

**RaYBaSH's Torah Thoughts**  
**Parashah # 29 Acharei-Mot "After the Death"**  
**Vayikra / Leviticus 16:1-18:30**  
**By: Yehudah ben Shomeyr**

**Summary:**

This Torah Portion mainly deals with the Laws concerning the Day of Atonement, the prohibition of eating blood and forbidden sexual relationships.

**Commentary:**

I will not delve into everything involved with Yom Kippur (The Day of Atonement) on account I will cover it more in detail during that High Holy Day. This portion is only read during the Hebraic leap year, usually this and the next Parashah are read together. With this being said I will just touch on a few verses.

Lev. 16:29-30 "This is to be a statute forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD."

It is said by Christians and even many Messianics that This High Holy Day is forever obsolete on account of Messiah Yeshua's death on the Roman Cross; but this is certainly not the wording of the passage just cited.

When Messiah comes to reign on earth and the 3<sup>rd</sup> Temple is rebuilt and functioning, the sacrifices will resume under the supervision of Yeshua Messiah the Kohen Ha Gadol (High Priest) of the Melchizedekian order of priesthood. Allow me to explain:

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**Acts 2:46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,**

“They continued,” which means that despite Yeshua being Messiah and dying for our sins, despite that not everyone accepted Yeshua as Messiah, the early Jewish believers still attended and participated in religious functions at the Temple. This was a normal, regular part of their religious life. When Yeshua was on earth he respected the Temple and revered it as His Father’s house (Lk. 2:49, Jn. 2:16), so it is natural that His followers would have that same zeal and respect for the Temple. This did not change because Yeshua came on the scene and died on the cross for our sins.

**Acts 3:1-2 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;**

We see in this passage that it was customary for Kefa (Peter) and Yochanan (John) to go to the Temple and pray at the time of Mincha (Afternoon) prayers. It didn’t say that they went to heal or evangelize, they went to pray, and it just so happens that on their way they saw a lame man and healed him in Yeshua’s name. This caused quite a stir and in Acts 4 we see Kefa and Yochannon speaking to the people about what happened and ended up telling the people about Yeshua and the resurrection. This caused such a disturbance they arrested them and incarcerated them. Acts 5 records their miraculous escape and we see them back at the Temple preaching. The Sadducees held power over the Temple and yes, the authorities had an issue of them proclaiming Yeshua as Messiah, because they say many Messiah’s come and go and they didn’t want a crazed following. But I believe the Sadducees took more issue with them speaking about the resurrection because one of the major doctrines of the Sadducees is that they didn’t believe in the resurrection of the dead, not just Yeshua’s resurrection, but the phenomenon of resurrection period.

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Bottom line is, if your interpretation of Rav Sha'ul's writings is anything but pro-Torah, you have sorely misinterpreted, misrepresented, and misunderstood this great Pharisaical Nazarene Jew.

I believe it is abundantly clear that the first century believing Nazarene Jews still went to the Temple to sacrifice and worship during the pilgrimage festivals and to pray and even give money in support of the Temple (Exodus 23:17, Acts 2:46, Acts 24:14-18).

As for today the Temple and a working Levitical priesthood does not exist, and most Jews would agree it is on account of our sin and disobedience to the Torah. So obviously the Commandments regarding our duties and obligations in regard to Temple service has been temporarily suspended until the 3<sup>rd</sup> Temple is rebuilt and I believe prophecy is clear that the Temple will be rebuilt and sacrifices will resume.

I believe similarly to Maimonides of the 11<sup>th</sup> century who said that we do not need a Temple in order to worship the God of our Father's. I can worship God anywhere. But, if there was a fully functioning Temple that met all Torah requirements to be legitimate, I would not have to think twice about going up to the "house of the Lord" and do what the 1<sup>st</sup> century believers did before the Temple was destroyed in 70 C.E., which is to pray and offer sacrifices to ADONAI.

In the Messianic and Christian arena's the issue of Salvation and Levitical animal Sacrifice has caused charged heated debates and cause congregational and denominational splits. How were the "Old Testament Saints" saved? Will there be animal sacrifice during the Third Temple when Messiah reigns, and if so, why?

Wouldn't animal sacrifices slap Yeshua and his sacrificial atoning work on the cross in the face? Many like questions, circle, submerge and emerge continuously. As a Netzari Jew, let me put this weary animal to rest. If you don't like the answer, take it up with ADONAI and His Word. If it blows down your little theological house of cards, then maybe you should question the materials you have used, or the foundation it has been founded upon; ADONAI's Word, or tradition and doctrines of men?

Let me first tackle the issue of salvation. It is the misconception of many that the "Old Testament Saints" were saved by works, keeping the Torah (law) in combination with the Levitical animal sacrifices, and "New Testament Saints" are saved by "Grace" and Yeshua's death on the cross. How fair is that!? Christians say there is only one way of salvation. This view would contradict that. This is purely a Christian false doctrine; nothing could be further from the truth.

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I believe the saints in the Tanak were saved the same way as the saints in the Renewed Covenant. The difference is perspective. Those in the Tanak looked forward to, and believed in the Messiah and His atoning work that was coming. The Renewed Covenant saints (us) look back and believe in the Messiah and His atoning work that already came, and is coming again! The sacrifices of the Tabernacle and Temple era, before Yeshua came, never atoned for or removed sin. In the Renewed Covenant, Hebrews 10:4 states "It is NOT possible that the blood of bulls and of goats should take away sins." The sacrifices just rolled the sin back like a credit card debt until Messiah came to pay the debt in full, atoning for them all past, present, and future (Isa.53:6; IPt.2:24; IJn.2:2; Heb.1:3; 5-10). I believe that Yahshua worked within the framework of Torah, and the sacrificial system set up therein.

Then what is the purpose of the animal sacrifices and Tithes?

1. It was to be a physical object lesson that pointed to the coming Messiah and what He would do. It acted as a credit card that covered, did not take away, and rolled back the sin debt until someone, Messiah, could come along and pay it. In the time of the Third Temple the sacrifices will be a reminder of the Messiah who came and what He did (Is. 56, 66; Zech. 14:16-21). The sacrifices that took place before Yahshua came, only pointed to the Messiah which was to come. The sacrifices that will take place after Yahshua, and that will take place in the Millennial Reign, point back to Messiah's atoning work.

2. It provided and will provide food, materials and income for the Priests and their families (Leviticus 5-10).

From the accounts in the book of Acts we can clearly see the first century Nazarene Jewish believers in Yeshua meet “daily” and during appointed festival times at the Temple and offered “offerings”, “sacrifices” and “gifts” as practiced by all Jews at that time. The first century believers in Yeshua clearly saw no conflict with this and their belief in Yeshua being the ultimate atoning sacrifice. There was no problem or issue with belief in Yeshua and participating in Temple activities and having both coexist simultaneously.

This is especially in regards to the Yom Kippur Sacrifice. During the 3<sup>rd</sup> Temple it will become a powerful object lesson of what Messiah has done for us.

Shabbat Shalom and Shavuah Tov!  
-- Yehudah ben Shomeyr

**RaYBaSH's Haftarah Hashings**  
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**Ezk. 22:1-19**  
**By: Yehudah ben Shomeyr**

Our Torah Portion dealt with the ritual of Yom Kippur (The Day of Atonement). This Haftarah portion deals with the sins that are atoned for on Yom Kippur. Apparently according to verse eight Yom Kippur hadn't been observed for quite some time and as a result the sentence of exile awaits the People of God.

**V. 15-16 And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee. And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the LORD.**

Exile is seen as a crucible for refining the souls of the people to get them ready again to observe Yom Kippur in a true, holy and meaningful manner.

**V. 17-19** 17And the word of the LORD came unto me, saying, Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.

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**RaYBaSH's Brit Chadashah Connections**  
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**Hebrews 7:1-10:23**  
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The Torah readings this week deal mainly with Yom Kippur and the big controversy in Christian and Messianic circles is the fact of sacrifices at the 3<sup>rd</sup> Temple when Messiah returns to reign.

**Heb. 7:1-3** For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

**Heb. 7:11-21** If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. And inasmuch as not without an oath he was made priest: (For those priests were made without



**an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)**

It is believed that this Melchezedek was Messiah in pre-incarnate form, a Theophany as Christians call them. They have occurred many times throughout the Scriptures.

### **Theophonies in Scripture**

The presence of Yeshua Messiah in pre-incarnate form:

- All the passages that say, “The Angel of the LORD” speaks of Yeshua Ha Moshiach in pre-incarnate form (Now all angel means is “ambassador” or “messenger”, not necessarily a rank of heavenly created beings we know as angels). What Christians call a “Theophony.” The Zohar, the ancient mystic Jewish commentary on the Scriptures calls this Angel, Metatron, and calls Him, “the First Begotten of Elohim”, and the “Son of God”. One example in Scripture is Ex.23:20-21, it speaks of listening to this Angel, not rebelling against Him, and He having the power of forgiveness, and God’s name resides in Him.
- Gen.3:8: It seems to suggest that God took on a human form to fellowship with His creation. “They heard the voice (the Word of God: Yeshua Messiah Jn.1) of the LORD walking in the cool of the day...”
- Gen.6:7-14: Hagar referring to the Angel of the LORD: “Thou God seest me...”
- Gen.22:12: Abraham and Isaac v.15 the Angel of the LORD swears by Himself.
- Gen.32:25-32: Jacob and the Heavenly Wrestler.
- Gen.48:15-17: Jacob equates that Angel as Redeeming Deity, Only God is Deity, so the Angel of the LORD must be God in the form of an angel, or man.
- Ex.3:2-7: The Angel in the burning bush speaking as Elohim.
- Ex.23:20: The Angel pardons sin. Only Elohim can do that.
- Judges 13: 1-25 v.22-23 Samson’s parents equate the Angel of the LORD with ADONAI Himself, and thinks that they will die because they’ve seen God. True, the Scriptures does say no man shall see Elohim (directly) and live, Ex.33:20. But when Elohim tempers His Glory by veiling Himself in an Angelic form or what have you, one can see Elohim and live. This is what the smoke screen of incense was for when the High Priest went to

make atonement for Israel on Yom Kippur. ADONAI's Shikinah rested between the Keruvim (Cherubim) on the Ark. The smoke screen was so the Kohen (Priest) wouldn't see Elohim directly.

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2. It provided and will provide food, materials and income for the Priests and their families (Leviticus 5-10).

From the accounts in the book of Acts we can clearly see the first century Nazarene Jewish believers in Yeshua meet “daily” and during appointed festival times at the Temple and offered “offerings”, “sacrifices” and “gifts” as practiced by all Jews at that time. The first century believers in Yeshua clearly saw no conflict with this and their belief in Yeshua being the ultimate atoning sacrifice. There was no problem or issue with belief in Yeshua and participating in Temple activities and having both coexist simultaneously.

This is especially in regards to the Yom Kippur Sacrifice. During the 3<sup>rd</sup> Temple it will become a powerful object lesson of what Messiah has done for us.

Shabbat Shalom and Shavuah Tov!

-- Yehudah ben Shomeyr