the bars of your yoke and made you walk upright.”

Bemidbar/Numbers 10:10 “And in the day of your gladness, and in your appointed times, and at the beginning of your new moons, you shall blow the trumpets over your ascending offerings and over your slaughterings of peace offerings. And they shall be a remembrance for you before your Elohim. I am יהוה your Elohim.”

Bemidbar/Numbers 15:41 “I am יהוה your Elohim, who brought you out of the land of Mitsrayim, to be your Elohim. I am יהוה your Elohim.”

Deḇarim/Deuteronomy 5:6 “I am יהוה your Elohim who brought you out of the land of Mitsrayim, out of the house of bondage.”

Deḇarim/Deuteronomy 29:6 “You ate no bread and drank no wine nor strong drink, so that you might know that I am יהוה your Elohim.”

Shophetim/Judges 6:10 “And I said to you, “I am יהוה your Elohim, do not fear the mighty ones of the Amorites, in whose land you dwell. And you have not obeyed My voice.”

Yeshayahu/Isaiah 43:3 “I am יהוה your Elohim, the Set-apart One of Yisra’el, your Saviour; I gave Mitsrayim for your ransom, Kush and Seḇa in your place.”

Yeshayahu/Isaiah 48:17 “Thus said יהוה, your Redeemer, the Set-apart One of Yisra’el, “I am יהוה your Elohim, teaching you what is best, leading you by the way you should go.”

Yeshayahu/Isaiah 51:15 “But I am יהוה your Elohim, stirring up the sea, and its waves roar. יהוה of hosts is His Name.”

Yeḥezq’el/Ezekiel 20:5 “And you shall say to them, ‘Thus said the Master יהוה, “On the day when I chose Yisra’el and lifted My hand in an oath to the seed of the house of Ya’aqob, and made Myself known to them in the land of Mitsrayim, I lifted My hand in an oath to them, saying, ‘I am יהוה your Elohim.”’

Yeḥezq’el/Ezekiel 20:7 “And I said to them, ‘Each one of you, throw away the abominations which are before his eyes, and do not defile yourselves with the idols of Mitsrayim! I am יהוה your Elohim.”

Yehezq'ël/Ezekiel 20:19 **"I am יהוה your Elohim. Walk in My laws, and guard My right-rulings, and do them."**

Yehezq'ël/Ezekiel 20:20 **"I am יהוה your Elohim. Walk in My laws, and guard My right-rulings, and do them."**

Hoshĕa/Hosea 12:9 **"But I am יהוה your Elohim since the land of Mitsrayim, again I shall make you dwell in tents as in the days of the appointed time."**

Hoshĕa/Hosea 13:4 **"But I am יהוה your Elohim since the land of Mitsrayim, and an Elohim besides Me you shall not know, for there is no Saviour besides Me."**

Yo'ël/Joel 3:17 **"Then you shall know that I am יהוה your Elohim, dwelling in Tsiyon, My set-apart mountain. And Yerushalayim shall be set-apart, and foreigners shall not pass through her again."**

Tehillah/Psalm 81:10 **"I am יהוה your Elohim, who brought you out of the land of Mitsrayim; open your mouth wide, and I fill it."**

As one goes through all of these verses, where יהוה declares to us that He is our Elohim, a clear reminder of who He is and what He has done for us, will cause us to be on guard against the defilement of the flesh and make sure that we do not fall away from set-apartness and do not do as the nations do.

While we do see in Scripture, many passages where the phrase, **"I am your Elohim"** or the phrase **"I am יהוה"** is used, what is worth taking note of, is that the exact phrase, **"I am יהוה your Elohim"**, translated from the construction of the 3 forms mentioned, is, as I have already mentioned, used 42 times in 41 verses. There was 42 stops/departure points from Mitsrayim to the Promised Land and there are 42 generations from Abraham to יהושע Messiah!

Seeing this phrase **"I am יהוה your Elohim"** being used 42 times, we are able to identify the clear importance for us to guard to do all that our Master and Elohim commands us, for in doing so, we shall be able and equipped to correctly work out our deliverance, with fear and trembling, having the full assurance of our deliverance being made complete, by the One who begun a good work in us!

This Torah portion reminds us that we have been covered and cleansed and we must therefore do our utmost to guard our garments of righteousness, lifting up a continual banner of praise and thanks to יהוה our Elohim, in all we do!

Shalom!