

Biblical Foundation Lesson Book

INDEX

CHAPTER	TITLE	PAGE
1	The Feasts of YHWH	001
2	Sabbatical & Jubilee Years	014
3	The Fear of YHWH	025
4	Tithing	040
5	Salvation – The Process	055
6	Understanding Grace	077
7	Understanding the Ruach / Spirit	082
8	The Name of Messiah	090
9	Torah Explained	098
10	The New Moon	111
11	The Dietary Laws (Food)	120
12	The Sabbath	129
13	613 Commandments (Mitzvot)	138
14	Baptism in Scripture	162

THE APPOINTED TIMES

There are seven feasts in YHVH's annual feast cycle.

These feasts are perpetual and have a very specific purpose, fulfillment and a special spiritual significance.

This cycle starts in the spring season just after the beginning of the Scriptural new year in the month of Aviv.

This cycle is a cycle of *sanctification unto righteousness*. During this cycle, another area in our lives is transformed, bringing us one step closer to who we are to be in Y'shua; transforming us into His image.

The Biblical Feasts are:

- PASSOVER (Lev. 23:5) (1 Day)
- UNLEAVENED BREAD (Hag Hamatzah – Lev. 23:6-8) (7 Days)
- PENTECOST (Shavuot – Lev. 23:15-21) (1 Day)
- DAY OF TRUMPETS (Yom Teruah .– Lev. 23:24-25) (1 Day)
- DAY OF ATONEMENT (Yom Kippur – Lev. 23:27) (1Day)
- FEAST OF TABERNACLES (Succot .– Lev. 23:34-43) (7 days)
- The 8th Day (1 Day)

Why Seven Feasts?

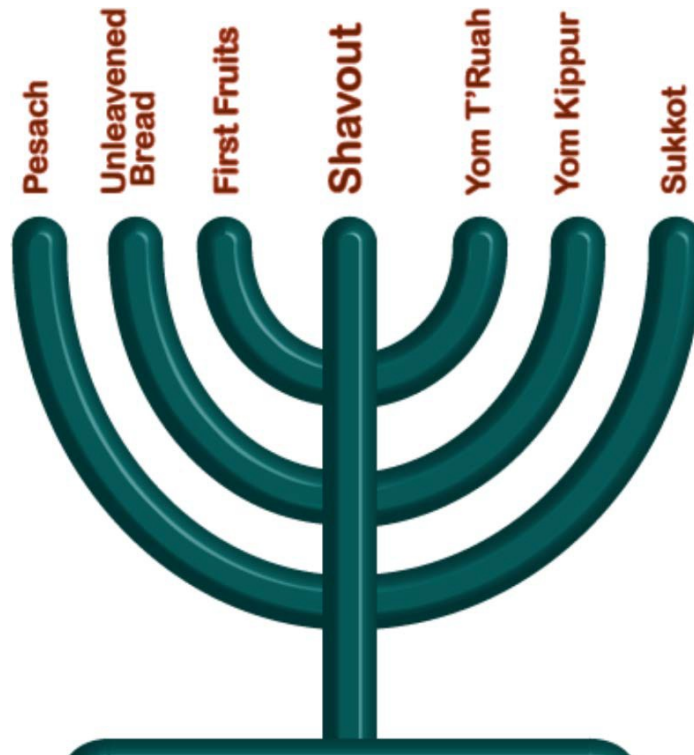
YHVH uses the number seven to denote spiritual perfection, set-apartness, fullness, completeness and goodness. This number is often used in Scripture.

The menorah having seven branches is one of YHVH's most prominent symbols. The menorah as a whole represents Yeshua, the Light of the world.

There are actually 7 elements to the tabernacle in the wilderness as well which covers the feasts but many other things in scripture. We can cover this later if there is time.

John 8:12 "12 Then Y'shua again spoke to them, saying, "I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life."

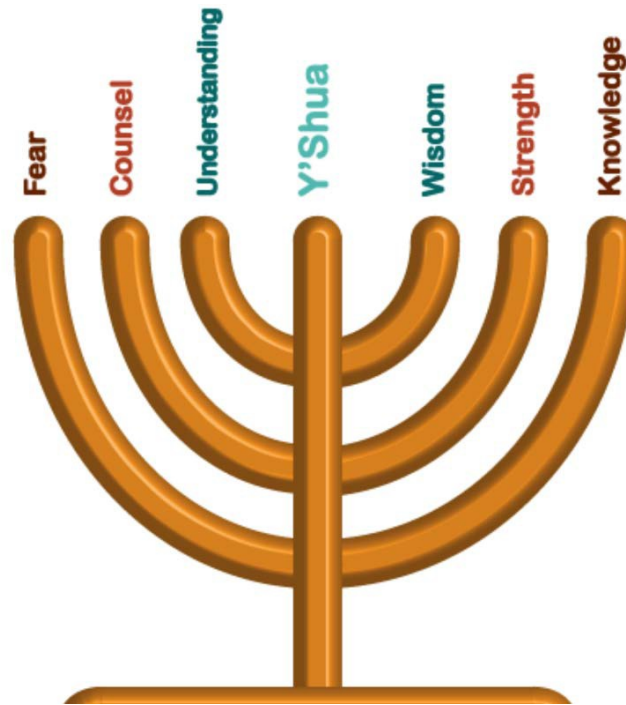
The feasts of Abba YHVH are patterned on the menorah, with Shavuot forming the Shamach or servant in the middle.



I would like to show you how the Spirit of YHVH is also patterned on the menorah and how the Ruach, just like the feasts, help us in this sanctification process. The feasts are physical aids in this process whereas the Ruach (Spirit) guides us spiritually in this same process.

When we are willing to be obedient to Abba YHVH, He leads us through His Spirit, His Ruach ha Qodesh, to follow His Torah or instructions. Through His Torah, we acquire wisdom and truth, forming us in the process in the image of Y'shua.

"1 Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit. 2 The Spirit of YHVH will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of YHVH." (Isaiah 11:1-2)



Isaiah is prophesying about Yeshua. Consider this picture.

In Hebraic thought the right side was considered physical, (Yeshua sits on the right side of the YHVH) the left spiritual. (Ruach (Holy Spirit) sits on the left side)

The shoot that springs from the stem of Jesse, is Yeshua, the shamash or servant in the middle.

Then a branch from His roots will bear fruit: the fruit of knowledge, fear, strength, counsel, wisdom and understanding.

When we start on this journey of obedience, we study and gain knowledge. Through knowledge (physical) we learn to fear Abba YHVH (spiritual).

When we fear Him, He gives us the strength (physical) to follow His counsel (spiritual). Following His counsel is trusting Him and having faith in Him to hear His voice and be obedient to it.

Hearing His voice and observing His Torah is wisdom (physical) and wisdom leads to understanding (spiritual).

This is the process of being guided by His Spirit, bringing us closer to being more in the likeness of Him, Yeshua, who is righteousness.

It is thus a process of sanctification unto righteousness guided by His Ruach.

PASSOVER (Leviticus 23:5)

This actually falls at the beginning of the year the month of Aviv

The first Passover takes place in Exodus 12 right before the children of Israel are set free from their captivity in Egypt

God took the lives of all the firstborn Egyptian males (Exodus 12:7, 26-29) but *passed over* the Israelites' homes because they had placed the blood of a sacrificed lamb on their doorposts.

*"This month shall be the beginning of months for you; it is to be the first month of the year to you. 3 "Speak to all the congregation of Israel, saying, 'On the tenth of this month they are each one to take a lamb for themselves, according to their fathers' households, a lamb for each household. 4 'Now if the household is too small for a lamb, then he and his neighbor nearest to his house are to take one according to the number of persons in them; according to what each man should eat, you are to divide the lamb. 5 'Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats. 6 'You shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at **twilight (evening)**. 7 'Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it. 8 'They shall eat the flesh that same night, roasted with fire, and **they shall eat it with unleavened bread and bitter herbs**. 9 'Do not eat any of it raw or boiled at all with water, but rather roasted with fire, both its head and its legs along with its entrails. 10 'And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire. 11 'Now you shall eat it in this manner: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste—it is YHVH's Passover.'" (Exodus 12:2–5 2)*

The blood of the lamb foreshadowed the sacrifice of the Messiah, which spares mankind from eternal death.

The death of the messiah then actually took place during the daylight hours that followed—which was still the same date according to Hebrew sunset- to-sunset reckoning. So He was sacrificed on Passover.

***Note** The beginning of on this is not the beginning of our calendar and can only be calculated by observing the sighted moon of each month.*

Yeshua is not the price for our sins, it is said that no man shall be used as an atonement for sins. This is what happens on Yom Kippur with the goats and the laying on of hands to transfer the sins of the man to the animal before it was slaughtered.

COMMANDMENTS FOR KEEPING THE PASSOVER (*EXODUS 12:2-14*)

- *You shall eat the lamb and leave none of it behind*
- *Shall be eaten with bitter herbs*
- *Shall not be eaten raw, or boiled in water, must be roasted over fire*
- *Anything not eaten shall be burned up in fire*
- *You shall eat it in haste, not taking our time, as we are prepared to leave*

- Exodus 12: 43 There shall no stranger eat thereof: 44 But every man's servant that is bought for money, when you have circumcised him, then he may eat it.
- The feast is a memorial and to be kept through ALL GENERATIONS. Not done away with!
- Here we can see what we are supposed to do and how long we are to keep doing these commandments and keeping this feast.
- There are many references that even Yeshua and his disciples kept all the feasts: (Matthew 26:26-28; Mark 14:22-24).

NOTE Make note that all the appointed times are rehearsals before his return. If we do not get it now, when it will mean something, we will not be ready like the handmaidens with the oil for their lamps.

UNLEAVENED BREAD

Read Exodus 12: 15-20 {Lev 23:4-13}

¹⁵ 'Seven days you shall eat unleavened bread. Indeed on the first day you cause leaven to cease from your houses. For whoever eats leavened bread from the first day until the seventh day, that being shall be cut off from Yisra'el. ¹⁶ 'And on the first day is a set-apart gathering, and on the seventh day you have a set-apart gathering. No work at all is done on them, only that which is eaten by every being, that alone is prepared by you. ¹⁷ 'And you shall guard the Festival of **Matzot**,^b for on this same day I brought your divisions out of the land of Mitsrayim. And you shall guard this day throughout your generations, an everlasting law. ¹⁸ 'In the first month, on the fourteenth day of the new moon, in the evening, you shall eat unleavened bread until the twenty-first day of the new moon in the evening. ¹⁹ 'For seven days no leaven is to be found in your houses, for if anyone eats what is leavened, that same being shall be cut off from the congregation of Yisra'el, whether sojourner or native of the land. ²⁰ 'Do not eat that which is leavened – in all your dwellings you are to eat unleavened bread.' " (Exodus 12:15-20)

⁴ 'These are the appointed times of יהוה, set-apart gatherings which you are to proclaim at their appointed times. ⁵ 'In the first new moon, on the fourteenth day of the new moon, between the evenings, is the **Pēsah**^a to יהוה. **Footnote: ^aPassover.** ⁶ 'And on the fifteenth day of this new moon is the Festival of **Matzot**^b to יהוה – seven days you eat unleavened bread. **Footnote: ^bUnleavened Bread.** ⁷ 'On the first day you have a set-apart gathering, you do no servile work. ⁸ 'And you shall bring an offering made by fire to יהוה for seven days. On the seventh day is a set-apart gathering, you do no servile work. ⁹ And יהוה spoke to Mosheh, saying, ¹⁰ "Speak to the children of Yisra'el, and you shall say to them, 'When you come into the land which I give you, and shall reap its harvest, then you shall bring a sheaf of the first-fruits of your harvest to the priest. ¹¹ 'And he shall wave the sheaf before יהוה, for your acceptance. On the morrow after the Sabbath the priest waves it. ¹² 'And on that day when you wave the sheaf, you shall prepare a male lamb a year old, a perfect one, as an ascending offering to יהוה, ¹³

and its grain offering: two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to יהוה, a sweet fragrance, and its drink offering: one-fourth of a hin of wine. (Lev. 23:4-13)

This actually starts during the dinner of Passover with unleavened bread include within the meal
Prepare your homes (self) by cleaning out any items with leaven in them (** *Speak to them about what is leaven***)

We can therefore, see leaven as symbolic of sin, or sinful influences in our lives . Searching for and removing the leaven is analogous to doing a search for and removal of these from our lives. While we clean and rid our homes of the leaven, we are to ask Abba YHVH to reveal this to us, even that which is hidden, in order to rid ourselves of it.

It was to last 7 days from 14th Nisan to 21st Nisan

Only work allowed on first and last days of feast were cooking which makes this different from the Sabbath, and is called a High Holy Day.

Holy convocation forever!

PENTECOST (Feast of Weeks - Lev 23:15-22)

Leviticus 23:15–16 *“15 ‘You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete Sabbaths. 16 ‘You shall count fifty days to the day after the seventh sabbath; then you shall present a new grain offering to the Lord.”*

Deuteronomy 16:9 *“9 You shall count seven weeks for yourself; you shall begin to count seven weeks from the time you begin to put the sickle to the standing grain.”*

The counting towards Shavuot is traditionally known as the counting of the omer. However, according to Scripture, we are commanded to count the weeks (*Deut 16:9*) and the days (*Lev 23:16*), towards the day of Shavuot. There is no specific mention of a counting of a “omer” as such.

When you read the Scriptures carefully, it is interesting to note that there are fixed dates for all the mo’adim (appointed times) except for the Feasts of First Fruits (Barley) and Shavuot (Wheat).

YHVH did not give us specific dates for these festivals, but rather wants us to count towards it.

Furthermore, both First Fruits and Shavuot are reliant on the sighting of the new moon and the barley being abib thus, determining the first day of the first month (Aviv).

An omer is basically 3-4 cups of flour, about the same amount needed to make a loaf of bread.

We should always be aware of numbers and patterns within the Word.

Shavuot	Jubilee year
We are to count towards Shavuot (Lev 23:15)	We are to count towards the Jubilee year (Lev 25:8)
We count seven weeks of days (7 weeks or 49 days) (Lev23:15)	We count seven weeks of years – seven Sabbatical cycles or 49 years (Lev 25:8)
Shavuot is on the fiftieth day and also the first day of the week (Lev 23:16)	The Jubilee is the fiftieth year and also the first year of the next Sabbatical cycle (Lev 25:10).
Shavuot is a Sabbath (Lev 23:21)	The Jubilee is a Sabbath year (Lev 25:11)
You are to make a proclamation (Lev)23:21	You shall proclaim a release (Lev 25:10)
We may, in future, be starting or concluding our return to the land on Shavuot	Everybody is to return to his own property and to his own family (Lev 25:10)

THE TEN COMMANDMENTS OF SHAVUOT

- Bring two loaves of bread for a wave offering
- Offer seven one-year-old lambs, a bull, two rams, one male goat and two male lambs. These offerings were to be done in the Temple; we don't have a Temple therefor, no offerings.
- Make a proclamation (as in a marriage ceremony)
- Have a holy convocation
- Do not do any laborious work. No servile work is to be performed but, food preparation is permitted on this day (Ex 12:16; Lev 23:7)

Ex 12:16 "16 'And on the first day is a set-apart gathering, and on the seventh day you have a set-apart gathering. No work at all is done on them, only that which is eaten by every being, that alone is prepared by you.

Lev 23:7 'On the first day you have a set-apart gathering, you do no servile work."

- Observe this perpetually in all your dwelling places, throughout your generations
- Do not to reap the corners of your field, but leave it for the needy and the alien.
- Rejoice before YHVH, sharing with your household and those in need, the Levite, stranger, widow and the orphan

- Go to the place where YHVH chooses to establish His name.
- Remember that you were slaves in Egypt.

FEASTS OF TRUMPETS (YOM T'RUAH)

We are given very little details on how to celebrate this feast: This feast is celebrated on the first day of Tishri – the seventh month.

This day, being the first of the month is also Rosh Chodesh. Yom T'ruah is, for this reason, known as **“the day no-one knows”** for we only know when to celebrate the feast once the new month is declared.

We know from the commandments in Leviticus 23 that this day is a Sabbath, we are therefore not to do any laborious work on this day. We are to have a holy convocation and make a lot of noise.

“23 Again the YHVH spoke to Moses, saying, 24 “Speak to the sons of Israel, saying, ‘In the seventh month on the first of the month you shall have a rest, a reminder by blowing of trumpets, a holy convocation. You shall not do any laborious work, but you shall present an offering by fire to YHVH.’” (Leviticus 23:23–25)

****Discuss:**

- “The Day that no man knows”

- Talk about it will depend on the sighting of the new moon to know when the month is.

- Talk about the month being 28 days based on the cycle of the moon, not our Gregorian calendar

- Discuss also the parable of the virgins looking for oil?

“1 ‘Now in the seventh month, on the first day of the month, you shall also have a holy convocation; you shall do no laborious work. It will be to you a day for blowing trumpets. 2 ‘You shall offer a burnt offering as a soothing aroma to YHVH: one bull, one ram, and seven male lambs one year old without defect; 3 also their grain offering, fine flour mixed with oil: three-tenths of an ephah for the bull, two-tenths for the ram, 4 and one-tenth for each of the seven lambs. 5 ‘Offer one male goat for a sin offering, to make atonement for you, 6 besides the burnt offering of the new moon and its grain offering, and the continual burnt offering and its grain offering, and their drink offerings, according to their ordinance, for a soothing aroma, an offering by fire to YHVH” (Num 29:1–6)

For believers in Y’shua the Messiah, Yom T’ruah has become a festive time which is both celebratory and prophetic, pointing to Y’shua the Messiah’s return.

The purpose of this moed can also be summed up in one word “re-gathering”.

Since the fall holidays call us to re-gather to a pure faith in YHVH.

The prophetic theme looks for the future day when the re-gathering will occur under Y’shua the Messiah.

Prophetically, we are reminded of YHVH's promise to re-gather and restore His chosen people, Israel, in the last day.

That all being said this also starts the time of preparation with the "10 Days of Awe." This ten day period leading up to Yom T'ruah is a time of reflection where everyone is preparing themselves to stand before the Almighty YHVH.

For now this is only practice, one day it will be real and there will be no more time to practice or examine ourselves before that faithful day.

ROSH HASHANAH

Yom T'ruah is known among the Jewish people as Rosh haShanah. Rosh haShanah literally means "Head of the Year". However, this designation was not applied to this feast until at least 1,500 years after the institution of the appointed day. It is never known by that name in Scripture.

This has become another "tradition" of men rather like that of "Blowing Shofars (Trumpets)" on this day.

It is a Day of Shouting; the word trumpets have been added to scripture to fit a tradition.

This day is a Holy Convocation and no work should be done on it.

²⁴ "Speak to the children of Yisra'el, saying, 'In the seventh new moon, on the first day of the new moon, you have a rest, a remembrance of Teru'ah,^c a set-apart gathering. ²⁵ 'You do no servile work, and you shall bring an offering made by fire to יהוה.' " (Lev 23:24)

DAY OF ATONEMENT - YOM KIPPURIM

"Also, on the tenth day of this seventh month -- there shall be a day of atonement: it shall be a holy convocation unto you; and ye shall afflict -- your souls, and offer an offering made by fire unto the Lord. ²⁸ And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the face of YHVH. ²⁹ For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. ³⁰ And whatsoever soul it be that doeth any work in that same day, -- the same soul will I destroy from among his people. ³¹ Ye shall do no manner of work: it shall be a statute forever throughout your generations in all your dwellings. ³² It shall be unto you a Sabbath of rest, and ye shall afflict -- your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath." (Lev 23:27-32)

****NOTE**** This not only shows us the seriousness of this day but it also shows us that at any time we may be thrown out of His Kingdom for disobedience. Many have before and more will do the same thing. This is why it is so important that we continue to study and remain vigilant and passionate towards YHVH.

Jewish tradition explains the plural by saying it refers to making atonement for the living and the dead

and goes further to say that it includes both sins committed against YHVH and sins committed against other people. On this day, we are to repent of both.

If you do consider it for a moment, all sin, even sin against a fellow human being is a sin against YHVH.

We are commanded to first love YHVH and then our fellow man as ourselves.

Sin against another person will be breaking this one great commandment, and we will, thereby, be sinning against YHVH.

Sin is the transgression of the law (1 John 3:4).

“7 At one moment I might speak concerning a nation or concerning a kingdom to uproot, to pull down, or to destroy it; 8 if that nation against which I have spoken turns from its evil, I will relent concerning the calamity I planned to bring on it.” (Jeremiah 18:7–8)

2 “Thus says YHVH, ‘Stand in the court of YHVH’s house, and speak to all the cities of Judah who have come to worship in YHVH’s house all the words that I have commanded you to speak to them. Do not omit a word! 3 ‘Perhaps they will listen and everyone will turn from his evil way, that I may repent of the calamity which I am planning to do to them because of the evil of their deeds.’ [Jeremiah 26:2–3]

“12 Yet even now,” declares YHVH, “Return to Me with all your heart, and with fasting, weeping and mourning; 13 And rend your heart and not your garments.” Now return to YHVH your Elohim, For He is gracious and compassionate, Slow to anger, abounding in lovingkindness and relenting of evil. 14 Who knows whether He will not turn and relent and leave a blessing behind Him, Even a grain offering and a drink offering For YHVH your Elohim? (Joel 2:12–14)

“4 And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. 5 And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: 6 Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house 7 And he said unto them, Defile -- the house, and fill -- the courts with the slain: go ye forth. And they went forth, and slew in the city. 8 And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy -- all the residue of Israel in thy pouring out -- of thy fury upon Jerusalem? 9 Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken -- the earth, and the Lord seeth not. 10 And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head.” (Ezekiel 9:4-10)

FEAST OF TABERNACLES (FEASTS OF BOOTHS)

“The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord.”³⁵

On the first day shall be a holy convocation: ye shall do no servile work therein.³⁶ Seven days ye shall offer an offering made by fire unto the Lord:" (Lev 23:33-36)

The feast takes place on the 15th day of the Seventh month.

The feast is for seven days, but there is an eighth day added to it.

The first day and the eighth days are both Sabbaths on these days no laborious work may be done.

You shall have a holy convocation on each of these two days.

You shall take the foliage of beautiful trees, palm branches and boughs of leafy trees and willows of the brook and rejoice before YHVH for seven days.

It is perpetual, is has not been done away and will not be done away with. It is eternal. You shall live in booths for seven days.

You shall rejoice in your feast, you and your son and your daughter and your male and female servants and the Levite and the stranger and the orphan and the widow who are in your towns.

We are to celebrate the feast to YHVH in the place He chooses.

Three times a year all your males shall appear before YHVH in the place He chooses.

Every man shall give as he is able, according to the blessing YHVH has given him.

SPECIAL INSTRUCTION FOR SUKKOT DURING THE SABBATICAL YEAR

In the Sabbatical year an additional instruction is added:

¹⁰ Then Moses commanded them, saying, "At the end of every seven years, at the time of the year of remission of debts, at the Feast of Booths, ¹¹ when all Israel comes to appear before YHVH your Elohim at the place which He will choose, you shall read this law in front of all Israel in their hearing. ¹² "Assemble the people, the men and the women and children and the alien who is in your town, so that they may hear and learn and fear YHVH your Elohim, and be careful to observe all the words of this law. ¹³ "Their children, who have not known, will hear and learn to fear YHVH your Elohim, as long as you live on the land which you are about to cross the Jordan to possess." (Deuteronomy 31:10–13)

The 8th Day

³⁴ "Speak to the sons of Israel, saying, 'On the fifteenth of this seventh month is the Feast of Booths for seven days to YHVH. ³⁵ 'On the first day is a holy convocation; you shall do no laborious work of any

kind. 36 'For seven days you shall present an offering by fire to YHVH. On the eighth day you shall have a holy convocation and present an offering by fire to YHVH; it is an assembly. You shall do no laborious work.' (Leviticus 23:34–36)

In the book of Numbers, we see an even greater distinction.

"12 'Then on the fifteenth day of the seventh month you shall have a holy convocation; you shall do no laborious work, and you shall observe a feast to YHVH for seven days.'" (Numbers 29:12)

"35 'On the eighth day you shall have a solemn assembly; you shall do no laborious work.'" (Numbers 29:35)

There are many references to the 8th day in Scripture.

The 8th day is also the first day of the week;

The 8th year is the first year of a new sabbatical cycle.

It is taught that the 8th day always refers to new beginnings.

There are 21 references to "eighth day" in Scripture.

A baby animal is left with its mother for the first seven days of his life, before it is taken away. It is then given to YHVH on the eighth day.

When Aaron and his sons were ordained as priests, they were to separate themselves for seven days. At this time, they were commanded not to go out of the doorway of the tent of meeting. On the 8th day the glory of YHVH appeared to the people, fire came down from heaven and consumed the offering.

Circumcision was to be done on the 8th day which is a sign of the covenant.

Anyone who was unclean due to leprosy, unhealthiness or a women's menstruation were to be put out of the camp for 7 days and on the 8th day were allowed to offer a sacrifice and return to camp.

A Nazarite who becomes defiled from a dead person shaves his head and on the 8th day brings a sacrifice to tent of meeting

A Nazarite is: an Israelite consecrated to the service of God, under vows to abstain from alcohol, let the hair grow, and avoid defilement by contact with corpses (Num. 6).

The consecration of the alter and dedication of the temple was done on the 8th day of Sukkot after the 7 days of sacrifices

Sukkot represents the 7 days of creation, 7000 years, 7 days of the week, 7 festivals, 7 churches, 7 letters, etc...

Do you see a pattern here?

On this day, the eighth day, YHVH will make everything new and dwell with mankind forever. All things will be restored. We see this described in Revelation 21.

“1 Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. 2 And I saw the holy city, new Jerusalem, coming down out of heaven from Elohim, made ready as a bride adorned for her husband. 3 And I heard a loud voice from the throne, saying, “Behold, the tabernacle of Elohim is among men, and He will dwell among them, and they shall be His people, and Elohim Himself will be among them, 4 and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.” 5 And He who sits on the throne said, “Behold, I am making all things new.” And He said, “Write, for these words are faithful and true.” 6 Then He said to me, “It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost. 7 “He who overcomes will inherit these things, and I will be his Elohim and he will be My son.” (Revelation 21:1–7)

This is what the eighth day is all about, YHVH dwelling among His people, like He did in the beginning. All creation will be restored as it was before sin...

CONCLUSION:

What are we to do now?

What are we to do now, in the meantime, as the Kingdom has not been restored yet? We get our answer in Leviticus 26. If we choose to obey YHVH, He will dwell among us...

“11 ‘Moreover, I will make My dwelling among you, and My soul will not reject you. 12 ‘I will also walk among you and be your Elohim, and you shall be My people. “ (Leviticus 26:11–12)

We have a choice, Life or Death, Blessings or Curses - READ LEVITICUS 26:1-45

Understanding the Sabbatical and Jubilee Years

First off, I want to make it perfectly clear that this study is in no way complete.

What we are going to cover is only a brief summary of the most relevant facts that will allow you to prove to yourself, how to find the proof that:

- First, we are commanded to keep them
- Second, where we find proof in scripture (always important)
- Third, why we need to keep them

If someone wants to do an in-depth study on the Sabbatical & Jubilee years is suggest that they look at Sightedmoon.com, and purchase the books or watch the DVD's online

Joseph Dumond has since 1985 studied this subject in great detail, was nominated for a Nobel Peace Prize for his work in this field, below is a chart from my Mr. Dumond's book "Prophesies of Abraham", which shows our current and final Sabbatical cycle before the end of the 6000 year or 6th day.

	Seventh Sabbatical Cycle	Sixth Sabbatical Cycle	Fifth Sabbatical Cycle	Fourth Sabbatical Cycle	Third Sabbatical Cycle	Second Sabbatical Cycle	First Sabbatical Cycle
	Seventh 7 Year period of Sukkot and Marriage to the Lamb	Sixth 7 Year period of Judgement and Atonement	Fifth 7 Year Curse of Captivity and Judgement Lev 26:27	Fourth 7 Year Curse of War Lev 26:23	Third 7 Year Curse of Famine and Pestilence Lev 26:21	Second 7 Year Curse of Drought and Severe Weather Lev 26:18	First 7 Year Curse of Terror Lev 26:14
	Luke 4:19 to proclaim the acceptable year of יהוה.”						2045
Weeks of years	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle
7th Year	2044	2037	2030	2023	2016	2009	2002
6th Year	2043	2036	2029	2022	2015	2008	2001
5th Year	2042	2035	2028	2021	2014	2007	2000
4th Year	2041	2034	2027	2020	2013	2006	1999
3rd Year	2040	2033	2026	2019	2012	2005	1998
2nd Year	2039	2032	2025	2018	2011	2004	1997
1st Year	2038	2031	2024	2017	2010	2003	1996
							1996

To understand why we need to keep it, let's look at what it is first:

- a sign and a test (Exodus 31:13)
- a picture of provision (Exodus 23:10-11)
- releasing of debt and slaves (Exodus 21:2)
- cessation (cease) of all field labor for a year (Exodus 25:20-21)

To keep the Sabbatical year requires absolute dedication. Dedication in our obedience towards our Elohim.

What does the Bible say regarding the Sabbatical years?

Do we have to keep this commandment?

I am of the understanding that it is required for us to keep but more important it is not just for those who follow Torah in the land but also for us in the diaspora.

13 "But as for you, speak to the sons of Israel, saying, 'You shall surely observe My Sabbaths; for this is a sign between Me and you throughout your generations, that you may know that I am YHVH who sanctifies you. (Exodus 31:13)

The Sabbatical year commandment is a test to see if we trust YHVH to provide for us. Do you trust Him enough to release those who are indebted to you? It will require you to trust Him for all your material needs.

10 "You shall sow your land for six years and gather in its yield, ¹¹ but on the seventh year you shall let it rest and lie fallow, so that the needy of your people may eat; and whatever they leave the beast of the field may eat. You are to do the same with your vineyard and your olive grove. (Exodus 23:10-11)

2 "If you buy a Hebrew slave, he shall serve for six years; but on the seventh he shall go out as a free man without payment. (Exodus 21:2)

20 'But if you say, "What are we going to eat on the seventh year if we do not sow or gather in our crops?" 21 then I will so order My blessing for you in the sixth year that it will bring forth the crop for three years. Why for three years? (Leviticus 25:20–21)

1 "At the end of every seven years you shall grant a remission of debts. 2 "This is the manner of remission: every creditor shall release what he has loaned to his neighbor; he shall not exact it of his neighbor and his brother, because YHVH's remission has been proclaimed. (Deuteronomy 15:1–6)

12 "If your kinsman, a Hebrew man or woman, is sold to you, then he shall serve you six years, but in the seventh year you shall set him free. 13 "When you set him free, you shall not send him away empty---handed. 14 "You shall furnish him liberally from your flock and from your threshing floor and from your wine vat; you shall give to him as YHVH your Elohim has blessed you. (Deuteronomy 15:12–14)

31 As for the peoples of the land who bring wares or any grain on the sabbath day to sell, we will not buy from them on the sabbath or a holy day; and we will forego the crops the seventh year and the exaction of every debt. (Nehemiah 10:31)

So, let's review what we know about the sabbatical years so far.

1. It is a Sabbath for the land. (Lev 25:2) The land shall rest and lie fallow (Ex23:11)
2. It is to be kept every seventh year. (Ex 23:11; Lev25:4)
3. The surplus of the sixth year is to provide for. (Lev 25:20---22)
4. Enactments respecting:
 - Cessation of all field labor. (Lev 25:4,5)
 - The fruits of the earth to be for consumption by all thus, common property. (Ex 23:11; Lev 25:6,7)
 - The after growth of your crop you are not to reap and grapes of untrimmed vines not to be gathered (Lev 25:5)
 - Remission of debts. Release all you have loaned to your neighbor and your brother. (Deut. 15:1---3; Neh. 10:31)
 - Release of all Hebrew slaves. (Ex 21:2; Deut.15:12)
 - Public reading of the law at the Feast of Tabernacles. (Deut. 31:10---13) No release to stranger's necessary. (Deut. 15:3)
5. Release of, not to hinder the exercise of charity. (Deut. 15:9---11)

INSTRUCTIONS REGARDING THE JUBILEE YEAR

8 'You are also to count off seven Sabbaths of years for yourself, seven times seven years, so that you have the time of the seven Sabbaths of years, namely, forty---nine years. 9 'You shall then sound a ram's horn abroad on the tenth day of the seventh month; on the day of atonement you shall sound a horn all through your land. 10 'You shall thus consecrate the fiftieth year and proclaim a release through the land to all its inhabitants. It shall be a jubilee for you, and each of you shall return to his own property, and each of you shall return to his family. 11 'You shall have the fiftieth year as a jubilee; you shall not sow, nor reap its after growth, nor gather in from its untrimmed vines. 12 'For it is a jubilee; it shall be holy to you. You shall eat its crops out of the field. 13 'On this year of jubilee each of you shall return to his own property. 14 'If you make a sale, moreover, to your friend or buy from your friend's hand, you shall not wrong one another. 15 'Corresponding to the number of years after the jubilee, you shall buy from your friend; he is to sell to you according to the number of years of crops. 16 'In proportion to the extent of the years you shall increase its price, and in proportion to the fewness of the years you shall diminish its

price, for it is a number of crops he is selling to you. 17 'So you shall not wrong one another, but you shall fear your Elohim; for I am YHVH your Elohim. 18 'You shall thus observe My statutes and keep My judgments, so as to carry them out, that you may live securely on the land. 19 'Then the land will yield its produce, so that you can eat your fill and live securely on it. 20 'But if you say, "What are we going to eat on the seventh year if we do not sow or gather in our crops?" 21 then I will so order My blessing for you in the sixth year that it will bring forth the crop for three years. 22 'When you are sowing the eighth year, you can still eat old things from the crop, eating the old until the ninth year when its crop comes in. (Leviticus 25:8–22)

Here is the 3 years mentioned before.

- 7th year is Sabbatical Year,
- 8th year represents new beginnings,
- 9th year paints a picture of bearing fruit and giving, thus we can eat of the new harvest when it comes in.

So, let's review once again what we know:

- It takes place after every 49 years.
- The fiftieth year is the Jubilee. (Take note this 50th year is also the first year of the next 49- year-period. It is on the same pattern as the festival of Shavuot (Pentecost) calculation.)
- You are to announce it on the 10th day of the seventh month (Yom Kippur) of the 49th year in order to give everybody a change to prepare for it.
- Proclaim a release through the land, each shall return to his own property.
- Cessation of all field labor
- Food from the field is for consumption (Lev 25:19---22)

Now let's look at both the blessings and the curses for not only keeping the sabbatical and jubilee years but for keep Torah in general.

Read Leviticus 26:1---13 (Blessings)

Read Leviticus 26:14---46 (Curses) more than double that of the blessings for disobedience

*"1 Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God.
 2 Ye shall keep ----- my Sabbaths, and reverence my sanctuary: I am the Lord.
 3 If ye walk in my statutes, and keep ----- my commandments, and do ----- them;
 4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.*

5 And your threshing shall reach ----- unto the vintage, and the vintage shall reach ----- unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

6 And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

7 And ye shall chase ----- your enemies, and they shall fall before you by the sword.

8 And five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will have respect unto you, and make you fruitful, and multiply ----- you, and establish ----- my covenant with you.

10 And ye shall eat old store, and bring forth the old because of the new.

11 And I will set my tabernacle among you: and my soul shall not abhor ----- you.

12 And I will walk among you, and will be your God, and ye shall be my people.

13 I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.”

(Leviticus 26:1 ---- 13)

Blessings Summarized:

- We shall have rain in its season. Rain in its season means crops grow and trees are fruitful, which in turns means that we have enough to eat and drink. No famine – thus prosperity if our crops produce more than what we can consume. This can only happen if we have rain at the right time of the year.
- We shall dwell in our land in safety, we shall have peace in our land and no one shall make us afraid. This means a peaceful existence where we can enjoy the prosperity that we have with no threat to us.
- YHVH shall clear the land of evil beasts – think about it, viruses and bacteria are also evil beasts. We tend to think only of wild animals, but this can refer to sickness and plagues also. Thus, not only will other nations or people not bother us, but neither will the creatures around us.
- No sword means no war, and if an enemy threat exists – we will be victorious.
- We shall bear good fruit in our lives.
- We shall increase as opposed to the current trend of increasing infertility.
- We shall live in abundance – clear out the old in order to make place for the new
- YHVH shall walk in our midst like He did in the garden of Eden.

CURSES DEFINED:

¹⁴ But if ye will not hearken unto me, and will not do----- all these commandments;

¹⁵ And if ye shall despise my statutes, or if your soul abhor ---- my judgments, so that ye will not do -----allmycommandments,butthatyebreak---mycovenant:

¹⁶ I also will do this unto you; I will even appoint over you terror, ----- consumption, and ----- the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

¹⁷ ----- And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth-----you.

¹⁸ And if ye will not yet for all this hearken unto me, then I will punish ----- you seven times more for your sins.

¹⁹ And I will break ----- the pride of your power; and I will make ----- your heaven as iron, and ----- your earth as brass:

²⁰ And your strength shall be spent in vain: for your land shall not yield ----- her increase, neither shall the trees of the land yield their fruits.

²¹ And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

²² I will also send ----- wild beasts among you, which shall rob you of your children, and destroy ----- your cattle, and make you few in number; and your high ways shall be desolate.

²³ And if ye will not be reformed by me by these things, but will walk contrary unto me;

²⁴ Then will I also walk contrary unto you, and ----- will punish ----- you yet seven times for your sins.

²⁵ And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

²⁶ And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.

²⁷ And if ye will not for all this hearken unto me, but walk contrary unto me;

²⁸ Then I will walk contrary unto you also in fury; and I, even I, will chastise ----- you seven times for your sins.

²⁹ And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

³⁰ And I will destroy ----- your high places, and cut down ----- your images, and cast ----- your carcasses upon the carcasses of your idols, and my soul shall abhor ---- you.

³¹ And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors.

³² And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

³³ And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities -- waste.

³⁴ Then shall the land enjoy - her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy ----- her Sabbaths.

³⁵ As long as it lieth desolate it shall rest; --- because it did not rest in your Sabbaths, when ye dwelt upon it.

³⁶ And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase ----- them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

³⁷ And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

³⁸ And ye shall perish among the heathen, and the land of your enemies shall eat you up.

³⁹ And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

⁴⁰ If they shall confess ----- their iniquity, and ----- the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

⁴¹ And that I also have walked contrary unto them, and have brought ----- them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of ----- the punishment of their iniquity:

⁴² Then will I remember ----- my covenant with Jacob, and also ----- my covenant with Isaac, and also ----- my covenant with Abraham will I remember; and I will remember the land.

⁴³ The land also shall be left of them, and shall enjoy ----- her Sabbaths, while she lieth desolate without them: and they shall accept ----- of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred ----- my statutes.

⁴⁴ And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God.

⁴⁵ But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord.

⁴⁶ These are the statutes and judgments and laws, which the Lord made between him and ----- the children of Israel in mount Sinai by the hand of Moses." ** (Leviticus 26:14-46)**

Curses Summarized:

- Look at what is currently happening in the world around you: drought, famine, terror, sickness and despair, plagues, war and rumors of war.
- We don't bear the fruit that we should – there is an overall moral decay in the world – divorce, adultery, homosexuality, pornography, child molestation, murder, theft, strife, lies and deceit.
- These are the bad fruits that we are currently witnessing. Then we have the increasing infertility rate....poverty, depression... And then the last and most devastating – we live our lives without guidance, that is to say without YHVH.
- We call on Him and He doesn't answer. We pray, but to no avail.
- Why is that? Why don't we experience the blessings?
- Could it be because we follow our own ways?

- Could this be the result of our disobedience?
- *Judges 17:6 “everybody does what is good in their own eyes”.*

We say that we do not need to keep the law of YHVH any more, it has been done away with and we are now under a new covenant, we have grace, not punishment!

- The claim is that Y’shua (Jesus) nailed the law (Torah) to the cross.
- Y’Shua did not nail the law to the cross, He nailed the curse of the law, which is eternal death to the cross for not keeping it

He himself said that the law is not done away with in Matt 5:17---19.

“¹⁷ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

¹⁸ For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall inno wise pass from the law, till all be fulfilled.

¹⁹ Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

²⁰ For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.”

*** (Matthew 5:17---20) ***

- If we will not repent and turn back to YHVH and His Torah, He will bring even more punishments to turn us back to Him!
- Let’s look at how these have and are being dispersed by YHVH even today for our disobedience

The 1st type of punishment is - The Curse of Terror,

- consumption and fever,
- you will sow and your enemies will eat it,
- those who hate you will rule over you,
- you will flee when no---one is pursuing you.

We see this in the world today:

- terrorism attacks;

- chronic diseases like cancer,
- tuberculosis,
- lupus,
- AIDS too many to name;
- widespread crime and theft,
- leaders who doesn't care about their people.

If we continue to not obey; the 2nd - The Curse of Drought,

- Is described with the words: the pride of your power shall be broken; one source has it as *"everything they prided themselves with, and had their dependence on, thinking themselves safe on account of them, but should be broken to shivers, and be of no service to them"* Gill's Exposition of the entire Bible.
- This means that destruction will come, destruction of everything we have built up, everything we are proud of: houses, businesses, all those material things we treasure so much on this earth – maybe through **natural disasters**?
- The words "sky like iron and earth like bronze" describes an absence of rain which will cause **severe drought and famine** on the earth.
- If we had stored our treasures in heaven, would we not have been much better off?

If we don't obey; the 3rd, CURSE Famine & Pestilence,

- Are plagues ---beasts of the field – these include beasts both great and small. Plagues caused by new strains of bacteria and viruses with the potential to kill millions. They will bereave you of your children. Children are most vulnerable to infections thus they would be the first to be impacted by this curse.
- If we don't obey; the 4th CURSE of War and everything that is associated with it: more famine, more pestilence, more destruction...
- If we still don't obey, then the 5th CURSE of Captivity, there will be total destruction and devastation and we will be taken into captivity.
- This pattern has repeated itself already a few times in history. Take note that these punishments are every time for 7 years and once a punishment starts it goes on

throughout the cycle.

- We live in a world where people have forsaken YHVH's Torah and who are not obeying YHVH's voice. We have to seek YHVH while He is to be found!

"9 He who turns away his ear from listening to the Torah, even his prayer is an abomination." (Proverbs 28:9)

¹¹ Therefore thus said YHVH, "See, I am bringing evil on them which they are unable to escape. Then they shall cry out to Me, but I shall not listen to them." (Jeremiah 11:11)

- The context is a people so immersed in evil that they completely forsook YHVH's ways. He then punishes them in order to turn them back to Him. They cry out to Him in despair. Although they cry out to Him, they do not repent. They have not changed their hearts.
- They are desperate for help, but not with a repentant heart.
- This is key to our understanding. If we do not repent of our wicked ways – YHVH will not hear our prayers.
- This command is all about the land. The earth belongs to YHVH, and He has decreed it to have a rest period every seven years. Who are we to argue?

1 The earth belongs to יייה, And all that fills it— The world and those who dwell in it. (Psalms 24:1)

CONCLUSION

- Some would say but I have no land, so I can't keep it. You may not have land, but you do consume the products of the land. The instructions are not to sow or harvest.
- Would it then be right to consume the products of the Sabbatical year harvested by a person who does not keep the commandments of YHVH?
- Would you not be guilty with that person? By consuming those products, you sanction what he is doing. We should not partake of another man's sin. Keep yourself free from sin. (1 Tim 5:22)
- We are to be obedient to the very best of our ability out of love and fear for our Heavenly Father.
- We are His set apart people and should do what He has instructed us to do!
- As you can see by this chart at the beginning where we are right now in these last days. We have

just over 27 years from 2017 to 2044 left. But with the cycle of war coming only a few years away many will not even make it the next five years.

- The worst part is depending on where you live you may only have a few years to do everything possible to do the work inside yourself before you stand before YHVH.

May YHVH truly give us the strength and understanding to accomplish this task.

THE FEAR OF YAHWEH

Introduction

I would like to speak today on a subject that I believe not a lot of people understand and to be perfectly honest I did not either until I did this study on. Like it says in Deut. 4:10 "...so that they learn to fear me..." As with many texts to look at it just as it sits does not always make it clear of understand because in our lives there are so many levels of fear that we experience through our daily lives. I think that at the core in our relationship with YHVH we do not understand how to properly "fear" YHVH and what that means. It is also my belief and that is why I am writing this article, that IF we did fear YHVH then everything else in our relationship with Him would fall right into place.

That being said I am not saying that "ok I now fear YHVH" but truly understand that "fear and reverence" and because of that the rest of our walk would fall into place simply because of this first fact. Not it would be done for us, we would then have all those stumbling blocks in our own personalities and self-sovereignty and everything else eliminated out of the picture so that we could get own with what YHVH wants us to do with our lives.

So, let's begin with looking at Deuteronomy 10 verse 12. Here's Moses with the Israelites standing at the Jordan ready to go into the land and they are probably all asking the same question, "What does YHVH want for us? What does He expect of us?". And so here we find an answer.

¹² And now, Israel, what doth YHVH require of thee, but to fear YHVH, to walk in all his ways, and to love Him, and to serve YHVH with all thy heart and with all thy soul,

¹³ To keep the commandments of YHVH, and His statutes (laws), which I command thee this day for thy good?" (Deut. 10:12-13)

So, when we look at these two verses what we see here is a specific process, a specific order to how YHVH wants us to develop. I think that if we break this down, we would realize that Christianity, a lot of it starts off with an emotional stirring. They would try to reach you through music or some other thing where they get you all emotional so that we make a decision or commitment. We all know or should know that any decision based solely on emotions does not usually lead to a good conclusion.

There is nothing wrong with emotions, but those feelings should come later not first.

So, let's take a look at this process and see what we are told here:

- 1) Fear YHVH (We will be talking about this in detail in a few minutes.)
- 2) Then because we fear, reverence YHVH we will "walk in all His ways" (Torah)
 - a. Which lead to us being Blessed
 - b. Keep us safe
 - c. They help change us from what we are to start into what he is.

Then we realize that His ways express how much He loves us. And then as a natural manifestation of being loved we reciprocate or give that love back to Him. Then the third step is:

- 3) To love Him (which leads to...)
- 4) To serve Him
- 5) Guarding after (keeping) His commandments

This of course concludes by telling us that all of this is for our own good.

It is really critical that we understand this process because we read in Deut. 6:5 *“And thou shalt love -- the Lord thy God with all thine heart, and with all thy soul, and with all thy might.”*, and we are not able to do this if we have not truly learned what or how to Fear YHVH and walk in all His ways, because the high level of love required to obtain that goal is not possible, until we do the other things first.

It is out of the awe reverence and fear that we truly walk in obedience the way that He desires us to walk in them. This is the KEY! We do not get to choose how to walk in His ways, He has already told us how He wants us to walk in them. Then after that we see His love and fall in love with Him and return that love by doing as He has asked us to do. This also leads us to be in the proper mindset to properly guard His commandments.

That word “guard” deserves much more attention and study because there is more to obeying His commands when we guard them. It would mean that we put our lives on the line to protect those command, not give in, negotiate, barter, or forget them, but stand proud and protect that which has been given to us by Him. Too many times we let our bosses, family members or friends, start putting pressure on us and we cave in and the next thing we know we are breaking one or more of His commandments.

All of this flow out of a beginning point called the “Fear of YHVH”.

The Hebrew word translated “**fear**” here is “**yarei**” which means:

- to fear; morally (from the perspective of distinguishing right from wrong),
- to revere, to be in awe

Webster’s dictionary defines **fear** as:

- anxiety caused by real or possible danger, pain, etc.;
- **reverence** (a feeling of deep respect, love and awe;
- **awe** (a mixed feeling of reverence, fear and wonder)

So, let’s put that all together and say that although you should be afraid that He can kill you, and we should because we read story after story about opening up the ground and swallowing people up and all kinds of other terrible things. So that fear should be there, but that is not the totality of what He is talking about here in terms of fear.

He is looking for “awe”, “reverence” and “respect”. So, the best way to describe this is by picturing the one that you love the most, and how you would feel if they looked at you with their head down in disappointment. That’s because you have this awe, love and respect for that person and you would do anything to not disappoint them or hurt them. Remember that we are not to look at this as just fear as in being afraid. We are not to walk in fear because we have Him on our side, but should still fear him.

In many ways we are a people, a world, consumed by fear. We are afraid to some degree of everything and everyone. Most of what we do is because of something or someone we are afraid of. Much of our time is

spent in avoiding or escaping our fears. This is why we are so overwhelmed by stress, anxiety and nervousness.

When we “**fear**” man and situations we become filled with stress, anxiety and nervousness. When we “**fear**” Yahweh we become filled with peace, comfort and security. So basically, if we learn to fear YHVH properly, we will never be afraid again!

We will find that the fear of man can often be broken down as:

F = False

E = Evidence

A = Appearing

R = Real

In many cases the false evidence appearing real is the false evidence that the one we fear has real authority over us; that they have control of us, our lives, and/or our futures. We must break free from that mindset by embracing the **FACT**, the **TRUTH**, that it is Yahweh, and Yahweh alone that we must fear!

When we do, we will find that when we fear Yahweh, we have no need to fear anything or anyone else.

Throughout the Scriptures we can read about those that “feared” man and those that “feared” Yahweh. We can see the fruit of each, and learn the lessons, recorded for our instruction. Yahweh

instructs us in His Word not to fear anyone or anything but Him!

He tells us this over and over again in His Word and makes it very clear and so let’s read a bunch of those verses now so that we can see what His Word has to say about the subject.

How many times have you felt backed into a corner without any choices or between the proverbial rock and a hard place? Yahweh instructs us in His Word how we are to handle being there.

Exodus 14:1-31

- Do not be afraid (of men, the world) “...stand still and see the deliverance of Yahweh...”

LESSON: When we are afraid and walking in fear of man or circumstances, you are to realize you need to stop and get quiet and stand still and allow YHVH to do what is needed.

It should also be said that from a Christian mindset, they would think that YHVH will just do it all for us, but the people of Israel still had to walk in faith and cross through the sea. He provides the way, they still had to go. But at that point, He said stand still and allow me to provide, so that you can see what I have in mind for you.

So when we start panicking, we need to remember who is in control. The word, EMUNAH (Hebrew) – Faith, trust and belief, is a lot deeper than what most people think. Most people just say, “well you just have to have faith; you just have to believe,” but it is a much deeper meaning here. EMUNAH means completely embracing and trusting down to the very marrow of your bone, that YHVH has everything under His control.

Everything that happens, either because He caused it or allowed it, is because He is in control. So, if the children of Israel had EMUNAH at that point, they would know that being in that position was because that's where He wanted them so that He could reveal something either to them or with them to someone else. We only panic because we can only think from within ourselves for the answer and not looking to him for a solution.

We have the habit of stopping and complaining when we do not understand or even worse try to figure out how to solve the issue. YHVH always wants us moving forward and with the children of Israel it was no different. They stopped when they saw the water and YHVH was probably thinking, "Why are they stopping?" The water was not a barrier that all of a sudden appeared to prevent the children from moving forward, it was always there, they just had to believe and keep moving forward for the solution to resolve itself.

The purpose of this whole trial was not to put the children into a position where they would die in the hands of Pharaoh, but to teach the children of Israel to fear YHVH and not circumstances or man.

Exodus 20:1-4

- In the first three verses we see YHVH not only introduces himself but also reminds us who He is and what He has done. Then He goes on to help us to give Him all that "awe and reverence" and not to give that to anything else or anyone. Again, YHVH is very serious about this issue and us respecting and honoring Him and NOBODY ELSE!

Deuteronomy 20:1-4

- Do not be afraid of the battles and attacks from the world, the overwhelming odds against you, because Yahweh fights with you!

Let's look at this scripture. When we get into any conflict, strife, arguments, or battles with anybody today, and they look like they have more power or authority than you, that it is YHVH who brought us out of our wilderness, will be there to fight for us. It is also relevant to understand that it also mentions that the ministry, Pastors, Leaders are supposed to be there to encourage, and uplift you during this difficult time.

Again this is not about us being perfect and standing strong and firm every time because we are not going to make it, but this is more about what is in our hearts, what is our intention and focus here, YHVH or the enemy. When we try to manipulate the Word of YHVH so that it works with us, or try to do the least possible to just get by, then we are showing YHVH that His Torah is not in our heart to obey Him. We are just playing games and we are going to lose.

Numbers 13:1-2, 13:21-33

- Do not fear the people of the land... FEARYAHWEH!

So we see here that YHVH is picking men from each tribe, to go spy out the land.

As we read on and the men returned from their trip with proof of the land flowing with milk and honey, but then the fear started again when the leaders reported about the enemies that lived there as well and surrounded the land.

- The words “evil report” (vs. 32) in Hebrew – dibbah can mean: slander, whispering, defamation. The leaders who came back except for Jacob and Caleb slandered or lied about what YHVH said about the promised land.

Numbers 14:1-39

- Do not fear the people of the land... FEAR YAHWEH!

The people here we see that they are now listening to the leaders (men) and not paying attention to what YHVH had told them. Again, their focus has changed back unto men. This happens too many times in churches where you hear people slandering the leadership but will not go to the leadership to find out if something is true.

- This story is very much like the parable of the sower and the seeds. These people did not have the roots of faith planted deep enough so that when things got tough, they were able to stand against the wind and succeed.

We also see that when things get rough people have a tendency to blame the leadership because we choose not to look in ourselves for the problem. But when YHVH chooses someone to lead, He does not give the vision to the people, He only gives it to the leadership and so the people have to learn to trust in the leadership that has been given to them. If you don't like the leadership then leave but do not slander them or you may come under the wrath of YHVH.

- What are you willing to give up in order to have what YHVH is wanting to give you?

This will ultimately cost you something and in most cases, it is family, friends, work, or worst of all part of yourself. Are you willing to die a bit to receive what YHVH has for you?

- In Revelations 21:7 it tells us that he who overcomes all things receives all things. Which means that we have a lot of work ahead of us for those who chose to take on this work and keep moving forward.

“7 He that overcometh shall inherit all things;” (Revelations 21:7)

- Again, everything in this chapter is about “Do not fear the people of the land... FEAR YAHWEH!” If we were to take the time to go through it all verse by verse then you could clearly see that this is what this chapter is speaking on.
- In spite of all this encouragement Yahweh knows that in the face of dire circumstances our tendency is to be **spineless**. What are we talking about when we say spineless? Let's look at Isaiah 41:8-14

Isaiah 41:8 – 13

“13 For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.”

*14 Do not fear, **you worm** Jacob, you men of Yisrael! I shall help you, 'declares Yahweh and your Redeemer, the Set-apart One of Yisrael.”*

- The Hebrew word translated “worm” here is “towla” which means a maggot

This of course is referring to that which lives in dead things. He is saying “listen here you men of Israel who live in dead things. Don’t be afraid.” This is where living in fear gets you, living in dead things. We stop believing that anything is possible, that what we are going through is more powerful than our Elohim can help us out of. This is dead thinking and also kills us spiritually.

- Those who trust and walk with Him, letting Him hold our right hand, He is not going to let anybody hurt us and He will guide us as we go. This is choosing life.

Maybe what we need is more instruction and encouragement.

Psalms 23: 1-6

When we look at these verses and we know that David wrote this passage, chooses to focus on the positive parts of his life and that is why he mentions that goodness and kindness follow him through his life. David surely went through some very challenging times that many of us would have complained about along the way. Choose life!

So, let’s break this down.

In verse three he says that “He turns back my being”, which is talking about teshuvah (repentance) and gets us to turn around and stop going the wrong way, then he says, “*He leads me in paths of righteousness.*”

Let’s define righteousness very clearly, so pay attention so you don’t miss this. Righteousness is simply, doing what is right. Its not complicated and that is what we always think. The only complicated part is that we do not know what is right in the eyes of YHVH.

So, by YHVH “*leading me in paths that lead me to righteousness,*” it simply means that if YHVH shows me things and I do them, I can be declared right. We do not get to fall back on the righteousness of Yeshua until the end and we have done everything we can to prove ourselves to YHVH. All our efforts will only get us to the door of the Kingdom but not in, the door is locked.

The reason that we cannot go in is because we are stained. We are clean by His blood and have been forgiven, but our soul is still stained and needs to be purified before we can enter the Kingdom. The garments of righteousness is the reward we receive after we are judged and pass this point, not before. Although we were all saved 2000 years ago when Messiah died on the tree, like the rest of the world or at least it was offered to the whole world, but this is a journey that must be taken in order to prove ourselves worthy of the Kingdom and that is why we are still here.

*“When I walk through the valley of the shadow of death, I fear no evil. For you are with me; Your **rod** (shevet) and Your **staff** (literally staff), they comfort me.” (Psalms 23:4)*

This whole teaching is about fear. If we had to walk through the valley of the shadow of death, that would be pretty frightening, but with YHVH by our side what would you have to fear, nothing. Now let’s look at “*your rod and your staff*” what is this talking about.

Rod – shevet – truncheon, scepter (mark of authority)

Staff - maš'ēnāh – support or a wooden staff

In Hebrew there is a thing called the “Law of First Mention” basically it means that the first times a word is used, that will normally be the most important understanding of that word. So, let’s take a look where we see the first mention of “shevet” or rod.

“Genesis 49:10 “The sceptre shall not turn aside from Yehudāh, nor a lawgiver from between his feet, until Shiloh comes, and to Him is the obedience of peoples.”

Your scepter gives comfort because we know it brings comfort knowing who owns that scepter.

*¹ And a **rod** (symbol of authority) shall come forth from the stump of Yishai, and a Sprout from his roots shall be fruitful. ² The Spirit of יהוה shall rest upon Him – the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of יהוה, ³ and shall make Him breathe in the fear of יהוה. And He shall not judge by the sight of His eyes, nor decide by the hearing of His ears. ⁴ But with righteousness He shall judge the poor, and shall decide with straightness for the meek ones of the earth, and shall strike the earth with the rod (authority) of His mouth, and slay the wrong with the breath of His lips” (Isaiah 11:1-4)*

This is speaking about David before he was born. We can see that the use of “rod” in this passage is revealing YHVH’s authority.

- Revelation 19:11-16
“And He shall shepherd them with a rod of iron”

From this simple passage we can see in verse 15 that the “rod (authority) of Iron (truth and Torah)” Once you start learning about the meaning or words in Scripture you can see what is actually being spoken. This is not about beating someone into submission, it is about the AUTHORITY OF YHVH’S WORD! Yeshua will rule over us with YHVH’s authority which is the same as His Word or Torah, same thing.

So, for all the people out there who are having an issue with submitting to the Word, to Torah, well too bad, you do not have a choice. Actually, that is not true, you do have a choice, but if you choose to not follow Torah then you will perish and not make it into the Kingdom because the King is not going to negotiate or play games with us just so you feel good about yourself.

Now just a reminder here about what we are trying to focus on here. The fear of YHVH is that while it is true that we need to be afraid of the one who created all things, but we should also be focusing more on what it means to have “Awe, Reverence and Respect”, and a fear of letting down or disappointing.

So now let’s look at giving more encouragement to those who struggle with this topic.

Encouragement by YHVH

Psalms 27:1-3

Yahweh is my light and my deliverance; whom should I fear? Yahweh is the refuge of my life; whom should I dread?

Really, we could just all go home now and ponder that first line. Really there is nothing else that I need to say here because that says it all.

Isaiah 35:3-10

“Say to those with anxious heart, ‘Be strong, do not fear! See, your Elohim comes with vengeance, with the recompense of Elohim. He is coming to save you’”

Isaiah 43:1-8

“Do not fear for, I have redeemed you...Do not fear, for I am with you.

Isaiah 51:1-16

Verse 1 - *“Listen to Me, you who pursue righteousness, seeking Yahweh...”* Verse

4 - *“Listen to Me, my people, and give ear to Me, O My nation...”* Verse 7 -

“...do not fear the reproach of men...”

Verse 13 - *“And you have forgotten Yahweh your Maker who stretched out the heavens and laid the foundations of the earth, and you continually fear, all the day, because of the rage of the oppressor...”*

Tehillim 118:1-9

- Verse 9 – “princes” the Hebrew can also be translated as charitable, generous; broad, given with an open hand; noble, open-hearted

Yahweh Desires That We Fear Him

It is Yahweh’s desire that we fear Him and He tells us so over and over and over again in His “WORD.”

Let’s look at a few examples by beginning as we did last week by turning to:

Deut. 10:12-13

¹² *“And now, Yisra’el, what is יהוה your Elohim asking of you, but to fear יהוה your Elohim, to walk in all His ways and to love Him, and to serve יהוה your Elohim with all your heart and with all your being,¹³ to guard the commands of יהוה and His laws which I command you today for your good?”*

Deut 5:22-29

In verse 25 the Hebrew is “li’shmoa” and in verse 26 it is “shama”

- Hearing the voice of the living Elohim KILLS the “flesh”
- John 3:3-6
- John 6:27-69

Verse 29 - “Oh, that they had such a heart in them, to fear Me and to guard My commands always, so that it might be well with them and with their children forever!”

Yahweh demands fear / reverence to His authority as He gives His Torah

- Lev 19:14,32
- Lev 25:17,36

Deut 6:1-25

Deut 6:13-15 - Fear Yahweh your Elohim and serve Him, and swear by His Name...

Deut 6:15 ...for YHVH you Elohim is a “jealous” (better translated “zealous to protect” or “vengeant”) Elohim in your midst...”

Deut 6:16 – Do not try Yahweh your Elohim as you tried Him in Massah.

- The Hebrew here is from the root “nasah” which means to try or test and seems to be connected with seeing what someone is made of, or capable of
- The first use is in Gen 22:1-3 – Avraham told to offer up Yitchak as a burnt offering
 - Avraham feared Yahweh and obeyed w/o issue or grumbling – **TEST PASSED**
- The second is in Ex 15:22-27 (no water) (Verse 25)
 - Israel did not fear Yahweh and grumbled – **TEST FAILED**
- The next is in Ex 16:1-30 (no food) (Verse 4)
 - Israel did not fear Yahweh and grumbled and disobeyed – **TEST FAILED**
- Next is Ex 17:1-7 where we find the account of the event referenced in Deut 6:16
 - Again, more grumbling and no fear of Yahweh – **TEST FAILED**
 - Here again we also see that what is done to the one representing Yahweh is like it was done to Yahweh Himself (Complaint against leadership is the same as complaining against YHVH)
- Last let’s look at Ex 20:18-21
 - Verse 20 – “Do not fear, for Elohim has come to PROVE you, in order that His fear be before you, so that you do not sin.”

This “proving” is repeated at least 40 times in scripture which is how YHVH finds out what is in our hearts. It is a necessary part of the journey that we cannot escape unless we walk away from the path all together.

Deut 6:24

“And Yahweh commanded us to do all these laws, to fear Yahweh our Elohim, for our good always, to keep us alive, as it is today.”

YHVH WANTS US, INSTRUCTS US AND COMMANDS US TO FEAR HIM AND HIM ONLY!

Why Fear YHVH?

You might be saying to yourself, “OK, Yahweh desires that I fear Him, but what’s in it for me?”

Proverbs 1:7

The **fear of Yahweh** is the beginning of **knowledge**; fools despise wisdom and **discipline** (warning or instruction usually connected with ethics, morals, principles; reproof).

Proverbs 9:10

The **fear of Yahweh** is the beginning of **wisdom**, and the **knowledge** of the Set-apart One is **understanding**

- Wisdom – Chochma
- Understanding – Binah
- Knowledge – Da’at

Isn’t that what we all desire, wisdom and knowledge, specifically the knowledge of the “**Set-Apart One**.”? If that is the case, the “**WORD**” tells us that we must begin our quest for wisdom and knowledge by developing our “**Fear Of Yahweh**.”

Proverbs 10:27 — The fear of Yahweh prolongs days

Proverbs 14:26-27

V. 26 - In the **fear** of Yahweh there is strong trust, and His children have a place of refuge.

V. 27 - The **fear** of Yahweh is a fountain of life...

Proverbs 19:23 — The **fear** of Yahweh leads to life...

Psalms 112:1-3 — ...Blessed is the man, who **fears** Yahweh...

Psalms 33:18-19

“See, the eye of Yahweh is on those **fearing** Him...”

Psalms 31:19-20

“How great is Your goodness, which You have laid up for those **fearing** You...

“In the secrecy (covering or hiding place) of Your presence You shall hide (cover) them...”

“...You shelter them in a booth (Sukkah) from “the strife of” or “quarrelling, argumentative, or disputing” tongues (L’shnot from Lashon which means speech)

Psalms 60:4

“You have given a banner (Nayc) to those who **fear** You that it might be lifted up because of the truth”

- “given a banner”
 - Shemoth 17:15 – Yahweh-Nissi
 - Verses 1-14 for context
 - Isa 11:10-12 “... a Root of Yishai, standing as a banner to the people...”
- “...Because of (due to) the truth (“qoshet” certainty/reality not “emet” truth)
- Mishle 22:21 – To cause you to know the “qosht” of the “imray” spoken words of emet, to return “ahmarim” spoken words of emet

Psalms 103:1-18

Verse 1 - “Bless (kneel before in adoration when directed toward Yahweh) Yahweh, O my Being...”

Verse 11 - “For as the heavens are above the earth, so great is His *kindness (chesed)* toward those who **fear** Him;...”

Verse 13 – “So Yahweh has *compassion (richam - compassion/mercy)* for those who fear Him”

Verse 17 – “But the *kindness (chesed)* of Yahweh is from everlasting to everlasting upon those who **fear** Him...”

Psalms 115:1-18

Verse 11 - “You who **fear** Yahweh **trust** in Yahweh; He is their help and their shield.”

Verse 12 - “He *blesses (to benefit; bestow something that is advantageous or good; when directed towards man)* us; He blesses the house of Yisrael...”

Verse 13 - “He blesses those who **fear** Yahweh, the small and the great.”

Psalms 25:1-22

Verse 12 - “Who, then, is the man that **fears** Yahweh? He teaches him in the way he should choose.”

Verse 14 - “...The *secret (sod – intimacy, counsel, secret)* of Yahweh is with those who **fear**

Him, and He makes His covenant known to them.”

Psalms 128:1-6

Verse 1 - Blessed are all who **fear** Yahweh, who walk in His ways.

Psalms 145:1-21

Verse 8 – Yahweh shows *favor* (“*Chanun*” from “*Chen*”) and is *compassionate* (“*Rachum*” from “*Rachem*” which means *mercy/compassion*) patient and great in *kindness* (“*chesed*”)

Verse 19 - “He does the desire of those who **fear** Him; and He hears their cry and saves them.”

Psalms 147:1-11

11 - “Yahweh takes pleasure in those who **fear** Him, in those who wait for His kindness.”

Proverbs 31:30

“...A woman who **fears** Yahweh is to be praised.”

Proverbs 3:1-18

16 - Then shall those who **fear** Yahweh speak...and Yahweh listens...

A Warning to Those Who Don't Fear Yahweh

Ecc 8:11-13

“...But it shall not be well with the wrong...because he does not **fear** before Elohim”

Jer 5:20-31

“Declare this to the house of Ya’aqob and proclaim it in Yehudah, saying...”

“...O foolish people...Do you not **fear** Me? Declares Yahweh. Do you not tremble at My presence,...”

Deut 28:58-61

“If you do not guard to do all the Words of this Torah that are written in this book, to **fear** this esteemed and awesome Name, Yahweh your Elohim, then Yahweh shall bring upon you...”

- Context Deut 28:1-2, 15

Gen 3:9-10

“And he said, ‘I heard Your voice in the garden, and I was afraid because I was naked, so I hid myself.’”

- Adam realized WHO he was dealing with, we need to also, but not hide ourselves, but rather seek the one whom we fear through repentance

Isa 29:13

“...Because this people has drawn near with its mouth, and with its lips they have esteemed Me, and it has kept its heart far from Me, and their fear of Me has become a command of men that is taught!”

- Taught by men how to fear Him as opposed to taught by Yahweh how to fear Him
- Perhaps it also is hinting at fearing the men teaching more than Yahweh

Prov 1:1-33

“...Let them seek Me and not find Me. Because they hated knowledge and did not choose the **fear** of Yahweh...”

- Hosea 4:1-10 – “My people have perished for the lack of knowledge...”

Psa 36:1-4

“Transgression speaks to the wrong within his heart; **Fear** of Elohim is not before his eyes...”

2 Kings 17:32-41

- If you read the whole chapter you will find that they were claiming to fear Yahweh, yet they were still doing what was right in their own eyes

Those who do not change – do not fear Elohim

Psalms 55:16-19

- those who do not change do not fear Elohim

How Do We Develop Our Fear of Yahweh?

Prov 2:1-22

- That you must seek understanding, like hidden treasure in order to understand the fear of Yahweh and find the knowledge of Elohim.

Ecc 3:14

“I know that whatever Elohim does is forever. There is no adding to it, and there is no taking from it. Elohim does it, that men should **fear** before Him.”

- Deut 4:1-2
- Prov 30:5-6 “Every Word of Eloah is “ts’rufa” = tried, pure, refined

Deut 17:18-20

- Write a copy of the Torah, so that you learn to fear Yahweh.

Deut 31:10-13

- The Torah is to be read publicly so that all learn to fear Yahweh

The miracles, awesome works and deeds that we witness and read about are for the purpose of helping us develop our “Fear of Yahweh.”

Deut 14:22-23

Tithing and the Moadim are to teach us to fear Yahweh...

Deut 6:1-9

Yahweh instructs Yisrael to fear Him and guard ALL His commands

Part 2 - Yahweh will test and prove us to see if we “FEAR” Him

Exo 20:18-21

“...Elohim has come to prove you, in order that his fear be before you, so that you do not sin.”

Deut 13:1-4

“Walk after Yahweh your Elohim and **fear** Him, and guard His commands and obey His voice, and serve Him and cling to Him.”

Deut 8:1-7

“... as a man disciplines his son, so Yahweh your Elohim disciplines you, therefore you shall guard the commands of Yahweh your Elohim, to walk in His ways and to **fear** Him.”

- Prov 3:1-24

CONCLUSION

Deut 10:12-21

“**Fear** Yahweh your Elohim. Serve Him, and cling to Him, and swear by His Name...”

Hosea 3:5

Afterward the children of Yisrael shall return ...and fear Yahweh...

Psa 33:1-12

Let all the earth fear Yahweh and stand in **awe** of Him

Psa 86:1-12

“Teach me Your way, O Yahweh; Let me walk in Your truth; Unite my heart to **fear** Your

Name.”

Joshua 24:14-24

And now, fear Yahweh, serve Him in perfection and truth

- Put away the false mighty ones
- Verse 19 - “jealous” (better translated “zealous to protect” or “vengeant”)

Ecc 12:13-14

The conclusion of the matter: Fear Elohim and guard His commands...

Tithing, the Cycle of Giving According to YHVH

The topic of tithing and giving has been much debated and there are many different interpretations of the Scripture regarding this topic. Both individuals and organizations have twisted the scriptures regarding tithing for their own benefit. The purpose of this study is to see what the Scripture teaches about tithing and how we can apply it in our lives. We are going to look into pre-mosaic tithing, mosaic tithing and what we can learn from Y'shua and from history. What does YHVH require from us with regards to tithing and giving? What is in our Father's heart?

We can start off with a word study on the word "tithe"

1711h מַעֲשֵׂר (ma'ăšēr) tithe.

· tenth part, tithe; - abs. מ' Nu 18:26 +; cstr. מַעֲשֵׂר Lv 27:30 +, מַעֲשֵׂר Ne 10:39 (bef. הַמַּעֲשֵׂר); sf. מַעֲשֵׂרוֹ Lv 27:31; pl. abs. מַעֲשֵׂרוֹת Ne 12:44; sf. מַעֲשֵׂרֵיכֶם Am 4:4 + 3 times; - 1. tenth part of homer Ez 45:11, of bath v 14. 2. · tithe,

The Hebrew word: מַעֲשֵׂר (ma'ăšēr)" is used interchangeably for tithing or "tenth part" in the scripture.

The History of Tithing

Giving a tithe (a portion) was not just a practice of Israel; in ancient times it was practiced throughout the Middle East. It was income for the king and his kingdom, like a tax. It may be regular, voluntary or prescribed by law of a certain country. The Egyptians were required to give a fifth part of their crop to Pharaoh (Gen. 47:24). Abraham, Jacob and others were familiar with this principle being in foreign lands; however, it was not yet given as a command for their nation.

"23 Then Joseph said to the people, "Now that I have this day bought you and your land for Pharaoh, here is seed for you; sow the land. 24 And at the harvests you shall give one-fifth to Pharaoh, and four-fifths shall be your own, as seed for the field and as food for yourselves and your households, and as food for your little ones." (Genesis 47:23-24)

What is the significance of the pre-mosaic tithe? Mark A. Snoeberger wrote a paper on the pre-mosaic tithe. He researched the origin of the tithe in the Ancient Near East and wrote the following:

"He discusses the possibility of tithing being instituted by YHVH at the very beginning. He investigates the offerings of Cain and Abel, Abraham's tithe to Melchizedek as well as Jacob's promise of a tithe. He points out the following with regard to Abraham and Jacob's tithes:

- *Abraham's tithe was apparently a one-time act, not a regular giving pattern. There is no record of Abraham's return to Melchizedek, and the references to his tithe in the singular in Hebrews 7:4, 6 point to a one-time gift.*

- *Abraham's tithe was made strictly on the spoils of war seized from the coalition of eastern kings. While the Hebrew and Greek texts simply state that Abraham made a tithe of "all," this clearly cannot mean he gave Melchizedek a tenth of his entire possessions—Abraham surely was not carrying such a percentage of his property on a swift military raid. It seems certain that it was only the spoils on which Abraham tithed.*
- *There is no present-day recipient of a tithe that can parallel Melchizedek.*
- *The promised tithe of Jacob is never said to have been actually paid*

We conclude, therefore, that the pre-Mosaic tithe was merely a culture-bound, voluntary expression of worship reflective of the ancient Near Eastern practice of the time, and adapted by Abraham as a means of expressing gratitude and attributing glory to YHVH."

PRE-MOSAIC TITHING

We need to do is go back in history to see when the tithe was first established and required from the people, then we can determine if it is a practice for the Church today.

YHVH did not command Adam to tithe, nor is it mentioned that Adam tithe of his own accord. Cain and Abel learned to sacrifice from Adam, to give an offering that was to be of blood not something that was from the work of their own hands (Genesis 4), but they did not tithe. Job, whom we have much detail of his life lived in the (pre?) Abrahamic period. He sacrificed but there is no mention of tithing. Considering how inventive some of the promoters of seed faith giving are today, it is surprising they have not found this the cause of Job's affliction. You would think that Job would have needed to give something to remove Satan's hand of attack against himself. Yet, the Bible is silent on this matter.

ABRAHAM'S TITHE

The fact remains-- there is no mention of giving any tenth of goods to a person, priest or YHVH UNTIL Abraham. Let's go back to this first incident and examine carefully what took place. What we need to do is look at what exactly transpired with Abraham to see if this is the origin of the tithe as some of the prosperity seed-faith teacher's claim.

In Genesis 14 we have the first reference to tithing and this pre-dates the Mosaic Law. This was a unique incident and relates to a special person at a certain time. Gen 14:17-20: "at the Valley of Shaveh (that is, the King's Valley), after his return from the defeat of Chedorlaomer and the kings who were with him. Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High. And he blessed him and said: "Blessed be Abraham of God Most High, Possessor of heaven and earth; And blessed be God Most High, who has delivered your enemies into your hand." And he gave him a tithe of all."

This is the first time a tithe is mentioned in the Bible. Did Abraham tithe of all that he possessed? No. The first thing you find is that the "everything" mentioned did not belong to Abraham. It was the property of other people, including Abraham's nephew Lot, who was captured by the armies of the kings. Abraham

gave away ten per cent of other people's captured goods. I was thanksgiving offering to God on behalf of the people who had been miraculously rescued.

Let's step back a few verses. Genesis 14:16:" And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people."

After rescuing his nephew Lot from the alliance of the kings with Chedorlaomer he gave Melchizedek, king of Salem a tenth of everything that he plundered. It was from the spoils of war. That was what the tithe came from. Abraham did not tithe from his personal possessions but the spoils of war. And that is exactly what the New Testament says Hebrews 7:4: " Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." A tithe was on what you earned, it was from your vocation (Lev. 27:30; Deut. 14:22-23,28; 2 Chron.31:5-6.)

Abraham and his small group of his servants went to battle these armies and won. Melchizedek the high priest of Salem recognized that God had granted this miraculous victory (v.20). He owned none of the property in question before the battle but was entitled to have the spoils as the victor. The king of Sodom even offered Abraham the goods "Now the king of Sodom said to Abraham, "Give me the persons, and take the goods for yourself." (Gen. 14:21) Abraham's reply v.22-23, "That I will take nothing, from a thread to a sandal strap, and that I will not take anything that is yours, lest you should say, 'I have made Abraham rich'—"except only what the young men have eaten, and the portion of the men who went with me: Aner, Eshcol, and Mamre; let them take their portion."

Do you know of anyone who would do this that is into tithing for prosperity? But Abraham refused to take any of it: "I will not take anything that is yours ..." (v.23). The spoils he repossessed from the enemy kings went back to the owners, Abraham gave the remaining 90% in his possession back to those to whom it originally belonged.

This event is NOT a tithe by command but a free will offering. Abraham was never taught or instructed by YHVH to give a tenth, nor did he discover the law of tithing. This was a one-time only event in his life. Abraham is recorded giving this *tithe* only ONCE in his lifetime. Abraham had not tithed of his own property or income, though at this time he was very wealthy and could do so He did not keep going back to Melchizedek to give. The idea of tithing to get something more by Abraham is not supported, he already had the goods. He gave them back. This has nothing in common with the teaching of seed faith giving, offering what you do not have, or that you should give ten per cent of your gross weekly income to anointed men or ministries for YHVH's blessings to come to you. If Abraham was being blessed through the tithing system, as some claim, why did he do this only once? He never repeated it again for the rest of his life, and neither did he teach this to any of his sons. According to the Bible tithing does not become a command until Moses' time. This is ignored by today's lawful tithers. Instead it is replaced by clever teaching on Abraham's tithe to make it a requirement for the church.

JACOB'S TITHE

"20 Then Jacob made a vow, saying, "If Elohim will be with me and will keep me on this journey that I take, and will give me food to eat and garments to wear, 21 and I return to my father's house in safety, then YHVH will be my Elohim. 22 "This stone, which I have set up as a pillar, will be Elohim's house, and of all that You give me I will surely give a tenth to You." (Genesis 28:20)

Does Jacob giving YHVH a tenth prove that tithing was practiced before Moses? NO. Jacob vowed a vow to YHVH for safe passage, for food and clothing and this promise was conditional. Tithing was not a conditional act, it was like a tax for the nation Israel. Again, this is one-time occurrence, it is never mentioned again in Jacob's life. There was no Levitical priesthood or tabernacle that would be necessary for a tithe. Just because a tenth is mentioned does not mean it is a tithe. Tithing is something you do regularly not on a conditional basis, not once in a lifetime nor once a year.

Jacob had an encounter with YHVH while lying down to sleep. In a dream he was blessed by YHVH. The promise made to Abraham was repeated to him. Being under the impression of this, He made a counter promise to give a tenth to YHVH of all that He would give him. It is interesting to note that both Abraham and Jacob gave a tenth after they were blessed; *they did not give in order to be blessed.*

God had Moses introduce the tithe because of the priesthood and the sacrificial system and Israel being a theocracy. If tithing was before the Law then it should apply apart from the Law. The Bible says that tithing was of the Law 400 years after Abraham. The Bible does not say that Abraham was commanded to give a tithe; the Bible does not say that Jacob was commanded to give a tithe. In fact, before Moses and the Law, the Bible does not record anyone giving tithes to God as a yearly, Monthly or weekly practice. There is No such command.

If Christians are to be practicing tithing today because of Abraham then we are also obligated to keep everything that occurred before the law! Circumcision was given to Abraham before it was incorporated in the Law of Moses. Abraham and Jacob were circumcised because God told them to. By the same standard of tithing, if circumcision was practiced before the Law then circumcision should be practiced after the Law. The same observance applied to tithing should be applied to circumcision. However, the New Testament says that circumcision was of the Law and need not to be observed by Christians, we are circumcised in our heart when we believe in Yeshua.

Does God still require 10% of your money today? (remember tithing was not money, in fact it rarely was). The word "tithe" is used 13 times in the Bible. Not once do you see the word "money" used with it. The word "tithes" is used 21 times in the Bible. The word "money" is not mentioned. It has become this because of our system we use today, but this was not strictly so for Israel. 2 Chronicles 31:4-5: "Moreover he commanded the people who dwelt in Jerusalem to contribute support for the priests and the Levites, that they might devote themselves to the Law of the YHVH. As soon as the commandment was circulated, the children of Israel brought in abundance the first fruits of grain and wine, oil and honey, and of all the produce of the field; and they brought in abundantly the tithe of everything."

Giving a tithe (a portion) was not just a practice by Israel, in ancient history it was practiced throughout the Middle East. It was income for the king and his kingdom, like a tax. It may be regular, voluntary or prescribed by law of a certain country. The Egyptians were required to give a fifth part of their crops to Pharaoh (Gen. 47:24). Abraham, Jacob and others were familiar with this principle being in foreign lands; however, it was not yet given as a command for their nation.

THE MOSAIC TITHE

How many tithes are to be given and when?

We will address the “when” part of the question first.

22 “You shall surely tithe all the produce from what you sow, which comes out of the field every year. (Deuteronomy 14:22)

“35 and that they might bring the first fruits of our ground and the first fruits of all the fruit of every tree to the house of YHVH annually,” (Nehemiah 10:35)

“5 As soon as the order spread, the sons of Israel provided in abundance the first fruits of grain, new wine, oil, honey and of all the produce of the field; and they brought in abundantly the tithe of all. 6 The sons of Israel and Judah who lived in the cities of Judah also brought in the tithe of oxen and sheep, and the tithe of sacred gifts which were consecrated to YHVH their Elohim, and placed them in heaps. 7 In the third month they began to make the heaps, and finished them by the seventh month.” (2 Chronicles 31:5–7)

From the above scriptures, we can see that the tithes were given annually. It would probably be taken to Jerusalem during the pilgrimage festivals. We can see from the general instructions in Leviticus, Numbers and Deuteronomy that there are three commanded tithes.

- A first tithe was given to the Levite in order for them to be provided for (Num 18:21).
- A second was for the feasts to be enjoyed by the Israelite (Deut 14:22–26) and
- a third for the widows, orphans, strangers and Levites (Deut 14:28–29).

The first and second was given every year and the third tithe every third year.

HISTORICAL SOURCES DESCRIBE THREE TITHES

Evidence of how things were done in history may shed some light on this for us. A quote from the “Antiquities of the Jews” by Josephus Flavius, a Jewish historian who lived about the time of Y’shua, documented the understanding of his time regarding the first and second tithe and how it was appropriated. To add to his credibility, I must add that he was also from the priestly line.

“Let there be taken out of your fruits a tenth, besides that which you have allotted to give to the priests and Levites. This you may indeed sell in the country, but it is to be used in those feasts and sacrifices that are to be celebrated in the holy city: for it is fit that you should enjoy those fruits of the earth which God gives you to possess” (Antiquities 4:8:8).

It is spoken of two different tithes here given in the same year, namely the tithe for the Levite and the tithe for the feasts. He later on writes about another tithe paid every third year in addition to the other two tithes. Josephus clearly states, about the third tithe, that this tithe collected for the poor was different from the other two:

“Besides those two tithes, which I have already said you are to pay every year, the one for the Levites, the other for the festivals, you are to bring every third year a third tithe to be distributed to those that want [i.e., lack]; to women also that are widows, and to children that are orphans” (Antiquities 4: 8:22).

DO WE TITHE IN THE SABBATICAL YEAR?

A seven-year sabbatical cycle was in place. The seventh year was a year of rest for the land, there was no sowing, planting or harvesting during that year (Lev 25:1-7, 18-22). There was no tithing of this produce in the Sabbatical year, because a tithe was to be given from the increase of the land. A tithe from the increase of the flock would still be possible. So, during the Sabbatical year, the amount tithed would be substantially less than in other years. If we apply it to our modern time, if we have increase, we can tithe.

From this we can also conclude that the tithe that was to be set aside in the third year was also set aside in the sixth year of the seven-year cycle. If this was not the case, you would run into problems during the 21st year because the two laws would be in conflict with each other (the law of tithing and the sabbatical law).

28 "At the end of every third year you shall bring out all the tithe of your produce in that year, and shall deposit it in your town. (Deuteronomy 14:28)

Furthermore, note that this instruction is given just before the instructions concerning the Sabbatical year. It would, therefore, in my opinion, imply every third year within the 7 year cycle, years 3 and 6. What I found beautiful is how Abba YHVH provides for the seventh year. He would provide such a bounteous harvest in the sixth year, thus so providing for the Levite, widow, orphan and the stranger during the Sabbatical year.

WHAT WAS TO BE TITHED?

30 'Thus all the tithe of the land, of the seed of the land or of the fruit of the tree, is YHVH's; it is holy to YHVH. 31 'If, therefore, a man wishes to redeem part of his tithe, he shall add to it one-fifth of it. 32 'For every tenth part of herd or flock, whatever passes under the rod, the tenth one shall be holy to YHVH 33 'He is not to be concerned whether it is good or bad, nor shall he exchange it; or if he does exchange it, then both it and its substitute shall become holy. It shall not be redeemed.' " (Lev. 27:30-32)

The range of the tithe is given in the broadest possible terms, and in a manner perfectly suited for an agricultural economy. All the tithe of the land belongs to YHVH. This includes vegetation as well as animal life, without exception. Moreover, the tithe is not to be confused with the offering of the first fruits (Ex 22:29–30) nor is it to be based on partiality (keeping the better for oneself). Respecting animals, for instance, a herdsman was simply to count every tenth animal as it would leave the fold and regard it as belonging to YHVH. A farmer might wish to convert his agricultural tithe to cash (for ease in transporting it), but he would have to add a fifth to it, to preclude any financial advantage. He could not make such an exchange for his animals. The resultant tithe was "holy to YHVH" (see qōdeš), set apart to His exclusive use.

The tithe of the land was given from:

- the increase of the seed,
- the fruit of the trees

- every tenth one from the herd or the flock.

Could this increase of the land, herd or flock be converted to money? A farmer could convert the increase of his land to cash for ease of transporting, but he had to add a fifth to it to preclude any financial advantage (Lev 27:31).

- The same could not be done with animals (Lev 27:33).
- The second tithe could also be converted to money if the person had to travel far for the feast (Deuteronomy 14:24).

Now that we have a general understanding regarding the Mosaic commandments regarding the giving of the tenth, we will continue with a detailed study of the three different tithes.

THE FIRST TITHE AND THE SALT COVENANT

In order for us to understand the first tithe better, we are going to look into the special covenant YHVH made with the Levites. They were called by YHVH, because they proved themselves faithful to YHVH, even at the cost of son or brother. This took place after the incident with the golden calf.

26 then Moses stood in the gate of the camp, and said, "Who is on YHVH's side? Come to me!" And all the sons of Levi gathered around him. 27 He said to them, "Thus says YHVH, the Elohim of Israel, 'Put your sword on your side, each of you! Go back and forth from gate to gate throughout the camp, and each of you kill your brother, your friend, and your neighbor.' " 28 The sons of Levi did as Moses commanded, and about three thousand of the people fell on that day. 29 Moses said, "Today you have ordained yourselves for the service of YHVH, each one at the cost of a son or a brother, and so have brought a blessing on yourselves this day." (Exodus 32:26–29)

By their actions on that day, they were ordained for special service unto YHVH; first in the tabernacle and later in the Temple.

"19 All the holy offerings that the Israelites present to YHVH I have given to you, together with your sons and daughters, as a perpetual due; it is a covenant of salt forever before YHVH for you and your descendants as well. 20 Then YHVH said to Aaron: You shall have no allotment in their land, nor shall you have any share among them; I am your share and your possession among the Israelites. 21 To the Levites I have given every tithe in Israel for a possession in return for the service that they perform, the service in the tent of meeting." (Numbers 18:19–21)

"23 But the Levites shall perform the service of the tent of meeting, and they shall bear responsibility for their own offenses; it shall be a perpetual statute throughout your generations. But among the Israelites they shall have no allotment, 24 because I have given to the Levites as their portion the tithe of the Israelites, which they set apart as an offering to YHVH. Therefore, I have said of them that they shall have no allotment among the Israelites." (Numbers 18:23–24)

The tithe of the sons of Israel, which they offer as an offering to YHVH, was given to the Levites in return for the service that they were to perform. They did not receive an inheritance with the rest of Israel.

YHVH was their inheritance; He made a special covenant with them. This is a perpetual covenant of friendship and fellowship, also referred to as a salt covenant (Numbers 18:19).

"Its name comes from an ancient practice. Each Hebrew person carried a small pouch of salt. When two or more men wanted to enter into this type of relationship with each other, the parties to the covenant would mix their salt in a common bowl, break bread, dip it into salt, and eat it. When they were finished, they would redistribute the salt into their pouches. At that point, the only way to break the covenant would be to separate each grain of salt from the others and return it to its original owner. Since that was impossible, the established bond remains forever."

(Lost in translation vol 1, John Klein and Adam Spears, p42)

This covenant is further elaborated on in Malachi.

"4 Know, then, that I have sent this command to you, that my covenant with Levi may hold, says YHVH of hosts. 5 My covenant with him was a covenant of life and well-being, which I gave him; this called for reverence, and he revered me and stood in awe of My name. 6 True instruction was in his mouth, and no wrong was found on his lips. He walked with me in integrity and uprightness, and he turned many from iniquity. 7 For the lips of a priest should guard knowledge, and people should seek instruction from his mouth, for he is the messenger of YHVH of hosts." (Malachi 2:4–7)

The Levites had certain additional responsibilities; they were:

- to fear YHVH
- to duplicate the Torah when necessary
- to instruct the people in truth
- to walk with YHVH in uprightness and integrity
- they were messengers of YHVH

The Levites were to give a tithe of the tithe they received (Num. 18:25-32) My question to you now is: are we still to give the first tithe? There is no Levitical priesthood or Temple service at the moment. However, looking at the responsibilities of the Levites, and the role they had, one could propose that righteous teachers should be provided for. Rather than speculating about it, what can we learn from the Scripture in this regard? Paul never demanded any payment for his teaching, he, in fact, continued with his work as a tent maker. (Acts 20:32-35; 2 Cor 11:7-12; 2 Cor 12:14-18). He did, however, teach that the material needs of teachers are to be taken care of (1Tim 5:17-18; 1 Cor 9:9-11). One scripture stands out for me:

"13 Do you not know that those who perform sacred services eat the food of the temple, and those who attend regularly to the altar have their share from the altar? 14 So also YHVH directed those who proclaim the gospel to get their living from the gospel." (1 Corinthians 9:13–14)

Paul puts the Levitical priesthood in direct relation with preachers of the gospel. Just as the Levites were taken care of by way of the tithe, just so a provision should be made for righteous teachers. However, there are many, even in those days, who are peddling the Word of Elohim. A more understandable translation would be: selling the Word at retail. There should be a balance in everything.

“17 For we are not like many, peddling the word of Elohim, but as from sincerity, but as from Elohim, we speak in Messiah in the sight of Elohim.” (2 Corinthians 2:17)

We are thus obligated, of our own accord, to take care of the material needs of teachers, but they are not to sell their services or teachings at a profit. How would we apply this in our technological age? I would think it acceptable for a teacher to make his teachings (cd’s or dvd’s) available at a price in order to recover his costs. He can also receive donations from those he teaches, but he is not to sell either his time or teachings at retail, thereby making an unreasonable profit from it. That would be “peddling the Word of Elohim.” In conclusion, we can see from the scriptures what we are to do regarding the first tithe. Let the Ruach guide you to help those who teach you, have their material needs met.

THE SECOND TITHE

The second tithe was for the celebration of the feasts. It was to be taken along, when going up to Jerusalem for the pilgrimage feasts. In this instance, the tithe may be exchanged for money if you have to travel far. You are allowed to spend this tithe on yourself and your family in order for you to learn to fear YHVH always. This is a very interesting reason given by YHVH. You take the tithe, which is the tithe of the blessing He has bestowed upon you, and you utilize it in your celebration of the feast. It will cause you to be thankful for His provision knowing that this is only possible through Him who provides for you. Could this be one of the special reasons to go up to Jerusalem for the Pilgrimage feasts?

5 “But you shall seek YHVH at the place which YHVH your Elohim will choose from all your tribes, to establish His name there for His dwelling, and there you shall come. 6 “There you shall bring your burnt offerings, your sacrifices, your tithes, the contribution of your hand, your votive offerings, your freewill offerings, and the firstborn of your herd and of your flock. 7 “There also you and your households shall eat before YHVH your Elohim, and rejoice in all your undertakings in which YHVH your Elohim has blessed you.” (Deuteronomy 12:5–7)

22 “You shall surely tithe all the produce from what you sow, which comes out of the field every year. 23 “You shall eat in the presence of YHVH your Elohim, at the place where He chooses to establish His name, the tithe of your grain, your new wine, your oil, and the firstborn of your herd and your flock, so that you may learn to fear YHVH your Elohim always. 24 “If the distance is so great for you that you are not able to bring the tithe, since the place where YHVH your Elohim chooses to set His name is too far away from you when YHVH your Elohim blesses you, 25 then you shall exchange it for money, and bind the money in your hand and go to the place which YHVH your Elohim chooses. 26 “You may spend the money for whatever your heart desires: for oxen, or sheep, or wine, or strong drink, or whatever your heart desires; and there you shall eat in the presence of YHVH your Elohim and rejoice, you and your household. 27 “Also you shall not neglect the Levite who is in your town, for he has no portion or inheritance among you. (Deuteronomy 14:22–29)

Who is Abba YHVH speaking to here? **He is speaking to Israel!**

2 *“For you are a holy people to YHVH your Elohim, and YHVH has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth.” (Deuteronomy 14:2)*

He first gave a general summation of the dietary laws and then starts with this passage on tithing. Another point: in verse 27, Israel is told not to forget the Levite. Furthermore, note how the word “and” is used. We have discussed this principle earlier; being the typical way in the Hebrew language to communicate a thought. This thought process was broken in verse 27 where YHVH speaks of the Levite. We see the same pattern between Deut. 14:29 and Deut. 15:1 – no “and.”

27 *“Also you shall not neglect the Levite who is in your town, for he has no portion or inheritance among you.” (Deuteronomy 14:27)*

I see this as YHVH’s way of providing for the Israelites for the pilgrimage feasts. You are to take your tithes - you and your family and celebrate the feasts. The Levite should not be forgotten and would, in my opinion, be included in your festive rejoicing.

THE THIRD YEAR TITHE

You may want to know when the next Sabbatical year is. In order to do this, you can many articles, including books on the subject on Sightedmoon.com which can not only explain when it is but also what it means. It is essential to know this, as it is YHVH’s timing not ours – that is important. It is just as important to celebrate the Sabbath on the seventh day as it is to keep the Sabbatical year in its proper time. This is also significant for us in order to know when to give the third-year tithe. The previous sabbatical year was in 2016. Thus, the next third-year tithe would be due in 2019(ending 2020). Allow me to explain this.

28 *“At the end of every third year you shall bring out all the tithe of your produce in that year, and shall deposit it in your town. 29 “The Levite, because he has no portion or inheritance among you, and the alien, the orphan and the widow who are in your town, shall come and eat and be satisfied, in order that YHVH your Elohim may bless you in all the work of your hand which you do.” (Deuteronomy 14:28-29)*

This third tithe is also called the sacred portion. (Leviticus 27:30)

12 *“When you have finished paying all the tithe of your increase in the third year, the year of tithing, then you shall give it to the Levite, to the stranger, to the orphan and to the widow, that they may eat in your towns and be satisfied. 13 “You shall say before YHVH your Elohim, ‘I have removed the sacred portion from my house, and also have given it to the Levite and the alien, the orphan and the widow, according to all Your commandments which You have commanded me; I have not transgressed or forgotten any of Your commandments. 14 ‘I have not eaten of it while mourning, nor have I removed any of it while I was unclean, nor offered any of it to the dead. I have listened to the voice of YHVH my Elohim; I have done according to all that You have commanded me. 15 ‘Look down from Your holy habitation, from heaven, and bless Your people*

Israel, and the ground which You have given us, a land flowing with milk and honey, as You swore to our fathers.’ 16 “This day YHVH your Elohim commands you to do these statutes and ordinances. You shall therefore be careful to do them with all your heart and with all your soul. 17 “You have today declared YHVH to be your Elohim, and that you would walk in His ways and keep His statutes, His commandments and His ordinances, and listen to His voice. 18 “YHVH has today declared you to be His people, a treasured possession, as He promised you, and that you should keep all His commandments; 19 and that He will set you high above all nations which He has made, for praise, fame, and honor; and that you shall be a consecrated people to YHVH your Elohim, as He has spoken.” (Deuteronomy 26:12–19)

Please take note who the recipients of this tithe were and where it was to be given.

Deuteronomy 26:12

12 “When you have finished paying all the tithe of your increase in the third year, the year of tithing, then you shall give it to

- *the Levite, to*
- *the stranger, to*
- *the orphan and to*
- *the widow, that they may eat in your towns and be satisfied.*

This tithe was historically taken to the storehouse, from where it would be distributed to those in need. I would also imagine that it would be a substantial amount in products as there were certainly more Israelites than there were Levites, orphans, widows and strangers. They were therefore, in my opinion, well provided for, for the next three years. In the sixth year, the storehouse would receive another third-year tithe. This time it would be a double portion as YHVH would provide abundantly in this year in order to provide for the sabbatical year. Aren't His ways amazing? Also take note of the special blessing that is associated with this tithe when given: “in order that YHVH your Elohim may bless you in all the work of your hand which you do”

THE STOREHOUSE

The tithe described in Deuteronomy 14:28 would go to the storehouse. This storehouse is also referred to in Nehemiah and Malachi.

28 “At the end of every third year you shall bring out all the tithe of your produce in that year, and shall deposit it in your town. (Deuteronomy 14:28)

The poor and the alien would and should be allowed to glean from the corners of the fields (Lev 19:9, Lev 23:22). This storehouse is for the times that there is nothing to glean (in my opinion). There are four references to this storehouse in the book of Nehemiah. This storehouse was restored when Judah returned from exile and the tithes were taken there.

“37 We will also bring the first of our dough, our contributions, the fruit of every tree, the new

wine and the oil to the priests at the chambers of the house of our Elohim, and the tithe of our ground to the Levites, for the Levites are they who receive the tithes in all the rural towns. 38 The priest, the son of Aaron, shall be with the Levites when the Levites receive tithes, and the Levites shall bring up the tenth of the tithes to the house of our Elohim, to the chambers of the storehouse.” (Nehemiah 10:37–38)

“44 On that day men were also appointed over the chambers for the stores, the contributions, the first fruits and the tithes, to gather into them from the fields of the cities the portions required by the law for the priests and Levites; for Judah rejoiced over the priests and Levites who served.” (Nehemiah 12:44)

“5 had prepared a large room for him, where formerly they put the grain offerings, the frankincense, the utensils and the tithes of grain, wine and oil prescribed for the Levites, the singers and the gatekeepers, and the contributions for the priests.” (Nehemiah 13:5)

“12 All Judah then brought the tithe of the grain, wine and oil into the storehouses.” (Nehemiah 13:12)

There is also a detailed reference about the storehouse, teamed with a serious rebuke in the book of Malachi. It would seem from this passage that this tithe was being neglected. It also shows us that **this tithe is a test commandment**. Not in the way the modern church has twisted it to fund their church buildings. This scripture has been used for centuries to rob YHVH further, for personal gain and for the building of expensive church buildings. That was not the purpose of this tithe. This tithe is for a certain group of people: the widows, orphans, the Levite and the stranger. If applied correctly, there is a blessing involved, but this should not be the reason for giving. The intent of our hearts should be obedience and taking care of those who are in need.

7 “From the days of your fathers you have turned aside from My statutes and have not kept them. Return to Me, and I will return to you,” says YHVH of hosts. “But you say, ‘How shall we return?’ 8 “Will a man rob Elohim? Yet you are robbing Me! But you say, ‘How have we robbed You?’ In tithes and offerings. 9 “You are cursed with a curse, for you are robbing Me, the whole nation of you! 10 “Bring the whole tithe into the storehouse, so that there may be food in My house, and test Me now in this,” says the YHVH of hosts, “if I will not open for you the windows of heaven and pour out for you a blessing until it overflows. 11 “Then I will rebuke the devourer for you, so that it will not destroy the fruits of the ground; nor will your vine in the field cast its grapes,” says YHVH of hosts. 12 “All the nations will call you blessed, for you shall be a delightful land,” says YHVH of hosts. 13 “Your words have been arrogant against Me,” says YHVH. “Yet you say, ‘What have we spoken against You?’ 14 “You have said, ‘It is vain to serve Elohim; and what profit is it that we have kept His charge, and that we have walked in mourning before YHVH of hosts? 15 ‘So now we call the arrogant blessed; not only are the doers of wickedness built up but they also test Elohim and escape.’” (Malachi 3:7–15)

Are we still to observe this? How are we to apply this tithe in our day? We don’t have storehouses. Where should we take this?

It is not always straightforward to apply commandments that were given in former times, but this should not be our reason for not observing it. We still see this as a valid commandment for us, even in our time. We can ask YHVH for His leading in this. An idea would be to have a separate bank account where you

separate that which is meant for tithing. This can then be accessed when you are led by the “Ruach” (Spirit of Elohim) to give. This could be your storehouse. You could still give over and above this, but this will help you not to give less than commanded. This can be a testimony of the goodness of our Heavenly Father to those in need. With the exclusion of the Levite, we still have widows, orphans and strangers among us. Let YHVH’s Ruach lead you in the way you should do this. Don’t make this someone else’s responsibility, give it directly to those who need it.

HISTORICAL REFERENCE TO THE THIRD YEAR TITHE

I have found some information on an early assembly called the Waldenses. They existed in the 1500’s and there is some evidence in a writing of Passagini that they observed the giving of tithes. That was in the 1500s. I have posted this reference because most people will say that the Temple and Levites are a prerequisite for all tithing. This shows that it was probable that this tithe was still given, even after the destruction of the Temple. It makes perfect sense to me, as the widows and orphans and strangers will always be among us, as Y’shua also said (Matt 26:11).

“The Waldenses recognized that they were the true successors of the apostolic church. They kept the Sabbath and also the yearly Passover.

In about 1200 A.D, under the name of Passagini, we have a very clear picture that these people observed the whole Old Testament law—including the Sabbath and festivals—even though the Catholic Inquisitors zealously burned the records about anyone living God’s way of life at that time! (That’s one thing to be said for the Roman Catholic Church: It is very diligent at certain things. The problem is that it’s in the wrong direction, and we suffer for it.)

*The membership paid a three-part division of **tithes** to God through the ministry of the Waldensian church. Even in the 1500’s, the same division [of tithing] still continued among the Waldensians. In his book, *History of the Waldenses*, the author (Leonard) quoted George Morel, a Waldensian elder, as saying: “The money given us by the people is carried to the aforesaid general council, and is delivered in the presence of all, and there it is received by the most ancients [that is, the elders], and part thereof is given to those that are wayfaring men, according to their necessities, and part unto the poor.”*

So, George Morel actually mentions a “second tithe,” apparently for those traveling to and from the festivals; and following it, [he mentions] the “third tithe,” which goes to the poor. Feast goers who had more “second tithe” than they needed shared their excess with those in need at that time as well. So we see there that they had not just a little bit of God’s truth, but quite a bit—probably most of God’s truth, as we have it today.”

Read more: <http://www.cgg.org/index.cfm/fuseaction/Audio.details/ID/728/Church-History-Part-3-A.D.-1161-1585.htm#ixzz1jqhUF42C>.

The following is a quote from the Didache; “The teaching of the twelve apostles”. This document is from the late first century and gives us an idea as to how they observed the commandments in their day. This is what they say about giving:

Give to everyone who asks you, and do not demand it back,” for the Father wants something from his own gifts to be given to everyone. Blessed is the one who gives according to the command, for such a person is innocent. Woe to the one who receives: if, on the one hand, someone who is in need receives, this person is innocent, but the one who does not have need will have to explain why and for what purpose he received, and upon being imprisoned will be interrogated about what he has done, and will not be released from there until he has repaid every last cent.11 (6) But it has also been said concerning this: “Let your gift sweat in your hands until you know to whom to give it.”

Holmes, M. W. (1999). *The Apostolic Fathers : Greek texts and English translations* (Updated ed.) (251–253). Grand Rapids, Mich.: Baker Books.

WHAT DID Y’SHUA TEACH?

What does Y’shua teach us regarding giving?

- Give willingly to those who teach in order to provide in their needs (Matt 10:10; Luke 10:7-8)
- Do not give in a hypocritical way, in order to be seen, or for the sake of a blessing (Matt 23:23)
- Give, not expecting anything in return (Luke 6:34-35)
- Give, and it will be given to you (Luke 6:38)
- Give to him who asks of you and do not turn anyone away who wants to borrow from you (Matt 5:42)
- Render to Caesar what is due to him and to YHVH what is due to Him (Mark 12:14-17). Reading this, can we say that we don’t have to tithe, because we already pay tax? I think not. There is historical proof that tithing was continued under Roman rule, but that is a discussion for another time.

7 “Stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house. 8 “Whatever city you enter and they receive you, eat what is set before you; (Luke 10:7–8)

10 or a bag for your journey, or even two coats, or sandals, or a staff; for the worker is worthy of his support. (Matthew 10:10)

23 “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cummin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others. (Matthew 23:23)

34 “If you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners in order to receive back the same amount. 35 “But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil men. (Luke 6:34–35)

38 “Give, and it will be given to you. They will pour into your lap a good measure—pressed down, shaken together, and running over. For by your standard of measure it will be measured to you in return.” (Luke 6:38)

42 *“Give to him who asks of you, and do not turn away from him who wants to borrow from you. (Matthew 5:42)*

GIVING TO THE POOR

These three tithes we discussed should be our target, but not our limit. We are to give freely to those in need.

21 The wicked borrows and does not pay back, But the righteous is gracious and gives. (Psalm 37:21)

7 “If there is a poor man with you, one of your brothers, in any of your towns in your land which YHVH your Elohim is giving you, you shall not harden your heart, nor close your hand from your poor brother; 8 but you shall freely open your hand to him, and shall generously lend him sufficient for his need in whatever he lacks.(Deuteronomy 15:7–8)

9 “Beware that there is no base thought in your heart, saying, ‘The seventh year, the year of remission, is near,’ and your eye is hostile toward your poor brother, and you give him nothing; then he may cry to YHVH against you, and it will be a sin in you. 10 “You shall generously give to him, and your heart shall not be grieved when you give to him, because for this thing YHVH your Elohim will bless you in all your work and in all your undertakings. 11 “For the poor will never cease to be in the land; therefore, I command you, saying, ‘You shall freely open your hand to your brother, to your needy and poor in your land.’ (Deuteronomy 15:9–11)

9 He who is generous will be blessed, for he gives some of his food to the poor. (Proverbs 22:9)

Let us prayerfully consider what YHVH teaches us through His Word. Tithing was never meant to be a burden. It was to be a liberating act of joyful worship of YHVH. All that we have, comes from Him. Tithing gives us the opportunity to share our blessings with those less fortunate, so sharing the love of YHVH with them. Take heed of Y’shua’s rebuke of the Pharisees, though we are not to be so pedantic about tithing the exact right amount that we neglect the more important matters like justice, faithfulness and mercy. That’s what they did, they were tithing even herbs in order to be seen to be correct to the letter. They were whitewashed graves and cups just cleaned on the outside; hypocrites. Our love for YHVH and for others is to be in our tithing.

30 and you shall love the YHVH your Elohim with all your heart, and with all your soul (Deut 6:5), and with all your mind, and with all your strength.’ 31 “The second is this, ‘You shall love your neighbor as yourself (Lev 19:18).’ There is no other commandment greater than these.” (Mark 12:30–31)

9 Honor YHVH from your wealth and from the first of all your produce; 10 So your barns will be filled with plenty And your vats will overflow with new wine. (Proverbs 3:9–10)

7 Each one must do just as he has purposed in his heart, not grudgingly or under compulsion, for YHVH loves a cheerful giver. (2 Corinthians 9:7)

Salvation - Am I Saved?

Definitions:

Salvation: The preservation from and deliverance from harm, ruin or loss as a consequence of sin that was made available to ALL through the death burial and resurrection of Messiah Y'shua.

Torah: The Hebrew word is derived from a root word that was used in the realm of archery, meaning to "shoot an arrow" or "hit the mark". In a broader sense its purpose and function is much the same as the word "Salvation" in that it can instruct and protect us if followed until the return of our Messiah.

Faith: Our acceptance of this Truth and our complete trust, reliance and confidence in the "salvation" provided through the actions and example of Y'shua the Messiah. It is our faith that determines what we DO in response to the "salvation" that is provided to us.

Works: The things that we do, the actions that we take that demonstrate our "Faith" or lack of faith in the salvation provided by the Messiah. It is our "works" that demonstrate our faith and what we will in the end be judged on when standing before YHVH, our King.

YHWH: The name of "Yehovah" has been replaced more than 7000 times in scripture and has been replaced with "Lord" or "God", both of which are neither names but titles. I merely wish to keep that which was in the scripture and speaks of His name.

INTRODUCTION

Years past when I would spend countless hours sitting in church and listening to one sermon after another, some good some not-so-good, I never understood what they actually did or for that matter what it was that the Messiah actually did. I mean, I knew Y'shua died on the cross (tree) for my sins, or that was the story. In reality they all seem just like those stories one might hear if we could remember going back to Sunday school, like Noah's Ark, or the flood, just stories. Thus, the reason that I decided through the prompting of my wife to return to the basics or foundational teachings to see what our faith is actually built upon. Although there are many subjects that I find and will be writing about to expound them more, one that was never very clear in my mind has always been about, "salvation."

Am I saved and based on what? Are you saved? How can we know for sure that we are doing everything that is possible to insure our salvation? What is the process? Is there even a process? But mostly what is it we did that we need to be saved from?

We live in a world that is full of deception, where wide is the road that leads to destruction. During those countless hours spent in church, I heard over and over that one simple confession of *belief* in "Jesus Christ" would "save" us. This did not set well with me. I believe that concept is leaving millions of people vulnerable and lost, both spiritually and physically. I don't want this for them. I don't want this for myself. And, I don't want this for you! Didn't this "Jesus" also say that even the demons *believe*? There must be more!

Let me give you an example.... our Messiah told a story of a lost son who left his father's house to follow his own lusts and passions. This parable can be found in Luke 14:11-32. Over time, this prodigal son's sinful nature left him sitting in a pigpen. In that pigpen, he made a confession that he would return to his father's house. Did the story end there? Certainly not – frolicking about in a pigpen and confessing a belief in something does not get one out of the pigpen! Proper action must be taken.

As you follow along with me in this teaching, I am going to take you on a journey to discover not just what that proper action to be take is, but why we need to be saved and what we are saved from – all while attempting to outline the divine plan that our Heavenly Father has laid out before us. We'll look at details such as what sin and temptation really are, and the steps we take in the process of *being* saved. Along the way I'll break in with a few personal words that take you around the world with me to introduce you to a Jewish friend and mentor of mine living in Israel, Avi Ben Mordechai, and also share a few of my experiences and insights gained from the many people that I met while traveling and teaching in Africa.

So, come along with me as we study together the most important topic we each personally must seek:

Salvation.

WHY WE NEED TO BE SAVED

In scripture, our sins (plural, not singular) are referred to as ahvon עון (twisted, an entanglement to the Serpent) and pasha פשע (infidelity and broken trust, baked into our DNA).

When Adam and Havan chose to walk away from the Tree of Life and choose the Tree of Good & Evil they adopted to partner with the serpent. Because of this we have all inherited the DNA of the serpent and in order to remove it from us, we have to die twice as stated below.

Genesis 2:17. "Of the Tree of the Knowledge of Good and Evil you shall not eat, for in the day that you eat of him, in dying, you will die."

Although this is not the way it is written in our English translations, it is a more accurate translation of the Hebrew text. In doing this we see not one but two deaths. I will later show you more evidence to the fact that there are two deaths and not one as many of us have, well maybe some have thought all along. This concept if considered is not so hard to fathom, since it is appointed to all men to die once, (death of the flesh) and second, if we are not walking according to His Word, die a second time eternally when we shall be erased from the book of life and it will be like we never were. That death is what happens when we are dropped into the lake of fire on judgement for failing to measure up.

What this means is we went against YHVH's Word, or not accept the gift of His son's sacrifice, and because He is the Elohim of Mercy, He is also the Elohim judgement and demands payment for our crimes

Deuteronomy 19:21: Your eye shall not pity: life for life (nephesh b' nephesh)....

David is describing where he was made. Notice the last sentence.

Psalms 139:14 "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well. 15 My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth."

He knows that his flesh while not made below ground physically, but spiritually it is tied with that of the serpent.

There is nothing in any redemption narratives either teaching or suggesting that a coming redeemer (Y'shua) will reverse the curse of man's natural death with the redeemer dying a natural death and then, three days later, waking up to a resurrection of life. If this were the case, then natural death would simply cease the moment we believe in Y'shua.

The death that Y'shua experienced came to him in a two-part decree written about in Genesis 2:17. The first is a deep sleep death.

Rev. 2:11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

As I have repeatedly mentioned, there is a coming second death and it is connected to a judgment of the Last Day:

Revelation 20:14-15. "Then Death and Hades (She'ol) were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire."

Repeating the principle about death in the Brit haChadasha (New Testament), the message that Y'shua died for our sins is quite specific. His death was not only dying from crucifixion; his death was to Death.

John 5:28-29 "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

In their graves, "sleeping" until they are called by the Messiah when He returns, which means that they are not dead, just the first death but not the second death.

Daniel 12:1 "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. 2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Psalms 16:10 "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

Messiah died and descended into corruption and on the third day, he was raised to life from that corruption. Whatever happened after crossing the gulf between life and death, his experience was a full-on Death reality. Because of this, many New Testament death references are about the second death and not about natural death. In Y'shua, salvation is about an escape from the second death:

1 Thess. 5:9 "For YHVH hath not appointed us to wrath, but to obtain salvation by our Master Yahshua Messiah, 10 Who died for us, that, whether we wake or sleep, we should live together with him."

Ezekiel 18:4 "Behold, all souls -- are mine; as the soul of the father, so also the soul of the son -- is mine: the soul that sinneth, it shall die."

Psalms 23:4 "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

Let's examine this more in detail before we get into the salvation process revealed in scripture in the book of Exodus and what it shows us regarding our part of this arrangement. While this process is not written like a covenant where both parties have responsibilities, in order to obtain the final goal, I see no other way that we can successfully obtain the final destination, Kingdom of Heaven, without doing more than just saying a prayer.

MAN-KIND'S FIRST DEATH

As mentioned earlier, there is nothing in any redemption narratives either teaching or suggesting that a coming redeemer will reverse the curse of man's natural death with the redeemer dying a natural death and then, three days later, waking up to a resurrection of life. If this were the case, then natural death would simply cease the moment we believe in Y'shua. As I understand the biblical teachings, natural death

is basically just a stage of sleep until the Last Day resurrection when all will hear the Voice of the Word calling us to rise. Then, all will wake up, some to a resurrection of death and some to a resurrection of life (see Revelation 20:12). Y'shua said to Marta (Martha):

John 11:23-25. "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection at the last day." Y'shua said to her, "I am the resurrection and the life. He who believes in me, though he may die, he shall live.

John 5:28-29. Do not marvel at this; for the hour is coming in which all who are in the graves will hear his Voice and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

The death that Y'shua experienced came to him in a two-part decree written about in Genesis 2:17. The first is a deep sleep death. We know the model or metaphor based on our regular cycles of sleep – laying down and some hours later, rising up. The metaphor mimics a kind of death and resurrection for all man in the down line progeny of Adam and "Eve."

MAN-KIND'S SECOND DEATH

As I have repeatedly mentioned, there is a coming second death and it is connected to a judgment of the Last Day:

*Revelation 20:11-15. "Then I saw a great white throne and him who sat on it, from whose face the Earth and Heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before Elohim, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades (Hebrew: She'ol) delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades (She'ol) were cast into the lake of fire. This is **the second death**. And anyone not found written in the Book of Life was cast into the lake of fire."*

As reference for other passages that refer to the second death, I have placed several more below for you to read as evidence to this revelation.

Revelations 2:11

*"¹¹ He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the **second death**."*

John 5:28-29

"²⁸ Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, ²⁹ And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (Resurrection to Judgement)

Daniel 12:1-2

"¹ And at that time shall Michael stand up, the great prince which standeth for the children of thy

*people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. ² And many of them that **sleep in the dust of the earth** shall awake, some to **everlasting life**, and some to shame and **everlasting contempt**.” (Speaks of both first and second deaths but the choice is ours)*

Thessalonians. 5:9-10

“⁹ For YHVH hath not appointed us to wrath, but to obtain salvation by Y’shua HaMashiach, ¹⁰ Who died for us, that, whether we wake or sleep, we should live together with him.” (tells us that the Messiah is the door/gate through which we must enter the first death)

Ezekiel 18:4, 18:28, John 11:25 (if we look at these three passages, it is the 2nd permanent death that is spoken about, where we are completely destroyed, not left in a lake of fire forever.)

Isaiah 53:10

*“¹⁰ Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make **his soul an offering for sin**, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.” (First death is about death of the flesh, while the second death is all about death of our soul!)*

Exodus 12:10

*“¹⁰ And ye shall let **nothing of it remain until the morning**; and that which remaineth of it until the morning ye shall burn with fire.” (While speaking of the Passover lamb, it is showing us a spiritual picture of the 2nd death in which Y’shua suffered so that after His flesh died on the cross, He descended further into the lake of fire so that His flesh would be consumed and the curse of Adam and Havah be lifted from us, for all those who believe.)*

While we now understand that in siding or falling for the lies spoken by Satan, in the garden, Adam and Havah cursed all of mankind, but I wanted to dig even deeper to reveal a bit more of what was it exactly brought upon this curse. Surely since our Father in Heaven has given us free will to choose and in doing so they chose not to follow the Tree of life. Was this so bad?

While many people may not think what I am about to reveal is relevant to them, I believe that it not only explains what happened but also why the world is in such a state that is leading to its own downfall thousands of years later.

THE FIRST TEMPTATIONS

The story in the garden reveals to us several temptations to sin that become the root of all sins that man will be tempted by in our lifetimes and that which we must overcome. Let’s look at this further in detail.

*“¹⁵ Love not the world, neither the things that are in the world. If any man loves the world, the love of the Father is not in him. ¹⁶ For all that is in the world, the **lust of the flesh, and the lust of the eyes, and the pride of life**, is not of the Father, but is of the world. ¹⁷ And the world passeth away, and the lust thereof: but he that doeth the will of YHVH abideth forever.” (1 John 2: 15-17)*

If we look at this passage we will see three temptations that are part of this world. Every human since the fall of Adam and Havah will and has been tempted by the lust of the flesh, lust of the eyes and pride of life. Every sin we commit will be preceded by at least one of these temptations.

What is the Lust of the Flesh?

The lust of the flesh is the temptation to seek after some physical pleasure by doing things that are sinful according to scripture in order to satisfy some physical urges. Examples of the “**lust of the flesh**” include the following:

- Sexual sins, Gossip, Physical violence, Drug and Alcohol abuse

The Apostle Paul gives us a nice example of the “works of the flesh,” many of which are works we do when we succumb to the lust of the flesh:

“Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying’s, murders, drunkenness, revelling’s, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of YHVH” (Galatians 5:19-21).

What is the Lust of the Eyes?

Lust of the eyes is the temptation to look upon things we shouldn’t look upon, or to have things that we shouldn’t have. In other words, envy or coveting. When we look upon something with desire or pleasure, even though YHVH has told us not to look upon those things.

The sin of coveting is the result of succumbing to the lust of the eyes. Today we rarely hear of this mostly due to media that convinces people that we deserve everything and should not be denied anything in life, but “thou shalt not covet” was the 10th commandment that YHVH gave to the Israelites.

To covet means to have a yearning or a strong desire to have something that rightfully belongs to someone else. “That’s not fair that he has such a beautiful wife. I want her as my wife,” is a prime example. Other examples of the lust of the eyes include looking at pornography, desiring others’ material possessions, status, appearance, etc. It’s the recognition that something sinful has visual appeal, and then wanting it for the sake of its visual appeal.

Consider this passage in Second Samuel with regards to King David and Bathsheba, the woman with whom David would soon commit adultery:

*“And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king’s house: and from the roof he saw a woman washing herself; and **the woman was very beautiful to look upon**” (2 Samuel 11:2; emphasis mine).*

What is the Pride of Life?

The pride of life is that sinful temptation for excess greatness or power that we all feel the temptation to attain. Pride itself is one of the sins that YHVH hates most. It is the sin that made Lucifer (the beautiful angel) turn into Satan (the adversary). Examples of this include:

- Desiring to get credit or glory for things that others (or YHVH) did
- Desiring for others to worship us or hold us in excess esteem, “to make a name for ourselves”
- Desiring to feel valued or more important than others around us
- Desiring to have positions of power over others in a way that puffs up our own ego for the sake of bragging rights (Y’shua said that those who desire to be great should be the greatest servant)

Consider the words of Satan himself, who was so filled with pride that he wanted to be YHVH:

“I will ascend above the heights of the clouds; I will be like the most High” (Isaiah 14:14).

Looking at These Three Temptations in Action

Every sin we commit will involve at least one of these three temptations, but it may include all three. Notice how Satan used all three temptations with Eve in the Garden of Eden, and with Yeshua in the New Testament. Eve succumbed to the temptations, yet Yeshua resisted them:

Eve’s Temptation by Satan

*And when the woman saw that the tree was good for food [**lust of the flesh**], and that it was pleasant to the eyes [**lust of the eyes**], and a tree to be desired to make one wise [**the pride of life**], she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat” (Genesis 3:6).*

Y’shua’s Temptation by Satan

*And when the tempter came to him, he said, If thou be the Son of YHVH, command that these stones be made bread [**lust of the flesh**]. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of YHVH.*

*Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of YHVH, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone [**the pride of life**]. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy YHVH.*

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them [the lust of the eyes]; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, get thee hence, Satan: for it is written, Thou shalt worship the Lord thy YHVH, and him only shalt thou serve" (Matthew 4:3-10).

It should be noted before we continue to look into Salvation a bit further, that although these can be sins, there is nothing wrong with enjoying physical things but it is when we go to excess and it becomes harmful to us that it becomes a sin. This also goes for looking at beautiful things or even being dedicated to your work, but when again it is taken to excess or we start believing that we are solely responsible for our success, that we fall and become entangled in these sins.

THE PLAN, THE PROCESS AND THE COVENANT

So, moving on, I would like to look at what has become a tradition during the Feast of Passover, and that where YHVH uses four expressions of redemption in describing our Exodus from Egypt and our birth as a nation:

1. Exodus 6:6 "I will take you out..." - *Sanctification*
2. Exodus 6:6 "I will save you..." - *Deliverance*
3. Exodus 6:6 "I will redeem you..." - *Redemption*
4. Exodus 6:7 "I will take you as a nation..." - *Acceptance*

SANCTIFICATION

The process of sanctification happens in the beginning of our relationship when YHVH places a spark of His divine spirit within us and we realize something is missing. I believe that everyone experiences this in our lives but some mistake it and head in different directions in life leading them to put this fire out leaving them feeling completely lost or empty.

I was once taught that this meant that once YHVH does this He is basically taking each one of His chosen children and setting them aside, to be within His protection until our teacher the Messiah can return and teach us the truth of His Word and reveal all the mysteries within.

This process from everything I can see throughout scripture has been planned from the beginning in order that we not only choose to follow and serve Him as our King but also so that we may rid ourselves of the old man of sin, so often spoken of by Paul the Apostle.

The plan basically goes like this:

- 1) YHVH lays out this plan to introduce Himself back to His people which in turn leads to making a

Covenant with Him. The Covenants will be covered at a later time, but for now the two main ones that I am going to focus on here are:

- a. Abrahamic Covenant (Covenant of Promise Genesis 12)
 - b. Mosaic Covenant (Covenant of Obedience Exodus 20:1 - Deut. 29)
- 2) YHVH used the experience of the Exodus from Egypt to express this process to the children of Israel. During this time the children would undergo tremendous testing and trials of faith to see where their hearts were focused after spending 400 plus years serving false gods under the leadership of Egypt.
 - 3) The children also came to be introduced to YHVH and that His Word is always true. This also meant not just for the good but also for the negative as well, if they disobeyed. We can see this in the understanding of what a covenant is:

A covenant was instituted by the two parties of the covenant who would take a fattened animal, the best of the flock or herd, and "cut" it into two pieces. Then the two parties of the covenant would pass through the pieces symbolizing their dedication to the covenant and by this action are saying, "If I do not hold to the agreements of this covenant, you can do to me what we did to this animal." This methodology of "making" a covenant is clearly recorded in Jeremiah 34:18-20.

So how is fattened choice meat related to the word for "covenant?" The phrase "make a covenant," such as we saw in the verse that began this study, appears eighty times in the Hebrew Bible and in every instance, it is the Hebrew phrase כרת ברית (karat b'riyt), which literally means "cut a covenant."

While this trip out of slavery was arduous in the least and there was great moaning's from the people, they had made the choice to follow YHVH freely, which is the same options that we do and continue to do even to this day.

"16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 6:16)

- 4) Because of the covenant YHVH had made with Abraham in Genesis 12, and because YHVH knew what it was going to take in order to break His children to allow them time to come back to him with a humble and contrite heart, so He allowed them to become burdened and enslaved. It is not until we realize that we are trapped and enslaved in our sin that we come to cry out to the Father for help in need of deliverance.
- 5) Once our eyes have been opened we begin to learn that the cause of our suffering is SIN. What we do not yet understand at this point is that once we start to study His Word that we are also the cause of our sin against Him. This come later.

THE CUP OF DELIVERANCE

Our journey continues into the wilderness as we also continue to be tested but along the way what we do not realize also is that because we are now under YHVH as our King and Savior from bondage, He is also protecting us from the enemies of the world.

Along the way we see that aside from being delivered from our burdens, we still need to be delivered from the enslaving of the world's ways which are SIN, to the freedom in walking according to YHVH's ways, the path of Torah.

James 1:22-25 ²² But be doers of the word, and not hearers only, deceiving yourselves. ²³ For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; ²⁴ for he observes himself, goes away, and immediately forgets what kind of man he was. ²⁵ But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does."

Eph 2:1-5 ¹ And you He made alive, who were dead in trespasses and sins, ² in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, ³ among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others. ⁴ But God, who is rich in mercy, because of His great love with which He loved us, ⁵ even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved),"

Through this journey we get to experience His love, compassion, mercy and provision and protection. His plan is meant to teach us the meaning of what Truth is and where to find it.

31 Then Jesus said to those Jews who believed Him, "If you abide in My word, you are My disciples indeed. 32 And you shall know the truth, and the truth shall make you free." (John 8:31-36)

6 Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me. (John 14:6)

142 Your righteousness is an everlasting righteousness, And Your law is truth. (Psalms 119:142)

160 The entirety of Your word is truth, And every one of Your righteous judgments endures forever. (Psalms 119:160)

14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. (John 1:14)

There are 2 aspects of deliverance that many people do not realize:

- 1) Deliverance from the spiritual bondage of paganism
- 2) Deliverance from the physical bondage of slavery

The Exodus account shows that we are delivered from spiritual bondage first, then from the physical bondage.

THE CUP OF REDEMPTION

(Redemption) Coming Home by Avi Ben Mordechai 2019 - Pg 188

Y'shua Died for Our Sins?

In the New Testament the message that Y'shua died for our sins is quite specific. His death was not only dying from the crucifixion; His death was to Death. (Genesis 2:17). What we presently know as death is the merely the shadow of death (see Psalm 23:4), but when the New Testament speaks about Yeshua's death, it was no shadow that he experienced; it was the second death, referring to his descent into "corruption" (see Psalm 16:10). "Corruption" is mashchit מלשחית (see 2 Kings 23:13) from Mem Sheen Chet, a play on mashach מלשח, the root that gives us the word משיח Mashiach or Messiah.

To escape the coming Last Day judgment leading to the second death and to appreciate what Y'shua did for us, we need to have a brief look into the rituals of Yom Kippur's Messianic Cover. Based on a Hebraic understanding of Leviticus 17:11, there is the portrait of a redeemer who comes to regenerate all of man, beginning first with Adam and concluding with all his progeny.

To explain this all-important redemption, YHVH Elohim provided all the necessary images and metaphors so that we could know how to activate his gift. Therefore, I want to have a look into YHVH's Messianic Activation Plan – his MAP. Essentially, it is the picture of a divine payment plan (not our own) to gain a righteous standing in the eyes of YHVH, which always begins with believing on his name יהוה YHVH. This righteousness leads to justice, which leads to forgiveness. First, it is activated through confession. Here is the principle of the matter:

1 John 1:9. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

The Hebrew of Leviticus 17:11 shows us why righteousness and blood go together. English translators have tried to convey an understanding of the matter to all non-Hebrew readers:

Leviticus 17:11(English): "For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul."

Clearly, the message of this one verse, at the core of Yom Kippur (according to the local context), is a short prophetic glance at YHVH's coming one – the Son of Heaven – the Word and Redeemer for all man-kind.

Substitutionary Redemption

A reconciler performs the act of כָּפַר (Kaf/Chaf – Pey/Phey – Resh), a cover or covering, between two parties and in so doing, pays obligations of indebtedness on behalf of another (see Psalm 49:6-15). The lesson is in what Moses tried to offer YHVH, when he made the request to give up his life for the Hebrew nation, considering that their relationship was broken with YHVH because of their "golden calf" idolatry (see Exodus 32:30).

But, YHVH turned away this request from Moses. So, we learn that a redeemer is one that initiates a payment scheme on the behalf of a beneficiary, as in the case Leviticus 25:47-48, a brother.

If someone were to pay damages (tort) on behalf of another, it could be said that he is covering an obligation that is owed by another. This is the basis for the Hebrew term tzedeq צְדָקָה, which means justice, but is often translated as righteousness. On earth, giving up one's life by dying could satisfy a criminal debt of justice, but spiritually, it does nothing to settle any debt for justice in Heaven, owing to the fact that YHVH's Law demands spiritual justice in all matters of life:

*Deuteronomy 16:18-20. "You shall appoint judges and officers in all your gates, which YHVH your Elohim gives you, according to your tribes, and they shall judge the people with righteous (just) judgment. You shall not pervert justice; you shall not show partiality, nor take a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous. **Justice you shall pursue** that you may live and inherit the land which YHVH your Elohim is giving you."*

Restitution / Indebtedness Payment for a Trespass

The word "guilt" or "trespass" is understood from אָשָׁם (asham), which means an indebtedness for restitution. To clear one's guilt, one needs restitution to declare justice satisfied. Without the discharge of indebtedness or guilt (asham), there can be no reconciliation and no true forgiveness, because love and justice go together. In other words, where there is no restitution, there is no justice, and where there is no justice, there is no love. With a trespass against YHVH in Heaven (even a trespass inherited), his demand for the covering of justice is still the same as it would be on Earth.

One guilty in a Christian trespass often walks away from wrongdoing without any obligation for restitution; that which clears guilt resulting in true justice for the wrongdoer and true reconciliation to the damaged party. Thus, from the halls of Church theology, the common teaching is to forgive with nothing else required. But, this was never a teaching of Moses, the Prophets, or Yeshua.

In written scripture there is five clearly defined stages that should be taken seriously if our spiritual goal is that of restoring justice using the Kingdom's rules and definitions.

Step One: CONFESSION

1 John 1:9. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

2 Chronicles 7:13-14. "When I shut up heaven and there is no rain, or command the locusts to devour the land, or send pestilence among my people, if my people who are called by my name will humble themselves, and pray and seek my face..."

Stage Two: REPENTANCE

2 Chronicles 7:14. "...if my people who are called by my name will humble themselves and pray and seek my face **and turn from their wicked ways**, then I will hear from Heaven, and will forgive their sin and heal their land."

Luke 17:3-4. "Take heed to yourselves. If your brother sins against you, rebuke him; and **if he repents, forgive him**. And if he sins against you seven times in a day, and seven times in a day returns to you, saying, 'I repent,' you shall forgive him."

Stage Three: PAYMENT

Exodus 32:32. (Regarding substitutionary restitution). "Then Moses returned to YHVH and said, "Oh, these people have committed a great sin, and have made for themselves a god of gold! Yet now, **if you will forgive their sin—but if not, I pray, blot me out of your book** which you have written." And YHVH said to Moses, "Whoever has sinned against me, I will blot him out of my book."

Ephesians 1:7. (Regarding Messiah's payment in blood). In him we have **redemption** (payment) **through his blood, the forgiveness of sins**, according to the riches of his grace.

Genesis 32:20 (Regarding Jacob who seeks reconciliation with Esau). For he said, "**I will pay** (Hebrew: *achapar*, from *kippur*) **to him with a gift** that goes before me, and afterward I will see his face; perhaps he will accept me."

Matthew 5:23-26 (Regarding broken relationships). **First** (Greek: in a sequence of steps) **be reconciled** to your brother (Greek: "**and at that time**") come (Greek: "**bring your gift**") ...Assuredly, I say to you, you will by no means get out of there **till you have paid** the last cent (penny).

Leviticus 6:7. (Regarding payments and forgiveness). So, the priest (on Earth) shall **make atonement** (offer a substitutionary payment) for him before YHVH, and **he shall be forgiven** for any one of these things that he may have done in which he is guilty (breaking of trust).

Stage Four: FORGIVENESS

2 Corinthians 5:18-19. "Now all things are of Elohim, who has reconciled us to himself through Yeshua ha Mashiach, and has given us the ministry of reconciliation, that is, that Elohim was in Messiah reconciling the world to himself, not imputing their trespasses to them, and has committed to us the Word of reconciliation."

Stage Five: RECONCILIATION

2 Corinthians 5:18-19. "Now all things are of Elohim, who has reconciled us to himself through Yeshua ha Mashiach, and has given us the ministry of reconciliation, that is, that Elohim was in Messiah reconciling the world to himself, **not imputing their trespasses (indebtedness) to them**, and has committed to us **the Word of reconciliation**." (The reconciliation is through grace, a payment for our indebtedness covered by a wealthy benefactor.)

MESSIANIC COVER

Borne out of a great love difficult to fully appreciate in this life, Heaven's Son – the Word – cleared man-kind's guilt in Heaven through Y'shua, YHVH's reconciler. Through the merit of Yeshua, an asham (restitution cover) for man's inherited Adamic guilt was offered to satisfy the Torah's legal requirement for justice. According to Torah, there is only one recognized "legal tender" cover to satisfy the demand for justice in Heaven; it is the ransom of a man's nephesh as a life for a life (Hebrew: nephesh b'nephesh), the breath of life that flows in man's blood. Scripture speaks of it in Leviticus 17:

Leviticus 17:11. The spirit (nephesh) or breath-life (of man) is in the blood.

Y'shua declared to his Father the Word, "your will be done," who provided justice for all man-kind (see John 3:16), saving him from the second death. Yeshua paid for it with the nephesh (spirit of breath-life) in his blood:

Matthew 20:28. Just as the Son of Man did not come to be served, but to serve, and to give his life a ransom כפר – kfar, (reconciliatory cover) for many.

In this, Yeshua fulfilled the Torah's rule of law that governs divine justice:

Deuteronomy 19:21: Your eye shall not pity: life for life (nephesh b' nephesh)...

Y'shua's death on a Roman cross (gruesome as it was) and the blood that he spilled (his own) was not the end goal to satisfy YHVH's requirement for the rule of justice in kingdom law. Rather, his execution was the means to an end, a gateway to turn the sinner into a just man and free him from YHVH's second death decree, as it is written in the Hebrew of Genesis 2:17. The coming horrifying dread of this second death is why Yeshua was agonizing and sweating drops of blood before being turned over to his accusers on that fateful night leading into the Passover story.

The Word in Y'shua was man-kind's great benefactor, an asham, a cover for our inherited indebtedness to the Law of Sin and Death passed down to each of us from Adam; a criminal trespass in that he sold all of us to the law of Sin and Death, whether we believe it or not. Through Yeshua, there was a great love of grace poured out (see Isaiah 42:1), saving us from the wrath of this second death (see 1 Thessalonians 5:9), establishing shalom, healing, and wholeness. Nonetheless, the second death could not contain the Word of life in Yeshua. Thus, through his resurrection, a new bond of ownership was made, sealed, and hand-delivered to YHVH. Through his resurrection, divine grace was poured out and given to us through the Word. This was man's redemption.

Paul expressed it – an aroma of death to death. Yeshua’s natural death lead him into the clutches of something that should have belonged to me, significantly adding meaning to Yeshua’s last breath declaration:

Matthew 27:46. And about the ninth hour Yeshua cried out with a loud voice, saying, “Eli, Eli, lama sabachthani?” that is, “My God, My God, why have you forsaken me?” (He gave himself up to the second death for us.)

This is an amazing love! Yeshua was our ga'al גאל (Gimmel Alef Lamed) – a blood redeemer, covering us with his own life to buy our freedom with his nephesh or breath of life; that which was flowing in his blood. Consider that this was recognized in the Second Temple period of Judaism:

1 Peter 1:18-19. ...knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Messiah, as of a lamb without blemish and without spot.

This is why Kingdom Law forbids us to consume blood, (Leviticus 17:10-14) because YHVH does not want us eating food connected to the currency of Sin and Death. If an animal on YHVH’s approval list is going to be food for us, its blood must be poured out and hidden (covered) in the dust of the ground.? Certainly, Paul understood the metaphor when he wrote so boldly:

2 Corinthians 2:15-16. For we are to Elohim the fragrance of Messiah among those who are being saved and among those who are perishing. To the one we are the aroma of death to death, and to the other the aroma of life to life.

2 Corinthians 5:17-19. Therefore, if anyone is in Messiah, he is a new creation; old things have passed away; behold, all things have become new. Now all things are of Elohim, who has reconciled us to himself through Yeshua haMashiach, and has given us the ministry of reconciliation, that is, that Elohim was in Messiah reconciling the world to himself, not imputing their guilt (trespasses) to them, and has committed to us the Word of reconciliation.

For each of us who will receive YHVH’s gift of redemption and activate his cover of justice satisfied, we become beneficiaries to a great redemption. We have an asham offering from YHVH, covering our indebtedness to the Law of Sin and Death.:

Isaiah 53:10 (my understanding from Hebrew). Yet it pleased YHVH to crush him (the benefactor); he caused him sickness (the “Son of Man”), when making his nephesh (soul) an asham (indebtedness) offering.

As one can see from this level of detail that there is much that we have not considered nor understood as to the process or requirements to cover our sin. I wanted to make sure that those who take the time to read through this lengthy but brief process, understand what it was that Y’shua endured for us, so that we could avoid, if we choose, the second death. Lets continue:

THE CUP OF ACCEPTANCE

We have been on quite a journey so far in our quest to find Salvation. The final stage is the one of Acceptance which is what we are all working towards. We all as children of Elohim, we yearn to end the wilderness trip and finally enter into our rest alongside the Messiah.

YHVH takes us as His children through the same process as that of ancient Israel and the rules or commandments that were given at Sinai still apply. The covenant that was made through Moses was one of "Obedience" in which we agreed to obey what was given to Moses from YHVH and passed down through the Torah.

"5 Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. 6 And you shall be to Me a kingdom of priests and a holy nation.' These are the words which you shall speak to the children of Israel." 7 So Moses came and called for the elders of the people and laid before them all these words which YHVH commanded him. 8 Then all the people answered together and said, "All that the Lord has spoken we will do." So, Moses brought back the words of the people to YHVH." (Exodus 19:5-8)

16 This day YHVH hath commanded thee to do -- these statutes and -- judgments: thou shalt therefore keep and do -- them with all thine heart, and with all thy soul.

17 Thou hast avouched -- the Lord this day to be thy Elohim, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

18 And YHVH hath avouched thee this day to be his peculiar people, as He hath promised thee, and that thou shouldest keep all his commandments;

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be a holy people unto the Lord thy God, as he hath spoken. (Deut 26:16-19)

Without YHVH's intervention in our lives we would never make it into the Kingdom or even be able to find it. Though there are many people out there who have been serving "god" for decades, yet they still do not have a personal relationship with our Creator the way this journey was meant to develop and show us who He really is. Of course, none of this is possible is one ignores the instructions given in the Torah and accepts that they have been done away with or nailed to the cross.

With the understanding of what Y'shua went through in order to cover the price and penalty of man's failings in the garden of Eden. Now knowing the price was not just what He suffered in his final days preceding up to the cross, but in now knowing that there was even more, after His apparent death unto Death, is it ever a wonder that people do not appreciate the sacrifice that was truly given to us as a gift, to those who will recognize Him and YHVH so that we do not have to suffer what He went through. I hope that with this and of course my friend Avi Ben Mordechai's new book "Coming Home", will open the eyes even wider and allow the light of YHVH to shine so bright that people start to notice the spark within each one of us.

As a next portion of this teaching I wanted to cover a few more topics that are related to this subject of Salvation. Much like when I travel to Africa I have learned that many people who learning are do not learn

at the same pace and so after each teaching I always open the floor to questions. What proceeds are comments and types of questions that are related to this topic. I have added scripture to prove and not my own opinion to prove each comment. Enjoy.

Once saved always saved...Really?

I have heard it said by many Christian believers that once they say the sinner's prayer that they are assured a place in heaven. The problem is this is simple, scripture does not support this position. On top of that it leads one to a position that all they have to do is wait it out until the Messiah returns and then they will be raptured off this earth and into a paradise where everything is perfect and they will get everything they never had on earth.

There is so many things wrong with this perspective and if not, careful that can lead one astray enough that they can lose their salvation without them even knowing. Let's look at a few scriptures to see what the Word has to say;

John 15:1-6 - *"...Every branch in Me that does not bear fruit He takes away..."*

Matt 5:21-23 - *"...But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment... But whoever says, 'You fool!' shall be in danger of hell fire..."*

Matt 12:33-37 - *"...But I say to you that for every idle word men may speak, they will give account of it in the Day of Judgment. For by your words you will be justified, and by your words you will be condemned."*

Phi 2:12 - *"...work out your own salvation with fear and trembling..."* (Quote Only)

Deut 8:2-3 - *...Yahweh your Elohim led you all the way these forty years in the wilderness, to humble you and test you, to know what was in your heart, whether you would keep His commandments or not.*

Some "Believers" Are Not as Saved as They Think...

Again, we see not only that unless we are diligent in our pursuit of our salvation on a daily basis there is a good chance that we may not be as saved as we might think. Many who have become "stale" or "stagnant", for what ever reason, church, people, sins, the reasons vary depending on who you are and what your personal situation is. The end result is the same, no salvation.

It is critical that as believers we must never stop in our desire to seek out the truth. That may mean for many, ok pretty much everyone, that we are willing to change our perspective and allow YHVH to open our eyes more to allow sins to be exposed and also more truths to be revealed in His Word. This in my opinion applies more to those in ministry and those who consider themselves teachers of the Word. While this calling has much appeal, do not be fooled into thinking that just because you teach, that you get a pass into the Kingdom, but truth reveals a higher price must be paid by those who lead others through teaching.

Jude 1:5 *"But I intend to remind you...that Yahweh having saved a people out of*

the land of Mitsrayim, afterward destroyed those who did not believe.”

James 3:1. *“My brethren, be not many teachers, knowing that we shall receive the greater judgement.”*

Luke 13:22-27 *“...depart from Me all you workers of unrighteousness...”*

Yahweh Saved Yisrael Over, and Over, and Over Again

It is very import to understand that during the time in the wilderness, which I see as our situation metaphorically speaking, that YHVH continues to save us regardless of our failures to walk in obedience, but once again this is no guarantee. Despite the love of YHVH and His promises, all one has to do is read the Word to know that not everyone will make it and I am pretty sure that many of those who have died because of their ignorance and pride, they thought that they were going to make it into the Kingdom. It is also relevant to point out at this point that many also died during the 40 years while in the wilderness for a multitude of reasons that were not directly related to the generation that did not have enough faith to take the land.

Exo 14:29-30 *“Yahweh saved Yisrael that day out of the hand of the Mitsrites...”*

Deut 20:1-4. *“For Yahweh your Elohim is He who goes with you, to fight for you against your enemies, to save you.”*

Deut 33:29 *“Blessed are you O Yisrael! Who is like you, a people saved by Yahweh...”*

Isa 41:14 Yahweh our Redeemer

Isa 43:11 *“I am Yahweh, and besides Me there is no Savior.”*

Yahweh Gave Yisrael Judges to Save Them

Throughout history those that claim to serve YHVH have repeatedly walked away then see that their path was wrong and when under persecution, return to YHVH and walk in obedience. This has not changed over time despite the amount of times that YHVH has sent people to assist those who claim to be believers.

When we read about this through scripture the overall fault is that of walking away from the covenants, ie; the covenant of Moses the one that focuses on being OBEDIENT to His commandments. Again, if we have not been taught to be keeping the Torah, which provides protection when kept properly, then we will not be walking according to the rulings set down by YHVH. Read through these few passages that show this in detail.

Judges 2:16-23

- Verse 16 *“Then Yahweh raised up rulers who saved them...”*
- Verse 18 *“Yahweh was with the ruler and saved them...”*

Judges 10:6-16 Yahweh tells the idolatrous Yisraelites he will not save them this time

- The “not saving” was for that time not for all time. Yahweh had previously promised in many places that Yisrael would ultimately be saved in the future

Hos 1:6-11 Lo-Ruhamah (uncompassionated), Lo-Ammi (not my people)

Yahweh Has Promised to Save Yisrael in the “End”

It has always staggered me to the compassion and love beyond anything we see these days represented in the Bible, of our Elohim’s towards His children. While is it true that YHVH is not above disciplining, enslaving, ignoring, or punishing His children, much like that of a parent and their children, in the end He still is willing to reach out and bring them back under His protection if we are willing to return to Him and obey Him once more..

Eze 37:1-14 The “valley of dry bones” – (*Speaks of those who are spiritually dead waiting for the Messiah’s return.*)

Eze 37:15-28 The “2 sticks” – (returning and joining of the lost tribes of Israel)

Deut 30:1-20 When we turn back to Him, He shall turn back and gather us

“16 In that I command thee this day to love -- YHVH, to walk in his ways, and to keep his commandments and his statutes and his judgments...”

“20 That thou mayest love -- YHVH, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.”

Who Shall Be Saved?

I think there is a huge misconception about who and what it means to be saved. This is why I wrote this article about salvation to define what it means and what is involved. Though many may think once again that they are saved by just saying some words. I am here to clarify that this is not according to scripture. Those who are not keeping His Torah and all it means, will not be making it into the Kingdom. Read though the following passages to see for yourself.

Mat 13:24-30 - The parable of the wheat and darnel

Mat 13:36-43 - The Parable explained

Romans 1:1, 7 - The context for the Letter to the Romans

Romans 11:16-27 *“And so all Yisrael shall be saved...”*

- Verse 26 quotes from Isaiah 59:20-21
- Context - Romans 9:27 *"...the remnant shall be saved"*

1 Timothy 2:3-6

"Elohim desires all men to be saved and to come to the knowledge of Truth"

- John 14:1-6 - *"⁶ I am the way, the truth, and the life: no man cometh unto the Father, but by me."*
- Psalms 119:142 - *"¹⁴² Thy righteousness is an everlasting righteousness, and thy torah is the truth."*
- Psalms 119:160 - *"¹⁶⁰ Thy word is true from the beginning: and every one of thy righteous judgments endureth forever."*
- John 1:14 - *"¹⁴ And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."*

Y'shua "The Savior" – The One Who Saves

I wanted to add this as well to clarify one again, why it is that we do not use "Jesus Christ" when referring to the Messiah. All one has to do is really do a study regarding the meaning of names in the scriptures and they will find that there is not one name that does not imply something else or tells a story when it comes to lineage or families, throughout the Bible.

Matthew 1:18-23 - Y'shua's name literally means Yah will save / deliver

Luke 9:51-62 "The Son of Adam did not come to destroy men's lives but to save them."

- **Verses 57-62** describe some of what it will take to be saved

John 3:16-21 "...For Elohim did not send His Son into the world to judge the world, but that the world through Him might be saved."

- **Verse 16** mentions the idea of "possessing"

The same word is used in **Luke 8:18** - **Read John 10:1-21**

"Whoever enters through Me, he shall be saved..."

- What does it mean to "enter through Y'shua?"

Luke 13:22-30 – "strive to enter through the narrow gate"

How Are We Saved? Guard the Torah – Possess the Witness

The final piece to the puzzle about Salvation really comes into play is how we live our lives through other people's eyes, as they are the witness to our walk. Since we are supposed to be a witness for others, then our actions should reflect that of the Messiah's and if that is the case then keeping the commandments of Torah should be part of that walk.

Acts 16:30-32 – “...what do I have to do to be saved?”

- “they spoke the Word of Yahweh to him and all in his house”

Revelation 12:17 “...those guarding the commands and possessing the witness...” Revelation

14:12-13 “...those guarding the commands and the belief of Y'shua...”

Matthew 19:16-29 - “Now behold, one came and said to Him, “Good Teacher, what good thing shall I do that I may have eternal life?”

Conclusion:

While this study took a better part of 4 months, in doing so I have continued to learn and grow not only in my understanding of the Word but also my relationship with my Father in Heaven.

I believe that this wilderness journey is about growth, learning about those things that bring death and letting them go and moving towards life. Our lives are short enough while here and our true purpose is in the proving that we are worthy of the gift and act of our Messiah and the true sacrifice that He endured so that we do not have to not only go through but also be erased for all time the efforts of our lives.

Let us continue walking according to what is given to us, the Torah and letting our light shine for others to see it and spread the Word of YHVH.

Understanding Grace

There is no doubt that the writings of Paul have been responsible for the great emphasis placed upon grace. Likely the most common quote repeated by Christians to support their rejection of the Torah comes from Paul.

Here is a typical quote: **“For sin shall not have dominion over you, for you are not under law but under grace.” Romans 6:14**

This would appear to set grace in direct opposition to the Torah. As a result, it is important to determine what exactly is this concept of *“grace”* that would apparently change the entire plan of YHWH, which is to find a people who will obey His Commandments?

The English word grace derives from the Latin *gratia*, which means gratitude or thanks. This is evident in the Spanish language where *“muchas gracias”* means *“much thanks”* or *“thanks a lot.”* When people say grace prior to eating a meal they are supposed to be giving thanks to Elohim for the food. Yahushua was only recorded as using the word four times, and only in the Book of Luke. In each instance it is used in the context of thanks. Nowhere does Yahushua allude to the notion that the grace of the Elohim would work to abolish His Torah.

Sadly, this is what is taught and believed throughout much of Christianity.

Here is another quote from Paul that mentions the importance of grace.

“For it is by grace you have been saved, through faith-and this not from yourselves, it is the gift of Elohim” Ephesians 2:8.

What does this mean? I thought we were saved by the Messiah. How are we now saved by grace?

Simply put, this statement shows that, but for the grace of YHWH, we would not be saved. So grace is not the source of salvation, but rather the response from Elohim that allows for salvation. It is the gift of life that is freely given so that no man would boast that he somehow earned his salvation.

“Not of works, lest any man should boast.” (Ephesians 2:9).

Therefore, no man can be saved outside of the grace of YHWH. The problem arises when people start treating grace as something new and mutually exclusive from the Torah. The Greek word which is translated as *“grace”* in the English language is *“charis”* (χάρις). The word *“charis”* (χάρις) is where we derive such words as *“charisma”* and *“charity.”* It is generally associated with charm or beauty.

The Hebrew word which is often translated in English Bibles as *“grace”* is *“hen”*. The word *“hen”* (הֵן) means *“beauty”* or *“loveliness.”* The Hebrew word that most accurately reflects the Christian understanding of *“grace”* is *“hesed”* (חֶסֶד) which means *“goodness”* or *“kindness,”* although it is usually translated into English as *“mercy.”* So we can see that the word *“grace”* has diverse origins and usage, and the original context of the Hebrew has not necessarily been properly represented

by using the word “grace.” This can lead to some thinking that there was little to no “grace” found in the Hebrew Scriptures when, in fact, **dcj** (hesed) is found 274 times while **Nj** (hen) is found only 69 times.

Nelson’s Bible Dictionary defines grace as:

“Favor or kindness shown without regard to the worth or merit of the one who receives it and in spite of what that same person deserves. Grace is one of the key attributes of Elohim. YHWH Elohim is ‘merciful and gracious, long-suffering, and abounding in goodness and truth’ (Exodus 34:6). Therefore, grace is almost always associated with mercy, love, compassion, and patience as the source of help and with deliverance from distress.

In the [OT], a prime example of grace was the redemption of the Hebrew people from Egypt and their establishment in the Promised Land. This did not happen because of any merit on Israel’s part, but in spite of their unrighteousness (Deuteronomy 9:5-6).

Although the grace of Elohim is always free and undeserved, it must not be taken for granted. Grace is only enjoyed within the Covenant – the gift is given by Elohim, and the gift is received by man through repentance and faith (Amos 5:15).

Grace is to be humbly sought through the prayer of faith (Malachi 1:9). The grace of Elohim was supremely revealed and given in the person and work of Yahushua Messiah. Yahushua was not only the beneficiary of Elohim’s grace (Luke 2:40), but He was also its very embodiment (John 1:14), bringing it to mankind for salvation (Titus 2:11). By His death and resurrection, Yahushua restored the broken fellowship between Elohim and His people, both Jew and Gentile.

This is a reasonably thorough and accurate definition, although not all Christian Bible Commentaries are so good. Yisrael was never saved by their obedience to the Torah. While it was considered righteousness for them to observe the Torah they were never justified by their works.

24And the Lord commanded us to do -- all these statutes, to fear the -- Lord our God, for our good always, that he might preserve us alive, as it is at this day. 25And it shall be our righteousness, if we observe to do -- all these commandments before the Lord our God, as he hath commanded us. (Deuteronomy 6:24-25)

In fact, few people even realize that the Temple Sacrificial system only covered the acts of unintentional sin. There is no specified sacrifice for intentional sin outside of the mercy of YHWH. Interestingly, when we are provided this information in the Scriptures we are told that the Torah is the same for a native born or a stranger who dwells in the assembly.

“14And if a stranger dwells with you, or whoever is among you throughout your generations, and would present an offering made by fire, a sweet aroma to YHWH, just as you do, so shall he do. 15One ordinance shall be for you of the assembly and for the stranger who dwells with you, an ordinance forever throughout your generations; as you are, so shall the stranger be before YHWH. 16One Torah and one custom shall be for you and for the stranger who dwells with you” (Numbers 15:14-16)

A little further in the same portion of Scripture we are told:

“You shall have one Torah for him who sins unintentionally, for him who is native-born among the children of Yisrael and for the stranger who dwells among them.” (Numbers 15:29)

So, it was always understood that the Torah was for all people who desired to dwell with YHWH and obedience to the Torah did not bring about salvation. There remained the unresolved issue of intentional sin which leads to death. It was also understood that we needed the unmerited favor – “hesed” - of the Almighty to live. This is what Christianity commonly refers to as grace. It is only through the “hesed” of the Almighty that we are offered the free gift of life everlasting. This unmerited favor resulted from something that YHWH did – there was nothing we could do to earn it.

This fact was specifically revealed during the original blood Covenant made between YHWH and Abram. During that Covenant process Abram was placed in a deep sleep and only YHWH passed through the pieces and the blood.

This meant that only YHWH was responsible for the punishment associated with the breaking of the Covenant. Later, when Abraham was told to offer up his son, YHWH stopped him and revealed that He would provide the sacrifice. In each instance, we see the “hesed” or grace of YHWH revealed through the Covenant.

There is nothing that Torah observance can do to earn that gift. What is required is the same faith that Abraham demonstrated. We need to believe the promises of YHWH – the promises that were provided through His Covenant – and we need to demonstrate our belief through our actions.

“For as the body without the spirit is dead, so faith without works is dead also” (James 2:26)

The question that remains is: What do we do once we receive the gift and enter into the Renewed Covenant provided through the blood of the Messiah?

That, of course, is the issue faced by every Christian. Our response, as we have already seen, should then be obedience to Torah. You see, grace and Torah operate together in perfect harmony. The Torah shows us that we need favor and once we receive the gift freely given we should naturally walk in the ways of the Torah as an expression of our love and appreciation. Sadly, the paradigm that the Torah and Grace are opposed to one another has been perpetuated by countless books, sermons and commentaries as well as erroneous Scriptural translations. Grace is not some new concept introduced in the New Testament – it is evident from the beginning of creation. The fact that we were created and given the breath of life is the ultimate act of beauty and kindness provided by the Creator.

He then gave man dominion over creation - again grace. In fact, once you shift your inherited paradigm you will find grace throughout the Scriptures. It is evident from the lives of men such as Noah and Abraham. They believed in the promises of YHWH. They put their faith and trust in YHWH and their faith was counted toward righteousness. Their obedience then led to their being blessed.

The Scriptures record that: “Noah found grace in the eyes of YHWH.” (Genesis 6:8) In other

words, YHWH looked favorably upon Noah because he was an obedient and righteous man. The reason why he found favor was because of how he lived. The Scriptures record: “Noah was a just man, perfect in his generations. Noah walked with Elohim.” (Genesis 6:9) This clearly reveals that Noah obeyed the Commandments. That is exactly what it means to “walk with Elohim.”

Therefore, his obedience led to the deliverance and salvation of mankind. He believed YHWH and he acted upon the instructions, which saved him and his family from judgment. Could it be any clearer?

Abraham’s faith was counted toward righteousness and he is renowned for his life of obedience. The Scriptures also record that Yisrael’s observance of YHWH’s commands and their fear of YHWH was accounted as righteousness to them; both of which signal faith and belief.

“²⁴And YHWH commanded us to observe all these statutes, to fear YHWH our Elohim, for our good always, that He might preserve us alive, as it is this day.²⁵ Then it will be righteousness for us, if we are careful to observe all these commandments before YHWH our Elohim, as He has commanded us.” (Deuteronomy 6:24-25)

Moses viewed grace as a sort of prerequisite for knowing the Ways of YHWH, which allowed him to know the Almighty.

“¹³Now therefore, I pray, if I have found grace in Your sight, show me now Your way, that I may know You and that I may find grace in Your sight. And consider that this nation is Your people. ¹⁴And He said, ‘My Presence will go with you, and I will give you rest.’” (Exodus 33:12-14)

This should be our yearning as well. Mosheh asked for grace and he received the Presence of YHWH and His rest. We read also:

“⁸So Mosheh made haste and bowed his head toward the earth, and worshiped. ⁹Then he said, ‘If now I have found grace in Your sight, O Adonai, let my Adonai, I pray, go among us, even though we are a stiffnecked people; and pardon our iniquity and our sin, and take us as Your inheritance.’” (Exodus 34:8-9)

Grace in these passages clearly means: “favor.” Now with that understanding let us again consider the previously mentioned quote from Paul and instead of the English word grace, let us use the word favor.

“For sin shall not have dominion over you, for you are not under law but under favor.” (Romans 6:14)

The verse should now be much clearer. In fact, when we review the context of the passage we see that it is all about not sinning.

“¹²Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. ¹³And do not present your members as instruments of unrighteousness to sin but present yourselves to Elohim as being alive from the dead, and your members as instruments of

righteousness to Elohim. 14 For sin shall not have dominion over you, for you are not under law but under grace.” (Romans 6:12-14)

We know that sin is defined as a violation of the Torah. So, the statement was all about the grace, or rather favor of YHWH, helping us to obey the Torah. In other words, we are not under the punishment that the Torah prescribes for sin “thanks” to the shed blood of the Messiah. We now receive favor because of what He did for us.

Paul had to mean that because the very next verse clarifies the intent by proclaiming:

*“What then? Shall we sin because we are not under law but under grace? Certainly not!”
(Romans 6:15)*

Paul is stating that we should definitely not sin, just because we receive favor. The only way not to sin is to walk according to the instruction of the Torah. Therefore, it does not appear that Paul actually intended to assert that grace trumped or replaced the Torah. Sadly, grace has been treated as something diametrically opposed to the Torah, which is a grievous mistake.

Without the Torah as a foundation, grace has become a license to sin for many. The Torah provided the framework within which mankind was intended to live from the very beginning in the Garden of Eden. In fact, the word garden in Hebrew is “gan” (גן) which specifically refers to a place that is fenced in or hedged about. Thus, when mankind lived in the garden he was living within the boundaries of the Torah.

Since the transgression in the garden and the expulsion of Adam and Hawah, we all need favor to restore us into right relationship with our Creator thus - grace is the starting point of our journey of restoration.

When we receive favor and forgiveness we can then obey the Torah and when we stumble, we are not under the punishment prescribed by the Torah but we have atonement by the blood of the Lamb. This is the grace that Paul was talking about. It reopens the entranceway to the garden that was once closed to mankind. It is because of grace that we can become cleansed from our sins and endeavor upon a life of obedience to the Torah, not the other way around.

The Torah shows us how to walk and be blessed through the favor of Elohim, but many miss those blessings because they are walking outside of the protective hedge of the garden - outside of the Torah - outside of the Covenant.

Understanding the Ruach / Spirit

Reminder: We must keep in mind that we are trying to understand to the best of our ability something that is impossible for us to fully understand and comprehend.

Also, we are seeking TRUTH and UNDERSTANDING not comfort or re-assurance that we already have the TRUTH or correct UNDERSTANDING

In this study we are going to:

- Do a comparison of Exodus 19 & Acts 2
- Allow the Scriptures to define several terms especially Ruach / Spirit
- Come to a more accurate and true understanding of the Ruach HaKodesh
- Connect all of the dots to explain what it means to be “Immersed” in the Ruach HaKodesh

Mat 3:11 “...He shall immerse you in the Set-apart Spirit and Fire”

- Immersion in water – Cleansing / Status change
 - Immersion in the Ruach HaKodesh – Instruction in Torah
 - Immersion in fire – Testing the Status change and the walking
-

A Comparison of Exodus 19 & Acts 2

Exo 19:16-20 — the receiving of the Torah

- Verse 16 - “thunders” *qolot* = the calling aloud; of voices or sounds; thundering voices
- Qolot* appears over 500 times in the TaNaKH
 - About 85% of the time it is translated “voice”
 - The rest of the time it is translated – “noise, sound or thunder”
 - Examples of “voice” — Gen 3:8, 10, 17
 - Examples of “noise & sound” — 1 Kings 1:40-41
- Verse 16 - “lightnings” *varaqim* — appears 21 times
 - 14 times — lightning
 - 7 times — glittering, flashing

Exo 20:18-20 – the people SAW the thunderings/qolot & the lightnings/lappidim (lamp or flame)

Now with this foundation let's read Acts 2:1-4

In verse 2 the word “sound” is the Greek word *Echos* (ay'-khos)

- *Echos* (ay'-khos) = a loud or confused noise ("echo"), i.e. roar

In verse 2 the word “wind” is the Greek word *Pnoe* (pno-ay')

- *Pnoe* (pno-ay') = respiration, a breeze, breath, wind

In verse 2 the word “mighty” is the Greek word *Biaios* (bee'-ah-yos)

- *Biaios* (bee'-ah-yos) = violent, mighty

In verse 3 the word “tongues” is the Greek word *Glossai* (gloce-sah)

- *Glossai* (gloce-sah) = the tongue literally, a language

In verse 3 the word “fire” is the Greek word *Pur* (poor)

- *Pur* (poor) = "fire" (literally or figuratively, specifically, lightning)

In verse 4 the words “Set-Apart Spirit” are the Greek words *Pneumatos and Hagios*

- *Pneumatos* (pnyoo-mah) = a current of air, breath/blast, breeze
 - A spirit, the rational soul, mental disposition
- *Hagios* (hag-ee-os) = sacred, pure, morally blameless, consecrated

What Is Ruach / Spirit?

Ruach

- Wind, breeze, breath, an exhalation
- Soul - the spiritual or immaterial part of a human being or animal, regarded as immortal
 - Different from “nephesh” which means living creature
 - the essence or embodiment of a specified quality.
- Essence - the intrinsic nature or indispensable quality of something, especially something abstract, that determines its character

Pneuma

- a current of air, i.e. breath (blast) or a breeze
- by analogy or figuratively, a spirit, i.e. (human) the rational soul
- mental disposition

Ruach / Spirit is wind

Gen 8:1 — the word-translated “wind” is ruach

Exo 10:13 — the word-translated “wind” is ruach

1 Kings 19:9-11 — the word translated “wind” is ruach

Ruach / Spirit is breath

2 Samuel 22:16 — The word translated “breath of” is ruach

Isa 30:27-28 — The word translated “breath” is ruach

Job 9:16-18 — The word translated “breath” is ruach

Ruach / Spirit is our Essence / Intrinsic Nature / Mental Disposition

Gen 41:8 — Pharaoh’s disposition was moved/troubled due to the dreams

Gen 41:38 — Pharaoh recognizes the intrinsic nature / mental disposition of Elohim in Joseph

Exo 28:2-3 — those filled with the intrinsic nature / mental disposition of wisdom

Exo 35:21 — those whose intrinsic nature / mental disposition moved them to bring a contribution

Num 5:29-30 — when a man has an intrinsic nature / mental disposition of jealousy

Deut 2:30 — Yahweh hardened his intrinsic nature / mental disposition to not let them pass

The 3 Most Influential Spirits (intrinsic natures / mental dispositions)

1. The spirit in man
2. The spirit of HaSatan
3. The Ruach HaKodesh, Holy Spirit of Elohim

The spirit in man

Gen 2:7 — This is where man receives the vital spark and is given the ability to choose/make decisions

- To choose which intrinsic nature to align with

And Yahweh Elohim formed the man out of the dust from the ground and breathed into his nostrils the breath of life. And the man became a living being (nephesh).

- “Breathed” Naphach = to puff, literally, to inflate, blow hard, scatter, kindle
- “Breath of” Neshamah = a puff, i.e. wind, angry or vital breath, divine inspiration, intellect

Job 15:12-13 — you can turn YOUR spirit against El

Gen 6:1-5 — “My Spirit shall not strive with man forever in his going astray.”

- His Spirit not contending with man’s spirit

The spirit of HaSatan vs the Spirit of Elohim

1 John 4:1-6 — do not believe every spirit

1 Tim 4:1-2 — some shall fall away listening to misleading spirits

Matt 10:19-22 — for it is not you who speak but the spirit of your father...

- ☐ John 8:37-45 — you are of your father the devil...

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- ☐ John 8:37-45 — you are of your father the devil...

1 John 5:18-19 — and all the world lies in the wicked one

- “wicked one” comes from the Greek poneros (pon-ay-ros') = evil (in effect or influence) – Yetzer Hara = the inner impulse or tendency within the human heart to gravitate toward selfish gratification
 - We need to guard against the Yetzer Hara by developing our Yetzer HaTov
- Revelation 12:9-17 — the serpent of old, ...who leads all the world astray
- Gen 3:1-15 — we are introduced to “the serpent of old”

The Ruach HaKodesh, Holy Spirit of Elohim

As we begin looking at the Ruach HaKodesh, Holy Spirit, we must keep in mind that we are trying to understand to the best of our ability something that is impossible for us to fully understand and comprehend.

Isa 55:6-9 — For My thoughts are not your thoughts...

Elohim is Spirit

John 4:19-24 — Elohim is Spirit (the intrinsic nature / character that we are to become like)

1 John 3:1-10 — it has not yet been revealed what we shall be, but we know we shall be like him

What is the Ruach HaKodesh, Holy Spirit of Elohim?

The Spirit of Elohim Is Not A Person!!!

Luke 1:26-35 — Miryam told the Spirit would come upon her

Matt 1:18-20 — Miryam was pregnant by the Ruach HaKodesh

- ...from the Ruach HaKodesh – “from” could be also translated “out of”

John 17:1-26 — Why no mention of the “Holy Ghost?”

The Ruach HaKodesh is the Spirit of Truth

Yochanan 14:15-21 — guard the commands then He will send the helper

☐ *hos* = pronoun, who, which, what, that (Yochanan 14:10 &

14) Yochanan 15:26-27 — I shall send to you from the Father the Spirit of

Truth Yochanan 16:7-15 — The Spirit of Truth will guide you into all Truth

Yeshua and Yochanan Were Filled with The Spirit

Luke 4:1 — Yeshua, being filled with the Ruach HaKodesh

- (the 2nd member of the God-head filled with the 3rd?)

Matt 12:10-21 — I shall put My Spirit upon Him

☐ Quotes Isa 42:1-8

Luke 1:13-17 — Yochanan to be born filled with the Spirit

Many of Old Had the Spirit

1 Pet 1:3-25 — the Spirit that was in the prophets

Num 14:20-24 — Kaleb had a different spirit in him that inspired him to follow Yah completely

Num 27:15-20 — Yehoshua was chosen to lead because he had the Spirit

Job 27:1-6 — and the Spirit of Eloah in my nostrils

Acts 1:16 — The Spirit spoke through David (by inspiration)

2 Pet 1:19 - 2:3 — the prophets were moved by the Ruach to speak

☐ Beware false prophets

What Is the Ruach HaKodesh?

The “Spirit” is Elohim given knowledge, discernment and understanding

Bereshith 41:38-39 — Pharaoh recognized the Spirit of Elohim in

Yoseph Luke 2:40 — Yahshua became strong in Spirit and filled with

wisdom Ephesians 1:15-19 — a spirit of wisdom and revelation

Ephesians 3:1-21 — Revelation through the Spirit

The “Spirit” is Elohim given wisdom and skill

Shemoth 28:3 — there are those Yahweh gives the Spirit of wisdom

Shemoth 31:1-5 — I have filled him with the Spirit of Elohim...in all work

Yahshua’s Words Are “Spirit”

Yochanan 6:47-69 — Yahshua’s “WORDS” are Ruach

Yochanan 7:33-40 — Yahshua compares the spirit to living waters that flow from Him

- Deut 18:13-22 — ...a PROPHET like Moshe
- Isa 44:1-4 —
- Jer 2:13 —
- Jer 17:13-15 —
- Zech 14:8-9 —
- Psa 36:8-9 —
- Prov 14:26-27 —
- 1 Cor 10:1-6 —
- Rev 7:13-17 —
- Rev 21:6-7 —
- Rev 22:1, 17 —

What Is the Ruach HaKodesh?

Ephesians 6:17-18 — the sword of the Spirit, which is the Word of Elohim

What Does the Ruach Do

The “Spirit” Will Give Us the Words to Speak

Mark 13:9-11 — The Ruach will give you the words

The “Spirit” Gives Power and Boldness to Preach Truth

Acts 4:29-31 — power to speak with boldness

2 Timothy 1:6-7 — For Elohim has not given us the spirit of cowardice

Through The “Spirit” We Have Access To The Father

Ephesians 2:18-22 — Through Yahshua we have access to the Father by the Ruach HaKodesh

Through the “Spirit” the love of Elohim is poured out in our hearts

Romans 5:1-5 — the love of Elohim is poured out in our hearts thru the Spirit

Ephesians 3:14-21 — Messiah dwells in our hearts and strengthens us

What Do We Need To Do

The “Spirit” strives with (struggles against) men

Bereshith 6:3 — My Spirit shall not strive with men forever in this going astray.

Mattithyahu 5:3 — blessed are the poor in their own Ruach or those begging for the

Ruach Tehillim 51:15-17 — the slaughtering of Elohim is a broken spirit

1 Kepha 1:1-2 — we were set-apart by the Spirit unto obedience

1 Corinthians 2:1-16 — the Spirit searches the depths of Elohim

Galatians 6:8 — We are to Sow the Spirit and reap everlasting life

The Process

Yochanan 14:15-18 - Guard Yahshua's commandments and He will send you the Spirit

Acts 5:32 — Elohim has given the Ruach HaKodesh to those who obey Him

Luke 11:9-13 — Ask, seek, knock...and the Spirit will be given to you

Yochanan 4:23-24 — Elohim is Spirit — We need to worship in Spirit and Truth

We Are To Walk In The “Spirit”

Galatians 5:16-26 — Walk in the Spirit

☐ The Fruit of The Spirit

Ephesians 5:1-10 — The fruit of the Spirit is in all goodness, and righteousness and truth

Conclusion

Mattithyahu 12:24-32 — Blasphemy against the Spirit will not be forgiven

Ephesians 4:17-32 — do not grieve the Set-apart Spirit

1 Thessalonians 5:19 — Do not quench the Spirit (QUOTE ONLY)

The “Spirit” We Have Is A Pledge of What Is to Come

2 Corinthians 5:5 — the spirit we have is a pledge/earnest (part of purchase-money) 1 Cor 6:20

☐ 2 Corinthians 1:22 — ...and gave the Spirit in our hearts as a pledge

The Name of MESSIAH

While it is true that there are many denominations out there one common factor in all of them is the fact that they all believe that Jesus is Christ or Yahushua is Messiah.

The problem is that many of the pagan religions throughout the world and throughout history believed in pagan christs – all born on December 25th. In fact, this trademark of Babylon derived sun worship.

Almost all sun worshipping pagan religions include christs who were born at the winter solstice, which in ancient days used to be December 25th.

So, the real question is this - What distinguishes and qualifies a christ to be The Messiah, The Anointed One promised in the Scriptures, as opposed to all of the pagan christs found throughout history?

The answer to this question is assumed by most Christians and most Jews do not believe that Yahushua was the Messiah. They say that He does not qualify so they view Him as another pagan Christ.

This is important to remember because the Jesus that is taught in Christianity is not the same Yahushua that is taught in the Bible.

Yahushua was born of the tribe of Judah, was the Torah in the flesh, lived and taught the commandments, renewed the covenant with the House of Israel and Judah, died as the lamb of Elohim on Passover, rose from the grave and then sent the Spirit on the Appointed Time of Shavuot.

The Messiah taught in the Bible was an Israelite who instructed and empowered His followers to obey the Commandments, while the Jesus of Christianity does the exact opposite.

“His people” are those within the Covenant and their sins are defined by and through the Covenant. The terms of the Covenant are found in the Torah. Therefore, the entire life and ministry of Yahushua was a fulfillment of the patterns contained within the Torah, and you need to be in the Covenant in order to be saved.

So the very focus of the salvation provided by the Messiah involves the Torah but, according to most Christians, Jesus did away with the Law by abolishing the Torah.

Which means that if “jesus” did away with the Torah, and Yahushua was the Torah made manifest in the flesh, who is it that they are serving or worshipping if not the Messiah?

He walked, taught and lived the Torah as an example for us all. We are supposed to “follow Him” and the example He set for how to obey the Commandments.

Sadly, through language variations and the traditions of men, Christianity has developed a fictional christ named Jesus who is very different from the actual Hebrew Messiah named Yahushua.

Despite the fact that, most Christians today came into the faith calling on “the Name of the Lord” & “Jesus”, which are in fact factually and historically wrong, when shown the truth, still refuse to correct their faith and names.

They believe that in doing so they will be abandoning their faith and savior. The English titles are so ingrained with most Christians that these traditions and lies associated with them are almost impossible to break.

Christians regularly participate in pagan derived holidays such as Christmas and Easter. Most fail to recognize that these holidays originate from Babylonian sun worship rituals and were erroneously adopted by the Christian religion.

It's the memories and emotional attachments of these traditions that keep people living the lie rather than change and follow the truth. According to the Prophet Jeremiah he foretold a time when,
"the Gentiles shall come to You from the ends of the earth and say, 'Surely our fathers have inherited lies, worthlessness and unprofitable things.'" Jeremiah 16:19.

Despite this awareness, most Christians believe that they are somehow immune from deception. The Scriptures tell otherwise.

¹⁵And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; ¹⁶As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction. 2 Peter 3:15-16"

Briefly I am going to touch on the name. Is it important? The name of Jesus never existed in ancient times, not in Hebrew, Aramaic or Greek that were prevalent at the time of Messiah's arrival over 2000 years ago.

In Hebrew culture, names are very important and describe the essence of a person. By calling the Messiah Jesus, you remove any value his name has, whereas, if you were to call him by His real name, Yahushua, it means: "YHVH saves" or "YHVH is salvation"

While it was Joshua, the servant of Moses, eventually led Yisrael into the Promised Land, likewise, the Messiah will fulfill that same pattern. As Yisrael crossed the Jordan from the Land of Moab into the Land of Canaan they were corporately "baptized" in the Jordan. They were then circumcised and proceeded to conquer and inhabit the Promised Covenant Land.

Through the baptism, death and resurrection of the Messiah, we can now be baptized in the Spirit and have our hearts circumcised. As a result, we can enter into the Promised Land, which represents a return to the Garden and the Kingdom of Elohim.

The Messiah came to fulfill these patterns and, in order to place His teachings and ministry into context, it is important to understand this connection.

Just because you have learned the wrong name, and pray to that name does not mean that He never hears you. He will be patient with us and wait for us to seek His truth and walk in His ways.

But, when you find the truth and then walk away from that truth, and return to the old ways and traditions, He then will turn His back on you and not hear your prayers and cries for help until you repent and return to him.

The other issue with using the name of Jesus, is that according to Torah it is no different than using the name, Tammuz, Dionysus, Bacchus, Mithra, Horus or Helios. These are all sun gods and born on Dec. 25th.

Names are important as they form a basis of any relationship. The names reveal their function and teachings and prescribed method of worship.

YHVH made it very specific when He revealed His Name and He gave a very clear and specific instructions on how He desired to be served. He then sent His Son, Who carried the Name of the Father (YHVH is Salvation), so that there would be no confusion about what He was teaching.

When Yahushua declared "I and My father are One," He meant it. He was teaching people how to worship the Father exactly as YHWH had previously instructed Yisrael through Moses.

There was no difference between His teaching and the Father's instruction's which the Father had given to Moses. Indeed, He was the very Word of the Father manifested in the flesh.

John specifically stated the following:

"1 In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. 2 He was in the beginning with Elohim. 3 All things were made through Him, and without Him nothing was made that was made. 4 In Him was life, and the life was the light of men. 5 And the light shines in the darkness, and the darkness did not comprehend it." (John 1:1-5)

This portion of scripture right out of the New Testament, shows us that Yahushua was there right from the very beginning. Although in English it is not seen without going back to the Hebrew.

The "aleph" (א) is the first letter in the Hebrew alphabet and the "taw" (ט) is the last letter in the Hebrew alphabet. Essentially, this one word encompasses all the words in Hebrew and it is never translated in English Bibles.

When viewed in ancient Hebrew, we see that the aleph (א) is shown as the head of an ox or a bull, signifying strength. The taw (ט) is shown as an x, signifying a sign, mark or covenant.

So, the Aleph Taw (אט), pronounced "et", literally means: "strength of the Covenant," "mark of the Covenant" or "sign of the Covenant."

The absence of the Aleph Taw (אט) in the English text results in English readers failing to see the Messiah as the Word in the Old Testament.

That word, the Aleph Taw (אט), was also affixed to the "light" described as good in Genesis.

“³Then Elohim said, ‘Let there be light’ and there was light. ⁴And Elohim saw אֵל (the light (אֵלֶּהָאֵל)), that it was good; and Elohim divided the light from the darkness.” Genesis 1:3-4

The Scriptures described the Word as “light.” *“Your Word is a lamp to my feet and a light to my path.”* (Psalm 119:105) It lights our way so we can see the straight path and walk in it. The Word of YHWH is also His instructions in righteousness provided through His Commandments.

“My tongue shall speak of Your Word, for all Your Commandments are righteousness.”
(Psalm 119:172)

To know how to be righteous and live righteously, you must obey the Commandments.

No less than 36 times in Psalm 119 is the “Word” compared to the “Torah” or the “Commandments.” That is because the Word and the righteous Commandments are the same.

Moses said;

“I stood between YHWH and you at that time, to declare to you the Word of YHWH; for you were afraid because of the fire, and you did not go up the mountain.” (Deuteronomy 5:5)

In this passage, in the Hebrew, when we read “the Word,” we actually read “et-debar” (אֵת-דְּבַר). The Aleph Tav (אֵת) is affixed to “the Word” (דְּבַר), revealing the clear connection.

Again, we do not see this in our English translations, but it is clearly seen in the Hebrew text. Therefore, those who believe in the Messiah and follow His teachings should be very interested in living and obeying the Commandments.

The purpose of the Messiah, as the Word in the flesh, was to point people in the right direction, back to the ancient and righteous path that Yisrael had strayed from. Indeed, the first recorded word spoken by the Messiah was “repent.” (Matthew 4:17)

“Repent” specifically means “turn back” or “return.” The question everyone should ask is this, “Return to what?” Obviously, return to the Father, return to the Covenant, return to the relationship by living according to the instructions.

In His first recorded teachings, Messiah stated:

“¹⁷Do not think that I came to destroy the Torah or the Prophets. I did not come to destroy but to fulfill. ¹⁸For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. ¹⁹Whoever therefore breaks one of the least of these Commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven. ²⁰For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven.” (Matthew 5:17-20)

From this passage we understand that He was drawing a clear line between the Commandments and religious teachings not in line with the Commandments.

He came to challenge the authority of religious men and their traditions rather than to abolish the Torah. In fact, as long as heaven and earth remain, not the smallest part of the Torah would pass away. This is the exact opposite of what Christianity teaches.

Most Christians believe that Jesus abolished the Torah, but Yahushua said He did not. In fact, He always taught the Torah. Read His response when a Scribe asked which was the greatest Commandment.

"²⁹Yahushua answered him, 'The first of all the commandments is: Hear, O Yisrael, YHWH our Elohim, YHWH is one. ³⁰And you shall love YHWH your Elohim with all your heart, with all your soul, with all your mind, and with all your strength. This is the first commandment. ³¹And the second, like it, is this: You shall love your neighbor as yourself. There is no other commandment greater than these.' ³²So the scribe said to Him, 'Well said, Teacher. You have spoken the truth, for there is one Elohim, and there is no other but He. ³³And to love Him with all the heart, with all the understanding, with all the soul, and with all the strength, and to love one's neighbor as oneself, is more than all the whole burnt offerings and sacrifices.' ³⁴Now when Yahushua saw that he answered wisely, He said to him, 'You are not far from the kingdom of Elohim.'" (Mark 12:29-34)

So, Yahushua was not giving any new or different teaching, and He in no way gave the impression that the Torah would be abolished. He distilled the Torah down to its essence – the love of Elohim and the love of our neighbor.

Now at this point, every Christian should be paying very close attention because salvation and eternal life is the ultimate goal of Christianity.

"¹⁷Now as He was going out on the road, one came running, knelt before Him, and asked Him, 'Good Teacher, what shall I do that I may inherit eternal life?' ¹⁸So Yahushua said to him, 'Why do you call Me good? No one is good but One, that is, Elohim. ¹⁹You know the Commandments: Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Do not defraud, Honor your father and your mother.' ²⁰And he answered and said to Him, 'Teacher, all these things I have kept from my youth.' ²¹Then Yahushua, looking at him, loved him, and said to him, 'One thing you lack: Go your way, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow Me.' ²²But he was sad at this word, and went away sorrowful, for he had great possessions.'" (Matthew 10:17-22)

In this passage Yahushua by mentioning some of the commandments, is in fact talking about all of them. This is a very Hebrew way of referring to all of them.

The problem that we see here is some people may assume that you have to be poor in order to get into the Kingdom. Not true. Unless you place great value on your wealth and accumulating more of it always, then your wealth becomes your idol. Thus, this man did not love Elohim with all his heart, with all his soul, with all his mind and with all his strength.

You may also find many places in scripture where Yahushua ignored the traditions set down by the Pharisees, but those were only traditions created by man. You will not find any instance where He disobeyed the Torah.

He obeyed the Torah and He showed us how to do it by shifting the focus to love. He revealed that the Torah was all about showing us how to love YHWH and love our neighbor. If we can get that right then we will get into the Kingdom through Him.

The religious leaders had gone astray. They had taken the Torah and made it into a religion rather than a relationship. They were so caught up in their “do’s and don’ts” that they had created just another religion to dictate people’s lives and subject people to religious bondage.

Yahushua came with the authority of the Father to challenge the authority of the Scribes and Pharisees who had hijacked the Torah and put the sheep under their oppressive rules and regulation.

While they appeared righteous on the outside because of their traditions and behaviors they were unclean on the inside. They were so concerned about the flesh that they forgot that their hearts needed to be circumcised.

Remember the greatest Commandment – The Shema.

“4 Hear, O Yisrael: YHWH our Elohim, YHWH is one! 5 You shall love YHWH your Elohim with all your heart, with all your soul, and with all your strength. 6 And these words which I command you today shall be in your heart.” (Deuteronomy 6:4-6)

The point was always that the Commandments should be inside of us, written on our hearts. The heart is the organ that pumps the blood and the life through the body. It also represents the seat of passion where our thoughts and actions are purposed.

Therefore, the Words in our hearts become alive as we live them out in all dimensions.⁶⁰ As those written words get inside of us they become alive through our thoughts, speech and actions. Only when the Word is inside us can we truly live righteous and sinless lives. This is clearly set forth in the Scriptures.

“10 With my whole heart I have sought You; Oh, let me not wander from Your Commandments! 11 Your word I have hidden in my heart, that I might not sin against You.” Psalm 119:10-11

According to Yahushua, the Pharisees were not getting into the Kingdom.

“For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven.” (Matthew 5:20)

The Pharisees were more concerned with their man-made rules, laws and traditions than they were the Commandments of Elohim. Yahushua made this clear when He said:

“All too well you reject the Commandment of Elohim, that you may keep your tradition.” (Mark 7:9)

Yahushua is the anointed King and, as such, He could determine who gets into the Kingdom. In His role as both King and Priest He renewed the Covenant through His broken body and shed blood.

It is a free gift afforded to everyone. We cannot earn that gift. The question then is - What do we do with that gift? Once we have been made clean by the blood of the Lamb, do we continue to walk in the filth of disobedience or do we walk in the light of His Commandments?

Yahushua gave a clear and unequivocal answer. He said:

“If you love Me, keep My Commands.” (John 14:15)

This was the same instruction given to Adam and Yisrael. The word translated as “keep” is “shamar” (שמר) in Hebrew. Again, it means to “watch, guard and protect.

The Christian religion is notorious for rejecting the Torah and claiming their “liberty” through “grace.” They misunderstand both the Torah and grace, and the writings of Paul are often used to justify a rejection of the Torah because of that grace.

Those who follow after such false teachings do so at their own destruction. He shed His blood so that you could be forgiven, cleansed and restored to the Renewed Covenant. If you reject the very covenant that was offered to you by grace, then your fate is certain.

Yahushua clearly stated who would inherit the kingdom – “the poor in spirit.” So what does this mean?

“To be poor in spirit means to have emptied yourself of all desire to exercise personal self-will, and, what is just as important, to have renounced all preconceived opinions in the wholehearted search for [Elohim]. It means to be willing to set aside your present habits of thought, your present views and prejudices, your present way of life if necessary; to jettison, in fact, anything and everything that can stand in the way of your finding [Elohim].”

This includes any inherited customs and traditions that do not conform to the Scriptures.

There is a wedding feast being prepared by the Messiah and all are invited. You must make yourself ready and come on His terms, not your own terms.

As it turns out, the Christian “Christ” represented through Christian tradition, is in many ways completely opposite to the true Messiah described in the Scriptures.

We have the clear words and teachings of Yahushua in the texts that are often ignored or twisted to fit the lawless paradigm created by Christianity. The Christian religion has attempted to replace the Torah teaching Yahushua with a Law abolishing Jesus.

Paul referred to this individual as “the lawless one” (2 Thessalonians 2:8) and the hallmark of this lawless one will be his opposition to the Torah.

“For false christs and false prophets will rise and show signs and wonders to deceive, if possible, even the elect.” Matthew 24:2, Mark 13:22

They believe that being “obedience to Torah” with “legalism,” as if obeying the Commandments was something repulsive and should be avoided. This was one of the problems with the Jews that by following all the commandments to the letter, they would earn their way into the Kingdom.

I am here to inform you that you cannot work your way into the Kingdom, but your “works” will definitely determine your place in the Kingdom.

I have said it before many times and it is most important to remember, “Works” are the direct manifestation of the “transformation” inside you from the keeping of the Torah through obedience.

The only way to get into the Kingdom is to pass through the door covered by the blood of the Lamb. This is why Passover is the first Appointed Time in the yearly cycle of special times that we are commanded to observe.

It reveals that the way into Covenant relationship is by the shed blood of the Lamb of Elohim. The key is that you must walk voluntarily through the door into the Covenant within which the blood was shed - not some other door, religion or covenant.

Obedience is simply our loving response to the free gift of atonement provided to us through that shed blood.

Yahushua came according to the Covenant promises to prepare a people who will truly love and serve Elohim - a people who will be His Bride.

That is why his true disciples repent and are then baptized in His Name. By doing so, they acknowledge His authority to forgive us and wash us clean from our sins.

TORAH EXPLAINED

While I have also included these definitions within the article on Salvation, it is important to understand them in regards to what the function and purpose of Torah really is and what it is not.

DEFINITIONS

- SALVATION The preservation from and deliverance from harm, ruin or loss as a consequence of sin that was made available to ALL through the death burial and resurrection of Messiah Yeshua.
- TORAH The Hebrew word is derived from a root word that was used in the realm of archery, meaning to “shoot an arrow” or “hit the mark”. In a broader sense its purpose and function is much the same as the word “Salvation” in that it can instruct and protect us if followed until the return of our Messiah.
- FAITH Our acceptance of this Truth and our complete trust, reliance and confidence in the “salvation” provided through the actions and example of Yashua the Messiah. It is our faith that determines what we DO in response to the “salvation” that is provided to us.
- WORKS The things that we do, the actions that we take that demonstrate our “Faith” or lack of faith in the salvation provided by the Messiah. It is our “works” that demonstrate our faith and what we will in the end be judged on when standing before YHWH, our King.

Many people do not understand or even consider the importance of Torah contained within the Covenant of Moses. Yet when given a closer look at the Bible as a whole we can see that all scripture from Genesis to Revelation contains and returns back to Torah, leading us all to realize the importance of these Words. So, for those who have dismissed Torah, it is impossible to fully grasp the meaning and purpose of the Bible without including all the Words written within its pages.

COMMON THREAD WOUND WITHIN THE SCRIPTURES

The Revelations	➡	Song of Moses & Song of the Lamb
The Letters	➡	Life in a Covenant Community
The Acts	➡	Torah to the Nations
The Gospels	➡	The Living Torah
The Writings	➡	Encouragement to Live Torah
The Prophets	➡	Return back to Torah
Torah	➡	YHWH's Instruction

DEFINITION OF TORAH

By definition the Hebrew word, “Torah” is derived from a root word that was used in the realm of archery. The root word means to “shoot an arrow” or “hit the mark”. But because of the complexity of the Hebrew language it can also mean:

- Direction / Teachings / Instructions

It can also mean from the root letters -

- Teacher (someone who instructs students)
- Parent (someone who instructs children and also disciplines them)

If you look closely you can see that there is a pattern here and that all these words are connected.

In the Greek it is usually rendered as “nomos” which broadly means “law”. Depending on the context in which it is written it should be rendered as simply, “YHWH’s teachings” or even just Torah. Example:

When Yeshua quotes from the Book of Psalms when dealing with a group of religious people who oppose Him.

John 10:34 “Yahshua answered them, Is it not written in your law, I said, Ye are YHVHs”

Yeshua is quoting from:

Psalms 82:6 “I have said, Ye are YHVHs; and all of you are children of the most High.”

The word Law in Greek here is nomos, but then are we to assume that the Psalms was and is “the Law?”

Another example would be Paul in 1 Corinthians 14:21, writes:

“²¹ In the law it is written, with men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, says YHWH.”

Here again the word Law is nomos, however Paul is quoting from Isaiah 28:11, to be specific.

“¹¹ For with stammering lips and another tongue will he speak to this people.”

So once again are we to assume also that the Prophets of the Old Testament is also included in the Law?

In addition to these and many more references, the Torah is also referenced to:

- The Talmud (Jewish Law and practical applications of the Scriptures)
- The Tanakh (complete old testament)
- The first five books of the Bible (also called the Pentateuch)
- The covenant YHVH gave to Moshe on Mount Sinai
- Or any teaching of the first five books of the Bible

To keep things simple for now, when I mention Torah, I am speaking of the first five books of the Bible and teachings within those books.

The Torah is more than just a book of Laws although it does contain many of those, which if one goes through it will find over 600 of them that cover all aspects of life and situations.

Let's examine its contents in more detail and we shall find that it has more to offer:

- 1) TEACHINGS – the Torah is YHWH's teachings. This focuses on man's needs, including his need to know who YHWH is and what His righteousness looks like.

Torah is a document in which YHWH reveals Himself to mankind and taught us about Himself and His righteousness.

In Torah one can learn about theological concepts, which are expanded on throughout the rest of scripture, like; sin, sacrifice, salvation, sanctification, and Messiah the one who accomplishes it all.

- 2) COVENANT – The Torah is a covenant. By this we mean that Torah is a legally binding agreement between YHWH and His people. (See article on 8 Covenants of the Bible)

The Torah refers to itself several times as a covenant (brit). Two examples of this are:

Exodus 34:27 ^{"27} And the Lord said unto Moses, write thou -- these words: for after the tenor of these words I have made a covenant with thee and with Israel."

Deuteronomy 29:1 ^{"1} These are the words of the covenant, which the Lord commanded -- Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb."

Since Torah is a covenant, both parties involved are subject to certain legal obligations. YHWH the one who initiated the covenant, legally binds Himself to keep His Word which He spoke in the covenant. Israel, (all those who faithfully follow and obey YHWH), the recipient of this agreement, is likely bound to do the same thing.

Historically, written treaties between nations and their conquered or vassal nations have been examined and compared with Torah. The similarities in form and structure can be easily seen if you know what you are looking for.

To illustrate this, let's compare the typical form of an ancient Hittite treaty with the format of the book of Deuteronomy.

- Preamble: a basic introductory paragraph of the covenant
- Historical Prologue: the acts of the great king, what he has done for the vassal nation
- Stipulations: the main bulk of the treaty/covenant, the expectations of the vassal nation
- Blessings and Curses: the things that will happen to the vassal nation if they comply with the covenant or do not comply with the covenant

- Witnesses: the signatures of those important people who witness the enactment of the covenant
- Means of Succession (sometimes): provision in the covenant for who takes over after the great king.
- Provision for Depositing the Covenant (sometimes): discusses where the covenant or copies of the covenant will be stored

Now let us compare this format with Deuteronomy:

- Preamble (Deuteronomy 1:1-5): gives basic introductory remarks about the Book of Deuteronomy
- Historical Prologue (Deuteronomy 1:6-4:49): tells some of the great things the Great King (YHVH) has done for Israel
- Stipulations (Deuteronomy 5:1-26:19): the bulk of the book, known to laymen as “law”; more accurately, the stipulations which YHVH, the Great King, has given to Israel to maintain this covenant (more on that later)
- Blessings and Curses (Deuteronomy 27-30): the things which YHVH promised would happen to Israel if they keep the covenant or break the covenant
- Witnesses (Deuteronomy 30:19): YHVH calls upon heaven and earth to witness this covenant.
- Succession (Deuteronomy 31:1-8): YHVH provides for Joshua to follow Moshe when he dies.
- Deposit/Reading (Deuteronomy 31:9-13): provision made to store the covenant in the ark, and to read it to all the people at a certain time.

This information leads us to believe that the Torah is not just a list of do’s and don’ts. It is, instead, a critically important document describing the legally binding relationship between Israel and YHVH.

Furthermore, it is a document that was given by YHVH to serve as the national constitution for the nation of Israel.

- 3) KETUBAH - There also seems to be considerable evidence within the Torah that would prompt one to label it a ketubah.

A ketubah is a formal, written document, which spells out the terms of the Jewish marriage contract between husband and wife. “The ‘ketubah’ also has a symbolic meaning.

Since the bride and the groom represent Israel and YHVH at Sinai, when the Torah was given, the ketubah represents the ‘book of covenant’—the Torah!

The first hint of this is found in Exodus 6:6-7. In this passage, YHVH tells Moshe what He intends to do through him for Israel.

- 1) YHWH says that He will “set them apart,”
- 2) He will “deliver” them from their bondage (bring them out from under the yoke of slavery),
- 3) He will “redeem” them, and He will “take” them to be His people.

The last verb, “will take,” is used elsewhere in the Tanakh — among other uses — to describe what happens when a man “takes” a woman to be his wife. In the context of Exodus 6, then, it appears that YHWH is betrothing Israel to be His wife. When is the wedding?

According to traditional Jewish thinking, the wedding took place at Mount Sinai.

Although the biblical text does not specify that a wedding was taking place the similarities between the phenomena at Mount Sinai and a traditional Jewish wedding are striking.

- CHUPPAH - a canopy. We can see this in *Exodus 19:9* when YHVH says that, “I will come to you in a thick cloud...” The cloud was a covering which can be seen to symbolize the chuppah under which the bride meets the Groom.
- ENDEARING NAME - Every groom has an endearing name for the bride that reminds him of how much she means to him. YHVH gave Israel such a name. In *Exodus 19:5-7*, YHVH tells Israel that she is His “treasured possession.” The Hebrew word is *segulah*.
- Thus, when YHVH calls Israel His *segulah*, He is using it as a most endearing term. He cares for all His creation but considers Israel His special bride.
- KETUBAH - One of the main ingredients of the wedding is the ketubah itself. This is the document that shows that the marriage is legal.
- It is also the document that serves to remind both parties of their mutually agreed-upon responsibilities to make that marriage work well. In this case, the ketubah is Torah summarized in *Exodus 20*.
- It is the marriage agreement between YHVH and Israel. YHVH even provided two copies— one for Himself, and one for them. Both were to be kept in the ark.
- Thus, we read in *Exodus 31:18*, “When He finished speaking with him on Mount Sinai, He gave Moshe the two tablets of the pact [covenant], stone tablets inscribed with the finger of YHVH.”
- WEDDING RING - The ring serves as an outward symbol of the marriage covenant between the two partners.
- Where is the ring in this marriage? It is found in *Exodus 31:12-17*. In verse 13, we are told that YHVH gave *Shabbat as a sign* (אִוֶּרֶת, “oat,”) between Himself and the children of Israel throughout the ages.
- In fact, so important is Shabbat as a sign of the covenant that it is repeated once more in this passage (verse 17). Hence, Shabbat is the ring, the outward sign of this marriage covenant.

4) YESHUA’S STAMP OF APPROVAL – The Torah is unique because of the way that Yeshua related to it.

With Yeshua there was an underlying assumption about Torah throughout His teachings.

The assumption is that He clearly perceived that YHWH's covenant people are to have a living, meaningful, and ongoing relationship to Torah.

In other words, in Yeshua's thinking, one of the purposes of Torah is to describe the lifestyle of the redeemed community.

Matthew 5:17-20 teaches this very clearly.

TEACHING ABOUT THE LAW (TORAH)

¹⁷ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

¹⁸ For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

¹⁹ Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

²⁰ For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

There is another important passage from the gospels which gives Yeshua's stamp of approval for the Torah.

In Luke 24, following His resurrection, Yeshua revealed Himself to two of His followers while walking with them on the road to Emmaus.

"Beginning with Moshe [the Torah] and with all the prophets, He explained to them the things concerning Himself in all the Scriptures."

Could it be that with the use of the word "fulfilled" He was saying that in order for Torah (and the rest of the Tanakh) to be interpreted properly, one must see how they speak about Himself (Yeshua)?

Yeshua was saying, emphatically, that one of the major purposes for the Torah was to understand it in such a way as to see Him in all of its teachings.

Yeshua's life was one of perfectly living out the written Torah. His teaching perfectly clarified and explained the Torah.

UNDERSTANDING PAUL!

There are at least two very important hermeneutical principles one must keep in mind when seeking to understand Paul.

- 1) 1st Principle – the concept of keeping the harmony of the Scriptures intact. In other words, Scripture cannot contradict Scripture. (Read Acts 21:15-26)

Note: Paul would not have lived according to Torah and then taught other believers that Torah has no place in their lives. This would make Paul a hopelessly contradictory teacher, causing the Scriptures to be contradictory as well.

- 2) 2nd Principle – is this context! Both the immediate context as well as the context of the whole book or letter is important.

Note: Let us take Paul's letter to the Galatians, for example. It is essential to know that the context for Galatians has to do with people who believed that one must obey the Torah in order to be saved.

Because of this heresy, it stands to reason that Paul's letter would contain many rather negative statements concerning such a use of Torah.

But such statements should all be interpreted in light of the context of the letter.

In Galatians, it was not Paul's primary purpose to teach about how to apply Torah to the life of the believer.

His primary purpose was to emphasize that one may not live according to Torah in order to earn, merit, or keep one's justification.

PAUL'S UNDERSTANDING OF THE PURPOSES OF TORAH.

- 1) Torah is not to be observed in order to gain justification before YHWH!

Romans 3:20 teaches, "By the works of the Torah [or any legal system, according to the context of Romans 2-3], no flesh will be justified in His sight."

People were trying to observe the Torah (as well as other legal systems) in order to be saved. To such people Paul emphatically said, "The Torah is useless!"

Why useless? Because Torah is to be the lifestyle for someone who is already justified / redeemed.

- 2) Torah helps man to recognize his own sinfulness.

In Romans 3:20 Paul says "...for through the Torah comes the knowledge of sin." The Greek word translated "knowledge" should be rendered "recognition."

Torah does not tell people what sin is, rather, it is through Torah that people can see the sinfulness of their sin!

3) Torah helps to bring about YHWH's wrath.

Romans 4:15 says, "For the Torah brings about wrath ..." Once again, knowing the context of this verse is extremely important. Paul's teaching in Romans stressed that if one tries to use Torah for the purpose of achieving justification before YHVH, then his attempt will backfire!

He will only discover that he cannot obey it perfectly Thus, by failing to obey it, the only thing that awaits him is not justification, but condemnation.

Justification has always been and always will be granted as a gift from YHVH, on the basis of one's personal trust in what Yeshua did for him in His atoning death and subsequent resurrection.

If a person attempts to earn justification by trying to obey the Torah, then for him the Torah will only serve to condemn. The Torah was not designed for such a purpose.

4) The Torah acts as a protector.

In the beginning I explained the meanings of the word Torah and then using the Hebrew root letters we can see that it can mean even more. The two that I would like to cover more in detail are:

- *Teacher (someone who instructs students)*
- *Parent (someone who instructs children and also disciplines them)*

Yes, as Pastor's (teachers) it now becomes your role to protect the people with your understanding of Torah. One who instructs, the people whom YHWH brings to you to disciple.

It is not your job to go out and bring the people into the flock, that is YHWH's job to awaken the people, but it is your job to guide, instruct, teach, listen, answer, protect, preserve and direct them back to Torah for learning.

It is through your instructions and guidance in Torah that they will be preserved and protected until the time that YHWH uses them.

In Galatians 3:22 we can once again see that Paul using words like "shut up unto the faith" which has been mis-interpreted as being held captive or in custody by the Torah. This is wrong of course and is meant to be interpreted, protected by Torah.

So, Paul is teaching that the Torah can function as a protector of YHWH's children, helping to preserve their lives "until the date set by the Father", (Galatians 4:2) when the Spirit of YHWH would lead them to the Teacher, the Messiah.

5) The Covenant (Law) Words.

The word Torah as we have said, can mean, teaching or instructions, but there are so many words but for this point lets focus our attention on three words; mishpatim, mitzvot, and chukim.

In English these words have been translated: judgements, commandments, and ordinances.

These words represent the legal aspect of the Torah. Because of these words, the Torah is a "Law".

It is not a law that must be obeyed in order to secure or earn YHWH's righteousness.

No, it is a law that functions as a protective barrier. The judgements, commandments and ordinances, along with other teachings of YHWH, all serve to protect YHWH's people.

This protection operates in two ways. 1) For the children on their way to Messiah, 2) for YHWH's holy community of the redeemed.

Understand what I am saying here. Anyone who lives with this community, who tries to follow Torah will be protected by it and YHWH. BUT, it does not mean that the person who is living within the borders of the Torah is automatically safe spiritually or "saved".

It only means that the Torah community is intended to help preserve his life awaiting the time set by the Father, for his real moment of salvation.

Why would anyone choose to live in a Torah community?

If a person lives under the benefit of a holy community which follows the Torah, he will, then, receive a more complete description of the Teacher, Yeshua.

His mind will be preserved from inaccuracies and false images of what the Messiah looks like. Also, if he knows what and who the Messiah is, then he will be more likely to recognize Him when He returns and what it is that he is living for and towards.

6) Two Kingdoms Protection

Two spiritual realities exist regardless of whether or not we wish to accept them.

The first being the Kingdom of Light (YHWH's Kingdom) and second being that of the kingdom of darkness (Satan's kingdom). See Romans 5: 12-21 to see more on these two Kingdoms.

The ruling power of the kingdom of light is life. The ruling power of the kingdom of darkness is death.

If the kingdom of darkness exists, it is or at least should be, critical for all of us to know where the boundaries of such a kingdom are located, so that we may not participate in that kingdom.

By YHWH's grace and mercy, YHWH has described to us exactly where those boundaries are between the two opposite and diametrically opposed kingdoms.

The boundaries are identified for us in the Torah.

Because the Torah tells us the truth and describes the difference between holy and unholy, between clean and unclean, between life and death, it is, therefore, a protection for us and a written revelation of the grace of YHVH.

Every man, woman, or child who chooses not to live within the teachings of YHVH, which produce life, is consigned to a place outside of the blessing and protection that these teachings establish.

Deuteronomy 30:19-20

"¹⁹ I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed; ²⁰ to love the LORD thy YHVH, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them."

With this viewpoint, we can now begin to understand some of the seemingly more particular teachings of Torah, especially the so called "legal" sections. These legal sections have to do with the theocracy of the Kingdom of Light.

This is also the reason behind the commands of Torah regarding those living in Israel who violate the Torah and must be put out of the community.

One of the purposes of Israel was to be a place of safety, blessing, and teaching.

When a person violated this sacred place, he had to be removed from it for the sake of the rest of the holy community, until he either repented or was judged by YHVH.

This principle is also true of our communities within our flocks.

7) To Enjoy the Blessings (**IMPORTANT!**)

To understand this concept, we will need to examine how Paul compares the two Covenants in Galatians 3:10-21.

¹⁰ *For as many as are of works of Torah are under the curse, for it has been written, "Cursed is everyone who does not continue in all that has been written in the Book of the Torah, to do them."* ^{Deu 27:26.} ¹¹ *And that no one is declared right by Torah before Elohim is clear, for "The righteous shall live by belief."* ^{Hab 2:4.} ¹² *And the Torah is not of belief, but "The man who does them shall live by them."* ^{Lev 18:5.} ¹³ *Messiah redeemed us from the curse of the Torah, having become a curse for us – for it has been written, "Cursed is everyone who hangs upon a tree."* ^{Deu 21:23.} ¹⁴ *in order that the blessing of Abraham might come upon the nations in Messiah יהושע, to receive the promise of the Spirit through belief.*

¹⁵ Brothers, as a man I say it: a covenant, even though it is man's, yet if it is confirmed, no one sets it aside, or adds to it. ¹⁶ But the promises were spoken to Abraham, and to his Seed. He does not say, "And to seeds," as of many, but as of one, "**And to your Seed,**"^{16b} Gen 12:7 who is Messiah. (^{16c}Also see Gen 17:7, Gen 22:18, Gen 24:7). ¹⁷ Now this I say, Torah, that came four hundred and thirty years later, does not annul a covenant previously confirmed by Elohim in Messiah, so as to do away with the promise. ¹⁸ For if the inheritance is by Torah, it is no longer by promise, but Elohim gave it to Abraham through a promise. ¹⁹ Why, then, the Torah? It was added because of transgressions, until the Seed should come to whom the promise was made. And it was ordained through messengers in the hand of a mediator. ²⁰ The Mediator, however, is not of one, but Elohim is one. ²¹ Is the Torah then against the promises of Elohim? Let it not be! For if a torah had been given that was able to make alive, truly righteousness would have been by Torah." (Galatians 3:10-21)

The two covenants are the one YHWH made with Abraham in Genesis 12 and the one He made with Moshe in Exodus 19, the Torah.

The covenant with Abraham is described as a Covenant in which YHWH promises an inheritance to His people which is to be received by faith.

Notice the three elements: promise, inheritance and faith.

The promise of an inheritance was given by the grace of YHVH. The expected Covenant response was faith. This is clearly taught in Genesis 15.

Here YHWH promises the inheritance that Abraham was to receive by faith.

In regard to the Covenant with Moshe (Torah), Paul first says in Galatians 3:12 that this is not a faith Covenant. (*12 And the law (Torah) is not of faith: but, the man that doeth them shall live in them.*) **Which means we have to live this out, through our actions.

In other words, the expected Covenant response was not faith, but obedience.

Second, it was not a Covenant of promise. It did not promise the inheritance, it merely protected the already redeemed people so that they could enjoy and fully participate in the blessings of the inheritance!

Moreover, Galatians 3:17 specifically says that the Covenant with Moshe did not do away with the Covenant with Abraham. Instead, they complement each other.

17 And this I say, that the covenant, that was confirmed before of YHVH in Messiah, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

So, what this is basically saying is this: people were not saved by obeying the Torah.

They were saved by trusting in the promises of YHWH. To participate in the eternal inheritance, the Covenant response is faith.

The Torah was given to the redeemed community, not to the unsaved community, so that the community could be maintained and protected.

Obedience, therefore is the required Covenant response. This is what we see in Galatians 3.

A person cannot receive the full blessings of Torah, the Covenant with Moshe, unless they have first have entered into the Covenant with Abraham.

The first covenant with Abraham gave Israel the physical promises, which were also a picture of the spiritual relationship we have with YHWH.

They are also symbolic of the promises of inheritance all believers have through faith in Yeshua.

For one who trusts in YHWH for the promises, the proper order of faith and obedience is set the sequence in which the covenants were given.

Basically, faith must come before obedience!

The kind of faith that is accepted by YHWH is one that naturally flows into obedience.

If someone believes that obeying Torah will secure the promises by obedience to Torah, all they could hope for at best would be some physical protection, and a greater knowledge of spiritual things.

But they would not be redeemed, (saved) nor would they have any kind of relationship with YHWH just because they are obedient to the Torah.

So, let's round this up. There are at least three levels on which the Torah serves as a protector.

- 1) First, (anyone) if obeyed, it protects the nation to enjoy its inheritance
- 2) Second, (redeemed) it protects the individual redeemed people within the nation to fully enjoy their own inheritance, because they understand and participate in the miracle of redemption as it is portrayed by the commandments of Torah.
- 3) Third, (unsaved) for those who do not know the Teacher (Messiah), it protects them until the time when YHWH will reveal Himself to them.

WHY DO WE FOLLOW TORAH?

Because it is who we are as new creations. Without following Torah, it would be like trying to get through a maze in the dark with no sense of direction. The Torah acts like a rope that we hold onto as we traverse the

maze in the darkness. The one person who has already solved the maze, Messiah, shows us the way. Without the Torah which guides us, by helping us to understand righteousness according to the Kingdom of Heaven, and understanding how to recognize “sin”, we are able now with the help of the Ruach, to reach the Kingdom through Yeshua Messiah who is the door at the end of the maze.

When we read of the redeemed person as described by the precepts of Torah, we are, in reality, reading a description of who YHVH has made us in the Messiah.

Let us return again to the concept of the mirror image referred to in Ya’acov

So, rid yourselves of all vulgarity and obvious evil, and receive meekly the Word implanted in you that can save your lives. Don’t deceive yourselves by only hearing what the Word says, but to it! For whoever hears the Word but doesn’t do what it says is like someone who looks at his face in a mirror, who looks at himself, goes away, and immediately forgets what he looks like. But if a person looks closely into the perfect Torah, which gives freedom, and continues, becoming not a forgetful hearer but a doer of the work it requires, then he will be blessed in what he does. (James 1:22-25)

Here we learn the importance of being doers of the Word instead of listeners only.

The illustration is of a person looking at himself in a mirror, but verse 25 describes that “mirror” as the Torah. (Though translated “law” in nearly every English translation, it is actually Torah.)

He who does not do the Word is one who looks at his face in the Torah and immediately forgets what he looks like. In that state therefore, he does not do the Word.

But the person who sees himself in the mirror—the Torah—and remembers what he looks like, this is the one who does the Word. Thus, fulfilling the purpose of Torah.

When we look into the mirror of the Torah, our reflection is that of a redeemed person as described therein.

The individual teachings, in essence, describe what the redeemed one looks like. Because it is Yeshua who has made us new, made us the righteousness of YHVH (2 *Corinthians* 5:21), all that is left for us to do is to choose to walk in that new life—the righteous life of Yeshua—the life of Torah.

Therefore, we do not follow Torah as though it were merely a list of do’s and don’ts.

We follow it because it is written on our hearts.

It is who we are as new creations.

It comes naturally to us because YHVH has made us into new people!

But unless we know what our real spiritual identity is, we can’t enter into the whole realm of our new life in Messiah that is available through the Torah.

ROSH CHODESH

(The New Moon & the Start of the month)

Why is it necessary to know when the next moon will?

Is it part of the Festivals given in Lev 26?

The sighting of the new moon is necessary so that we know when the new month begins. Without knowing this we have no way of knowing when the feasts of YHVH are going to be and more importantly when he will return.

There are two commonly known biblical calendars in use to show when each of the Holy Days are. One is the *Sighted Moon Calendar* and the other is, the more popular *Hillel II Calendar* (aka, *the Hebrew Calendar or the rabbinical calendar*).

Before 70 C.E. and before the Temple was destroyed, the Jewish calendar was determined during the proceedings of a special Sanhedrin committee meeting at the Temple.

The declaration of the New Moon did not take place until two witnesses came forward and described the Sighted New Moon to the committee.

The entire Jewish community outside the Land of Israel waited to hear official word on the calendar sanctioned by the Sanhedrin, being it was deemed essential for the unified observance of the Jewish Holy Days.

As religious persecution set in, beginning with the destruction of the Temple in 70 C.E. and continuing up to the time of Hillel II while he held the office of Nasi (or, Chief Rabbi) from 330 C.E.–365 C.E., *it became impossible to receive reports* of moon sightings or barley status from the Land of Israel.

During the Diaspora, Hillel II devised an authorized calendar everyone could use; not only for those who still remained in Israel, but even more importantly, for those who had been exiled and cut off from Israel.

However, in so doing, he severed the ties that united the Jews of the Diaspora to the Land of Israel and to the Sanhedrin.

During this time this calendar was considered vital so that those outside of Israel could keep the Holy Days in unison with those in Israel.

The Hebrew calendar has evolved over time ... *the months were set by observation of a New Crescent Moon, with an additional month added every two or three years to keep Passover in the spring, again based on observation of natural events, namely the ripening of the barley crop, the age of the kids lambs and doves, the ripeness of the fruit trees, and the relation to the Tekufah (seasons).*

Through the Amoraic period and into the Geonic period, this system was displaced by mathematical rules. The principles and rules appear to have been settled by the time Maimonides compiled the (Mishneh) Torah in the 12th-century.

The Hillel II Hebrew calendar only came into effect around 358 C.E. when Hillel II shared the methods used by the Sanhedrin to calculate the months and the Holy Days.

It was further modified throughout history into the 11th-century C.E. until it became what it is today.

This is a *man-made*, calculated calendar. It is *not* at all the one instituted by Yehovah.

Let's now look into the original, biblical, non-rabbinical, Sighted Moon Calendar has always been:

"... based directly on celestial observation and inspections of the young barley crop in Israel. These observations were meticulously catalogued and corroborated. Armed with a tabulation of this data spanning centuries, ancient astronomers could model celestial phenomena with mathematical equations, enabling them to predict lunar cycles and other celestial events far in advance. This allowed a new month to be accurately reckoned even when the weather prevented direct observations. However, the observations drove the math, and not vice versa."

(After the Diaspora), the Beit Din's (aka, Sanhedrin's) Provisional Calendar (came to rely) entirely on the math model to the exclusion of celestial observation. Neither was there any explicit provision (put in place) for recalibrating this purely mathematical calendar with the heavens.

By 10th-century C.E., it (became) clear to some that "Hillel's Calendar" needed refining. In 921 C.E., Aaron ben Meir, while presiding over the Judean Sanhedrin, announced a calendar reform that, naturally, would place the holidays on different days than those prescribed by Hillel's Calendar. Thousands adopted this reform. However, the Jewish academic communities of Babylon, in part represented by Saadia ben Yosef (Saadia Gaon), strongly opposed Meir's proposition. Both authorities had considerable influence and the issue threatened their cohesion (solidarity). In the end, Babylon won out, and Judaism has been reluctant to court the fragmentation that could well result from serious calendar reform discussion, preferring to defer the matter to Messiah.

EVIDENCE FROM THE TALMUD (Hebrew Commentary on Torah)

The Talmud is not Scripture, and The Talmud is not inspired. However, The Talmud does give us a good historical record of the thoughts of the Jewish rabbis in ancient times. This can be very good information to have.

The Talmud tells us that the rabbinical calendar was not in use in Yeshua's day, in that the New Moon was still being declared by observation (rather than prediction). For example, The Talmud Mishna Tractate Rosh Hashanah ("Head of the Year") account discusses how to properly interrogate witnesses (of) the Hodesh ("New Moon").

The Talmud Tractate Rosh Hashanah (excerpt below) details a dispute between the rabbis as to whether a certain pair of witnesses who had observed the New Moon formed a reliable basis for officially declaring the New Moon that month. The passage reads:

7 Rabbi Jose (aka, Rabbi Yose) said: "It happened once with Tobiyah (Tobias) the physician, that he saw the New Moon in Jerusalem, along with his son and his emancipated slave; and the priests accepted his evidence and that of his son (but disqualified his slave); but (then) when they appeared before the (Rabbinic) Beit Din they accepted his evidence, and that of his slave, but disqualified his son." (Talmud Tractate Rosh Hashanah 1:7)

So despite the decision between which group was correct or not, it can be clearly seen that this passage refers to physical sightings of the New Moon, telling us that the New Moon was being observed in Yeshua's time, because if the New Moon was already being calculated (or predicted) there would be no need to sight it.

7 "Whether it was seen in its time or not seen in its time (i.e. on or before the 30th day of the preceding month), it is sanctified (i.e. the New Moon day is declared by default). Rabbi Eleazar ben (aka, bar) Tsadoq says, 'If it is not seen in its time (i.e. on the 30th) we (the court) do not (even bother to) sanctify it; for it has already been sanctified by heaven.'" (Talmud Mishna Tractate Rosh Hashanah 2:7)

Since the rabbinical calendar does depend on pre-calculation, the rabbinical calendar could not have been the calendar in use during Yeshua's time.

(You) should further note that (the) Babylonian Talmud Tractate Rosh Hashanah (as cited above) makes no reference to: calculation, lunar conjunction (or any other consideration). Rather, it makes reference only to the direct observation of the New Moon Crescent. This tells us that the established practice of Second Temple Times (i.e., Yeshua's time), was (based on the fact) that the Hodesh (New Moon) was declared when the First Crescent Sliver of the New Moon was physically seen (and then reported) by at least two reliable witnesses. This logically demolishes the argument of the so-called "Obscuration Method" of establishing the Hodesh, since it is not possible to require witnesses to physically sight something that cannot physically be seen.

In this case, the New Moon day was determined by direct observation (and not any form of prediction at all). If (you) think about this, (you) should be able to see that the reason Yeshua never said anything against (this) method of declaring the New Moon or, Head of the Year (was because) this (was) one of the (few) things the rabbis were still doing correctly in His time. As (you) will see below, the (heretical) calculated calendar only came into use after Yeshua's death.

Ask (yourself) one question: "If Yeshua did not have a problem with the Torah-based calendar that was in use at the time of the Second Temple Period, then why would (you) want to (use) anything else?"

'MESSENGERS' IN THE TALMUD

For yet more witnesses, *The Talmud Mishna Tractate Rosh Hashanah 1:4* tell us that messengers were sent out to those still in Exile, to relate when the New Moon was sighted.

As (you) will see later, this appears to have continued to be the case during the entire time the Second Temple still stood.

In other words, the rabbis considered it ... important for those of the Exile to keep the Festival times in-sync with the Land of Israel (as determined by the Abib barley and the New Moons, in the Land of Israel).

In fact, the rabbis felt it was so important those in the outlying areas knew what the “correct” calendar was, that these emissaries were even required to violate the Shabbat in the first and seventh months, so those in the far distant areas of Northern Syria would receive the news in time to keep the festivals (during) those months!

Given the seriousness in which the rabbis have always taken the Sabbath, it would appear the rabbis considered it vitally important for those of the Exile to know the “correct” calendar, so they could remain in step with.

If the rabbis had known the date of the Hodesh (New Moon) long in advance, because they were using a pre-calculated calendar, rather than relying on observation, then why would it be necessary to require the messengers to violate the Sabbath?

If the rabbis had the benefit of a pre-calculated calendar (such as the modern rabbinical calendar), then why was the date not simply calculated months (or even years) in advance, as the rabbis do it now?

The answer is simply that the rabbis in Yeshua’s day did not use a pre-calculated calendar to determine the start of the New Month, or the (Head) of the New Year. Rather, the rabbis in Yeshua’s day still relied on physical observation, as outlined in the Torah.

However, if the rabbis were still keeping the calendar properly during the time of Yeshua’s ministry, then when (and why) did they stop? The answer is simply that it was time for the next phase of YHWH’s divine plan for the *Two Houses*.

The two House teaching is something for a later date, but be assured you are part of that plan of YHWH’s and it is moving ahead even if you do not understand or even if you have never heard of it.

The sighting of the new moon is of such importance that today currently the Israeli New Moon Society is connected with the Temple Mount Movement in Israel today and are currently engaging in the practice of sighting the Moon each month in preparation for, and in keeping with, when the Sanhedrin once again will sit and rule from the Temple Mount.

The Commandment (Mitzvah) 30 of sanctifying the month is the first one which the Children of Israel were commanded upon leaving Egypt. This commandment is of great importance because the dates of the festivals, including over sixty (additional) commandments, depend on it. In addition to sanctifying months according to the appearance of the New Moon, the Hebrew Calendar depends on leap years (extended by an extra month) that depend on the position of the Sun, ripeness of grains, etc.

For over a thousand years, the Hebrew Calendar has been fixed by calculation. Today, the Hebrew Calendar does not match that (which is) fixed by observing the Moon.

Even though the gap between the two calendars continues to increase, we do not have the authority to alter the calendar until a new Sanhedrin (Religious High Court) is re-established and is widely recognized.

While sanctification of the month according to observation is not practiced today, it is (still very) important to carry out calculations and practice observing the New Moon in order to be ready for when the Sanhedrin is re-established.

Likewise, there is increasing involvement in the Temple, red heifer, etc. Of course, we are not intending to change the current calendar (this is a task for an authorized Sanhedrin), but just to increase involvement in and embellish the Torah.

You have now just heard how the members of the ruling Jewish body openly admit the current Hebrew Calendar does *not* match its fixed counterpart of observing the Moon and, as a result, now hopefully, you agree and can see that the Holy Days, which are determined by the First Visible Crescent of the Moon, will be off by as much as three days on any given month, as I have already pointed out.

So why did I go through all that?

Was it just to fill in time or waste your time? No!

Since all of YHVH's feasts are calculated and driven by knowing when the proper dates are and when the new moons are, it is of utmost importance that you understand and grasp this teaching. Even more important is that it can also show us YHVH's plan and when we can expect His return.

I know that for pretty much all of you this will seem blasphemous. That I have lost my head and that you listening if you have not already left yet, to a crazy man. But am I? If you truly understand what it is that YHVH says in His Word and are really walking in His shadow, then this would make perfect sense.

Let's start with this:

"¹ Now, brothers, as to the times and the seasons, you do not need to be written to ² For you yourselves know very well that the day of $\eta\eta\eta$ comes as a thief in the night. ³ For when they say, "Peace and safety!" then suddenly destruction comes upon them, as labour pains upon a pregnant woman, and they shall not escape ⁴ But you, brothers, are not in darkness, so that this Day should overtake you as a thief. ⁵ For you are all sons of light and sons of the day. We are not of the night nor of darkness. ⁶ So, then, we should not sleep, as others do, but we should watch and be sober. ⁷ For those who sleep, sleep at night, and those who get drunk are drunk at night." (1 Thessalonians 5:1-7)

We who are followers of Yahweh are supposed to understand. We are not in the darkness as the rest of the world is. We were to be ready so as not to be surprised as if a thief had sneaked up on us.

If this is not your case, if you still think that I am a “false prophet” then you might want to look at your own faith and question what it is that you have been learning over the years.

Right now some are already quoting Matthew 24 in your head and saying, but what about.... Let’s read it carefully.

³² “And learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that the summer is near. ³³ “So you also, when you see all these, know that He is near, at the doors. ³⁴ “Truly, I say to you, this generation shall by no means pass away until all this takes place. ³⁵ “The heaven and the earth shall pass away, but My words shall by no means pass away. ³⁶ “But concerning that day and the hour no one knows, not even the messengers of the heavens, but My Father only.” (hMar 13:32) ³⁷ “And as the days of Noah, so also shall the coming of the Son of Adam be. ³⁸ “For as they were in the days before the flood, eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, (Gen 7:7). ³⁹ and they did not know until the flood came and took them all away, so also shall the coming of the Son of Adam be. ⁴⁰ “Then two shall be in the field, the one is taken and the one is left. ⁴¹ “Two women shall be grinding at the mill, one is taken and one is left.

⁴² “Watch therefore, for you do not know what hour your Master is coming. ⁴³ “And know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. ⁴⁴ “Because of this, be ready too, for the Son of Adam is coming at an hour when you do not expect Him. ⁴⁵ “Who then is a trustworthy and wise servant, whom his master set over his household, to give them food in season? ⁴⁶ “Blessed is that servant whom his master, having come, shall find so doing. ⁴⁷ “Truly, I say to you that he shall set him over all his possessions. ⁴⁸ “But if that evil servant says in his heart, ‘My master is delaying his coming,’ ⁴⁹ and begins to beat his fellow servants, and to eat and drink with the drunkards, ⁵⁰ the master of that servant shall come on a day when he does not expect it, and at an hour he does not know, ⁵¹ and shall cut him in two and appoint him his portion with the hypocrites – there shall be weeping and gnashing of teeth.” (Matthew 24:32-51)

In this passage our Messiah says a number of things, but most people stop at But of that day and hour no one knows, not even the angels of heaven, but My Father only.

They don’t read or they don’t grasp what is being said when He says “Watch therefore, for you do not know what hour your Lord is coming” So now we are told to watch. We who are His sheep don’t know the hour.

Do we now know the Day? And why can’t we know the hour?

He then says to us concerning the thief in the night, “he would have watched and not allowed his house to be broken into”. ⁴⁴ Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.

Again we are told at “an hour we do not expect”. And again He does not say that we won't know the day. But of the evil servant He says “the master of that servant will come on a day when he is not looking for him and at an hour that he is not aware of.”

He says the evil servant won't know the day or the hour. WHY? Is He implying that the good servant will know the day?

I have already quoted Paul in 1 Thessalonians 5:1 – “But concerning the times and the seasons, brethren, you have no need that I should write to you.” Why did Paul not need to write to them concerning the times and season? What is he talking about? Paul is talking about the Holy Days that they kept in the appropriate seasons. They were keeping the Holy Days correctly.

So what does this mean? The Holy Days are shadow pictures of good things to come.

“So let no one judge you in food or in drink, or regarding a festival or a new moon or Sabbaths, 17 which are a shadow of things to come, but the substance is of Christ.” (Colossians 2:16)

So let no one judge you in food or in drink, or regarding a festival or a new moon or Sabbaths, For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law; 5 who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, “See that you make all things according to the pattern shown you on the mountain.” (Hebrews 8:4)

“For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect” (Hebrews 10:1)

The Thessalonians were keeping the Holy Days correctly and they understood the meaning of each day. Each Holy Day represented a part of our Father's plan for mankind. I think we all know this. But do we forget that the Sabbath years and the Jubilee Years are also shadow pictures, of good things to come.

The Evil servant and those who will not obey Yahweh and His Torah will not know the Day or the Season, because they won't be keeping the Holy Days at the correct time or on the correct day, or even keeping them at all. The Good servants will have made themselves ready. Their garments for the wedding will have been washed white and pressed and laid aside ready to be put on at the exact hour.

The new testament is full of parables that talk about those who make it and those who will not make it into the Kingdom.

Matt 22:1 – Marriage Feast parable

Matt 25:1 – Foolish virgins parable

Matt 25:14 – Parable of the talents

Luke 12:22 – Parable again anxiety

Can you see what is happening here? Many will be invited and given much and others given little. It is not what we are given, but how we use it. If we do not use what the spirit gives us then it will be taken away and given to someone else and we are left out.

If we do not see what is given to us, then we miss out all together and do not understand what YHVH wants us to know or here.

If we do not here what He tells us then we cannot change into His image.

If we do not change according to His Torah (Instructions) then we will never enter into His Kingdom.

Notice how they all end;

14 For many are called, but few are chosen;

13 Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming. ;

40 Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.”

So what day are we talking about?

It is the Feast of Trumpets. This is the day the Messiah is to return. This is the day Yeshua was born in 3 BC. That is another study for another time but if you do your research you can prove this yourself. And because it is the Feast of Trumpets, this is why we won't know the exact hour or day. Let me explain.

From my studies, the Feast begins in the Seventh month or Tishri, and it begins when the new moon can first be seen in Jerusalem. This is Tishri 1 and the Feast of Trumpets.

Once the new moon is spotted, at least two witnesses had to report to the Temple and tell the Guard who would go and get the High Priest and notify him that they had two witnesses. The High Priest would call for the two to come up to him and he would interview the two witnesses to make sure they could see the silver crescent of the new moon and that the sun had set before they saw it.

Once the High Priest was satisfied, he would call the rest of the Sanhedrin and announces the Feast has arrived and command for the trumpets to be blown announcing the Feast of Trumpets, so all would know. Two in the field working side by side. One will be taken.

Consider what I just read. Everyone is waiting for this announcement to start the first Feast day of the fall Holy Day season. But they are still working away at their job.

They already have made their garments white and pressed them. (That is, they have been keeping the Commandments as a way of live and it is part of their personality, The Sabbath and the Holy Days and the Sabbatical and Jubilee years.)

The food for the Feast is prepared in advanced waiting. No one knows when the Shofar is to blow. So they keep on working.

When the Messiah returns on the Feast of Trumpets, no one will know the hour nor the day, because they won't know if the moon is going to be sighted today or the next day. [I am referring to a crescent Moon with 1% visibility. A Moon with 2% or more should be easily seen.] But they will know the Feast day is close to being announced. And once it is sighted there is a procedure to go through before it is declared official as we have shown you above with the two witnesses and the high priest.

This is when the shofars (trumpets) are blown, then the Messiah returns.

If the ones that are chosen are taken while their fellow workers are left behind, how can this be a Feast day if they are still working?

Because it is a sighted visible crescent moon that marks the beginning of the first day of the new month. The seventh month, Tishri 1. The Feast of Trumpets, because it is sighted and not known for sure whether it is today or tomorrow, that the Feast begins.

That is why the brethren are still working alongside those that won't be keeping the Holy days at the right time or in the right month. Also remember when this is taking place, during the last days of the three and a half years of the tribulation. The sun is not giving its light nor the moon. So, we have to count out each month and look up to see if we can spot the crescent moon not knowing whether it will be seen or not.

So, if Yeshua follows the example that he gave us in how exactly down to the detail he fulfilled the spring Holy Days, then we can expect Him to also fulfill the fall holy Days down to the exact detail.

OK, let's pause a second and consider the conjuncture Moon. As we all know it is calculated in advance and we know this year and even years down the road that the Feast of Trumpets is going to be on a certain day. We even plan our Feasts years in advance and book rooms and make plans and book air travel. Why because we know the day of the Feast.

But Yeshua said we would not know which day was the Feast. With a calculated conjuncture Moon you do know what day the Feast is and in effect are calling Yeshua a liar.

We don't know from year to year when the Barley is going to be ripe until it is actually seen in Israel. If, we don't know when the beginning of the year is, how can we know when the seventh month will be?

And then once we know when the seventh month is, we still won't know which day is the Feast of Trumpets until we actually see the new Crescent Moon.

These two variables prove what Yeshua said in Matt 24: 36

"But of that day and hour no one knows, not even the angels of heaven, but My Father only".

The conclusion is not to show when the Messiah is to return, no, but rather, to show why we cannot know the day or the Hour of His return. It is because of this method in determining the New Moon, which marks the beginning of the new Month. It has to be sighted. This fact taken in relationship to the Barley and Wave offering clearly show why we will not know when He is to return, at least not the Day or the Hour.

THE DIETARY LAWS (KOSHER)

After living according to Torah now for more than 20 years, and that includes the Dietary Laws within Leviticus, I find it most difficult to understand how those who claim to follow YHWH, cannot even understand the most basic interpretation of these laws. I have fought with Pastors, Christian believers of different faiths all to have it thrown back in my face with the same interpretations. Either the excuse is that was done away with, or I am translating it incorrectly.

While I may say also that inside sometimes I would just like to write them off as a lost cause, I feel it my responsibility to at least do my best to resolve the doubts and understand the scriptures as best I can. If after the evidence written below is presented to those few who would listen, and they still refuse to observe correctly, then I must move on. For those few who do try their best to observe the guidelines given by YHWH, I can say that although even to this day I still crave some bacon once in a while, and maybe a good pork roast, but I will not eat them because He tells me not to. In the end it really is that simple. For all the commandments that we are given this is one of the ones that is basically pretty easy to follow, not enjoy, but follow.

This article is a simplified version of what it means to eat according to the Bible. I will also discuss the most quoted scripture that gets thrown in my face when dealing with Peter's Vision. You will have to read through the article to get to that portion first. I hope this makes it clear what we can eat and I even added a simple list at the end of the article for you to view. Bon appétit!

*“You must therefore make a distinction between clean and unclean animals and between unclean and clean birds. Do not defile yourselves by any animal or bird or anything that moves along the ground - those which I have set apart as unclean for you. You are to be set apart to Me because I, YHWH, am set apart, and I have set you apart from the nations to be My own.”
(Leviticus 20:25-26)*

The instructions regarding food are found in Leviticus chapter 2.

¹And the Lord spoke unto Moses and to Aaron, saying unto them, ²Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth. ³Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud, among the beasts, -- that shall ye eat. ⁴Nevertheless -- these shall ye not eat of them that chew the cud, or of them that divide the hoof: as -- the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. ⁵And -- the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. ⁶And -- the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. ⁷And -- the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he is unclean to you. ⁸Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean to you. ⁹-- These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, -- them shall ye eat. ¹⁰And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you: ¹¹They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination. ¹²Whatsoever hath no fins nor scales in the waters, that shall be

an abomination unto you. ¹³And -- these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: -- the eagle, and -- the ossifrage, and -- the osprey, ¹⁴ And -- the vulture, and -- the kite after his kind; ¹⁵-- Every raven after his kind; ¹⁶And -- the owl, and -- the night hawk, and -- the cuckoo, and -- the hawk after his kind, ¹⁷And -- the little owl, and -- the cormorant, and -- the great owl, ¹⁸And -- the swan, and -- the pelican, and -- the gier-eagle, ¹⁹And -- the stork, the heron after her kind, and -- the lapwing, and -- the bat. ²⁰All fowls that creep, going upon all four, -- shall be an abomination unto you. Yet -- these may ye eat of every flying creeping thing that goeth upon all four, which -- have legs above their feet, to leap withal upon the earth; ²¹Even -- these of them ye may eat; -- the locust after his kind, and -- the bald locust after his kind, and -- the beetle after his kind, and -- the grasshopper after his kind. ²²But all other flying creeping things, which have four feet, -- shall be an abomination unto you. ²³And for these ye shall be unclean: whosoever toucheth the carcass of them shall be unclean until the even. ²⁶And whosoever beareth aught of the carcass of them shall wash his clothes, and be unclean until the even. ²⁷The carcasses of every beast which -- divideth the hoof, and is not cloven-footed, nor cheweth the cud, -- are unclean unto you: every one that toucheth them shall be unclean. ²⁸And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you: whoso toucheth their carcass shall be unclean until the even. ²⁹And he that beareth -- the carcass of them shall wash his clothes, and be unclean until the even: they are unclean unto you. ³⁰These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind, ³¹And the ferret, and the chameleon, and the lizard, and the snail, and the mole. ³²These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

⁴¹And every creeping thing that creepeth upon the earth -- shall be an abomination; it shall not be eaten. ⁴²Whatsoever goeth upon the belly, and whatsoever goeth upon all four, -- or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination. ⁴³Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. ⁴⁴ For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile -- yourselves with any manner of creeping thing that creepeth upon the earth. ⁴⁵For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy. ⁴⁶This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: ⁴⁷To make a difference between the unclean and -- the clean, and between the beast that may be eaten and -- the beast that may not be eaten. (Leviticus 11:1-32, 41-47)

Notice that the emphasis is on being holy, more accurately described in Hebrew as qadosh (קָדוֹשׁ) which means “set apart”, or when speaking about our salvation the first step is called “Sanctification”.

YHWH does not want His people doing the same things as the rest of the inhabitants of the world who do not follow Him. If one examines the animals and then does a study of the clean animals, one would find that those YHWH allows us to eat, we would find that these animals process their food better but also do not eat dead animals. YHWH is and will always be about life.

In verse 44 YHWH says: “be set apart as I am set apart.” not “be set apart as the covenant I made with you is set apart.”

Once again, in the Book of Deuteronomy 14, YHWH.’s dietary regulations are set forth as follows:

“³Thou shalt not eat any abominable thing. ⁴These are the beasts which ye shall eat: the ox, the sheep, and the goat, ⁵The hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg, and the wild ox, and the chamois. ⁶And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, -- that ye shall eat. ⁷Nevertheless -- these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as -- the camel, and -- the hare, and -- the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you. ⁸And -- the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcass. ⁹-- These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat: ¹⁰And whatsoever hath not fins and scales ye may not eat; it is unclean unto you. ¹¹Of all clean birds ye shall eat. ¹²But these are they of which ye shall not eat: -- the eagle, and the ossifrage, and the osprey, ¹³And the glede, and -- the kite, and the vulture after his kind, ¹⁴And -- every raven after his kind, ¹⁵And -- the owl, and -- the night hawk, and -- the cuckoo, and -- the hawk after his kind, ¹⁶-- The little owl, and -- the great owl, and the swan, ¹⁷And the pelican, and -- the gier-eagle, and -- the cormorant, ¹⁸And the stork, and the heron after her kind, and the lapwing, and the bat. ¹⁹And every creeping thing that flieth -- is unclean unto you: they shall not be eaten. ²⁰But of all clean fowls ye may eat. ²¹Ye shall not eat of anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art a holy people unto the Lord thy God. Thou shalt not seethe a kid in his mother’s milk.” (Deut. 14:3-21)

It is well accepted that when something is repeated in Scriptures, we should take special notice because it is very important. The fact that the dietary instructions were given such an emphasis in the Torah should make anyone give this topic considerable attention. This is particularly true when examining the strong language used by YHWH. Kashrut is not some casual subject which can be lightly disregarded.

In the Book of Leviticus additional dietary rules were given to Moshe by YHWH:

“²³Say to the Yisra.’elites: .’Do not eat any of the fat of cattle, sheep or goats. ²⁴The fat of an animal found dead or torn by wild animals may be used for any other purpose, but you must not eat it. ²⁵Anyone who eats the fat of an animal from which an offering by fire may be made to YHWH must be cut off from his people.” (Lev. 7:23-25)

The fat is known as chelev (טֵלֵב) and is found on the flanks and certain internal organs such as the kidneys and intestines.

The Torah also forbids eating the sciatic nerve, known as the gid ha.’na.’sheh, which must be removed from the hind leg before eating.

YHWH also forbids the consumption of blood:

“²⁶And wherever you live, you must not eat the blood of any bird or animal. ²⁷If anyone eats

blood, that person must be cut off from his people..” (Leviticus 7:26-27)

“10 And whatever man of the house of Yisra.’el, or of the strangers who dwell among you, who eats any blood, I will set My face against that person who eats blood, and will cut him off from among his people.11 For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.12 Therefore I said to the children of Yisra.’el, .‘No one among you shall eat blood, nor shall any stranger who dwells among you eat blood..’” (Leviticus 17:10-12)

Notice that it was not just native Yisraelites who were to abstain from the blood, but those strangers who were with them. The Torah makes a distinction between the stranger and a member of the assembly. If you want to remain a stranger, then you do not have to obey all of the Torah, but if you want to dwell with YHWH as part of the set apart assembly, you have to live a clean life and obey His ordinances. The life is in the blood and the blood must return to YHWH.

Just as with some sacrifices, the blood was sprinkled on the Altar and the fat was burned, but the flesh could be eaten; so with food eaten outside of the House of YHWH the flesh may be eaten, but the blood must be poured on the ground. (Deut. 12:15-25)

Removing the blood from meat is commonly known as “kashering.” and is one of the steps that make a clean animal fit to eat.

What many failed to realize is that we were consuming the life of the animal (Leviticus 17:11)

THE VISION OF PETER

In order to thoroughly respond to the false doctrine which teaches that the dietary commands were abolished we will look at a passage of Scripture involving a vision given to Peter.

Peter’s vision in the Book of Acts is often used to teach that the dietary laws were annulled. We will first look at the vision and then the interpretation which clearly shows otherwise.

“9 The next day, as they went on their journey and drew near the city, Peter went up on the housetop to pray, about the sixth hour.10 Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance 11 and saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth.12 In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air.13 And a voice came to him, .‘Rise, Peter; kill and eat..’ 14 But Peter said, .‘Not so, Master!.’ For I have never eaten anything common or unclean.” 15 and a voice spoke to him again the second time. ‘What Elohim has cleansed you must not call common.’ 16 This was done three times. And the object was taken up into heaven again.” (Acts 10:9-16)

Many people pick the last statement and miss the entire point of the passage. They use the passage to try to prove that YHWH has decided to declare all things clean. It is important to understand that Cornelius, a Gentile, sent three men to seek out Peter.

All three of them were Gentiles, considered to be unclean by Hebrews. Back in those days in order to prove how “holy” they were many Jews ever refrained from talking or being around Gentiles. It was actually common to refer to Gentiles as “dogs.” This was not correct thinking and resulted in self-righteous attitudes. But no-where in scripture does it ever tell us that Gentiles are unclean. It is also important to remember the when studying the scriptures, it is not enough that you stop and pull one “quote” or “verse” out and use that as a weapon to defend your position on anything.

What is important is that you look at the whole story, parable, chapter or even chapters in order to see the whole picture of what is being talked about. So let’s continue:

“17 Now while Peter wondered within himself what this vision which he had seen meant, behold, the men who had been sent from Cornelius had made inquiry for Simon's (Shimon.'s) house, and stood before the gate.18 And they called and asked whether Shimon, whose surname was Peter, was lodging there. 19 While Peter thought about the vision, the Spirit (Ruach) said to him, .‘Behold, three men are seeking you. 20 Arise therefore, go down and go with them, doubting nothing; for I have sent them.’ 21 Then Peter went down to the men who had been sent to him from Cornelius, and said, ‘Yes, I am he whom you seek. For what reason have you come?.’ 22 And they said, ‘Cornelius the centurion, a just man, one who fears Elohim and has a good reputation among all the nation of the Yahudim, was divinely instructed by a set-apart messenger to summon you to his house, and to hear words from you..’ 23 Then he invited them in and lodged them. On the next day Peter went away with them, and some brethren from Yaffa accompanied him. 24 And the following day they entered Caesarea. Now Cornelius was waiting for them, and had called together his relatives and close friends.25 As Peter was coming in, Cornelius met him and fell down at his feet and worshiped him.26 But Peter lifted him up, saying, .‘Stand up; I myself am also a man..’ 27 And as he talked with him, he went in and found many who had come together.28 Then he said to them, .‘You know how unlawful it is for a Yahudite man to keep company with or go to one of another nation. But Elohim has shown me that I should not call any man common or unclean.29 Therefore I came without objection as soon as I was sent for. I ask, then, for what reason have you sent for me?.’ 30 So Cornelius said, .‘four days ago I was fasting until this hour; and at the Ninth hour I prayed in my house, and behold, a man stood before me in bright clothing, 31 and said, .‘Cornelius, your prayer has been heard, and your alms are remembered in the sight of Elohim.32 Send therefore to Yaffa and call Shimon here, whose surname is Peter. He is lodging in the house of Shimon, a tanner, by the sea. When he comes, he will speak to you..’ 33 So I sent to you immediately, and you have done well to come. Now therefore, we are all present before Elohim, to hear all the things commanded you by Elohim.’ 34 Then Peter opened his mouth and said: .‘In truth I perceive that Elohim shows no partiality.35 But in every nation whoever fears Him and works righteousness is accepted by Him..’” (Acts 10:17-35.)

Now the vision of Peter should be clear: It concerned the fact that no man should be called unclean and it had nothing to do with food. Peter now understood the importance of the vision which he saw in Jaffa. A Gentile is not to be avoided because he is a Gentile and in doing this would now be taking down the spiritual wall which separated them from the Jews.

In fact, in Israel when you try to go pray at the wall, I believe they have a section that is for gentiles and a section just for Jews. So, this is still happening today and some things never change.

I wanted to make a list of what is considered clean and unclean according to Torah so below you will have it as a reference to look back on.

Clean Foods and Prohibited Items

These lists are meant to be a guide to assist in selecting some common kosher foods and are not be exhaustive.

Birds

Chicken
Dove
Duck
Goose
Grouse
Guinea
Partridge
Peacock
Pheasant
Pigeon
Song birds
Sparrow
Quail
Turkey

Cattle

Deer
Hart
Sheep
Elk
Ibex
Antelope
Gazelle
Moose
Giraffe
Reindeer
Caribou
Goat

Insects

Locust
Crickets
Grasshoppers

Kosher Fish - Fish with fins and scales

Albacore	Amberjack
Anchovies	Angelfishes
Atlantic Pomfret	Atlantic Salmon
Ballyhoo	Barracudas
Bass	Bigeyes
Blackfish	Blacksmith
Blueback	Bluefish
Bluegill	Bonefish
Bonito	Bowfin
Bream	Brill
Buffalo fishes	Burbot
Butter Fishes	Butterfly fish
Cabrilla	Calico bass
Capelin	Carp and minnows
Carosucker	Cero
Channel bass	Chilipepper
Chinook salmon	Chup
Cigarfish	Cisco
Coalfish	Cobia
Codfishes	Coho salmon
Corbina	Cottonwick

Crapplie	Creville
Croacker	Crucian carp
Cubbyu	Cunner
Damselfishes	Doctor fish
Dolly Varden	Dolphinfish
Drums	Flounders
Fluke	Flying fishes
Frostfish	Gag See
Garibaldi	Giant kelpfish
Goatfishes	Gobies
Goldeye	Goldfish
Grayling	Graysby
Greenlings	Grindle
Grouper	Grunion
Grunts	Guavina
Haddock	Hakes
Halfbeak	Halfmoon
Halibut	Hamlet
Hardhead	Harvest fish
Hawkfishes	Herrings
Jack Mankereel	Jacks
Jacksmelt	Jewfish
KelpSish	Kingfish
Lafayette	Lake Herring
Lance	Largemouth bass
Lawyer	Leatherback
Lingcod	Lizardfishes
Lookdown	Mackerels
Mahimahi	Margate
Menpachii	Merluccio
Milkfish	Mojarras
Mooneye	Mossbunker
Mouthbrooder	Mulletts
Muskellunge	Muttonfish
Needlefishes	Opaleye
Palometa	Parrot fishes
Perches	Permit
Pickerel	Pigfish
Pikes	Pikeperch
Pilchard	Pinfish
Plaice	Pollock
Pomfret	Pompano
Porgies	Porkfish
Poutassou	Queenfish
Quillback	Rabalo
Ray's bream	Red snapper

Roach	Rockhind
Rockfish	Rosefish
Rudderfish	Runner Sablefish
Salmon	Sand lances
Sardine	Sargo
Sauger	Scad
Scamp	Schoolmaster
Scorpionfishes	Sea bass
Sea bream	Sea chubs
Seaperch	Searobins
Seatrout	Shad
Sheepshead	Silversides
Smallmouth bass	Smelts
Snapper blue	Snappers
Soles	Spadefishes
Spanish mackerel	Spearing
Splittail	Squawfish
Squirrelfishes	Steelhead
Striped bass	Surfperches
Surgeon fishes	Tarpon
Tench	Tenpounder
Threadfins	Tilapia
Tile fishes	Tomcod
Tomtate	Tomsmelt
Tripletail	Tuna
Unicorn fish	Wahoo
Walleye	Warmouth
Weakfishes	White Fish
Whiting	Wrasses
Yellowtail	Yellow tail snapper

* Caviar is kosher if it comes from a kosher fish

Non-Kosher Fish - Fish that do not have both fins and scales

Angler	Beluga
Billfish	Blow Fish
Bullhead	Cabazon
Catfish	Cutlass Fish
Dogfish	Eels
Gars	Goosefishes
Grayfish	Lampreys

Leatherjacket	Lomosuckers
Marlin	Midshipman
Ocean Pout	Oil fish
Paddlefish	Pout
Puffers	Rat fish
Ray	Rock eel
Rock Prickleback	Sail fish
Sculpins	Searaven
Sharks	Saw fishes
Skates	Snail fishes
Snake Mackerels	Spoonbill cat
Sturgeons	Swordfish
Toadfishes	Tigger fishes
Trunkfishes	Wolf Fishes

Although not considered fish per se, all “seafood” that falls under the general category of shellfish is unclean and should not be eaten. The following is a list of some popular “seafood” items which are prohibited:

- Clams
- Crab
- Lobster
- Mussels
- Oysters
- Prawn
- Scallops
- Shrimp
- Squid (Calamari)

THE SABBATH

- IN THE BEGINNING -

From the beginning the Sabbath was first thought to be meant for the only the Jews and to some today still is one of those things.

This of course is false and only divides people on matters that can be avoided by studying the Word given to us in Torah.

Despite the fact that it has no Scriptural basis it is promoted by many as truth and it changes the way that people read and understand the Scriptures.

Through this book it will be revealed that the Sabbath, more accurately called Shabbat (שַׁבָּת) in Hebrew, is critical to anyone who believes in, and obeys the commandments of YHVH.

Both Christianity and Judaism claim to serve the same God and both revere the Torah as Scripture, but many in Christianity disregard the Torah's importance and value

The Torah, was written by Moses (Mosheh)⁵ and consists of the first five (5) books of the Scriptures namely: Genesis (Beresheet), Exodus (Shemot), Leviticus (Vayiqra), Numbers (Bemidbar) and Deuteronomy (Devarim).

The Torah is traditionally separated from other Scriptures and is contained in one large scroll

We read in the Torah, that the Sabbath day was blessed and set apart from the beginning of creation. The seventh day of creation was actually the first Shabbat.

"² And on the seventh day Elohim completed His work which He had done, and He rested on the seventh day from all His work which He had made. ³And Elohim blessed the seventh day and sanctified it, because on it He rested from His work which Elohim in creating had made." Genesis 2:2-3."

The Hebrew word for sanctified in this verse is qadosh (קָדוֹשׁ). It is often translated as "holy," but it more accurately means "to set apart."

So, the Sabbath is the very first thing that the Scriptures record YHWH setting apart or making holy and the first Sabbath was on the seventh day of creation. Every seventh day from that point onward was a set apart day called the Sabbath.

During the first week of creation Elohim also gave three blessings: He blessed the birds and sea creatures on the fifth day, He blessed Man, both male and female, on the sixth day; and He blessed the seventh Day, the Sabbath.

The Fourth Commandment, along with all of the other commandments were spoken to Yisra'el⁷ shortly after the Exodus from Egypt (Mitsrayim)⁸ and they were also written down by YHWH and then Mosheh on tablets of stone.

Yisra'el consisted of a mixed multitude: descendants from the Twelve Tribes along with foreigners and strangers who had decided to follow YHWH out of Mitsrayim (Shemot 12:28)

- THE FOURTH COMMANDMENT -

The Fourth Commandment is the longest of them all and goes as follows:

"⁸ Remember the Sabbath day, to set it apart. ⁹ Six days you labor and shall do all your work, ¹⁰ but the seventh day is a Sabbath of YHWH your Elohim. You do not do any work - you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. ¹¹ For in six days YHWH made the heavens and the earth, the sea, and all that is in them, and rested the seventh day." (Exodus 20: 8-11)

This is an important point which must be emphasized: The commandments were given to Yisra'el because they represented the Elect of YHWH. This mixed multitude!

They were the Redeemed of YHWH who had all been delivered from slavery and given the freedom to obey YHWH in His Kingdom.

Despite the fact that the scriptures are very clear on who is to obey YHWH's commandments, most Christians have been misled to believe that the seventh day Sabbath is "Jewish" and does not apply to them.

The fact that the Sabbath was intended for all creation is clearly supported by the Scriptures. The Fourth Commandment specifically states:

"In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates." (Exodus 20:10)

Notice that if the Sabbath applies to animals, it most certainly would apply to strangers and foreigners who are men and women originally made *"in the image of Elohim."* (Genesis 1:27).

A DAY FOR ALL CREATION

The prophet Isaiah (Yeshayahu)¹³ emphasizes this very important fact when He declares great blessings to:

"the sons of the foreigner who join themselves to YHWH, to serve Him, to be His servants, all who guard the Sabbath, and not profane it, and hold fast to My covenant." Isaiah 56:6.

In this text the word used for foreigner is nakar (נכר) which refers to one who was a stranger to the ways of YHWH, often called a heathen or a gentile.

Thus, anyone who is a foreigner to YHWH that does not follow His commandments may repent, and turn to Him. When doing so they join with Him which involves guarding the Sabbath and holding fast to His covenant.

Yahushua, the Hebrew Messiah commonly called Jesus by Christians, confirmed that the Sabbath was for the Gentiles when He cleansed the Temple, also known as the House of YHWH.

“¹⁵ So they came to Jerusalem (Yahrushalayim). Then Yahushua went into the House of YHWH and began to drive out those who bought and sold in the House of YHWH, and overturned the tables of the money changers and the seats of those who sold doves.¹⁶ And He would not allow anyone to carry wares through the House of YHWH.¹⁷ Then He taught, saying to them, ‘Is it not written, My house shall be called a house of prayer for all nations? But you have made it a den of thieves.’” Mark 11:15-17.

The Gospel according to John (Yahonatan) describes Yahushua as making a “*whip of cords*” and driving the merchants away. (John 2:17).

Yehsua as giving us a glimpse of The Conquering King Who rules with a rod of iron which we will see more thoroughly during His second coming. (Psalms (Tehillim) 2:9; Revelation 19:11-16)

Today even in this age we still see despite the Word explaining that those who keep His commands are welcome into His house, they are still not welcome in Israel as part of YHVH’s Kingdom.

This is sad because it is exactly why the Messiah quoted from the prophet Yeshayahu as He was cleansing the House of YHWH. Let us look at the full text from which He was quoting.

“¹ Thus says YHWH: ‘Keep justice, and do righteousness, for My salvation is about to come, and My righteousness to be revealed. ² Blessed is the man who does this, and the son of man who lays hold on it; who keeps from defiling the Sabbath, and keeps his hand from doing any evil.’ ³ Do not let the son of the foreigner (Gentile) who has joined himself to YHWH speak, saying, ‘YHWH has utterly separated me from His people’; nor let the eunuch say, ‘Here I am, a dry tree.’ ⁴ For thus says YHWH: ‘To the eunuchs who keep My Sabbaths, and choose what pleases Me, and hold fast My covenant, ⁵ Even to them I will give in My house and within My walls a place and a name better than that of sons and daughters; I will give them an everlasting name that shall not be cut off. ⁶ Also the sons of the foreigner (Gentiles) who join themselves to YHWH, to serve Him, and to love the Name of YHWH, to be His servants, all who guard the Sabbath, and not profane it, and hold fast my covenant – ⁷ them I shall bring to My set-apart mountain, and let them rejoice in My house of prayer. Their burnt offerings and their slaughterings are accepted on My altar, for My house is called a house of prayer for all people.” (Isaiah 56:1-7.)

In other words, His promises, including the Sabbath, are applicable to all Gentiles *who join themselves to Him* and they are welcome in His House.

This does not mean converting to Judaism, Christianity or any other man-made organized religion. The word translated as “join” in Hebrew is lawah (לוּחַ) which means “to join, to cleave, to abide with, to remain”. Therefore, you do not join a religion, you “cleave to” YHWH.

Some believe that the Sabbath is an appointed time based upon the following Scripture.

“¹ And YHWH spoke to Mosheh, saying, ² ‘Speak to the children of Yisra’el, and say to them: The appointed times of YHWH, which you shall proclaim to be holy convocations, these are My appointed times: ³ six days shall

work be done, but the seventh day is a sabbath of solemn rest, a set apart convocation. You shall do no work on it; it is the Sabbath of YHWH in all your dwellings. ⁴ These are the appointed times of YHWH, set apart convocations which you shall proclaim at their appointed times.” (Lev. 23:1-4)

- AN APPOINTED TIME -

For those unfamiliar with the appointed times, known as moadi (מוֹדִי) in Hebrew, they are set apart gatherings prescribed by YHWH. They are not “Jewish” festivals as is commonly taught. Rather, YHWH calls them His.

These gatherings or convocations, included the:

PASSOVER (Lev. 23:5) (1 Day)

UNLEAVENED BREAD (Hag Hamatzah – Lev. 23:6-8) (7 Days)

PENTECOST (Shavuot – Lev. 23:15-21) (1 Day)

DAY OF TRUMPETS (Yom Teruah .– Lev. 23:24-25) (1 Day)

DAY OF ATONEMENT (Yom Kippur – Lev. 23:27) (1Day)

FEAST OF TABERNACLES (Succot .– Lev. 23:34-43) (7 days)

THE 8TH DAY (1 Day)

The word “convocation.” comes from the Hebrew word miqra (מִקְרָא). It is a set apart assembly or gathering together: it can also mean a rehearsal.

All of these appointed times involve an element of Shabbat and include days which were to be treated as Sabbaths.

In other words, you were required to rest on those days just as you would on the Sabbath.

For Passover, there is only one day and it is a preparation day for the meal which must be ready and eaten starting at sunset. Because we need to prepare and cook on this day, it is not a day of rest.

⁴⁵ YHWH's Passover begins at twilight on the fourteenth day of the first month.” (Lev. 23:5)

Notice, this is the starting of YHVH’s calendar and not January and it can change depending on when the Barley is ready for harvest. More on that in the Moedim teaching.

During the Feast of Unleavened Bread there are two days of rest proscribed by the Scriptures.

“And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. In the first day ye shall have a holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is a holy convocation: ye shall do no servile work therein.” (Lev. 23:5-8.)

Shavuot or (Pentecost) is also a day of rest.

“¹⁵ From the day after the Sabbath, the day you brought the sheaf of the wave offering, count off seven full weeks. ¹⁶ Count off fifty days up to the day after the seventh Sabbath, and then present an offering of new grain to YHWH. ¹⁷ From wherever you live, bring two loaves made of two-tenths of an ephah of fine flour, baked with yeast, as a wave offering of firstfruits to YHWH. ¹⁸ Present with this bread seven male lambs, each a year old and without defect, one young bull and two rams. They will be a burnt offering to YHWH, together with their grain offerings and drink offerings- -an offering made by fire, an aroma pleasing to YHWH. ¹⁹ Then sacrifice one male goat for a sin offering and two lambs, each a year old, for a fellowship offering. ²⁰ The priest is to wave the two lambs before YHWH as a wave offering, together with the bread of the firstfruits. They are a sacred offering to YHWH for the priest. ²¹ On that same day you are to proclaim a sacred assembly and do no regular work..” (Lev. 23:15-21.)

Yom Teruah (Rosh Hashanah) or (Feast of Trumpets) which literally means a day of blowing or shouting. It comes from the word ruwa (רִוָּח) which means to split the ears with sound. This happens to also be Yeshua day of Birth.

“²³ YHWH said to Mosheh, ²⁴ Say to the Yisra’elites: On the first day of the seventh month you are to have a sabbath, a sacred assembly commemorated with trumpet blasts. ²⁵ Do no regular work, but present an offering made to YHWH by fire.” (Lev. 23:23-25).

The Day of Atonement, called Yom Kippur is one of those days.

“²⁹ This is to be a lasting ordinance for you: On the tenth day of the seventh month you must deny yourselves and not do any work - whether native-born or an alien living among you - ³⁰ because on this day atonement will be made for you, to cleanse you. Then, before YHWH, you will be clean from all your sins. ³¹ It is a sabbath of rest, and you must deny yourselves; it is a lasting ordinance. ³² The priest who is anointed and ordained to succeed his father as high priest is to make atonement. He is to put on the sacred linen garments ³³ and make atonement for the Most Holy Place, for the Tent of Meeting and the altar, and for the priests and all the people of the community.” Lev. 16:29-34. “

On this day, we are instructed to fast as well as rest.

The first and last day of the feast of Sukkot are considered Sabbath days.

“³⁹ So beginning with the fifteenth day of the seventh month, after you have gathered the crops of the land, celebrate the festival to YHWH for seven days; the first day is a Sabbath, and the eighth day also is a Sabbath. ⁴⁰ On the first day you are to take choice fruit from the trees, and palm fronds, leafy branches and poplars, and rejoice before YHWH your Elohim for seven days. ⁴¹ Celebrate this as a festival to YHWH for seven days each year. This is to be a lasting ordinance for the generations to come; celebrate it in the seventh month.” (Lev. 23:39-41)

The fact that all of the feasts are harvest oriented celebrations, while the Sabbath is a weekly convocation. Also, the timing of all of the moadim are contingent upon the lunar cycle and the sighting of the new moon which is very different from the easily determined seventh day Sabbath cycle which has continued since creation.

The New Moon festival is mentioned along with the Sabbath and the appointed times. The New Moon, otherwise known as Rosh Chodesh (ראש חודש)

The head of the month is an important event because it keeps us in tune with the Creator's calendar. Sadly, most of the world lives under a solar calendar system which is oriented around sun god worship.

A SIGN

The Sabbath is a sign:

¹² And YHWH spoke to Mosheh, saying, ¹³ Speak also to the children of Yisra'el, saying: 'Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am YHWH who sets you apart. ¹⁴ You shall keep the Sabbath, therefore, for it is set apart to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people. ¹⁵ Work shall be done for six days, but the seventh is the Sabbath of rest, holy to YHWH. Whoever does any work on the Sabbath day, he shall surely be put to death. ¹⁶ Therefore the children of Yisra'el shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. ¹⁷ It is a sign between Me and the children of Yisra'el forever; for in six days YHWH made the heavens and the earth, and on the seventh day He rested and was refreshed.'" (Shemot 31:12-17)

"Moreover, I also gave them My Sabbaths, to be a sign between them and Me, that they might know that I am YHWH who sets them apart." Ezekiel (Yehezqel) 20:12.

"Keep my Sabbaths holy (set apart), that they may be a sign between us. Then you will know that I am YHWH your Elohim." (Ezekiel 20:20)

Notice that the Sabbath is holy, which means set apart, and it is to be kept set apart to YHWH. In other words, it is His day and anyone who follows Him will observe it as a set apart day.

The act of observance makes it a sign or rather a "distinguishing mark" that those who observe the day are set apart to YHWH. In fact, the Hebrew word which is commonly translated "sign" is owt (אוֹת) which means "a mark or a proof."

The word used to describe the Sabbath as a sign is the same word which was used to describe the rainbow (קשת) as a sign of the covenant made with Noah and all creation.

It is also the same word to describe circumcision as the sign of the Abrahamic covenant which applies to all of His seed (Galatians 3:29).

The owt (אֹת) of the rainbow and circumcision were meant to be seen and testify of the covenants. Likewise, the Sabbath is meant to be a visible sign of the covenant that YHWH made with His Redeemed, those that are part of the Commonwealth of Israel.

AN EVERLASTING COVENANT

The Scriptures describe the Sabbath as more than just a sign, it is a covenant.

“¹⁶ The Yisra’elites are to observe the Sabbath, celebrating it for the generations to come as a lasting covenant. ¹⁷ It will be a sign between Me and the Yisra’elites forever, for in six days YHWH made the heavens and the earth, and on the seventh day He abstained from work and rested.” (Shemot 31:16-17.)

The Hebrew word for covenant is brit (בְּרִית) and the Hebrew word for lasting and perpetual is olam (אֱלָמִים) and means: “eternity, forever, without end.”

The Sabbath is a covenant which is here to stay.

Again, it was a covenant made with Yisra’el because they were the people who were set apart to YHWH when the command was given.

Yahushua Himself confirmed through His teachings that the Sabbath will remain as a sign for Believers.

Yahushua is quoted as having instructed His followers to:

“Pray that your flight will not take place in winter or on the Sabbath.” (Matthew 24:20).

In this particular passage He was referring to the end of days, a time which has yet to come.

This must surely mean that Shabbat will still be around during the Tribulation *and* Yahushua will be expecting His followers to be observing Shabbat at that time which will continue to be a sign.

A person cannot flee if they are supposed to be resting, that is why we are to pray that our flight will not be on the Sabbath, so that we will not break this commandment.²⁴

The Prophet Yeshayahu also speaks of a future time when there is a new heaven and a new earth and we see that time is still reckoned from Sabbath to Sabbath.

“²² As the new heavens and the new earth that I make will endure before me, declares YHWH, so will your name and descendants endure. ²³ From one New Moon to another and from one Sabbath to another, all mankind will come and bow down before me, says YHWH. ²⁴ And they will go out and look upon the dead bodies of those who rebelled against me; their worm will not die, nor will their fire be

quenched, and they will be loathsome to all mankind.” (Jerimiah 66:22-24.)

This passage is very clear. The Sabbath will continue to the end of time. It was never abolished and those who Believe YHWH should be observing His Sabbath now.

KEEPING THE SABBATH

The Sabbath begins after sunset on what we commonly refer to as Friday evening: more accurately called Erev Shabbat and it continues until the following sunset.

In truth, there are very few actual commandments regarding the Sabbath which are found in the Scriptures.

Here are some others which sum up the essentials:

“¹ Then Mosheh gathered all the congregation of the children of Yisra’el together, and said to them, ‘These are the words which YHWH has commanded you to do: ² Work shall be done for six days, but the seventh day shall be a set apart day for you, a Sabbath of rest to YHWH. Whoever does any work on it shall be put to death. ³ You shall kindle no fire throughout your dwellings on the Sabbath day.’” (Exodus 35:1-3)

Work would generally include any activity which is intended to make money or which requires physical or mental exertion unrelated to YHWH. This means you or anyone else you may cause to work because of you.

The prohibition against kindling a fire was directly related to cooking; a task which involved collecting wood, preparing a fire, preparing the food, cooking the food and cleaning up afterward.

YHWH also commanded rest for the Land of Yisra’el properly referred to as Eretz Yisra’el.

“¹ And YHWH spoke to Mosheh on Mount Sinai, saying, ² Speak to the children of Yisra’el, and say to them: ‘When you come into the land which I give you, then the land shall keep a Sabbath to YHWH. ³ Six years you shall sow your field, and six years you shall prune your vineyard, and gather its fruit; ⁴ but in the seventh year there shall be a Sabbath of solemn rest for the land, a Sabbath to YHWH. You shall neither sow your field nor prune your vineyard. ⁵ What grows of its own accord of your harvest you shall not reap, nor gather the grapes of your untended vine, for it is a year of rest for the land. ⁶ And the Sabbath produce of the land shall be food for you: for you, your male and female servants, your hired man, and the stranger who dwells with you, ⁷ for your livestock and the beasts that are in your land - all its produce shall be for food.’” (Numbers 25:1-7)

It was Israel’s failure to give the land its rest when they came into promised land, which resulted in the exile of Yisra’el from the land (2 Chronicles 36:20-21).

One way or another, the Word of YHWH will be fulfilled. If we do not obey willingly then YHWH will effect His will.

He specifically told the Yisra'elites that if they did not obey then He would scatter them so that the land would enjoy its Sabbath rest (Lev. 26:33-35).

Yisra'el has experienced this truth many times throughout history and we are all supposed to learn from those mistakes, not repeat them.

The point of this teaching is not to tell you how to observe the Sabbath, that would be a mistake.

The real purpose of this teaching is to examine what the Scriptures say about the Sabbath, emphasize the importance of the Sabbath and encourage everyone to observe the Sabbath.

Thank you.

613 COMMANDMENTS?

INTRODUCTION

There are 613 commandments in the Torah:

- 248 positive commandments (do's) and
- 365 negative commandments (don't's).

Rabbi Simlai, when preaching, said: 613 precepts were communicated to Moses:

- 365 negative precepts, corresponding to the number of solar days [in the year], and
- 248 positive precepts, corresponding to the number of members in a man's body [joints, or bones, covered with flesh and sinews, excluding teeth].

What is the [proof] text for this? It is:

Moses commanded us a Torah, an inheritance of the congregation of Jacob. [Deut. 33:4]

"4 Mosheh commanded us a Torah, an inheritance of the assembly of Ya`aqob."

All letters in the Hebrew Aleph Bet have a numerical value. This is important to remember when doing studies in Torah and when looking up words.

In letter-value, Torah is 611. [Tav = 400, vav = 6, resh = 200, heh = 5, total 611.] [The first two of the Ten Commandments]:

"I am [the Lord your God]" and "You shall have no [other Gods]"

are [not counted here because] we heard [them directly] from the mouth of [God].
[Makkot 23b-24a]

Known as "The Taryag", or "The 613". (613: tav = 400; resh = 200; yud = 10; gimel = 3.)

HOW MANY COMMANDMENTS APPLY TODAY?

Of the 613 commandments,

- only 411 don't require the Temple (202, or about a third, do);
- of these, only 369 commandments are applicable today (42 pertain to slaves, kings, nazirs, etc.);
- of these, only 270 apply always, regardless of circumstances (99 require special circumstances, e.g., "don't be late in fulfilling a vow" applies only if you make a vow; likewise, parapet around roof, paying laborer on time, etc.);
 - of these, only 244 apply outside Israel. (26 apply only in Israel.) So, for most Jews,

only 244, of 40%, of the mitzvot apply.

CAN THE COMMANDMENTS BE SUMMARIZED?

The mitzvot are not ranked by importance. Mishna:

Rabbi [Yehudah haNasi] said: Be as scrupulous in observing a minor commandment as a major commandment, because you do not know the value of each commandment. [Pirkei Avot 2:1 (Ethics of the Fathers)]

But Talmud tries to capture their essence:

[King] David came and reduced the [613 commandments] to eleven [principles], as it is written [in Psalm 15]:

A Psalm of David.

Lord, who shall abide in your tent? Who shall dwell in Your holy mountain?

- He who walks uprightly,
- and does what is right,
- and speaks the truth in his heart.
- He who does not slander with his tongue,
- nor does evil to his neighbor,
- nor takes up a reproach against his neighbor.
- In whose eyes a vile person is despised;
- but he honors those who fear the Lord.
- He who swears to his own hurt, and does not change.
- He who does not put out his money at interest,
- nor takes a bribe against the innocent.

He who does these things shall never be moved... [Psalms. 15:1-5]

[The prophet] Isaiah came and reduced them to six [principles], as it is written:

- He who walks righteously,
- and speaks uprightly;
- he who despises the gain of oppression,
- he who shakes his hands from holding bribes,
- he who stops his ears from hearing of blood,
- and shuts his eyes from seeing evil; He shall dwell on high... [Isa. 33:15-16]

[The prophet] Micah came and reduced them to three [principles], as it is written: It has been told you, O man, what is good, and what the Lord requires of you:

- only to do justice,
- and to love mercy,
- and to walk humbly with your God... [Micah 6:8]

Again came [the prophet] Isaiah and reduced them to two [principles], as it is said:

Thus, says the Lord,

- Keep justice,
- and do righteousness... [Isa. 56:1]

[The prophet] Amos came and reduced them to one [principle], as it is said: For thus says the Lord to the house of Israel,

- Seek me, and you shall live... [Amos 5:4]

But it is [the prophet] Habakuk who came and based them all on one [principle], as it is said:

- But the righteous shall live by his faith. [Hab. 2:4]

The Messiah Himself summarized them as well in Matt. 22:37-40

- thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
- Thou shalt love thy neighbor as thyself.

The 248 Positive Mitzvot/Commandments: "The Do's"

RELATIONSHIP TO YHVH

- P 1 Exodus 20:2 - To believe in יהוה (YHVH)
- P 2 Deuteronomy 6:4 -To acknowledge the Unity of יהוה (YHVH)
- P 3 Deuteronomy 6:5 - To love יהוה (YHVH)
- P 4 Deuteronomy 6:13 - To fear יהוה (YHVH)
- P 5 Exodus 23:25; Deuteronomy 11:13; 13:5 - To serve יהוה (YHVH)
- P 6 Deuteronomy 10:20 - To cleave to יהוה (YHVH)
- P 7 Deuteronomy 10:20 - On taking an oath by יהוה (YHVH)'s Name
- P 8 Deuteronomy 28:9 - On walking in יהוה (YHVH)'s ways
- P 9 Leviticus 22:32 - On Sanctifying יהוה (YHVH)'s Name

TORAH

- P 10 Deuteronomy 6:7 - On reciting the Sh'ma each morning and evening
- P 11 Deuteronomy 6:7 - On studying and teaching Torah
- P 12 Deuteronomy 6:8 - On binding Tefillin on the head
- P 13 Deuteronomy 6:8 - On binding Tefillin on the hand
- P 14 Numbers 15:38 - On making Tzitzit with thread of blue, garments corners
- P 15 Deuteronomy 6:9 - On affixing a Mezuzah to doorposts and gates
- P 16 Deuteronomy 31:12 - On Assembling each 7th year to hear the Torah read
- P 17 Deuteronomy 17:18 - On that a king must write a copy of Torah for himself
- P 18 Deuteronomy 31:19 - On that everyone should have a Torah scroll
- P 19 Deuteronomy 8:10 - On praising יהוה YHVH after eating, Grace after meals

TEMPLE AND THE PRIESTS

- P 20 Exodus 25:8 - On building a Sanctuary/(Tabernacle/Temple) for יהוה (Yahuah)
- P 21 Leviticus 19:30 - On respecting the Sanctuary
- P 22 Numbers 18:4 - On guarding the Sanctuary
- P 23 Numbers 18:23 - On Levitical services in the Tabernacle
- P 24 Exodus 30:19 - On Cohanim (Priests) washing hands & feet before entering Temple
- P 25 Exodus 27:21 - On kindling the Menorah by the Cohanim (Priests)
- P 26 Numbers 6:23 - On the Cohanim (Priests) Barachah (Blessing) Yisrael
- P 27 Exodus 25:30 - On the Showbread before the Ark
- P 28 Exodus 30:7 - On Burning the Incense on the Golden Altar twice daily
- P 29 Leviticus 6:6 - On the perpetual fire on the Altar
- P 30 Leviticus 6:3 - On removing the ashes from the Altar
- P 31 Numbers 5:2 - On removing unclean persons from the camp
- P 32 Leviticus 21:8 - On honoring the Cohanim
- P 33 Exodus 28:2 - On the garments of the Cohanim
- P 34 Numbers 7:9 - On Cohanim bearing the Ark on their shoulders
- P 35 Exodus 30:31 - On the holy anointing oil
- P 36 Deuteronomy 18:6-8 - On the Cohanim (Priest) ministering in rotation/watches
- P 37 Leviticus 21:2-3 - On the Cohanim (Priest) being defiled for dead relatives
- P 38 Leviticus 21:13 - On that Cohen (Priest) haGadol (The High) may only marry a virgin

SACRIFICES

- P 39 Numbers 28:3 - On the twice Daily Burnt, tamid, offerings
- P 40 Leviticus 6:13 - On Cohen (Priest) haGadol's (The High) twice daily meal offering
- P 41 Numbers 28:9 - On the Shabbat additional, musaf, offering
- P 42 Numbers 28:11 - On the New Moon, Rosh Chodesh, additional offering
- P 43 Leviticus 23:36 - On the Pesach additional offering
- P 44 Leviticus 23:10 - On the second day of Pesach meal offering of the Omer
- P 45 Numbers 28:26 - On the Shavuot additional, musaf, offering
- P 46 Leviticus 23:17 - On the Two (2) Loaves of bread Wave offering on Shavuot
- P 47 Numbers 29:1-2 - On the Yom Teruah additional offering
- P 48 Numbers 29:7-8 - On the Yom Kippur additional offering
- P 49 Leviticus 16 - On the service of Yom Kippur
- P 50 Numbers 29:13 - On the Sukkot, musaf, offerings
- P 51 Numbers 29:36 - On the Shemini Atzeret “solemn gathering.” additional offering
- P 52 Exodus 23:14 - On the three (3) annual Festival pilgrimages to the Temple
- P 53 Exodus 34:23; - On appearing before יהוה (YHVH) during the Festivals (Deuteronomy 16:16)
- P 54 Deuteronomy 16:14 - On rejoicing on the Festivals
- P 55 Exodus 12:6 - On the 14th of Nisan slaughtering the Pesach lamb
- P 56 Exodus 12:8 - On eating the roasted Pesach lamb night of Nisan 15
- P 57 Numbers 9:11 - On slaughtering the Pesach Sheini, Iyyar 14, offering
- P 58 Numbers 9:11; - On eating the Pesach Sheini lamb with Matzah and Maror
- P 59 Numbers 10:9-10 - Trumpets for Feast sacrifices brought & forturbation
- P 60 Leviticus 22:27 - On minimum age of cattle to be offered
- P 61 Leviticus 22:21 On offering only unblemished sacrifices
- P 62 Leviticus 2:13 On bringing salt with every offering
- P 63 Leviticus 1:2 On the Burnt-Offering
- P 64 Leviticus 6:18 On the Sin-Offering
- P 65 Leviticus 7:1 On the Guilt-Offering
- P 66 Leviticus 3:1 On the Shalum (Peace)-Offering
- P 67 Leviticus 2:1; On the Meal-Offering
- P 68 Leviticus 4:13 On offerings for a Court (Sanhedrin) that has erred
- P 69 Leviticus 4:27 Fixed Sin-Offering, by one unknowingly breaking a karet
- P 70 Leviticus 5:17 Suspensive Guilt-Offering if doubt of breaking a karet

- P 71 Leviticus 5:15 Unconditional Guilt-Offering, for stealing, etc.
- P 72 Leviticus 5:1-11 Offering higher or lower value, according to ones means
- P 73 Numbers 5:6-7 To confess one's sins before יהוה (YHVH) and repent from them
- P 74 Leviticus 15:13 On offering brought by a zav (man with a discharge)
- P 75 Leviticus 15:28 Offering brought by a zavah (woman with a discharge)
- P 76 Leviticus 12:6 On offering brought by a woman after childbirth
- P 77 Leviticus 14:10 On offering brought by a leper after being cleansed
- P 78 Leviticus 27:32 On the Tithe of one's cattle
- P 79 Exodus 13:2 Sacrificing the First (1st)-born of clean (permitted) cattle
- P 80 Exodus 22:28 On Redeeming the First (1st)-born of man
- P 81 Exodus 34:20 On Redeeming the firstling of an ass
- P 82 Exodus 13:13 ...breaking the neck of the firstling of an ass
- P 83 Deuteronomy 12:5-6 On bringing due offerings to Yerusalem without delay
- P 84 Deuteronomy 12:14 All offerings must be brought only to the Sanctuary
- P 85 Deuteronomy 12:36 On offerings due from outside Yisrael to the Sanctuary
- P 86 Deuteronomy 12:15 On Redeeming blemished sanctified animal offerings
- P 87 Leviticus 27:33 On the Kadoshness (holiness) of substituted animal offerings
- P 88 Leviticus 6:9 On Cohanim (Priest) eating the remainder of the Meal Offerings
- P 89 Exodus 29:33 On Cohanim (Priest) eating the meat of Sin and Guilt Offerings
- P 90 Leviticus 7:19 Burn Consecrated Offerings that've become tameh (unclean)
- P 91 Leviticus 7:17 Burn remnant of Consecrated Offerings not eaten in time

VOWS

- P 93 Numbers 6:18 Nazirite completing vow shaves his head & brings sacrifice
- P 92 Numbers 6:5 The Nazirite letting his hair grow during his separation
- P 94 Deuteronomy 23:24 On that a man must honor his oral vows and oaths
- P 95 Numbers 30:3 On that a judge can annul vows, only according to Torah

RITUAL PURITY

- P 96 Leviticus 11:8 Defilement by touching certain animal carcasses, &...
- P 97 Leviticus 11:29 ...by touching carcasses of eight creeping creatures
- P 98 Leviticus 11:34 Defilement of food & drink, if contacting unclean thing
- P 99 Leviticus 15:19 On Tumah (ritually impure) of a menstruant woman
- P100 Leviticus 12:2 On Tumah (ritually impure) of a woman after childbirth

- P101 Leviticus 13:3 On Tumah (ritually impure) of a leper
- P102 Leviticus 13:51 On garments contaminated by leprosy
- P103 Leviticus 14:44 On a leprous house
- P104 Leviticus 15:2 On Tumah (ritually impure) of a zav (man with abnormal seminal discharge)
- P105 Leviticus 15:6 On Tumah (ritually impure) of semen
- P106 Leviticus 15:19 Tumah (ritually impure) of a zavah (woman suffering from vaginal blood discharges not during the usually anticipated menstrual cycle)
- P107 Numbers 19:14 On Tumah (ritually impure) of a human corpse
- P108 Numbers 19:13, Law of the purification water of sprinkling
- P109 Leviticus 15:16 On immersing in a mikveh (Baptism) to become ritually clean
- P110 Leviticus 14:2 On the specified procedure of cleansing from leprosy
- P111 Leviticus 14:9 On that a leper must shave his head
- P112 Leviticus 13:45 On that the leper must be made easily distinguishable
- P113 Numbers 19:2-9 On Ashes of the Red Heifer, used in ritual purification

DONATIONS TO THE TEMPLE

- P114 Leviticus 27:2-8 On the valuation for a person himself to the Temple
- P115 Leviticus 27:11 On the valuation for an unclean beast to the Temple
- P116 Leviticus 27:14 On the valuation of a house as a donation to the Temple
- P117 Leviticus 27:16, On the valuation of a field as a donation to the Temple
- P118 Leviticus 5:16 If benefit from Temple property, restitution plus 1/5th
- P119 Leviticus 19:24 On the fruits of the trees fourth (4th) year's growth
- P120 Leviticus 19:9 On leaving the corners (Peah) of fields for the poor
- P121 Leviticus 19:9 On leaving gleanings of the field for the poor
- P122 Deuteronomy 24:19 On leaving the forgotten sheaf for the poor
- P123 Leviticus 19:19 On leaving the mis-formed grape clusters for the poor
- P124 Leviticus 19:10 On leaving grape gleanings for the poor
- P125 Exodus 23:19 On separating & bringing First (1st)-fruits to the Sanctuary
- P126 Deuteronomy 18:4 To separate the great Heave-offering (terumah)
- P127 Leviticus 27:30 To set aside the first tithe to the Levites
- P128 Deuteronomy 14:22 To set aside the second (2nd) tithe, eaten only in Yerusalem
- P129 Numbers 18:26 On Levites' giving tenth (10th) of their tithe to the Cohanim (Priest)
- P130 Deuteronomy 14:28 To set aside the poor-man's tithe in 3rd and 6th year
- P131 Deuteronomy 26:13 A declaration made when separating the various tithes

- P132 Deuteronomy 26:5 A declaration made bringing First (1st)-fruits to the Temple
- P133 Numbers 15:20 On the first (1st) portion of the Challah (Bread) given to the Cohen (Priest)

THE SABBATICAL YEAR

- P134 Exodus 23:11 On ownerless produce of the Sabbatical year (Shemittah)
- P135 Exodus 34:21 On resting the land on the Sabbatical year
- P136 Leviticus 25:10 On sanctifying the Jubilee (50th) year
- P137 Leviticus 25:9 Blow Shofar on Yom Kippur in the Jubilee & slaves freed
- P138 Leviticus 25:24 Reversion of the land to ancestral owners in Jubilee yr
- P139 Leviticus 25:24 On the redemption of a house within a year of the sale
- P140 Leviticus 25:8 Counting and announcing the years till the Jubilee year
- P141 Deuteronomy 15:3 All debts are annulled in the Sabbatical year, but...
- P142 Deuteronomy 15:3 ...one may exact a debt owed by a foreigner

CONCERNING ANIMALS FOR CONSUMPTION

- P143 Deuteronomy 18:3 The Cohen's (Priest)'s due in the slaughter of every clean animal
- P144 Deuteronomy 18:4 On the first (1st) of the fleece to be given to the Cohen (Priest)
- P145 Leviticus 27:21 (Cherem vow) one devoted thing to יהוה (YHVH), other to Cohanim (Priests)
- P146 Deuteronomy 12:21 Slaughtering animals, according to Torah, before eating
- P147 Leviticus 17:13 Covering with earth the blood of slain fowl and beast
- P148 Deuteronomy 22:7 On setting free the parent bird when taking the nest
- P149 Leviticus 11:2 Searching for prescribed signs in beasts, for eating
- P150 Deuteronomy 14:11 Searching for the prescribed signs in birds, for eating
- P151 Leviticus 11:21 Searching for prescribed signs in locusts, for eating
- P152 Leviticus 11:9 Searching for the prescribed signs in fish, for eating

FESTIVALS OF YHVH

- P153 Exodus 12:2; Deuteronomy 16:1 Sanhedrin to sanctify New Moon, & reckon years & seasons
- P154 Exodus 23:12 On resting on the Shabbat
- P155 Exodus 20:8 On declaring Shabbat Hadosh (holy) at its onset and termination
- P156 Exodus 12:15 On removal of chametz, leaven (yeast) on (Nisan 14) Pesach
- P157 Exodus 13:8 Tell of Exodus from Egypt 1st night Pesach, (Nisan 15)
- P158 Exodus 12:18 On eating Matzah the first (1st) night of Pesach, (Nisan 15)
- P159 Exodus 12:16 On resting on the first (1st) day of Pesach

- P160 Exodus 12:16 On resting on the seventh (7th) day of Pesach
- P161 Leviticus 23:35 Count the Omer 49 days from day of first sheaf (Nisan 16)
- P162 Leviticus 23 On resting on Shavuot
- P163 Leviticus 23:24 On resting on Yom Teruah
- P164 Leviticus 16:29 On fasting on Yom Kippur
- P165 Leviticus 16:29 On resting on Yom Kippur
- P166 Leviticus 23:35 On resting on the first (1st) day of Sukkot
- P167 Leviticus 23:36 On resting on (the 8th day) Shemini Atzeret
- P168 Leviticus 23:42 On dwelling in a Sukkah (booth) for seven (7) days
- P169 Leviticus 23:40 On taking a Lulav (Palm) on Sukkot
- P170 Numbers 29:1 On hearing the sound of the Shofar on Yom Teruah

COMMUNITY

- P171 Exodus 30:12 On every male giving half a shekel annually to Temple
- P172 Deuteronomy 18:15 On heeding the Prophets
- P173 Deuteronomy 17:15 On appointing a king
- P174 Deuteronomy 17:11 On obeying the Great Court (Sanhedrin)
- P175 Exodus 23:2 On in case of division, abiding by a majority decision
- P176 Deuteronomy 16:18 Appointing Judges & Officers of the Court in everytown
- P177 Leviticus 19:15 Treating litigants equally/impartially before the law
- P178 Leviticus 5:1 Anyone aware of evidence must come to court to testify
- P179 Deuteronomy 13:15 The testimony of witnesses shall be examined thoroughly
- P180 Deuteronomy 19:19 On condemning witnesses who testify falsely
- P180 Deuteronomy 19:19 False witnesses punished, as they intended upon accused
- P181 Deuteronomy 21:4 On the heifer when murderer unknown
- P182 Deuteronomy 19:3 On establishing Six (6) Cities of Refuge
- P183 Numbers 35:2 Give cities to Levites - who've no ancestral land share
- P184 Deuteronomy 22:8 Build fence on roof, remove potential hazards from home

IDOLATRY

- P185 Deuteronomy 12:2 On destroying all idolatry and its appurtenances (property)
- P186 Deuteronomy 13:17 The law about a city that has become apostate/perverted
- P187 Deuteronomy 20:17 On the law about destroying the seven (7) Canaanite nations
- P188 Deuteronomy 25:19 On the extinction of the seed of Amalek

- P189 Deuteronomy 25:17 On remembering the nefarious deeds of Amalek to Israel

WAR

- P190 Deuteronomy 20:11 Regulations for wars other than ones commanded in Torah
- P191 Deuteronomy 20:2 Cohen for special duties in war; also men unfit return
- P192 Deuteronomy 23:14 Prepare place beyond the camp, so to keep sanitary &...
- P193 Deuteronomy 23:15 ...so include a digging tool among war implements

SOCIAL

- P194 Leviticus 5:23 On a robber to restore the stolen article to its owner
- P195 Deuteronomy 15:8 On to give charity to the poor (Leviticus 25:35-36)
- P196 Deuteronomy 15:14 On giving gifts to a Hebrew bondman upon his freedom
- P197 Exodus 22:24 On lending money to the poor without interest
- P198 Deuteronomy 23:21 On lending money to the foreigner with interest
- P199 Deuteronomy 24:13; Exodus 22:25 On restoring a pledge to its owner if he needs it
- P200 Deuteronomy 24:15 On paying the worker his wages on time
- P201 Deuteronomy 23:25 Employee is allowed to eat the produce he's working in
- P202 Exodus 23:5 On helping unload when necessary a tired animal
- P203 Deuteronomy 22:4 On assisting a man loading his beast with its burden
- P204 Deuteronomy 22:1, Exodus 23:4; On that lost property must be returned to its owner
- P205 Leviticus 19:17 On being required to reprove the sinner
- P206 Leviticus 19:18 On love your neighbor as yourself
- P207 Deuteronomy 10:19 On being commanded to love the convert/proselyte
- P208 Leviticus 19:36 On the law of accurate weights and measures

FAMILY

- P209 Leviticus 19:32 On honoring the old (and wise)
- P210 Exodus 20:12 On honoring parents
- P211 Leviticus 19:3 On fearing parents
- P212 Genesis 1:28 On to be fruitful and multiply
- P213 Deuteronomy 24:1 On the law of marriage
- P214 Deuteronomy 24:5 On bridegroom devoting himself to his wife for one year
- P215 Genesis 17:10; Leviticus 12:3 On circumcising one's son
- P216 Deuteronomy 25:5 If a man dies childless his brother marry widow, or...

- P217 Deuteronomy 25:9 ...release her/the-widow (Chalitzah)
- P218 Deuteronomy 22:29 A violator must marry the virgin/maiden he has violated
- P219 Deuteronomy 22:18 The defamer of his bride is flogged & may never divorce
- P220 Exodus 22:15 On the seducer must be punished according to the law
- P221 Deuteronomy 21:11 Captive women treated according to special regulations
- P222 Deuteronomy 24:1 The law of divorce, only by means of written document
- P223 Numbers 5:15 Suspected adulteress has to submit to the required test

JUDICIAL

- P224 Deuteronomy 25:2 On whipping transgressors of certain commandments
- P225 Numbers 35:25 On exile to city of refuge for unintentional homicide
- P226 Exodus 21:20 On beheading transgressors of certain commandments
- P227 Exodus 21:16 On strangling transgressors of certain commandments
- P228 Leviticus 20:14 On burning transgressors of certain commandments
- P229 Deuteronomy 22:24 On stoning transgressors of certain commandments
- P230 Deuteronomy 21:22 Hang after execution, violators of certain commandments
- P231 Deuteronomy 21:23 On burial on the same day of execution

SLAVES

- P232 Exodus 21:2 On the special laws for treating the Hebrew bondman
- P233 Exodus 21:8 Hebrew bondmaid married to her master or his son, or...
- P234 Exodus 21:8 ...allow the redemption to the Hebrew bondmaid
- P235 Leviticus 25:46 On the laws for treating an alien bondman

TORTS (wrongful acts of infringement)

- P236 Exodus 21:18 On the penalty for a person inflicting injury
- P237 Exodus 21:28 On the law of injuries caused by an animal
- P238 Exodus 21:33 On the law of injuries caused by a pit
- P239 Exodus 21:37 On the law of punishment of thieves
- P240 Exodus 22:4 On the law of a judgment for damage caused by a beast
- P241 Exodus 22:5 On the law of a judgment for damage caused by a fire
- P242 Exodus 22:6 On the law of an unpaid guardian
- P243 Exodus 22:9 On the law of a paid guardian
- P244 Exodus 22:13 On the law of a borrower

- P245 Leviticus 25:14 On the law of buying and selling
- P246 Exodus 22:8 On the law of litigants
- P247 Deuteronomy 25:12 Save life of one pursued, even if need - kill oppressor
- P248 Numbers 27:8 On the law of inheritance

The 365 Negative Mitzvot/Commandments: "The Don'ts"

IDOLATRY AND RELATED PRACTICES

- N 1 Exodus 20:3 Not believing in any other gods except the One (1) YHVH
- N 2 Exodus 20:4 Not to make images for the purpose of worship
- N 3 Leviticus 19:4 Not to make an idol (even for others) to worship
- N 4 Exodus 20:20 Not to make figures of human beings
- N 5 Exodus 20:5 Not to bow down to an idol
- N 6 Exodus 20:5 Not to worship idols
- N 7 Leviticus 18:21 Not to hand over any children to Moloch
- N 8 Leviticus 19:31 Not to practice sorcery of the ov, (necromancy)
- N 9 Leviticus 19:31 Not to practice sorcery of yidde'oni, (familiar spirits)
- N 10 Leviticus 19:4 Not to study idolatrous practices
- N 11 Deuteronomy 16:22 Not to erect a pillar which people assemble to honor
- N 12 Leviticus 20:1 No figured stones (dias) to lay prostrate on
- N 13 Deuteronomy 16:21 Not to plant trees in the Sanctuary/Temple
- N 14 Exodus 23:13 Swear not by an idol nor instigate an idolater to do so
- N 15 Exodus 23:13 Not to divert any non-Hebrew to idolatry
- N 16 Deuteronomy 13:12 Not to try to persuade a Hebrew to worship idols
- N 17 Deuteronomy 13:9 Not to love someone who seeks to mislead you to idols
- N 18 Deuteronomy 13:9 Not to relax one's aversion to the misleader to idols
- N 19 Deuteronomy 13:9 Not to save the life of a misleader to idols
- N 20 Deuteronomy 13:9 Not to plead for (defend) the misleader to idols
- N 21 Deuteronomy 13:9 Not to oppress evidence unfavorable to the misleader
- N 22 Deuteronomy 7:25 No benefit from ornaments which have adorned an idol
- N 23 Deuteronomy 13:17 Rebuild not a city destroyed as punishment for idolatry
- N 24 Deuteronomy 13:18 Not deriving benefit from property of an apostate city

- N 25 Deuteronomy 7:26 Do not use anything connected with idols or idolatry
- N 26 Deuteronomy 18:20 Not prophesying in the name of idols
- N 27 Deuteronomy 18:20 Not prophesying falsely in the Name of YHVH
- N 28 Deuteronomy 13:3-4 Listen not to one who prophesies in the name of idols
- N 29 Deuteronomy 18:22 Not fearing or refraining from killing a false prophet
- N 30 Leviticus 20:23 Imitate not the ways nor practice customs of idolaters
- N 31 Leviticus 19:26 Not practicing divination Deuteronomy 18:10
- N 32 Deuteronomy 18:10 Not practicing soothsaying
- N 33 Deuteronomy 18:10 Not practicing enchanting
- N 34 Deuteronomy 18:10 Not practicing sorcery
- N 35 Deuteronomy 18:10 Not practicing the art of the charmer
- N 36 Deuteronomy 18:10 Not consulting a necromancer who uses the ob (a bottle made from animal skin)
- N 37 Deuteronomy 18:10 Not consulting a sorcerer
- N 38 Deuteronomy 18:10 Not to seek information from the dead, necromancy
- N 39 Deuteronomy 22:5 Women not to wear men's clothes or adornments
- N 40 Deuteronomy 22:5 Men not wearing women's clothes or adornments
- N 41 Leviticus 19:28 Not tattoo yourself, as is the manner of the idolaters
- N 42 Deuteronomy 22:11 Not wearing a mixture of wool and linen, Shatnes
- N 43 Leviticus 19:27 Not shaving the temples/sides of your head
- N 44 Leviticus 19:27 Not shaving your beard
- N 45 Deuteronomy 16:1; Not making cuttings in your flesh over your dead

PROHIBITIONS RESULTING FROM HISTORICAL EVENTS

- N 46 Deuteronomy 17:16 Not returning to Egypt to dwell there permanently
- N 47 Numbers 15:39 Not to follow one's heart or eyes, straying to impurity
- N 48 Exodus 23:32; Not to make a pact with the Seven (7) Canaanite Nations (Deut. 7:2)
- N 49 Deuteronomy 20:16 Not to spare the life of the Seven (7) Canaanite Nations
- N 50 Deuteronomy 7:2 Not to show mercy to idolaters
- N 51 Exodus 23:33 No one serving false Aluahym (gods) to settle in the land of Yisrael
- N 52 Deuteronomy 7:3 Not to intermarry with one serving false Aluahym (gods)
- N 53 Deuteronomy 23:4 Not to intermarry at all with a male from Ammon or Moav
- N 54 Deuteronomy 23:8 Exclude not marrying a descendant Esau if a proselyte
- N 55 Deuteronomy 23:8 Not to exclude marrying an Egyptian who is a proselyte
- N 56 Deuteronomy 23:7 Not permitted to make peace with Ammon and Moav nations

- N 57 Deuteronomy 20:19 Not destroying fruit trees, even in time of war
- N 59 Deuteronomy 25:19 Not forgetting the evil which Amalek did to us

BLASPHEMY

- N 60 Leviticus 24:16 Not blaspheming the Kadosh (Holy) Name of YHVH [rather]: Exodus 22:27
- N 61 Leviticus 19:12 Not violating an oath by the Kadosh (Holy Name)
- N 62 Exodus 20:7 Not taking the Kadosh (Holy) Name in vain (shav)
- N 63 Leviticus 22:32 Not profaning the Kadosh (Holy) Name of YHVH
- N 64 Deuteronomy 6:16 Not testing/trying His promises & warnings
- N 65 Deuteronomy 12:4 Do not destroy houses of worship or Kadosh (holy) books
- N 66 Deuteronomy 21:23 Leave not body of executed criminal hanging overnight

TEMPLE

- N 67 Numbers 18:5 Be not lax in guarding the Sanctuary/(Temple)
- N 68 Leviticus 16:2 Cohen (Priest) haGadol (The High) enter Sanctuary only at prescribed times
- N 69 Leviticus 21:23 Cohen (Priests) with blemish enter not Temple, from Altar inwards
- N 70 Leviticus 21:17 Cohen (Priest) with a blemish not to minister in the Sanctuary
- N 71 Leviticus 21:18 Cohen (Priest) with temporary blemish minister not in Sanctuary
- N 72 Numbers 18:3 Levites & Cohanim (Priests) not to interchange in their functions
- N 73 Leviticus 10:9 Drunk persons may not enter Sanctuary or teach Torah
- N 74 Numbers 18:4 A Zar (non-Cohen (Priest) not to minister in Sanctuary
- N 75 Leviticus 22:2 Tameh (unclean) Cohen (Priest) not to minister in Sanctuary
- N 76 Leviticus 21:6 Cohen (Priest) who is tevil yom (refers to a person who has immersed in a mikveh but will not become pure until the evening), not to minister in Sanctuary
- N 77 Numbers 5:3 Tameh (unclean) person not to enter any part of Temple
- N 78 Deuteronomy 23:11 Tameh (unclean) person enter not camp of Levites (Temple mount)
- N 79 Exodus 20:25 Build not an Altar of stones which were touched by iron
- N 80 Exodus 20:26 Not to have an ascent to the Altar by steps
- N 81 Leviticus 6:6 Not to extinguish the Altar fire
- N 82 Exodus 30:9 Offer nothing, but specified incense, on Golden Altar
- N 83 Exodus 30:32 Not to make any oil the same as the Oil of Anointment
- N 84 Exodus 30:32 Anoint none with special oil except Cohen (Priest) Gadol (High) & King
- N 85 Exodus 30:37 Not to make incense same as burnt on Altar in Sanctuary

- N 86 Exodus 25:15 Not to remove the staves from their rings in the Ark
- N 87 Exodus 28:28 Not to remove the Breastplate from the Ephod
- N 88 Exodus 28:32 Make not any incision in Cohen (Priest) haGadol's (TheHigh) upper garment

SACRIFICES

- N 89 Deuteronomy 12:13 Offer not sacrifices outside Sanctuary/(Temple) Court
- N 91 Leviticus 22:20 Dedicate not a blemished animal to be offered on Altar
- N 92 Leviticus 22:22 Not to slaughter a blemished animal as a korban (sacrificial offerings)
- N 93 Leviticus 22:24 Not to dash the blood of a blemished beast on the Altar
- N 94 Leviticus 22:22 Not to burn the inner parts of blemished beast on Altar
- N 95 Deuteronomy 17:1 Not to sacrifice a beast with a temporary blemish
- N 96 Leviticus 22:25 Not to offer a blemished sacrifice of a gentile
- N 97 Leviticus 22:21 Not to cause a consecrated offering to become blemished
- N 98 Leviticus 2:11 Not to offer leaven or honey upon the Altar
- N 99 Leviticus 2:13 Not to offer a sacrifice without salt
- N100 Deuteronomy 23:19 Offer not on Altar: "hire of harlot" or "price of dog"
- N101 Leviticus 22:28 Not to slaughter an animal & its young on the same day
- N102 Leviticus 5:11 Not to put olive oil on the sin meal-offering
- N103 Leviticus 5:11 Not to put frankincense on the sin meal-offering
- N104 Numbers 5:15 Not to put olive oil on the jealousy offering
- N105 Numbers 5:15 Not to put frankincense on the jealousy offering
- N106 Leviticus 27:10 Not to substitute sacrifices
- N107 Leviticus 27:26 Not to change sacrifices from one category to the other
- N108 Numbers 18:17 Redeem not the firstborn of permitted (clean) animals
- N109 Leviticus 27:33 Not to sell the tithe of the herd of cattle
- N110 Leviticus 27:28 Not to sell a devoted field
- N111 Leviticus 27:28 Not to redeem a devoted field
- N112 Leviticus 5:8 Not to split head of bird slaughtered for Sin-offering
- N113 Deuteronomy 15:19 Not to do any work with a dedicated beast
- N114 Deuteronomy 15:19 Not to shear a dedicated beast
- N115 Exodus 34:25 Slaughter not Pesach (Passover) lamb if chametz (leavened foods that are forbidden on the Hebrew holiday of Pesach/Passover) has begun
- N116 Exodus 23:10 Leave not sacrificial portions of Pesach lamb overnight
- N117 Exodus 12:10 Allow not meat of Pesach lamb to remain till morning

- N118 Deuteronomy 16:4 No meat of Nisan 14 Festive Offering remains till day 3
- N119 Numbers 9:13 No meat of 2nd Pesach lamb Offering remain till morning
- N120 Leviticus 22:30 No meat of Thanksgiving Offering to remain till morning
- N121 Exodus 12:46 Not to break any bones of Pesach lamb offering
- N122 Numbers 9:12 Not to break any bones of 2nd Pesach lamboffering
- N123 Exodus 12:46 Not to remove Pesach offering from where it is eaten
- N124 Leviticus 6:10 Not to bake the residue of a meal offering with leaven
- N125 Exodus 12:9 Not to eat the Pesach offering boiled or raw
- N126 Exodus 12:45 Not to allow an alien resident to eat Pesach offering
- N127 Exodus 12:48 An uncircumcised person may not eat the Pesach offering
- N128 Exodus 12:43 Not to allow an apostate to eat the Pesach offering
- N129 Leviticus 12:4 Tameh (ritually unclean) person may not eat holy things
- N130 Leviticus 7:19 Eat not meat of consecrated things that've become tameh
- N131 Leviticus 19:6-8 Not to eat sacrificial meat beyond the allotted time
- N132 Leviticus 7:18 Eat not sacrificial meat slaughtered in wrong intention
- N133 Leviticus 22:10 A zar/non-Cohen (Priest) may not eat terumah (gift or offering)
- N134 Leviticus 22:10 A Cohen's (Priest's) sojourner or hired worker may not eat terumah (gift or offering)
- N135 Leviticus 22:10 An uncircumcised person may not eat (gift or offering)
- N136 Leviticus 22:4 Tameh (ritually unclean) Cohen (Priest) may not eat terumah (gift or offering)
- N137 Leviticus 22:12 Bat-Cohen (Priest) if married to non-Cohen (Priest) not to eat Kadosh (holy) food
- N138 Leviticus 6:16 Not to eat the Meal-offering of a Cohen (Priest)
- N139 Leviticus 6:23 Eat not Sin-offering meat sacrificed within Sanctuary
- N140 Deuteronomy 14:3 Not to eat consecrated animals that have become blemished
- N141 Deuteronomy 12:17 Eat not unredeemed 2nd corn tithe outside Yerushalayim
- N142 Deuteronomy 12:17 Consume not unredeemed 2nd wine tithe outside Yerusalem
- N143 Deuteronomy 12:17 Consume not unredeemed 2nd oil tithe outside Yerusalem
- N144 Deuteronomy 12:17 Eat not an unblemished firstling outside Yerushalayim
- N145 Deuteronomy 12:17 Eat not sin or guilt offerings outside Sanctuary court
- N146 Deuteronomy 12:17 Not to eat the meat of the burnt offering at all
- N147 Deuteronomy 12:17 Eat not lesser sacrifices before blood dashed on Altar
- N148 Deuteronomy 12:17 A zar/non-Cohen (Priest) is not to eat the most Kadosh (holy) offerings
- N149 Exodus 29:33 A Cohen (Priest) not to eat First (1st)- Fruits outside Temple courts

- N150 Deuteronomy 26:14 Eat not unredeemed 2nd tithe while in state of impurity
- N151 Deuteronomy 26:14 Not eating the 2nd tithe while in mourning
- N152 Deuteronomy 26:14 On 2nd tithe redemption money (only for food and drink)
- N153 Leviticus 22:15 Not eating untithed produce, tavel
- N154 Exodus 22:28 Not changing the order of separating the various tithes
- N155 Deuteronomy 23:22 Delay not payment of offerings, freewill or obligatory
- N156 Exodus 23:15 Go not to Temple on pilgrim festivals without offering
- N157 Numbers 30:3 Not to break your word, even if without an oath

PRIESTS

- N158 Leviticus 21:7 A Cohen (Priest) may not marry a harlot
- N159 Leviticus 21:7 A Cohen (Priest) marry not a woman profaned from the Priesthood
- N160 Leviticus 21:7 A Cohen (Priest) may not marry a divorcee
- N161 Leviticus 21:14 Cohen (Priest) haGadol (The High) may not marry a widow
- N162 Leviticus 21:15 Cohen (Priest) haGadol (The High) may not take a widow as a concubine
- N163 Leviticus 10:6 Cohen (Priest) with disheveled hair may not enter the Sanctuary
- N164 Leviticus 10:6 Cohen (Priest) wearing torn garments may not enter Sanctuary
- N165 Leviticus 10:7 Cohen (Priest) leave not Temple courtyard during the service
- N166 Leviticus 21:1 Common Cohen (Priest) must not be defiled for dead, except some
- N167 Leviticus 21:11 Cohen (Priest) haGadol (The High) may not be under one roof with dead body
- N168 Leviticus 21:11 Cohen (Priest) haGadol (The High) must not be defiled for any dead person
- N169 Deuteronomy 18:1 Levites have not part in the division of Yisrael's land
- N170 Deuteronomy 18:1 Levites share not in the spoils of war
- N171 Deuteronomy 14:1 Not to tear out hair for the dead

DIETARY LAWS

- N172 Deuteronomy 14:7 Not to eat any unclean animal
- N173 Leviticus 11:11 Not to eat any unclean fish
- N174 Leviticus 11:13 Not to eat any unclean fowl
- N175 Deuteronomy 14:19 Not to eat any creeping winged insect
- N176 Leviticus 11:41 Not to eat anything which creeps on the earth
- N177 Leviticus 11:44 Not to eat creeping thing that breeds in decayed matter
- N178 Leviticus 11:42 Not to eat living creatures that breed in seeds / fruit
- N179 Leviticus 11:43 Not to eat any detestable creature

- N180 Deuteronomy14:21 Not to eat any animal which died naturally, a nevelah
- N181 Exodus22:30 Not to eat an animal which is torn or mauled
- N182 Deuteronomy12:23 Not to eat any limb taken from a living animal
- N183 Genesis 32:33 Not to eat the sinew (a tendon or ligament) of the thigh-vein
- N184 Leviticus 7:24 Not to eat blood
- N185 Leviticus 7:23 Not to eat certain types of fat of clean animal
- N186 Exodus 23:19 Not to boil young male goat (meat) in its mother's milk
- N187 Exodus 34:26 Not to eat young male goat cooked in its mother's milk
- N188 Exodus 21:28 Not to eat the flesh of a condemned & to be stoned ox
- N189 Leviticus 23:14 Eat not bread made from grain of new crop, before Omer
- N190 Leviticus 23:14 Eat not roasted grain of new crop, before Omer offering
- N191 Leviticus 23:14 Eat not green ears of new crop, before Omer (Nisan 16)
- N192 Leviticus 19:23 Not to eat orlah (uncircumcised-fruit during the first three (3) years after planting.)
- N193 Deuteronomy 22:9 Eat not growth of mixed vineyard planting
- N194 Deuteronomy 32:38 Not to use wine libations for idols
- N195 Leviticus 19:26; Deuteronomy21:20 No eating or drinking to excess, gluttony & drunkenness
- N196 Leviticus 23:29 Not to eat anything on Yom Kippur / Day of Atonement
- N197 Exodus 13:3 Not to eat chametz, leaven(ed), on Pesach
- N198 Exodus 13:7 Not to eat an admixture of chametz/leaven(ed) on Pesach
- N199 Deuteronomy 16:3 Not to eat chametz, leaven(ed), after noon of 14 Nisan
- N200 Exodus 13:7 No chametz may be seen in our homes during Pesach
- N201 Exodus 12:19 Not to possess chametz, leaven(ed), during Pesach

NAZIRITES

- N202 Numbers 6:3 A Nazirite (one who took the ascetic vow described in Numbers 6:1-21) may not drink wine or any beverage from grapes
- N203 Numbers 6:3 A Nazirite may not eat fresh grapes
- N204 Numbers 6:3 A Nazirite may not eat dried grapes
- N205 Numbers 6:4 A Nazirite may not eat grape seeds/kernels
- N206 Numbers 6:4 A Nazirite may not eat grape peels/husks
- N207 Numbers 6:7 Nazirite may not rend himself tameh (unclean) for the dead
- N208 Leviticus 21:11 Nazirite must not become tameh entering house with corpse
- N209 Numbers 6:5 A Nazirite must not shave his hair

AGRICULTURE

- N210 Leviticus 23:22 Reap not a whole field without leaving corners for poor
- N211 Leviticus 19:9 Not to gather ears of grain that fell during harvesting
- N212 Leviticus 19:10 Not to gather the mis-formed clusters of grapes
- N213 Leviticus 19:10 Not to gather single fallen grapes during the vintage
- N214 Deuteronomy 24:19 Not to return for a forgotten sheaf
- N215 Leviticus 19:19 Not to sow diverse kinds of seed in one (1) field
- N216 Deuteronomy 22:9 Not to sow grain or vegetables in a vineyard
- N217 Leviticus 19:19 Not to crossbreed animals of different species
- N218 Deuteronomy 22:10 Work not with two (2) different kinds of animals together
- N219 Deuteronomy 25:4 Muzzle not animal working field to prevent from eating
- N220 Leviticus 25:4 Not to cultivate the soil in the 7th year, shemittah
- N221 Leviticus 25:4 Not to prune the trees in the 7th year
- N222 Leviticus 25:5 Reap not self-grown plant in 7th year as ordinary year
- N223 Leviticus 25:5 Gather not self-grown fruit in 7th yr. as ordinary year
- N224 Leviticus 25:11 Not to till the earth or prune trees in Jubilee year
- N225 Leviticus 25:11 Reap not after growths of Jubilee year as ordinary year
- N226 Leviticus 25:11 Not to gather fruit in Jubilee year as in ordinary year
- N227 Leviticus 25:23 Sell not one's Yisrael land holdings permanently
- N228 Leviticus 25:33 Not to sell/change the open lands of the Levites
- N229 Deuteronomy 12:19 Not to leave the Levites without support

LOANS, BUSINESS, AND THE TREATMENT OF SLAVES

- N230 Deuteronomy 15:2 Not to demand payment of debts after (7th) Shmitah year
- N231 Deuteronomy 15:9 Not to refuse loan to poor because Shmitah year is near
- N232 Deuteronomy 15:7 Not to deny charity to the poor
- N233 Deuteronomy 15:13 Not sending a Hebrew bondman away empty-handed
- N234 Exodus 22:24 Not demanding payment from a debtor known unable to pay
- N235 Leviticus 25:37 Not lending to another Hebrew at interest
- N236 Deuteronomy 23:20 Not borrowing from another Hebrew at interest
- N237 Exodus 22:24 Not participating in an agreement involving interest
- N238 Leviticus 19:13 Oppress not an employee by delaying paying his wages
- N239 Deuteronomy 24:10 Not taking a pledge from a debtor by force
- N240 Deuteronomy 24:12 Not keeping a poor man's pledge when he needs it

- N241 Deuteronomy 24:17 Not taking any pledge from a widow
- N242 Deuteronomy 24:6 Not taking ones's business (or food) utensils in pledge
- N243 Exodus 20:13 Not abducting an Yisraelite
- N244 Leviticus 19:11 Not stealing
- N245 Leviticus 19:13 Not robbing
- N246 Deuteronomy 19:14 Not fraudulently altering land boundaries / landmarker
- N247 Leviticus 19:13 Not usurping our debts / do not defraud
- N248 Leviticus 19:11 Not repudiating debts, denying receipt of loan/deposit
- N249 Leviticus 19:11 Not to swear falsely regarding another man's property
- N250 Leviticus 25:14 Not wronging/deceiving one another in business
- N251 Leviticus 25:17 Not wronging/misleading one another even verbally
- N252 Exodus 22:20 Not harming the stranger among you verbally
- N253 Exodus 22:20 Not injuring the stranger among you in business/trade
- N254 Deuteronomy 23:16 Not handing over a slave who's fled to Yisrael
- N255 Deuteronomy 23:17 Take no advantage of a slave who's fled to Yisrael
- N256 Exodus 22:21 Not afflicting the orphans and widows
- N257 Leviticus 25:39 Not employing a Hebrew bondman in degrading tasks
- N258 Leviticus 25:42 Not selling a Hebrew bondman
- N259 Leviticus 25:43 Not treating a Hebrew bondman cruelly
- N260 Leviticus 25:53 Not allowing a heathen to mistreat a Hebrew bondman
- N261 Exodus 21:8 Not selling a Hebrew maidservant. & if you marry her...
- N262 Exodus 21:10 ...withhold not: food, raiment, or conjugal rights
- N263 Deuteronomy 21:14 Not selling a captive woman
- N264 Deuteronomy 21:14 Not treating a captive woman as a slave
- N265 Exodus 20:17 Not coveting another man's possessions/property, etc.
- N266 Deuteronomy 5:18 Covet not one's possessions, even the desire forbidden
- N267 Deuteronomy 23:26 A worker is not to cut down standing grain during work
- N268 Deuteronomy 23:24 A hired laborer not to take more fruit than he can eat
- N269 Deuteronomy 22:3 Not ignoring lost property to be returned to its owner
- N270 Exodus 23:5 Refuse not to help man or animal collapsing with burden
- N271 Leviticus 19:35 Not cheating/defrauding with measurements & weights
- N272 Deuteronomy 25:13 Not to possess false/inaccurate weights and measures

- N273 Leviticus 19:15 A Judge is not to commit unrighteousness
- N274 Exodus 23:8 A Judge is not to accept bribes/gifts from litigants
- N275 Leviticus 19:15 A Judge is not to favor (be partial to) a litigant
- N276 Deuteronomy 1:17 Judge not avoid justice being in fear of wicked person
- N277 Leviticus 19:15 A Judge not to decide in favor of poor man, out of pity [rather]: Exodus 23:3
- N278 Exodus 23:6 A Judge is not to discriminate against the wicked
- N279 Deuteronomy 19:13 Judge not to pity one who killed or caused loss of limb
- N280 Deuteronomy 24:17 A Judge not perverting justice due strangers or orphans
- N281 Exodus 23:1 Judge not to hear one litigant in absence of the other
- N282 Exodus 23:2 Court may not convict by majority of 1 in capital case
- N283 Exodus 23:2 Judge accept not colleague's opinion, unless sure right
- N284 Deuteronomy 1:17 Not appointing an unlearned judge ignorant of the Torah
- N285 Exodus 20:16 Not bearing false witness
- N286 Exodus 23:1 A Judge is not to receive a wicked man's testimony
- N287 Deuteronomy 24:16 A Judge receive not testimony from litigant's relatives
- N288 Deuteronomy 19:15 Not convicting on the testimony of a single witness
- N289 Exodus 20:13 Not murdering a human being
- N290 Exodus 23:7 No conviction based on circumstantial evidence alone
- N291 Numbers 35:30 A witness must not sit as a Judge in capital cases
- N292 Numbers 35:12 Not killing a murderer without trial and conviction
- N293 Deuteronomy 25:12 Not to pity or spare the life of a pursuer
- N294 Deuteronomy 22:26 Not punishing a person for a Sin committed under duress
- N295 Numbers 35:31 Not accepting ransom from an unwitting murderer
- N296 Numbers 35:32 Not accepting a ransom from a wilful murderer
- N297 Leviticus 19:16 Hesitate not to save life of another person in danger
- N298 Deuteronomy 22:8 Not leaving obstacles on public or private domain
- N299 Leviticus 19:14 Not misleading another by giving wrong advice
- N300 Deuteronomy 25:2-3 Inflict not more than assigned number lashes to guilty
- N301 Leviticus 19:16 Not to tell tales
- N302 Leviticus 19:17 Not to bear hatred in your heart toward your brethren
- N303 Leviticus 19:17 Not to put one another to shame

- N304 Leviticus 19:18 Not to take vengeance on another
- N305 Leviticus 19:18 Not to bear a grudge
- N306 Deuteronomy 22:6 Not to take entire bird's nest, mother and her young
- N307 Leviticus 13:33 Not to shave a leprous scall
- N308 Deuteronomy 24:8 Not to cut or cauterize (remove) other signs of leprosy
- N309 Deuteronomy 21:4 Plow not a valley where slain body found
- N310 Exodus 22:17 Not permitting a witch (sorcerer) to live
- N311 Deuteronomy 24:5 Take not bridegroom from home in first (1st) year of marriage
- N312 Deuteronomy 17:11 Not to differ from or disobey the Kohanim (Priests) and the Judge
- N313 Deuteronomy 13:1 Not to add to the Mitzvot (Commandments) of Torah
- N314 Deuteronomy 13:1 Not to detract from the Mitzvot (Commandments) of Torah
- N315 Exodus 22:27 Not to curse a judge
- N316 Exodus 22:27 Not to curse a ruler
- N317 Leviticus 19:14 Not to curse any Hebrew
- N318 Exodus 21:17 Not cursing parents
- N319 Exodus 21:15 Not to strike parents
- N320 Exodus 20:10 Not to work on Shabbat
- N321 Exodus 16:29 Not to walk beyond permitted limits, eruv, on Shabbat
- N322 Exodus 35:3 Not to inflict punishment on the Shabbat
- N323 Exodus 12:16 Not to work on the first (1st) day of Pesach (Passover)
- N324 Exodus 12:16 Not to work on the seventh (7th) day of Pesach (Passover)
- N325 Leviticus 23:21 Not to work on Shavu'ot
- N326 Leviticus 23:25 Not to work on Yom Teruah
- N327 Leviticus 23:35 Not to work on the first (1st) day of Sukkot (booths)
- N328 Leviticus 23:36 Work not 8th-day Sukkot (booths)
- N329 Leviticus 23:28 Not to work on Yom Kippur (the Day of Atonement)

INCEST AND OTHER FORBIDDEN RELATIONSHIPS

- N330 Leviticus 18:7 No relations with one's mother
- N331 Leviticus 18:8 No relations with one's father's wife
- N332 Leviticus 18:9 No relations with one's sister

- N333 Leviticus 18:11 No relations with step-sister
- N334 Leviticus 18:10 No relations with one's son's daughter
- N335 Leviticus 18:10 No relations with one's daughter's daughter
- N336 Leviticus 18:10 No relations with one's daughter
- N337 Leviticus 18:17 No relations with a woman and her daughter
- N338 Leviticus 18:17 No relations with a woman and her son's daughter
- N339 Leviticus 18:17 No relations with a woman & her daughter's daughter
- N340 Leviticus 18:12 No relations with one's father's sister
- N341 Leviticus 18:13 No relations with one's mother's sister
- N342 Leviticus 18:14 No relations with wife of father's brother
- N343 Leviticus 18:15 No relations with one's son's wife
- N344 Leviticus 18:16 No relations with brother's wife
- N345 Leviticus 18:18 No relations with sister of wife, during wife's life
- N346 Leviticus 18:19 No relations with a menstruant
- N347 Leviticus 18:20 No relations with another man's wife
- N348 Leviticus 18:23 Men may not lie with beasts
- N349 Leviticus 18:23 Women may not lie with beasts
- N350 Leviticus 18:22 A man may not lie carnally with another man
- N351 Leviticus 18:7 A man may not lie carnally with his father
- N352 Leviticus 18:14 A man may not lie carnally with his father's brother
- N353 Leviticus 18:6 Not to be intimate with a kinswoman
- N354 Deuteronomy 23:3 A mamzer (bastard) may not have relations with a Hebrew
- N355 Deuteronomy 23:18 No relations (harlotry) with a woman outside marriage
- N356 Deuteronomy 24:4 Remarry not your divorced wife after she has remarried
- N357 Deuteronomy 25:5 Childless widow marry none except late husband's brother
- N358 Deuteronomy 22:29 Divorce not wife, that he has to marry after violating her
- N359 Deuteronomy 22:19 Divorce not wife, after falsely slandering her
- N360 Deuteronomy 23:2 Man unable of procreation (eunuch) not to marry Hebrew
- N361 Leviticus 22:24 Not to castrate a beast

THE MONARCHY

- N362 Deuteronomy 17:15 Not appointing a king who is not of the seed of Yisrael
- N363 Deuteronomy 17:16 A king not to accumulate an excess number of horses
- N364 Deuteronomy 17:17 A king not taking many wives
- N365 Deuteronomy 17:17 A king not amassing great personal wealth

Baptisms in Scripture

Baptism of Water

A Jewish man called Yochanan (John) was baptising people in the Jordan River in first century Israel, including his cousin who would later become world famous: Y'shua of Nazareth. Many Jewish people responded to the call of this Jewish man to immerse themselves in the river as a sign of repentance, and a desire to get right with YHWH. Some of the Pharisees were also among them. Did Yochanan invent baptism at this time? Or was it part of Jewish tradition and practice before that?

No, he didn't, and yes it was.

And the Hebrew word for an immersion pool built for this purpose, "mikveh", also points us in the right direction in understanding deeper meaning in the practice.

Immersion in Jewish Tradition

The Jewish laws which had been passed down orally from generation to generation had several things to say about the need for ritual washing, and the most desirable places to do it. [1] There are six different options suggested that satisfy the requirements, starting with pits or cisterns of standing water as acceptable but least desirable, moving up to pits that are refreshed by rainwater as slightly more desirable, then the custom-built ritual bath, or "mikveh" with 40 se'ahs (300 liters) or more of water, then fountains, then flowing waters.

But "living waters" (as found in natural lakes and rivers) which were considered to be the best possible situation.

The Mishnah specifies what makes the water clean or unclean, and expresses a preference for a larger, fresher body of water, "For in it a person may immerse themselves and immerse others".

So Yochanan immersing people in the "Living waters" of the River Jordan was perfectly within Jewish law and practice at the time.

The Essenes, a strict Jewish sect, were doing it too out in the Judean Desert. But why were Jewish people immersing themselves in water? Is baptism in the Jewish Scriptures? Well, sort of, yes.

Ritual Bathing in the Bible

"Then the LORD spoke to Moses, saying: You shall also make a laver of bronze, with its base also of bronze, for washing. You shall put it between the tabernacle of meeting and the altar. And you shall put water in it, for Aaron and his sons shall wash their hands and their feet in water from it. When they go into the tabernacle of meeting, or when they come near the altar to minister, to burn an offering made by fire to the LORD, they shall wash with water, lest they die. So, they shall wash their hands and their feet, lest they die. And it shall be a statute forever to them—to him and his descendants throughout their generations." Exodus 30:17-21

The priests had to be ritually clean (tahor) in order to serve at the tabernacle, and Israelites who had become ritually unclean (tamay) had to restore their situation with the passing of time and bathing their whole body in fresh, ritually clean (tahor) water, according to Leviticus 15.

Later, when the temple had been built, it was necessary for everyone to be immersed in a mikveh to become ritually clean before entering the temple. There are many ancient mikva'ot (plural of mikveh) to be seen in Jerusalem, and it is clear to see the two sets of steps for each one – a set of steps going down to the mikveh in an impure (tamay) state on one side, and on the other side, steps where the pilgrim will emerge fresh and ritually clean (tahor).

What did it look like in the time of Y'shua?

Following the upheaval of the 1967 war, archaeologists were presented with the opportunity to excavate parts of the upper city of Jerusalem, giving a new window into daily life in ancient times. [2] Many of the houses were grand and spacious, with their own water cisterns and ritual baths in the basements. Some houses were found to have had several of these mikva'ot, since it is thought that as well as providing for the household (which could even be up to fifty people) they would have been able to welcome and host pilgrims arriving for the Jewish feasts, catering for many more. Many of this upper city aristocracy were among the priestly class, who would have to stay in a state of ritual purity as much as possible, and so would have to immerse themselves in a mikveh frequently. Archaeologists also believe that the pools of Siloam and Bethsaida could have been used for ritual bathing in the Second Temple period for those visiting Jerusalem for the high holy days.

So, immersion in a mikveh was quite common at the time of Y'shua, but the New Testament also describes baptisms taking place not only in rivers, but in any available body of water. In Acts 8, we read of a visiting pilgrim from Ethiopia, who came to believe in Y'shua as he read Isaiah on the way home:

“As they traveled along the road, they came to some water and the eunuch said, “Look, here is water. What can stand in the way of my being baptized?” (verse 36).

By this point baptism had come to signify a decision to accept Y'shua as Messiah and Lord.

The word “Mikveh”

The Hebrew noun for a ritual bath (mikveh) can help us understand a bit more about the Jewish notion of immersion. Often the Hebrew language reveals keys in the Hebrew thought behind the words. The word mikveh shares the same root as the word for hope (tikvah), for line (kav) and alignment, and the concept of hoping or waiting on YHWH (kiviti l'Adonai).

Here is what Strong's Lexicon has to say about the word:

מִקְוֵה miqveh, mik-veh';

something waited for, i.e. confidence (objective or subjective);

also a collection, i.e. (of water) a pond, or (of men and horses) a caravan or drove: abiding, gathering together, hope, linen yarn, plenty (of water), pool.

and the same root word:

קָוָה qâvâh, kaw-vaw’;

to bind together (perhaps by twisting), i.e. collect; (figuratively) to expect: - gather (together), look, patiently, tarry, wait (for, on, upon).

The ideas of binding together, or twisting together, of yarn, gives us a good mental picture of what it means to align ourselves with YHWH, and wait for him. We gather ourselves and bind ourselves to his word and to him, we line ourselves up with him, and wait for him in confidence and hope. When you read that the Psalmist says he waits upon the Lord, this is usually the word he is using.

The linked concepts of mikvah (collected pool of water) and tikvah (hope, confidence) are played out beautifully in Jeremiah 17:13, where the prophet poetically expresses the ideas through the metaphor of trees either rooted and flourishing beside water when we trust in YHWH, or drying up for the lack of water when we put our trust in man. A few verses later, Jeremiah summarises:

“YHWH, you are the hope (mikveh) of Israel; all who forsake you will be ashamed (or dried out). Those who turn away from you will be written in the dust because they have forsaken the Lord, the spring of living water.”(Jeremiah 17:13)

This is a word play – the text actually says *“YHWH is the MIKVEH of Israel, and all who forsake him will be ashamed or dried out!”* So, it makes more sense now that Jeremiah continues, to say that when we turn away from this mikveh of water and hope, we will be ashamed, which can also be translated “dried out”. Through this word play, Jeremiah deliberately points us back to the analogy of the man who trusts in YHWH being like a tree beside plenty of water, and the one who leaves YHWH ending up in dry, dusty shame.

A “Mikveh” of living water represents the bounty and resources of the new life that we can enjoy in YHWH. Those who put their hope in YHWH, choosing to align their lives with him, will never be dried out, but will always have fresh life in him.

Next time you see someone being immersed in water to signify their new life in Y’shua, the hope of Israel, the mikveh of Israel, call to mind all that he said about being the water of life, the well of living water that springs up to eternal life... because that’s exactly who He is!

[1] Tractate Mivaoth, Babylonian Talmud, Mishnah 1-8

There are six degrees of gatherings of water, each superior to the other.

The water of pits... The same rules apply to the water of pits, the water of cisterns, the water of ditches, the water of caverns, the water of rain drippings which have stopped, and mikwehs of less than forty se’ahs: they are all clean during the time of rain; when the rain has stopped those near to a city or to a road are unclean, and those distant remain clean until the majority of people pass [that way].

Superior to such [water] is the water of rain drippings which have not stopped.

Superior to such [water] is [the water of] the mikveh containing forty se’ahs, for in it persons may immerse themselves and immerse others.

Superior again is [the water of] a fountain whose own water is little but has been increased by a greater quantity of drawn water; it is equivalent to the mikveh inasmuch as it may render clean by

standing water, and to an [ordinary] fountain in as much as one may immerse in it whatever the quantity of its contents.

Superior again are 'smitten waters' which can render clean even when flowing.

Superior again are 'living waters' which serve for the immersion of persons who have a running issue and for the sprinkling of lepers, and are valid for the preparation of the water of purification.

[2] Jerusalem Archeological Park / The Antiques Authority website: www.archpark.org.il Levine Lee I., *Jerusalem: Portrait of the City in the Second Temple Period (538 B.C.E. – 70 C.E.)*, Jewish Publication Society, 2002

THE ORDINANCE OF WATER BAPTISM

The word "Baptism" is a transliteration of the Greek word BAPTIZO which means to immerse. In Hebrew it is referred to as a MIKVEH - an immersion. Basically, it is an immersion into another substance, for the purpose of being saturated by it, such as water in this instance. The new covenant also presents the immersion of a believer "in the Spirit of YHWH" and also "with Fire". Matthew 3:11

"¹¹ I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:"

THE ORDINANCE OF BAPTISM

Baptism, as it has been known in the gospel age, is not a new ordinance. In the text of Hebrews 6: 1-2, it is "baptisms" - plural, as there is more than one type of baptism in scripture. These are:

- 1) The baptism of creation to life - *Genesis 1 & 7; 2 Peter 3: 6-7*
- 2) The baptism of Moses from Egypt - *Exodus 14:19-31; 1 Corinthians 10: 1-4*
- 3) The baptism of Ritual Cleansing - *Leviticus 8: 5-9; Numbers 8: 6-7; 19:13, 20*
- 4) The baptism of John unto repentance - *Matthew 3: 1-6*
- 5) The baptism of Y'shua into His Body - *Romans 6:3-5*
- 6) The baptism in the Spirit of YHWH for ministry - *Matthew 3:11 & Luke 3:16*
- 7) The baptism of fire for purification - *Matthew 3:11 & Luke 3:16; 1 Peter 4:12-16*

In the beginning, the creation in its disordered state was immersed in water and it was through the operation of the Spirit brooding upon the waters that He brought forth order out of chaos, and created new life. Genesis 1:1-10

The ordinance of immersion originated at creation in the birthing of the earth out of its submerged state under the water. When Yahweh gathered the waters together into seas, He caused the earth to be resurrected out of its watery grave which in effect, was the 'womb' from which it came forth. The word used for 'gathered waters' in verse 10 is "mikveh". The mikveh waters were actually the womb of creation from which He brought forth new life out of its former state of 'death'.

Water is always used as a cleansing, purifying agent in His purposes to initiate a change from one state of existence to another. It was the element of water that was used in conjunction with the Spirit's power upon the waters, initiated by the Word of YHWH that effected the purposes of Father YHWH. This is the prototype of all other forms of baptism or ritual immersions.

The creation was again cleansed and purified by water with the flood of Noah's day. Peter calls this a baptism of the earth. There are two elements used by Yahweh for cleansing - water and fire. The earth was cleansed by water the first time, during the flood. The second time it will be cleansed by fire (immersed in fire), as it is written in 2 Peter 3:6-7 and Matthew 3:12.

The whole nation of Israel was baptised "into Moses" when they went through the Red Sea, which separated them and cleansed them from the influence of Egypt, which represented the world and its lifestyle, before being taken to the promised land. The waters of the Red Sea allowed them to pass from one state of existence to another, from the status of bondage and slavery to that of freedom with the status of sonship; to become a nation with a unique calling and destiny. Exodus Chs. 12-14; 19:10

Having gone through the mikveh of the Red Sea, they were commanded to undergo ritual cleansing before approaching Yahweh and entering into covenant with Him at Sinai (Exodus 19:10). This became an ordained ritual for all necessary natural and spiritual cleansing, and for all acts of consecration and spiritual offerings. Leviticus 14:8-9; 13:54-58; 1:7-9, 10-13; 8:18-21

It applied to all changes of status in life where one progressed from one state of existence to another, as a process of cleansing and renewal for the transition to the new appointment or position in life. It is an acknowledgment that Yahweh Elohim is the source of all life and it is a commitment to live from the enabling which He imparts for the new status in life.

It is undertaken before marriage and before the Bar Mitzvah, before deeper consecration or religious study, after life-changing experiences or enlightenment that initiate a change in one's spiritual status or calling. It is also taken before consecrated days.

In undergoing the mikveh waters, the person is considered to have been saturated by the Spirit of YHWH and to be "re-born" or "born again" by His creative power, so as to enter into a more elevated state of spiritual life for their new status. John 3:3, 10

The priests were required to undergo ritual immersion when being consecrated into the priesthood and also after that, in cases where they would become defiled by contact with that which was unclean. Leviticus 8:5-9; Numbers 8:6-7; 19:13, 20

The Talmud, Mishnah tells us that the high priest immersed himself five times and washed his hands and feet ten times during the sacrifices and in ministering the office on Yom Kippur (Moed, Yoma 3 Mishneh 3). The Mikveh was the means of maintaining a state of ritual purity before YHWH.

JOHN'S BAPTISM

"The voice of one crying in the wilderness; Prepare ye the way of the Lord; Make his paths straight. " And all flesh shall see the salvation of YHWH" Luke 3:4,6

After 400 years of silence, John came on the scene as a voice crying out in a spiritual wilderness of hypocritical fundamentalism, legalism and unbelief, to call the nation back to repentance and prepare the way for the Messiah.

"John came baptising in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins" Mark 1: 4

John's call to repentance recorded in the gospels, was echoed through the "Days of Awe" which preceded Yom Teruah (Feast of Trumpets) when each year the nation sought repentance and cleansing from past sins to enable them to pass through the coming judgment day of Yom Kippur. The baptism in which he officiated was in the month before that yearly preparation for the most holy day of the religious year. His baptism was an immersion "unto repentance" based upon the ordinances of ritual cleansing.

Ritual cleansing (the Mikveh) was an established practice in Israel and was understood to be a work of the Spirit of Yahweh Elohim for inner cleansing. John's Mikveh immersion, was an outward symbol after an inner change that enabled repentant individuals to enter into an elevated state (i.e. a higher spiritual state) to prepare them to receive the Spirit of YHWH and enter the Kingdom of YHWH. John 3: 5

⁵ Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5)

It was believed that the Messiah would come on one of the Sabbaths (weekly or Festival Sabbaths) and he would be commissioned to immerse the nation in the Jordan, as Joshua had done, in preparation for the Messianic kingdom. This was the reason that the Pharisees sent priests and Levites to question John as to whether he was the Messiah, the Prophet, or Elijah (Deut.18:15; John 1:19-26). Hence, the statement of John coming in the spirit of Elijah to prepare the way of Messiah.

John, officiating in the priestly office, referred to 'One' coming after him who was greater than he 'whose sandal strap I am not worthy to stoop down and loose' -

"I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:" (Matthew 3:11)

"John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:" (Luke 3:16)

During Y'shua's earthly ministry He never water baptized 1 soul John 4:2 (Though Y'shua himself baptized not, but his disciples,)

"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Romans 8:4)

John was preparing the way for the coming kingdom and initiating its subjects to receive their King. He was heralding the dawn of the new day. He was the last prophet of the old order pointing the way to the birth of the kingdom on earth of which all the prophets had spoken. Now was the time!

"Repent for the kingdom of heaven is at hand" Matthew 3: 2 The first requirement to enter the kingdom was repentance!

Psalm 83:3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.

2 Corinthians 8:4 "Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints."

Psalm 1:5 "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous."

Mark 2:17 "When Y'shua heard it, he saith unto them, They, that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance."

A SPIRITUAL KINGDOM

Y'shua said that no greater prophet than John had been born, but that those thereafter that were pressing into the kingdom, were greater than he.

"⁴¹ Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." (Matthew 11:11)

It was a new concept that the birth of the kingdom upon earth was spiritual in the hearts of men primarily, most were looking for the Messiah to establish the kingdom in a literal way as an earthly dominion. The kingdom of heaven was a spiritual kingdom into which men were being born and the first step toward that was repentance and remission of sins. And so, men came to John in the river Jordan confessing their sins and being baptised. Matthew 3: 6

Y'shua spoke to Nicodemus of being 'born again', not a new concept, but a different application of being born of spirit and of water into the kingdom of YHWH. A spiritual birth into the kingdom! (John 3: 5)

"⁵ Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (Matthew 3: 6)

The disciples of Y'shua were some of those who had responded to John's baptism and been cleansed. The religious leaders largely did not, they were too self-righteous and although John was of the true priestly lineage, he was outside their instituted order (John 1:21-25). They rejected the counsel of YHWH coming through YHWH's ordained prophet and priest. Luke 7:30

Y'shua also came to be baptised by John 'to fulfil all righteousness' by submitting to His Father's instituted order of priesthood as well as by undergoing the ordained method of preparation, for His change of status into a commission for ministry. In everything Y'shua followed His heavenly Father's established order and fulfilled the conditions for His ordination.

John identified him as the "Lamb of YHWH" which takes away the sin of the world, the Messiah, and the disciples followed Him (John 1:29-37) to go on in their preparation and eventually receive the promised deposit of the Holy Spirit. (John 20:22)

Y'SHUA'S BAPTISM

It was not necessary for Y'shua to be baptised - He had no sins to confess that needed cleansing. As John said 'I need to be baptised by You, and You are coming to me?' Matthew 3:14

Y'shua answered him 'Permit it now, for thus it is fitting for us to fulfill all righteousness' Matthew 3:15

Fulfilling all righteousness involved obedience to the Levitical law. All priests were consecrated when they came to 30 years of age. It is recorded that Y'shua 'began to be about 30 years of age' when he came to John. (Number 4: 3 & Luke 3:23)

The consecration was two-fold 1. Washing i.e. baptism 2. Anointing (Exodus 29: 4-7; Leviticus 8: 6-36)

Through His baptism, in the washing of the water and the anointing of the Ruach HaKodesh in the form of a dove (Matt.3:16), He was fulfilling the Father's righteous requirements of ritual cleansing for consecration under the Levitical priesthood, and also for the new status of ordination to His Eternal Priesthood after the order of Melchizedek (Psalm 110:4 & Hebrews 7:21). He was thus legally justified and divinely consecrated for the work of redemption. (Ex.29:4; Acts 4:27; & 10:38)

His ministry in the Melchizedek priesthood was to supersede the Levitical and the legitimate transfer from one order to the other had to be effected by the YHWH-ordained priest of the day, which was John, and the Holy Spirit witnessed to this ordination.

It was a common experience in the old order to experience a divine commissioning to the ministry through visible signs and manifestations, visions and/or an audible voice from heaven, through the act of 'baptism' (the Mikveh).

This type of acknowledgment as a "son" of the father was a Hebraic concept of being called to a specific ministry in a prophetic role for the Most High. Luke 3:22; 24:19; Matthew 3:16-17

Being called His 'Beloved Son' was an acknowledgment of His calling to be the second 'son' (as Adam was the first), a son who would redeem mankind and be the progenitor of a new order of 'man'. Luke 3:38;

"⁴⁵ And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. ⁴⁶ Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. ⁴⁷ The first man is of the earth, earthy: the second man is the Lord from heaven. ⁴⁸ As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. ⁴⁹ And as we have borne the image of the earthy, we shall also bear the image of the heavenly." (1 Corinthians 15:45- 49)

In His baptism, Y'shua was identifying Himself as the Son of man in the sinner's need of cleansing for His role of taking man's place as the last 'Adam', and as such He submitted to the Father's ordinance of Baptism (the mikveh) His first commission was to go out into the wilderness and be tempted of the devil, to succeed where Adam had failed in withstanding the temptations of the enemy. In submitting Himself in obedience to the ordinances of His Father, and as the first and prototype of a new order and for an example to all who would follow, He needed to undergo the rite of this baptism.

John forbade Him as he knew that He was the Messiah, the Lamb of YHWH and the Baptiser in the Holy Spirit (John 1:30, 33 & Matthew 3:11). But, as Y'shua said, 'allow it now' (literal translation) i.e. for the purpose of fulfilling the principles of the law.

As part of His call to the ministry prepared for Him by the Father, He also fulfilled the type of the sacrificial lamb being taken to the Levitical priests to be ceremonially washed before being offered. See Leviticus 1:9,13; 2 Chronicles 4:6 & Hebrews 9:9,10. Zacharius, John's father, was a Levite and being the first-born, John was in line to become a priest (by birth he was a priest - Luke 1:5, 8), and therefore he had the authority to officiate in the washing of the sacrifice to be offered.

The ceremonial washing in the old order looked forward toward that perfect sacrifice which would come which would complete for all time the offerings for sin. See Hebrews 9:24-28; John 1:29

It was in His baptism that He was ordained and consecrated to His priestly role of making sacrifices to the Father for the sins of the people through John who officiated in the transfer of the priestly office from the Levitical, to the order of Melchizedek and conferred that priestly office upon Y'shua. Hebrews 7:12, 14-17

In His baptism He was being inaugurated as both the priest and a sacrifice. Hebrews 10:12,14 & 1 Peter 3:18

Y'shua was born a king (Matthew 2: 2; John 1:49) and He was anointed for His prophetic and priestly role in His baptism. And so, Y'shua went out anointed as prophet, priest and king, to be tested by the enemy and secure His eternal inheritance as the second Adam/type of man in that which the first man, Adam, had lost. (Luke 4:1)

THE VALIDATION OF HIS MINISTRY

In effect Y'shua had a threefold witness to His ordination as the sacrificial lamb and as a priest of the new order. The Water, the Spirit and the Father's testimony. These three bore witness, two in heaven and one upon the earth. That was a valid witness according to Yahweh's divine principles. (2 Corinthians 13:1; Hebrews 6:18)

2 Corinthians 13:1 "1 This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established."

Hebrew 6:8 "8 But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned."

See 1 John 5:6-8 - there are five things named that can bear witness. In this instance we have two from the 'YHWH head' and one earthly element, water. The Father and the Spirit witnessed to His Baptism (in the water) for His ministry.

1 John 5:6-8 "6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. 7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one."

"There was a man sent from YHWH whose name was John. This man came for a witness, to bear witness of the Light, that all through him might believe." John 1: 6-7

7 Baptisms of the Bible

EPHESIANS 4:6 "ONE BAPTISM"

Though there are many baptisms that take place throughout the Old and New Testament, Paul writes in Ephesians 4:6 that there is "one baptism". This is not to say that there is only one baptism to have ever existed, but there is only one baptism which the believer must obey and instruct. We will examine the different baptisms of the Bible, and conclude as to which of these baptisms Paul is referencing.

Defining our Terms:

Baptism is transliterated from the Greek word βαπτίζω, meaning to immerse or make whelmed. That is to mean fully wet. Many baptisms are in water, but as we will see a few of them are not. The Scriptures are very clear as to which baptisms were in water and which were not. Consequently, when a person was baptized in water they were not merely sprinkled, but fully immersed into water (i.e. Matt. 3:16, Acts 8:38-39).

1. BAPTISM OF MOSES (1 COR. 10:1-2)

"¹ For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, ²and all were baptized into Moses in the cloud and in the sea,³ and all ate the same spiritual food, ⁴and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Y'shua." (1Col 10:1-4)

When the Children of Israel passed through the Red Sea on dry ground they were surrounded by water on their left and on their right, the cloud being the Spirit of the Lord leading them on (Ex. 14:21-31). Thus, YHWH delivered the Children of Israel out of bondage to the Egyptians in what is known as the "Exodus." This great event is what Paul is referring to here in Corinthians. Though this baptism is symbolic and serves as a type of the baptism to come that believers must obey, it is not the "one baptism" Paul writes of in Ephesians 4.

2. BAPTISM OF SUFFERING (MARK 10:38-39)

Mark 10:38-39 Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" (39) And they said to him, "We are able." And Jesus said to them, "The cup that I drink you will drink, and with the baptism with which I am baptized, you will be baptized..."

This baptism is not in reference to water, but the suffering and shame associated with the death of Christ. Also called the "baptism of the cross," Jesus knows the cup he must drink is that of shame and torment through scourging and through the cross (Matt. 26:36-46). So to speak, Jesus will be whelmed and immersed in pain and dishonor by unjust men. Though they had asked for glory and honor, James and John would receive the same treatment if they were to follow Christ. Though we are also called in like manner to suffer for the sake of Christ (1 Pet. 2:21), this also is not the "one baptism" that Paul references in Ephesians 4.

3. BAPTISM OF JOHN (MARK 1:4-8)

" John appeared, baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins. (5) And all the country of Judea and all Jerusalem were going out to him and were being baptized by him in the river Jordan, confessing their sins. (6) Now John was clothed with camel's hair and wore a leather belt around his waist and ate locusts and wild honey. (7) And he preached, saying, "After me comes he who is mightier than I, the strap of whose sandals I am not worthy to stoop down and untie. (8) I have baptized you with water, but he will baptize you with the Holy Spirit." (Mark 1:4-8)

John was to prepare the way of the Lord, and make his paths straight (Mark 1:3). His baptism was in water (specifically the Jordan River) and was for repentance and the forgiveness of sins. The Pharisees and lawyers had rejected John's baptism, and by doing so had rejected the purpose of YHWH (Luke 7:29-30). Because this baptism is of repentance and forgiveness of sins, and because those who had rejected it had rejected the purpose of YHWH, is this then the "one baptism" to which Paul is referring to in Ephesians 4?

Acts 18-19 shows otherwise. A Jew named Apollos was accurately teaching the things regarding Y'shua, yet he knew only the Baptism of John. Though Priscilla and Aquila explain the way of YHWH to him more accurately (Acts 18:24-26), Paul needed to correct those whom Apollos had taught in Ephesus. They had only heard of the Baptism of John, and needed to be baptized in the name of Y'shua (Acts 19:1-7). This therefore shows that John's baptism is not the "one baptism" to which Paul refers to, but shows that it will be baptism in the name of Y'shua.

4. THE BAPTISM OF JESUS (MATT. 3:13-17)

“Then Jesus came from Galilee to the Jordan to John, to be baptized by him. (14) John would have prevented him, saying, “I need to be baptized by you, and do you come to me?” (15) But Jesus answered him, “Let it be so now, for thus it is fitting for us to fulfill all righteousness.” Then he consented. (16) And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of YHWH descending like a dove and coming to rest on him; (17) and behold, a voice from heaven said, “This is my beloved Son, with whom I am well pleased.” (Mat 3:13-17)

This account tells us of Y’shua’s own baptism by water in the Jordan River administered by John the Baptist. Although Y’shua knew no sin to repent and be forgiven of (2 Cor. 5:21) he was baptized in order to “fulfill all righteousness.” Much unlike the Pharisee’s who rejected the purpose of YHWH, Y’shua by way of example shows the will of the Father by obedience in baptism. The Father confirms his love for his Son, and immediately after his baptism the Father bestows the Spirit upon him, thus beginning his ministry. This account is specific to Y’shua and is therefore not what is meant by Paul in Ephesians 4 naturally.

5. BAPTISM OF FIRE (MATT. 3:11-12)

“I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. (12) His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.” (Mat 3:11-12)

Here three different baptisms are mentioned: the baptism of John, the baptism of the Holy Spirit, and the baptism of fire. Though some have suggested that the baptism of fire is in reference to the “tongues as of fire” resting upon the Apostles in Acts 2:3, it seems that John explains what he means in the surrounding context. Y’shua will gather his wheat securely into his barn, but one day the chaff will be burned with unquenchable fire. This seems to speak of the judgment that will be administered to those who obey the gospel and those who don’t. Paul speaks similar words in 2 Thessalonians 1:5-9, where Y’shua will be revealed in “flaming fire, inflicting vengeance on those who do not know YHWH and on those who do not obey the gospel of our Messiah” (v. 8). Therefore, this baptism will be not in water, but much rather in eternal “fire” to all those who do not obey the gospel or know the Lord. Therefore, this is not the “one baptism” spoken of by Paul in Ephesians 4.

Daniel 3:16-28 refers to a different kind of trial by fire and that of one of testing our faith. This passage is but one of many where those who’s faith must be tested and proven not only to those being tested but also by YHWH. As with the baptisms in water leading to possibly greater spiritual

understanding in our relationship with our Father, YHWH, so it is with the testing. Each stage must be proven and tested in order to show our commitment to the Kingdom. Y'shua was also tested during His final three years including His final test leading to His death.

6. BAPTISM OF THE HOLY SPIRIT (MATT. 3:11-12)

"I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. (12) His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire." (Mat 3:11-12)

Again, we see John's words regarding the baptisms which Christ himself will deliver. Notice this is not in reference to baptism in the name of Jesus also to come, but to specific baptisms which will come directly from the hand of Christ. One of these, as promised in Joel 2, is the baptism of the Holy Spirit upon men. Though the Holy Spirit remains in many ways a mystery to us, the Scriptures have revealed several things about it that help us understand when and where these baptisms took place.

The Holy Spirit was to be poured out on "all flesh" as prophesied by Joel in chapter 2. On the Day of Pentecost, the Apostles were gathered in Jerusalem together waiting for the promise of the Holy Spirit given by Christ (Acts 1:5, 8). There came about a sound like a mighty rushing wind, and the Apostles were filled with the Holy Spirit (baptized) and began to speak in many tongues (these were known languages, see vv. 8-11). This was to fulfill John's prophecy that Christ would baptize with the Holy Spirit, and to fulfill in part John's prophecy that the Spirit would be poured out on "all flesh" as Peter says in v. 17. The rest would be fulfilled as we will see next in chapter 10.

Holy Spirit Baptism is a symbol of YHWH's approval. We see this in several instances, first of which being the baptism of Y'shua already discussed (Matt. 3:13-17). Upon Y'shua's baptism, the Spirit falls upon him and he is "baptized" by the Spirit. YHWH then declares that this is His son with whom he is "well pleased." Similarly, in Acts 10 the Gentiles had not yet been extended the gospel of Y'shua Messiah. As a sign to show that now YHWH has granted salvation to not only the Jews but the Gentiles as well, the Holy Spirit falls upon the centurion Cornelius and all those who heard the words of Peter (Acts 10:30-48). Upon seeing the sign of YHWH's approval of the Gentiles, Peter remarks "Can anyone withhold water for baptizing these people, who have received the Holy Spirit just as we have?" (v. 47). They are immediately thereafter baptized in the name of Y'shua Messiah. Therefore, the Spirit was poured out on "all flesh" both the Jews and the Gentiles, so fulfilling the prophecy of Joel.

Baptism of Holy Spirit was also different than that of spiritual gifts being administered by the Apostles through the Holy Spirit. In Acts 2 and 10 it was Christ who has sent down the Holy Spirit and baptized those select men. Though in both cases spiritual gifts follow, the spiritual gift that is given as a sign of the Holy Spirit baptism in Acts 2 and 10 is only tongues speaking (2:3, 10:46). In the case when the Apostles would lay their hands upon those who had been baptized in the name of Y'shua, gifts of tongues, prophecy, miracle working, interpretation and many others followed (1 Cor. 12, 2 Tim. 1:6). Notice that the spiritual gifts and the Spirit were only given through the laying on of the Apostles hands (Acts 8:17-19).

Baptism of the Holy Spirit is also different from baptism in the name of Messiah. Though upon baptism in the name of Y'shua we receive the "gift of the Holy Spirit" (Acts 2:38), Acts 8:16 shows that the Spirit had not yet fallen on any of those who had obeyed the word in Samaria, they had "only been baptized in the name of the Messiah."

We conclude then that Baptism of the Holy Spirit in the New Testament occurred only 3 times: once upon Y'shua, and then in Acts 2 on Pentecost to the Apostles and in Acts 10 to Cornelius and his house. This baptism was directly sent from Y'shua as a sign of approval, followed by tongues speaking to show that such a baptism had occurred. It is different than the instances in which the Apostles gave the Holy Spirit and its power to Christians through the laying on of hands, and is also different than that of baptism in the name of Y'shua Messiah. We conclude then that Holy Spirit baptism has been fulfilled, and is not the "one baptism" spoken of by Paul in Ephesians 4.

7. BAPTISM IN THE NAME OF JESUS (ACTS 2:36-38)

"Let all the house of Israel therefore know for certain that YHWH has made him both Lord and Christ, this Jesus whom you crucified." (37) Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "Brothers, what shall we do?" (38) And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit." (Act 2:36-38)

Upon realizing they had killed the son of YHWH, the Jews were cut to the heart and asked Peter what hope they had – what could they possibly do? Peter responds that each of them must repent and be baptized, not in the name of John, but in the name of Y'shua who is now both YHWH and Messiah! This baptism was not merely ceremonial, but as Peter says this baptism was for "the forgiveness of your sins". The Scriptures are very clear that baptism in the name of Y'shua Messiah is for the forgiveness of our sins, and that without this baptism there is no forgiveness. This is because it is in baptism that we are buried with Y'shua (Rom. 6:1-6) and the old self dies. Our sins are nailed to the cross (Col. 2:11-15) and are washed away by the blood of Messiah (Acts 22:16).

Baptism in the name of Y'shua Messiah also places us into his church, the body of Messiah. Galatians 3:27 reads "For as many of you were baptized into Y'shua have put on Messiah" and also makes us "sons of YHWH, through faith" (v. 26). Acts 2:42-47 declares that those who were baptized were those who the YHWH added to their number that were being saved.

Baptism in the name of Y'shua Messiah was also in water. As seen in Acts 10, Peter asks "who can refuse the water?" and immediately they were baptized in the name of Y'shua. Also, in Acts 8:26-40, we are told the story of Philip and the Eunuch. After preaching Y'shua to him, the Eunuch asks, "See, here is water. What hinders me from being baptized?" (v. 36). They both went down into the water, and Philip baptized him.

Baptism in the name of Y'shua also saves us. Peter, after commanding all to repent and be baptized in the name of Y'shua for the forgiveness of their sins tells them to "save themselves!" and those who received his words were baptized (Acts 2:40-41). Peter tells us in 1 Peter 3:21 that "baptism now saves you" and Y'shua says himself in Mark 16:16 "He who believes and is baptized shall be saved, but he who does not believe shall be condemned."

Therefore, we conclude that the "one baptism" that all believers must obey and teach is baptism in the name of Y'shua in water for the forgiveness of our sins, and so we are saved by the blood of Y'shua as we participate in his death, burial, and resurrection.