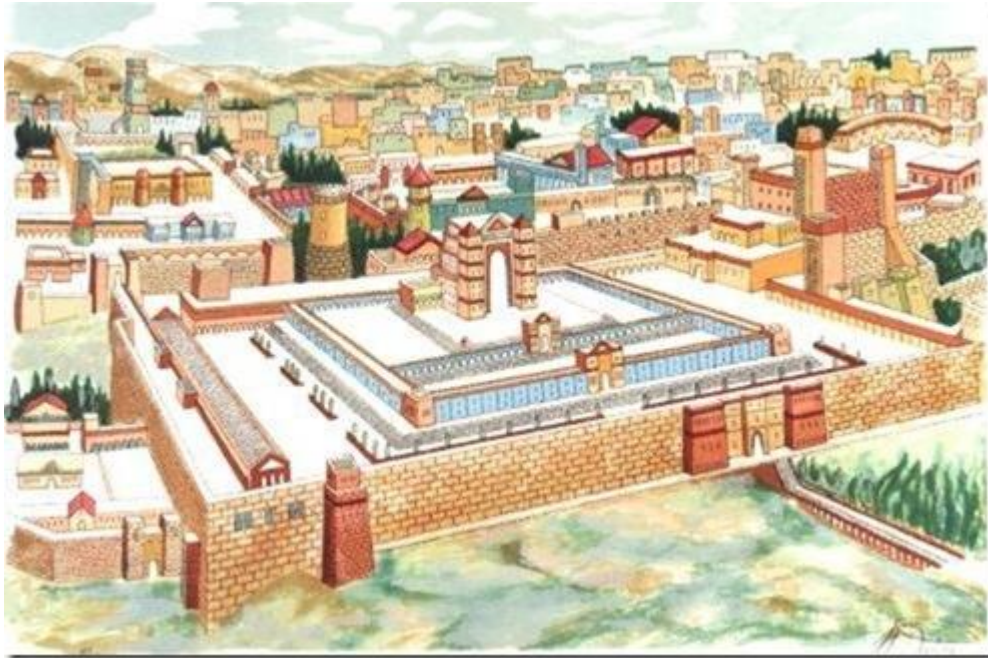


Beth Tephila
Messianic Jewish Congregation
(Under same management for over 5781 years)

SHABBAT SERVICE

May 8th – 10:30 AM Lolo Community "Synagogue"
12:30 PM Oneg Shabbat & Interactive 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 תֵּלְכוּ 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 יְבוּלָה וְעֵץ הַשָּׂדֶה יִתֵּן פְּרִיָּו:

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 tree of the field will bear its fruit.

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 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.** Consider the Assyrian, Babylonian, and Roman captivities. Could the conquering and dispersion of God's people be the result and consequence of their disobedience? The commandment is a commandment to be observed by every Jew, no matter what line of work or in what profession one is engaged. The life and survival of the Jew and of the Jewish people as a whole 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 is 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 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 the 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?

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!