



**KEHILAH  
TORAH YESHUA**

**MOREH  
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# **PARASHAH COMENTARIES**

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**VERSION 1**

# 01 BERESHIT

Genesis 1:1–6:8

Before the beginning only God existed. There was no time. He just existed. In human language his existence can only be described as, "I AM". And then, in one instant, he created the heavens and the earth. Time began, "the beginning". Time is the progressive movement of matter, and if there is no matter, then there is no time, just only God, outside of time and matter. The original state of the earth in day 1 of creation was a sphere of water, which was dark and empty. God created the earth in this state in preparation for the first 6 days of creation, when the world would be created on the earth. Yeshua was brought into existence in day 1 of creation also, which is why he is called the "firstborn" of all creation. God became father to the son in the first day of creation. A father always comes first, then a son. The identity of Yeshua in Genesis is the "ruach" that hovered about the waters. And in that first day, Yeshua issued his first command, "let there be light". The son became creator like the father, in the representation of the father. This is why in the gospel of John it says that the word was with God in the beginning, but the word was also God. The light that was created in day 1 of creation did not come from the sun and stars and moon, which were not created until day four, but radiated from Yeshua. This was the glory he had before the world began.

After each day was completed, the Torah declares that there was evening and morning, a day. This is because a day in the Torah always starts at sundown, and there is one complete night, then one complete day. Before day 4 there was no distinction between night and day because there was no sun yet to cause daylight and mark a difference between night and day, but there was indeed an invisible progression of night and day already because when the earth was created in day 1 it was already set in rotation and orbit and preparation for what God would create in the following days.

In day 2 God then divided the waters, and put waters above and below. The waters above became solidified into an ice firmament, which was designed to protect the earth from the harmful rays of the sun that would be created in day 4, and also provided natural hyperbaric conditions on the earth.

In day 3 God created the dry earth above the waters. The foundations of the earth were also established on this day, that supported the dry land above it. And also all vegetation and plants and trees of the earth were created on this day. But they were not created in a grown state, but merely as seeds that began to sprout on day 3. In that time God watered the entire earth with a mist that rose from the ground. There was no rain in those days, but just the mist.

In day 4 God created the sun and moon and stars, and the sun brought the distinction of night and day. In day 5 God created the fish of the sea and the birds of the air. And in day 6 God created the animals of the earth and also Adam and Eve.

Adam was created first in day 6, and then Eve was created from one of the ribs of Adam. In day 6 God created all animals with male and female pairs. Yet for Adam there was no female pair, yet. In heaven all angels were only created as males, with no female pair, but they were in company with each other and not alone, but on the earth Adam was the only human, which was not good for him to be alone. So a female pair was created for him, Eve. And they were brought together in matrimony by God, to become one flesh, and to rule the earth together.

God created humans differently than animals, with a brain able to reason and with a mouth that is able to speak. Because of how glorious God made the human body, he called it his own "representation" in creation. And he gave Adam and Eve authority to rule over the entire earth, as God. Whereas to angels God gave them authority to rule over heaven and also the earth, as God. This is why in Hebrew the word Elohim that is translated as "God" is plural, because the representation of God also acts as God on behalf of God the Father, each with a different measure of authority. The angels of heaven have greater authority than the representation of God on the earth. And Yeshua has the greatest authority as Elohim over all created humans in heaven and on earth. And over Yeshua is the supreme authority over all, the Father.

And finally, after the first 6 days of creation were completed, then God set apart the 7<sup>th</sup> day. God did this to foreshadow the end from the beginning. 7,000 years were appointed for the existence of this earth, with the final 1,000 years set apart beginning in the year 6,000. Those final 1,000 years of the existence of this earth were set apart for the 1,000 year rulership of Yeshua on this earth.

In day 6, God created a garden in the region of Eden, which appeared instantly and fully grown, unlike all other regions of the earth, whose plants were still sprouting from an initial seed state. The region of Eden included the land of Israel, which is why the land of Israel is precious to God, because that is where it all began. There was no Mediterranean Sea

nor Red Sea during that time, because the food of Noah had not occurred yet to rise the sea level. The collapse of the ice firmament was caused by the entire earth to be flooded, in the year 1657 YB.

The serpent was not a little snake, but a serpentine dragon with legs, that lived in the sea but was able to crawl on the earth like a crocodile. The Chinese depiction of dragons is what the ancient dragon looked like back in those times. It was the greatest creature God created, and also breathed fire. The dragon was the most intelligent creature of all. Dinosaurs also existed in those times, but were not aggressive against each other, nor against humanity, but were all herbivores.

All angels in heaven were created perfect and with no sin and with knowledge of good and evil. And they were created immortal. Adam and Eve were not created with knowledge of good and evil, and were created in a mortal state. A tree of life was created for angels in heaven, and a tree of life for humanity on earth. If Adam and Eve had continued in obedience, then they would've had access to the tree of life to receive healing from its leaves and immortality from its fruit. Immortality is a state where the human body never ages or dies by natural causes. The cells of the body regenerate without degradation. Humans on earth were created in a mortal state initially, in preparation for God had predestined for all creation. This is why after Adam and Eve disobeyed, God quickly removed their access to the tree of life, so that they would not also attain immortality after sinning. All animals were also created in a mortal state, since they were not created in the representation of God to be worthy of immortality, and to each was assigned a different measure of life and different birth rates, to keep nature in balance.

According to ancient texts, the angels of heaven were given a command to worship the representation of God on the earth, which was Adam. This was done to humble the angels that were created in exaltation, and to exalt humanity on earth that were created in humility. Yet Satan transgressed the command because of pride. So he was cast to the earth for his disobedience, and became the only angel living on the earth. He saw the joy of Adam and Eve in the garden and was full of envy, and devised a plan to cause them to disobey so they too would be cast out of the Garden of Eden just as he was cast out of heaven. He transformed into the form of ruach, and entered the serpentine dragon, and possessed it, and spoke to Eve to deceive her. He chose the weaker one of the two to guarantee the success of his evil plan. And he mixed a lie with truth. He told her that she would become like God knowing good and evil, which she did when she ate of the tree of knowledge of good and evil, but his lie to her was that she would not die. Yet after they sinned she and Adam eventually did die, but not immediately, but in the first millennium. They lost access to the tree of life, so they remained in mortal bodies that would eventually age and die of natural causes. Death became "sure" to them, this is why God said that if they ate of the forbidden tree, that they would "surely" die. It was not yet certain if they would die when they were created, because they had not yet been given the chance to obey or disobey the command of God. But they were deceived and caused to disobey. This is why God has mercy upon humanity on the earth, because we disobey as victims of deception. Whereas angels in heaven who sin do so with knowledge of good and evil, so if they ever sin, there is never any forgiveness.

The tree of knowledge of good and evil granted knowledge of all situations that are good and all situations that are evil. The concepts of theft and murder and mercy and forgiveness became known to them when they ate. The knowledge of the Torah became known to them. That knowledge of the Torah they received was passed down unto their offspring orally, until Moses came, who wrote the Torah in written form for Israel and all humanity. What is good is what is in order and harmony in creation. And what is evil is what is in disorder and disharmony in creation. The tree of knowledge of good and evil was not a tree of death, but a tree of knowledge. What killed Adam and Eve was not having eaten of the tree of knowledge, but having disobeyed the command of God, which subsequently removed their access to the tree of life.

After the disobedience of Adam and Eve, they were all cursed. Adam was cursed to work the field for food with sweat and thorns and thistles. And Eve was cursed to give birth in agony, and to become a servant to Adam, "he will rule over you". She was put in submission to Adam as a servant, which was not the original design of the woman, which was to rule together with Adam over the earth. This is why today wives must submit to their husbands, because of the curse of Eve. The sign of the submission is the head covering and also being silent in the kehillah. As a wife she must give her husband authority to rule over her, and she must serve him. However, these curses were not for their destruction, but for their good, because through suffering and hard work and servitude comes the harvest of food and the blessing of offspring. And the fruit of righteousness and patience and hope and belief also comes from suffering and hard work and servitude. And in the 1,000 year rulership of Yeshua and in the new heavens and earth those who suffered and served on this earth for the sake of God will rule, both men and women. To first rule, we must first serve. But to the serpent was given a curse for his destruction, not for his own good, because eventually his head is crushed. And he was cursed to crawl on his belly, cursed greater than any other animal on the earth. This curse means that Satan was cursed to remain as an unclean ruach on the earth, unable to freely transform into the form of flesh and bones on the earth. This put him beneath Adam and Eve, who still had the joy to remain in their human bodies. Whereas unclean ruach cannot

receive any pleasure not even from eating and drinking because they have no bodies. In the curse of Satan it was also prophesied that he would injure the heel of Yeshua, but that Yeshua would crush his head.

Enoch was the only human taken to live in heaven, other than Yeshua. Enoch was granted immortality in heaven, probably from the tree of life, and so never tasted death. It has been determined that all humanity must die once, then the judgment, but for Enoch an exception was made to this general rule. It is possible that Enoch was granted this great honor because maybe he never sinned in spite of being conceived with the sin nature as all humans on earth are. We do not know why.

Humans on earth lived to almost 1,000 years. In truth, Adam and Eve did die in the "day" they sinned, which was in the first 1,000 years. The human body was created with the most longevity in its mortal state, 1,000 years maximum of life. This was made possible because of the firmament that existed in ancient times, which caused natural hyperbaric conditions on the earth. Each breath was more oxygen inhaled into the body, which granted more life and health. But after the flood of Noah, the ice firmament collapsed, and the oxygen in the air was less compressed, causing each breath to inhale less oxygen. So human longevity was reduced to less than 120 years. Also some of have lived beyond 120 years even after God decreed that no one would live beyond 120 years. This is because the 120 year limit is not so much the maximum human lifespan, but rather, the maximum prophetic age that God would allow for humanity, which is 120 yovel years, which is 6,000 years. And during the final 1,000 years of this earth, under the rulership of Yeshua, 100 years old will be considered young. Human longevity will once again increase, probably because the sun will shine 7 times brighter and the moon as bright as the sun, causing increased photosynthesis on the earth, and so causing greater oxygenation of the earth, and so increasing human longevity in those times, probably over 120 years old.

Before the flood some angels descended and married women on the earth. Angels have physical bodies and have genitals, to be able to marry and have sexual union and have offspring. Yet they are all commanded to be virgins, throughout the 7,000 years appointed for the existence of this earth. No woman was created for them in heaven. And the women of the earth are mortal, unlike male angels in heaven, who are immortal. This is an unequal union. Giants were born to these women that joined sexually with angels. These were the Nephilim. From them comes the myths of demigods and sons of gods. In some way these myths were true. These Nephilim were cursed to become unclean ruach when they died, because they were born from angels. They became what we call demons today. Their origin is not the same as angels. And they greatly desire to enter bodies to be able to have pleasure through them, since they have no bodies of their own.

# 02 NOACH

Genesis 6:9–11:32

In ancient times God destroyed the earth with a flood, which was caused by the collapse of the ice firmament that he had created in the second day of creation. This ice firmament surrounded the entire earth, and caused natural hyperbaric conditions in the atmosphere. This caused human longevity to be 1,000 years maximum, because each breath contained many times more oxygen. The ice firmament also caused more balanced temperatures on the earth, and there were no extremes of heat nor cold. There were no deserts on the earth, and the poles of the earth were also habitable and had forests. And seas of the earth were also fresh and were drinkable. And there was more landmass before because the sea level was lower. Asia was connected with Australia through a land bridge in Indonesia, and the Mediterranean Sea and Red Sea did not exist. There were no rain storms in those times, but a mist rose from the earth and watered the entire world. The ice firmament also protected the world from the harmful rays of the sun. And the earth was much more lush in those times. All humanity and animals were also herbivores in those times.

But then in the days of Noah the ice firmament collapsed and killed all humanity and all animals in those times. The ice firmament brought massive amounts of water onto the surface of the earth, causing even the highest mountains of the earth to be covered in water. The flood lasted around 1 year, and its waters remained on the earth for 150 days, and they went into the lower parts of the earth and the sea level rose. The quick descent of many waters from land to sea also introduced much salt into the seas, making the seas also salty. Which now also made humanity depend on rain for fresh water, whereas in ancient times fresh water existed in abundance throughout the earth. And the collapse of the ice firmament also caused pressure to be released from beneath the earth, also causing waters from beneath the earth to burst upwards. This catastrophic event caused the extinction of the dinosaurs and many other creatures that no longer exist today. The only people and animals on the earth that survived are Noah and his family and all the animals that went into the ark with them. 7 pairs of clean animals and 1 pair of unclean animals went into the ark, in male and female pairs. All of human history was also wiped out completely, and Noah and his family had to start rebuilding from zero and whatever knowledge they had acquired before the flood. Once the flood was finished and they all exited the ark in the mountains of Ararat, then God caused a rainbow to appear in the sky, as a sign of his covenant that he would no longer flood the earth. Rainbows were not possible before when the ice firmament existed.

The flood of Noah occurred in the year 1657 YB. The earth was very populous by the time the flood occurred, and great civilizations existed in those times that no longer exist today and we have no record of them. All of their knowledge and technology was lost. That generation before was flood of Noah was extremely evil, which is why God destroyed them. They were violent, and according to ancient texts they also ate each other and ate the flesh of animals and ate their blood. Before the flood of Noah it was not permitted to eat animals, only fruits and vegetables. And angels also descended to marry women of the earth, which brought forth an offspring of giants, who were also very evil. From them come the myths of demigods. They were hybrids. But after the flood, God then gave humanity permission to eat animals, but to abstain from eating blood. And God caused animals to become afraid of humans, which is when animals began attacking each other and also attacking humans.

All of human civilization today traces back to one place, the mountains of Ararat in Turkey, and to the three sons of Noah, Japheth, Shem, and Ham. Ham was cursed for looking upon the nakedness of Noah. From Ham comes the people of Canaan and Egypt and modern day Africa. From Shem comes the people of the modern day middle east, which includes Abraham and the people of Israel. The term "semitic" means from Shem. And from Japheth comes the people of modern day Europe. Ham was cursed to become a servant of servants. This curse can be seen in the slavery of the Africans, who became servants of servants throughout the world. And even the destruction of Egypt and Canaan relates to the curse of Ham. And even the 4<sup>th</sup> seal of Revelation, which is death by animals and disease and war and famine corresponds to Africa, which is ¼ of the landmass of the earth. The people of Africa descend from Ham. Whereas the European people have been enlarged with wealth, which corresponds to Japheths, whose tents were blessed to be enlarged.

In Hebrew, the same word is used for Babel and Babylon. Babel is Babylon, and from Babylon came the division of languages and confusion in the world. Before Babel, all people on the earth spoke one language, which was Hebrew. Hebrew is the original language of humanity. It is the set-apart language of God. And it will again be the one language all humanity will speak under the 1,000 year rulership of Yeshua. But because the world was in sin, God wanted to divide humanity to impede them from doing whatever they wanted in one accord. So God created new languages and divided all humanity. All languages are created by God. In one instant, God switched the languages spoken by people, and installed new languages in their minds. But God permitted some to keep the original Hebrew language. The Hebrew

language was later transferred on by Abraham and his offspring and continues to be spoken by the people of Israel today. But from the other languages came variations, and eventually new languages emerged from the original languages God created in Babel. Eventually later on Latin became French and Spanish and Portuguese. And eventually the English language emerged from other root languages. The root languages were different than the languages spoken today. Even the modern day Hebrew is a variation of ancient Hebrew. Even the Spanish spoken in Cuba is now different than the Spanish spoken in Colombia or even Argentina. These are now variations of one Spanish language, which came from another Latin language, and so on.

# 03 LECH-LECHA

Genesis 12:1–17:27

Abraham was called from Ur of the Chaldees at the age of 70 years old. Which was 30 years before the birth of Isaac. The 430 year timeline of the Torah begins when Abraham was 70 years old. The Brit Hadashah confirms this in Galatians 3:16-17. Abraham immediately moved to Haran with his father and remained there for 5 years until he died. And then at the age of 75 Abraham departed to Canaan. After remaining in Canaan for a short time, then he left to Egypt. In Egypt he told Pharaoh a half-truth that Sarai was his sister, because he was afraid that if men knew she was his wife that he would be harmed for her, because she was beautiful. Yet she truly was his half-sister, the daughter of his father but not his mother. Abraham did not lie, but was being cunning like a serpent, but as gentle as a dove.

Lot then separated from Abraham, because the land could not support them both, because they both had many possessions and livestock. Lot chose to dwell in the Jordan Valley as far as Sodom. And he dwelled in Sodom. Sodom was a very evil nation. There was homosexuality there, and they had no regard for the poor. Eventually war broke out in Sodom, and Lot was taken captive. And Abraham heard about it, and sent men to rescue Lot. And Abraham took spoils of war, and paid a tithe to the king of Salem Melchizedek. Salem was the ancient name of Jerusalem. Melchizedek was both king and also priest, which foreshadowed the priesthood of Yeshua, who will also be king and priest. And Yeshua will be paid a tithe by those who will inherit the kingdom of Yeshua, just as the Levitical High Priest received a tenth of the tithes paid to the priests.

God told Abraham that his offspring would be numerous and that he would be a father of a great nation, but since he and Sarai were old an age, he asked if his offspring would be through Eliezar of Damascus. Eliezar is the Hebrew name of the Greek name Lazarus. The parable of Lazarus related to Eliezar, who is a type of the Gentiles, to whom the promises of Abraham did not belong. But God told him that his offspring, but that Abraham would have his very own son to whom the promises would be given. God then told Abraham that for 400 years his offspring would be sojourners and would become servants and would be oppressed. These 400 years begins when Isaac was born when Abraham was 100 years old, which was 30 years after Abraham was called at the age of 70. This is the 30 year difference between the 430 and 400 year timelines. God also mentions that at the end of the 400 years that he would bring out his offspring from oppression with great judgment, which happened with the deliverance of Moses and the plagues of Egypt.

Sarai was still barren when God had spoken to Abraham telling him regarding the 400 year timeline, so she told Abraham to marry Hagar so that he could have offspring through her. Sarai despised Hagar because of the jealousy of sharing her husband and also because she had offspring with Abraham while she did not. So Sarai mistreated her and she ran away. But an angel told her to return to Sarai and to submit to her. And the angel told her that from Ishmael would come a great nation. From Ishmael would come 12 princes. Ishmael is a type of Israel and the 1<sup>st</sup> generation of the sons of Israel in the desert, who came first, and had 12 tribes. But the promises of God were not given to them because of stubbornness, but were rather were given to the second son of Abraham, which was Isaac, the son of the promise, who is a type of the 2<sup>nd</sup> generation of the sons of Israel in the desert and also a type of the Gentiles to whom the promises of God were given after Israel, because of the belief in Yeshua.

And finally, God gave Abraham the sign of his covenant with him, which was the circumcision. Every male that is son or servant had to be circumcised, or be put to death. Servants also had to be circumcised because they lived in the house with the sons of the covenant. A foreigner or hired worker or visitor did not have to be circumcised, but a servant did. And under the new covenant of Yeshua we are not required to circumcise ourselves, just like the 2<sup>nd</sup> generation of the sons of Israel in the desert. However, when Yeshua returns, circumcision will again be required, which is why when the 2<sup>nd</sup> generation of the sons of Israel entered Canaan, they were all circumcised. Ishmael was circumcised at this time, before Isaac was born, just as Israel was circumcised first before the promises of God reached the Gentiles. Abraham is also called a father of a "multitude" of nations, because even though Abraham would become father of the one set-apart nation of God, which is Israel, he also became father of many other nations because the tribes of Israel were dispersed throughout the world, which made the Gentiles also into sons of Abraham. And it is the Gentiles who God has chosen to graft into the cultivated olive branch, which is Israel, through belief in Yeshua, which is where the first Israel lacked, belief in Yeshua.

# 04 VAYERA

Genesis 18:1–22:24

Three men appeared to Abraham, which were angels, and one of them is named Yehovah, who centuries later appeared to Moses in a burning bush, and revealed his own name to Moses, “Yehovah, this is my name, the name you shall call me from generation to generation”, Exodus 3:15. Through this name God the Father was worshiped, because angels are made in the representation of God, and the name of the representation is the name of the Father. To worship the Father his representation must be worshiped, and his highest representation is his firstborn son, whose name has now been revealed, which is Yeshua. This is why in the New Testament we read scriptures indicating that Moses spoke to an angel on Mount Sinai and the Torah was given by an angel to a mediator, which was Moses. Acts 7:30, Acts 7:38, Acts 7:53, Galatians 3:19, Hebrews 2:2. These angels ate with Abraham, because they came to him not as ruach, which is the invisible form of airflow, but in physical bodies of flesh and bones that were able to eat with him. Those physical bodies are also able to join with women sexually, as was the case with the angels that formerly descended unto the earth and married women, who then bore them children, which were giants.

The angel Yehovah appeared to Abraham when he was 99 years old, and declared to him that he would bear a son the following year, who would be the son of the promise, which was Isaac, when Abraham was 100 years old. Yet the promises of Abraham and his offspring were contingent on one thing, obedience to the commands of God. It was the very purpose that God gave Abraham promises, to establish a nation through him that kept the commands of God. If there was no obedience, then the promises became void.

The angel Yehovah then told Abraham that he was going to Sodom to see its sin. Abraham knew that Sodom was evil, and that when the angel saw its evil, that he would destroy the city. So he interceded for Sodom for the sake of his nephew Lot, telling the angel that if indeed there were some that were righteous, that he should spare the city, so that the righteous are not destroyed together with the unrighteous, knowing that Lot was righteous. Out of the three angels only two entered Sodom, to see its sin. When Lot saw them, he offered them lodging in his house. Hospitality is a sign of righteousness, because it is offering help to the foreigner and visitor and showing love to the neighbor. And the New Testament reminds us to practice hospitality, in which case when we do we might entertain angels. And Lot protected the angels from the men of Sodom, who wanted to have sex with them. And because of this act of kindness and hospitality, the angels spared Lot and also his household. Lot and his wife and two daughters were saved, but the sons-in-law were not saved, because they did not believe the warning. So in likewise manner it will be at the return of Yeshua, those who receive the ruach haqodesh will be saved, and also anyone living in the households of the anointing will also be saved and will be gathered by angels. These will be invited to the marriage supper of the lamb. And if they continue in obedience they will remain alive under the rulership of Yeshua, but if they disobey after having been saved, like the wife of Lot, then they will die after having been saved.

After having been saved from the destruction of Sodom, Lot became drunk with wine, and his two daughters had sex with him, so that they could give their father a lineage, since there was no men around them, since they were living in a cave and all of Sodom and surrounding areas was destroyed.

Abraham again deceived another king saying that Sarah was his wife, which was king Abimelech. He had deceived Pharaoh with this same statement, although it was true, because Sarah was indeed his half-sister. Yet God warned Abimelech to not take Sarah as his wife or else he would die, and he called Abraham a prophet. This implies that Abraham had already received the ruach haqodesh to be called a prophet. All who will inherit the kingdom of Yeshua must receive the ruach haqodesh, and whoever does not will not rule with him.

When Isaac was born, Hagar and Ishmael were cast out. Hagar is a type of the old covenant and Mount Sinai and also of the old Jerusalem. And Ishmael is a type of Israel, with its 12 tribes, just as Ishmael gave birth to 12 princes. This expulsion is a foreshadow of the sons of Israel being trampled at the return of Yeshua. They are the sons of the kingdom who will be cast out, because of unbelief. Whereas a new glorified and immortalized Israel will emerge at the return of Yeshua, made up of 144,000 chosen, and Abraham and Isaac and Jacob. Today the descendants of Ishmael are in Saudi Arabia.

And finally, Abraham was put to the test by God. He was commanded by God to offer up Isaac as an ascending offering, and just before Abraham was about to slaughter his son, God stopped him. And now God knew that the belief and obedience of Abraham was true, and God reconfirmed his promises to him. And so in likewise manner it is with us, our belief must be tested, to confirm it is true. In our current time our belief is tested in various ways, with persecution and

suffering and tribulations, and mainly, exiting the global financial system by renouncing money, and depending on God for provisions.

# 05 CHAYEI SARAH

Genesis 23:1–25:18

Sarah died at the age of 127, just 7 years more than the limit God established of 120 years of age for humanity. But truly God wasn't referring to a 120 year age limit for humanity, but rather, a 120 year Yovel limit for all humanity. Humanity will truly not surpass 120 Yovel years before the 1,000 year rulership of Yeshua is established on the earth in the year 6,000. Sarah was buried in Hebron, which is where the patriarchs are buried, and is likely to be the area where Mount Zion will be established, which will become the tallest mountain in the world and the mountain Yeshua will rule from at his return.

When the servant of Abraham went to search for a wife for Isaac, he did not chose a woman by what he saw with his eyes, but he prayed and relied on the will of God. In likewise manner we must be in the decisions we make in our lives, and rely not on what we see with our eyes but instead on the word of God and in prayer. The gifts that the servant brought for Rebekah's family were a bride price, a mohar. Typically, the more beautiful and the more renown the woman, then a higher bride price was paid by an equally renown family of the groom. The bride price showed seriousness and value in bringing a woman and a man into the lifetime commitment of matrimony, and also showed that the groom was able to support and sustain a family in the set-apart union of marriage. Not any man could marry if he was not able to provide, and a husband that was not able to provide was seen as shameful. Even in the New Testament it is written that a husband that cannot provide is worse than unbeliever. Even the Torah commands in Exodus 21:10 that if a husband does not provide food, clothing, and conjugal union, then she may divorce him. Now in the Brit Hadashah a wife is bound to her husband until death, but this command again stresses the importance of a husband providing for his family, and that not any man should marry if he cannot provide and sustain a family. And even though the parents of the bride and groom were involved in the marriage arrangement and a marriage was not done without their consent, the woman also consented to the marriage, which is why Rebekah was asked if she wanted to go with the servant to meet Isaac. And when Rebekah saw Isaac, she covered herself in humility. This was the tzniut, which is the head covering of wives.

Abraham took a third wife, which was Keturah, aside from Sarah and Hagar. From all the sons born to Abraham from these three wives descend the modern nations of Israel and the Arab nations, which are probably Saudi Arabia, Jordan, Iraq, Syria, Lebanon, Yemen, Oman, Qatar, Bahrain, United Arab Emirates, and Kuwait. And the lineage of Abraham is also scattered throughout the world.

# 06 TOLDOT

Genesis 25:19–28:9

The twins Jacob and Esau were born. Esau was born first, then Jacob. Yet God predestined that Esau would serve Jacob, and God chosen Jacob before the foundation of the world. From Jacob was born the nation of Israel, and from Esau was born the nation of Edom. The firstborn right belonged to Eau, but he did not value it, and sold it for Jacob for some food. Jacob was clever.

Later on Isaac lied about Rebekah saying that she was his sister so that he wouldn't be killed to take her. And unlike Abraham, who did not lie about Sarah being his sister, because she was his half sister, Isaac did lie about Rebekah. And then Jacob turned out to be a greater deceiver than his father Isaac, and pretended to be Esau, to take his blessing away before Isaac's death. And so Jacob not only took the birthright of Esau, but also his blessing. And Jacob left his father's house, because Esau was plotting to kill him. In the Brit Hadashah we must be similar to Jacob, cunning like serpents, but gentle as doves.

# 07 VAYETZE

Genesis 28:10–32:3

When Jacob was in the land of Israel, he had a dream there. And he saw angels descending and ascending in that land. It was then that he realized that the land of Israel is a land that has been set apart by God. It is the land where the temple of God was constructed, in Jerusalem. And it is even the land where the region of Eden existed. It is a very special land.

Jacob loved Rachel, and in total worked 14 years to be with her. He was initially deceived by Laban and told him that he would give him Rachel if he worked for him 7 years, but instead gave him Leah. So he worked another 7 years for Rachel. 14 years total. From Jacob came 12 sons, born from 4 women. From Leah were born Reuben, Simeon, Levi, and Judah. And from Rachel's servant Bilhah were born Dan and Naphtali. And from Leah's servant were born Gad and Asher. And from Leah again were born Isaac and Zebulun. And from Rachel were born Joseph and Benjamin.

Finally, Jacob wants to leave with his family, but Laban asks him to stay, because he knows by divination that he has been blessed because of Jacob. But he tries to cheat Jacob by removing the spotted animals that he would have to give to him. But God blesses Jacob and many spotted animals are born that would then belong to Jacob. And this is what happens to any person that is favored by God and loves his Torah, and it is prosperity and blessings and good health.

Jacob left with his family secretly, and Laban pursued him. Rachel took Laban's idols with her. And as Laban was searching for his idols, Rachel told him that she could not rise up because she was menstruating. She deceived him. She actually took the idols not because she worshiped them, but because these idols were typically made of gold and silver. They were of high value. And since Laban had left them no inheritance, they were something the daughters took that had value. But these idols were offensive to God, which is why later Jacob tells them all to hide their idols. In our homes we cannot possess anything that offends God.

# 08 VAYISHLACH

Genesis 32:4–36:43

Finally Jacob is returning to the land of Canaan, after being in Haran in the house of Laban for around 20 years. For 7 years he worked for Rachel but received Leah. Then another 7 years he worked for Rachel. Then another 6 years managing Laban's flocks. He sends gifts to Esau, afraid that Esau might still be angry with Jacob for having taken his firstborn right and his blessing. Yet before they meet, an angel comes and wrestles with Jacob. Jacob does not let him go, wanting a blessing from him. So the angel blesses him, and calls him Israel. This is the first time the name of Israel emerges in the Torah. The name Israel means, "he will govern as God". It is a prophetic name, and a name given by an angel. It is a name that came from God. The nation of Israel was birthed at this very moment. This passage also has several other meanings. Jacob wrestled with the angel and overcame him, meaning that those will govern with Yeshua as the 144,000 people of Israel will also subdue angels and judge angels and become greater than angels. The angel that Jacob wrestled with was the angel that much later in time appeared to Moses, and revealed his own name to be Yehovah, which is the pronunciation of the tetragrammaton YHWH. In commemoration of this moment that the nation of Israel was birthed, we are forbidden to eat the nerve of the thigh of any kosher animal.

Esau and Jacob finally see each other again, and instead of hostility, Esau embraced him. They then part ways, and Jacob travels to Succoth. Dinah was then raped Shechem. He forced her to have sex with him without her consent. And then he tried to marry her. This is evil, which is why Jacob and his sons put Shechem and the city to death. Much later in time, through Moses, God commanded that a rapist had to marry his victim if she and her father consented, and could never divorce her. This protected her, and guaranteed that she would always have food, clothing, and housing. She would have lost her virginity, which would have made her undesired to men in that time. But truly, a man that rapes and take's a woman's virginity deserves death, which is why Jacob put Shechem to death. In the 1,000 year rulership of Yeshua, the mitzvah of Moses will probably be raised, and any man that rapes will be put to death over lava instead.

Once again God calls Jacob by name Israel. And states that not just one nation will come from him, but other nations as well. The tribes of Israel were scattered into the world, and so making the nations of the world sons of Israel also.

# 09 VAYESHEV

Genesis 37:1–40:23

Joseph was the favorite son of Jacob, but his brothers were jealous of him. He dreamt that the sun and moon and 11 stars bowed to him, which meant that his family would one day bow down to him, which eventually came to pass in Egypt. His brothers then conspired to kill Joseph, but Reuben convinced them to merely put him in a pit. And then Judah persuaded them to sell him to the Ishmaelites and Medianites. And then Joseph was sold to Potiphar in Egypt, who was captain of the guard, an officer of Pharaoh.

God had killed two of the sons of Judah. God killed Er because he was evil. And God killed Onan because he took the wife of his dead brother and had sex with her, but spilled his semen on the ground. He was instructed to perform the Levirate marriage, but he refused to give finish the sexual act by ejaculating inside of her as every sexual act should finish. And so God killed him because of this. This passage reveals that contraception and also masturbation are evil. Every sexual act must always involve a man and a woman and with the man ejaculating inside the woman. If the sexual act is not finished in this way, it is a sin punishable with death. After Onan was killed, then Judah promised his third son to Shelah to Tamar. He told her to remain a widow in her father's house until Shelah became older. But he never gave his son to her. This brought harm to her, because she was now an unprotected widow with no sons that could help sustain her when they became of age. She would not have been desired by men in that time because she was no longer a virgin. So she dressed up as a prostitute and deceived Judah and slept with him. And when she was about to be put to death for becoming pregnant from fornication, she showed Judah the tokens that he had left with her when he had sex with her, and then realized Tamar was that prostitute. And then he said that she was more righteous than he was, because she had done this to secure offspring for herself since Judah never gave his son Shelah to her. Even though this act was sin, because later in time Moses revealed that a man could not have sex with his daughter-in-law. And even if the son dies a man must still not marry the daughter-in-law. In this whole ordeal there is also hypocrisy and a double standard, because Judah was going to kill Tamar for fornication yet he himself had slept with a prostitute. Truly there was no righteousness in Judah, who also had previously conspired to kill his brother Joseph, but ended up selling him to the Ishmaelites and Midianites.

While Joseph was serving in Potiphar's house, the wife of Potiphar fixed her eyes on Joseph, because he was handsome in appearance. And she tried to have sex with him. But Joseph fled. This is wise. If any temptation arises for sexual immorality we must quickly flee. Because if we allow any room for it, we can quickly fall into sin, and then death. So Joseph was put into prison. But the favor of God was with Joseph, and just as he succeeded in Potiphar's house, he also succeeded in the prison, and was made a keeper of the prison. He interpreted also the dreams of two men in prison, the cupbearer of Pharaoh and also the chief baker of Pharaoh. Joseph gave them the interpretation that in 3 days the cupbearer would be restored to his position, but also in 3 days the chief baker was to be put to death. And so it happened, but the cupbearer forgot about Joseph. When we dream, God speaks to use, sometimes revealing secrets to us. It is important to write down our dreams and seek to interpret them.

# 10 MIKETZ

Genesis 41:1–44:17

Pharaoh had two dreams, that Joseph interpreted for him. Both dreams had the same meaning, that God was going to bring famine to Egypt for 7 years, after there was 7 years of abundance. Joseph instructed Pharaoh to prepare for the famine by stocking up on food during the 7 years of abundance, in preparation for the 7 years of famine. Pharaoh also granted Joseph authority because he was able to interpret both his dreams. And during the time of abundance Joseph had two sons, Manasseh and Ephraim. The tribe of Manasseh is counted among the 12 tribes of the 14,000 chosen and replaces the tribe of Dan. And the tribe of Ephraim would become the predominant tribe of the house of Israel after Israel was divided into two houses.

During the time of famine, Jacob sent his 10 sons to Egypt to bring back food. Benjamin stayed with his father because he was afraid that harm would come to his beloved youngest son. And when they 10 brothers approached Joseph, they did not recognize him and bowed down to him, and so the past dream of Joseph was fulfilled. Joseph then tests his brothers, in part to see how they would react before him in his high position of authority, and also to prepare for eventual reconciliation with them before revealing his identity also.

# 11 VAYIGASH

Genesis 44:18–47:27

Finally after so many years, Joseph reconciled with his brothers. Joseph knew that it wasn't his brothers that sent him to Egypt, but it was God, because God had predestined for Joseph to be in Egypt so that through him Israel would be saved. Joseph was moved that Judah was offering to take the place of Benjamin, so that their father would not have to suffer if Benjamin stays behind. This act showed true repentance in Judah, where not only he admitted in guilt in previously having sold his brother Joseph, but now offering to take the place of his younger brother. When Joseph reconciled with his brothers already 2 years of famine had passed and 5 years of famine were still left.

70 souls entered Egypt of the house of Jacob. And they dwelled in the land of Goshen. At that time the Egyptians hated shepherds, which today is similar to sinners hating teachers of the Torah and shepherds of men. When the famine became very severe, the Egyptians became servants of the Pharaoh so they could at least eat from the stockpiles of food Joseph had stored up. And the entire family of Israel was saved and gained possessions in Goshen.

# 12 VAYECHI

Genesis 47:28–50:26

Jacob lived in Egypt for 147 years. He asked not to be buried in Egypt, but rather, that his bones be taken out of Egypt to the promised land. This is important, because wherever we are buried that will be the place where we are resurrected from. And if someone is cremated, it is a mystery where they will emerge from in the resurrection, but indeed they will still emerge even if the bones have been reduced to dust, because the soul remains in existence in Sheol.

Jacob adopts Manasseh and Ephraim as tribes of Israel in equal status as his other sons, yet Ephraim who was the younger son was given a greater blessing than the older son. Ephraim became larger than Manasseh, and became the predominant tribe of the house of Israel. Whereas Manasseh receives a great blessing in becoming one of the tribes of the 144,000 chosen, replacing the tribe of Dan. Yet from the younger son Ephraim will come a multitude of nations, because the dispersion of the house of Israel dispersed all over the world, thus making Ephraim their father, under the lineage of Israel. Jacob was overjoyed to see and bless Ephraim and Manasseh, because he never expected to ever see Joseph again, let alone his offspring.

When Jacob gave his final words to his sons, he told Reuben that he was the firstborn that he would not have preeminence, because he had sex with his father's concubine, which was Bilhah in Genesis 35:22. And Jacob cursed the anger of Simeon and Levi because of the slaughter of Shechem. They were cursed to become divided and scattered. Whereas Judah was blessed to become praised and to have his hand in the neck of his enemies and that his brothers would bow down to him. And the scepter would never depart from Judah, which even in the 1,000 year rulership of Yeshua would still remain because Yeshua is from the tribe of Judah. And Joseph was greatly blessed.

Jacob was eventually buried in the cave of Machpelah, near Hebron. And Jacob was embalmed according to the Egyptian modality, probably mumification. And when Jacob died, his brothers thought that Joseph would come against them for having tried to kill him and then for selling him, but Joseph had forgiven them and spoke kindly to them and told them that he would provide for them and their little ones.

Finally Joseph was about to die, and he also requested to not be buried in Egypt, but to have his bones taken to the promised land. He was also embalmed according to the Egyptian modality once he died.

# 13 SHEMOT

Exodus 1:1–6:1

Although in this parashah we see that 70 descendants of Jacob entered Egypt, including Joseph and his sons, this count does not include Jacob himself and his 4 wives, so in total 75 people of the lineage of Abraham were present in Egypt, in accordance to Acts 7:14. They settled in the land of Goshen. And then a new king came into authority in Egypt that did not know Joseph. And oppressed the people of Israel with slavery because they were numerous. During that time the king of Egypt commanded the midwives to kill any male child born to the Hebrew women. But they did not do as he commanded, but instead told him that the Hebrew women gave birth before he arrived to help. They feared God, and this brought favor to them. So then Pharaoh commanded to all his own people to kill any Hebrew male child. And a child born in the house of Levi was placed in a basket in the Nile, and the daughter of Pharaoh saw him and had pity on him, and saved him, and named him Moses. The name of Moses, Moshe, means “drawn out”, because he was drawn out of water. According to Acts 7:22 Moses was trained in all the knowledge, mathematics, science, and astronomy of the Egyptians. He was not an ignorant man.

When Moses saw that an Egyptian was abusing a Hebrew, he killed the Egyptian. This occurrence then became known to everyone, and Pharaoh sought to kill Moses. So Moses fled to the land of Midian, and there he met Jethro. Jethro was a priest in Midian. In those times there existed priests that performed sacrifices to God in varying places even before the Levitical priesthood was formally established, which centralized worship and sacrifices in the tabernacle only, and then in temple in Jerusalem only. Jethro gave to Moses his daughter Zipporah, and she gave birth to his son Gershom.

Then, an angel appears to Moses in a burning bush at Mount Horeb, which is another name for Mount Sinai, which was the “mountain of God”. The angel appears to him in the form of fire, as a seraphim. This corresponds to the Psalm that says that God makes his angels into flames of fire in Psalm 104:4. The angel spoke to Moses saying, “I am the God of Abraham, Isaac and Jacob”. The angel spoke as God, not because he was God the Father himself, but because he was acting in representation of God. When Moses asks for his name to tell the people of Israel, the angel says to tell them “I AM” has sent him. In human created language these words describe the existence of God, he just is, without a physical body. And rather, all creation expresses his greatness. God the Father himself does not have a name, because he was never created, so his existence can only be described as I AM. And then the angel reveals his own name, the tetragrammaton, YHWH, which is pronounced “Yehovah” with the correct vocals. This was the name of the angel, through which God was worshiped in the old covenant. The name of the angel was indirectly also the name of God the Father, because the angel was acting in representation of God the Father. The ministry of Moses was essentially a ministry of the worship of an angel, and through the worship of the angel that acted in representation of God then God the Father was worshiped. And so it is now in the Brit Hadashah, we worship the image of God to worship God the Father, who is now Yeshua, which is a greater name than Yehovah, although the name of Yehovah is included in the name of Yeshua, since Yeshua means “Yehovah saves”. And the name of Yeshua is also indirectly the name of God the Father, because Yeshua is the representation of God. This is why Yeshua said, keep them in your name, the name you have given me.

The angel then tells Moses which miraculous signs he is to perform. The deliverance of Israel from Egypt did not come with conventional weapons, but with the power of God. Fire rained down upon Egypt, there was darkness that could be felt, and many other signs. The signs began small, with transforming a rod into a serpent, and the hand of Moses becoming leprous, and transforming some water into blood, but then the signs became more powerful, and with shock and great fear it became known to Pharaoh and the Egyptians that it was the hand of God performing those miracles. And so it will be at the return of Yeshua, he will descend unto the earth with power, and fire will rain down upon all humanity, all the seas will be transformed into blood, and the sun will be darkened. And after God has revealed his great power to all humanity in all the world, then he will strike all humanity with agonizing boils, and capture all humanity with angels, and bring everyone to the Valley of Jehoshaphat to judge them, then condemn them to be thrown over lava for the destruction of body and soul.

Moses then doubts that he is the right man to go to Egypt to deliver the people of Israel because he had a stutter in his speech, and the angel told him that he has made the mouth of man, and the mute and the deaf. The angel became angry with Moses because of his doubt, but he nonetheless assigned Aaron his brother to be his helper in this mission God assigned to Moses. The angel then tells him that Moses would be like God to Aaron. This is important to understand, because Moses became like God, receiving power to perform miracles, not because he himself became God the Father, but because he was acting in representation of God, like the angel was. And so it is with us also, we are being conformed to become the representation of God, to be like God, and during the millennial rule of Yeshua we will

be worshiped by the nations like gods, having authority over the entire world. This is why in Revelation it says that Yeshua will make the nations bow down and worship us like God as we sit in thrones helping Yeshua to judge all humanity.

When Moses was returning to Egypt, God sought to kill him, because his son was not circumcised. And when his wife circumcised him, God then relented from his anger. This passage shows the importance that everyone in the household must be in the covenant and in obedience. If they are not, this brings sin unto the head of the household, for permitting that person to be in the household.

# 14 VA'EIRA

Exodus 6:2–9:35

When Moses spoke to the people of Israel, they did not listen to him. They did not believe that God would deliver them from slavery, to then fulfill his promises to their fathers, Abraham, Isaac, and Jacob. Amidst their troubles, slavery, and daily routine, it was difficult for them to believe that God would do something great to free them with acts of power. Moses even doubted God and himself because of his stutter, so he called his own lips uncircumcised.

God had hardened Pharaoh's heart, to cause him to reject letting the people of Israel go, so that God may demonstrate his power in all Egypt. God is the one who hardens or softens the heart. Whoever he chooses to save, he softens, and whoever he chooses to destroy, he hardens. God predestines everything.

The first plague of Moses was transforming the Nile river into blood. The Nile River was the sustenance for Egypt, so this plague brought scarcity of water to Egypt. This plague is similar to one of the plagues of Revelation, yet the plagues of Revelation are global in scale. All the seas of the earth will be transformed into blood, not just one river.

Then God unleashes frogs and gnats and flies to bring trouble to the people of Egypt. Then God sends boils unto their skin. These boils are also similar to another plague of Revelation, and it is the boils that all humanity will be struck with. The boils of Revelation are more severe, because they cause continual agony day and night, as strong as a scorpion's sting, and humanity will gnaw their tongues in agony. And it will be up to 5 months of agony. And the boils of Revelation will also cause complete hair loss, so bringing baldness unto all humanity.

And then God sent hail unto Egypt. This is also similar to the first trumpet of Revelation, where hail and fire will rain down unto the entire earth. And at the last plague of Revelation gigantic hailstones will fall on humanity. The hail in Egypt fell when the grain was in a state of *aviv*. It was mature, but not yet entirely ripe and yellow. It was the season of spring.

# 15 BO

Exodus 10:1–13:16

Pharaoh still refused to let the people of Israel go. He was arrogant and defied God. If instead he had lowered his head in humility and given into the will of God he and all Egypt would've been saved. But because he refused, with a high hand, powerful plagues came against him and all Egypt. God could've destroyed him in one second, but he wanted to reveal his great power to him and all Egypt and also make his own name known in all the world. God predestined that Pharaoh would reject letting the people of God, so that the story of the exodus of Israel from Egypt may be told in all the world, bearing witness to the great power of God. This story that lays witness to the power of God also lays witness to the power that God will unleash in all the world at the return of Yeshua. This time God will not unleash his power to only one city, but unto the entire world. All humanity will be struck with boils. The sun will burn all humanity with fire. All the cities of the world will collapse at the final earthquake.

The plague of the locusts was severe, eating up the agriculture of Egypt, and so bringing ruin unto Egypt. Yet none of the plagues harmed the people of Israel. And so in likewise manner it will be with us. All humanity will be harmed by the plagues of Revelation, but we will be spared from these plagues. We will be gathered by angels at the sound of the great shofar, to be taken to safety in Mount Zion, while the rest of the world is struck with plagues.

The plague of darkness was not a darkness like an eclipse, but it was darkness that could be felt. No one was able to even see their own hands in front of them. It was a severe and terrifying darkness that made everyone in Egypt as if they were completely blind. And so in likewise manner it will be at the return of Egypt, an extreme darkness that can be felt, yet it will be far worse, because in the midst of the darkness humanity will also be forced to endure the boils they were struck with days earlier.

God struck the firstborn of Egypt because they refused to let go of the firstborn nation of God, which is Israel. Israel is the only nation on the earth whose lineage God chose through Abraham. And it is the only nation God named when an angel gave Jacob the name of Israel. And it is the only nation God saved with powerful manifestations of power, and gave it laws verbally and with his finger on Mount Sinai. No other nation has been set apart by God in this way, which is why it is the firstborn nation of God. It is the first nation founded by God. Whereas all other nations were founded by the will of man, and they will all also come to an eventual end once the 7,000 years appointed for this earth expire.

It was at the plague of the firstborn that God also instituted Pesach. Although God spared Israel from the other plagues, this plague required that blood be put on their doorposts so that they could be saved. And so in likewise manner it is with us, if we wish to be spared from the plagues of Revelation the blood of Yeshua must be inside the doorposts of our inner minds, which we introduce inside our bodies when we participate in the set-apart supper of Yeshua. If we do not participate in this supper, then the plague of death will strike us down in our time.

The destroyer were angels that went around Egypt, killing all the firstborn in Egypt. Which is in accordance to a Psalm that says that God sent evil angels to bring plagues unto Egypt. And so in likewise manner it will be at the plagues of Revelation, angels will be sent to prevent humanity from committing suicide, to force them to suffer the plagues of Revelation.

The Pesach sacrifice had to be done in the 14<sup>th</sup> day of the first new moon, which is Nisan 14 in the Jewish Babylonian calendar. None of the bones could be broken. And it had to be perfect. Yeshua fulfilled Pesach by dying in the exact hour the Pesach lamb had to die, and he was perfect never having sinned. And his bones were never broken, whereas the bones of thieves besides him were broken. And the lamb had to be a son of the year, just as Yeshua was the firstborn of creation. The lamb could only be eaten after first removing all leaven from the house and making unleavened bread. Today we fulfill this by removing everything that is sin in the house and removing all actions and thoughts that are sin, before we participate in the set-apart supper of Yeshua. Also the entire lamb had to be roasted and consumed the same evening, and nothing could be left until morning. And it had to be eaten in haste and with belt fasted and staff in hand and with bitter herbs. This means that we must remove all leaven and participate in the supper of Yeshua quickly, because our time in Egypt is very short, and when we obey, suffering and testing always comes, which is represented by the bitter herbs.

The sons of Israel left Egypt that very same night of the 15<sup>th</sup> day of the first new moon after they had eaten the lamb with unleavened bread and had put blood on their doorposts. They were expelled from Egypt. And they plundered the Egyptians, and the Egyptians gave the people of Israel gold and silver and clothing. Although the people of Israel left as slaves from Egypt, they left with great wealth. And so it is with us now, if we obey, even if we are poor, we are extremely wealthy.

All firstborn, of both humans and animals, belonged to God. Clean firstborn animals were brought to the tabernacle, while firstborn human sons were redeemed. Unclean animals were not brought to the tabernacle. The Torah gives the donkey as the explicit example of an unclean firstborn animal: it had to be redeemed with a lamb, and if it was not redeemed, its neck was broken. Donkeys were common, so this may have been a way to ensure that the tabernacle always had lambs. This teaches that no benefit may be derived from an unredeemed firstborn unclean animal. Other unclean firstborn animals, such as pigs or dogs, are not given a specific redemption procedure in the Torah and are not given to the priests. Rabbinic sources state that no benefit may be derived from them. Since no authorized redemption is provided for unclean firstborn animals other than the donkey, they remain permanently prohibited for use and cannot be kept, and are therefore ultimately disposed of, resulting in death.

And finally the tefillin are introduced in this parashah. They tefillin are boxes with the words of God placed in them, which are then tied on the right hand and forehead. They are used during prayer.

# 16 BESHALACH

Exodus 13:17–17:16

When God led the Israelites out of Egypt, He did not lead them directly through the land of the Philistines—an area that included what is today Gaza—but instead led them on a longer route toward the south through the wilderness. The Israelites departed from the city of Ramesses, which is most likely to be identified with Pi-Ramesses, the archaeological site of Qantir, located in the eastern Nile Delta. This area was within or closely associated with the biblical land of Goshen, where the Israelites had lived.

Their first encampment after leaving Ramesses was Succoth. Succoth appears to have been a region rather than a single city, similar to Goshen, and is often located by scholars near modern-day Abu Hammad, south of Pi-Ramesses. Etham, also identified with Pithom, is commonly associated with the site of Tell el-Retabah.

The body of water the Israelites crossed is traditionally translated as the Red Sea, but the Hebrew term Yam Suf more literally means “Sea of Reeds.” Since reeds were commonly used to make papyrus, this suggests a marshy or reedy body of water. Many scholars propose that this crossing occurred at a body of water such as Lake Timsah, near modern-day Ismailia. In the ancient world, bodies of water we now classify as lakes were often referred to as seas; the Dead Sea and the Sea of Galilee are notable examples.

Succoth’s role as the first stop after the Exodus has often been understood as theologically significant. Having just left Egypt, the Israelites were now dwelling in sukkot—temporary shelters—throughout their journey in the wilderness. In this pilgrim state, they even crossed the Jordan River, before finally arriving centuries later at their permanent dwelling in Jerusalem.

The sons of Israel were being led by an angel, who caused a pillar of cloud to appear by day, and a pillar of fire by night. This angel then moved the pillar of cloud behind the sons of Israel so that the Egyptian armies could not come near to them. And Moses parted the Red Sea, and the people of Israel crossed. And the Egyptian armies followed then. But then the Red Sea closed in on them and swallowed them all up and they died.

The Red Sea crossing was like a baptism, an immersion in water. Which is why Paul mentions that they were baptized into Moses. So in likewise manner we must be immersed in water, in the name of Yeshua. The song of Moses is then introduced in this passage, which is also the song that the 144,000 will sing in the book of Revelation. After the Red Sea crossing the sons of Israel enter the wilderness of Shur, and came to a body of water in Marah, which was probably an oasis in the modern day Sinai Peninsula. The waters of Marah were bitter, and God told Moses to throw a wood log into the water, to make the waters sweet. In Marah they began grumbling against God after the Red Sea crossing. Then they came to Elim, where there were 12 springs of water and 70 palm trees. There is a prophetic mystery here of why the palm trees are specifically numbered, 70 total. Perhaps they represent the 70 elders chosen to help judge Israel. And the 12 springs of water perhaps the 12 tribes of Israel, that give life to the 70 elders.

Then the sons of Israel come to the wilderness of Sin. And there they complained against God. Around a month had passed since the exodus, since it was now the 15<sup>th</sup> day of the second new moon. They left Egypt in the night of the 15<sup>th</sup> day of the first new moon. So their supplies of food had run out. And this is when God began raining manna over them, which was the food of angels, according to a Psalm. The people were disobedient though, because they were told to leave none until morning because it would rot, and they did not listen, and the next day the manna was full of worms. And then God gave them double on the 6<sup>th</sup> day of the week so that they did not have to collect on the shabbath. But some of them still went out to look for manna on the shabbath, and Moses became angry with them. They were stubborn. In a way, those are still learning the Torah today are like this, not understanding how or what to obey, like children. The manna, which is the bread of heaven, symbolizes Yeshua. He is the bread we must eat in his set-apart supper throughout our 40 Yovel year cycles, which are 2,000 years, until his return. They gathered an omer of manna each day, and two omers on the 6<sup>th</sup> day. An omer was around a 1.1 liters. The people ate manna for 40 years. They ate the same thing for 40 years. They kept the weekly shabbath, so in likewise manner we must keep the weekly shabbath.

Amalek then came to fight the people of Israel. In a way this first battle of Israel is representative of the persecution those that believe in Yeshua have suffered after his first coming. We are in a figurative desert enduring testing, while also under attack by enemies, which is persecution.

# 17 YITRO

Exodus 18:1–20:23

Jethro gave Moses the advise to chose judges to help him judge the people of Israel. There were too many people for Moses to judge them all alone, in all their cases they brought to him. This is prophetic, because in likewise manner all humanity will not be judged by Yeshua alone, but he will give authority to those he will save to help him judge all humanity. This is why the apostle Paul states that we will sit in thrones to help judge the world. Even angels will be judged by those who will inherit together with Yeshua.

Even before the Torah was given at Mount Sinai to Israel, Moses already knew the Torah, because the ruach he had received taught him the laws of God. So in likewise manner it is with us, when we receive the ruach haqodesh, he writes the laws of God inside our inner minds.

Then Moses and the people of Israel came to Mount Sinai. Moses instructed them to set themselves apart and to wash their clothes and to not come near women and to be ready for the descent of God unto the mountain on the third day. So in likewise manner we prepare ourselves and wash ourselves in the baptism of water of Yeshua and avoid sexual immorality during 2 millenniums for the return of Yeshua in the 3<sup>rd</sup> millennium, which is when he will descend unto Mount Zion. Mount Zion will be the set apart mountain of Yeshua. Just as there was a mountain of God, which was Mount Sinai, so in likewise there will be a millennial mountain of God, which is Mount Zion. Mount Sinai was wrapped in smoke, and there was lightning, and it was trembling, and there was the sound of shofar. So in likewise manner it will be at the return of Yeshua, the entire earth will be wrapped in thunderstorms, and the entire earth will shake, and there will be sounds of trumpets and the sound of the great shofar.

The entire mountain of Sinai was set apart, and if any of the people crossed the boundary they were put to death. This reminds us that whatever God has set apart we must treat with utter respect and care. Certain mountains have been set apart. Certain names have been set apart. Certain appointed times have been set apart. Certain people have been set apart.

And there in Mount Sinai, God began to verbally give them commands, starting with the ten commandments. God commanded that we have no other gods, and that we are not to make statues to honor those gods. Today statues of Buddha violate this command, and also statues of the Virgin Mary and the saints and the angels. These statues are made to honor them with prayers and flowers and candles, as if they were gods. These statues must be destroyed. If, however, a statue is erected to not render it worship, then it is permitted. The ark of the covenant for example had images of angels. And the bronze serpent Moses erected was an image. Images are permitted as long as they do not become objects of worship. Later on the bronze serpent of Moses was worshiped, and because of this it had to be destroyed as mentioned in 2 Kings 18:4.

We are also forbidden from taking the name of God in vain. The name of God in the old covenant was Yehovah, and now the name of God in the new covenant is Yeshua, which means "Yehovah saves". The name Yehoshuah, which is the Hebrew name of Joshua, is a longer version of the name Yeshua, which also means "Yehovah saves". And in its first part of the name bears the original vowels of the ancient set-apart name, "Yeho" then "shuah", making reference to "Yeho" then "vah". The set-apart name must always be used with respect. When something bad happens, sometimes people say, "Jesus Christ!". "Jesus" is not a set-apart, but it is an example of taking a name in vain. We must cautiously use the name of God, always with respect, because it is a set-apart name. It is a "holy" name. Taking the name of God in vain or with disrespect is worthy of the death penalty. And declaring the "trinity" is a violation of this command, because it is making a false distinction because the name of the Father and the name of the son. The name of the son is the name of the Father, because the son is the representation of God. This is why Yeshua said, keep them in your name, the name you have given me.

We must also set apart the shabbat by not working in it and not doing commerce in it. The shabbat begins at sundown on Friday and ends at sundown on Saturday. The shabbat is not on Sunday as it is practiced in Christianity. This change was done by the Roman popes, and has desecrated the set-apart day of God. Desecrating the shabbat is worthy of the death penalty. Many believers do not understand that they are observing a false shabbat of Sunday. We keep the command of the shabbat by not doing commerce in it involving money, and by not doing any laborious work in it. We rest, and we also have a set-apart convocation on the shabbat. There are also Jewish traditions that can be done on shabbat, but they are not mitzvot, just traditions.

Honoring our father and mother also means helping them in whatever they need, especially as they get older and need our assistance. We are forbidden also from murdering. We are only permitted and commanded to put someone to

death when they commit a sin against the Torah that is punishable with death. The death penalty. And it may only be done with 2 or 3 witnesses, and with a trial in judgment to discover if the person is guilty, and then a condemnation of death. In the current time, since we are not in authority, we do not judge nor condemn to death, but at the return of Yeshua the judgment and condemnation of death of the Torah will be reinstated, and not just in Israel but over all humanity. And it will be death over lava, not lapidation. If someone is put to death for any other reason that does not involve a righteous judgment of the Torah, then it is murder. Murder also involves putting to death our own selves. Suicide is also murder. And abortion is also murder, of the unborn. We are also permitted to put someone to death if they invade our house at night, according to Exodus 22:2-3. There is no guilt of bloodshed in this case. Because a thief that comes to steal at night is using the elements of lesser visibility of night and also entering when a person is most vulnerable in their sleep to have greater surprise to do greater harm to steal. These thieves typically threaten the lives of their victims with weapons, which is the same as kidnapping, which is punishable with death. Yet other thieves that steal in the daylight merely pickpocket and grab what does not belong to them without threatening the lives of their victims, and these thieves do not deserve the death penalty according to the Torah, but must retribute double. And if they steal a lamb, they must repay 4 times. If they still an ox, then they must repay 5 times. And if they cannot repay, then they must be sold as a servant.

We are also forbidden from committing adultery. Adultery is having sex with someone else that is not your marital spouse. In the times of Moses a man was permitted to have multiple wives. This was not adultery. But a woman could only have sex with the one husband she was married to. She could not have multiple husbands. Now in the Brit Hadashah this has changed with Yeshua. One man may only marry one woman. And if they divorce and remarry, this is now also adultery. When we marry, in the eyes of God that is our spouse until death.

Bearing false witness against our neighbor is lying. We are forbidden from lying and we must always tell the truth. Yet there are ways to tell the truth in a cunning way in certain situations, like Abraham did when saying that Sarah was his sister, which was true, but he was also being deceitful, for a good purpose. And also the midwives of Israel in Egypt also spoke cunningly, telling the truth, but being deceitful, for a good purpose.

Coveting itself is not a sin, but coveting something that belongs to someone else is now sin. We can covet receiving the ruach haqodesh. We can covet this gift of prophesying. This is good. But we cannot covet the house that belongs to our neighbor. We cannot covet the phone that belongs to our neighbor. This is sin. Today it is common for friends or family to ask, "can I have this?", and this is a sin, because it is coveting what does not belong to us. If, however, I state that I am putting something for sale, then it is permitted to covet that item to purchase it.

Finally, the people were afraid of the voice of God, and the thunder and lightning and the trembling of the mountain. But Moses told them that it was good that they feared God so that they would not sin. Fear is not a bad thing, it is a good thing. Fear is a mechanism of survival and self preservation. If we are at the edge of a cliff, having fear is good, because it causes us to not go near the edge so that we do not fall. If a lion is approaching, having fear is good, because it causes us to run and hide to not be devoured by it. And having fear of God is good, because it causes us to walk straight before him, knowing that he is extremely powerful and able to destroy us at any moment if he is displeased. This is why the beginning of wisdom is the fear of God. Today in modern times fear is often seen as something bad, that we "should not live in fear", but fear is God. We are finite and created and mortal and destructible, and there are things and beings much greater than us. We have reason to fear. Even angels fear God. Only God has no reason to fear anything or anyone at all.

# 18 MISHPATIM

Exodus 21:1–24:18

All Hebrew servants normally serve six years, and in the seventh year they are to be set free. If a Hebrew male comes into service with his wife, then his wife must be set free with him in the seventh year. If he was given a wife by the master, then the wife and the children remain with the master. The servant may choose to go out free alone without them, or he may choose to remain a servant along with them for a long time, marked by the piercing of his ear with an awl. If the Yovel year arrives before his seventh year, then he is still set free, along with his entire family. Foreign servants, however, are not released at their seventh year of service. Their period of service may extend until the Yovel year, which can amount to a long duration depending on how many years remain in the cycle. Their purchase price as a servant is adjusted based on how many years are left until the Yovel year.

If a man sells his daughter as a Hebrew servant, it is with the intention that she will become the wife of the master or of his son. Just as Hebrew male servants had the privilege of being released in the seventh year, so likewise Hebrew female servants had the privilege of being sold in a manner that could result in becoming wives within the household rather than being treated as common slaves. She is not treated as a male Hebrew servant or as a foreign slave, but as a protected bride-servant within the household. If the master designates her for himself but later is displeased with her, he must allow her to be redeemed by her family, and he has no right to sell her to foreigners, since he has broken faith with her. If instead he designates her for his son, she must be treated as a daughter. This implies that she had not been taken sexually by the master, since she is being designated for the son. If she becomes a wife and the man takes another wife, he may not diminish her food, clothing, or marital rights, including sexual union. If he fails to provide these, she must go free without payment.

If a man kills another man intentionally, then he deserves the death penalty. But if it was an accident, then he must flee to a city of refuge and live there until the death of the High Priest. If he is found by the avenger of blood outside the city of refuge, then the avenger may put him to death without guilt. This is because even though the death was accidental, human blood was still spilled, and whoever sheds the blood of man brings bloodguilt upon himself, since man was made in the image of God. Yet God knows that accidents happen, and therefore provides a means of escape through the cities of refuge. But if the manslayer does not enter the city of refuge and remain there, then his blood may be shed accordingly. If the murder was premeditated, then the death penalty must be carried out, and no ransom may be accepted. If the death occurred through violence with intent, then this is murder and worthy of the death penalty. If the death resulted because of negligence, such as in the case of a dangerous ox killing someone when the owner knew the ox was dangerous and had been warned, then this is more serious than accidental homicide. Therefore the ox must be stoned, and the owner also becomes liable to death. However, the owner may redeem his life if a ransom is imposed upon him by the judges. This ransom exception is given because negligent homicide, though more serious than accidental homicide, is still not as severe as premeditated murder. If a servant dies by the dangerous ox, then the ransom amount is fixed at thirty shekels of silver, paid to the master of the servant.

Whoever their father or mother deserves to die. Whoever curses their father or mother deserves to die. We are commanded to honor our father and mother.

If two men fight and one is injured, then the other must pay for his loss of time and must help him become thoroughly healed.

If a man strikes his servant and kills him, he deserves the death penalty. If the servant is injured but recovers, then there is no penalty. If, however, the servant loses an eye or a tooth, then the servant must be set free.

If men are fighting and a pregnant woman is struck and her baby comes out, but there is no harm, then the one who hit her must be fined, whatever the woman's husband imposes on him, and he must pay whatever the judge imposes. If there is harm, then life for life and eye for eye must be paid for the baby. This command forbids abortion also, because an unborn baby is a life.

If a man digs a pit or opens a pit and does not cover it, and an animal falls into it and dies, then the owner of the pit must pay the owner of the animal in full. However, the dead animal belongs to the owner of the pit. This law acknowledges negligence, yet it treats the incident as accidental rather than intentional, so restitution is required, but the one liable may keep the carcass and recover part of the loss by selling its meat or hide.

If one man's ox gores another man's ox and it dies, then the owners must sell the living ox and divide its price equally, and they must also divide the dead animal. This is because the death was accidental and neither owner bears full

blame. However, if it was known that the ox had a history of goring and the owner failed to restrain it, then the negligent owner must repay ox for ox in full. Yet the dead animal belongs to the negligent owner, because even though he was negligent, the incident is also accidental, so he is given an exception to keep the dead animal to recover some of his loss by selling the meat of the dead carcass. If, however, a man maliciously kills his neighbor's ox, then he must repay 5 oxen for 1 ox, or 4 lambs for 1 lamb, or 2 dogs for 1 dog. And the dead animal does not belong to him. And if he cannot repay, he must be sold as a servant.

The penalty for stealing is double restitution. If, however, what is stolen is an ox, then he may repay with 5 oxen, because an ox was essential for the household, providing a way to produce food and bread and perform hard labor. If it is a lamb, he must repay with 4 lambs, because a lamb provided food and clothing to a household. If he cannot repay, then he must be sold as a servant. The proceeds of the sale were given to the victim. If something was still owed, then the court determined where else restitution could be taken from the thief, perhaps from property or possessions he has.

If a man enters a house at night to steal, then he may be put to death without guilt of blood, because a thief is entering a house during the most vulnerable time for his victim, while he is asleep and during the darkness of night, and the intent of murder cannot be easily known. But if it is daylight, then there is bloodguilt if the thief is put to death, because the intent of murder can be observed more clearly. If, however, the thief threatens life with a weapon to try to steal, then if he is put to death there is no guilt of blood because it is self-defense, regardless of whether it is daylight or nighttime. Armed theft resembles kidnapping, which is worthy of the death penalty, because it temporarily strips a man of his freedom through fear and coercion, forcing him to submit under threat of death.

If a man lets loose his animal to eat from another man's field, then he must make restitution from the best of his own field and vineyard.

If someone starts a fire and it causes damage, then he must make restitution. If someone dies from the fire, then this could be considered accidental negligent homicide, and depending on what the judges determine, he may be liable to death or may be allowed to ransom his own life to the victim's family.

All death penalties in the Torah can only be performed with two or three witnesses. Never can someone be put to death by the word of just one witness.

If a man gives his neighbor money or goods to keep safe and it is stolen, then if the thief is found, the thief must repay double. But if the thief is not found, then the matter must be brought before the judges to determine whether the guardian put his hand upon his neighbor's property. If the guardian is found guilty, then he must repay double. Likewise, if a man gives his neighbor an animal to keep safe and it dies, is injured, or is driven away without witnesses, then an oath will be between them, that he has not harmed his neighbor's animal, and the owner must accept it and he will not make restitution. However, if the animal was stolen from him by the guardian, then he must repay the owner double. If it was torn by beasts, then he must bring evidence of what was torn, and he will not be required to repay.

If someone borrows something and it is injured or broken or dies while the owner is not present, then the borrower must make full restitution. But if the owner was present with it, then restitution is not required. If it was hired for a fee, then restitution is not required, because the loss is included in the hire. For example, if someone borrows a car and gets into an accident while the owner is not present, then the borrower must make restitution. But if the owner was present with the car, then the borrower is not liable. If someone rents a car for a fee and gets into an accident, then the loss is treated as included in the hire, since the payment covers the risk.

For 6 years we may sow and harvest the land, but on the 7<sup>th</sup> year it must rest. This is the shabbat year. We will fulfill this mitzvah once we rule the earth with Yeshua in his millennial kingdom. For 6 days we work, and on the 7<sup>th</sup> day we must rest. Every human and every animal must rest on the 7<sup>th</sup> day.

The names of other gods may not be mentioned in our lips, not because it is sin to say "Baal", but because God does not want us to even search out other gods to try to serve them. Even saying "mother of God" is as the sin of bowing down to statues of Mary and it is forbidden and blasphemy.

3 times a year we must make a trip to Jerusalem, for Pesach and Hag HaMatzot, for Shavuot, and for Sukkot. We will fulfill this at the return of Yeshua.

When offering sacrifices to God, no leaven may be offered with the blood, and the fat portions dedicated to him must not remain overnight but must be burned entirely before morning.

The two firstfruits offering given in Yom Habikkurim after Pesach and in Shavuot must be the best portion.

We are forbidden from boiling a young goat in its mother's milk, because milk was made to nurture life, which is why babies drink milk. However, the Torah does not forbid serving dairy and meat together, as Abraham himself served milk and meat to his guests. The written commandment specifically forbids cooking meat in milk, not merely eating them at the same meal.

While the sons of Israel were in the desert, they were being guided by an angel, that did not forgive their sins. This is a foreshadow of the ruach haqodesh, which is an angel sent to dwell inside us to guide us from within. Each believer receives a ruach haqodesh to dwell inside him. This is why Isaiah calls that angel "ruach haqodesh", because when angels transform into ruach then they are called ruach haqodesh, but when fallen angels transform into ruach then they are called unclean ruach. If we sin, while the ruach haqodesh is present, there is no forgiveness. Which is why Yeshua warned against the blasphemy against the ruach haqodesh and why Ananias and Sapphiradied.

God told Israel that he would drive out the evil nations that dwelled in Canaan little by little, until the sons of Israel multiplied and could dominate the land. To truly dominate over a land requires population. One person cannot dominate the entire earth. But now if population proceeds from that one person living throughout the entire earth, then he can exert dominion through them. This is why God commanded humanity to multiply, to subdue the entire earth. And so in likewise manner it was with the sons of Israel in Canaan. They were called to multiply within the land to begin subduing it. And in the 1,000 year rulership of Yeshua, it will be the nations, not the 144,000, which will multiply exceedingly, so that Yeshua and the 144,000 can subdue the entire earth during that time through all of them.

Finally, at Mount Sinai, Moses ascended the mountain along with Aaron, Nadab, Abihu, and seventy elders of Israel, and they beheld the God of Israel, with a pavement beneath His feet like sapphire stone, as clear as the heavens. After this, Moses ascended higher with his assistant Joshua, and Joshua remained behind as Moses continued upward. Moses alone entered into the cloud at the summit of the mountain, where he remained forty days and forty nights, fasting without bread and without water.

# 19 TERUMAH

Exodus 25:1–27:19

All the textiles of the tabernacle and the clothing of the kohanim were linen and wool woven together. This is a set-apart mixture of shaatnez only permitted in the tabernacle and clothing of the kohanim, which is confirmed by Josephus. This is why the Torah forbids this mixture of shaatnez, because it is a set-apart mixture. Whatever was white was linen, and whatever was colored was wool.

The tabernacle is a model of what is in heaven. The bronze altar and bronze laver are outside within the Tabernacle courtyard. But within the Tent of Meeting are the menorah, table of showbread, altar of incense and the ark of the covenant. The Tent of Meeting represents the New Jerusalem. Whereas the outside area of the Tent of Meeting within the Tabernacle area represents all this is set-apart on the earth. Whereas outside the Tabernacle represents what is ordinary on the earth. Those who obey the Torah are within the Tabernacle, figuratively serving as priests on the earth in the current time, offering themselves as living sacrifices to God and also washing themselves. Whereas those who disobey the Torah are outside the Tabernacle and are ordinary. And the angels are within the Tent of Meeting, serving as priests in more intimate areas of creation in the New Jerusalem. This why in Revelation the angels come out of heaven dressed in white linen like priests, sounding trumpets like priests and pouring wine on the earth like priests, because they serve as higher priests than us on the earth. And Yeshua is the only one who comes nearest to God at the right hand of God, serving as High Priest, according to the priesthood of Melchizedek.

The ark of the covenant is the most set-apart object in all the earth, bringing favor to those around it who are in obedience, and plagues and death to those around it who are in disobedience. It is not that the ark itself possesses power, but because the ark of the covenant is in itself the greatest testimony of the establishment of the nation of Israel and also the giving of the Torah, it is therefore the most loved object and the most set-apart object of God in all the earth, therefore through it Elohim exerts favor or disfavor to those around it. At the top of the ark of the covenant are two cherubim. The creation of images is permitted as long as these don't become objects of worship.

The ark of the covenant is placed in the most set-apart place in the tent of meeting. The ark of the covenant probably was not present in the second temple during the time of Yeshua. And according to a text, was hidden in a cave by a prophet to remain there until the end of time. The ark of the covenant will probably be recovered at the return of Yeshua. Within the ark of the covenant is are the two tablets of the ten commandments, the jar of manna, and the rod of Aaron that budded.

The menorah with 7 lampstands are mentioned in the book of Revelation. These represents 7 kehilot, that are the only ones that belong to God. Each kehilah is in one different city in the world. And when one dies out, then another one emerges. There are always 7 kehilot.

The table of showbread represents the bread of the set-apart supper of Yeshua. This set-apart bread gives life, because it represents the body of Yeshua, through which we are saved once we consume it, along with the wine representing his blood. Once we consume these two set-apart elements, we come to participate in the Brit Hadashah of Yeshua.

In the bronze altar sacrifices are offered to God. The light of the altar could never be extinguished. And daily two sacrifices were given, one in the morning and the other at night. This is the daily offering. And in shabbat two additional sacrifices were offered in addition to the 2 already given. With this offering fire was always present, along with blood that was offered at the altar. And all offerings had to be accompanied with salt. Salt gives good flavor, so in likewise manner we must offer ourselves with the good flavor of good works to God. With fire we are refined with suffering and discipline as we obey, which also radiates light to those in our surroundings. And blood is also offered with the martyrdom of Yeshua and the apostles and in some cases our own martyrdom as well should Elohim appoint it for us.

# 20 TETZAVEH

Exodus 27:20-30:10

The anointing oil of the tabernacle represents the ruach haqodesh. Which is the same oil seen in the vision of Zechariah, that comes from two olive trees. One olive tree is cultivated, representing Israel, and the other one is wild, representing the Gentiles. Israel is cultivated because it has Torah, so it is pruned and has order. Whereas the Gentiles are wild because they do not have Torah, so it is unpruned and disorderly. From these two peoples drip oil onto a bowl, that then drips onto 7 lampstands that use this oil to burn 7 flames. These 7 lampstands represent 7 kehilot. Through these 7 kehilot the true light of the gospel shines to the world.

The vestments of the Kohen Gadol is prophetic and is more elaborate than the vestments of the other priests, which is all white. His ephod, which has 12 precious stones, likely correspond to the 12 precious stones of the foundations of the New Jerusalem. Although some of them match, others do not. This might be because of mistranslation. This need to be researched more in depth to possibly connect all the stones. The Kohen Gadol symbolizes Yeshua. Whereas the priests dressed in white represent that that are set-apart in heaven and on earth. The priests that serve in the Tent of Meeting represent the angels that serve in the heavenly Jerusalem. And the priests that serve outside where the altar and bronze laver are represents those that are set-apart on the earth.

The altar of incense represents the prayers of the set-apart people of God on the earth. This prayers are offered up to God as a fragrant aroma.

# 21 KI TISA

Exodus 30:11–34:35

God commanded that each time a census was taken, that a half a shekel of silver be collected for each person ages 20 and up. At one point in time David transgressed this command in 2 Samuel 24 by doing a census without collecting the half a shekel, and this brought a plague upon Israel. Later on, in the time of Yeshua, the half a shekel was collected every year. Yeshua paid this temple tax Matthew 17:24–27, for him and for Peter. Peter drew up a stater from a fish in the sea, which was worth 2 didrachma and 4 denarii, which was 1 shekel of silver for the both of the them (half a shekel each).

The bronze basin was used for the priests to wash themselves before entering the Tent of Meeting and before performing an offering at the altar, according to Exodus 30:20.

The ingredients of the set-apart anointing oil were myrrh, sweet cinnamon, sweet calamus, cassia, and olive oil. The articles of the tabernacle were anointed with this oil, as well as the High Priest and priests. This anointing oil was forbidden to be used on anyone else, and it was forbidden to mix these same ingredients for ordinary use.

The ingredients of the incense were stacte, onycha, galbanum, and frankincense. These were used in the altar of incense and there was also another set-apart mixture. It was forbidden to mix these ingredients for ordinary use.

Again God commands the people to keep his shabbat. To cease from any melakah work, such as the work of the tabernacle and its articles, and to rest. So in likewise manner we must cease from all commercial work and rest on the shabbat. The shabbat was the “sign” of the covenant of God with the people of Israel, which was different than the “sign” of the covenant God established with Abraham, which was the circumcision of the flesh.

While Moses was on Mount Sinai, God wrote his commands on two stone tablets with his finger. They had writings in the front and in the back of them, both tablets.

When Moses was on Mount Sinai, the people of Israel gave themselves over to idolatry. They gave Aaron their jewelry, and he made an idol for them, that they then worshiped. God intended to completely destroy them, but Moses interceded for them. God heard the intercession of Moses, and relented from his wrath to destroy the people of Israel. Moses broke the two original tablets of stone at the base of the mountain.

Moses then made a call for all of them to take a side, whether for God or not. Those who chose God came near to Moses. And the tribe of Levi gathered around him. And Moses commanded them to kill their own family members and neighbors that had rebelled against God. Because they did this, the service of the tabernacle was given to them, as a blessing. Even though Aaron had participated in the sin of Israel, he was forgiven, because he repented and stood up for God and even went against his own family and neighbors that refused to repent.

Moses again interceded for Israel, and asked God to blot him out of his book for the sake of the people of Israel. But God told him that whoever sins against him will be blotted out of his book. This book is the book of life, which the book of Revelation mentions. The book of life contains the names of all who will enter into the New Jerusalem and the new heavens and new earth. Whoever does not have their name registered in the book of life will be thrown into the lake of lava on this earth, and will cease to exist.

From Mount Sinai and onwards, the people took off their jewelry, not because wearing jewelry is evil, but to maintain a humble state. Because they had sinned and were in repentance. So in likewise manner it is with us now, as part of our repentance process, we must humble ourselves by not wearing jewelry and wear modest apparel, taking on the form of servants in humility. Especially when we fast, we must remove all jewelry.

Moses spoke to God face to face, but it was not God the Father, for no man can see God and live, but he spoke to an angel in representation of God.

The face of Moses shone because he saw the glory of God, which was the glory of the angel that represented God. Just the glory of this angel was sufficient to cause the face of Moses to begin shining in glory also. The people of Israel were afraid to see him, so he put a veil to cover himself. So in likewise manner at the return of Yeshua the skin of our bodies will radiate light with glory, and the nations of the world will fear us, because we will be representations of God on the earth.

# 22 VAYAKHEL

Exodus 35:1–38:20

The Hebrew word for “work” is “melakah.” What constitutes “work” is subjective, because even just walking is a form of work. If someone walks a few minutes outside, then it is permitted. But if someone is paid money to walk a few minutes outside, then it is not permitted. If someone talks on Shabbat, it is permitted. But if someone is paid to say something on Shabbat, then it is not permitted. And talking is much less work than walking. So the type of work permitted on Shabbat is subjective and depends on the purpose of the work being done.

The Hebrew word “melakah” does not mean just any work, but “production.” Production includes craftsmanship, employment, business, construction, harvesting, cooking, or even gardening the house, as seen in different uses of the word “melakah” throughout Scripture (Exodus 31:3; Exodus 35:21; Exodus 35:31; Exodus 36:1). When someone is employed, they produce money. When someone sows, they produce clothing. When someone melts metal, they produce metallic objects. When someone sells something, they produce money. When someone buys something, they produce a new possession or property. When someone transports goods, they produce business. Even merely gardening is a form of production in order to produce plants.

God wants us to cease doing this type of “melakah” work on Shabbat, which is confirmed in Nehemiah 13:15–22. Instead, He wants us to rest from all this type of work. Even animals must be given rest from any work we give them. This proves that the Shabbat is for all humanity and everything living, not just Israel. Everything living needs rest. God gave the sons of Israel manna for six days, then a double portion on the sixth day, so that they had enough for the seventh day. He told them not to leave their dwellings, not because leaving the house on Shabbat is sin, but so that they would not go out looking for manna that he had already given them in the sixth day.

Although if they had no food in their house for whatever reason, it would have been permitted for them to go out and find food, as in the case of the disciples who picked up ears of grain and ate on Shabbat. Although this is a form of production, it is exempted because it has to do with food, which is needed to live. They grabbed a little food to eat from the field with their hand and ate it uncooked, which was permitted. But had they begun putting a sickle to cut many ears of grain to fill their bags, then that is harvesting, which is production and “melakah,” and is forbidden. Or if they had begun cooking and baking what they had grabbed, this would not be permitted.

This Shabbat case relates to a separate property law case where the Torah permits picking up fruit from someone else’s field to eat, but not filling your bag. In one case it is merely eating to live, so taking fruit from another man’s field is permitted. But in another case it becomes harvesting someone else’s field, which is stealing. The limit of what is permitted is simply what fits in your hand and what you can consume in that very moment. Anything more than this or other than this is forbidden. And even if you grab a little and do not eat it at that very moment but take it with you to eat later, then this is also stealing. So it is not just about quantity, but purpose. Are you grabbing food to store away, which is production, or are you grabbing food to eat now in order to live?

The same can be said about the limit of what is permitted on Shabbat regarding picking up food in the field before it becomes “melakah.” Melakah is not defined by picking up one ear of grain to eat at that moment for the basic need to live, but by a larger scale of harvesting a field for production, typically for money, though not exclusively for money. If someone harvests their entire field on Shabbat just to fill his own storehouses and not sell it, this is also forbidden, because it is still production—more than just eating a little grain in one moment.

However, picking up wood outside is a form of work, like gardening, not having to do with eating, and it is forbidden. It is production to form a woodpile for fire or craftsmanship. If, however, a piece of wood lodges itself at the door, it may be picked up and tossed elsewhere. This is permitted since it is not production.

If an animal falls into a ditch on Shabbat, then rescuing it is permitted. Just as matters of food are exempted on Shabbat, so saving a life is exempted. Even if strenuous force is needed to rescue an animal from the ditch, it is permitted. This is why Yeshua gave the example of rescuing an animal that fell into a ditch on Shabbat. It involves work, but it is exempted because it has to do with saving a life, a basic need, like food.

This is also why Yeshua explained that the priests who worked on Shabbat in temple service were not sinning, because the set-apart need to conduct temple service superseded the command to rest on Shabbat. In the same way, the need for food and the need to save a life supersede resting on Shabbat. Yeshua also gave another example: David ate the set-apart bread that was not permitted for him to eat because he was not a priest, yet the need to eat in order to live superseded the command regarding who could eat the temple bread.

God also instructed Israel not to light fires on Shabbat, not because lighting a fire on Shabbat is inherently sin, but because God did not want them to light fires to melt metals to build the articles of the tabernacle, since this was production. The fire was used to melt metals to produce items like the menorah and the bronze altar. This is “melakah” and production. Even though it was for the tabernacle of God, He still wanted Israel to rest from this work. This is why, shortly after commanding them to work six days and rest on the seventh day without lighting fires, the Torah describes all the craftsmanship work required for constructing the articles of the tabernacle. It is all related.

God wanted everything to be cooked the previous day before Shabbat. If, however, someone lit a candle for mere light, this was permitted. Even the altar at the temple had fire burning on Shabbat. Israel was guided every night by a pillar of fire, which also burned on Shabbat. So turning on light bulbs and electronic devices is permitted on Shabbat; this is not production of craftsmanship. Building light bulbs and electronic devices on Shabbat is not permitted; this is craftsmanship.

Making a coffee drink is not permitted on Shabbat because it involves grinding and heating. Building a coffee machine is not permitted on Shabbat; this is craftsmanship.

Heating up already cooked food in the microwave is not permitted, because it is cooking on Shabbat. Building a microwave on Shabbat is not permitted; this is craftsmanship.

Walking outside is permitted on Shabbat. Traveling by vehicle or bicycle is also permitted, especially since these forms of travel make long-distance travel less strenuous than walking. However, if the duration of travel occupies the full 12-hour daylight hours, then this is not permitted, since it is no longer incidental short travel but sustained production of transportation to long distances. The same applies if someone walks for the entire day. Quantity matters. Travel by airplane is not permitted on Shabbat, since it requires a paid pilot to fly the airplane. Travel by taxi is not permitted, since it involves paying a driver to render a service on Shabbat, even if payment was made before Shabbat. If someone transports another person without exchange of money and does it freely, then it is permitted.

Building a vehicle or bicycle is not permitted on Shabbat; this is craftsmanship. Putting together a sandwich with already prepared ingredients is permitted. But cooking raw meat or baking bread is not permitted on Shabbat, because it is the production of a meal through a higher process that is more laborious and time-consuming. It is “melakah.”

Talking on the phone and writing to communicate via text is permitted because it is a form of communication like speaking, which is permitted on Shabbat, and it is not production. Writing to study and take notes on Scripture is permitted because it is a form of reasoning and communication, and it is not melakah. But writing a book on pottery is forbidden because it is production.

Showering on Shabbat is permitted because cleanliness is commanded in the Torah, and it is a need like food; therefore, it is exempted. The Torah commands to defecate outside the camp and cover the excrements to maintain cleanliness, and this is done on Shabbat as well. It is not production. If, however, someone is paid to wash an elderly person, this is production and is forbidden.

General cleaning of the house is not permitted on Shabbat, unless something spills; then that specific spill may be cleaned. This is no different from performing tevilah on an unclean object or clothing to make it clean, which can be done any day, such as in the case of bedsheets made unclean because of sex or a menstruating woman. Cleaning them on Shabbat is permitted.

Washing one dish is fine on Shabbat, but washing many dishes is not permitted. Washing some dirt from one piece of clothing is fine on Shabbat, but washing many clothes is not permitted. Sweeping a small area with a broom is permitted on Shabbat, but sweeping the entire house is not permitted. Quantity matters, as in the case of short travel versus long travel. Washing and cleaning in itself is an exempted production because of the need to keep our bodies and houses set-apart and clean, but if someone spends the full 12-hour daylight hours bathing or cleaning the entire house, then it becomes forbidden production.

Having sex with one's spouse on Shabbat is permitted. Fasting on Shabbat is permitted. Yeshua fasted for forty days, which included several Shabbats.

Exercise without a need is not permitted on Shabbat, because it produces overexertion and sweat on a day of rest. Unless someone runs to save a life, they are permitted to exert themselves and sweat.

The Torah also commands not only resting on Shabbat, but also a set-apart convocation. This convocation was historically fulfilled through gatherings of people, typically in synagogues, where the Torah was publicly read and taught. Therefore, Shabbat is not merely a day of rest, but a day of assembly and instruction. If no group is available, then the Torah reading may be done privately at home, preserving the purpose of the command even when a public gathering is not possible.

In not understanding these basic truths, the Pharisees—and many Jews today—developed strict rules that no longer made the Shabbat enjoyable, but instead turned it into a burden of many absurd regulations, so that they became slaves to the Shabbat. This is why Yeshua told them that the Shabbat was made for man, and not man for the Shabbat. The Pharisees incorrectly viewed the healing miracles Yeshua performed on Shabbat and the picking of ears of grain on Shabbat as transgressions, when in truth these have always been permitted because they involve doing good on Shabbat and meeting the need for food. Yeshua and His disciples never transgressed the Shabbat. The Pharisees simply did not understand that they were acting within certain exemptions permitted on Shabbat.

Many Jews today believe that these things cannot be done on Shabbat, which is contrary to the truth: cell phones and electronic devices cannot be used because they use electricity; a car cannot be driven because the combustion engine ignites fire; lights cannot be turned on because it is considered like starting a fire; fasting is forbidden because Shabbat is meant to be enjoyed through eating; and picking up even one ear of grain to eat immediately is considered forbidden.

# 23 PEKUDEI

Exodus 38:21–40:38

This parashah registers the materials used to build the Tabernacle, including large amounts of gold, silver, and bronze contributed by the people of Israel. The work was carried out by Bezalel and Oholiab and other skilled craftsmen according to the commands given through Moses.

The craftsmen then made the priestly garments for Aaron and his sons, including the ephod, breastpiece with twelve stones representing the twelve tribes of Israel, the blue robe with bells and pomegranates, linen garments, and the golden plate on the turban engraved “Set-apart to Yehovah.”

When all the work of the Tabernacle and its furnishings was finished, the people brought everything to Moses. Moses inspected the work, saw that it had been done exactly as Yahweh commanded, and blessed the people.

God then instructed Moses to set up the Tabernacle on the first day of the first month. Moses assembled it, placed the Ark, table, lampstand, altars, and basin, anointed the Tabernacle and its furnishings, and consecrated Aaron and his sons as priests.

When the work was completed, the cloud of God covered the Tabernacle and His glory filled it, so that Moses could not enter. From then on, the cloud and fire over the Tabernacle guided Israel’s journeys: when the cloud lifted they traveled, and when it remained they stayed.

# 24 VAYIKRA

Leviticus 1:1–5:26

The olah (ascending/burnt offering) involves burning the entire animal on the altar and was offered for atonement. There are three types of olah offerings: a male bull from the herd, a male sheep or a male goat from the flock, or birds such as a turtledove or pigeon, without a specified gender.

The bull was brought to the north side of the altar at the entrance of the Tent of Meeting within the Tabernacle complex. The offerer laid his hand on its head and then slaughtered it. The priest collected the blood in a basin and threw it against the sides of the altar.

The animal was then flayed, and the skin was given to the priest. It was cut into pieces—its head, fat, entrails, and legs. The entrails and the legs were washed with water. Then all of it was placed on the altar and burned.

The same process was followed for a sheep or a goat.

The olah bird offering involved the priest bringing the bird to the altar and wringing off its head, and burning it on the altar. The blood of the bird was drained out on the side of the altar. Then the priest removed its crop with its feathers and cast it on the east side of the altar, in the place for ashes. The priest tore it open by its wings without severing it completely, and burned it on the altar.

The minchah (gift/grain offering) was an offering of food brought to the Tabernacle, in which a small portion was burned on the altar as a memorial portion, and the rest was given to the priests for food. The offering consisted of fine flour, olive oil, and frankincense. It could be brought either as fine flour with oil and frankincense placed on it, or as unleavened bread baked in an oven, or as flatbread cooked on a griddle, or as bread prepared in a pan.

No leaven or honey was permitted to be burned on the altar with the grain offerings. All grain offerings were to be seasoned with salt, the “salt of the covenant.”

Grain offerings were often brought alongside burnt offerings (olah), especially in later sacrificial practice. When a firstfruits offering was brought, it could consist of aviv (fresh ears of grain) roasted with fire or crushed karmel (new grain), with oil and frankincense added. A memorial portion of it was burned on the altar.

The shelamim (peace) offering involved bringing a male or female animal from the herd or the flock—a bull or cow, or a sheep or goat—without blemish, to the entrance of the Tent of Meeting. The offerer laid his hand on the head of the animal and slaughtered it. The priest then collected the blood in a basin and threw it against the sides of the altar.

The fat portions were offered on the altar: the fat covering the entrails, all the fat on the entrails, the two kidneys with their fat, and the lobe of the liver. In the case of a sheep, the fat tail was also removed and burned. No washing was required, since the entrails and legs were not offered on the altar.

According to Leviticus 7:30–33, the breast and the right thigh were given to the priests, while the rest of the meat was given to the offerer. This offering functioned as a shared meal between the priest and the offerer, unlike the olah (burnt offering), which was entirely burned on the altar.

The chatat (sin) offering was brought for unintentional sins committed against the commandments. If the sin was committed by the anointed priest, a bull without blemish was brought to the entrance of the Tent of Meeting. An unintentional sin refers to a violation committed without awareness or full knowledge, yet it still required atonement. If someone, for example, eats food sacrificed to idols without knowing it was sacrificed to idols, this would count as an unintentional sin.

The offerer laid his hand on the head of the bull and slaughtered it. The priest then collected the blood in a basin, brought it into the Tent of Meeting, and sprinkled it with his finger seven times before the Lord in front of the veil. He then applied some of the blood to the horns of the altar of incense, and the rest of the blood was poured out at the base of the altar of burnt offering outside the Tent of Meeting.

As with the shelamim offering, the fat portions were removed and burned on the altar: the fat covering the entrails, all the fat on the entrails, the two kidneys with their fat, and the lobe of the liver. No washing was required, since the entrails and legs were not offered on the altar. The remainder of the bull — including its flesh, skin, and waste — was taken outside the camp to a clean place and burned. The red heifer offering was similarly also burned outside the camp.

If the entire congregation sins, then the chatat offering is the same with a bull, except that now the elders of the congregation laid their hands on the head of the animal before blood is offered.

If a leader sins, then the chatat offering is different. He brings a perfect male goat. No blood is brought into the Tent of Meeting. But the priest with his finger puts blood on the horns of the altar of fire, and then pours out the blood onto the base of the altar. Just as the shelamim offering the fat and kidneys and liver are burned, but the rest of the animal is given to the priest, according to Leviticus 6:26-29, except when blood is brought into the Tent of Meeting according to Leviticus 6:30.

If any ordinary person sins, then the chatat offering is different. He may bring a female goat or female sheep. No blood is brought into the Tent of Meeting. But the priest with his finger puts blood on the horns of the altar of fire, and then pours out the blood onto the base of the altar. Just as the shelamim offering the fat and kidneys and liver are burned, but the rest of the animal is given to the priest, according to Leviticus 6:26-29, except when blood is brought into the Tent of Meeting according to Leviticus 6:30. For the sheep specifically an extra fat in the tail is burned that is not in the goat.

If someone is a witness and is adjured to testify but fails to do so, or if he touches a dead unclean animal or human uncleanness without realizing it and later becomes aware, or if he makes a rash oath, he must bring a sin offering. He shall bring a female sheep or a female goat as a chatat offering, and the ritual is performed according to the established procedure.

If he cannot afford this, then he shall bring two turtledoves or two pigeons—one for a sin offering and the other for a burnt offering—and the ritual is performed according to the prescribed rules.

If he cannot afford these either, then he shall bring one-tenth of an ephah of fine flour as a sin offering, without oil or frankincense. The priest shall take a handful of it and burn it on the altar, and the remainder of the offering shall belong to the priest.

If someone committed a breach of faith in the set-apart things of God—such as misusing what was dedicated or withholding what belonged to Him—he was required to make restitution for what was wronged, add one-fifth (20%) to its value, and bring a ram without blemish as a guilt (asham) offering.

The fat portions of the ram were offered on the altar: the fat covering the entrails, all the fat on the entrails, the two kidneys with their fat, and the lobe of the liver. No washing was required, since the entrails and legs were not offered on the altar. The remainder of the animal was given to the priests to eat in a set-apart place.

# 25 TZAV

Leviticus 6:1–8:36

When someone steals, they must retribute double, or pay back four times more if they stole a sheep, or pay back 5 times more if they stole an ox. But if someone voluntarily admits his own guilt and comes forward, then he must retribute what he stole plus add one fifth to the amount.

The fire of the altar must always be continually burned. So in likewise manner our fire must always be lit, which is obedience to the commands of God always. We must be like the wise virgins, with fires lit always and ready for the return of Yeshua. The ashes of the altar were placed on the east side of the altar, and then were removed by the priest and taken outside the camp to a clean place. When the priest took the ashes outside he removed his priestly garments and put on other garments.

The grain offering belonged to the priests. A portion was burned at the altar as a memorial, and the rest was given to the priests to eat in a set-apart place. Only males in the lineage of Aaron were permitted to eat this food. Yet David, who was not of the Aaronic lineage ate this food later on. It was not reckoned to David as sin because the priesthood is essentially a representation of the priesthood service we must all do figuratively, so the only thing that mattered was for David to be clean and without any sin. Whatever touches this food becomes set-apart.

Two olah offerings were given daily, one in the morning and one at evening. And also a grain offering was accompanied with the olah offering. And the High Priest also gave his own grain offering, half in the morning and half at evening, which was burned entirely.

If any blood spatters onto a garment from the sin offering, it must be washed. If the sin offering is cooked inside a clay pot, it must be broken. Because it is porous and cannot be cleaned fully. But a metallic pot can simply be scrubbed and washed, because it is not porous and can be cleaned fully. The same mitzvot applies with any unclean carcass that touches a clay pot. The clay pot must be broken, because it cannot be thoroughly cleansed. In likewise manner there are some objects today that can become impure from sin that either must be completely destroyed or can merely just be cleansed. A book on magic must be completely destroyed. It cannot be cleansed. Whereas a computer hard drive with impure data can be formatted and cleansed without having to destroy the entire device.

If any sacrificial meat touches anything unclean, it cannot be eaten. It must be consumed with fire entirely. And anyone who becomes unclean may not eat of the offerings brought to the temple.

It was forbidden to eat the fat from sheep, goats, or oxen. Because the fat portions belonged to God at the temple. Right now there is no temple, so this prohibition does not apply at the moment. These fat portions were the fat found around the internal organs and around the kidneys and in the tail of the sheep. These fat portions were reserved for the altar.

Just as it took 7 days to ordain Aaron and the priests outside the entrance of the Tent of Meeting, and they could not leave that area for 7 days, so in likewise manner our ordainment to enter the New Jerusalem must take 7,000 years before we can finally enter there, in the new heavens and new earth.

The ordainment of Aaron and the priests involved oil and blood. Everything in the tabernacle and Aaron and the priests were anointed with oil. Whereas blood was applied to the brazen altar outside and inside the Tent of Meeting on the altar of incense (for the sin offering) and to the priests. So in likewise manner it is with us, our ordainment in these 7,000 years on this earth involves receiving the Ruach Haqodesh, which is our anointing oil. And the blood we receive is the blood of Yeshua.

# 26 SHEMINI

Leviticus 9:1–11:47

Nadab and Abihu offered a fire that was not authorized inside the tabernacle. And because of this God sent a fire to kill them. Serving in the tabernacle was extremely dangerous, and any act that was not authorized or anyone entering into it in an unclean state resulted in death. So in likewise manner it is with our service towards God, any unclean act of sin may result in our death at any moment. And angels who are closer to God in heaven, if they sin, there is never any forgiveness for them and will eventually be put to death in fiery lava.

Any animal that chews its food and has a divided hoof may be eaten, like lambs and goats and cows. But rabbits and camels and pigs are forbidden to be eaten. And it is forbidden to touch their carcasses as well. Not that it is sin to eat or touch their carcasses, but it brings a person to an unclean state that then makes them unfit for temple service. The same happens when a woman is menstruating. She enters a state of uncleanness, that then makes her unfit to touch set-apart things. Not that she is in sin, but she is in an unclean state.

All fish that have fins and scales may be eaten. Sharks have fins, but they do not have scales, so they may not be eaten. Salmon have fins and scales. Shrimp do not have fins nor scales, so they may not be eaten.

All unclean birds in some way eat other creatures and are predatory. These are forbidden to eat. But chicken and turkey may be eaten.

All winged insects are unclean. Except locusts and grasshoppers, which may be eaten, which have joint legs for hopping.

Whoever touches any of their carcasses will be unclean until evening, and must wash themselves and their clothes to become clean again.

If the carcass of an unclean animal falls on wood or textile or leather, it may be washed and it will be clean again at evening. But if it falls in a clay pot, the clay pot must be destroyed, because it absorbs uncleanness and cannot be fully cleaned. And everything in it becomes unclean also. And any water or food in the clay pot becomes unclean also. Ovens and stoves were formerly made of clay, the same material as clay pots, so they had to be destroyed if a dead unclean animal touched it. Today ovens are made of metal, so they do not need to be destroyed and can be washed if any of them are in contact with the dead body of an unclean animal. But if an unclean animal falls into a spring of water or cistern of water it is not considered unclean, because that water moves and purges itself. If an unclean animal falls on a dry seed, it remains clean. But if a dead unclean animal falls on a wet set, then it becomes unclean.

If a clean animal dies naturally, if someone touches their carcass then they become unclean until evening. And whoever eats of their carcass will be unclean until evening, and must wash their clothes.

Any animal that swarms is unclean, like rats, lizards, cockroaches, and chameleons. Whatever creature that swarms that goes on its belly, or has four feet, or has many feet, or is close to the ground, may not be eaten.

All creatures represent people. The epistle of Barnabas teaches this, which also teaches regarding the year 6,000 and the 7,000 year plan of God. A lamb that chews the cud and has divided hoof represents a person of God, who meditates on the word of God and who walk is on this earth and also towards the next earth. But a pig represents someone whose walk is on this earth and also towards the next earth, but does not value nor meditate on the word of God. He is unclean nonetheless, like a believer in Yeshua who does not meditate or value the Torah. Whereas a dog neither has divided hoof nor chews and is more unclean than a pig. And a dog returns to its vomit. These are like unbelievers who also do not know the Torah. The creatures of the earth represent humans on the earth. But winged creatures represent angels. Some are predatory and devour those on the earth, while others are good and are not predatory. And the creatures of the sea represent those who are dead. Fish that have fins and scales swim closer to the surface, but the others that are unclean swim closer to the bottom. Among the dead there are those who were righteous, and those who were not. And winged insects represent demons, who are all ruach who live on the earth, and are all unclean. When someone eats any of these creatures, they become one with these creatures, because we are what we eat. Having any friendship or alliance with anyone that does not believe in Yeshua or does not uphold the Torah is the equivalent of eating any clean animal that represents them. Having a friendship or alliance with them makes us unclean also. Even the dead who were formerly alive can make us unclean, because they leave behind writings and objects that can influence us and make us unclean. In 1 Samuel 3:13 we see an example of a father being in sin because he did not restrain his sons. And in 2 Chronicles 20:35-37 we see an example that when one king joined himself with another wicked king, a curse came upon him for joining himself with him.

This is why Yeshua effectively said that nothing that enters the body makes a man unclean in Matthew 15:11 and Mark 7:15-19, whether lamb or pig, but rather, all creatures simply symbolizes different types of people who we may unite with or to avoid. If we avoid people that are unclean, we effectively fulfill the mitzvot of not eating nor touching what is unclean. This is why when Paul was discussing not touching what is unclean, he concluded it with simply not having friendships with the world in 2 Corinthians 6:14-17.

Eating pig is therefore not sinful and does not make someone literally unclean no different than eating any other animal. This is why originally when Noah was given permission to eat animals, he told him that everything that moves may be food for him, meaning clean and unclean animals, and back then they did have knowledge of which animal were clean or not. The only thing he was told to avoid was blood, not unclean animals. However, the temple has rules, and someone who is in temple service cannot eat unclean animals because he is brought into a symbolic unclean state making him unfit for temple service. For nearly 2,000 years it has not mattered if someone ate lamb or pig because there has not been a temple for it to matter. When there was a temple everyone's lives revolved around the temple, even having to make 3 pilgrimages a year to Jerusalem for the moedim of the temple, so having symbolic and ritual and ceremonial purity mattered, and avoiding pig and unclean animals did matter. Yet now that we are about to enter the millennial kingdom of Yeshua and the time of the third temple, this form of ritual purity matters again, and all unclean animals must be avoided. Especially that we are also about to become priests for Yeshua in his millennial rulership. And circumcision will also be required of all humanity, and keeping the moedim of the Torah also.

# 27 TAZRIA

Leviticus 12:1–13:59

If a woman gives birth to a male child, then she must be unclean for 7 days, plus 33 days of purification, so 40 days in total. And if a woman gives birth to a female child, then she must be unclean for 14 days, plus 66 days of purification, so 80 days in total. During this time she may not have sex with her husband nor come near anything set-apart while she is unclean and in her purification process. And she must offer an olah offering and a sin offering once her purification is complete. And the male child must be circumcised at the 8<sup>th</sup> day since birth. When Yeshua was born, he was circumcised at the 8<sup>th</sup> day according to the Torah. And after the 40 days of purification of Mary were completed, Yeshua was presented at the temple as the firstborn that was first to open the womb of his mother, and the olah offering and sin offering with two birds were given at the temple for him, according to Luke 2:21–24.

If someone has a swelling, eruption, or spot on the skin, he must be presented to the High Priest or one of the priests. If the diseased area appears deep in the skin and the hair is white, then it is leprosy or a contagious infection. The man must be declared unclean immediately upon examination. But if the diseased area does not appear deep and the hair is not white, then the person must be quarantined for 7 days to protect all other people around him, and at the 7<sup>th</sup> day must be re-examined by the priest. If the disease has not spread, then he must be quarantined another 7 days, and at the 14<sup>th</sup> day must be re-examined by the priest. If the diseased area is vanishing, then he will be pronounced clean. But if the diseased area is spreading, then he will be pronounced unclean, it is leprosy. The important sign here to watch for is if the disease is spreading. If it is spreading, then it is contagious disease. But if it is vanishing, then the disease is healing and is no longer contagious. Time must be given to the suspected area to see how it behaves.

Once a person has been declared unclean from leprosy, he must live outside the camp and remain isolated from the entire community, until he is healed. In those times, leprosy was almost incurable, and typically could only be cured by a miracle of God. He must wear torn clothes, and must yell out “unclean, unclean”, and must cover up his upper lip, and his hair must hang loose. This was public shame, which was necessary to do for the protection of the entire community to not come into close contact to this infected person. This is prophetic, because leprosy today comes in the form of rebellion and disobedience. Some rebellions in some people are superficial, and can be easily corrected and healed. But other rebellions in other people are deeper and cannot be easily corrected, so they become chronically infected by their rebellion, and must be isolated because they can bring harm to others also. This is the case when someone is addicted to drugs, their sin becomes deep inside them and very difficult to heal. But someone who has a sin of working in shabbat can more easily correct their behavior, so their inner leprosy is more superficial. Someone who becomes rebellious and begins defaming another also has an inner leprosy, which in some can be corrected easily whereas in others it can become deeper and more difficult to correct. These must be isolated, otherwise they end up contaminating the entire community. And they must undergo public shame to warn the others.

If a person has a white swelling in the skin and the hair has turned white and there is raw flesh, then he must be declared immediately unclean. This is a case of leprosy. He is not quarantined but immediately excluded from the community. He is contagious and poses a danger to others. If the disease covers the entire body and the entire body from head to toe turns white, the disease has now run its entire course and has left scarring, and the person will now be declared clean. But if there is raw flesh, he will be unclean. Raw flesh is what is unclean, because it is leprosy disease that is also contagious. Discolored white skin, like vitiligo, is not contagious, and also scarring is not contagious. But if the raw skin becomes white, then they will re-examine him, and he will be declared clean. The important sign here to watch for is raw flesh. If there is raw flesh, then the disease is active and contagious. The person must be isolated.

If a person has a boil and it heals, but then a red or white spot appears where the boil was, then he must be re-examined by the priest. If the diseased area appears to be deep in the skin and the hair becomes white, it is leprosy, he must be declared unclean and immediately isolated from the community. If the diseased area is not deep and there is no white hair, then the person must be quarantined for 7 days, and at the 7<sup>th</sup> day re-examined by the priest. If the spot is spreading, it is infected and the person must be declared unclean. But if it does not spread, it is merely just a scar, then the person is declared clean and does not have an active infection. The sign to watch out for here is reoccurrence of the disease and spreading. Someone may have appeared to heal from a previous infection, but it wasn't fully eradicated and persisted and reoccurred and is spreading, or it just left a scar and there is no longer any disease. Time must be given to the suspected area to see how it behaves.

If a person has a burn on the skin and there is raw flesh, but it becomes a red or white spot, then he must be examined by the priest. If the hair becomes white and it looks deep in the skin, then he is immediately declared unclean. But if

there is no white hair and it does not appear to be deep in the skin, then he must be quarantined for 7 days. And at the 7<sup>th</sup> day he must be re-examined. If it is spreading, he is unclean. If it is fading, then he is now clean.

If someone has a disease on the skin of the head or beard, which would typically be a fungal infection, and it appears to be deep in the skin and the hair becomes yellow or thin, then he is unclean. He must be immediately isolated and excluded from the camp. If, however, it does not appear to be deep and there is no black hair in it, he must be quarantined for 7 days. At the 7<sup>th</sup> day he must be examined. If it is not spreading and it does not appear to be deep and the hair is not yellow, then he must shave all around the diseased area. And he must be quarantined another 7 days. If at that 7<sup>th</sup> day it is still not spreading and it does not appear to be deep in the skin, then he is declared clean. If it is spreading, he is unclean, and the priest does not need to look at the hairs to determine sickness.

If someone has white spots on the skin, if they are a dull white, then it is not unclean because it is not contagious. It is leukoderma or vitiligo.

If someone's hair falls out in baldness, he is clean. If someone's hair falls out of his forehead, then he is clean. Because he does not have a contagious disease. But if there is a red spot in the bald area, then he is unclean, because it is contagious.

If a garment appears to have an infection that is a green or red spot, whether made of wool or linen or skin, then it must be quarantined for 7 days. If it has spread, then it is an active infection and must be entirely burned. But if it remains the same, then it must be washed, and then it must be quarantined for another 7 days. If it remains the same, then it must be entirely burned. But if it fades, then the area of the garment that was contaminated must be torn out and burned, but the rest of the garment is declared clean and washed a second time and may be used. If after doing all this the infection reappears in the garment, then it must be entirely burned.

# 28 METZORA

Leviticus 14:1–15:33

This passage outlines a multi-stage purification process for someone healed from a skin disease. First, the priest goes outside the camp to examine the person. If healing is confirmed, two clean birds are used: one is killed over fresh water in a clay vessel, and the other is dipped—along with cedarwood, scarlet yarn, and hyssop—into the blood of the slain bird. The priest then sprinkles this mixture on the person seven times and declares them clean, releasing the live bird into the open field. After this, the person must wash their clothes, shave off all their hair, and bathe. They are then allowed back into the camp but must remain outside their own tent for seven days.

On the seventh day, the person repeats the purification process by shaving all hair again (including head, beard, and eyebrows), washing clothes, and bathing, completing the physical cleansing phase. On the eighth day, the ritual shifts to sacrificial offerings at the sanctuary. The person brings multiple offerings, including a guilt offering, sin offering, burnt offering, and grain offering. The priest takes blood from the guilt offering and applies it to the person's right ear, right thumb, and right big toe. Then oil is sprinkled before the Lord and also placed on those same points, and finally poured on the person's head. These actions symbolize full restoration and consecration. After all offerings are completed, the priest makes atonement, and the person is fully restored.

For those who are poor, a reduced set of offerings is allowed, using birds instead of lambs. However, the same sequence is followed—blood and oil are still applied, and atonement is still made—ensuring that even those with limited means can complete the purification and be fully reintegrated into the community.

If a homeowner notices suspicious spots on the walls — greenish or reddish and appearing deeper than the surface — they must report it to a priest. The house is emptied, then inspected. If the condition looks serious, the house is sealed for seven days. When the priest returns, if the disease has spread, the affected stones are removed and thrown outside the city, and the house is scraped and replastered with new materials.

If the disease returns even after repairs, the house is declared unclean and must be completely demolished, with all materials taken outside the city. Anyone who enters or uses the house during its quarantine becomes temporarily unclean and must wash their clothes. This emphasizes the seriousness of contamination and protecting the community.

However, if after repairs the disease does not spread, the house is declared clean. A purification ritual is then performed similar to that for a person: two birds are used, one killed over fresh water and the other dipped in the blood along with cedarwood, scarlet yarn, and hyssop. The house is sprinkled seven times, and the live bird is released outside the city. Through this ritual, atonement is made for the house, and it is restored.

This passage also explains mitzvot about bodily discharges and how they create ritual impurity, especially distinguishing between normal bodily functions and abnormal, ongoing conditions. If a man has a continuous discharge from his body, it is considered a serious and ongoing impurity. Everything he touches — beds, seats, objects, and even people — becomes unclean, and anyone who comes into contact with these must wash and remain unclean until evening. This type of discharge likely refers to a chronic or infectious condition (such as a persistent genital discharge), which is why it is treated more severely. Once the discharge stops, the man must wait seven days, wash, and on the eighth day bring offerings so the priest can make atonement for him.

The passage then distinguishes this from normal bodily emissions. If a man has an emission of semen, whether naturally or through relations with a woman, he is only unclean until evening and must bathe, and anything affected must be washed. These are normal bodily functions, temporary in nature, and do not require sacrifices. This shows a clear difference between natural processes and abnormal conditions.

For women, menstrual bleeding results in impurity for seven days. During this time, anything she lies or sits on becomes unclean, and anyone who touches those things must wash and remain unclean until evening. This is a normal, cyclical condition, but it is still treated seriously because of the symbolic association of blood with life. The text also states that if a man merely lays next to her in the same bed during this time, he becomes unclean for seven days. And in Leviticus 20:18, if he had sex with her during her menstruation time, it is punishable with death.

The passage also addresses abnormal or prolonged bleeding in women, which is treated more severely. If a woman has bleeding outside her normal cycle or that continues for many days, she remains unclean the entire time. This likely refers to a medical condition rather than a normal cycle. Like the chronic discharge in men, this ongoing condition

requires a waiting period after it stops, followed by offerings on the eighth day for atonement. This parallel shows that persistent, uncontrolled bodily conditions are treated with greater seriousness.

# 29 ACHAREI MOT

Leviticus 16:1–18:30

This is the parashah of Yom Kippur, which means Day of Atonement. Just as the High Priest enters only once into the Tent of Meeting each year for atonement and to offer up incense to God, so in likewise Yeshua enters heaven only once for the atonement of his people and to offer up their prayers to God. Before Yeshua entered the New Jerusalem, he was first washed by John the Baptist, just as the High Priest was required to first be washed. This is why Yeshua told John the Baptist that his baptism was necessary to fulfill all righteousness as required by the Torah.

Two goats are chosen on this day, one for God, and one for Azazel in the desert. These two goats represent two peoples, the first goat represents the 144,000 that will be gathered for salvation from the dead and the living. These will be gathered by angels all around the world and will rise from their graves at the sound of the great shofar in Yovel 120 in Yom Kippur. The patriarchs will also be gathered. And the other goat represents the Jews that will be trampled in the land of Israel all outside the city of Jerusalem. They are the grapes of wrath in Revelation that are trampled in the winepress of the wrath of God outside the city. Azazel is a type of the winged seraphim that will perform the trampling in Israel. They will kill all the inhabitants of Israel and also Gaza with the sword.

No one is able to enter the Tent of Meeting on Yom Kippur, so in likewise manner all angels of heaven will be on the earth on Yom Kippur helping to gather all those who will be saved. And all angels will also be on the earth when Yeshua descends onto the earth, which is why there will be ½ hour of silence in heaven. And all angels will also be on the earth when the 7 plagues of Revelation are unleashed, which is why Revelation 15:8 says that no one could enter the temple, that is, the New Jerusalem, once the plagues are finished.

On Yom Kippur God also commands that the people afflict themselves, which is a fast. Fasting afflicts the soul by removing food and water from the body for at least 24 hours.

This parashah also commands that the only place for sacrifice is the tabernacle. If any animal is sacrificed outside the camp and was not brought to the tabernacle it is considered bloodshed and punishable with death.

It is forbidden to eat blood, because the soul of every animal is in the blood. Anyone who eats bloods deserves death. And if an animal dies of itself or it is slaughtered and it is eaten, then the person that ate it must remain unclean until evening, and bathe himself.

This parashah also forbids performing the “statues” of the nations, that is, their celebrations and practices and traditions. Today these practices come in the form of Christmas and Halloween, which are not celebrations that God commanded in the Torah.

A man is commanded not to have sexual relations with his close relatives, including his parents or ancestors, his children or descendants, his siblings, his aunts and uncles, and certain in-laws such as a stepmother, daughter-in-law, brother’s wife, or uncle’s wife. And not just sexual relations, but it is also forbidden to see their mere nakedness, which was the sin of Ham, who saw the nakedness of his father Noah. A man is also forbidden from sexual relations involving multiple generations (such as a woman and her daughter or granddaughter) and from marrying two sisters at the same time, when polygamy was permitted in the time of Moses, since these would be rival wives. And until Moses marriage between siblings was permitted. And it was only permitted to have sex with the brother’s wife if the brother died and had no children, which is the Levirate marriage. Today the Levirate marriage is now abolished because under Yeshua a man may only take one wife until death. Polygamy is now forbidden. Marriage between cousins is permitted in the Torah.

It is also forbidden to uncover the nakedness of a wife while she is menstruating, and it is forbidden to have sex with her, during her 7 days of purification. Homosexuality is also forbidden. And bestiality is also forbidden.

# 30 KEDOSHIM

Leviticus 19:1–20:27

The Torah commands us to be set-apart. To be set-apart means to be different, unique, special, and valuable. What makes us set-apart is obedience to all the commands of the Torah. It makes us different from all the rest of the nations of the world. We are commanded to honor our fathers and mothers. And we are commanded to not commit the sin of idolatry, which today comes in the form of worship of the virgin Mary and prayers to the angels and saints and the teaching of the trinity.

Peace offerings may only be eaten on the same day or the next day, but not the third day, otherwise the person has profaned what is set-apart to God. To “profane” means to treat what is set-apart as ordinary.

When we reap the harvest, we are commanded to leave the remnants for the poor, so they can eat from it. We are also forbidden from stealing, cheating, and lying. Everything we do must be honest and sincere. The Torah forbids us from swearing falsely, which is why Yeshua commands us to not swear at all, because our oaths are never true, because we have no authority to bind with blessings or curses for an oath to be real. Once we receive authority in the millennial kingdom, then we will have authority to bless and curse and make true oaths.

We are forbidden from oppressing our neighbor and robbing him. We are commanded to pay wages on the day we promised to pay them, otherwise it is sin. We are forbidden from cursing the deaf, because they cannot hear, or putting a stumbling block before the blind, because they cannot see. This forbids pranks or any act that uses any weakness someone has to bring shame or harm to them.

We are forbidden from showing favoritism to the poor or to the rich, but with righteous judgment we must judge every situation and person, and without bribes. We are forbidden from gossiping, which is revealing the secrets of someone without their consent. Gossip always brings shame and harm to someone. A sign that someone is probably gossiping is the whisper in the ear. We are forbidden from taking the stand against the life of someone, such as in the case of false testimony, or even not providing help to save the life of someone.

We are forbidden from hating our brother. And we are commanded to rebuke our brother if we see him in sin, to not partake in his sin. And we are commanded to not take vengeance or have a grudge against our neighbor, rather, leave vengeance to God. And we are commanded to love our neighbor as ourselves.

We are forbidden to mate animals of different kinds. This command forbids also organ transplants and mixing of animal cells into human embryos. We are forbidden from sowing seeds of different kinds into one field. Only one kind of seed per field is permitted. Different plants have different nutritional requirements and may compete with each other. And we are forbidden from wearing shaatnez of wool and linen together, which is reserved only for the tabernacle and priestly garments.

If a man has sex with a female servant that is promised to a man but she is not yet freed, then he will not be punished with death as is the case with a man that has sex with a freed female that is promised to a man. He must present a guilt offering to God and will be forgiven.

For the first 3 years a fruit tree may not be eaten. And in the 4<sup>th</sup> year its fruit is set-apart and must all be brought to the temple. And from the 5<sup>th</sup> year and onwards it may be eaten. This command was reserved for when the sons of Israel entered Canaan. And so in likewise manner this command is reserved for when we inherit at the return of Yeshua.

We are forbidden from eating meat with its blood. We are forbidden from interpreting signs on the earth and in the heavens, which today takes the form of tarot cards and astrology. We are forbidden from shaving the sides of our heads and from destroying our beards also. We must let our beards grow naturally, but we can trim them and keep them at certain length. We are forbidden from tattooing our bodies, which is making deep permanent changes in our bodies. But superficial and washable cosmetics are permitted. Plastic surgery is forbidden.

We are forbidden from consulting spiritists and people that consult the dead. Whoever does these acts deserves the death penalty. We are commanded to honor the elderly and stand up in their presence. We are commanded to treat foreigners as the native born, and to love the foreigner as ourselves.

We are commanded to have true measures and true weights and true balances. Paper money and fiat currency are false weights and must be removed entirely.

God commands Israel not to ignore anyone who offers their children as sacrifice to Molech. If they ignore their sin and do not put them to death, then they will also become guilty.

All sexual immorality is punishable with death, for both that are involved in the act. And if the act of bestiality is committed, the animal must also be put to death.

We are commanded to be set-apart, and to not make ourselves unclean by any unclean animal.

# 31 EMOR

Leviticus 21:1–24:23

An ordinary priest may not come into close contact with a dead human, except for close relatives it is permitted. He may also not shave his head, nor destroy his beard, nor cut his body. They are also not permitted women who are prostitutes, nor women that have been defiled by sexual immorality, or women that are divorced. They may, however, marry a woman who is a widow. This is prophetic, because we who are under the Brit Hadashah of Yeshua may not marry women that are prostitutes nor in sexual immorality, because this would be an unequal yoke, and we may also not marry women that are divorced, because this is now considered adultery. We can, however, marry a widow once her first husband has died. The Torah had already foreshadowed the change that Yeshua would make to the standard of marriage, forbidding marriage with divorced women. And any daughter who commits fornication while living under the house of a father who is a priest deserves the penalty of death by fire.

A High Priest may not come close to any dead human, not even close relatives. And he may only marry a virgin, not even a widow. This is also prophetic, because in the new heavens and new earth, a higher form of purity and set-apartness will be required to Yeshua and even also to all male angels and immortal earthly men that come into those times, marriage with female virgins only, which will initially be all women in those times, because all women will have new immortal and virgin bodies. In those times it will be permitted to only marry a woman who has never been with a man.

No one that has any deformity may come near to the altar or enter into the Tent of Meeting where the separation veil was. This includes leprosy and missing limbs, because whoever comes near to God must be in a state of perfection physically. So in likewise it is with us, we will only be permitted to enter into the New Jerusalem once our bodies and all who will be saved at the 2<sup>nd</sup> resurrection have been immortalized and perfected, otherwise we would die once the New Jerusalem and the presence of God descends unto the new earth. And someone who has a leprosy cannot make offerings to God on the altar, so in likewise it is now with whoever has an inner defect of leprosy, and any offering that they make will not be accepted, and instead, they sin. If someone for example is still stealing, but they are giving food to the poor, their offering of good works will not be accepted by God, because they are still unclean from the sin of stealing.

Anyone who has leprosy or any uncleanness may not eat of the set-apart food until he is clean. So in likewise manner it is now, no one may eat of the set-apart bread of Yeshua until he has removed all sin. Any priest who touches someone else that is unclean, whether that other person touched a dead body or had an emission of semen, that priest is unclean until evening, and must bath his body with water. This is secondary contact with someone that is unclean. But if the priest himself touches a dead body, then he must remain unclean for a longer period of time of 7 days and be sprinkled with the ashes of the red heifer.

No foreigner nor hired worker that comes to the house of a priest may eat of the set-apart food of God, but a servant in the house of the priest can. This is also prophetic, because it refers to those who are invited to the millennial kingdom of Yeshua, who will be members of the household of the saved. They are not in a priestly service as we are nor have they been anointed with the Ruach HaQodesh, but they benefit from us for being in our household. And they will also partake in the gathering of the elect at the return of Yeshua, because salvation is for everyone in the household of the elect. Whereas those who are outside the household do not benefit. If a daughter of a priest marries a foreigner, she must not eat from the set-apart food. But if she is widowed or divorced and has no children, and returns to her father's house, then she may eat from the set-apart food. Anyone who eats the set-apart food that did not correspond to them must add 20% of the value in restitution.

When an animal is born, it must remain with its mother 7 days, then from the 8<sup>th</sup> day it may be used as an offering. A young animal and its mother may not be killed on the same day.

The appointed times of God are the weekly shabbat, which points to the millennial shabbat. Pesach points to the sacrifice of Yeshua. Yom HaBikkurim points to the resurrection of Yeshua. Shavuot points to receiving the Ruach HaQodesh. Yom Teruah points to the 7 trumpets of Revelation. Yom Kippur points to the gathering of the people of God and the trampling of the Jews in the land of Israel. Sukkot points to the feast of the kingdom of God and the 7 bowls of wrath of Revelation.

The menorah with 7 lampstands points to the 7 kehilot of God on the earth. The bread in the Tent of Meeting points to the set-apart bread of Yeshua.

Anyone who takes the name of God in vain or blasphemes the set-apart name deserves death. The set-apart name in the time of Moses was Yehovah, and now the set-apart name is Yeshua. Whoever says the set-apart name is "Jesus" has distorted the set-apart name, and whoever declares the trinity has blasphemed the set-apart name of Yeshua, because his name is also the name of the Father indirectly, because he is the representation of God. There is no distinction between the name of the son and the name of Father, and holy spirit is not a name.

# 32 BEHAR

Levítico 25:1–26:2

Every 7 years it is a shabbat year. In Hebrew it is called “shemitah” year. It is forbidden to sow and to reap and to prune. Everyone may eat what naturally grows from the field. The land must be given rest. There are 7 shabbat years comprising 49 years, then at the 50th year after the shabbat year of the 49th year it is also forbidden to sow and reap and prune. So there is the year 49 and 50 there is a 2 year span of shabbat rest for the land. This is why in this same passage God says in the 6th year prior to the 7th shabbat year he will provide enough harvest for 3 years, because it would be necessary to provide enough food for the 49th shabbat year, the 50th Yovel year, and then the 1st year with the renewed Yovel cycle, because whatever is sown in that 1st year will not yield harvest until the 2nd year.

In the Yovel year at the 50th year all property outside a city had to return to the original owner. There are several things to consider regarding land rights in the Torah, land was assigned to tribes. When the sons of Israel entered Canaan, they identified regions based on natural boundaries. And then they cast lots to determine which region was assigned to which tribe. “Casting lots” was like throwing dice, and whatever outcome the lots gave was seen as a choice by God. So land assignment was impartial. And then they drew boundaries for that tribe within that region, and if the tribe was small their boundary was smaller, and if the tribe was large then their boundary was larger. And then the land was subdivided by families within that tribe, determining subregions, casting more lots, and then drawing sub boundaries for each family. So every single person received land and it became their permanent “inheritance”. If they sold their property, they eventually regained it back in the Yovel year at the 50th year. So in truth they were not really selling their property, but merely just leasing it. The price of the land was determined by how many annual harvests the land could produce until the Yovel year. If a land was purchased in the 1<sup>st</sup> year after the Yovel year, then it could yield a maximum of up to 41 harvests, excluding the 1<sup>st</sup> year that will yield harvest the next year, and the 7 shabbat years where there is no harvest. And then the land had to be returned to the original owner at the 50<sup>th</sup> year.

The Yovel year did not apply to property within a city, which was more condensed and could not be used to sow and reap a harvest. If someone purchased a property within a city, they were obligated to sell it back to the seller within 1 year, if the seller wanted to regain that property. This gave the seller a way to access emergency money by selling his property, but also a way to regain that property once he had money to regain it. And the buyer was able to make use of the property by living in it or renting it and had the chance of owning it permanently after 1 year. And after that full year passed, then the buyer had permanent ownership of the property, and even in the Yovel year he still retained ownership always. The Yovel year is only for land outside the cities, which can be used for harvest. In our time today, the Yovel year would not apply to apartments or houses inside a city, but only to lands outside cities.

There is an exception for Levites, if they purchase a property within one of their Levitical cities, then they can repurchase and recover that property at any time, not just within 1 year, and at the Yovel year that property is returned to them. So they never lost their property permanently within cities. This mitzvot is given in the Torah because the Levites were not assigned land as the other tribes were. The Levites were given 48 cities, scattered throughout the land of Israel and among all tribes. The purpose for this was so that the Levites could also serve as teachers and judges throughout the land of Israel and among all tribes.

If a Hebrew brother becomes impoverished and sells himself to another Hebrew as a servant, then the Torah commands that he not be treated as a servant, but rather, be treated as a hired worker and be paid wages, until the Yovel year. Even though he is treated as a hired worker, he now still belongs to the master as a servant, so he must wait until the Yovel year to be released from service. He does not have the benefit of being released after 6 years of service because he is being paid wages even though he is a servant, so he must wait longer. The rule to release Hebrew servants at the 7th year applies to Hebrews who voluntarily sold themselves as servants, not because of poverty. And these Hebrew servants that serve only 6 years are not paid wages. Whereas foreign servants serve until the Yovel year. The maximum time anyone can serve is 49 years, and then they are released at the 50th year. And the maximum time a Hebrew servant can serve who sold himself voluntarily is 6 years, then he is released at the 7th year. If the Yovel year happens sooner than his 7th year, then he is released nonetheless, because the Yovel year released all servants, regardless of whether they are foreign or Hebrew.

If a Hebrew person sells himself to a foreigner, he must be treated as a hired worker also. Even though he is a servant, he must be paid wages. And he reserves the right to be purchased by family members to be freed, or he may even

purchase his own freedom from servitude. He must serve until the Yovel year. The price to purchase his freedom must be calculated by determining how many years are left until the Yovel year.

Another thing to consider is that these mitzvot applied when the sons of Israel entered the promised land, not before. They were in the desert for 40 years, so they were now able to sow and reap for these mitzvot to apply. The same applies to us. These mitzvot are not for us in our current time, and we must wait 40 yovel cycles, that is, 2,000 years, from Yovel 80 in the year 4,000 when Yeshua was anointed in 26 AD until Yovel 120 in the year 6,000 when Yeshua will return in 2026 AD. And then we will keep these mitzvot in the 1,000 year rulership of Yeshua.

And finally the Torah forbids making images to worship them. Worshiping them can be as simple as putting candles and flowers to them to honor them. Today these idolatrous images come in the form of statues of the Virgin Mary and saints and angels, which people all over the world pray to and honor with candles and flowers. Even the crucifixion is used as an object of worship by many. These images are forbidden by the Torah.

And the Torah commands us to keep the weekly shabbat and to revere the temple of God. In our time we must desire the construction of the third temple.

# 33 BECHUKOTAI

Leviticus 26:3–27:34

If we obey the commands of God in the Torah, then we will be blessed. But if we disobey the commands of God in the Torah, then we will be cursed. Blessings or curses, life or death, all depend if we obey what God has commanded. The world does not understand this and erroneously thinks that God does not have commands and that he does not punish those who do not obey.

If someone dedicates himself or another to God in a vow, then he must pay the valuation for that person. 50 shekels of silver for a male from 20 years old to 60. 30 shekels for a female of this age range. From 5 years old to 20 years old the price of a male is 20 shekels, or 10 shekels for a female. From 1 month old to 5 years old the price is 5 shekels for a male, or 3 shekels for a female. And if the person is over 60 years old, then 15 shekels for a male, or 10 shekels for a female.

If an animal is devoted to God in a vow that may be offered to God on the altar, then it may not be exchanged or substituted. It is set-apart and belongs to God at the temple. If someone tries to substitute it, then it and the substitute both become set-apart and must be given to God at the temple. If the animal is unclean, then the priest must determine its value, and a person may redeem it by adding a 1/5 its value.

If a house is devoted to God in a vow, then the priest must determine its value. And if someone wishes to redeem it back, then they must add 1/5 its value.

If someone devotes their possession of land to God in a vow, then the priest must value it according to how many crops it will produce. At the Yovel year is the highest price, but after the Yovel year the price goes down each year, depending on how many years are left until the Yovel year. The price is 50 shekels of silver for an homer of barley seed. If someone does not wish to redeem back their possession, or they had sold it to someone else, then it transfers to God at the next Yovel year and the priest takes possession of the land. If a land was purchased and was not an inherited possession, then the person must redeem it back adding 1/5 of its value. The land is valued by the priest. The man may still use the land, until the Yovel year, and then it is transferred to its original owner.

The firstborn of animals may not be devoted to God in a vow, because they already belong to God, whether clean or unclean. If is an unclean, when it is brought to God as a firstborn animal, not a devoted animal in a vow since it cannot be devoted, then it can be redeemed back at 1/5 of its value. If it is not redeemed, then it is sold at its value. The priest does the valuation.

A vow is a promise to give something or someone to God. Examples of vows are in Genesis 28:20–22, “if God will be with me... then the Master shall be my God... and I will give a tenth.” And 1 Samuel 1:11, “if you give me a son, I will give him to the Master all his life”. And Judges 11, “whatever comes out of my house... I will offer it to the Master”. But if someone says, “I give this to God”, it has not been given to God without a vow, it cannot be sold nor redeemed. It is set-apart to God.

No one devoted to destruction may be ransomed.

Every tenth of the produce of the field must be paid to God. But someone may redeem it by adding 1/5 its value. And every 10<sup>th</sup> animal belongs to God as a tithe, whether good or bad. If someone tries to substitute an animal, then both the animal and its substitute belong to God. This is to prevent cheating. Unclean animals given as a tithe may be redeemed or sold.

# 34 BAMIDBAR

Numbers 1:1–4:20

God commands Moses and Aaron to take a census of Israel in the wilderness of Sinai. The count includes males aged twenty and older who are able to go to war. Each tribe is organized by clans and represented by a leader. The number of men is recorded for each tribe. Judah has the largest number, and Manasseh one of the smallest. All tribes are counted individually. The total number of men eligible for war is 603,550. This census organizes Israel for military purposes and establishes order among the tribes.

The tribe of Levi is not included in the census of fighting men. Instead, they are assigned responsibility for the tabernacle and everything associated with it. The Levites are responsible for carrying, setting up, and taking down the tabernacle, and they camp around it. They guard it, and any outsider who approaches is to be put to death. The rest of Israel camps by their tribes, while the Levites surround the tabernacle to prevent wrath from coming upon the people. The Israelites follow all these commands as instructed.

God commands the people of Israel to camp around the tabernacle by their tribes, each under its own standard. The tribes are arranged on four sides: Judah, Issachar, and Zebulun on the east; Reuben, Simeon, and Gad on the south; Ephraim, Manasseh, and Benjamin on the west; and Dan, Asher, and Naphtali on the north. The Levites camp in the center around the tabernacle. Each group has a set number of men and a specific order for marching, with Judah going first and Dan last. The total number of men is 603,550, excluding the Levites. The Israelites follow these instructions exactly as commanded.

These are the descendants of Aaron and Moses, with Aaron's sons serving as priests. Nadab and Abihu died for offering unauthorized fire, leaving Eleazar and Ithamar to continue the priesthood.

God assigns the tribe of Levi to assist Aaron and his sons in serving at the tabernacle. The Levites are responsible for guarding the tabernacle, its furnishings, and the people, and they are set apart in place of the firstborn of Israel, who belong to God.

The Levites are counted separately by clan: Gershon, Kohath, and Merari. Each group is given specific duties and positions around the tabernacle. Gershon handles coverings and curtains, Kohath cares for the sacred objects, and Merari is responsible for the structure and framework.

Moses, Aaron, and the priests camp on the east side, overseeing the sanctuary. Any unauthorized person who approaches is to be put to death. The total number of Levite males from one month old and upward is 22,000.

God commands Moses to count all the firstborn males of Israel from one month old and upward. The Levites are taken in place of the firstborn, and their livestock replaces the firstborn animals of Israel.

The total number of firstborn males is 22,273, which exceeds the number of Levites. To make up the difference of 273, a redemption price of five shekels per person is required.

Moses collects the total of 1,365 shekels and gives the money to Aaron and his sons, as commanded by the Master.

God commands Moses to take a census of the sons of Kohath, from ages thirty to fifty, who are assigned to serve in the tent of meeting. Their duty is to carry the most set-apart items of the tabernacle when the camp moves.

Before they carry anything, Aaron and his sons must cover all the set-apart objects, including the ark, the table, the lampstand, the altars, and the utensils, using specific cloths and coverings. The Kohathites are then responsible for transporting these items but are forbidden from touching or even looking at the set-apart things directly, or they will die.

Eleazar, the son of Aaron, is given oversight of the tabernacle and its sacred items. Aaron and his sons must assign tasks to the Kohathites carefully to prevent them from coming into direct contact with the set-apart objects and risking death.

# 35 NASO

Numbers 4:21–7:89

The entire tribe of Levi was given the charge of the tabernacle, but the priesthood was only given to Aaron and his sons within the tribe of Levi. Therefore not all Levites were priests, but all priests were Levites. Within the tribe of Levi, there were 3 main clans, the Gershonites, Kohathites, and Merarites. Aaron and his sons to whom the priesthood was given were Kohathites. Yet to the Gershonites aged 30 to 50 years old was given the task of carrying the curtains, coverings, hangings, and cords of the tabernacle, under the supervision of Ithamar, a son of Aaron. 2,630 Gershonites were numbered for this task. And to the Merarites aged 30 to 50 years old was given the task of carrying the frames, bases, and pillars of the tabernacle, also under the supervision of Ithamar. 3,200 Merarites were numbered for this task. And to the Kohathites aged 30 to 50 years old that were not priests was given the task of carrying the ark of the covenant, menorah, and the most set-apart objects of the tabernacle, under the supervision of Eleazar, another son of Aaron. 2,750 Kohathites were numbered for this task.

The presence of God dwelled in the tabernacle, which all the tents of the people surrounded. So the entire camp had to be set-apart. So anyone who was unclean by leprosy, or chronic discharge, or contact with the dead had to be removed from the camp. The chronic discharge was not ordinary emission of semen during sexual intercourse, which caused temporary uncleanness for 1 day, but a more prolonged discharge, like from a gonorrhoea infection. Any person who touched any of these unclean people would also become unclean, until evening, unless they also become infected with their uncleanness. Then they too had to be removed from the camp. Leprosy is a transmissible infection, and so is gonorrhoea. Yet none of these conditions were permanent, and could be cured and purified, but some were more difficult to cure and purify. In those times antibiotics did not exist, so leprosy was typically cured by a miracle of God. It was very difficult to remove. And the purification process was not just a bath of water, but a more prolonged process and also priestly rites that had to be performed in order to purify the person that had leprosy.

If someone commits theft or fraud, but later repents and confesses, he must make full restitution, and add 20%. This is less than someone who is caught stealing, and must repay double, or 4 times if it is a sheep, or 5 times if it is an ox. And he must give an asham offering, which is the guilt offering, for atonement, which is a ram. If the victim is no longer alive or the victim has no next of kin, then the restitution and 20% goes to the priests of the temple.

If a husband suspects his wife has committed adultery, and there are no witnesses and she was not caught in the act, then he may request a test of adultery from the priest. The husband must bring a tenth of an ephah of barley flour, and not pour any oil nor frankincense on it. This is around 2.2 liters of barley. It is a grain offering to bring torahlessness into remembrance. The priest removes the head covering from the woman and places the grain offering in her hand. Then the priest must put set-apart water in a vessel, and put dust from the floor of the tabernacle in it. And write a curse on a parchment, that he then places into the water to wash away the words into the water. The woman then drinks the water, and if her abdomen swells, then she is guilty. If it does not swell, then she is not guilty. And if her abdomen swells, then she will also become infertile and will not be able to conceive children, which is what is meant with her “thigh wasting away”. And the husband would probably divorce her. She is not put to death because there are no witnesses, and the Torah requires 2 or 3 witnesses to put anyone to death. So instead she will become a public embarrassment and a curse among everyone, and with no man to desire her, and no children to conceive.

The Nazirite vow was done by someone voluntarily who wanted to come closer to God and set themselves apart in a greater way. A Nazirite was forbidden from eating or drinking wine, strong drink, vinegar, grape juice, fresh grapes, raisins, or even grape seeds or skins. He also could not cut his hair, so his long hair served as a sign that he was set-apart as a Nazirite. And a Nazirite could not go near a dead body. If someone suddenly died near a Nazirite, he became defiled. He had to undergo a purification process and shave his head, and his previous Nazirite vow would become void. A Nazirite vow may done for any period of time, and once Nazirite finished his vow, he had to shave his head at the tabernacle. He also brought to the tabernacle an olah offering, sin offering, peace offering, unleavened bread, loaves of bread mixed with oil, unleavened wafers smeared with oil, grain offerings of fine flour mixed with oil and drink offerings of wine. His hair was burned at the altar below the peace offering. A Nazirite was also able to vow more than the standard requirement of the Nazirite in the Torah, so when he finished his vow he had to also give the extra that he vowed.

The blessing of Aaron is also in this parashah. It is called the Aaronic Blessing, or Birkat Kohanim in Hebrew.

This parashah finally concludes with the completion of the tabernacle. 2 wagons and 4 oxen were given to the Gershonites, to carry the items of the tabernacle they were charged with. 4 wagons and 8 oxen were given to the Merarites, to carry the items of the tabernacle they were charged with. But no wagons and oxen were given Kohathites, since the items they were charged with were carried over the shoulders, such as the ark of the covenant.

Over a period of 12 days, each tribal leader presented an identical offering for the dedication of the altar. Each tribe brought:

- One silver plate (130 shekels)
- One silver basin (70 shekels), both filled with fine flour mixed with oil (grain offering)
- One golden dish (10 shekels), filled with incense
- One bull, one ram, and one male lamb (1 year old) for the olah offering
- One male goat for the sin offering
- For the peace offering: two oxen, five rams, five male goats, and five male lambs

Total from the 12 tribes:

- 12 silver plates
- 12 silver basins  
→ 2,400 shekels of silver
- 12 golden dishes  
→ 120 shekels of gold
- 12 bulls, 12 rams, 12 lambs for olah offerings
- 12 male goats for sin offerings
- 24 bulls, 60 rams, 60 male goats, 60 male lambs for peace offerings

Levi did not bring a contribution since they were charged with the tabernacle and the priestly service. And Joseph was divided into Ephraim and Manasseh. So the 12 tribes that brought contributions were:

1. Judah
2. Issachar
3. Zebulun
4. Reuben
5. Simeon
6. Gad
7. Ephraim
8. Manasseh
9. Benjamin
10. Dan
11. Asher
12. Naphtali

And when Moses approached the ark of the covenant he heard a voice speaking to him, but he did not visibly see anyone. This is because the angel named Yehovah was above the ark in the form of ruach, and spoke to Moses in that invisible form.

# 36 BEHAALOTECHA

Numbers 8:1–12:16

The lampstands of the menorah were not angled to give light towards a specific direction, but rather, the light of the menorah radiated outward from it, causing there to be light in front of it. The menorah in the temple represents the 7 kehilot of God, that are always present on the earth each in a different city, from the first coming to the second coming of Yeshua. When walking into the Tent of Meeting, the menorah was placed on the left side, and it faced the north towards the Table of Showbread.

All the Levites were purified by sprinkling water upon them, because all the Levites were charged with the service of the tabernacle in some way in the outer parts of the tabernacle. Whereas the priests within the Levitical tribe were washed with water. Neither of these waters was water mixed with red heifer ashes, which was reserved only for purification from contact with a dead body. All Levites also had to shave their entire bodies and heads and even eyebrows, just this one time to be set apart for tabernacle service. The priests were not set apart in this way for tabernacle service. The shaving of the entire body and head was shameful, with foreshadows the Levitical priests that will serve in the outer parts of the temple under the 1,000 year rulership of Yeshua. As it is written in Ezekiel 44:10–14. They also had to wash their clothes. One bull was brought as an olah offering with its grain offering of fine flour mixed with oil, and another bull was brought for a sin offering, for all the Levites. And all the people of Israel laid their hands on the Levites in front of the Tent of Meeting, and they were offered before God as a wave offering.

The tabernacle service was originally intended for the firstborn, those who first opened the womb, the maternal firstborn, but God took the Levites in their place, claiming them as his own. This substitution was confirmed by the Levites' faithfulness during the sin of the golden calf, when they stood with God even against their own families. The Levites were given to assist Aaron and his sons in the service of the tabernacle. They began service at age 25, and trained for 5 years, and then began full active duties from 30 to 50. After age 50, they retired from heavy labor but continued to assist by guarding and supporting their brothers in the tabernacle.

Exactly 1 year after the sons of Israel left Egypt, they kept Pesaj again. Yet among them there were Israelites who were unclean because of contact with the dead. Therefore they were permitted to keep Pesaj 1 month later in the 14<sup>th</sup> day of the second new moon, which today would be Iyar 14. Anyone who was far away and could not keep Pesaj in the first new moon could keep it in the second new moon. This is a foreshadow of those who will be alive at the 1,000 year rulership of Yeshua, who are far off in time in the final 1,000 years of this earth, who will also keep the true Pesaj, which is the set-apart supper of Yeshua.

The sons of Israel were led by cloud in the day and pillar of fire in the night. When the cloud or pillar of fire was over the tabernacle, they settled there. Sometimes it was there over the tabernacle just 1 day, or a few days, or many days, or several weeks or several months. And when the cloud or pillar of fire lifted and went in front of them, they followed where it went, and camped in the new place where it settled.

God also commanded that two silver trumpets be made, which is a different instrument than the shofar. These trumpets are a foreshadow of the 7 trumpets of Revelation, which will be blown on Yom Teruah of the Torah, which is Tishri 1. When both trumpets were blown, all the congregation was to meet at the entrance of the Tent of Meeting. If only one trumpet is blown, then only the heads of the tribes were to meet at the entrance of the Tent of Meeting. When a short alarm blast is sounded, then the east camps set out first. If a second short alarm blast is sounded, then the south camps set out first. The long blast was used to gather an assembly at the entrance of the Tent of Meeting and for feasts and appointed times of the Torah. And when going to war, short alarm blasts are sounded. The trumpets were blown for on the days of gladness, at the beginnings of new moons, and over olah offerings and over the sacrifices of the peace offerings. The Torah commanded 2 continual daily olah offerings, in the morning and at evening, in which case the long blast of the trumpet was sounded.

The sons of Israel were in Mount Sinai for almost 1 year, and this was the first time that they set out from Mount Sinai with the tabernacle. They set out in this order:

Order	Camp	Tribes	Notes
1st	East	Judah, Issachar, Zebulun	Led by Judah's standard
2nd	Tabernacle Disassembly	Gershon & Merari	Carried frames and coverings
3rd	South	Reuben, Simeon, Gad	Followed by the set-apart objects
4th	Tabernacle Core	Kohathites	Carried <b>set-apart</b> objects (Ark, menorah, etc.)
5th	West	Ephraim, Manasseh, Benjamin	Led by Ephraim's standard
6th	North (Rear Guard)	Dan, Asher, Naphtali	"Gatherer of all camps" (Numbers 10:25)

The sons of Israel then complained about their misery in the desert, and the fire of God broke out in the camp. They did not understand the greater plan of God in bringing them to the promised land, and so complained about their temporal discomfort in the desert. They also desired meat and grew tired of the manna they had now been eating for almost a year every day. In Egypt they ate fish that cost them nothing, and cucumbers, melons, leeks, onions, and garlic. Although that was the food of servants, they missed and craved what they had.

The manna had the appearance of coriander seeds, and were whitish. And they appeared daily in the morning. And they were ground in handmills or beat in mortars. And then they were boiled or baked into cakes. They tasted like cakes baked with oil.

70 elders were elected to help Moses with the people. And they received the ruach haqodesh and began to prophesy. And Eldad and Medad received the ruach haqodesh and began to prophesy also. And Joshua came to Moses to tell him to stop them, and Moses told him not to be jealous for his sake, but that he wished the entire camp received the ruach haqodesh.

Then God sent them quail in overwhelming abundance. Even the least gatherer collected about 10 homers — roughly 2,200 liters of meat. But while the meat was still in their mouths, before it was consumed, God's anger burned against them, and He struck them with a great plague, which might have been disease that caused death. Many died and were buried at that place, which was named Kibroth-hattaavah, meaning 'Graves of Craving'.

And finally, Aaron and Miriam complain against Moses, because he had married a Cushite woman, which was a black woman. And they told Moses that God had also spoken through them. Yet God was angry against them, and struck Miriam with leprosy. It is ironic that she was struck in her skin probably for despising the skin of the Cushite woman Moses married.

# 37 SHELACH

Numbers 13:1–15:41

Moses sent out 12 spies from each tribe to inspect the land and its people and told them to bring fruit. There were giants in Canaan, which were the Nephilim, which in the time of Moses they were also called the sons of Anak, or the Anakim. The Nephilim men were born from angels that descended unto the earth and married women. They were exceedingly tall, which is why the spies described themselves as grasshoppers next to them. The Rephaim may have also been Nephilim, but a different clan than the Anakim, and according to Deuteronomy 3:11 the Rephaim were also very tall. The last descendant of the Rephaim, which was King Og, had a bed that was around 4.1 meters tall and around 1.8 meters wide. So King Og was probably around 3.5 meters tall, which is around double the standard human height today. This sexual union was forbidden between angels and women of the earth, because angels have immortal bodies whereas women on the earth are mortal, so it is an unequal union. These hybrids existed before the flood and also after, according to Genesis 6:4. When these hybrids died they later became unclean ruach, also known as demons. They did not sleep in death as men ordinarily do when they die, but became unclean ruach on the earth, because they came from angels. And the angels that committed these forbidden sexual acts were imprisoned in secret caves on the earth, later to be released at the return of Yeshua to bring harm to all humanity that did not believe in Yeshua and obey the commands of the Torah of Moses. Then at the end of the 1,000 year rulership of Yeshua they will be destroyed in the lake of lava. The spies brought a cluster of grapes, and also pomegranates and figs. Hoshea the son of Nun from the tribe of Ephraim was renamed to Joshua, which in Hebrew is Yehoshua, which is a longer version of the name Yeshua. This foreshadows a greater reality, that through Moses the Torah was brought to us, but through Yehoshua who was a type of Yeshua we are brought to the promised land.

The spies went through Negev and came to Hebron, which is where Abraham was buried. They came back to Moses after 40 days. 10 of the spies brought a bad report, which brought fear to all of Israel, and they wanted to return to Egypt. Yet Joshua and Caleb the son of Jephunneh from the tribe of Judah brought a good report. But the people of Israel wanted to stone them, because of their unbelief and lack of understanding and rebellion. Even in spite of all the miracles that God had done, they still did not understand the power of God. The wrath of God burned against them, and he wanted to disinherit them and make Moses into a stronger nation. But Moses pleaded with God to forgive Israel.

In his prayer to God, Moses mentions that God visits the torahlessness of the fathers unto the children to the 3<sup>rd</sup> and 4<sup>th</sup> generations. If one analyzes the history of all prior civilizations, they all have typically lasted around 300 to 400 years, from the time they emerge and rise in glory and then collapse, typically 3 or 4 generations. This is a pattern. Even the nations in North America and South America are now approximately 400 years old since colonization around the 1600s, and are now due for catastrophe at this currently 4<sup>th</sup> generation.

The sons of Israel were cursed to wander the desert for 40 years, equal to the amount of days the spies were in the land, which was 40 days. Everyone from 20 years and older was cursed to die in the desert. This was the 1<sup>st</sup> generation of the sons of Israel in the desert. And anyone under 20 years old was appointed to enter the promised land 40 years later. This was the 2<sup>nd</sup> generation of the sons of Israel in the desert. They 10 spies were put to death by a plague that God sent them, whereas Caleb and Joshua were spared and were appointed to enter the land 40 years later. These 40 years are also equivalent to the 40 Yovels between Yovel 80 in the year 4,000 from creation when Yeshua was anointed in 26 AD and Yovel 120 in the year 6,000 from creation when Yeshua returns in 2026 AD.

The sons of Israel then wept and they attempted to battle and try to take the land by force, by their enemies defeated them, because God was not with them. They did not understand nor obey God.

This is what God mandated had to be brought for each animal sacrifice in an olah offering, peace offering, vow offering, and freewill offering, which is a grain offering mixed with oil and a drink offering. These were not included in sin offerings and guilt offerings.

Animal	Grain Offering (Fine Flour)	Mixed with Grain Offering (Olive Oil)	Drink Offering (Wine)
Lamb	1/10 ephah (~2.2 L)	1/4 hin (~0.95 L)	1/4 hin (~0.95 L)
Young Goat	1/10 ephah (~2.2 L)	1/4 hin (~0.95 L)	1/4 hin (~0.95 L)
Ram	2/10 ephah (~4.4 L)	1/3 hin (~1.26 L)	1/3 hin (~1.26 L)
Bull	3/10 ephah (~6.6 L)	1/2 hin (~1.9 L)	1/2 hin (~1.9 L)

In this passage God also says that there is one Torah for everyone, for Israel and also for the foreigner. This is so because the Torah is for all humanity, not just Israel.

The offering for unintentional sin is also mentioned in this passage, not for an individual person, but for the entire nation, in which case not only did a sin offering have to be brought, but also an olah offering, accompanied by its grain offering and drink offering. This atonement was for the entire nation, because the sin of any one person is also brought unto the entire nation for not punishing it. An unintentional sin is a sin that a person does not know he is committing. For example, in the case of Pharaoh, he did not know that Sarah was married to Abraham. If he had sex with her, then this would have been an unintentional sin of adultery. He knew adultery was sin but he did not know he was about to commit adultery. It is still adultery and he would have deserved the punishment of death for having committed adultery, but the Torah gives an atonement and forgiveness for this type of sin if the person has an attitude of humility and repentance. And in the case of Pharaoh, he immediately restored Sarah to Abraham and repented, and there was forgiveness for him. But if the person continues in a high hand, and refuses to stop, then he deserves the penalty of death, because he ultimately broke the command of God. The punishment is the same for a citizen of Israel or for a foreigner.

A man was also found gathering sticks on the shabbat day. He was doing ordinary work. Because of this act, he was taken into custody and was put to death. The command of God is to rest on the shabbat and do no ordinary work.

And God also commanded that we were tzitzit, which is a fringe with a blue string on it. This blue was called tekeleth, and resembled a sky blue. The blue string must be made of wool, because anything that was colored in antiquity was made of wool. Whereas anything that was white was linen. These wool strings were tied into a fringe, and were affixed to a four cornered white garment made of linen. This was the only place where the shaatnez mixture of linen and wool was permitted outside the tabernacle, because this was a set-apart mixture reserved only for the tabernacle and clothing of the priests.

# 38 KORACH

Numbers 16:1–18:32

Korah, Dathan, and Abiram rebelled against the authority of Moses and the priesthood of Aaron. It was two different rebellions with two different punishments, although both were incited by Korah. Korah was a Levite charged with duties in the outer tabernacle areas, but he wanted the priesthood for himself. This is why Moses put him to the test to see if he was truly chosen by God by telling him and his 250 men to offer incense, which is a duty only given to the sons of Aaron. Whereas Dathan and Abiram were not interested in the priesthood, so they did not come do the incense test with Korah and the 250 men, and rather just rebelled against the authority of Moses and complained against him in not bringing Israel to the promised land. Korah was with the 250 men offering incense, and later he went out with Moses to speak to Dathan and Abiram. And there Moses instructed everyone to separate themselves from the camps of Korah and Dathan and Abiram and not touch anything. And the earth swallowed them up. And then fire consumed the 250 men who had offered incense. Although Korah had offered incense, he died by being swallowed up by the earth. The bronze censers of Korah and his 250 men were hammered into plates to cover the outside altar outside, to serve as a reminder to everyone that Aaron and his sons were chosen for the priesthood.

Sheol is also mentioned in this passage. Sheol is in the center of the earth, and it is the place where the souls of the dead sleep. These men that were swallowed up by the earth were sent alive to Sheol, where their souls now sleep in death. Hades is the Greek word for the Hebrew word Sheol.

Then the sons of Israel complained against Moses and Aaron and accused them of killing the sons of Israel. And a plague broke out among them, probably disease, that killed them. And Aaron took a censer with fire from the altar and incense and put its aroma between the dead and the living in the camp, to make atonement and stop the plague. What is interesting to note is that blood was not required to make atonement in this case, but rather a pleasing aroma of incense was offered to appease the wrath of God. In the Brit Hadashah the incense symbolizes prayer. The intercessory prayer of a person of God is indeed sufficient to withhold the wrath of God and bring mercy.

Then Moses performed another test, and each tribe gave a staff, including the tribe of Levi. And whichever staff blossomed would confirm which tribe God had chosen for the priesthood. The staff of Aaron was the one that blossomed. This staff was eventually placed inside the Ark of the Covenant.

God had made the entire tribe of Levi responsible for the tabernacle, and Aaron and his sons responsible for the priesthood. Any mishandling or defilement of anything in the tabernacle and priesthood would fall on them and could result in their death.

The priests were given food by portions of the grain offering, sin offering, and guilt offering. They can only be eaten in a set-apart place in the tabernacle area, or later the temple area. The wave offerings and first fruit offerings were also given to the priests, and anything devoted to God. Anything devoted to God could be treasures and property, which were given to the priests.

Every clean animal that was first to open the womb was given to the priests, which was then used for sacrifices at the temple. But every firstborn unclean animal had to be purchased back to be returned to the original owner, for 5 shekels of silver, because God claimed ownership of every firstborn. And donkeys were not purchased back for 5 shekels of silver, but were purchased back with a lamb, and if not, then their necks had to be broken. And the firstborn of every man also had to be purchased back, because the service of the tabernacle nor the priesthood was given to the firstborn. They also had to be purchased back for 5 shekels of silver also. Unclean animals could also not be used for temple service, so that is why they were purchased back.

All offerings had to be salted. This is the “covenant of salt”. Salt gives good flavor. And in the Brit Hadashah salt represents good works, which gives good flavor.

All the tithes that are brought to the temple are given to the Levites, which includes the priesthood of the sons of Aaron. But a tenth of those tithes goes to the High Priest, and the best portion. This is a foreshadow of the priesthood of Yeshua in his 1,000 year rulership. He will receive a tenth of the tithes received by his immortal priests at that time, who will also govern the world with him.

# 39 CHUKAT

Numbers 19:1–22:1

In this parashah we read about the red heifer, which is a female animal. The red heifer to be used for this service had to be perfect and had to have never done any work. A priest, not the high priest, would take the red heifer outside the camp, and slaughter it, and take some of its blood with his fingers and sprinkle it 7 times towards the tabernacle. Then the entire red heifer was burned, with its skin and blood and dung, in the sight of the priest. And the cedarwood and hyssop and scarlet yarn was also burned with the red heifer. This is unusual, because sacrifices typically happened on the altar in the inner courtyard of the tabernacle, but this one happened not just outside the tabernacle but also outside the camp itself. And typically the organs of the animal were removed and washed, but in this case nothing was removed and everything was burned. This is a foreshadow of those that will be thrown over the lake of lava, outside of ancient Jerusalem. Just as the goat that is taken outside the camp on Yom Kippur symbolizes the Jews that will be trampled in the entire land of Israel outside of Jerusalem at the return of Yeshua, so in likewise manner this red heifer symbolizes all those who did not believe in Yeshua and did not obey the Torah, and they will be burned alive outside the southern side of ancient Jerusalem in the Valley of Hinnom in a lake of lava that will form there in the year 6,000 and will burn for 1,000 years until the year 7,000 from creation. This will happen in the sight of the angels, who are represented by the inner priests that serve inside the Tent of Meeting, and will cast those who disobeyed unto the lake of lava. Just as the burning of the red heifer was done in the sight of the priest, so in likewise manner the burning of all evil men in the lake of lava will be done in the sight of the angels, as it is written in Revelation 14:10. This act of punishment will render these angels unclean and they will not be able to reascend into the celestial city for 1 day until they have washed themselves. The celestial city is the true temple of God. The living that did not believe and obey at the return of Yeshua in the year 6,000 will be thrown there. And then those that do not obey during the rulership of Yeshua will be thrown there. And then towards the year 7,000 the dead that are resurrected that did not believe and obey will be thrown there and it will be a second death unto them.

The ashes of the red heifer were then gathered and deposited into an urn in a clean place. These ashes are another foreshadow of those that will be thrown into the lake of lava, who will become ashes under the feet of the righteous, according to Malachi 4:3. These ashes of the red heifer were then later mixed with water and used to purify the people of Israel if they became unclean by contact with a dead person. Anyone who came in contact with a dead person was to be unclean for 7 days. This water mixed with ashes was sprinkled on them on the 3<sup>rd</sup> and 7<sup>th</sup> day, and then at the 7<sup>th</sup> day that person also bathed himself with water and washed his clothes, and then they became clean. The 3<sup>rd</sup> and 7<sup>th</sup> day are a foreshadow of the 3<sup>rd</sup> and 7<sup>th</sup> millennium of this earth. In the third millennium the Abraham was called and 430 years later the Torah was given to Israel through Moses, and then at the 7<sup>th</sup> millennium the world will be ruled by Torah under the rulership of Yeshua beginning in the year 6,000. If a person died inside a tent, anyone who was inside the tent became unclean for 7 days also, even without physical contact. And if anyone touched a dead person that was killed or died naturally, or touched a human bone or a grave, they would also be unclean for 7 days. All of them and the tent and furnishings had to be sprinkled on the 3<sup>rd</sup> and 7<sup>th</sup> day. If anyone was not purified in this way and they came near the tabernacle then they had to be put to death for profaning the tabernacle. If this unclean person touched anyone, they would become unclean until evening. And anything they touch becomes unclean also. And the person that sprinkled the water and touched the ashes mixed with water would become unclean until evening.

In this passage Moses also disobeyed the word of God, and instead of verbally commanding the rock to yield water, as God had specifically told him, Moses struck the rock twice with his staff. Because of this transgression Moses was punished and was told that he would not enter the promised land. We must be very careful to obey absolutely every command that is given by God exactly as God commands.

Edom is also mentioned in this passage, who blocked passage to the sons of Israel. The Edomites are the sons of Esau, who was the brother of Jacob, who was later renamed to Israel and is one of the founding fathers of Israel. The Edomites today correspond to the nation of Jordan, which is next to the land of Israel in the east.

Eleazar the son of Aaron is also mentioned in this passage. Aaron was stripped of his set-apart clothes because he was not to enter the promised land also because of the transgression of Moses. And those set-apart clothes were then given to Eleazar to serve as the new High Priest. Eleazar is related to the name Eliezer, who was the servant of Abraham. And Eleazar is also the Hebrew version of the Greek name Lazarus, which relates to the parable of the rich man and Lazarus. Eleazar means "God has helped" because he was helpless, and "Eliezer" means "God is my help", because he is helpless. These three names are all connected. The interpretation of the parable is that the rich man representing the Jews comprised of the tribe of Judah and Levi will not inherit the kingdom of God, but rather Lazarus will inherit,

representing the Gentiles. The Levites will also be stripped of their priesthood, just as Aaron was stripped of his priestly service, and will be replaced by the superior priesthood of Yeshua, who will become high priest of the temple according to the order of Melchizedek, and his priests on the earth will be the 144,000 chosen, who will in part be comprised of believers that were formerly Gentiles, who were formerly helpless because the promises of Abraham were only for Israel, but after the first coming of Yeshua was extended to the Gentiles also, who became partakers of Abraham by the dispersion of tribes of Israel throughout the world. But even so, the Levites will not be entirely removed from the priesthood, and will serve in the outer areas of the temple like the Merarites and Gershonites within the tribe of Levi did. This is why the Levites that were not priests were commanded to shave, which brought shame to them, foreshadowing the shame of the Levites during the 1,000 year rulership of Yeshua, serving in the outer areas of the temple, as mentioned in Ezekiel 44:10–14.

By this time in this passage the sons of Israel were south of the Dead Sea, around Mount Hor, which is likely around Petra in the land of Jordan. And they were in between Edom which was probably to the northeast of them and Arad which was probably northwest of them. Arad was in Negev inside Canaan. Ancient Arad is probably the modern city of Arad which is in the northern Negev region. And the king of Arad came and attacked the sons of Israel. The sons of Israel defeated them and destroyed their cities. Then the sons of Israel traveled southward to the Red Sea, towards modern day Eilat, to go around Edom. Their original intention was to go through the King's Highway through Edom to go North, but Edom blocked them access. This caused the sons of Israel to become impatient, so they complained again. They called the manna that God was giving them loathsome. So God sent them serpents, that bit them, and many of them died. They admitted their sin, and God had mercy and instructed Moses to build a bronze serpent and to put it on a pole. Anyone that saw the bronze serpent would be healed. Later this bronze serpent was worshiped, and had to be destroyed because of idolatry. This passage also reveals to us the evils of sinning with our tongues and complaining. When Job was put to the test with much adversity, he did not sin with his lips and did not complain against God and did not curse God. This is how we must be also.

The Moabites are also mentioned in this parashah. They are the sons of Moab, who was a son of Lot. And the Amorites are also mentioned here, and they are sons of Canaan, who was son of Ham, who was cursed by Noah. The curse of Ham extended upon the Canaanite nations and territories, and even upon Egypt and its territory. Egypt was son of Canaan also. And the curse of Ham also extended upon Cush, which today is Ethiopia in Africa. And the curse also extended upon Put, which is Libya and Tunisia, which is also Africa. All these territories and its peoples have been cursed throughout time, with the plagues of Moses over Egypt, and then the conquest of Israel over the land of Canaan, and then the 4<sup>th</sup> seal of Revelation over the entire continent of Africa with death by famine and war and disease and attack by animals. The continent of Africa is around ¼ the percent of dry land of the earth. The curse will be lifted in the year 6,000 from creation, when the entire earth is purged of its evil dwellers, and then Egypt will be called "my people", according to Isaiah 19:25.

The Amorites attacked Israel. Yet Israel defeated them. And the giant Amorite king Og of Bashan also attacked them, but he was also defeated. The sons of Israel took possession of these cities and began to dwell in them. So even before the sons of Israel crossed the Jordan River to enter into the promised land, they already began acquiring territories. These Amorite territories east of the Jordan River were given to Reuben, Gad, and half the tribe of Manasseh.

# 40 BALAK

Numbers 22:2–25:9

After the sons of Israel attacked the Amorites and began to take possession of their cities east of the Jordan River, the Moabites began to fear them. The Moabites are the sons of Lot. So King Balak of Moab sent elders with money to a prophet named Balaam to pay him to curse the people of Israel. This was not a true prophet of God even though the text says that God spoke to him and that the ruach haqodesh entered into him for him to prophesy, but he was a man interested in money and was not fully obedient to God. The Torah portion says that the elders carried the fees of divination with them to pay Balaam, so this was a man that collected money to prophesy, like a fortune teller or medium. He peddled the word of God for gain of money. And even though the ruach haqodesh spoke to him, he was not fully obedient. Yes, he did not curse the people of Israel as God had told him, but then God gave him a command to not go with the men unless they called him to go with them. God gave him permission to go, but conditionally. But Balaam ignored the condition and even without the men calling him to go with them, he still went nonetheless. Probably very eager for more money and honor. This is why the anger of God was against Balaam, because he disobeyed, and an angel appeared before him with sword drawn ready to kill him. But at first the angel was not visible to Balaam, but only to his donkey. And the donkey did not want to move forward because of the angel it saw, so Balaam struck the donkey three times. And then the angel opened the mouth of the donkey to speak to Balaam. And then finally the angel appeared to Balaam and told him that his was perverse. But even so the angel showed Balaam mercy, and permitted him to go.

This passage is an example of believers we see today, who teach and prophesy the word of God to collect tithes and money. And they are not fully obedient to God either, because they do not obey the commands of God in the Torah because they have discarded the Torah of Moses. Many of them claim to have the ruach haqodesh, and they do not. And others might even perform true miracles and true prophecy by the ruach haqodesh or even demons, but they are still not true prophets because they do not obey what God commands. A true prophet of God is therefore someone that does not teach or prophesy for money, which today is the mark of the beast, and someone who obeys the commands of God in the Torah. These two characteristics are what distinguish a true man and prophet of God. This passage of the Torah is a great lesson for us in our time.

Balaam was also a man that looked for “omens” according to the text, which is forbidden by the Torah. Today astrology is a form of looking for omens, in the stars, or the use of tarot cards to look for omens in cards. Balaam even prophesied a true prophecy regarding Yeshua, that a star will come out of a Jacob, and that a scepter that will crush Moab. But because he was not obedient he was a false prophet.

Then the sons of Israel joined themselves with Moabite women. Later in another passage in Numbers 31:16 we read that these women were sent on Balaam’s advice to Balak. Certainly Balaam obeyed God in not cursing Israel, but then he gave Balak advise on how to cause them to fall, by inciting them to sin, to then receive punishment from God. This was the same sin of Satan, in deceiving Eve to cause her to sin, to then receive banishment and punishment from God. These women were idolatrous and did not obey the commands of God in the Torah, which is why God forbade them from marrying these types of women, because it would corrupt their actions and thoughts. It was not because they were Moabite women that God forbade marriage with them, but because they did not obey the commands of God. And these men of Israel that joined themselves with these women became idolatrous, worshiping Baal. And they were put to death.

# 41 PINCHAS

Numbers 25:10–30:1

Phinehas was son of Eleazer, who was son of Aaron. He was in the priesthood, because he was a descendant of Aaron. Phinehas was zealous for God and put a spear on an Israelite and his Midianite woman, because they were sinning. Because of this act of zeal, God established a covenant with him.

In this parashah a census was also done, of adult males ages 20 and up, who were able to go to war. This excluded woman, children, Levites, elderly, and infirm. So the count of men was 601,730, but there was likely 2 or 3 million people in total in the camp. This was the second census that was done, 40 years after the exodus, just before entering the land of Canaan. This was the census of the second generation of the sons of Israel. By this time, only Moses, Caleb, and Joshua were alive from the 1<sup>st</sup> generation.

The distribution of land in Canaan was determined by both the size of each tribe and by casting lots. First, a census was conducted to count the number of men in each tribe eligible for war, which determined how much land each tribe should receive. Then, regions of the land were defined, covering the entire territory of Canaan. Next, lots were cast to determine which region would be assigned to each tribe. This ensured that the location of each tribe's inheritance was chosen by God, not human preference. Finally, the boundaries within each assigned region were drawn and adjusted according to the population size of the tribe, so that larger tribes received more land and smaller tribes less, within the region they were given.

In this parashah, the laws of inheritance are introduced. The daughters of Zelophehad, from the tribe of Manasseh, approached Moses with a request: since their father had died without sons, they asked why they should not receive his inheritance. Moses brought their case before God, and God agreed, declaring that the daughters were right. As a result, a permanent law of inheritance was established in Israel:

1. If a man dies and has sons, they inherit.
2. If he has no sons, his inheritance goes to his daughters.
3. If he has no children, it goes to his brothers.
4. If he has no brothers, it goes to his father's brothers (uncles).
5. If no uncles, it passes to the nearest male relative in his clan.

Joshua was also appointed to be the new successor of Moses. The name of Joshua in Hebrew is Yehoshua. He is a type of Yeshua, which is a shortened version of the name Yehoshua. Moses brought the Torah to the people, but it was Yehoshua the one who lead the people into the promised land. This also applies to all humanity, because Moses brought the Torah to all humanity, but it is Yeshua that brings humanity to the kingdom of God in his 1,000 year rulership, and then into the New Jerusalem in the new heavens and new earth.

The judgment of the Urim is also mentioned in this parashah. It is a mystery what the the Urim and Thummin were exactly and how they worked, but they more than likely did not give a result of chance like ordinary dice do, but gave a supernatural natural response by God, probably as a binary response of yes or no, and probably by emitting light. There are elements in the tabernacle that were not ordinary, but supernatural, like the visible glory of God in the tabernacle, the pillar of fire and cloud, the power of the ark of the covenant, and even the adultery test conducted by a priest unto a woman. The Urim and Thummin were also likely supernatural in giving answers, although it didn't have to be supernatural to give an answer from God, because the outcome of every dice is determined by God, because God determines and predestines everything. The Hebrew word urim is based on the Hebrew word "ur", which means fire and light. The Urim and Thummin may have been precious stones that emitted light to give a yes or no response from God.

In this parashah, the Torah also establishes the daily olah offering, which consists of two unblemished year-old lambs, sacrificed each day, one at sunrise and the other at twilight. Each lamb is accompanied by:

1. A grain offering: 1/10 of an ephah of fine flour, mixed with 1/4 of a hin of beaten oil
2. A drink offering: 1/4 of a hin of wine, poured out at the base of the altar

And on each shabbat another two lambs were offered, aside from the 2 lambs in the daily olah offering.

1. A grain offering: 1/10 of an ephah of fine flour, mixed with 1/4 of a hin of beaten oil
2. A drink offering: 1/4 of a hin of wine, poured out at the base of the altar

So on each Shabbat, a total of 4 lambs were offered. 2 for the daily olah offerings (morning and evening), and 2 for the additional shabbat offering. A total grain offering of  $\frac{4}{10}$  of an ephah of fine flour was brought ( $\frac{1}{10}$  per lamb), mixed with a total of 1 hin of beaten oil ( $\frac{1}{4}$  hin per lamb), and a total drink offering of 1 hin of wine was also offered ( $\frac{1}{4}$  hin per lamb).

1 hin is approximately 3.6 liters and 1 ephah is approximately 22 liters.

At the beginning of each month (Rosh Chodesh), the Israelites were to offer the following additional sacrifices to God:

1. Olah Offerings:

- 2 bulls
- 1 ram
- 7 unblemished male lambs (1 year old)

Each animal had a grain offering mixed with oil:

- $\frac{3}{10}$  ephah of fine flour mixed with  $\frac{1}{2}$  hin of oil per bull
- $\frac{2}{10}$  ephah mixed with  $\frac{1}{3}$  hin of oil per ram
- $\frac{1}{10}$  ephah mixed with  $\frac{1}{34}$  hin of oil per lamb

Each also had a drink offering of wine:

- $\frac{1}{2}$  hin per bull
- $\frac{1}{3}$  hin per ram
- $\frac{1}{4}$  hin per lamb

2. Sin Offering:

- Male goat

For the Feast of Unleavened Bread after Pesach the Torah also commanded the following sacrifices:

1. Daily Sacrifices (Nisan 15–21)

Animals Killed Daily:

- 2 bulls
- 1 ram
- 7 male lambs (1 year old)
- 1 male goat (sin offering – no flour/oil/wine)

Grain Offering (mixed with oil):

- Bulls:  $\frac{3}{10}$  ephah  $\times$  2 =  $\frac{6}{10}$  ephah
- Ram:  $\frac{2}{10}$  ephah
- Lambs:  $\frac{1}{10}$  ephah  $\times$  7 =  $\frac{7}{10}$  ephah
- Total Flour per day:  $\frac{6}{10} + \frac{2}{10} + \frac{7}{10} = \frac{15}{10} = \frac{3}{2} = 1 \frac{1}{2}$  ephahs

Oil Mixed with Flour:

- Bulls:  $\frac{1}{2}$  hin  $\times$  2 = 1 hin
- Ram:  $\frac{1}{3}$  hin
- Lambs:  $\frac{1}{4}$  hin  $\times$  7 =  $\frac{7}{4} = 1 \frac{3}{4}$  hins
- Total Oil per day:  $1 + \frac{1}{3} + 1 \frac{3}{4} = \frac{37}{12} = 3 \frac{1}{12}$  hins

Drink Offering (Wine):

- Bulls:  $\frac{1}{2}$  hin  $\times$  2 = 1 hin
- Ram:  $\frac{1}{3}$  hin
- Lambs:  $\frac{1}{4}$  hin  $\times$  7 =  $\frac{7}{4} = 1 \frac{3}{4}$  hins
- Total Wine per day:  $1 + \frac{1}{3} + 1 \frac{3}{4} = \frac{37}{12} = 3 \frac{1}{12}$  hins

2. Total Over 7 Days

Animals Killed:

- 2 bulls/day  $\times$  7 = 14 bulls
- 1 ram/day  $\times$  7 = 7 rams
- 7 lambs/day  $\times$  7 = 49 lambs
- 1 goat/day  $\times$  7 = 7 goats

Grain Offering (Fine Flour):

- 1 1/2 ephahs/day  $\times$  7 = 10 1/2 ephahs

Oil:

- 3 1/12 hins/day  $\times$  7 = 21 7/12 hins

Wine:

- Same as oil  $\rightarrow$  21 7/12 hins

The sacrifices and offerings in Shavuot are exactly the same as Rosh Chodesh, except that in Shavuot the first fruits of wheat is also offered. And the sacrifices and offerings in Yom Teruah are exactly the same as Rosh Chodesh, except 1 less bull is sacrificed in Yom Teruah. And the sacrifices and offerings in Yom Kippur were the same as Yom Teruah, involving only 1 bull, but two additional goats were involved outlined in Leviticus 16, one was accepted by God as a sin offering and the other was sent outside the camp to Azazel.

And for Sukkot these were the sacrifices and offerings:

### 1. Daily Sacrifices (Tishri 15–22)

Animals Killed Daily (varies by day):

- Day 1: 13 bulls, 2 rams, 14 lambs, 1 goat
- Day 2: 12 bulls, 2 rams, 14 lambs, 1 goat
- Day 3: 11 bulls, 2 rams, 14 lambs, 1 goat
- Day 4: 10 bulls, 2 rams, 14 lambs, 1 goat
- Day 5: 9 bulls, 2 rams, 14 lambs, 1 goat
- Day 6: 8 bulls, 2 rams, 14 lambs, 1 goat
- Day 7: 7 bulls, 2 rams, 14 lambs, 1 goat
- Day 8 (Shemini Atzeret): 1 bull, 1 ram, 7 lambs, 1 goat

Grain Offering (Fine Flour mixed with oil):

- Each Bull: 3/10 ephah  $\rightarrow$  Total from bulls:  $71 \times 3/10 = 21 \frac{3}{10}$  ephahs
- Each Ram: 2/10 ephah  $\rightarrow$  Total from rams:  $15 \times 2/10 = 3$  ephahs
- Each Lamb: 1/10 ephah  $\rightarrow$  Total from lambs:  $105 \times 1/10 = 10 \frac{1}{2}$  ephahs

Drink Offering (Wine):

- Each Bull: 1/2 hin  $\rightarrow$  Total from bulls:  $71 \times 1/2 = 35 \frac{1}{2}$  hins
- Each Ram: 1/3 hin  $\rightarrow$  Total from rams:  $15 \times 1/3 = 5$  hins
- Each Lamb: 1/4 hin  $\rightarrow$  Total from lambs:  $105 \times 1/4 = 26 \frac{1}{4}$  hins

### 2. Total Over 8 Days

Animals Killed:

- Bulls:  $70 + 1 = 71$  bulls
- Rams:  $14 + 1 = 15$  rams
- Lambs:  $98 + 7 = 105$  lambs
- Goats (Sin Offerings):  $7 + 1 = 8$  goats

Grain Offering (Fine Flour):

- Bulls:  $21 \frac{3}{10}$  ephahs
- Rams: 3 ephahs
- Lambs:  $10 \frac{1}{2}$  ephahs

→ Total:  $34 \frac{4}{5}$  ephahs

Drink Offering (Wine):

- Bulls:  $35 \frac{1}{2}$  hins
- Rams: 5 hins
- Lambs:  $26 \frac{1}{4}$  hins

→ Total:  $66 \frac{3}{4}$  hins

# 42 MATOT

Numbers 30:2-32:42

In this parashah we read about vows. Unlike an oath, a vow is simply a promise to do something. If a man tells another man, "I will come to your house tomorrow, God willing", it is a vow. In the eyes of God the man has to do what he vowed, otherwise he sins against the man for not fulfilling his vow. The other man reserves the right to go to the authorities to compel the other man to do what he vowed. A vow is a commitment to do something and someone doesn't need to say "I promise" or "I vow" for it to be a vow. Even a written contract is not necessary for it to be a vow, although a written contract helps establish evidence to the authorities that a vow was made between two people. The mere words expressing the intent to do something is already a vow and promise. If a man makes a vow to another man and doesn't fulfill it, he sins against that man. If a man vows to God and doesn't fulfill it, he sins against God. A vow to God has greater weight than a vow to man, and has greater consequences. Yet in either case he must fulfill what he vowed to become right with the man or with God. Here are examples of vows in scripture. These are vows to God.

Then Jacob made a vow, saying, if God will be with me and will keep me in this way that I go, and will give me bread to eat and clothing to wear, so that I come again to my father's house in peace, then Yehovah shall be my God. Genesis 28:20-22.

And she vowed a vow and said, O Yehovah of armies, if you will indeed look on the affliction of your servant and remember me and not forget your servant, but will give to your servant a son, then I will give him to Yehovah all the days of his life, and no razor shall touch his head. 1 Samuel 1:11.

Whereas an oath has more weight than any vow, because it is making a promise and also binding something or someone under a curse if the promise is not fulfilled. If a man tells another man, "I swear on my body that I will come to your house tomorrow", then he is saying that if he doesn't fulfill his promise then let a curse come upon his body. If he says, "I swear on the temple of God that I will come to your house tomorrow", then he is saying that if he doesn't fulfill his promise then let a curse come upon the temple of God. The oath on the temple of God has greater weight than the oath on his own body, because the temple of God has greater value. And when God swears upon himself, he is saying that if he doesn't fulfill a promise then let a curse come upon him, which makes the promise very sure, because God will not allow a curse to come upon himself and there is nothing and no one greater to swear upon than God. This is also when a priest performed an adultery test on a woman, he bound her with an oath upon her womb, that if she was lying, that then a curse would come upon her womb. All oaths come accompanied with a curse if not fulfilled, unlike vows, which have no curse, but just incur sin if not fulfilled. Yet since we currently have no authority to bind anything with blessings and curses as angels do, then this is why Yeshua told us not to swear, because our oaths are innately false. Because if for example we swear on a tree to do something and we do not do it, then nothing will happen to the tree, because we have no authority to bind anything with curses. Whereas if an angel swears by a tree and doesn't fulfill it, the tree will rot and die.

If a woman is still living under her father's house, and she makes a vow or oath, if the father hears about it, he can nullify it on that same day, but if he does not nullify it on that same day, then she must fulfill her vow or oath. And if a woman is married, her husband may nullify the vow or oath of the woman, but if he does not nullify it on that same day, then she must fulfill her vow or oath.

In this parashah we also see the final battle of Moses. He sends 12,000 Israelites to go to war against the Midianites. The Midianite kings were put to death, and also Balaam was put to death. The soldiers gathered spoils of war, and kept alive the women and children. Yet Moses was angry with the soldiers for letting the women live, because they were the reason that the sons of Israel were caused to sin, because their minds were corrupted and did not have the Torah. So all the women were put to death and all the male children, and only the virgin girls were granted mercy to live. This is a foreshadow of what will happen at the return of Yeshua when he comes to take possession of the entire earth to impose his 1,000 year rulership over the entire world. Everyone in the world who has ever accepted money (which is the mark of the beast), or has ever approved of any leader or government in the world that does not rule according to the commands of the Torah (which is the image of the beast), will be struck with the agonizing boils of the 1<sup>st</sup> plague of Revelation. As it is written, "so the first angel went and poured out his bowl on the earth, and harmful and agonizing boils came upon the people who bore the mark of the beast and worshiped its image". Revelation 16:2. This will exclude the marginalized people in distant tribes that never participated in the financial system of the world and did not participate in the voting system of the governments of the world, and also the incapacitated and children that could not participate in neither of these. This is why it is written.

I will assemble the lame and gather those who have been driven away and those whom I have afflicted. And the lame I will make the remnant, and those who were cast off, a strong nation. And the Master will rule over them in Mount Zion from this time forth and aeonally. Micah 4:6-7.

Blow the shofar in Zion. Set apart a fast. Call an assembly. Gather the people. Set apart the congregation. Gather the old. Gather the children, even nursing babies. Let the bridegroom leave his room, and the bride her chamber. Joel 2:15-16.

But Yeshua said, let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven. Matthew 19:14.

The false prophets of the earth will be put to death over lava, like in the case of Balaam, and only certain groups of people will be permitted to live under the rulership of Yeshua, like it was with the sons of Israel when they soon began taking possession of the land of Israel. They permitted the young virgin girls to live, who were not as corrupt as the other Midianite people. And any person that killed anyone or touched a dead body had to undergo the 7 day purification process.

Whatever spoils of war they gathered that was metallic had to be passed by the fire. Then it was sprinkled with water mixed with the ashes of the red heifer. And if it could not withstand the fire, like something made of wood, it had to be sprinkled with the water mixed with the ashes of the red heifer. This is also prophetic, because at the return of Yeshua when all the cities of the world are left in rubble at the 7<sup>th</sup> and final plague, which is the global earthquake, and all humanity is captured and taken to the Valley of Jehoshaphat to be judged, then condemned to be thrown over the lake of lava in the valley of Hinnom, all cities in the world will be left in desolation and all that will remain scattered throughout the rubble in every city of the world are the goods of all humanity that they left behind, which will become spoils of war to the remaining survivors and to those that will be given authority to rule the world with Yeshua. Yet these spoils of war will have to undergo a purification process, because since the world was in sin there will indeed be items that will be contaminated by sin. And even their own death, the death of the unrighteous, is also part of the purification process of these goods and even all the earth, which is why the red heifer foreshadows the death of the unrighteous of the earth, which is reduced to ashes. And its ashes serve as purification to other people and even objects. Just as the unrighteous of the world are thrown over lava and are reduced to ashes, to then purify the earth of all its evil.

The spoils of war were then divided between them, half going to the 12,000 soldiers, and the other half going to the rest of the people of Israel. The soldiers then gave tribute to the High Priest from the spoils of war, and the rest of the people of Israel gave more tribute from the spoils of war to the Levites. And so in likewise manner it will be at the time of the return of Yeshua, once all humanity has been judged and condemned, the entire earth will be ransacked, and spoils of war will go to those who will rule with Yeshua and spoils of war will go to Yeshua, the High Priest of the order of Melchizedek.

The earth shall be utterly laid waste and utterly plundered. For the Master has spoken this word. Isaiah 24:3.

And I will shake all nations, so that the treasures of all nations shall come in, and I will fill this house with glory, says the Master of armies. The silver is mine, and the gold is mine, declares the Master of armies. Haggai 2:7-8.

There is also something else amazing in this parashah, not one of the 12,000 soldiers that went to war died. If 32,000 virgin girls were kept alive, this would have implied a greater population among the Midianites of around 120,000 to 150,000 people, with many fighters among them. Yet not one of the soldiers of Israel died, because they were in obedience and had the favor of God.

Finally, these lands east of the Jordan were given to the tribes of Reuben, Gad, and half the tribe of Manasseh, on condition that they too went into Canaan to fight so that the other tribes can also inherit the land. Once the land of Canaan was subdued, then they could return to their inheritance east of the Jordan River.

# 43 MASEI

Numbers 33:1–36:13

From Egypt to Canaan, the sons of Israel had 42 encampments in 40 years, starting from Ramsees until their final stop at the plains of Moab. And their first stop after leaving Ramsees was Succoth. Succoth means “tabernacles” in Hebrew, or “temporary shelters”. The place called Succoth is related to the feast of Sukkot, because throughout the whole 40 year journey of the sons of Israel in the desert that began in Succoth they dwelt in temporary tabernacles, “Sukkah”, awaiting to arrive at their permanent land in the land of Canaan. Yet even when they entered Canaan, they did not immediately inherit the land and did not live in permanent housing, but still remained in tabernacles and still fought battles, and slowly began to inherit land and populate permanent housing and cities. Even the tabernacle of God remained in use until it was replaced by the permanent temple structure in Jerusalem under the rule of King Solomon, 480 years after the exodus of the sons of Israel. And so in likewise manner it is in the kingdom of Yeshua. We figuratively await 40 Yovel years from his first coming in the year 4,000 of creation in Yovel 80 in 26 AD to his return in the year 6,000 in Yovel 120 in 2026 AD. And when he returns at the year 6,000, we enter the promised land by slowly taking possession of this entire earth under his 1,000 year rulership. But we figuratively still live in tabernacles because everything built under his 1,000 year rulership is temporal since it is the final 1,000 years of the 7,000 years appointed for the existence of this earth. And then finally when 20 Yovel years are completed in his 1,000 year rulership we finally arrive at the new heavens and new earth in the new Jerusalem, which is the true temple of God. Just as the sons of Israel did not arrive to Jerusalem and the temple of God until much later after they entered Canaan. The exodus story and the wilderness journey and the entry into the promised land is our story also, but in another time, and in a greater reality, because Egypt truly symbolizes leaving the slavery of sin, and arriving at the earthly promised land and the earthly Jerusalem and the earthly temple truly symbolizes arriving at the new heavens and new earth and the new Jerusalem.

God also gave them a command to drive out all the inhabitants of the land of Canaan, and to destroy all their idols. If they did not do this, the inhabitants would bring them trouble. This is because the Canaanites did not obey the Torah, so having one nation obey the commands of God and another not right next to Israel would bring trouble to Israel. If two people live in one house, and one is orderly and the other disorderly, the disorderly one brings trouble to the orderly one. Even a disorderly neighbor in a separate houses still brings trouble to the neighbors around him. This is also why today there is inherent conflict between the Palestinians in Gaza and the Jews in the land of Israel, because one nation upholds Torah in their own way whereas the other one disregards it. The Palestinians today are like the Philistines in ancient times, who as a people that did not uphold Torah brought trouble to the ancient Israelites who did uphold Torah. Yet if the Philistines in ancient times or the Palestinians today did uphold the Torah, they would have lived in harmony with Israel and in subjection to the authority God gave to the people of Israel to be the head and not the tail among all the nations of the earth. And in addition to this, by Israel allowing the Canaanite people to live in a land that God had set apart for the people of Israel to own and rule by his commands in the Torah, it would defile that set-apart land by permitting and tolerating sin in it. That is why God would also destroy the Israelites as he had intended to do against the Canaanites. To tolerate sin is to an accomplice to sin. This is all also a foreshadow in the kingdom of Yeshua, because when he returns, and we begin to take possession of the earth, we will purge the earth of all its evil inhabitants. All humanity will be captured by angels, and will be taken to the land of Israel, to be judged by us, and they will be condemned to be thrown over a lake of lava on the southern side of Jerusalem, to be destroyed body and soul. They are symbolically like the red heifer sacrifice, which is done outside the camp, and is reduced to ashes, and serves for purification purposes.

God also established borders for the people of Israel when they entered Canaan. Yet these borders were lesser than the ones promised to Abraham in Genesis 15:18 reaching only to southern Lebanon. Yet the original borders promised to Abraham were from the brook of Egypt to the Euphrates River. These original borders correspond to the 1,000 rulership of Yeshua, which is why the prophet Isaiah says that Yeshua will thresh from the brook of Egypt to the Euphrates River in Isaiah 27:12, which are the original borders promised to Abraham. And although the kingdom of Yeshua will extend over the entire earth, his kingdom, which will be the restored and glorified Israel, will be centralized in these original borders given to Abraham. This is why the distribution of land in Ezekiel 47-48 extends all the way up into the northern regions of Syria where the Euphrates River is, because it pertains to the distribution of land of the tribes of Israel in the 1,000 year rulership of Yeshua on this earth. And there will be a set-apart district for Yeshua and his millennial temple in and around Mount Zion, which will be constructed 300 years after his return, according to the 2,300 year timeline of the prophet Daniel. And in the first 300 years after the return of Yeshua he will first rule from the third temple in Jerusalem, then then he will rule from the fourth and greater temple in Mount Zion, which is the millennial temple of Ezekiel.

During the 1,000 year rulership of Yeshua we will be given land in the land of Israel, yet not among the surviving tribes of the remnant of Israel still in mortal bodies, which will be given 12 large portions of land from the brook of Egypt to the Euphrates River, but we will inherit among the 144,000 chosen only within the set-apart district of Zion, south of Mount Zion, in the city of Zion, which is where palaces will be built for each one of us. We will be as the Aaronic priests of the tribe of Levi who did not inherit large lands for agriculture as the other tribes did, but instead they inherited houses within cities.

And north of the city of Zion will be the middle district that will be given to Levi. And then north of Levi will be a district that will be given to the priests of Aaron and it is the place where the fourth temple will be built. The priests of Aaron will serve in the outer areas of the temple. Whereas Yeshua and the 144,000 will serve in the more interior areas of the temple, under a superior priesthood according to the order of Melchizedek, as kings also aside from being priests. The Levites will serve the Aaronic Priests, and the Aaronic Priests will serve the 144,000 chosen. Here is the distribution of land in Ezekiel 48:

Dan		
Asher		
Naphtali		
Manasseh		
Ephraim		
Reuben		
Judah		
Prince (Yeshua)	Top of Mount Zion and Fourth Temple and Aaronic Priests (Serving in outer areas of the temple)	Prince (Yeshua)
	Levi (Serving and supporting the Aaronic Priests, just as the Merarites and Gershonites and Kohathites served the Aaronic Priests in ancient times)	
	City of Zion and 144,000 (Serving in inner areas of the temple, who will be served by the Aaronic Priests, and the Levites will serve the Aaronic Priests)	
Benjamin		
Simeon		
Isaachar		
Zebulun		
Gad		

The Levites were also given 48 cities to inherit, and 6 of those cities were cities of refuge for anyone who killed anyone by accident. But in Ezekiel no Levitical cities are mentioned, and no cities of refuge, but rather the Levites are unified into just one land just like each of the other tribes are. Although this is a mystery, this may be so because in the millennial kingdom of Yeshua the 144,000 will each be assigned cities all around the earth, and so making the reach of the kingdom of Yeshua global, from the land of Israel, through the rulership of the 144,000 over the entire world. This is why in Luke 19:11-27 Yeshua tells one to take charge over 5 cities, and another to take charge over 10 cities. It is possible that the 144,000 will be given authority over all or most cities of the earth, which is estimated to be at around 10,000 to 12,000 cities in total. And each of the 144,000 will rule over cities, administering their construction, giving judgments, giving orders, and making known the commands of God in each city of the world, as was the intention for the Levites scattered throughout cities among all the tribes of Israel. Yet the central home of the 144,000 chosen will be in the city of Zion, south of Mount Zion, but will freely be able to transport all around the world to the cities assigned to each.

If someone killed someone else by accident, the family of the deceased may seek vengeance by putting the killer to death legally, because according to the Torah, anyone who spills the blood of another man must have his own blood spilled, even if it is by accident. But the Torah provides cities of refuge so anyone who spills blood may escape into it and be protected and await a trial. A trial must be done to determine if the killer committed premeditated murder or if it was negligence or if it was an accident. If it was premeditated murder or negligence, the killer to be put to death. If it was an accident, then he had to remain in the city of refuge until the High Priest died. If he left the city before the High Priest died, then the family of the deceased may legally put him to death without any penalty to them. In the kingdom

of Yeshua it is a mystery if cities of refuge will exist. In the times of Moses the killer had to wait for the High Priest to die before he can safely leave the city of refuge, but Yeshua the High Priest will never die. So in my opinion cities of refuge will probably not exist in the kingdom of Yeshua.

And finally, in this parashah we read about women who inherit land. If a woman inherits land, she must marry a man within her own tribe only, so that her land is not transferred to another tribe. Women did not inherit land automatically as men did, because it was assumed that each woman would each marry a man and coinherit her husband's land. But in the case of women that inherited their father's land because they had no brothers, they then had to marry within their own tribe.

# 44 DEVARIM

## Deuteronomy 1:1–3:22

In this parashah we now begin with the book of Deuteronomy. Deuteronomy in Hebrew means “words”. The book of Deuteronomy is a repetition of the Torah that was given at Mount Sinai. It is a repetition of the commands of God now for the second generation of the sons of Israel who are about to enter the promised land. The sons of Israel are now at the end of their 40 years in the desert. God has now instructed them to enter the promised land and to begin killing its evil inhabitants and begin taking possession of the land. Moses has also elected leaders and judges, to judge over hundreds and over thousands. In the kingdom of Yeshua this will all also happen. The inhabitants of the earth will be judged and will be put to death over lava, and Yeshua and his chosen ones will take possession of the entire earth. And those chosen to rule with him will sit in thrones to judge all humanity. Some will have greater authority than others and will judge over greater people in the world. The chosen will even judge over angels at the end of the 1,000 year rulership of Yeshua. And Yeshua will be the judge over Satan.

Moses also repeats what happened with the 12 spies who gave a bad report, and caused the people of Israel to commit the sin of complaint and disbelief. So God cursed that entire generation to remain in the desert for 40 years until they all died. And only Joshua and Caleb were to enter the promised land, along with the 2<sup>nd</sup> generation of the sons of Israel. The 2<sup>nd</sup> generation were still children when the 1<sup>st</sup> generation was cursed, and they did not know good and evil. These children foreshadow the Gentiles, who were still figuratively children in the knowledge of good and evil when the Torah was first given to the people of Israel at Mount Sinai. And so, just as the 1<sup>st</sup> generation, it is not the people of Israel that came first that will enter the kingdom of Yeshua, because of disbelief, but it will be the Gentiles that will enter, who came after, just as the 2<sup>nd</sup> generation. Yet only the Gentiles who believe and also mature in the knowledge of good and evil by learning and obeying the Torah of Moses will enter the kingdom of Yeshua. The Torah is what reveals everything that is good and evil, and teaches us what the laws of the kingdom of Yeshua will be in his 1,000 year rulership.

The Ammonites are mentioned in the parashah. The Ammonites are sons of Lot from his youngest daughter. And the Moabites are sons of Lot from his oldest daughter. And the Edomites are sons of Esau, the brother of Jacob. God instructed the sons of Israel to not harass or contend with the Moabites, Ammonites, and Edomites. The Rephaim lived in Moab and Ammon, but in Moab they were called Emim and in Ammon they were called Zamzummim. The Rephaim were sons of angels, just like the Anakim, which is why they were giants.

The Avvim were also living in and around Gaza. They were probably original settlers in the land from the genealogical line of Ham. Yet the Caphtorim destroyed them and settled in their lands. The Caphtorim later became known as the Philistines. The Caphtorim came from the island of Crete. The Philistines were later on destroyed. And today those lands of Gaza and Philistia are now dwelled by the people today we call “Palestinians”, who primarily descend from Arabia. And even though the word “Palestinian” is derived from the word “Philistine”, the Palestinians today are a different people than the ancient Philistines.

Just as with the Edomites, Moses had requested the right to pass from the Amorites east of the Jordan River, but the Amorites refused, just as the Edomites did. And the Amorites also attacked Israel. So because they attacked, the people of Israel destroyed them and began taking possession of their lands, east of the Jordan River, which then the tribes of Gad, Reuben, and half of Manasseh possession of. All the Amorites in these territories in the east of the Jordan were destroyed. Not one was left alive. The two main kings of these Amorite territories were Sihon king of Heshbon and Og king of Bashan, who was a Rephaim giant.

# 45 VAETCHANAN

Deuteronomy 3:23–7:11

In this parashah we read about Moses pleading with God to let him at least glance at the promised land. Notice how the promised land also included “Lebanon”, because this nation is in between the limits promised to Abraham, from the river of Egypt to the River Euphrates. God also instructs not to add or remove any command given in the Torah. Every command in the Torah is sufficient to cover all aspects of life and all situations of life. Nothing more is needed. We have to also be careful not to make the traditions of men into commands of God, which many Jews do. Traditions are great, so long as they are not taught as commands of God. These commands are also our wisdom in the sight of all nations. Anyone who studies and understands the Torah is intelligent and wise. God wants us to take possession of the earth and to enjoy his creation, so long as we do it in the parameters established by God in the Torah.

When God speak to the people of Israel from Mount Sinai, they only heard a voice but did not see a form of God. So in likewise manner it is now for us, we do not see the form of God, but we hear the words of God in our inner mind when we read the Torah. We are commanded not to make any images and worship them and also not to worship the sun and stars and moon. This is idolatry. In our modern times idolatry has been mixed with the gospel, with images of Mary and saints and angels. Even images of the crucifixion of Yeshua are made and placed in homes and even above beds. These images are honored with flowers and candles, and are put up in public processions on the streets. All these images are forbidden, because they are used to support a false idea that prayer and worship may be rendered to Mary and saints and angels. Prayer and worship belong only to God, in the name of Yeshua.

When God took the nation of Israel out of Egypt, he did so with power and miracles, sending plagues to Egypt and dividing the Red Sea for the nation of Israel to cross. Never in history has any god performed these tremendous signs as God has done. And at the return of Yeshua, God will reveal his power to all humanity in a much greater way, so that all humanity may learn to fear and admire him.

Three cities of refuge were also placed east of the Jordan, for the 3 tribes that inherited there first, which were Reuben, Gad, and the half tribe of Manasseh.

The Hebrew word for testimonies is “edot”. Testimonies are mitzvot that bear witness to events and miracles of God. The shabbat is a mitzvah that bears witness to God resting on the 7<sup>th</sup> day of creation. Pesaj is a mitzvah that bears witness to the deliverance of Israel from Egypt. Even the mitzvot of tefillin and mezuzah are testimonies that bear witness that we obey the commands of God, which can be seen on our foreheads and hands and entrances to our houses. Testimonies are signs.

The Hebrew word for statutes is “chukkim”. Statutes are mitzvot that are decreed by God that initially may not make sense, but there is a reason why God issued it. These commands include the red heifer sacrifice, purification of leprosy, and even the prohibition of wearing shaatnez. These are all considered chukkim mitzvot.

The Hebrew word for judgments is “mishpatim”. Judgments are mitzvot that teach us how to render decisions and penalties. These mitzvot teach justice for a society. These commands are self evident even without God having to issue them. “Do not murder” and “do not steal” are judgments. If someone murders then they deserve the death penalty. This is a judgment. If someone steals, they must repay back double as restitution. This is another judgment. “You shall not take bribes” and “you shall have righteous weights and balances” are also judgments. The Torah does not specify a single fixed penalty for sins like bribery or false weights, because their severity can vary. Depending on the circumstances and the harm caused, the penalty could be removal from office, restitution, or lashes. If the corruption caused wrongful death, it could even bring the death penalty.

The ten commandments are also mentioned in this parashah, which were written by the finger of God on stone tablets. These stone tablets were then later placed inside the ark of the covenant. In the ten commands adultery is forbidden. Since Yeshua, the mitzvah of adultery has now been expanded to include remarriage after divorce. When someone marries they are bound to their spouse until death in the eyes of God. Anyone who approves of remarriage after divorce or commits this act is in a sin that deserves the death penalty, because adultery is worthy of capital punishment. Coveting what belongs to someone else is also a sin. Merely coveting is not a sin, but coveting what belongs to someone else is what is sin.

The weekly shabbat is also part of the ten commandments. In the new covenant of Yeshua we must also keep the weekly shabbat by resting on it from commercial work and having a set-apart convocation. A set-apart convocation is a public Torah reading.

The Shema Israel is also in this parashah, which teaches that God is one, not a trinity as the Roman catholic church teaches. The concept of a trinity is a pagan concept that has never been taught in the Torah and in Judaism. The Shema Israel is also often repeated to fulfill the mitzvah of having those words in our inner minds and repeating them to our children always, but what many people do not understand is that it is not just those words in the Shema Israel that we need to repeat, but all the words and commands of God in the entire Torah. The Shema Israel is good to know and repeat, but the entire Torah and all its commands is what is necessary to know and repeat to ourselves and our children. When we are always talking about all commands of the Torah in all situations of our lives, we are already fulfilling the Shema Israel. The Shema Israel does not teach “do not murder” and “do not steal” and “rest on the shabbat”, but the Torah of Moses does. Yeshua criticized the Pharisees for vain repetitions, because to this day the Jews often repeat old prayers, without understanding.

God wants to put his words on our doorposts and gates. These are called “mezuzah”. And he wants us to put his words on our hands and foreheads. These are called “tefillin”. These are also called “totafot” in Hebrew. And they are also called phylacteries. Yeshua mentioned the phylacteries when he criticized the Pharisees for wearing them too wide to appear to be more set-apart and religious. Yet it is not just the words of the Shema Israel that God wants us to put on display, but also the commands of the Torah in general. If we put up a plaque that says, “Love God with all your inner mind”, you are also already fulfilling the command of the Shema Israel to put on display the commands of God.

And finally, after God gave Israel commands to live by in the land that he was about to give them, he also commanded them to destroy the nations that lived in that land. There were 7 nations that lived there that were evil. God was going to dispossess them of their land to give it to a nation that lived by his commands, which was Israel. And Israel was going to inherit cisterns that they did not have to dig and houses full of good things and vineyards and olive trees that they did not have to plant. So in likewise manner it will be for us in the kingdom of Yeshua. We will sit in thrones and we will be commanded to judge every human on earth and we will condemn them to death over lava for not having obeyed the Torah of Moses. And in doing this we will dispossess them of their lands, which will then be given to us. And we will inherit all their goods that we did not have to work for.

# 46 EIKEV

Deuteronomy 7:12-11:25

In this parashah we are instructed to obey the commands of God, which will then bring blessings to us and our household. If we disobey, then there will be curses and diseases upon us. Israel is also told that it would inherit the land slowly, as the nation grows and is able to subdue the land. God also took the Israel through the desert first, to test them, and see if they would obey his commands or not. The same happens to us, God tests us with difficult circumstances to see if we will obey his commands or not. And once Israel entered the promised land, there was abundance, and many fruit trees, and metals to dig out from the mountains.

God also reminds Israel that it is not because of their righteousness that they are inheriting the land, but because of the evil nations that currently inhabited Canaan. It is because of their evil that God was driving them out and giving the land to Israel, who was given the Torah to live and rule by.

In this parashah is also mentioned the golden calf the sons of Israel made to worship it. When Moses saw it he broke the two tablets of stone, and fasted for another 40 days, because God had intended to destroy the nation of Israel. But God relented from his wrath and had mercy on them.

Moses then cut two new tablets, and God then rewrote the ten commandments on them. And these new tablets were placed inside the ark of the covenant. And the tribe of Levi was chosen for the priesthood because of their zeal for God, instead of the firstborn.

God also instructs his people to circumcise their hearts. To circumcise your heart means to remove all uncleanness from the inner mind. If an impure thought goes into the inner mind, we are to cast it out immediately. This is circumcising the heart. 70 persons entered Egypt, and millions of people left to then enter the promised land.

And finally God reminds Israel to remember his power and the signs and wonders he performed to take the nation of Israel out of Egypt. And God instructs Israel to go take possession of the land, and obey his commands, so that they may succeed in the land and have blessings and abundance and rain. God also instructs Israel to bind his words on the hand and forehead, which today are called tefillin or phylacteries. And to write his words on the doorposts, which today is called mezuzah. And to teach the commands of God to the children of Israel, which today is often recited as the Shema Israel, but it is more than just those words, but the entire Torah. And again the borders of the true promised land are mentioned to be all the way to the Euphrates River.

# 47 RE'EH

## Deuteronomy 11:26–16:17

When we obey the commands of God in the Torah, then blessings come. Yet when we disobey the Torah, then curses come. The blessings were set on Mount Gerizim. Gerizim means to cut and separate, in which case when we obey the commands of the Torah we are cut away and set apart from the rest of the nations. And the curses were placed on Mount Ebal. The word Ebal probably comes from a Hebrew root word that means “bald”.

God told the people of Israel that he would centralize worship in a certain place after they entered, which today came to be known as the city of Jerusalem. That is the city God has chosen for worship. Jerusalem is the only city authorized for worship of sacrifices and offerings to God. In no other place on earth can this worship to God be done. In this parashah, Jerusalem had not yet been named or chosen to be the city of worship. And regardless of whether someone was close or far to Jerusalem, the animals that were set apart to God, like the firstborn, had to be brought to the temple in Jerusalem. They could not be killed and eaten privately in one's house. They had to be taken to God. Whereas ordinary animals, like deer, could be killed and eaten privately in one's house at any time. And someone was able to be clean or unclean to eat from these ordinary animals. But when someone ate from any set-apart food from God, they had to be clean.

And when any animal is killed, its blood had to be completely drained before eating it. We are forbidden from eating blood, because the soul of any living person or animal is in the blood. Eating blood is a crime punishable with death.

In this parashah we are also forbidden from inquiring about other gods, when the intent is to practice idolatry. And we are also instructed that if any prophet does a miracle yet teaches us to disobey the Torah, we are not to listen to him, and that he is worthy of the death penalty. And so in likewise manner any family member or friend that tries to entice us to disobey the Torah, we are not to listen to him, and that person is worthy of the death penalty. And any city that discards the Torah must be entirely destroyed along with all its inhabitants and even animals. And all the spoils of the city must be burned in the middle of the city, so that the wrath of God may be abated.

In this parashah we are also forbidden from shaving the head and cutting the body. The human body is set-apart, because it is made in the representation of God. Someone is only permitted to shave any part of the body when he is being purified of leprosy, or when completing the Nazirite vow, or if he is a Levite being ordained for temple service. In any other case, a person must let their hair grow, and he may trim it, but not shave it completely.

Any animal that chews the cud and has a divided hoof may be eaten, like sheep and goats. But a pig may not be eaten, because even though it has a divided hoof, it does not chew the cud. Any fish that has scales and fins may be eaten, otherwise they are unclean. All clean birds may be eaten, except vultures, eagles, owls, and ravens, which eat other animals and flesh. Any winged insect is unclean. We are forbidden from eating these animals and touching their carcass. And we are forbidden from eating anything that has died naturally. When someone eats any of these animals or touches their carcass, they become unclean, until evening. There is no death penalty for eating or touching any of these unclean animals. It just makes someone unclean, in which case they then cannot approach God at the temple or touch or eat anything set-apart. And if an animal dies naturally, its flesh may be sold to foreigners, but we are not able to do it because we are clean and set-apart. We are also forbidden from boiling meat in milk, because milk was made for infants to nourish the flesh, not to cook flesh.

The tithe is also mentioned in this parashah. Tithes were paid to God every year. Aside from the firstborn of every clean animal, every 10<sup>th</sup> clean animal had to be given to God as a tithe. If 10 sheep were counted, the 10<sup>th</sup> one was given to God as tithe. And a 10<sup>th</sup> portion of all the produce of the land for that year was also given to God. These tithes from every single person were stored in storehouses in Jerusalem and the temple, which provided ample food to the Levites throughout the year. And at the end of every 3<sup>rd</sup> year, the tithe was not brought to Jerusalem but was placed in storehouses for the Levites that lived in the towns, which was also available to the widows, sojourners, and orphans. When the tithe was brought to Jerusalem by the offerer, the offerer was also able to eat from the tithe, while he was in the city. If the tithe was too large, a person was able to sell the tithe for money, and bring the money to Jerusalem, and then purchase all the food in Jerusalem with that money.

The shabbat year is every 7 years. And then after 7 shabbat years, which is after the 49<sup>th</sup> year, is the Yovel year of the 50<sup>th</sup> year. The shabbat cycle resets, and then starts again after the Yovel year, for another set of 7 times 7 shabbat years. Debts must be released in shabbat years, for Israelites, but not for foreigners. And we are commanded to open our hand wide to the poor, even if we know the shabbat year is near and his debt must be canceled. In truth, we must be willing to share the basic necessities of the body without expecting anything in return, as Yeshua taught.

Israelite servants are to serve for 6 years as servants, then be released at their 7<sup>th</sup> year of service. They must be released with flock, threshing floor, and winepress. If a servant wishes to serve longer, until the next Yovel year, then his ear must be pierced with an awl.

All firstborn clean animals must be given to God at the temple. If the animal is an unclean donkey, it must be purchased back from God with a lamb, or its neck must be broken. And all other unclean animals are kept by the person and are not offered to God nor purchased back from God, like horses. If a firstborn clean animal is defective, it cannot be given to God at the temple and may be treated as an ordinary animal and eaten at the house of the person.

There are three feasts in the Torah, in which case every adult male had to make a pilgrimage to Jerusalem in each of these 3 feasts. Women and children were not required to go, but could voluntarily go. In Passover all the meat of the lamb had to be eaten in the same night and none could be left in the morning. And for 7 days it was not permitted to have leaven in the house. Then in the Feast of Weeks a freewill offering was brought to God according to how each was blessed by God. And then at the Feast of Tabernacles God commanded everyone to dwell in tabernacles for 7 days.

# 48 SHOFTIM

Deuteronomy 16:18–21:9

In this parashah God instructs us to appoint judges throughout the land. Each judge must make decisions with true justice, neither favoring the rich or the poor. And bribes are forbidden, because they subvert true justice. In the 1,000 year rulership of Yeshua he will appoint judges to help him judge all humanity, which is mentioned in the book of Revelation. These will sit in thrones to help judge all humanity. And those given authority to rule with Yeshua will even judge angels also.

Asherah poles are also forbidden, which was made to honor the pagan goddess Asherah. These are abominable objects. Today these abominable objects have taken the form of Christmas trees and statues of the virgin Mary. If anyone gives themselves over to idolatry, they must be taken outside the city and put to death, with two or three witnesses. The death penalty may not be given with only one witness. The witnesses are always the first to execute the death penalty, then the rest of the people. This is how evil is purged from society. In the Brit Hadasha evil is purged from the assemblies of Yeshua by casting out someone who continues to sin after two warnings. If it is a sin punishable with death, then they must be cast out immediately.

If any case was too difficult, then it was brought to the priest of the temple. And anyone who disobeyed the judgment of the priest or any judge would be put to death, because their judgment was the judgment of God.

In this parashah God also lets the people of Israel set a king over themselves, although the original form of government of God is a theocracy, where he himself is king over the people. Yet God permitted them to have a monarchical theocracy, with a king that represented God and executed the commands of God. This is how the 1,000 yearship of Yeshua will be, with Yeshua as king over the entire earth, executing the Torah over all humanity, in representation of God, as a monarchical theocracy. But then, after the 1,000 year rulership is completed, Yeshua will give the kingdom back to God, and God will rule directly over all humanity, as just a theocracy. The king of Israel was also instructed not to have many wives, because they would eventually turn their inner mind away from God, as it happened with Solomon. And he was instructed to also not have excessive gold and silver, which could also turn away his inner mind away from God. And the king of Israel was also instructed to write the Torah, which would be approved by the Levitical priests. But in the kingdom of Yeshua the priests will also be kings, and will have the Torah written in their inner minds.

The Levites did not inherit land as the other tribes did, and they lived from the offerings of the people to the temple. And so in likewise manner will it be with the 144,000 chosen at the rulership of Yeshua, who will not need to work the land to eat, but will be given food from the nations. Any Levite that came to serve God at the temple from any city was entitled to receive from these offerings.

Divination is also forbidden, which is the practice of seeking knowledge or knowledge of the future through rituals. Today divination can take the form of tarot cards. Fortune-telling is also forbidden, which is observing signs to derive knowledge or knowledge of the future. Astrology is a form of fortune-telling. Omen interpretation is also forbidden, which is watching for signs to determine if they are messages from God. If someone says that a broken mirror is bad luck, then this is omen interpretation. It is forbidden. Sorcery is also forbidden, which is making magic spells and potions. Charms are also forbidden, which are objects placed in the house for good luck. Mediums are also forbidden, who speak to spirits (ruach). Necromancy is also forbidden, which is seeking knowledge and guidance from the dead. And consulting with the dead in general is forbidden.

In this parashah we also read about a prophet that God would raise up like Moses, which today we have come to known as Yeshua. We are commanded to obey every word that came from his mouth. Yeshua also did come in the name of Yehovah, the old covenant name of God, because the name Yeshua means "Yehovah saves". Anyone who prophesies falsely in the name of God or in the name of another god deserves the death penalty.

The people of Israel were to designate 3 cities of refuge for anyone who committed accidental manslaughter. Someone who killed another accidentally may escape to one of the cities for protection from family member that would seek to avenge blood. Human blood is set-apart, unlike the blood of animals, because humans are made in the representation of God. Therefore if anyone sheds human blood, even by accident, then they deserve to have their blood be shed. But God knows accidents happen and there is no mal intent with an accident, so he has provided a way for a manslayer to leave the comfort of his own home and escape to a city of refuge, until the High Priest dies. But if the manslayer leaves the city of refuge before the High Priest dies, then the family is able to kill him and avenge blood without penalty to them, because ultimately innocent blood was shed. If the boundaries of the land of Israel grew, then they were

instructed to appoint more cities of refuge. Anyone who entered a city of refuge for protection had to be investigated to determine innocence or guilt. If they were guilty, then they were put to death by the avengers of blood.

We are forbidden to move the boundaries of our lands, which is the same as stealing. All offenses must be charged with two or three witnesses, never a sole witness. And if a false witness arises, and he is discovered to be a false witness, then whatever penalty he intended to have done to his brother must be done to him. Tooth for a tooth, eye for an eye, and life for a life.

Before going to war, any man who has recently built a house, or planted a vineyard, or become engaged, or is fearful may be exempted from war and may return home. Peace terms must always be offered first to a city before going to war with it, and if they accept, then they must become servants. But if they do not accept, then everyone must be put to death, except women and children and livestock. And the spoils of the city may be taken. This is what must be done to the cities far from the land of Israel, whereas the 7 nations within the land of Canaan had to be completely destroyed in a greater way and absolutely no one was to be left alive, because they were extremely evil. And when waging war against a city, it was forbidden to cut down fruit trees since they provide food. Only trees that did not bear fruit may be cut down in order to build siege weapons.

Any finally, when someone is found dead and it is not known who committed murder, an unsolved murder, then the nearest city to the body must be determined. And the elders of that city must take a heifer that has never worked and bring it to a valley with running water that is neither plowed nor sown and break its neck there. Then the elders must wash their hands above the neck of the heifer, as atonement, and recite a prayer.

# 49 KI TEITZEI

Deuteronomy 21:10–25:19

In this parashah we read about captive women taken as wives. Her head had to be shaven, her nails trimmed, and her clothing as a captive removed. These women are survivors from cities and nations taken captive in war by the people of Israel. These cities and nations are pagan people that did not obey the Torah, so when Israel who did obey Torah conquered them, these women taken as wives had to be humbled first. This is for their own good, because suffering and humility brings forth the fruit of obedience and submission. And so likewise it will be with the survivors of the nations at the return of Yeshua, they will become servants of those that will rule for 1,000 years, and once the 1,000 years are completed, then these servants will also become rulers in the new heavens and new earth.

We also read about the firstborn inheritance law, which states that even if the firstborn of a man is born from a second wife that is unloved, he must still recognize that child as his firstborn even if his first wife later gives birth to another child.

Any child that disobeys his parents deserves the death penalty, according to the Torah. Today teenage rebellion is common in the world, but according to the Torah of God this deserves capital punishment. Children must submit themselves to their parents.

Any man that is hung on a tree is cursed by God. This foreshadows the death of Yeshua, who was hung on a wooden Roman cross. His dead body has to be buried the same day before sundown, otherwise it defiles the land. Today museums exhibit dead bodies, which the Torah forbids, because dead bodies cannot be exhibited publicly nor be allowed to remain publicly visible on the land. A dead body must be buried or put away in a tomb before sundown.

We are commanded to help anyone in need of help and not ignore it. If we ignore giving someone help, then we sin. If we see someone's donkey go astray, then we are commanded to help bring the donkey back. If someone is in need of help on the street, then we must stop and help that person.

The Torah also forbids a man from wearing woman's clothing, and vice versa. This forbids transvestism. And today society has gone even farther into transgenderism, which is also forbidden, and worse than transvestism, because it also involves modifying the body to appear to be the other gender.

We are forbidden from taking a mother with her young. We must let the mother go, and only take the young. This is to ensure that animal populations remain balanced on the earth and do not go into extinction. God made nature and animals for our own good, but if we take absolutely everything from nature like a mother and also her young, we deplete nature of its animals to our own detriment.

We are commanded to build railing around our roofs, to ensure the safety of others. Everything we do must be with safety of others in mind. If someone dies by negligence of another, then that other person deserves the death penalty. Human blood is set-apart, because humans were made in the representation of God. So we must be very careful to watch out for the safety of each other.

Any crop we sow must not be mixed, only one type of crop per field. This is because each plant extracts different nutrients from the earth, and when we mix, the nature of one plant affects the nature of another plant. In the wild plants grow mixed, but whatever we ourselves sow must be separated. We also cannot yoke together an ox and a donkey, because they are two different types of animals with different capacities and needs. If we for example yoke together a dog and a hen, there will be chaos, with the dog dragging the hen wherever it wants to go. And we cannot mix wool and linen together, because this is a set-apart mixture reserved only for the priests and tabernacle. And we are commanded to wear tzitzit.

Any husband that falsely accuses his new wife of not having been a virgin when they became married must be whipped and fined 100 shekels of silver. He also cannot ever divorce her. But if it is true that she was not a virgin, then she must be put to death, for having committed fornication. When a woman loses her virginity, she should keep the sheets of the bed stained with blood to prove her virginity. These are the "tokens" of her virginity.

Any man that has sex with another man's wife must be put to death, him and the woman. Even a woman that is engaged must be put to death if she is found with another man. Both must be put to death. If a woman is within a city and she is raped, then she must cry out for help, in which case only the man is put to death. If she does not cry out for help, then both are put to death. But if she is raped in the open field and no one is near, then only the man is put to death.

And if a man rapes a woman that is not married or engaged, then he must take her as his wife and can never divorce her. And he must pay her father 50 shekels of silver. Back in those days a woman that lost her virginity would not have been desired by men, so this guaranteed that the rapist would at least take the woman as wife to then provide for her all the days of his life.

A man can never take his father's wife, even if she is a step-mother, because it is his father's nakedness.

Anyone with deformed or removed testicles or penis cannot enter the assembly of God, as well as anyone born from prostitution or fornication. Under the Brit Hadasha this does not matter, because eunuchs have been accepted by God and even receive the ruach haqodesh, but in the 1,000 year rulership of Yeshua these will again be excluded.

Ammonites and Moabites are also excluded, to the 10<sup>th</sup> generation. 10 generations is 1,000 years. The Ammonites and Moabites are sons of Lot. Lot escaped the wrath of God over Sodom, but still his descendance was corrupt and did not help Israel as they were entering the promised land. Prophetically the Ammonites and Moabites are like modern day protestants, who have some sense of righteousness, but are ultimately not in the path to the promised land because they do not have the Torah. A remnant of them will survive the great tribulation, but for 1,000 years they will not be permitted to enter the assembly of Yeshua.

We are commanded to not hate the Edomites. The Edomites are the Jews today. They are our brothers in the Torah, even though they reject Yeshua. And we are commanded to not hate the Egyptians, which is everyone in sin at the moment, because we came from sin.

During encampment every person was to avoid any evil thing. If someone became unclean, then they had to remain outside the camp, and bathe with water, and then return to the camp at sundown. A designated area for toilet had to be assigned outside the camp, and the excrements covered with earth. Today modern toilets fulfill this command, taking away excrements outside the house in modern pipes. And if an animal excrements inside the house, then we are to clean it to keep our houses set-apart in cleanness.

We are not to return any servant that has escaped from his master. If he escaped, it is probably because he is being abused. We are to help the servant and help him lodge with us.

Prostitution is also forbidden, and bringing the wages of prostitution or an unclean animal to God is an abomination. Today prostitution takes the form of pornography also, which is making money from videos of sexual acts.

We are forbidden from charging interest from our brother, but from a foreigner we must exact interest. In the 1,000 year rulership of Yeshua we will not be able to charge interest from anyone we lend to among the 144,000 chosen, but from the nations outside the 144,000, which will be foreigners, we may charge interest.

We are commanded to fulfill anything we promise to God. Whatever comes out of our lips we must do. This even applies to promises we make to our neighbors. Whatever we promise we must do, otherwise we sin against our neighbor.

In the time of Moses, divorce was permitted if a man found sexual immorality in a woman, an indecency. And once she becomes wife to another man and that man dies or divorces her also, then the first man was not permitted to take her back as wife. Yet today in the Brit Hadasha the first woman we marry is wife until death. If we divorce and marry another woman then we commit adultery. Only death ends marriage now.

When a man newly marries, he is not obligated to go into the army or perform any public duty for 1 year, so he may enjoy his new wife. Mill or upper millstones were not permitted to be taken into a pledge because these provided food for a family. Kidnapping is punishable with death.

A lender is not permitted to go into a house to collect a pledge, but had to stand outside. This command forbids oppressive practices to collect debts. Today a form of oppression is calling many times in one day to try to collect a debt, to harass someone. This is forbidden. We must loosely collect our debts, and knowing that every 7 years debts are forgiven anyways.

We are commanded to pay wages on the day we promise to pay them, because a worker depends on them. And fathers must not be put to death for the sin of children nor children be put to death for the sin of fathers. Each must bear their own sin.

When we reap a harvest, we must leave the remnants to the poor. We are not permitted to glean absolutely everything from a harvest.

A guilty man must not be whipped beyond 40 times to not disfigure him. An ox must not be muzzled while it is working, so it may eat while it works.

In the time of Moses if a married man died without any sons, then his living brother had to marry his dead brother's widow. This ensured that the widow would not be left alone without any sons to take care of her when she grew older. This is called Levirate marriage. If the brother chose not to take her as a wife, then a ceremony was done and the widow would spit on him and take one of his sandals. In the Brit Hadasha this command no longer applies, because whoever we marry is our spouse until death. We are not permitted to take a second wife in a Levirate marriage.

In any conflict any woman who seizes the private parts of a man deserves to have her hand cut off, because she put his descendance at risk. This also forbids kicking a man in the testicles, because it is taking away his ability to reproduce and have descendance.

We are also commanded to not have false weights. Today false weights are paper money and fiat currency.

And we are commanded to blot out the memory of Amalek. Prophetically the Amalekites are like those who persecute believers, who in the kingdom of Yeshua will be brought to destruction over lava. Their memory will be destroyed during the 1,000 year rulership of Yeshua.

# 50 KI TAVO

Deuteronomy 26:1–29:8

In this parashah we are commanded to bring a first fruit offering to the priests of the temple, which is in Shavuot. It is brought in a basket to the temple. This first fruit offering is of wheat. 50 days before this offering is made is the first fruit offering of barley. There are the only two first fruits offerings in the Torah. The first fruit offering of Shavuot represents those that receive the ruach haqodesh from Abraham to the return of Yeshua in the year 6,000. And these who receive the ruach will become first fruits among the dead to receive the new immortal body 2,000 years after the anointing of Yeshua. Whereas the first fruits offering of barley represents Yeshua, who was the first fruits among the dead to receive the new immortal body.

Every year a tithe of the agriculture must be brought to the temple in Jerusalem. If the tithe was too large or someone was too far from Jerusalem, they could sell the tithe for money, and bring the money to Jerusalem to then purchase food with it, to then bring it to the temple. Every 3<sup>rd</sup> year, instead of giving the tithe to the priests, it was given to the widows, orphans, the poor, and the Levites.

Any altar that is made for God cannot be made with hewn stones. The reason behind this is because hewn stones must be hammered and chiseled, which brings disharmony and loud noise to the altar area that is set apart to God. If stones are hewn in another area, then this is permitted, and those hewn stones can be used at the temple and altar. This is why the altar in the temple was made with hewn stones, because these stones were hammered and chiseled in quarries outside the temple complex.

When the sons of Israel crossed the Jordan River, blessings were given to them from Mount Gerizim, if they obey the commands of the Torah. And curses were given to them on Mount Ebal, if they disobey the commands of the Torah. And the commands of the Torah were placed in stone on Mount Ebal. There is a reason for this, because although the Torah is good and righteous and set-apart, it brought the curse of death upon us, because it revealed our sin. This is why the Torah was placed not on the mountain of blessings, but on the mountain of curses.

When we obey, everything that we do is blessed. When we go out, and when we go in is blessed. Whatever work we do is blessed. Our household is blessed. Even when adversity comes, we are still blessed, and everything works out for our own good. But when we disobey, everything we do is cursed. And we are struck with diseases and poverty and drought and famine and financial ruin.

And finally, during the time of 40 years in the desert, the clothes and sandals of the sons of Israel did not wear out. Whatever little that they had in their temporary journey endured, until finally they came to the promised land. And the same it is for us, if we obey, even in our temporal sufferings whatever little that we have will endure during our short time in these bodies until the return of Yeshua, and God will provide to us what we need.

# 51 NITZAVIM

Deuteronomy 29:9–30:20

If we obey the commands of the Torah, we will prosper. If we disobey, then we lose everything, even our own lives. God wants us to enjoy ourselves in everything that we do, but in the context of his commands. When the sons of Israel left Egypt, they went amidst the nations and saw all the evil acts that they did. So in likewise manner it is with us, when we leave the sin of Egypt, we then cross the test of the desert having little, and we see the evil acts of the nations around us. We are to remain set apart from everyone else and enter the promised land always obeying the commands of God, so that we can succeed and live, whereas the rest of the nations are destroyed because of disobedience.

If we repent and stop disobeying the commands of God, then God forgives us and heals us and restores us. The opportunity to be forgiven is granted unto us because we are all victims of the deception of Satan, whereas forgiveness is not granted to angels if they sin. There is life and good if we obey the commands of God. Otherwise there is only death and evil if we disobey the commands of God.

“Good” is when there is order and harmony, whereas “evil” is when there is disorder and disharmony.

# 52 VAYELECH

Deuteronomy 31:1–30

Moses led the sons of Israel through the desert until he was 120 years old, then he died. Then Joshua came into authority, and led the sons of Israel into the promised land. The same happens to all humanity, the laws of God have been known to all humanity for 120 Yovel years, and Moses has made known the Torah to all humanity in those 120 Yovel years, yet at the 120<sup>th</sup> Yovel year in the year 6,000 is when Yeshua brings those who obeyed and believed to the promised land at his 1,000 year rulership. Even the name Joshua in Hebrew is Yehoshua, which is a longer version of the name Yeshua. Moses teaches us the laws of God in the Torah, and Yeshua is the one who brings us to the promised land, where he will enforce those laws upon the entire world.

Every 7 years at the shabbat year in Sukkot the entire Torah must be read for everyone to hear it.

Moses knew that the sons of Israel would rebel after his death, because since they rebelled while he was still alive, then they would obviously rebel much more after his death. So the words of the Torah served as testimony against them. And even in the Brit Hadash we read that the Torah is not given for the righteous, but for the torahless. If everyone were righteous, there would be no need for a written Torah. This is why the Torah will eventually pass away once this earth and this heaven pass away, because it will not be necessary in a new heavens and new earth where everyone is righteous and will have the laws of God written in the hearts.

# 53 HA'AZINU

Deuteronomy 32:1–52

This parashah is regarding the song of Moses, which is prophetic, which is why it is mentioned in Revelation 15:2-4. It will be the song those who are saved will sing at the return of Yeshua. The rock mentioned in the song of Moses is Yeshua, who the Jews rejected. Yeshua is also mentioned as the figurative rock in 1 Corinthians 10:4. The people of Israel drank from a rock in the desert. In the Brit Hadashah we figuratively drink from the water that comes from our rock Yeshua, as we figuratively travel the desert to the promised land at his return. The water of Yeshua are his words that he gave to his disciples, who then passed it on to the Gentiles, which is us. That water washes us from our uncleanness and gives us life. And after the Jews rejected the rock, God then hid his face from them and tore them to pieces with the destruction of Jerusalem and the temple and dispersed them throughout the world, and chose the Gentiles, to make them jealous with a foolish people to whom the Torah was not given.

God then permitted Moses to glance at the promised land before his death. Moses did not enter the promised land because of his disobedience in not speaking to the rock as he was commanded. Only Joshua and Caleb enter the promised land from the 1<sup>st</sup> generation of those who left Egypt. And Joshua led the 2<sup>nd</sup> generation into the promised land. The name of Joshua is Yehoshua, who is a type of Yeshua. Moses teaches us the Torah, but Yeshua is the one who leads us into the promised land at his return.

# 54 V'ZOT HABERACHAH

Deuteronomy 33:1–34:12

This is the final parashah of the 54 Torah portions. All tribes of Israel are given a different blessing, including the sons of Joseph, which are Ephraim and Manasseh. However, Simeon is not given a blessing from Moses. According to the Torah, Ephraim numbers would be enlarged more than Manasseh, and Ephraim was to become a father of a multitude of nations, according to Genesis 48:19. This happened when Assyria took the house of Israel captive. Ephraim was the dominant tribe in the house of Israel, which was taken to Assyria, and never returned to the land of Israel. From Assyria the tribe of Ephraim later continued to scatter throughout the world, possibly becoming the father of the nations in Asia and Europe. Whereas in Genesis 49:8–10 Judah is blessed with always having the scepter, and throughout time has been fulfilled, because in Judah was the monarchy of kings ruling from Jerusalem, and later in time the Jews became wealthy all over the world, and today the Jews now rule again in the land of Israel. The Jews are the house of Judah. And from Judah also came Yeshua, the greatest monarch in all creation, who will rule the world with a scepter of iron.

And finally, Moses was permitted to give one glimpse over the promised land, before his death in Moab, at the age of 120 years old. He was the greatest prophet the world has ever seen until today, performing great signs of power over Egypt and in the desert the world has never seen until now. But the time is soon coming when the two witnesses of Revelation will appear, who will perform greater signs of power than Moses, and then ultimately Yeshua will return, performing even greater signs of power, bringing the 7 plagues of Revelation unto all the nations of the earth. Yeshua will be the greatest prophet of all.

In a way, just like Moses, we too get a glimpse of the promised land when we look at and visit the land of Israel, in these first 6,000 years of this earth, which is 120 Yovel years. But then, at the year 6,000, the kingdom of Yeshua will be established in the land of Israel, and we will figuratively cross the Jordan River into the promised land of Israel, and rule together with Yeshua. Moses brought the people of Israel to the Jordan River to his 120<sup>th</sup> year, but then it is Joshua who brought the people of Israel into the promised land. Joshua is a type of Yeshua, this is why his name is Yehoshua, a longer version of the name Yeshua. And “Jordan” in Hebrew means “descend”, which also corresponds to Yeshua, because when he descends from heaven unto the earth, that is when we will also cross over to the promised land into Israel. And in the first 6,000 years and first 120 Yovel years Moses teaches us the commands of God, so that we then rule by them and live by them perfectly in the 1,000 year rulership of Yeshua starting in the year 6,000, which is when we cross the Jordan River figuratively and enter into the promised land into Israel.