

Week 31: Emor 'Say': Leviticus 21-24; 1 Samuel 15:2-34; Ezekiel 44:15-31; Zechariah 14:16-21; Acts 20; Galatians 3



Lev 21 Emor / "Say" 05.03.14
Torah to the Tribes • 1.2K views • 5 years ago

T4 7th Edition Video Teaching on Emor 'Say': <https://youtu.be/p3BgL5kyCbQ>

[Note: Some understandings may differ from this initial recording in 2014 but overall excellent!]

[Note: **For teaching purposes only, underlines, bold font, and highlight emphasis have been used in PDFs.**]

Scripture Source: e-Sword TS2009 unless otherwise noted: <https://www.e-sword.net/>

[Summaries and Insights by Libby Lingenfelter](#)

Leviticus 21

Emor means to 'say', or to utter in one's heart. This Torah portion is all about taking on the image of YHWH: ...be set-apart for I am set-apart. We are chosen vessels to bear His Name and that is why we speak or 'say' His Name, Yahuah! His Name is powerful and the enemy hates to hear His Name, so that is probably why His Name has been removed almost 6,000 times from the Bible and replaced with 'God' or 'Lord.' Believers thirst for righteousness and love His Name. Yahusha is the manna from heaven; He is Living Water; and those that receive Him call Him their Savior. Yahusha is our High Priest after the order of Melchizedek!

Rom 10:13 For **"everyone who calls on the Name of יהוה shall be saved."**^c [Joe 2:32](#).

Footnote: ^c[Act 2:21](#).

Rom 10:14 How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without one proclaiming?

Rom 10:15 And how shall they proclaim if they are not sent? As it has been written, **"How pleasant are the feet of those who bring the Good News of peace, who bring the Good News of the good!"** [Isa 52:7](#).

Rom 10:16 However, not all obeyed the Good News. For Yeshayahu says, **"יהוה, who has believed our report?"** [Isa 53:1](#).

Rom 10:17 So then belief comes by hearing, and hearing by the word of Elohim.

Slavery is connected to the calendar. What calendar do we follow? The world's calendar and its holidays or do we follow His calendar and keep His feasts and Shabbats. YHWH does everything according to His calendar. We belong to Him and none other.

Rom 12:1 I call upon you, therefore, brothers, through the compassion of Elohim, to present your bodies a living offering – set-apart, well-pleasing to Elohim – your reasonable worship.

Rom 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you prove what is that good and well-pleasing and perfect desire of Elohim.

What we ‘say’ and subsequently ‘do’ either brings life or death. YHWH’s Shabbat’s and His feasts lead to holiness. The ways of the world lead to death. Worldly ways lead to the broad road that leads to destruction.

In Leviticus 21, to be in the presence of YHWH, the Book of the Law requirements had to be followed exactly. The standards were given for the priests, the sons of Aaron; for leaders among the people; for future high priests; and specifics were given for any of Aaron’s offspring that had a defect. Those with defects were not to draw near to YHWH to make fire offerings.

Holiness and the Priests

Lev 21:1 And יהוה said to Mosheh, “Speak to the priests, the sons of Aharon, and say to them: ‘No one is to be defiled for the dead among his people,

Lev 21:2 except for his relatives who are nearest to him: for his mother, and for his father, and for his son, and for his daughter, and for his brother;

Lev 21:3 and for his maiden sister who is near to him, who has had no husband – for her he is defiled.

Lev 21:4 ‘A leader does not defile himself among his people, to profane himself;

Lev 21:5 they do not make any bald place on their heads, and they do not shave the corner of their beard, and they do not make a cutting in their flesh.

Lev 21:6 ‘They are set-apart to their Elohim and do not profane the Name of their Elohim, for they bring the fire *offerings* of יהוה, and the bread of their Elohim, and shall be set-apart.

Excerpt Adam Clarke Commentary:

“...Ancient writers abound with accounts of marks made on the face, arms, etc., in honor of different idols; and to this the inspired penman alludes, [Rev 13:16](#), [Rev 13:17](#); [Rev 14:9](#), [Rev 14:11](#); [Rev 15:2](#); [Rev 16:2](#); [Rev 19:20](#); [Rev 20:4](#), where false worshippers are represented as receiving in their hands and in their forehead the marks of the beast. These were called *στιγματα* *stigmata* among the Greeks, and to these St. Paul refers when he says, I bear about in my body the Marks (stigmata) of the Lord Jesus [Yahusha]; [Gal 6:17](#)...” [Gal 6:17](#) From now on let no one trouble me, for I bear in my body the scars of the Master יהושע.

G4742 [στίγμα](#) *stigma* *stig'-mah* From a primary word [στίζω](#) *stizō* (to “stick”, that is, prick); a mark incised or punched (for recognition of ownership), that is, (figuratively) scar of service: - mark.

Lev 21:7 'They do not take a woman who is a whore or a defiled woman, and they do not take a woman put away from her husband, for he is set-apart to his Elohim.

Lev 21:8 'And you shall set him apart, for he brings the bread of your Elohim, he is set-apart to you. For I, יהוה', setting you apart, am set-apart.

Lev 21:9 'And when the daughter of any priest profanes herself by whoring, she profanes her father. She is burned with fire.

Lev 21:10 'And the high priest among his brothers, on whose head the anointing oil was poured and who is ordained to wear the garments, does not unbind his head nor tear his garments,

Lev 21:11 nor come near any dead body, nor defile himself for his father or his mother,

Lev 21:12 nor go out of the set-apart place, nor profane the set-apart place of his Elohim, for the sign of dedication of the anointing oil of his Elohim is upon him. I am יהוה'.

Lev 21:13 'And let him take a wife in her maidenhood.

Lev 21:14 'A widow or one put away or a defiled woman or a whore – these he does not take. But a maiden of his own people he does take as a wife.

Lev 21:15 'And he does not profane his offspring among his people, for I am יהוה', who sets him apart.' ”

Lev 21:16 And יהוה' spoke to Mosheh, saying,

Lev 21:17 “Speak to Aharon, saying, ‘**No man of your offspring throughout their generations, who has any defect, is to draw near to bring the bread of his Elohim.**’

Lev 21:18 ‘For any man who has a defect is not to draw near: a man blind or one lame or disfigured or deformed,

Lev 21:19 a man who has a broken foot or broken hand,

Lev 21:20 or is a hunchback or a dwarf, or a man who has a defect in his eye, or eczema or scab, or is a eunuch.

Lev 21:21 ‘No man among the offspring of Aharon the priest, who has a defect, is to come near to bring the offerings made by fire to יהוה' – he has a defect, he does not come near to bring the bread of his Elohim.

The above is speaking of physical defects but today our spiritual state as Melchizedek priests is of utmost importance. By His stripes we are healed and made whole.

Then the Scriptures in Leviticus 21 clarify that those with defects could however partake in the following:

Lev 21:22 'He does eat the bread of his Elohim, both the most set-apart and the set-

apart,

Lev 21:23 only, he does not go near the veil or approach the slaughter-place, because he has a defect, lest he profanes My set-apart places. For I am יהוה, who sets them apart.’ ”

Lev 21:24 Thus Mosheh spoke to Aharon and his sons, and to all the children of Yisra'el.

Now see the contrast of being in His presence under the New Covenant Torah. By the death, burial, and resurrection of Yahusha HaMashiach, the veil to the set-apart place was torn from top to bottom. No longer is there a partition of separation. Revelation 4:1 records John seeing a door that had been opened. Those that repent and receive forgiveness of their sins are washed by the ‘blood of the Lamb of Elohim.’ He has removed our imperfections and sins and has cloaked us with His righteousness before YHWH. Now we can boldly enter the set-apart place before His throne with our praises, thanksgivings, petitions, and love.

Act 2:1 And when the Day of the Festival of Shaḅu'oth^a had come, they were all with one mind in one place. Footnote: ^aWeeks.

Act 2:2 And suddenly there came a sound from the heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

Act 2:3 And there appeared to them divided tongues, as of fire, and settled on each one of them.

Act 2:4 And they were all filled with the Set-apart Spirit and began to speak with other tongues, as the Spirit gave them to speak.

Act 2:5 Now in Yerushalayim there were dwelling Yehudim, dedicated men from every nation under the heaven.

Now, there is no longer the need to go through an Aaronic Levitical High Priest nor any other man. Only through Yahusha HaMashiach, has he made believers a kingdom of priests so that we offer up spiritual sacrifices without the need for any further blood sacrifices. Yahusha HaMashiach offered His blood; once and for all! Read the following Scriptures in **Rev. 5** and **1Peter 2**.

The Scroll and the Lamb

Rev 5:1 And I saw in the right hand of Him who sat on the throne a scroll written inside and on the back, Eze 2:10 having been sealed with seven seals.

Rev 5:2 And I saw a strong messenger proclaiming with a loud voice, “Who is worthy to open the scroll and to loosen its seals?”

Rev 5:3 And no one in the heaven or on the earth or under the earth was able to open the scroll, or to look at it.

Rev 5:4 And I wept much, because no one was found worthy to open and read the scroll, or to look at it.

Rev 5:5 And one of the elders said to me, “Do not weep. See, the Lion of the tribe of Yehudah,^a the Root of Dawid,^b overcame to open the scroll and to loosen its seven seals.” Footnotes: ^a Gen 49:9-10, Heb 7:14. ^b Isa 11:1 and Isa 11:10.

Rev 5:6 And I looked and saw in the midst of the throne and of the four living creatures, and in the midst of the elders a Lamb standing, as having been slain, having seven horns and seven eyes, which are the seven Spirits of Elohim sent out into all the earth.

Rev 5:7 And He came and took the scroll out of the right hand of Him sitting on the throne.

Rev 5:8 And when He took the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls filled with incense, which are the prayers of the set-apart ones.

Rev 5:9 And they sang a renewed song, saying, “You are worthy to take the scroll, and to open its seals, because You were slain, and have redeemed us to Elohim by Your blood out of every tribe and tongue and people and nation,^c Footnote: ^cThis fact is given in 6 other texts in the Book of Revelation.

Rev 5:10 and made us sovereigns and priests to our Elohim, and we shall reign upon the earth.”^d Footnote: ^dDan 7:18-27.

Rev 5:11 And I looked, and I heard the voice of many messengers around the throne, and the living creatures, and the elders. And the number of them was myriads of myriads, and thousands of thousands,

Rev 5:12 saying with a loud voice, “Worthy is the Lamb having been slain to receive power and riches and wisdom, and strength and respect and esteem and blessing!”

Rev 5:13 And every creature which is in the heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying, “To Him sitting on the throne, and to the Lamb, be the blessing and the respect and the esteem and the might, forever and ever!”

Rev 5:14 And the four living creatures said, “Amēn!” And the twenty-four elders fell down and bowed before Him who lives forever and ever.

Today we observe and obey Covenant Torah. We are not without law, but we now walk in His covenant commands. We are no longer a nation with an Aaronic Levitical high priest under the ‘tutor’ or ‘schoolmaster’ of the Book of the Law; we are a kingdom of priests under the order of Melchizedek. The Book of the Law is still revealing all that Yahusha has done for us. We still glean understanding from the Book of the Law, but we are no longer under its curses; we are saved by grace through faith.

As His kingdom or priests, we are still to walk orderly as His royal (kingly) ambassadors representing His holy nation; His set-apart nation.

1Pe 2:9 But you are a chosen race,^b Deu 10:15 a royal priesthood,^c Isa 61:6 a set-apart nation,^d Exo 19:6 a people for a possession,^e Isa 43:2 that you should proclaim the praises of Him who called you out of darkness into His marvellous light, Footnotes: ^bAlso see Isa 43:20. ^cAlso see Isa 66:21. ^dAlso see Deu 7:6. ^eAlso see Exo 19:5, Tit 2:14.

1Pe 2:10 who once were **not a people**,^f but now the **people of Elohim**;^f who had **not obtained compassion**,^f but now **obtained compassion**.^f [Hos 1:9-10](#), [Hos 2:23](#). Footnote: ^fAlso see [Isa 65:1](#), [Hos 1:9](#), [Isa 63:16](#), [Isa 64:8](#), [Rom 9:25-26](#).

We are to be faithful to the King and faithful to Israel 'born from above.'

Heb 10:28 Anyone who has disregarded the Torah of Mosheh dies without compassion on the witness of two or three witnesses.

Heb 10:29 How much worse punishment do you think shall he deserve who has trampled the Son of Elohim underfoot, counted the blood of the covenant by which he was set apart as common, and insulted the Spirit of favour?

Leviticus 22

Moses continues to impart YHWH's instructions to Aaron and his sons on how to reverently approach YHWH with the set-apart offerings of the children of Israel. They themselves were to be set-apart to do these offerings with no uncleanness upon them. Moses then reviews who is allowed; and who is not allowed to eat the set-apart offerings.

Today, by the blood of Yahusha HaMashiach we have been justified; and daily we are being sanctified as we walk in Covenant Torah. Knowing this, we should approach YHWH with reverence, praise, and thanksgiving. Read the contrast between Leviticus 22 and the following New Testament, Brit Hadasha, Scriptures.

Lev 22:1 And יהוה¹ spoke to Mosheh, saying,

Lev 22:2 "Speak to Aharon and his sons, that they separate themselves from the set-apart *offerings* of the children of Yisra'el, and that they do not profane My set-apart Name in what they set apart to Me. I am יהוה¹.

Lev 22:3 "Say to them, 'Any man of all your offspring throughout your generations who draws near the set-apart *offerings* which the children of Yisra'el set apart to יהוה¹, while he has uncleanness upon him, that being shall be cut off from before Me. I am יהוה¹.

To this very day, it is all about a set-apart relationship with YHWH. He wants us to keep His Covenant commands and know His voice. Some may have a 'head knowledge' of Him; but do not have a heart knowledge of Him. Sadly, some will hear Him say, depart from Me; I never knew you.

Mat 25:31 “**And when the Son of Adam comes in His esteem**, and all the set-apart messengers with Him, then **He shall sit on the throne of His esteem.**

Mat 25:32 “**And all the nations shall be gathered before Him**, and **He shall separate them one from another, as a shepherd separates his sheep from the goats.**

 Mat 25:41 “**He shall then also say to those on the left hand, ‘Go away from Me,** accursed ones, into the everlasting fire prepared for the devil and his messengers –

Mat 25:42 for I was hungry and you gave Me no food, I was thirsty and you gave Me no drink,

Mat 25:43 I was a stranger and you did not take Me in, was naked and you did not clothe Me, sick and in prison and you did not visit Me.’

Lev 22:4 ‘Any man of the offspring of Aharon, who is a leper or has a discharge, does not eat the set-apart *offerings* until he is clean. And whoever touches what is rendered unclean by a being, or a man who has had an emission of semen,

Lev 22:5 or a man who touches any swarming *creature* by which he would be made unclean, or any being by whom he would become unclean, even any of his uncleanness;

Lev 22:6 the being who has touched it shall be unclean until evening, and does not eat the set-apart *offerings*, but shall bathe his body in water.

1Co 6:9 **Do you not know that the unrighteous shall not inherit the reign of Elohim? Do not be deceived.** Neither those who whore, nor idolaters, nor adulterers, nor effeminate, nor homosexuals,

1Co 6:10 nor thieves, nor greedy of gain, nor drunkards, nor revilers, nor swindlers shall inherit the reign of Elohim.^a Footnote: ^aSee [Gal 5:19-21](#), [Eph 5:3-5](#).

1Co 6:11 **And such were some of you. But you were washed, but you were set apart, but you were declared right in the Name of the Master יהושע and by the Spirit of our Elohim.**

Lev 22:7 ‘And when the sun goes down he shall be clean, and afterward eat the set-apart *offerings*, because it is his food.

Lev 22:8 ‘He does not eat that which dies or is torn *by beasts*, becoming unclean by it. I am יהוה’.

Lev 22:9 ‘And they shall guard My Charge, lest they bear sin for it and die thereby, when they profane it. I יהוה’ set them apart.

Lev 22:10 ‘And no stranger eats the set-apart offering. A sojourner with the priest, or a hired servant, does not eat the set-apart *offering*.

Lev 22:11 ‘But when the priest buys a being with his silver, he does eat of it. And one who is born in his house does eat his food.

Lev 22:12 ‘And when a priest’s daughter is married to a stranger, she does not eat of the set-apart *offerings*.

Lev 22:13 ‘But when a priest’s daughter is a widow or put away, and has no child, and

has returned to her father's house as in her youth, she does eat her father's food, but no stranger eats of it.

Lev 22:14 'And when a man eats the set-apart offering by mistake, then he shall give a set-apart offering to the priest, and add one-fifth to it.

Lev 22:15 'And let *the priests* not profane the set-apart offerings of the children of Yisra'ël, which they lift up to יהוה',

Lev 22:16 or allow them to bear the crookedness of trespass when they eat their set-apart offerings. For I am יהוה, who sets them apart.' ”

1Co 9:13 Do you not know that those serving the Set-apart Place eat from the Set-apart Place, and those attending at the slaughter-place have their share of the offerings of the slaughter-place?

1Co 9:14 So also the Master instituted that those announcing the Good News should live from the Good News.

Acceptable Offerings

Lev 22:17 And יהוה spoke to Mosheh, saying,

Lev 22:18 “Speak to Aharon and his sons, and to all the children of Yisra'ël, and say to them, ‘Any man of the house of Yisra'ël, or of the strangers in Yisra'ël, who brings his offering for any of his vows or for any of his voluntary offerings, which they bring to יהוה as an ascending offering,

Lev 22:19 for your acceptance, is a male, a perfect one from the cattle, from the sheep, or from the goats.

Lev 22:20 ‘Whatever has a defect, you do not bring, for it is not acceptable for you.

Lev 22:21 ‘And when a man brings a slaughtering of peace offerings to יהוה, to complete a vow, or a voluntary offering from the cattle or the sheep, it is to be perfect to be accepted, let there be no defect in it.

Lev 22:22 ‘Those blind or broken or cut, or having an ulcer or eczema or scabs, you do not bring to יהוה, nor make an offering by fire of them on the slaughter-place to יהוה.

Lev 22:23 ‘As for a bull or a lamb that has any limb deformed or dwarfed you do prepare as a voluntary offering, but for a vow it is not accepted.

Lev 22:24 ‘Do not bring to יהוה what is bruised or crushed, or torn or cut, nor do it in your land.

Mat 27:54 And when the captain and those with him, who were guarding יהושע, saw the earthquake and all that took place, they feared exceedingly, saying, “Truly this was the Son of Elohim!”

2Co 5:21 For He made Him who knew no sin to be sin for us, so that in Him we might

become the righteousness of Elohim.

Eph 5:24 **But as the assembly is subject to Messiah, so also let the wives be to their own husbands in every respect.**

Eph 5:25 Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it,

Eph 5:26 **in order to set it apart and cleanse it with the washing of water by the Word,**^f

Footnote: ^f Rev 19:8-9.

Eph 5:27 **in order to present it to Himself a splendid assembly, not having spot or wrinkle or any of this sort, but that it might be set-apart and blameless.**

Lev 22:25 'And from a son of a stranger's hand you do not bring any of these as the bread of your Elohim, for their corruption is in them, and defects are in them, they are not acceptable for you.' "

Lev 22:26 And יהוה spoke to Mosheh, saying,

Lev 22:27 "When a bull or a sheep or a goat is born, it shall be seven days with its mother. And from the eighth day and thereafter it is acceptable as an offering made by fire to יהוה'.

Lev 22:28 "But do not slay a cow or a sheep and its young on the same day.

Eph 2:11 Therefore remember that you, once nations^c in the flesh, who are called 'the uncircumcision' by what is called 'the circumcision' made in the flesh by hands, Footnote: ^cSee 1Co 12:2.

Eph 2:12 **that at that time you were without Messiah, excluded from the citizenship of Yisra'el and strangers from the covenants of promise, having no expectation and without Elohim in the world.**

Eph 2:13 But now in Messiah יהושע you who once were far off have been brought near **by the blood of the Messiah.**

Eph 2:14 For He is our peace, **who has made both one,** and having broken down the partition of the barrier,

Eph 2:15 having abolished in His flesh the enmity^d – the torah of the commands in dogma – so as to **create in Himself one renewed man from the two,** thus making peace, Footnote: ^dAlso see Col 2:14, Col 2:20, Act 11:1-3.

Eph 2:16 and **to completely restore to favour both of them unto Elohim in one body** through the stake, having destroyed the enmity by it.

Lev 22:29 "And when you slaughter a slaughtering of thanksgiving to יהוה', slaughter it for your acceptance.

Lev 22:30 "It is eaten that same day, leave none of it till morning. I am יהוה'.

Heb 13:15 **Through Him then, let us continually offer up a slaughter offering of praise to**

Elohim, that is, the fruit^C of our lips, giving thanks to His Name. Footnote: ^COr “bulls of our lips” – See Hos 14:2.

1Pe 2:5 you also, as living stones, are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter offerings acceptable to Elohim through יהושע Messiah.

Then Moses goes over the instructions for proper voluntary offerings and offerings made for vows as ascending offerings. What was acceptable for each and what was not.

Leviticus 22 closes with:

Lev 22:31 “And you shall guard My commands and do them. I am יהוה.”

1Th 4:1 For the rest then, brothers, we beg you and call upon you in the Master יהושע, that as you received from us how you should walk and to please Elohim, you should excel still more,

1Th 4:2 for you know what commands we gave you through the Master יהושע.

Lev 22:32 “And do not profane My set-apart Name, and I shall be set-apart among the children of Yisra’el. I am יהוה, who sets you apart,

Exo 19:5 ‘And now, if you diligently obey My voice, and shall guard My covenant, then you shall be My treasured possession above all the peoples – for all the earth is Mine –

Exo 19:6 ‘and you shall be to Me a reign of priests and a set-apart nation.’ Those are the words which you are to speak to the children of Yisra’el.”

Joh 17:17 “Set them apart in Your truth – Your Word is truth.

1Co 1:2 to the assembly of Elohim which is at Corinth, to those who are set-apart in Messiah יהושע, called set-apart ones, with all those calling on the Name of יהושע Messiah our Master in every place, theirs and ours:

Lev 22:33 who brought you out of the land of Mitsrayim, to be your Elohim. I am יהוה.”

Exo 20:2 “I am יהוה your Elohim, who brought you out of the land of Mitsrayim, out of the house of slavery.

Remember at Mt. Sinai, the people had quickly forgotten all that YHWH had done for them and had once proclaimed that the golden calf had led them out of Egypt!

Luke 4: 18 “The Spirit of יהוה is upon Me, because **He has anointed Me to bring the Good News** to the poor. He has sent **Me to heal the broken-hearted**, to **proclaim release to the captives** and **recovery of sight to the blind**, to **send away crushed ones with a release**, 19 to proclaim the acceptable year of יהוה.”

Leviticus 23

Yahusha is our kinsman redeemer such as Boaz was to Ruth. The entire book of the Bible is all about YHWH redeeming His bride through the precious blood of the Lamb, Yahusha HaMashiach.

Leviticus 23 records details of the appointed times of YHWH. Frequently, these appointed times are incorrectly labeled as ‘Jewish’ Feasts when they should be called YHWH’s Feasts.

Moedim is another term for appointed times; these are important dates on YHWH’s calendar and are times we rehearse with our Groom. There are seven moedim that are grouped into the Spring/Summer feasts and Fall feasts. In addition, Shabbats are also considered His appointed times.

Why are His feasts, our wedding rehearsals, so important? They make up His **‘appointment’ calendar with us!** We are on His calendar and He is on ours! If we want to know what He is about to do and when He is going to meet with us; then we need to hold these special times with Him close to our hearts.

When Yahusha (YHWH in Son) came the first time; He was born during the fall feasts and He was crucified during the spring feasts. Everything about YHWH is orderly and prophetically planned. For YHWH so loved the world, that He gave us His one and only begotten Son, that whosoever believeth in Him shall not perish but have everlasting life! (John 3:16) This is His proposal to us!

When we accept His proposal, we begin our journey with Him by faith. We recognize what He did for us on the crucifixion tree at **Passover**. We are born anew when our once blind eyes see, and our deaf ears hear; we repent for our sins; we ask Him for forgiveness; and we accept His proposal. We acknowledge in so many words that, truly He is the Son of Elohim.

Yahusha HaMashiach, the Lamb of Elohim, voluntarily chose to lay down His life and take it back up so as to redeem us, His bride. His dying for our sins represents the **feast of Matzot or Unleavened Bread** and His resurrection on the third day represents the **feast of First Fruits**.

Numerous times we read about His feasts not only in the Tenak (Old Testament); but also, in the Brit Hadasha (New Testament); and even to this day! **They were and are observed annually**. In the Tenak during the Exodus, the people rehearsed the spring feasts which foretold of the **coming Messiah** and the fulfillment of the promise given to Abraham. The agricultural connections depicted in His rehearsals, represented **a much bigger picture** to be fulfilled. The cyclic prophetic fulfillment of these rehearsals not only took place in the Tenak, like with the Exodus out of Egypt and their entry into the promised land; but also, we see them come to life in the Brit Hadasha (New Testament) with Yahusha's first coming; his crucifixion, death, burial, and resurrection; and His ascension, in which He is now seated at the right hand of the Father as our High Priest of the Melchizedek Order. And guess what? As we practice YHWH's feasts annually, they have yet more prophetic fulfillment to take place regarding **His second coming!**

But wait! There's more! **We, His people, are very much in these feasts!** Afterall, would the bride not show up for the wedding rehearsals? **He will gather all that belong to Him**. Throughout the ages, those that received Him by faith before, during, and after His crucifixion, death, burial, and resurrection were **justified** by and through Him. He is the Door of the Tabernacle! By His torn flesh, the outer veil of the set-apart place was torn top to bottom, giving His people access into the set-apart place once and for all! **He has made us a kingdom of priests, a holy nation of every tongue, tribe, people, and nation.**

We come to Him just as we are; but He refuses to leave us that way. Each day He is lovingly committed to maturing us as His bride. Our sanctification, our maturing, is represented by the counting of the Omer (50 days) from ‘wave sheath’ or ‘first fruits’ offering that ends with the Wheat harvest, Shavuot or Pentecost. Each year, we grow in our maturity as we are being readied for the end-time harvest and marriage supper of the Lamb.

The **end-time harvest** takes place during His fall feast rehearsals. The spring feasts will also have their role as well during the end-times. The **Feast of Trumpets (Yom Teruah)** ushers in the coming of the King of kings; then comes the 10 days of Awe which leads to the **Day of Atonement (Yom Kippur)** when corporate judgment of the nation’s take place. The **feast of Tabernacles (or Booths) (or the feast of In-gathering)** occurs on the 15th day of the 7th month for 7 days, with the 8th day being a set-apart gathering; a time of ‘new beginning’ with our Groom. The feast of Tabernacles is the time when **the bride and Groom will ‘tabernacle’ together** face to face and consummate the marriage.

This is just an overview of some of the prophetic significances of His appointed times. Remember His Sabbaths are also appointed times.

Feasts of YHWH

Lev 23:1 And יהוה spoke to Mosheh, saying,

Lev 23:2 “Speak to the children of Yisra’ēl, and say to them, ‘The appointed times of יהוה, which you are to proclaim as set-apart gatherings, My appointed times, are these:

The Sabbath

Lev 23:3 ‘Six days work is done, but the seventh day is a Sabbath of rest, a set-apart gathering. You do no work, it is a Sabbath to יהוה in all your dwellings.

The Passover

Lev 23:4 ‘These are the appointed times of יהוה, set-apart gatherings which you are to proclaim at their appointed times.

Lev 23:5 ‘In the first new *moon*, on the fourteenth day of the new *moon*, between the evenings, is the Pěsah^a to יהוה. **Footnote:** ^aPassover.

Lev 23:6 ‘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.

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

Lev 23:8 ‘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.’ ”

The Feast of Firstfruits

Lev 23:9 And יהוה spoke to Mosheh, saying,

Lev 23:10 “Speak to the children of Yisra’ël, 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.

Lev 23:11 ‘And he shall wave the sheaf before יהוה, for your acceptance. **On the morrow after the Sabbath** the priest waves it.

Lev 23:12 ‘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,

Lev 23:13 and its grain offering: two-tenths of an ĕphah 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 23:14 ‘And you do not eat bread or roasted grain or fresh grain until the same day that you have brought an offering to your Elohim – a law forever throughout your generations in all your dwellings.

The Feast of Weeks

Lev 23:15 ‘And from the morrow after the Sabbath, from the day that you brought the sheaf of the wave offering, you shall count for yourselves: seven completed Sabbaths.

Lev 23:16 ‘Until the morrow after the seventh Sabbath you count fifty days, then you shall bring a new grain offering to יהוה.

Lev 23:17 ‘Bring from your dwellings for a wave offering two *loaves of bread*, of two-tenths of an ĕphah of fine flour they are, baked with leaven, first-fruits to יהוה.

Lev 23:18 ‘And besides the bread, you shall bring seven lambs a year old, perfect ones, and one young bull and two rams. They are an ascending offering to יהוה, with their grain offering and their drink offerings, an offering made by fire for a sweet fragrance to יהוה.

Lev 23:19 ‘And you shall offer one male goat as a sin offering, and two male lambs a year old, as a slaughter of peace *offerings*.

Lev 23:20 ‘And the priest shall wave them, besides the bread of the first-fruits, as a wave offering before יהוה, besides the two lambs. They are set-apart to יהוה for the priest.

Lev 23:21 ‘And on this same day you shall proclaim a set-apart gathering for yourselves, you do no servile work on it – a law forever in all your dwellings throughout your generations.

Lev 23:22 ‘And when you reap the harvest of your land do not completely reap the

corners of your field when you reap, and do not gather any gleanings from your harvest. Leave them for the poor and for the stranger. I am יהוה your Elohim.’ ”

The Feast of Trumpets

Lev 23:23 And יהוה spoke to Mosheh, saying,

Lev 23:24 “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. Footnote: ^cLit. Soundings, by instrument or human voice.

Lev 23:25 ‘You do no servile work, and you shall bring an offering made by fire to יהוה.’ ”

The Day of Atonement

Lev 23:26 And יהוה spoke to Mosheh, saying,

Lev 23:27 “On the tenth day of this seventh new *moon* is Yom haKippurim.^d It shall be a set-apart gathering for you. And you shall afflict your beings, and shall bring an offering made by fire to יהוה. Footnote: ^dDay of Atonement or Day of the Coverings.

Lev 23:28 “And you do no work on that same day, for it is Yom Kippurim, to make atonement for you before יהוה your Elohim.

Lev 23:29 “For any being who is not afflicted on that same day, he shall be cut off from his people.

Lev 23:30 “And any being who does any work on that same day, that being I shall destroy from the midst of his people.

Lev 23:31 “You do no work – a law forever throughout your generations in all your dwellings.

Lev 23:32 ‘It is a Sabbath of rest to you, and you shall afflict your beings. On the ninth day of the new *moon* at evening, from evening to evening, you observe your Sabbath.’ ”

The Feast of Booths

Lev 23:33 And יהוה spoke to Mosheh, saying,

Lev 23:34 “Speak to the children of Yisra’el, saying, ‘On the fifteenth day of this seventh new *moon* is the Festival of Sukkot^e for seven days to יהוה. Footnote: ^eBooths.

Lev 23:35 ‘On the first day is a set-apart gathering, you do no servile work.

Lev 23:36 ‘For seven days you bring an offering made by fire to יהוה. On the eighth day there shall be a set-apart gathering for you, and you shall bring an offering made by fire to יהוה. It is a closing festival, you do no servile work.

Lev 23:37 ‘These are the appointed times of יהוה which you proclaim as set-apart gatherings, to bring an offering made by fire to יהוה, an ascending offering and a grain

offering, a slaughtering and drink offerings, as commanded for every day –

Lev 23:38 besides the Sabbaths of יהוה, and besides your gifts, and besides all your vows, and besides all your voluntary offerings which you give to יהוה.

Lev 23:39 ‘On the fifteenth day of the seventh new *moon*, when you gather in the fruit of the land, celebrate the festival of יהוה for seven days. On the first day is a rest, and on the eighth day a rest.

Lev 23:40 ‘And you shall take for yourselves on the first day the fruit of good trees, branches of palm trees, twigs of leafy trees, and willows of the stream, and shall rejoice before יהוה your Elohim for seven days.

Lev 23:41 ‘And you shall celebrate it as a festival to יהוה for seven days in the year – a law forever in your generations. Celebrate it in the seventh new *moon*.

Lev 23:42 ‘Dwell in booths for seven days; all who are native born in Yisra’el dwell in booths,

Lev 23:43 so that your generations know that I made the children of Yisra’el dwell in booths when I brought them out of the land of Mitsrayim. I am יהוה your Elohim.’ ”

Lev 23:44 Thus did Mosheh speak of the appointed times of יהוה to the children of Yisra’el.

In **Leviticus 23** these feasts are reviewed, as well as in **Exodus 23**, and multiple times throughout His Word! **They cycle annually**, so we see them taking place over and over again! Just as **non-believers** celebrate man-made traditional pagan holidays; **believers, being set-apart**, celebrate their wedding rehearsals known as His feast days! Practice, practice, practice makes perfect! We want to stay in step with YHWH.

Do you see this beautiful picture! I truly hope so! **His ‘appointment’ calendar** is His feasts days and these appointments should be written on our calendars!

Leviticus 24

Having just completed the review of His feasts, reminds us that when we enter the presence of YHWH, **everything changes**. It is just as if we physically stepped beyond the veil of the Tabernacle into the set-apart place, the Holy Place. The lamps burning brightly with their reflective light being magnified off the pure gold and surrounding silver; the ornate tapestries; the scent of bread and incense; the awareness that our feet are

standing on holy ground in His very presence. Keep in mind the priestly garments did not include sandals. One can only humbly stand in awe and in full submission to His glory and to His authority.

Before we go any further, we must fully understand that all the elements of the Tabernacle, and later the Temples, were speaking a parable (Heb. 9:9) to us about YHWH, Yahusha (YHWH in Son), and His Ruach HaKodesh.

Another verse in the New Testament (Brit Hadasha) that holds much significance; yet, can be easily overlooked, is **Matthew 16:12**.

Mat 16:12 Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and the Sadducees.

Though most of us commonly and accurately equate leaven with sin; this verse brings a more profound meaning. Leaven is anything 'added' or 'altered' in His Word; it is false doctrine. In Matthew 16:12, Yahusha is warning His taught ones about the teaching, the leaven, of the Pharisees and the Sadducees. Selah.

This simple yet profound verse, expands our thinking and understanding about leaven. Like in **Exodus 13:7 below**, when we celebrate the feasts of unleavened bread, we should focus more on **feasting on His pure Word**. The more of His pure Word we take in; the more we are detoxified and purged of sin and incorrect understanding. When we let the Word wash us, it purifies every part of our being. **He is the Word**; He is the Living Water.

We have all witnessed what happened to us when we listened to men teach us with added leaven. There was a blending of false doctrine mixed in with the purity of His Word which detoured us from His narrow path. At that time, we weren't even taught about His feasts, which would have been a remedy for several detours happening in the first place. Also, as good Bereans, we should always search out His Word diligently and be led by His Spirit for accurate understanding.

As we linger in the first few verses of **Lev. 24** about the lamps and the bread; please see that it is all about Him longing for His people; His bride. He is the light of the world; He provides the PURE oil of His Ruach HaKodesh that burns within us and lights up our lives; and in turn, we reflect His Light on those around us. We eat His bread, the Word, and drink His wine in remembrance of what it cost Him to give us abundant life! Without the Word and without the shedding of His blood, we had no hope.

Sit and take in all the beauty, hope, and love, He has bestowed on us. Don't speed read through the verses but soak them in. **Know this deep truth:**

1Pe 1:17 And if you call on the Father, who without partiality judges according to each one's work, pass the time of your sojourning in fear,

1Pe 1:18 **knowing that you were redeemed from your futile behaviour inherited from your fathers, not with what is corruptible, silver or gold,**

1Pe 1:19 **but with the precious blood of Messiah, as of a lamb unblemished and spotless,**

1Pe 1:20 **foreknown, indeed, before the foundation of the world**, but manifested in these last times for your sakes,

1Pe 1:21 who through Him believe in Elohim who raised Him from the dead and gave Him esteem, so that your belief and expectation are in Elohim.

1Pe 1:22 Now that you have cleansed your lives in obeying the truth through the Spirit to unfeigned brotherly love, love one another fervently with a clean heart,

1Pe 1:23 having been born again – not of corruptible seed, but incorruptible – through the living Word of Elohim, which remains forever,

1Pe 1:24 because **“All flesh is as grass, and all the esteem of man as the flower of the grass. The grass withers, and its flower falls away,**

1Pe 1:25 **but the Word of Elohim remains forever.”** Isa 40:6-8 And this is the Word, announced as Good News to you.

Heb 9:11 But Messiah, having become a High Priest of the coming good *matters*, through the greater and more perfect Tent not made with hands, that is, not of this creation,

Heb 9:12 entered into the Most Set-apart Place once for all, not with the blood of goats and calves, but with His own blood, having obtained everlasting redemption.

Heb 9:13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the defiled, sets apart for the cleansing of the flesh,

Heb 9:14 how much more shall the blood of the Messiah, who through the everlasting Spirit offered Himself unblemished to Elohim, cleanse your conscience from dead works to serve the living Elohim?

Exo 12:14 'And this day shall become to you a remembrance. And you shall celebrate it as a festival to יהוה throughout your generations – celebrate it as a festival, an everlasting law.

Exo 13:7 **“Unleavened bread is to be eaten the seven days,** and **whatever is leavened is not**

to be seen with you, and leaven is not to be seen with you within all your border.

Exo 13:8 “And you shall inform your son in that day, saying, **‘It is because of what יהוה did for me when I came up from Mitsrayim.’**

Exo 13:9 “And it shall be as a sign to you on your hand and as a reminder between your eyes, **that the Torah of יהוה is to be in your mouth**, for **with a strong hand יהוה has brought you out of Mitsrayim.**

Our minds, hands, and mouth are involved with touching and tasting the elements of Passover and Unleavened bread. They are a ‘sign’ as we gaze upon the bread, the Torah of YHWH, and drink the wine, in remembrance of Him. We recall the power of His hand that made all this possible and we share the Good News, His pure Word.

Mat 16:12 Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and the Sadducees.

 Joh 6:35 And יהושע said to them, **“I am the bread of life.** He who comes to Me shall not get hungry at all, and he who believes in Me shall not get thirsty at all.

 Joh 6:48 **“I am the bread of life.**

Joh 6:49 “Your fathers ate the manna in the wilderness and they died.

Joh 6:50 **“This is the bread which comes down out of the heaven**, so that anyone might eat of it, and not die.

Joh 6:51 “I am the living bread which came down out of the heaven. If anyone eats of this bread, he shall live forever. And indeed, the bread that I shall give is My flesh, which I shall give for the life of the world.”

Unleavened bread represented His pure Word. He is the Word; He is the Bread; and the Word came in the likeness of flesh and dwelt among us. He knew His Word would require His Life to save many. We must feed on His Word of Truth and BEWARE of any added leaven of false doctrine.

The Lamps

Lev 24:1 And יהוה spoke to Mosheh, saying,

Lev 24:2 "Command the children of Yisra'el that they bring to you clear oil of pressed olives for the light, to make the lamps burn continually.

Lev 24:3 “Outside the veil of the Witness, in the Tent of Appointment, Aharon is to arrange it from evening until morning before יהוה continually – a law forever throughout your generations.

Lev 24:4 “He is to arrange the lamps on the clean gold lampstand before יהוה continually.

Bread for the Tabernacle

Lev 24:5 “And you shall take fine flour and bake twelve cakes with it, two-tenths of an *éphah* in each cake.

Lev 24:6 “And you shall set them in two rows, six in a row, on the clean table before יהוה.

Lev 24:7 “And you shall put clear frankincense on each row, and it shall be on the bread as a remembrance portion, an offering made by fire to יהוה.

Lev 24:8 “On every Sabbath he is to arrange it before יהוה continually, from the children of Yisra’él – an everlasting covenant.

Lev 24:9 “And it shall be for Aharon and his sons, and they shall eat it in the set-apart place, because it is most set-apart to him from the offerings of יהוה made by fire – an everlasting law.”

Punishment for Blasphemy

Lev 24:10 And the son of an Yisra’éli woman, whose father was a Mitsrian man, went out among the children of Yisra’él. And the Yisra’éli woman’s son and a man of Yisra’él strove in the camp.

Lev 24:11 And the Yisra’éli woman’s son blasphemed the Name, and cursed. So they brought him to Mosheh. Now his mother’s name was Shelomith the daughter of Dibri, of the tribe of Dan.

Lev 24:12 And they put him under guard, that it might be declared to them at the mouth of יהוה.

Lev 24:13 And יהוה spoke to Mosheh, saying,

Lev 24:14 “Bring the one who has cursed outside the camp, and all those who heard him shall lay their hands on his head, and all the congregation shall stone him.

Lev 24:15 “And speak to the children of Yisra’él, saying, ‘Anyone who curses his Elohim shall bear his sin.

Lev 24:16 ‘And he who blasphemes the Name of יהוה shall certainly be put to death, and all the congregation certainly stone him, the stranger as well as the native. When he blasphemes the Name, he is put to death.

An Eye for an Eye

This section reminds us to use equal weights and measures.

Lev 24:17 ‘And a man who strikes the being of any man shall certainly be put to death.

Lev 24:18 ‘And he who strikes a beast repays it, body for body.

Lev 24:19 ‘And when a man inflicts a blemish upon his neighbour, as he has done so it is done to him:

Lev 24:20 ‘Fracture for fracture, eye for eye, tooth for tooth; as he inflicts a blemish

upon him, so it is done to him.

Lev 24:21 ‘And he who strikes a beast repays it, and he who strikes a man *to death* is put to death.

Lev 24:22 ‘You are to have one right-ruling, for the stranger and for the native, for I am יהוה your Elohim.’ ”

Lev 24:23 And Mosheh spoke to the children of Yisra’ël, and they brought the one who cursed outside the camp, and stoned him with stones. And the children of Yisra’ël did as יהוה commanded Mosheh.

Leviticus 24 closes with [right-rulings under the Book of the Law regarding blasphemy of His Name](#) and other matters. It tells of a young man who [blasphemes His Name](#). This young man’s mother was an Israelite and his father an Egyptian. The only additional insights offered in this account are the names of his mother and grandfather. His mother’s name, Shelomith, meaning ‘peaceful’; and his grandfather’s name, Dibri, means ‘my word.’ Though the son demonstrated rebellion; it does not mean those in His family did not try to teach him the proper way.

The [penalty for blasphemy of the Name under the Book of the Law](#); was physical stoning to death. Under [Covenant Torah](#), Yahusha laid our sins on Himself; and offers forgiveness and the Comforter, the Holy Spirit, that comes and lives in us and through us. There is however an unpardonable sin:

Mat 12:30 “He who is not with Me is against Me, and he who does not gather with Me scatters abroad.

Mat 12:31 “Because of this I say to you, all sin and blasphemy shall be forgiven men, but the blasphemy against the Spirit shall not be forgiven men.

Mat 12:32 “And whoever speaks a word against the Son of Adam, it shall be forgiven him, but whoever speaks against the Set-apart Spirit, it shall not be forgiven him, either in this age or in the age to come.

1Sam. 15

YHWH Rejects Saul

1Sa 15:1 And Shemu’ël said to Sha’ul, “יהוה sent me to anoint you sovereign over His people, over Yisra’ël. And now, listen to the voice of the words of יהוה.

1Sa 15:2 “Thus said יהוה of hosts,

- ‘I shall punish Amalëq for what he did to Yisra’ël, how he set himself against him on the way when he came up from Mitsrayim.

- **1Sa 15:3** Now go, and you shall strike Amalēq and **put under the ban all that he has, and you shall not spare them, and put to death from man to woman, from infant to nursing child, from ox to sheep, from camel to donkey.’”**
- **1Sa 15:4** Then Sha’ul summoned the people and **mustered them in Tela’im, two hundred thousand foot soldiers and ten thousand men of Yehudah.**

Saul forewarns the Qēynites to flee from the midst of the Amalēqites.

1Sa 15:5 And Sha’ul came to a city of Amalēq, and lay in wait in the wadi.

1Sa 15:6 And Sha’ul said to the Qēynites, “Go, turn aside, come down from among the Amalēqites, lest I destroy you with them. For you did show loving-commitment to all the children of Yisra’ēl when they came up out of Mitsrayim.” So the Qēynites turned aside from the midst of the Amalēqites.

Saul strikes the Amalēqites but does not follow through with all the commands of YHWH.

1Sa 15:7 And **Sha’ul struck the Amalēqites, from Hawilah all the way to Shur, which is before Mitsrayim.**

- **1Sa 15:8** And **he caught Aḡaḡ sovereign of the Amalēqites alive,** and put under the ban all the people with the edge of the sword.
- **1Sa 15:9** **But Sha’ul and the people spared Aḡaḡ and the best of the sheep, and the cattle, and the fatlings, and the lambs, and all that was good, and would not put them under the ban. But all goods despised and worthless, that they put under the ban.**

YHWH and Samuel are grieved at Saul’s disobedience.

1Sa 15:10 **And the word of יהוה came to Shemu’ēl, saying,**

- **1Sa 15:11** **“I am grieved that I have set up Sha’ul as sovereign,**
- for he has turned back from following Me,
- and has not performed My words.” And it displeased Shemu’ēl, and he cried to יהוה all night.

Saul sets up monument to himself.

1Sa 15:12 **And Shemu’ēl rose early in the morning to meet Sha’ul, and it was told to Shemu’ēl, saying,**

- “Sha’ul went to Karmel, and see, he set up a monument for himself, then turned and passed over, and went down to Gilgal.”

1Sa 15:13 And Shemu’el came to Sha’ul, and **Sha’ul said to him**, “Blessed are you of יהוה! I have performed the word of יהוה.”

Saul shifts accountability and responsibility.

1Sa 15:14 **But Shemu’el said**, “What then is this bleating of the sheep in my ears, and the lowing of the cattle which I hear?”

1Sa 15:15 **And Sha’ul said**, “They have brought them from Amalēq, because the people spared the best of the sheep and the cattle, to slaughter to יהוה your Elohim. And the rest we have put under the ban.”

Samuel confronts Saul.

1Sa 15:16 **And Shemu’el said to Sha’ul**, “Wait, and let me declare to you what יהוה said to me last night.” **And he said to him**, “**Speak.**”

1Sa 15:17 **And Shemu’el said**,

- “Though you were little in your own eyes, were you not head of the tribes of Yisra’el?
- And did not יהוה anoint you sovereign over Yisra’el?
- 1Sa 15:18 “And יהוה sent you on the way, and said, ‘Go, and you shall put under the ban the sinners, the Amalēqites, and fight against them until they are consumed.’
- 1Sa 15:19 “And why did you not obey the voice of יהוה, but swooped down on the spoil, and did evil in the eyes of יהוה?”

Saul continues in ‘denial of disobedience’ and blames his people.

1Sa 15:20 **And Sha’ul said to Shemu’el**, “I did obey the voice of יהוה, and I went on the way on which יהוה sent me, and brought back Aqāq sovereign of Amalēq, and I put Amalēq under the ban.

1Sa 15:21 **“But the people took of the spoil**, of the sheep and cattle, the best of that which should have been put under the ban, to slaughter to יהוה your Elohim in Gilgal.”

Samuel tells Saul to obey is better than slaughterings [sacrifice]. Rebellion is as the sin of divination; stubbornness is as wickedness and idolatry.

1Sa 15:22 **Then Shemu'el said,** “Does יהוה delight in ascending offerings and slaughterings, as in obeying the voice of יהוה? Look, to obey is better than a slaughtering, to heed is *better* than the fat of rams.

1Sa 15:23 “For rebellion is as the sin of divination, and stubbornness is as wickedness and idolatry. **Because you have rejected the word of יהוה, He also does reject you as sovereign.”**

Saul repents but that does not negate the fact that YHWH had rejected him from being sovereign over Israel.

1Sa 15:24 And Sha'ul said to Shemu'el, “I have sinned, for I have transgressed the mouth of יהוה and your words, **because I feared the people and listened to their voice.**

1Sa 15:25 “And now, please pardon my sin, and return with me, and let me bow myself to יהוה.”

1Sa 15:26 **But Shemu'el said to Sha'ul,** “I do not return with you, for you have rejected the word of יהוה, and יהוה does reject you from being sovereign over Yisra'el.”

Samuel's robe is torn, and he uses that as a sign to tell Saul that YHWH had 'torn the reign of Israel from him and has given the reign to another.

1Sa 15:27 **And as Shemu'el turned around to go away,** *Sha'ul* took hold of the edge of his robe, and it tore.

1Sa 15:28 **And Shemu'el said to him,** “יהוה has torn the reign of Yisra'el from you today, and has given it to a neighbor of yours, better than you.

1Sa 15:29 **Moreover, the Eminence of Yisra'el does not lie nor relent.** For He is not a man, that He should relent.”

1Sa 15:30 Then he said, “I have sinned. But esteem me now, please, before the elders of my people and before Yisra'el, and return with me, and I shall bow myself to יהוה your Elohim.”

1Sa 15:31 And Shemu'el turned back after Sha'ul, and Sha'ul bowed himself to יהוה.

Samuel now finishes the job that Saul should have done.

1Sa 15:32 **And Shemu'el said, "Bring Aġaġ sovereign of the Amalēqites here to me."** So Aġaġ came to him delightedly, and Aġaġ said, "Truly, the bitterness of death has turned aside."

1Sa 15:33 And Shemu'el said, "As your sword bereaved women, let your mother be bereaved among women too." **Shemu'el then hewed Aġaġ to pieces before יהוה in Gilgal.**

Samuel goes to Ramah and Saul goes to his house in Giḇ'ah. Disobedience brings consequences and it affects many.

1Sa 15:34 And Shemu'el went to Ramah, while Sha'ul went up to his house at Giḇ'ah of Sha'ul.

1Sa 15:35 And Shemu'el did not see Sha'ul again until the day of his death, for Shemu'el mourned for Sha'ul. And יהוה was grieved that He had made Sha'ul to reign over Yisra'el.

Free Word Search of the Old Testament [Tanakh] Books of the Bible



Bible Pathway Adventures

WORD SEARCH

OLD TESTAMENT BOOKS

S O Y S W N D G P W J Z A I U W O K L A
L M P N A U T E E R N U M B E R S W B X
Z Y E V E M L W U N O W J T J W L S Q W
I S Z M P C U P S T E V L L V B L Y B Z
W P E E I I D E R Y E S E A B M Y L M L
P E K G J E V W L O N R I R U N P S I H
F C I N N Z E E Y Y A F O S B S T Q C O
C Z E O C R J O N A H K Q N F S S X A Q
I X L E L C O F E S Y Y P G O B A L H B
H T U M U T D O N I L P Z V B M D E C T
N K O R I C H R O N I C L E S N Y G X T
W Z Q M G I G U P P Q C L F D H S R F Q
E K J O S H U A D S P N E A J Y M Q H I
E E C C L E S I A S T E S E R R P I H R
P L F I B N M E B X T P G R R Y E S O U
P A C N T E S T H E R M J T P F Z A O T
B O R D T Y N W S U T P X W A V D I T H
F D P B S H X T D J U D G E S Q T A F M
N E D A N I E L E X O D U S L X T H T H
L E V I T I C U S T B H C C N C G A W Q

JOSHUA

MICAH

CHRONICLES

RUTH

EZEKIEL

GENESIS

EXODUS

PROVERBS

ISAIAH

ESTHER

SAMUEL

LEVITICUS

JONAH

NUMBERS

JUDGES

DEUTERONOMY

ECCLESIASTES

DANIEL

For more free Bible resources and Teacher Packs including coloring pages,
worksheets, quizzes and more visit our website at:
www.biblepathwayadventures.com

<https://biblepathwayadventures.com/activities/old-testament-books-tanakh/>

Ezekiel 44 Ezekiel 44 falls within Scroll 11. [Torah Portion is Ezekiel 44:15-31]

EZEKIEL 13 SCROLLS REFERENCE CHART		
PROSE	Text in Chronological Order (Chapter & Verse)	Date Given in Text (M/D/Y) (of King Jehoiachin's captivity)
11	40:1 - 48:35 (regulated to back of Volume as an appendix. Ez. as ambassador with a Provisional Constitution, inc.temple visions, a conditional offer of national restoration contingent on both houses repenting. This would have been an interim constitution "until the time of reformation when the seed would come.")	10/04/25 (after 13 year silence) 43:10 purpose: to shame Israel into repentance

Rules for Levitical Priests – the sons of Tsadoq [Zadok] now shall draw near to YHWH.

Eze 44:15 “But the priests, the Lēwites, the sons of Tsadoq, who guarded the duty of My set-apart place when the children of Yisra’ël went astray from Me,

- ❖ they shall draw near to Me to serve Me, and shall stand before Me to bring to Me the fat and the blood,” declares the Master יהוה.
- ❖ Eze 44:16 “They shall enter My set-apart place, and they shall draw near to My table to serve Me, and they shall guard My charge.
- ❖ Eze 44:17 “And it shall be, when they enter the gates of the inner courtyard, that they put on linen garments, and no wool shall come upon them while they attend within the gates of the inner courtyard or within the house.
- ❖ Eze 44:18 “They shall have linen turbans on their heads and linen trousers on their bodies, they shall not gird themselves with sweat.
- ❖ Eze 44:19 “And when they go out to the outer courtyard, to the outer courtyard to the people, they shall take off their garments in which they have attended, and shall leave them in the set-apart rooms, and shall put on other garments, and they shall set-apart the people in their garments.
- ❖ Eze 44:20 “And their heads they shall not shave, nor shall they let their hair grow long – they shall keep their hair well trimmed.
- ❖ Eze 44:21 “And no priest is to drink wine when he comes into the inner court.
- ❖ Eze 44:22 “And they do not take as wife a widow or a divorced woman, but take maidens of the seed of the house of Yisra’ël, or widows of priests.
- ❖ Eze 44:23 “And they are to teach My people the *difference* between the set-apart and the profane, and make them know what is unclean and clean.
- ❖ Eze 44:24 “And they are to stand as judges in a dispute, and judge it according to My right-rulings. And they are to guard My Torot and My laws in all My appointed times, and set apart My Sabbaths.
- ❖ Eze 44:25 “And they are not to defile themselves by coming near a dead man. Only for a father or mother, for a son or daughter, for a brother or unmarried sister they defile themselves.
 - Eze 44:26 “And after his cleansing, they count seven days for him,
 - Eze 44:27 and on the day that he comes into the inner court of the set-apart place to attend in the set-apart place, he brings his sin offering,” declares the Master יהוה.

Eze 44:28 “And it shall be to them for an inheritance, I am their inheritance. And you give them no possession in Yisra’ël – I am their possession.

Eze 44:29 “The grain offering, and the sin offering, and the guilt offering they are to eat, and all that is dedicated in Yisra’el is theirs.

Eze 44:30 “And the first of all the first-fruits of all, and every contribution of all, of all your contributions, belong to the priests. And the first of your ground meal you give to the priest, so that a blessing rests on your house.

Eze 44:31 “The priests are not to eat any bird or beast found dead or torn to pieces.

The following is a recap of the transferences within the Aaronic Levitical Priesthood. This is good to review from time to time. YHWH is making the house of Israel and the house of Judah **a contingent offer** of plans for another temple with the **sons of Zadok officiating; if both houses repent.** This temple is often referred to as Ezekiel’s temple. If both houses would have repented, this temple would have been the 2nd temple; but it never came to be.

We need **to take pause** here to see the priestly transferences within the Aaronic Levitical Priesthood. This will show that Phinehas’ “everlasting priesthood” was for his ‘definite period’ as represented below. We see that Phinehas’ priestly office of **his Elazar lineage** was transferred to the **Ithamar line**; then, when Abiathar conspires against Solomon, the priestly office transfers to Zadok, the descendant of Uzzi, placing the priestly office once again under **the Elazar line**. The Wikipedia excerpt walks this out in the below timeline.

(Excerpt from: https://en.wikipedia.org/wiki/List_of_High_Priests_of_Israel)

“From the Exodus to Solomon’s Temple

The following section is based on information found in the various books of the [Bible](#), including the genealogies given in [First Book of Chronicles](#) and the [Book of Ezra](#), the works of [Josephus](#)^[1] and the early-medieval [Seder Olam Zutta](#).

- [Aaron](#)
- [Eleazar](#), son of Aaron ([Numbers 20:28](#))
- [Phinehas](#), son of Eleazar
- [Abishua](#), son of Phinehas
- The [Samaritans](#) insert [Shesha](#) as the son of Abishua and father of Bukki. [citation needed]
- [Bukki](#), son of [Abishua](#)
- [Uzzi](#), son of [Bukki](#)

*Though Phinehas and his descendants are not directly attested as high priests, this portion of the genealogy given in [1 Chronicles 6:3-15](#) is assumed by other sources (including [Josephus](#)^[2] and [Seder 'Olam Zutta](#)), to give the succession of the office from father to son. **At some time, the office was transferred from descendants of Eleazar to those of his brother Ithamar.**^[3] The first known and **most notable high priest of Ithamar’s line was Eli**, a contemporary of [Samuel](#).*

- [Eli](#), descendant of [Ithamar](#), son of Aaron
- [Ahitub](#), son of Phinehas and grandson of [Eli](#)
- [Ahijah](#), son of [Ahitub](#)
- [Ahimelech](#), son of [Ahijah](#) (or brother of Ahijah and son of Ahitub)
- [Abiathar](#), son of [Ahimelech](#)

Abiathar was removed from the high priesthood for conspiring against King [Solomon](#), and was replaced by [Zadok, son of Ahitub](#), who oversaw the construction of the First Temple. According to the genealogies given in [1 Chronicles 6:3-15](#), [Zadok was a descendant of Uzzi \(through Zerariah, Meraioth, Amariah and Ahitub\) and thus belonged to the line of Eleazar.](#)”

Zechariah 14:16-21

F. B. Meyer Commentary - Zechariah 14:1-21 “AT EVENING TIME IT SHALL BE LIGHT” We can hardly doubt that in [Zec 14:1-21](#), Zechariah is anticipating the same events as Ezekiel describes in [Eze 38:1-23](#); [Eze 39:1-29](#) of his remarkable book. At first the attack of the enemies of God’s people will be entirely successful, [then Jesus will appear to them and for them](#). There will be a literal fulfillment of [Act 1:11](#) and [Isa 25:9-10](#). It was when his brethren were in their greatest straits that Joseph made himself known to them, and when the Jews are in dire extremity, they will hear Him say, “I am Jesus your Brother.” See [Gen 45:1-15](#). Finally the long stormy days of Israel’s history will be over forever, and “at evening time it shall be light.” It is clear that Paul’s vision in [Rom 11:1-36](#) is to be gloriously realized.

[Zec 14:16](#) **[And it shall be that all who are left from all the nations which came up against Yerushalayim, shall go up from year to year to bow themselves to the Sovereign, יהוה of hosts, and to celebrate the Festival of Sukkot.](#)**^e Footnote: ^eBooths.

There seems to be remnant nation people that survive this battle. For that reason, it is my understanding that this is the first insurgency of the Gog & Magog war with the nations coming against Jerusalem. We read about the remnant of those left over from all the nations that participated against Jerusalem, will go up from year to year for the Festival of Sukkot. Yahusha will tabernacle with His bride in the 7th millennium or the 7th day; while remnant nations will pay homage, or they will not receive rain.

Because of this, I understand this to be the beginning of the Millennium reign when Satan is bound for 1000 years. Then, at the end of the 1000 years, Satan will once again gather the nations to come against Yahusha and this battle will be very short-lived. I see this as the 2nd insurgency of the Gog and Magog war that brings on the wrath of YHWH.

Below is a rough sketch of how I see the end-time events unfolding. How would your chart display the following components? It is an extremely helpful and revealing exercise to sketch out your understanding of events as you read and make note of various Scripture verses.



Zec 14:17 And it shall be, that if anyone of the clans of the earth does not come up to Yerushalayim to bow himself to the Sovereign, יהוה of hosts, on them there is to be no rain.

Zec 14:18 And if the clan of Mitsrayim does not come up and enter in, then there is no rain. On them is the plague with which יהוה plagues the nations who do not come up to celebrate the Festival of Sukkot.^e Footnote: ^eBooths.

Zec 14:19 This is the punishment of Mitsrayim and the punishment of all the nations that do not come up to celebrate the Festival of Sukkot.^e Footnote: ^eBooths.

Zec 14:20 In that day "SET-APART TO יהוה" shall be engraved on the bells of the horses. And the pots in the House of יהוה shall be like the bowls before the slaughter-place.

Zec 14:21 And every pot in Yerushalayim and Yehudah shall be set-apart to יהוה of hosts. And all those who slaughter shall come and take them and cook in them. And there shall no longer be a merchant in the House of יהוה of hosts, in that day.

This is my understanding to date; subject to change as end-time events unfold.

Acts 20

Paul in Macedonia and Greece

Act 20:1 After the uproar had ceased, Sha'ul called the taught ones to him, and having embraced them, went away to **go to Macedonia**.

Act 20:2 And having gone through those parts, and having encouraged them with many words, **he came to Greece**,

Act 20:3 where **he spent three months**. When he was about to sail to Suria, he decided to return through Macedonia, as a plot was made against him by the Yehudim.

Paul's plans to sail back to Syria, were changed when he was made known of a plot against him by the Yehudim. Therefore, he backtracks a good majority of the distance to Syria by land in which he had come. He had made faithful acquaintances along the way and many accompany him. Luke takes the time to record each faithful servant.

Act 20:4 And he was accompanied by

- Sopater of Beroia,
- and Aristarchos and Sekundos of the Thessalonians,
- and Gaios of Derbe,
- and Timotiyos,
- and Tuchikos and Trophimos of Asia.

Act 20:5 And these, going ahead, waited for us at Troas.

Act 20:6 And we **sailed away from Philippi after the Days of Unleavened Bread**, and came to them **at Troas in five days**, where we **stayed seven days**.

Eutychus Raised from the Dead

Act 20:7 And **on day one of the week,^a** the taught ones having gathered together to break bread, Sha'ul, intending to depart the next day, was reasoning with them and was extending the word till midnight. **Footnote: ^aGk. Sabbaths.**

'Day' is italicized, therefore, was not in the original text. Reading the sentence without 'day', would read 'And on one of the Sabbaths.' Often, this verse seems to be misinterpreted to justify the 'worship on Sundays' which is not ordained by His Word; but is 'ordained' by 'man' and changed by the Catholic Church.

Act 20:8 And there were many lamps in the upper room where they were assembled.

Act 20:9 And a certain young man, by name **Eutuchos**, was sitting in a window, being overpowered by a deep sleep. As Sha'ul kept on reasoning, he **was overcome by sleep** and **fell down from the third story**, and **was picked up dead**.

We are introduced to Eutuchos, a young man overcome by sleep. He falls three stories from a window where he had been sitting; and was picked up dead. Paul went to check on him; fell on him and embraced him; and told the crowd, not to be upset, his life was in him. Paul returns to the meeting room; broke bread and ate; then talked a long time until daybreak. By faith, Paul believed Eutuchos would be restored; therefore, Paul takes action and resumes where he left off believing all was well.

Afterward, they brought the young man in alive and they rejoiced. Then Luke records that 'we', the group of believers traveling along with Paul, had planned to go ahead of Paul and meet him at Assos.

Act 20:10 And Sha'ul, having gone down, fell on him, and embracing him said, "Do not be upset, for his life is in him."

Act 20:11 Then going up again, and having broken bread and eaten, he talked a long while, even till daybreak, and so went forth.

Act 20:12 And they brought the young man in alive, and were encouraged, not a little.

Act 20:13 And we, going ahead to the ship, sailed to **Assos**, intending to take Sha'ul on board there, for so he had arranged, intending himself to go on foot.

Act 20:14 And when he met us at Assos, we took him on board and came to **Mitulene**.

Act 20:15 And from there we sailed, and the next day came opposite **Chios**. And the next day we arrived at **Samos** and remained at **Trogullion**. And the following day we came to **Miletos**.



Paul hopes to be in Jerusalem for Pentecost, Shavuot.

Act 20:16 For Sha'ul had decided to sail past Ephesos, so that he might lose no time in Asia, for he was hurrying to be at Yerushalayim, if possible, on the **Day of the Festival of Shaḅu'oth.**^b Footnote: ^bCounted from the day on which the sheaf of the first-fruits is waved during the Festival of Matzot (Unleavened Bread) - See [Lev 23:10-21](#). (The morrow after the Sabbath.) See also [Act 2:1](#).

Paul Speaks to the Ephesian Elders

Instead of Paul going to Ephesus, he calls the elders to him in Miletos.

Act 20:17 And from **Miletos** he sent to Ephesos and called for the elders of the assembly.

Paul gives a heartfelt message and words of caution to the elders of Ephesus.

Act 20:18 **And when they had come to him, he said to them, “You know, from the first day that I came to Asia,** how I was with you all the time,

Act 20:19 serving the Master with all humility, with many tears and trials which befell me by the plotting of the Yehudim,

Act 20:20 as I kept back no *matter* that was profitable, but proclaimed it to you, and taught you publicly and from house to house,

Act 20:21 **witnessing to Yehudim, and also to Greeks:** repentance toward Elohim and belief in our Master יהושע Messiah.

Act 20:22 “And now see, I go bound in the spirit to Yerushalayim, not knowing what is going to meet me there,

Act 20:23 except that the **Set-apart Spirit witnesses in every city, saying that chains and pressures await me.**

Act 20:24 “But **I do not count my life of any value** to me, so that I might accomplish my mission with joy, and the service which I received from the Master יהושע, to bear witness to the Good News of the favour of Elohim.

Act 20:25 “And now see, I know that you all, among whom I went about proclaiming the reign of Elohim, shall see my face no more.

Act 20:26 “Therefore I witness to you this day that I am clear from the blood of all.

Act 20:27 “For I kept not back from declaring to you all the counsel of Elohim.

Act 20:28 “Therefore take heed to yourselves and to all the flock, among which the Set-apart Spirit has made you overseers, to shepherd the assembly of Elohim which He has purchased with His own blood.

Act 20:29 **“For I know this, that after my departure [savage wolves](#)^c shall come in among you, not sparing the flock.** Footnote: ^c [Mat 7:15-23](#), [Mat 10:16](#), [Luk 10:3](#), [Joh 10:12](#), [Act 20:29](#).

Act 20:30 “Also from among yourselves men shall arise, **speaking distorted teachings**, to draw away the taught ones after themselves.

Act 20:31 **Therefore watch**, remembering that for three years, night and day, I did not cease to warn each one with tears.

Act 20:32 **“And now, brothers, I commit you to Elohim** and to the word of His favour, which is able to build you up and give you an inheritance among all those having been set apart.

Act 20:33 “I have coveted no one’s silver or gold or garments.

Act 20:34 “And you yourselves know that these hands supplied my needs, and for those who were with me.

Act 20:35 “All this I did show you, by laboring like this, that you ought to help the weak. And remember the words of the Master יהושע, that He said, **‘It is more blessed to give than to receive.’**”

A very bittersweet departure, yet one day we will all be gathered again. Paul knew some type of persecution laid ahead of him in Jerusalem, even possible death. Mentally and spiritually Paul had prepared himself; he was even willing to lay his life down.

Act 20:36 And having said this, he knelt down and prayed with them all.

Act 20:37 And there was much weeping among them all, and falling on Sha’ul’s neck, they kissed him,

Act 20:38 **distressed most of all because of the word which he had said, that they would see his face no more. And they went with him to the ship.**

Galatians 3 Galatians 3 is extremely important in understanding the difference between the [Book of the Law](#) and the [Book of the Covenant](#); faith verses works of the law; Aaronic Levitical priesthood verses the Melchizedek priesthood; being a nation with a priest verses a kingdom of priests, a set-apart nation; and most importantly connecting us to the promise YHWH gave Abraham! HalleluYah!

By Faith, or by Works of the Law?

Gal 3:1 O senseless Galatians! Who has put you under a spell, not to obey the truth –

before whose eyes יהושע Messiah was clearly portrayed among you as impaled?

Gal 3:2 This only I wish to learn from you: Did you receive the Spirit by works of Torah, or by the hearing of belief?

Gal 3:3 Are you so senseless? **Having begun in the Spirit, do you now end in the flesh?**

Gal 3:4 Have you suffered so much in vain – if indeed in vain?

Gal 3:5 Is He, then, who is supplying the Spirit to you and working miracles among you, doing it by works of Torah, or by hearing of belief?

Gal 3:6 Even so Abraham **“did believe Elohim, and it was reckoned unto him as righteousness.”** [Gen 15:6](#).

Gal 3:7 **Know, then, that those who are of belief are sons of Abraham.**

Gal 3:8 And the Scripture, having foreseen that Elohim would declare right the nations **by belief**, announced the Good News to Abraham beforehand, saying, **“All the nations shall be blessed in you,”**^a [Gen 12:3](#). Footnote: ^a[Gen 18:18](#).

Gal 3:9 so that those who are of belief are blessed with Abraham, the believer.

It is a serious matter to trample on the blood of Messiah Yahusha; and Paul clearly has truly little patience for such foolishness! To have been set free by faith in the finished work of Yahusha HaMashiach; and then turn back to fleshly obedience to the Book of the Law, is an abomination and a grave error.

It is through being born anew by faith in Yahusha and receiving His Comforter, the Ruach HaKodesh, that we become a new creature; we are infused with power from the Most High and we become living stones making up the one new man! His Spirit lives in us, making us the temple of Elohim.

Today, there still exists the false understanding of who are the sons of Abraham:

1. Those that have a blood lineage [which by the way is impossible to determine accurately] and follow the Book of the Law? or
2. Those in covenant by grace through belief [faith] in Yahusha HaMashiach?

Paul clearly states in Galatians 3:8 that the sons of Abraham are those of belief!

The Righteous Shall Live by Faith

Gal 3:10 For as many as are of works of Torah [Book of the Law] 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](#).

Gal 3:11 And that **no one is declared right by Torah** [Book of the Law] before Elohim is **clear**, for **“The righteous shall live by belief.”** [Hab 2:4](#).

There is only **one way** to obtain righteousness; for all of mankind have sinned and fallen short of the glory of YHWH. That **one way** is having one’s garments washed by the blood of the Lamb; our Savior, Yahusha HaMashiach. He is the Door to the sheep fold. He is the Inspector at the gate. **No one** with spotted and blemished garments will be allowed to enter. No one can ‘work’ their way into His presence; **it is only through grace by faith**. Repeat, **ONLY** by grace through faith that He give us His robe of righteousness and takes our sins and removes them as far as the east is from the west!

Gal 3:12 And the Torah [the Book of the Law] **is not of belief**, but **“The man who does them shall live by them.”** [Lev 18:5](#).

Gal 3:13 **Messiah redeemed us from the curse of the Torah [the Book of the Law], having become a curse for us – for it has been written, “Cursed is everyone who hangs upon a tree.”** – [Deu 21:23](#).

Gal 3:14 **in order that the blessing of Abraham** might come upon the nations in Messiah יהושע, to receive the promise of the Spirit through belief.

Paul clearly articulates the finished work of Messiah through the new blood ratified covenant received by faith that connects us to the promise of Abraham! To read these verses and not be able to understand these truths; makes one ponder if that person has ever received Him in the first place. Some only have a ‘head knowledge’ and not a ‘heart knowledge.’ Some are ‘ever learning’ and never come to the knowledge of the truth.

The Law and the Promise

Gal 3:15 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.

Gal 3:16 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,”**^b [Gen 12:7](#) **who is Messiah**. Footnote: ^bAlso see [Gen 17:7](#), [Gen 22:18](#), [Gen 24:7](#).

Gal 3:17 Now this I say, **Torah** [Book of the Law], 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.

A blood ratified covenant cannot be added to or taken away from. When the Israelites broke their marriage covenant [the Book of the Covenant – Exodus 19 – 24:11]; by sinning with the golden calf, that meant someone would have to die. YHWH chose to spare their lives and place them under the Book of the Law and the Aaronic Levitical Priesthood; to serve as a tutor and a witness against them UNTIL Yahusha would come and set all matters straight. Yahusha chose to lay down His life and take it back up again. He paid our sin debt in full. He has proposed to us through the new blood ratified covenant; so that whosoever believes in Him should not perish but have everlasting life. A person can either accept or reject his proposal. Once His proposal is accepted, we partake in the covenant confirming meal of bread and wine; in remembrance of His body and blood shed for us. As a recap, a blood ratified covenant has four elements:

1. Proposal
2. Acceptance
3. Blood ratification
4. Covenant confirming meal.

Gal 3:18 For if the inheritance is by Torah [the Book of the Law], **it is no longer by promise, but Elohim gave it to Abraham through a promise.**

Gal 3:19 Why, then, the Torah [the Book of the Law]? 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.

As stated previously, the Book of the Law was added as a separated scroll or document and placed BESIDE the Ark of the Covenant as a witness against them [Deut. 31:26]. It was to serve as a tutor pointing them to the coming Messiah, the Seed.

Gal 3:20 The Mediator, however, is not of one, but Elohim is one.

Gal 3:21 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.

The Book of the Law was not able to make alive! Righteousness can only be achieved by faith through being washed by the blood of the Lamb.

Gal 3:22 But the Scripture has shut up all *mankind* under sin, **that the promise by belief in יהושע Messiah might be given to those who believe.**

Gal 3:23 But before belief came, we were being guarded under Torah, having been

shut up for the belief being about to be revealed.

Gal 3:24 Therefore the Torah [Book of the Law] became **our trainer** unto Messiah, in order to be declared right by belief.

The Book of the Law teaches us all a great deal since it was always meant to point to the Messiah. For Yahusha became the sacrificial Lamb and fulfilled all other offerings. The Tabernacle in the wilderness was a type and shadow of how His people will once again tabernacle around His Dwelling place. His kingdom of priests, as the bride, will be positioned even more closely to Him. Hebrews 9:9 tells us that the Aaronic Levitical Tabernacle / Temple system served as a parable:

Heb 9:7 But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for sins of ignorance of the people,^a Footnote: ^a Num 15:15-28.

Heb 9:8 the Set-apart Spirit signifying this, that the way into the Most Set-apart Place was not yet made manifest while the first Tent has a standing,

Heb 9:9 **which was a parable** for the present time in which both gifts and slaughters are offered which are unable to perfect the one serving, as to his conscience,

Heb 9:10 only as to foods and drinks, and different washings, and fleshly regulations imposed until a time of setting *matters* straight.

Gal 3:25 **And after belief has come, we are no longer under a trainer.**

Did you catch that? Let us read Galatians 3:25 again. It says, ‘And after belief has come, we are NO LONGER UNDER A TRAINER. The training wheels served their purpose and now we are set free! We no longer need a crutch.

Gal 3:26 For you are all sons of Elohim through belief in Messiah יהושע.

Gal 3:27 For as many of you as were immersed into Messiah have put on Messiah.

Gal 3:28 **There is not Yehudi nor Greek, there is not slave nor free, there is not male and female, for you are all one in Messiah** יהושע.

Gal 3:29 **And if you are of Messiah, then you are seed of Abraham, and heirs according to promise.**

Other Torah Portion Readings:

Matthew 25:1-13;

Mark 2:20-3:5;

Luke 12:1-59;

Romans 11:11-36;

1 Corinthians 5:1-8;

Ephesians 2; 5:25-27;
1 Thessalonians 5:1-11;
1 Peter 2:1-10;
2 Peter 3:13-18;
Revelation 21

Shabbat Shalom, Libby