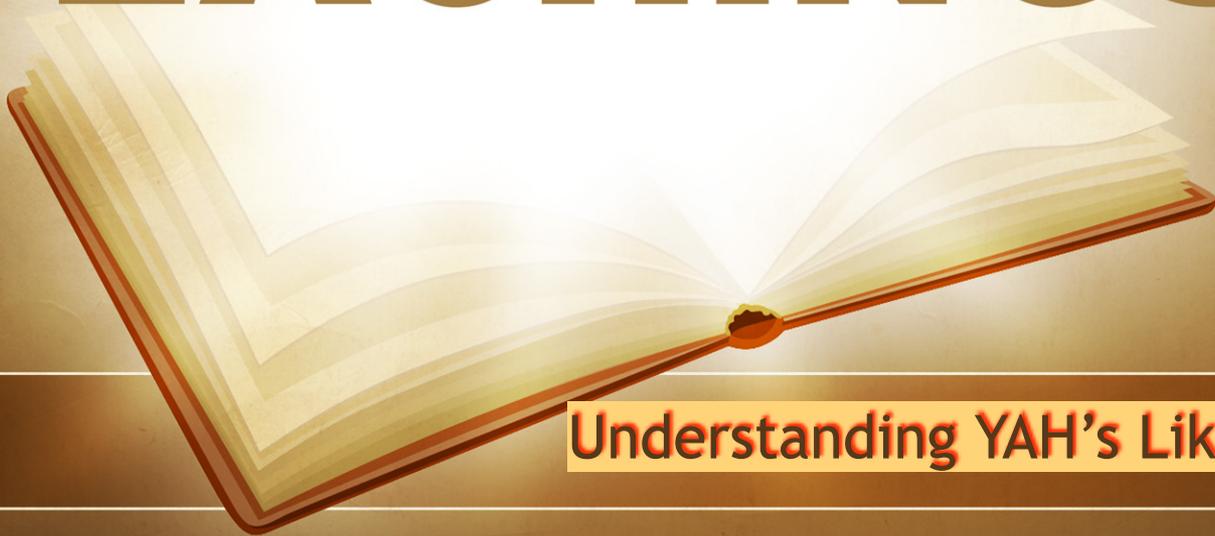


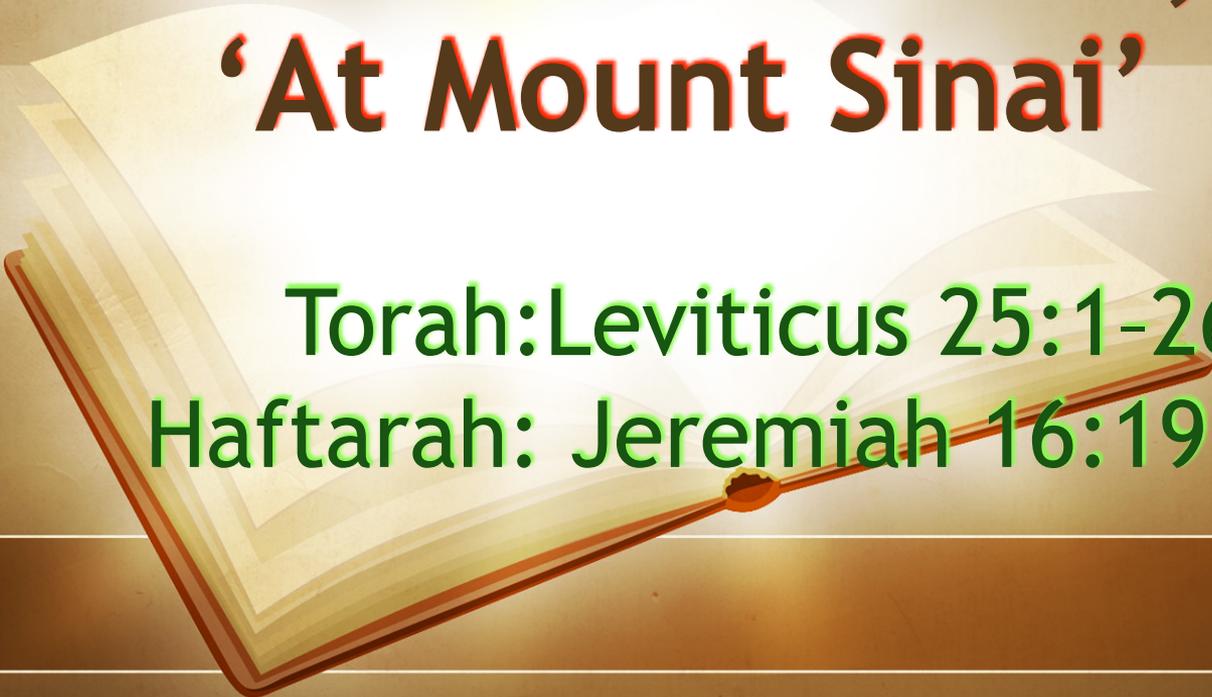
# TORAH TEACHINGS



Understanding YAH's Likes and dislikes

**# 32 B'har (בְּהָר) – Hebrew  
for “on the mount,”  
‘At Mount Sinai’**

**Torah: Leviticus 25:1-26:2  
Haftarah: Jeremiah 16:19-17:14**



Mat 19:20 The young man said to Him, “All these I have watched over from my youth, what do I still lack?”

Mat 19:21 **יהושע** said to him, “If you wish to be perfect, go, (c) sell what you have and give to the poor, and you shall have (d) treasure in heaven. And come, follow Me.” Footnotes: c Luk 12:33, Luk 16:9, Act 2:45, Act 4:34. d Mat 6:20.

Mat 19:22 And when the young man heard the word, he went away sad, because he had many possessions.

Mat 19:23 And יהושע said to His taught ones, “Truly, I say to you that it is hard for a rich man to enter into the reign of the heavens.

Mat 19:24 “And again I say to you, it is easier for a camel(e) to go through the eye of a needle than for a rich man to enter into the reign of Elohim.”

Footnote: e Aramaic “gamla”, which is camel or rope.

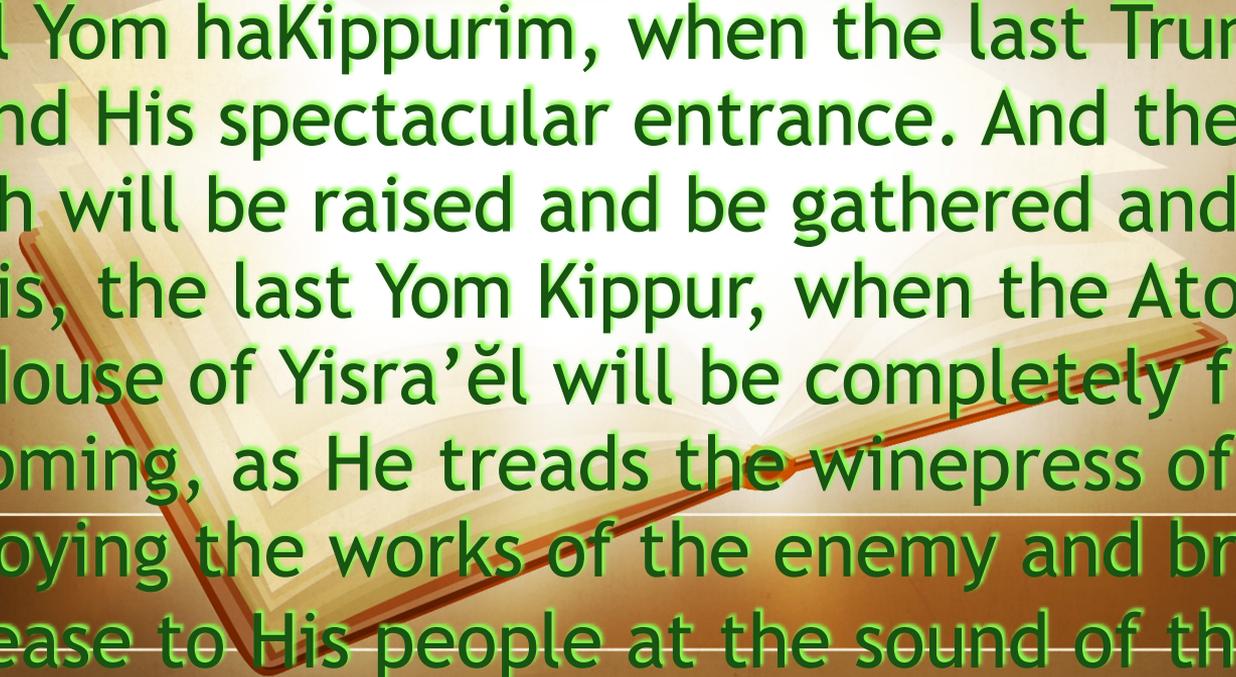
## To the Church in Smyrna

Rev 2:8 “And to the messenger of the assembly in Smyrna write, ‘This says the First and the Last, Isa 44:6, Isa 48:12 who became dead, and came to life:

Rev 2:9 “I know your works, and pressure, and poverty - yet you are rich - and the blasphemy of those who say they are Yehudim and are not, but are a congregation of Satan.

Rev 2:10 “Do not be afraid of what you are about to suffer. See, the devil is about to throw some of you into prison, in order to try you, and you shall have pressure ten days. Be trustworthy until death, and I shall give you the crown of life.

Rev 2:11 “He who has an ear, let him hear what the Spirit says to the assemblies. He who overcomes shall by no means be harmed by the second death.” ’d Footnote: dSee Rev 20:6.



It is at Yom Teruah where we see the trumpet sound and the awakening blast of Elohim resounding and bringing forth His wrath - and those who are sealed in Messiah must stand firm and hold fast for the 10 days until Yom haKippurim, when the last Trumpet will sound His spectacular entrance. And the dead in Messiah will be raised and be gathered and assembled for this, the last Yom Kippur, when the Atonement of the House of Yisra'el will be completely fulfilled at His coming, as He treads the winepress of His wrath destroying the works of the enemy and bringing the release to His people at the sound of the Yobel!

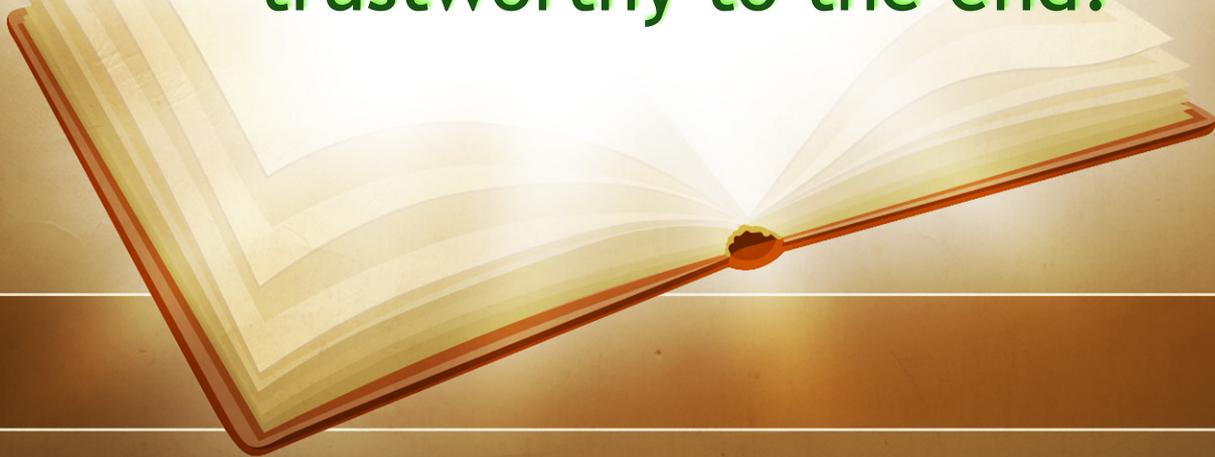
Rev 3:3 “Remember, then, how you have received, and heard. And watch and repent. If, then, you do not wake up, I shall come upon you as a thief, and you shall not know at all what hour I come upon you.

Rev 3:4 “Nevertheless, you have a few names in Sardis who have not defiled their garments. And they shall walk with Me in white, because they are worthy.

Rev 3:5 “He who overcomes shall be dressed in white robes, and I shall by no means blot out his name from the Book of Life, but I shall confess his name before My Father and before His messengers.  
Rev 3:6 “He who has an ear, let him hear what the Spirit says to the assemblies.” ’



The assembly in Smurna is told not to be afraid of what they were about to suffer, and that they will have pressure 10 days and are called to remain trustworthy to the end!



Tsephanyah is often a book regarded by many as being the 'hottest book' in Scripture, as it speaks more about the coming Day of **יהוה** than any other prophet.

In fact, the entire book's message is centered on the coming Day of **יהוה** with the call to repentance clearly being given to all who are walking in darkness through their rebellious and lustful living.

The more I read through this book the more I come to grips just how alive it is for us today, and how we ought to give careful thought as to how we look, when looking intently in to the mirror of the Word and hear the very striking words given through this prophet.

As we consider the fatal state of what should have been a set-apart city, we take note from the next verse the very things that are the clear markings that identify the rebellious and defiled!

The Hebrew word that is used here for 'rebellious' is מְרֹאָה *mor'ah*, which comes from the root verb מָרָה *marah* (maw-raw')- **Strong's H4784** which means, 'to be contentious, disobedient, hostile, provoke, openly defiant of authority'.

14 times in Yehezqĕl we see the term 'rebellious house' being used, in reference to Yisra'ĕl who had transgressed, stiffened their hearts and refused to hear and obey the clear commands of Elohim!

The Hebrew word that is translated as 'defiled' is וְנִגְאַלָּהּ venig'alah, which comes from the root word גָּאֵל ga'al (gaw-al')- Strong's H1351 which means, 'to defile, stain, be unclean, be polluted, desecrate'.

In both of the accounts that are recorded in the books of Ezra and Nehemyah, we take note that when a register was taken of those who had returned to Yehudah and Yerushalayim, there were some who sought their register among those who were counted by genealogy, but they were not found, so they were barred from the priesthood as 'defiled'.

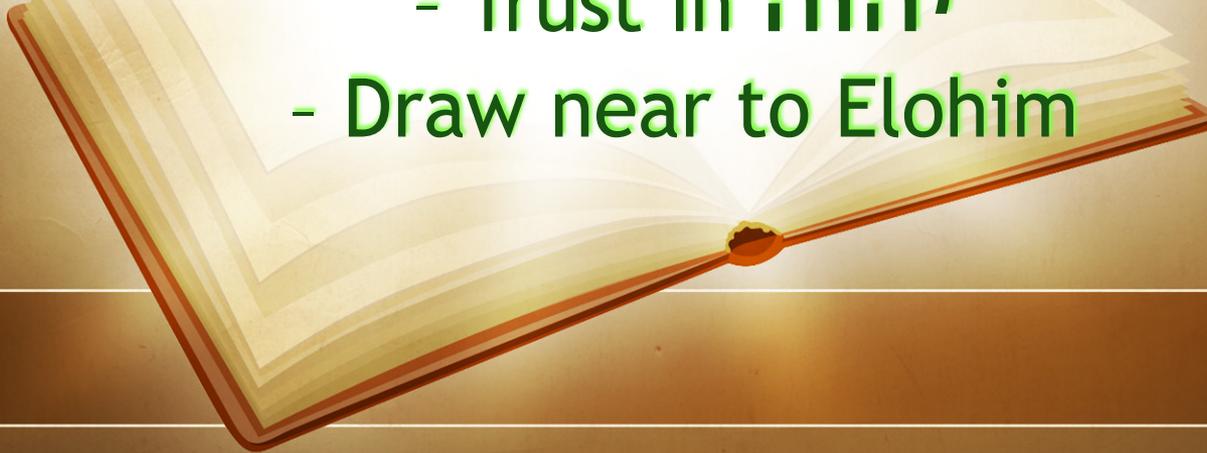
Those who are not grafted in to the Covenants of Promise by the Blood of Messiah will find that their names will not be found in His genealogy and will be barred from the priesthood as being defiled!

That is to say that those who rebel against the proper obedience to the Torah of our Master and Elohim defile themselves and will be rejected for being defiled!

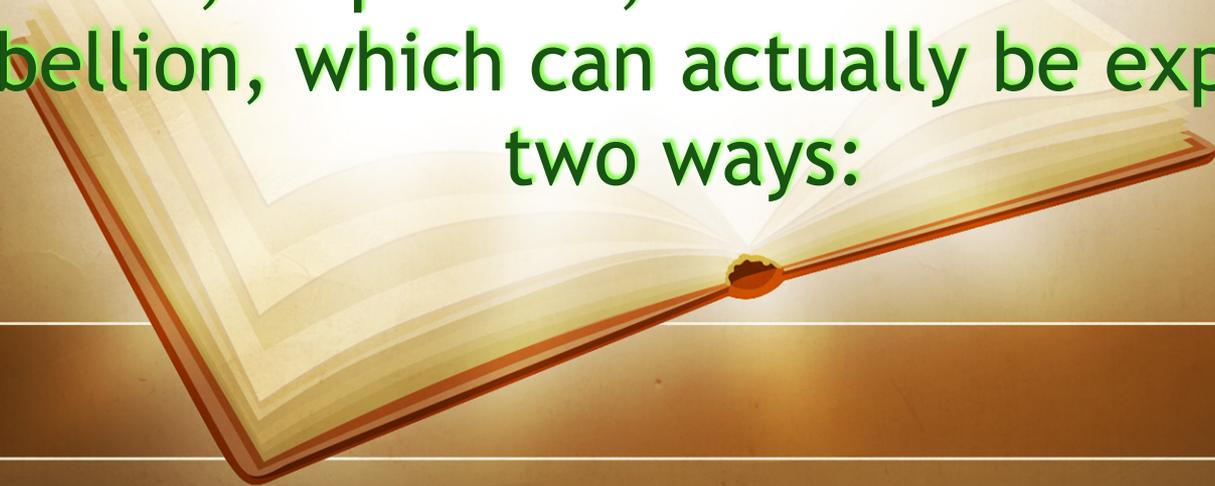
The rebellious and defiled not only oppress others to get their own way, they are marked by what they do not do.

The rebellious and defiled DO NOT:

- Obey the voice of יהוה
- Accept instruction
- Trust in יהוה
- Draw near to Elohim



These 4 things are the sure signs, or markings, of rebellion and defilement, and when one looks at these four markers, we take note of the progression, or process, that unfolds as the result of rebellion, which can actually be explained in two ways:



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- 1) The inability to draw near to Elohim is the result of a lack of trust, which is primarily due to a clear refusal to accept discipline and instruction that is given for disobedience to the Word.
  - 2) Disobedience will cause one to refuse discipline and correction resulting in a complete lack of trust in יהוה, causing one to drift through compromise and draw away from Elohim and the gathering of the set-apart ones!

Lev 25:14 'And when you sell whatever to your neighbor or buy from the hand of your neighbor, do not exploit one another.

Lev 25:15 'According to the number of years after the Yobel you buy from your neighbor, and according to the number of years of crops he sells to you.

Lev 25:16 'According to the greater number of years you increase its price, and according to the fewer number of years you diminish its price, because he sells to you according to the number of the years of the crops.

Lev 25:17 'And do not oppress one another, but you shall fear your Elohim. For I am יהוה your Elohim.

Back to Wayyiqra/Leviticus 25:17:

We are to 'fear' Elohim - and we see in Hoshĕa, the picture of returning (which is a theme of Yobel) and a 'fearing of Elohim':

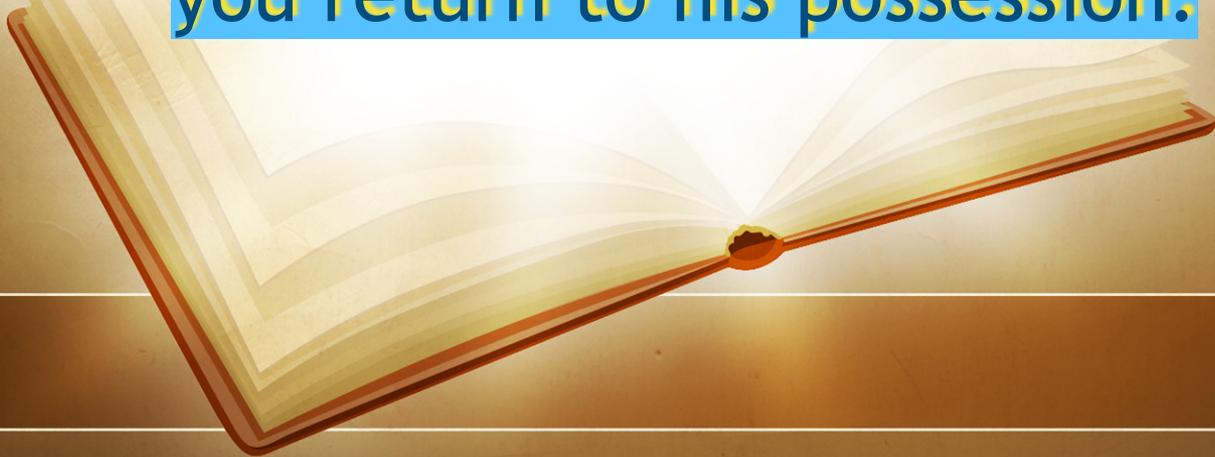
Hoshĕa/Hosea 3:5 "Afterward the children of Yisra'ĕl shall return, and seek יהוה their Elohim, and Dawid their sovereign, and fear יהוה and His goodness, in the latter days."

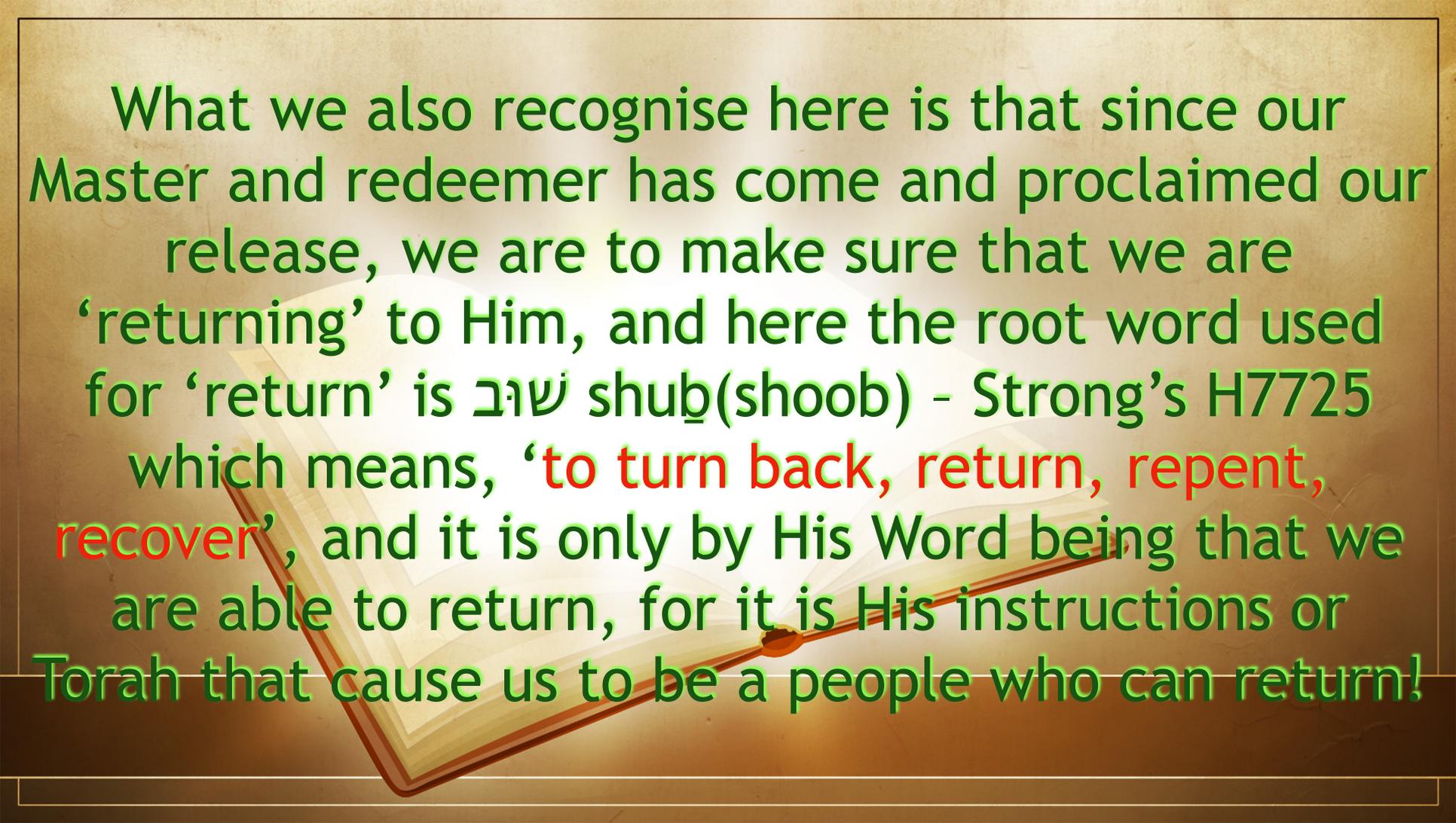
The Yobel has been proclaimed by Messiah and we are now to return and seek יהוה!

This is a call to walk in faith and not trust in the flesh but make יהוה our trust.

In Verse 13 we are told that in the year of the Yobel each one was to return to his possession; and so herein lies a very powerful call for us who have been bought at a price, who must return to our Master, for we are His treasured possession; and it is on the Yobel that He Himself will return to His possession - that is us!!!

Lev 25:13 'In the Year of this Yobel let each one of you return to his possession.





What we also recognise here is that since our Master and redeemer has come and proclaimed our release, we are to make sure that we are 'returning' to Him, and here the root word used for 'return' is שׁוּב shub(shoob) - Strong's H7725 which means, 'to turn back, return, repent, recover', and it is only by His Word being that we are able to return, for it is His instructions or Torah that cause us to be a people who can return!

In Tehillah/Psalm 19:7 we are told that ‘The Torah of יהוה is perfect, bringing back the being’, and the Hebrew word translated as ‘bringing back’ is שׁוּב shub (shoob) - Strong’s H7725, meaning to turn away from sin and turn back to Elohim and follow in His ways.

When we truly repent and turn back to יהוה we will ‘obey’ His Word, which is the same as to ‘hear and do’ His Word, as we intelligibly hear His clear voice - which is always in accordance to His Torah, and guard to do all that He commands us.

The Hebrew word that is translated as 'being' is נֶפֶשׁ nephesh (neh'-fesh) - Strong's H5315 which is 'a soul, a living being, the inner being of a man'.

Why I am highlighting these words, is to simply show us that without the Torah, no true repentance can take place, and those who claim that Torah observance is no longer valid, do not understand what repentance means and can never truly turn their lives back to the True Living Elohim and Saviour of our souls.

The PERFECT TORAH brings us back to יהוה, The Master of the heavens!

We see the root word שׁוּב shub being used in:

Yeshayahu/Isaiah 55:7 “Let the wrong forsake his way, and the unrighteous man his thoughts. Let him return to יהוה, who has compassion on him, and to our Elohim, for He pardons much.”



In the ancient pictographic script, the Hebrew word שׁוּב shub̄(shoob) - Strong's H7725 is written as follows:

A black pictographic character on a white square background. It consists of a square with a smaller square inside, and a horizontal line extending to the left from the bottom-left corner of the inner square.A black pictographic character on a white square background. It is a simple, bold letter 'Y'.A black pictographic character on a white square background. It consists of a horizontal line with two vertical lines extending upwards from the center, and two vertical lines extending downwards from the ends of the horizontal line.

## Shin - ש:

As already discussed, this is the letter 'shin' which in the ancient script is pictured as, , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying - as teeth do to food.

## Waw/Vav - ו:

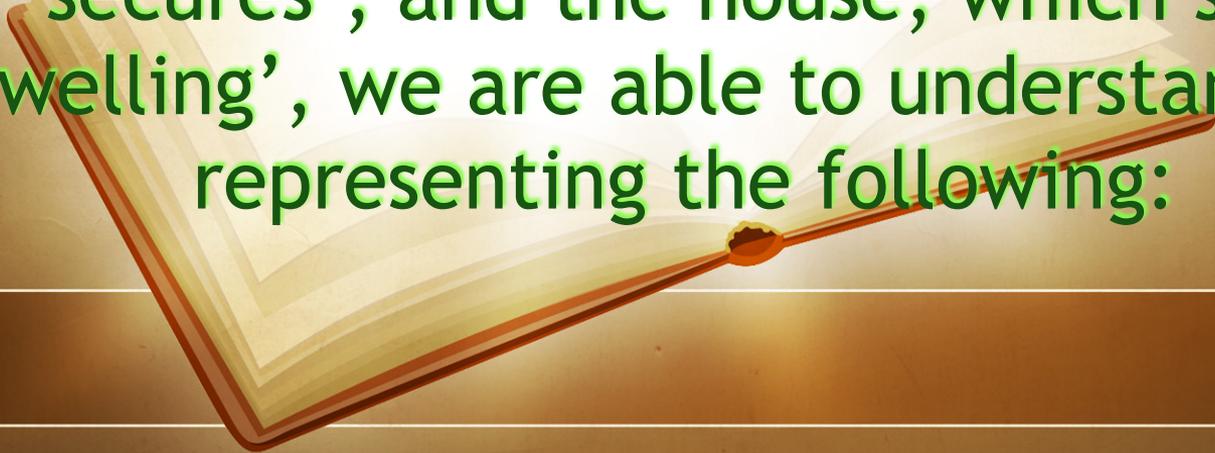
This is the Hebrew letter 'waw' or 'vav' which in the ancient script is pictured as , which is a peg or 'tent peg', which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is 'to add, secure or hook'.

Beyt - ב:

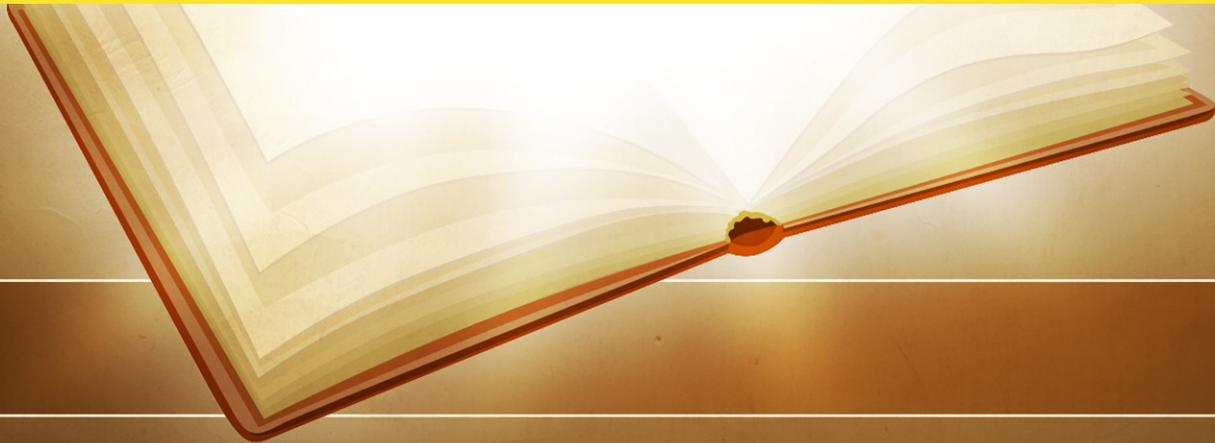


The ancient script has this letter as , which pictures a tent floor plan and means, 'house' or 'tent'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

When we understand the combination of these pictures, as rendering 'a returning or repentance', we are able to recognise that the teeth, which speaks of a 'pressing', and the picture of the peg that 'secures', and the house, which speaks of 'dwelling', we are able to understand this representing the following:



**THE SECURE DWELLING PLACE  
THAT IS TO BE RETURNED TO.**

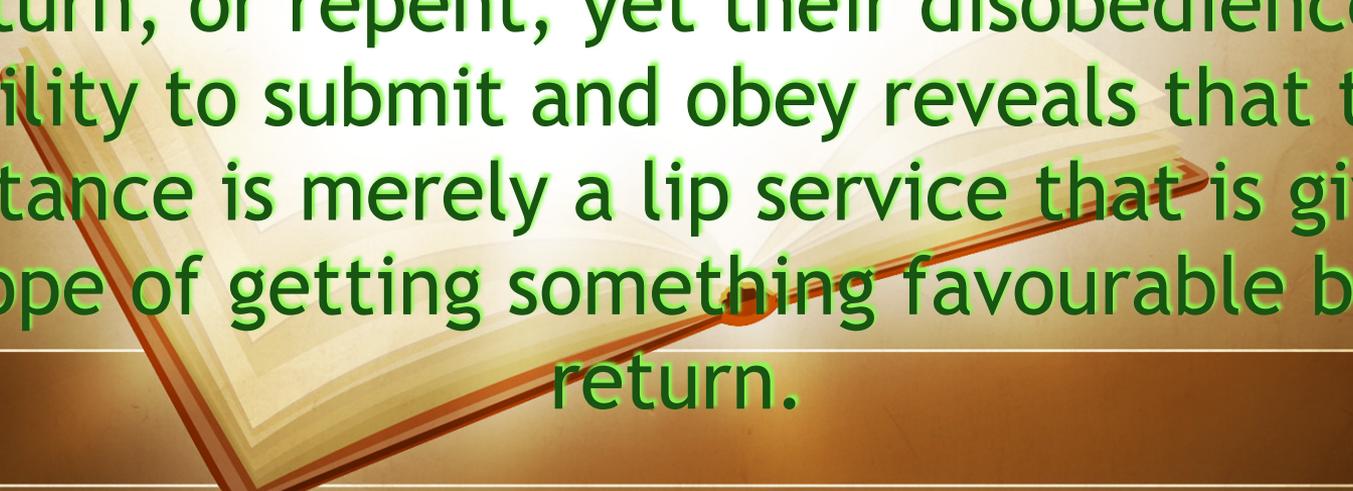


This word, שׁוּב shub (shoob) - Strong's H7725, in the ancient form, represents for us a:

**RETURNING TO THE SECURE  
HOUSE WHERE WE ARE FED,  
AS WE MEDITATE ON THE WORD  
OF THE HOUSE**



While this certainly represents for us a clear understanding of true repentance, which entails a proper return, by diligently meditating upon the Word of Elohim and being washed through His Word, we certainly recognise how many may claim to return, or repent, yet their disobedience and inability to submit and obey reveals that their repentance is merely a lip service that is given in the hope of getting something favourable back in return.



When the Pharisees and crowds came out to see Yohanan immersing he asked them a clear question:

Mattithyahu/Matthew 3:7-8 “And seeing many of the Pharisees and Sadducees coming to his immersion, he said to them, “Brood of adders! Who has warned you to flee from the coming wrath? 8 “Bear, therefore, fruits worthy of repentance”



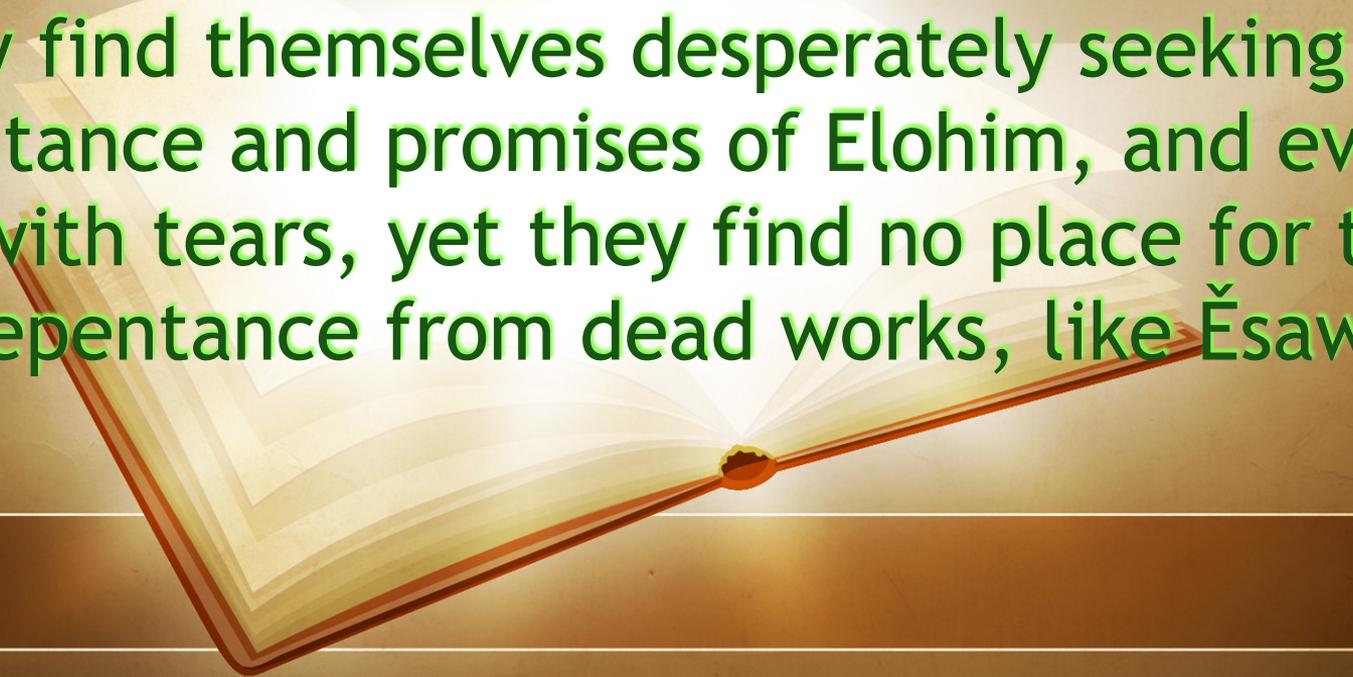
Lucas/Luke 3:7-8 “He said therefore to the crowds that came out to be immersed by him, “Brood of adders, who warned you to flee from the wrath to come? 8 “Therefore bear fruit worthy of repentance, and do not begin to say to yourselves, ‘We have Abraham as our father.’ For I say to you that Elohim is able to raise up children to Abraham from these stones.”



Many may certainly 'return' and seek to be immersed while their lives did not display the proper fruit worthy of repentance.

The Greek word that is translated as 'repent' is μετανοέω metanoēō (met-an-o-eh'-o)

- Strong's G3340 which means, 'to change one's mind or purpose, to repent, relent' and involves a complete change in one's attitude and thought.



Those who continue to walk according to the flesh may find themselves desperately seeking the inheritance and promises of Elohim, and even do so with tears, yet they find no place for true repentance from dead works, like Ėsaw!

Ib'rim/Hebrews 12:15-17 "See to it that no one falls short of the favour of Elohim, that no root of bitterness springing up causes trouble, by which many become defiled, 16 lest there be anyone who whores, or profane one, like Ěsaw, who for a single meal sold his birthright. 17 For you know that afterward, when he wished to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it with tears."

Many tears are not necessarily a clear and true sign of repentance!

Turning away from dead works to serve the Living Elohim in sincerity and Truth, bearing fruit worthy of repentance is what is required!

Many 'return with tears' yet fail to change their lifestyles, rejecting the need to walk in Covenant by guarding the commands and Elohim and think that their prayers are still going to be heard!

Tehillah/Psalm 50:16-17 “But to the wrong Elohim said, “What right have you to recite My laws, or take My covenant in your mouth, 17 while you hated instruction and cast My Words behind you?”



True repentance involves a complete forsaking of wrong ways and earnestly pursuing set-apartness, in order to make sure that whatever we do, whether in word or deed, we are doing in the Name of יהושע Messiah!

If what we do or say, cannot have the Name of our Master associated with it, then it should not be done!

That means that we must guard our thought life too!!!

In the LXX (Septuagint), the Greek word that is translated as 'return' in Yeshayahu/Isaiah 55:7 is

ἐπιστρέφω epistrephō (ep-ee-stref'-o)

- Strong's G1994 which means, 'to turn, return, turn back' and this word is seen in:

Ma'asei/Acts 3:19 "Repent therefore and turn back, for the blotting out of your sins, in order that times of refreshing might come from the presence of the Master"

The Greek word that is translated here as 'refreshing' is ἀνάψυξις anapsuxis (an-aps'-ook-sis) Strong's G403 which means, 'recovery of breath, refresh' and we see that when we repent and turn back to The Master, we may receive a recovery of breath - that is - His Word giving us our very life, that we may live and breathe and praise His Name - for everything that has breath praise יהוה!