



“Again, the kingdom of heaven is like a merchant in search of fine pearls,⁴⁶ and upon finding a single pearl of great value, he went and sold all that he had and bought it.

Mathew 13:45

21/04/2018

Acharei Mot - After the Death

Leviticus 16:1–18:30

Ezekiel 22:1–19

Romans 3:19–28, 9:30–10:13

Galatians 3:10–14

Within this Parsha, we will examine the Yom Kippur service while focusing on the scapegoat and its purpose. We will also seek to understand the relationship of the other two chapters which outline sacrificing in different locations, blood and acceptable and unacceptable sexual practices in relation to the Yom Kippur service. I, however, do not focus on the service per se as I have done this in a previous study on Yom Kippur, as I seek to build upon what was previously taught.

Leviticus 16:1-6 (NKJV)

Now the LORD spoke to Moses after the death of the two sons of Aaron, when they offered profane fire before the LORD, and died;² and the Lord said to Moses: “Tell Aaron your brother not to come at just any time into the Holy Place inside the veil, before the mercy seat which is on the ark, lest he die; for I will appear in the cloud above the mercy seat.

³ “Thus Aaron shall come into the Holy Place: with the blood of a young bull as a sin offering, and of a ram as a burnt offering. ⁴ He shall put the holy linen tunic and the linen trousers on his body; he shall be girded with a linen sash, and with the linen turban he shall be attired. These are holy garments. Therefore he shall wash his body in water, and put them on. ⁵ And he shall take from the congregation of the children of Israel two kids of the goats as a sin offering, and one ram as a burnt offering.

We see in the above text that this week’s Parsha opens with the death of Nadab and Abihu, although it does not mention their names, as it refers to them as the two sons of Aaron. Why does Yah mention Aaron’s sons at the beginning of this parsha? We need to understand that past few parsha (Tsav up until this parsha *Aharei Mot*) are in many ways linked.

In previous studies (Tsav & Sh’mini) we looked at the inauguration of the Tabernacle (*Mishkan*) as YHVH had commanded Israel to build Him a sanctuary so that He could dwell amongst them. Therefore, Israel builds and constructed the Tabernacle according to the pattern Yah had shown Moses. We, then saw how Nadab and Abihu, two of Aaron’s sons offered unauthorised fire upon the altar in the Tabernacle which resulted in their death. After this YHVH instructed that the priests who

minister before Him should ...***not drink wine or consume strong drink, you or your sons with you, when you go into the Tent of Meeting, lest you die! It will be a statute forever throughout your generations,*** (Lev. 10:9-10). Within the studies, we see how YHVH seeks to establish a sanctuary so that He can dwell amongst His people, a place that Israel can use to facilitate and direct their worship to Yah. That through this Yah instructs the priests and the people concerning what is clean and unclean, and how to live a life set apart as the people of YHVH.

Therefore, Yah teaches them, as He gives them instructions for a righteous and set apart life, one set apart unto Him. As Yah puts line upon line, precept upon precept. Therefore, God instructs the priests to a) not consume wine or strong drink when or before going into the Tabernacle, b) only the High Priest is permitted to enter the Holy of Holies once a year as outlined by YHVH. However, what we need to understand is that the priests and the people do enter the Holy of Holies through the High Priest. For it is as the High Priest enters this holiest place once a year and performs the set requirements for sanctification and atonement that the people of Israel also have entered by means of the High Priest. This is the same for believers in Messiah, we enter the Holy of Holies and come before YHVH through Messiah, not that we enter this most Holy Place, but rather our High Priest, Yeshua HaMashiach enters for us and intercedes for us on our behalf.

We see also that the High Priest is to wear the same garments as all other priests for the Yom Kippur service, which it states that these garments are holy. These garments would not have been used before this nor would they be used after this service. They had been made for this occasion and tailored solely to fit the High Priest. On a side note, if the state of your walk with God could be evident through how white your garments are what state would they be in? You see, so many people are taught within the “church” that once you become a believer in YHVH that you have not got to do anything, as Yeshua has done it all. This, however, breeds apathetic believers, as this notion goes against scripture. Yes, salvation is free, as no one can buy or sell it, but once we become a believer and give our life to YHVH, we are to do the good works already ordained for us. We are to live a life set apart, which Paul writes that our clothes are made white through the washing of the word. You see the blood Messiah atoned for us; it is the word of God which sanctifies us as we submit to it through submitting our desires to it. I encourage you to look into this further.

Leviticus 16:7-10 (CJB)

⁷ He is to take the two goats and place them before Adonai at the entrance to the tent of meeting. ⁸ Then Aharon is to cast lots for the two goats, one lot for Adonai and the other for ‘Az’azel. ⁹ Aharon is to present the goat whose lot fell to Adonai and offer it as a sin offering. ¹⁰ But the goat whose lot fell to ‘Az’azel is to be presented alive to Adonai to be used for making atonement over it by sending it away into the desert for ‘Az’azel.

We see in the above passage that there are two goats which form part of the Yom Kippur sacrifice, which we must understand that even though there are two goats, they are part of one sacrifice. That of the goat which is sacrificed unto YHVH, and the scapegoat, which all the sins of Israel are placed upon which goes into the wilderness/desert to Azazel. So, who is Azazel?

Azazel is “a satan,” but not “the Satan.”

Within Israeli law the accuser in a legal case is called HaSatan, the Satan, it is because the word “satan” is a reference to being an “accuser” which the devil is, he is “the accuser” of the brethren.

Therefore, we must understand that Azazel is “a satan” this is different to “HaSatan” who is “the Satan” or the chief Satan.

When Messiah went into the wilderness for forty days and was tempted by “satan.” It is believed by some to be a reference to Azazel, as Messiah went into the territory of Azazel, “a satan,” whom He was tempted by. Furthermore, we need to understand that Azazel (used in the Hebrew text, in English this is often rendered as “the scapegoat”) is the fallen Angel who bears the sins for the fallen angels, which we read in Genesis 6:2-4 had a relationship with women and whose offspring were giants. However, unless one has read the book of Enoch and other apocryphal writings, they will not understand what happened with regards to the fallen angels. Thus, when they read this passage in Leviticus, it will not make sense. Therefore, before we examine the Yom Kippur sacrifice let us briefly look at Azazel, as this will assist us in understanding this and other texts within scripture.

Azazel was a goat-like god, similar to Mr. Tompkins from the lion, the witch, and the wardrobe. It is this fallen angel who is also known as pan, who has a grotto (a shrine) at Mt Hermon, as it was here Azazel along with the other 200 fallen angels came to earth. It is also here where Messiah stated that the gates of hell would not prevail, as this grotto for Azazel/Pan was known as a gate of Hell, or what some refer to as a portal/stargate. Thus, Messiah was stating that the gates, portals to hell (or what is more likely Sheol), where the fallen angels and other demonic hordes are held will not prevail against the Body of Messiah.

¹⁵ He said to them, “But who do you say that I am?” ¹⁶ Simon Peter answered and said, “You are the Christ, the Son of the living God.” ¹⁷ Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven. ¹⁸ And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. ¹⁹ And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” Matthew 16:15-19 (NKJV)

The above passage in no way is a reference to Peter being the rock, for the “rock” is the Messiah, it is a reference to the statement Peter made, that Yeshua (Jesus) is the Messiah, the “rock.” Therefore, it is upon the “rock” which is “Messiah” that the Ecclesia will be built upon, and the gates of (Sheol) hell shall not prevail against this.

You may be saying what has this got to do with scripture; the reality is scripture informs us that the people of God perish for lack of knowledge or wisdom (Hosea 4:6; Prov.5:23;10:21; Job 36:12). We further need to understand that such entities will be let loose upon the earth during the time of Jacob’s Trouble as part of the judgment of YHVH. However, let me ask, what is the state of play around the world today? Today we are continuously bombarded with rumours of wars and accounts of conflicts, just as Messiah said (Mat. 24). Furthermore, it is no secret that the world is at the brink of WW3 with regards to what is taking place in Syria, which this, has everything to do with this Torah portion and Azazel, for Azazel was the angel who taught humanity how to make implements for war.

The Book of Enoch 8:1–3a reads, *“And Azazel taught men to make swords and knives and shields and breastplates; and made known to them the metals [of the earth] and the art of working them; and bracelets and ornaments; and the use of antimony and the beautifying of the eyelids; and all kinds of costly stones and all colouring tinctures. And there arose much godlessness, and they committed fornication, and they were led astray and became corrupt in all their ways.”* of war.

What we need to understand is that the fallen angels are what we refer today as aliens, which are once again assisting men in making war. See video by former Defence Minister of Canada who has

spoken out. [Video clip of Paul Hellyer](#) in this he states that they are sharing technology with the military.

The book of Genesis informs us that a group of Angels came to the earth and intermingled with women. Genesis 6:2–4: ***that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose.*** ³ *And the Lord said, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years."* ⁴ *There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown.*

We read in the book of Enoch regarding this that "And they were, in all, two hundred and they came down on Ardis, which is the summit of Mount Hermon. And they called the mountain Hermon because on it they swore and bound one another with curses." Enoch 6.6

We further read in the book of Enoch (7:1-8.2) *And they took wives for themselves and everyone chose for himself one each. And they began to go into them and were promiscuous with them. And they taught them charms and spells, and they showed them the cutting of roots and trees. 7.2 And they became pregnant and bore large giants. And their height was 16 three thousand cubits. 7.3 These devoured all the toil of men; until men were unable to sustain them. 7.4 And the giants turned against them in order to devour men. 7.5 And they began to sin against birds, and against animals, and against reptiles, and against fish, and they devoured one another's flesh, and drank the blood from it. 7.6 Then the Earth complained about the lawless ones. 8.1 And Azazel taught men to make swords, and daggers, and shields, and breastplates. And he showed them the things after these, and the art of making them; bracelets, and ornaments, and the art of making up the eyes, and of beautifying the eyelids, and the most precious stones, and all kinds of coloured dyes. And the world was changed. 8.2 And there was great impiety, and much fornication, and they went astray, and all their ways became corrupt.*

Here we see that the fallen Angels not only had sexual relationships with women but that they also reproduced with animals. It is from these that we get the Greek mythical gods, like that of Medusa and the centaur. It is this action which we see rising again today as people are once seeking sexual pleasure from animals. What we must understand is that this is the lust and the desire of demonic entities, a yearning which was passed down to them from their fathers the fallen angels. We must further understand that it is the offspring of the fallen angels which we refer to as demons and unclean spirits today, who prey on humanity in an attempt to prevent them from knowing YHVH.

We read further in Enoch (9.6;13:1-2; 54.4- 54:6) that the sin/actions of the 200 who came down to earth onto Mt Hermon are placed on Azazel.

9.6 *See then what Azazel has done; how he has taught all iniquity on the earth and revealed the eternal secrets that are made in Heaven.*

13.1 *And Enoch went and said to Azazel: "You will not have peace. A severe sentence has come out against you that you should be bound. 13.2 And you will have neither rest nor mercy, nor the granting of any petitions, because of the wrong which you have taught, and because of all the works of blasphemy and wrong and sin which you have shown to the sons of men."*

(54.4- 54:6) *And I asked the Angel of Peace, who went with me, saying: "These chain instruments - for whom are they being prepared?" 54.5 And he said to me: "These are being prepared for the hosts of Azazel, so that they may take them, and throw them into the lowest part of hell; and they will cover their jaws with rough stones, as the Lord of Spirits commanded. 54.6 And Michael and Gabriel,*

Raphael, and Phanuel - these will take hold of them on that great day. And throw them, on that day, into the furnace of burning fire, so that the Lord of Spirits may take vengeance on them for their iniquity, in that they became servants of Satan, and led astray those who dwell upon the dry ground.

Professor Grabbe, states that a fragmentary text from the *Book of Giants* found at Qumran (4Q203) confirms that all the sins of the fallen angels are placed upon Azazel. ^[1]

With regards to the Yom Kippur sacrifice, several scholars have previously argued that some particulars of Azazel's punishment are reminiscent of the scapegoat rite.

Professor L. Grabbe points to a number of parallels between the Azazel narrative in Enoch and the wording of Leviticus 16, including "the similarity of the names Asael and Azazel; the punishment in the desert; the placing of sin on Asael/Azazel; the resultant healing of the land." ^[2] Daniel Stökl further argues that "the punishment of the demon resembles the treatment of the goat in aspects of geography, action, time and purpose." Thus, the place of Asael's punishment designated in Enoch as *Dudael* is reminiscent of the rabbinic terminology used for the designation of the ravine of the scapegoat in later rabbinic interpretations of the Yom Kippur ritual. As Stökl asserts that "the name of the place of judgment (*Dudael*) is conspicuously similar in both traditions and can be traced to a common origin." ^[3]

Therefore, what we need to understand is that the goat set aside for Azazel, which the High Priest confesses all the sins of Israel onto, is done in relation to the judgment YHVH passed onto Azazel for his sin. That being all the sins of the fallen angels are to be placed upon Azazel and now all the sins of Israel.

Therefore, it is for this purpose that Messiah the Lamb of God who has atoned for our sin went into the wilderness and was tempted by "a satan" Azazel. I will examine this further as we look at the Yom Kippur sacrifices.

Yom Kippur Sacrifices Leviticus 16:3-34

³ "This is how Aaron is to enter the Most Holy Place: He must first bring a young bull for a sin offering and a ram for a burnt offering. ⁴ He is to put on the sacred linen tunic, with linen undergarments next to his body; he is to tie the linen sash around him and put on the linen turban. These are sacred garments; so he must bathe himself with water before he puts them on. ⁵ From the Israelite community he is to take two male goats for a sin offering and a ram for a burnt offering.

We see here that the High Priest wears the same garments as the other priests, it is from this commandment that the Jewish people today wear white attire during Yom Kippur.

During this, the Holiest of Days the High Priest wears the garments of a priest, which these garments represent the Armour of YHVH, which Paul refers to in Ephesians 6. It is these garments which will enable us to stand and prevail during the Day of YHVH, the time of Jacob's Trouble. For the garments of the priest are spiritual armour for engaging in spiritual warfare, for we do not wage war against flesh and blood, but against demonic forces. For more on this see the previous parsha on this or the article on the Armour of YHVH.

We understand that the month before Yom Kippur and the days between the Day of Trumpets and the Day of Atonement, are more than likely the forty days in which Messiah went into the wilderness, to the place which the goat goes to Azazel, with the sins of Israel placed on it. These days leading up to the day of Atonement are days of preparation for this Holiest of Day, to repent and come before YHVH, as the children of Israel draw close to Yah and seek His face. It is also a tradition

at this time to put things right with people and ask for forgiveness for sins. As the people draw close to YHVH, He draws close to them, which James writes ***8 Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.*** James 4:8 (NKJV) Furthermore, it is especially at the appointed times, we can draw near to YHVH, and He draws close to us. For they are appointments with the Almighty. However, to draw near to God, we must come humbly, through repentance, as we ensure that we are walking according to the word of YHVH. It is as we do this we maintain our focus is on God and not on the desires and things of this world, which draw us away from God. It is this process which ensures we are focused on life, which comes from YHVH.

6 “Aaron is to offer the bull for his own sin offering to make atonement for himself and his household. 7 Then he is to take the two goats and present them before the LORD at the entrance to the tent of meeting. 8 He is to cast lots for the two goats—one lot for the LORD and the other for the scapegoat. 9 Aaron shall bring the goat whose lot falls to the LORD and sacrifice it for a sin offering. 10 But the goat chosen by lot as the scapegoat shall be presented alive before the LORD to be used for making atonement by sending it into the wilderness as a scapegoat.

The High Priest before carrying out the service for Yom Kippur would make atonement for himself and his wife/household. *The great Sage Rabbi Yossi once said: “I have never referred to my spouse as ‘my wife,’ but rather as ‘my home.’ ” R. Yossi’s statement about how he would refer to his wife was one of a number of statements concerning how careful he was to conduct himself in an exemplary fashion. What was so special about his always referring to his wife as “his home”?*

In referring to his wife in this manner, R. Yossi sought to indicate his awareness that the ultimate purpose of marriage is to fulfil the commandment “be fruitful and multiply” — to establish a Jewish home filled with children. He, therefore, saw his spouse not as “his wife” but as “his home.”^[4]

This concept of the home being the High Priest’s wife is very significant, as our High Priest Yeshua, the Messiah of Israel, has also made atonement for His wife and His home, which atonement is not given to the Gentiles, for Gentiles are not in covenant with God. However, Gentiles can come into covenant with YHVH through the reNewed Covenant made by Messiah’s atoning sacrifice, yet, once they accept Messiah as their Lord and Saviour, they become part of Israel, as they are grafted in. Thus they are no longer a Gentile, but part of the household of YHVH, and therefore part of the Body of Messiah, His Bride. We further see within Revelation that the New Jerusalem is referred to as a bride, the reason the home is referred to as a bride, is because it is the place the husband makes for a dwelling for him and his beloved, his wife. Therefore, the term wife and home are in some contexts used interchangeably; this is also because the wife, is the house which contains the progeny of the family. Within her body, she has the ability to bring a new creation into the world, which her body is the “home” which nurtures it while it develops. On a side note, we also know that scripture informs us that a priest cannot marry a Gentile, as they are not in covenant with YHVH. Therefore, Messiah cannot be betrothed to a Gentile, nor can He marry one. The Messiah is only permitted to marry an Israelite woman. I encourage you to look at this further if you have not already to see how this relates to the reNewed Covenant and the “church”. It will assist in your understanding of who you are in Messiah.

We further see in this passage that the High Priest would cast lots for the two goats, one lot would say to YHVH and the other to Azazel, which the one for YHVH would be offered to God, the other would once the sins of Israel had been confessed onto it would be led into the wilderness. The scapegoat would be led into the wilderness to be left to die. In later years, to ensure that the scapegoat, which goes to Azazel, did not return to the community it would be thrown off a cliff, by a designated priest.

¹¹ “Aaron shall bring the bull for his own sin offering to make atonement for himself and his household, and he is to slaughter the bull for his own sin offering. ¹² He is to take a censer full of burning coals from the altar before the LORD and two handfuls of finely ground fragrant incense and take them behind the curtain. ¹³ He is to put the incense on the fire before the LORD, and the smoke of the incense will conceal the atonement cover above the tablets of the covenant law, so that he will not die. ¹⁴ He is to take some of the bull’s blood and with his finger sprinkle it on the front of the atonement cover; then he shall sprinkle some of it with his finger seven times before the atonement cover.

¹⁵ “He shall then slaughter the goat for the sin offering for the people and take its blood behind the curtain and do with it as he did with the bull’s blood: He shall sprinkle it on the atonement cover and in front of it. ¹⁶ In this way he will make atonement for the Most Holy Place because of the uncleanness and rebellion of the Israelites, whatever their sins have been. He is to do the same for the tent of meeting, which is among them in the midst of their uncleanness. ¹⁷ No one is to be in the tent of meeting from the time Aaron goes in to make atonement in the Most Holy Place until he comes out, having made atonement for himself, his household and the whole community of Israel.

¹⁸ “Then he shall come out to the altar that is before the LORD and make atonement for it. He shall take some of the bull’s blood and some of the goat’s blood and put it on all the horns of the altar. ¹⁹ He shall sprinkle some of the blood on it with his finger seven times to cleanse it and to consecrate it from the uncleanness of the Israelites.

We read above that the High Priest had to make atonement for the Most Holy Place, however, why is this? It is because this is a prophetic act, which speaks of Messiah. As sin originated before the throne of YHVH, when HaSatan, “the Satan” rebelled against God, as He sort to usurp Yah and take His throne. Therefore, the Holy of Holies in heaven require sanctifying, which the writer of the book of Hebrews informs us that Messiah sprinkled His blood upon the mercy seat, the throne of God, in the tabernacle made not with human hands, the temple in heaven. This was to clean it from the rebellion and sin which took place before the throne of God.

²⁰ “When Aaron has finished making atonement for the Most Holy Place, the tent of meeting and the altar, he shall bring forward the live goat. ²¹ He is to lay both hands on the head of the live goat and confess over it all the wickedness and rebellion of the Israelites—all their sins—and put them on the goat’s head. He shall send the goat away into the wilderness in the care of someone appointed for the task. ²² The goat will carry on itself all their sins to a remote place; and the man shall release it in the wilderness.

As stated it was this place which Messiah went when He spent forty days in the wilderness tempted by “a satan” Azazel. It was during this action that the sins of Israel went onto the scapegoat, Azazel, which the sages inform us that the scarlet ribbon which was placed around the neck of the scapegoat for Azazel, which would turn white once accepted by YHVH, did not after the death of Yeshua. For no other atonement was required, as Messiah, Yeshua had made atonement.

As stated previously, although there are two goats, this is one sacrifice, which combined this made atonement for the sins of Israel.

²³ “Then Aaron is to go into the tent of meeting and take off the linen garments he put on before he entered the Most Holy Place, and he is to leave them there. ²⁴ He shall bathe himself with water in the sanctuary area and put on his regular garments. Then he shall come out and sacrifice the burnt offering for himself and the burnt offering for the people, to make atonement for himself and for the people.²⁵ He shall also burn the fat of the sin offering on the altar.

²⁶ “The man who releases the goat as a scapegoat must wash his clothes and bathe himself with water; afterward he may come into the camp. ²⁷ The bull and the goat for the sin offerings, whose blood was brought into the Most Holy Place to make atonement, must be taken outside the camp; their hides, flesh and intestines are to be burned up. ²⁸ The man who burns them must wash his clothes and bathe himself with water; afterward he may come into the camp.

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 a foreigner residing among you— ³⁰ because on this day atonement will be made for you, to cleanse you. Then, before the Lord, you will be clean from all your sins. ³¹ It is a day of sabbath 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 members of the community.

³⁴ “This is to be a lasting ordinance for you: Atonement is to be made once a year for all the sins of the Israelites.”

And it was done, as the LORD commanded Moses.

The garments worn by the High Priest would only be worn once, after which they would be taken off and placed in a sacred place.

Leviticus 17 life is in the blood

The LORD said to Moses, ² “Speak to Aaron and his sons and to all the Israelites and say to them: ‘This is what the Lord has commanded: ³ Any Israelite who sacrifices an ox, a lamb or a goat in the camp or outside of it ⁴ instead of bringing it to the entrance to the tent of meeting to present it as an offering to the LORD in front of the tabernacle of the Lord—that person shall be considered guilty of bloodshed; they have shed blood and must be cut off from their people.⁵ This is so the Israelites will bring to the LORD the sacrifices they are now making in the open fields. They must bring them to the priest, that is, to the LORD, at the entrance to the tent of meeting and sacrifice them as fellowship offerings. ⁶ The priest is to splash the blood against the altar of the LORD at the entrance to the tent of meeting and burn the fat as an aroma pleasing to the Lord. ⁷ They must no longer offer any of their sacrifices to the goat idols to whom they prostitute themselves. This is to be a lasting ordinance for them and for the generations to come.’

We read in the above passage that the LORD forbids Israel from offering any sacrifice in another place apart from the entrance to the Tabernacle and later the Temple. That they were especially prohibited from offering any sacrifice to Azazel, the goat idol, Pan, which Israel had committed spiritual adultery with. This is to be a lasting ordinance for Israel.

⁸ “Say to them: ‘Any Israelite or any foreigner residing among them who offers a burnt offering or sacrifice ⁹ and does not bring it to the entrance to the tent of meeting to sacrifice it to the LORD must be cut off from the people of Israel.

We see here and later in verse 13 & 15 that these commandments are for Israel and any foreigner residing among them, or another way of putting this is grafted in. The Torah is clear that there is no difference for the Gentile who live within Israel and those natural born Israelites, that being there is no difference to those natural Israelites and those grafted in, both/all must follow the Torah.

¹⁰ “I will set my face against any Israelite or any foreigner residing among them who eats blood, and I will cut them off from the people. ¹¹ For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one’s life. ¹² Therefore I say to the Israelites, “None of you may eat blood, nor may any foreigner residing among you eat blood.”

We see here that we are prohibited from eating blood, which it was this commandment which the first Jerusalem council as recorded in Acts 15 uphold when they say a new believer should not eat blood. For the new (gentile) believer must like the natural born Israelite keep the Torah.

¹³ “Any Israelite or any foreigner residing among you who hunts any animal or bird that may be eaten must drain out the blood and cover it with earth, ¹⁴ because the life of every creature is its blood. That is why I have said to the Israelites, “You must not eat the blood of any creature, because the life of every creature is its blood; anyone who eats it must be cut off.”

¹⁵ “Anyone, whether native-born or foreigner, who eats anything found dead or torn by wild animals must wash their clothes and bathe with water, and they will be ceremonially unclean till evening; then they will be clean. ¹⁶ But if they do not wash their clothes and bathe themselves, they will be held responsible.”

Leviticus 18 sexual relationships

The LORD said to Moses, ² “Speak to the Israelites and say to them: ‘I am the LORD your God. ³ You must not do as they do in Egypt, where you used to live, and you must not do as they do in the land of Canaan, where I am bringing you. Do not follow their practices. ⁴ You must obey my laws and be careful to follow my decrees. I am the LORD your God. ⁵ Keep my decrees and laws, for the person who obeys them will live by them. I am the Lord.

⁶ “No one is to approach any close relative to have sexual relations. I am the LORD.

⁷ “Do not dishonor your father by having sexual relations with your mother. She is your mother; do not have relations with her.

⁸ “Do not have sexual relations with your father’s wife; that would dishonor your father.

⁹ “Do not have sexual relations with your sister, either your father’s daughter or your mother’s daughter, whether she was born in the same home or elsewhere.

¹⁰ “Do not have sexual relations with your son’s daughter or your daughter’s daughter; that would dishonor you.

¹¹ “Do not have sexual relations with the daughter of your father’s wife, born to your father; she is your sister.

- ¹² ***“Do not have sexual relations with your father’s sister; she is your father’s close relative.***
- ¹³ ***“Do not have sexual relations with your mother’s sister, because she is your mother’s close relative.***
- ¹⁴ ***“Do not dishonor your father’s brother by approaching his wife to have sexual relations; she is your aunt.***
- ¹⁵ ***“Do not have sexual relations with your daughter-in-law. She is your son’s wife; do not have relations with her.***
- ¹⁶ ***“Do not have sexual relations with your brother’s wife; that would dishonor your brother.***
- ¹⁷ ***“Do not have sexual relations with both a woman and her daughter. Do not have sexual relations with either her son’s daughter or her daughter’s daughter; they are her close relatives. That is wickedness.***
- ¹⁸ ***“Do not take your wife’s sister as a rival wife and have sexual relations with her while your wife is living.***
- ¹⁹ ***“Do not approach a woman to have sexual relations during the uncleanness of her monthly period.***
- ²⁰ ***“Do not have sexual relations with your neighbor’s wife and defile yourself with her.***
- ²¹ ***“Do not give any of your children to be sacrificed to Molek, for you must not profane the name of your God. I am the LORD.***
- ²² ***“Do not have sexual relations with a man as one does with a woman; that is detestable.***
- ²³ ***“Do not have sexual relations with an animal and defile yourself with it. A woman must not present herself to an animal to have sexual relations with it; that is a perversion.***
- ²⁴ ***“Do not defile yourselves in any of these ways, because this is how the nations that I am going to drive out before you became defiled. ²⁵ Even the land was defiled; so I punished it for its sin, and the land vomited out its inhabitants. ²⁶ But you must keep my decrees and my laws. The native-born and the foreigners residing among you must not do any of these detestable things, ²⁷ for all these things were done by the people who lived in the land before you, and the land became defiled. ²⁸ And if you defile the land, it will vomit you out as it vomited out the nations that were before you.***
- ²⁹ ***“Everyone who does any of these detestable things—such persons must be cut off from their people. ³⁰ Keep my requirements and do not follow any of the detestable customs that were practiced before you came and do not defile yourselves with them. I am the LORD your God.”***

We see in this passage that YHVH outlines what acceptable and unacceptable sexual behaviour is. When first reading this Torah portion, it would be quite natural for a person to think that the three chapters have nothing in common. However, they are linked in relation to the actions of the fallen angels (Nephilim) and their offspring (Rephaim) as the fallen angels had sexual relations with women and animals, which their offspring also had relationships with the same sex. They also sort to consume flesh and drink and consume blood, which these fallen angels and their offspring were worshiped by our ancestors as gods within all ancient civilizations.

As believers, we are forbidden to worship or do as the nations have done in worshipping these false gods, however, so much of what the church does has its origins in the worship of these entities, who are the enemies of YHVH. For everything they do is an anathema before YHVH and thus as believers, we should have nothing to do with such practices. For we are called to live holy lives unto YHVH, it is for this reason why followers of YHVH are called the ecclesia, those who seek to be separate, called out ones.

God through His grace, mercy, and love has made provision for us to receive atonement for our sins, as the sins of Israel are placed upon the goat for Azazel, the one who has been identified by Yah as to scapegoat. For it was Azazel who taught humanity how to sin, and thus he is held accountable for this. We need to understand that the scapegoat identified as the goat for Azazel, was the goat/sacrifice which the sins of Israel were placed upon, after which this goat took the sins of Israel to Azazel, the one who has been appointed to bear the sins of Israel. Thus, we need to understand what Messiah did for us when He took all our sin, as they were placed upon Him just as YHVH has ordained regarding the Yom Kippur sacrifice, I encourage you to study this further, maybe you could share your thoughts with us.

We must further understand what it means regarding Messiah being the lamb of God, who was slain before the foundations of the earth. We also need to understand that Grace and mercy go hand in hand with the Torah. For the Torah cannot save and was never given to save Israel. Salvation has always been through faith by grace, that Israel has always been saved by their faith in YHVH who bestows His grace and favour on those who keep His covenant. ***All Adonai's paths are grace and truth to those who keep his covenant and instructions.*** Psalm 25:10 (CJB)

Have you thought what it means when it states in Jeremiah 31:31-34 regarding the reNewed Covenant, that God will write the Torah upon his people's hearts so that they will no longer sin? What does this mean, which part of the Torah will He write? It is my belief and understanding that He will only inscribe the part of the Torah which pertains to the commandments, His instructions for living a righteous and holy life and not those which deal with transgressing the commandments or deal with Sin. For there will be no need for them if we are keeping the commandments of YHVH. I encourage you to look at this. Further, it is a great study that will assist you to understand the Torah in a more profound and better way.

Within this Parsha, we see outlined the instructions for the Yom Kippur service and how the High Priest is only permitted to enter the Holy of Holies once a year and how all the sins of Israel are placed upon the scapegoat and led into the wilderness. We must understand that all of what is outlined in scripture regarding the Yom Kippur service and all the appointed times, when examined reveals Messiah. For we read in Colossians that the Feast of YHVH are a foreshadow of the Messiah, which we know that within them God has revealed to His people His plan of salvation and redemption. It is up to us to search the scriptures and seek to understand the mysteries contained within them. For as we search for the truth within scripture, God will through the Holy Spirit bring revelation and truth, for the Holy Spirit is given to lead us into to truth and to teach us the things of God, so that they can be written upon our hearts. Therefore, I encourage you to seek the truth, as you read this parsha and seek to understand what is being relayed, as you ask the Holy Spirit to guide you. Putting aside what the "church" teaches if it contradicts scripture, for it is scripture we stand on, for it is as we apply scripture in our lives and submit to it that we are sanctified.

On a side note if you wish to understand the temple service for Yom Kippur I encourage you to visit the temple mount institute, which I have placed a link below. Furthermore, one final point, within the Hebrew roots movement there is much debate about not following traditions especially

rabbinical tradition, which we must be on guard against the leaven of the Pharisees. My view on this is that if a tradition contradicts scripture throw it out, however, if it doesn't, and it brings you closer to God and assists you in walking deeper with YHVH then keep it. Furthermore, if you study the Gospel accounts and the books of the reNewed Covenant you will find that Messiah and the disciples kept certain rabbinical traditions and taught them if they did not hinder the people but assisted with bringing them closer to God. It is also the same with Jewish writings; there is so much wealth of knowledge regarding who YHVH is contained within Rabbinical writings. Likewise, there is much within the writings of the "church" regarding who Messiah is, however, within both there is are unbiblical doctrines, which are espoused as truth, yet they are merely traditions and doctrines of men, which often contradict scripture. What we must do is ensure everything we do is based upon and in the word of God, while at the same time understanding and accepting that we have translational errors contained within the text. That when we read the doctrines of the church or rabbis, we must weigh them against scripture like we must everything. Therefore, let us apply reason when studying, as we seek the truth of God, yet understanding that when Messiah comes, He will bring the fulfillment of the word and not do away with it. Thus, let us not as they say throw the baby our with the bath water but let us show wisdom as we are working out our salvation with fear and trepidation.

I pray that you have a blessed Shabbat and that YHVH will bless you and keep you!

Shabbat Shalom

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The book of Enoch <http://scriptural-truth.com/images/BookOfEnoch.pdf>

The Temple Institute on Yom Kippur http://www.templeinstitute.org/yom_kippur/start.htm

Midrash: In Judaism, the **Midrash** is the genre of rabbinic literature which contains early interpretations and commentaries on the Written Torah and Oral Torah (spoken law and sermons), as well as non-legalistic rabbinic literature (*Aggadah*) and occasionally the Jewish religious laws (*halakha*), which usually form a running commentary on specific passages in the Hebrew Scripture (*Tanakh*)

Targum: **Targum Onkelos** (or **Onqelos**), is the official eastern (Babylonian) Targum (Aramaic translation) to the Torah. However, its early origins may have been western, in Israel. Its authorship is attributed to Onkelos, a famous convert to Judaism in Tannaic times (c. 35–120 CE)

Targum Jonathan: **Targum Jonathan**, otherwise referred to as **Targum Yonasan/Yonatan**, is the official eastern (Babylonian) Targum to the Nevi'im/Prophets. Its early origins, however, are western (i.e. from the Land of Israel), and the Talmudic tradition attributes its authorship to Jonathan ben Uzziel of Jerusalem in the time of King Herod

Tannaim: Tannaim were the Rabbinic sages whose views are recorded in the Mishnah, from approximately 10-220 CE. The period of the Tannaim, also referred to as the Mishnaic period, lasted about 210 years.

Talmud: The **Talmud** means "instruction, learning", "teach, study") is a central text of Rabbinic Judaism. The term "Talmud" normally refers to the collection of writings named specifically the **Babylonian Talmud** (*Talmud Bavli*), although there is also an earlier collection known as the Jerusalem Talmud (*Talmud Yerushalmi*) or Palestinian

Jubilees: The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years, seven "year-weeks", into which all of time has been divided

Vulgate: This is the Latin Bible. Translated from the Hebrew and Aramaic by Jerome between 382 and 405 CE, this text became known as the 'versio vulgata', which means 'common translation'.