



אמר *Emor* Speak

[Leviticus 21.1—24.23](#) / [Ezekiel 14.15—31](#) / [Luke 18—20](#)



This תורה *Torah* portion is the heart  
of Hebrew Roots teaching.

**Cleansing of Spots, Wrinkles, and Blemishes** In [Ephesians 5.25-27](#), Paul says that ישוע *Yeshua* Jesus/salvation loves the Church, gives Himself for it, and washes it with the water of His Word, so that we can be ([verse 27](#)) without spot, wrinkle, or blemish, and be ἅγιος *hagios* holy. He's actually referring to this portion, [Leviticus 21.16-23](#), which describes blemishes, such as being blind, lame, maimed, or diseased. In such a state, we aren't fit to approach God. But the Gospels are about ישוע touching people such as us and healing us so that we can approach God.

Leviticus 22.31-33 says that when we ([verse 31](#)) שמר *shamar* keep/guard/observe/give heed to מצוות *meetsvotai* (God's) commandments (plural of מצוה *meetsvah*) and do them, then ([verse 32](#)) God will be קדש *kadash* sanctified/hallowed among the people of ישראל *Yisra'el* Israel. God reminds ישראל that He is יהוה *YHVH* The LORD who makes them קדש and brought them out of Egypt. Consider that שמר and *do* are different ways to regard a מצוה. I cannot *do* a מצוה regarding Temple service, but I can שמר it. ישראל has commandments, Levites, who are closer to God, have more, the priests, sons of Aaron, have more, and the high priest has the most. Each level is more קדש by more commandments. The commandments aren't a burden, but a privilege. I grew up in Church thinking תורה is just a set of rules we don't need anymore. But King David in [Psalm 19.8-12](#) and others feel differently about תורה.

**Disobedience Profanes God** In [Ezekiel 36.16-20](#), God says that ejecting people from His Land causes the nations to profane His name. "These are the people of יהוה, and yet they had to leave!" Like a child who disobeys his parents and says, "Your rules are silly and I don't want to listen to you," we say exactly that to God if we ignore His תורה. The Old Covenant written on stone didn't work, Paul explains in [Romans 8.1-17](#), so ישוע died for us as a sin offering. Now God's Spirit combines with תורה written on our hearts to give us a desire to שמר and do it.



"I don't *have* to obey!  
Jesus obeyed *for me!*"

**God Makes His Name קדש in Restoring ישראל** Even though ישראל profanes His Name, God brings them back into His Land, as prophesied 2,500 years ago in [Ezekiel 36.23-28](#). This is in-progress since the first part of the 20<sup>th</sup> century, including the establishment of ישראל as a nation May 14<sup>th</sup>, 1948 and the retaking of the mountains of ישראל, Judea and Samaria, and the Western Wall of the Temple in the 1967 war.



Many in ישראל come to the Land in unbelief, but Ezekiel goes on to say that God will cleanse them and give them a new heart and a new spirit. Why? So they can שמר His commandments and do them, and God's Name will be קדש again. In fact, when we pray, "Hallowed be Your Name," we are partly asking that all this will happen!

If ישראל sins in the Land, [Leviticus 18.24-30](#) and [20.22-26](#) say, the Land is defiled, God punishes the Land, and the Land itself spits out the inhabitants. This happened to the Canaanites who were in the Land before ישראל. Though ישראל lives in the Land, first and foremost it's God's Land. God willing, we are witnessing the time when God heals the modern secular nation of ישראל and gives it a new heart and spirit.

**Obey the Commandments** Nowhere does the Bible say that God's Law has passed away—only the Church's Oral Tradition (AKA Systematic Theology) says that. As ישראל must obey the commandments to stay in the Land, believers must also. Not to gain salvation, which is a free gift, but because salvation gives us the motivation (love for our Redeemer) and the ability (indwelling of the Holy Spirit) to keep תורה.

**A Mini Parable** A King sends His Son to the people to teach them His commandments. The Son is so perfect and does this job so well, the people say, "We don't have to obey those commandments any more—the King's Son did it perfectly for us!" Isn't this what the Church is saying today? Though pastors may not preach it this way, this is the shorthand the members of the congregation hear: "Those laws and feasts are just Old Testament. Jesus fulfilled the Law so perfectly, we don't have to keep those old laws anymore. The New Testament is living by grace, not by Law." Actually, שוע specifically says in [Matthew 5.17](#) that He did not come to abolish the Law. We know שוע said "fulfill," but we think "abolish" anyway. Why is that?



**The Real New Covenant** Though I was born again in 1981, met my wife in Bible College, studied the Bible consistently since then, preached, taught Bible seminars, served as a deacon, and raised my children in the faith, if you asked me before I began studying Hebrew Roots what the New Covenant is, I would say something like, “Jesus died for us and made atonement for sin so that we are now under grace, not under Law. The Old Testament Law doesn’t apply anymore.” Of course that doesn’t make sense, since I believed the 9 Commandments to be valid (who in the Church takes the 4<sup>th</sup> of the 10 commandments seriously?). I was confused and I helped carry the confusion forward.

But [Hebrews 8.7-13](#), quoting [Jeremiah 31.31-34](#), tells a different story. First, it’s a New Covenant, not a New Testament. A testament is determined by one person, such as a Last Will and Testament. But a covenant is an agreement between parties. In this case, the New Covenant is an agreement between God and man. Second, these passages tell us that the New Covenant does not get rid of תורה at all. Instead, תורה is *promoted to our hearts*. And not only that, but the Gospel was preached long before the ministry, death, and resurrection of ישוע—would you believe 1,500 years earlier? Check out [Hebrews 4.2](#), continuing the chapter 3 discussion of ישראל in the Exodus.

**PASSOVER**

The Death of the Mashiach

**UNLEAVENED BREAD**

Mashiach in the Grave

**FIRSTFRUITS**

Resurrection of Mashiach

**SHAVU'OT**

Ruach HaKodesh

**ROSH HASHANAH**

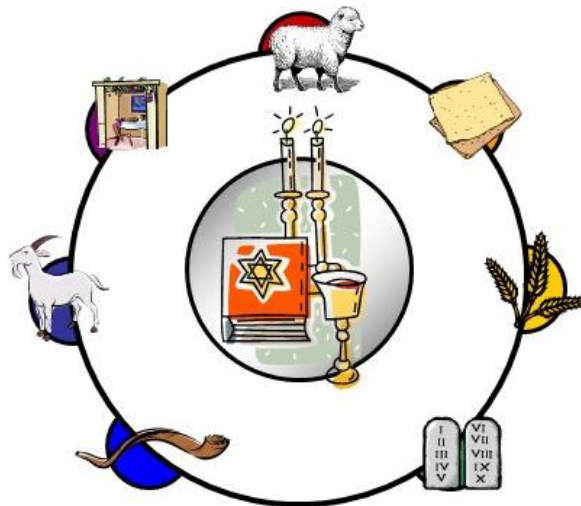
Yom HaDin

**YOM KIPPUR**

Final Atonement

**SUKKOT**

Millennial Kingdom



Leviticus 23



**God’s Calendar** תורה, with its commandments and feasts, is like a gear set which brings us into regular fellowship with God. God tells us how and when to meet Him in worship. The Church considers these gears to be broken, creates its own rules and calendar, and has thrown תורה into the junkyard.



**Another Perspective** Let's take another look at some passages used by the Church to say that תורה is passé. We'll take another look at these passages from a Hebrew Roots perspective. First, remember that ישוע says in [Matthew 5.17-20](#) that He did not come to abolish the Law or the Prophets and that the commandments should be obeyed. And Paul, far from tossing תורה, demonstrates his submission to תורה in [Acts 21.24](#), [25.8](#), [28.17](#), and [1 Corinthians 9.21](#). For more detail, check out [Holy Cow!](#)

Believers have power—the power of a resurrected Savior and the indwelling of the Holy Spirit. Jews have direction—תורה. As Pastor Biltz of [El Shaddai Ministries](#) likes to say, “The first to humble himself and learn from the other wins!” A ship with power but no compass will get lost. A ship with a compass but no power will drift. But a ship with both power and compass can accomplish a great deal.



**OK to Eat Unclean Animals?** In [Acts 10](#), Peter has a vision of a sheet lowered to him, full of all kinds of animals. Three times he is told, “Get up, Peter. Kill and eat.” He declines and is told in [verse 15](#) not to call κοινῶν *koinoō* common what God has cleansed. The sheet is taken away and Peter is told to go with three men into the home of a Gentile. The Church says that this vision proves [Leviticus 11](#) no longer applies.

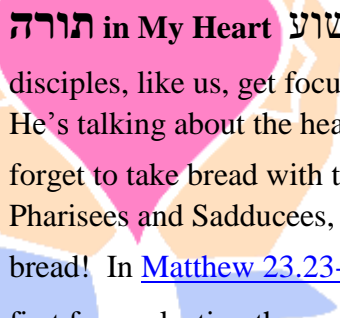
**Another Perspective:** A principle in Bible interpretation is, whenever possible, to let the Bible interpret itself. What do Peter and the other believers learn from this vision?

1. Peter refuses to eat and the sheet is taken away. This could have been a test similar to [Ezekiel 4.12-15](#), when God tells Ezekiel to use human excrement to cook bread, Ezekiel refuses, and God relents.
2. In [Acts 10.28](#), Peter interprets this vision not to call any man κοινῶν or ἀκάθαρτος *akathartos* unclean. He goes into a Gentile's home and eats.
3. In [Acts 11.1-18](#), when Peter is criticized for going into a Gentile's home and eating, he explains his vision and his interpretation. The others agree.
4. At the Jerusalem Council of [Acts 15](#), the believers allow for Gentiles to join in fellowship if they obey four laws. They can't mean just these four laws and no others, for that would be sanctioning all kinds of sin. Instead, if the Gentiles obey these four laws, the Jews will fellowship with them. In verse 21, James sums up that Moses is preached in every synagogue every Shabbat. The expectation is that, as the Gentiles fellowship, they will learn all of תורה.

There is no indication that anyone changes the way he or she eats, except the Gentiles, who begin following the restrictions of תורה! It's not until [Acts 18.7](#) that believers meet outside of a synagogue. This change results in much Jewish/Gentile confusion.

**ישוע Declares All Foods Clean?** In [Mark 7.1-23](#) and parallel passages, the Pharisees are upset with ישוע because His disciples eat bread without washing their hands. ישוע says that it is not what goes into a man's mouth, but what comes out of him that makes him unclean. One of the conclusions is verse 19, that ישוע declares "all foods clean." Does ישוע do that in violation of the clearly-defined food laws of [Leviticus 11](#)?

**Another Perspective:** Bread in Jewish oral tradition could be unclean if the hands weren't washed, but bread is never described as unclean in תורה. ישוע cites [Isaiah 29.13](#), making tradition more important than תורה. The Pharisees are to make a proper distinction between clean and unclean, [Leviticus 11.47](#). But by calling bread unclean, and by criticizing ישוע and His disciples for making the bread unclean by not washing their hands, they are in error and have put their man-made traditions above תורה.



**Tora in My Heart** ישוע is using the subject of food to make a bigger point. The disciples, like us, get focused on externals. ישוע rebukes them and explains His intent. He's talking about the heart, [Mark 7.18](#). Again in [Matthew 16.5-12](#), when the disciples forget to take bread with them, ישוע tells them to be on guard against the yeast of the Pharisees and Sadducees, and then rebukes them when they think He is talking about bread! In [Matthew 23.23-26](#), ישוע rebukes the teachers of the Law and the Pharisees first for neglecting the more important points of תורה, *but they should still keep the minor points*, and then rebukes them for neglecting inward, while concentrating on outward, cleanliness. This is a primary message of ישוע and the New Covenant: תורה written on the heart. Not just outward obedience, but integrity within as well. The Sermon on the Mount, especially [Matthew 5.21-48](#), is another example. Six times ישוע says, "You have heard it said...but I tell you..." emphasizing the attitude of the heart.

The phrase in [Mark 7.19](#), "Jesus declared all foods clean," is not even in the Greek text! See a more literal reading in the [KJV](#). Eating bread cannot make a person unclean. But what comes out of the heart certainly can make a person unclean.

This fits with the previous discussion of Peter's vision in Acts 10. Gentiles eat all kinds of unclean foods, but God does not want the new Church calling them unclean. Here, in Peter's vision, and in Paul's letters, God is changing our prejudices about people. What's going on in the heart is of primary importance. The Jews were saved from Egypt and then given תורה to know how to be קדש. The modern believer is saved from the world, the flesh, and the devil and expected to become קדש. Salvation comes first, then obedience. Salvation is by faith alone—but faith is not alone!

**Stop Obeying Shabbat and Food Commandments?** In [Romans 14](#), Paul says that one man considers a day sacred, another doesn't, one man eats a certain way, another doesn't. Each should be convinced in his own mind. And Paul is convinced that no food is unclean in itself. Is Paul saying, contrary to **הורו**, that whether or not we obey commandments concerning Shabbat or food is a matter of personal opinion?

**Another Perspective:** Another principle of biblical interpretation is to consider the context. The context of this passage begins in the previous chapter with right living, loving our neighbors as ourselves, putting aside deeds of darkness, and putting on Jesus Christ. It's a guide to living in fellowship and how to avoid stumbling blocks. Nowhere does Paul say to break Shabbat or any other **הורו** commandment. Here are two examples of disputable topics to which Paul could be referring:

- Yom Kippur [Leviticus 16.29-31](#) and the four fasts of [Zechariah 8.19](#) are biblical. There are two rabbinic fasts for a [total of seven](#). Five are required, two are not. Also the Didache, an early Christian document, says that hypocrites fast on Monday and Thursday, but says that the true fast days are Wednesday and Friday.
- The prohibition against boiling a kid in its mother's milk ([Exodus 23.19](#), [Exodus 34.26](#)) is expanded to separating dairy (morning) and meat (evening).

Extra fasts and food restrictions are OK, but don't use them to beat up your brother.

Another issue is the difference between **κοινός** [koinos](#) common and **ἀκάθαρτος** [akathartos](#) unclean. **ἀκάθαρτος** is ritual impurity regarding the Temple or an unclean animal. **κοινός** refers to things made unfit in some way. For example, clean food may be handled by a Gentile or sacrificed to an idol, rendering it **κοινός**, unfit to eat. Until the recent surge of [halal](#) food, which has been "blessed" in another god's name, we haven't had to wonder if food we buy has been sacrificed to an idol. But in Paul's time, believers were concerned about violating [Exodus 34.15](#). Both the KJV and the NIV translate **κοινός** in [Romans 14.14](#) as nothing is *unclean* of itself, a mistranslation. Better is, "As one who is in the Lord Jesus, I am fully convinced that no food is *common* in itself. But if anyone regards something as *common*, then for him it is *common*." Just as Peter learned not to call Gentiles common, Paul is saying not necessarily to label food as common. He discusses this more in [1 Corinthians 8-10](#), a "Don't ask, don't tell" policy.

In [Romans 14.20](#), Paul declares all things **καθαρός** [katharos](#) pure, as in [Titus 1.15](#): to the **καθαρός** all is **καθαρός**, but nothing is **καθαρός** to the defiled and unbelieving. The purity of the heart is the critical element, as **שׁוּב** emphasizes in Mark 7.1-23 of the previous section. "Blessed are the **καθαρός** in heart, for they shall see God," [Matthew 5.8](#). Is food for you a way to be **שׁוּב**, or a way to beat up your brother?

**Stop Keeping Shabbat and Feasts?** In [Galatians 4.8-11](#), Paul chides the Galatians for being enslaved to “miserable principles,” celebrating special days and months and seasons and years. Is Paul saying not to keep the Shabbats and feasts?



**Another Perspective:** Paul’s travels in Galatia are recorded in [Acts 13.14—Acts 14](#). Paul and Barnabas travel from Perga to Antioch in Pisidia, then Iconium, Lystra, and Derbe. All these cities are in Galatia. In Acts 14.8-15, Paul prays for a lame man in Lystra. When the man is healed, the crowd worships Paul and Barnabas, calling Barnabas Zeus/Jupiter and Paul Hermes/Mercury. Before the crowd can start sacrificing, Paul pleads with them to turn from “worthless things” and instead worship the living God.

**“Miserable Principles and Worthless Things,” Not תורה** “Miserable principles” in Galatians and “worthless things” in Acts. Two phrases referring to the same Galatian weakness: idolatrous worship of planets and feasts with their accompanying sacrifices. Paul cannot be warning the Galatians not to return to the Shabbat and biblical feasts. How can they return to something they never practiced before hearing the truth of the Gospel? Rather, Paul is warning them not to return to former pagan practices.

The Church uses this passage in Galatians to support dropping the Shabbat and feasts. So Shabbat has changed to Sun-day since, “In Rome people were already worshipping on Sunday, and because Jesus rose from the dead on Sunday, so it just makes sense.” But remember, Paul in [2 Timothy 3.16](#) says that all Scripture—and at that time there was no “New Testament”—is inspired by God. We have too quickly assumed Paul has suddenly flipped on his interpretation of תורה. When the Church makes its traditions more important than תורה, like changing Shabbat from the 7<sup>th</sup> day to the 1<sup>st</sup>, or dropping the food restrictions of [Leviticus 11](#), how is that any different from the Pharisees?

**Saturday or Sunday?** שבת rose from the dead on the 1<sup>st</sup> day of the week. We think of dawn of the 1<sup>st</sup> day as Sunday morning daybreak, but it could mean dawn of the new day, what we call Saturday sundown (biblical days start [in the evening](#)). [Matthew 28.1](#) says that the women go to the tomb and find it empty “after the Shabbat at dawn on the first day of the week.” This Gospel may have been written 20 years after the resurrection, yet the 1<sup>st</sup> day is still called *the day after the Shabbat*. The early Church refers to Shabbat as the day before the resurrection, the 7<sup>th</sup> day, what we call Saturday.



**Typical Church Thought** In J. Vernon McGee’s [commentary](#) on [Colossians 2.14](#), the next passage we’re going to examine, a man says to Mr. McGee, “I’ll give you \$100 if you’ll show me where the Sabbath day’s been changed!” Mr. McGee answers, “Well, it hasn’t been changed. Saturday’s Saturday. It’s the 7<sup>th</sup> day. It’s the Sabbath day.” The man says, “Then why don’t you keep it, if it hasn’t been changed?” Mr. McGee responds, “Well, it hasn’t been changed, but I’ve been changed! I’m given a new nature now. I’m joined to Christ and I’m going to try to please Him and live for Him. That’s the important thing today, friends, and that, may I say, that is the all-important thing in this day in which we live.” I appreciate Mr. McGee’s insights and I’ve listened to him for decades. But this commentary reflects the confusion you hear in Church:

“Paul says that Jesus canceled the written code with its regulations that was against us. Since the Law is canceled, we don’t have to keep it any more. That’s why it’s OK that the Church changed Shabbat from the 7<sup>th</sup> day of the week to the 1<sup>st</sup>, Sunday, in celebration of the day Jesus rose from the dead. Even though the 4<sup>th</sup> commandment specifically says to remember the 7<sup>th</sup> day which God made [holy](#). Still, we have to keep the other nine commandments, even though Jesus canceled them, don’t we? Hmmm, maybe we *don’t* have to keep them. Could it be OK to commit murder and adultery? Wait! That can’t be right. Let’s start over...” *Falling down the rabbit hole* keeps running through my mind: “We’re not under the Law. I mean, yes we are.”



**A Short Review of Changing Shabbat from Saturday to Sunday** In 312 AD, the Roman Constantine won a great battle after seeing a cross above the sun and he became a Christian. As emperor he brought religious unity to the empire. Many Romans worshipped on the Day of the Sun and since many Christians in Rome and Alexandria had also switched to that day, in 321 Constantine passed this law: “On the venerable Day of the Sun let the magistrates and people residing in cities rest, and let all workshops be closed...” followed by an exception for agriculture. The Council of Laodicea in 364 AD ordered that religious observances were to be held on Sunday: “Christians shall not Judaize and be idle on Saturday, but shall work on that day.” Shabbat observance was found in Wales in 1115 AD, halted in Norway in 1435 AD, and St. Frances Xavier encouraged persecution of Shabbat observance in India in 1560 AD. But for the most part, the Church moved Shabbat from the 7<sup>th</sup> day, Saturday, to the 1<sup>st</sup> day, Sunday.



**Stop Keeping the Shabbats, Feasts and Food Laws?** In [Colossians 2.13-23](#), Paul says that God forgave our sins and canceled the written code, nailing it to the cross. So don't let anyone judge you regarding food and drink, festivals, new moons, or Shabbats. These shadows are fulfilled in Messiah. \* A person who delights in false humility has lost connection with the Head. Since you died to the "basic principles of this world," why submit to them again? They are "based on human commands and teachings."

**Another Perspective:** Paul refers first to תורה, which is good, and then to man-made regulations, which are bad. I put in the \* to help separate the two concepts. First, Paul speaks of תורה, which in [2 Timothy 3.16](#) he calls inspired by God, and which in [Romans 7](#) he says combines with our sin nature to bring death. תורה is both perfect and deadly. It finds its perfection only in ישוע. Paul speaks of feasts, new moons, and Shabbats, probably referring to [Ezekiel 45.17](#), which are shadows of ישוע (such as ישוע our Passover Lamb). Next Paul talks about "basic principles of the world" which are "based on human commands." He can't be talking about תורה here, which is inspired, but human traditions, just as ישוע criticizes the Pharisees in [Matthew 15.1-9](#). An old heresy in the Church is Gnosticism: spirit is good; matter is evil. Gnostics abstain from sexual relations and food in order to elevate the spirit and to gain special *gnosis* knowledge. Paul in [1 Timothy 4.1-5](#) addresses this heresy while maintaining the *goodness* of everything God created, [Genesis 1.31](#). Something may be good but off-limits. Another couple's marriage may be good; I can't share. The pig is good; I can't eat it. תורה rules are good; my rules are false humility.

Does anyone in the Church really think it could be OK to commit murder and adultery? I hope not! But wouldn't it be OK to commit murder and adultery if this passage in Colossians simply means that תורה rules have been canceled?

Paul doesn't tell the Colossians to ignore תורה. He says, "Listen, you have left your pagan way of life and now you're doing things that are strange to your relatives and friends. They don't understand why you won't work on Shabbat, why you celebrate certain feasts, and why you avoid certain foods. Don't let them judge you!" One extreme, like the Colossians, is to worry what unbelievers (or those in the Church!) think about keeping תורה. The other extreme, like the Galatians, is to return to pagan practices which are "based on human commands." In each case, Paul encourages the Colossians, the Galatians, and us to ignore the status quo and to swim upstream.



**It's the *Penalty of the Law that is Cancelled*** [Colossians 2.13-23](#), especially when Paul says, "God...canceled the written code, with its regulations, that was against us," sounds like what you hear in Church, "No more Law!" We've already seen how the New Covenant as defined in [Hebrews 8.7-13](#), quoting [Jeremiah 31.31-34](#), says that תורה, far from being abolished, is now written on the hearts of believers. Plus, while there are 613 commands in the Old Covenant, there are over 1,000 in the New! And many of them are repeats of תורה. For example, [Revelation 21.8](#) says that, among others, murderers, the sexually immoral, idolaters, and all liars will be thrown into the lake of fire. That list includes four of the 10 Commandments. Does anyone think God could give a perfect Law, Paul could say God has taken it away, and then God will use the Law to judge us?

It makes more sense that the *penalty* of the Law has been canceled—ישוע took the penalty of the Law on Himself. And this is what is really meant by, "We're not under the Law, we're under grace." If we are in ישוע, He dies for us, taking our death. תורה brings us to the point where we realize we need grace and receive salvation. Does that mean that we can "go on sinning so that grace may increase? By no means!" Paul says in [Romans 6.1-2](#). And what is sinning if not contradicting תורה?

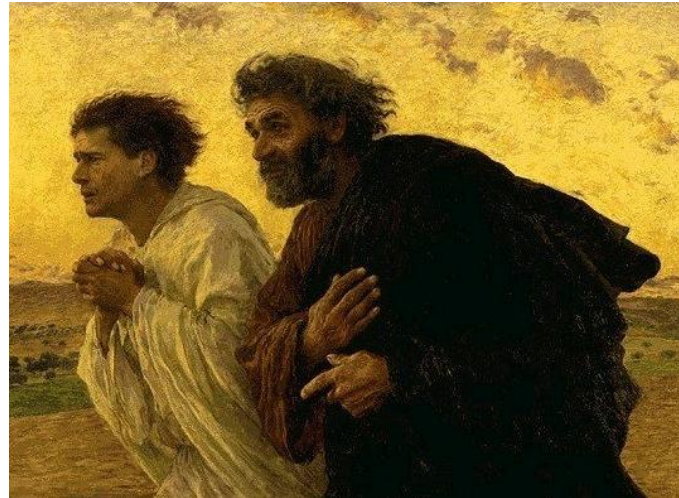


**Be Like David and ישוע**  
King David says in [Psalm 19.7](#), "The תורה of יהוה is perfect." ישוע says in [Matthew 5.18-19](#) that תורה will outlast heaven and earth and anyone who breaks the least commandment will be least *in the Kingdom of Heaven*.

The death and resurrection of ישוע free us from the penalty of תורה. But תורה helps us find fellowship with God. It's the compass for our ship. And if we don't care about what God has said, don't we run the risk of [Luke 6.46](#)?

**One for All and All for One** [Leviticus 24.22](#) says that there shall be one law for the stranger and the native. תורה is for ישראל and those who are grafted into ישראל.

**Is John a Priest?** [John 18.15](#) says that Peter follows ישוע to the trial with another disciple who is “known to the high priest.” John speaks of himself in the 3<sup>rd</sup> person elsewhere, such as [John 13.23](#). In [John 20.3-9](#), Peter and the “other disciple” run to the tomb. Peter goes in, but John stays outside. [Leviticus 21.1-4](#) says that a priest may not allow himself to become unclean by being near a dead person, unless it is a close family member. Only after Peter discovers that ישוע really is risen from the dead does John enter. It’s possible John is a priest and he does not enter the tomb until he knows there is no dead body inside.



**Haphtarah** [Ezekiel 44.15-31](#) tells about the millennial Temple. [Zechariah 6.12-13](#) says that this Temple will be built by One whose Name is The Branch and Who is also a Priest. Who is The Branch? In the תורה Portion Shemot Vayak’hel Pekudei, we see in [Isaiah 11.1](#) that Messiah is called the Root of Jesse and a נצר *netser* Branch that will bear fruit. ישוע, descendant of Jesse, grew up in Nazareth and is called a Nazarene. נצר sounds like נזיר *nazir*, which gives us Nazarite, one who is consecrated or devoted. ישוע is The Branch, and He will build the new Temple.

**David and ישוע** [Ezekiel 44.15-16](#) says that the sons of Zadok the priest will serve in this new Temple, because they were faithful when ישראל went astray. In [2 Samuel 15](#), as David is leaving Jerusalem in fear of his life because of his son Absalom, he takes the Ark, but changes his mind and tells Zadok to return the Ark. David tells Zadok he will wait for word from him when it is safe to return. Zadok will be David’s inside source. Then David continues up the Mount of Olives, weeping. 1,000 years later, ישוע weeps for Jerusalem on the Mount of Olives as He approaches the city in [Luke 19.41-44](#). And in [Matthew 23.39](#), ישוע says, “You will not see Me again until you say, “Blessed is He Who comes in the Name of the Lord.” Later He is betrayed by his companion Judas.

When Absalom is killed and David prepares to return to Jerusalem in [2 Samuel 19](#), David has Zadok and Abiathar ask the elders of Judah why they are the last to welcome him. Keeping our parallel, ישוע will return one day and ask Judah, the bulk of those who know they are Jewish, “Why are you the last to welcome Me?” This could happen soon.

**Keep Shabbat and the Feasts!** [Ezekiel 44](#) says that in the Millennial Temple the Shabbats, sacrifices, and feasts will return. Zechariah 14 says that, after Messiah touches down on the Mount of Olives, the end of the age, any nation that does not send representatives to Jerusalem for the Feast of Tabernacles will get plague and drought.

תורה says the Shabbat and feasts are “good.” The Church says they’re “bad.” In the millennial kingdom they’ll be “good” again. Does the following chart make sense?

God Cares about Shabbat	God Doesn't Care about Shabbat	God Cares Again
Creation until יְשׁוּעַ	Death of יְשׁוּעַ about 30 AD until the End of the Age	End of the Age

[Leviticus 23](#) in this תורה portion is one of the chapters that the Church’s Oral Tradition has virtually removed from the Bible. Outside Hebrew Roots and a few other groups, who in the Church keeps Shabbat and the feasts? But if they were good when God gave them and they’re good at the end of the age, then they’re good now, too. The Bible hasn’t changed, but the Church has tried to change it.



**The King is Coming!** The people in the time of יְשׁוּעַ had seen a lot of bloodshed involving the Herods and Roman rule, and the people hated the tax collectors who worked for them. In [Luke 19.1-10](#), the tax collector Zacchaeus meets יְשׁוּעַ. Zacchaeus sees יְשׁוּעַ as the coming King and repents of his thievery. He knows it’s time to get on the good side. יְשׁוּעַ says in [Matthew 10.32-34](#) that He will acknowledge or disown before God those who acknowledge or disown Him. Someone in Zacchaeus’ position would hear a very clear message: *The King is Coming!*

*The King is Coming!*

When Zacchaeus repents, יְשׁוּעַ says to him,  
“Today salvation has come to this house.”

Turn to יְשׁוּעַ and let salvation come to your house as well.

Glossary, in order of appearance:

אמר	<i>emor</i>	speak
תורה	<i>Torah</i>	First 5 books of the Bible/Books of Moses
ישוע	<i>Yeshua</i>	Jesus/salvation
ἅγιος	<i>hagios</i>	holy
שמר	<i>shamar</i>	keep/guard/observe/give heed to
מצותי	<i>meetsvotai</i>	(God's) commandments
מצוה	<i>meetsvah</i>	command
קדש	<i>kadash</i>	sanctified/hallowed
ישראל	<i>Yisra'el</i>	Israel
יהוה	<i>YHVH</i>	The LORD/the holy Name of God
נצר	<i>netser</i>	branch
נזיר	<i>nazir</i>	consecrated or devoted one/Nazarite