

# WAYYIQRĀ (LEVITICUS) 25:1-26:2 – BEHAR SINAI – ‘IN MOUNT SINAI’

This week’s portion looks primarily at the Yobel (Jubilee) and we can glean a great deal of information from this powerful portion, which reflects the power and joy of the true release that יהושע Messiah has bought for us!

Let us take a look at these powerful words that were given to Mosheh, to speak to the children of Yisra’el, on Mount Sinai.

The name of this week’s Torah portion is בְּהַר סִינַי B’har Sinai which means, ‘At Mount Sinai’, and it is very interesting to note the use of this terminology that is being used here. In fact, this mentioning of Mount Sinai, as the location, is done after quite some time. The last time we see the mention of Mosheh receiving instructions or commands, here at Mount Sinai, is in **Chapter 7:38**, and while the entire nation of Yisra’el had actually been at this location for the entire book, we note that these words were indeed spoken to Mosheh while he was standing on Mount Sinai and is a clear reminder to us, as to where we receive our instructions from.

Mount Sinai is called ‘the Mountain of יהודה’:

**Shemoth/Exodus 3:1** “And Mosheh was shepherding the flock of Yithro his father-in-law, the priest of Midyan. And he led the flock to the back of the wilderness, and came to Horēb, the mountain of Elohim.”

**Shemoth/Exodus 3:12** “And He said, “Because I am with you. And this is to you the sign that I have sent you: When you have brought the people out of Mitsrayim, you are to serve Elohim on this mountain.”

What we also take note of from the Scriptures, is that the ‘Temple Mount’ in

Yerushalayim is also called ‘the mountain of יהודה’:

**Yeshayahu/Isaiah 2:3** “And many peoples shall come and say, “Come, and let us go up to the mountain of יהודה, to the House of the Elohim of Ya’aqob, and let Him teach us His ways, and let us walk in His paths, for out of Tsiyon comes forth the Torah, and the Word of יהודה from Yerushalayim.”

While both of these mountains are referred to as the mountain of יהודה, we clearly see that this, in Scripture, is almost as if they are considered as the same place; and what we can learn and understand, from what is referred to as the mountain of יהודה, speaks of the place where we not only receive our instructions from Him, as His chosen and set-apart people, but is also a significant picture and metaphor as the place where He meets with us.

In understanding the metaphor in Scripture, for the mountain of **יְהוָה**, as being the place where we can draw near to Him and come into His set-apart presence, we realise that we are only able to do so by the Blood of Messiah, which cleanses us from all unrighteousness, and we are to be continually reminded that, in order to draw near to Elohim, we are to remain in, or stay in, Messiah, which we do by hearing His clear instructions and guarding to do them with all our being.

Dawid asks the following, in:

**Tehillah/Psalm 24:3-4 “Who does go up into the mountain of **יְהוָה**? And who does stand in His set-apart place? 4 He who has innocent hands and a clean heart, who did not bring his life to naught, and did not swear deceptively.”**

Just as Mosheh went up and met with Elohim on Mount Sinai, we see that this foreshadowed the work of Messiah, in becoming the One who ascended to the Father and satisfied the instructions of Elohim so that we, His Body, may have access to the Set-Apart presence of Elohim.

The only way we are able to go up into the mountain of **יְהוָה**, is by having our hands cleansed from dead works and our hearts sprinkled, having a clean conscience in Messiah; and therefore, we continue to draw near, by remaining in Messiah and not bringing our lives to naught, through a disregard for His instructions, but rather, we come close and listen attentively and do not swear falsely, but hold fast to His commands and do them.

This is what the mountain of **יְהוָה** reminds us of – to recognise His great love for us, in that He died for us and how we now have the responsibility to ‘keep our hands clean’, by the proper hearing and doing of His Good Word!

This chapter emphasises straight up for us, by the location being given, that we are to take heed to listen carefully to what our Elohim instructs us to do, through His Torah (Mosheh).

## **Verse 2**

Knowing where our instructions come from is a very important and critical matter; and so too is the recognition of who it is who is giving them and we must realise that all we have is from Him!

In the Hebrew, the term or phrase ‘bring you in’ comes from the root word **בוא** bo – **Strong’s H935** which means, ‘**to come in, go in, bring in, enter, to cause to come in, to bring near**’.

It is **יְהוָה** who causes us to enter into the Promises through the Blood of Messiah!!!

The Hebrew root word that is translated as 'give' is נָתַן Nathan – Strong's H5414 which means, 'to give, put, set, ascribe, devote, give over, deliver up' and a derivative of this word is נְתִינִים Nethinim – Strong's H5411 which were the 'temple servants' or 'given ones' who served in the temple and were the ones that often did menial tasks, yet their lives were given over to service in the temple under the hand of the Lēwites.

Our Master gave of Himself, in order to give to us that which He had promised to Aḅraham and, in turn, we too are enabled by His favour, through the Blood of Messiah, to 'give' ourselves totally over to Him as a daily living sacrifice, serving Him with our all, in complete set-apartness.

**Mattithyahu/Matthew 5:5 "Blessed are the meek, because they shall inherit the earth."**

From this great promise of inheritance, we can clearly see that we can be confident in our hope and expectation of what we shall inherit, despite the intensity of pressure that may increase over our lives.

This too further expels any notion of a falsely taught idea of a rapture of the set-apart ones, for clearly, we are here to stay, as we faithfully walk in righteousness!

**Mishlĕ/Proverbs 2:20-22 "So walk in the way of goodness, and guard the paths of righteousness. 21 For the straight shall dwell in the earth, and the perfect be left in it; 22 But the wrong shall be cut off from the earth, and the treacherous ones plucked out of it."**

The above are great promises, and assurances, that were given to Yisra'ēl who were enslaved and these promises are still His sure promises for us today!

By His Mighty Right Hand, He redeems us and delivers us and brings us out of darkness, to be unto Him a people that are called by His Name and are to inherit the promises of His Covenants given to Aḅraham, Yitsḥaq and Ya'aqob which has been renewed, refreshed, restored and sealed in the Blood of יְהוֹשֻׁעַ.

**"...when you come into the land that I give you...!"**

All that we have is from יְהוָה and all that we are is of יְהוָה – something that we must always remember; and the Torah helps us to recognise and acknowledge this fact, for without Him we are nothing!

It is all His and He has given the earth to us, and we had better be good stewards with what He has given us!!!

This earth is our inheritance and we know that the meek shall inherit the earth and the wicked and rebellious will be plucked out of it.

**Tehillah/Psalm 115:16 "The heavens are the heavens of יְהוָה; but He has given the earth to the children of men."**

What we recognise here, in the instruction to observe a Sabbath to **יהוה**, when the children of Yisra'el would enter the Promised Land, we see the wonderful shadow picture of how this instruction for us stands true, in that when we come into the land He gives us, we too shall observe a Sabbath to **יהוה** – for the 7<sup>th</sup> Millennium will be a Sabbath to **יהוה**, that we shall observe as we rule and reign with Him in the earth – our inheritance!

**Yirmeyahu/Jeremiah 27:5** “I have made the earth, the man and the beast that are on the face of the earth, by My great power and by My outstretched arm. And I shall give it to whom it seemed right in My eyes.”

### **Land to observe a Sabbath to **יהוה****

Observing a Sabbath rest of the land is critical in our ability in showing that we trust in **יהוה**, and as we come to understand through Scripture that this was critical to the life of Yisra'el, we can see that to not observe this command would result in their being vomited out of the land!

### **Verses 3-7 explains the Sabbath year:**

6 years fields were to be sown and vineyards were to be pruned and the fruit was to be gathered in; but in the 7<sup>th</sup> year, the land was to rest – no fields were to be sown or vineyards pruned and no fruit was to be gathered, and nothing that grows of its own was to be reaped!

The land was to rest and this would have huge implications upon the entire nation; and so, what we see happening here, is the same picture of resting on the 7<sup>th</sup> day of the week, where no work is to be done and it further shadow pictures for us the completed work of Messiah, in that the 7<sup>th</sup> Millennium will usher in the true reign of His Finished work upon the earth.

The land, up until that point, had not had any rest and this command was for Yisra'el when they would enter the Land, as it is only Yisra'el that can give the land its rest once they have entered in.

The Kena'anites could not give it rest, as they were only defiling it with their wicked and abominable practices.

The land rests when Yisra'el rests.

The land's rest is directly connected to our obedience in our actions – or rather, our obedience to cease from action when commanded to.

Just as with the weekly Sabbath, there is a command to work during the other six years; and without the command to work for 6, the ceasing in the 7<sup>th</sup> means little.

After any 6 units of struggle and toil, the pattern always has, in the 7<sup>th</sup>, a taste of the Kingdom, the seventh millennium.

So, we see that from both 'weeks' to 'years', we are continually reminded of the Promised rest and therefore, as Ib'rim/Hebrews tells us that there still remains a Sabbath-keeping for the children of Yisra'el, we begin to understand why, for without these much-needed rehearsals our ability to be 'working' the harvest field in the 6 days (6 Millennia) may be neglected!

If no work is done on the 6<sup>th</sup>, the need to rest becomes neglected and then the ability to 'count' gets forgotten and leaves room for the enemy to sow the deception of his attempt at changing the appointed times and laws of Elohim, for which we must always be on guard to not allow this to happen.

Resting in the 7<sup>th</sup> year would certainly be an unthinkable act in the world's eyes, yet this is what sets Yisra'el apart from the rest!

This resting on the 7<sup>th</sup> year was so that ALL Yisra'el would put their trust in יהוה and His principles that would provide for their very existence and sustenance as a called out and set-apart people.

If Yisra'el committed to this rest, and obeyed יהוה, there would be abundant provisions in the sixth year to help prepare and keep them in the seventh year of Sabbath rest. If the land were allowed to rest, יהוה would cleanse the land from all defilement (physical and spiritual) and keep the enemy far from their doorstep.

The resting in the 7<sup>th</sup> year was a means for Yisra'el to draw closer to Elohim and be immersed totally in Him and His Word and express the true unity of the body in its fullness!

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 rendering in the pictographic letters:



**Shin - שׁ:**

This is the letter 'shin' which in the ancient script is pictured as, שׁ, 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 – בְּ:



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 – תְּ:



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 שַׁבָּת 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 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!

Understanding firstly that all the earth belongs to יְהוָה, would further make this year a very fruitful experience in the life of any child of Elohim, as none would consider their possession as their own and would therefore share with all.

This would be a year where the poor and needy would have the same access to that which would not readily be available in the other 6 years.

We know that in the 6 years the strict command for farming was to not cut the corners of the field and not glean the fields a second time so that the poor and needy could have provision; but here in the 7<sup>th</sup> year it was an all access pass to eat the produce of the land for all!

This is a wonderful picture of the complete restoration that will certainly take place in the 7<sup>th</sup> Millennium where sorrow and pain will be turned into laughter and joy as there will be an abundance of provision for those who heed the instructions of Elohim!

What we must take note of, in this 7<sup>th</sup> year rest, is that there would be no income generated from the crops of that year, as the farmer would not be able to harvest and take his crop to the market, but was required to leave it on the trees and vineyards and fields, for all to eat from its produce.

The crops in the 7<sup>th</sup> year are for food for all and this again is a shadow picture of the full provision of Elohim in Messiah who shall satisfy all as whoever is thirsty or hungry could come and 'buy food without cost'.

What we see, in the adherence to this command, is the clear pointing to Messiah being the One who sustains all as the invitation to the needy and poor is extended without cost! **Yeshayahu/Isaiah 55:1 "Oh everyone who thirsts, come to the waters. And you who have no silver, come, buy and eat. Come, buy wine and milk without silver and without price."**

In **verse 6** when we see that the crops of the 7<sup>th</sup> year is for food for all, we see a wonderful picture of complete provision and we see a wonderful fulfilment of this being lived out by those early believers in Messiah who had this mind-set of the 7<sup>th</sup> year rest as we see from the record in:

**Ma'asei/Acts 4:32-35 "And the group of those who believed were of one heart and one being. And no one claimed that any of his possessions was his own, but they had all in common. 33 And with great power the emissaries gave witness to the resurrection of the Master יְהוֹשֻׁעַ, and great favour was upon them all. 34 For there was not anyone needy among them, for all who were possessors of lands or houses sold them, and brought the prices of what was sold, 35 and laid them at the feet of the emissaries, and they distributed to each as anyone had need."**

This clearly pictures for us a great picture of unity – nobody considered their possession as their own and everyone was provided for as there was no needy among them – this is truly a wonderful picture of the 'rest' of Messiah in action! This also reveals for us the picture of release which we will look at now as we look at the next step up from the 7<sup>th</sup> year to counting 7 sets of 7 years in order to get to the year that follows, as being a Yobel/Jubilee.

**Verse 8** makes it clear that we shall count 7 Sabbaths of years – this is a similar command to that which we are given to count in days from the Omer Rěshiyth (Sheaf of the First) to Shaḅuoth, where we do what has been traditionally called the counting of the omer and carries great insight for us in understanding how we are cleansed of sin through the Blood of Messiah and made into a community united in Him as an acceptable wave offering unto Elohim and are then filled with His Ruah (Spirit/Breath) equipping us to walk set-apart lives in Messiah, our Head!

When we look at 7 sets of 7 years, we again see the leap from days to years as we see this repeated pattern that continually aids us in recognising the need to listen to the Torah of Elohim and walk in obedience to all He has commanded so that we are able to truly enter into His completed work at the fullness of time!

The 50<sup>th</sup> year is called a Yobel (Jubilee) – a year of release – let us look at the impact of this and the complete picture of the fullness of the work of Messiah:

In **verse 9** the command is given to ‘**sound a shofar sound**’ on the 10<sup>th</sup> of the 7<sup>th</sup> month – on Yom haKippurim!

Now what we must take into account is that the word Yobel - יֹבֵל – Strong’s H3104 means, ‘**a ram, ram’s horn (a wind instrument) or trumpet**’. This was how the year of release, the 50<sup>th</sup> year (Jubilee), would be **announced** and **proclaimed** – by the sounding of the ram’s horn on Yom Kippur (Day of Atonement).

Now, in understanding the clear lesson of this picturing for us the release we have in Messiah, we see both a fulfilment of this in His first coming as well as the picture of His second coming.

Typically, on every year, the Day of Yom haKippurim is a day of fasting and afflicting of our beings; yet only on the 50<sup>th</sup> year on Yom haKippurim is the command given to sound the shofar – in other words – sound the release!!!

In the ancient pictographic script, this word Yobel - יֹבֵל – Strong’s H3104 looks like this:



Yod – י



The ancient script has this letter as  which is ‘**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!

Waw/Vav – ו:



This is the Hebrew letter ‘**waw**’ or ‘**vav**’ which in the ancient script is pictured as , which is a peg or ‘**tent peg**’, which was used for securing or tying down of 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**’.

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.

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.

As we consider this word in terms of the announcement of the release that our Master and Elohim came to proclaim, we are able to see the following:

## THE WORK OF THE ARM AND HAND OF יְהוָה SECURES THE HOUSE OF THE SHEPHERD!

With the House of the Shepherd being secured by the work of our Master we have the ability to hold fast to the expectation we have in Messiah, as we faithfully wait for the His soon return at the sounding of the Trumpets of Elohim.

The Yobel sounded long, on Shaḅuoth, in the Wilderness of Sinai, when Yisra'el heard the voice of יְהוָה speaking the 10 Words of the Marriage Covenant and on Shaḅuoth, in Yerushalayim, there came a sound from heaven, as of a rushing mighty wind, as the Spirit of Elohim was poured out on the believers!

We are the Dwelling Place of Elohim, which has been secured by the work of His Outstretched Arm and Hand and are no longer slaves to sin, but are sons and daughters of the Most-High Elohim!

**Galatyiim/Galatians 4:6-7 "And because you are sons, Elohim has sent forth the Spirit of His Son into your hearts, crying, "Abba, Father!" 7 So you are no longer a slave but a son, and if a son, also an heir of Elohim through Messiah."**

We know that on Yom haKippurim we shall hear the final sound of the last trumpet, when Messiah will come out of the Most Set-Apart Place and bring the final release to us, as a nation, from sin and bondage, as He binds up the Devil and ushers in His reign of peace!

What is usually 'a day of mourning' will, on that day, when He returns on the Yobel, be a day where He shall turn our sorrow into joy and mourning into dancing!!!  
The year of His return, on the day of Yom haKippurim, will be a day of great rejoicing for those in Messiah.

Many confuse the 2<sup>nd</sup> coming of Messiah with Yom Teruah and find themselves unable to explain Yom haKippurim; and what we must understand, is that on Yom Teruah there will most certainly be an awakening blast and a call to wake up from slumber and sleep, and in the heavenly Tabernacle we most certainly will celebrate the coronation of our King, who shall come on the clouds with the sound of the Last trumpet on this announcing of the Yobel at Yom haKippurim!

**Tas'Ioniqim Aleph/1 Thessalonians 4:16 "Because the Master Himself shall come down from heaven with a shout, with the voice of a chief messenger, and with the trumpet of Elohim, and the dead in Messiah shall rise first."**

We understand this perfect timing as we also see the call for the assemblies in **Hazon/Revelation 2&3:**

The assembly in Sardis is told to '**wake up and strengthen what remains**' or else!  
There were only a few who had not defiled their garments and those who overcome shall be dressed in white.

The assembly in Smurna is told not to be afraid of what they were about to suffer, and that they will have pressure 10 days and are called to remain trustworthy to the end!  
It is at Yom Teruah where we see the trumpet sound and the awakening blast of Elohim resounding and bringing forth His wrath – and those who are sealed in Messiah must stand firm and hold fast for the 10 days until Yom haKippurim, when the last Trumpet will sound His spectacular entrance. And the dead in Messiah will be raised and be gathered and assembled for this, the last Yom Kippur, when the Atonement of the House of Yisra'el will be completely fulfilled at His coming, as He treads the winepress of His wrath destroying the works of the enemy and bringing the release to His people at the sound of the Yobel!

We also know that **ידוּשֶׁע** Messiah was the perfect Pěsah Lamb in a Yobel year, as He brought us release so that we may, as a people belonging to Him, return to Him.  
In Messiah, our release has been announced at His first coming when He died at the stake and rose on the 3<sup>rd</sup> day, and at the 50<sup>th</sup> day after His resurrection we see how the early assembly received the Spirit of Elohim, bringing a release and freedom from bondage to a called out and chosen people, who are now free to walk in the fullness of Messiah as they guard to do His Torah.

We are cautioned to not use this freedom that he brought us at His death and resurrection as a license to be lawless!!!

**Galatijim/Galatians 5:13 "For you, brothers, have been called to freedom, only do not use freedom as an occasion for the flesh, but through love serve one another."**

The language used here is clearly a pointing to a Yobel language, as we see the words declaring that we have been **'called to freedom'**!

This **'called to freedom'** terminology, is easily understood and is a clear picture in the mind of any true child of Elohim, who guards the Torah and keeps the appointed times of Elohim, that this shows us the power of the Yobel in the work of Messiah's life, death and resurrection!

Now that the release has sounded and we as individuals can now return to our 'clan' (the body of Messiah), we must take care not to use our true freedom to walk in the flesh, but rather through love serve one another.

This one verse has so much power in showing us our need to walk in the Torah and not walk as the nations who do not know Elohim walk!

Sha'ul tells us in Romiyim/Romans that the Torah is Spiritual and so, we walk not according to the flesh but according to the Spirit and Yoḥanan tells us that this is how we know that we love one another – by loving Elohim and guarding His commands:

**Yoḥanan Aleph/1 John 5:2-3 "By this we know that we love the children of Elohim, when we love Elohim and guard His commands. 3 For this is the love for Elohim, that we guard His commands, and His commands are not heavy."**

At the death and resurrection of Messiah we see how He, being the Pěsaḥ Lamb that covers us, that by His Blood we are **'sealed in Him'**, and as long as we **'remain in the House'** the messenger of death will have no power over us who are part of the first resurrection at His coming at the sound of the Yobel on Yom haKippurim.

This entire Torah portion points to the complete and full work of Messiah and how our deliverance will be made complete at His second coming at the sound of the Yobel!

We also see wonderful pictures of the fact that the year He laid His life down that it was in fact a Yobel year – and it had to have been or else we would not be able to reconcile the joy of His release that He brings and announces:

**Luqas/Luke 4:16-21 "And He came to Natsareth, where He had been brought up. And according to His practice, He went into the congregation on the Sabbath day, and stood up to read. 17 And the scroll of the prophet Yeshayahu was handed to Him. And having unrolled the scroll, He found the place where it was written: 18 "The Spirit of יהוה is upon Me, because He has anointed Me to bring the Good News to the poor. He has sent Me to heal the broken-hearted, to proclaim release to the captives and recovery of sight to the blind, to send away crushed ones with a release, 19 to proclaim the acceptable year of יהוה." 20 And having rolled up the scroll, He gave it back to the attendant and sat down. And the eyes of all in the congregation were fixed upon Him. 21 And He began to say to them, "Today this Scripture has been filled in your hearing."**

There is so much that we can take from this passage!

Firstly, we see that He went into the congregation on the Sabbath, according to His practice!!!

According to His practice – This is what He did in obedience to the commands of Elohim! He tells us, in Scripture, that He only does that which the Father tells Him, and therefore His ‘practice’ would have only been according to the strict instructions (Torah) of Elohim and so He guarded the Sabbath as required; and we are told that we who ‘stay in Him’ ought to walk as He walked (**Yoḥanan Aleph/1 John2:6**).

So, the keeping of the Sabbath is critical to our life, and we better understand the importance of this when we see how each and every Sabbath we are in fact ‘rehearsing’ that which is to come at the Yobel.

It was here that יהושע **‘proclaimed the release’** – and therefore He **‘sounded the Yobel’**, as He is the perfect ram that Elohim provided for us, as foreshadowed on the day when יהוה provided a ram in the bush before Aḇraham sacrificed Yitshaq!

Do you see this? Messiah, the Ram – by His voice – By His word, sounded the release of the captives!!!

This was an announcing of the Yobel year – a year of release and who better to announce it than the Perfect Ram Himself!

In **Verse 10** we see that the 50<sup>th</sup> year is set-apart and it was on Yom Kippur of year 49 that a release was to be proclaimed!

The year of Yobel does not begin at Yom Kippur, but is simply **‘proclaimed’** on Yom Kippur, and at this sound of proclaiming, there would be a time of returning to one’s inheritance after the fruit harvest was brought in, and the Yobel; year would begin at the beginning of the next year!

The Yobel year begins in the month of Abib, as all years begin – the Yobel is simply the 50<sup>th</sup> year, that is ‘proclaimed’ on Yom Kippur before that year begins!

It is proclaimed on Yom Kippur on the 49<sup>th</sup> year, giving people time to make ready to return in the 50<sup>th</sup> year!

The Hebrew word for ‘proclaim’ is קרא qara – Strong’s H7121 which means, ***‘to call, proclaim, read, make a proclamation, summons, read aloud, i.e., to speak aloud something, reciting what has been written down’***.

The term קראו Vayyiqra/Wayyiqra, is derived from this, which means, ***‘And He called’***; and so, in terms of the Yobel, we are further able to see the great freedom that our Master came and proclaimed to us, His called-out ones!

The Hebrew word that is translated as 'release', here in **Wayyiqra/Leviticus 25:10**, is **דֵּרֹר** **deror** – **Strong's H1865** means '**a flowing, free run, liberty**' and carries the wonderful picture for us of the Torah of Freedom and it is for freedom that Messiah has set us free – anointed for service has set us free from the world's enslavement!

When we look at the price that He paid, in relation to the Yobel instructions, we see how Messiah paid the full price by coming on a Yobel and paying the fullness until the next great Yobel.

By His proclamation of release, we must recognise the full responsibility we have in Messiah as we walk in the freedom that He has brought us.

We do this by making sure we do not use the freedom as a licence to sin, but rather are properly equipped in obedience!

**Galatim/Galatians 5:13** "**For you, brothers, have been called to freedom, only do not use freedom as an occasion for the flesh, but through love serve one another.**"

Another passage in Scripture which many may not recognise in terms of its significance in relation to the Yobel is the account of the man who came to Messiah and asked what He should do to have everlasting life, to which Messiah responded that if you wish to enter into life one must guard the commands.

He asked **יְהוֹשֻׁעַ** which ones and **יְהוֹשֻׁעַ** said, "**You shall not murder,' 'You shall not commit adultery,' 'You shall not steal,' 'You shall not bear false witness,' 'Respect your father and your mother,' and 'You shall love your neighbour as yourself'**."

The man then replied that he had done all of those since his youth and then came the real test of obedience!

He was told that if he wanted to be perfect that he should go and sell all he has and give it to the poor and then come and follow Messiah.

This was too hard for him and he could not do this and left being sad because of all his possessions!!! (**Mattithyahu/Matthew 19:16-24**).

What was Messiah telling him here?

It was more than just giving up one's possessions – it was about the Yobel and the understanding thereof.

I mentioned earlier, that the 7<sup>th</sup> Sabbath year would teach us to trust in **יְהוָה** and that in that year all the poor and needy would be taken care of.

Now, in the Yobel, the responsibility of this reaches its ultimate fulfilment, in that release is proclaimed and so, when Messiah instructed this man to go and sell all he had we see both the Sabbath year picture as well as the Yobel picture being illustrated for us.

This man could not release, what he held to be precious and considered his own.

We have also noted that the assembly in Ma'asei/Acts had the true understanding of ownership, in that all belongs to **יְהוָה** and the need to care for each other is vital, in the life of the body of Messiah.

Messiah, coming to proclaim the Yobel was a test for this man, to lay all he had down and trust in יהושע totally, and this he could not do! Understanding the Yobel and the proclamation of release in our lives ought to stir us to love and good works in the body as we bear one another's burdens and complete the Torah (**Galatijim/Galatians 6:2**)

**Verse 11** - In the Yobel sowing, reaping and gathering was also forbidden and one has to realise just how much trust and faith this would require, bearing in mind that the year before a Yobel year would be the 7<sup>th</sup> Sabbath year and so you would have essentially 2 years of no sowing, reaping or gathering – this requires a double trust if you will! Can you imagine?

2 years being unable to gather in the harvest! And to top it off, each would return to his possessions – the Yobel year is a year of rejoicing and pictures for us the wonder of the Millennial reign in Messiah as we 'return to our possession' in Him!

What we must recognise here is that for anyone who would have been through 7 cycles of Sabbath years, the ability to trust יהוה in the Yobel would come easier than the one who had been disobedient!

We also note that while this day of Yom haKippurim in the Yobel year will be a great day of rejoicing for those in Messiah, it will be a day of despair for those who are not as this will certainly be a day of judgement if found on the wrong side of the equation!

Before this great and awesome day of יהוה, יהוה will send the spirit of Ėliyahu:

**Mal'aki/Malachi 4:5 "See, I am sending you Ėliyahu the prophet before the coming of the great and awesome day of יהוה."**

In these statements by Mal'aki we see that he also speaks that there will be a returning of the hearts of the fathers to their children and the hearts of the children to their fathers.

This carries great insight in light of the Yobel as we see in **verse 13** of this Torah portion that in the year of the Yobel each one will return to his possession.

The word '**possession**' also carries the meaning for property and, in essence, speaks of a returning home and can picture a returning of sons, as in the parable of the prodigal son, who returns and is released from all debt and enters into a great celebration!

With many of the parables and teachings and instructions of Messiah, we can begin to see being pictured the very essence of the Yobel and the proclaiming of the release.

Those who refuse to submit and understand the Torah are never able to see the power and true work of Messiah – the true Yobel proclaimer!

While we are not 'in the land' and do not see the Land resting, we do see that these principles can be, and are, most certainly beneficial on a physical level; however we also must recognise that Messiah has proclaimed the release and therefore, we are to live in and walk in the mind-set of the release that Yobel brings, each and every day.

What do I mean by that?

Well, as one looks at this chapter, we see that which the Yobel brings – a freedom from enslavement and a release from bondage, as well as the clear instructions as to how we are to treat one another.

We are not to oppress one another; we are not to take interest for lending to our brother and we are to not consider our possession as our own but ensure that we as a body are taking care of each other's needs.

The Hebrew word that is translated as 'oppress' comes from the root verb יָנַח **yanah** – Strong's H3238 which means, '*to oppress, maltreat, suppress, do wrong, mistreat, treat violently, destroy*'.

We are not to oppress anyone!

We are not to oppress our neighbour, the stranger, fatherless, widows, poor and needy! Oppression of others is as the result of rebellion and defilement, as those who are rebellious do not consider others as they ought to and only look out for themselves being filled with severe selfishness and pride.

In a clear rebuke for rebellion and oppression, we see in:

**Tsephanyah/Zephaniah 3:1-2** "**Woe to her who is rebellious and defiled, the oppressing city! 2 She did not obey the voice, she did not accept instruction, she did not trust in יהוה, she did not draw near to her Elohim.**"

As I was reading through the various prophets and came to this clear 'woe', being given against a very rebellious and defiled city, I was gripped by the clear warnings we find being so relevant to us all today and identify with the pattern of many who are being rebellious and becoming defiled as a result of compromise and disobedience!

Tsephanyah is often a book regarded by many as being the '**hottest book**' in Scripture, as it speaks more about the coming Day of יהוה than any other prophet.

In fact, the entire book's message is centred on the coming Day of יהוה with the call to repentance clearly being given to all who are walking in darkness through their rebellious and lustful living.

The more I read through this book the more I come to grips just how alive it is for us today, and how we ought to give careful thought as to how we look, when looking intently in to the mirror of the Word and hear the very striking words given through this prophet.

The name of the prophet צְפַנְיָה **Tsephanyah** – Strong's H6846 means '*Hidden by יהוה*' or '*Treasured by יהוה*' and comes from the word צָפַן **tsaphan** – Strong's H6845 which means, '*to hide, treasure, store, conceal*'.

We need to recognise how important it is for us, as sons and daughters of Elohim, to be found treasuring up The Word of יהוה in our hearts!

Now, treasuring up does not signify a collection of wisdom that is hidden away and never used, but rather it symbolises the devotion that a true child of Elohim has toward the hearing, guarding and doing of His Word, for the treasuring up of His Word in our hearts will equip us to walk humbly before Him and live set-apart lives according to His treasured Word, with the firm hope of us being hidden in Him and by Him on the day of His wrath!

As we consider the fatal state of what should have been a set-apart city, we take note from the next verse the very things that are the clear markings that identify the rebellious and defiled!

The Hebrew word that is used here for 'rebellious' is מֹרְאָה *mor'ah*, which comes from the root verb מָרָה *marah* – Strong's H4784 which means, '*to be contentious, disobedient, hostile, provoke, openly defiant of authority*'.

14 times in Yehezqel we see the term 'rebellious house' being used, in reference to Yisra'el who had transgressed, stiffened their hearts and refused to hear and obey the clear commands of Elohim!

The Hebrew word that is translated as 'defiled' is וְנִגְאָלוּ *venig'alah*, which comes from the root word גָּאֵל *ga'al* – Strong's H1351 which means, '*to defile, stain, be unclean, be polluted, desecrate*'.

In both of the accounts that are recorded in the books of Ezra and Nehemyah, we take note that when a register was taken of those who had returned to Yehudah and Yerushalayim, there were some who sought their register among those who were counted by genealogy, but they were not found, so they were barred from the priesthood as 'defiled'.

Those who are not grafted in to the Covenants of Promise by the Blood of Messiah will find that their names will not be found in His genealogy and will be barred from the priesthood as being defiled!

That is to say that those who rebel against the proper obedience to the Torah of our Master and Elohim defile themselves and will be rejected for being defiled!

The rebellious and defiled not only oppress others to get their own way, they are marked by what they do not do.

The rebellious and defiled DO NOT:

- Obey the voice of יְהוָה
- Accept instruction
- Trust in יְהוָה
- Draw near to Elohim

These 4 things are the sure signs, or markings, of rebellion and defilement, and when one looks at these four markers, we take note of the progression, or process, that unfolds as the result of rebellion, which can actually be explained in two ways:

**1)** The inability to draw near to Elohim is the result of a lack of trust, which is primarily due to a clear refusal to accept discipline and instruction that is given for disobedience to the Word.

**2)** Disobedience will cause one to refuse discipline and correction resulting in a complete lack of trust in יהוה, causing one to drift through compromise and draw away from Elohim and the gathering of the set-apart ones!

## **Back to Wayyiqra/Leviticus 25:17:**

We are to ‘fear’ Elohim – and we see in Hoshĕa, the picture of returning (which is a theme of Yobel) and a ‘fearing of Elohim’:

**Hoshĕa/Hosea 3:5 “Afterward the children of Yisra’el shall return, and seek יהוה their Elohim, and Dawid their sovereign, and fear יהוה and His goodness, in the latter days.”**

The Yobel has been proclaimed by Messiah and we are now to **return** and seek יהוה!

This is a call to walk in faith and not trust in the flesh but make יהוה our trust.

In **Verse 13** we are told that in the year of the Yobel each one was to return to his possession; and so herein lies a very powerful call for us who have been bought at a price, who must return to our Master, for we are His treasured possession; and it is on the Yobel that He Himself will return to His possession – that is us!!!

What we also recognise here is that since our Master and redeemer has come and proclaimed our release, we are to make sure that we are ‘returning’ to Him, and here the root word used for ‘return’ is שׁוּב *shub* – Strong’s H7725 which means, **‘to turn back, return, repent, recover’**, and it is only by His Word being that we are able to return, for it is His instructions or Torah that cause us to be a people who can return!

In **Tehillah/Psalm 19:7** we are told that **‘The Torah of יהוה is perfect, bringing back the being’**, and the Hebrew word translated as ‘bringing back’ is שׁוּב *shub* – Strong’s H7725, meaning to turn away from sin and turn back to Elohim and follow in His ways.

When we truly **repent** and **turn back** to יהוה we will **‘obey’** His Word, which is the same as to **‘hear and do’** His Word, as we intelligibly hear His clear voice – which is always in accordance to His Torah, and guard to do all that He commands us.

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

Why I am highlighting these words, is to simply show us that without the Torah, no true repentance can take place, and those who claim that Torah observance is no longer valid, do not understand what repentance means and can never truly turn their lives back to the True Living Elohim and Saviour of our souls.

The **PERFECT TORAH** brings us back to יְהוָה, The Master of the heavens!

We see the root word שׁוּב shub being used in:

**Yeshayahu/Isaiah 55:7 "Let the wrong forsake his way, and the unrighteous man his thoughts. Let him return to יְהוָה, who has compassion on him, and to our Elohim, for He pardons much."**

In the ancient pictographic script, the Hebrew word שׁוּב shub – Strong's H7725 is written as follows:



**Shin - שׁ:**

As already discussed, 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.

**Waw/Vav – ו:**



This is the Hebrew letter **'waw'** or **'vav'** which in the ancient script is pictured as , which is 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'**.

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.

When we understand the combination of these pictures, as rendering 'a returning or repentance', we are able to recognise that the teeth, which speaks of a 'pressing', and the picture of the peg that 'secures', and the house, which speaks of 'dwelling', we are able to understand this representing the following:

## THE SECURE DWELLING PLACE THAT IS TO BE RETURNED TO.

This word, שׁוּב shub – Strong's H7725, in the ancient form, represents for us a:

### RETURNING TO THE SECURE HOUSE WHERE WE ARE FED, AS WE MEDITATE ON THE WORD OF THE HOUSE

While this certainly represents for us a clear understanding of true repentance, which entails a proper return, by diligently meditating upon the Word of Elohim and being washed through His Word, we certainly recognise how many may claim to return, or repent, yet their disobedience and inability to submit and obey reveals that their repentance is merely a lip service that is given in the hope of getting something favourable back in return.

When the Pharisees and crowds came out to see Yoḥanan immersing he asked them a clear question:

**Mattithyahu/Matthew 3:7-8 "And seeing many of the Pharisees and Sadducees coming to his immersion, he said to them, "Brood of adders! Who has warned you to flee from the coming wrath? 8 "Bear, therefore, fruits worthy of repentance"**

**Luqas/Luke 3:7-8 "He said therefore to the crowds that came out to be immersed by him, "Brood of adders, who warned you to flee from the wrath to come? 8 "Therefore bear fruit worthy of repentance, and do not begin to say to yourselves, 'We have Abraham as our father.' For I say to you that Elohim is able to raise up children to Abraham from these stones."**

Many may certainly 'return' and seek to be immersed while their lives did not display the proper fruit forty of repentance.

The Greek word that is translated as 'repent' is μετανοέω metanoēō – Strong's G3340 which means, **'to change one's mind or purpose, to repent, relent'** and involves a complete change in one's attitude and thought.

Those who continue to walk according to the flesh may find themselves desperately seeking the inheritance and promises of Elohim, and even do so with tears, yet they find no place for true repentance from dead works, like Ėsaw!

**Ib'rim/Hebrews 12:15-17 "See to it that no one falls short of the favour of Elohim, that no root of bitterness springing up causes trouble, by which many become defiled, 16 lest there be anyone who whores, or profane one, like Ėsaw, who for a single meal sold his birthright. 17 For you know that afterward, when he wished to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it with tears."**

Many tears are not necessarily a clear and true sign of repentance!

Turning away from dead works to serve the Living Elohim in sincerity and Truth, bearing fruit worthy of repentance is what is required!

Many 'return with tears' yet fail to change their lifestyles, rejecting the need to walk in Covenant by guarding the commands and Elohim and think that their prayers are still going to be heard!

**Tehillah/Psalm 50:16-17 "But to the wrong Elohim said, "What right have you to recite My laws, or take My covenant in your mouth, 17 while you hated instruction and cast My Words behind you?"**

True repentance involves a complete forsaking of wrong ways and earnestly pursuing set-apartness, in order to make sure that whatever we do, whether in word or deed, we are doing in the Name of יהושע Messiah!

If what we do or say, cannot have the Name of our Master associated with it, then it should not be done!

That means that we must guard our thought life too!!!

In the LXX (Septuagint), the Greek word that is translated as 'return' in Yeshayahu/Isaiah 55:7 is ἐπιστρέφω epistrephō – Strong's G1994 which means, **'to turn, return, turn back'** and this word is seen in:

**Ma'asei/Acts 3:19 "Repent therefore and turn back, for the blotting out of your sins, in order that times of refreshing might come from the presence of the Master"**

The Greek word that is translated here as 'refreshing' is ἀνάψυξις anapsuxis Strong's G403 which means, **'recovery of breath, refresh'** and we see that when we repent and turn back to The Master, we may receive a recovery of breath – that is – His Word giving us our very life, that we may live and breathe and praise His Name – for everything that has breath praise יהוה!

I trust that you are seeing the true ‘perfection’ of the Torah that ‘brings back the being of a man’!!!

The Torah is perfect, as it returns the soul of a man to His Maker!

When Messiah came, The Word made flesh, He clearly proclaimed a repentance back to Elohim:

**Mattithyahu/Matthew 4:17** “From that time יהושע began to proclaim and to say, “Repent, for the reign of the heavens has drawn near.”

In **Luqas/Luke 13:5** Messiah makes it clear – if you do not repent you will perish!!!

Those who claim to call upon the Master of the Heavens as their Saviour and Redeemer, yet refuse to walk in His Perfect Torah that lights our path, are sadly headed on a road to death!

The Release has been proclaimed; the reign of the heavens is drawing near – are you ‘returning’ to Him to whom you now belong!

### Verse 18-19

In these two verses, we see a valuable lesson in that when we actually obey the command to ‘hear, guard and do’ the commands of Elohim, then He shall cause us to bear fruit, be satisfied and dwell safely in Him!

The Hebrew word for ‘do’ comes from the root word עָשָׂה *asah* – **Strong’s H6213** meaning, ‘*to do, work, make, produce, to act with effect, to observe, to bring about, institute*’ and can also mean, ‘*celebrate*’, which I think is very fitting.

As it is truly a great ‘joy’ **TO DO** the laws and right-rulings as prescribed!

So many today think that it is a huge burden to do what is commanded, yet that is so far from the truth – when we diligently observe and guard to do all He commands us to do – it is a great joy and a delight and not heavy at all!

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 acts יהושה 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.

Our obedience in ‘doing’ or ‘performing’ the Word of Elohim should be evidenced with great commitment and joy!

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.**”

As we consider this root verb עָשָׂה **asah** – Strong’s H6213 in terms of our need to ‘perform’ and be doers of the Word, we recognise that we can only be proper doers if we are in fact looking intently into the Word, and when we see this word in the ancient pictographic script we gain further understanding of what it is to be a proper doer of the Word!

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 - שׁ:

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!

The Hebrew word for 'guard' is שָׁמַר *shamar* – Strong's H8104 meaning, '**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.

As we guard His Torah and exercise great care over our need to walk upright, we will be protected against the luring lusts of the flesh and eyes that the whore tries to use against her prey.

When one is ‘guarding’ something, being ‘awake’ and alert is imperative or else the risk of a theft or loss of possessions are high. One of the biggest problems we find today among claiming Torah observant followers of Messiah is their ability to quickly compromise their diligent duty required in guarding the Sabbath, and we must take great care to not be found slipping in the slightest!

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.

What is interesting and worth taking note of, is the frequent use of the word שָׁמַר **shamar** – Strong’s H8104 in the Torah.

It is used 148 times in 139 verses in the Torah –  
15 times in 15 verses in **Berēshith/Genesis**,  
25 times in 24 verses in **Shemoth/Exodus**;  
16 times in 16 verses in **Wayyiqra/Leviticus**;  
19 times in 19 verses in **Bemidbar/Numbers** and  
73 times in 65 verses in **Debarim/Deuteronomy!!!**

With **Debarim/Deuteronomy** being seen and understood as the ‘second reading of the Torah’, as it was the instructions given to the new generation, we can see why the greater emphasis on the use of שָׁמַר **shamar** – Strong’s H8104 to the generation that was about to enter into the Promised Land!

This teaches us how we too must place much emphasis on the guarding of the Word, lest we find that we are not found worthy to enter into the Reign of Messiah for lack of knowledge and discipline in the Word!

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!

Our Husband and Head, יְהוֹשֻׁעַ 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!

**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 verses that follow:

**Yohanan 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 יָדִי, as outlined in **Wayyiqra/Leviticus 23**, and disregard the need to eat according to the proper dietary instructions contained in **Wayyiqra/Leviticus 11 & Debarim/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 **Yohanan Aleph/1 John**, quoted above, Yohanan 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 יהוה, and to be sure that we know Him, is made confidently clear when we guard to do all He commands us!!!

**Yohanan/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 יהוה’, 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 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

We guard to do all He ‘speaks’, which is the Word, and the Hebrew the word for ‘speak’ is דָּבַר *dabar* – Strong’s H1696 meaning, ‘to speak, command, counsel, declare, proclaimed, converse, warn, threaten, promise’.

Yohanan/John 14:15 “If you love Me, you shall guard My commands.”

Yohanan/John 14:21-23 “He who possesses My commands and guards them, it is he who loves Me. And he who loves Me shall be loved by My Father, and I shall love him and manifest Myself to him.” 22 Yehuḏah – not the one from Qerioth – said to Him, “Master, what has come about that You are about to manifest Yourself to us, and not to the world?” 23 דְּוָשָׁע answered him, “If anyone loves Me, he shall guard My Word.

And My Father shall love him, and We shall come to him and make Our stay with him.”

Ib’rim/Hebrews 12:25-26 “Take heed not to refuse the One speaking. For if those did not escape who refused the warning on earth, much less we who turn away from Him from heaven, 26 whose voice shook the earth then, but now He has promised, saying, “Yet once more I shake not only the earth, but also the heaven.”

## TO GUARD HIS WORD IS TO HEAR AND DO HIS WORD!

The Word of דְּוָשָׁע is living and active and His Word does not return empty:

Yeshayahu/Isaiah 55:11 “so is My Word that goes forth from My mouth – it does not return to Me empty, but shall do what I please, and shall certainly accomplish what I sent it for.”

The 5<sup>th</sup> book of the Torah (Deuteronomy), which is called “DEBARIM” – דְּבָרִים - plural of the word דָּבַר *dabar* – Strong’s H1697 meaning, ‘speech, word, commandment, chronicles, message’ which in its primitive root form - דָּבַר *dabar* – Strong’s H1696 means, ‘to speak, command, counsel, declare, proclaimed, converse, warn, threaten, promise’.

Debarim (Deuteronomy) is often understood as the ‘powerhouse’ that holds the vision and the mandate we have in יהושע Messiah. We who choose to ‘walk and obey’ the ‘Words’ of יהוה that we ‘hear, guard and do’ find that it becomes a place of anointing, righteousness and empowerment, and it is like the mantle of anointing and responsibility the Eliyahu passed on to Elisha.

The Word of Elohim (includes the collection of all His instructions contained throughout the Scriptures) is that which washes us, teaches us, and trains us in righteousness – and by the life, death and resurrection has been poured out for us so that we may have abundant life in Him!

As we consider this word - דְּבָרִים **Debarim**- plural of the word דָּבָר **dabar** – Strong’s **H1697**, in the ancient pictographic script, we are able to recognise the importance of the Word of Elohim, and how it is His Word that prepares us as His ready Bride!

In the ancient pictographic script, the word דְּבָרִים **Debarim**, 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 of understanding the door of the tent of appointment as the only means of access, showing us the importance of the Appointed Times/Feasts of יהוה.

Therefore, our need to gather as we are commanded to, is the starting point for us to embrace, learn and understand what His Word teaches and instructs us to do.

**Beyt** - בָּ:



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.

We also recognise that the House/Dwelling Place of Elohim is the body of Elohim that is built up as living stones in our Master, יהושע Messiah. A house/tent speaks of your family and to whom you belong and under whom you submit and adhere to, as the House of Elohim has clear instructions for those in the House! The Light (that is His Word) is for those in the House!

**Resh – ר:**



The ancient script has this letter 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 in a head of a tribe or people; as well as the one who rules the people.

Every House has a head of the home, and all in the House submit to the instructions of the One who is head of the home, listening to and obeying the words that the Head speaks!

**Yod – י:**



The ancient script has this letter as  which is '**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!

And this letter also pictures for us the outstretched Arm and working Hand of Elohim, that is not too short to save!

**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.

Water is also a very clear picture for us of that which washes or cleanses us, as we understand from the picture of the bronze laver in the Tabernacle that was used to clean the priests and was made from the bronze mirrors that was used by the women who worshipped at the Door of the Tabernacle.

As we look into the mirror of the Word of Elohim, we are to allow it to cleanse us and cause us to remember how we are to look, speak and act, in complete adherence to His clear words of instructions contained therein!

As we consider the very powerful word - דְּבַרִּים Debarim – in the ancient pictographic text, we are able to grasp a fuller understanding of the importance of the Words of Elohim, and we are able to see from the collection of these letters the following:

**As we come to the Door (Messiah) and guard His Appointed Times/Feasts that are commanded for The House/Dwelling Place of Elohim, we submit under the Head of the House/Body, for it is by His Outstretched Arm and Hand that we are delivered out of the nations and cleansed to be a set-apart Bride, that submits to the complete Authority of the Words of our Master and King!**

**Verse 20** – we see a typical response that יְהוָה anticipated from many – **“What do we eat in the 7<sup>th</sup> year...”** this comes before He states that He will command a blessing in the 6<sup>th</sup> year that would sustain them for 3 years.

What we see from this, is the clear lesson that we take note of in Ya’aqob’s letter which emphasises the need that we are to be a people who continually seek יְהוָה, and if we do not ask... well then, we will not have!

יְהוָה gives the clue to simply ask – after all has already told us beforehand the typical questions and possible excuses one might have to not trust, and by doing this He is showing us that we must trust Him in ALL or else!

**Ya’aqob/James 4:1-4 “Where do fightings and strivings come from among you? Do they not come from your pleasures that battle in your members? 2 You desire, and do not have. You murder, and are jealous, and are unable to obtain. You strive and fight, and you do not possess, because you do not ask. 3 You ask and do not receive, because you ask evilly, in order to spend it on your pleasures. 4 Adulterers and adulteresses! Do you not know that friendship with the world is enmity with Elohim?<sup>1</sup> Whoever therefore intends to be a friend of the world makes himself an enemy of Elohim.”**

יְהוָה, in His great loving commitment, pre-empted our question and He answers straight away – You want to know how you will eat when you are not sowing, reaping and gathering – He makes it clear - He will abundantly bless your 6<sup>th</sup> year, so that you will be able to sow in the 8<sup>th</sup> year and eat until the 9<sup>th</sup>.

**The 6<sup>th</sup> year crop is bigger!**

The picture being shadow picture for us here is a sure picture of how plentiful the harvest is at the end of the age – that is at the end of the 6<sup>th</sup> day (6<sup>th</sup> millennium)!

Messiah told His talmidim (disciples) that the harvest is white but the workers are few and we must ask the Father for workers.

We must recognise the impact that a triple harvest would have in the 6<sup>th</sup> year for the farmer – he would need a larger labour force as well as more equipment and store houses to be able to cope with the abundant harvest and it is no different for us today.

The harvest of souls is great – 3 times as much as any other millennium and the workers are very few, and if we do not ask the Father for more workers and more equipment then how shall we bring in the plentiful harvest.

There will be no reaping or gathering in the 7<sup>th</sup> Millennium – now is the time to gather – now is the time to harvest – are you working or are you slumbering?

The year of Yobel is, in one way, being wonderfully described in:

**Yirmeyahu/Jeremiah 17:7-8 “Blessed is the man who trusts in יהוה, and whose trust is יהוה. 8 “For he shall be like a tree planted by the waters, which spreads out its roots by the river, and does not see when heat comes. And his leaf shall be green, and in the year of drought he is not anxious, nor does he cease from yielding fruit.”**

Now, while you may ask how this speaks of Yobel; what we have noted is that Yobel requires a total trust and so we see that blessed is that man who trusts in יהוה; but what is also very interesting in these verses is the timing of trust and how trust relates to total provision, even in the year of drought.

The Hebrew word that is translated here as ‘drought’ is בצורת batstsoresh – Strong’s H1226 and means, ‘*a dearth, drought*’ and is the intensive form of the word בצר batsar – Strong’s H1219 which means, ‘*to cut off, make inaccessible, enclose, as well as gather, gathers*’.

This is interesting, as we see from the play on words that this can give reference to the year where there is no gathering and that is the Sabbath year as well as the Yobel.

The promise of obedience is that we will continue to yield fruit in its season.

Being planted in Messiah, the Living Water, we are nourished and by obeying His Word we need not fear or worry about what we should eat, wear etc.

This is the power of trusting in and staying in Messiah and the Yobel that He has proclaimed for us!

#### **Verse 24-55 – Torah of Redemption**

In **verse 24**, the Hebrew word for redemption is גאולה geullah – Strong’s H1353 and simply means, ‘*redemption, right of redemption, redemption rights*’ and is the passive participle of the primitive root word גאל ga’al – Strong’s H1350 meaning, ‘*to redeem, act as kinsman, avenge, buy back, claim, redeemer, avenger of blood, rescue*’.

This word is also used to refer to our Redeemer in the form גאלי ga’ali meaning, ‘*my Redeemer*’ as in:

**Iyob/Job 19:25 “For I know that my Redeemer lives, and as the Last shall rise over the dust”**

In **Tehillah/Psalm 103**, Dawid reminds us not to forget the dealings of יהוה – as He has **Redeemed our life from destruction!**

He has bought us back from the grave; as we understand that the Hebrew word translated as ‘**destruction**’ is שַׁחַת *shahath* – **Strong’s H7845** which means, ‘**pit, ditch, grave**’ and we see how Yonah cried out in recognition of how Elohim had redeemed him from the pit of destruction:

**Yonah/Jonah 2:6** “**I went down to the base of the mountains, the earth with its bars were behind me forever. But You brought up my life from the pit, O יהוה, my Elohim.**”

It is only Elohim, our Redeemer, who is able to redeem us from the grave:

**Tehillah/Psalm 49:7** “**A brother does not redeem anyone at all, neither give to Elohim a ransom for him**”

**Tehillah/Psalm 49:15** “**But Elohim does redeem my being from the power of the grave, for He does receive me. Selah.**”

It is in these very passages that we get some greater insight and clarity as to the very price that Messiah paid for us through His Blood and He is our Kinsman Redeemer. The right of redemption is a very clear and extremely important concept for any Hebrew, as it sets the stage for our Kinsman Redeemer, יהושע Messiah, buying us back after we had sold ourselves into sin and the false security system of being just like one more of the nations of the world. Because of our sin we need a redeemer to buy us back so that we are able to return to where we belong!

יהושע is also referred to as the first-born among many brothers (**Romiyim/Romans 8:29**) and so He therefore fully meets the requirements of being our ‘**brother**’ who is lawfully able to redeem us.

And being the first born, He is the closest relative who has the first right to redeem us!

In **verse 27**, we see the instruction for the one who has no one to redeem his possessions! He is able to redeem it himself and must calculate the years since its sale of his property and return the remainder to the man to whom he sold it in order to be able to return to his possession.

Now, while we have a redeemer who has bought us back and paid the full price, as we will see later, in **verses 50-52**; what we can learn from this practical instruction that would have been literally carried out in the Land every Yobel, we see a wonderful picture of how we too have a responsibility in our return that has been ‘paid’ for by the Blood of Messiah.

That responsibility is simply this – we, as Yisra’elites have the obligation to fill our proper position in coming home; and in order to do that we must get rid of all the baggage that kept us away from home in the first place, so that we can rightfully reclaim what we have lost!

This is a wonderful picture of letting go to the things that we have been holding on to for so long in order to get back to the true roots of our faith in Messiah.

The rich man who could not let go of his possessions is an example of how so many are unwilling to let go of the things that they think gives their life meaning and purpose and as a result are unable to 'let go' of worldly baggage in order to follow our Kinsman Redeemer home!

The Law of Redemption was given to all twelve tribes of Ya'aqob/Yisra'el and this includes all of us who were once far off from the Covenants of Promise and without Elohim but have now been brought near by the Blood of Messiah and by His Redeeming Blood He has paid the price for our redemption and has grafted us in to Yisra'el, His chosen for which we have the clear right of redemption that enables us to 'return' home! The parable of the prodigal son is another wonderful shadow picture of the Yobel, as יהושע teaches us through this the very Torah of redemption!

In the story, as recorded in **Luqas/Luke 15:11-32**, we are given the account of two sons which represent the 2 Houses of Yisra'el and Yehuḏah – the older representing the House of Yehuḏah the older brother and the younger brother representing the House of Yisra'el.

The younger son took his inheritance while his father was still alive and in effect this would be a picture of declaring his father 'dead' while he was still alive!

He then went and left his father's house to live among the nations and in so doing he left his father's teaching and instructions for right living standards, as he forsook that which truly gave him substance and provision and went to seek after the world and its pleasures thinking that they would satisfy, while squandering his inheritance in abandoning the blessing of his father's house.

Time went by and the more he was out of his father's presence the more he began to forget who he was and where he came from and lost his identity by chasing after the way of the world and in so doing he exhausted all his resources that were freely given to him, and he fell into a state of poverty, both physically, emotionally and spiritually, selling himself as a slave to the world just to make ends meet.

What he found was, that no matter how hard he worked in the world, he did not advance as he would have liked, but fell deeper and deeper into debt and depression and he saw that even the pigs he was tending ate better than he did.

After having spent all he had there was a famine in the land!

Now this famine certainly, in regards to the parable, would point to a Yobel year, as we read earlier that Yirmeyahu/Jeremiah tells us that blessed is the man who trust in יהוה and who makes יהוה his trust, for he will be like a tree whose leaves do not wither when the drought comes – in other words he would keep producing fruit.

As mentioned earlier this word drought in its root form speaks of gathering and pictures for us a shadow picture of a year of a Sabbath year when no work is done.

Now, if one had been walking in obedience then the provision from the 6<sup>th</sup> year would sustain one for long enough; however, if not then rain would be withheld and the ground would not yield its crops!

So here we have the lost son, who is 'scattered' in the world without an identity and without a father and this drought of the Sabbatical year humbled him greatly.

It was at the point of his humility and being broken in spirit that his eyes were once again opened that caused him to remember his father and in his desperate point of need he realised that his father's servants always had bread to spare, and thought to go back and ask his father to make him like one of the servants, as he reckoned himself no longer worthy to be called a son.

His father's food was the Torah and the servants always had 'bread' to spare and he realised that this 'bread' would nourish and satisfy his hunger.

Hunger for his father's food caused him to return with a repentant heart and while he was still on his way, the father saw him from afar and ran joyfully toward him. This running with joy to his son expresses the picture of Yobel – a season of great joy!

While the son was repenting, the father cut him short and restored his son to full status and called for a feast and so fulfilled the law of redemption and restoration of a son returning to his property.

This parable lines up with the words of **Mal'aki/Malachi** that we have looked at, as well as **verse 13** from our Torah portion that declares the year of Yobel each one shall return to his possession/property!

This parable carries many great and wonderful shadow pictures for us, and we also see that when our Kinsman Redeemer came to redeem us in order that we may return He made it very clear that He came only for the lost sheep of Yisra'el – He came to redeem those who had been sold into slavery and bondage, in order to proclaim and bring release and deliverance!

We have a Redeemer and He lives!

This living parable foreshadows the Messiah our kinsman redeemer, redeeming **the lost sheep of the House of Yisra'el**, who as the younger son, squandered their inheritance and identity.

It was the Messiah from the tribe of Yehudah, the House of Yehudah, who "purchased" his brother back and offered him the Right of Return through redemption according to the Covenant promises of Abraham.

In doing so, **יהושע** also restored both brothers back to the land which we will one day return to when He comes and fulfils the law of redemption at Yom haKippurim!

Our Redeemer is **יהוה** of Hosts:

**Yeshayahu/Isaiah 47:4 “Our Redeemer, יהוה of hosts is His Name, the Set-apart One of Yisra’el.”**

A wonderful proof text that declares that our Redeemer, יהושע Messiah, is יהוה of hosts!!!

### **The Book of Ruth – the story of Redemption**

When we read the Book of Ruth, we find this very picture of redemption by our Kinsman Redeemer being shadow pictured through these wonderful events that caused Ruth to be redeemed and as a result the child that Bo’az and Ruth had become the ancestor of king Dawid, the line of Messiah.

In **Chapter 4** of the **Book of Ruth**, we see how Bo’az became the *‘kinsman redeemer’* for the land of Na’omi and Ruth and so married Ruth as part of the redemption price. The law of the kinsman redeemer is given in this Torah portion (**Wayyiqra/Leviticus 25**), and the law governing levirate Marriage is in **Debarim/Deuteronomy 25**; and the purpose of these laws was to preserve the names and property of the families in Yisra’el and ensured that a dead man’s family name did not die with him and that his property was not sold outside of the tribe or clan.

The Word Redemption means *“to set free by paying a price”*.

And in the case of Ruth and Na’omi, Elimelek’s property was up for sale or under mortgage and that they couldn’t pay the redemption price and the rights to the property had passed to Ruth’s husband Mahlon who was dead, and she was too poor to redeem the land.

This is an amazing picture for us, as when it comes to our spiritual redemption, for none of us are able to redeem our lives back – all of us have sinned and fallen short and were in bondage to sin, unable to free ourselves, then יהושע came and gave His life as a redemption price – as a ransom for sinners – and faith in Him sets captives free!

Not everybody could perform the duties of a kinsman redeemer – there were certain criteria, let us look at these:

#### **1 – THE KINSMAN REDEEMER HAD TO BE RELATED**

Bo’az was related to Ruth, although there was one who was closer.

יהושע Messiah was born, in order that He too would become related to us, so as to redeem us. He became flesh and Blood – The Very Word – the Very Torah became Flesh and Blood and dwelt among us – called us - taught us – showed us the Way and then died for us.

When He was born, He became our kinsman redeemer – the one who could redeem us from sin and HE remains our kinsman Redeemer for eternity, amen – there is no other!

## 2 – THE KINSMAN REDEEMER HAD TO BE ABLE TO PAY THE REDEMPTION PRICE

To qualify the kinsman had to be related and able to pay.

Now, Ruth and Na'omi definitely could not pay the redemption price of the land – they were too poor to redeem themselves, but Bo'az had all the resources to set them free! You see, when it comes to the redemption of sinners, nobody, and I mean nobody, but

**יהושע** Messiah is rich enough to pay the price.

It is sad to see that in the early years of church history the Catholic Church devised a money-making scheme telling people they could pay for indulgences.

Let me make one thing clear – you can be the richest person alive – none of that money can save you!!!

It doesn't matter how many charities you give to or how many hand-outs you give – that cannot pay for your sin.

No amount of money can set you free – you get people who are slaving away for money thinking it can buy them freedom – money cannot buy your freedom – only the shedding of the precious Blood of **יהושע** the Messiah has once and for all accomplished redemption for all who will believe and receive it.

Freedom has been purchased by His Blood – there is redemption in the Blood of **יהושע**, amēn!

## 3 – THE KINSMAN REDEEMER HAD TO BE WILLING TO PAY THE PRICE

Not only did the kinsman redeemer have to be related and able to redeem, he had to be willing to redeem. In this story of Ruth we see that there was a nearer kinsman than Bo'az who had the money, but was unwilling to redeem in fear of his own estate.

This opened up the way for Bo'az to redeem the land together with Na'omi and Ruth.

Now we know that there is no one other than **יהושע** who could pay the redemption price and He was willing.

The Father loved us so much – he was so willing – that He sent His only Son to die for us.

**יהושע** was related to us in birth – in that He took on flesh and became like us, he paid the price for us – with His death and He willingly came that while we were still sinners He died for us – how awesome is His redemptive love!!

The words '*redeem*', '*purchase*' or '*buy*' is used at least 15 times in **Ruth Chapter 4** and so amplifies the point that there can be no redemption without a price!

From our point of view, salvation and redemption is free – a free gift by grace through faith, but from **יהוה**'s point of view, according to His Torah there had to be a price paid and it was a costly one too – it cost **יהושע** His life!

Bo'az was related, he was able and willing and paid the redemption price and then married Ruth to whom Obed was born, who became the father of Jesse, the father of David from whom was given the great privilege of being the ancestor of the Messiah!

The marriage of Bo'az to Ruth is a picture of יהושע Messiah and His Bride – He has paid the redemption price and at Shabuoth we remember to celebrate our marriage contract that has been written on our hearts, having been redeemed and renewed through the shed Blood of Messiah יהושע. His love language – His Torah – His marriage contract is written on the hearts of every believer as they receive יהושע Messiah as Saviour.

We have His Torah on our hearts and when יהושע said to the woman at the well that a day will come when the true worshippers will worship יהוה in Spirit and in Truth, he was speaking of the day that the very Spirit of Elohim would be poured out into the hearts of His followers, equipping them by His grace to live Torah –to live the married life faithfully unto Him.

And now, we await the great and awesome day of יהוה, when יהושע will come out of the Most Set-Part Place and fulfil the law of redemption at the Yobel sound causing us to be able to be caught up with Him and return to the Land where we belong!

In this chapter, it is well worth noting the repetition of the clear instruction “...but you shall fear your Elohim”, as it is used 3 times (verses 17, 36 and 43).

Each time we see what precedes this instruction as being a command in regards to how we treat our brother:

**Verse 17** – Do not oppress one another

**Verse 36** – Take no interest or profit

**Verse 43** – Do not rule over him with harshness

In order for us to live with a Yobel mind-set, as we live and walk in Messiah who has redeemed us and set us free, we recognise that our ability to love our brother is made possible when we walk in the fear of Elohim; for when we walk in the fear of Elohim, we will guard His commands and as **Yohanan Aleph/1 John 5** tells us, we know that we love the children of Elohim when we love Elohim and guard His commands!

Pretty simple to understand, yet very critical in recognising our need to live it out faithfully as we walk in the fear of Elohim.

In order for us to understand how we are to fear our Elohim, I would like to explain just what this means and look at this concept of the fear of יהוה, that will only benefit our understanding as to how to live faithfully with the Yobel mind-set of Freedom in Messiah, our Redeemer.

**Qoheleth/Ecclesiastes 12:13** “Let us hear the conclusion of the entire matter: **Fear Elohim and guard His commands, for this applies to all mankind!**”

The Hebrew root word for fear is יָרָא yare – Strong's H3372 which means, **‘to fear, be afraid, reverence, respect’**.

This word is used to describe the reverence and respect we ought to have for Elohim, by being dutiful in our obedience, yet when one is disobedient this ‘fear’ is not out of reverence but out of being afraid for being disobedient and the consequences of the punishment for disobedience that are due!

It is used in:

**Berēshith/Genesis 3:10** “And he said, “I heard Your voice in the garden, and I was afraid because I was naked, so I hid myself.”

Here Aḏam was afraid because he had sinned, however we see this same root word -

אָרַץ yare – Strong’s H3372 being used in a positive sense in:

**Debarim/Deuteronomy 6:13** “Fear יהוה your Elohim and serve Him, and swear by His Name.”

It is this same positive command of our need to ‘fear our Elohim’ that is being used here in this Torah portion.

Now, having seen these two examples, as well as the 3 from **Wayyiqra/Leviticus 25:17, 36 and 43** it could be thought that the same word has two different meanings – that of fear and reverence, however this is not the case as each Hebrew word has one meaning but can carry different applications.

The word - אָרַץ ‘yara’ Strong’s H3372 (b) can also mean “to shoot or cast off or pour”.

The literal concrete meaning of “yara” is a “flowing out of the gut,” which can be applied to “fear” or “reverence.”

Have you ever been so scared or been in the presence of something so amazing that you could feel it in your gut? This “feeling” is the meaning of this word.

The Hebrews were a very emotional people, and in many cases their words are filled with emotional expressions and are often describing a “feeling,” rather than an “action.”

It is almost like saying, “You know that inner feeling you get deep in the gut, especially when you know you should not do something that you thought of doing or when you are in such awe of the presence of יהוה or someone in authority you respect highly that it can be felt in the gut, almost as nervousness.”

This is how ‘yara’ could, in one sense, be described!

The one that fears יהוה will refrain from doing that which is displeasing to Him. Fear of Him does not cause us to shrink back as one would from a fierce enemy or wild beast, but rather it causes us to draw near to Him and fills us with a reverent awe doing our utmost to please Him in every way!

In Scripture, we frequently see the term ‘the fear of יהוה’, as in:

**Mishlē/Proverbs 9:10** “The fear of יהוה is the beginning of wisdom, and the knowledge of the Set-apart One is understanding.”

**Mishlē/Proverbs 1:7** “The fear of יהוה is the beginning of knowledge; fools despise wisdom and discipline.”

**Mishlě/Proverbs 2:1-6** “My son, if you accept my words, and treasure up my commands with you, 2 so that you make your ear attend to wisdom, incline your heart to understanding; 3 for if you cry for discernment, lift up your voice for understanding, 4 if you seek her as silver, and search for her as hidden treasures, 5 then you would understand the fear of יהוה, and find the knowledge of Elohim. 6 For יהוה gives wisdom; out of His mouth come knowledge and understanding.”

We all want to understand the fear of יהוה and so as we look deeper at the Hebrew, we definitely get a clearer picture of what the fear of יהוה is and what fearing Him entails.

In all of the verses from Mishlě, that I have just read, the root word for “fear” is the noun - יִרְאַתַּי yirah – Strong’s H3374 which is derived from the verb יָרֵא yare – Strong’s H3372.

Now, the common interpretation and understanding of Mishlě/Proverbs 9:10 and 1:7 that we have just read, is that if someone is ‘afraid’ or is in awe of יהוה he shall have wisdom, however as we shall see from this beautiful Hebrew language, this cannot be a consistent interpretation – there is more to it than meets the eye.

Think about it – you cannot think you will suddenly get wisdom just because you have an awe of His presence or if you are afraid of Him, so let us look at this phrase in the Hebrew.

The fear of יהוה is written with two nouns – “יִרְאַתַּי יהוה” = “yirath Yahweh”.

When a noun precedes another noun, the first noun is in the construct state, meaning it is connected to the second noun—two words together forming one concept. Are you with me so far? Please bear with me for this is amazing in uncovering a greater meaning of the fear of יהוה.

When a feminine noun ending with the letter ה, such as yirah (יִרְאַתַּי), is used in the construct state, the ה is converted to a ת, in this case it becomes ‘yirath’ (יִרְאַתַּי).

In Berēshith/Genesis we find many construct phrases where the second word of the construct is יהוה such as the face of יהוה or the word of יהוה, or the Mount of יהוה, the voice of יהוה to name a few whereby each time the first word (word, voice, face etc.) belong to the second word (יהוה).

Why am I telling you all this?

Simply to raise the question that if ‘The Fear of יהוה’ is the construct phrase of ‘fear’ as that of יהוה’s, then why should we think that this fear is ‘ours’ and not His?

Now, we are all attentive listeners and we know for a fact that Elohim does not ‘fear’ as we come to understand the concept of fear, right?

However, if you recall, I mentioned that the root word יָרָא 'yara' means a "flowing out of the gut," therefore the question becomes, "What flows out of the gut of יהוה?" In order to answer this, let us look at another two constructs that will shed more light upon the fear of יהוה:

**1 - Tehillah/Psalm 1:2 "But his delight is in the Torah of יהוה, and he meditates in His Torah day and night."**

The word Torah H8451 – תּוֹרָה means 'utterance', 'teaching', 'instruction' or 'revelation' from Elohim' and it is derived from the word H3384- יָרָא yara meaning to shoot or throw or flow in the sense of flowing – as in rivers of water and is closely related to the word we have been looking at, carrying the same definition. The construct becomes יהוה תּוֹרָתוֹ 'torath YAHWEH' – His instructions!

**2 – Mikah/Micah 3:8 "But truly I am filled with power, with the Spirit of יהוה, and with right-ruling and with might, to declare to Ya'aqob his transgression and to Yisra'el his sin."**

The word for spirit is - רוּחַ 'ruah' H7307 and means 'breath, wind or spirit' and here in this construct it becomes רוּחַ יְהוָה – 'ruath YAHWEH' – the breath/spirit of יהוה – another type of 'flowing' as well as describing character as with the fruit of the Spirit.

I hope you are still with me – because understanding this we can once again ask what flows out of the gut of יהוה?  
His teachings and His character!!!

When understanding this we can go back to Mishlê/Proverbs 9:10 and get a clearer understanding and in essence could be translated as:

**"The flowing's of יהוה is the beginning of wisdom, and the knowledge of the Set-apart One is understanding."**

The flowing's as in that which flows out from His gut – His teachings – His Character – is the beginning of wisdom!!!

That hopefully clears the answer for 'what does the fear of יהוה mean?'

Now in our current Torah portion we see this same concept of two nouns being used in reference to the fear of Elohim.

We see this construct on each occasion being used here:

וַיִּרְאֵתָּ מֵאֵלֹהֵיךָ  
Veyareatha me'eloheyha  
And fear your Elohim

As discussed, you will see the focus here being the ‘fear of Elohim’ which keeps us able to walk in His instructions and love our neighbour as ourselves!

We are able to live with a Yobel mind-set and fear our Elohim when we continue to walk in His Torah and recognise His Appointed Times and keep our feet in line with His Word, as we guard His Shabbat and all Feasts, and live as true redeemed people of Elohim!

### The price of his release:

The Hebrew word that is used in **verse 50** and is translated as ‘release’ is מִמְכָּר mimkar – Strong’s H4465 which means, ‘*sale, ware, merchandise*’, and the Hebrew word for ‘price’ is כֶּסֶף keseph – Strong’s H3701 which is translated as, ‘*silver, money, purchase price*’ and comes from the root word קָסַף kasaph – Strong’s H3700 which means, ‘*to long for, eager, shame*’.

As we know, in Scripture, ‘silver’ is often symbolic of the redemption price that has been paid for us in the Blood of Messiah.

Silver is also likened to the pure Word of Elohim that has been tried:

**Tehillah/Psalms 12:6** “The Words of יהוה are clean Words, silver tried in a furnace of earth, refined seven times.”

**Tehillah/Psalms 66:10** “For You, O Elohim, have proved us; You have refined us as silver is refined.”

When we see this word translated as ‘silver’ in the ancient Hebrew pictographic script we are further able to recognise this clear Truth of the redemptive work of Messiah:

The Hebrew word for ‘silver’ - כֶּסֶף keseph is pictured in the Early Script as:



Kaph - כּ:



The ancient form of this letter is pictured as  - which is an 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.

## Samech – ס:

The modern name for this letter is samech, yet it is also known in the ancient script as 'sin'.



This letter is pictured as  - which is a thorn, and has the meanings of '**pierce and sharp**' and can also carry the meaning of '**a shield**', as thorn bushes were used by shepherds to build a wall to enclose his flock in the night against the attack of predators. Another meaning would be '**to grab hold of**' as a thorn is a seed that clings to hair and clothing.

## Pey – פ:



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!

When we consider these 3 letters in the understanding of the word '**silver**', when considering this as representing the redemption price, brought to us by the Blood of Messiah we are able to see from these pictures, the following:

**THE OPEN HAND OF ELOHIM, AS REVEALED TO US THROUGH יהושע MESSIAH, WAS PIERCED FOR OUR TRANSGRESSION AND TOOK THE THORN (SIN) UPON HIMSELF, HAVING BEEN NAILED IN HIS HANDS AND FEET, BECOMING A SHIELD TO THOSE WHO CALL UPON HIM AND GRAB HOLD OF HIS COMMANDS, AS SPOKEN IN HIS WORD!**

After His resurrection, when Messiah showed T'oma (Thomas) His hands that took the nails, T'oma acknowledged the redemptive work of יהושע Messiah and called Him His Master and Elohim. T'oma now fully believed the Word of Elohim, and he was told that those who believe and have not seen:

**Yoḥanan/John 20:27-29 "Then He said to T'oma, "Bring your finger here, and see My hands. And bring your hand and put it into My side – and do not be unbelieving, but believing." 28 And T'oma answered and said to Him, "My Master and my Elohim!" 29 יהושע said to him, "T'oma, because you have seen Me, you have believed. Blessed are those who have not seen and have believed."**

Our True redemption is in יהושע Messiah, who is the open hand of Elohim that took our sin upon Himself, as spoken in His written Word that does not return empty, for the release that He has proclaimed He shall complete in us when He comes again!

This chapter of **Wayyiqra/Leviticus 25** ends with a reminder of who we belong to, as we have been bought at a price!

We are servants of the Most-High, יהוה our Elohim and we must not forget that! That is why the portion does not end here, but rather continues to group the first two verses of **CHAPTER 26**, as a critical part of understanding our redemption being pictured through this Torah portion; as we are a people who have come to the Mountain of יהוה, not by our own strength or wisdom but by His mighty power and His Outstretched Arm that has saved and delivered us from bondage and brought us into Covenant as His people.

Delivered by His loving mercy and commitment and now as a people who have been grafted in to the Covenants of Promise and redeemed by the Blood of Messiah, we must recognise to whom we belong and live as He has commanded us to.

The first 2 verses of **CHAPTER 26** make it clear as to how we should do this:  
**Do not make idols or carved images** and bow down to them!

We must also be very careful not to ‘carve’ in our minds an image of Elohim that is not true! Christianity, as well as Rabbinic Judaism, has ‘carved out’ false images of who our Elohim is and so, they worship Him not according to what has been prescribed in His Word, but rather, they do so according to their false and vain ‘images’ and doctrines that add or take away from His Word.

To make an idol can also be done by turning to that which is false and wicked, and in doing so results in a turning away from the Truth.

The Hebrew word for ‘idols’, used here in **Wayyiqra/Leviticus 26**, is אֱלִילִי eliyi – **Strong’s H457** and means, *‘insufficiency, worthlessness, things of nought, idol, no value, good for nothing’*.

The instruction is clear – do not turn to worthless, things of nought – things that do not matter!

Do not turn to things that do not exist, in the false hope of allusions that can never deliver what you expect – in fact, anything outside of יהוה is worthless!

Do not put your trust in things of nought:

**Shemu’el Aleph/1 Samuel 12:21** *“and do not turn aside after worthless matters which do not profit or deliver, for they are worthless.”*

How will we be best equipped to recognise that which is worthless against that which is not?

By knowing the real thing with great intimacy!

We are to be intimately engaged in seeking out and knowing the set-apart matters of Elohim, and intimacy takes effort, diligence and much well laboured time with our Creator, Redeemer and King learning His True ways that we will be able to separate the worthless from the Truth!

Dawid expressed his desire to only look at and seek the matters that matter:

**Tehillah/Psalm 119:37** **“Turn away my eyes from looking at falsehood, and revive me in Your way.”**

So many people today are not turning their eyes from falsehood and as a result they are finding themselves turning to worthless matters that are only enslaving them to falsehood and are unable to be truly revived in The Way – for our Messiah, **יְהוֹשֻׁעַ**, the Word made flesh – the Living Torah, is The Way, The Truth and The Life!!!

When we turn to the True Master the veil of worthless falsehood that has gripped so many to destruction is removed!

The bottom line is this – anything that we find ourselves submitting to that is not clearly defined by the Torah is in danger of being an idol; whether it be a physical object or a commitment to a purpose that seems right or even an idea that will in the end prove to be pursued in vain!

The root word for ‘pillars’ is **מַצֵּבָה** **matstsebah** – Strong’s H4676 meaning, **‘a pillar or stump, obelisk’** and also can refer to a pillar represented by a monument or personal memorial statue; as it comes from the word **נָצַב** **natsab** - Strong’s H5324 meaning, **‘stand, to take one’s stand, erected’**.

In **Shemoth/Exodus 34:13**, **Debarim/Deuteronomy 7:5** and **Debarim/Deuteronomy 12:3** Yisra’el was clearly instructed to ‘smash’ and ‘break down’ the pillars, and knowing this makes it clear that no pillars should be erected or made or set up for worship!

We must hold fast to His Word and the way to start this in a correct way is to **‘guard His Sabbaths’** and **‘reverence His Set-Apart Place’**. Two critical factors that will equip us to gain great wisdom and understanding of who we are and how we are to live as a redeemed people, living with a True Yobel mind-set.

When we guard His Sabbaths each week, we further our understanding in recognising His Appointed Times and are able to reconcile what the Yobel means to us as a people.

Part of **‘guarding’** His Sabbath is to have the utmost reverence for His set-apart place – we are the Dwelling Place of Elohim and when we come and gather on His Shabbat we must not come with ulterior motives and attitudes that have no regard for His Dwelling Place and the reverence required for being set-apart in His presence.

Do not come with all your issues and take it out on the rest of the body, get cleaned up before you enter – that is what the bronze laver of washing (Word) is for!

Proper reverence for His set-apart place is of utmost importance!  
 The Hebrew word that is used for ‘**set-apart place**’ is The Hebrew word that is translated as ‘**Set-Apart Place**’ is מִקְדָּשׁ **miqdash** – **Strong’s H4720** which means, ‘**a set-apart place, sanctuary**’ and this comes from the primitive root verb קָדַשׁ **qadash** – **Strong’s H6942** which means, ‘**set-apart, consecrated, dedicated**’!!!

Our ability to be properly set-apart involves our ability to properly meditate on the Word on a daily basis as well as making sure that we do not neglect the set-apart Appointed Times that are clearly commanded as ‘**set-apart gatherings**’, which are All the Appointed Times of יְהוָה, as outlined and instructed in **Wayyiqra/Leviticus 23**, which includes the weekly Sabbath!

With the Set-Apart Place being called מִקְדָּשׁ **miqdash** – **Strong’s H4720** we take note of the following form the ancient pictographic script, as it is rendered as follows:



You will notice that with the Hebrew word מִקְדָּשׁ **miqdash** – **Strong’s H4720** the letter ‘**mem**’ (מֶ) is at the front of the three letters that are used to describe or represent set-apartness, which comes from the primitive root verb קָדַשׁ **qadash** – **Strong’s H6942** which means, ‘**to be set-apart, consecrated, dedicated**’.

And set-apart is what we have been called to be, and it is from this root word that we get the noun קֹדֶשׁ **qodesh** – **Strong’s H6944** which means ‘**apartness/ consecrated/ dedicated/ that which is dedicated and separated unto יְהוָה**’ and this word is rendered as follows in the ancient pictographic letter/symbols:



Quph – ק:



This is the letter ‘**quph**’, which is pictured as , and is 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 and speaks of continual adherence to the Appointed Times.

Dalet – ד:



This is the letter ‘**dalet**’ which is pictured as , which is 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. And we also know that Messiah is ‘**The Door**’, for we only are able to have access into the Kingdom through Him! The commands are also to be written on the doorposts teaching us to remember to guard the commands of Elohim as we go out and come in, so that our going out and coming is in peace!

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.

Looking at the rendering of this Hebrew word קִדְּשׁ qodesh – Strong’s H6944 in the pictographic form that renders **set-apartness** or **to be set-apart we**, are able to see what this clearly implies as we take note that this word can render for us the following meaning:

**CONTINUALLY COMING  
TO THE DOOR OF APPOINTMENT  
TO MEDITATE ON THE WORD!**

Now, when we take a look at the word used for 'set-apart place', we see the addition of the letter 'mem' being added to make the word מִקְדָּשׁ miqdash – Strong's H4720:

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.

Water is also a very clear picture for us of that which washes or cleanses us, as we understand from the picture of the bronze laver in the Tabernacle that was used to clean the priests, and was made from the bronze mirrors that was used by the women who worshipped at the Door of the Tabernacle.

As we look into the mirror of the Word of Elohim, we are to allow it to cleanse us and cause us to remember how we are to look, speak and act, in complete adherence to His clear words of instructions contained therein!

As we study the clear and precise pattern of the Tabernacle and Dwelling Place, we are able to get a great picture from these ancient pictographic renderings of the word מִקְדָּשׁ **miqdash – Strong's H4720**, especially as we see that the bronze laver that was used for the priests to wash their hands and feet before entering into the Dwelling Place.

As we allow the Word of Elohim to wash us and set us apart, we recognise that we are cleansed through proper obedience to His Word and the proper coming to the Door of Appointment and guard to keep His Sabbaths and Feasts with joy!

It is by the Blood of Messiah that we have been grafted in to His covenants of promise and through the complete washing of the Word we are equipped through His Word to be:

**CLEANSED TO CONTINUALLY COME  
TO THE DOOR OF APPOINTMENT  
TO MEDITATE ON THE WORD!**

The Hebrew word that is translated as 'reverence' comes from the root word - יָרָא yare – Strong's H3372 which means, *'to fear, be afraid, be in awe, show reverence and respect'*.

True obedience and set-apart servanthood, begins with the proper **fear of יהוה**, which was greatly lacking back then and is still lacking today!

The root word **יָרָא yare – Strong’s H3372** is used in:

**Qoheleth/Ecclesiastes 12:13 “Let us hear the conclusion of the entire matter: Fear Elohim and guard His commands, for this applies to all mankind!”**

This word **יָרָא yare – Strong’s H3372** is used to describe the reverence and respect we ought to have for Elohim, by being dutiful in our obedience, yet when one is disobedient this ‘fear’ is not out of reverence but is rather a fear as a result of being afraid for being disobedient and the consequences of the punishment for disobedience that are due!

It is used in:

**Berēshith/Genesis 3:10 “And he said, “I heard Your voice in the garden, and I was afraid because I was naked, so I hid myself.”**

Here, Aḏam was afraid because he had sinned, however we see this same root word -

**יָרָא yare – Strong’s H3372** being used in a positive sense in:

**Debarim/Deuteronomy 6:13 “Fear יהוה your Elohim and serve Him, and swear by His Name.”**

The one that fears יהוה will refrain from doing that which is displeasing to Him.

Fear of Him does not cause us to shrink back as one would from a fierce enemy or wild beast, but rather it causes us to draw near to Him and fills us with a reverent awe with the urgent zeal and desire in doing our utmost to please Him in every way!

Proper fear of Elohim will lead to a proper service unto Him, revealing who His true set-apart servants are – which are those who guard His commands and hold fast and overcome!

**Ḥazon/Revelation 21:7 “The one who overcomes shall inherit all this, and I shall be his Elohim and he shall be My son.”**

**Ḥazon/Revelation 22:14 “Blessed are those doing His commands, so that the authority shall be theirs unto the tree of life, and to enter through the gates into the city.”**

Messiah has proclaimed the release – have you heard – He who has an ear, hear what the Spirit is saying to the assembly of the redeemed and live in the Freedom of His life-giving Torah!

Shalom!