

Bechukotai 2022

Bechukotai/"In My Statutes", Leviticus 26:3-27:34, is the last and final parshah of Vayikra/Leviticus! It begins with promise of the immense blessings if we walk in His statutes and commandments, followed by the warning of the curses for rejecting the same. It is interesting to note that the curses increase by 7 fold, leading to the ultimate curse of exile, which throughout the prophets and Torah is always directly connected to the shemittah/Shabbat. Which brings out another point, though this passage is dealing with keeping all of the commandments, it seems one is still given prominence here – the Shabbat (both weekly and yearly shemittah).

With the curses increasing by 7 fold, could they as well be directly tied to the Shabbat cycles? It is either a season of walking in the blessings, or a season of increased judgment leading to exile. We are in a shemittah year right now! Will this be a season of blessings or a multiplication of the curses (some of which are becoming manifest before our eyes right now)? How do we access the supernatural divine provision – a key sign for those who are called "My People", the 'am segullah, in the midst of the confusion and chaos?

Though this parshah starts in vs. 3, vs. 2 seems just as pertinent to this talk!

Leviticus 26:2-13

Let's take a look at the term "Keep" – both describing what we are to do in regards to the Shabbat and the Commandments

Keep: Strong's #8104 Shamar שָׁמַר to keep, guard, observe, give heed; to keep within the bounds, to treasure, to have charge of; the word means to maintain or observe something for a purpose

*The first use of this word is seen in Gen. 2:15 – Adam was placed in the Garden of Eden to dress it and to keep/shamar it! When Adam fails to do so he is exiled!

Garden: Strong's #1588 Gan גַּן garden, enclosure; from the root #1598 ganan גָּנַן to defend, cover, or surround, to protect

Eden: Strong's #5731 'Eden עֵדֶן delight, pleasure; cognate of #5732 'iddan יְדֵן time, a period or moment of time; contains the same roots as mo'ed מוֹעֵד appointed place, appointed time, the feasts

*Tying this together, Adam was to shamar – guard, treasure, maintain, and observe as one trusted by Yahweh the protected, covered, intimate place of the appointed times (Feasts/Shabbat) which reveal and give access to the Creator! When he loses trust by failing to shamar, he is exiled! This sets the precedent for what it means to shamar – anytime we are commanded to shamar (the Shabbat, the Torah, the commandments) we are being placed in

a trusted position by Yahweh to guard the access points/doorway to His very Presence! By doing so, we become instrumental in keeping ourselves, families, and all of creation within the boundaries of the blessings.

In the context of this verse, it seems to reveal that the purpose of maintaining and guarding the Shabbat and Commandments is directly connected to reverencing His Sanctuary!

Reverence: Strong's #3372 yare' יָרֵא to fear, revere, be afraid, or honor; but this same root can also mean to shoot or pour forth; this root describes the bringing about of a unified effect by means of many little impulses as well as reflects an exchange of energy from a higher dispensing level to a lower receiving level – that which is being poured out for the intent of causing that unified effect!

The focus of yare' deals mostly with the one receiving the energy. As this “energy” is received and poured out, the one receiving is observing an external force which is about to change the observer to the core – therefore yare' also deals with fully or rightly seeing!

He's revealing the purpose of Shabbat – when we guard and treasure Shabbat, it brings about a unified effect not only between you and I as the collective body being unified, but between Yahweh and us! By diligently keeping Shabbat and walking in the commandments, we become one who is trusted and therefore given charge over guarding and keeping what functions as the door to His Presence and Sanctuary! That's what the Shabbat and the divine appointments are!! They are moments of time that function as a doorway to His Presence and to the blessings and divine provision that are the fruit of who He is! We are then able to rightly or fully see who our Creator is in every title and role/aspect of His character. And we find ourselves positioned at the right place, at the right time to receive what is being poured out!

Our willingness to shamar/keep and guard is directly connected to whether we walk in blessings or curses! The curses are merely the fruit of the absence of access to His Presence!

Leviticus 26:3 – “If ye walk in my statutes, and keep my commandments, and do them;”

If: Strong's #518 'im אִם if, oath contexts; it's a cognate of 'em (#517) אִם mother; Yahweh chooses to begin the whole discourse on the blessings and curses with this word which directly connects us to and reminds us of the gestational cycle! Could it be indicating that both the blessings and the curses have a gestational cycle and are meted out at those divine appointments?

*If we are one who is trusted to have access, it becomes the set time for the blessings and provisions needed; if we are one who has neglected this charge, then we find manifested the loss/absence of His Presence!

Upon this introductory statement, we find our level of trust is further laid out in a 3-step process! We must 1) walk 2) keep and 3) do!

Walk: Strong's #3212 yalak יָלַךְ to go, walk, or come; this deals with a lifestyle!

Yalak has a numerical value of 60, the same value as bachan (#974) בָּחַן to examine, to try, to prove, to test, specifically the idea of testing/refining metals

***Zechariah 13:9** – “And I will bring the third part through the fire, and will refine them as silver is refined, and will try/bachan them as gold is tried/bachan: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, Yahweh is my God.”

Those who are brought through the fire, tried and refined are identified as “My people”, those who have rightful access, the other 2 parts Zechariah identifies as being cut off! It's in the daily walking that is the first step to accessing His Presence and His blessings! This is the test where we're examined and proved of whether we can be trustworthy or not.

*In **Genesis 3:8**, the Voice is **walking** in the Garden, Adam is hiding! If we can't walk daily with Him in obedience, then how can we be trusted to have access to the covered/guarded intimate place of His Presence?

The act of walking here is directly connected to the statutes – walk in the statutes!

Statutes: Strong's #2708 chuqqah חֻקִּים statute, ordinance, limit, enactment, something prescribed; from the root #2710 chaqaq חָקַק to cut out, decree, inscribe, engrave, portray, or govern, notice the range of meaning here – by walking in His statutes, those words become inscribed/engraved upon us, and in turn we become one who now portrays or is a walking picture of His WORD and able to decree/release it in due season.

Amos 3:3 – “Can two walk together, except they be agreed?” The Hebrew here contains the same term seen in this Torah portion for “if”/’im אִם “they be agreed” – ‘im no’adu אִם־נִוְעָדוּ from the root ya’ad (#3259) יָעַד to fix, appoint, assemble, meet, set, or betroth; the same root of mo’ed – the divine appointments!

*In other words, can two walk together, can we truly walk with Yahweh if we don't understand the gestational cycle of His divine appointments and mo'ed which are doorways into His Presence, fixed points to meet with you and I?

When we're obedient to first to walk in these divine appointments/set times, then we now are ready for step 2 – to guard/shamar! By being committed to Shabbat, to the Feasts, we prove to Yahweh that we're trustworthy of being allowed to keep guard over these sacred doorways that give access to the sanctuary of His Presence! The final third step is “do”.

Do: Strong's #6213 'asah אָשָׂה to do, fashion, accomplish, make, or produce – could this be referring to being fashioned or made into His sanctuary? The final step is that not only do we guard access to the sanctuary, but we become His sanctuary!

Leviticus 26:11 – “And I will set my tabernacle among you: and my soul shall not abhor you.”

*“Among you” here is also betokem, which can be translated as “in you”! I will dwell in you! This is what it truly means to walk in the blessings – we are His People, we become a living Sanctuary for His Name and Presence, and because of His Presence, His very Name manifests providing for any need we may have – whether it be provision, shelter, safety, deliverance, salvation, peace – it is found within His Sanctuary!

Abhor: Strong’s #1602 ga’al לַעֲזֹב to abhor, loathe, be vilely cast away; the sole use of this word in the Torah is only seen here in Leviticus 26! In the list of curses, it describes how Israel would respond – to abhor the judgments, then causing Yahweh’s soul to abhor them!

These same letters form the Hebrew roots (la’ag לַעֲגֹל #3932-#3934) to deride, scorn, mock, stammering, unintelligible, to babble, the language of foreign lips; seems to indicate that one who is outside of the blessings, outside of this trusted position of one who walks with Yahweh, keeps and guards the sanctuary (a position only attained by way of the Shabbat and Mo’ed), is seen as one who speaks another language, who babbles, stammers, and is unintelligible in regards to how to access His Presence!

*It’s interesting to note that these same letters also form ‘egel (#5695) עֵגֶל the term that describes the molten calf/’egel! Prior to Israel building the molten calf, they were identified as His People, a ‘am segullah, a holy nation of priests. But this act changes everything – they lose their access to the priesthood – inferring their access as guardians of His Sanctuary, and the chance to be His Sanctuary!

Could it be then that these blessings are a chance of redemption of this role? And perhaps only accessed by those who are willing to be transformed and walk as a nation of priests. Further connecting that when we reject this role we in fact have continued to foment and build a molten calf, another that we’re looking to for provision, sanctuary, and blessings! As a nation of kings and priests we are charged with keeping creation within the bounds laid out by Yahweh which then enables creation to be set free and experience the blessings, as well as you and I!

The first blessing strategically highlighted is “rain in due season”.

Rain: Strong’s #1653 geshem גֶּשֶׁם rain, shower; as previously pointed out by Pastor David in the Exodus Plagues series, geshem is the etymological root of Goshen! Remember that the blessings and the curses are on a gestational cycle to be poured out/released upon these divine appointment Shabbat cycles. Do you think perhaps this then holds a dual meaning?

*Not only do we have the ability to be blessed by the rain, life and provision, but it also holds a promise that you have access to a Goshen/sanctuary in the

midst of the judgments that may be poured out around you at these same seasons!

Cognate of #1655 gesem גֶּשֶׁם body; supposedly from this same root for rain. Seen in regards to the bodies of Shadrach, Meshach, and Abednego who emerge unscathed by the fire! **Daniel 3:27** – “And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies/gesem the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.”

*In other words they saw that they were in Goshen, they saw the manifestation of what it means to be in the sanctuary, the place of provision and blessing!

Breaking geshem down, the word picture is that of the lifting up (ג) of the NAME/Shem (שׁ). The true nature of walking in the blessings is not something that can be understood from a carnal worldly mindset. Walking in the blessings is completely summed up in having access and knowing His NAME, and having that Name manifest in whatever capacity is needed in that moment because you are a walking sanctuary where He has placed His NAME!

***John 17:6** – “I have manifested thy name unto the men which thou gavest me out of the world:”

Due Season: Strong's #6256 'et תַּעֲתֶיךָ time; from the root #5703 'ad אֲדָמָה which is the same root stem seen once again in mo'ed – the Feasts/divine appointments! In other words, the rain in due season is declaring I will manifest my name, I will allow you access into the place of sanctuary, I will pour out the blessings, at the set times of my divine appointments which serve as doorways into my Presence!

This is contrasted with the ultimate curse of the land being desolate (**Lev. 26:33**). Desolate: Strong's #8077 shemamah שְׁמָמָה devastation, waste, desolate; breaking the word apart we have Shem/Name שׁ and mah מה – what name? The ultimate desolation and curse is when His Name is removed/hidden!

Psalms 20:7 – “Some trust in chariots, and some in horses: but we will remember the name of Yahweh our God.”