



# KEDOSHIM

Parasha: ..... KEDOSHIM/SHALL BE HOLY\*

Torah Portion: ..... VAYIKRA/LEVITICUS 19:1-20:27

Tanak: ..... EZEKIEL 20:2-20, AMOS 9:7-15

Brit Hadasha: ..... EPHESIANS 4:17-24

Visit us online at:  
[www.resTorah.com](http://www.resTorah.com)

#### resTorah Staff

**BENYAMIN DAVIS**  
Executive/Artistic Director

**VICTORIA DAVIS**  
Assistant Director

**ANA CHAPMAN**  
Associate Director

#### resTorahories

**BENYAMIN DAVIS**  
Editor-in-Chief/Art Director

**ANA CHAPMAN**  
Associate Editor

resTorahories ©2007

*resTorah staff is available for teaching engagements and worship event/conference direction. Visit our web-site for more information or other resources.*

<sup>1</sup>Isaiah 40:8

<sup>2</sup>Isaiah 55:10-11

<sup>3</sup>Devarim 28:2

<sup>4</sup>Devarim 14:28

<sup>5</sup>John 14:6

<sup>6</sup>1 Peter 2:9; 2 Corinthians 3:3

<sup>7</sup>1 John 4:1

<sup>8</sup>Isaiah 28:9-10

<sup>9</sup>Numbers 15:38

\*Most years, Kedoshim is read as a double portion with Acharei Mot.

**M**OST OF OUR CONTEMPORARIES within the framework of Christianity believe that Torah is an antiquated, archaic list of do's and don'ts. Nevertheless, "the grass withers, and the flower fades, but the word of our YHVH stands forever."<sup>1</sup> "For as the rain and the snow come down from heaven, and do not return there without watering the earth, and making it bear and sprout, and furnishing seed to the sower and bread to the eater; So shall My word be which goes forth from My mouth; It shall not return to Me empty, Without accomplishing what I desire, And without accomplishing what I desire, And without succeeding *in the matter* for which I sent it."<sup>2</sup>

This week's parasha shows us the way through many of the everyday instructions for our daily lives. These instructions continue to have germane application for us and are beneficial to our well being. Some would argue that it is just a ridiculous thought to leave produce on the corners of a planted field or to leave sections of the harvest in the vineyard. Yes, if we do not have spiritual eyes, it does not make sense. However, the application of Torah precepts is very significant to the physical and spiritual realms of our lives. Devarim 15:4 states that, "There should be no poor among you, for in the land YHVH your Elohim is giving you to possess as your inheritance, He will richly bless you." Not only should we be walking in Covenant with YHVH, but as we do, His blessings will overtake us<sup>3</sup>. When we see those who are having a difficult time, we should always contribute to them from our possessions. YHVH is pleased with our righteous actions of obedience as our hearts are stirred with compassion to bless those around us with the portion of our tithes in the third year.<sup>4</sup>

The mere suggestion that YHVH's teaching and instructions are archaic or are just a running checklist of do's and don'ts is a serious breach of faith in YHVH. He has given *all* of Torah as the book of His character. This character is, in fact, the sanctification He places in our hearts by the Ruach

HaKodesh to walk out His precepts. It is also the Book containing the distinctiveness of YHVH. It explains how we are to carefully pay heed to Who YHVH is, how He acts, why He takes specific actions, and why He allows us to walk in adversity. The scriptural catalog of do's and don'ts gives way to a lifestyle that emanates from Heaven and provides us a roadway in the wilderness. Through Torah YHVH shows us a living example of creation, conviction and judgment for all of the hosts of heaven and earth observe.

The commandments of Torah give us practical understanding of His Covenant; and the principles of YHVH's instructions provide us with the proofing ground to walk uprightly in holiness. We are commanded to keep Covenant with YHVH which establishes the true way (life) and warns us of the wrong way (death). He clearly marks the path before us. If we go astray into the realm of death, Torah guides us back through the power of His Ruach to the Way, the Truth and the Life.<sup>5</sup> When YHVH translates us from darkness into His marvelous Light, He inscribes Torah upon our hearts and His Ruach leads us by His saving grace.<sup>6</sup> He is likened to an automated warning system that has been enabled inside our hearts when we choose Life and die to the old man and our former sin nature.

Moreover, Torah is the benchmark for the most prevalent test of all—the confirmation that Yeshua is Messiah and the Son of YHVH and YHVH in the form of man. When we miscomprehend Torah we do not fully understand Messiah which paves the road with a faulty foundation. We are told to test every spirit.<sup>7</sup> When we hold Messiah up to the Light of YHVH's Word, there is no mistaking that He is the Light of the world. When we live in His Light, and become light bearers of Him in this dark world, He is exhibited as the Word of YHVH in our lives. We put our hands to the plow to walk in the commandments because we love Him. We are called to be the walking and breathing character of YHVH by way of faith and obedience.

## Shavu Halacha/Weekly Walking:

*The process of applying Torah can be a bit daunting. However, in relationship to this idea we must remember that Torah is a process of progressive revelation. Even as Torah was a progression of YHVH's directives to the children of Israel and was written sequentially; we are to read and study much in the same way. In other words, we break it down into portions each week and process a small amount at a time. In this way, the Ruach teaches us how to apply His Word to our lives and walk it out in obedience line upon line.<sup>8</sup> Regrettably, the Christian religion's world viewpoints and doctrines have evolved into a politically correct way to reach the lost or to explain the love of YHVH, while conveniently overlooking His jealousy and justice. It is easy to reason that the commandments are not really meant for us to keep and to attempt to explain them away or ignore them as invalid applications of YHVH's teachings and instructions.*

*In part, the real application of Torah can easily be lost if we fail to understand from first hand experiences of the physical applications. When we put on the tzit-tzit<sup>9</sup> they remind us of the Covenant and commandments. We are applying a physical representation of Covenant and of YHVH to our bodies. Then, we begin to touch them and remember what we should be doing, thinking, saying and how our attitudes should reflect Torah values. Moreover, as these portions of our lives are transformed to the Order of Covenant, our lives become examples to others to witness and attest to. People around us may never notice the tzit-tzit, but we have multiple opportunities to show them the love of Messiah by our actions, words and our attitudes. Are you connected to the thread of Life that binds us together as One?*

**Days 1-2**

PARASHA:  
LEV. 19:1-18

TORAH STUDY

PRAYER LEAVES

1. YHVH speaks to us in the opening of this parasha through an interesting concept. He tells Moshe to tell us, “You shall be holy, for I, YHVH your Elohim, am holy.” The Hebrew word used for holy is *kadosh*, meaning set apart. We can certainly understand the concept of YHVH being set apart, for He is after all, YHVH. However, we must remember we do not come forth from the womb into automatic set apartness. We were born with a sin nature and must be *born again* through Messiah to be reconciled back to YHVH. How then does YHVH state that we shall be holy? What is it that sets us apart and sanctifies us?

---



---

2. The numerous instructions of Torah teach us to choose life and to maintain a right relationship with our Creator. They are not meant to be millstones, but in essence YHVH’s instructions are lifesavers to us. When people get involved in their various skewed religious convictions then they have the propensity to add or subtract from Torah and fashion millstones for others to bear. Some believe that if a little zeal is commendable, then going up and beyond the established Word of YHVH must be even more pleasing and will provide a spiritual safety net. Furthermore, if we are not adding to Torah, we are taking away from it and teaching others that it is not valid for our lives any longer. Thus, we abandon the very essence of Torah as the revelation of Who YHVH is and how we are to live it out through Him. Also, when we create fence laws around His Word, we set ourselves up as gods mandating religious edicts in order to create a culture and a people in our own image. In the subsequent questions, please consider what man has done to place barrier laws around the numerous commandments of YHVH or have simply abolished them. Then, we will analyze how we are to walk out these precepts and how they are still vitally applicable to our spiritual lives today.

- A. We are commanded to reverence our mother and father, and keep YHVH’s Shabbats. Discuss the ways in which these instructions have been modified in this society.

---



---

- B. In what ways does revering our parents and keeping Shabbats give us the spiritual insight to the way of Yeshua and how we should imitate Him as His followers?

---



---

3. Most of us do not have a green thumb, although many of us do have small gardens of some sort. It seems very strange to leave a tomato plant untouched on each corner of its shoots. It may not even have to do with tomatoes in contrast to wheat, barley, grapes and olives. But, the greater principle is to take that set apart produce and give it the poor and needy. In what ways do you see this command abolished from our society?

---



---

How should this agricultural commandment be applied to our lives for the sake of those around us? What aspect of Torah is this really fulfilling?

---



---

4. There are many different beliefs when it comes to the *Name of YHVH*. Perhaps, many of you may even be perplexed or offended by using His sacred name. For others, saying any other name to indicate the name of YHVH is wrong. Give examples as to what has been added to Torah in reference to taking YHVH's name in vain or swearing by it falsely.

---

---

How does obeying Torah's instruction about YHVH's name enable us to talk to unbelievers or church goers who really do not know the actual name of YHVH?<sup>1</sup>

---

---

5. We see injustice in the legal systems all over the world. Most judicial systems are void of the Spirit of YHVH, while others turn a blind eye to what YHVH has commanded. Explain how replacing Torah with a non-scriptural civil code of law is nullifying Torah and cite examples of this.

---

---

When we replace Torah with unscriptural civil law, we are removing YHVH and Messiah from our lives, Who has given us the holy standard for living out of our lives on earth. Ultimately, our world has evolved into a man-made, politically-correct, religious system that has replaced the sovereignty of YHVH. Discuss how man-made doctrines and laws have become society's dissolute compass of living. Also, describe some ways that the moral decline of our society is revealed in our country today? How has removing YHVH, His commandments and prayer from our governmental facilities affected our lives throughout the last 40 years?

---

---

6. Not being a slanderer is certainly the way in which YHVH has mandated for us. We are not to hate our fellow countryman, but we may surely reprove our neighbor. Church standards have told us not to judge others. Yet, we are instructed by Messiah to reprove someone that is in sin, and, if they do not listen, to reprove them with another believer, eventually bringing them before the entire community if sin persists in their life. This would certainly be considered judging others and questioning their character. Yet, by not doing these things, we see how the church has abandoned ordered precepts for the sake of grace and love. Summarize how reprovng others is different from slandering others and how we should apply this to our lives within our families, then our closest friends and the community.

---

---

How should we behave when we are reprovved in the genuine love of Messiah?

---

---

---

<sup>1</sup>Shemot 6:14

**Days 3-4**

PARASHA:  
LEV. 19:19-37

TORAH STUDY

PRAYER LEAVES

YHVH gives us numerous instructions for various reasons. The do's and don'ts of Torah are not only to impart revelation as to Whom YHVH is, but how we should conduct our lives. The instructions in Torah, also, give us boundaries that protect our health and well being; and show us how to love YHVH with all of heart, mind, and strength and to love our neighbor as ourselves. At first glance, as we read today's portion, we see a set of laws laid out for us that might not make a lot of sense. Let's spend some time exploring these commandments through the following questions as to why they are given and how we are to apply these principles beyond the surface of the physical/ritual application.

1. Here again, in verse 19, the typical believer, as well as, the Messianic believer may argue that these commands were for the priesthood. We know differently because in verses 1-2 the Torah states that YHVH told Moshe to speak to the congregation of the sons of Israel. In our time as in former days we are reminded to keep His statutes, because YHVH's Word is eternal. In doing so, we are not to breed two kinds of cattle; sow a field with two kinds of seed, or wear a garment with two kinds of materials mixed together. Seeing that these all are all in one sentence of Torah, we need to understand the application that YHVH is addressing this to our personal lives. He is instructing us to avoid mixture. Give some examples of how we should obey this verse with our livestock, agriculture and clothing. How can we abstain from fusing together two kinds of seed in our current society?

---



---

- A. If we refer to Ezekiel 44, we will notice that the Sons of Tzadok were responsible for distinct commandments, as pointed out in verse 23. Compare these requirements to the commandment of mixtures in Vayikra 19:19.

---



---

- B. In correlation to the mixture of different seed, please reflect on the restraint of mixing different materials, seeds and animals in relationship to the purity revealed in Messiah. How does Messiah's consecrated wholeness translate into our lives through Him? How does this apply to Yeshua's commandment to us in making disciples of the nations?

---



---

2. The King James has rendered the word *'arel* to mean "to remain uncircumcised" or "to remain unharvested." It is an interesting concept to look at a tree as uncircumcised or circumcised. We know that when the flesh of our foreskin and hearts are severed, we are separated from the world and we are set apart to worship YHVH and totally devoted to Him. Describe how a tree would go through this process of "circumcision." How is it good for the fruit-bearing tree?

---



---

A number of us plant fruit trees in our back yards. We all enjoy fresh peaches, apples, cherries, etc. The commandment of *'arel* involves every individual's walk on earth. It entails our hearts, minds and souls, as well as, our physical beings. Yeshua said to His disciples to consider the fruit from every tree in order to judge if the tree is righteous or wicked.<sup>1</sup> Obviously, He was referring to people. This gives evidence as to who a dedicated tree

<sup>1</sup>Matthew 7:16-20

belongs to through the kind of fruit it produces. Describe these aspects of considering the fruit of a tree as forbidden and the year it is set apart.

---

---

3. We are commanded not to round off the side-growth of our heads, nor to do harm to the edges of our beards. As men of YHVH, we are to look like His servants, and not like the world. The secular world's cultures have pagan practices that are evidence of paganism, even if the origins of a particular practice are not understood or not known. We see many men with goatees, carvings and designs cut into their beards, sideburns and hair styles. The children of Israel were supernaturally delivered out Egypt and her heathen practices, where the inhabitants had different types of beards and shaved their heads to pony-tail styles. The concept of Egyptian's goatees depicted a god that they worshipped. They would, also, shaved their beards as part of mourning rituals. We see that the very next verse in Torah, 28, forbids YHVH's people to make cuts on our bodies for the dead, or to make tattoos on our bodies as well. While these commands should be used as broader applications for our standard of living, YHVH is telling us the proper ways to mourn and to present ourselves to Him. Cite examples of how today's culture practices these customs; then, give reasons why we should not imitate these worldly practices.
- 
- 

If we are walking in Messiah, and recognize that we are grafted into Israel, we should look and behave, not as automatons, but as those that are led by the Ruach haKodesh. 2 Samuel gives an account of King David's servants, what Hanun did to their beards and what David told them to do. These commands obviously relate to us past the extent of mourning. Why should we commit ourselves to this type of instruction in our lives today? Here again, what does this show us about Messiah and living our lifestyle through Him?

---

---

4. YHVH commands us to do no wrong in judgment, measurement of weight or capacity. We are to have just balances and weights and to treat all in an equitable and fair way. This command ends with YHVH stating Who He is, once again, and that He brought us out of the land of Egypt. Give examples of our culture using unjust balances and measures when it comes to unfairness in buying and selling and other forms of dishonest valuations.
- 
- 

As YHVH brought the children of Israel out of Egypt, He also delivered a mixed multitude with them. He was not blind to all those who called upon His name and believed in Him. YHVH had just balances then, and expects us to do the same now. How should we treat those around us as we walk in Covenant in Messiah? How do we show His love to the lost and dying of the world?

---

---

---

**Days 5-6**

PARASHA:  
LEV. 20:1-27

TORAH STUDY

PRAYER LEAVES

1. The first commands of today’s parasha give instructions about Molech and not giving any of our offspring to that false god. Molech was known to be the god of the underworld or the netherworld with a bull-like appearance. One could understand the parallel between Molech and the sins committed by worshipping the golden calf. Historically, Molech also entered the Babylonian worship system by being associated with sun worship (fire) and became known as Shamash. It is understood that the idea of demons or demonology began with Molech as the name of Nergal, even being identified with haSatan and/or Belzebuth. As Shamash, Molech was identified as part of the seasons of the receding sun for the summer solstice. As such, people would sacrifice their children in order to appease the Sun god. Spend a few moments, either with an encyclopedia or some other source, and research the origins of Molech. Discuss why YHVH forbade the children of Israel to sacrifice their children to this false god.

---

---

---

---

---

---

---

---

2. While we may not worship a sun god or a bull-like entity, we do give up our children to a today’s culture that idolizes almost anything. How has the worship of Molech found its way into our present day culture? Moreover, in what ways do you see society surrendering their children over to this false god?

---

---

---

---

---

---

---

---

3. YHVH forbids us to seek out mediums or spiritualists. If we do, He tells us that we are playing the harlot and He will set His face against us in that sin. What is the difference between a medium and a spiritualist?

---

---

---

---

---

---

---

---

There are scores of people who attend churches where the “spirit” uses people to talk through them. They supposedly have words from YHVH and utter prophetically when they do not walk in Torah. Often times, these words/prophecies do not come true. Torah tells us that such people will die.<sup>1</sup> As a matter of fact, YHVH says that He will send a deluding spirit.<sup>2</sup> First, how do we know if someone is speaking the word of YHVH or is speaking from a deluding spirit?

---

---

---

---

---

---

---

---

<sup>1</sup>Devarim 18:20-22  
<sup>2</sup>2Thessalonians 2:11

Compare the medium or spiritualist versus the professed spirit-filled person not walking in obedience or knowledge of Torah.

---

---

---

4. Concerning the laws of sexual immorality, YHVH says that if a man lays with a man, both shall be put to death. Also, if a man lies with an animal, both shall be killed. Likewise, if a man marries a woman and her mother, they all shall be burned with fire. These are quite severe statements, especially for homosexual acts that our country and world flagrantly tolerates now. How would such heavy consequences squelch this type of immorality?

---

---

---

As we are instructed to imitate Messiah, how should we behave toward immoral people?

---

---

---

5. Now we come to the area where YHVH tells us that we are to keep all of His statutes and all of His ordinances, so that the land does not spew us out. Moreover, the land that YHVH promises His people has had people who have committed these acts and YHVH is driving them out. In bring His people into the Promised Land; YHVH says that He has separated us from the heathen (*goyim*) populace. Give an summary as to why this has to do with us in our present day Egypt and the future wilderness experience that we will endure in the place where YHVH prepares for us,<sup>2</sup> prior to bringing us into the Promised Land, in contrast to the children of Israel being led out of Egypt into their promised land.

---

---

---

Please take note that even here, Torah tells us to make a distinction between the clean animals and the unclean ones. Moreover, YHVH says, “Thus you are to be holy to Me, for I YHVH am holy and I have set you apart from the peoples to be Mine.” This all has to do with the possession of the land which is part of the Covenant made to Abraham. It can even be traced back to the curse spoken to Adam and his descendants, which declared that he would toil over the land with the sweat of his face for bread.<sup>3</sup> Note, Adam did not subject himself to YHVH’s explicit commandment regarding the produce from the forbidden tree as an unclean substance to eat and as a result was kicked out of the Garden/Promised Land.

---

---

---

---

<sup>2</sup>Revelation 12:6  
<sup>3</sup>Beisheet 3:17-19

## Shabbat

□ PARASHA:

LEV. 19:1-20:27

□ RESTORATORY—  
MIDRASH

□ PRAYER LEAVES

In order to fully understand your purpose, potential, power, and position in this wonder we call life, you first must understand and apply the preordained precepts of the Kingdom of YHVH. The Kingdom of YHVH has been revealed to us through Torah and was demonstrated to us through Yeshua, the Word who became flesh.<sup>1</sup> Yeshua is the Living Word of YHVH. 'In the times long ago YHVH spoke to the patriarchs of our faith through the prophets "in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high."<sup>2</sup> Thus, in the Kingdom of YHVH, Yeshua is the ultimate source of authority; He is the King who establishes His kingdom in holiness and righteousness. Yet, to more fully understand the Kingdom of YHVH one must acknowledge the following principles: the King's word is Law in His territory; the judgments of the King are unchanging; the King personifies the government of His kingdom; and the name of the King is the fundamental nature of His power. "For YHVH is our judge, YHVH is our lawgiver, YHVH is our king; He will save us."<sup>3</sup>

As we continue our sojourn in the course of each Torah portion, YHVH is renewing our minds and hearts to Himself as to Whom the Way, the Truth and the Life is in the Kingdom of YHVH. His expressed Word recorded in Torah is the cornerstone or the Constitution of the Kingdom, which documents His eternal dominion over heaven and earth. In order to understand our purpose in life, we must first understand the origins of our existence through the past parashat which we have already studied in relationship to the first created humans, their disobedience and YHVH's progressive restoration of mankind through a people group called Israel. We, as twenty-first century believers, have not yet seen Him with our naked eye; yet His Spirit has bore witness within us by the Truth of His word that He is "I AM WHO I AM", Yod-Hey-Vav-Hey, and lives and exists within us and around us.<sup>4</sup> We, who believe in Him, must trust in Him and demonstrate our trust by obeying Him. We, who are of faith, are reckoned as the sons of Abraham and partake of the commonwealth of Israel who was originated in Torah.<sup>5</sup>

The Way back to the heart of our Creator after the fall of Adam of Eve was established through the blood sacrifice of innocent, set apart animals. This theme is replete throughout the Scriptures. After YHVH chose Abraham and Sarah to be the future progenitors of the Messianic bloodline, He continued His restorative

plan through the Tabernacle in the wilderness. Subsequently, after the children of Israel went through the immersion of the Red Sea they stood at the base of Mount Sinai and received the Words of the Covenant from the voice of Almighty YHVH. Thereafter, He appointed Moshe as His spokesman for the design of His Tabernacle and its inner recesses along with the garments for the priesthood. Then, Aaron and his sons were consecrated to minister unto the Presence of YHVH; thus, the foundation of YHVH's redemptive plan was established. The sacrificial system was in place. Furthermore, due to man's sinful inclinations, YHVH revealed the mercy clause within the Constitution of YHVH which had already been established because YHVH knew man's heart upon creation of him. However, as we read and study deeper within Torah, the history of the children of Israel and this appointed system goes astray like wandering sheep, there again, the intent of man's heart is evil from his youth.<sup>6</sup> The priesthood becomes corrupt and the children of Israel play the harlot with the false elohim of the nations. The definitive corruption of the priesthood is chronicled in the narrative of Eli and his two sons recorded in I Samuel 4:12-21. In Eli's day there were temple prostitutes and religious travesties blatantly flaunted before the holiness of YHVH. Eli's two sons Hophni and Phinehas, were wicked and lewd. When the Philistines attacked Israel, the two sons were struck dead, and upon hearing this news Eli fell backward to his death. When Phinehas' wife, who was about to give birth, heard the news of her husband's death, she, then, birthed a son and called him Ichabod, saying, "The glory has YHVH has departed from Israel," because the ark of YHVH had been taken.<sup>7</sup>

Throughout the tumultuous history of Israel, YHVH has always held in reserve a righteous remnant. The dichotomy between the corrupt priesthood and the righteous priesthood is contrasted by those who keep the moral laws and codes of conduct of Torah and those who do not. The Kingdom of YHVH governs its royal offspring. We, who are truly the called out by YHVH, are appointed to Him as a kingdom of priests and a holy nation.<sup>8</sup> Our purpose and position is to worship/minister unto YHVH in Spirit and in Truth. However, we continue to be in conflict with the system of the false priesthood which is prevalent in the religious organizations of our day. Even as Yochanon the Immerser, who was to succeed his father, Zacharias, as priest, was in conflict with the corruption of the system of his day. Yochanon walked away from the corrupt system's priesthood and went into the wilderness where he lived in seclusion, and was nourished with locusts and wild honey, and was clothed with a garment of camel's hair with a leather belt about his waist—his priestly garments.<sup>9</sup> Around

<sup>1</sup>John 1:1-14

<sup>2</sup>Hebrews 1:1-3

<sup>3</sup>Isaiah 33:22

<sup>4</sup>Shemot 3:14

<sup>5</sup>Galations 3:7

<sup>6</sup>B'reisheet 8:21

<sup>7</sup>I Samuel 4:19-22

<sup>8</sup>Shemot 19:6

400 years had lapsed since a true prophet of YHVH had been heard, specifically the days of Malachi the prophet. When Yochanon arrived upon the scene he was proclaiming “I am a voice of one crying in the wilderness, make straight the way of YHVH,” as Isaiah the prophet said.”<sup>10</sup> His message was succinct: “Repent, for the kingdom of heaven is at hand.” He warned the Pharisees and Sadducees, the corrupt constituents of the religious system of that day coming to be immersed to, “Bring forth fruit in keeping with repentance.” Most importantly, as a bona fide priest from Aaron’s bloodline, Yochanon was qualified to declare Yeshua when he declared “Behold, the Lamb of YHVH who takes away the sin of the world!”

We, who are called out and set apart, are to function in the role of YHVH’s chosen priesthood inter-related with Yochanon the Immerser. This priesthood has been consecrated by the blood of Messiah, who is a Priest forever according to the order of Melchizedek.<sup>11</sup> The Aaronic priesthood was consecrated with the blood of bulls and goats, but Melchizedek’s priesthood have been made perfect forever through our High Priest, Yeshua. Through Yeshua’s blood we enter through the greater and more perfect Tabernacle, not made with human hands, that is to say, not of this creation.<sup>12</sup> Our role as priests through this superior order is characterized through the Sons of Tzadok as seen in Ezekiel 44. Our objective is to teach the commandments of YHVH as stated by Yeshua, who said “whoever then annuls one of the least of these commandments, and so teaches others, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven.”<sup>13</sup> According to Ezekiel 44:23 we are to teach His people the difference between holy and profane; to teach them to discern between the clean and unclean; in disputes, we are to exercise YHVH’s rights by judging accordingly; we are to keep His laws and statutes in all His solemn assemblies; and to hallow His Shabbats and appointed feasts and avoid defilement. Yet, the greater principle is not in a set of do’s and don’ts, but lay within the heart. Yeshua said “The foremost [commandment] is ‘Hear, O Israel! YHVH our Elohim is one YHVH; and you shall love YHVH your Elohim with all your heart, and with all your soul, and with all your mind, and with all your strength, and you shall love your neighbor as yourself.’”<sup>14</sup> As YHVH clothes us with spiritual garments of His holiness, we enter into His presence with the blood of Yeshua sprinkled upon us so that we boldly approach His chambers and minister to Him. This is a place of intimate worship where our heartfelt adoration and prayers unto Him are mingled together as a sweet smelling aroma rising up to His nostrils. This is truly “presenting your bodies a living sacrifice, acceptable to YHVH, which

is your spiritual service of worship.”<sup>15</sup> The essence our of priestly service is our worship.

After Yeshua was tested in the wilderness for forty days and nights, he arrived into the Galilee where those who sat in darkness saw a great Light.<sup>16</sup> He, then, began to preach the same declaration as Yochanon, the Immerser, which was “Repent, for the Kingdom of Heaven is at hand.” Yeshua was announcing His Kingship of His Kingdom to the house of Israel. He continued to teach on the hillside of the Galilee as He taught the inter-dimension of Torah. As He was gathering the multitudes together, we observe the exiles of Israel, the lost and scattered sheep, coming back to their Shepherd. Earlier in history the prophet Jeremiah revealed that “My people have become lost sheep; their shepherds have led them astray. They have made them turn aside on the mountains; they have gone along from mountain to hill, and have forgotten their resting place.”<sup>17</sup> Now, we see Yeshua comforting His people on the mountainside. He was gathering those that the false system had scattered. He told them “If you love Me obey My commandments”. His teachings reflected the Torah and His kingdom became the focal point to all those who had ears to hear.

It is important to remember that there are two conflicting systems in this world. Beware, today the false priests of a religious system still exist and attempts to undermine the true priesthood of Messiah’s Kingdom. Yochanon the Immerser lambasted the religious system of his day when he said “And the axe is already laid at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.”<sup>18</sup> Isn’t it interesting that Yeshua characterizes men as trees in Matthew 7:13-23 as He contrasts their ways to their fruits? If a man assimilates the righteous Seed, Messiah, within his heart, he will produce good fruit; however, if an unregenerate man continues to walk with the mingled seed of the knowledge of good and evil in his heart, he will produce bad fruit because he does not have Yah’s Spirit within himself to make Life choices. Yeshua said that “Not everyone who says to Me, Adonai, Adonai, will enter the kingdom of heaven; but he who does the will of My Father who is in heaven.” The will of the Father is recorded in Torah, the Constitution of the Kingdom of Heaven. The outcome of bearing bad fruit is unsettling, because Yeshua qualifies who will enter the kingdom of heaven and those who will be cast out. Here we see a succinct parallel drawn between the Garden of Eden and the Kingdom of heaven—those who practiced lawlessness (those without Torah) will be forced to depart from His presence although they did many spiritual deeds in His name. “He who has an ear, let him hear what the Spirit says to the called out ones.”<sup>19</sup>

<sup>9</sup>Matthew 3:4

<sup>10</sup>John 1:23

<sup>11</sup>Hebrews 7:17

<sup>12</sup>Hebrew 9:11

<sup>13</sup>Matthew 5:17-19

<sup>14</sup>Mark 12:29-31

<sup>15</sup>Romans 12:1

<sup>16</sup>Matthew 4:12-16

<sup>17</sup>Jeremiah 50:6

<sup>18</sup>Matthew 3:10

<sup>19</sup>Revelation 2:7





