



The secret of the red cord

Parashat acharei mot (29) – After death

Torah: *Wayyiqra* 16:1 to 18:30

Haftarah: *Yehezqĕl* 22:1-19

Apostolic Scriptures: *Qorintiyim Bĕt* 2:1-11

After the festival of *Pĕsaḥ* and other teachings in between, it feels like almost a year ago that we learned of the death of *Naḏab* and *Aḇihu*, the two eldest sons of *Aharon*, almost as if we were commemorating their *yahrzeit*!¹ In truth, only a few days have passed between that time and what we are about to learn now, for *Mosheh* is still receiving instruction from *YAH*. We are reminded of the death of two of the most privileged people on earth so that we can see that it is impossible for any person living in sin to gain access to *YAH*, regardless of our best intentions. We also learn how easy it is to bring in our own rules and replace what *YAH* has given us – something that is totally unacceptable. This chapter therefore forms the core of the entire book of *Wayyiqra* and will teach us through spiritual pictures how a set-apart *Elohim* can dwell among sinful people.

It is here that the high priest lays the foundation for a sacrifice that is offered only once a year, the only day on which he is allowed to enter the most sacred part of the *mishkan*. However, this cannot happen without blood and this blood comes from two sources, one for himself and one for the nation, although both again refer to *Yeshua*:

lĕrim 9⁷ But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for sins of ignorance of the people,

For everything in life there is a first. This is arguably one of the most critical ways we study Scripture, by always looking for where an event, even a word, is first recorded. This is known as “the principle of first mention.” Once that ‘first’ is past, it cannot happen again, but it can be commemorated. That ‘first’ can also be repeated by *YAH* to indicate importance – the more it is repeated, the more important it is². The first and only *Pĕsaḥ* occurred about six months before the events we are now considering. So what we have just experienced two weeks ago was only the commemoration of *Pĕsaḥ* that happened in *Mitsrayim*, but it is also a reminder of how *Yeshua* fulfilled this festival in its entirety down to the finest detail.

¹ The word ‘*yahrzeit*’ comes from Jewish-German (*Yiddish*) and refers to the annual commemoration of someone's death, similar to what is done with birthdays.

² Feel free to search for the number of times the word *Shabbat* appears in Scripture and draw your own conclusion about its importance.

In the same way, the first festival of *Shabu'ot* occurred when YAH, through His servant, *Mosheh*, gave the people the Ten Words – *Torah*, YAH's complete set of rules for how we as believers should live. Thereafter, *Shabu'ot* was commemorated annually, but also with many years of exceptions due to apostasy and exile. However, it was reinstated after the high priest, *Hilqiyahu*, discovered the "Book of the Law" in the temple, about 630 bY (cf. *Melaḳim Bēt* 22:8 ff.) during the reign of King *Yoshiyahu* of *Yehudah*. This was the third last king of *Yehudah* before the exile and he was also the only one who removed all idolatry and even had witches killed. It was his command that the book of the law (*Torah*) be read regularly again, after which YAH's festivals were also observed again (cf. *Melaḳim Bēt* 23:21-23).

When we return from this brief detour, we not only learn what the high priest had to do for the nation's sins, but we also see the parallel with the heavenly ministry that *Yeshua* is currently performing. On the tenth day of the seventh month, the high priest washed himself in water and, wearing the minimal white linen garments and on bare feet, took first the blood of a bull and later the blood of a goat into the most sacred part of the tabernacle. The bull that was sacrificed earlier was for his own transgressions and the goat was for the sins of the people. We will expand on this a little later.

Inside the most set-apart place, he was to place crushed incense on the altar of incense and then sprinkle the blood of the bull on two places. He would then return with the blood of the goat and sprinkle it on the same places. No one would be allowed to go in with him. When he was finished, he was to come out and put some of the blood of the bull and the goat on the horns of the altar of burnt offering and then sprinkle some of the blood on the altar seven times to cleanse it. In this way, all the sins of the entire people during the past year were forgiven. If for any reason the high priest were to fail in his purpose, the people would not be forgiven and could suffer serious consequences.

As Westerners and from another culture, most of these customs are incomprehensible, almost unnecessary, even redundant. However, we must realise that the earthly temple service is an exact copy of the heavenly temple service, as described in the book of *Ib'rim*. If we do not understand that there are two levels that work in parallel, the heavenly and the earthly, we will never understand any of these rituals. Our Salvation, *Yeshua*, died and rose from the dead to serve in the heavenly plane, not the earthly plane. The earthly temple service is a shadow of the heavenly, although the shadow can never replace the heavenly nor can the heavenly eliminate the earthly. On the contrary, there is full cooperation between the two and therefore both can exist at the same time without any conflict.

When we study the details of *Yom Kippur*, we learn much about the heavenly ministry of the high priest according to the order of *Malki-Tzedeq*, since it is an eternal service based on resurrection – indestructible life. When the earthly high priest takes off his daily priestly robe, we see a shadow of the death of *Yeshua*. The white linen garments with which they are replaced give us a shadow of *Yeshua*'s resurrection and his new ministry. Linen represents purity and is worn not only by priests, but also by messengers (cf. *Yehezq'el* 9:2 ,3, 11; 10:2, 6, 7; 40:3; *Dani'el* 10:5; 12:6, 7; *Hazon* 15:6; 19:14), indicating that it is a heavenly material.

There is a strong similarity between *Yom Kippur* and our Messiah when we note that linen was present at all times during his death and resurrection (cf. *Mattithyahu* 27:59; *Marqos* 15:46; *Luqas* 23:53; 24:12; *Yohanan* 19:40; 20:5-7). Fine linen is the same material that the bride of *Yeshua* will wear:

Hazon 19⁸ And to her it was given to be dressed in fine linen, clean and bright, for the fine linen is the righteousnesses of the set-apart ones.

The blood being sprinkled seven times also has a strong resemblance to what *Yeshua* did for us. We learn from Scripture of four instances where blood was sprinkled seven times:

1. with a sin offering of the anointed priest (*Wayyiqra* 4:6) and the sins of the people (*Wayyiqra* 4:17);
2. during purification of *tzara'at* for a rich person (*Wayyiqra* 14:16), a poor person (*Wayyiqra* 14:26) and a house (*Wayyiqra* 14:51);
3. during sin offerings on *Yom Kippur* for sins of the high priest and his family (*Wayyiqra* 16:14), sins of the people (*Wayyiqra* 16:15) and ceremonial uncleanness of the people (*Wayyiqra* 16:19);
4. during the sacrifice of the red heifer for ceremonial cleansing of those who touched the carcass (*B'midbar* 19:4).

These four ways of sprinkling blood refer directly to the heavenly forgiveness, resulting from the death and resurrection of *Yeshua*:

- ✴ *Yeshua's* death cleanses us from sin (cf. *Mattithyahu* 26:28; *Eph'siyim* 1:7; 1 *Yohanan* 1:7; *Hazon* 1:5);
- ✴ *Yeshua* took upon himself the '*tzara'at*' of sin and cleansed it in heaven (cf. *Yesha'yahu* 53:4; *Zechariah* 3:3-4);
- ✴ the blood of *Yeshua* was sprinkled in the heavenly tabernacle to cleanse it and pave a way for us to the heavenly throne of undeserved favour (cf. *Ib'rim* 9:23, 12, 14; 10:19-22);
- ✴ the blood of *Yeshua* was sprinkled outside the 'camp' to bring about a heavenly purity (cf. *Ib'rim* 4:14-16).

The number seven refers not only to the validity of the seven days of the week, but also to the seven thousand years of sin from *Adam* until the new heaven and earth are established where there will be no sin. Our Messiah's sacrifice in heaven covers all sins of the past, present, and future.

Since sin is removed during *Yom Kippur*, some have asked why *Yeshua* did not die on that day, but rather during *Pěsaḥ*. There are two possible reasons that we can raise. First, we learn from history that the people were delivered from slavery during the period of *Pěsaḥ*. This shows us that *Yeshua's* redemption from sins begins there, but will only be completed on *Yom Kippur* when the final redemption will take place. We see confirmation of this:

Yirmeyahu 50 20 "In those days and at that time," declares יהוה, "the crookedness of *Yisra'el* shall be searched for, but there shall be none; and the sin of *Yehudaḥ*, but none shall be found. For I shall pardon those whom I leave as a remnant.

Another prophet agrees with this:

Zekaryah 3 ⁸Now listen, *Yehoshua* the high priest, you and your companions who sit before you, for they are men of symbol. For look, I am bringing forth My Servant – the Branch. ⁹See the stone which I have put before *Yehoshua*: on one stone are seven eyes. See, I am engraving its inscription,' declares יהוה of hosts, 'and I shall remove the guilt of that land in one day. ¹⁰In that day,' declares יהוה of hosts, 'you shall invite one another, under the vine and under the fig tree.' "

Second, why *Yeshua* did not die on *Yom Kippur* is that there is an interesting similarity between the tenth day of the first month and the tenth day of the seventh month. On the tenth day of the first month, the lamb was selected to be slaughtered for *Pěsaḥ*, on the fourteenth day. On the tenth day of the seventh month, all sins are finally forgiven and removed as we learn:

Kěpha Aleph 1 ¹⁹but with the precious blood of Messiah, as of a lamb unblemished and spotless, ²⁰foreknown, indeed, before the foundation of the world, but manifested in these last times for your sakes,

The perfect sacrifice for our sins was chosen on the tenth day of the first month to not only be the perfect sacrifice during *Pěsaḥ*, but also to prophetically finally remove sins on the tenth of the seventh month!

The other important symbolism we learn from this section concerns the two goats that *Aharon* had to choose. According to tradition, these goats were to be identical, and also of the same value. The manner in which the lot was cast was indicated by means of a red cord. We learn:

Wayyiqra 16 ⁸“And *Aharon* shall cast lots for the two goats, one lot for יהוה and the other lot for *Azazel*.”

We see the word עֲזָזֵל (*‘aza’Zel*) which the translator in this case points out to us as “goat for total removal”. The reason for this is that the word is derived from אָזַל (*a-Zal*), which means to go away or disappear. The goat chosen for *Azazel* would therefore be marked with the red cord, something we often notice in Scripture. We went through the wave offering at the beginning of this week. In the land of *Yisra’ēl*, a priest would select a sheaf of barley in advance for the wave offering during *Pěsaḥ* and tie it with a red cord. Early on the morning of the wave offering, he would cut it off with a sickle, take it to the tabernacle or temple and wave it before *YAH*.

Other instances where we notice the red cord are how *Rachav* and her family were saved when *Yeriḥo* was taken (cf. *Yehoshua* 6:17; 23; 25); the twin sons born to *Yehuḏah* by *Tamar*, his daughter-in-law, had a struggle to come out and the hand of the first son, *Zerah*, was marked with a scarlet thread. Red woven material was part of the high priest’s robe; red (blood) was used in the inauguration of the priests (cf. *Wayyiqra* 8:23-24), as well as the cleansing of a leper (cf. *Wayyiqra* 14:16; 26; 51); it is also linked to the red heifer (cf. *Wayyiqra* 19:6). However, the red cord forms a chain through the letters of *Torah* and is woven together on the body of *Yeshua*:

Mattithyahu 27 ²⁸And having stripped Him, they put a scarlet robe on Him. ²⁹And plaiting a crown of thorns, they put it on His head, and a reed in His right hand. And they kneeled down before Him and mocked Him, saying, “Greetings, Sovereign of the *Yehuḏim*!”

This goat, marked with the red cord, would be led into the wilderness to symbolise the nation’s sins being taken away, while the other goat represents the consequence of sin, namely death. However, there is another reason why two goats are used here, where two earlier transgressions were also committed with goat kids.

When *Yitshaq* wanted to bless *‘Ēsaw* as the firstborn, *Ribqah* already knew that the blessing would actually go to *Ya’aqob*, because of the message that *YAH* had given her:

Berěshith 25 ²³And יהוה said to her, “Two nations are in your womb, and two peoples shall be separated from your body. And one people shall be stronger than the other, and the older serve the younger.”

It would be impossible for the elder to serve the younger if the elder had already received the firstborn blessing. She would therefore have to intervene and consequently told *Ya’aqob* to slaughter two goats so that she could prepare a suitable meal for *Yitshaq* (cf. *Berěshith* 27:9). Here *Yitshaq* is now tricked by *Ya’aqob* (and his wife!) with a goat and receives the blessing, after which *Yitshaq* trembles with fear (cf. *Berěshith* 27:33). The story has a twist, however, because *Ya’aqob*’s beloved son, *Yoseph*, is not so loved by

his brothers. When he is sent to take food for them, they want to kill him, but *Yehudah*, an ancestor of *Yeshua*, intervenes on his behalf and suggests that they sell him to *Midianite* merchants. In order to cover up his disappearance, they have to slaughter a goat (cf. *Berēshith* 37:31), dip *Yoseph*'s garment in it and return it to *Ya'aqob*, who assumes with no words from his sons that *Yoseph* has been torn to pieces by a wild animal, whereupon he tears his clothes and puts sackcloth on his loins (cf. (*Berēshith* 37:34).

According to Rabbi Ari Kahn, the two goats that *Ya'aqob* slaughtered and took to *Yitz'chak* were a pre-*Yom Kippur* prophecy, where the goats represented the twins, *Ya'aqob* and *Ėsaw*. The Hebrew word for goat is *שְׂעִיר* (*se-lr*), which also translates as "hairy". This surely gives rise to the region in which *Ėsaw* later settled, being known as *Sē'ir*.

Many scholars believe that there is a strong connection between *Azazel* and *hasatan*, one of the fallen messengers who was under *hasatan*'s direction. Some students of Scripture consider *Azazel* to be the heavenly minister of *Ėsaw*. Much of this information is available in the book of *Enoch*³, which we do not have time to follow in this teaching. The *Azazel*, the scapegoat, is however led into the wilderness by a person who was apparently already appointed for the task the previous year during *Yom Kippur*. He must make sure that the goat does not return, because that would symbolise the return of the nation's sin! Usually the person would take the goat to a height, such as a cliff, from where it would be pushed off and fall to its death. Yet we see again the 'good' son, *Ya'aqob*, in the sin offering and *Ėsaw*, the 'bad' son, in the *Azazel*.

On a similar level, we see a literal vast difference between *Yeshua* of *Nazareth* and the 'Jesus' of Christianity. The one keeps *the Torah* (cf. *Mattithyahu* 5:17) while the other one ignores it entirely. They appear to be twins, but one is false; he looks like a lamb, but speaks like a dragon. When *Ribqah* places the goatskin around *Ya'aqob*'s arms and neck and puts on the clothes of *Ėsaw* (cf. *Berēshith* 27:16), we experience a great mystery. The words that *Yitshaq* utters are almost cryptic:

Berēshith 27^{22b} "The voice is the voice of *Ya'aqob*, but the hands are the hands of *Ėsaw*."

From the outside it looks like *Ėsaw*, but in fact *Ya'aqob* is hidden within it. It is similar to *David*, with the same appearance of red hair as *Ėsaw*, similar to the way *Mosheh* was dressed as a full-fledged *Mitzrayite*. We can even compare it to *Yoseph*, a sincere believer and faithful follower of *YAH* with the name *Tzafnat-Pa'neach*. It is a mystery within a mystery, but in truth the voice is still that of *Yoseph*. In similar manner *Yeshua* comes to earth and speaks like a lamb, but looks and *Ma'asei* like a king!

Next, we learn of an eternal institution: on the tenth day of the tenth month, humility and fasting are to take place. The original text uses the word *אָנָה* (*a-Nah*), which translates as "to humble oneself", "to refrain from...". The Brown-Driver-Briggs dictionary uses words such as grieved, humbled, overwhelmed and the like, but does not specifically mention food – something that has been the custom to stay away from for years. We also learn that it is a day of complete rest, *Shabbat*, on which no work is done. The question may arise as to whether we should only fast, as some translations express it, or whether there are also other forms of abstinence or self-abasement.

The word *כִּפּוּר* (*ki-Pur*), atonement, concerning the entire day, has more to do with sacrifices than with food. There is currently no temple and no qualified priests to offer sacrifices. We can therefore simply humble ourselves through prayer, worship, and praise. In order to focus on these things completely, it may be a good idea to also abstain from food entirely through a complete fast – something we challenge every

³ The book *Chanoch* (Enoch), not officially part of Scripture, contains important information and is worth studying.

person to do! This gives us more time to pay attention to humble submission and has great health benefits, but be mindful of your personal health condition.

It is sometimes strange how Scripture mentions abstinence from food in one place and immediately afterwards drives us to hunger with something else! An animal that is slaughtered produces pleasant meat, something that we, in our culture, can also use for biltong, but be careful! Shedding the blood of a human being is considered murder and is punishable by death, but shedding the blood of an animal has a different punishment and may even bring an early death:

Wayyiqra 17 ³“Any man from the house of *Yisra’el* who slays a bull or a lamb or a goat in the camp, or who slays it outside the camp, ⁴and does not bring it to the door of the Tent of Appointment, to bring an offering to יהוה before the Dwelling Place of יהוה, blood-guilt is reckoned to that man. He has shed blood, and that man shall be cut off from among his people,

The term “shall be cut off from among his people” is something we often notice, but there seems to be a lot of uncertainty about it among some people. Most sages agree that the person in question is not necessarily removed from the camp or society and is still part of *olam haba*, the world to come, but that it may have more of a spiritual meaning. It is certainly not a punishment that will be inflicted by humans, but by YAH. A teacher of Semitic languages, Richard C Steiner, would like to see it as the opposite of the term “laid down with your fathers” (cf. *Shemu’el Bēt* 7:12; *Melaḳim Aleph* 2:10 et al). The guilty person may therefore not be gathered to his or her people in the *olam haba* and may even die an early death. Here, perhaps, a pertinent reference is made to the words of *Mosheh*, something that clearly has to do with sin and the punishment that YAH accordingly hands out:

Mizmor 90 ⁷For we have been consumed by Your displeasure, And by Your wrath we are alarmed. ⁸You have set our crookednesses before You, Our secret *sin* in the light of Your face. ⁹For all our days have passed away in Your wrath, We spend our years like a whisper. ¹⁰The days of our lives are seventy years; Or if due to strength, eighty years, Yet the best of them is but toil and exertion; For it is soon cut off, and we fly away. ¹¹Who knows the power of Your displeasure? And your wrath, according to the fear of You? ¹²Teach us to number our days, And let us bring the heart to wisdom. [emphasis added]

It has always been the custom of idolaters to offer sacrifices to demons. These beings are invisible to the human eye, but can do much harm to people who do not obey YAH. The custom was learned in *Mitsrayim* and therefore we see this command:

Wayyiqra 17 ⁷“And let them no longer slaughter their slaughterings to demons, after whom they whored. This is a law forever for them throughout their generations.”

This rule would only apply while the people were in the wilderness; in the promised land only the rule regarding sacrifices to demons would remain valid. Through this we realise that YAH is jealous of sharing His authority with demons (cf. *Shemoth* 20:5 et al); He considers this to be spiritual fornication and will bring serious consequences. A second aspect that we learn from this is that all forms of spiritual sacrifices must be brought to the priest at the tabernacle. Prayer, a topic we covered last year at the end of Unleavened Bread, is a spiritual sacrifice. We must therefore also bring our prayers to the priest through the tabernacle gate, something that *Yeshua* taught us in a clear way:

Yohanan 14 ⁶יהושע said to him [*T’oma*, the *talmid*], “I am the Way, and the Truth, and the Life. No one comes to the Father except through Me.

Another repetition of a previous prohibition is the eating of blood. The very fact that it is mentioned here makes it clear that it also has to do with demonic powers. The consequences are also repeated and therefore we must realise that this is a very serious matter. Any person who is part of the nation of *Yisra’el*,

whether born from a specific tribe or purchased by birth from above and immersion, is included in this. As covenant children, it is essential that we observe and obey every rule of *Torah* at all times. Blood is for covering only and cannot be used as food; because it contains life (*cf. Berēshith 9:4; Wayyiqra 17:14 et al*), anyone who eats or drinks it becomes spiritually defiled and will consequently be denied entry into the tabernacle or temple. This rule (*cf. Berēshith 9:4*) was very clearly outlined to all newcomers to *Torah* by the *Sanhedrin* after the death and resurrection of *Yeshua*, at the insistence of *Sha'ul*:

Ma`asei 15 ²⁰but that we write to them to abstain from the defilements of idols, and from whoring, and from what is strangled, and from blood.

It is also with the following repetition of rules that every *Torah* believer is involved: illegal marriages and pleasure. Here, explicit mention is made of *Mitsrayim* and *Kena'an*, respectively the land from which the people came and the land where they were heading. The inhabitants of both these countries were unscrupulous and without any sincerity in all their customs and rituals. Nothing was spared and when it was not about blood, it was about sex. Sometimes there was even a mixture of both!

Torah is in no way unclear or ambiguous about any command regarding the rules of *YAH*, whether it concerns food, charity, or immorality and is once again clearly stated here:

Wayyiqra 18 ⁶‘No one is to approach anyone of his own flesh to uncover his nakedness. I am **יהוה**.

What does it mean to expose someone’s nakedness? It is first and foremost about property and possession. A man’s wife is his property and a woman’s husband is her property. When we are commanded not to steal (*cf. Shemoth 20:15*), it includes not only material things, but also spouses and even children (*cf. Shemoth 21:16 et al*). When Scripture refers to “exposing someone’s nakedness”, it usually deals with sexual intercourse. Several months ago we studied *Noah*, when he cursed his grandson, *Kena'an*, the son of *Ham*. Although *Noah* lay naked in his tent in a state of drunkenness, it would not have been a violation of *Torah* when *Shēm* and *Yapheth* saw him there. However, in his condition he could probably not have intimate relations with his wife and *Ham* saw his chance to father a child by his own mother. This was a typical way in the ANE to usurp authority and gain power over the family; in this way *Ham* would become the head of the family. He exposed *Noah*’s nakedness by having sexual intercourse with *Noah*’s wife, his own mother! A short [video](#) explains this in a very simple and understandable way.

One of the greatest evils that has crept into Western society is dating – a school date, a university date or any other form of it. It is very healthy for young men to get to know young girls on a social level and the opposite is also true – preferably without the modern trend of ‘friendship’ where people have never met each other! However, this should be limited to companionship and to normal social interaction – in other mixed company. When a young man and a young girl start to get attached, feelings arise that are usually difficult to suppress, things that they are usually not taught in advance by their parents and certainly not school, which actually encourage this! Intimate and serious relationships arise and many men, in most cases, consider a girl wasted afterwards. In the meantime, he has robbed another man’s wife of her honor as well as exposed the man’s nakedness – exactly what *the Torah* warns us against. Sometimes unwanted children are born into the world as a result of these distorted relationships and in many cases it is the parents or other relatives of the irresponsible young people who have to care for that child. This also causes emotional problems for these types of people later in life that lead to anything from social withdrawal to suicide. In each of those cases we see the scoreboard flashing: *YAH* zero, *hasatan* one!

YAH created families, brothers and sisters, and extended families, to love and support each other morally, not for any immoral revelation. Marriages are supposed to be a beautiful covenant between people from different families and that should be where only one man and one woman are involved. We learn many

times in Scripture that same-sex relationships are evil in the eyes of YAH and we see no exception, also during this study (cf. *Wayyiqra* 20:13; *Romiyim* 1:26; *Qorintiyim Aleph* 6:9; *Timotiyos Aleph* 1:10):

Wayyiqra 18²² 'And do not lie with a male as with a woman, it is an abomination.

Although only men are mentioned, we know that Scripture also addresses women. Any relationship between two women is therefore just as reprehensible. The same topic that we covered about two weeks ago is repeated here, namely that a man does not come to a woman during *nidah*, during her menstruation. She is unclean and he will thereby make himself unclean, in a similar way as trying to have intercourse with animals. All of this is considered an abomination by YAH and therefore it is repeated for us, because of that lovely old forget issues we all have:

Wayyiqra 18²⁴ 'Do not defile yourselves with all these, for by all these the nations are defiled, which I am driving out before you. ²⁵ 'Thus the land became defiled, therefore I punished it for its crookedness, and the land vomited out its inhabitants.

Finally, we must realise that many of these abominations can occur not only physically, but even spiritually. This happens through media that tempts us with hideous attractions, wealth, prestige and more – things that take our attention away from our Creator and focus on earthly pleasures. Our eyes and ears must be like antennas that are directed to YAH, to *Torah*, as to how we should live a set-apart lifestyle. *Yeshua* taught not only the people of his generation, but also to us, many lessons, all of which are valid to this day:

Mattithyahu 5²⁷ 'You heard that it was said to those of old, 'You shall not commit adultery.' ²⁸ 'But I say to you that everyone looking at a woman to lust for her has already committed adultery with her in his heart. [emphasis original]

There are many Christians who claim that *Yeshua* abolished the *Torah* with this teaching during his sermon on the Mount, but we should reject that altogether. He came to expound the *Torah*, explaining it better. Every time he uses the words "you have heard", he is referring to the oral rules, which many may have already come to know by the term "oral *Torah*". *Yeshua*, as the Living *Torah*, then explains this by adding: "...but I say...". Compare the verses of *Mattithyahu* 5:21-22 with *Shemoth* 20:13 and *Mattithyahu* 5:33-34. This is similar to the difference between maths at school and maths at university – the basics that are later expanded and better explained. We should never allow anyone to convince us that *Torah* is a one-year or one-time school of learning. Each year we work through it, it brings new meanings, more information, extra explanation and draws us closer to our Creator *Elohim*.

We would like to conclude this study with words that we referred to earlier, words that refer to our Salvation, he who was brought into the earth without sin, through a short life and shorter ministry, teaching many people, and as a sinless human died on a torture stake to pay the price on our behalf, something we would never be able to afford:

Ib`rim 4¹⁴ 'Therefore, since we have a great High Priest who has passed through the heavens, יהושע the Son of *Elohim*, let us hold fast our confession. ¹⁵ 'For we do not have a High Priest unable to sympathise with our weaknesses, but One who was tried in all respects as we are, apart from sin. ¹⁶ 'Therefore, let us come boldly to the throne of favour, in order to receive compassion, and find favour for timely help.

This is the man who wore the scarlet cord, the scarlet robe, and was spiritually thrown off a cliff so that sin can never come into our lives again. May you never forget that.

Shabbat shalom!

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Sources:

We prefer to not use the word 'God', because of personal conviction. In most cases, unless quoted from another source, it will be replaced by 'Elohim' or inflections of the same word.

All citing of Scripture is taken from The Scriptures 2009, unless indicated differently.⁴

Messianic *Torah* with Commentary – Dr. Gary Gardner

John Gill's Exposition of the Entire Bible

The Expository Notes of Dr. Thomas L. Constable

Ladder of Jacob

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4 <https://isr-messianic.org/>