

Parashat Beha'alotcha

פרשת בהעלתך

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Are you walking in God's ways?

השבועות הזה קוראים / This Week's Reading

תורה: Numbers 8:1-12:15

הפטרה: Zechariah 2:14-4:7

הברית: John 5-6

החדשה

Triennial cycle: Bamidbar / Numbers 8:1-9:14

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This week's Parashah, Parashat Beha'alotcha (בהעלתך) *Bamidbar / Numbers 8:1-9:14* God commands Moshe to cleanse the Cohanim (Priests) for service in the Mishkhan (Tabernacle) in *8:6*. Sprinkling purifying water, shaving their entire bodies, and washing their cloths, they will be clean (*8:7*). An offering is made in the blood of a bull for sin and a grain offering mixed with oil (*8:8*). Then the Cohanim were presented before God and before the people (*8:9*) as a wave offering and they then were qualified to perform the service before the Lord (*8:11*). Scripture goes on to say that the Lord will take the Levites instead of every first born of Yisrael drawing a parallel with the Passover and the first born dying (*8:16*). The Lord then spoke to Moshe instructing the Children of Yisrael to observe the Pesach (Passover) festival saying that the Pesach festival is so important even a person who has touched a dead person and become unclean must still observe the festival (*9:9*). While studying these scriptures, it is interesting to note that the Hebrew text does not literally say touching a "dead person" as the English text implies. The text says *דַבֵּר אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר רְאֵם אִישׁ אִישׁ כִּי-יָדָהּ* *טָמֵא | לְנֶפֶשׁ אוֹ בְדַרְךְ רַחַקָה לָכֶם אוֹ לְדַרְ תִּיכֶם וְעָשָׂה פֶסַח לַיהוָה:* meaning "unclean for the soul/life" and not a "dead body." What can we understand about God's holy festival that is so significant even if one becomes unclean by reason of the "life of a person" they still need to observe the Pesach (Passover) Festival?

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במדבר 9:9-12

9 וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַבֵּר אֶל-בְּנֵי יִשְׂרָאֵל
 10 לֵאמֹר אִישׁ אִישׁ כִּי-יָדָהּ טָמֵא | לְנֶפֶשׁ אוֹ בְדַרְךְ רַחַקָה
 11 לָכֶם אוֹ לְדַרְתֵיכֶם וְעָשָׂה פֶסַח לַיהוָה: בַּחֹדֶשׁ הַשְּׁנִי
 בְּאַרְבָּעָה עָשָׂר יוֹם בֵּין הָעֶרְבִים יַעֲשׂוּ אֹתוֹ עַל-מִצֹּת
 12 וּמַרְרִים יֹאכְלֻהוּ: לֹא-יִשְׂאִירוּ מִמֶּנּוּ עֵד-בֶקֶר וְעֶצֶם לֹא
 13 יִשְׁבְּרוּבּוּ כְּכֹל־חֻקַּת הַפֶּסַח יַעֲשׂוּ אֹתוֹ: וְהָאִישׁ אֲשֶׁר

Bamidbar / Numbers 9:9-12

9:9 Then the Lord spoke to Moses, saying, 9:10 'Speak to the sons of Israel, saying, 'If any one of you or of your generations becomes unclean because of a dead person, or is on a distant journey, he may, however, observe the Passover to the Lord. 9:11 'In the second month on the fourteenth day at twilight, they shall observe it; they shall eat it with unleavened bread and bitter herbs. 9:12 'They shall leave none of it until morning, nor break a bone of it; according to all the statute of the Passover they shall observe it. (NASB)

Reading back in Parashat Naso (נשא) from *Bamidbar / Numbers 5:1-3*, we find the same Hebrew phrase. Here in 5:2 the phrase: **וְכָל טִמְאָה לְנֶפֶשׁ** which means “and all uncleanness for the flesh” seems to suggest that anything the flesh may come into contact with that would make a person unclean is to be sent outside of the camp. But the question is how did the translators reason that this means one becoming unclean by the touching of a dead body?

Bamidbar / Numbers 5:1-3
 5:1 Then the Lord spoke to Moses, saying, 5:2 ‘Command the sons of Israel that they send away from the camp every leper and everyone having a discharge and everyone who is unclean because of a dead person. 5:3 ‘You shall send away both male and female; you shall send them outside the camp so that they will not defile their camp where I dwell in their midst.’ (NASB)

במדבר 5:1-3

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: צַו אֶת-בְּנֵי יִשְׂרָאֵל ה' וַיִּשְׁלְחוּ מִן-הַמַּחֲנֶה כָּל-צָרוּעַ וְכָל-זָב וְכָל טִמְאָה לְנֶפֶשׁ: מִזָּכָר עַד-נִקְבָּה תִּשְׁלְחוּ אֶל-מַחוּץ לַמַּחֲנֶה תִּשְׁלְחוּם וְלֹא יִטְמְאוּ אֶת-מַחֲנֵיהֶם אֲשֶׁר אֲנִי שֹׁכֵן

Note also that the Complete Jewish Bible (CJB) translates in a similar manner: *Bamidbar / Numbers 5:2 "Order the people of Isra'el to expel from the camp everyone with tzara'at, everyone with a discharge and whoever is unclean because of touching a corpse. (CJB)* by translating this phrase as “touching a corpse.” When performing word studies, it is important to examine how the word is being used elsewhere in the Hebrew bible; looking at the words and their usage in different places within the Hebrew narrative. Below is a search list of the word “la’nefesh” **לנפש** as it occurs in all of the Tanach (Torah, Neviim, v’Cetuvim).

Search Results

בראשית ב	חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה: הַיּוֹטֵעַ יְהוָה אֱלֹהִים גִּרְבֹּ	Bereshit / Genesis
ויקרא יט	פֶּאֶת זִקְנָה: כַּחַ וְשָׂרֵט לְנֶפֶשׁ לֹא תִתְּנוּ בְּבִשְׂרֹכֶם וּכְתַבְתָּ ק	Vayikra / Leviticus
ויקרא כא	אֶהְרֹן וְאֶמְרַת אֱלֹהִים לְנֶפֶשׁ לֹא-יִטְמָא בְּעַמּוּי: בְּכִי אִסְל	
במדבר ה	וְכָל-זָב וְכָל טִמְאָה לְנֶפֶשׁ: גִּמְזָכָר עַד-נִקְבָּה תִּשְׁלְחוּ אֶל-מ	Bamidbar / Numbers
במדבר ט	אֲשֶׁר הֵיוּ טִמְאִים לְנֶפֶשׁ אָדָם וְלֹא-יִכְלוּ לַעֲשׂוֹת-הַפֶּסַח בִּי	
במדבר ט	אֵלָיו אֲנַחְנוּ טִמְאִים לְנֶפֶשׁ אָדָם לְמָה נִגְרָע לְבַלְתִּי הַקָּרִי	
במדבר ט	אִישׁ כִּי-יִהְיֶה טִמְאָה לְנֶפֶשׁ אוֹ בְדֶרֶךְ רַחֲקָה לָכֶם אוֹ לְד	
במדבר טה	לֹא וְלֹא-תִקְחוּ כֶפֶר לְנֶפֶשׁ רִצְחָה אֲשֶׁר-הוּא רָשָׁע לְמוֹת כִּי	
משלי יג	תִּאֲוָה נִהְיָה תִּעְרַב לְנֶפֶשׁ וְתוֹעֵבֶת כְּסִילִים סוּר מִרָע: כִּי הוֹ	Mishley / Proverbs
משלי טז	אֲמַרְיִנְעִם מִתּוֹק לְנֶפֶשׁ וּמִרְפָּא לְעֵצִם: כַּחַשׁ דֶּרֶךְ יִשְׂרָאֵל לֹ	
איכה ג	כַּחַ טוֹב יְהוָה לִקְוֹ לְנֶפֶשׁ תִּדְרָשְׁנוּ: כִּי טוֹב וַיְחַיֵּל וְדוּמָנ	Eicha / Lamentations

55 Here, we find 11 verses out of the entire Tanach
that contains the word “la’nefesh” לַנֶּפֶשׁ. The
English translations of a few select verses are
shown to the right from *Vayikra / Leviticus*
60 *19:28, 21:1, Bamidbar / Numbers 9:6, 35:31, and*
Eicha / Lamentations 3:24.

Vayikra / Leviticus 19:28 is the mitzvah
(command) not to make cuts in the body for the
dead and not to tattoo our bodies. וְשִׂרְטָתְךָ לַנֶּפֶשׁ
לֹא תִתְּנוּ בְּבָשָׁרְךָ וְכִתְּבָתָהּ קַעֲקָע לֹא תִתְּנוּ בְּכַפְּ
65 :אֲנִי יְהוָה: A literal translation of the text says:
“and the scratching for the soul, they are not to
give their flesh, and cutting tattoo, they are not to
give in them, I am the Lord.” According to
70 “Brown-Driver-Briggs Gesenius Hebrew And
English Lexicon,” נֶפֶשׁ means “soul, living being,
life, self, person, design, appetite, emotion, and
passion.” The word נֶפֶשׁ therefore carries the
meaning of one’s entire being. For example,
75 using the word נֶפְשִׁי literally means “my soul”
and is translated as the first person pronoun “me.”
The preposition ל (lamed) means “for” or “to”
and so לַנֶּפֶשׁ means “for the soul.” The use of the
phrase “for the soul” within the context of the
80 verse provides us with the answer. לַנֶּפֶשׁ is an
idiomatic word that refers to death. If you have
become unclean by reason of one’s soul/life
refers to a person no longer being alive but being
dead. In *Vayikra / Leviticus 19:28*, like in our
85 verse in *Bamidbar / Numbers 9:10* לַנֶּפֶשׁ is
idiomatic referring to the one that become
unclean “for the soul/life. Since the soul/life does
not make one unclean, the word means because of
one’s life, because someone died.

When someone dies, we find the culmination, the final action of sin upon the
90 body. Scripture states that when a person becomes unclean, as a result of touching
the dead, this means that the person has been stained by sins final action and become
unclean. The person then would not be allowed to come into the presence of God,
because of death that is synonymous with sin, until a specified amount of time has
passed and the person has been purified. This was a problem for those who desired to
95 offer the Pesach sacrifice. When Moshe brought this before the Lord (*Bamidbar /*
Numbers 9:9-10) the Lord responded by saying *9:10 ‘Speak to the sons of Israel,*
saying, ‘If any one of you or of your generations becomes unclean because of a
dead person, or is on a distant journey, he may, however, observe the Passover to
the Lord. God’s response saying “though a person who is unclean because of a
100 dead person or on a distant journey he is to observe Pesach” illustrates the
importance of the Pesach Festival. Pesach is very important, this is the day that
God delivered Yisrael from bondage from Mitzrayim (Egypt) and is the day that

Vayikra / Leviticus 19:28

*‘You shall not make any cuts
in your body for the dead nor
make any tattoo marks on
yourselves: I am the Lord.*

Vayikra / Leviticus 21:1

*Then the Lord said to Moses,
‘Speak to the priests, the sons
of Aaron, and say to them: ‘No
one shall defile himself for a
dead person among his
people,*

Bamidbar / Numbers 9:6

*But there were some men who
were unclean because of the
dead person, so that they
could not observe Passover on
that day; so they came before
Moses and Aaron on that day.*

Bamidbar / Numbers 35:31

*Moreover, you shall not take
ransom for the life of a
murderer who is guilty of
death, but he shall surely be
put to death.*

Eicha / Lamentations 3:24

*‘The Lord is my portion,’ says
my soul, ‘Therefore I have
hope in Him.’ 3:25 The Lord
is good to those who wait for
Him, To the person who seeks
Him. (NASB)*

Yeshua the Messiah laid his life down for ours to make atonement for our sins so that we could pass from death unto life. Now, according to the Scriptures (see

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Vayikra / Leviticus 23:15-16) after Pesach (starting on the second day of Pesach) each day was to be counted for 7 weeks of 7 days as a spiritual preparation and anticipation for the giving of the Torah on the Mountain of Sinai at the beginning of the month of Sivan which is the same time as the holiday of Shavuot (Pentecost).

Now, according to the Torah, Shavuot is the day the Torah was given to the people; this was the day that Moshe brought the Ten Commandments down to the children of Yisrael. Shavuot falls on the 50th day after the second night of Pesach where the 49 days in between are known as the Omer which is the Hebrew word for an ancient measure of weight for grain to be offered in the Mishkhan (Tabernacle). Shavuot was the mark of the beginning of the new agricultural season called the Hag HaKatzir meaning “The Harvest Holiday.” Shavuot is also known as the “Feast of Weeks” taken from “Hag Shavuot,” and also known as Hag HaBikurim meaning “The Holiday of First Fruits.” The last name comes from the mitzvah to bring the first fruits to the Mishkhan on Shavuot. Now, the most interesting and significant aspect of Shavuot for us today is that it was on Shavuot that Moshe brought the Torah down from the mountain of Sinai. After the destruction of the second Temple in 70 CE, the rabbis connected Shavuot to the “Revelation of Torah” at the mountain of Sinai when God gave the Ten Commandments to the Children of Yisrael. But, according to the Ketuvei Shelachim (Apostolic Writings) something very important happened. Do you know what that is? According to the Ketuvei Shelachim, the Ruach Hakodesh (Holy Spirit) was given on Shavuot. This was the moment God fulfilled what He said He would do in *Jeremiah 31:33*. At the time God gave the Torah to His people at the mountain of Sinai, hundreds of years later, was the moment that God wrote His Torah on our Hearts. God gave the Children of Yisrael the Torah on Shavuot (Pentecost) and by His Ruach Hakodesh God gave placed His Torah on our hearts. By the giving of the Ruach Hakodesh God enabled us to love Him with all our heart, mind, and soul and the ability obey His commands (*John 14:15* and *15:10*). On Shavuot, the prophetic covenant God made with His people was fulfilled. God said He will make with His people a new covenant in sefer *Jeremiah* chapter *31* verses *31-34*.

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God says: *‘Behold, days are coming,’ declares the Lord, ‘when I will make a new covenant with the house of Israel and with the house of Judah, (NASB) In 31:32, the Lord says that this is not the covenant that He cut/made with your Fathers in the day that He delivered them by the hand from eretz Mitzrayim (land of Egypt). This is a new covenant, a different covenant, an eternal covenant a covenant that says will cause God to וְהָיִיתִי לָהֶם לְאֵל הֵים וְהָמָּה יְהִיוּ-לִי לְעָם:* that “I will be there God and they will be a people to me.”

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ספר ירמיה 31:31-34

31 הִנֵּה יָמִים בָּאִים נֹאמְרֵיהוּה וְכָרַתִּי אֶת־בְּרִית יִשְׂרָאֵל
 32 וְאֶת־בְּרִית יְהוּדָה בְּרִית חֲדָשָׁה: לֹא כַבְּרִית אֲשֶׁר
 כָּרַתִּי אֶת־אֲבוֹתָם בְּיוֹם הַחֹזֵקִי בְיָדָם לְהוֹצִיאֵם מֵאֶרֶץ
 מִצְרַיִם אֲשֶׁר־הִמָּה הִפְרוּ אֶת־בְּרִיתִי וְאֲנִי בָעַלְתִּי
 33 בָּם נֹאמְרֵיהוּה: כִּי זֹאת הַבְּרִית אֲשֶׁר אֲכַרֵּת אֶת־בְּרִית
 יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הָהֵם נֹאמְרֵיהוּה נָתַתִּי אֶת־תּוֹרַתִּי
 בְּקֶרְבָּם וְעַל־לִבָּם אֶכְתָּבֶנָּה וְהָיִיתִי לָהֶם לֵאלֹהִים
 34 וְהָמָּה יְהוּיֵלֵי לָעָם: וְלֹא יִלְמְדוּ עוֹד אִישׁ אֶת־דִּרְשָׁו
 וְאִישׁ אֶת־אָחִיו לֵאמֹר דַּע אֶת־יְהוָה כִּי כֹלָם יָדְעוּ אוֹתִי
 לְמִקְטָנָם וְעַד־גְּדוֹלָם נֹאמְרֵיהוּה כִּי אֶסְלַח לְעֹשֵׂם
 וְלֹחֲטָאֲתָם לֹא אֹפְרֵי־עוֹד:

155 Not only will God dwell among us but He said He would also write His Torah on our hearts. This was only possible by the giving of the Ruach Hakodesh and by God's Spirit dwelling within us. The *ברית חדשה* (new covenant) that God made in Yeshua HaMashiach (Jesus Christ) causes a new more intimate relationship to form between us and God. The Word of God is written upon our hearts. Ezekiel spoke of this prophetically in *Ezekiel 11:19* "*Then I will give them one heart, and I will put a new spirit within them, and take the stony heart out of their flesh, and give them a heart of flesh*" and *Ezekiel 36:26* "*Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh.*" (NASB) This is also what the apostle Paul was thinking when he wrote in *2 Corinthians 5:17* *Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.* The word being the character of God was written upon stone tablets on the mountain of Sinai and now God is written His Word on our hearts.

33 בָּם נֹאמְרֵיהוּה: כִּי זֹאת הַבְּרִית אֲשֶׁר אֲכַרֵּת אֶת־בְּרִית
 יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הָהֵם נֹאמְרֵיהוּה נָתַתִּי אֶת־תּוֹרַתִּי
 בְּקֶרְבָּם וְעַל־לִבָּם אֶכְתָּבֶנָּה וְהָיִיתִי לָהֶם לֵאלֹהִים
 34 וְהָמָּה יְהוּיֵלֵי לָעָם: וְלֹא יִלְמְדוּ עוֹד אִישׁ אֶת־דִּרְשָׁו

175 Pesach and Shavuot are two of the three major festivals that were to be observed as Scripture states "*a statute forever throughout your generations in all your dwellings*" according to *Vayikra / Leviticus 23:14, 21, 41*, and *Devarim / Deuteronomy 16:16-17*. (i) Pesach (Passover) the Feast of Unleavened Bread, (ii) Shavuot (Pentacost, Greek word meaning "fiftieth day"), and (iii) the Succot the Feast of Tabernacles. It was on the fiftieth day on Shavuot (Pentacost) a thanksgiving service was observed in the Beit HaMikdash (Temple in Jerusalem,

Jeremiah 31:31-34
 31:31 'Behold, days are coming,' declares the Lord, 'when I will make a new covenant with the house of Israel and with the house of Judah, 31:32 not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,' declares the Lord. 31:33 'But this is the covenant which I will make with the house of Israel after those days,' declares the Lord, 'I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. 31:34 'They will not teach again, each man his neighbor and each man his brother, saying, 'Know the Lord,' for they will all know Me, from the least of them to the greatest of them,' declares the Lord, 'for I will forgive their iniquity, and their sin I will remember no more.' (NASB)

Jeremiah 31:33
 31:33 'But this is the covenant which I will make with the house of Israel after those days,' declares the Lord, 'I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. (NASB)

180 House of God). From the first fruit of wheat harvest, “two loaves of bread baked with leaven were waved before the Lord, in the act of thanksgiving.” (See *Vayikra / Leviticus 23:16-20*). These three festivals mark the process of Yisrael’s redemption. These three festivals were also prophetically marked of the greater redemption that would come through the Messiah Yeshua.

185 Now we have seen last week, in Parashat Naso, repentance involves transformation. Teshuvah (Repentance) is not about the past but the future. We do not repent focusing primarily upon our sin (what we have done) but by acknowledging that we have sinned, we focus on what God will do in us forgiving us our sins. It is about being set free from sin and resting in God’s mercy and peace. In this week’s Parashah, we looked at ritual uncleanness by the touching of a dead body. Scripture states that when a person becomes unclean, as a result of touching the dead, the person has been stained by sins final action ... death ... and become unclean. The action of becoming unclean, being stained by death, disabled the person from drawing near to the Lord during the Pesach Festival. The time of Pesach is considered so important, that the man or woman being unclean by touching a dead body or on a far journey may still observe the Pesach Festival. The danger in this time was the possibility of eternal separation from God and His people. Today, if one does not believe in Yeshua, God’s Messiah, one will be “eternally separated” from God in Hell the place designed for those who refuse to accept God’s way for salvation. Passover (Pesach) is the first of the three major festivals that we are commanded to observe and remember. Yeshua lived and died as our Pesach Lamb and Raised from the grave bodily to give us life and salvation based upon covenant requirements as our redeemer, savior, and Lord. In the second major festival, we are to remember the Festival of Shavuot (Pentacost). It is here, during this time, God gave us His Torah on the mountain of Sinai and hundreds of years later God gave His Ruach Hakodesh (Holy Spirit) to dwell in our hearts. The Ruach (Spirit) comes by first accepting and our trusting in the Messiah, God’s Son, Yeshua symbolized by the Pesach Festival. It is at this point, God writes His Torah on our hearts; to love the Lord our God with all of our heart, mind, and soul and to love our neighbor as ourselves and gives us the ability to obey Him. Obedience to God is very important. Yeshua was clear, that those who obey God’s commands and teach others to do so will be called “great” in the coming Kingdom and those who disobey and teach others to do so will be called the least.

215 ***Matthew 5:17-19***

215 *5:17 ‘Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. 5:18 ‘For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished. 5:19 ‘Whoever then annuls one of the least of these commandments, and teaches others to do the same, 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. (NASB)*

225 Within these verses, Yeshua (Jesus) says he has not come to abolish the Law (Torah) or the Prophets but to fulfill. He goes on to say that the Torah will not pass away and further qualifies the statement by stating the one who teaches others to disobey or obey the mitzvot (commandments). The question I have for you today, is did the Apostle Paul teach against what Yeshua was saying here in

230 *Matthew 5:17-19* when he wrote *1 Timothy* chapter 4? (*4:3 men who forbid marriage and advocate abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth. 4:4 For everything created by God is good, and nothing is to be rejected if it is received with gratitude; 4:5 for it is sanctified by means of the word of God and prayer.*) Was Paul teaching that the command to not eat pork is annulled when we pray over the meat with thanksgiving and gratitude? Certainly not. When we say “saved by grace” are we now free to disobey every command listed in the bible? The answer of some would be that murder, adultery, lying, stealing, coveting, false gods, etc are all still wrong but the rest we can neglect? At Shavuot, the giving of the Ruach Hakodesh (Holy Spirit), we now have the “internal motivation” to be obedient to do the will of God. I believe that the Torah is still valid and applies to each and every one of us today. Thinking on these Scriptures we just looked at from the Ketuvei Shelachim (Apostolic Writings) I want to leave you with one scripture verse from prophetic literature from the book of Revelation.

245 **Revelation 12:17**
12:17 So the dragon was enraged with the woman, and went off to make war with the rest of her children, who keep the commandments of God and hold to the testimony of Jesus. (NASB)

The Greek text:

250 **Revelation 12:17**
ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ . καὶ ὠργίσθη ὁ δράκων ἐπὶ 17
τῆ γυναικὶ καὶ ἀπηλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ
σπέρματος αὐτῆς τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἔ-
χόντων τὴν μαρτυρίαν τοῦ ἰησοῦ χριστοῦ . καὶ ἐστάθην ἐπὶ τὴν 18

255 A literal translation of the text says “*And was provoked to anger the dragon against the woman, and it went forth to make war with the rest of her seed, of the ones giving heed to the commandments of God, and having the testimony of Jesus Christ.*” The context of this verse, we find the dragon being cast down to earth. The dragon has made attempts to drown the woman and the children of God. Then in *12:17* we read the dragon was angry against the women and went forth to make war with the rest of her seed. It is interesting here that a distinction is made, between the seed of the woman. The dragon makes war with the children of the woman who gives heed to the commandments of God and has the testimony of Jesus Christ (Yeshua the Messiah). The seed (children) of the woman is all of mankind. It is interesting to look at the Hebrew translation of the Greek text from
265 Revelation:

אֶת־פִּיהָ וְתַבְלַע אֶת־הַנְּהַר אֲשֶׁר־הִקִּיָּא הַתִּנִּין מִפִּיו: וַיִּקְצַף 17
הַתִּנִּין עַל־הָאִשָּׁה וַיֵּלֶךְ לְהִלָּחֵם בִּיְתֵר זֶרְעָהּ שְׂמֵרֵי מִצְוֹת־אֱלֹהִים
וְעַדוֹת יֵשׁוּעַ הַמָּשִׁיחַ אֹתָם:

270 In Hebrew the verse becomes more clear “the dragen went forth to make war with
the rest of her seed, the ones who kept the MITZVOT of God and had the
TESTIMONY of Yeshua HaMashiach (Jesus Christ). Those who Satan
specifically is making war with are those who both **“give heed to the
commandments of God”** and **“have the testimony of Jesus Christ.”** I repeat,
275 according to Scripture, Satan is making war with those who give heed to the
Torah in their lives, and have the testimony of our Lord Jesus Christ.

In last week’s Parashah, Parashat Naso, God asked Moshe to number the
children of Yisrael. Today, do you count yourself as one of God’s children?
Have you experienced God’s power, His faithfulness, and love in your life today?
What we learn from this week’s Parashah is that no matter how unclean you are,
280 we need to believe in Yeshua the Messiah. Therefore, the first step is to place
your faith and trust in Yeshua (Jesus) as your personal Savior. Having faith and
trust in Yeshua, the Lord sends His Ruach Hakodesh (Holy Spirit) enabling you to
love, serve, and obey Him. It is in this way that God establishes and makes His
dwelling place in your lives. If you have not believed and trusted in Yeshua, and
285 asked the Lord to come into your life, to lead you, and direct you in His ways of
righteousness, come and do that right now with me. If you would like to renew
your relationship with the Lord, join with me in prayer.

290 Heavenly Father,

Thank You for the gift of Your Word and for making an everlasting
covenant in Your Son Yeshua. I believe the Scriptures that Yeshua (Jesus) had
come and lived a perfect life. I believe that Yeshua laid His life down on my
295 behalf. I believe by faith that Yeshua established an everlasting covenant in His
blood for me. Please forgive me of my sins, heal me both spiritually, and
physically, and help me to begin the work of Your kingdom as a disciple of
Yeshua the Messiah. Lord please come into my life and make your dwelling
place in me. I ask you to send your Ruach HaKodesh (Holy Spirit) to dwell
300 within me. Please write your Torah on my heart as you promised in the Scriptures
in Jeremiah 31. Lead me Lord, guide and direct me, and help me to know your
ways as I study Your holy Word. I thank You Lord for Your grace and mercy.
Today I make a covenant with You in Your Son Yeshua, I will give the gift of a
life lived for You to You. I magnify your Name now and forever Lord. Thank
305 You for the mercy You have shown me all of these years and the new mercies
You are showing me today and will show me tomorrow. To Your Name be the
glory, the honor, and the praise forever and ever.

310 In Yeshua’s Name I pray!

Amen

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What to pray:

- *Ask the Lord to help you understand His word and how it applies in your daily life.*
- *Ask the Lord to show you according to His Word (the Bible) how the Torah applies to each of us as is indicated in Revelation 12:17.*
- *Thank the Lord for lifting the burden of sin and revealing His truth in this day and age of unbelief.*

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Be Blessed in Yeshua, Christ our Messiah!

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הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
“Yeshua” King Messiah forever and ever

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