

Torah Studies – Statutes #156-160

Statute Summary:

Statute #156: When you see that war or destruction (either physical or spiritual or both) is coming against you, the priests are to remind the people to shama.

Statute #157: Priests are also to instruct God’s people not to be afraid, for this is a form of reverence and worship (which is only rendered to God).

Statute #158: We are not to allow our courage to fail, nor our thinking to fall into thoughts of doubt against God.

Statute #159: We are not to be startled by the coming battle, nor allow ourselves to run as cowards from a fight God has allowed.

Statute #160: Priests are to remind the people that the reason we are not to fear or lose our courage in such trying times is because Yahweh has promised to fight for us against our enemies. He has promised to defend and save us from them.

Deuteronomy 20:2-4 “And it shall be, when ye are **come nigh** unto the **battle**, that the priest shall approach and speak unto the people, And shall say unto them, **Hear**, O Israel, ye approach this day unto battle against your enemies: let not your **hearts** faint, **fear** not, and do not **tremble**, neither be ye terrified because of them; For the LORD your God is He that goeth with you, to fight for you against your enemies, to **save** you.”

Key Word Study:

Key Word	Strong’s Number	Hebrew Word	Meaning
COME NIGH	H7126	<i>qârab</i>	to <i>put</i> , appoint, charge, commit, consider, o <i>approach</i> (causatively <i>bring near</i>) (cause to) draw near (nigh), go (near), be at hand, make ready, stand
BATTLE	H4421	<i>milchâmâh</i>	(in the sense of <i>fighting</i>); a <i>battle</i> (that is, the <i>engagement</i>); generally <i>war</i> (that is, <i>warfare</i>): - battle, fight, fighting), destruction
HEAR	H8085	<i>shâma`</i>	to <i>hear</i> intelligently, attentively, call (gather) together, declare, listen, (be) obedient, obey, perceive, publish, understand, witness
HEARTS	H3824	<i>lêbâb</i>	the <i>heart</i> (as the most interior organ); courage, ([faint], [tender-] heart([-ed])), midst, mind, understanding

Torah Studies – Statutes #156-160 continued

Key Word	Strong's Number	Hebrew Word	Meaning
FEAR	H3372	<i>yârê'</i>	to <i>fear</i> ; morally to <i>revere</i> ; causatively to <i>frighten</i> : - affright, be (make) afraid, dread (-ful), (be had in) reverence
TREMBLE	H2648	<i>châphaz</i>	to <i>start</i> up suddenly, that is, (by implication) to <i>hasten</i> away, to <i>fear</i> : - (make) haste (away), tremble
SAVE	H3467	<i>yâsha'</i>	to <i>be open, wide</i> or <i>free</i> , that is, (by implication) to <i>be safe</i> ; causatively to <i>free</i> or <i>succor</i> : - X at all, avenging, defend, deliver (-er), help, preserve, rescue, be safe, bring (having) salvation, save (-iour), get victory.

Synthesis:

The Shema is the heart of the Torah, found in Deuteronomy 6:4-6. It is notable that the first thing the priests are to remind God's people of, when they see trouble approaching, is to be faithful to Yahweh in everything. They are to still keep the Shema throughout the entire coming battle or destruction. When you prepare for battle, the priest must come forward to speak to the troops (God's people). The priest will say to them, Do not be afraid as you go out to fight your enemies today! Do not lose heart, or panic or turn coward and run, or tremble before them. For Yahweh your God is going with you! He will fight for you against your enemies, and He will give you victory!

Significantly also, every Torah-keeping believer is called to be a priest unto Yahweh (Revelation 5:10). This means that each of us should take this message to heart, personally, especially as we prepare to face the Beast and other End-time events, and we should plan to encourage everyone in our sphere of influence with this message.

Cross References:

Deut 1:30, Deut 3:22, Deut 11:25, Deut 32:30; Exo 14:14; Josh 10:42, Josh 23:10; 2Chro 13:12; 2Chro 32:7-8; Psa 144:1-2; Rom 8:37

Torah Studies – Commandment #3

Exodus 20:7 “Thou shalt not **take** the **Name** of the **LORD** thy God in **vain**; for the LORD will not hold him **guiltless** that taketh his name in vain.

Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
TAKE	5353	Nasah	Bear, marry, wear, magnify
NAME	8034	Shem	The mark of honor, authority & character
LORD	3068	YHWH	The Eternal Covent-making God
VAIN	7723	Shav	Ruin, deceptive, uselessly, falsely
GUILTLESS	5352	Naqah	Clean, unpunished, free, made innocent

Synthesis:

When we use the Name of God we are speaking of the Creator and Author of the universe. Yahweh is holy and perfect. Yahweh is high and above everything else. Human beings, by way of contrast, are imperfect and sinful and mere creatures. Yahweh deserves reverence and awe and respect. The Psalmist says “holy and reverend is His Name.”

In Biblical thought, a name does not merely identify; it expresses the essential nature of its bearer. To know God's Name is to know God as He has revealed Himself, that is, to understand His Nature.

See video: **He Is**, by Eric Ludy (<https://www.youtube.com/watch?v=NscHCa395-M>)

Notice Esau's understanding of this principle in regard to Jacob, "Supplanter": "Is he not rightly named Jacob? For he has supplanted me these two times. He took away my birthright, and now look, he has taken away my blessing!" (Genesis 27:36). When Abigail pleads for Nabal ("Fool") before David, this principle again comes to the fore: "Please, let not my lord regard this scoundrel Nabal. For as his name is, so is he: Nabal is his name, and folly is with him" (I Samuel 25:25).

In Hebrew thought, names are inextricably bound to existence; nothing exists unless it has a name. The very essence of a thing is concentrated in its name. Hence, creation was not complete until Adam had named all the creatures. To cut off a person's name is to end his existence.

Connect this idea to Revelation 3:12, where those who overcome will receive the names of God; the city of God, New Jerusalem; and the Revelator, Yahshua the Messiah.

Torah Studies – Commandment #3 continued

These names will designate their very existence, nature, and responsibility in God's Kingdom. A change of name frequently signals a change of character, as with Jacob to Israel and Saul to Paul. This is because a name is a mark of character. This is especially true of Yahweh's Name. His Name is mark of Character and Authority.

See video: *The Earliest Mention of Israel's God: Yahweh*, by Expedition Bible (<https://www.youtube.com/watch?v=pGEOZ5YI22M>)

The Third of the Ten Commandments says, "Thou shalt not take the Name of Yahweh thy God in vain; for Yahweh will not hold him guiltless that taketh His Name in vain" (Exodus 20:7). We are to reverence God's Name and never to use it in the wrong way. However, there is much more included in the Third Commandment than a mere prohibition against profanity.

God has chosen to make Himself known to man through the use of a number of Names. More than 300 Names for God appear in the original languages of the Scriptures. All that God is and all that God does can be comprehended in His many Names. He is "The Almighty God," the "Everlasting God," the "Sovereign Yahweh," the "Most High God," "Jehovah-shalom," "Jehovah-nissi," "Jehovahjireh," the "Sovereign God of hosts"—and on and on one could go. Every one of the Names for God used in the Bible describes some attribute of His being and demands our reverence toward Him. They reveal aspects of His Character and His Authority. His Name reveals Who He is.

See video: *He Is*, by Eric Ludy (<https://www.youtube.com/watch?v=NschCa395-M>)

God's name is mentioned often in the Scriptures: In Malachi 3:16, the Bible says, "A book of remembrance was written... for them that feared Yahweh, and that thought upon His Name." In the Master's Prayer, we pray, "Our Father Who Art in Heaven, hallowed be Thy Name" (Matthew 6:9). In Matthew 18:20, we are informed: "For where two or three are gathered together in My Name, there Am I in the midst of them." The Scriptures do not speak lightly of God's Name. His Name is holy and the Third Commandment guards the honor of that Name.

Torah Studies – Statute #161

Statute Summary:

Statute #161: When we fear, serve and cleave to Yahweh, we are part of His Family – thereby claiming His Name. Thus, we vow in His Name, by virtue of being in His Family, we agree to bring honor to His Name.

Statute Summary:

Deuteronomy 10:20 “Thou shalt fear the LORD thy God; Him shalt thou serve, and to Him shalt thou cleave, and swear by His Name.”

Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
CLEAVE	H1692	<i>dâbaq</i>	<i>cling or adhere; figuratively to catch by pursuit: - abide, overtake, pursue hard</i>
SWEAR	H7650	<i>shâba`</i>	<i>to be complete, to seven oneself, feed to the full, take an oath</i>
NAME	H8034	<i>shêm</i>	<i>a mark or memorial of individuality; by implication honor, authority, character</i>

Synthesis:

We are called to be a part of Yahweh's Family. As part of His Family, we enter His Name. This is no small thing! To be a part of His Name is to take an oath to be made complete in Him, to bear His Name in a way that glorifies His Name, instead of making it to stink. Bearing Yahweh's Name involves an unstated (but understood) vow that we will bear His Name in a way which honors Yahweh, recognizing His Authority, and emulating His Character.

Torah Studies – Statute #162

Statute Summary:

Statute #162: Reverence to Yahweh involves recognizing that all oaths and vows that you make are in Yahweh's Name.

Deuteronomy 6:13 “Thou shalt **fear** the LORD thy God, and serve Him, and shalt **swear** by His **Name**.”

Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
FEAR	H3372	<i>yâre'</i>	to revere, reverence
SWEAR	H7650	<i>shâba</i> ´	to be complete, to seven oneself, feed to the full, take an oath
NAME	H8034	<i>shêm</i>	To be called by a lofty Name, given Authority, Honor, and Character

Synthesis:

A vow is not something to be taken lightly. It is not only a human promise of great seriousness, but keeping it is an act of worship. Whenever we make promises to one another in the Name of God, we are recognizing, first of all, God's authority over us, when we make the promise. And the promise is made in the Name of Yahweh, whether stated or not, during making the vow. This is because all who claim the Name of Yahweh, as part of His Family, can only vow in His Name.

Thus, in vowing, we must keep our vows, recognizing the omnipresence of God. In His sovereignty, we acknowledge that wherever we go, there's nowhere that we can escape the Eye of the Almighty, who monitors the terms of those promises.

If our vows are broken in secret, there's nowhere you can go to escape the Eye of God who watches the keeping of our vows. We take our vows seriously, because Yahweh does.

Torah Studies – Statutes #163-164

Statute Summary:

Statute #163: Hallow Yahweh.

Statute #164: do not profane His Holy Name.

Leviticus 22:32 “Neither shall ye **profane** My Holy **Name**; but I will be **hallowed** among the children of Israel: I Am the LORD which hallow you.”

Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
PROFANE	H2490	<i>châlal</i>	to wound, to dissolve, to break (one's word), defile, profane (self), prostitute
NAME	H8034	<i>shêm</i>	To be called by a lofty Name, given Authority, Honor, and Character
HALLOWED	H6942	<i>qâdash</i>	make, pronounce or observe as clean, purify, sanctify, holy

Synthesis:

The Name that God revealed to Moses is Yahweh. God's Name is important. But how do we hallow Him and His Name? When we pray, Yahshua taught us, pray in this way: “Our Father who art in Heaven, hallowed be Thy Name.”

The Name of God is held precious by us-by God's people. It is a gift to know the Name of God, and to be able to call on His Name. It is a gift that God protects in one of the Ten Commandments (“You shall not make wrongful use of the Name of Yahweh your God.”)

The Name of Yahweh is praised over and over again in Scripture. Just a few examples from the Psalms, would include:

- Psalm 103:1 – “Bless the Lord, O my soul, and all that is within me, bless His holy Name.”
- Psalm 113:3 – “From the rising of the sun to its setting the Name of Yahweh is to be praised.”
- Psalm 145:1-2 – “I will extol you, my God and King, and bless your Name forever and ever. Every day I will bless You, and praise Your Name forever and ever.”

The Name of Yahweh is a precious gift, to be praised and celebrated, and to be kept holy.

And this is why Yahshua teaches us to pray, “hallowed be Thy Name.” The very first petition in the Lord's Prayer teaches us to hallow God's Name – to make holy, to sanctify, to revere and honor the Name of God. But how do we hallow His Name? We, as God's children, hallow God's Name by living holy lives according to His Torah and Word. Hallowed lives, in other words, are what truly hallow God's Name.

Torah Studies – Statutes #165-167

Statute Summary:

Statute #165: When a prophet teaches something, claiming the Name of Yahweh, we are to test whether he/she really speaks Yahweh’s Word and Will.

Statute #166: If the sayings of a prophet, who claims Yahweh’s Name, prove the prophet false, we are not to assemble to hear the false prophet.

Statute #167: Believers should not offer a false prophet lodging, nor show deferential respect (as befitting a prophet of Yahweh) towards him or her.

Deuteronomy 18:22 “When a prophet speaketh in the Name of Yahweh, if the thing **follow not**, nor come to pass, that is the thing which Yahweh hath not spoken, but the prophet hath spoken it **presumptuously**: thou shalt not be **afraid** of him.”

Key Word Study:

Key Word	Strong’s Number	Hebrew Word	Meaning
FOLLOW NOT	H1961	<i>hâyâh</i>	<i>come to pass, become, accomplished</i>
PRESUMPTUOUSLY	H2087	<i>zâdôn</i>	<i>arrogance: - presumptuously, pride, proud</i>
AFRAID	H1481	<i>gûr</i>	<i>to turn aside from the road (for a lodging or any other purpose), sojourn (as a guest), fear, assemble, stand in awe,</i>

Synthesis:

A prophet in the Bible was one who would proclaim the Word of Yahweh. They would speak on the Yahweh’s behalf into a situation. Sometimes they would speak about a future event and other times they would speak about a current matter. By definition then, a false prophet is one who presents themselves as speaking on behalf of Yahweh, however instead of speaking Truth, they speak lies.

“Yes, this is what Yahweh Almighty, the God of Israel, says: ‘Do not let the prophets and diviners among you deceive you. Do not listen to the dreams you encourage them to have. They are prophesying lies to you in My Name. I have not sent them,’ declares Yahweh” Jeremiah 29:8-9

Believers have a responsibility to rightly discern which prophets are of Yahweh and which are falsely claiming His Name. Imposters are not to be heeded, hosted, or their teachings feared.

Torah Studies – Statute #168

Statute Summary:

Statute #168: Believers who claim the Name of Yahweh (belong to His Family) are not to act like Gentiles (pagans).

Judgment: Those whose conversation, customs, and lifestyles are like the heathen are abhorred and cast out.

Leviticus 20:23 “And ye shall not **walk** in the **manners** of the **nation**, which I **cast out** before you: for they committed all these things, and therefore I **abhorred** them.

Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
WALK	H1980	<i>hālak</i>	be conversant, depart, + be eased, enter, exercise (self), greater, grow, be wont to haunt
MANNERS	H2708	<i>chûqqāh</i>	custom, manner, ordinance, site, statute
NATION	H1471	<i>gôy</i>	Gentile, heathen, nation, people.
CAST OUT	H7971	<i>shālach</i>	to send away, push away
ABHORRED	H6973	<i>qûts</i>	severing oneself from, make disgusted, be weary

Synthesis:

Claiming the Name of Yahweh involves conforming our lifestyles and customs to His. We are to come out of the world, rejecting the conversation styles and mannerisms of the heathen. Not taking Yahweh's Name in vain involves being living demonstrations of what the Family of Yahweh is like – what Yahweh is like.

Torah Studies – Statute #169-171

Statute Summary:

Statute #169: When we have claimed the Name of Yahweh and have accepted His Calling to be Israel, we must separate ourselves from leprosy.

Statute #170: When we have claimed the Name of Yahweh and have accepted His Calling to be Israel, we must separate ourselves from oozing and issues.

Statute #171: When we have claimed the Name of Yahweh and have accepted His Calling to be Israel, we must separate ourselves from the dead.

Numbers 5:2-3 “Command the children of Israel, that they **put out** of the camp every **leper**, and **every one** that hath an **issue**, and whosoever is **defiled** by the **dead**: Both male and female shall ye put out, **without** the camp shall ye put them; that they defile not their camps, in the **midst** whereof I **dwell**.”

Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
PUT OUT	H7971	<i>shâlach</i>	to <i>send</i> away, cast (away, out), put (away)
LEPER	H6879	<i>tsâra`</i>	to <i>scourge</i> , be stricken with leprosy
EVERY ONE	H3605	<i>kôl</i>	(in) all (manner, [ye]), altogether, any (manner), enough, every (one, place, thing)
ISSUE	H2100	<i>zûb</i>	to <i>waste</i> away; also to <i>overflow</i> : - flow, gush out, have a (running) issue, pine away, run
DEFILED	H2931	<i>tâmê'</i>	<i>foul</i> in a religious sense: - defiled, + infamous, polluted (-tion), unclean, contaminated
DEAD	H5315	<i>nephesh</i>	any, appetite, beast, body, greedy, lust, pleasure, jeopardy of life
WITHOUT	H2351	<i>chûts</i>	<i>sever</i> ; properly <i>separate</i> by a wall
MIDST	H8432	<i>tâvek</i>	the <i>centre</i> : - among (-st), X between, half, X (there-, where-) in (-to), middle, within
DWELL	H7931	<i>shâkan</i>	of lodging, to reside or permanently stay, abide,

Torah Studies – Statute #169-171 continued

Synthesis:

The physical parts of this passage involve taking care against the transmission of disease... spread by contagion (leprosy), by an oozing sore or issuance of blood (we are not to have contact with these things), and by a dead body (germs)... But far deeper than just physical protection, these Statutes are about spiritual protection for all who claim the Name of Yahweh and are part of His Family (Israel). Bearing this in mind, let's look at the three Statutes from a spiritual perspective:

Spiritual Leprosy is Unconfessed/Unsurrendered Sin in the Life

Because leprosy was so visible and involved the decay or corruption of the body, it serves as an excellent symbol of sinfulness. Sin corrupts someone spiritually the way leprosy corrupts someone physically.

Even though you saw leprosy on the outside of the body, the real cause of the disease was lying beneath the surface. The sores and other problems were symptoms of the disease, but the cause ran deeper still. Sin is precisely the same. We are not sinners because we sin, we sin because we are sinners. The root of sin runs deep. Sin proceeds from a sinful heart. *For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander.* – Matthew 15:19

Just like the leper would have the disease long before it even began to show, sin does its work in us well before others may ever see it. It often starts with secret sins, where only we will feel the tenderness. Then it begins to show itself in public sin, then when we defend and justify our sin, it starts to fester and putrify, but it all starts from within.

- *It could be felt.* It came with uncomfortable numbness, aches, and unhealing wounds. Many of the wounds that the leper would have were the result of the numbness the disease produced. Once the sense of pain was gone, the lepers could be cutting or burning their flesh without even knowing it. Likewise, sin stupefies us and then when our conscience is numb, it wounds.
- *It had a terrible odor.* The aroma would drive others away, but the infected person could not escape it, and at other times didn't even notice it. Lepers didn't even like the smell of each other, much like when two sinners get together. The sins of the other often repulse them even though their own sin is just as rancid.
- *It could also be heard.* It attacked the vocal cords causing a raspy voice. In the same way, sin finds its easiest escape through the tongue, which is why James warns us of its power. Even Yahshua said, "Out of the abundance of the heart, the mouth speaks." Sin can be heard.
- *Leprosy could also find its way into clothing and the walls of the house.* Likewise, sin can manifest itself in the way we dress and what we do with, and in, our homes.

In all of these ways leprosy was loathsome. It could not be kept hidden, and like leprosy, our sin will find a way out, and we will be exposed. There is no hiding the disease, especially from God. Additionally, and perhaps most dangerously, leprosy was both contagious and lethal. So is unrepented sin. If a person, continuing in their rebellion and rejecting repentance, is allowed to continue fellowship in the Body of Christ, their spiritual leprosy will affect and infect others in the Body. So we are not to fellowship with those who unrepentantly choose darkness (2 Corinthians 6:14; Ephesians 5:11).

Torah Studies – Statute #169-171 continued

Spiritually, leprosy is reprobation [because we lose our ability to perceive guilt (likened to how a leper loses the sense of pain) when we choose to justify ourselves rather than repent from sin] -John 3:19-20.

A Spiritual Issuance of Blood/Oozing Sores are Areas of Bitterness in the Soul

We are not to allow an issue into our hearts or homes. Spiritually, the issue is pining or wasting away; as in being unthankful, embittered, or complaining (1 Corinthians 10:10).

Spiritually Being in Contact with the Dead is Hanging Out with People Who Follow Lusts and Fleshly Desires... In so doing, their states of “deadness” will contaminate us, making us spiritually less and less healthy the longer we stay in fellowship with those who are dead.

We are not to allow our hearts or homes to be defiled by the dead. Spiritually, death is following lusts and fleshly desires (Hebrews 9:14).

After observing rampant worldliness in the lives of believers, James launched into a warning (James 4:1–17) with this harsh assessment: “You adulterous people! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God” (James 4:4, ESV). Spiritual death is contagious. And hanging out with the dead brings death to the former believer as well. Thus, God’s people are to separate themselves from death.

Torah Studies – Statute #172-173

Statute Summary:

Statute #172: All who are partakers of the Family and Name of Yahweh, are also called to bring the Bread to the people. But before we can do this work, we must first be sanctified. (See Rev. 5:10).

Statute #173: We are to be holy because Yahweh, Whose Name we claim and represent, is holy.

Leviticus 21:8 “Thou shalt **sanctify** him (the priest of Yahweh) therefore; for he **offereth** the bread of thy God: he shall be **holy** unto thee: for I Yahweh, which sanctify you, am holy.”

Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
SANCTIFY	H6942	<i>qâdash</i>	appoint, bid, consecrate, dedicate, defile, hallow, purify, sanctify (-ied one, self), wholly
OFFERETH	H7126	<i>qârab</i>	to <i>approach</i> (causatively <i>bring near</i>) for whatever purpose: - (cause to) approach, produce
HOLY	H6918	<i>qâdôsh</i>	a <i>sanctuary</i> : - holy (One)

Synthesis:

When a person accepts Yahweh and enters His Family, that person – now a believer – has taken on the Father’s Family Name. We have also accepted the calling placed upon all believers to be priests in His Service (Revelation 5:10). To serve Yahweh and rightly represent Him and His Truth, we need to be set apart for holy use. We live sanctified – letting His Will be done in all things – from that point onwards.

Torah Studies – Statute #174

Statute Summary:

Statute #174: Priests of Yahweh are to be spiritually clothed in special garments for glory and beauty (not our own, but for the glory of Yahweh and His Name and the beauty is His Character).

(see Ezekiel 16:14 and Ephesians 6:11-18).

Exodus 28:2-4, 40 “And thou shalt make holy garments for Aaron thy brother for **glory** and for **beauty**. And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may **minister unto me in the priest's office**. And these are the garments which they shall make; a breastplate, and an **ephod**, and a robe, and a brodered coat, a **mitre**, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office... And for Aaron's sons thou shalt make coats, and thou shalt make for them **girdles**, and **bonnets** shalt thou make for them, for glory and for beauty.”

Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
GLORY	H3519	<i>kâbôd</i>	<i>weight; splendor or copiousness: - glorious (-ly), glory, honour (-able)</i>
BEAUTY	H8597	<i>tiph'ârâh</i>	<i>ornament (abstractly or concretely, literally or figuratively): - beauty (-iful), bravery, comely, fair</i>
MINISTER UNTO ME...	H3547	<i>kâhan</i>	<i>to mediate in religious services, to officiate as a priest, to minister in the priest's office</i>
EPHOD	H646	<i>'êphôd</i>	<i>a girdle; specifically the ephod or high priest's shoulder piece, an image</i>
MITRE	H4701	<i>mitsnepheth</i>	<i>a tiara, that is, official turban (of a king or high priest): - diadem, mitre</i>
GIRDLES	H73	<i>'abnêt</i>	<i>a belt: - girdle</i>
BONNETS	H4021	<i>migbâ'âh</i>	<i>a cap (as hemispherical): - bonnet</i>

Torah Studies – Statute #174continued

Synthesis:

All the priests wore linen trousers, a tunic, a girding sash, and a turban; over the tunic the high priest wore a robe, the ephod, the shoulder pieces, and the breastplate, and on the turban he wore an engraved plate (see Exodus 36-42; 29:5-9). All these are very significant, including their composition (the materials they are made of), the way to be worn, and their application in our Christian experience.

The tunic of fine woven linen which the priest had to wear signifies the Righteousness of Christ.

The turban of fine linen signifies Christ as the glory of perfect righteousness and Christ the only object of our “boasting” – 2 Corinthians 10:17. Thus it is He who gets all the glory. The mitre on the high priest’s head piece read “holiness to Yahweh”. This indicates that we are to guard our thoughts, keeping them in holiness.

The girding sash as the work of an embroiderer signifies the strengthening by the Spirit’s constituting work (Eph. 3:16). Embroidery implies a process; we are now in the process of being transformed by the fine needle work of the Spirit so that we may be constituted with the Spirit and strengthened by the Spirit to live Christ.

The breastplate with twelve stones with the names of the twelve tribes of Israel signifying Christ as the sanctification, transformation, and glorification of God’s people, and they point to God’s building (Exo. 28:9-12). Within the tabernacle there is gold, and on the breastplate of the robe of the priest there are twelve stones; this indicates that the tribes (signifying the church) are transformed into precious stones, held by the gold, and built up together. We are being transformed and held by Christ, and we are built up together!

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven,” Matthew 5:16.

Once again, we see that bearing the sacred Name of Yahweh isn’t something to be taken lightly. We don’t claim to belong to Him without the appropriate, accompanying life-change. Anything less is taking His Holy Name in vain!

Torah Studies – Statute #175-176

Statute Summary:

Yahweh doesn't take it lightly when someone claims His Name! And when nations or tribes attempt to curse Yahweh's people-those who rightly claim His Name-it is a serious offense before Yahweh! Even though Balaam was unable to curse Israel, the fact that the Moabites hired him to do it was sufficient reason for Yahweh to bar them from coming into His Name and being in fellowship with Israel.

Statute #175: Nations or tribes which refuse reasonable aid, to help Yahweh's Children, cannot fellowship with Yahweh's people or partake of Abraham's blessings for ten generations.

Statute #176: Nations or tribes which try to curse Yahweh's Children cannot fellowship with Yahweh's people or partake of Abraham's blessings for ten generations.

However, although there is a curse on pagan nations and tribes who resist Israel, for the repentant individual, all curses are broken in Christ. One powerful evidence of this is Ruth. Ruth was a Moabite, but because she repented and chose Yahweh as her God, she was not only allowed in the fellowship of the Saved, she was also in the lineage of Christ! As it says in Exodus 20:6, Yahweh is merciful to those who love and obey Him.

Deuteronomy 23:3-4 “An Ammonite or Moabite shall not **enter** into the **congregation** of Yahweh; even to their tenth **generation** shall they not enter into the congregation of Yahweh for **ever**: Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to **curse** thee.”

Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
ENTER	H935	<i>bōʾ</i>	to go or come, abide, apply, attain, come eat with, employ, cause to enter
CONGREGATION	H6951	<i>qāhāl</i>	assembly, company, congregation, multitude, to convoke, gather, gathering
GENERATION	H1755	<i>dōʾ</i>	a revolution of time, that is, an age or generation; also a dwelling
EVER	H5769	<i>ōlām</i>	time out of mind (past or future), eternity, without end
CURSE	H7043	<i>qālal</i>	make light (easy, trifling, vile, etc.), bring into contempt, curse, despise, make vile

Torah Studies – Statute #175-176 continued

Synthesis:

Uncurseable! That's what God's people are, when they remain fully and faithfully under His Wings and Will! And that is the powerful and encouraging message we find in Numbers 22-23. Let's take a closer look at the amazing story of Balaam (the following is quoted from our book *Called to Canaan* Vol 3 pp 242-250)



The story of Balaam and his balking donkey has been a favorite among children for generations. The tale unfolds in Numbers 22, where we read that Israel had set up camp on the edge of the land of Moab, their last location before crossing the Jordan River. The reception they received, especially from the enticing, heathen women, was legendary. No one told them that the Moabite King Balak had sent for the most powerful wizard in all of Mesopotamia, to come against them.

Balak feared that Israel would do to Moab what had been done to other nations. No one could defeat Arad's Amalekite forces (whose very name means "giants"), but, by the power of *Yahweh*, Israel had! Feeling threatened by the nomadic Israelite multitudes now occupying his border territory, Balak, the King of the Moabites, sought advice from his neighboring dignitaries. No army had stood against Israel, nor prevailed against them in battle in the last 38 years. Fear gripped Balak's heart. From among the gods, he had to find a powerful curse that would destroy this threat, which is still a common practice in witchcraft today.

The fact that Balak regarded devil curses as his highest line of defense, speaks volumes about their value of witchcraft as believed and practiced by these people of Moab and their neighbors. It also gives a loud warning to us on the "Revelation-edge" of the "Promised Inheritance." Today, like Israel in Moab, most Christians ignore the dangers of witchcraft, which are stealthfully gaining entrance into positions of power.

In his quest to destroy Israel, Balak was counseled to send for Balaam, renowned as the best sorcerer witchcraft had to offer. The Hebrew word, translated as Balaam, means "one who destroys" is referenced elsewhere in Scripture as the worship of Baal or Baalim (Hosea 2:17). Balaam could conjure the most powerful curses known among the nations. So, while Israel was being "hospitably" entertained in Balak's land, Balak was privately seeking Balaam's services, at any price.

A delegation from Moab was sent to find and hire Balaam, the son of *Beor* (which means "burning"). Balaam was the soothsayer who some claim had once been a prophet of *Yahweh*, God of Israel, although evidence is missing for that claim. What we can find, historically and biblically, is tremendous evidence of his skill and knowledge as a wizard, going all the way back to his childhood.

The Book of Jasher supplies the infamous history of Balaam. His prestigious and dark career began early. He was just fifteen years of age, when he was employed to conjure up demonic spirits for Egypt against their enemies:

Torah Studies – Statute #175-176 continued

Amongst the servants of Angeas [of Africa] was a youth fifteen years old, Balaam, the son of Beor was his name, and the youth was very wise and understood the art of witchcraft. And Angeas said unto Balaam, Conjure for us, I pray thee, with the witchcraft, that we may know who will prevail in this battle in which we are now proceeding, Jasher 61:8, 9.

In ancient sorcery, polytheism was practiced. A skillful practitioner of the dark arts of witchcraft knew how to appease all the “gods” of their intended victims. In so doing, the hapless victim’s protection was removed, allowing for a successful curse. This was Balaam’s approach, as we can discover from the records of Jasher, as well as in the Scriptures.

Balaam’s first recorded brush with *Yahweh* took place during his employment with Egypt, who was at war with Zepho of Africa. But, while Egypt won against its enemies, it wasn’t because of Balaam’s sorcery! Rather it was because Israel’s men fought on the side of Egypt, and the God of Israel prevailed. Balaam knew the victory was not his, but was *Yahweh*’s. Thus, his first encounter with *Yahweh* made quite an impression on young Balaam.

And Balaam rose up and tried the art of divination... But he was confused and the work was destroyed in his hand, ²⁹And he tried it again but it did not succeed, and Balaam despaired of it and left it and did not complete it, for this was from the Lord, in order to cause Zepho [of Africa] and his people to fall into the hand of the Children of Israel, who had trusted in the Lord, the God of their ancestors, in their war, Jasher 64:28-29.

One of the amazing things about walking with God and being partakers of His Family Name... is that His people are uncursable!

The next recorded mention of Balaam shows that he next joined the sorcerers of Egypt. He moved to Egypt, still a youth, where he continued to climb the ladder of success through witchcraft. Moses, at that time was a young man, being educated to rule Egypt. Coming often into the palace, Balaam, who may have been much younger than Moses, brushed shoulders with him on occasion. As one of pharaoh’s youngest seers, Balaam’s spirits informed him that Moses would ultimately bring down Egypt. But Pharaoh didn’t heed this warning out of love for his “adopted son.” Perhaps, Pharaoh attributed Balaam’s concern to youthful jealousy. But whatever the reason, Pharaoh’s failure to heed Balaam’s warning was yet another evidence of *Yahweh*’s protection over Moses’ life.

Later, Balaam again surfaced, according to the Book of Jasher, showing his fame throughout the Middle East. Under the employ of the Amorite king Sihon, he cursed the Moabites. This curse caused the Amorites to win territory from them, during the time while Israel was at *Kadesh*, in the first month of the fortieth year from their departure from Egypt. This success was credited to the witchcraft of Balaam. By this time, his fame was renowned throughout the Middle East.

And Sihon gave numerous presents of silver and gold to Beor and Balaam his son, and he dismissed them, and they went to Mesopotamia to their home and country, Jasher 84:22.

Yahweh told (Balaam) plainly that he would not be permitted to curse the ones whom He had blessed!

Torah Studies – Statute #175-176 continued

Even the most powerful sorcery of the greatest wizard of the then-known world, could not penetrate the Protection of Almighty God. This is what Scripture means when it says that the Name of Yahweh is a Strong Tower!

But clearly, without the protection of *Yahweh*, there is real danger from those who practice the occult. During those twenty-three years of high school teaching, *Yahweh* consistently turned the efforts of the Enemy into witnessing opportunities of His greater Power. This is exactly what *Yahweh* did for Israel in the story of Balaam.

Balaam soon arrived in Moab and accompanied Balak to the “high places” of Ba’al worship. Ba’al means “lord,” but is a reference to Satan. From these sites of devil worship, Balaam would be paid to curse Israel. He had just encountered an Angel of *Yahweh*, and had been in fear for his life. He had just been told that he would only be able to speak *Yah’s* Words over Israel. Yet, amazingly, he still tried to pronounce a curse over the protected people of the Almighty God of Israel!

Balaam attempted to curse Israel in numerous sites, all the way from Shittim unto Gilgal. But in spite of his repeated efforts, Balaam could only bless them. Israel was uncurseable.

“O My people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of *Yahweh*,” Micah 6:5.

From high place to high place, Balaam had altars built for sacrifice, in the hope of appeasing the God of Heaven. *Pisgah* was one of the seven sites from which Balaam attempted to curse Israel. He moved from place to place, finally concluding in Gilgal, which was across the river and only a few miles from Jericho.

Balaam was teamed with the dark “watchers,” going about at Satan’s command, “seeking whom he may devour” (1 Peter 5:8). But again and again, *Yahweh* blessed His people, and did not allow any of Balaam’s malicious plans to penetrate His Protective Shield. So uncurseable was Israel, while they faithfully remained in *Yahweh’s* Hand, that Balaam was forced to prophesy blessing upon them.

*And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath *Yahweh* spoken? And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor: God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good? Behold, I have received Commandment to bless: and He hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: *Yahweh* his God is with him, and the shout of a king is among them. God brought them out of Egypt; He hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel,” Num. 23:17-23.*

But, when *God’s* people trust and obey Him, He promises to be their Shield and Protection. Within the Shield of the Almighty, Israel was truly uncurseable. Even the most powerful sorcery of the greatest wizard of the then-known world, could not penetrate the Protection of Almighty God!

Proverbs 18:10 “The Name of *Yahweh* is a Strong Tower: the righteous runneth into it, and is safe.”