

Parashat Bechuqotai-The Circle of Life:

Vayiqra (Leviticus) 26:3- 27 :34



Introduction: As we come to the end of Vayiqra we find Yisrael & therefore all faithful people of YHWH receiving a multitude of blessings but also rebukes in the form of the curses. Surely of exceedingly greater blessing in this Torah must be that if Yisrael diligently keeps the words of YHWH they will have this most wondrous promise as stated in:



Vayiqra (Leviticus) 26:11 I will place my Mishkan (Tabernacle) among you and my soul will not purge itself of you. **12** I will walk among you.

From this reading, however, is it possible that in completing **Vayiqra (Leviticus)** we are discovering the entire **besorah “the good news”** as we think of it, or could it indeed be revealing a circular reasoning as I hope we will in due time come to see since what we experience in this portion is another opportunity for Yisrael to reaffirm the connection with YHWH the incomprehensible one.

The Torah Portion:

Throughout this portion that completes Vayiqra we find a great array of the many blessings as Yisrael **studies** Torah & **observes** the **Mitsvot** (Commandments) which will culminate in **YHWH** dwelling among his people.



However, disobedience as detailed will also lead to disaster as listed in the 3rd Aliyah resulting in **disease, famine, enemy occupation, exile & desolation.**

Reflective Symbols

Surely, we are reminded of a common theme that began at the beginning when Adam walked with Elohim in Eden but he was given instructions how that fellowship would be maintained.



**Adam's &
Chavah's
[Eve]
disobedience**

We are made painfully aware how through disobedience Adam lost the ability to walk with YHWH and was sent from his presence. **All of scripture** then is about the means by which mankind may return to the presence of YHWH which is powerfully detailed even in the artwork of the **Beyith Ha Mikdash (the Temple)** of Sh'lomo (Solomon) as shown:



Just as Eden had trees, so too the temple had images of **trees & flowers** carved into its walls and **Cherubim** [Angels] carved in gold on the doors. **Yom Kippur** [the day of Atonement] therefore is looking back to Eden but prophetically it also looks forward with a hope of Yisrael once again being able to enter the presence of YHWH for all time.

By saying Circular, the scriptures are truly the circle of life since Adam started in a perfect state in fellowship with YHWH and all of Scripture details the way that YHWH has designed to bring Mankind back to that state of perfect fellowship.

The Motivation:

What we read concerning the blessings & curses regarding obedience & dedicated Torah study can never be maintained if it is grounded on the flimsy foundation of what we may receive from the relationship with YHWH. True fellowship must surely be founded not on the blessings but must be established on the knowledge of the other person in the relationship therefore, on the love one has for & from the other.

This is so perfectly addressed by **Yeshua** himself when he is addressed by the **P'rushim (the Pharisees)** in:



MatithYahu (Matthew) 22:34-40 When the P'rushim (the Pharisees) heard that Yeshua had silenced the Sadducees, they called a meeting to discuss how to trap Yeshua. **35** One of them a Lawyer an expert in the Torah asked him a question testing him. **36** Teacher "which is the greatest commandment in the Torah." **37** Yeshua answered him, all the Covenant words are perfected in this, "Love YHWH your Elohim with every passion of your heart, with all the energy of your being, and with every thought that is within you.' **38** This is the Royal and the greatest commandment. **39** And the second is like it in

importance: 'You must love your neighbour in the same way you love yourself.' **40** All the Torah and the Prophets rest upon these two Royal Commandments.

Since love is a human emotion how is it possible to legislate it, in order to muster up such feeling. **Rashi** the Honoured sage tells us how to achieve this by allowing the Torah to be upon our heart so as to arrive at the recognition of YHWH & to cling to his ways. But how can we do this!



Rambam honoured sage suggests that this may be achieved by contemplating on **YHWH's** greatness, the intricacy of his creation and his concern for every creature by which one may attain to the love of his creator. Therefore, **Hebrew thought** suggests that love, though it is out of the control of man, can be activated by contemplation and study, activities that are subject to man's will, can indirectly produce love.

This too leads to circular thinking in that many would say that the motivation for study & obedience is love because:

1. **Love Motivates us the obey.**



For we read this in:

Yahuchannan (John) 14:15 “If you love Me, you will keep My commandments. **TLV**

Yahuchannan (John) 14:23- 24 Yeshua replied, “Loving me empowers you to obey my word. And my Father will love you so deeply that we will come to you and make you our dwelling place. **24** But those who don’t love me will not obey my words. **TPT**

Just as the emotional activating force that causes anyone to desire to please the other that is loved will cause one to set aside one’s own benefit to cause the other to be happy, so should that not be the same force in all of us that causes us to obey our most glorious Creator who is perfect in all his ways.

Like unto Yisrael the blessings will simply be the result of our relationship, as YHWH dwells with us. If in any way we fail to fulfil YHWH’s covenant expectations of us, like the **Shabbat, the feasts & all those character traits** that the counting of **the omer** to **Shavuot** [Pentecost] desires to stir up in us, we need to know the compassionate one will still be faithful. We however must make our greatest endeavour to know what His expectations might be & look deeply in our own heart to discern just how deep is our love & ask YHWH to help us activate that love that we only have because we acknowledge his love, since we can only love because he first loved us according to **Yahuchanan Aleph (1 John) 4:19**

The good news however is that YHWH’s eternal love for his people is not based on the fickleness of human emotions but on the solid bedrock of **Covenant**. Although the covenant blessings promised to the Yisraelites when they left **Mitsrayim (Egypt)** came with specific conditions, the **Abrahamic Covenant** upon which they were based was unconditional.

WWW.NETZARIMANTOECIE.COM



**The Abrahamic
Covenant of the
Parts**

www.netzarimantoeicie.com
Reclaiming the original faith-
Part 6

For evidence of the reliability of the faithfulness of YHWH, we need look no further than the establishment of the modern-day state of **Israel**, the restoration of the land to amazing fruitfulness, and the drawing of His people home to the Promised Land from the four corners of the globe. This can be seen by looking to an Image of **Yerushalayim & Yisrael** in the days of Mark Twain and comparing that to now.



[In this image Mark Twain gives his Description of the Land of Israel in 1881](#)

It is a desolate country whose soil is rich enough but is given over wholly to weeds. Is a silent mournful expanse... We never saw a human being on the whole route... There was hardly a tree or shrub anywhere. Even the wild Olive and the Cactus, those fast friends of the worthless soil, had almost deserted the country.

2. Love Demonstrated:

Since Yisrael & man in general truly lacks the ability to fulfil YHWH's expectations for his people He has demonstrated his deep, compassionate desire to dwell with us in sending forth his son **Yeshua** the perfect image of the invisible **Elohim**. It is therefore to our exceedingly great advantage to see how the death, resurrection & ascension of Yeshua is the wonderful completion that would lead finally to **Shavuot** (Pentecost).

WWW.NETZARIMANTOECIE.COM

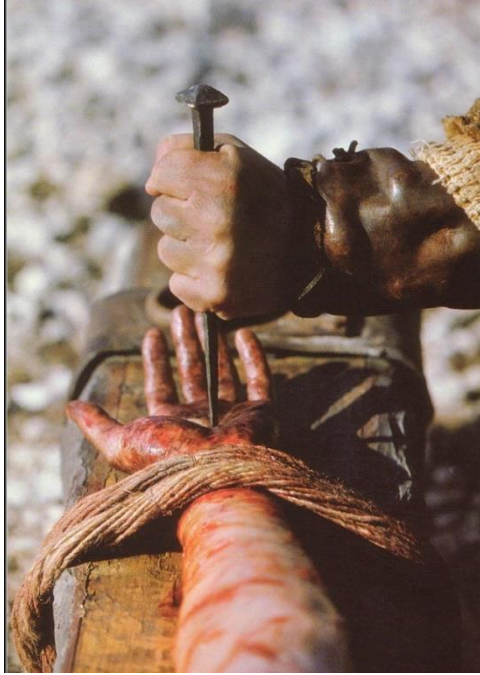
The Giving of the Ruach Ha Kodesh [The Holy Spirit]



This is surely the pinnacle of YHWH's blessings with the giving of the **Ruach Ha Kodesh** as His presence within each believer.

At the beginning of the book of **Vayiqra (Leviticus)** I made the point that all the sacrifices that were so clearly detailed truly were personified in **Yeshua** who was the atonement for all sins and so He opened the door to **YHWH** and the complete renewal of the broken covenant that separated mankind from YHWH all the way back to Adam and this was finally achieved through his blood on the execution tree.

Under the strength of this covenant, we read in:



YeshaYahu (Isaiah) 43:25 “I, even I, am He who blots out your transgressions for My own sake; And I will not remember your sins.

But does this new-found freedom in Messiah give us a license to sin, forsaking the standards set forth in **YHWH’s law**? The apostle **Shaul** (Paul) answers this question with a resounding **chalilah!** (May it never be!) as stated in:

Romans 6:1–2 “What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer?”

Therefore, we no longer need to serve YHWH in fear of punishment but rather with the thought that he lovingly is for us and **Shaul** (Paul) makes that so

abundantly clear in:

Romans 8:31-35 What then shall we say to this? If Elohim is for us, who is against us? **32** Truly, He who did not spare His own Son, but delivered Him up on behalf of us all – how shall He not, along with Him, freely give us all else? **33** Who shall bring any charge against Elohim’s chosen ones? It is Elohim who is declaring right. **34** Who is he who is condemning? It is Messiah who died and furthermore is also raised up, who is also at the right hand of Elohim, who also makes intercession for us. **35** Who shall separate us from the love of the Messiah? shall pressure, or distress, or persecution, or scarcity of food, or nakedness, or danger, or sword?

It is truly in this that believers today form wrong teachings in that the truth of this scripture should be the very motivation for us to fulfil the Torah & obey the **Mitsvot** (the Commandments) having the foundation of love & covenant that cannot be broken and is eternal. **Kepha** (Peter) puts it this way in:

Kepha Aleph (1 Peter) 1:3-4 Blessed be the Elohim and Father of our Master Yeshua Messiah, who according to His great compassion has caused us to be born again to a living expectation through the resurrection of Yeshua Messiah from the dead, **4** to an inheritance incorruptible and undefiled and unfading, having been kept in the heavens for you, **5** who are protected by the power of Elohim through faith, for a deliverance ready to be revealed in the last time,

This power of Elohim that protects us is surely representative of the outpouring of the **Ruach Ha Kodesh** (the Holy Spirit) at **Shavuot** (Pentecost/the Feast of Weeks) since we read of the Renewed/ New covenant in these terms:

Torah Engraved Upon Hearts



Hebrews 8:10 For this is the covenant that I will make with the house of Yisrael after those days, says YHWH: I will imprint My Torah (laws) upon their minds, even upon their innermost thoughts and understanding, and engrave them upon their hearts; and I will be their Elohim, and they shall be My people.

Conclusion:

What I hope we come to see as we end the book of **Vayiqra (Leviticus)** is that YHWH is revealing most emphatically that he desires to walk with his people just as he walked in the garden of Eden with Adam & the means to that fellowship was through obedience based on love, and the Torah is literally revealing the heart of the Father. I would like to point out however the curses are not in his heart, but we could say they are the consequence of disobedience because YHWH cannot contradict his word. The joy we however have is in knowing just how great his love is for his people because through **Yeshua** he could open the door to himself and secure our Salvation. Therefore, will we endeavour to demonstrate our love for him by keeping to the best of our ability his Torah though resting on our faith in Yeshua or will we ignore his expectations like an adulterous wife and expect him to be faithful anyway. He has done all he could, so are we willing to do all we can because if not the question must be asked: **“how deep is your love.”**

Could it then be that at the judgement seat of Adonai this may apply:



MatithYahu (Matthew) 7:22-23 Many shall say to Me in that day, ‘Master, Master, have we not prophesied in Your Name and cast out demons in Your Name and done many mighty works in Your Name?’ **23**“And then I shall declare to them, ‘I never knew you, depart from Me, you who work lawlessness disregarding My commands!’

May we take to heart all that we have read and sanctify our hearts that we may be diligent to seek YHWH with a heart of love inspired to follow all that YHWH has said and truly mean it when we say:

“all that YHWH has said we will do and Hear.”

Amen.

Haftarah: The Judgement Upon Yahudah [Judah]

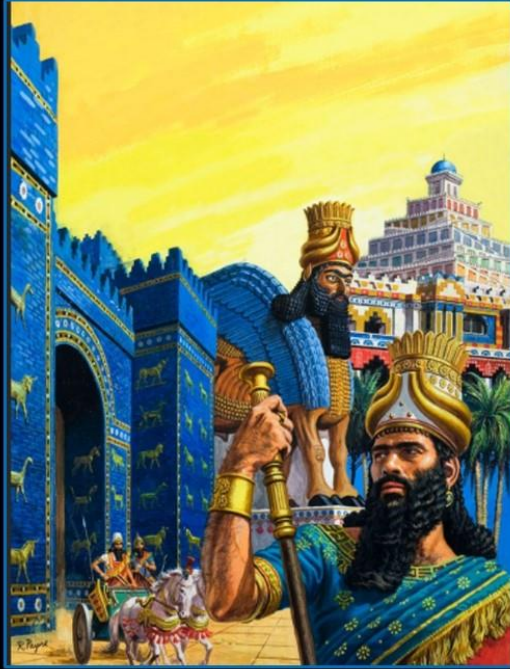
YirmeYahu [Jeremiah] 16:19-17:14

WWW.NETZARIMANTOECIE.COM



Haftarah:
Yirmeyahu
[Jeremiah] 16:19-
17:14

In our reading the prophet **YirmeYahu** (Jeremiah) prior to the destruction of Yerushalayim [Jerusalem] brought by the Babylonians rebukes the people of Yisrael for their idolatrous ways and for not having faith in Elohim. He conveys the words of wrath towards those who do not put their trust in YHWH — foretelling exile as their punishment — and of blessings for the nation if they trust YHWH. The sin of Yahudah was so deeply engraved on their hearts that it is as though they are engraved with a pen of iron with the point of a diamond. Therefore Judgement & exile was the only recourse that YHWH had!



The
Babylonians
bring
Destruction &
Exile

The true esteem and result of **Yahudah** [Judah] going into exile through the severity of YHWH's judgement is that at their return the **Yahudi** [Jews] permanently renounced idols. Nevertheless, the complete fulfilment of all the promises is when Yisrael is fully restored to the faith under the wonderful rule of YHWH which can only be imagined when the Messiah sits on the throne of David.

Netzarim Ketuvim: The Parable of the Landowner

Netzarim Ketuvim: **MatithYahu** [Matthew] 21:33-46



MatithYahu [Matthew] 21:33- 46

Yeshua is clearly alluding in this Parable to a well known understanding that Yisrael is the vineyard as in **Yeshayahu [Isaiah] 5** and the Landowner as Elohim with the tenants being the elders who treated the prophets harshly.



We know that when Yeshua speaks of killing the landowners son, he is voicing the secrets of their hearts which came to fulfilment in the crucifixion. The Judgement of the Landowner was then to give the spiritual advantage to other Vinedressers being those of the believing multitudes beyond Yisrael. This so infuriated the religious elite especially when Yeshua quotes this in:

Tehillim [Psalms] 118:22 The stone which the builders rejected has become the chief cornerstone.

This Psalm was a well-known Messianic Psalm so the Son, who was killed & thrown out of the vineyard was also the chief cornerstone in Yahweh's redemptive plan.

Conclusion:

May we never fail to see the exceeding wonder of the grace that has been imparted to us who believe & always praise Him who has called us out of darkness into His glorious light.

Amen! Shavua Tov [have a good week]