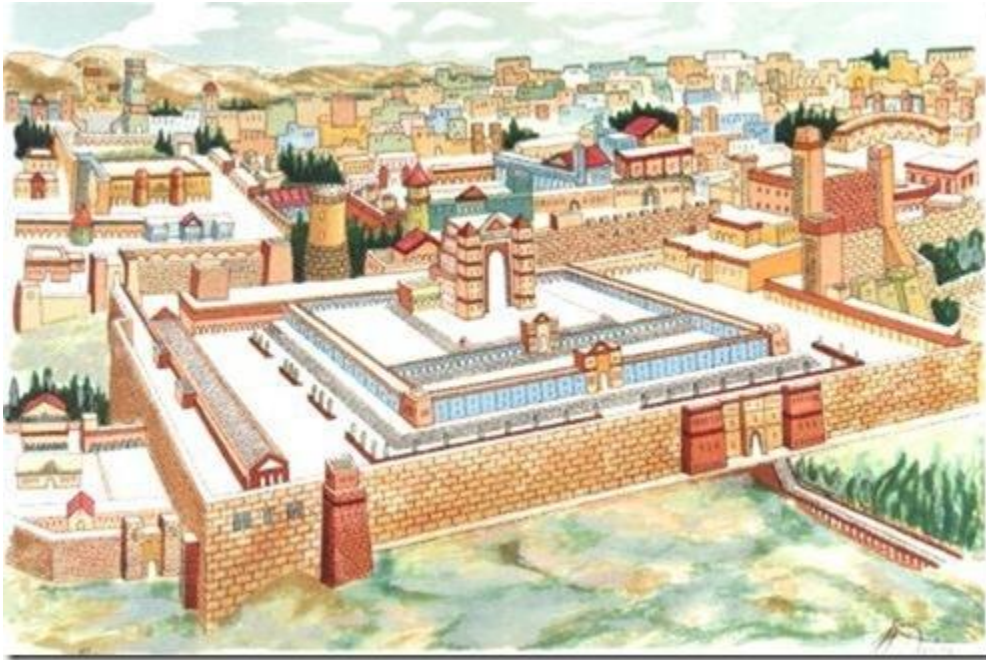


Beth Tephila Messianic Jewish Congregation
(Under same management for over 5785 years)

SHABBAT SERVICE

May 24th -10:30AM Lolo Community "Synagogue"
12:30PM Oneg Shabbat & Torah Discussion



"Blessed are those whose way of life is blameless;
who live by the Torah of Adonai.

Blessed are those who observe His instruction;
who seek Him with all their heart." Psalm 11

B'Chukotai – In My Statutes

Leviticus 26:3 - 27:34

אם-בְּחֻקֹּתַי תֵּלְכּוּ וְאֶת-מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם:

Im-b'chukotai telechu v'et-mitsvotai tish'm'ru va-asitem otam.

If you walk in My statutes and keep My commandments and do them,

וְנָתַתִּי גִשְׁמֵיכֶם בְּעֵתָם וְנָתַתִּי הָאָרֶץ יְבוּלָהּ וְעֵץ הַשָּׂדֶה יִתֵּן פְּרִי:

V'natati gishmeychem b'itam v'nat'nah ha'arets y'voolah

v'ets ha-sadeh yiten piryo.

Then I will give your rains in their season and will give the land her produce
and the trees of the field will bear their fruit.

Haftarah - Jeremiah 16:19 - 17:7-8, 12-14

O Lord, my strength and my stronghold and my refuge in the day of distress...
Blessed is the man who trusts in the Lord and whose trust is the Lord.
For he will be like a tree planted by the water that extends its roots by a stream and will not fear when the heat comes. But its leaves will be green, and it will not be anxious in a year of drought nor cease to yield fruit.
A glorious throne on high from the beginning is the place of our sanctuary.
O Lord, the hope of Israel, all who forsake Thee will be put to shame.
Those who turn away on the earth will be written down because they have forsaken the fountain of living water, even the Lord. Heal me
O Lord, and I will be saved, for Thou art my praise.

B'rit Chadashah 1 John 5:2

By this we know that we love the children of God,
when we love God and observe His commandments.



The Conditional Covenant of the Law of Moses

Chapter 26 was God's call to His people to obey His commandments and statutes in order to receive His blessing. **Vayikra** (Leviticus) besides being a manual for priests also discloses God's statutes as an invitation to Israel to relate to God in holiness and purity, sacrifice, and in deed, as a people called to be a "holy nation."

"If you walk in My statutes and keep My commandments so as to carry them out, **then** I shall give you rains in their season..." "I shall also grant peace in the land..." (**vs. 3-6**). The **"if"** and **"then"** throughout the Mosaic Law show that **God's covenant of living in peace and security in Israel is conditional.** It required the people to obey Him in order to receive God's blessings. Actually **obeying God by following His statutes can be easy if we allow His statutes to be engraved into our hearts, and if we are guided by His Ruach (Spirit).** Today science recognizes that **as we develop habit patterns, brain connections form, making the habit choice an easier and easier choice. Our part is to make our habit patterns to follow God's statutes.** 1 John 5:2: "By this we know that we love the children of God, when we love God and observe His

commandments. For this is the love of God, that we keep His commandments: and His commandments are not burdensome.” Notice as you read through this chapter in Leviticus that **the penalties for disobedience are just the reverse of the blessings for obedience**. The sins are dire and the punishment is severe. As we come to the end of Leviticus, the priestly manual of God’s expectations for those elected to lead His people in worship, we read the dreaded **Tochecha**, a graphic listing of consequences for sin. So direful were the people to hear these consequences for sin read aloud at the culmination of Leviticus, that it was difficult for Rabbis to appoint one of the congregants to read this Torah portion. When read, the **tochecha** were read them in a very low voice (**sotto voce**), as if the person reading was fearful of these curses actually coming to pass. In graphic detail we are told about the defeat, humiliation and exile that the Jewish people are to suffer. We read of **pain, disease, and bereavement**; of **destruction and desolation**, of **famine** so oppressive that "you shall eat the flesh of your sons and the flesh of your daughters" (**Leviticus 26:29**). **And it has all come to pass and continues today**. Consider the Assyrian, Babylonian, and Roman captivities. Could the conquering and dispersion of God's people be the result and consequence of their disobedience? **Today**, consider the **antisemitism, mass shootings, rampant crime, and politicians putting their own political power ahead of serving their people**. Are these actions the result of disobedience to God’s directives? When we observe these types of actions in people, should we rebuke them? Proverbs 24:23,25: "These also the sayings of the wise. To show partiality in judgment is not good. **But to those who rebuke the wicked will be delight, and a good blessing will come upon them.**" God’s commandments are commandments to be observed by every Jew (and every believer in the God of Israel), no matter what line of work or in what profession each one is engaged. **The life and survival of the Jew and of the Jewish people as a whole (and God believing gentiles) is dependent on the presence of Torah values of lifestyle and behavior** in all aspects of human society. **The darkness of a total solar eclipse can be a metaphor for when God turns His face away from sin.**



Yet **even in disobedience and captivity, God always made provision for His people to return to Him**. **"If they confess their iniquity and the iniquity of their forefathers in their unfaithfulness.... or if their uncircumcised heart becomes humbled.....then I will remember My covenant with Jacob.... that I might be their God (vs. 40-45)."** And today, we who are believers in the sin redemption of Messiah, **Yeshua**, know that even while we were yet in sin (**Romans 5:6,8**), God also made provision for us **to turn from sin** and to be able **to return to Him**, so that **He could be our God, and we might have abundant, triumphant life in Him!**

Appendix

Chapter 27 is an appendix to the book of Leviticus. The actual closing recapitulation of Leviticus was found in Chapter 26, verse 46, and is repeated at the end of this chapter. The appendix has to do with vows and tithes.

Vows are voluntary statements that must not be made rashly because they must be kept. They might be considered a model for us for God keeping His promises. **Redemption was provided at a cost**. Consider, is there a "cost" to us for God's redemption? If so, what is the "cost" to you? Should we make vows today? Read Matt. 5:33-37; 23:16-22; 2nd Cor.1:17-20; Acts 18:18, and 21:23-26.

The tithe was required under the provisions of the **Tanakh** (older covenant). In fact, we will see that it is estimated that a total tithe might have been about 23% and was used to support God's work through the priesthood. There were three tithes: the general tithe, the tithe of produce, and the tithe for the poor. Read Numbers 18:21-32 with Leviticus 27:30-33 and Deuteronomy 12:5-11; 14: 22-29. In the **B'rit Hadashah** (Newer Covenant), we see what might be called "Spirit-controlled giving." We are instructed to give back to God's work, as He prospers us. This Shabbat we'll discuss whether believers in Messiah should be giving to God's work in the same categories as in the **Tanakh** (older covenant) or are we today exempt from any tithe except that which God specifically tells each individual? How about a tithe of our talents and time in God's service? What specifically would this entail? How about bringing food for oneq or helping load/unload and put away Shabbat service equipment?

As you prepare your heart for worship this Shabbat, thank God that He lets us know through His word and His Ruach (Spirit) how we can serve Him and can experience the joy that serving Him in His way brings to us, His redeemed people!!!

Shabbat Shalom

Chazak, Chazak, v'Nit'chazek!

Be Strong, be strong, and may we be strengthened!

Jerusalem Day, May 25-26

