



Covenants, promises and festivals

Parashat emor (31) – Speak

Torah: *Wayyiqra* 21:1 to 24:23

Haftarah: *Yehezq'el* 44:15-31

Apostolic Scriptures: *K'epha Aleph* 2:4-10

We, as people who have the Word of YAH in our own language, born from above and know with an unwavering assurance that we are part of YAH's Kingship, are extremely privileged. This includes commentators and other experts in YAH's Word who can guide us to understand certain things better. However, we should take note that we also have a tremendous deficiency, because we live thousands of years after these words were written down, even the first time they were translated from the original text and also in a completely different culture. Our way of thinking is different, because we were systematically influenced by Greek philosophers and experts, perhaps ignorant ones, to set our thinking patterns differently. From our first day at school to the end of our university studies, in Sunday school and every other form of education, we were lied to, deceived and cheated. Our parents are also guilty of this, but they did not do it intentionally, because they went through the same process.

One of the biggest problems that Western society has lied to us about is that our children should be raised to make their own living. Finish school, get some qualification and then do your own thing. For this reason, families are falling apart, children are even leaving their native countries and seeking refuge in foreign lands. This is exactly what the enemy wants: broken families. Although we can get in touch with them through technology, we are losing direct, physical contact, something that is absolutely essential. This is in complete contrast to *Torah*, where children followed in the footsteps of the parents or close relatives by pursuing similar professions, of whatever nature they may be. Every profession was a noble form of providing for the family. There are enough examples in Scripture that are not necessarily part of this study, but even a cursory search will confirm what we are talking about here. The exceptions were where YAH would call someone for a specific purpose, as in the case of prophets. One of the allusions of the festival of *Sucot* is about the entity of a family – people living together in unity.

Even to this day, the trend of one large family is still part of European and Scandinavian culture. The entire family lives together, usually in one house with different levels, where the elders live on the lower level, and the younger generation on the higher levels. As the elders die off, everyone moves down one level. In this way, everyone is cared for as prescribed by *Torah*: honour (care for and look after) your father and mother. If families are not in the same dwelling, the land is usually large enough to provide for additional dwellings for the offspring. In this way, families not only remain closely connected with each other, but specific professions and skills remain in place so that exceptional practices do not die out and fall into disuse. Families that live and work together are much less likely to take different spiritual directions, as is currently

the case with many of our children. This is where man has become his own worst enemy by designing machinery and equipment to take over tasks from humans¹. While in some cases this may be to our advantage, in most cases there is a greater disadvantage and we once again see the enemy smiling in victory.

The reason we are approaching this study in this way is to show how much knowledge and information has been stolen from us and also how much we miss out on by going through life with a Western mindset. It is extremely necessary to say goodbye to the lie of the Roman Catholic whore church, so that we can live fully as *Yeshua* came to teach us, with the necessary dedication as the *talmidim* practised. Many of the customs we have today were taken over from ancient cultures without us realising it.

One of these uses has gradually taken on a more modern form, but the principle remains the same. Although it is seen less these days, the paper nail, also known as a receipt nail, is still popular. We sometimes see it in offices and at certain checkouts. A round, flat stand with a sharp pin, like a nail, that stands upright and is used to temporarily store papers such as receipts, expense slips and even cheques, until they are filed later. It is the modern version of what used to be done literally with a hammer and nail.

When an agreement between two parties had served its purpose, they would appoint an impartial third party to publicly nail the original document to a stake for all to see. The same thing happened when a guilty person was crucified or had served his sentence. The charge against the guilty person would be publicly displayed on the stake in the case of the death penalty. In the case of imprisonment, it would be made public at the end of the sentence so that everyone would know that the guilty person was now back in society and available to work. When *Yeshua* was nailed to the stake, *Pilate* also had the so-called charge against him nailed to the stake:

Yohanan 19 ¹⁹And *Pilate* wrote a title too, and put it on the stake, and it was written: יהושע OF NATSARETH, THE SOVEREIGN OF THE YEHUDIM.



Ironically, when we look at an acronym of the Hebrew version of this, we also see the tetragram, as in the accompanying illustration.

A few years later, *Sha'ul* teaches his congregation in *Colosse* about *Yeshua's* forgiveness of sin and explains it in a way that they would understand according to the custom of that time. We see the following as a splendid witness:

Qolasim 2 ¹⁴having blotted out that which was written by hand against us – by the dogmas – which stood against us. And He has taken it out of the way, having nailed it to the stake.

Other translations replace “that which was written by hand against us” with the word ‘debt’, while some use words like “bill of charges” and “record of debt”. *Yeshua* did not nail any law to the cross as the Christians claim, but he did nail the charge against us that we do not keep the law (*Torah*) and are therefore sinful people! In similar words *Sha'ul* also teaches the congregation in *Ephesus*:

Eph'siyim 2 ¹⁵by destroying in his own body the enmity occasioned by the *Torah*, with its commands set forth in the form of ordinances. He did this in order to create in union with himself from the two groups a single new humanity and thus make *shalom*, [emphasis added]

1 Alfred Edersheim has published a series of books in which he describes in great detail the customs of ancient peoples as well as the life of *Yeshua* and the history of that time. These books are widely available online, while some can even be downloaded for free.

The 'law' that *Yeshua* nailed to the stake were the teachings of the Pharisees, additional burdens that they placed on people, but which were not part of *YAH's Torah*. Along with those man-made laws, the charge against us was nullified by His one-time perfect sacrifice. We are forgiven of sin, as well as the charges brought against us by the enemy, as well as by people who do not fully follow *YAH's* rules! Anyone who knows about the Way of Truth, but refuses to make it their own, loves to make accusations, without fully understanding our way of life. It is therefore important to point out to them the difference between our way of life and that of orthodox Judaism, which is contrary to what *Yeshua* came to teach. He condemned their added rules and taught us not to follow them, but to keep only the rules of *YAH*.

It is these rules, repetitions of previous ones as well as new rules, that we learn about in both the chapters of *Torah* as well as the corresponding part of the prophet *Yehezq'el*. Although these rules are valid for *L'witical* priests (cf. *Yehezq'el* 44:15 et al), it is important that we, as priests under *Yeshua*, take note of this. However, keep in mind that *Yeshua* is the high priest according to the example of *Malkitse'deq*, the heavenly priesthood (cf. *lb`rim* 8:1-6), of which the *L'witical* priesthood is only an earthly version. It is therefore also expected of us to live a set-apart lifestyle, as *YAH* is set apart. This earthly version will be re-established during the millennium, with a physical temple during which sacrifices will be offered. The only difference is that the sin offerings will not replace the ultimate and final sin offering of *Yeshua*, but will only be a memorial of it, similar to how we annually commemorate *YAH's* set-apart festivals and not celebrate them anew. Therefore, sacrifices will also be offered for ritual cleansing, since sin will still be present. As we have learned many times, we are currently engaged in a dress rehearsal for what lies ahead.

In the *sidrah* we finished reading this morning, we notice the words "set apart" and its derivatives in almost every verse. This teaches us that there are different levels of being set apart. The people of *Yisra'el*, which includes us, are more set apart than the rest of the nations, that is, all people who do not walk the Way of Truth. The *L'wite* was more set apart than the average son or daughter of *Yisra'el*; the sons of *Aharon*, as part of the priesthood, were more set apart than the *L'wites*, and the high priest was more set apart than his sons.

Being set apart does not make a person better than anyone else, nor does it mean that the person in question does not commit any sin. Someone who lives a set-apart lifestyle will also not be a favourite of *YAH*. Therefore, being set apart, we are also not allowed to abuse our position, rank or status. To be set apart has to do with responsibility to *YAH*, obedience to *YAH*. It also involves sacrifices and a greater price to pay. Set-apartness creates limited boundaries and has to do with closeness – the relationship between *YAH* and the person in question.

It is *YAH's* commands that bring set-apartness. More commands means being set apart at a higher level. The common *Yisra'elite* has fewer rules to follow than the priests, who in turn have fewer rules than the high priest. While certain things are allowed for the common man, they are not allowed for the *L'wite*, priests or high priest. So we live on different levels of set-apartness, depending on the group we are in. Sometimes *YAH* may allow certain things, but it may not necessarily be to our benefit, especially when we are really very focused on wanting to hear the voice of *Ruach*. *Sha'ul* is speaking to his congregation in *Corinth* when he also teaches us on two separate occasions:

- 🏆 *Qorintiyim Aleph* 6 ¹² All is permitted me, but not all do profit. All is permitted me, but I shall not be under authority of any.
- 🏆 *Qorintiyim Aleph* 10 ²³ All is permitted me, but not all do profit. All is permitted me, but not all build up.

Many of the rules mentioned have already been covered in previous studies and can therefore be skipped. It is important to mention, however, that priests were not obliged to marry, but if they did marry, it had to

be with a virgin, a woman from any tribe who had never been married before. This custom continued even in the time of the prophets:

Yehezq'el 44 ²²And they do not take as wife a widow or a divorced woman, but take maidens of the seed of the house of *Yisra'el*, or widows of priests.

The rule for the widow was not applicable to the high priest; he was required to marry only a virgin from any of the tribes. This rule was more about moral values than ceremonial impurity. Children of priests also had to maintain a set-apart way of life and if a priest's daughter were to defile herself by committing fornication, her father would be dishonoured and she was to be stoned, after which her body would be burned. This also teaches us that cremation or burning of a body was only applied to people who were disrespectful to *Torah* and one of the main reasons why we, as *Torah*-believers, are simply buried and not cremated.

The Fall of man has many negative consequences, in addition to the ground being cursed and the physical passing of every human being. For reasons that this study is not intended for or does not have the necessary time to address, the Fall also resulted in people being born with certain physical defects. We mentioned last week that our eyes are the first form of contact with both humans and animals and are therefore very essential; we also learn from the Apostolic Writings that *Yeshua* healed many people with many defects. However, it is very important to study this short list of physical defects and also to determine why such people would not be suitable to serve in the temple or even offer sacrifices. Please note that *YAH* does not make people with defects, neither does He cause it to happen – it is simply the result of the Fall, so *YAH* allows this to make us understand what kind of broken world we live in.

At all times *YAH* is in control of everything, including how people are formed, yet it is He who sets the rules to exclude people with disabilities from serving in the *mishkan*. We must take note here of two types of people: the earthly and the heavenly. The offspring of the earthly are just like the earthly man and the offspring of the heavenly are just like the heavenly man (cf. *Qorintiyim Aleph* 15:47-49). Earthly offspring come from physical birth, while heavenly offspring are the result of a new, spiritual birth. Earthly people with disabilities are not the will of *YAH*, but the result of sin – something He reminds us of in the next part of this study. When *Yeshua* heals people of their physical disabilities, it gives us a glimpse of what we will be like as perfect beings in the *olam haba*.

The heavenly man was designed before Creation and the first earthly man was created in that same perfect image (*Bereshith* 1:27; *Romiyim* 5:14). Although the heavenly man was already established from before the foundation of the world, he did not manifest until his natural birth on earth, four thousand years after the first earthly man, about two thousand years ago (*Yohanan* 6:38, 41). This heavenly man, hidden for four thousand years, was exposed to humanity for a little over thirty years (cf. *Yohanan Aleph* 1:1-3), to be hidden once again in heaven, but this time as an exalted earthly man. During his manifestation on earth, the heavenly man received a physical body that died like every other man. The difference is that *YAH* resurrected this body after three days and clothed it with immortality which is an ennoblement of our Creator-*Elohim*. This is also the esteem that *Yeshayahu* saw which we learn about in chapter 6, something that has existed since eternity (cf. *Yohanan* 12:39-41; 17:5).

We learn from *Bereshith* 1:1 the word בָּרָא (*ba-Ra*), which is interpreted by most translators as “created out of nothing”. However, this is a wrong interpretation, because the following verse contradicts the translators and many sages:

Bereshith 1 ²And the earth came to be formless (became formless) and empty, and darkness was on the face of the deep. And the Spirit of *Elohim* was moving on the face of the waters. [emphasis added]

Another verse much further on in Scripture teaches us another truth:

lḇ`rim 11 ³By belief, we understand that the ages were prepared by the word of *Elohim*, so that what is seen was not made of what is visible.

The root of the word *bara* is related to terms such as “to cut”, “to divide”, “to take from something that already exists”. This teaches us that *YAH* took certain things from Himself that already existed and divided from Himself, so much so that they now exist outside of Him. From this we see that there is a heavenly man who is not only the perfect representation of *YAH*, but also the perfect man. It is that man who is currently performing the perfect service in the heavenly tabernacle according to the example of *Malkitsedeq*. We therefore also learn on a prophetic level how the heavenly high priest had to be without blemish (cf. *lḇ`rim* 5:9; 7:26, 28) and that his *talmidim*, all of us who are his followers, will be perfect in him (*Qolasim* 2:10). Just as *Yeshua* was raised from the dead as the firstfruits, something we will dwell on shortly, we will also be raised and reach perfection (cf. *lḇ`rim* 11:40):

lḇ`rim 12 ²³to the entire gathering and assembly of the first-born having been enrolled in heaven, and to *Elohim* the Judge of all, and to the spirits of righteous men made perfect,

When we carefully review *YAH*’s rules, it brings us to a fork in the road:

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

This seems to be a bit of a hard toffee, because it literally means that friends and family who are not on the Way of Truth are not allowed to be welcomed into your home either. With the prayer of thanksgiving before meals, we set the food apart, therefore the ‘stranger’, any person who fails to follow and obey *YAH* according to His rules, will sit down and watch you feast on that delicious leg of lamb without getting any of it! There are other quotes that confirm this (cf. *Mizmor* 15 in its entirety):

Yohanan Bēṯ 1 ⁹Everyone who is transgressing and not staying in the teaching of Messiah does not possess *Elohim*. The one who stays in the teaching of Messiah possesses both the Father and the Son.
¹⁰If anyone comes to you and does not bring this teaching, do not receive him into your house nor greet him, ¹¹for he who greets him shares in his wicked works.

Just as people with disabilities could not offer sacrifices nor serve, our sacrifices must also be without defects. In no way does *YAH* leave us in any doubt about what is acceptable to Him and what is not. He gives clear instructions with what will please Him, because what we bring as sacrifices is also what we think of Him and feel about Him. An inferior sacrifice is a clear sign that He is not important enough for us to bring something of a high standard. A defective sacrifice means that He is not worthy to receive our best. By offering something of the greatest value to *YAH*, it shows that *YAH* is most important in the worshipper’s life. Someone who brings an offering to *YAH* first, before applying his income for personal use, clearly shows what his priorities are in life.

Is your first thought in the morning when you wake up to enjoy a cup of coffee, even breakfast, or spend time in prayer and thank *YAH* that you had been kept safe and healthy, that you have a roof over your head? Maybe it is the precious social media on your cell phone that gets first attention before you even approach *YAH*’s throne! Do you stand with a mouth full of teeth while others around you sing heartfelt praises to *YAH*? Do you pray in the Spirit, so that your words are not just empty repetitions? Do you obey willingly, or with a grudging mind? Do you expect *YAH* to come and get your offerings from you in the morning while you are comfortably lying in your bed, or do you make an effort to get up so that you can bring your offerings before Him on your knees? Do you become anxious to get the *Shabbat* meeting over so that you can pursue your own pleasure? Just one ‘yes’ answer to any of these questions means that your relationship with *YAH* is not in place, that He is not given the highest priority in your life; so, don’t be surprised why

blessings don't really come your way. We must always give our best to YAH, regardless of the cost. From the words of an unknown author, we learn:

Self-discipline is the only skill to master any other skill.

Something we have discussed before, is the kid that may not be boiled in its mother's milk (*cf. Shemoth 23:19; 34:26; Debarim 14:21*). A respected teacher² from a previous century summed it up nicely:

This passage has greatly perplexed commentators; but Dr. Cudworth is supposed to have given it its true meaning by quoting a ms. comment of a *Karaite Jew*, which he met with, on this passage. "It was a custom of the ancient heathens, when they had gathered in all their fruits, to take a kid and boil it in the milk of its dam; and then, in a magical way, to go about and sprinkle with it all their trees and fields, gardens and orchards; thinking by these means to make them fruitful, that they might bring forth more abundantly in the following year."

This ties in very closely with one of the rules regarding the age of animals brought as sacrifices:

*Wayyiqra 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.

The younger an animal is offered as a sacrifice, the less likely it is that something will happen to it that would later make it unfit. This rule is similar to the new baby boy who spends seven days with his mother and is circumcised on the eighth day (*cf. Wayyiqra 12:3; Luqas 1:59; 2:21 et al*). A newborn animal is not suitable as a sacrifice, because specific physical development still needs to take place and it would be considered defective. Killing a cow or ewe with her young on the same day is not only inhumane, but may also harm the growth of the herd. As a result of the fall, it is necessary that a sacrifice be made by taking the life of an innocent animal, therefore it must be done in a way by which we also express our gratitude to YAH for His favour.

The narrative of Scripture now suddenly changes from specific individuals' tasks, the requirements placed upon them, and certain rules regarding sacrifices to something that affects the entire nation. Please keep in mind that *Yisra'el* is still at *Sinai* and that only a few days have passed since the *mishkan* was inaugurated. We hear YAH's voice as He speaks to *Mosheh*:

*Wayyiqra 23*² "Speak to the children of *Yisra'el*, and say to them, 'The appointed times of יהוה, which you are to proclaim as set-apart gatherings, My appointed times, are these: [emphasis added]

The appointed times or set-apart gatherings of YAH can also be considered to be the paths of impartial righteousness:

☞ *Mizmor 23:3* He turns back my being; He leads me in paths of righteousness For His Name's sake.

☞ *Mishlě 8:20* "I walk in the way of righteousness, In the midst of the paths of right-ruling,

☞ *Mishlě 2:20* So walk in the way of goodness, And guard the paths of righteousness.

☞ *Mishlě 4:11* I have taught you in the way of wisdom, I have led you in straight paths.

In the quote above we emphasised Who the set apart times belong to. There is a very good reason for that:

*Berëshith 1*¹⁴ And *Elohim* said, "Let lights come to be in the expanse of the heavens to separate the day from the night, and let them be for signs and appointed times, and for days and years, [emphasis added]

2 Adam Clarke's 1810/1825 commentary and critical notes on the Bible

The emphasised part reads in Hebrew as **לְאֹתָם וּלְמוֹעֲדֵיהֶם** (*l'ô-Tot v'l'mo-ê-Dim*). The singular, **אוֹת**, *ot*, is 'sign' and the singular **מוֹעֵד**, *mo'ed*, is "set-apart gathering", even simply 'appointment'. This word has a double meaning because it includes time and place. As far as we know, we get the English word 'meeting' directly from the Hebrew. We saw in 23:2 that these are YAH's appointments that He makes with *Yisra'el*, His set-apart people, not with 'Jews' or any other nation. Here we learn that YAH arranges a meeting for a fixed period of time and at a place that is determined in advance. During these meetings, **מִקְרָאֵי קֹדֶשׁ** (*miqraei qodesh*), set-apart gatherings, take place. Since these are YAH's set apart festivals, anyone may participate in them, with the understanding that the person or persons follow YAH's rules.

The first set-apart festival we learn about is *Shabbat*. This institution was already established at Creation, but is frequently repeated and confirmed because each set-apart festival will include at least one day similar to *Shabbat*, sometimes more, in addition to the weekly *Shabbat*. It is therefore important that we be familiar with the rules for *Shabbat* before we attempt to observe the festivals. Briefly summarised, we see three *mo'edim*, seasons or set-apart festivals:

1. *Pēsah*
2. *Shabū'ot*
3. *Sukkoth*

As mentioned earlier, these set-apart festivals are all part of paths of impartial righteousness, something that leads us to our ultimate destination to salvation through *Yeshua* and therefore each set-apart festival refers directly to him. The first season, *Pēsah*, is divided into three separate events, but all are continuous:

1. **פֶּסַח** (*Pe-sach*), the festival of the *Pēsah*. It takes place on the fourteenth day of the first month and on this day the slaughter of the lamb is commemorated, the blood of which was smeared on the doorposts to save the people of *Yisra'el* from the vengeance of the angel of death (cf. *Shemoth* 12:3-14). We see the fulfillment in this during which *Yeshua* was nailed to the torture stake to die for the sins of every person on earth (cf. *Mattithyahu* 27:33-38 et al).
2. **חַג הַמִּצּוֹת** (*chag ha-ma-Tzot*), unleavened bread. It takes place on the fifteenth day of the first month. On this day in history, the people of *Yisra'el* left *Mitsrayim* as redeemed from the slavery they had to go through for about 230 years (cf. *Shemoth* 12:14-20). We see the fulfillment of this in the burial of *Yeshua*, where he would lie for three days and nights, as predicted by various prophets (cf. *Yohanan* 19:41-42 et al).
3. **רֵאשִׁית בְּכוֹרִים** (*rei-Sheet Bi-ku-rim*), first fruits. It takes place on the day after the weekly *Shabbat* during which the first fruits of the harvest are brought as a wave offering (cf. *Shemoth* 16:16; *Wayyiqra* 7:30 et al). On the same day, after sunset, the counting of the *omer* begins, which gives rise to the next festival. We see the fulfillment in this that *Yeshua* was raised from the dead by YAH at the very moment when *Shabbat* ends and day one begins. A few hours later he will show himself to YAH as the first fruits from the dead, something in which we will share if we walk the Way of Truth in obedience, the paths of impartial uprightness (cf. *Yohanan* 20:17 et al).

The second festive season, **שָׁבֻעוֹת** (*sha-vu-Ot*), literally "festival of [seven] weeks", is the only one-day festival, when seven weeks have passed after *Pēsah* (cf. *Shemoth* 34:22; *Acts* 2:1). During this festival, a wave offering of the first fruits of the harvest is once again brought in. This is the only day that does not have a specific date like the others and is also the same day on which the Ten Words were given to the nation of *Yisra'el* at mount *Sinai*, the day on which YAH takes the people as a bride. We see the fulfillment of this when 120 men, obedient to *Yeshua*, wait for the promise of the Father, when *Ruach HaQodesh* descends upon them and each one is filled with the necessary insight to continue *Yeshua*'s work (cf. *Acts* 2).

The third festive season, *Sukkot*, is also divided into three parts and forms a longer period than *Pěsah*:

1. **יום תְּרוּעָה** (*yom t'Ru-ah*), day of [the blowing of the] ram's horn (cf. *Shemoth* 19:16; 25:23; *Melaḳim Aleph* 8:2). This day falls on the first of the seventh month, *Ethanim* (cf. *Melaḳim Aleph* 8:2 [only certain translations, such as CJB³, The Scriptures, Modern Hebrew Bible *et al*]) and is the beginning of the civil year as well as the day on which most sages agree that Creation began. This festival has not yet been fulfilled by *Yeshua*, but the expectation is that on this day he will return with a trumpet blast to come and get his bride (cf. *Tas'loniqim Aleph* 4:16).
2. **יום הַכִּפּוּרִים** (*yom ha-ki-pu-Rim*), day of atonement. On this day, the tenth day of the seventh month, each person humbles himself or herself before *YAH* in humility for the forgiveness of sin (cf. *Bemidbar* 29:7-11). It is also only on this day that the high priest would enter the most holy place of the *mishkan* with the blood of a bull and a goat to make atonement for himself and the sins of the people. As in the previous case, the expectation is that this will be the day of judgement during which crowns will be distributed to the *Torah*-obedient followers of *Yeshua* (cf. *Zekaryah* 8:19; *Iḇ'rim* 9:11-12).
3. **חַג הַסֻּכּוֹת** (*chag ha-su-Cot*), festival of booths. A seven-day festival, beginning on the fifteenth day of the seventh month with the first day treated as *Shabbat*, during which the temporary dwelling in tents in the wilderness is commemorated (cf. *Bemidbar* 29:12-39; *Debarim* 16:13-16). As part of the last festival season, this festival has not yet been fulfilled. However, it points to the marriage feast of the bride during which other nations will join as guests (cf. *Zekaryah* 14:16; *Hazon* 19:7-9; *Yohanan* 7:37-38 *et al*).

All the festivals are repeated and fully explained again in *Wayyiqra* 28 and 29. We also see an addition there that is not mentioned here: the eighth day, **שְׁמִינִי עֶצְרֵת** (*sh'mi-Ni`a-Tze-ret*):

Bemidbar 29³⁵ On the eighth day you have an assembly, you do no servile work,

As the command states, it is once again like a *Shabbat* during which no work may be done. The number eight, which always points to a new beginning in Scripture, teaches us that this will be the beginning of our eternal life with *YAH*. This is indeed something to look forward to, but people who do not honour and commemorate the festivals will not have the privilege of experiencing this event either. It is therefore of utmost importance to respect *YAH* at all times, to follow His rules and to stay on the Way of Truth. During the ninth century after *Yeshua*, a man-made festival saw the light, something that was instituted by the rabbis of that time, by the name of *Simchat Torah*, rejoicing in the *Torah*. This festival was therefore never part of the celebrations that *Yeshua* and his *talmidim* commemorated and was merely a tradition. While it is a nice gesture, it should not overshadow or replace *sh'mini atzeret* and we should treat it as such.

Two important items in the *mishkan* are the *m'norah* and the table of show-bread. We learn almost from scratch the command that the entire nation of *Yisra'el* should provide oil to keep the lamps of the *m'norah* burning. In Scripture we always see oil as referring to *Ruach HaQodesh* and therefore it is important that our spiritual light also shines at all times as a witness to others. It also makes sense that the priests replaced the showbread on *Shabbat*, along with the incense that would serve as a memorial. *Yeshua* is considered the Bread of Life, also the Living *Torah* and therefore we see the show-bread as part of *Shabbat*:

Mattithyahu 12⁸ "For the Son of *Adam* is Master of the Sabbath."

Our study ends with the rule that a murderer is to receive the same punishment as one who speaks evil against the Character and Authority of *YAH*. This leads us back to the rule that *YAH* gives us in the third word:

Shemoth 20 ⁷“You do not bring the Name of יהוה your *Elohim* to naught, for יהוה does not leave the one unpunished who brings His Name to naught.

Any form of disrespect towards YAH is punishable by death. Even in a country that does not have *Torah* as the basis of their constitution, people must realise that YAH's rules overshadow anything that is set against *Torah*. Although physical capital punishment has been abolished here, YAH never sleeps and will punish those who disregard His rules. A murderer may be overlooked by weak laws of the country, but YAH will not overlook him. However, keep in mind that murder is not only committed physically, but sometimes also with the tongue and our attitude towards others. May YAH guide each of us on the Way of Truth.

Shabbat shalom!

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Silwer Trumpet Ministry: www.silvertrumpet.life
3 Ziv 5785 / 1 May 2025

Sources:

We prefer to not use the word 'God', because of personal conviction. In most cases, unless quoted from another source, it will be replaced by '*Elohim*' or inflections of the same word.

All citing of Scripture is taken from The Scriptures 2009, unless indicated differently.⁴

Messianic *Torah* with Commentary – Dr. Gary Gardner

John Gill's Exposition of the Entire Bible

The Expository Notes of Dr. Thomas L. Constable

Ladder of Jacob

The Word of יהוה is free, therefore this study may be distributed free of charge, provided no changes are made.

4 <https://isr-messianic.org/>