



Tazria / Leprosy ~ Part 1
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Last week we studied more about how to approach Yahweh with our offerings; primarily, our sin offerings. As a kingdom of priests, we need to study these things very carefully. For once we know that we are called, we are held accountable for what we know and how we use it. Such was the case with Nadab and Abihu. They were instructed in the way of Set-apart worship; but, for what ever reason, they had to do it their way almost immediately and offered “**strange fire**”. They paid with their lives. And, what did Yahweh tell Moshe, Aharon and the people? In **Wayyiqra 10:3** He said; ***‘By those who come near Me let Me be set-apart! And before all the people let Me be esteemed!’***

I believe that teaching was one of the most important I’ve ever given. It certainly had an affect on me. It’s been on my heart all week. Many scriptures that I’ve read over time have come back to my memory now, with new meaning. When we really understand that we are accountable to Almighty Yahweh for what we do with what we know, the 4th chapter of Romans has so much more to say to us. As some of us talked during and after oneg, how many times have we offered “*strange fire*” to our Creator and Father? Why hasn’t He made “*crispy critters*” out of us? You should re-read all of Romans 4 and 5. But, **Romans 4:14-15** tells us; ***For if those who are of the Torah are heirs, belief has been made useless, and the promise has been nullified, for the Torah works out wrath, for where there is no Torah there is no transgression.*** Yahweh gave His Son, Yahshua, in order to forgive us these self-motivated, “*it makes me feel good*” offerings, instead of what He commands and has always commanded; that He be Set-apart by those who would come near Him and be Esteemed by all the people. Yahshua’s sacrifice was not so that we could keep on doing things our own way (**under grace**). But, to give us a chance to learn how to do “*it*” right, before Him (in His Face).

What did Sha’ul say just ahead of these two verses? **Romans 4:1-15; *What, then, shall we say Avraham our father, to have found, according to the flesh? For if Avraham was declared right by works, he has ground for boasting, but not before Elohim. For what does the Scripture say? “Avraham believed Elohim, and it was reckoned to him for righteousness.” And to him who is working, the reward is not reckoned as a favour but as a debt. And to him who is not working but believes on Him who is declaring right the wicked, his belief is reckoned for righteousness, even as Dawid also says of the blessedness of the man to whom Elohim reckons righteousness without works: Blessed are those whose lawlessnesses are forgiven, and whose sins are covered, blessed is the man to whom YHVH shall by no means reckon sin.” Is this blessing then upon the circumcised only, or also upon the uncircumcised? For we affirm: Belief was reckoned unto Avraham for righteousness. How then was it reckoned? Being in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the belief while in uncircumcision, for him to be a father of all those believing through uncircumcision, for righteousness to be reckoned to them also, and the father of circumcision to those who not only are of the circumcision, but who also***

walk in the steps of the belief which our father Avraham had in uncircumcision. For the promise that he should be the heir of the world, was not to Avraham or to his seed through the Torah, but through a righteousness of belief. For if those who are of the Torah are heirs, belief has been made useless, and the promise has been nullified, for the Torah works out wrath, for where there is no Torah there is no transgression.

As we learn Torah, we are to **“walk it out”**. We should never forget that when these words, that Sha’ul taught, were given to Avraham, Yahweh said something more to him, as well. **B’reshith 17:1-9; And it came to be when Avram was ninety-nine years old, that YHVH appeared to Avram and said to him, “I am El Shaddai – walk before Me and be perfect. And I give My covenant between Me and you, and shall greatly increase you.” And Avram fell on his face, and Elohim spoke with him, saying, “As for Me, look, My covenant is with you, and you shall become a father of many nations. And no longer is your name called Avram, but your name shall be Avraham, because I shall make you a father of many nations. And I shall make you bear fruit exceedingly, and make nations of you, and sovereigns shall come from you. And I shall establish My covenant between Me and you and your seed after you in their generations, for an everlasting covenant, to be Elohim to you and your seed after you. And I shall give to you and your seed after you the land of your sojournings, all the land of Kena’an, as an everlasting possession. And I shall be their Elohim.” And Elohim said to Avraham, “As for you, guard My covenant, you and your seed after you throughout their generations.** While many in the church don’t see this yet, much of Sha’ul’s ministry was about explaining this to Ephraim as they began to come back to Torah through Yahshua. That’s why he said in **Philippians 2:12-13; So that, my beloved, as you always obeyed – not only in my presence, but now much rather in my absence – work out your own deliverance with fear and trembling, for it is Elohim who is working in you both to desire and to work for His good pleasure.**

With that said brethren, I’m really looking forward to what you all have to say at oneg tonight; after chewing on last week’s teaching for a week.

Now, as you’ll remember last week’s parsha **Shemini**, another very rare thing happened; Yahweh spoke directly to Aharon. In fact it was so rare that the translators separated **“And, Yahweh spoke to Aharon, saying”** into its own separate verse. In **Wayyiqra 10:8-10** we read; **And YHVH spoke to Aharon, saying, “Do not drink wine or strong drink, you, nor your sons with you, when you go into the Tent of Meeting, lest you die – a law forever throughout your generations, so as to make a distinction between the set-apart and the profane, and between the unclean and the clean, and to teach the children of Yisra’el all the laws which YHVH has spoken to them by the hand of Mosheh.”** As I said last week, it is very important for us to learn to make distinction between the set-apart and the profane, and between the unclean and the clean. As a Kingdom of Priests, under Yahshua our High Priest, we must learn these in order to teach the Children of Yisra’el all the Torot (laws.... instructions) that Yahweh has spoken by the hand of Moshe.

This is why Yahweh then proceeds to give the Torah of which animals are clean and which are unclean and not to be eaten. You know, this is one of those areas, and there are many, that I had to quote **Yirmeyahu 31:19** over. As the prophet spoke by Yahweh, I said; **‘For after my turning back, I repented. And after I was instructed, I struck myself on the thigh. I was ashamed, even humiliated, for I bore the reproach of my youth.’** How can we be so ignorant to think that a Mind that can plan and create an entire universe so vast, and yet so small that He plans for certain creatures to be cleaners of the micro environments, as well as oceans and all; how can we for a moment distrust Him when He says that some things are not to be eaten? Even in the

face of all the medical research that now tells us simply that Yahweh was right all along. This “unclean” traif we’re eating is killing us. But, He made everything clean..... didn’t He?

Now, this week’s sidrah picks right up with the same teaching; clean / unclean and being set-apart instead of profane. As last week’s parsha closes in Wayyiqra **11:46-47**; ***‘This is the Torah of the beasts and the birds and every living creature that moves in the waters, and of every creature that creeps on the earth, to make a distinction between the unclean and the clean, and between the living creature that is eaten and the living creature that is not eaten.’*** ” This week’s begins with **Wayyiqra 12:1-8**; ***And YHVH spoke to Mosheh, saying, “Speak to the children of Yisra’el, saying, ‘When a woman has conceived, and has given birth to a male child, then she shall be unclean seven days, as in the days of her monthly separation she is unclean. And on the eighth day the flesh of his foreskin is circumcised. And she remains in the blood of her cleansing thirty-three days. She does not touch whatever is set-apart, and she does not come into the set-apart place until the days of her cleansing are completed. But if she gives birth to a female child, then she shall be unclean for two weeks, as in her monthly separation, and she remains in the blood of her cleansing for sixty-six days. And when the days of her cleansing are completed, for a son or for a daughter, she brings to the priest a lamb a year old, as a burnt offering, and a young pigeon or a turtledove as a sin offering, to the door of the Tent of Meeting. And he shall bring it before YHVH, and make atonement for her, and she shall be cleansed from the flow of her blood. This is the Torah for her who has given birth to a male or a female. And if she is not able to bring a lamb, then she shall bring two turtledoves or two young pigeons, one as a burnt offering and the other as a sin offering. And the priest shall make atonement for her, and she shall be clean.’ ”***

Now, there are at least a couple of questions that come up here. My first question was why a verse which seemingly has no connection to what precedes or follows it: after we are told that when a woman bears a male child she will be ritually impure for seven days (verses 1 & 2), the following verse does not deal with the following 33 days of ritual purity. That comes two verses later (verse 4). Instead, Scripture tells us ***“That on the eighth day the flesh of his foreskin shall be circumcised”*** in verse 3. Why is the law of circumcision in the middle here?

Secondly, the order of the chapters seems odd. Chapter 12 deals with ritual purity and impurity as a result of childbirth as we have read. Chapter 15 (part of next week’s portion) deals with the different kinds of emissions which emerge from a male and the different kinds of blood emissions which emerge from a female, emissions which are also connected to reproduction as a result of a sexual act between the couple. In between these two scriptural discussions which are certainly about ritual impurity and impurity surrounding reproduction come two chapters right in the middle (13 and 14) which deal with tzara'at, usually translated as leprosy (more on that next week). Why bring tzara'at into the middle of a discussion on reproduction?

In some of our “midrash” times, we have discussed the idea that perhaps the sin of Adam and Chawwah, the eating of the forbidden fruit, was indeed something involving sex. In his classic commentary on B’reshith chapter 3, Rashi states that the fruit of knowledge of good and evil as the interjection of eroticism and lust rather than the expression of love and the reproductive powers which were initially imbedded in human nature. Eating is often found in Scripture as a metaphor for engaging in sex. From this perspective, the sin of having partaken of the forbidden fruit is the sin of sexual lust which separates sex from the sacred institution of matrimony, from a natural expression of affection between two individuals who are committed to a shared life and to the establishment of a family.

Rabbi Shlomo Riskin, in his commentary on this chapter, says; “It is fascinating that the

punishments for having eaten the fruit are related to reproduction: ‘And to the woman (who initiated the transgression according to the Biblical account) He said, “I will greatly multiply your pain and travail in pregnancy and with pain shall you bring forth children...”’ (B’reshith 3:16). Even more to the point, the most fundamental penalty for having tasted of the forbidden fruit is death, which plagues men and woman alike: ‘But of the tree of knowledge of good and evil, you shall not eat; for in the day that you eat of it you shall surely die’ (B’reshith 2:17) The sexual act was meant to give not only unity and joy to the couple but also to bestow continued life through the gift of reproduction. Tragically the misuse of sex and its disengagement from love, marriage and family can lead to death inducing diseases such as Aids.”

He further states; “I would argue that this is precisely why tzara’at, or the living death which it symbolizes, appears in the Bible in the midst of its discussion of reproduction and the normative processes of seminal emissions and menstrual blood which are necessary by products of the glory of reproduction.” And; “I will also submit that this is precisely why the commandment of circumcision comes right before the Biblical establishment of a large number of days of purity (33 after the birth of a male and 66 after the birth of a female) no matter what blood may emerge from the woman’s body. The much larger number of days of purity attest to the great miracle of childbirth – which is always a heartbeat away from death for every anxious parent until the healthy baby emerges and emits its first cry (and this accounts for the initial days of ritual impurity) – but which results in new life and the continuation of the family line giving the greatest degree of satisfaction that a human being can ever experience. Such glories of reproduction are only possible if the male will learn to limit his sexual activity to being within the institution of marriage and will recognize the sanctity of sex as well as its pleasures. Placing the Divine mark upon the male sexual organ with the performance of the commandment of circumcision establishes this ideal of sanctity. The sacredness of the woman’s body is similarly expressed when she immerses herself in a mikvah prior to resuming sexual relations with her husband each month and even makes a blessing to (Elohim) while still unclothed within the ritual waters which symbolize life and birth and future.”

It’s very interesting to note here that the total time for cleansing and purification for the woman bearing a male child is 40 days. Forty, as we’ve seen before represents a period of learning, as well as testing. There were Yisra’el’s 40 years in the wilderness and Yahshua’s 40 days of testing in the wilderness. Moshe had three 40 year periods of teaching and testing in his life. But also, Moshe spent three 40 days periods of learning on Mt. Sinai with Yahweh. Eliyahu, the prophet, spent 40 days in the cave on Mt. Sinai, as well. And, don’t forget Yahshua spent 40 days after His resurrection teaching His talmidim. It’s even more interesting that when a daughter is born, the Mom gets to spend twice as long bonding with her daughter (80 days). Perhaps it’s double as a picture that the girl will one day be doing the same as her mother.

Finally here, when her time is completed and she’s visited the mikvah, the mother is to bring a lamb to the priest as a “**burnt offering**” (an “**olah**” or “**ascension**”). Then as her “**chatta’ah**” or “**sin offering**” she is to bring a young pigeon or a dove. Now, as usual, we see some interesting pictures in these words. In Hebrew, the word used here for pigeon is “**yonah**” (Strong’s #3123) and is also translated as dove. It means “gentle” and is the name of Yahweh’s prophet to Nineveh. As we know, when the Pharisees asked for a sign, we read in **Mattityahu 12:38-40**; ***Then some of the scribes and Pharisees answered, saying, “Teacher, we wish to see a sign from You.” But He answering, said to them, “A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet Yonah. For as Yonah was three days and three nights in the stomach of the great fish, so shall the Son of Adam be three days and three nights in the heart of the earth.*** Now Yonah is spelled “yud-vav-nun-hey”. Remember, yud=hand, vav=hook or connection, nun=Heir to the throne (Moshiach) and hey=revelation. So, Yonah (or the sign of Yonah) is “*the hand that points out*” the

“connection” of “Moshiach” in the “revelation”. Now, the numeric value of Yonah is 71 which equals “*I’Adonai*” (*my Master*) and “*milah*” or *circumcision*. Or, she could bring a “*turtle dove*” which in Hebrew is “*towr*” (tav-vav-reish), Strong’s #8449 which is another word for dove; but also means “*that which encircles*”, a “*string of pearls*” or “*jewelry worn about the head by a bride*” and “*to seek*”. “*Towr*” is also the root word for *Torah*. The spelling also adds to our picture; tav=sign or seal, vav=connection and reish=head. Yahweh literally “*seals*” our “*connection*” to Him on our “*head*”. More on that in a minute. The numeric value of “*towr*” is 606 which equals “*you shall see*” and “*you shall speak*”.

“*Yonah*” or “*towr*”? A “*dove*” by any other name.... just wouldn’t mean the same. Remember, the “*dove*” is symbolic of Ruach HaKodesh in Scripture. **Mattityahu 3:16-17** says; *And having been immersed, Yahshua went up immediately from the water, and see, the heavens were opened, and He saw the Spirit of Elohim descending like a dove and coming upon Him, and see, a voice out of the heavens, saying, “This is My Son, the Beloved, in whom I did delight.”* And, it was a “*dove*” that Noach sent out from the ark “to seek” dry ground, in **B’reshith 8**. On the second try, after waiting seven days, the dove returned with an olive leaf in its mouth. The olive tree represents both Yisra’el and Torah in Scripture. By the Ruach, Yahshua has returned us to the olive tree of both Torah and Yisra’el.

So, why either of these two birds as a *sin offering*? Well, as Web Hulon taught us last year that these two birds are the only birds that give milk to nurse their young, through milk glands inside their mouths. They also are a picture of Messiah Yahshua. He is our “*chatta’ah*” (*sin offering*). He led us by His Ruach back to Torah and Yisra’el. In Him the sign of Yonah was fulfilled. Because of Him, we will one day wear that string of gold and pearls, our bridal ornaments. If we love Him and obey His commands, we will receive His Name written on our foreheads as a seal. And, to top it all off; if the mother couldn’t afford a lamb for the “*olah*” (*burnt offering*), she had only to bring another dove. You see, Yahshua is our “*ascension*” to Yahweh also. It’s all Him. **Baruch HaShem Yahweh!**

As I studied this out, I couldn’t help but remember Luke 24:13-27; *And see, two of them were going that same day to a village called Amma’us, which was twelve kilometers from Yerushalayim. And they were talking to each other of all this which had taken place. And it came to be, as they were talking and reasoning, that Yahshua Himself drew near and went with them. But their eyes were restrained, so that they did not know Him. And He said to them, “What are these words you are exchanging with each other as you are walking – and you are sad?” And the one whose name was Cleophas answering, said to Him, “Are You the lone visitor in Yerushalayim who does not know what took place in it these days?” And He said to them, “What?” And they said to Him, “Concerning Yahshua of Natsareth, who was a Prophet mighty in deed and word before Elohim and all the people, and how the chief priests and our rulers delivered Him to be condemned to death, and impaled Him. We, however, were expecting that it was He who was going to redeem Yisra’el. But besides all this, today is the third day since these matters took place. But certain women of ours, who arrived at the tomb early, also astonished us, when they did not find His body, they came saying that they had also seen a vision of messengers who said He was alive. And some of those with us went to the tomb and found it, as also the women had said, but they did not see Him.” And He said to them, “O thoughtless ones, and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Messiah to suffer these and to enter into His esteem?” And beginning at Mosheh and all the Prophets, He was explaining to them in all the Scriptures the matters concerning Himself.*

I could almost hear Yahshua saying; “I AM that Dove of the sin offering, I AM that Lamb, that bull,

Aza'zel (the scapegoat killed outside the camp). I AM your "**olah**", your "**ascension**" is through Me.

I had no idea, as I started the teaching this week, that this is as far as I would get. There's just so much here. I want you to see what I see. When I read about the meaning of "towr" (dove) and how it related to the "mark" by which Yahweh seals His servants before judgement falls on both Yisra'el and the nations of the earth; even more scriptures came to mind that tie in to the priesthood and worship and set-apart service. There is a lot of symbolism in the references to "**forehead**" throughout Scripture. The Hebrew word for *forehead* is "**metsach**" (Strong's #4696), spelled "mem-ayin-chet" and means "**to be clear**" or "**to shine**" or "**impudent**" and represents one's "**understanding**" and "**consciousness**". The meaning in the letters is "mem=water, ayin=fountain and chet=fear or life". So in our "**foreheads**" is the "**water fountain**" of "**fear**" or "**life**". Which one depends on what you've been putting in yours. The numeric value of "**metsach**" is 118, which equals "**ha'olah**" which is "**the burnt offering**" and "**redemption**".

I just want us to read a few verses here and see what picture develops:

Shemot 28:36-38; ***“And you shall make a plate of clean gold and engrave on it, like the engraving of a signet: SET-APARTNESS TO YHVH. And you shall put it on a blue cord, and it shall be on the turban – it is to be on the front of the turban. And it shall be on the forehead of Aharon, and Aharon shall bear the guilt of the set-apart gifts which the children of Yisra'el set apart in all their set-apart gifts. And it shall always be on his forehead, for acceptance for them before YHVH.”***

Shemu'el Aleph 17:48-51; ***And it came to be, when the Philistine arose and came and drew near to meet Dawid, that Dawid hurried and ran toward the army to meet the Philistine. And Dawid put his hand in his bag and took out a stone, and slung it and smote the Philistine on his forehead, so that the stone sank into his forehead, and he fell on his face to the ground. Thus Dawid prevailed over the Philistine with a sling and a stone, and smote the Philistine and killed him, and there was no sword in the hand of Dawid. Then Dawid ran and stood over the Philistine, and took his sword and drew it out of its sheath and killed him, and cut off his head with it. And when the Philistines saw that their champion was dead, they fled.*** So, why did I choose this one? Well, "**Phillistine**" means "**wanderer**" or "**stranger**". David represents Moshiach in scripture. The stone which "**sank into the forehead**" is "**eben**" (aleph-beit = ab or father and beit-nun = ben or son). As the stone (Father/Son) sunk into his "**consciousness**", the *Phillistine* (who was **estranged**) fell, face to the earth, before the King and gave us a picture of **Ephesians 4:20-24**; ***But you have not so learned Messiah, if indeed you have heard Him and were taught by Him, as truth is in Yahshua: that you put off – with regard to your former way of life – the old man, being corrupted according to the desires of the deceit, and to be renewed in the spirit of your mind, and that you put on the renewed man which was created according to Elohim, in righteousness and set-apartness of the truth.*** And, just as David separated the Phillistine from his head, so Moshiach, with the sword of His mouth (His Word) separates us from the "**flesh**" by the renewing of our mind.

There is a "down-side" to the "forehead" also, as Yahweh speaks to Ephraim through the prophet in **Yeshayahu 48:1-5**; ***“Hear this, O house of Ya'aqob, who are called by the name of Yisra'el, and have come from the waters of Yehudah, who swear by the Name of YHVH, and profess the Elohim of Yisra'el – though not in truth or in righteousness – for they call themselves after the set-apart city, and lean on the Elohim of Yisra'el – YHVH of hosts is His Name: “I have declared the former events from the beginning, and they went forth***

from My mouth, and I made you hear them. Suddenly I acted, and they came to be. Because I knew that you were hard, and your neck was an iron sinew, and your forehead bronze, therefore I declared it to you long ago. Before it came I made you hear, lest you should say, 'My idol has done them, and my carved image and my moulded image commanded them.' Later, you should read the whole chapter.

Yirmeyahu 3:2-8; *“Lift up your eyes to the bare heights and see: where have you not lain with men? Besides the ways you have sat for them like an Arabian in the wilderness. And you made the land unclean with your whorings and your evil. Therefore the showers have been withheld, and there has been no latter rain. You have had a whore’s forehead, you refuse to be ashamed. Shall you not from now on cry to Me, ‘My father, You are the guide of my youth? Does one bear a grudge forever? Does one keep it to the end?’ See, you have spoken and done the evils that you could.”* And YHVH said to me in the days of Yoshiyahu the sovereign, *“Have you seen what backsliding Yisra’el has done? She has gone up on every high mountain and under every green tree, and there committed whoring. And after she had done all these, I said ‘Return to Me.’ But she did not return. And her treacherous sister Yehudah saw it. And I saw that for all the causes for which backsliding Yisra’el had committed adultery, I had put her away and given her a certificate of divorce; yet her treacherous sister Yehudah did not fear, but went and committed whoring too.*

Yahweh gives us a glimpse of the future through the destruction of Yerushalyim in **Yehezqel 9:1-6;** *And He called out in my hearing with a loud voice, saying, “Let the punishers of the city draw near, each with his weapon of destruction in his hand.”* And look, six men came from the direction of the upper gate, which faces north, each with his battle-axe in his hand. And one man in their midst was clothed with linen and had a writer’s ink-horn at his side. And they came in and stood beside the bronze altar. And the esteem of the Elohim of Yisra’el went up from the kerub, where it had been, to the threshold of the House. And He called to the man clothed with linen, who had the writer’s ink-horn at his side, and YHVH said to him, *“Pass on into the midst of the city, into the midst of Yerushalayim, and you shall put a mark on the foreheads of the men who sigh and cry over all the abominations that are done within it.”* And to the others He said in my hearing, *“Pass on into the city after him and smite, do not let your eye pardon nor spare. Slay to destruction old, young men, maidens and children and women, but do not come near anyone upon whom is the mark, and begin at My set-apart place.”* So they began with the elders who were in front of the House.

Yahshua shows Yohanan in **Revelation 7:1-4;** *And after this I saw four messengers standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another messenger coming up from the rising of the sun, holding the seal of the living Elohim. And he cried with a loud voice to the four messengers to whom it was given to harm the earth and the sea, saying, “Do not harm the earth, nor the sea, nor the trees until we have sealed the servants of our Elohim upon their foreheads.”* And I heard the number of those who were sealed, one hundred and forty-four thousand, sealed out of all the tribes of the children of Yisra’el:

Revelation 9:1-4;

And the fifth messenger sounded, and I saw a star from the heaven which had fallen to the earth. And the key to the pit of the deep was given to it. And he opened the pit of the deep, and smoke went up out of the pit like the smoke of a great furnace. And the sun was

darkened, also the air, because of the smoke of the pit. And out of the smoke locusts came upon the earth, and authority was given to them as the scorpions of the earth possess authority. And it was said to them that they shall not harm the grass of the earth, or any green matter, or any tree, but only those men who do not have the seal of Elohim upon their foreheads.

Revelation 14:1-5; *And I looked and saw a Lamb standing on Mount Tsiyon, and with Him one hundred and forty-four thousand, having His Father's Name written upon their foreheads. And I heard a voice out of the heaven, like the voice of many waters, and like the voice of loud thunder, and I heard the sound of harpists playing their harps. And they sang a renewed song before the throne, and before the four living creatures, and the elders. And no one was able to learn that song except the hundred and forty-four thousand who were redeemed from the earth. They are those who were not defiled with women, for they are maidens. They are those following the Lamb wherever He leads them on. They were redeemed from among men, being first-fruits to Elohim and to the Lamb. And in their mouth was found no falsehood, for they are blameless before the throne of Elohim.*

And, when the new Yerushalyim, the Bride, comes down to earth, **Revelation 22:1-5** says; *And he showed me a river of water of life, clear as crystal, coming from the throne of Elohim and of the Lamb. In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. And the leaves of the tree were for the healing of the nations. And no longer shall there be any curse, and the throne of Elohim and of the Lamb shall be in it, and His servants shall serve Him. And they shall see His face, and His Name shall be upon their foreheads. And night shall be no more, and they shall have no need of a lamp or the light of the sun, because YHVH Elohim shall give them light. And they shall reign forever and ever.*

I've said it before, and I dare say it again. I don't believe that the 144,000 is a head count. I pray it's not. I pray that there are more true believers than that. I believe as we are redeemed from out of the world and as we follow the Lamb wherever He leads us and as we learn the "renewed song" (it's not a new song, or a new covenant, but renewed from before the foundation of the world), we will receive Yahweh's Name written on our "**foreheads**" and have eternal life in and through Him. In a few minutes, we are going to bless you according to **Bemidbar 6:22-27;** *And YHVH spoke to Mosheh, saying, "Speak to Aharon and his sons, saying, 'This is how you bless the children of Yisra'el. Say to them: "YHVH bless you and guard you; YHVH make His face shine upon you, and show favour to you; YHVH lift up His face upon you, and give you peace." ' "Thus they shall put My Name on the children of Yisra'el, and I Myself shall bless them."*

If you'll receive it, we're going to put His Name on you. Yahshua, Himself, said in **Revelation 3:12;** *"He who overcomes, I shall make him a supporting post in the Dwelling Place of My Elohim, and he shall by no means go out. And I shall write on him the Name of My Elohim and the name of the city of My Elohim, the renewed Yerushalayim, which comes down out of the heaven from My Elohim, and My renewed Name.*

Our walk; or as Brian Samtur puts it, "our Torah walk" is all about receiving His Name upon our foreheads, our consciousness. The lessons we've learned in the past few weeks, about the offerings, what strange fire is and about making distinction between the set-apart and the profane, the clean and the unclean, are all about worshipping our Father in "**spirit and in truth**". As I said earlier, I look forward to hearing what Yahweh is showing you regarding true worship. Let's press on toward the mark. Let's run the race. Let's endure together, in Yahshua, to the end.

Ahmen.