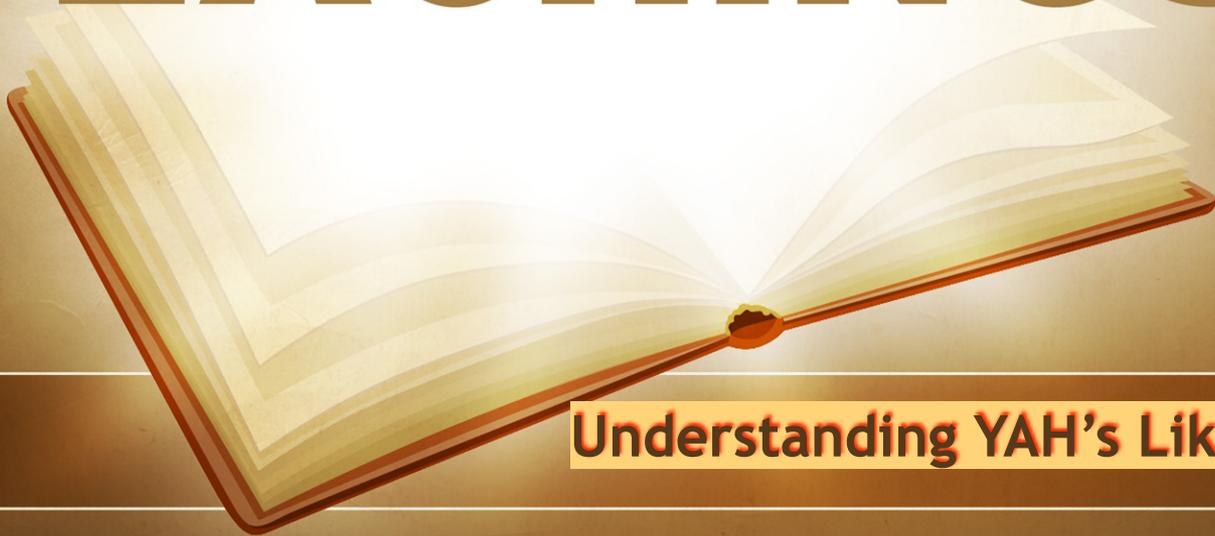
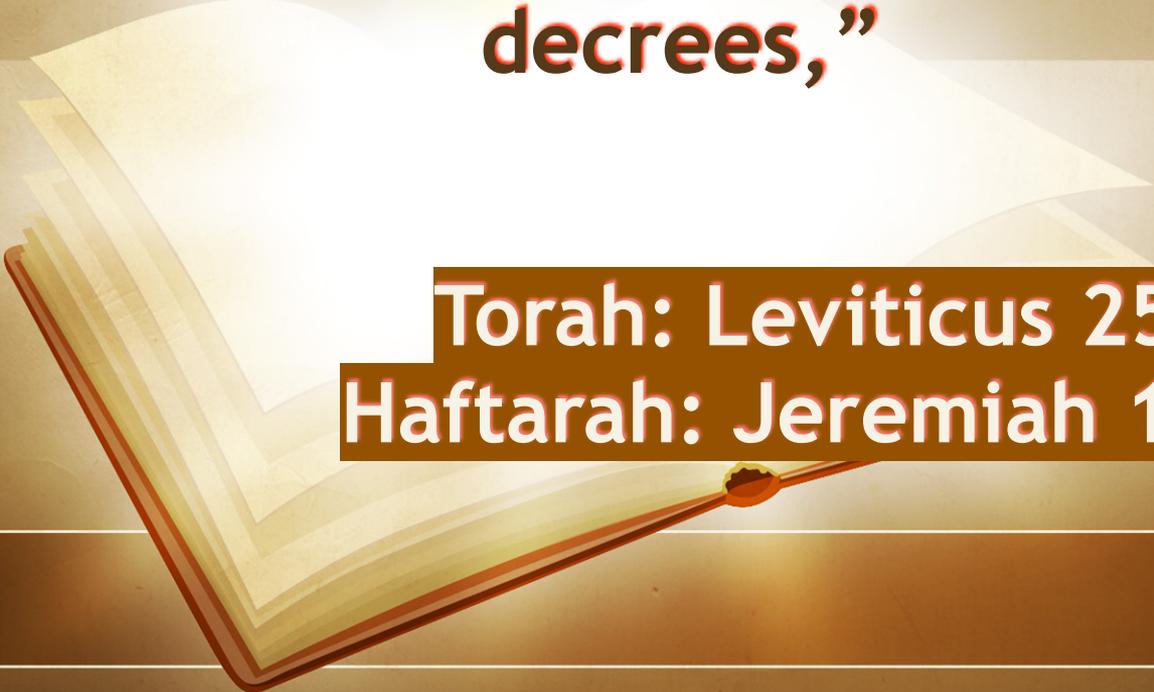


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

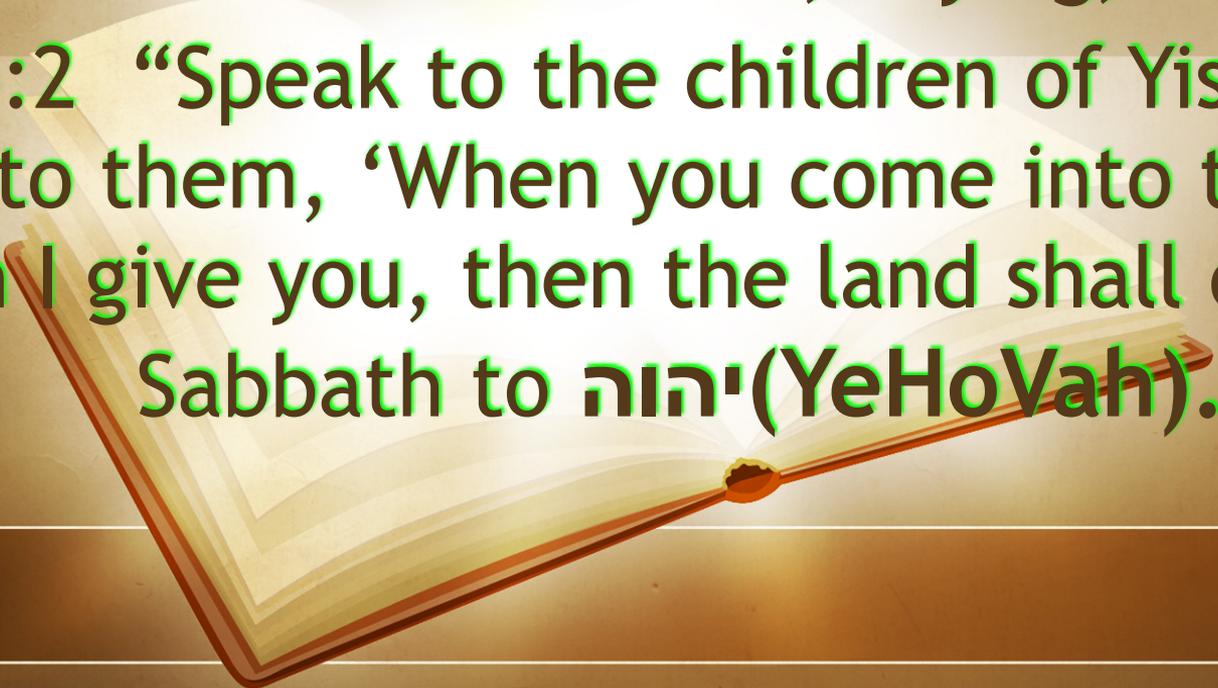
#32 & 33 Torah Parashah Behar-Bechukotai
B'har (בְּהָר) – Hebrew for “on the mount,”
Bechukotai (בְּחֻקֹּתַי) – Hebrew for “by my
decrees,”



Torah: Leviticus 25:1-27:34
Haftarah: Jeremiah 16:19-17:14

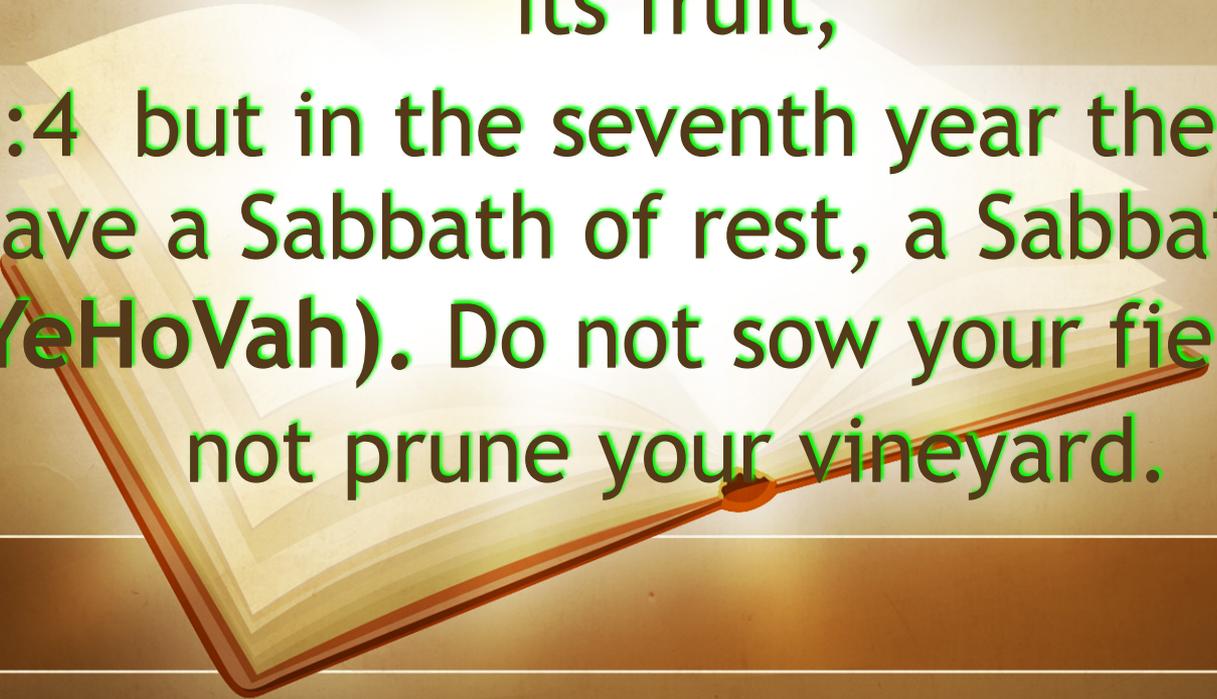
Lev 25:1 And יהוה (YeHoVah) spoke to Mosheh
on Mount Sinai, saying,

Lev 25:2 “Speak to the children of Yisra’ěl, and
say to them, ‘When you come into the land
which I give you, then the land shall observe a
Sabbath to יהוה (YeHoVah).”



Lev 25:3 'Six years you sow your field, and six years you prune your vineyard, and gather in its fruit,

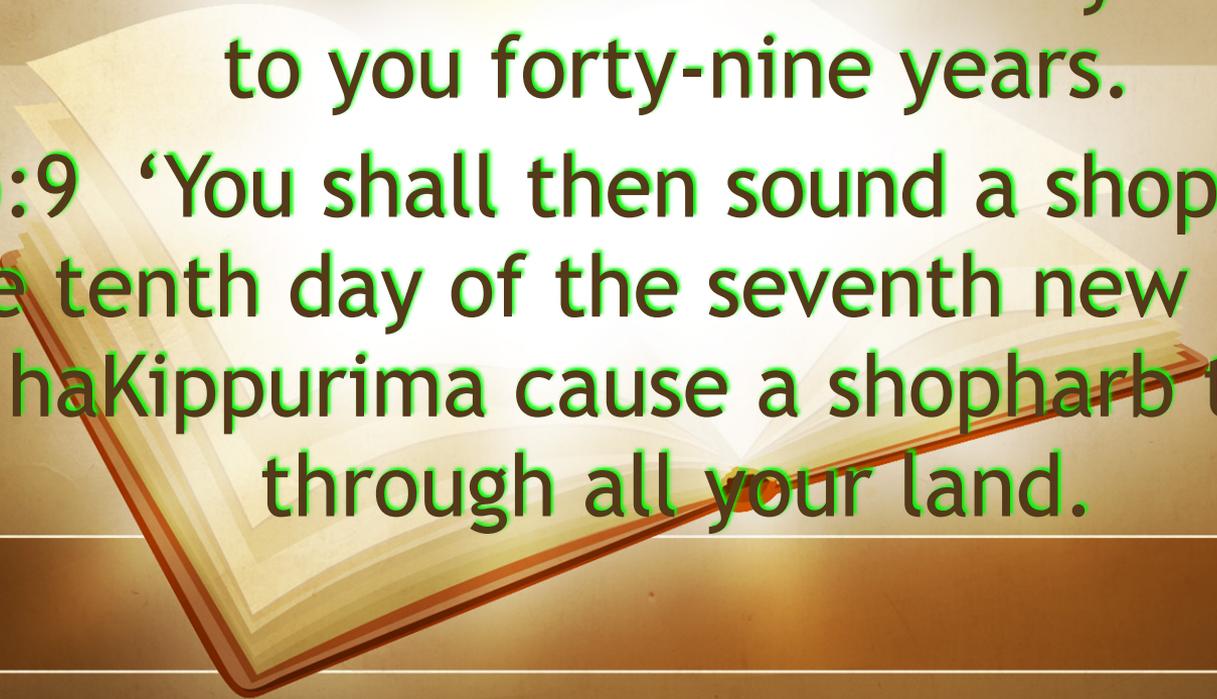
Lev 25:4 but in the seventh year the land is to have a Sabbath of rest, a Sabbath to יהוה (YeHoVah). Do not sow your field and do not prune your vineyard.



Lev 25:5 'Do not reap what grows of its own of your harvest, and do not gather the grapes of your unpruned vine, for it is a year of rest for the land.

Lev 25:6 'And the Sabbath of the land shall be to you for food, for you and your servant, and for your female servant and your hired servant, and for the stranger who sojourns with you,

Lev 25:7 and for your livestock and the beasts that are in your land. All its crops are for food.



Lev 25:8 ‘And you shall count seven Sabbaths of years for yourself, seven times seven years. And the time of the seven Sabbaths of years shall be to you forty-nine years.

Lev 25:9 ‘You shall then sound a shophar-sound on the tenth day of the seventh new moon, on Yom haKippurima cause a shopharb to sound through all your land.

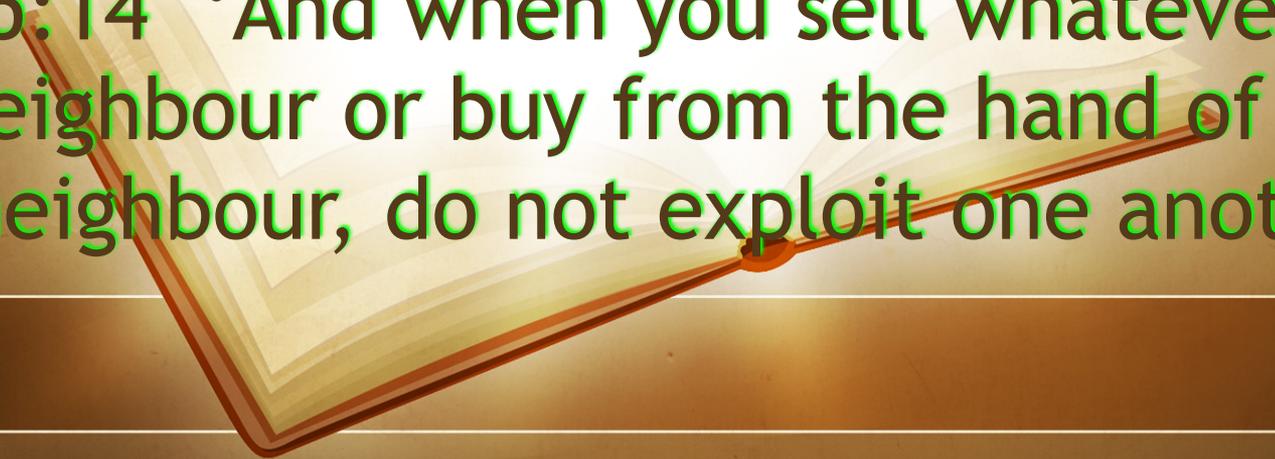
Lev 25:10 'And you shall set the fiftieth year apart, and proclaim release throughout all the land to all its inhabitants, it is a Yobel for you. And each of you shall return to his possession, and each of you return to his clan.

Lev 25:11 'The fiftieth year is a Yobel to you. Do not sow, nor reap what grows of its own, nor gather from its unpruned vine.

Lev 25:12 'It is a Yobel, it is set-apart to you.
Eat from the field its crops.

Lev 25:13 'In the Year of this Yobel let each one
of you return to his possession.

Lev 25:14 'And when you sell whatever to your
neighbour or buy from the hand of your
neighbour, do not exploit one another.



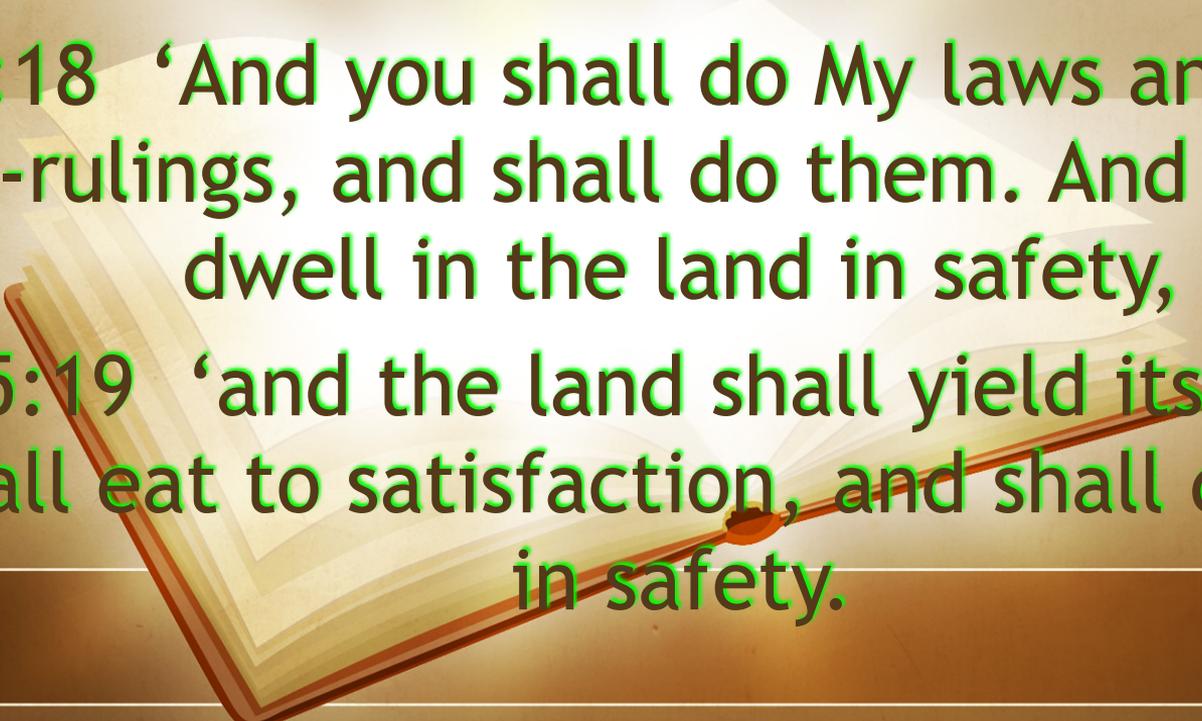
Lev 25:15 'According to the number of years after the Yobel you buy from your neighbour, and according to the number of years of crops he sells to you.

Lev 25:16 'According to the greater number of years you increase its price, and according to the fewer number of years you diminish its price, because he sells to you according to the number of the years of the crops.

Lev 25:17 'And do not oppress one another, but you shall fear your Elohim. For I am יהוה (YeHoVah) your Elohim.

Lev 25:18 'And you shall do My laws and guard My right-rulings, and shall do them. And you shall dwell in the land in safety,

Lev 25:19 'and the land shall yield its fruit, and you shall eat to satisfaction, and shall dwell there in safety.



Lev 25:20 ‘And since you might say, “What do we eat in the seventh year, since we do not sow nor gather in our crops?”

Lev 25:21 ‘Therefore I have commanded My blessing on you in the sixth year, and it shall bring forth the crop for three years.

Lev 25:22 ‘And you shall sow in the eighth year, and eat of the old crop until the ninth year. Eat of the old until its crop comes in.

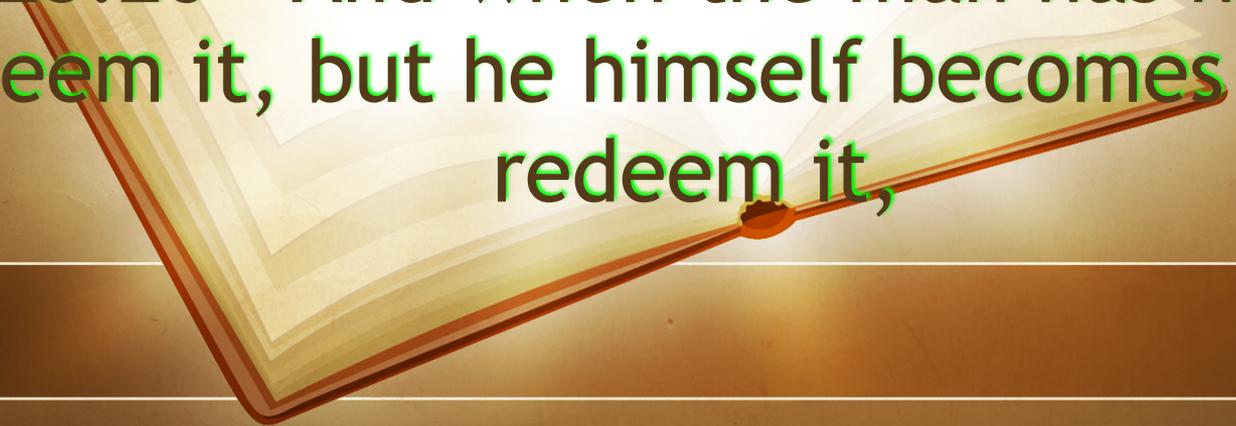
Lev 25:23 ‘And the land is not to be sold beyond
reclaim, for the land is Mine, for you are
sojourners and settlers with Me.

Lev 25:24 ‘And provide for a redemption for the
land, in all the land of your possession.



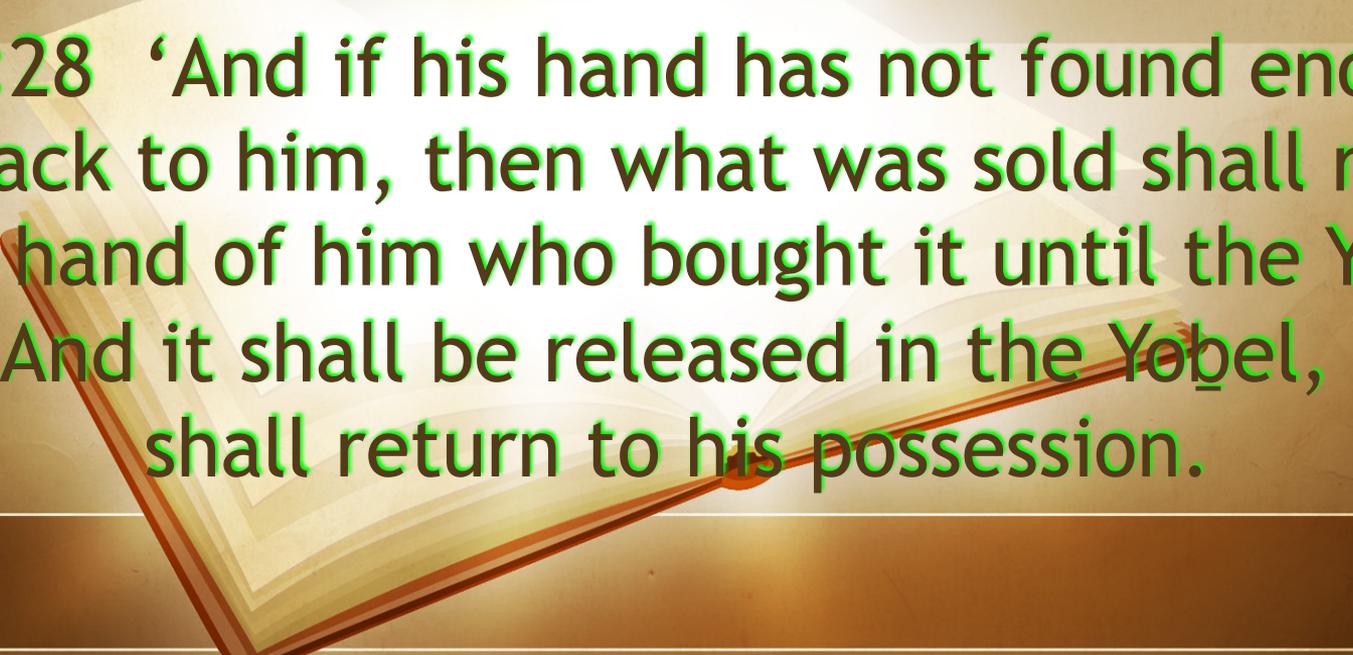
Lev 25:25 'When your brother becomes poor, and has sold some of his possession, and his redeemer, a close relative comes to redeem it, then he shall redeem what his brother sold.

Lev 25:26 'And when the man has no one to redeem it, but he himself becomes able to redeem it,



Lev 25:27 then let him count the years since its sale, and return the remainder to the man to whom he sold it, that he shall return to his possession.

Lev 25:28 'And if his hand has not found enough to give back to him, then what was sold shall remain in the hand of him who bought it until the Year of Yobel. And it shall be released in the Yobel, and he shall return to his possession.

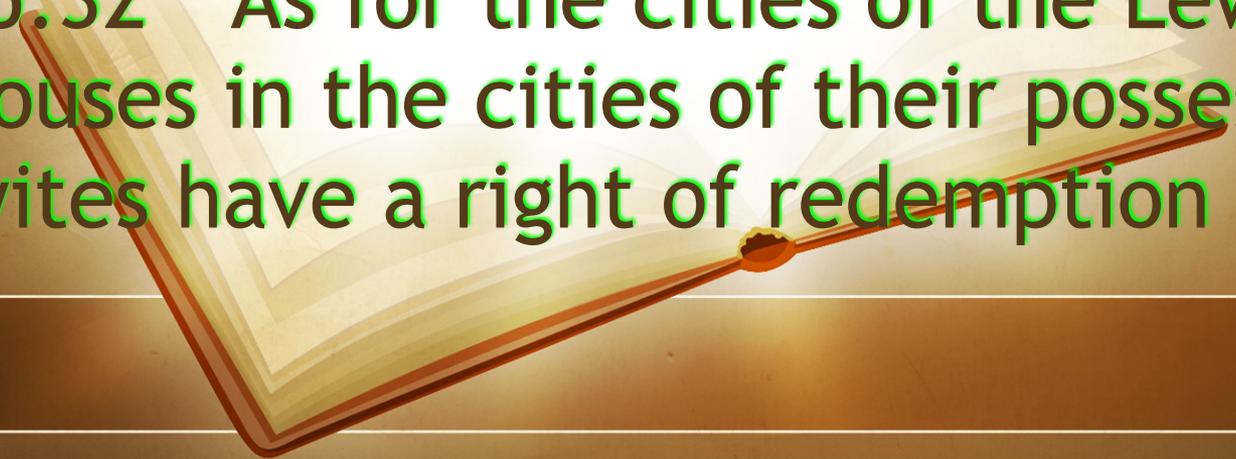


Lev 25:29 'And when a man sells a house in a walled city, then his right of redemption shall be at the end of the year after it is sold. His right of redemption lasts a year.

Lev 25:30 'But if it is not redeemed within a complete year, then the house in the walled city shall be established beyond reclaim to the buyer of it, throughout his generations. It is not released in the Yobel.

Lev 25:31 'The houses of villages, however, which have no wall around them are reckoned as the field of the country. A right of redemption belongs to it, and they are released in the Yobel.

Lev 25:32 'As for the cities of the Lěwites, and the houses in the cities of their possession, the Lěwites have a right of redemption forever.

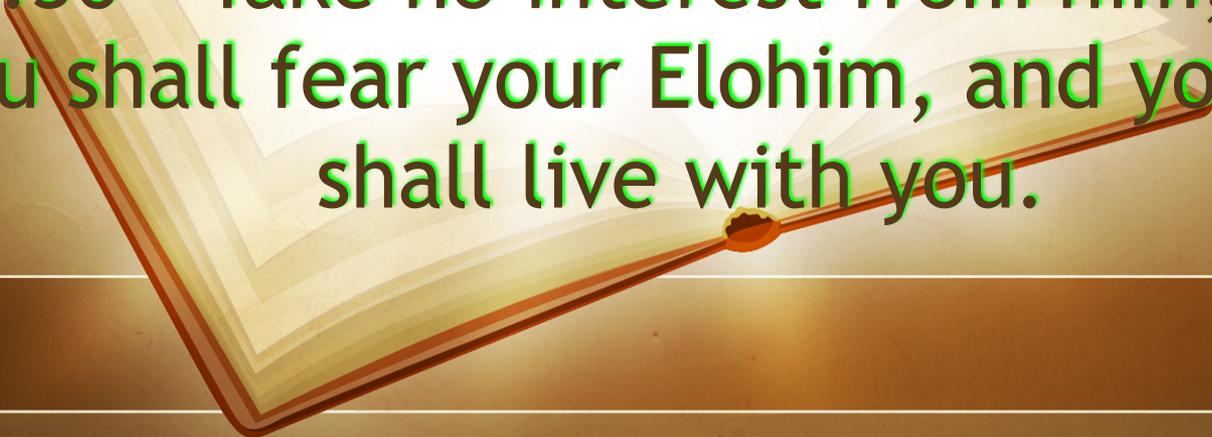


Lev 25:33 'And that which is redeemed from the Lěwites, both the sale of a house and the city of his possession shall be released in the Year of Yobel, because the houses in the cities of the Lěwites are their possession in the midst of the children of Yisra'ěl.

Lev 25:34 'But the field of the open land of their cities is not sold, for it is their everlasting possession.

Lev 25:35 'And when your brother becomes poor, and his hand has failed with you, then you shall strengthen him, and he shall live with you, like a stranger or a sojourner.

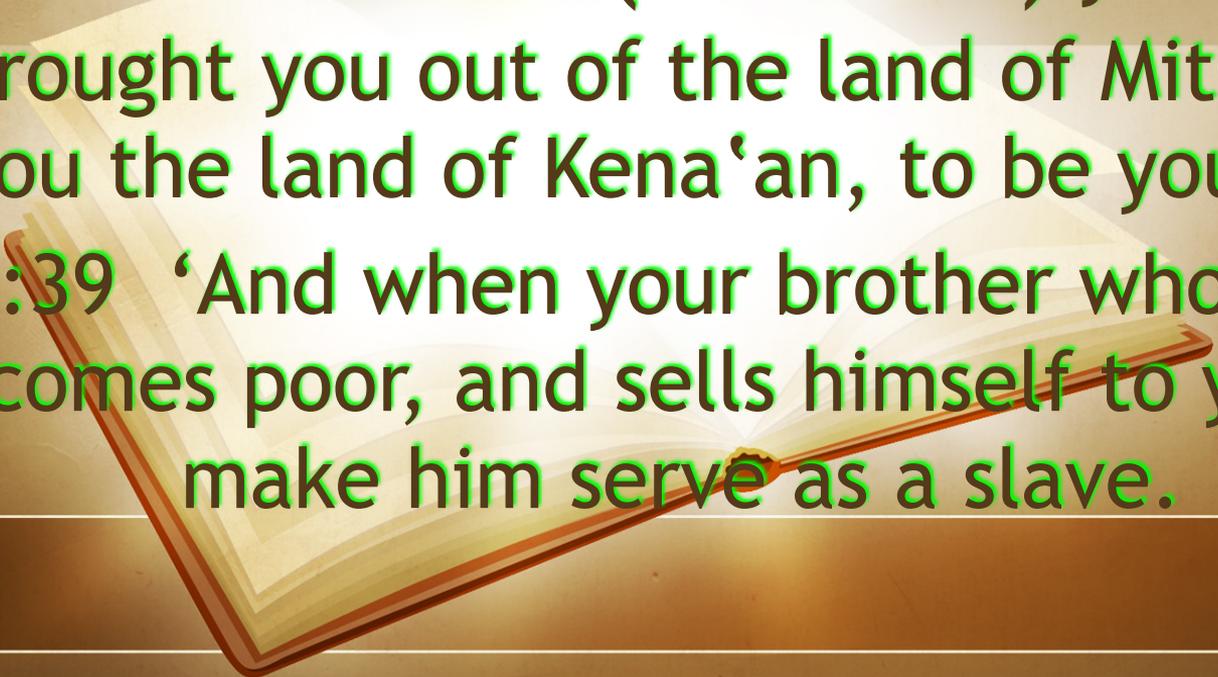
Lev 25:36 'Take no interest from him, or profit, but you shall fear your Elohim, and your brother shall live with you.



Lev 25:37 'Do not lend him your silver on interest, and do not lend him your food for profit.

Lev 25:38 'I am יהוה (YeHoVah) your Elohim, who brought you out of the land of Mitsrayim, to give you the land of Kena'an, to be your Elohim.

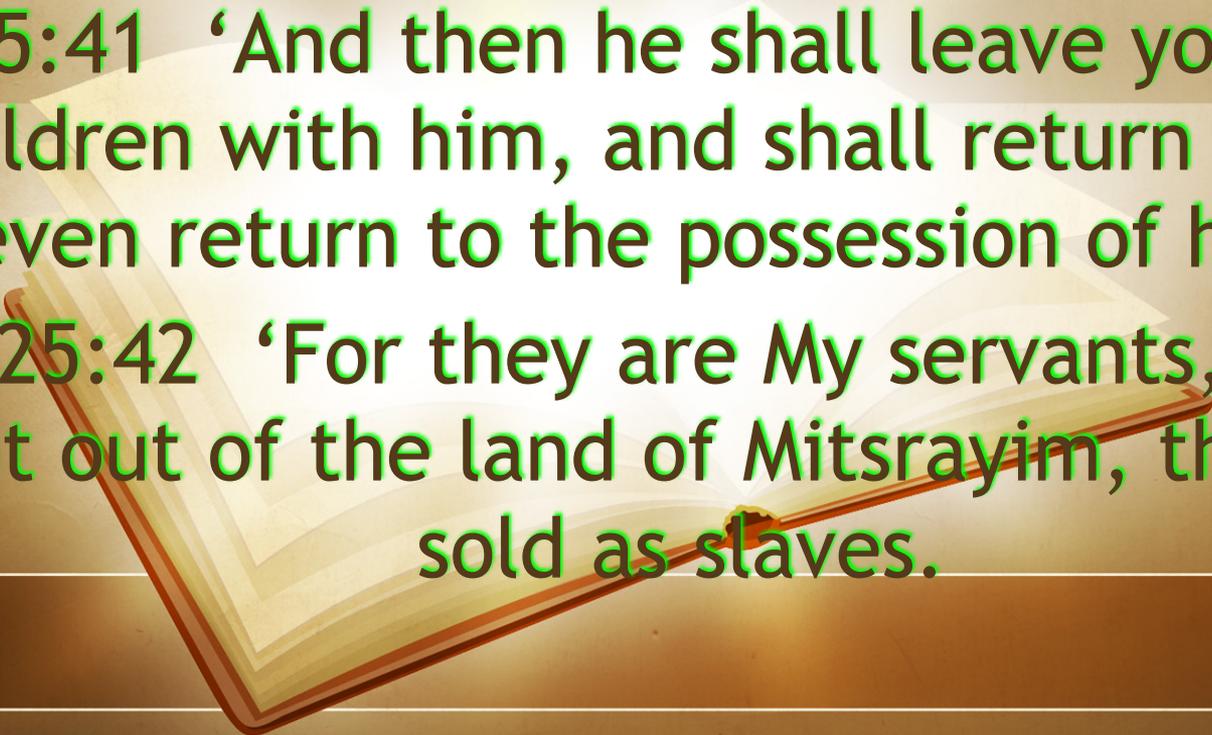
Lev 25:39 'And when your brother who dwells by you becomes poor, and sells himself to you, do not make him serve as a slave.



Lev 25:40 'But as a hired servant, as a settler he is with you, and serves you until the Year of Yobel.

Lev 25:41 'And then he shall leave you, he and his children with him, and shall return to his own clan, even return to the possession of his fathers.

Lev 25:42 'For they are My servants, whom I brought out of the land of Mitsrayim, they are not sold as slaves.



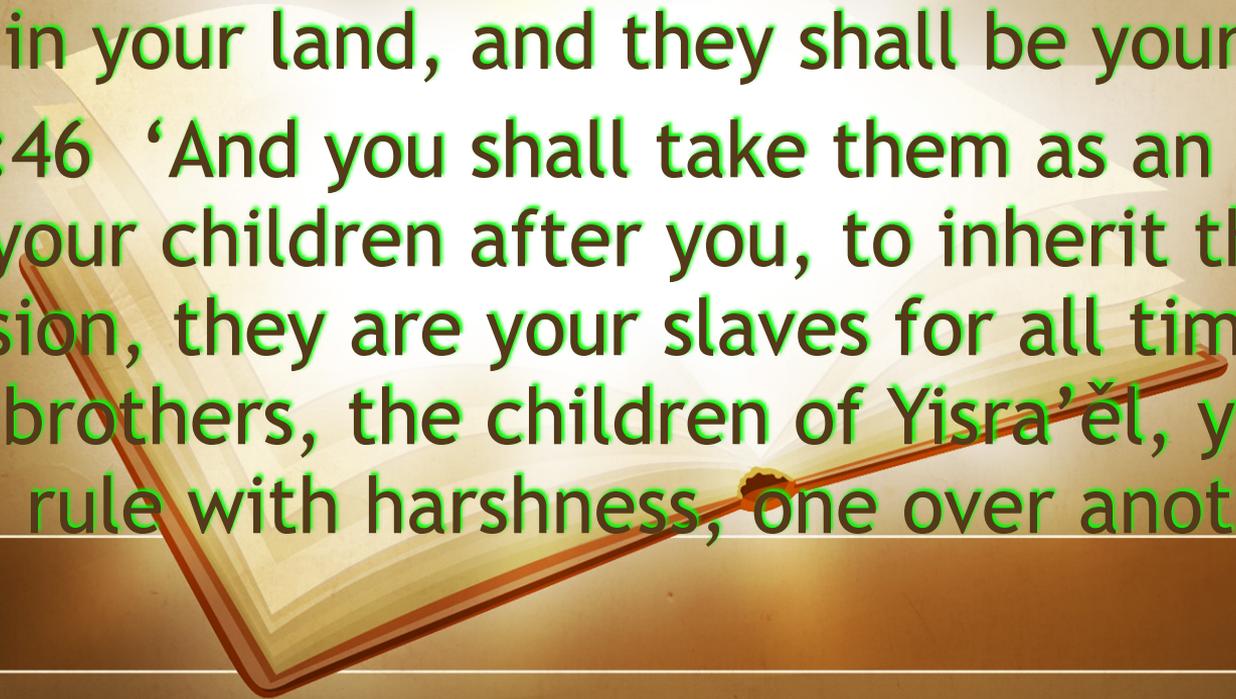
Lev 25:43 'Do not rule over him with harshness,
but you shall fear your Elohim.

Lev 25:44 'And your male and female slaves
whom you have from the nations that are around
you, from them you buy male and female slaves,



Lev 25:45 and also from the sons of the strangers sojourning among you, from them you buy, and from their clans who are with you, which they shall bring forth in your land, and they shall be your property.

Lev 25:46 'And you shall take them as an inheritance for your children after you, to inherit them as a possession, they are your slaves for all time. But over your brothers, the children of Yisra'el, you do not rule with harshness, one over another.



Lev 25:47 'Now when a sojourner or a settler with you becomes rich, and your brother with him becomes poor, and sells himself to the settler or sojourner with you, or to a member of the sojourner's clan,

Lev 25:48 after he has been sold, there is a right of redemption to him - one of his brothers does redeem him,

Lev 25:49 or his uncle or his uncle's son does redeem him, or anyone who is a close relative to him in his clan does redeem him, or if he is able, then he shall redeem himself.

Lev 25:50 'And he shall reckon with him who bought him: The price of his release shall be according to the number of years, from the year that he was sold to him until the Year of Yobel; as the days of a hired servant it is with him.

Lev 25:51 'If there are yet many years, according to them he repays the price of his redemption, from the silver of his purchase.

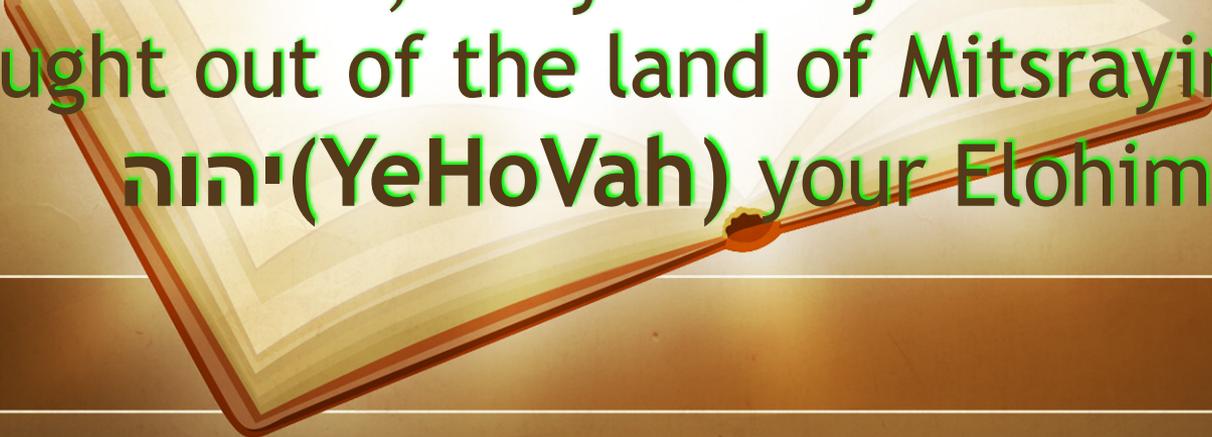
Lev 25:52 'And if few years are left until the Year of Yobel, then he shall reckon with him, and according to his years he repays him the price of his redemption.

Lev 25:53 'He is with him as a yearly hired servant, and he does not rule with harshness over him before your eyes.



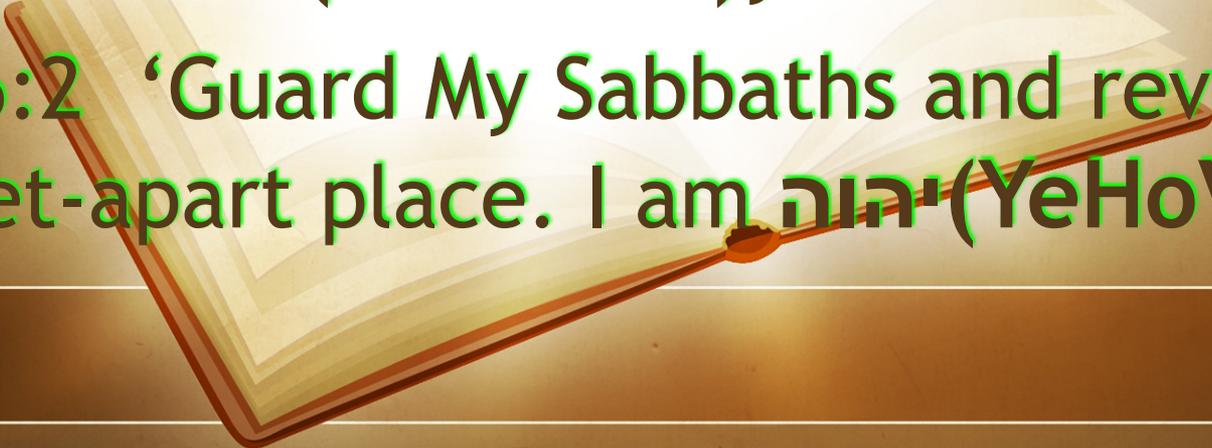
Lev 25:54 'And if he is not redeemed in these years, then he shall be released in the Year of Yobel, he and his children with him.

Lev 25:55 'Because the children of Yisra'el are servants to Me, they are My servants whom I brought out of the land of Mitsrayim. I am יהוה (YeHoVah) your Elohim.



Lev 26:1 'Do not make idols for yourselves, and do not set up a carved image or a pillar for yourselves, and do not place a stone image in your land, to bow down to it. For I am יהוה (YeHoVah) your Elohim.

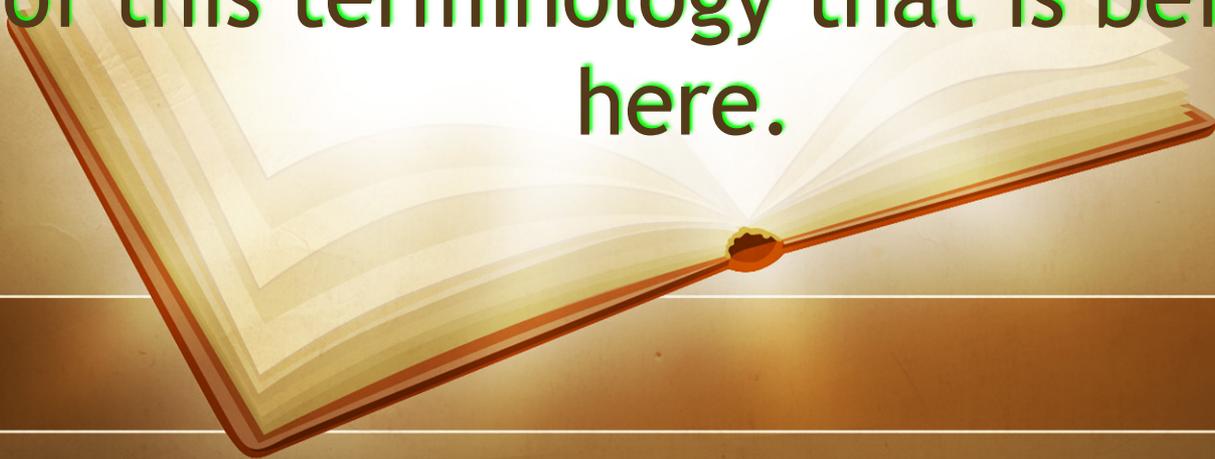
Lev 26:2 'Guard My Sabbaths and reverence My set-apart place. I am יהוה (YeHoVah).

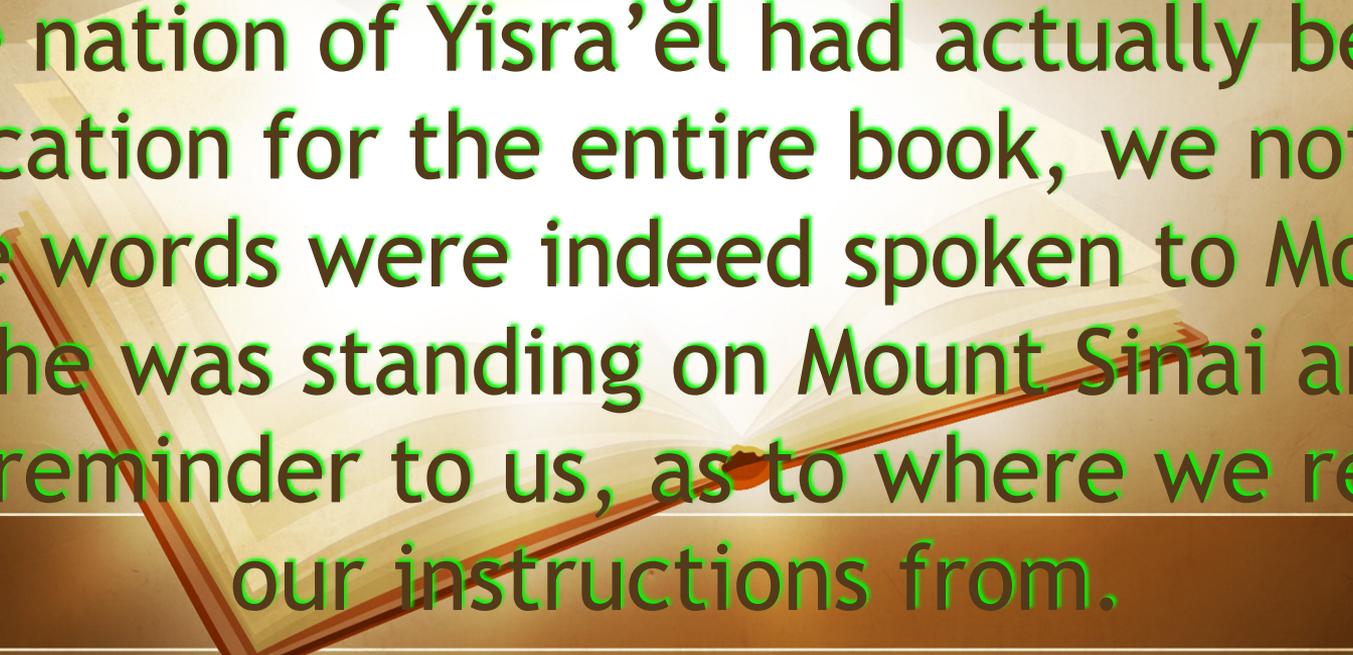


This week's portion looks primarily at the Yobel (Jubilee) and we can glean a great deal of information from this powerful portion, that reflects the power and joy of the true release that **יהושע** Messiah has bought for us!



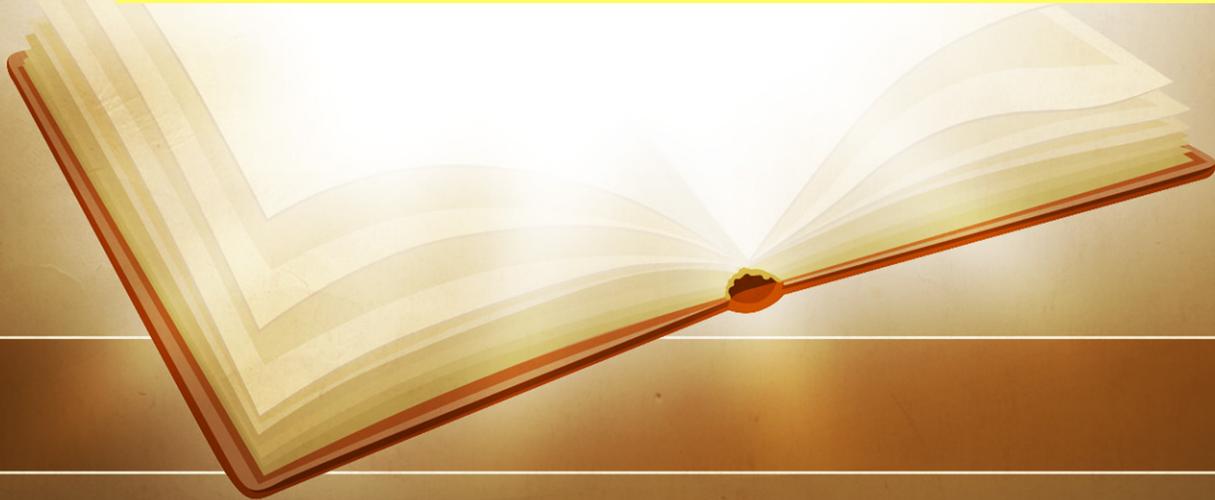
The name of this week's Torah portion is **בְּהַר סִינַי** B'har Sinai which means, 'At Mount Sinai', and it is very interesting to note the use of this terminology that is being used here.





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.

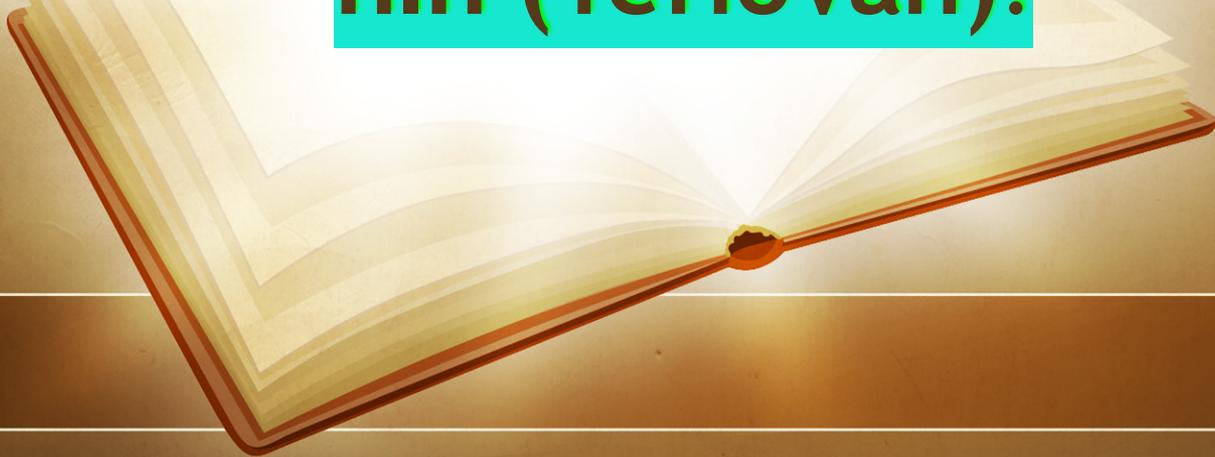
Mount Sinai is called
‘the Mountain of יהוה’:



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 Horeb, 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 יהוה (YeHoVah):



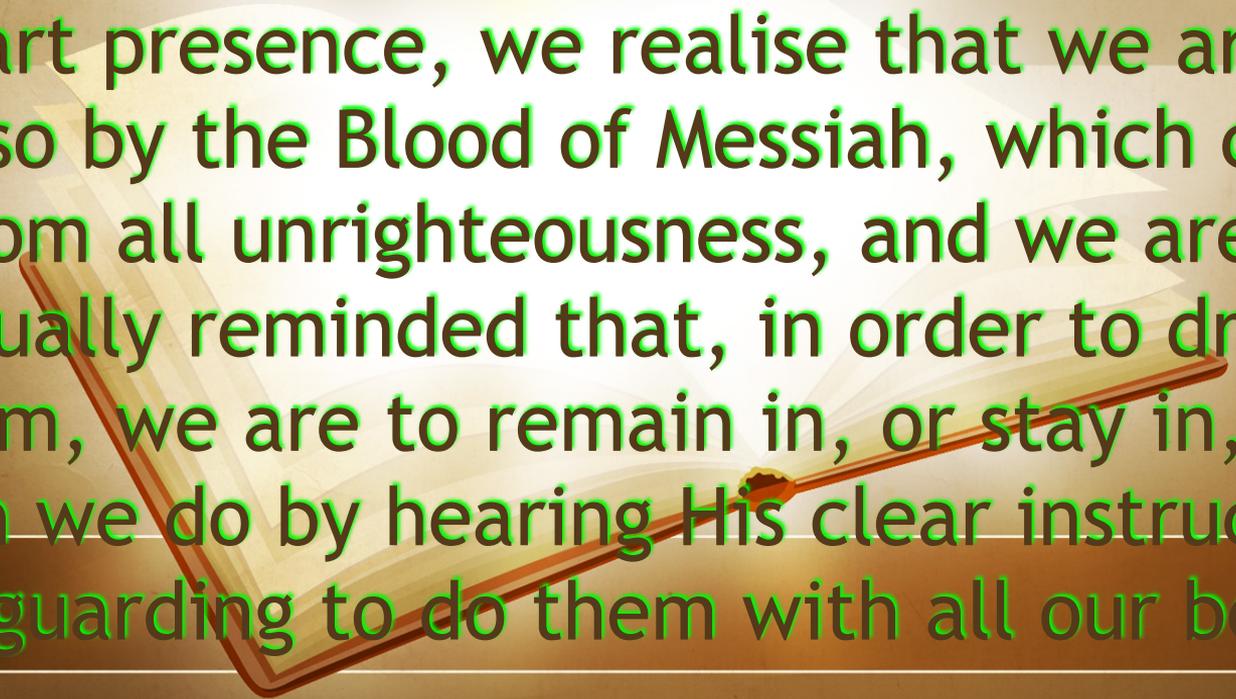
Yeshayahu/Isaiah 2:3

“And many peoples shall come and say, “Come,
and let us go up to the mountain of

יהוה (YeHoVah), 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 **יהוה (YeHoVah)**
from Yerushalayim.”

While both of these mountains are referred to as the mountain of יהוה (YeHoVah), 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 יהוה (YeHoVah), 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.

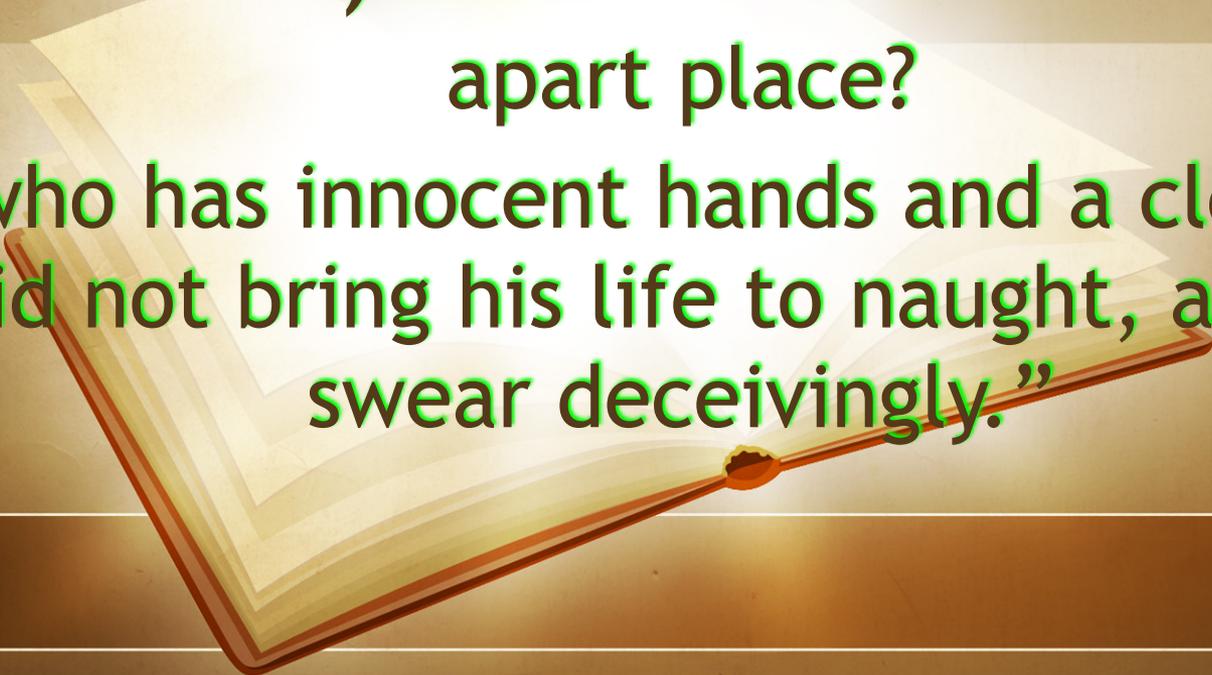
In understanding the metaphor in Scripture, for the mountain of יהוה (YeHoVah), as being the place where we can draw near to Him and come into His set-apart presence, we realise that we are only able to do so by the Blood of Messiah, which cleanses us from all unrighteousness, and we are to be continually 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.



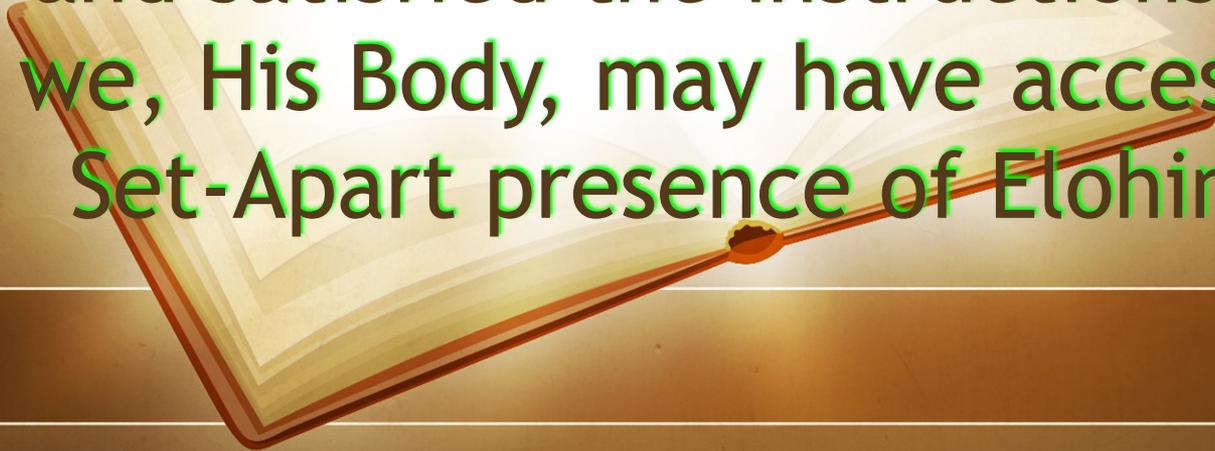
Tehillah/Psalm 24:3-4

“Who does go up into the mountain of יהוה (YeHoVah)? And who does stand in His set-apart place?

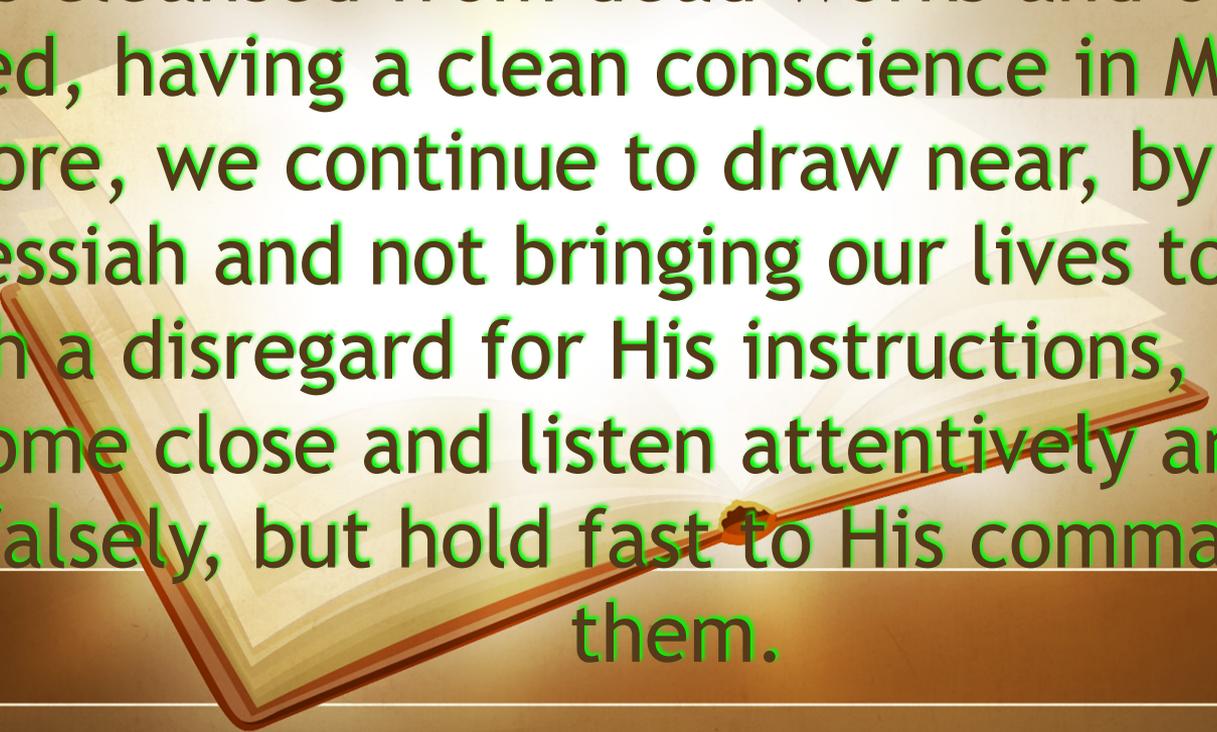
4. He who has innocent hands and a clean heart, who did not bring his life to naught, and did not swear deceivingly.”



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 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 יהוה (YeHoVah), 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 nought, 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.

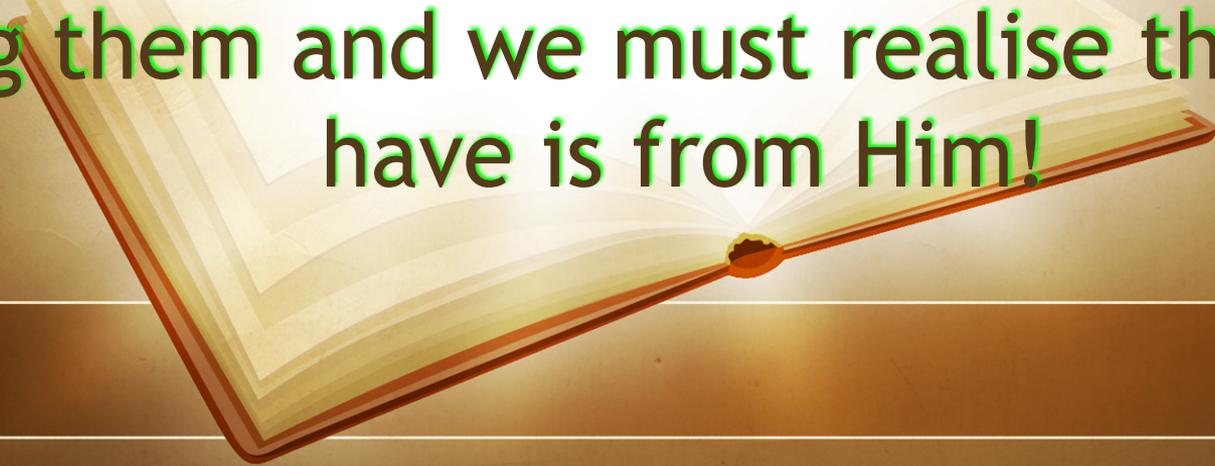


This is what the mountain of יהוה (YeHoVah) reminds us of - to recognise His great love for us, in that He died for us and how we now have the responsibility to 'keep our hands clean', by the proper hearing and doing of His Good Word!

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!



Lev 25:2 “Speak to the children of Yisra’ĕl, and say to them, ‘When you come into the land which I give you, then the land shall observe a Sabbath to יהוה (YeHoVah).”



In the Hebrew, the term or phrase 'bring you in' comes from the root word **בוא** bo -

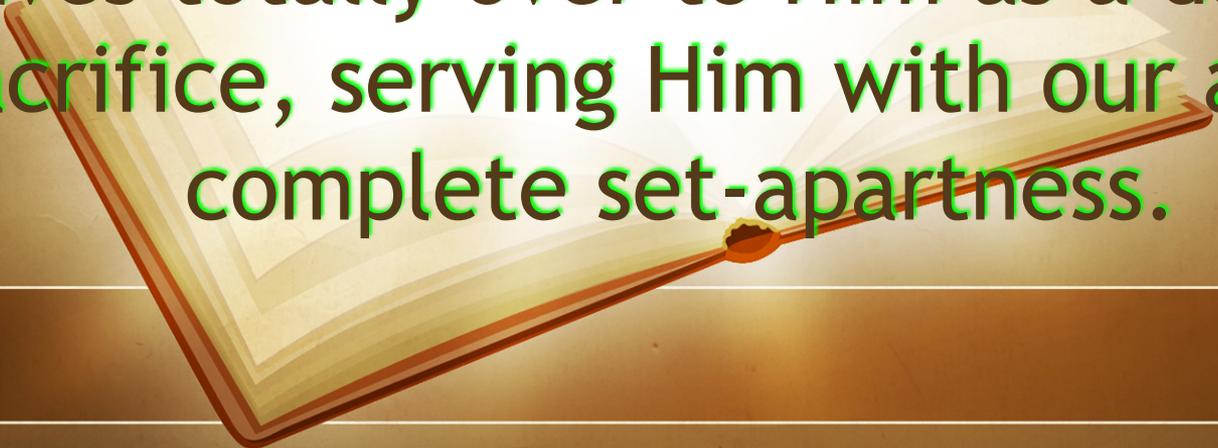
Strong's H935 which means, 'to come in, go in, bring in, enter, to cause to come in, to bring near'.

It is **יהוה** (YeHoVah) 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

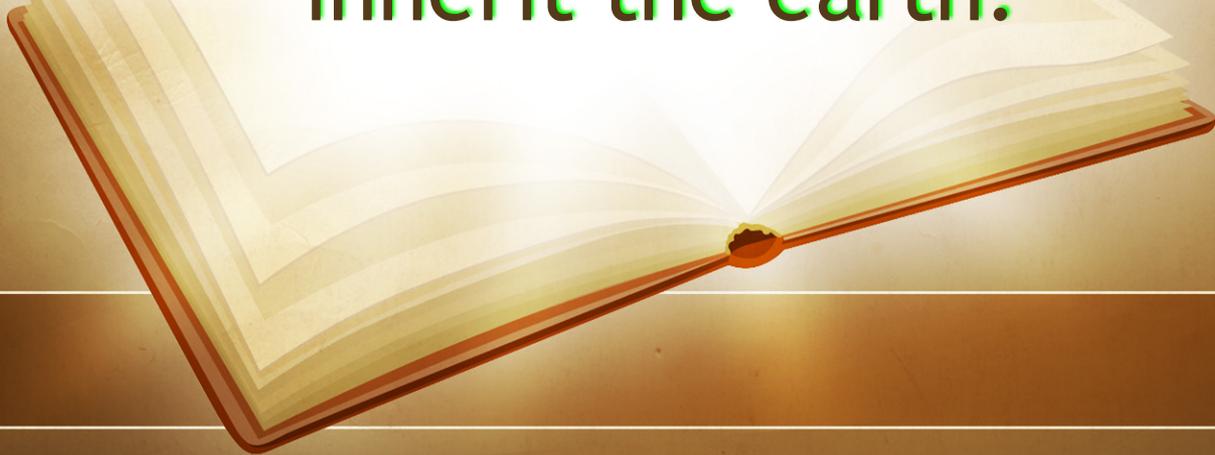
נְתִינִים **Nethinim** - Strong's H5411 which were the 'temple servants' or 'given ones' who served in the temple and were the ones that often did menial tasks, yet their lives were given over to service in the temple under the hand of the Lěwites.

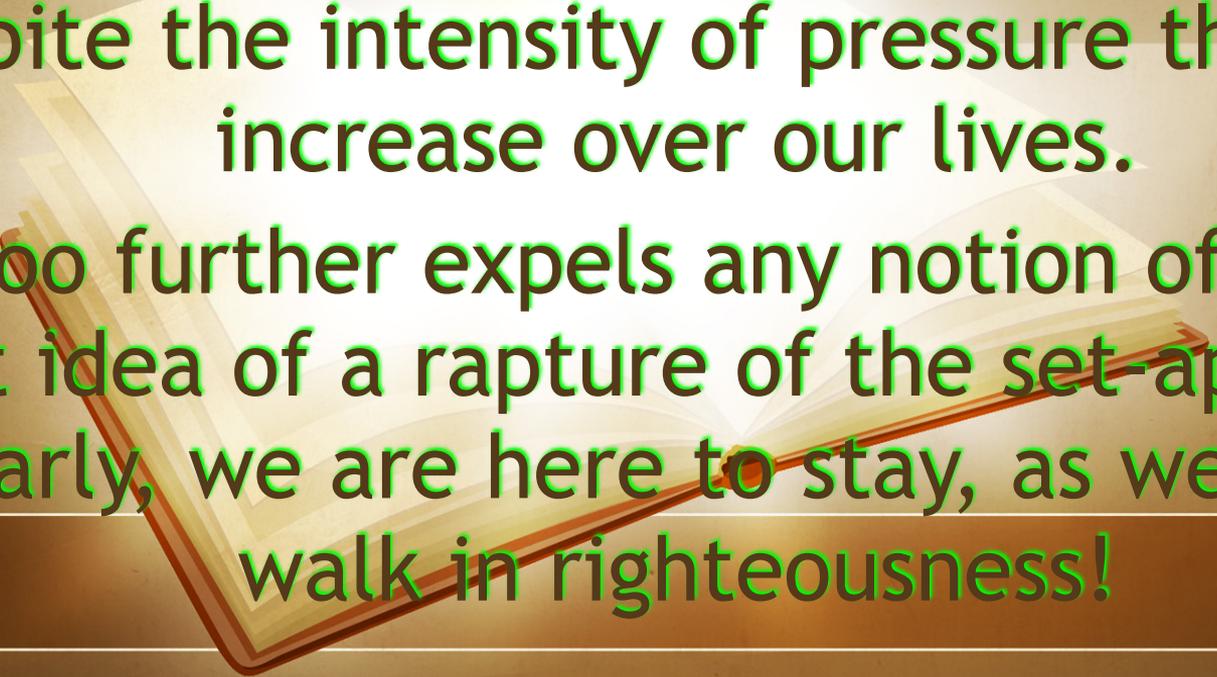
Our Master gave of Himself, in order to give to us that which He had promised to Abraham and, in turn, we too are enabled by His favour, through the Blood of Messiah, to 'give' ourselves totally over to Him as a daily living sacrifice, serving Him with our all, in complete set-apartness.



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.

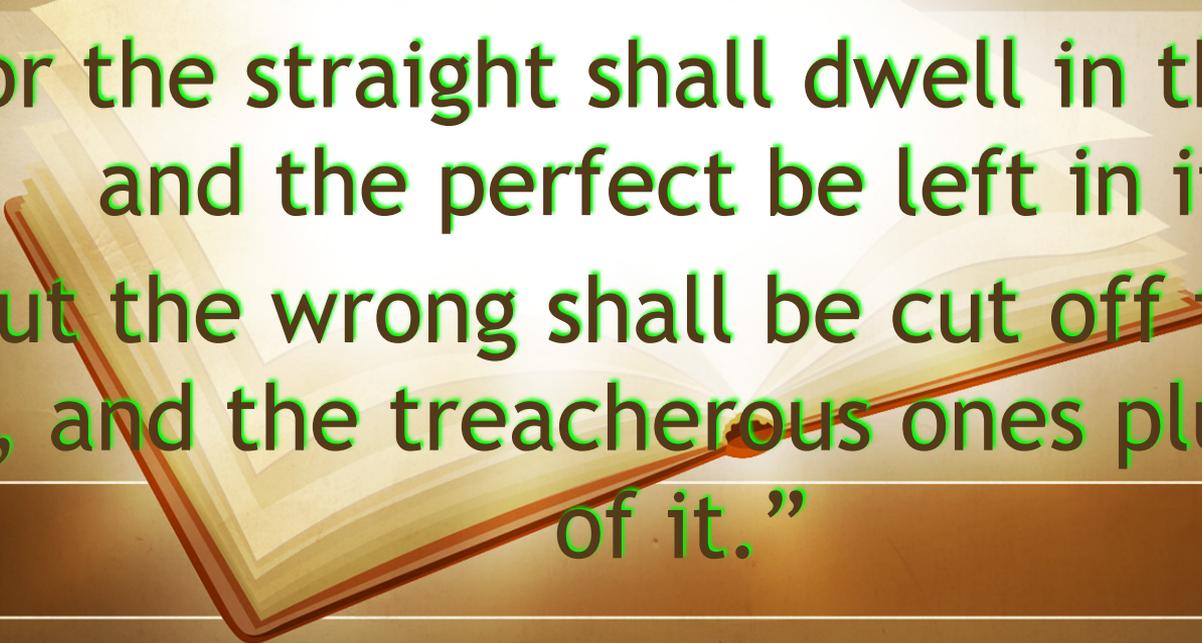
This too further expels any notion of a falsely taught idea of a rapture of the set-apart ones, for clearly, we are here to stay, as we faithfully walk in righteousness!

Mishlě/Proverbs 2:20-22

“So walk in the way of goodness, and guard the paths of righteousness.

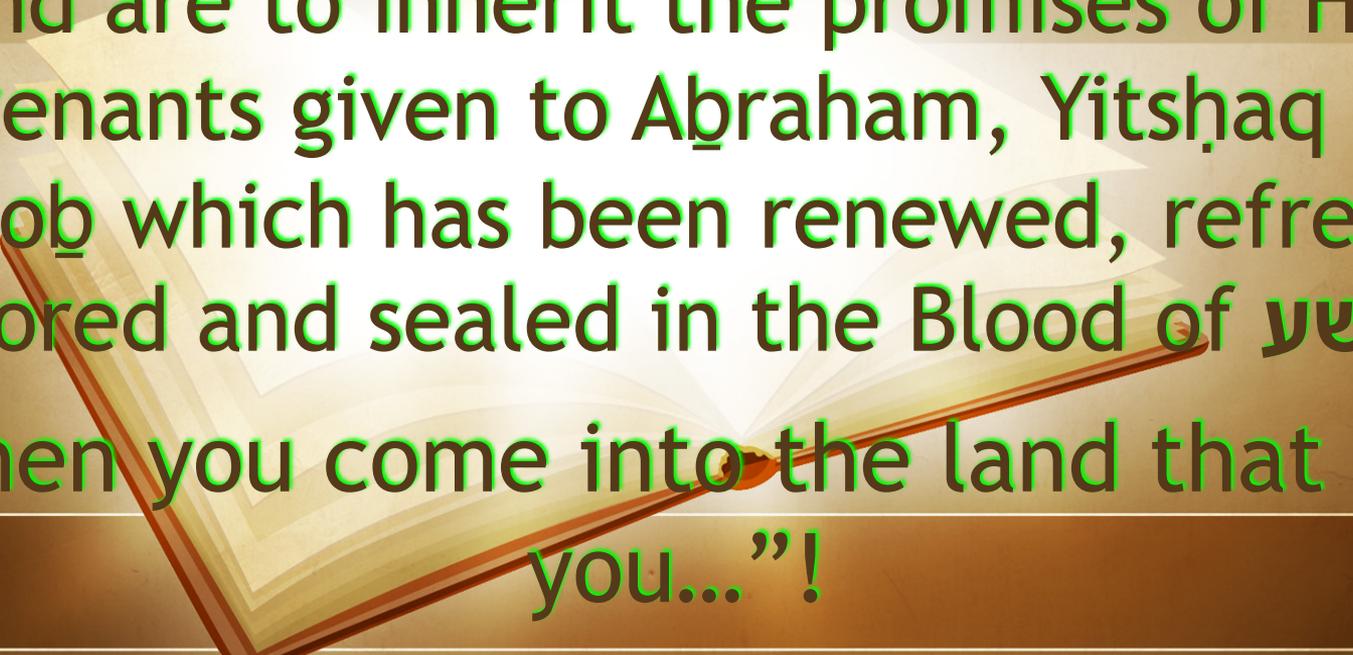
21. For the straight shall dwell in the earth, and the perfect be left in it;

22. But the wrong shall be cut off from the earth, and the treacherous ones plucked out of it.”



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

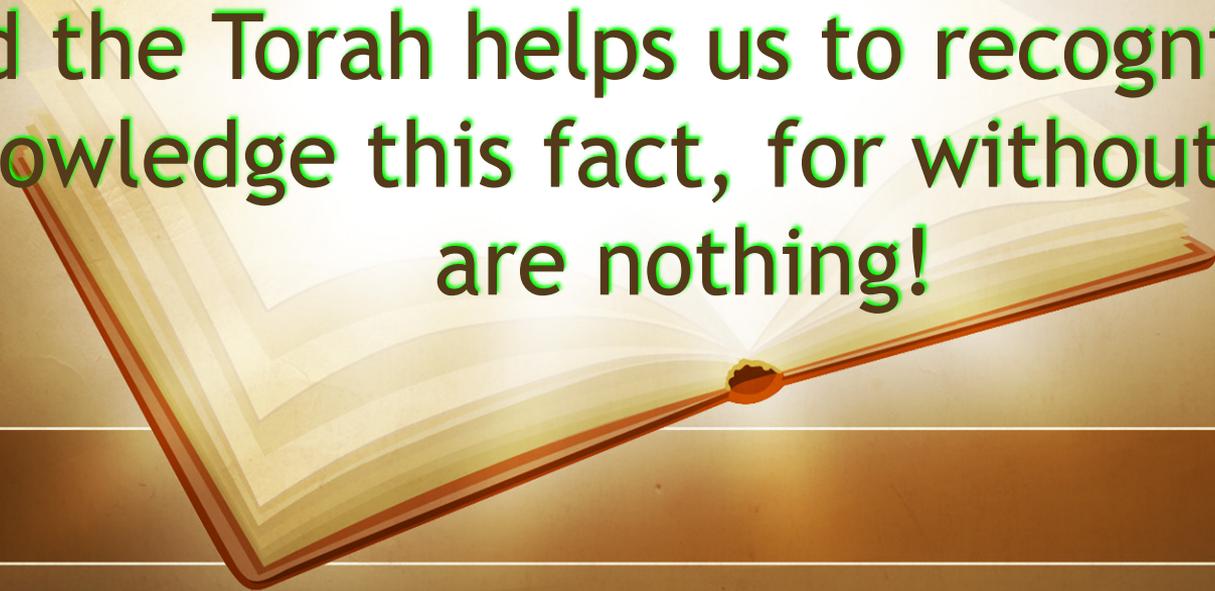




By His Mighty Right Hand, He redeems us and delivers us and brings us out of darkness, to be unto Him a people that are called by His Name and are to inherit the promises of His Covenants given to Abraham, Yitshaq and Ya'aqob which has been renewed, refreshed, restored and sealed in the Blood of יהושע.

“...when you come into the land that I give you...”!

All that we have is from יהוה (YeHoVah) and
all that we are is of יהוה (YeHoVah) -
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.

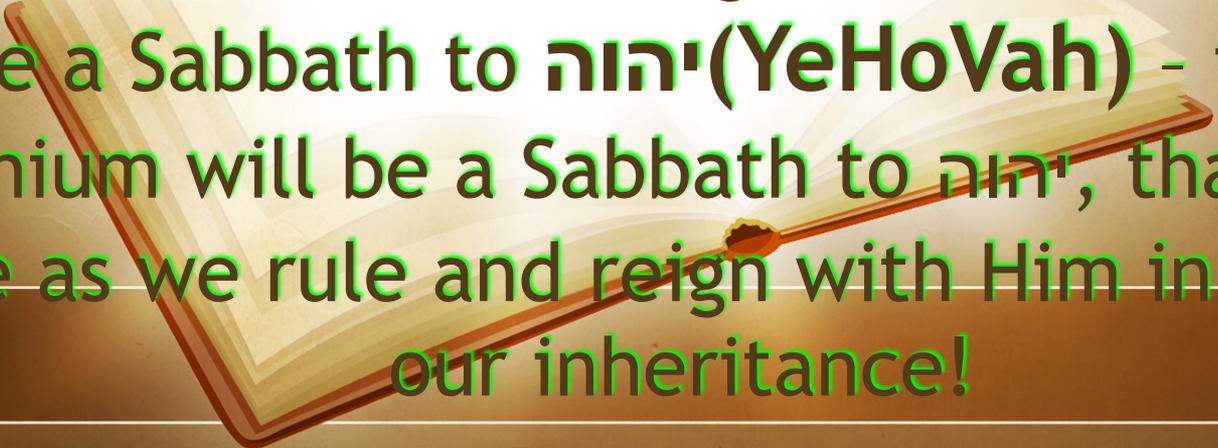


Tehillah/Psalm 115:16

“The heavens are the heavens of
יהוה (YeHoVah); but He has given the earth
to the children of men.”

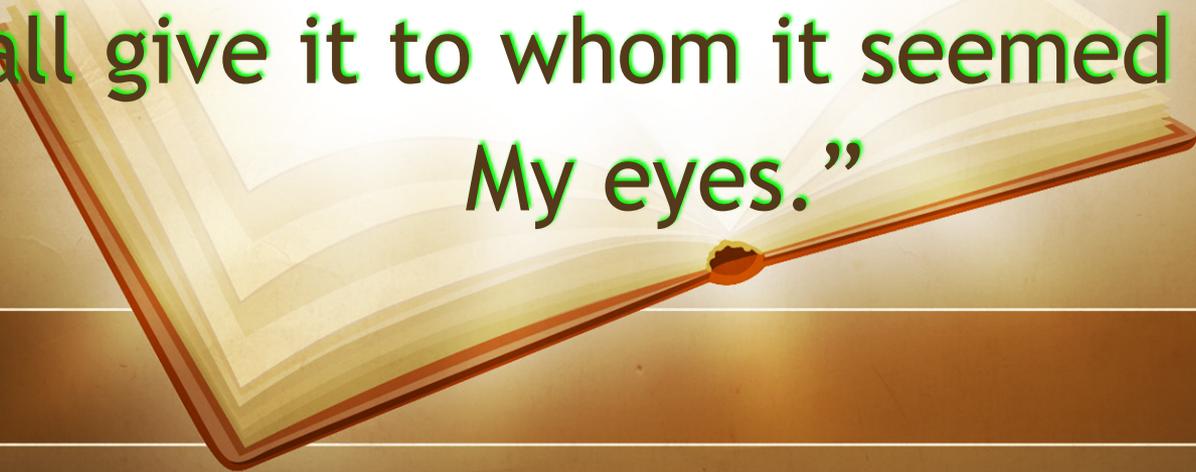


What we recognise here, in the instruction to observe a Sabbath to יהוה (YeHoVah), when the children of Yisra'el would enter the Promised Land, we see the wonderful shadow picture of how this instruction for us stands true, in that when we come into the land He gives us, we too shall observe a Sabbath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

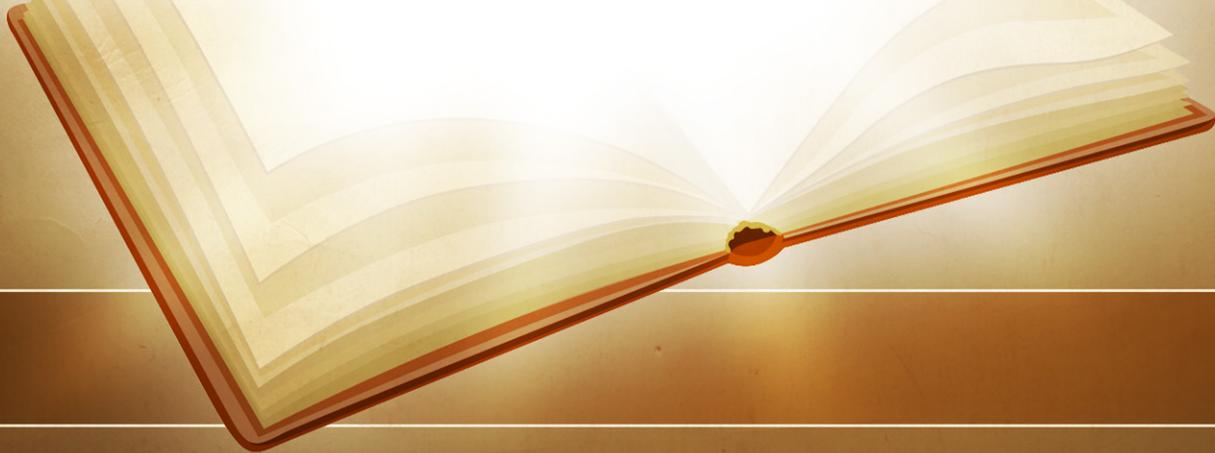


Yirmeyahu/Jeremiah 27:5

“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.”



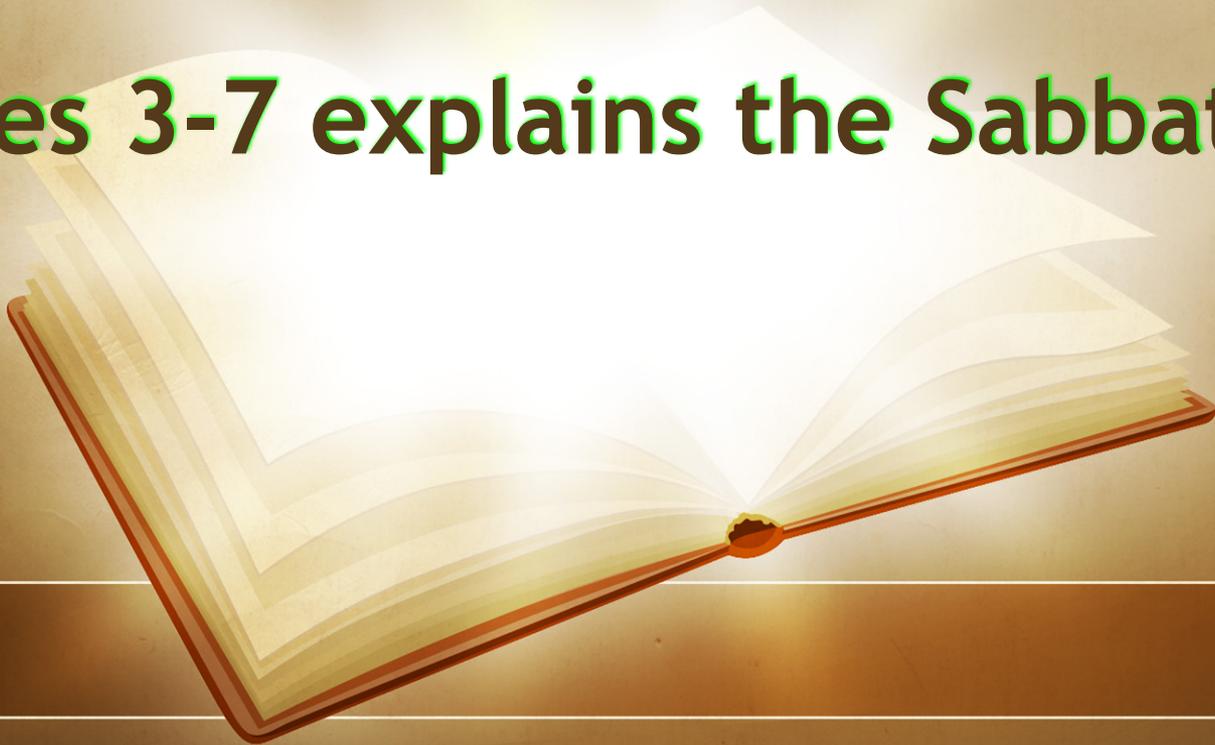
**Land to observe a Sabbath to
יהוה (YeHoVah)**



Observing a Sabbath rest of the land is critical in our ability in showing that we trust in יהוה (YeHoVah), and as we come to understand through Scripture that this was critical to the life of Yisra'ĕl, 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:



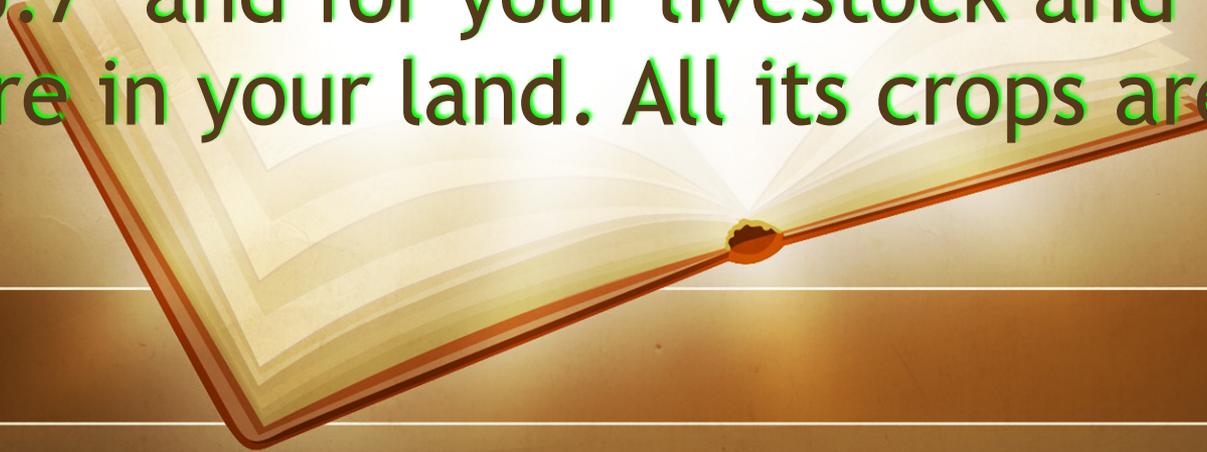
Lev 25:3 'Six years you sow your field, and six years you prune your vineyard, and gather in its fruit,

Lev 25:4 but in the seventh year the land is to have a Sabbath of rest, a Sabbath to יהוה (YeHoVah).

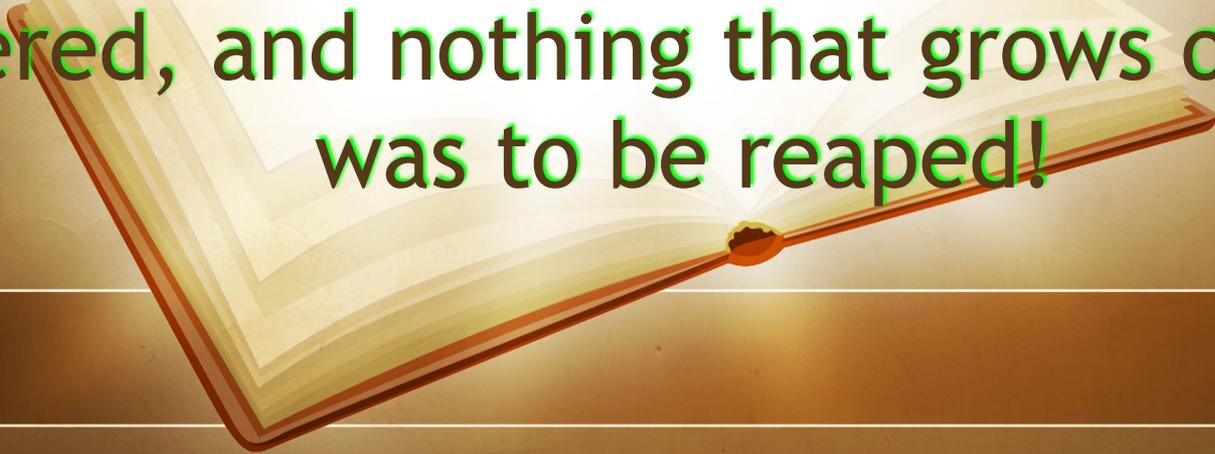
Do not sow your field and do not prune your vineyard.

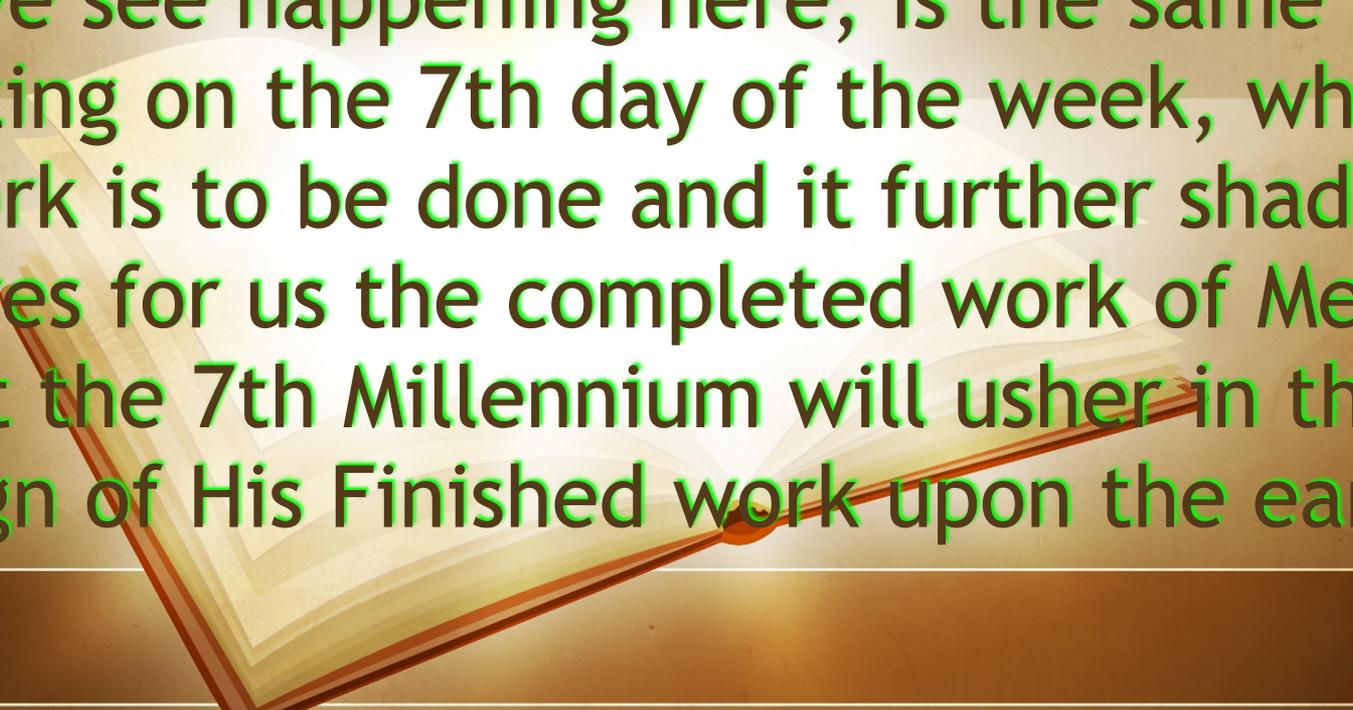
Lev 25:5 'Do not reap what grows of its own of your harvest, and do not gather the grapes of your unpruned vine, for it is a year of rest for the land.

Lev 25:6 'And the Sabbath of the land shall be to you for food, for you and your servant, and for your female servant and your hired servant, and for the stranger who sojourns with you,
Lev 25:7 and for your livestock and the beasts that are in your land. All its crops are for food.



6 years fields were to be sown and vineyards were to be pruned and the fruit was to be gathered in; but in the 7th 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!





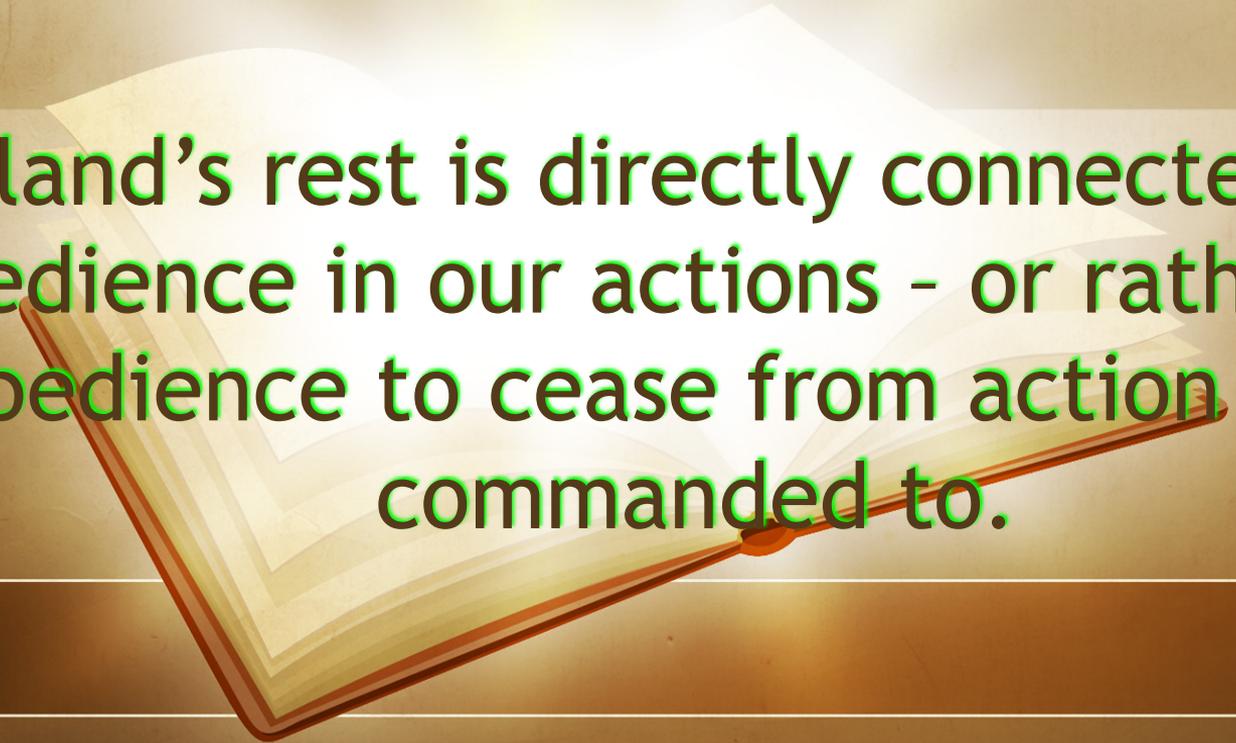
The land was to rest and this would have huge implications upon the entire nation; and so, what we see happening here, is the same picture of resting on the 7th day of the week, where no work is to be done and it further shadow pictures for us the completed work of Messiah, in that the 7th Millennium 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'ěl when they would enter the Land, as it is only Yisra'ěl 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.

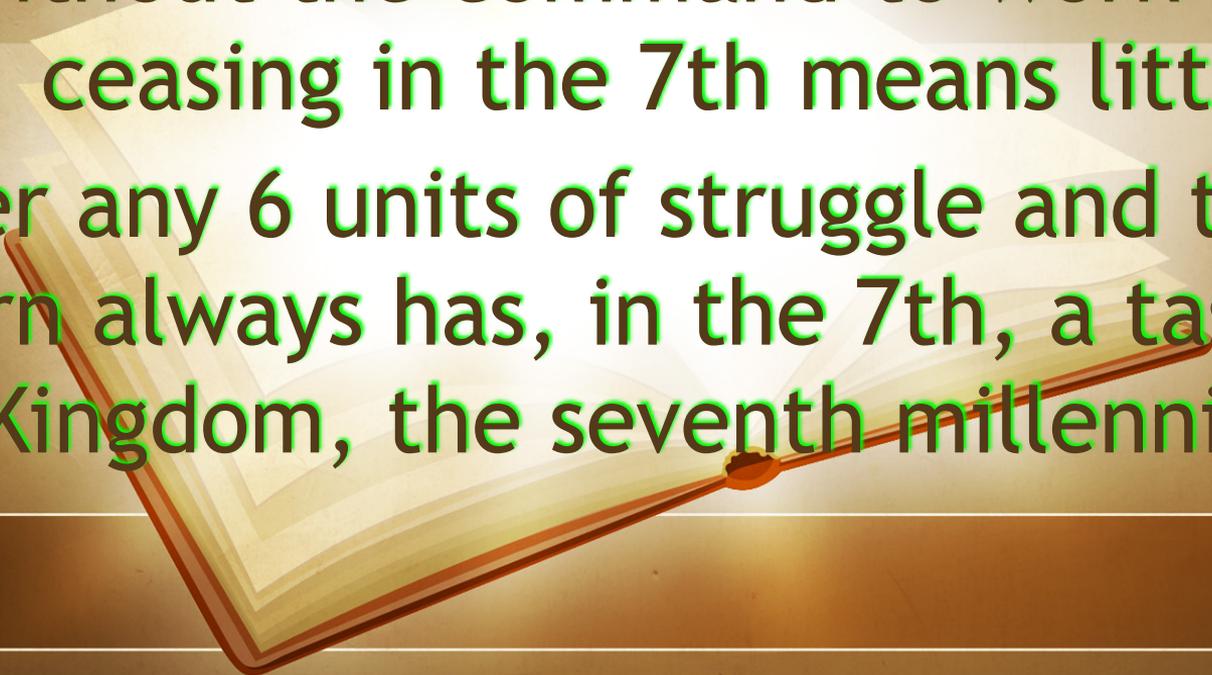
The land rests when Yisra'el rests.

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



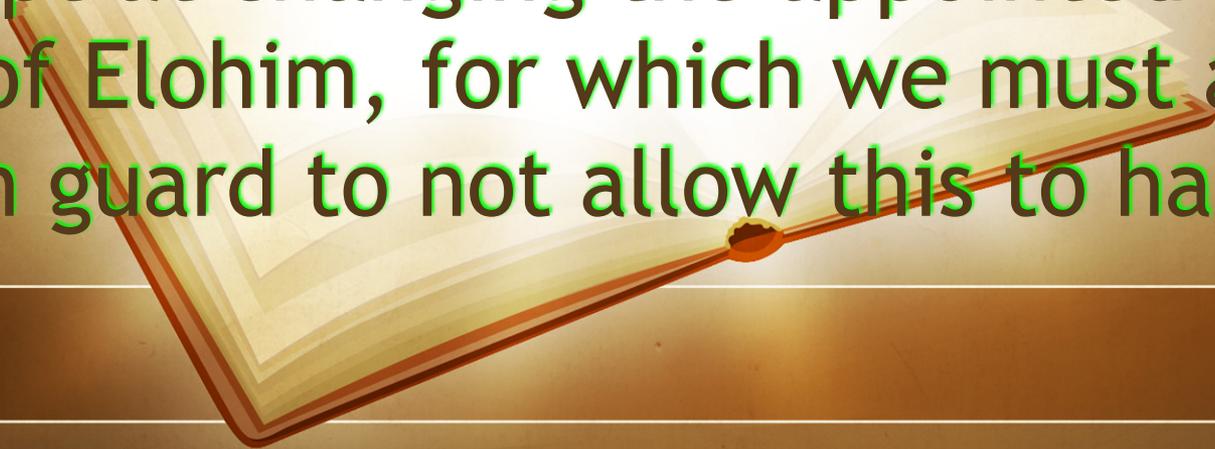
Just as with the weekly Sabbath, there is a command to work during the other six years; and without the command to work for 6, the ceasing in the 7th means little.

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



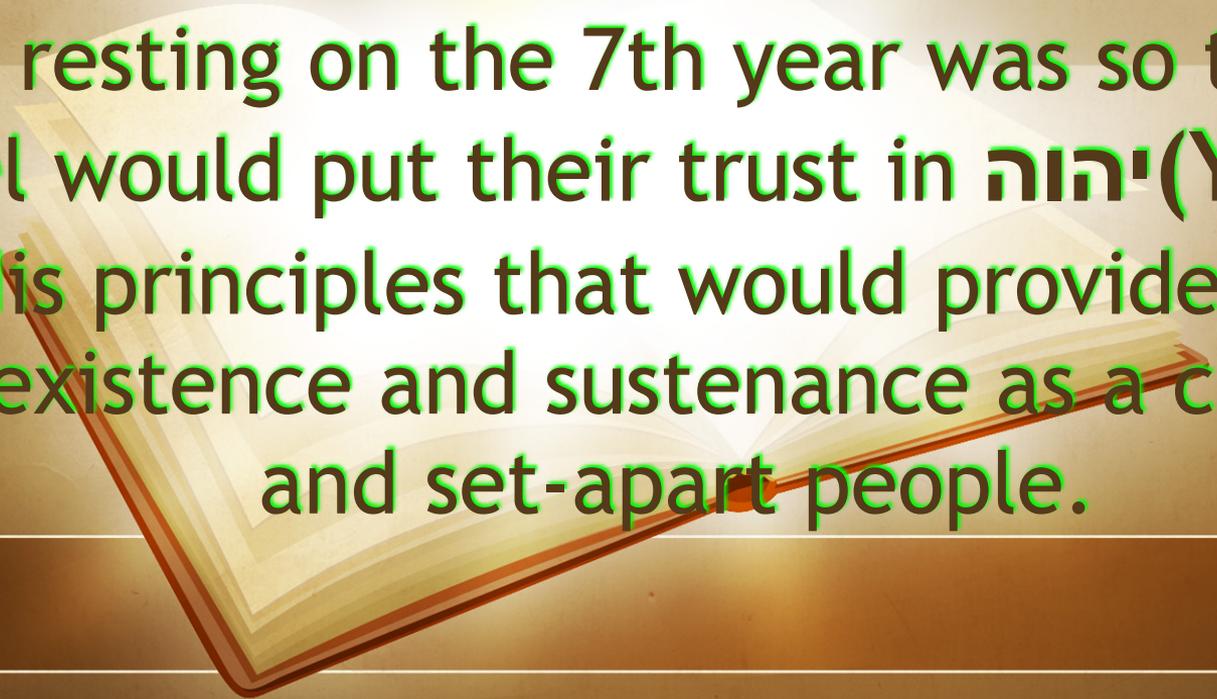
So, we see that from both 'weeks' to 'years', we are continually reminded of the Promised rest and therefore, as Ib'rim/Hebrews tells us that there still remains a Sabbath-keeping for the children of Yisra'ěl, we begin to understand why, for without these much-needed rehearsals our ability to be 'working'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

If no work is done on the 6th, 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 7th year would certainly be an unthinkable act in the world's eyes, yet this is what sets Yisra'ěl apart from the rest!

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



If Yisra'ël committed to this rest, and obeyed יהוה (YeHoVah), 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 (YeHoVah) would cleanse the land from all defilement (physical and spiritual) and keep the enemy far from their doorstep.

The resting in the 7th 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:

The pictographic letter Shin (ש) is represented by a blue cross-like symbol with a vertical line extending downwards from the center.

The pictographic letter Mem (מ) is represented by a blue symbol consisting of a square with a vertical line extending downwards from the center.

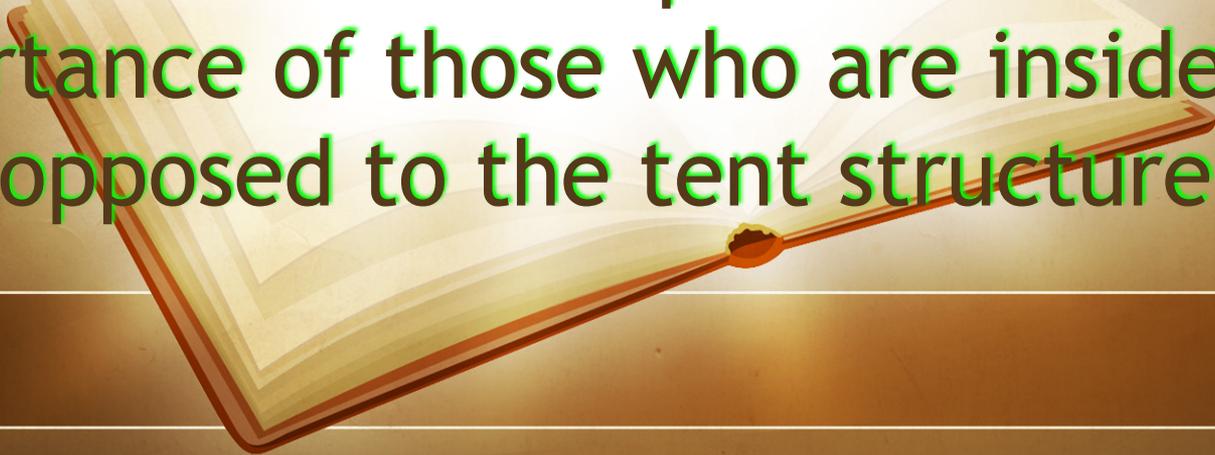
The pictographic letter Lamed (ל) is represented by a blue symbol consisting of a horizontal line with a vertical line extending downwards from the center.

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.

Beyt - בֵּית:

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



Taw - ת



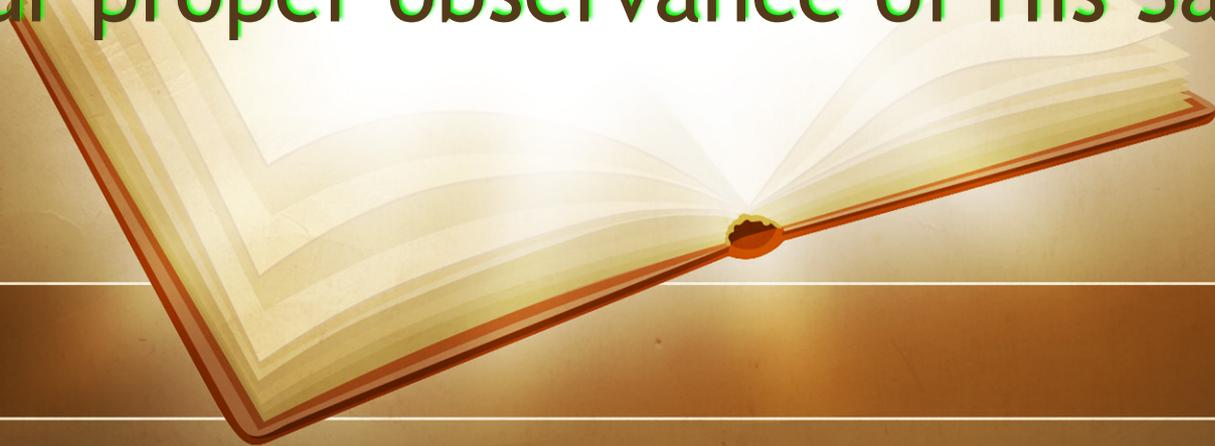
The ancient script has this letter as  which is pictured as two crossed sticks, and can represent for us 'seal, covenant, mark or sign'; as this once again points to the complete work of Messiah in the renewal of the Covenant in His Blood that brings the two Houses of Yisra'ěl and Yehudah together in 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 rendering of the word
שַׁבָּת Sabbath - Strong's H7676 in the ancient
pictographic lettering, the following:

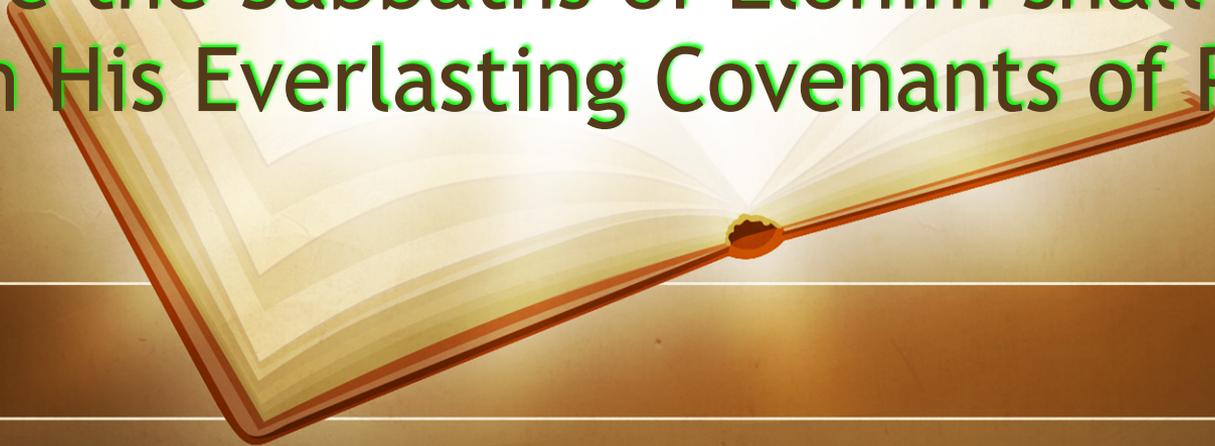
THE WORD OF THE HOUSE IS SEALED



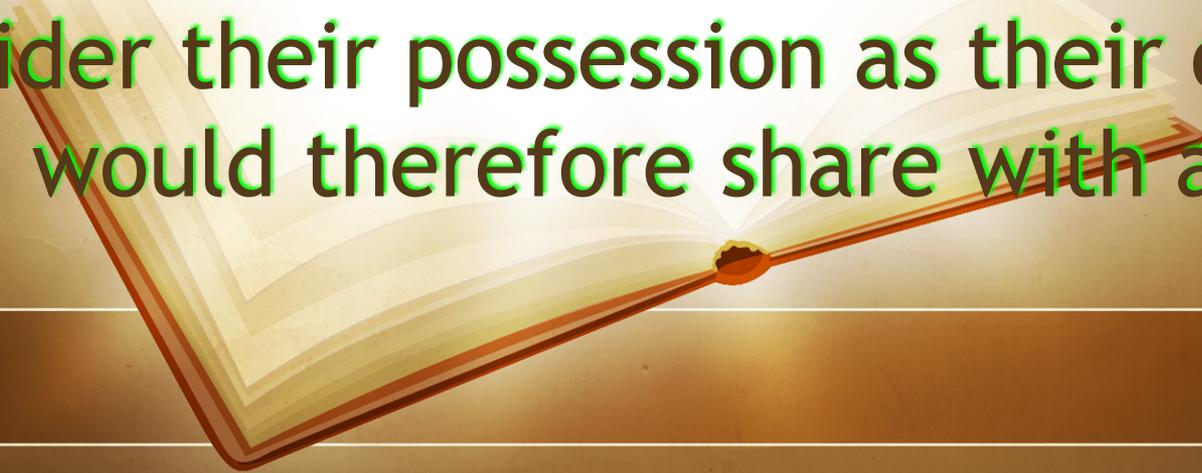
This emphasises how the Sabbath is a sign that we are the House of Elohim, for it is His Word that marks us and the sign of that mark is our proper observance of His Sabbaths!



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!



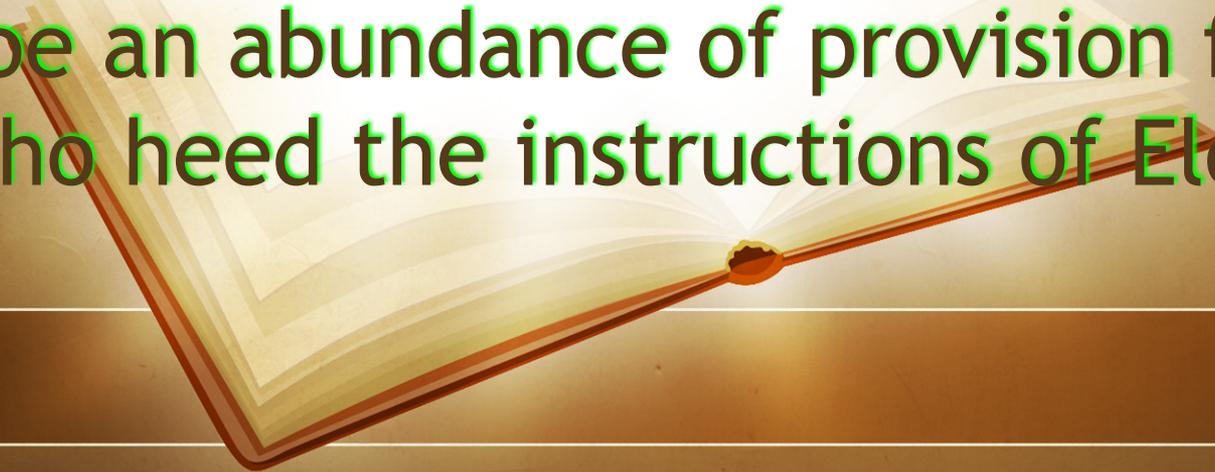
Understanding firstly that all the earth belongs to יהוה (YeHoVah), would further make this year a very fruitful experience in the life of any child of Elohim, as none would consider their possession as their own and would therefore share with all.



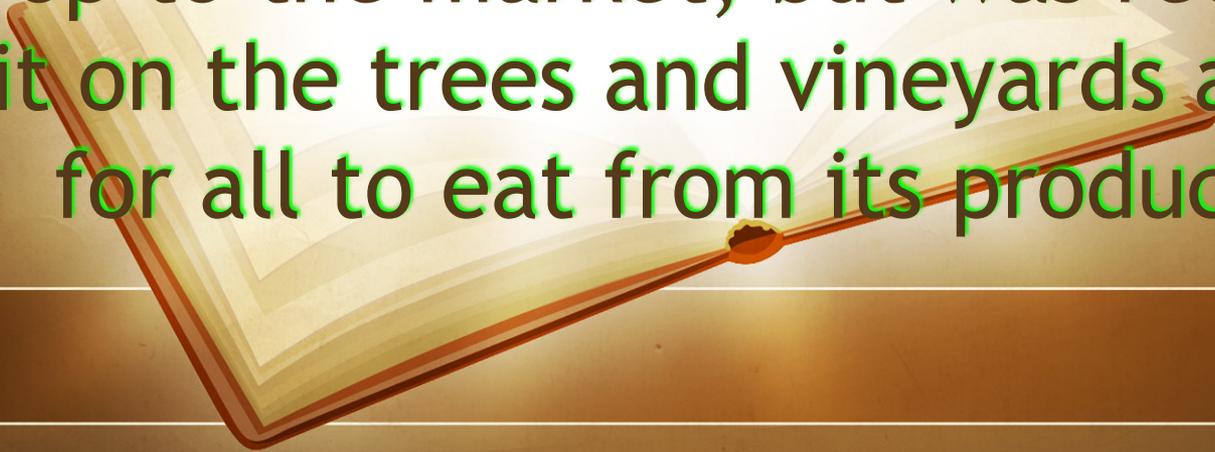
This would be a year where the poor and needy would have the same access to that which would not readily be available in the other 6 years.

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 7th 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 7th 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 7th 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.

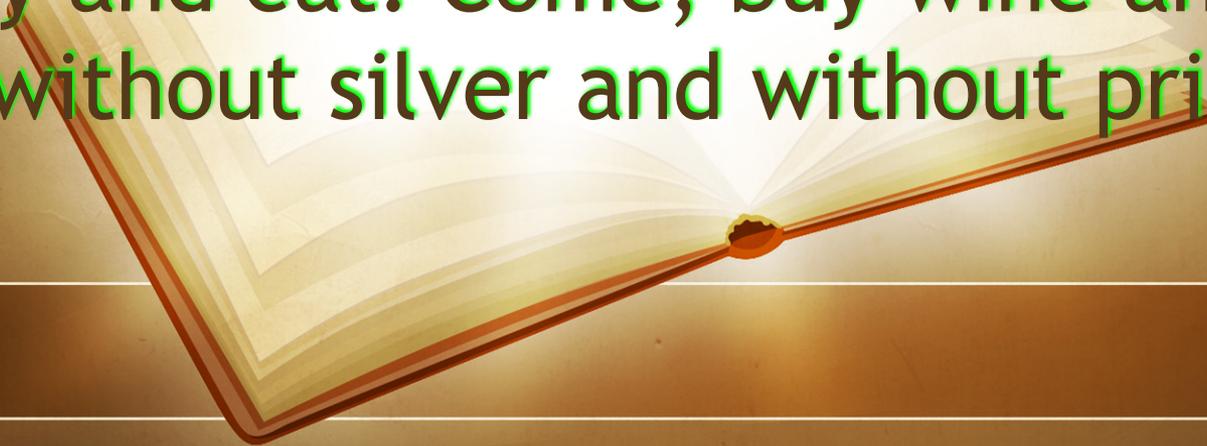


The crops in the 7th year are for food for all and this again is a shadow picture of the full provision of Elohim in Messiah who shall satisfy all as whoever is thirsty or hungry could come and 'buy food without cost'.

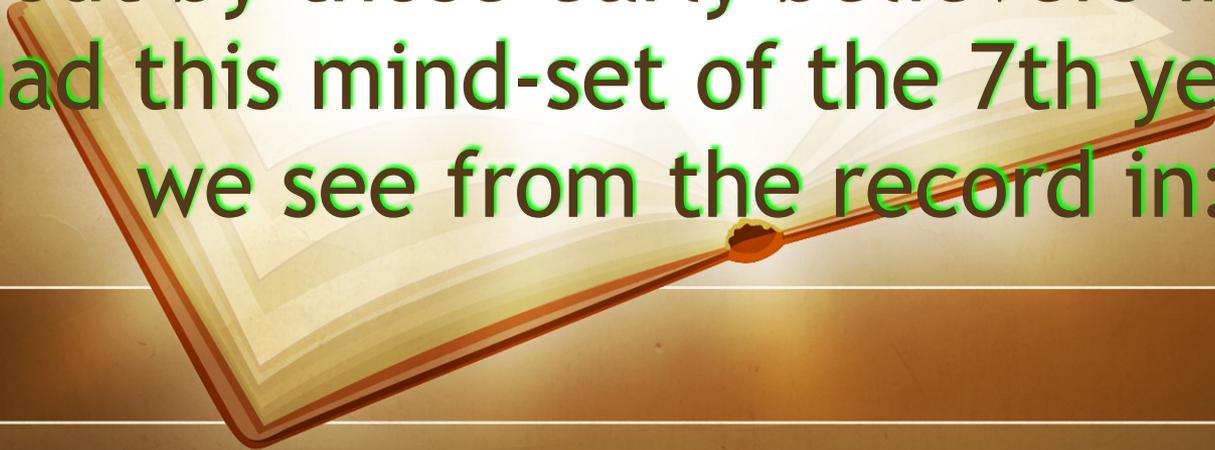
What we see, in the adherence to this command, is the clear pointing to Messiah being the One who sustains all as the invitation to the needy and poor is extended without cost!

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 7th 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 7th year rest as we see from the record in:



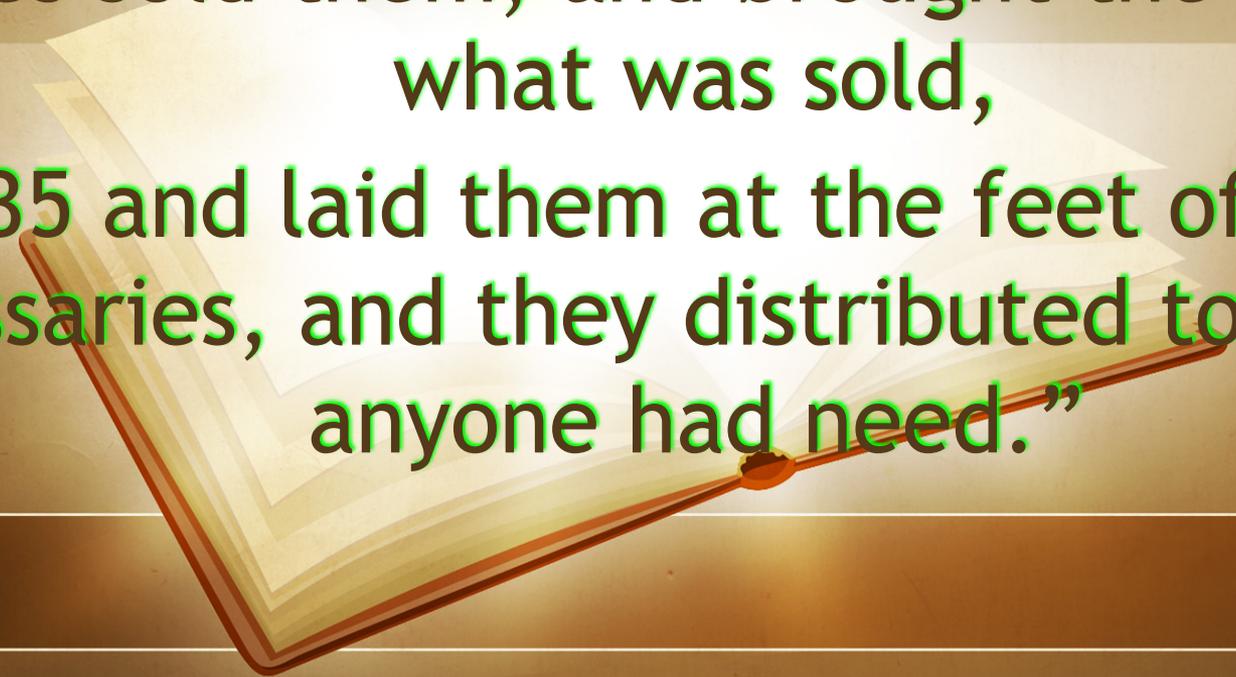
Ma'asei/Acts 4:32-35

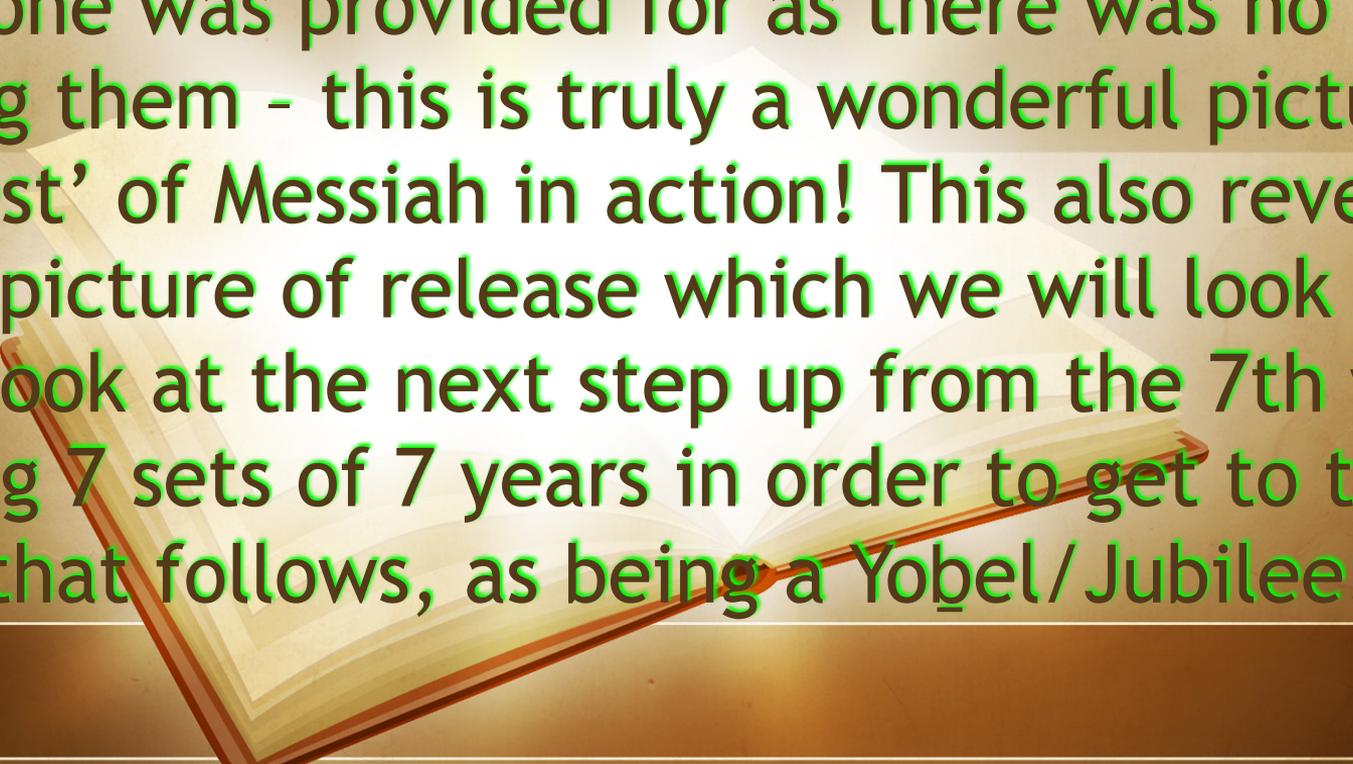
“And the group of those who believed were of one heart and one being. And no one claimed that any of his possessions was his own, but they had all in common.

33 And with great power the emissaries gave witness to the resurrection of the Master יהושע, and great favour was upon them all.

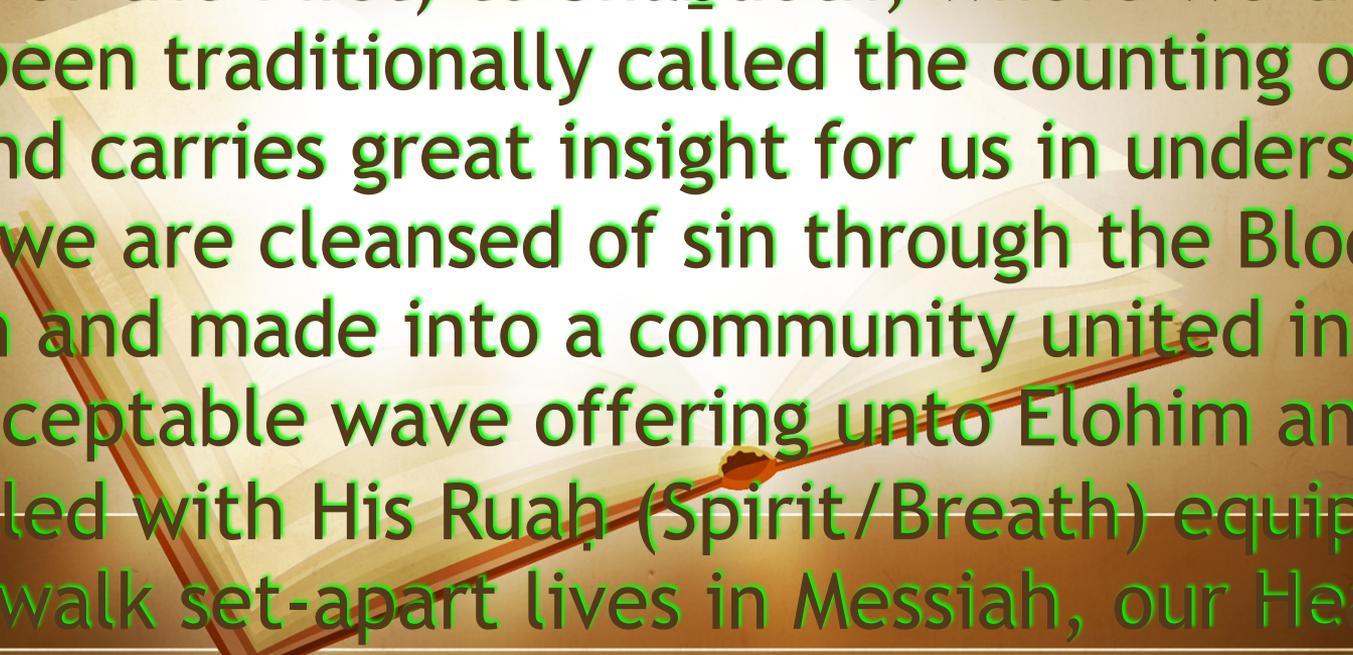
34 For there was not anyone needy among them, for all who were possessors of lands or houses sold them, and brought the prices of what was sold,

35 and laid them at the feet of the emissaries, and they distributed to each as anyone had need.”



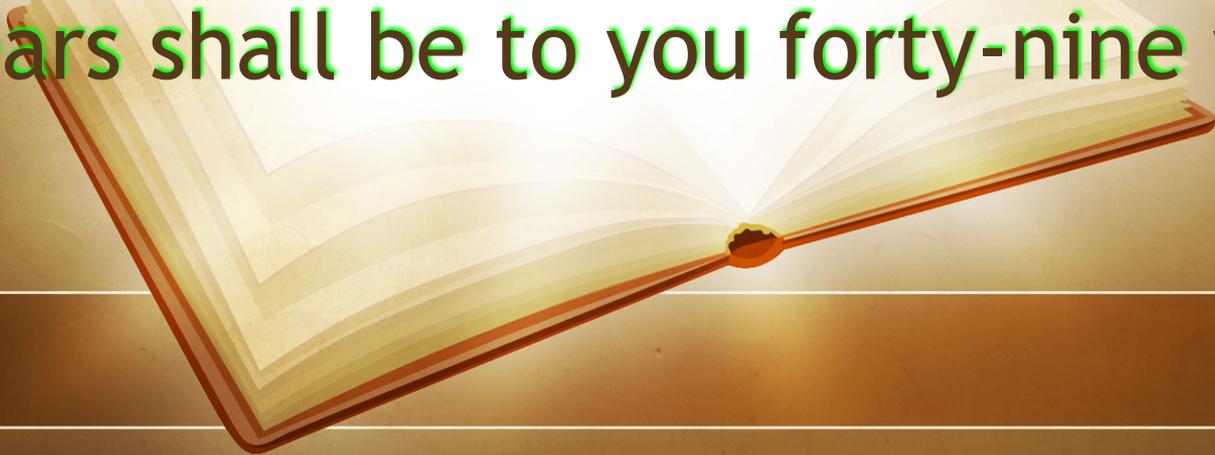


This clearly pictures for us a great picture of unity - nobody considered their possession as their own and everyone was provided for as there was no need among them - this is truly a wonderful picture of the 'rest' of Messiah in action! This also reveals for us the picture of release which we will look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

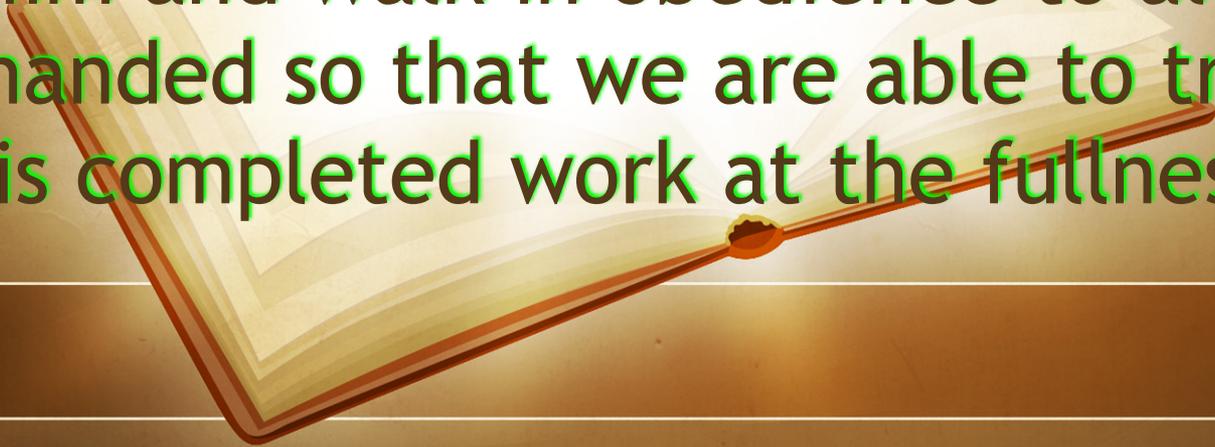


Verse 8 makes it clear that we shall count 7 Sabbaths of years - this is a similar command to that which we are given to count in days from the Omer Rěshiyth (Sheaf of the First) to Shabuoth, where we do what has been traditionally called the counting of the omer and carries great insight for us in understanding 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!

Lev 25:8 ‘And you shall count seven Sabbaths of years for yourself, seven times seven years. And the time of the seven Sabbaths of years shall be to you forty-nine years.

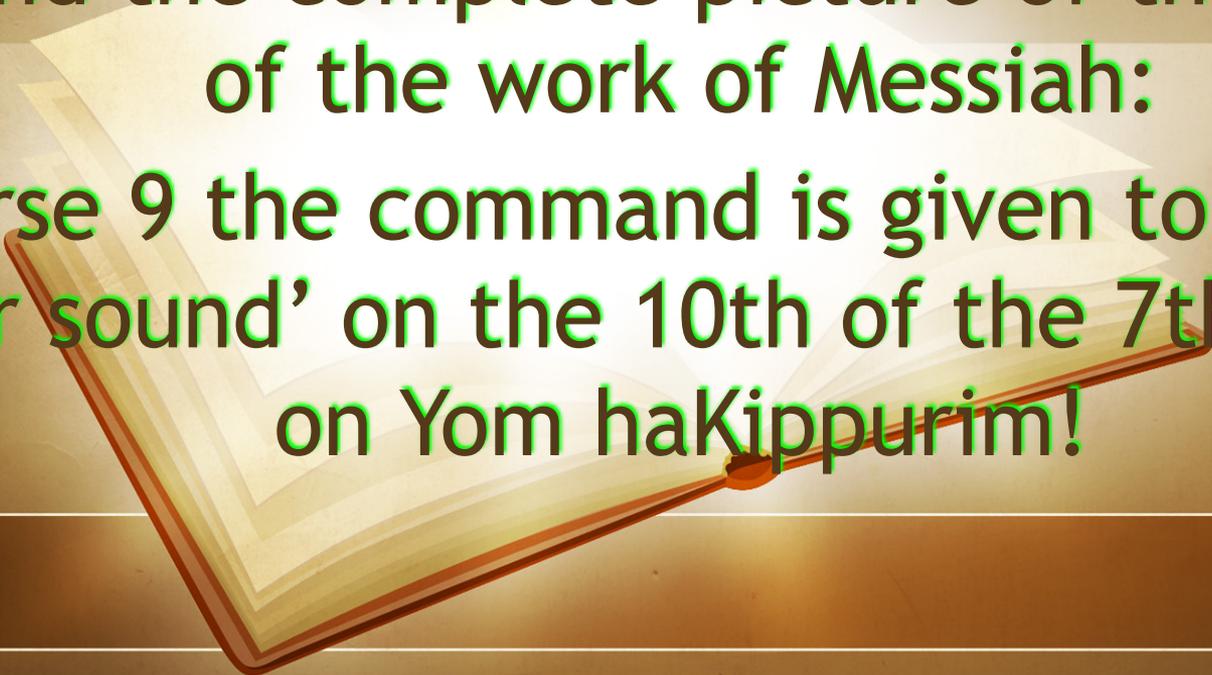


When we look at 7 sets of 7 years we see again the leap from days to years as we see this repeated pattern that continually aids us in recognising the need to listen to the Torah of Elohim and walk in obedience to all He has commanded so that we are able to truly enter into His completed work at the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



The 50th 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:

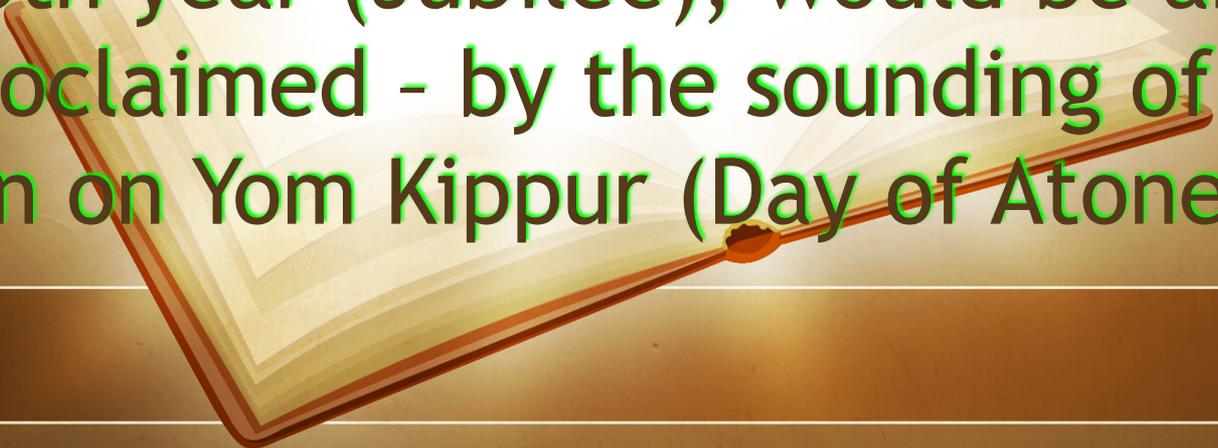
In verse 9 the command is given to 'sound a shofar sound' on the 10th of the 7th month - on Yom haKippurim!



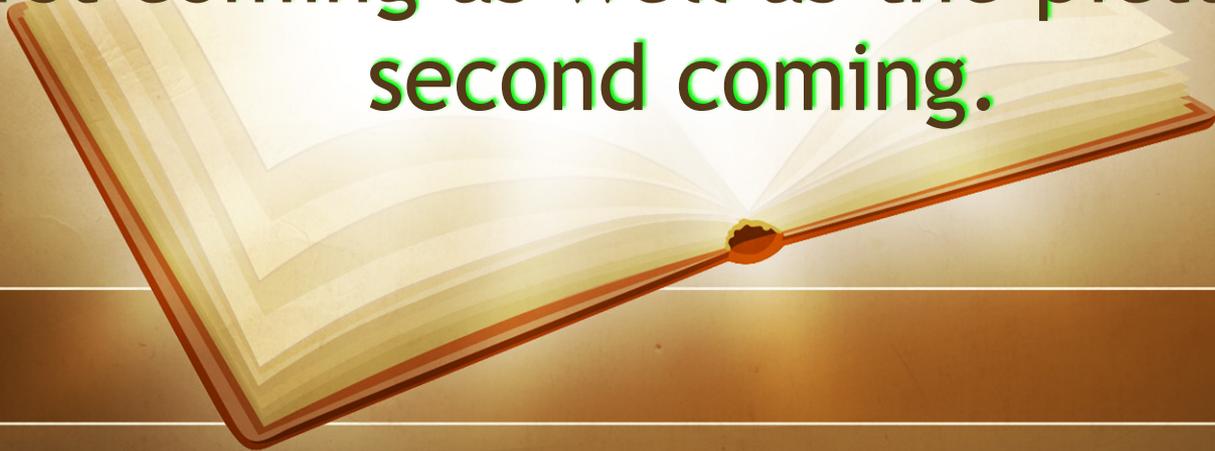
Lev 25:9 'You shall then sound a shophar-
sound on the tenth day of the seventh new
moon, on Yom haKippurima cause a shopharb
to sound through all your land.



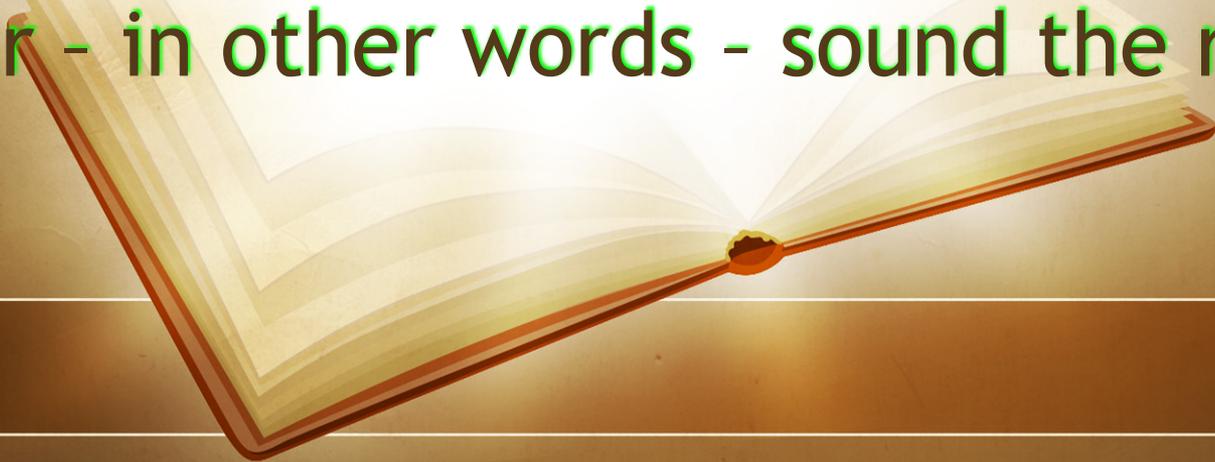
Now what we must take into account is that the word **Yobel** - יֹבֵל - **Strong's H3104** means, 'a ram, ram's horn (a wind instrument) or trumpet'. This was how the year of release, the 50th year (Jubilee), would be announced and proclaimed - by the sounding of the ram's horn on Yom Kippur (Day of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



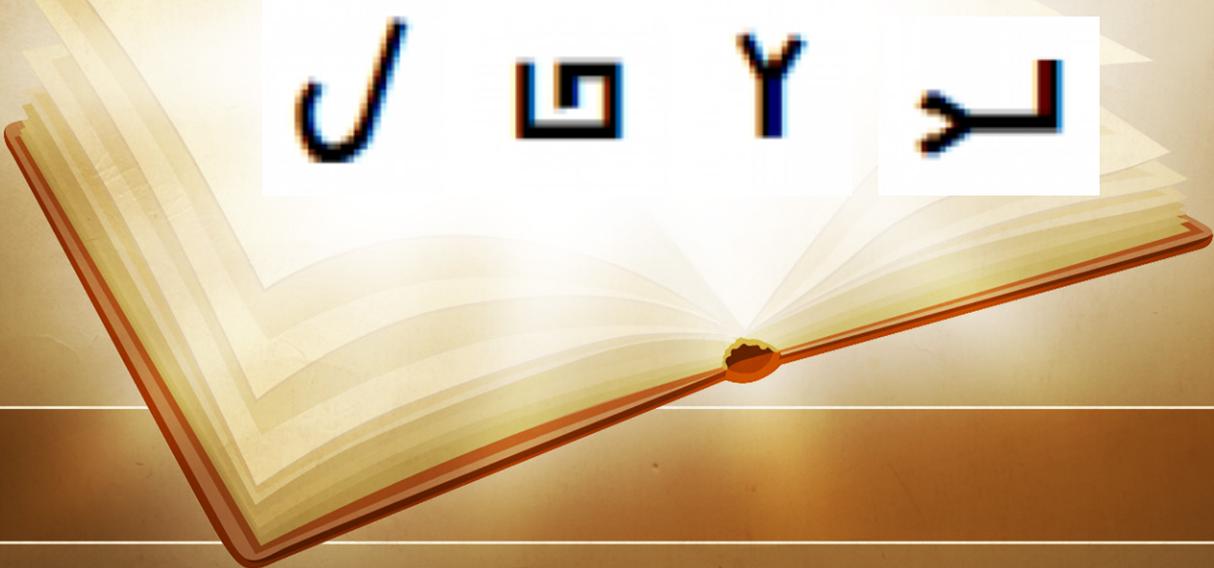
Now, in understanding the clear lesson of this picturing for us the release we have in Messiah, we see both a fulfilment of this in His first coming as well as the picture of His second coming.



Typically, on every year, the Day of Yom haKippurim is a day of fasting and afflicting of our beings; yet only on the 50th 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 - יובל - Strong's H3104 looks like this:



יובל

Yod - י



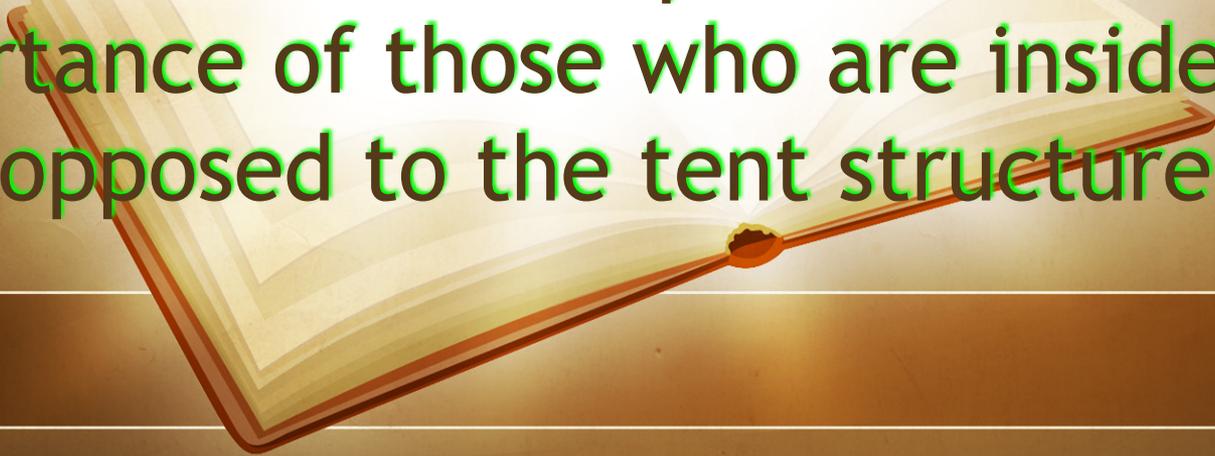
The ancient script has this letter as  which is ‘an arm and hand’ and carries the meaning of ‘work, make, throw’, from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one’s hands is the basic meaning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

Waw/Vav - i:

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 - בֵּית:

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:

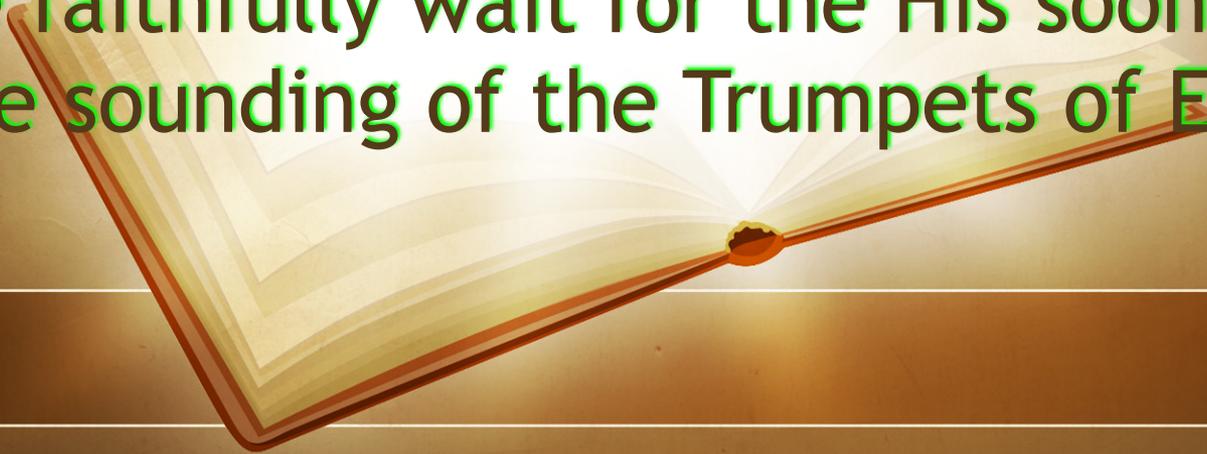
The ancient script has this letter as , and is pictured as a 'shepherd's staff', can give the meaning of 'to or toward' and can represent that which pushes or pulls a flock in a direction, and can speak of authority or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

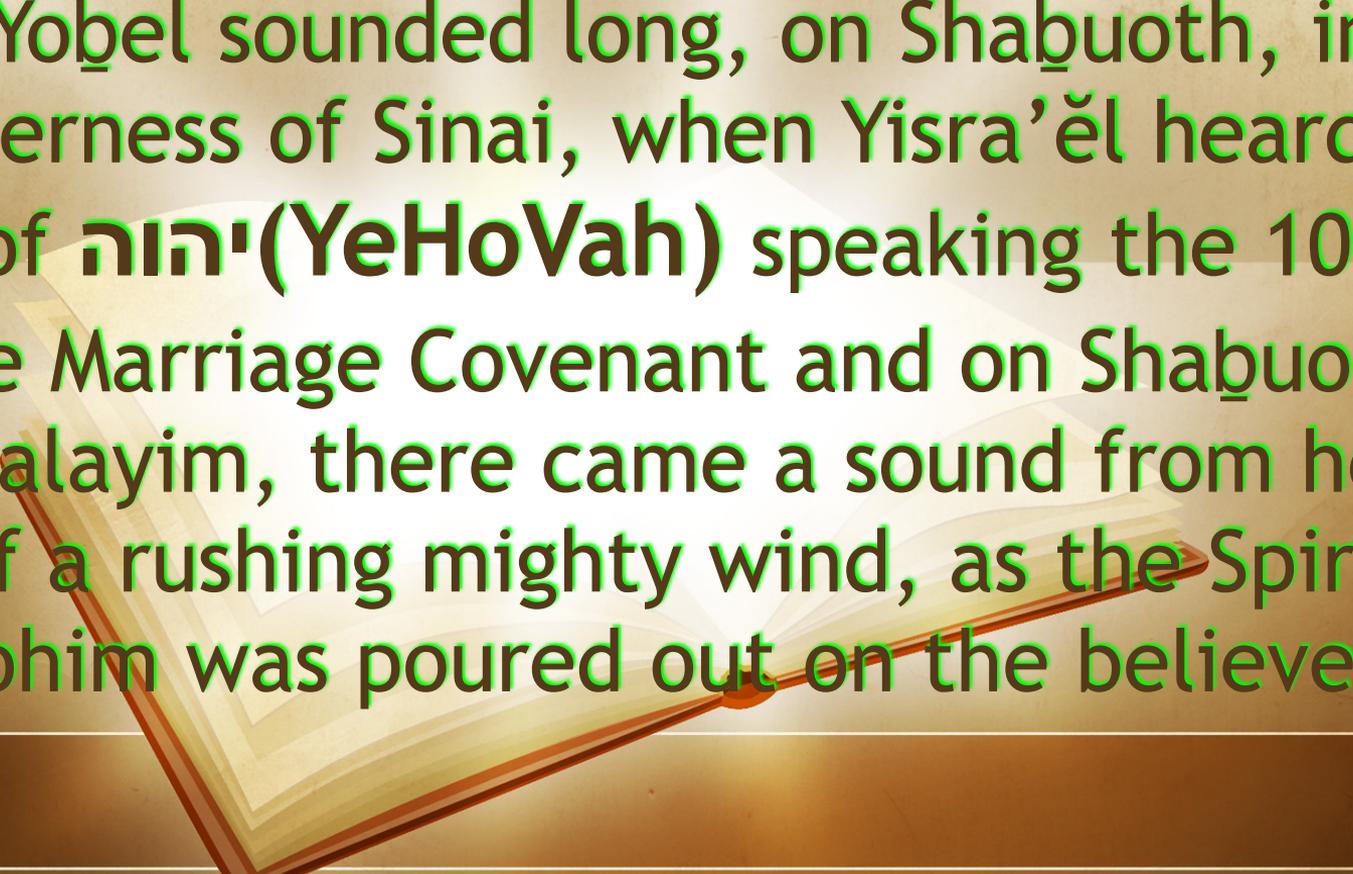
As we consider this word in terms of the announcement of the release that our Master and Elohim came to proclaim, we are able to see the following:

THE WORK OF THE ARM AND HAND OF
יהוה (YeHoVah)

SECURES THE HOUSE OF THE SHEPHERD!

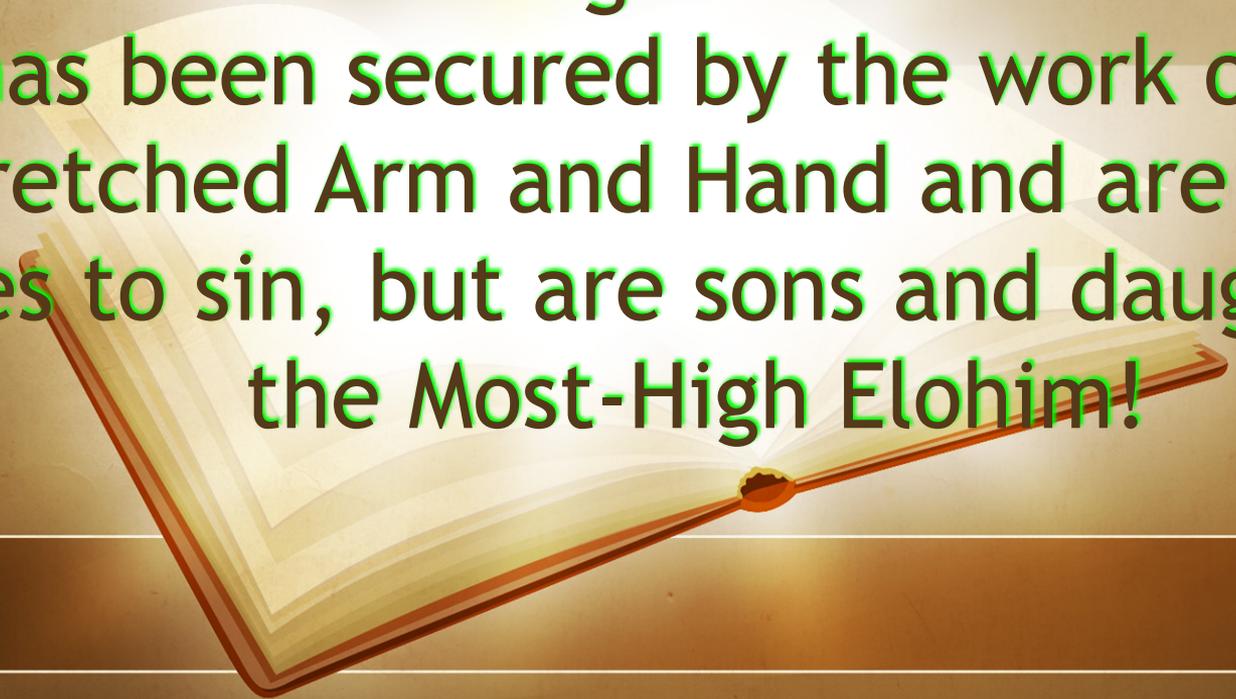
With the House of the Shepherd being secured by the work of our Master we have the ability to hold fast to the expectation we have in Messiah, as we faithfully wait for the His soon return at the sounding of the Trumpets of Elohim.





The Yobel sounded long, on Shabuoth, in the Wilderness of Sinai, when Yisra'ěl heard the voice of **יהוה (YeHoVah)** speaking the 10 Words of the Marriage Covenant and on Shabuoth, 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!

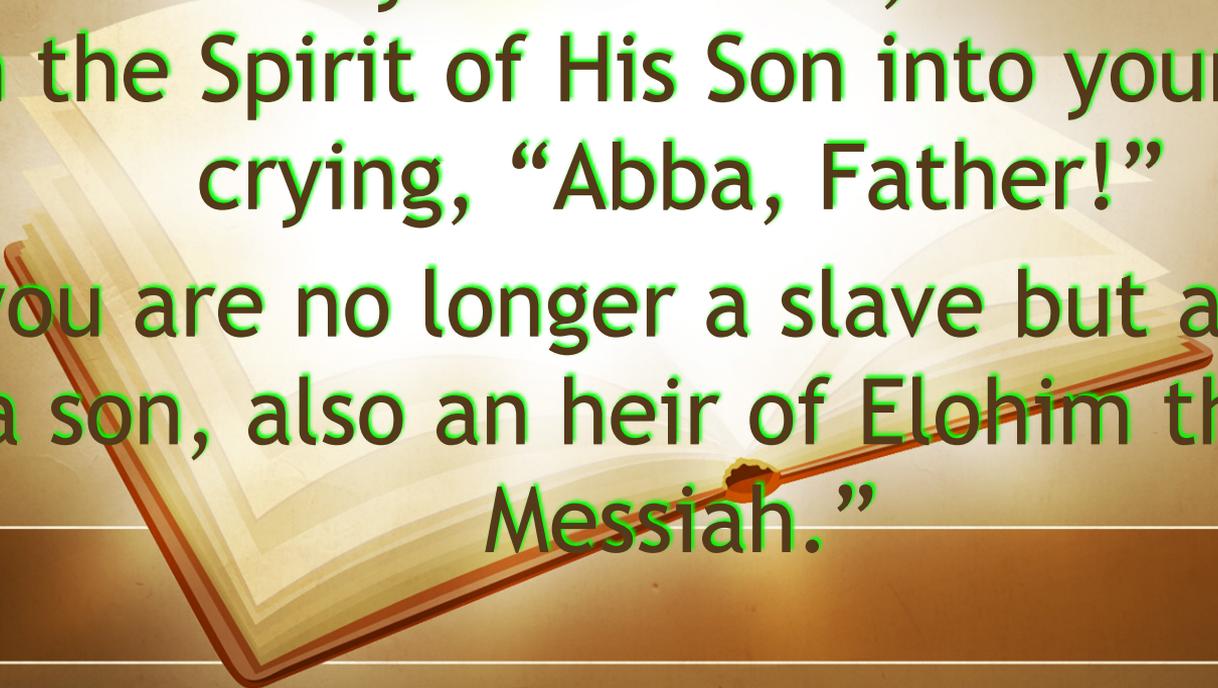
We are the Dwelling Place of Elohim, which has been secured by the work of His Outstretched Arm and Hand and are no longer slaves to sin, but are sons and daughters of the Most-High Elohim!



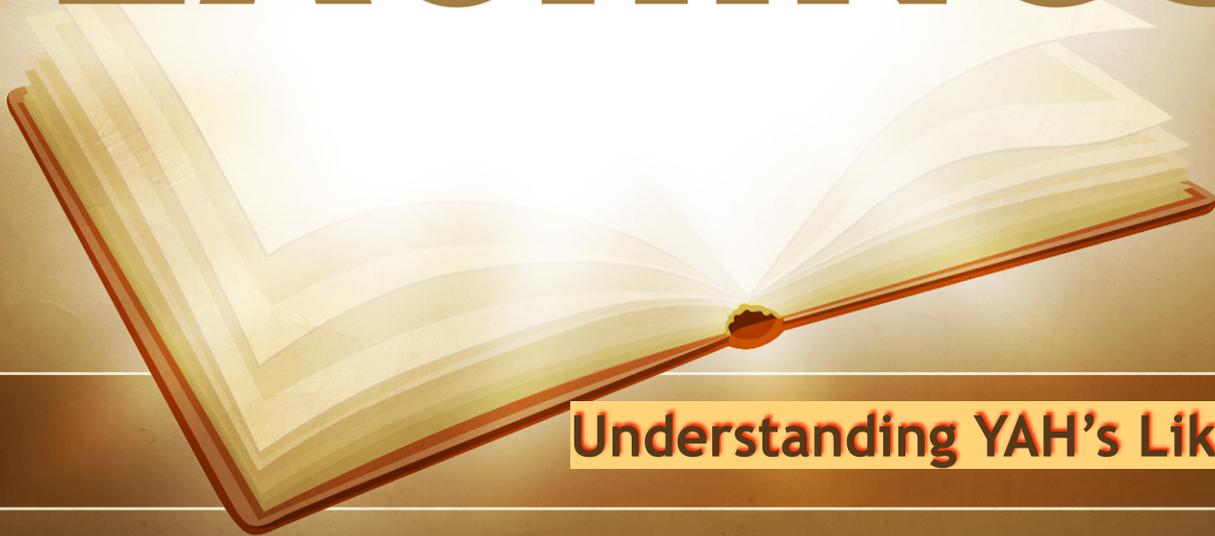
Galatyiim/Galatians 4:6-7

“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.”



TORAH TEACHINGS



Understanding YAH's Likes and dislikes

#33 Torah Parashah Bechukotai
Bechukotai (בְּחֻקָּי) – Hebrew for
“by my decrees,”



Torah: Leviticus 25:1-27:34
Haftarah: Jeremiah 16:19-17:14

Blessings for Obedience

Lev 26:1 'Do not make idols for yourselves, and do not set up a carved image or a pillar for yourselves, and do not place a stone image in your land, to bow down to it. For I am יהוה (YeHoVah) your Elohim.

Lev 26:2 'Guard My Sabbaths and reverence My set-apart place. I am יהוה (YeHoVah).

Lev 26:3 'If you walk in My laws and guard My commands, and shall do them,

Lev 26:4 then I shall give you rain in its season, and the land shall yield its crops, and the trees of the field yield their fruit.



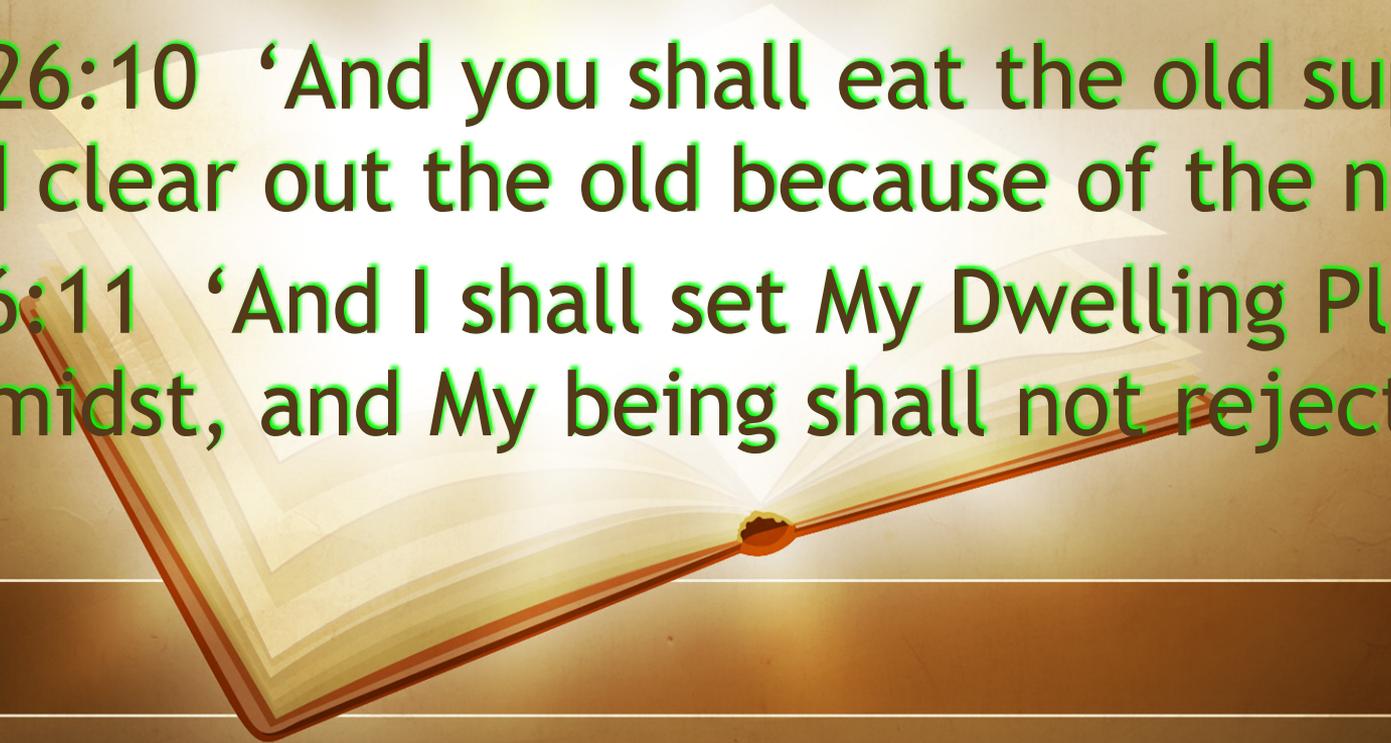
Lev 26:5 'And your threshing shall last till the time of the grape harvest, and the grape harvest shall last till the time of sowing. And you shall eat your bread until you have enough, and shall dwell in your land safely.

Lev 26:6 'And I shall give peace in the land, and you shall lie down and no one make you afraid. And I shall clear the land of evil beasts, and not let the sword go through your land.

Lev 26:7 'And you shall pursue your enemies, and they shall fall by the sword before you.

Lev 26:8 'And five of you shall pursue a hundred, and a hundred of you pursue ten thousand. And your enemies shall fall by the sword before you.

Lev 26:9 'And I shall turn to you and make you fruitful, and shall increase you, and shall establish My covenant with you.



Lev 26:10 ‘And you shall eat the old supply,
and clear out the old because of the new.

Lev 26:11 ‘And I shall set My Dwelling Place in
your midst, and My being shall not reject you.

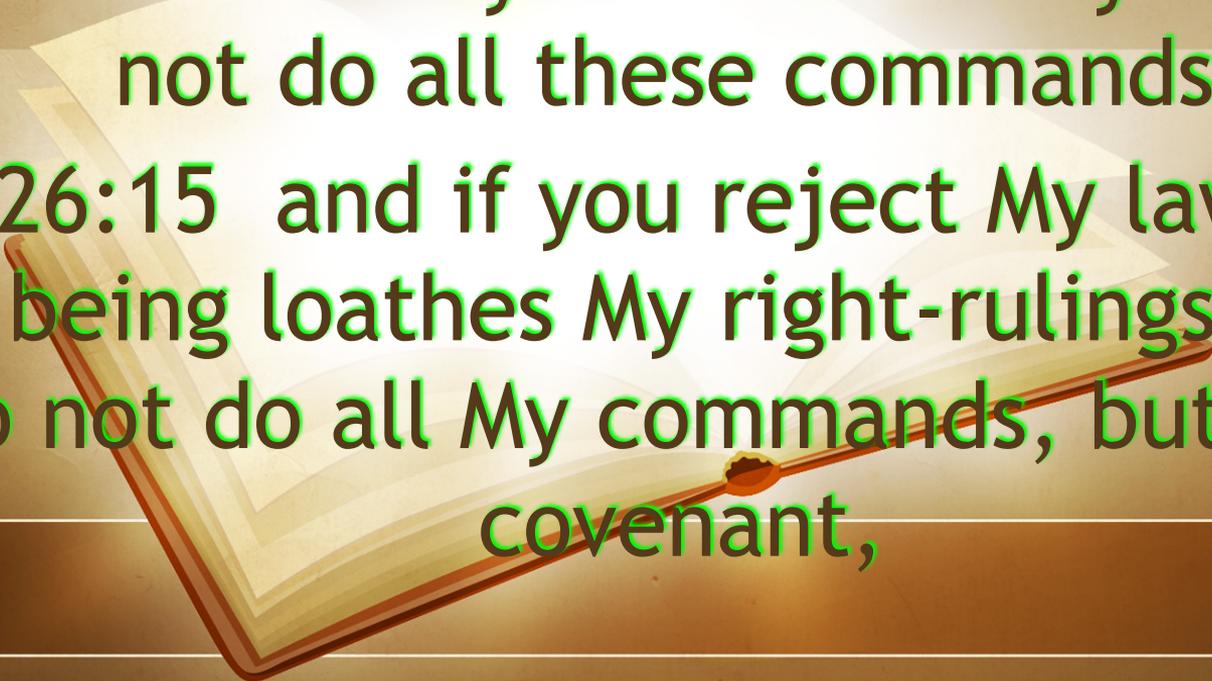
Lev 26:12 'And I shall walk in your midst, and shall be your Elohim, and you shall be My people.

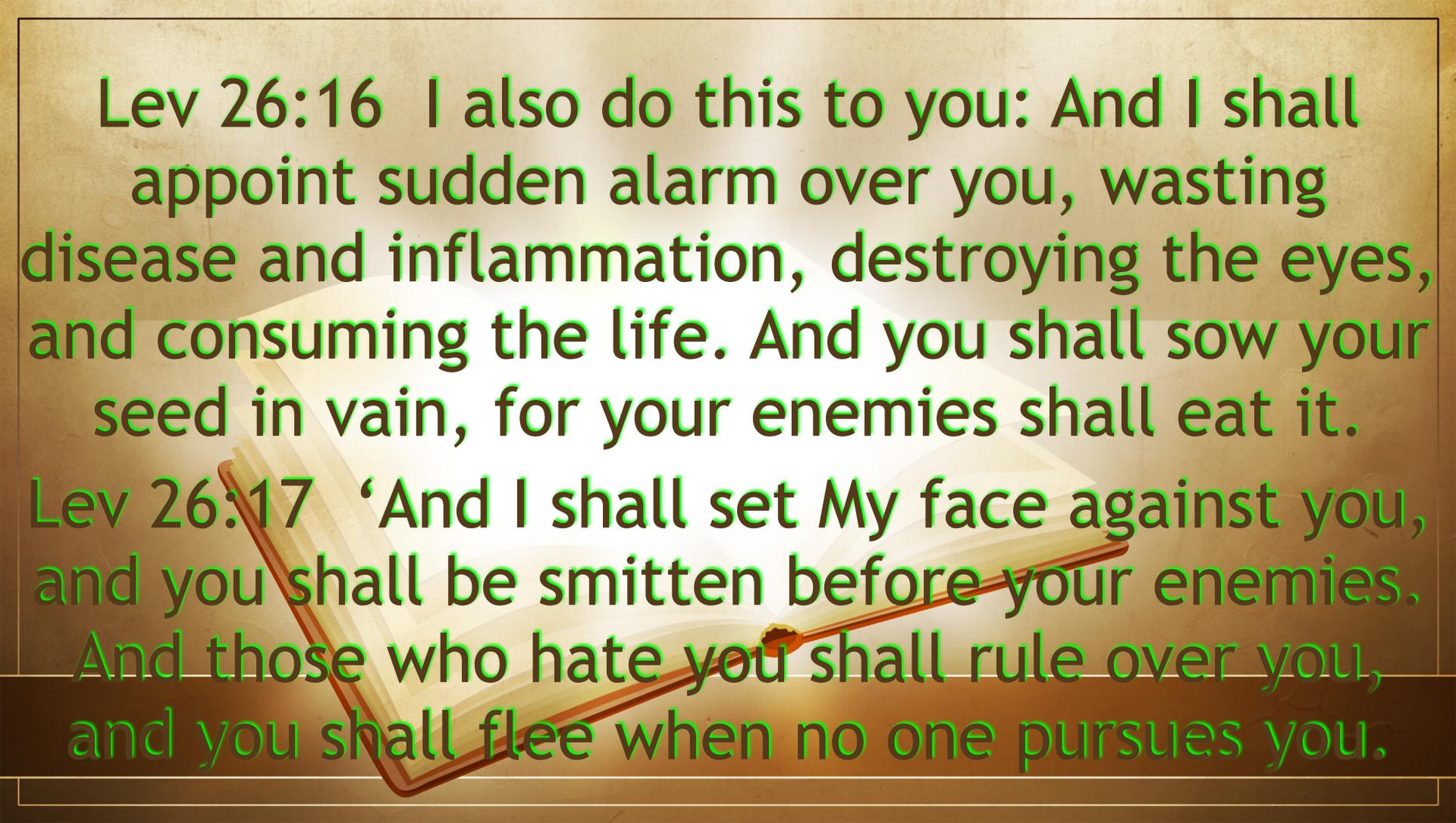
Lev 26:13 'I am יהוה (YeHoVah) your Elohim, who brought you out of the land of Mitsrayim, from being their slaves. And I have broken the bars of your yoke and made you walk upright.

Punishment for Disobedience

Lev 26:14 'But if you do not obey Me, and do not do all these commands,

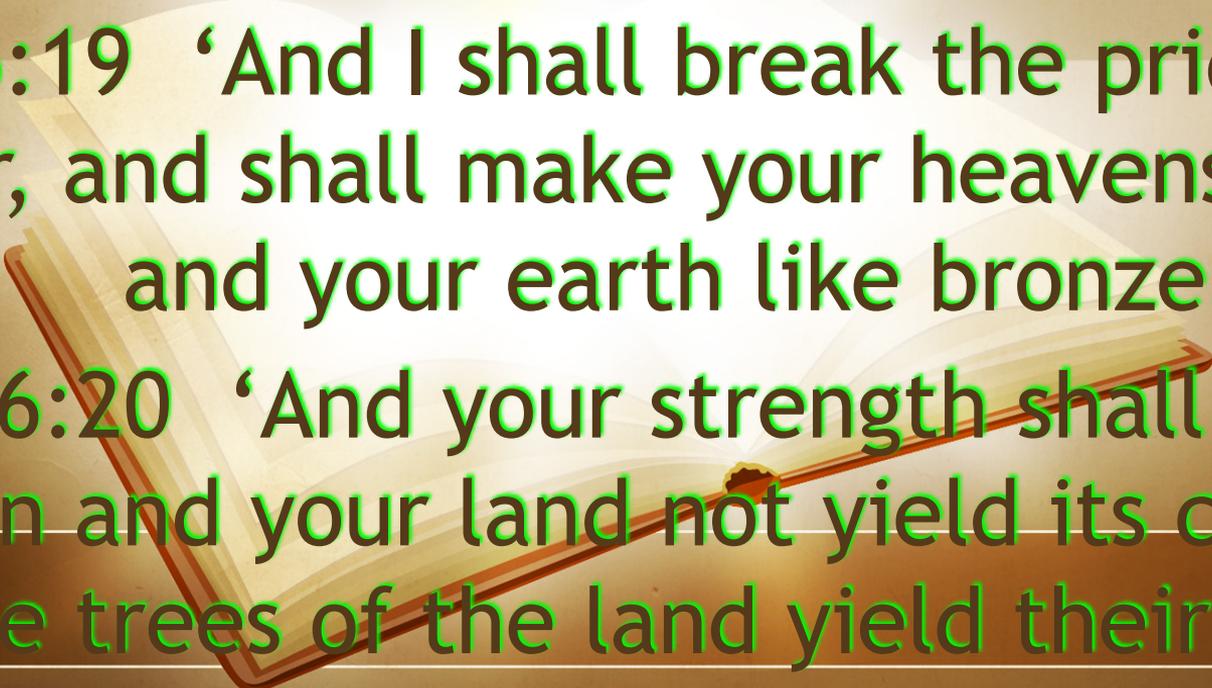
Lev 26:15 and if you reject My laws, or if your being loathes My right-rulings, so that you do not do all My commands, but break My covenant,





Lev 26:16 I also do this to you: And I shall appoint sudden alarm over you, wasting disease and inflammation, destroying the eyes, and consuming the life. And you shall sow your seed in vain, for your enemies shall eat it.

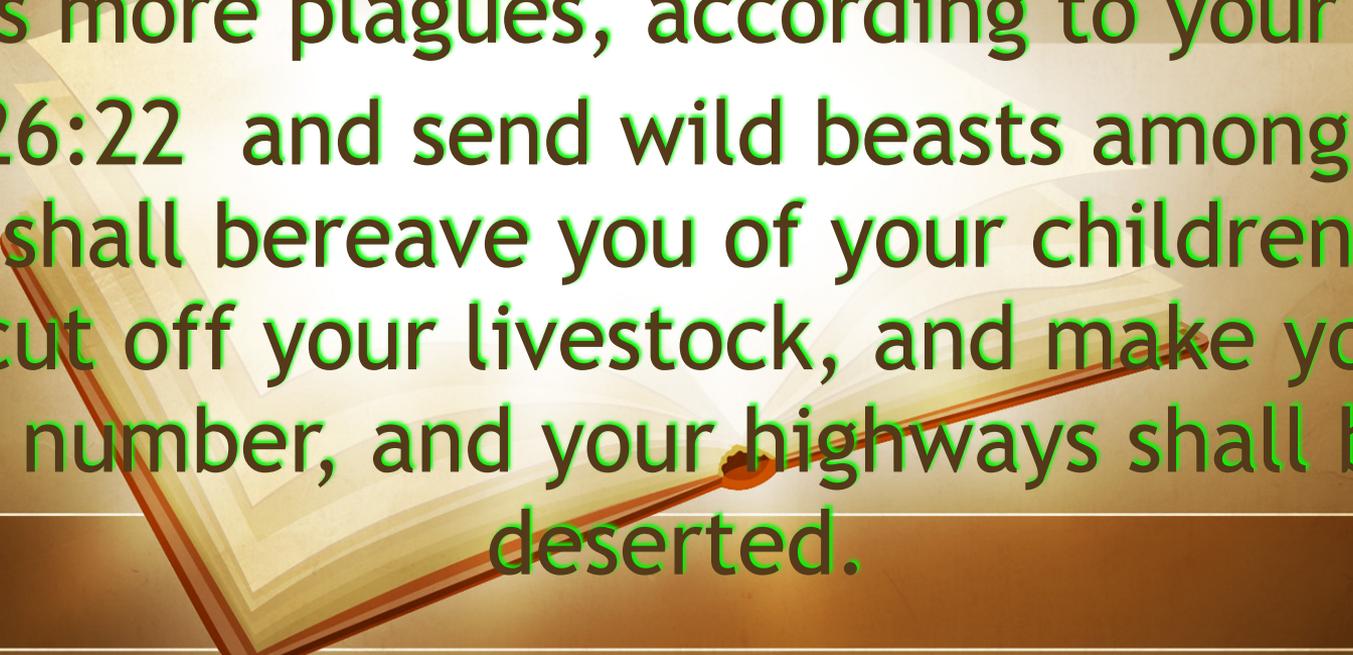
Lev 26:17 'And I shall set My face against you, and you shall be smitten before your enemies. And those who hate you shall rule over you, and you shall flee when no one pursues you.



Lev 26:18 'And after all this, if you do not obey Me, then I shall punish you seven times more for your sins.

Lev 26:19 'And I shall break the pride of your power, and shall make your heavens like iron and your earth like bronze.

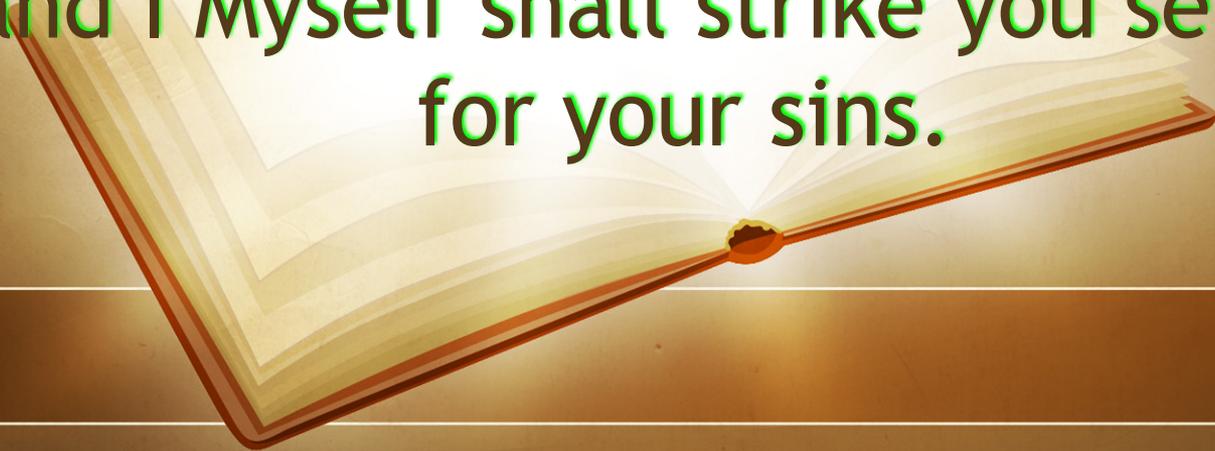
Lev 26:20 'And your strength shall be spent in vain and your land not yield its crops, nor the trees of the land yield their fruit.

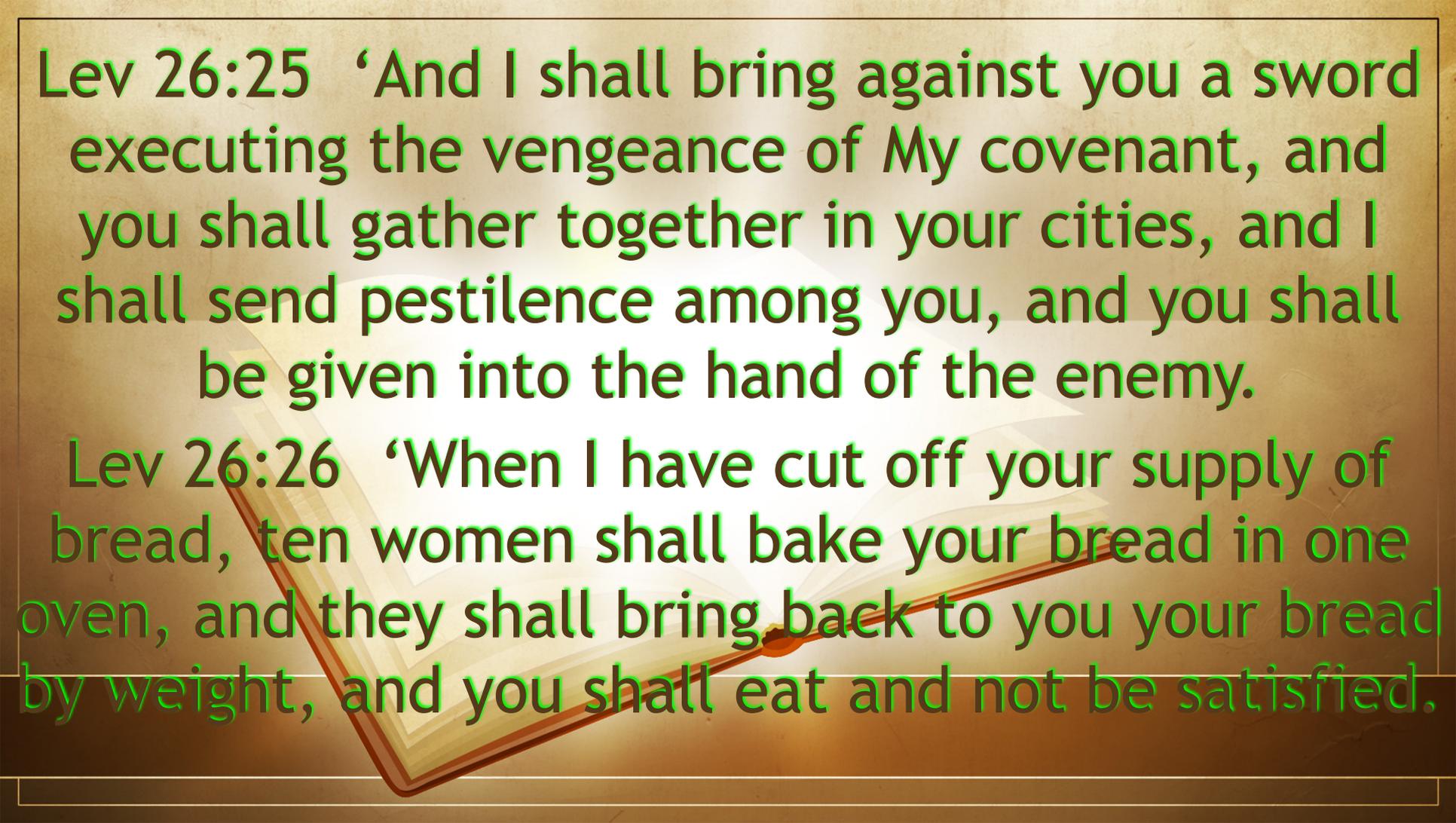


Lev 26:21 'And if you walk contrary to Me, and refuse to obey Me, I shall bring on you seven times more plagues, according to your sins,
Lev 26:22 and send wild beasts among you, which shall bereave you of your children. And I shall cut off your livestock, and make you few in number, and your highways shall be deserted.

Lev 26:23 'And if you are not instructed by
Me by these, but walk contrary to Me,

Lev 26:24 then I also shall walk contrary to
you, and I Myself shall strike you seven times
for your sins.





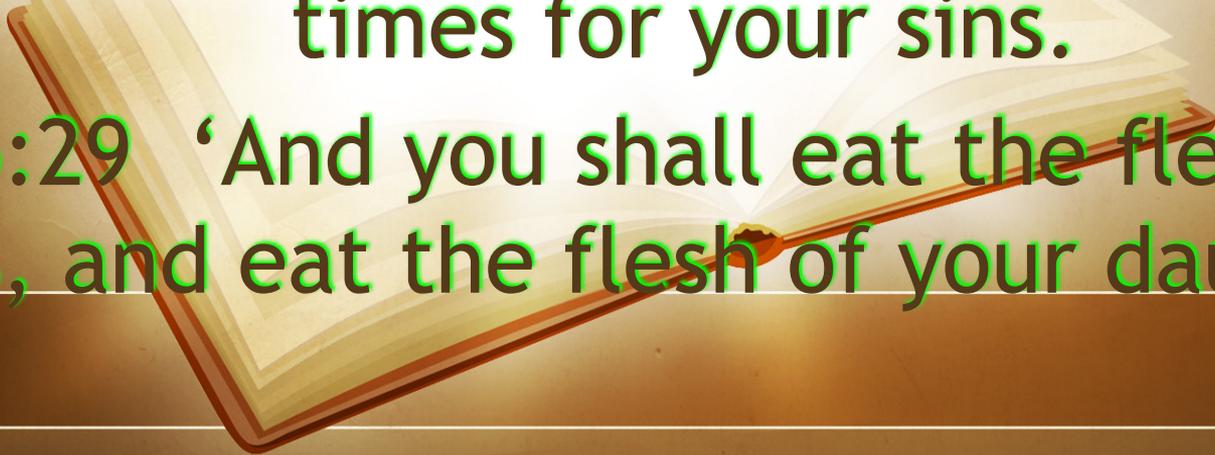
Lev 26:25 'And I shall bring against you a sword executing the vengeance of My covenant, and you shall gather together in your cities, and I shall send pestilence among you, and you shall be given into the hand of the enemy.

Lev 26:26 'When I have cut off your supply of bread, ten women shall bake your bread in one oven, and they shall bring back to you your bread by weight, and you shall eat and not be satisfied.

Lev 26:27 'And if in spite of this, you do not obey Me, but walk contrary to Me,

Lev 26:28 then I shall walk contrary to you in wrath. And I Myself shall punish you seven times for your sins.

Lev 26:29 'And you shall eat the flesh of your sons, and eat the flesh of your daughters,



Lev 26:30 'And I shall destroy your high places, and cut down your sun-pillars, and put your carcasses on the carcasses of your idols. And My being shall loathe you.

Lev 26:31 'And I shall turn your cities into ruins and lay your set-apart places waste, and not smell your sweet fragrances.

Lev 26:32 'And I shall lay the land waste, and your enemies who dwell in it shall be astonished at it.

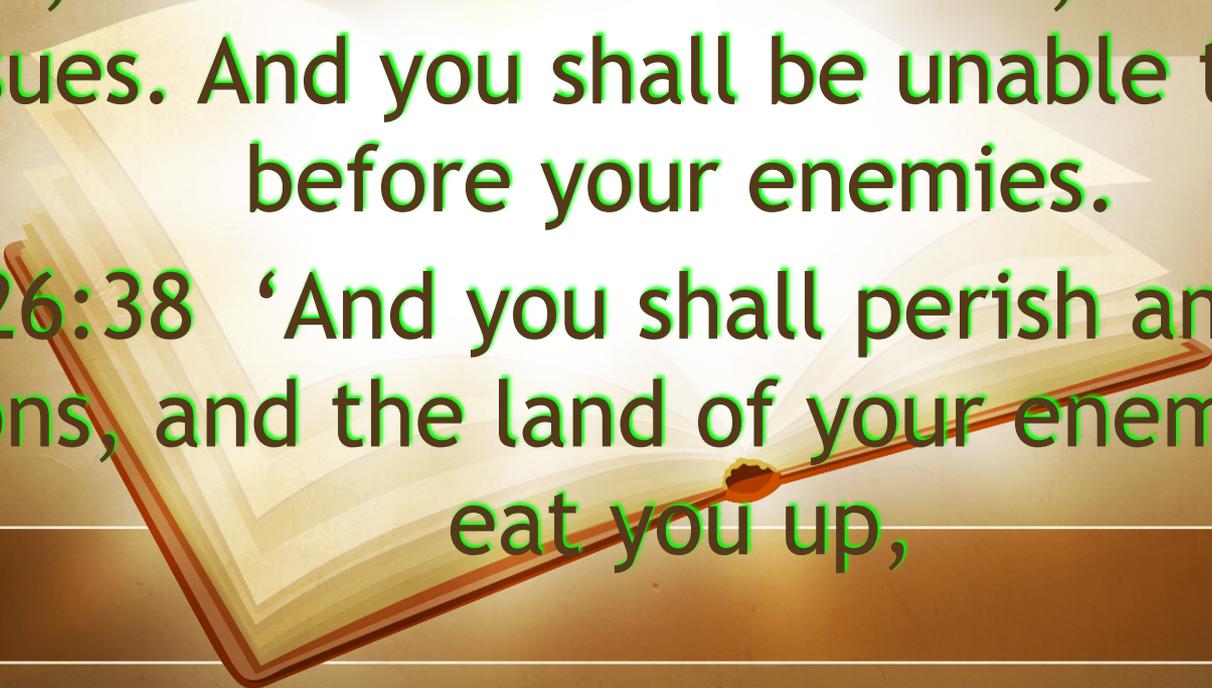
Lev 26:33 'And I shall scatter you among the nations and draw out a sword after you. And your land shall be desert and your cities ruins,
Lev 26:34 and the land enjoy its Sabbaths as long as it lies waste and you are in your enemies' land. Then the land would rest and enjoy its Sabbaths.

Lev 26:35 'As long as it lies waste it rests, for the time it did not rest on your Sabbaths when you dwelt in it.

Lev 26:36 'And as for those of you who are left, I shall send faintness into their hearts in the lands of their enemies, and the sound of a shaken leaf shall cause them to flee. And they shall flee as though retreating from a sword, and they shall fall when no one pursues.

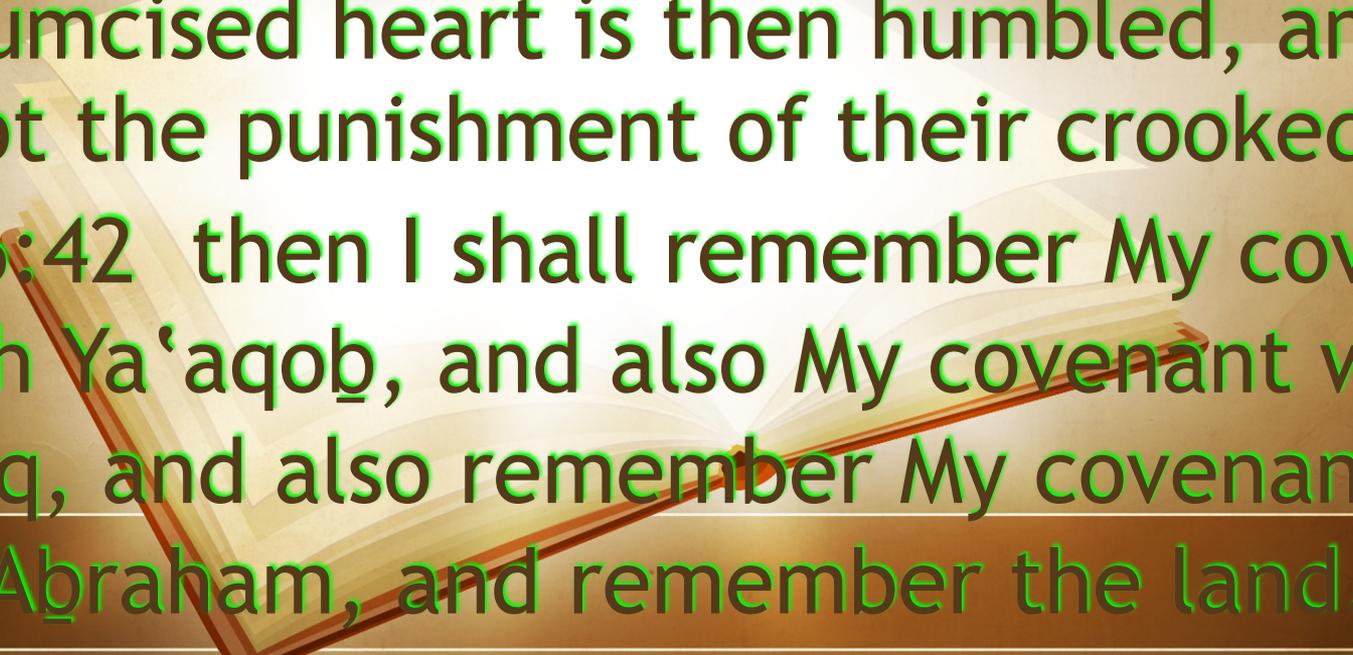
Lev 26:37 'And they shall stumble over one another, as from before a sword, when no one pursues. And you shall be unable to stand before your enemies.

Lev 26:38 'And you shall perish among the nations, and the land of your enemies shall eat you up,



Lev 26:39 and those of you who are left rot away in their crookedness in your enemies' lands, and also in their fathers' crookednesses rot away with them.

Lev 26:40 'But if they confess their crookedness and the crookedness of their fathers, with their trespass in which they trespassed against Me, and that they also have walked contrary to Me,



Lev 26:41 and that I also have walked contrary to them and have brought them into the land of their enemies - if their uncircumcised heart is then humbled, and they accept the punishment of their crookedness,

Lev 26:42 then I shall remember My covenant with Ya'aqob, and also My covenant with Yitshaq, and also remember My covenant with Abraham, and remember the land.

Lev 26:43 'For the land was abandoned by them,
and enjoying its Sabbaths while lying waste
without them, and they were paying for their
crookedness, because they rejected My right-
rulings and because their being loathed My laws.

Lev 26:44 'And yet for all this, when they are in
the land of their enemies, I shall not reject
them, nor shall I loathe them so as to destroy
them and break My covenant with them. For I am
יהוה (YeHoVah) their Elohim.

Lev 26:45 ‘Then I shall remember for their sake the covenant of the ancestors whom I brought out of the land of Mitsrayim before the eyes of the nations to be their Elohim. I am יהוה (YeHoVah).’ ”

Lev 26:46 These are the laws and the right-rulings and the Torot which יהוה (YeHoVah) made between Himself and the children of Yisra’ěl on Mount Sinai by the hand of Mosheh.

Laws About Vows

Lev 27:1 And יהוה (YeHoVah) spoke to Mosheh, saying,

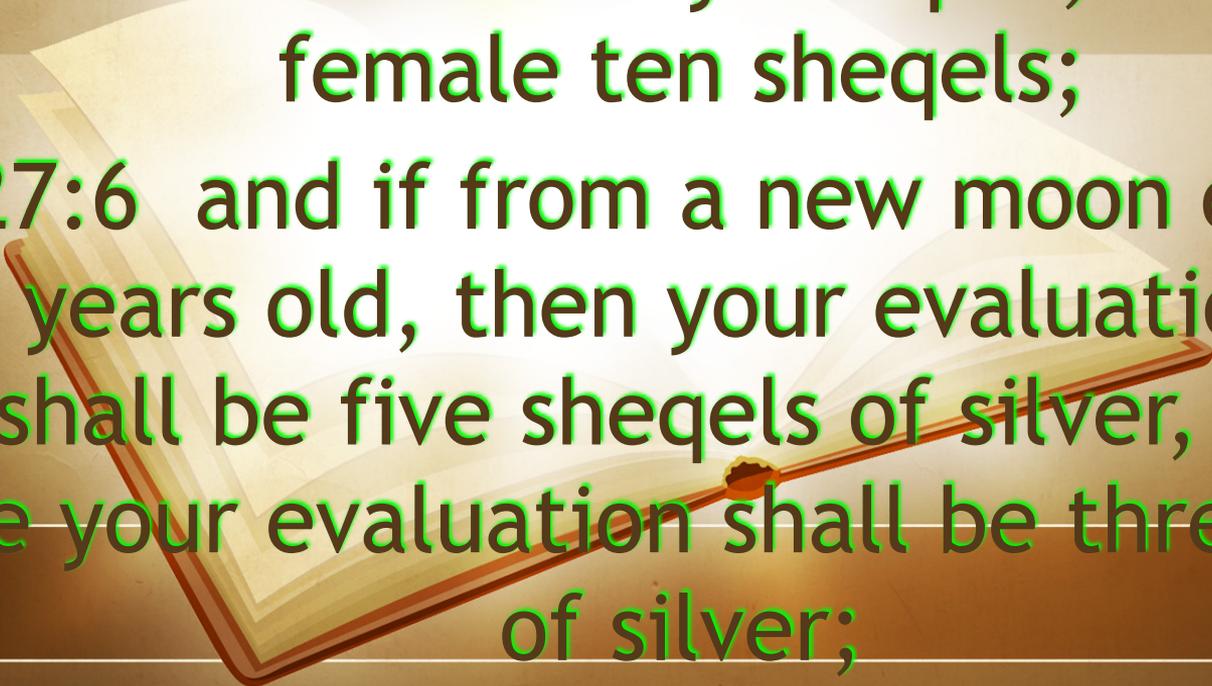
Lev 27:2 “Speak to the children of Yisra’ěl, and say to them, ‘When a man separates a vow, by your evaluation of lives unto יהוה (YeHoVah),

Lev 27:3 when your evaluation is of a male from twenty years old up to sixty years old, then your evaluation shall be fifty sheqels of silver, according to the sheqel of the set-apart place.

Lev 27:4 'And if it is a female, then your evaluation shall be thirty sheqels;

Lev 27:5 and if from five years old up to twenty years old, then your evaluation for a male shall be twenty sheqels, and for a female ten sheqels;

Lev 27:6 and if from a new moon old up to five years old, then your evaluation for a male shall be five sheqels of silver, and for a female your evaluation shall be three sheqels of silver;



Lev 27:7 and if from sixty years old and above, if it is a male, then your evaluation shall be fifteen sheqels, and for a female ten sheqels.

Lev 27:8 'But if he is too poor to pay your evaluation, then he shall present himself before the priest, and the priest shall set a value for him. According to the ability of him who vowed, the priest shall value him.



Lev 27:9 ‘And if it is a beast of which they bring an offering to יהוה (YeHoVah), all such given to יהוה (YeHoVah) is set-apart.

Lev 27:10 ‘He is not to replace it or exchange it, good for spoilt or spoilt for good. And if he at all exchanges beast for beast, then both it and the one exchanged for it is set-apart.

Lev 27:11 'And if it is any unclean beast of which they do not bring an offering to יהוה (YeHoVah), then he shall present the beast before the priest;

Lev 27:12 and the priest shall value it, whether it is good or spoilt. According to your evaluation, O priest, so it shall be.

Lev 27:13 'But if he indeed redeems it, then he shall add one-fifth to your evaluation.

Lev 27:14 'And when a man sets his house apart, to be set-apart to יהוה (YeHoVah), then the priest shall value it, whether it is good or spoilt. As the priest values it, so it stands.

Lev 27:15 'And if he who sets it apart does redeem his house, then he shall add one-fifth of the silver of your evaluation to it, and it shall be his.

Lev 27:16 'And if a man sets apart to יהוה (YeHoVah) a field he owns, then your evaluation shall be according to the seed for it - a homer of barley seed at fifty sheqels of silver.

Lev 27:17 'If he sets his field apart from the Year of Yobel, according to your evaluation it stands.

Lev 27:18 'But if he sets his field apart after the Yobel, then the priest shall reckon to him the silver due according to the years that remain till the Year of Yobel, and it shall be deducted from your evaluation.

Lev 27:19 'And if he who sets the field apart ever wishes to redeem it, then he shall add one-fifth of the silver of your evaluation to it, and it shall be his.

Lev 27:20 'And if he does not redeem the field,
or if he has sold the field to another man, it is no
longer redeemed,

Lev 27:21 but the field, when it is released in the
Yobel, is set-apart to יהוה (YeHoVah) as a
dedicated field, to be the possession of the priest.

Lev 27:22 'And if a man sets apart to
יהוה (YeHoVah) a field which he has bought,
which is not the field of his possession,

Lev 27:23 then the priest shall reckon to him the amount of your evaluation, up to the Year of Yobel, and he shall give your evaluation on that day, set-apart to יהוה (YeHoVah).

Lev 27:24 'In the Year of Yobel the field returns to him from whom he bought it, to him whose is the possession of the land.

Lev 27:25 'And all your evaluations are to be according to the sheqel of the set-apart place: twenty gěrahs to the sheqel.

Lev 27:26 'However, a first-born of the beasts, which is first-born to יהוה (YeHoVah), no man sets it apart - whether bull or sheep, it belongs to יהוה (YeHoVah).

Lev 27:27 'And if among the unclean beasts, then he shall ransom it according to your evaluation, and shall add one-fifth to it. And if it is not redeemed, then it shall be sold according to your evaluation.

Lev 27:28 'However, whatever a man lays under ban for יהוה (YeHoVah) of all that he has, man and beast, or the field of his possession, is not sold or redeemed. Whatever is laid under ban is most set-apart to יהוה (YeHoVah).

Lev 27:29 'No one under the ban, under the ban among men, is ransomed, but shall certainly be put to death.

Lev 27:30 'And all the tithe of the land - of the seed of the land or of the fruit of the tree - belongs to יהוה (YeHoVah). It is set-apart to יהוה (YeHoVah).

Lev 27:31 'If a man indeed redeems any of his tithes, he adds one-fifth to it.

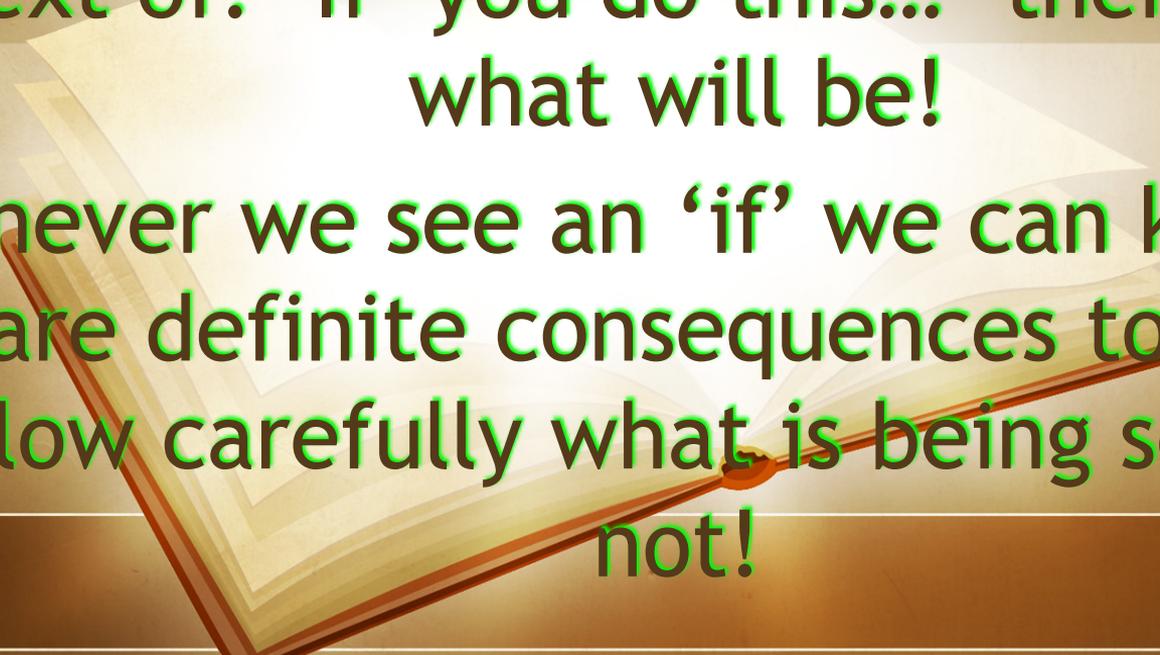
Lev 27:32 'And the entire tithe of the herd and of the flock, all that passes under the rod, the tenth one is set-apart to יהוה (YeHoVah).

Lev 27:33 'He does not inquire whether it is good or spoilt, nor does he exchange it. And if he exchanges it at all, then both it and the one exchanged for it are set-apart, it is not redeemed.'

Lev 27:34 These are the commands which יהוה (YeHoVah) commanded Mosheh for the children of Yisra'el on Mount Sinai.

Chapter 26, sums up the very clear choice that we have to make, each and every day of our lives

And יהוה (YeHoVah) sets forth the conditions or, perhaps even better put, the consequences, of what will happen in our lives, based on the choices we make,



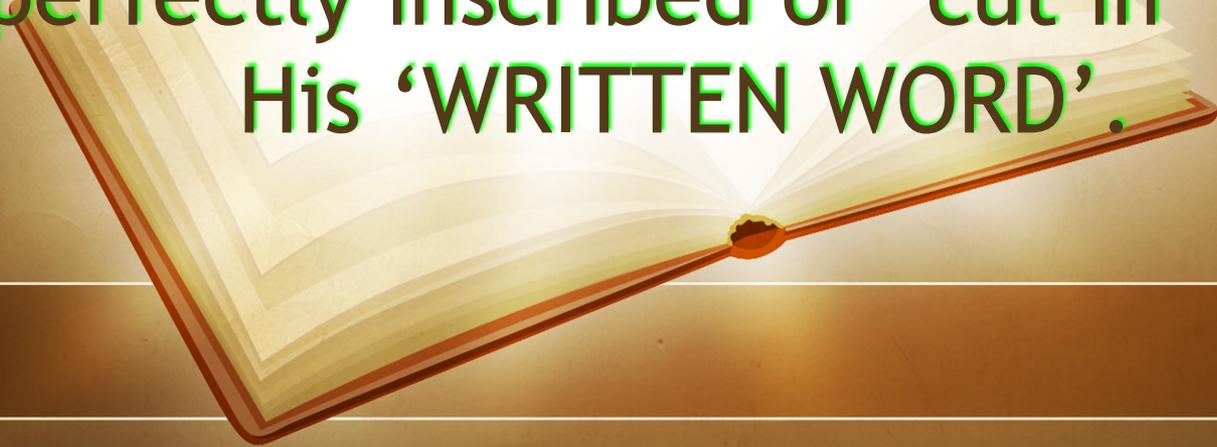
And so, straight up, we see this Torah portion starting with the word 'if'... with the clear context of: 'If' you do this... 'then'... this is what will be!

Whenever we see an 'if' we can know that there are definite consequences to our ability to follow carefully what is being set forth or not!

בְּחֻקֹּתַי behuqqotai which renders the meaning of, 'In my laws', and this word comes from the root word חֻקָּה huqqah -

Strong's H2708 which carries the meaning of, 'something prescribed, an enactment, a statute, fixed pattern, fixed order, appointed, ordinance', and comes from the primitive root verb חָקַק haqqaq - Strong's H2710 which means, 'to engrave, cut in, inscribe, decree'.

We are to 'guard' and 'keep' the regulations
and decrees of יהוה (YeHoVah), that has
been perfectly inscribed or 'cut in' - That is -
His 'WRITTEN WORD'.



Shemoth/Exodus 24:4

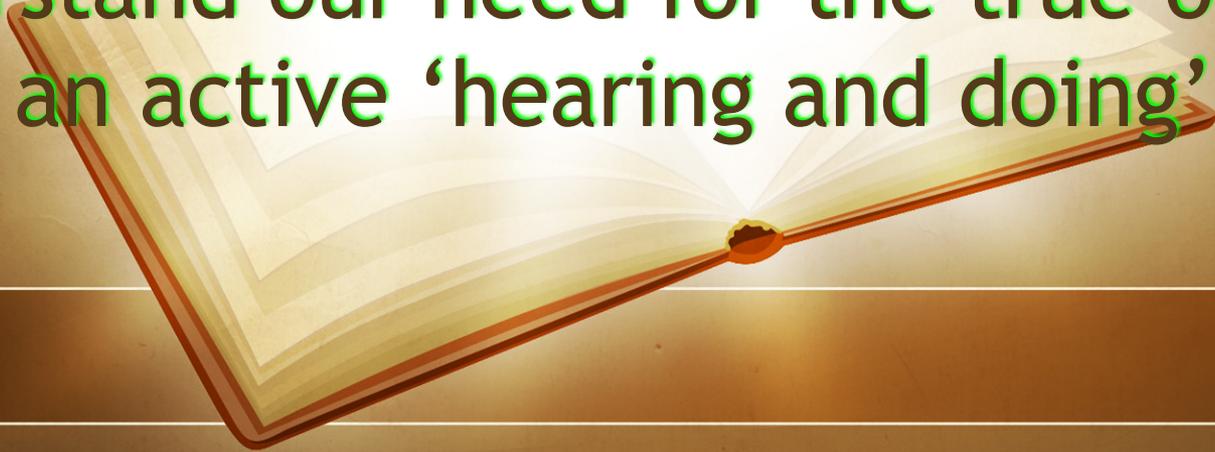
“And Mosheh wrote down all the Words of יהוה (YeHoVah), and rose up early in the morning, and built an altar at the foot of the mountain, and twelve standing columns for the twelve tribes of Yisra’ěl.”

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

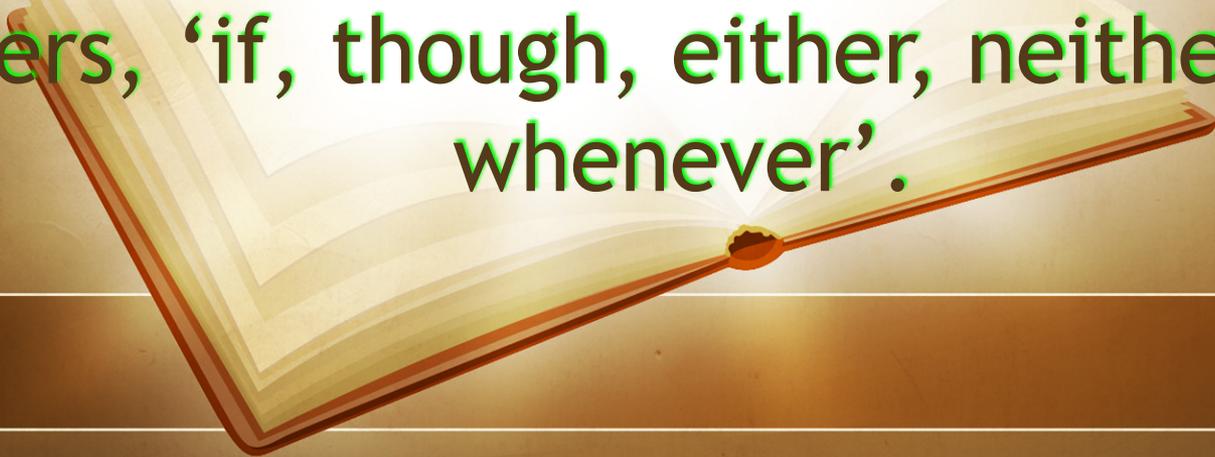


These 'laws/rulings' speak of those very statutes that have been prescribed and they are a fixed order that remains in effect permanently. We see that we are to 'walk' in His 'laws'; and if His Words, that He has prescribed, remain in effect permanently, which they do, then we are to walk in them permanently!

Let us look further at some more key words that we find in verse 3, that will help us understand our need for the true obedience of an active 'hearing and doing' faith:



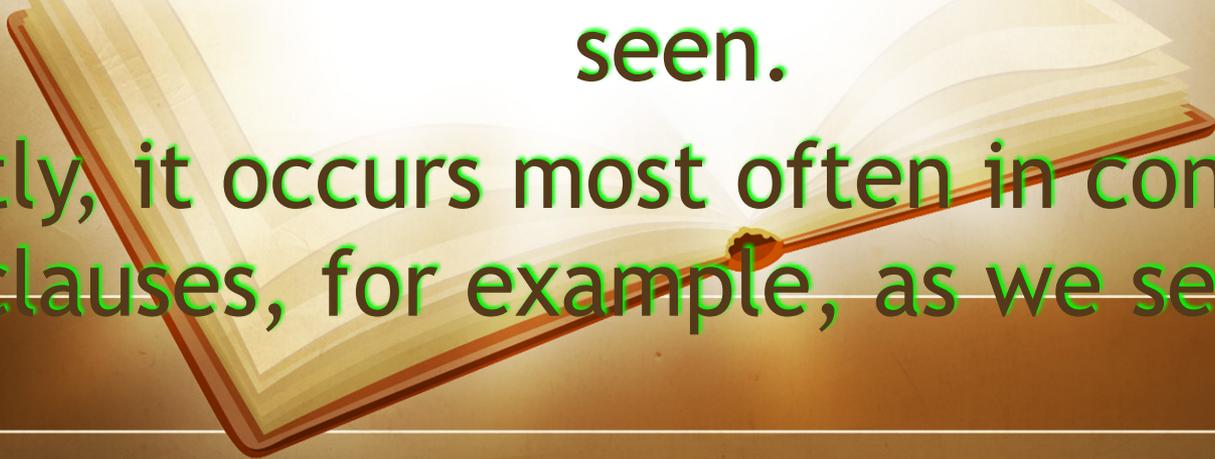
The Hebrew word that is translated as 'if' is **אם im** - **Strong's H518** which is a conditional participle or primary conjunction which renders, 'if, though, either, neither, when, whenever'.



The basic meaning is “if” and this meaning can be seen in most of its occurrences.

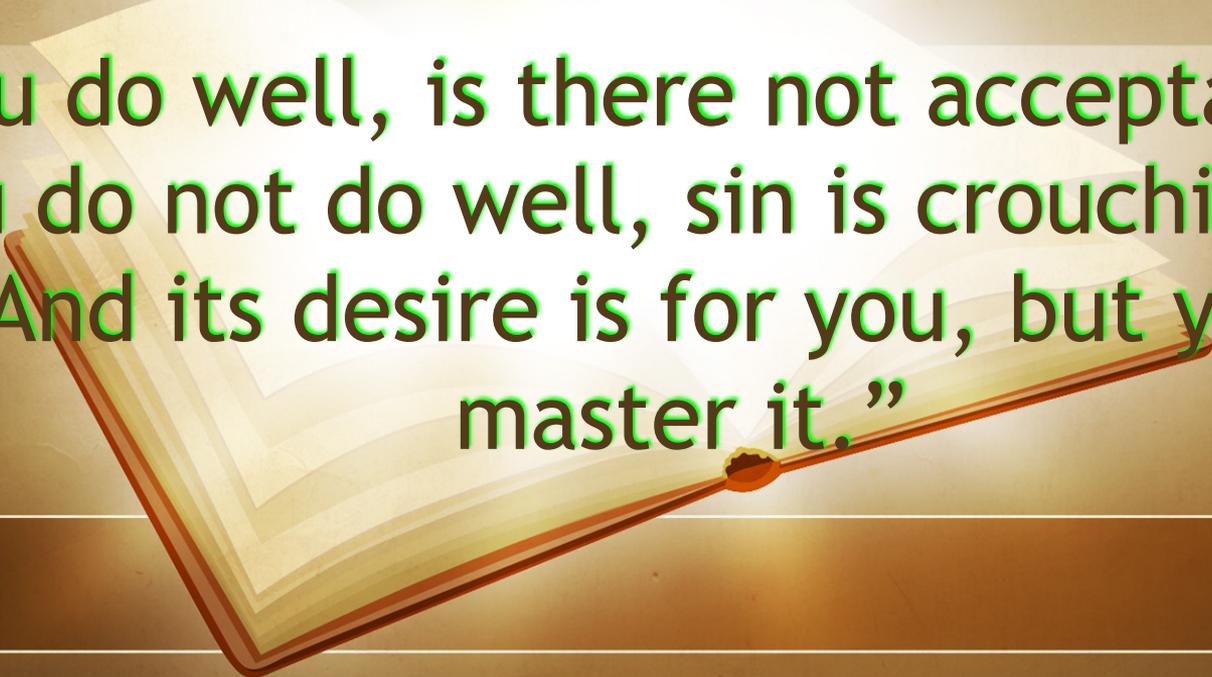
In the hundreds of passages where the word occurs, several basic types of contexts can be seen.

Firstly, it occurs most often in conditional clauses, for example, as we see in:



Berēshith/Genesis 4:7

“If you do well, is there not acceptance? And if you do not do well, sin is crouching at the door. And its desire is for you, but you should master it.”



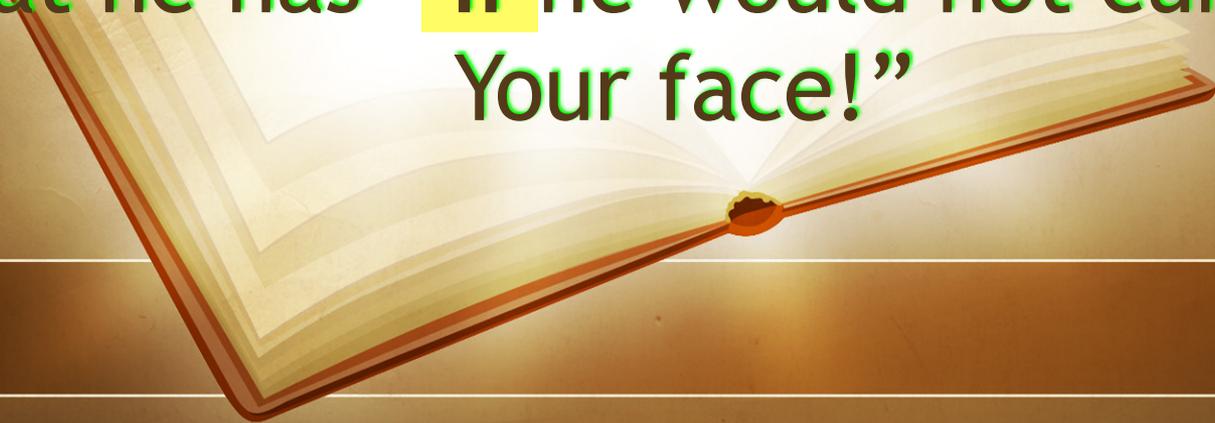
Secondly, we also find the conditional clause **אִם** being used in 'oath' contexts, in which, in reality, a larger context is assumed. In the larger, assumed context is an oath, only rarely stated in full, as in:

lyob/Job 1:11

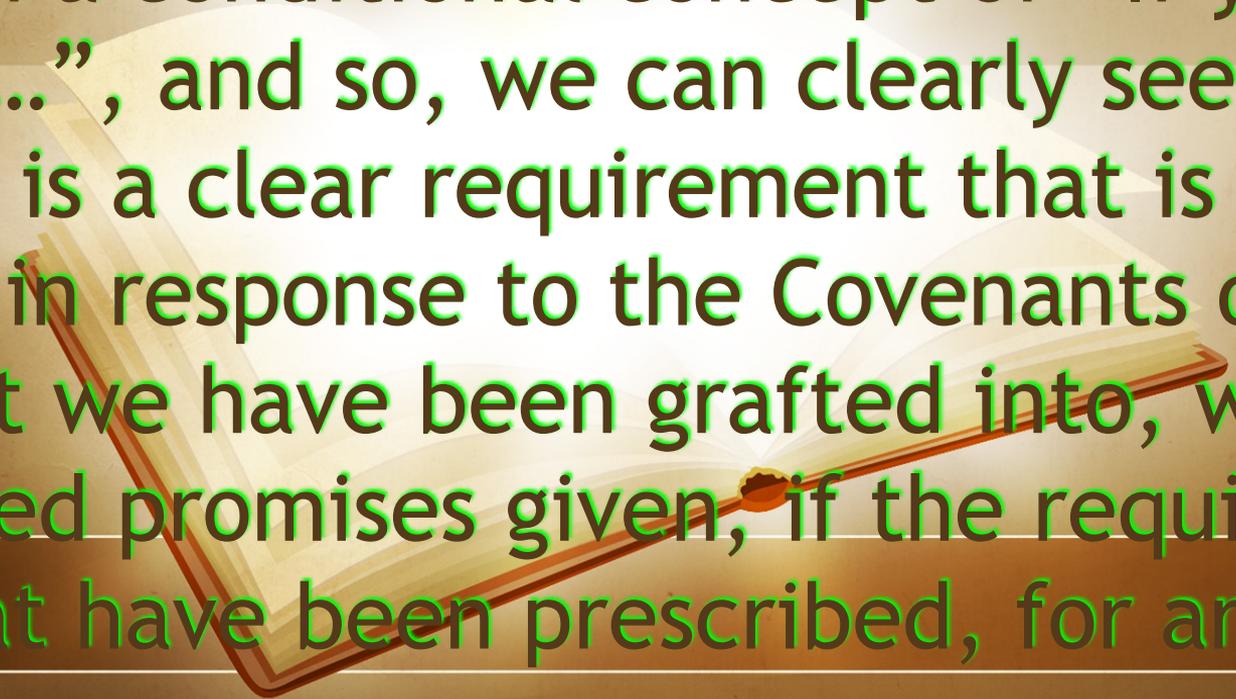


lyob/Job 1:11

“But stretch out Your hand, please, and strike all that he has - **if** he would not curse You to Your face!”



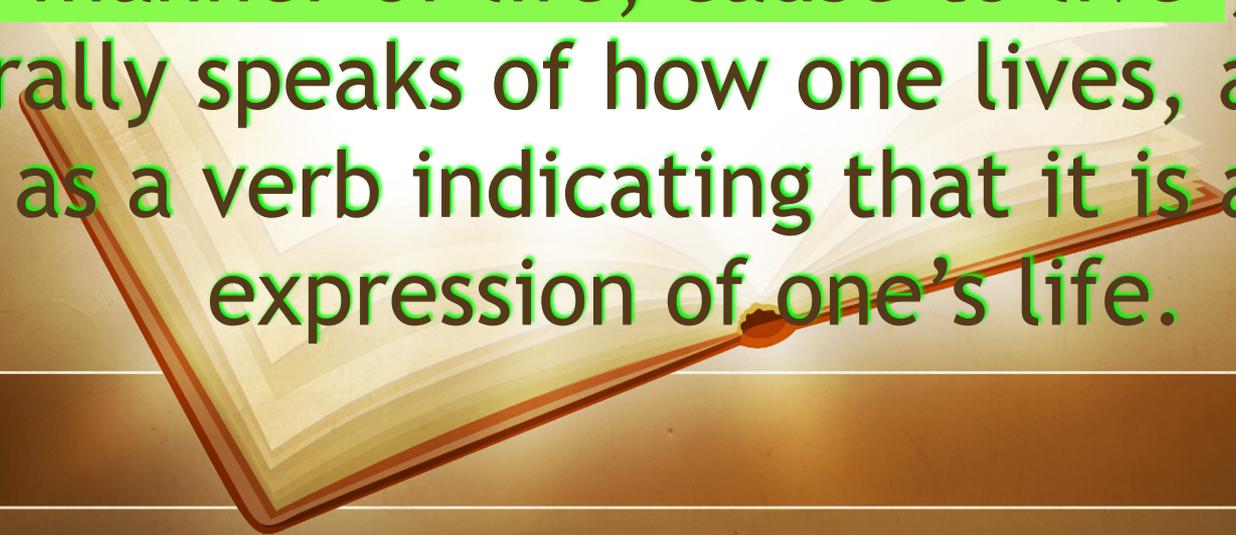
The use of the conditional clause **אִם** im, here in the beginning of this Torah portion, begins with a conditional concept of “If you do... then...”, and so, we can clearly see that there is a clear requirement that is expected of us, in response to the Covenants of Promise that we have been grafted into, with the assured promises given, if the requirements, that have been prescribed, for are met.



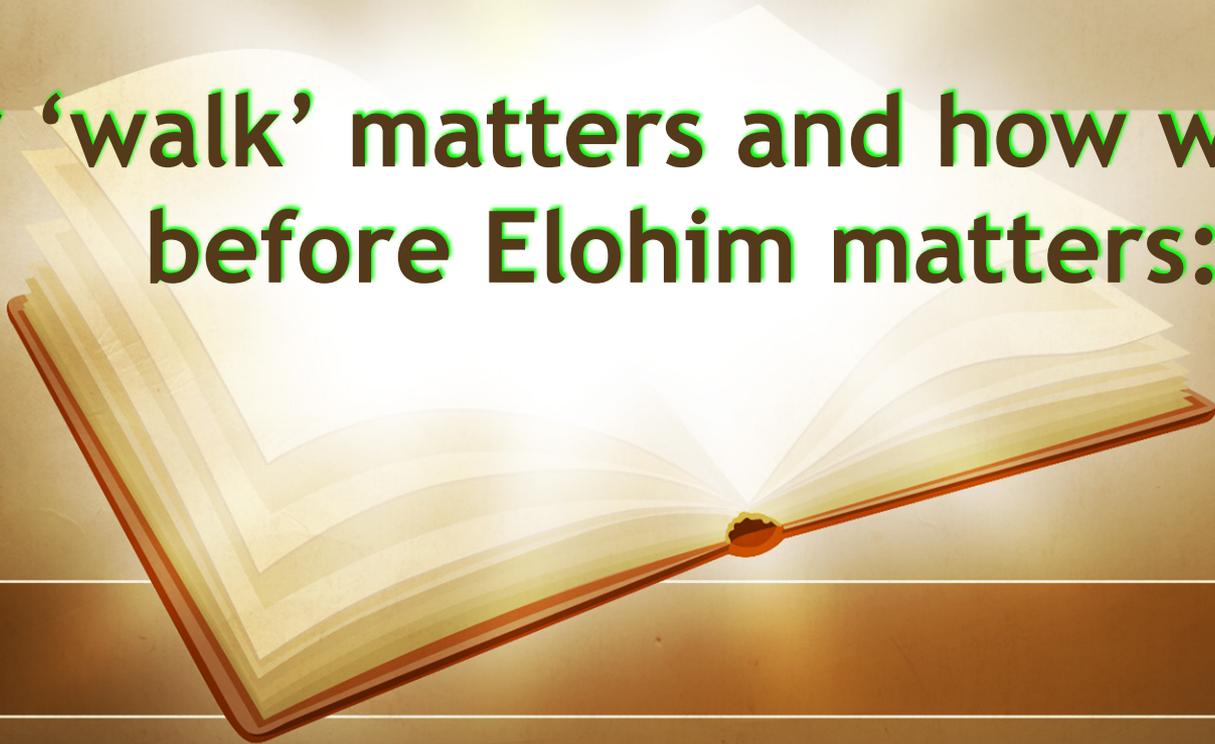
So here, in verse 3, we see the clear condition clause being laid out: IF you...
WALK... GUARD and DO...THEN...:



The Hebrew root word for 'walk' is הָלַךְ halak
- Strong's H1980 and means, 'to go, come, walk, manner of life, cause to live', and this literally speaks of how one lives, and it is used as a verb indicating that it is an active expression of one's life.

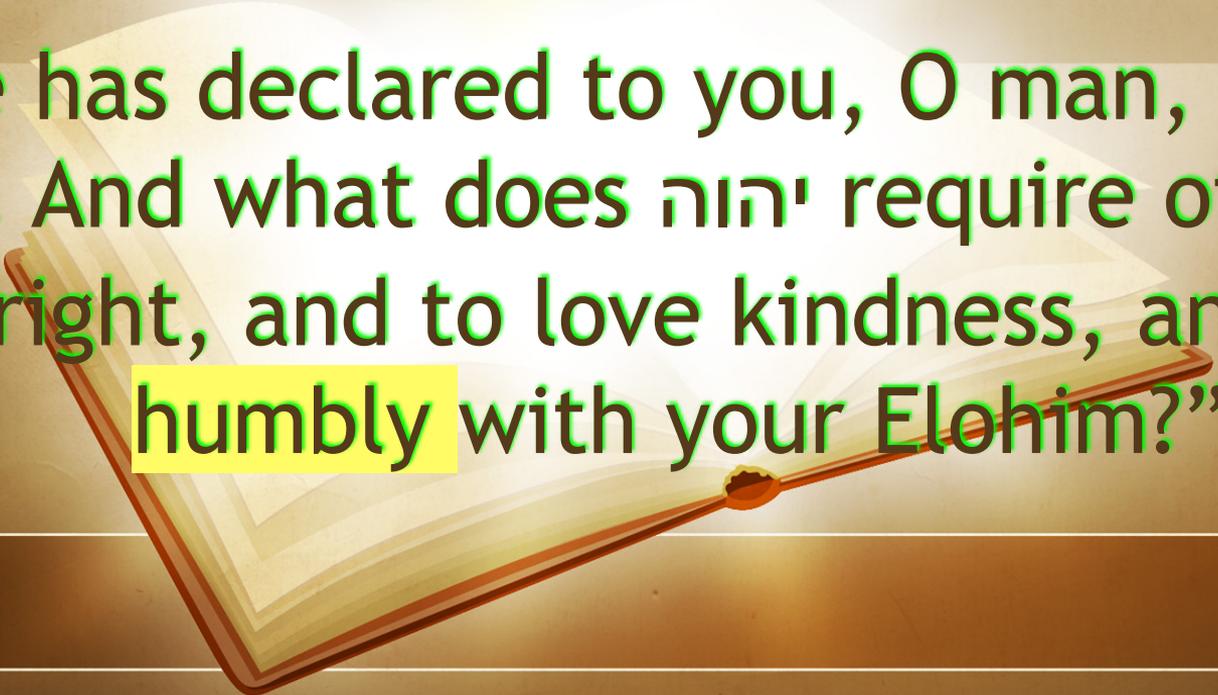


**Our 'walk' matters and how we walk
before Elohim matters:**



Miḱah/Micah 6:8

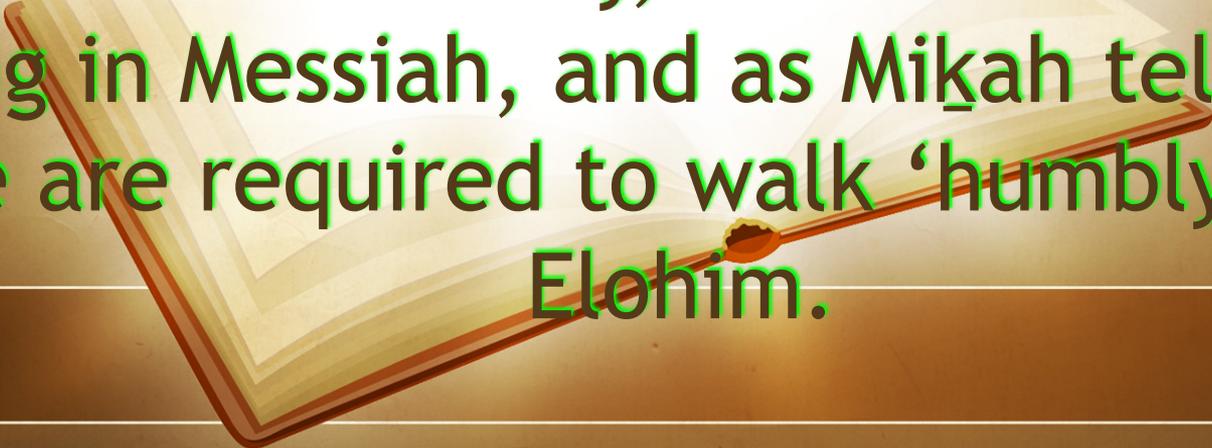
“He has declared to you, O man, what is good. And what does יהוה require of you but to do right, and to love kindness, and to walk humbly with your Elohim?”



What does יהוה (YeHoVah) require of us?

Well, as we see -it is to do right, love kindness and walk humbly with our Elohim!

We are to actively, and continually, be walking in Messiah, and as Miḳah tells us: that we are required to walk 'humbly' with Elohim.



The Hebrew root word that is used here for humble is **צָנַע** tsana - Strong's H6800 meaning, 'to be modest or humble'.

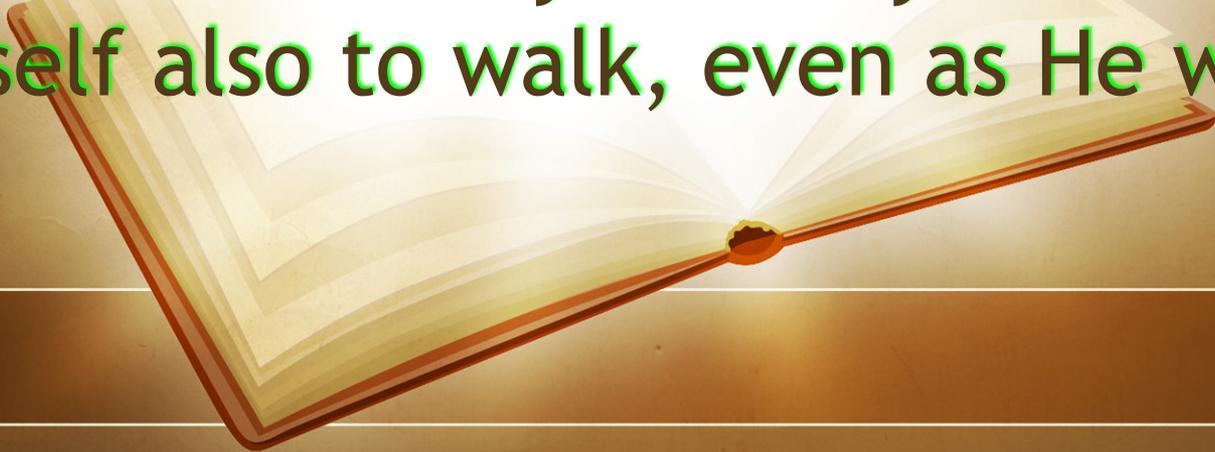


In Miḱah/Micah 6:8 it is expressed as follows:
וְהִצַּנְעַ לְכַת 've-ha-ts'nea leket' which literally
expresses 'a making humble to walk' or
'showing a humble walk', again emphasising
that our humility is seen in our walk - that is
our walk of obedience as we clearly see and
understand the words in:

Yohanan Aleph/1 John 2:6

Yoḥanan Aleph/1 John 2:6

“The one who says he stays in Him ought himself also to walk, even as He walked.”

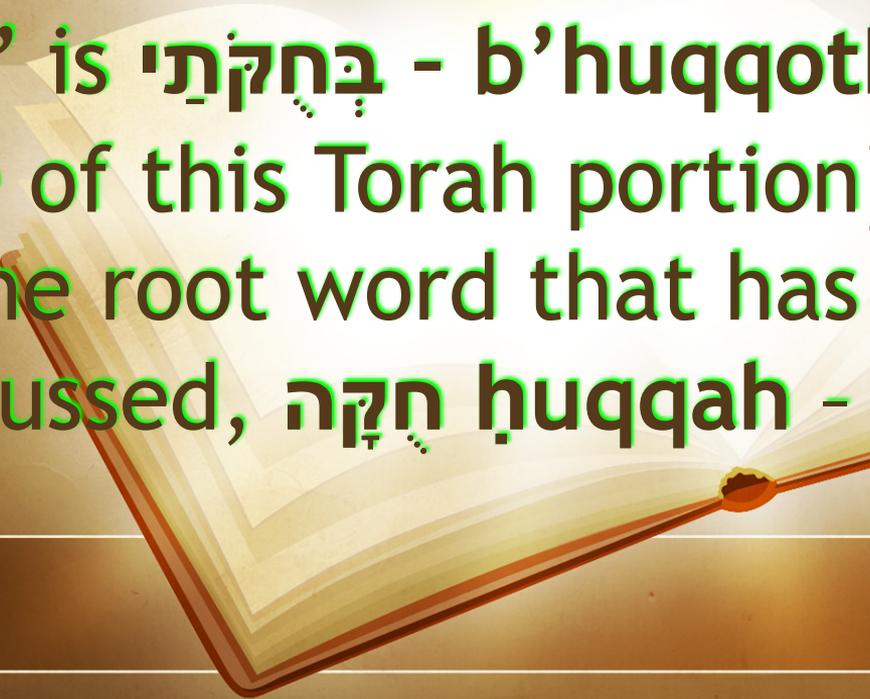


The Greek word for 'walk' is περιπατέω
peripateō - Strong's G4043 and carries the
same meaning and that is, 'to walk,
behaviour, to conduct one's self, to make
one's way, to tread with the feet, to make
one's life'.

Why all the definitions?

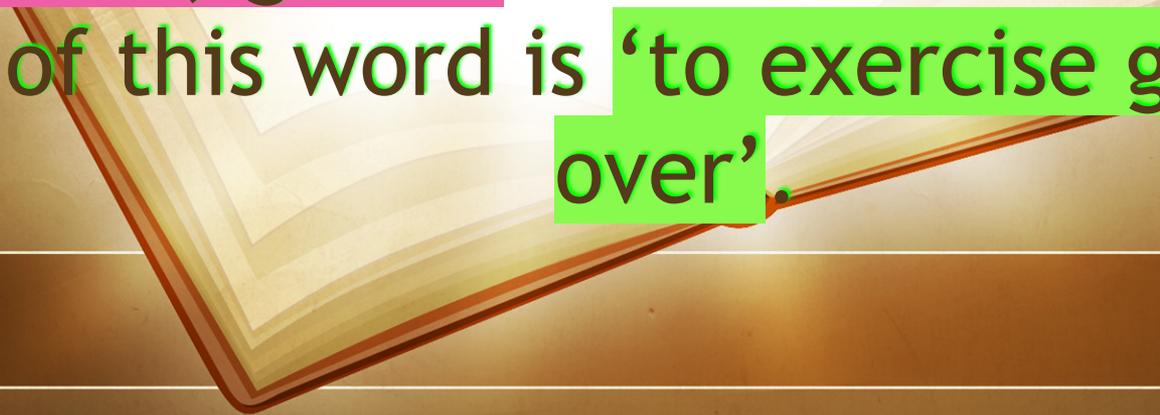
To clearly reiterate that to walk as Messiah walked involves action and that action is to be in complete line with His walk and that is a walk of total obedience - the greatest expression of humility!

WALK IN MY LAWS!



The Hebrew word that is translated as ‘in My laws’ is בְּחֻקֹּתַי - b’huqqothai (which is the name of this Torah portion) and comes from the root word that has already been discussed, חֻקָּה ḥuqqah - Strong’s H2708.

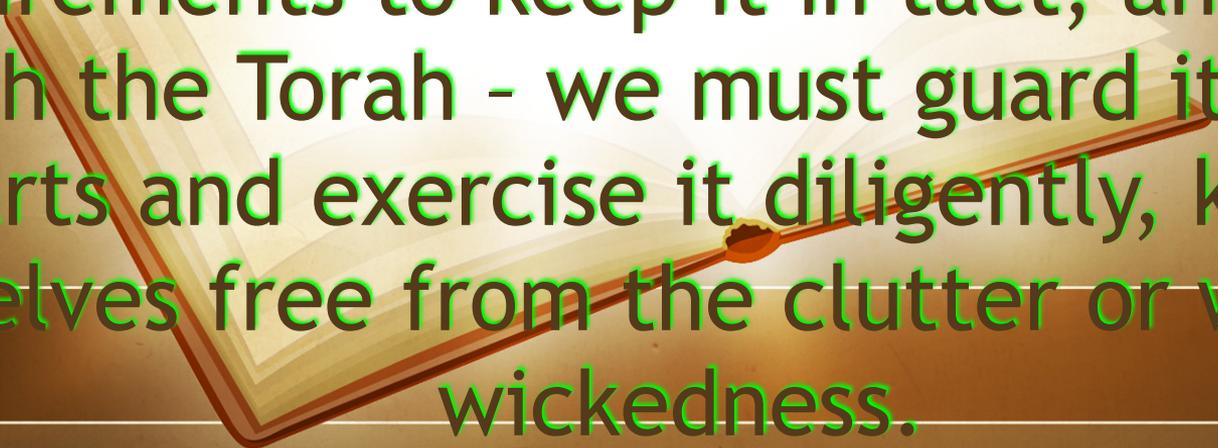
The word used in verse 3 for 'guard' is שָׁמַר
shamar - Strong's H8104 means, 'keep,
watch, present, attend to, pay close
attention, guard' and the basic idea of the
root of this word is 'to exercise great care
over'.

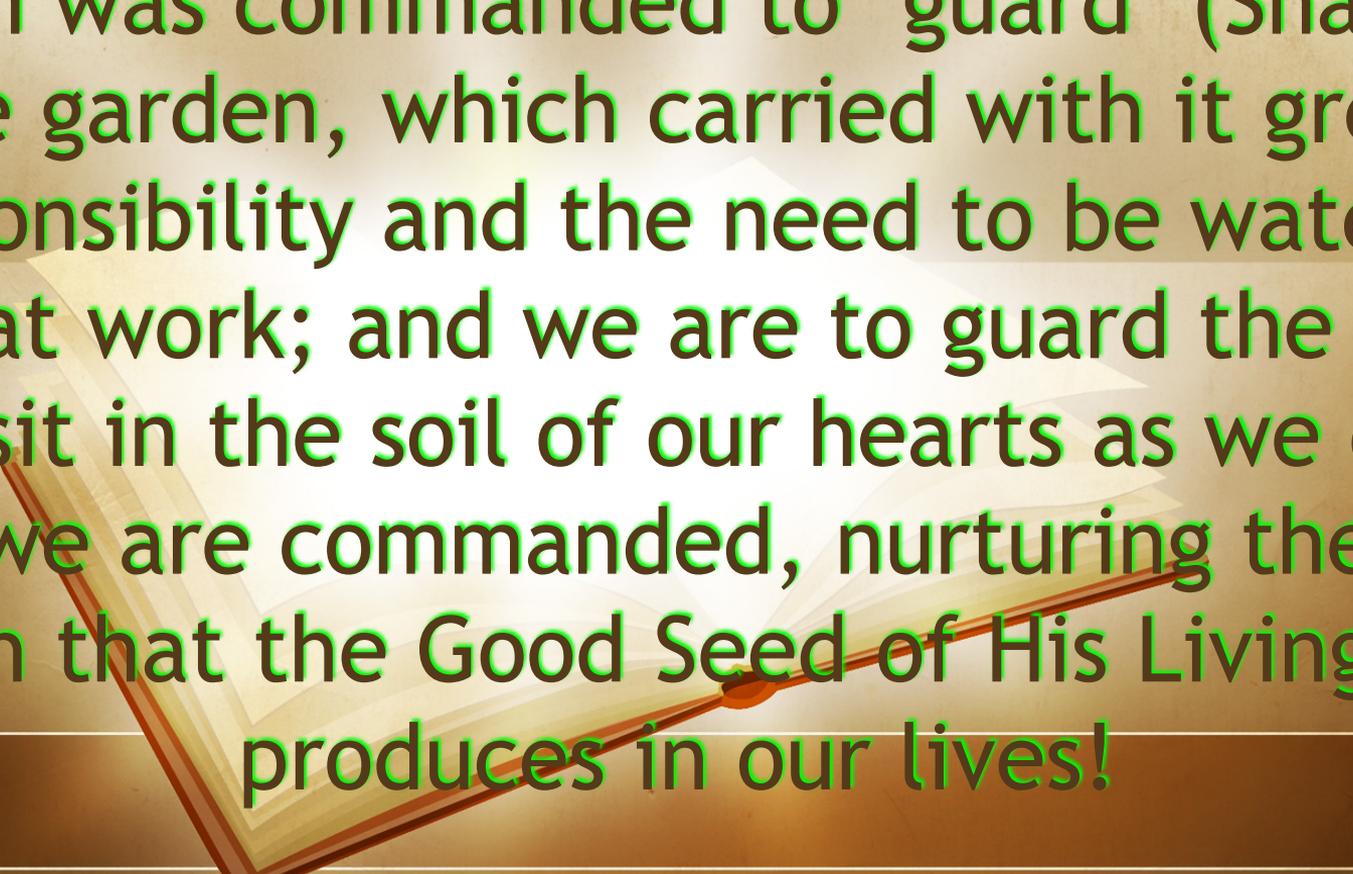


When used in combination with other verbs the meaning is 'do carefully or diligently', i.e. perform carefully by paying strict attention as to what must be done, as it expresses the careful attention to be paid to the obligations of a covenant, to laws, and statutes, etc.

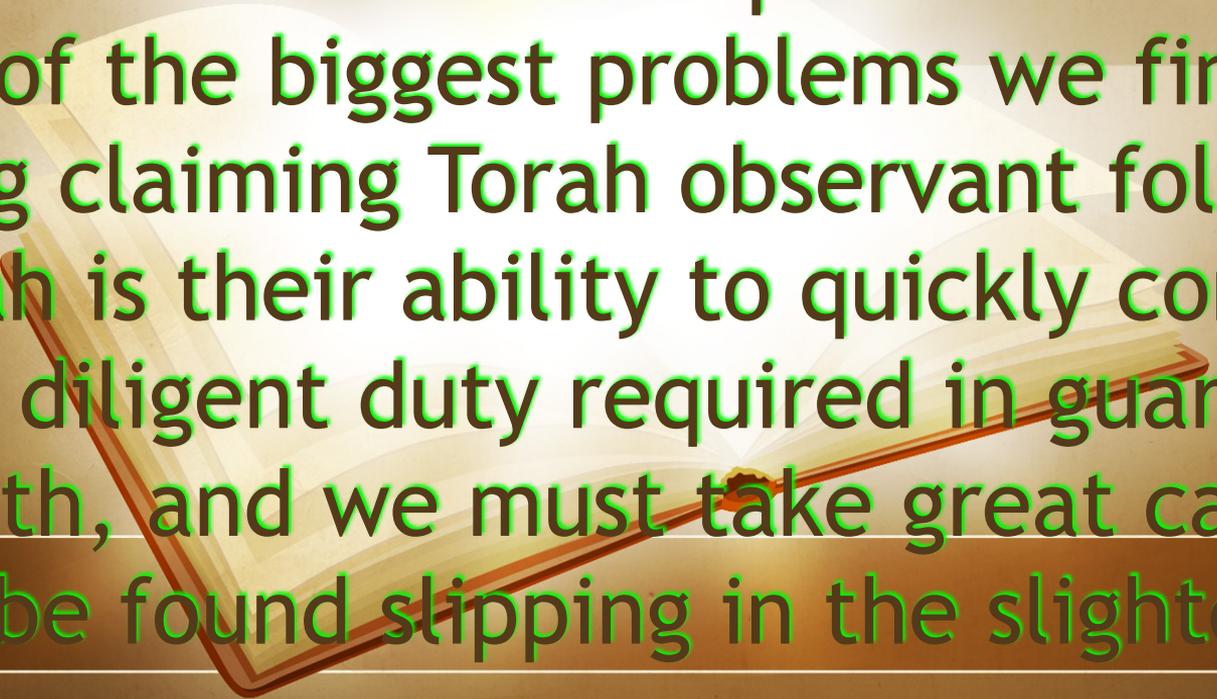
Another aspect of this word carries the meaning of having to guard carefully and tend to or 'take care of'.

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

An illustration of an open book with a bookmark, positioned diagonally across the bottom half of the text. The book is open, showing its pages and a central binding. The bookmark is a small, dark object placed between the pages. The background of the entire image is a textured, light brown color with a subtle pattern of overlapping, semi-transparent shapes.



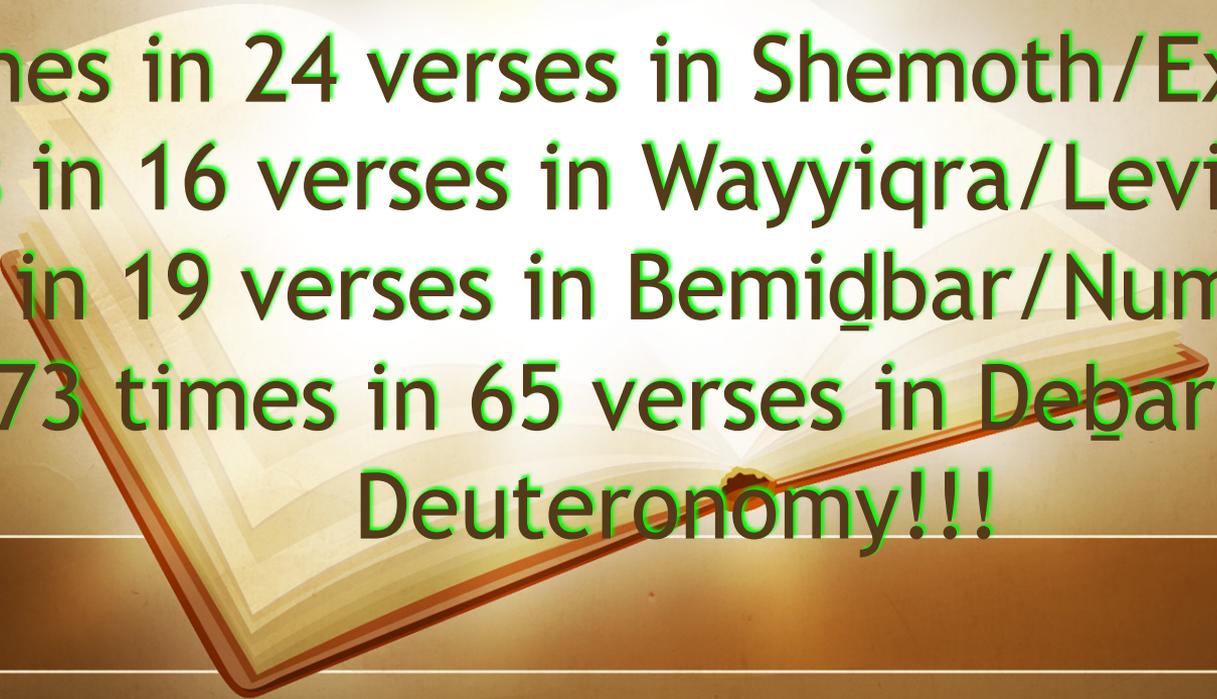
Adam was commanded to 'guard' (Shamar) the garden, which carried with it great responsibility and the need to be watchful and at work; and we are to guard the good deposit in the soil of our hearts as we do all that we are commanded, nurturing the very growth that the Good Seed of His Living Word produces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



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!

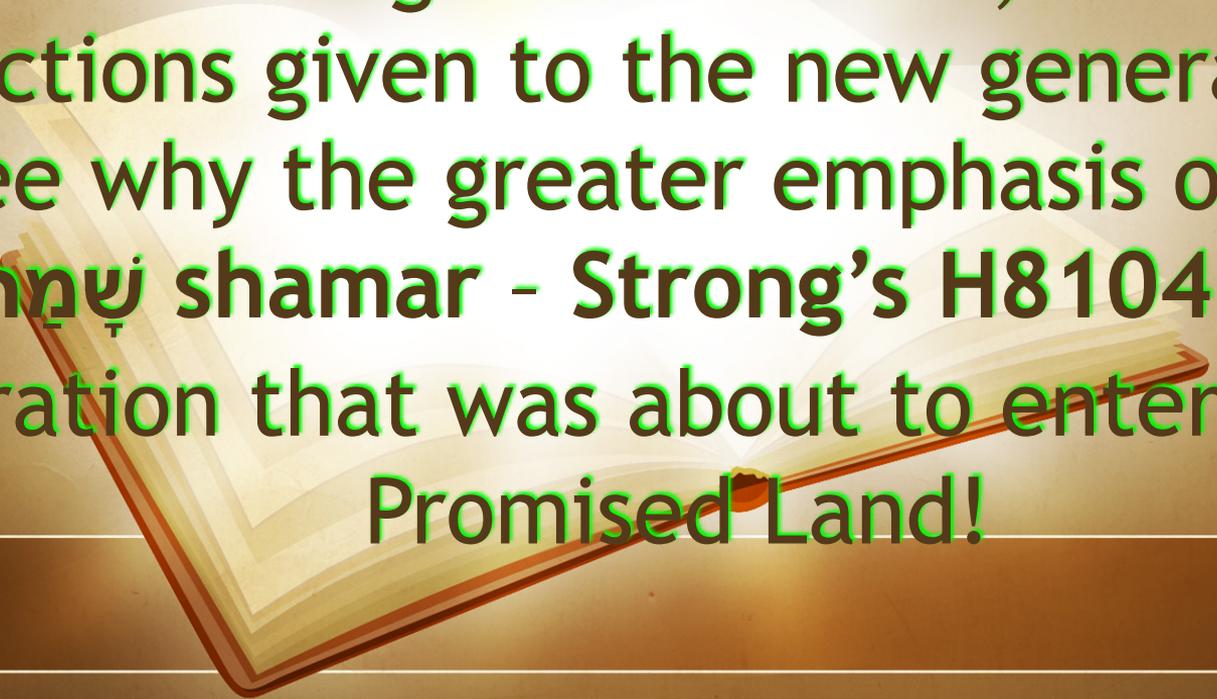
What is interesting, in taking note of, is the frequent use of the word שָׁמַר *shamar* - Strong's H8104 in the Torah.





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 Bemiḏbar/Numbers and
73 times in 65 verses in Debarim/
Deuteronomy!!!

With Debarim/Deuteronomy being seen 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!



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

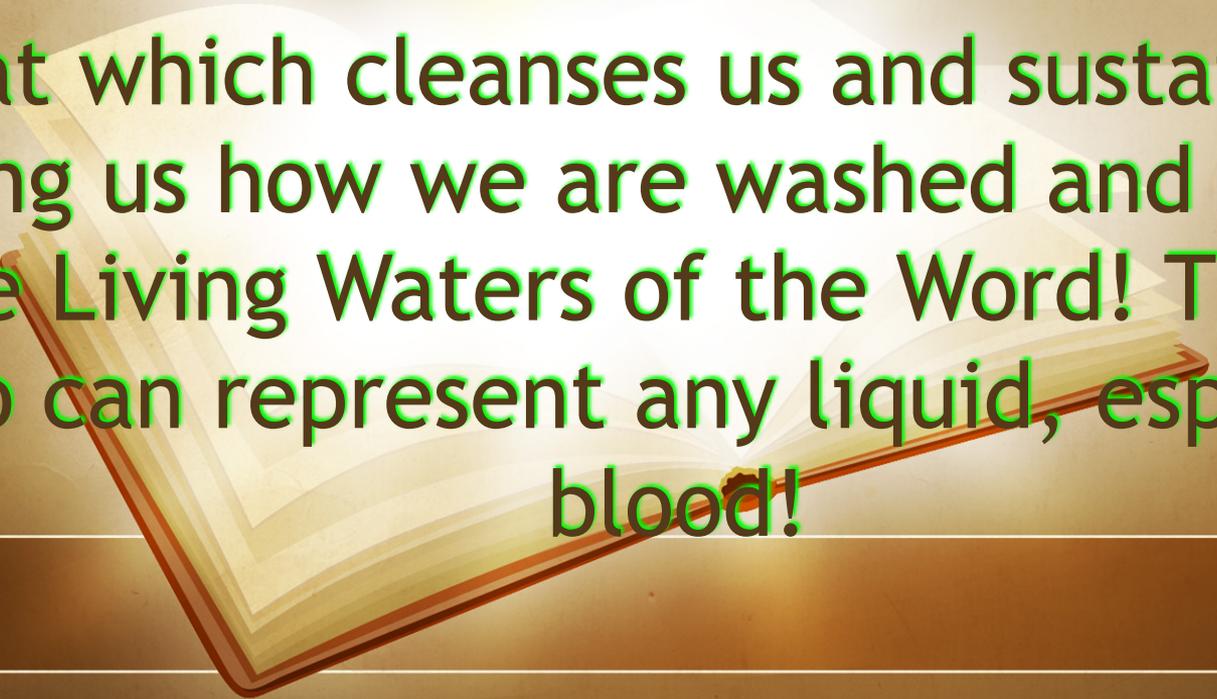


Shin - שׁ:

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

Mem - מ:

The ancient script has this letter as  and is pictured as 'water', and also carries the meaning of 'chaos' (from the storms of the sea) and can also picture that which is mighty or massive as well as the unknown. We are also able to understand this letter as representing the nations, for the nations are often likened to the seas in Scripture.



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

Resh - ר:

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

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

MEDITATE ON THE WASHING OF OUR HEAD

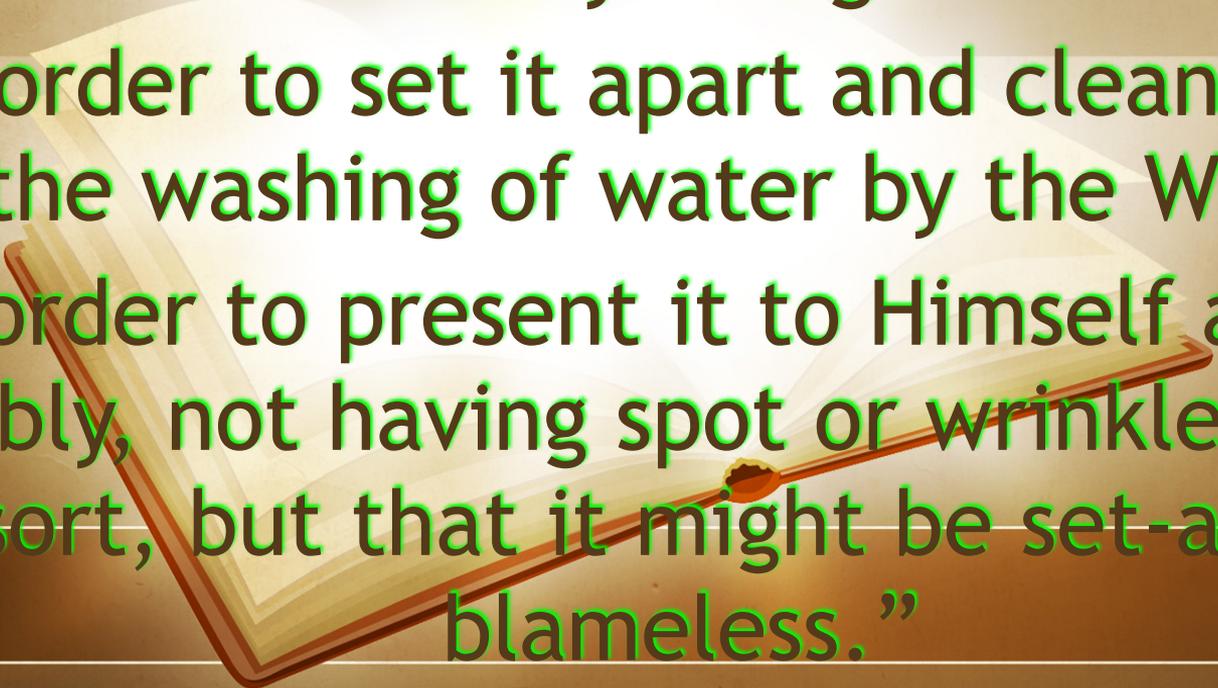


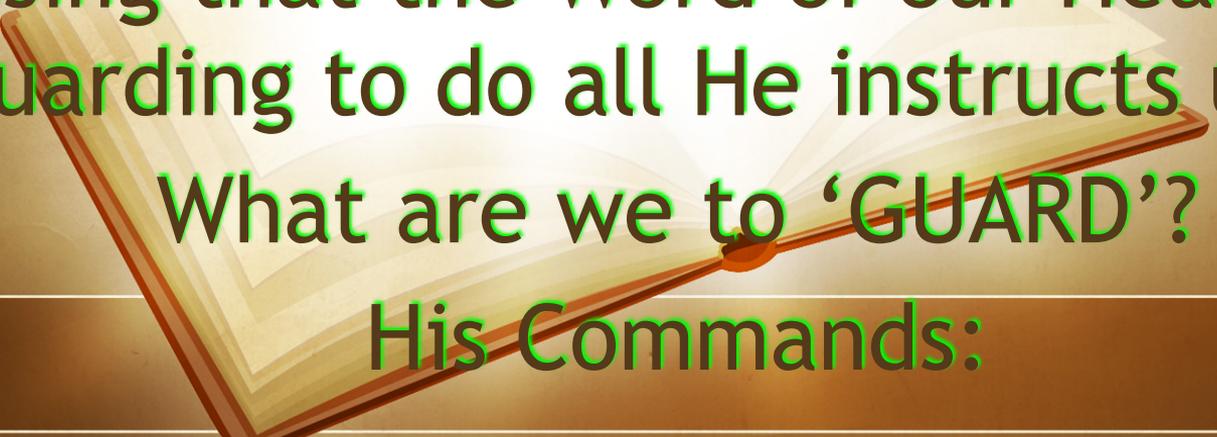
In Sha'ul's letter to the believers in Ephesus, he instructed Husbands to love their wives, as Messiah loved us:



Eph'siyim/Ephesians 5:25-27

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





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

What are we to 'GUARD'?

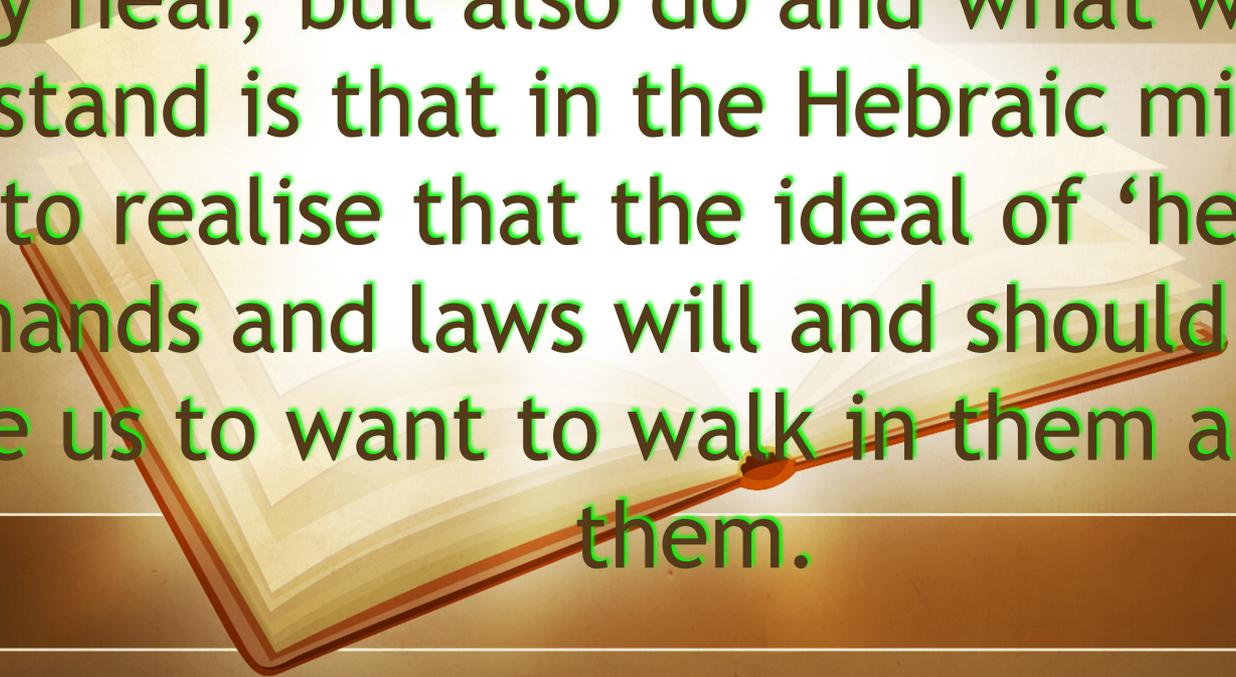
His Commands:

The word for commands used here is **מִצְוֹתַי** - **mitsvotai**, which means, 'my commands' and is the plural of the word **מִצְוָה** **mitzvah** -

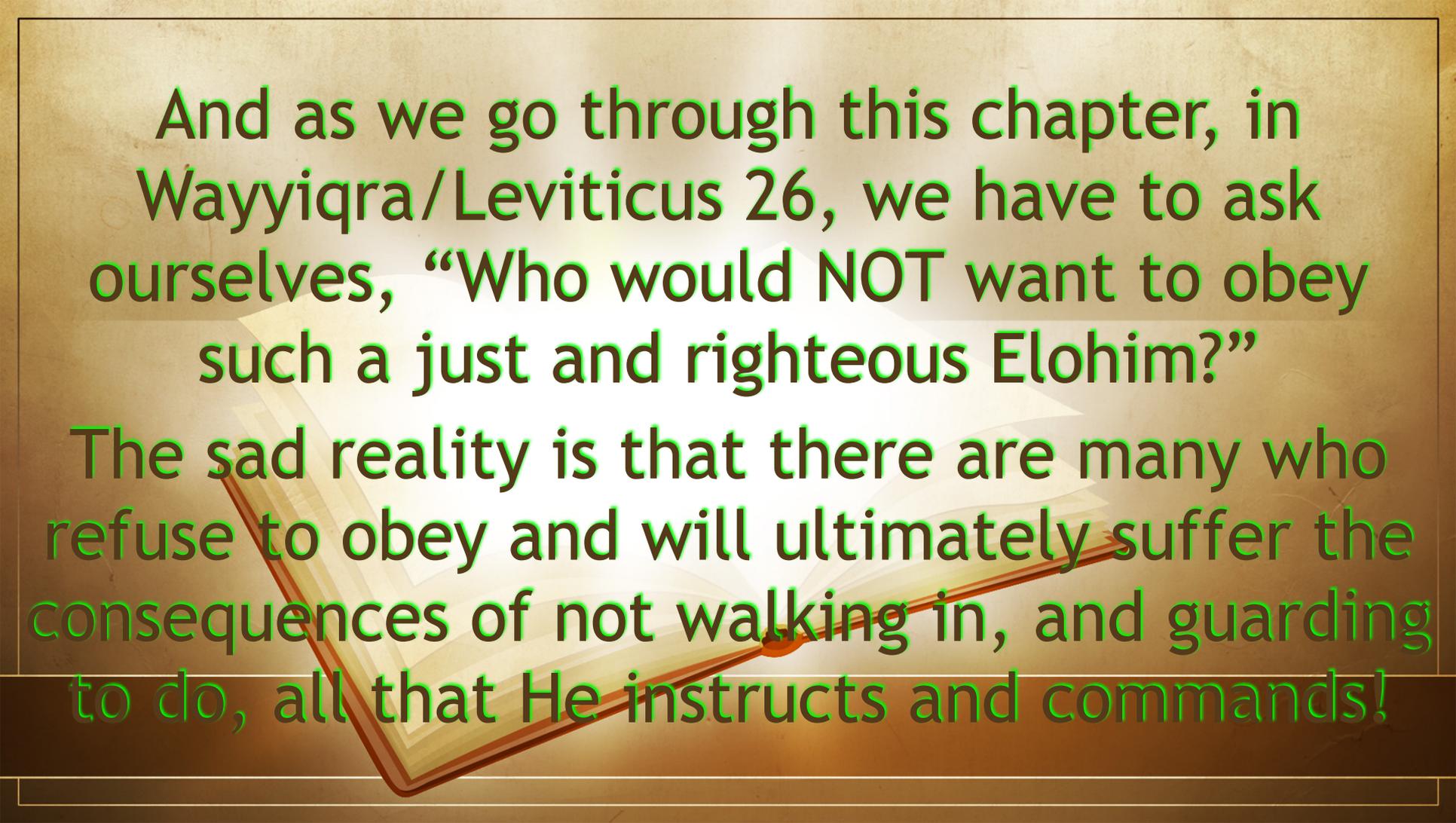
Strong's H4687 which means, 'commandment, command, obligation, precept', which comes from the primitive root **צָוָה** **tsavah** -

Strong's H6680 which means, 'to lay charge (upon), give charge to, command, order, appoint, commission, ordain'.

The primary difference we see between the חֻקָּה ḥuqqah (law/statute) and the מִצְוָה mitzvah (command) is that His laws (ḥuqqot) are rulings that remain in effect permanently and we are to continually walk in His Right-rulings for set-apart living; whereas, His commands (mitzvot) are those rules which apply to specific situations and are tailored for each unique situation, in determining the correct action to be taken in a specific circumstance and so, we ‘guard’ those carefully, in order to know how to respond and take action for any given situation we may find ourselves in.



We, as His called out and chosen, royal priesthood, must be a hearing people who not only hear, but also do and what we must understand is that in the Hebraic mind-set we come to realise that the ideal of ‘hearing’ the commands and laws will and should naturally cause us to want to walk in them and guard them.



And as we go through this chapter, in Wayyiqra/Leviticus 26, we have to ask ourselves, “Who would NOT want to obey such a just and righteous Elohim?”

The sad reality is that there are many who refuse to obey and will ultimately suffer the consequences of not walking in, and guarding to do, all that He instructs and commands!

The Hebrew word translated as 'DO' is 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!

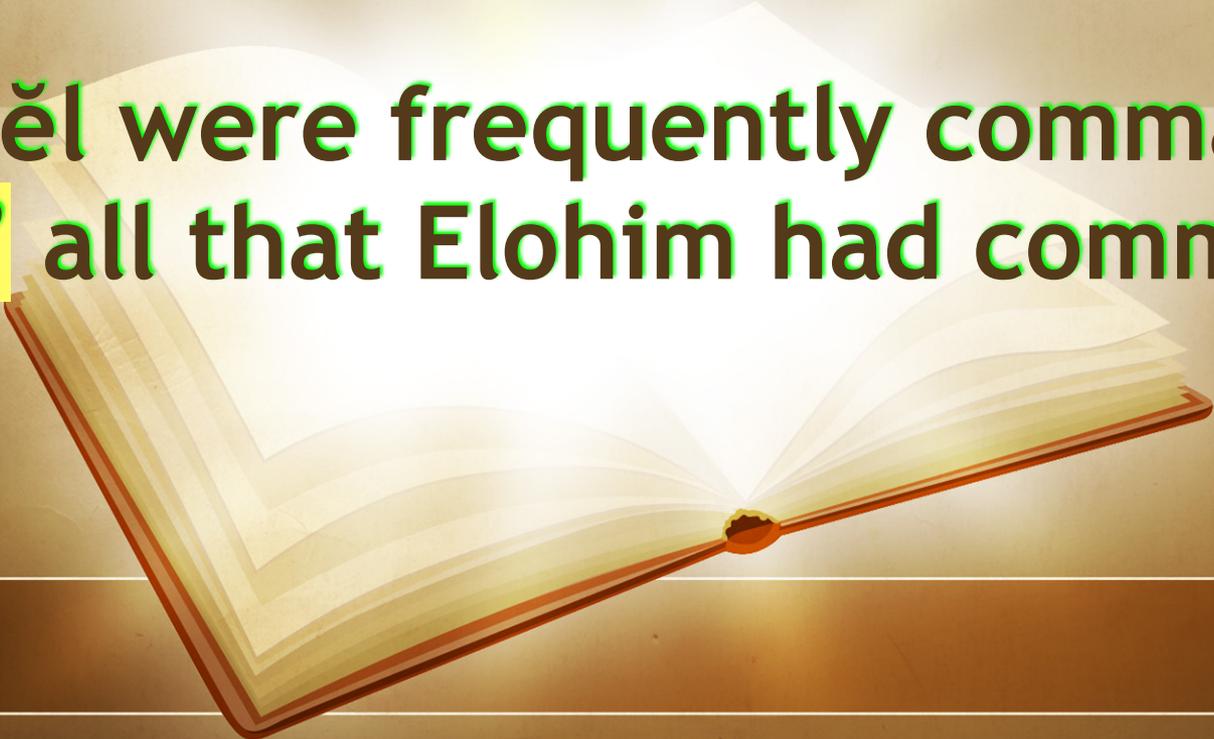


A derivative of this root is the word מַעֲשֵׂה ma'aseh - Strong's H4639 and means 'a deed, work or acts, accomplishments'.

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

The root 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'ēl were frequently commanded to
“do” all that Elohim had commanded.**

Debarim/Deuteronomy 5:1

“And Mosheh called all Yisra’ěl, and said to them, “Hear, O Yisra’ěl, the laws and right-rulings which I speak in your hearing today. And you shall learn them, and guard to do them.”

Debarim/Deuteronomy 6:3

“And you shall hear, O Yisra’ěl, and shall guard to do, that it might be well with you, and that you increase greatly as

יהוה (YeHoVah) Elohim of your fathers has spoken to you, in a land flowing with milk and honey.”

Debarim/Deuteronomy 7:12

“And it shall be, because you hear these right-rulings, and shall guard and do them, that יהוה (YeHoVah) your Elohim shall guard with you the covenant and the kindness which He swore to your fathers”

Debarim/Deuteronomy 31:12

“Assemble the people, the men and the women and the little ones, and your sojourner who is within your gates, so that they hear, and so that they learn to fear יהוה (YeHoVah) your Elohim and guard to do all the Words of this Torah.”

In all of the above verses we see the clear instructions given to a Covenant people to **‘HEAR-GUARD-DO’** the laws and right-rulings of Elohim.



The numerous contexts in which this concept occurs attest to the importance of an ethical response to יהוה (YeHoVah) which goes beyond mere mental abstraction, and which is translatable into obedience which is evidenced in demonstrable acts. יהושע tells us that we shall be known by our fruit and in a sense, this is what He was speaking about in saying that we will be seen as true obedient followers of Messiah through the clear evidence as seen in our demonstrated acts before Him and all.

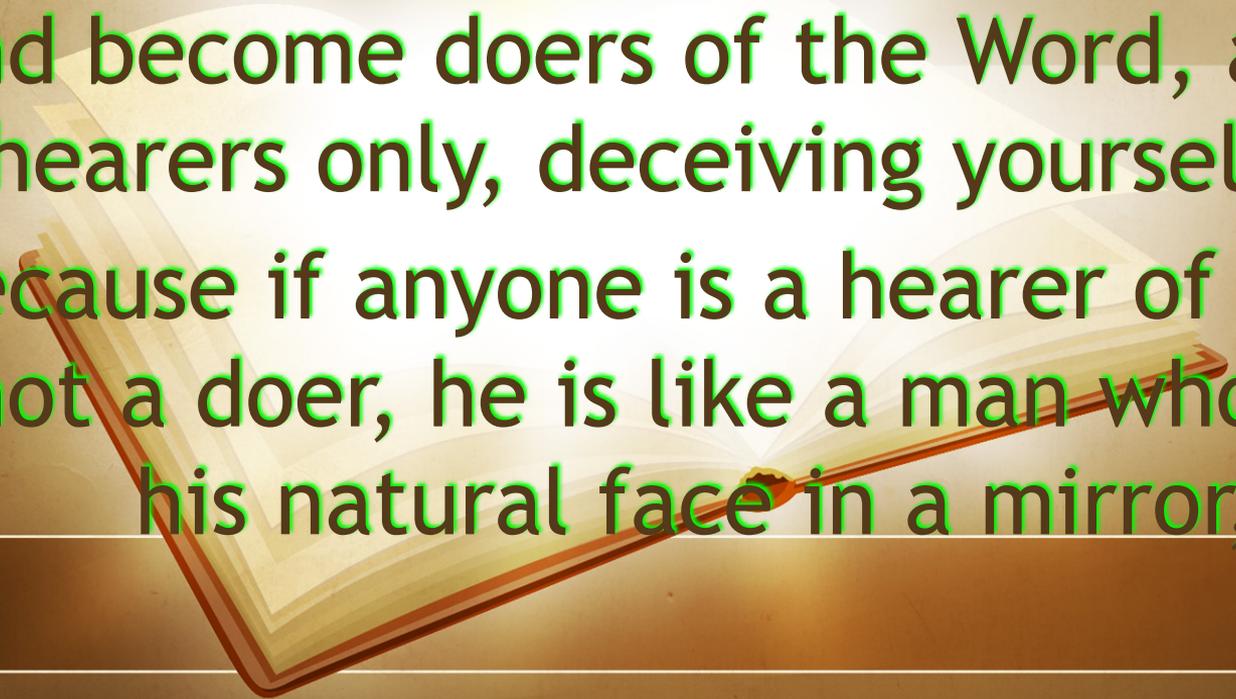
The perfect Torah of freedom is like a mirror for us - and, in looking intently into it, we are able to see if we are in fact 'listening and doing' or not:



Ya'aqob/James 1:22-25

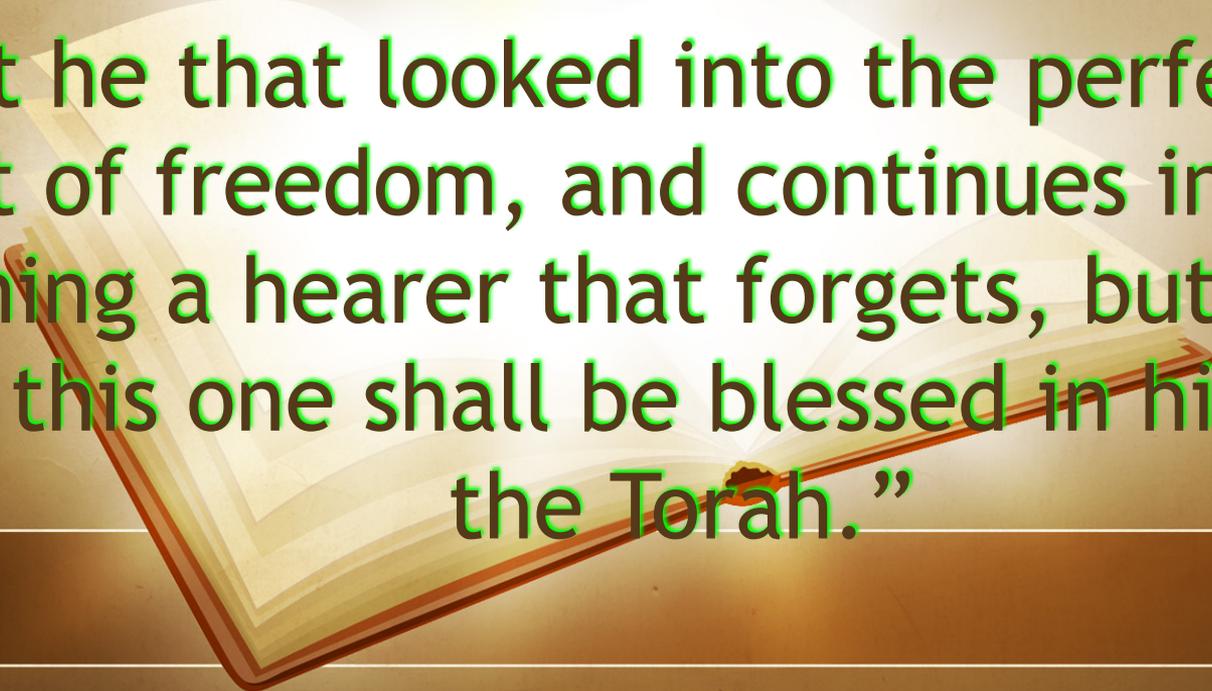
“And become doers of the Word, and not hearers only, deceiving yourselves.

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,



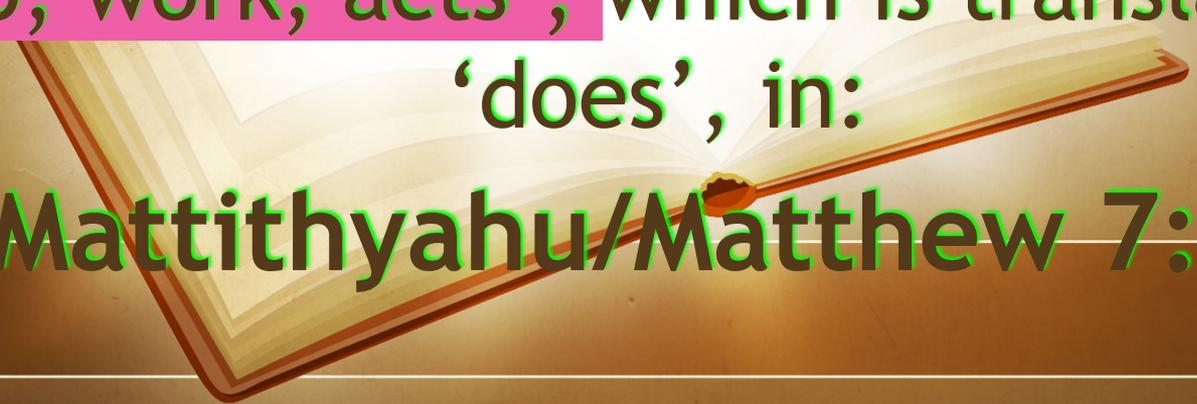
24. for he looks at himself, and goes away,
and immediately forgets what he was like.

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.”



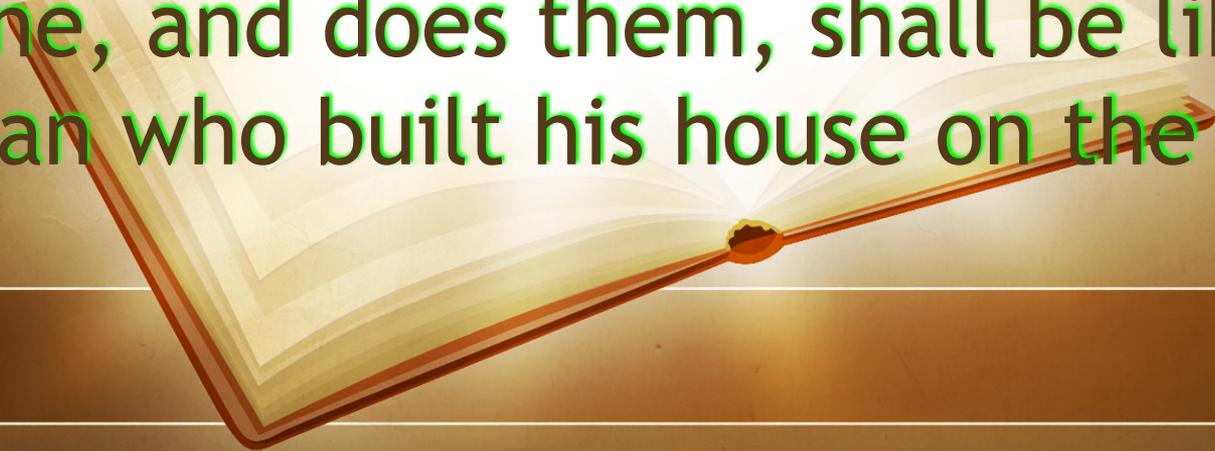
The Greek word that is translated as 'doers' is ποιητής poiētēs - Strong's G4163 which means, 'a doer, a maker' and this comes from the root word ποιέω poieō - Strong's G4160 which means, 'to make, do, accomplish, keep, work, acts', which is translated as 'does', in:

Mattithyahu/Matthew 7:24



Mattithyahu/Matthew 7:24

“Therefore everyone who hears these words of Mine, and does them, shall be like a wise man who built his house on the rock”



The Greek word that is translated as 'doing' (of the Torah), in Ya'aqob/James 1:25 is also a derivative of ποιέω poieō - Strong's G4160, and is the word ποίησις poiēsis - Strong's G4162 which means, 'deed, making, doing, performing, in his doing (in the obedience he renders the law)'.

These verses are very clear, in telling us that the true hearer of the word, guards it and performs it, as his obedience renders the law under which he submits!

There are many people who claim to be ‘doing’ what the Word says, yet they are simply living lawless lives as their actions reveal their clear disregard for the Torah and are merely ‘doing’ lawlessness, which is to be operating or performing acts without clear instructions: