



Pastor Scott Velain

## Leviticus Chapter 2 Part 2

Last week as we ventured into Leviticus chapter 2, we looked at some very interesting things including what some of our English translated Bibles have to say about the grain offering that we find in Leviticus chapter 2. And we took the time to examine the mistakes that were found in the King James version of the Bible concerning the grain offering, and we took the time to expose those problems and those mistranslations in the text so that we could better understand that the grain offering is certainly not a meat offering. The grain offering once again, is of grain and of grain alone. And although the grain offering is often times done together with the burnt offering which does require flesh... the grain offering does indeed stand alone by itself as a separate type of offering in many cases.

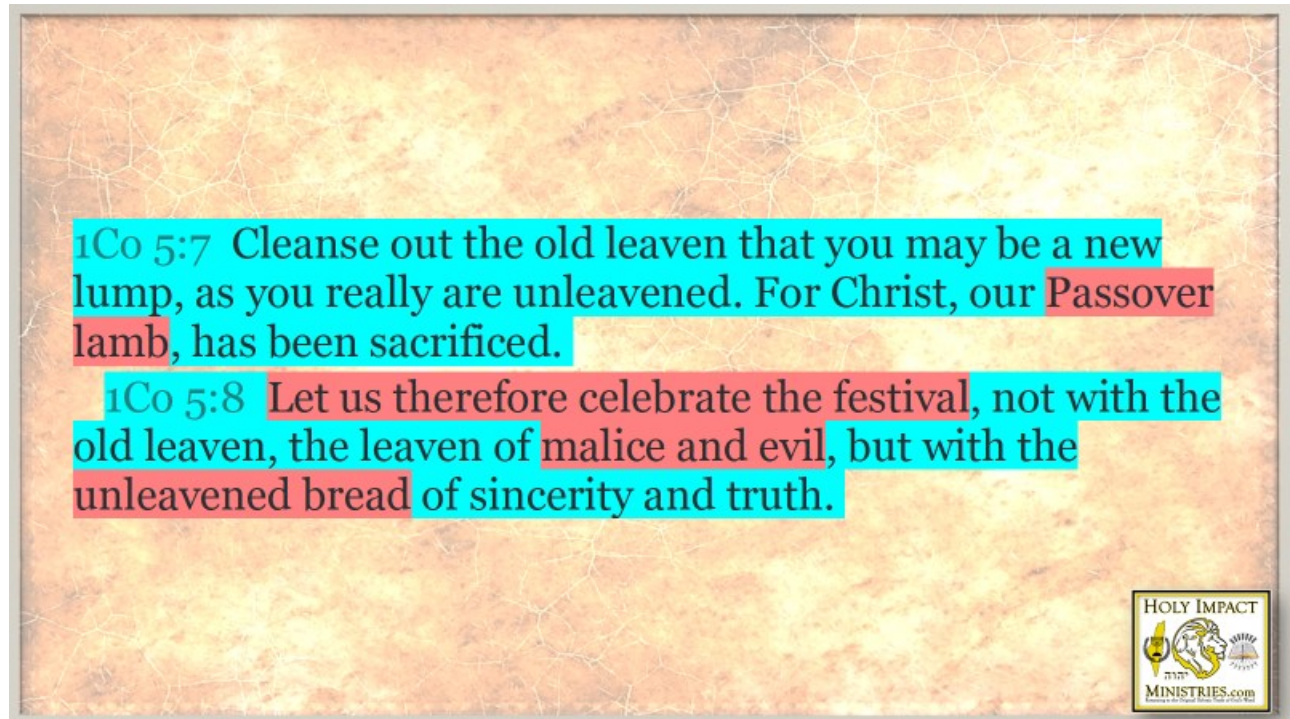
And once again, I would like to remind us of the offerings that were made by both Cain and Abel. One was a meat offering that was made with flesh, and the other was a grain offering that was offered from the fruit of the ground. And so, we spoke in some detail about the differences between the burnt offering that we see in chapter 1 of Leviticus, and the grain offering that we see in chapter 2 of Leviticus.

We also took the time to talk about some examples of these two different types of offering, and we also went into the New Testament to talk about the apostle Paul and the offerings that he was making at the temple for four men who had made a Nazarite vow, and we also ventured into the book of Numbers in order to explain a little bit about what the sacrifices meant, and how all of these different kinds of sacrifices are often times done side-by-side.

Today, we're going to zero in on some of the more meticulous aspects of the grain offering found in Leviticus chapter 2. What's important to remember is that unlike the "*Olah*" burnt offering, the "*Minchah*" grain offering offered only a small portion of the grain to be burnt on the altar. The rest was used as food. And I want us to remember that the "*Olah*" burnt offering that we see in Leviticus chapter 1 required that all of the meat be burned up on the altar. And this is why it is referred to as "*the burnt offering*".

A finely ground semolina, and Olive oil were the primary ingredients for the grain offering. And this mixture could be offered in a number of different ways. This grain offering could be offered as baked in an oven, or baked on a griddle, or it could be cooked in a pan. But one of the most important aspects of the grain offering is that it had to be unleavened and without either honey or yeast.

We're told in Leviticus verse four, that when the grain offering was baked in an oven that it shall be unleavened loaves of fine flour mixed with oil or unleavened wafers smeared with oil. It's important to remember that nothing containing leaven is ever to be burnt **on the brazen altar**. The idea of leaven (or yeast) is once again a metaphor for sin, and the brazen altar is likened to the cross upon which our Passover Lamb was offered up. Our Passover Lamb who is our Messiah, was unleavened and without sin just as we are to be unleavened and without sin according to the apostle Paul. Listen to what the apostle Paul told the assembly in Corinth in **1st Corinthians 5:7-8 (scrn 1)**

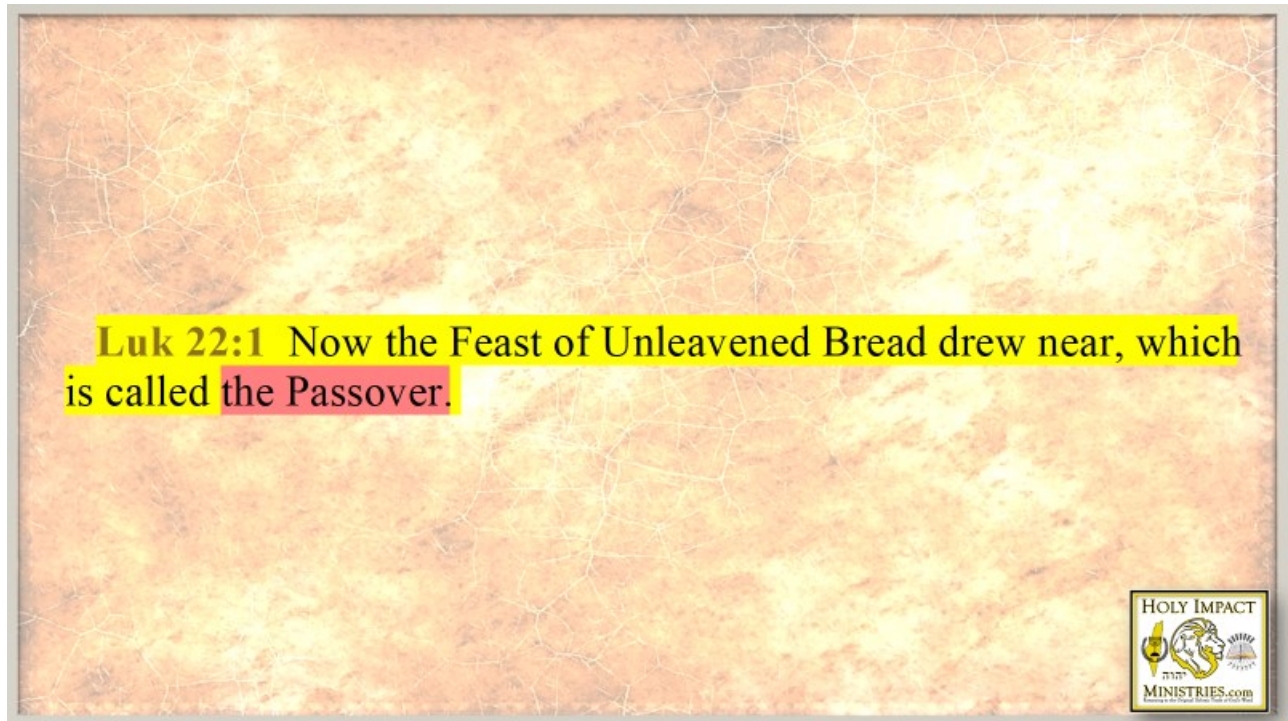


And once again, we see the apostle Paul telling the assembly at Corinth to celebrate the Festival of the feast of unleavened bread without leaven... without sin in their lives because their Messiah, their Passover Lamb had been sacrificed. Paul tells the assembly at Corinth to *“Let us therefore celebrate the Festival not with the old leaven, (the old sin) of malice and evil, but with the unleavened bread of sincerity and truth.”* Once again, we see leaven being used as a metaphor (or example) of sin.

Now most modern-day professing Christians never catch exactly what it is that the apostle Paul is telling the assembly at Corinth to do here in first Corinthians chapter 5 because they have been wrongfully and shamefully taught that the apostle Paul no longer kept the law of Yahovah because according to today's modern-day version of Christendom... the apostle Paul had proclaimed that the law had all been done away with, and was even a curse. But this my friends is nothing short of a demonic deception that has been built into the religion of Catholicism and her daughter protestant churches.

Clearly, right here in first Corinthians chapter 5 verse eight, Paul is talking about the feast of

unleavened bread which is also called “*the Passover*”. **Luke 22:1 (scrn 2)**



And so, we have the apostle Paul telling the assembly at Corinth to keep the feast of unleavened bread, not with the old leaven, the leaven of malice and evil (which is sin), but with the unleavened bread of sincerity and truth. And this my friends is exactly why no leaven was to be put in the dough, or grain offering that would touch the brazen altar. Once again, the brazen altar was the device upon which the blood of animals was shed for the sin of mankind and just like the brazen altar, the cross also was the device upon which the blood of our Messiah was shed for the sins of mankind. Once again, we see the similarities between the brazen altar, and the cross, and why it was that no leaven (also known as sin) was to touch either one of these sacrificial offerings.

Something else that I want us to notice in Leviticus chapter 2 verse two is the use of frankincense. Frankincense itself was rather expensive and it was used to create a pleasing odor or a nice aroma. Incense like frankincense was often times used to mask the odors associated with farm life, or anything that may have a pugnant odor. And I also want us to understand that with each one of these sacrificial offerings that were burned up on the altar, the smoke itself was extremely important. We must remember that it was the smoke that raised up into the heavens, and it was the smoke of these sacrificial offerings that actually rose up and went into the heavens where Yah lives. And we can also see Scripture within the confines of the Bible that associate smoke with prayer. **Rev 8:3-4 (scrn 3)**



**Rev 8:3** And another angel came and stood at the altar with a golden censer, and he was given much incense to offer with the prayers of all the saints on the golden altar before the throne,

**Rev 8:4** and the smoke of the incense, with the prayers of the saints, rose before God from the hand of the angel.



Where there is smoke there is fire, and where there is fire there is often times sin. Our Father in heaven often times uses fire to destroy the wicked perish in smoke. **Hosea 13:3 (scrn 4)**

**Hos 13:2** And now they sin more and more, and make for themselves metal images, idols skillfully made of their silver, all of them the work of craftsmen. It is said of them, “Those who offer human sacrifice kiss calves!”

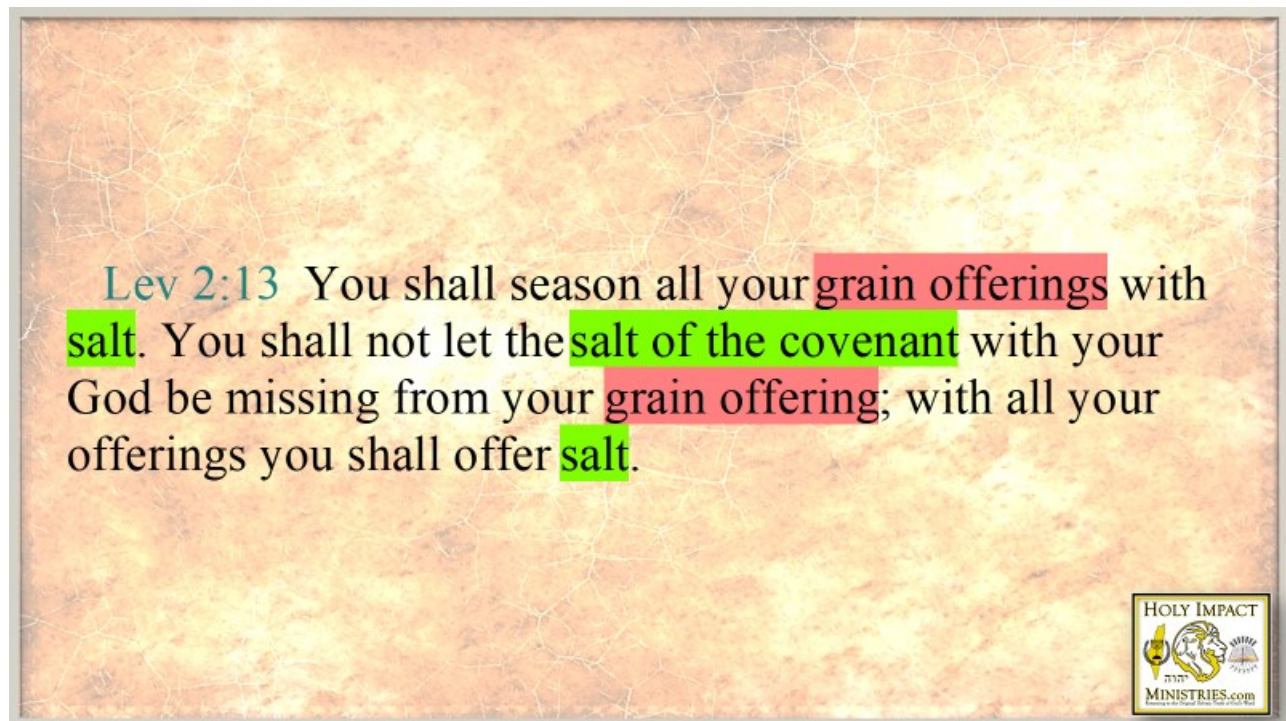
**Hos 13:3** Therefore they shall be like the morning mist or like the dew that goes early away, like the chaff that swirls from the threshing floor or like smoke from a window.



Therefore, the smoke that rose up into the heavens from these sacrificial offerings were a sign to Yahovah himself that his children were doing all that they could to rid themselves of sin, and to replace that sin with fervent prayer and obedience to him.

Something else that I'd like to make mention of are four different ingredients that we are

going to see all throughout the pages of our Bibles. And those four ingredients are yeast, leaven, honey, and salt. The first ingredient that I'd like to talk about is salt. **Leviticus 2:13 (scrn 5)**



Notice here in Leviticus chapter 2 verse 13, the mention of the and I quote, "*salt of the covenant*", and the fact that Yah commands the house of Israel to also add salt to all of their offerings. The Hebrew phrase for the salt of the covenant is "*malach, berit elohiym*" malach is salt, berit is covenant, and Elohiym is God. And this phrase refers to a binding obligation to God himself, and one in which salt must be used in remembrance of that binding obligation. We call that binding obligation a "*covenant*".

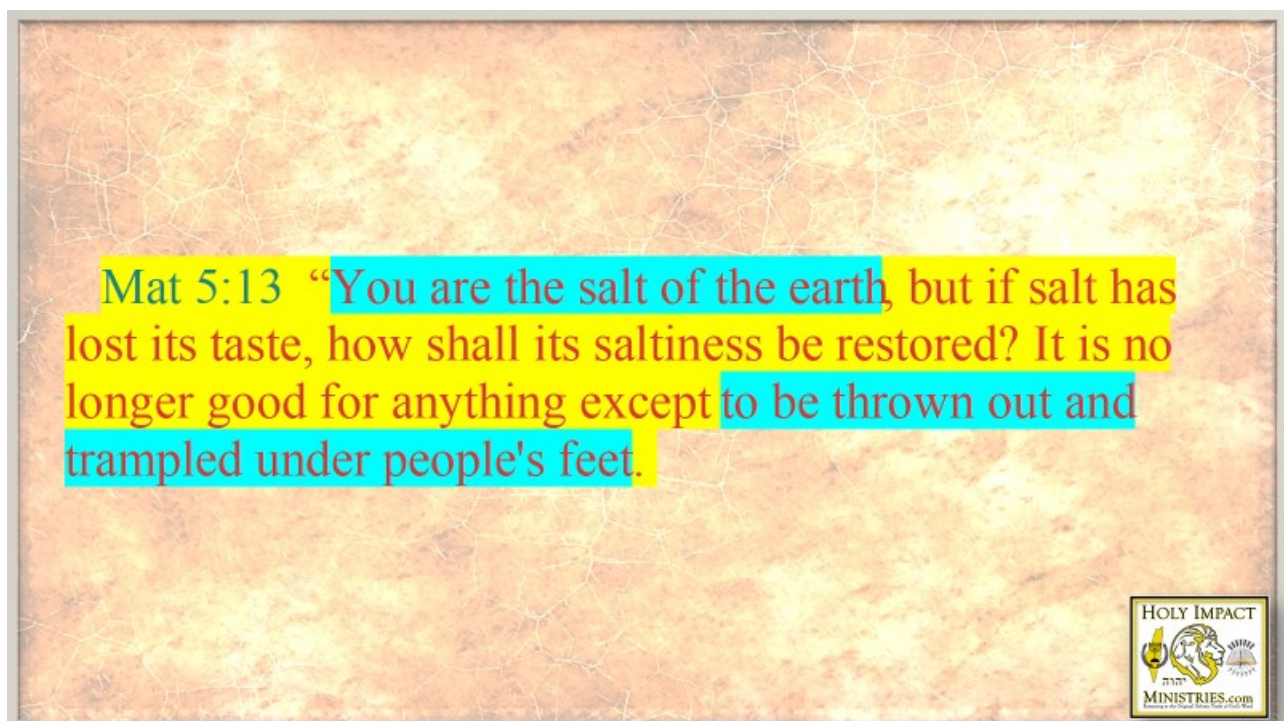
It's important to understand that the use of salt had to do with both making a treaty or a covenant, and breaking a treaty or a covenant, and this tradition goes back well before the time of Moses. The use of salt when making a treaty or a covenant is extremely important according to our Father in heaven and the covenants that he makes with mankind. The use of salt in offerings and sacrifices is not optional. The use of salt is used as a sign that the worshiper agrees with Yah and intends on upholding Yah's covenants.

When we hear about salt being used in both the old and new Testaments, this salt is meant to be taken as an indication of a permanent and sacred covenant to which you agree to adhere to. And it's also important to understand that once the salt has been used, it becomes waste and serves no other purpose. We must remember that salt was always used on large chunks of meat from the sacrificed animal that would be placed on the altar. One of the many practical uses of salt was its absorbent value. Salt was spread on the chunks of sacrificial meat before they were placed on the altar to absorb any blood that was left, and then what was left of it was shaken off on to the ground. Blood from the sacrificial animal was supposed to be drained completely from



the animal, and the blood would be captured in a container and splashed on the sides of the altar, but the blood was not to be burned up along with the meat. This was one of the functions of the salt. And we must remember that because every sacrifice was commanded to have this salt included, that there had to be literally mountains of salt that had been used at the altar to absorb the blood of these animals that were being sacrificed daily upon the altar.

After the Israelites entered the land of Canaan, and they began living in cities and in villages, they through the blood-soaked salt that was no longer fit for use on pathways and roadways. This fulfilled the commandment that whatever blood was not splashed on the brazen altar was to be poured out like water on the ground. And so, this blood-soaked salt served as a useful purpose of poisoning the ground to keep weeds and vegetation from growing on a path or the roadway. Understanding these things might help us to understand the red-letter words of our Messiah found in **Matthew 5:13 (scrn 6)**



Moving on to the use, or non-use of leaven (which is yeast), there should be no doubt in anyone's mind that Leaven or yeast is a metaphor for sin. Leaven is often times used as a metaphor for sin within the context of several different Scripture throughout the Bible including but not limited to first Corinthians chapter 5 that we've already looked at where the apostle Paul tells the assembly at Corinth to celebrate the Festival of the feast of unleavened bread not with old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

Another Scripture that will help us to understand that Leaven is indeed a metaphor for sin can be found in **Galatians 5:7-10 (scrn 7)**

**Gal 5:7** You were running well. Who hindered you from obeying the truth?

**Gal 5:8** This persuasion is not from him who calls you.

**Gal 5:9** A little leaven leavens the whole lump.

**Gal 5:10** I have confidence in the Lord that you will take no other view, and the one who is troubling you will bear the penalty, whoever he is.



And so, we see once again that the apostle Paul is telling the assembly that a little leaven leavens the whole lump. In other words... a little sin will create more sin throughout the assembly. Once again, the apostle Paul was very adamant about setting the evil person outside of the assembly so that... sin did not spread like yeast all throughout the assembly.

However... it is also very important to realize that Leaven or yeast was not equal to sin itself. While leaven could not be used on anything that touched the brazen altar, leaven was used in other kinds of religious ceremonies including the 12 loaves of showbread that are placed inside the tabernacle near the veil which separates the holy of holies from the holy place. We must remember that the bread of the presence (also known as the 12 loaves of showbread) did not touch the brazen altar at any point in time. And yeast was perfectly acceptable to be used in Hebrew cooking and baking except on certain specified occasions.

The point that I'm trying to make here is that it was perfectly acceptable to use yeast throughout the year because once again, yeast in of itself is not sin. Yeast or leaven is used as a metaphor for sin only during the feast of unleavened bread, and for anything that touches the brazen altar. These are the only two places where yeast or leaven is commanded not to be used.

The very reason that yeast is used as a metaphor by Yahovah is because it does spread throughout the dough so quickly just as sin does spread throughout the assembly so quickly if left unattended. During the Exodus when our Father in heaven led the house of Israel out from under the bondage of Egypt, the Hebrew people that Yahovah was bringing out of Egypt had no time to add yeast to their bread. Why? Because they were busy doing the will of the Father who had told them to be ready to leave Egypt at a moment's notice. There was simply no time to add yeast to the bread, and this is exactly why Yahovah uses the metaphor of yeast (or leaven) to

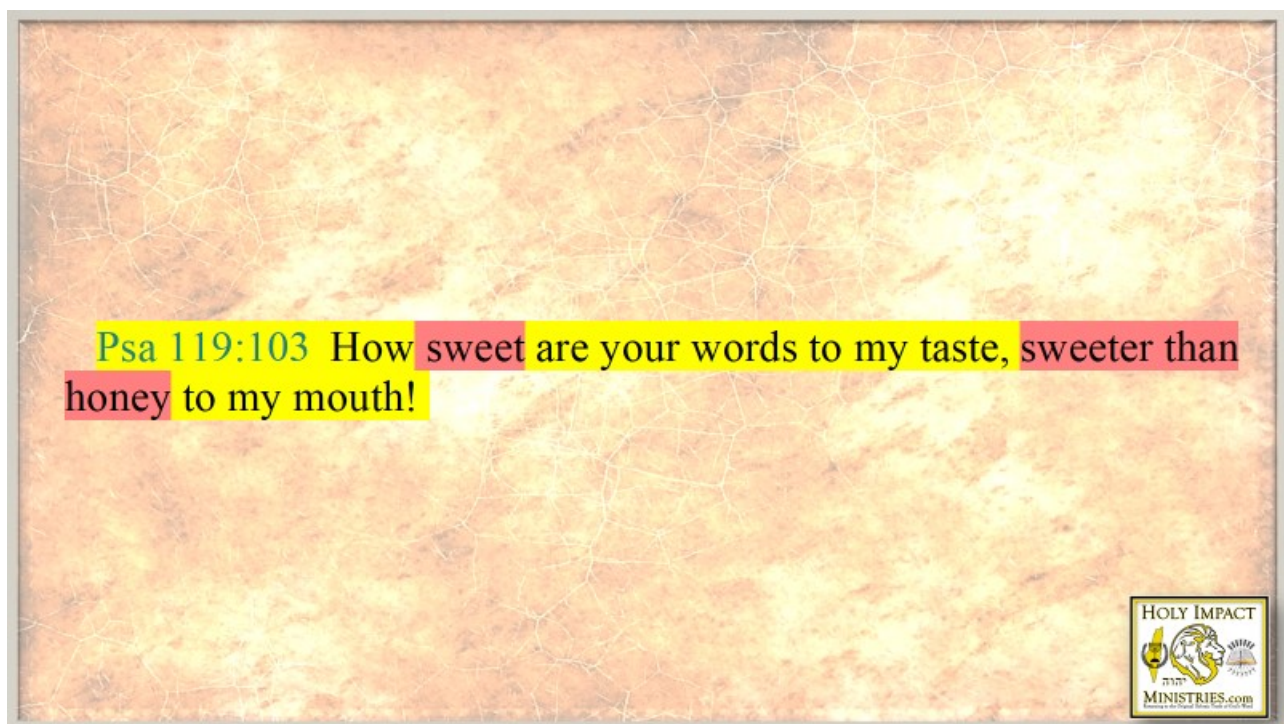


emphasize sin within the house of Israel. The house of Israel was being taken out from under the bondage of sin by being taken out of Egypt which in of itself is a representation of sin. However... this does not mean that yeast is sin, or that you cannot use yeast in cooking or in baking bread. And this can be a real hang up for modern-day Christians who continuously love to be perfectly exact, and matter-of-factly in their understanding.

Our Father in heaven and his only begotten Son both used parables and riddles to speak to those whom he had chosen, and to blind those whom he had not chosen. Spiritual things can only be understood by spiritual people who have the spirit of Yahovah dwelling deeply within them, and therefore, the use of the leaven being a metaphor for sin is often times not understood by modern-day Christians as well as it ought to be.

The rejection of honey within our Father's sacrificial offerings can also be very difficult for today's modern-day Christian to understand because there really is no reason given for the rejection of honey that we see in these sacrificial offerings... at least not directly given. However, there are spiritual implications that should help us to understand why honey is forbidden within these sacrificial offerings.

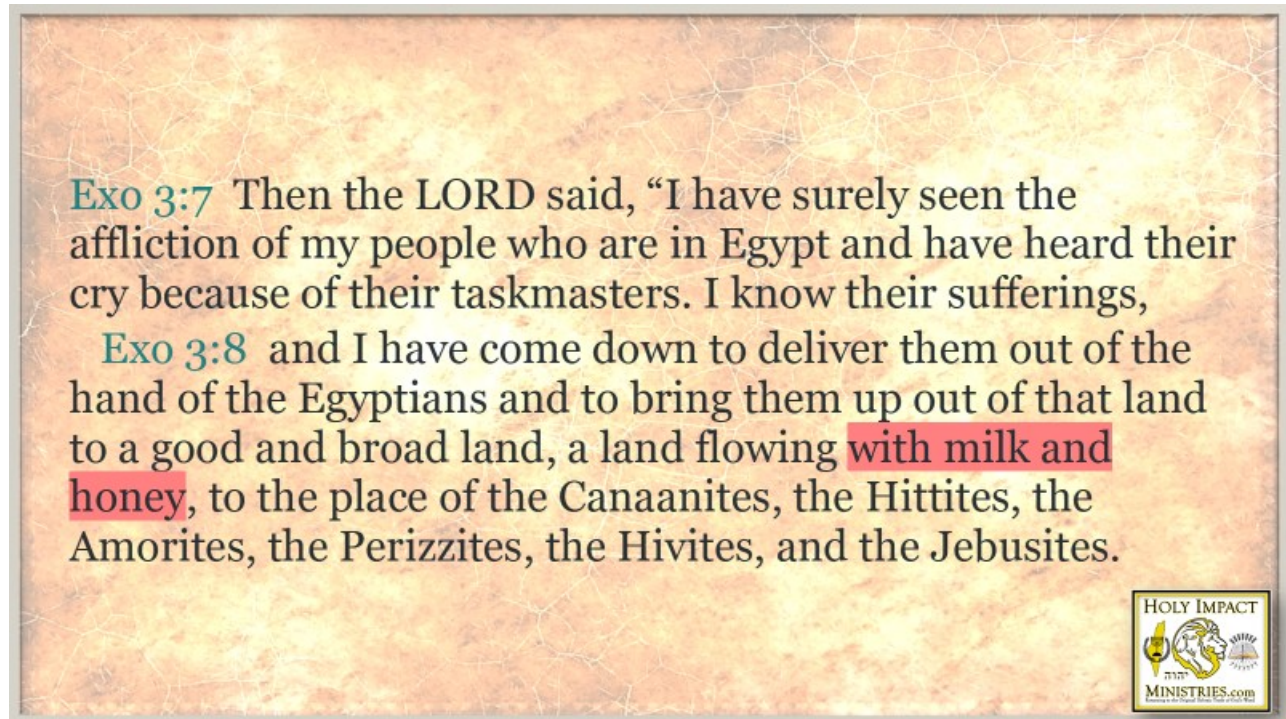
The first thing that we need to understand is that honey was one of the sweetest foods of that time. And there is nothing sweet... about having to kill an innocent animal in order to try to atone for your sin. The very concept of something being "*sweet*" is a concept of luxury, and happiness. Listen closely to how honey is used throughout several different Scripture found in the Bible. Let's start with **Psalms 119: 103 (scrn 8)**



Once again, we can see that the word of Yahovah was likened unto honey here in Psalms 119.



The very reason that they would be sacrificing on the brazen altar would have been because they had transgressed the word of Yahovah. Even the burnt offerings and the grain offerings that were being made at the door of the tent of meeting were offerings of reconciliation that were meant to identify a worshiper as being obedient to the things of Yahovah because of the fall of man committed by Adam in the garden of Eden. Another phrase that we find several times throughout the Bible that should be considered is “*a land flowing with milk and honey*”. We see this phrase 17 different times throughout the Scripture, and it always has to do with the promise land that Yahovah had promised to give to Abraham, Isaac, and Jacob. **Exodus 3:7-8 (scrn 9)**



Once again, we see that honey is always a metaphor for something good and for something sweet, something pleasurable and attractive. Sacrificial offerings that were made because Adam had brought sin into the world should not be seen as good and sweet and pleasurable and attractive. And this is most likely why it is that honey was not allowed to be part of these sacrificial offerings. However... just like leaven and yeast, honey was often times used in cooking and in baking in the Hebrew household, and none of these ingredients were at any time forbidden to use for consumption other than very specific times in which Yahovah did indeed forbid them like for instance, during the sacrificial offerings.

Something else that I want to make mention of is the fact that a very tiny amount was taken from the large clump of dough of the grain offering and was burnt on the brazen altar. That very tiny handful of grain that was burnt on the brazen altar made the rest of the dough that was given to the priests for food... **holy**. We see in Leviticus chapter 2 verse 10, that the portion of the grain offering that was given to Aaron and his sons is, and I quote, “*a most holy part of Yahovah’s food offering*”. Keeping that in mind, I’d like us to turn to **Romans 11:16 (scrn 10)**

**Rom 11:16** If the dough offered as **firstfruits** is holy, so is the whole lump, and if the root is holy, so are the branches.



Most modern-day professing Christians will read through Romans chapter 11 and never understand that what the apostle Paul was talking about here in Romans 11 chapter 16 is indeed the grain offering found in Leviticus chapter 2. Paul was referring to the “*Minchah*”. And the reason that the apostle Paul was talking about the grain offering is because it is something that every Jew in his audience would have understood. And the very reason that every Jew in his audience would have understood this, is because they would have taken the time to read the beginning of the Bible from the beginning, which starts I might add in the book of Genesis, and not in the book of Matthew.

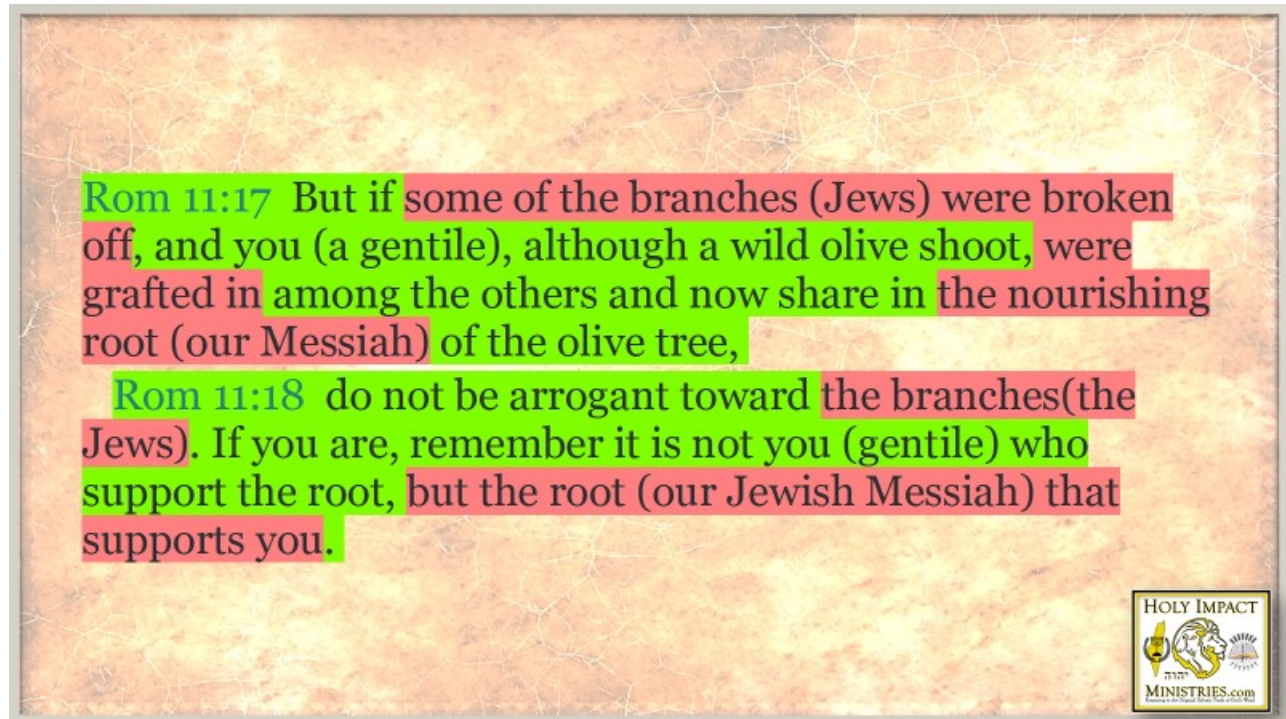
As Paul was explaining in Romans chapter 11 how it is that the Gentiles are grafted into the house of Israel, and why it is that many of the Jews were cut out of the house of Israel (also known as the Olive tree), Paul wanted to make sure that his fellow Jews were well aware of why they had been doing this grain offering for so many generations.

The apostle Paul was explaining to his audience both Jew and Gentile, that our Messiah was a representation of the dough offered as “*firstfruits*”. Once again my friends, our Messiah was not raised up on some Roman Catholic created Easter Sunday morning. Our Messiah was raised up on firstfruits, representing the day that the high priest was to waive the sheaf offering before his Father signaling the new incoming harvest. And you can read about firstfruits in the 23<sup>rd</sup> chapter of the book of Leviticus which will be included in our study into the book of Leviticus over the next few months.

The apostle Paul was clearly telling the assembly that our Messiah, who was the dough offered as firstfruits, is indeed holy, and because he is holy... so too is the whole lump holy. Just like only a handful of the grain offering was burnt on the brazen altar (which is a representation



of the cross). That small handful of grain made the whole rest of the lump of dough that was given to Aaron and his sons also holy. And if the root is holy, so are the branches. In other words... all who believe in him, and have faith in the only begotten Son of Yahovah who is the dough offered as firstfruits, who was the first from the resurrection, are indeed considered holy because he is the root and we are the branches. If he is holy, then we are wholly also in the eyes of our Father. Those who rejected the dough offered as firstfruits who is the root who is holy, have been cut out of the Olive tree which is the house of Israel. Listen closely to what the apostle Paul tells us in **Romans 11:17-18 (scrn 11)**



And so, the apostle Paul uses the grain offering as an analogy to help both the Hebrew and the Gentile understand that many Jews have been cut out of the house of Israel because of their unbelief in the Messiah. But at the same time, many Gentiles have been grafted into the house of Israel because they have believed in their very Jewish Messiah who was a Jew, who came from the house of David and the tribe of Judah.

This grain offering that Paul speaks about here in the New Testament in Romans chapter 11, has everything to do with explaining who our very Jewish Messiah actually is, and what it is that we who believe have all been grafted into.

However, with that being said, I would also like us all to remember what else the apostle Paul said about being grafted into this Olive tree that he speaks about here in Romans chapter 11. And so, I would like us to continue on in Romans chapter 11 just a few more verses down so that we can once again expel the demonic underpinnings of the “*once saved always saved*” doctrine of demons that has nothing to do with the gospel message that our Messiah came to bring. Continuing on, let’s also read **Romans 11:19-22 (scrn 12)**

**Rom 11:19** Then you will say, “Branches (Jews) were broken off so that I (a gentile) might be grafted in.”

**Rom 11:20** That is true. They were broken off **because of their unbelief**, but you (a gentile) stand fast through faith. So **do not become proud**, but fear.

**Rom 11:21** For if God did not spare the natural branches (the Jews), neither will he spare you (gentile).

**Rom 11:22** Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, **provided you continue in his kindness. Otherwise you too will be cut off.**



Clearly, here in the 11<sup>th</sup> chapter of the book of Romans we are told by the apostle Paul that if God did not spare the natural branches who are the Jews, neither will he spare the Gentile! Furthermore, Paul tells the Gentiles that they should note the kindness and the severity of God; severity toward those who have fallen, but God's kindness to you Gentiles provided... Provided... That you continue in his kindness otherwise... You too will be cut off. So much for the demonically inspired “*once saved always saved*” doctrine of demons that is nothing more than “*do as thou wilt is the whole of the law*” which comes directly from the Devils Bible itself.

Once again, without understanding Leviticus chapter 2 in the Old Testament, we're certainly not going to understand Romans chapter 11 in the New Testament because it is an analogy of the grain offering that Paul is making here in Romans chapter 11 so that... his fellow Jews will understand the ramifications of believing versus nonbelieving Jews and Gentiles. And I also want us to pay close attention to what we see in **Leviticus chapter 2 verse 14 and 15 (scrn 13)**



Lev 2:14 “If you offer a grain offering of firstfruits to the LORD, you shall offer for the grain offering of your firstfruits fresh ears, roasted with fire, crushed new grain.

Lev 2:15 And you shall put oil on it and lay frankincense on it; it is a grain offering.



Once again, the grain offering may be used during the harvest Festival which is the whole idea behind “*firstfruits*”. Firstfruits in of itself is to be made from the first fruit of the grain harvest. And it was this same grain offering also known as the “*Minchah*” that could also be performed when the barley came up, and later on when the wheat came up, and so on and so forth.

When this grain offering was for the purpose of a Firstfruits celebration, it was usually **not done** in combination with the burnt offering that we see in Leviticus chapter 1. In other words, the grain offering was a standalone offering during these firstfruits celebrations.

And so, as we look back on the burnt offering and the grain offering that we’ve seen in Leviticus chapters 1 and two, it should be clear to us that these offerings are voluntary gift tributes to Yahovah that have everything to do with reconciling us back to him and him alone. These voluntary gift tributes to Yahovah signify to him our love, our respect, and our obedience to him as our Father. These voluntary gift tributes to Yahovah signify the worshiper as declaring his allegiance to Yahovah and the intent to obey him and him alone. And this my friends is extremely important to understand today in our time.

Let me ask you this... what have you done lately to signify to Yahovah your intent to obey him and him alone? Have you prayed this morning? Will you pray this evening? Will you worship him and honor him as your Father and him as your Father only? What voluntary gift or tribute have you given to signify your allegiance to him this very day, or this week, or this month? How is it that we can offer a voluntary gift or tribute to our Father in heaven that would represent these kinds of sacrificial offerings that we see in Leviticus chapters 1 and two? To better understand these voluntary gifts and tributes to Yahovah today in our time, I would

submit to you that we need to turn to the book of **Matthew 25:31-46 E1**

*Mat 25:31 “When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne.*

*Mat 25:32 Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats.*

*Mat 25:33 And he will place the sheep on his right, but the goats on the left.*

*Mat 25:34 Then the King will say to those on his right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world.*

*Mat 25:35 For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me,*

*Mat 25:36 I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’*

*Mat 25:37 Then the righteous will answer him, saying, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink?’*

*Mat 25:38 And when did we see you a stranger and welcome you, or naked and clothe you?*

*Mat 25:39 And when did we see you sick or in prison and visit you?’*

*Mat 25:40 And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.’*

*Mat 25:41 “Then he will say to those on his left, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.*

*Mat 25:42 For I was hungry and you gave me no food, I was thirsty and you gave me no drink,*

*Mat 25:43 I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.’*

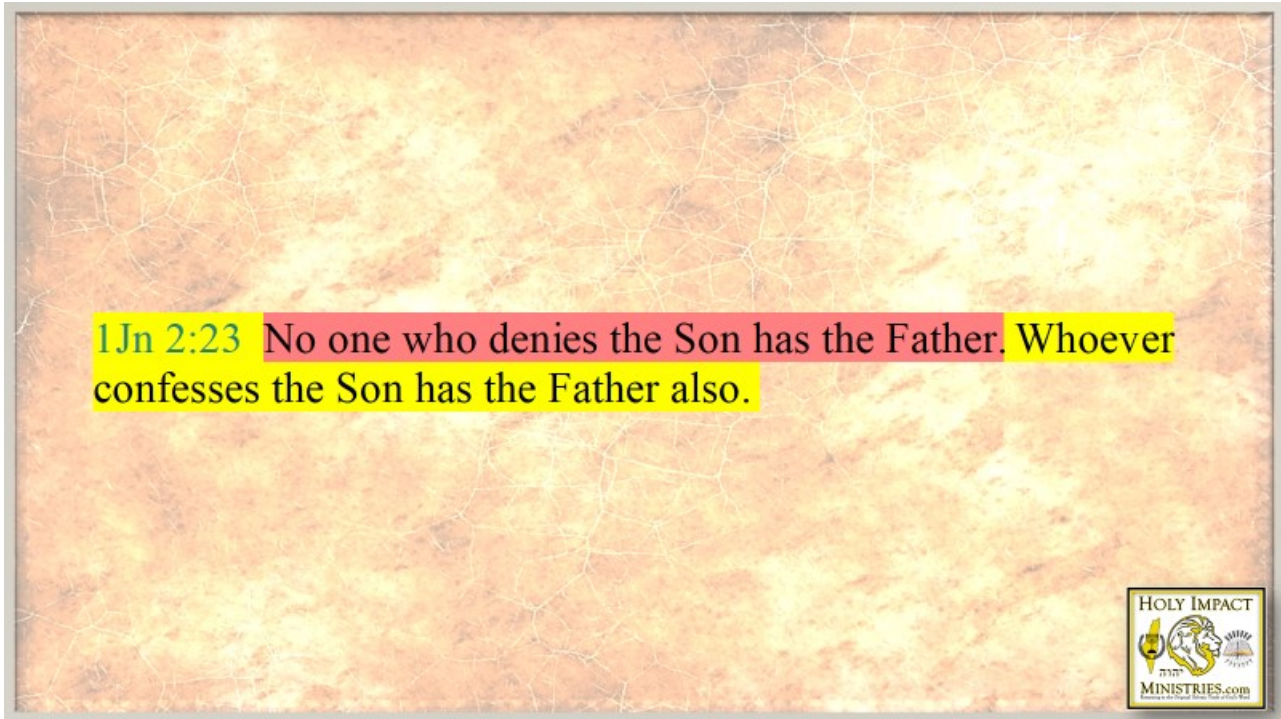
*Mat 25:44 Then they also will answer, saying, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?’*

*Mat 25:45 Then he will answer them, saying, ‘Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.’*

*Mat 25:46 And these will go away into eternal punishment, but the righteous into eternal life.”*

“As you did it to one of the least of my brothers, you did it to me.” When we offer a gift or a tribute to one of the least of our brothers, we have done it to our Messiah who is the only begotten Son of Yahovah the one true Elohim of Abraham, Isaac, and Jacob. And what we have done to his only begotten Son... we have done also to our Father because it was his only begotten Son who came in his agency, and it was his only begotten Son that came forth from the very hand of Yahovah himself. **First John 2:23 (scrn 14)**





1Jn 2:23 No one who denies the Son has the Father. Whoever confesses the Son has the Father also.



As we close our study into the first two chapters of the book of Leviticus, I think it should be extremely evident that the law of Yahovah has certainly not passed away, and that the law of Yahovah is certainly not a curse according to the apostle Paul whom today's modern-day church proclaims did away with the law... even though we see no evidence of this anywhere within the confines of the New Testament. The apostle Paul tells us very clearly that it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified according to Romans chapter 2 verse 13.

The apostle Paul also proclaims that the law is holy, and the commandment is holy, and righteous and good in Romans chapter 7 verse 12. And the apostle Paul even tells us that the mind that is set on the flesh is hostile to God because it does not submit to God's law in Romans chapter 8 verse seven. Therefore... those who are in the flesh... because the flesh does not submit to God's law... cannot please God according to the apostle Paul in Romans chapter 8 verse eight. And the apostle Paul has already asked the question that today's modern-day church who follows after her mother church of Rome has asked centuries ago, and answered demonstratively wrong. **Romans 3:31 (scrn 15)**

**Rom 3:31** Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.



According to the apostle Paul we do not overthrow the law by our faith. According to the apostle Paul, on the contrary, we uphold and establish the law. Why? Because according to Scripture, and Scripture alone the apostle Paul always lived in observance of the law. Listen closely to what James who was the brother of our Messiah, and the elders at Jerusalem have to say about the apostle Paul always living in obedience to the law; we can find that in **Acts 21:23-24 (scrn 16)**

**Act 21:23** Do therefore what we tell you (Paul). We have four men who are under a vow;

**Act 21:24** take these men and purify yourself along with them and pay their expenses, so that they may shave their heads. Thus all will know that there is nothing in what they have been told about you (Paul), but that you yourself also live in observance of the law.



As we have proclaimed as so many times before, so now we proclaim again, the law of



Yahovah according to our Messiah has not been done away with. Not the crossing of a “t” or the dotting of an “i” will pass from his Father’s law until two very important things happen according to our Messiah. Number one, heaven and earth must both pass away. And number two, all things must be accomplished, neither of which has come to pass, nor will come to pass until Revelation chapter 21. And that my friends is not what some early church Father says, and it’s not what some Babylonian Rabbi says, it’s not what some Bible commentator says, it’s not what some Pope of Rome says, it’s not what some denominational charter of men says... it’s what our God breathed Scripture, and our God breathed Scripture alone... says. And therefore... as it is written, let God be true... and every man a liar.

The law of Yahovah should be studied, and understood through the Ruach Hokadesh of Yahovah, not thrown into the trash basket. And for those who do not have the Ruach Hokadesh of Yahovah, their eyes will be darkened, and their ears will fail them. They will be forever studying, and yet never perceiving because they have willfully and intentionally chosen to make void the word of God in order to hold onto their own man-made tradition. They honor him with their lips, but their hearts are far from him.

My hope and my prayer, is that we will stay far away from man-made religion, and draw close to the God breathed Scripture that our Father in heaven has laid out before us. Faith comes by hearing, and hearing by the word of God, and only those who have the Ruach Hokadesh of Yahovah dwelling deep within them will be able to receive the truth that was spoken of by Yahovah from the very beginning of the book of Genesis.

And as I have said so many times before, so now I say again... I would simply ask that everyone within the sound of my voice would please, please take what you have heard here today to your own prayer closet. Bow your head and bend your knee, and face the holy promise land of Jerusalem, and ask in the name of Yeshua Hamashiach if what you have heard here today be true, or not.

Ask, seek, and knock on his door and on his door alone, and the door will be opened to you. And if you will do that, and if you will stay the course to the end, you and I will surely walk through the Gates of his soon coming kingdom together.