



“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

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Kedoshim - Holy Ones

Leviticus 19:1–20:27

Amos 9:7–15

Ezekiel 20:2–20

Matthew 5:33–48, 15:1–11

I Peter 1:13–21

This week’s parsha, Kedoshim is often read alongside Acharei (last weeks parsha in which we looked at Yom Kippur and holiness). This is because both of them are dealing with “holiness” which “Kedoshim” means “holy” in Hebrew. It comes from the Hebrew word “Kadosh” holy, however, in Hebrew this means a lot more than just holy, it means “separate,” “removed,” “set apart” and “above and beyond.” Thus, it is within the previous studies that of Shemini, Tazria, Metzora, and Acahrei, we are prepared and made ready for living a holy life unto YHVH. However, it is parsha Kedoshim which outlines how living a holy life is possible for us if we just adhere to what Yah has instructed. For what we find within this week’s parsha is a summary of other instructions laid out within the Torah. We understand that adhering to God’s commands does not bring salvation, nor does it redeem us, yet it does assist us in living a holy and righteous life unto YHVH.

For salvation is a free gift which has been given to us by YHVH, through Messiah Yeshua, which once we accept this we are to live a life in accordance with the word of God. As we follow in the footsteps of Messiah and walk along the path, He has shown us. Therefore, just as Messiah walked in Torah so must we, for in doing so we show God that we live Him, that the truth is inside us and that we are a disciple of Messiah.

While Messiah Yeshua, was with His disciples He was asked a question by a scribe, regarding what is the greatest commandment in scripture.

“The most important one,” answered Jesus, “is this: ‘Hear, O Israel: The LORD our God, the lord is one.’³⁰ Love the LORD your God with all your heart and with all your soul and with all your mind and with all your strength.’³¹ The second is this: ‘Love your neighbor as yourself.’ There is no commandment greater than these.” (Mark 12:29-31)

Here Messiah is quoting from the Torah, the first part that of Love the LORD your God with all your heart, is from Deut. 6:5 which in the Hebrew it states.

נפשך - nphshk - soul-of-you H5315	ובכל ubkl and-in-all-of H3605	לבבך - lbbk - heart-of-you H3824	בכל bkl in-all-of H3605	אלהיך aleik Elohim-of-you H430	יהוה ieue Yahweh H3068	את ath » H853	ואהבת uaebth and-you-love H157	6:5
							מאדך - madk - utterly-you H3966	ובכל ubkl and-in-all-of H3605

Here we see that it states ***So you will love את YHVH your Elohim with all your heart and with all your soul and with all your intensity.*** Here we see that it states you will love the aleph and the tav YHVH, your Elohim with all your heart...this is a reference to Messiah who is YHVH. However, because the את are often not translated into scripture, we miss this. Thus, Messiah was revealing Himself to them, for those who have eyes to see and ears to hear.

The answer Messiah gave is often referred to as the Royal commandment, in essence, it outlines a summary of the Torah, that being He reaffirmed the order of things, that our primary focus should be on YHVH and then on others. That we should love YHVH with all our heart, soul, mind and strength and then your neighbour as yourself.

Therefore, as we submit to YHVH and His word, through taking captive our thoughts and desires as we bring them into submission to the word of God and His will, we are able to love others, which to do this we must first love ourselves. However, we will not be able to do this unless we love God and accept who we are in Him. For this is the essence of the Torah, which the letters to the church in the NT are an application of how to observe Torah, as believers seek to keep the Royal Command. We must note that the Royal Command in no way negates or does away with the Torah, as often taught, it is a summary.

As we examine parsha Kedoshim, it will be evident that what YHVH is commanding will fit into one of these categories, the Love of God or one's neighbour.

And the LORD spoke to Moses, saying, ²“Speak to all the congregation of the children of Israel, and say to them: ‘You shall be holy, for I the Lord your God am holy.

³‘Every one of you shall revere his mother and his father, and keep My Sabbaths: I am the Lord your God.

⁴‘Do not turn to idols, nor make for yourselves molded gods: I am the Lord your God.

This week’s parsha commences with YHVH speaking to Moses, and instructs him to ***speak to the congregation of the children of Israel and say to them: You shall be holy, for I YHVH your God am holy.***

When examining this and other texts, we must first clear up a critical issue, that of our identity. Who is this speaking to? And what is our identity as believers in Messiah? We know it is YHVH speaking but to whom? You might say that this is easy to answer but is it? Here we see that YHVH is speaking to all twelve tribes of Israel, that means it is not just the Jews or Judah, it is all of them. Therefore, reaffirming that the Torah is not just given to the Jews, but that it is given to all twelve tribes.

The apostle Paul writes that in his letter to the Ephesians

¹¹ Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands—¹² that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. ¹³ But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. (Eph. 2:11-13)

Here we see Paul writing to the Gentiles, (which “Gentile” means out of covenant, heathens,) that you were once Gentiles but now through the blood of Messiah you who were far off from God are now brought close and have become part of the Commonwealth of Israel. That means you are now part of Israel and as such expected to behave like an Israelite, for there is to be no difference between those who are natural Israelites or those who are grafted in, they are one and have one set of rules, one Torah.

This is what Paul writes in his letter to the congregation at Rome, that through Messiah those far off have been grafted into the olive tree. If you have never studied this, I encourage you to do so.

We further see in the main text that God was speaking to the congregation, it is from this word we get ecclesia which most translations translate this as “church” in the NT and “congregation” in the OT to imply a separation, however, in reality, there is NO separation. The Torah has not been done away with but is fulfilled in believers of Messiah when they walk in accordance to its precepts, as they live a Biblical lifestyle in accordance with the totality of the word of God. The word “congregation” and “ecclesia” mean those called out from amongst the Gentiles to live a life set apart unto YHVH. We see this as we continue with the text when YHVH instructs them to be holy as he is only. Thus, we see that YHVH has always required Israel to be set apart unto Him, as they live holy lives.

We need to understand that as believers in Messiah we are grafted in and are thus Israelites, and as such part of the congregation of Israel, those called to live a life set apart holy unto YHVH, by adhering to His word. We further need to understand that one can live a life holy (set apart) unto YHVH or a life holy (set apart) unto Hasatan. The reality of this is that for most within the Body of Messiah they do not understand what it is to live a holy life and thus fall short, due to being deceived by the devil. Praise YHVH! For He has made available His grace when we fall short, but the availability of grace does not negate the command to live a holy life set apart unto God. For it is as a believer does this, that they fully mature in their faith and are able to withstand the attacks of the enemy and are not blown about by all forms of false doctrine. We must note, that if YHVH commands us to do something, then He makes it achievable, as he would not ask or command us to do something we would not be able to accomplish. This is also a principle in the NT, that God will never ask us to do something we are not able to do, for all things are possible through Christ Jesus who gives us strength. Therefore, through Messiah, we CAN keep a holy life set apart according to scripture. Through Messiah, and as the Holy Spirit guides us we CAN keep the Torah.

Therefore, as we examine further this passage let us also examine our lives and our hearts as we see if we are living a life set apart unto YHVH according to His word. If we find that we are not, then I urge you to come before YHVH, humbly in repentance and seek His face. Then commit to seeking to abide by His decrees and word, as you allow the Holy Spirit to guide and strengthen you, as you take captive your thoughts and bring them into submission to the word of God.

³ ‘Every one of you shall revere his mother and his father, and keep My Sabbaths: I am the Lord your God. Which we see that the punishment for not honouring their parents in Lev.

20:9'For everyone who curses his father or his mother shall surely be put to death. He has cursed his father or his mother. His blood shall be upon him.

Why is a child to fear their parents? It is because the parents are placed in a position of authority to teach a child in the ways of the LORD. Thus, it is not the parent per se whom a child is to fear, but the position God has placed them in to oversee the physical and spiritual development of there child(ren) in accordance with the word of God.

Proverbs 22:6 **Train up a child in the way he should go, And when he is old he will not depart from it.**

Ephesians 6:4 **And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the LORD.**

Therefore, as a parent instructs a child in the things of YHVH, His precepts and word, they are passing on an inheritance to their child which will continue into eternity, that of life with God, as the parents will have taught them the righteous fear of YHVH.

The problem is today that most children do not fear their parents, nor do they fear God. This is because as a nation we have forsaken God and His word. We have taken Him out of the public arena and the home, as we have in most part relegated God to the same status as the tooth fairy or Father Christmas.

Scripture informs us that we are to fear God, especially in the assembly of the saints. Yet the reality is the "Church" does not believe in the God of the Bible, as they have made a god in their own image, just as the children of Israel did when they made the golden calf. Therefore, because much of the body of Messiah does not fear God, society also does not fear or believe in God.

God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. Psalm 89:7

Psalm 19:9 **The fear of the LORD is clean, enduring forever; The judgments of the LORD are true and righteous altogether.**

We read in the above passage that the fear of the LORD is clean/good, enduring forever, which this is compared to His judgments/precepts, His Torah which are true and righteous.

Psalm 25:14 **The secret of the LORD is with those who fear Him, And He will show them His covenant.** Here we read that YHVH will reveal himself and His covenant to those who fear Him. For the fear of God is the start of wisdom, not the wisdom of men but that of God, which this is a reference to His Torah. The question is, what wisdom do you seek?

Proverbs 1:7 **The fear of the LORD is the beginning of knowledge, But fools despise wisdom and instruction.** We see here that it is a fool who despises God's instruction, His Torah. Messiah taught a parable about ten virgins, five were foolish, and five were wise. The wise virgins understood what wisdom was according to scripture and sort it out and applied it, the foolish virgins did not, but rather sort out the wisdom of men. Yet both groups were waiting for the return of the bridegroom, that of Messiah but only those who had the wisdom of YHVH, who had been living a life set apart unto Him had enough oil. The reason the foolish virgins could not buy oil from the wise is that YHVH forbids anyone from selling the Torah but instructs us to acquire it which we do by spending time in the word of God seeking out the wisdom of YHVH, as we show ourselves to be approved servants of the Most High God.

Prov. 23:23 **Buy truth, and do not sell it, Get wisdom and instruction and understanding.**

Prov. 4:5 **Get wisdom, get understanding; do not forget my words or turn away from them.**

Prov. 28:9 **He who turns away his ear from listening to the law, Even his prayer is an abomination.**

God continuously within His word admonishes us to walk in His truth, His instruction, His commandments, for if we turn our ear away from them, then our very prayers are an abomination. This is because before God can listen to our prayers, we need to say sorry, we need to repent as we come humbly before the throne of God, so that He can answer our prayers. That is why it says the prayers of a righteous man avail much, it is because God desires to answer our prayers, but for God to do that we must be seeking to walk in obedience with His word. Notice I said seeking, as that is all God asks, that we walk humbly before Him.

The second part of this instruction is **and keep My Sabbaths: I am the LORD your God.**

Here we see that the Sabbath is plural that of Sabbaths, these are the feasts of the LORD as outlined in Leviticus 23 which we will look at in more depth in a future study. What we must understand is that these are not Jewish, nor were they just given to the Jews, but rather given to the twelve tribes of Israel. We must further understand that when Israel split into two kingdoms, the House of Judah made up of Judah, Benjamin and part of the Levites and the House of Israel, often referred to as Ephraim or Joseph was made up of the remaining ten tribes. The House of Israel under Jeroboam erected two golden calves which they worship as their god. This was done to prevent the people from going up to Jerusalem as mandated by YHVH to keep the three main festivals (Sabbaths) of Passover, Shavuot, and Tabernacles, along with sacrifices. Thus, what we see is that the House of Israel has within its DNA makeup a perpetual rejection of walking in unison with Judah and in keeping the ordinances as Judah was at the time. Furthermore, they have ingrained within them a rejection of keeping the Torah as God instructed and a hatred and rejection of Zion.

Now, I know what we see in Judaism to date is not the faith which Moses handed down to the twelve tribes, nor is it that which Messiah inaugurated and that which the early believers followed. However, neither is what the “church” is doing or what we see in the Messianic and Hebrew roots movements today. All have allowed the flesh to creep in in various degrees.

What we need to understand is that the early believers understood the need to walk in unison with each other. That the two houses through the Messiah are to come one, as they begin to walk in unity. We also see in scripture that ten men will grab the hem of Judah as they seek to understand who YHVH is. Therefore, as we seek to walk humbly before YHVH and keep His Torah, His precepts we need to apply wisdom and discernment, for much of what Judah does is tradition, yet not all of the traditions are wrong. Furthermore, we need to check ourselves to ensure that we are not rejecting what Judah is doing because we believe that we as the House of Israel know better, as this is arrogant and conceited. What we must do is, seek to glean from Judah as we search out to know the wisdom of YHVH, while at the same time testing everything against scripture. While we do this, we need to show love, grace, and humility as we seek to reveal the Messiah to them.

Furthermore, we MUST not believe that the “church” is wrong in everything either, nor must we regard them as unsaved pagans. As this is not true, much of what the church does is Torah, yet they do it through the customs that have been passed down, which they have inherited lies. However, it is as we show love and grace towards them and as the Holy Spirit works in their lives that they will be led into the truth. What we must not do is isolate ourselves from the Body of Messiah because of

the truth which has been given and revealed to us. Rather we must seek to be light and salt, just as Messiah did and would do.

We must further understand that it is the work of the spirit of anti-christ that seeks Israel to remain divided, and for the House of Israel and the House of Judah to be embroiled in conflict. For if the hearts of the children and the father are not brought together, then the land will be cursed. This is why the Gospel of the Kingdom is and will be proclaimed during the time of trouble so that they will be united.

⁴ ***“Remember the law of my servant Moses, the decrees and laws I gave him at Horeb for all Israel.***

⁵ ***“See, I will send the prophet Elijah to you before that great and dreadful day of the LORD comes. ⁶He will turn the hearts of the parents to their children, and the hearts of the children to their parents; or else I will come and strike the land with total destruction.”***

(Malachi 4:4-6)

It is because of this that Paul states ***But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed.*** (Gal. 1:8)

⁴ ***“Do not turn to idols, nor make for yourselves molded gods: I am the LORD your God.*** One of the main responses within the evangelical Church is to worship everything Jewish as they make an idol out of the land of Israel and Judah. This is why I believe Israel and Judah will be judged during the time of Jacob’s Trouble (which that very term used to identify the time of the Great Tribulation is a reference to the time of Trouble for all twelve tribes of Israel, which includes the church). This is because the body of Messiah is grafted into the commonwealth of Israel, the House of Jacob and will thus go through the time of Jacob’s Trouble. Remember the word “church” in scripture is a translational error, it should be “congregation,” the “ecclesia” which means set apart unto YHVH.

Let me summarise thus far. Within this portion of the study, we see that YHVH commands His people Israel to live Holy lives set apart unto Him. That they are to keep His Sabbaths, His Feasts which He has appointed and outlined in Lev. 23 and has given to Israel, all twelve tribes not just Judah. That as believers in Messiah we are grafted into the commonwealth of Israel and are thus instructed to keep His Torah. For there is one Torah, just as there is one Messiah, one King, One Saviour and One Redeemer, and ONE LORD.

That we are not to make idols either out of gold or silver or people or nations, YHVH is to be first and foremost the focus of our lives. That within the House of Israel’s spiritual DNA there is a propensity to rebel against YHVH and reject biblical unity within the Body, especially with Judah as they seek to do things their own way, which this leads to them falling short and mixing the profane with the holy and calling it acceptable worship to YHVH. However, what we do see is an unbiblical unity, one which is setting the stage for the anti-christ system that of ecumenicalism, through “churches together” and the “interfaith” movements in various forms.

What we must understand is that the House of Judah has been commissioned by YHVH to be the custodian of the Torah and the instructions given to Israel, therefore, we must acknowledge this, but not be blindly led, as we must show wisdom as we submit everything to the word of YHVH.

One final thought before we continue with the study. What day is the Sabbath? For many within the church, they are taught that the Sabbath is Sunday. However, this is not correct. As scripture repeatedly states that the Sabbath is the seventh day, which is what we refer to as Saturday, which

the Sabbath commences on the night of the sixth day (Friday) until the night of the seventh (Saturday). For those who have not considered this, I encourage you to look at this further and why this was changed.

⁹ 'When you reap the harvest of your land, you shall not wholly reap the corners of your field, nor shall you gather the gleanings of your harvest. ¹⁰ And you shall not glean your vineyard, nor shall you gather every grape of your vineyard; you shall leave them for the poor and the stranger: I am the Lord your God.

Here we see how YHVH is watching out and seeking to provide through this for the poor and needy amongst Israel and the stranger who lives with them. It was also something Paul was keen to do, that of looking after the poor, the needy, the widow and the orphan (Gal. 2:10). For to do so is in accordance with much of the Torah. In this, we see that the Torah has built within it provision for looking after the welfare of the less fortunate. We also note that within scripture regarding tithing that specific offerings should be taken for the poor and the needy. I encourage you to examine this as what scripture states regarding tithing are totally different to what the church teaches today.

Within the UK in some farming areas, the practice of leaving the corners of the fields for the needy is still observed. It is in accordance with this custom we see Ruth gleaning so to feed her and Naomi.

¹¹ 'You shall not steal, nor deal falsely, nor lie to one another. ¹² And you shall not swear by My name falsely, nor shall you profane the name of your God: I am the LORD.

¹³ 'You shall not cheat your neighbor, nor rob him. The wages of him who is hired shall not remain with you all night until morning. ¹⁴ You shall not curse the deaf, nor put a stumbling block before the blind, but shall fear your God: I am the LORD.

Here we see in this passage that we should not lie, nor bear false witness, nor profane the name of YHVH. What we must understand is that as believers if we lie, bear false witness or steal we are profaning the name of our God, as we represent Him. Furthermore, we are commanded not to swear by the name of God falsely, as we should let our Yes be Yes and our No be No.

What we need to understand is that if we lie, or steal we are revealing the impure state of our heart and that HaSatan still has a hold on our lives. That we are not resisting the devil but rather submitting to him and thus resisting the leading of the Holy Spirit in our lives.

¹⁵ 'You shall do no injustice in judgment. You shall not be partial to the poor, nor honor the person of the mighty. In righteousness you shall judge your neighbor. ¹⁶ You shall not go about as a talebearer among your people; nor shall you take a stand against the life of your neighbor: I am the LORD.

Scripture is clear that we are not to show partiality towards others, this is because we are to be imitators of Messiah who Himself does not show partiality, but rather judges in and through righteousness. Therefore, we are to do the same, as we seek the will of God in everything we do. We must also note that we are not to show partiality between our parents, just as parent's should not with their children. As they should not love or favour one over another, but love them equally.

¹⁷ 'You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him. ¹⁸ You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the LORD.

¹⁹ 'You shall keep My statutes. You shall not let your livestock breed with another kind. You shall not sow your field with mixed seed. Nor shall a garment of mixed linen and wool come upon you.

We see in verses 17 – 18 that you should not hold hatred in your heart. This is because sin originates in the heart before it is acted upon. Therefore, hatred in a person's heart will lead to thoughts and acts of hatred towards a person. We see here it clearly states that we should not hold a grudge against the people of God, but rather we are to love them, as you love yourself.

When we read the commandment love your neighbour, we must understand that our neighbour in the first instance is another believer, a follower of God. As Israel lived in community with fellow 'Israelites, who were their neighbours. This is different to the alien who lived amongst them, as these were referred to as the stranger, or in some translations the alien amongst you. Now I am not saying we do not need to love them, as we do. What I am trying to show is that we must first show love and grace to the family of God, then towards others.

We see in v 19 that God commands Israel not to mix different items with others, which many people pick out this verse and use it to substantiate their claim that the Torah is done away with, as we are not expected to still do this. What we need to understand is that there is a deeper purpose and lesson which YHVH was and is still teaching Israel in this. It is that within their daily practices God is teaching them not to mix different things. He is teaching them to be separate, Holy unto Him. So that they do not mix the profane with the holy, the clean with the unclean. It is an educational lesson. However, we must also note, that if we mix certain fabrics, then they do react together and can cause a reaction.

What God was also ensuring was that Israel, the seed of God's people remained pure and holy so that the Messiah could come and redeem humanity. That the Messiah could come and deal with death, which had been encoded within humanities DNA due to Adam and Eve. However, HaSatan and his cohorts sort to corrupt the seed of humanity to prevent this, when some of the fallen angels had a relationship with women and gave birth to giants, along with other profanities. Thus, God sort to protect Israel from this, this is why God forbade them from marrying the nations in the land, as many of them had been corrupted by the Nephilim and their offspring.

26 'You shall not eat anything with the blood, nor shall you practice divination or soothsaying. 27 You shall not shave around the sides of your head, nor shall you disfigure the edges of your beard. 28 You shall not make any cuttings in your flesh for the dead, nor tattoo any marks on you: I am the LORD.

Here we see again that we are not to consume blood, which Acts 15, the Jerusalem Council upheld, as it was instructing the new converts on how to keep Torah, as they dealt with key issues first. The rest they would learn as they went to the synagogue.

We further see here that we are not to practice soothsaying, witchcraft, which the shaving the side of the head and cutting the edges of the beard was also common practices within paganism, as too was cutting the flesh and having tattoos. Yet, how many Christians get tattoos after coming to faith? I have met many who have had YHVH tattooed on themselves, thinking God would be happy of this. However, the reality is they have dishonored His Holy name by doing this.

29 'Do not prostitute your daughter, to cause her to be a harlot, lest the land fall into harlotry, and the land become full of wickedness.

30 'You shall keep My Sabbaths and reverence My sanctuary: I am the LORD.

Here we see again that God commands Israel to keep His Sabbaths and to revere His sanctuary, for He is the LORD. The reality is that throughout scripture God instructs Israel to observe His Torah and keep His Sabbaths, which they are to revere His sanctuary. It was because they did not do this that they were uprooted from the land. It is because the House of Israel did not do this that they remain in exile. However, it was through the judgment of the House of Israel and later their redemption that the nations are grafted into the commonwealth of Israel, thus making the descendants of Abraham as numerous as the stars and the sand. When Messiah comes and unites the tribes of Israel, we will see the Torah go forth from Zion and the word of the LORD from Jerusalem, as the people come up to Zion to observe the Feasts of YHVH. That Messiah will teach Israel the Torah, as He makes know the fulfilment of it.

³¹ 'Give no regard to mediums and familiar spirits; do not seek after them, to be defiled by them: I am the LORD your God.

Again we see that we are not to seek the wisdom of spiritualists nor are we to consult with them, as God will judge those who do, which we read in chapter 20 of this parsha ⁶ ***'And the person who turns to mediums and familiar spirits, to prostitute himself with them, I will set My face against that person and cut him off from his people.*** ⁷ ***Consecrate yourselves therefore, and be holy, for I am the LORD your God.*** ⁸ ***And you shall keep My statutes, and perform them: I am the LORD who sanctifies you.*** Here we see how God will deal with them, but we must note that God again admonishes the keeping of His Torah, for in doing so it sets us apart unto Him.

³² 'You shall rise before the gray headed and honor the presence of an old man, and fear your God: I am the LORD. We see here that we are to rise in the presence of a grey-headed man as a sign of respect and to give them honour. However, is this all old men? What we must understand is that yes, we are to show respect to those older and senior in age, but the deeper meaning of this passage is someone who is mature in the faith, who knows the wisdom of YHVH. For we read in Prov. 16:31 ***Gray hair is a crown of splendor; it is attained in the way of righteousness.***

³³ 'And if a stranger dwells with you in your land, you shall not mistreat him. ³⁴ The stranger who dwells among you shall be to you as one born among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I am the LORD your God. Here we see God making provision for the stranger, as I said previously one's neighbour is different to the stranger, as the neighbour is someone of the house of faith. Yet, we see God command that we are still to love the stranger as ourselves; this is because God does not show partiality. Furthermore, we know that Messiah died for humanity and thus, died for the sinner when they were dead in their sins. It is as we show love and mercy to them, that the Holy Spirit can work in their lives.

What we need to understand though is that the stranger and the native-born had the same law. Thus, if the stranger broke the commandments, then they would be punished, therefore, because God judges according to the amount of light revealed, that being the truth. Israel was expected to reveal and make known the Torah to the stranger so that they were not ignorant and could not break it. You see as we read we understand that the watchmen were to make know what is coming, to warn the people otherwise the blood is on their head. We need to understand that Israel has been appointed as a watchman for the nations and is supposed to speak into the nations, as they make known to the nations the things of God. However, because Israel has not been salt and light, God will judge them for this. This also applies to the church, as they are part of Israel and are mandated to make known the things of God to the nations.

This is why Messiah commissioned His disciples to go into the world. For the disciples of Messiah are to make known to the nations that death is coming, that God is going to judge them if they do not repent and seek the LORD. Therefore, if we as the Body of Messiah, do not declare and make known the disasters which are coming upon the earth, if we do not sound the alarm, the blood will be on our heads, and we will have to give account for it.

Therefore, we cannot hide ourselves away due to fear of what might happen to us, for we might prolong our days, but we will be held to account by God. Thus, let us seek to stand on the wall and make known what is coming, as we sound the alarm to warn the people, as we make known the things of God in this nation so that the light of Messiah inside of us can penetrate the darkness and bring life. Therefore, let us forsake squabbling over doctrine and what others are doing and focus rather on God and what He has called us to do. As we seek to be good ambassadors of Messiah and bring honour to the name of YHVH.

³⁵ You shall do no injustice in judgment, in measurement of length, weight, or volume. ³⁶ You shall have honest scales, honest weights, an honest ephah, and an honest hin: I am the LORD your God, who brought you out of the land of Egypt.

³⁷ Therefore you shall observe all My statutes and all My judgments, and perform them: I am the LORD.'"

The parsha ends with the following admonishment from YHVH to Israel.

²² You shall therefore keep all My statutes and all My judgments, and perform them, that the land where I am bringing you to dwell may not vomit you out. ²³ And you shall not walk in the statutes of the nation which I am casting out before you; for they commit all these things, and therefore I abhor them. ²⁴ But I have said to you, "You shall inherit their land, and I will give it to you to possess, a land flowing with milk and honey." I am the LORD your God, who has separated you from the peoples. ²⁵ You shall therefore distinguish between clean animals and unclean, between unclean birds and clean, and you shall not make yourselves abominable by beast or by bird, or by any kind of living thing that creeps on the ground, which I have separated from you as unclean. ²⁶ And you shall be holy to Me, for I the LORD am holy, and have separated you from the peoples, that you should be Mine. Leviticus 20:22-26

What we must understand is that Israel is exiled from the land for not keeping the Torah, for not keeping the Sabbaths of the LORD, and therefore, they can only return once they repent of this and start to observe the Torah and your feasts. Therefore, in light of this and that Judah has returned to the land, that the House of Israel has started to observe the Feasts of YHVH and His Torah, we must expect the end of the exile to follow. That our Messiah will return soon to unite the tribes and restore Israel to the land. Therefore, I encourage you to remain steadfast, draw near to YHVH, seek His face, as you examine your life as you seek to work out your salvation with fear and trepidation.

This parsha contains within it many gems, which I have just given a brief outline of it. I encourage you to study it further, as you seek the Holy Spirit to guide you. Yet, as you study the word of God this week, I ask that you consider what I have said, especially regarding being a watchmen and that know a remnant within the House of Israel is observing the feasts and seeking to walk again according to the Torah that the exile must end soon. Therefore, I urge you seek YHVH and His wisdom so that you can be found clothed in wisdom when Messiah returns.

May YHVH bless and keep you.

Shabbat Shalom

Nathan

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'.